

Vrat-Resolution

Compiled by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Disciplines such as religious fasting etc. that entail merits are generally called Vrat. To accept some rules of discipline is in itself a Vrat. For any advancement in life we have to accept some restrictive disciplines. A river is bound by the banks, tree is bound to earth, the strings of Sitar (musical instrument) are also bound and thereby music is produced. The essence of Himadri-Vrat chapter describes Vrat as a special undertaking, keeping some goal in mind, and making a resolution about it. In the spiritual field, to apply control over the pleasures of our sense organs, a solemn vow to observe regulatory discipline- that is Vrat.

The one who undertakes to observe Vrat is called Vratidhaari. He lives within the bounds of his vows, ever anxious to upkeep noble ideals. By being rock steady in the observance of Vrat and vows adds power to internal consciousness and that is why the followers of Vaidic culture, upon their children attaining understanding age, make them undergo the Yajnopavit (sacred thread) ceremony that urges them to a life within restrictive bounds. Those people whose life is devoid of any goal, Vrat, noble ideal or duty, are not able to achieve or do anything of importance.

Vrat is a resolution with a special purpose in mind. Great power is enfolded within such resolution. Great accomplishments like the creation of the universe, are achieved through such powers. The Upanishads describe this as 'Ekoham Bahushyami...' God (Ishwar) bethought Himself 'I will manifest and assume diverse names and forms'. He then underwent austerity. Meaning that resolution was made to encompass (Aitereya Upanishad).

Ishwar then prepared the five Tanmatras (subtle elements), and with the aid of resolution activated them (Aitereya Upanishad ½). In the beginning all this was Atman (God) – one only. Besides Him there was no other for company. This Super soul then bethought Himself 'This is My firm decision to create human beings' (Aitereya Upanishad). The Rishis hint at the cryptic message that the great work like the creation of the universe was also accomplished only through (the aid of) resolution.

Resolution is a means to awaken our dormant powers. Just as a person will employ all his powers to (successfully) attain any difficult objective, in the same way, to accomplish the objective of his resolution, he gathers all his powers and uses them. In the manner of the feebleness of the scattered rays of the sun that have no effect on paper or cloth but can burn if they are concentrated (as through a magnifying glass), if a man gathers his unsteady mind and directs it to accomplishing a single task, his purpose will become fruitful. To make a resolution means to concentrate one's powers.

In each field of activity in our lives, resoluteness of purpose is necessary to tread on the path of progress. Mahatma Gandhi said, "Life without solemnness of purpose is like a house without foundation". The strength of such solemnness of purpose is what makes this world endure. Not to have such solemnness of purpose means to live with wavering indecision. Lack of courage to adopt a resolution is a sign of weakness. Such people are unable to successfully tackle any job. According to Mr. James Allan, "As a matter of fact, the greatest weakness (shortcoming) of man is his lack of resoluteness of purpose". To remove this weakness, Vrats have been assigned a pride of place in Hindu religion. Through practice firm decisions become a matter of routine. The practical aspect of Vrat is closely linked to regulation of diet. When the observance of proper dietary principles becomes a habit, then, no matter what his field of activity is, such person's resoluteness of purpose will always make him a leader. Thus for material and spiritual developments in life, it is absolutely necessary to cultivate the habit of Vrat.

Vrat does not mean instant liberation from sins (faults) but rather a resolution to the effect that from today, with complete purposefulness, we will try to progress towards our chosen goal, and will mend any mistakes. We shall fight the tendencies of laziness and procrastination that reside in the mind. The meaning of Vrat is, with firmness of purpose, make a resolution to progress in the direction of perfection. To err is human, but to be perfect is possible when we reach the heights of Sadhanaa (spiritual disciplines). Vrat is undertaken to reach such a stage.

Vrat is a kind of austerity. 'Tapo dvandva sahanam'. Tap (austerity) means, for achieving any auspicious goal, in our (daily) life, be prepared to face with equanimity happiness and sorrow. This is the key to success in any field of activity. Tap (austerity) is the father of powers and accomplishments. Where there is Tap (austerity), there are to be found power, liberation, heaven, happiness, peace, bliss, wealth, knowledge, fame, and all. Any person who wants to lead a noble life must adopt Tap (austerity or Vrat) as his companion. All great people who have achieved success in the world have Tap (Vrat) hidden in their background. Those who do not undertake austerities (Tap or Vrat) face failures in their lives and blame destiny (for their failures). Despairing, they are not aware that they have dug up the very foundations of destiny and success.

Merely to observe the regulations regarding fasting is not a Vrat but proper conduct, love, disciplines, honesty, good manners, non-stealing, truth, non-killing (non-violence), unselfishness, etc., and with firmness of purpose to take a vow to practice these virtues, is also called a Vrat. The greatest Vrat is with resoluteness of purpose, to eliminate from our lives demoniac tendencies and to develop (acquire) godly qualities (daivy sampat or divine wealth).

Vrat bestows all kinds of advantage at the physical and spiritual levels. During the observance of vrat, one either completely abstains from food, or partly abstains from food and this gives physiological rest to the digestive apparatus, which in turn awakens and increases the digestive power, leading to ease (comfort) of digestion and purification of the mind. The basis of all these is dependant on healthy digestive apparatus and purity of mind. The physical body of a person who regularly observes Vrat remains free of disease. Vrat helps to prepare the proper mental groundwork for contemplation and meditation. Persons who over indulge in food exhibit grosser thoughts and intellect. To sharpen the intellect, our scriptures prescribe the sacred precept of Vrat. The thoughts that are produced on the day of Vrat embed their powerful influence on the mind. The preceptors of our religion have woven stories and morals around Vrat that inspire us and help us make our lives full of strength (full of confidence and virtues).

The fasting aspect of Vrat makes the mind strong and increases its firmness and the stories connected with Vrat, if their purport is understood, can transform the life of a person. Today, unfortunately, people listen to the stories for their entertainment values and do not attempt to understand the significance that lies buried within the stories and also do not apply their teachings in their lives.

In the Mahabharata, Santi parva (162-10) the following is written about Satya:

"That which is immutable, imperishable, eternal, everlasting, and is not subject to change, in other words, is ever the same".

There are two paths laid out in front of our lives. Prakriti (nature or matter) and Satyanarayana. There is ignorance on one side and bright sunshine of knowledge on the other side. There is darkness on one side and a heap of light shining brightly on the other side. The Upanishad provides guidance in life: "Asato Ma Sadgamaya, Tamaso Ma Jyotirgamaya, Mrityorma Amritam Gamaya". Satyanarayana Vrat points to the same direction. To progress on the path of truth is the main purpose of Satya Narayana Vrat.

Come, let us all learn to observe Vrat in its true spirit (after understanding its true meaning).

*Resolution:-

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Resolution is fixity of purpose. It is steadiness of purpose. A man of resolution is determined. He is courageous. He has steadiness of purpose, especially in the face of dangers and difficulties.

He never looks back.

One who is firm and resolute attains success in his tasks. Failure is unknown to him. Optimism, courage, strength and fortitude are the companions of resolution.

Keep a dauntless spirit. March on, hero! Never despair. Your efforts will be crowned with success. Every cloud has a silver lining. All obstacles will be removed in due course.

A man of resolution has the nerve that never relaxes, the thought that never wanders, the will that never wavers. He always attains victory.

Resolution is your sole help at all times. March on steadily with sure and steady steps. Gird up your loins. Persevere.

You can conquer the world with this attitude. Nothing can bar your way if you are determined. Even if the whole world opposes you, you can march forward with undaunted steps.

All great men got success through their strong resolution. Lord Buddha set out with a firm resolve to attain the Truth- and he succeeded. Milarepa was firm in his desire to get initiation from his Guru- and he did.

God's power knows no failure. It will reinforce your firm resolve if you trust Him. You can succeed in your schoolwork and in your exams, if you combine a firm resolution with diligent study.

From The Bhagavad Gita

Ch. 9- Verse 30

The Blessed Lord said:

Even if the most sinful worships Me, with devotion to non else, he too should indeed be regarded as righteous, for he has rightly (firmly) resolved.

[Note: Commentary by Swami Shivananda: By abandoning the evil ways in his external life and by the force of his internal right resolution, he becomes righteous and attains to eternal peace.]

Shitala Satam (Saptami)

Compiled by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji:-

(Deity presiding over the disease of smallpox. On this day, food cooked on the previous day (unheated) is eaten by the Vratdhari)

This vrat is observed in the month of Sravana on the seventh day of the dark fortnight. On this day Shitalamata's puja is performed after taking bath with cold water. One cold meal is eaten during the day.

It is written in the Skand Purana that donkey is the vehicle of Shitalamata. Shitalamata holds a broom in her one hand and a kalash (container with water) in her other hand. The one who observes the Shitala vrat bathes in a river or in a lake. There Shitaladevi's image (murti) is placed on the banks of river or lake. Shitaladevi is offered cooked food and ghee. On this day cold food is eaten; the food that was cooked the previous day (cooked on chhatthi or sixth day). For the vratdhari (one who observes this vrat), it is forbidden to eat warmed or hot food on this day.

Those who can afford it, can make golden image of Shitaladevi and together with the image of the vehicle (donkey) place the devi's image on eight petalled lotus flower. Offer obeisance with joined palms saying 'My pranam to Shitaladevi' and make puja. In some places people offer raw flour and gor (molasses) as naivedya to the devi. It is customary to eat only one meal on Shitala Saptami day.

Katha(from Bhavishyottar Purana)

In the olden days, Hastinapur was ruled by king Indralumna. His wife's name was Pramila who was full of faith and devotion and was keen on performing religious ceremonies and rituals. They had a son, Mahadharma by name and their daughter's name was Shubhakaari. She was given in marriage to prince Gunvaan, son of king Sumati who ruled Kaundinyanagar.

Prince Gunvaan lived up to his name. He was a virtuous prince. A year after the wedding, Gunvaan went to his in-laws to fetch his wife. The king (his wife's father) asked his son-in-law to stay over because the next day was the day of Shitala Saptami vrat. The king invited a Brahmin and his wife for the ceremony of Shitala Saptami vrat. The king's daughter Shubhakari mounted a chariot and with her female friends set out for the puja ceremony of Shitaladevi. The puja was to take place by some lake.

Unfortunately, they took a wrong turn and got lost. Leaving the chariot, they started walking on foot, and dispersed in different directions. Princess Shubhakari was overcome by fatigue and sat under a tree. She saw an elderly woman approaching her and asked her for directions.

“O girl, follow me and I will lead you to a lake” said the old woman and took them to a lake. The princess bathed in the lake and with devotion and faith, placed the image of Shitaladevi on a makeshift platform of stone. The old lady was herself Shitaladevi. She was well pleased. Placing her hand on the head of Princess Shubhakari she asked her to state her wish.

The princess said: “Mother, I shall surely ask when the need arises”.

Then the old lady (Shitaladevi) escorted the princess and her female friends to the lake where they were to meet the Brahmin and his wife. The Brahmin’s wife was heard crying aloud. Princess Subhakari went to her and saw that her husband was lying dead, apparently bitten by a snake.

Princess Shubhakari again bathed in the lake and concentrated her mind upon Shitaladevi and stated her wish: “Mother, please bring back to life this Brahmin”.

Bhagavati Shitaladevi was pleased and restored life to the Brahmin. Everybody was full of joy. They all performed Shitaladevi’s puja and returned home

People of Hastinapur were filled with awe on hearing that the dead Brahmin was brought back to life. The citizens together with the parents of the princess made a murti of Shitaladevi and celebrated this day in the manner of a festival. After staying for a few more days, Princess Shubhakari went with Prince Gunvaan to her in-laws. There also, being impressed by Shitalamata, they developed faith and devotion. It is said that the children of those who are Shitala vratdhai (who observe this vrat) do not suffer from smallpox and that their wishes get fulfilled.

*Nori-Nem-

Compiled by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Nori-Nem vrat (resolution) carries great significance. This vrat is observed in the month of Sravana on the ninth day of the bright fortnight. Mostly women observe this vrat. Women who have become mothers do the ritual ceremonies as follows:

On this day women get up early in the morning and after taking morning bath and wearing clean clothes, worship the image of a mongoose. Usually a Brahmin is asked to make a murti of a mongoose from the flour of juvar corn and turmeric (haldi). Place the murti on a baajat (square stool) for puja. Ingredients for the puja include mung beans, juvar, baajari and unhusked grains. These are offered to the mongoose. Thereafter these ingredients are given over to the Brahmin. Charity is an important element of this vrat and therefore, according to means, give to Brahmins and to deserving charities.

The woman observing this vrat usually would include in her meals mung beans and grams (chana). Roti can be made from chana flour or Mung beans flour. Unhusked pulses can also be used for meals.

The story connected with this vrat is set out in brief as follows:

Katha:

There was a poor Brahmin. His wife was full of faith and devotion displaying lots of spirituality. She had unswerving faith in the gods and goddesses. She had become a mother and loved her infant child more than her own life.

This woman used to observe the vrat of Nori-Nem and in due course she obtained a great reward for observing this vrat.

One day her infant child was sleeping in the cot. She went to the village well to fetch water for her house. Her husband had gone to the temple. Thus her infant was left alone in the house. Just then a black snake slowly descended from the roof of the house and climbed upon the cot. The infant in the cot was awake with an innocent smile on the face. How was the infant to know that death was staring face to face? The snake kept staring at the infant and then raised its hood in preparation for striking the

infant. Within a fraction of a second, before the fangs of the snake can deliver its deadly poison to the infant's feet, a mongoose caught hold of the snake and removed it from the cot.

Just then the infant's mother returned to the house. She saw the mongoose and the snake and immediately realised what had happened. Her vrat of Nori-Nem was rewarded. Devata had come as a mongoose to save the life of her child.

=====

* Affirmations:

Affirmations are one of the simplest and most powerful things we can do to change the quality of our lives, and to create the things we want.

The power of affirmations

Affirmations are the force of creation.

“Every thought has a counterpart in a word or sound; the word and the thought are inseparable. The external part of a thing is what we may call the thought. The same thought may be expressed by different words or sounds. Though the sounds vary, yet the relation between the sound and the thoughts is a natural one”.

(Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji:)

The power of affirmations can be stated very simply: Affirmations are the force of creation. For AUM being the sound symbol of Parmatman (Supreme Reality), it is considered to be the first vibration as sound emanating at the beginning of creation.

“In the beginning was the word....”(John 1:10)

To affirm means to make firm. There is very little mystery about how and why affirmations work, once the principle is understood. An affirmation is simply a spoken declaration, in the present tense, which creates a desired reality.

Affirm what you know to be true in your heart, and you will create that reality. Affirm that you are free, and strong, and attractive, and prosperous, and loving – and you will find, often in a remarkably short time, that your outer world will begin to change as a reflection of your changing inner consciousness.

The act of creation

To understand how an affirmation has the power to create something, we must first understand how creation works. A great many different mythologies, mystical traditions, scientific studies, and religions have investigated the mysteries of creation. Many of these have come up with similar findings.

How is it possible for another person to know what idea or thought I have in my mind? Is it possible for me to make that idea come out of my mind and make it enter the mind of another person? To do that, I will have to summon the help of Mother Saraswati (Vak Devi) the goddess of speech (also known as the goddess of learning), or use the written word to communicate. This power or shakti when combined with the static thought, makes it possible for the thought or idea to travel.

This is a miraculous power or shakti. If I am speaking to an audience of fifty people, this power becomes manifold or multiplies and with my each thought enters the minds of all fifty people. If my talk is broadcast via satellite and if there are a million listeners, this shakti becomes a million fold. Its capacity is unlimited.

This combination of the product of human consciousness (thought) with Shakti makes manifestation of things possible. The clothes we wear, the chair on which we seat, the books we read, the computers we use; all these were first conceived as ideas in the human mind. The chairman of a big corporation conceives of an idea that a fifty-story sky-scraper building should be built. He conveys this idea, using his power (shakti) of speech, to the board of directors who approve it.

The idea is then conveyed with the aid of Mother Saraswati (speech or written words) to the financiers, to the architect, to the contractors, to the labourers on site. The result is the manifestation of a fifty-story building. The thought became a thing. Thoughts are things. Examine everything that surrounds one in the house.

Everything before being made existed as thought or idea before becoming a stove, table, clock, calendar, screwdriver, soap powder.

This is at the human level of microcosm.

At the cosmic level of macrocosm, the combination of Shiva and Shakti (Spirit and Matter) makes possible the manifestation of the universe. The dynamic shakti functions on the static Shiva. The substratum is Shiva and the vibrant manifestation is shakti. Like the screen (the substratum) and the projected image upon the screen (in a movie theatre).

Shiva and shakti are inseparable aspects of the one Reality, like the whiteness in milk; like the brilliance in diamond and like the word and its meaning. Just as heat is inherent in fire, the power inherent in God (Shiva) is maya (shakti). The manifest universe is the display of shakti or maya.

Man is constituted of both Shiva and Shakti. The persisting personality in him is Shiva and the perishing form is shakti. The being in him is Shiva and the becoming in him is shakti. The awareness or consciousness is Shiva and the physique is shakti. The sentient Shiva manifests Himself through the insentient matter viewed as shakti. The insentient physique enshrines and nurtures the sentient in man. In other words, Mother Nature nurtures what is sentient in man. Shakti rears the Shiva in man. Therefore, worshipful attitude towards Shakti is incumbent upon man evolving in Shivahood.

Theology abounds in terms such as Uma-Maheshwar, Lakshmi-Narayana, Radha-Krishna, Sita-Ram, Shiva-Shakti, Purusha-Prakriti, Ardhanarishwar, spirit and matter. These are all indicative of the fact that existence is a mixture of the sentient and the insentient.

(The following explanation is by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji)

I feel that the Kabbala- so-called 'esoteric' Judaism – expresses it very clearly and simply. Those who have studied other traditions will see many similarities.

To study the Kabbala is to study the 'Tree of Life'. All things are contained within the Tree of Life. The creation of the Tree of Life reflects the mysteries of all creation. And the study of the Tree of Life explains the mysteries of ourselves, for we are a microcosm, mirroring the vast macrocosm: 'As above, so below'.

The Tree of Life begins with emptiness, within the vast, shining void of space. Then it begins as a very subtle 'spiritual impulse' – the impulse to create. Then this very subtle spiritual impulse becomes something more tangible: a thought, a clearer, more definite impulse to create something. Once the impulse has become a thought, it gains momentum and becomes a feeling, an emotional impulse. This feeling, supported by a sustained thought, soon becomes manifested in physical form, as an object we can experience with our senses.

The way in which the Tree of Life is formed reflects the way in which everything in our lives is created. Everything has gone through this cycle: it is first a spiritual impulse, then a thought, then a feeling, then it becomes a physical manifestation. Everything we have created in our lives was first a thought, and then a feeling. Anything we consistently hold in our minds to be true or real will become true or real in our physical universe.

This explains why affirmations are so powerful – and why they are not so mysterious. Affirmations are our very thoughts themselves, supported by our emotions. We are saying affirmations all the time – whether consciously or unconsciously. The universe always says 'yes' to our affirmations, always supports them, because we are the universe, we are the Tree of Life, and we are creating our own reality, through our thoughts and feelings and spiritual impulses."

The power of your words

Through our words and the thoughts behind them, we are continually giving our bodies operating instructions. By being observant, we can become aware of this process.

As we have seen, everything, before it is created on the physical plane, is at first a spiritual impulse, then a thought, then a feeling. Before we can build a house, there must be a blueprint for it, a design, an idea. Words are creative ideas spoken, made manifest into the world.

Vedanta (Hinduism) explains this process as VASANAS

VASANAS are subtle impressions which the individual soul will carry with when the soul separates itself from the physical body upon the death of a person. To understand this term VASANA, first think of ice, which is gross. It is solid and it can be touched or felt and can be cut into different shapes. Water is subtler than ice. Water cannot be cut into shape, although it will assume the shape of its container. Water is liquid and not solid like ice. Steam is subtler than water. We cannot hold steam in our hand as we can hold water. Steam is visible for a while and then it becomes invisible. Humidity in the air is subtler than steam. The presence of humidity in the air cannot be seen. The vasanas are like the humidity in the air, subtlest of all. The vasanas undergo transformation at the level of the intellect into thoughts. The thoughts in turn undergo transformation at the level of the mind into desires; and the desires undergo transformation at the level of the physical body into actions.

How to Do Affirmations

Every thought and every word – positive or negative – is an affirmation, and is creating the reality of the affirmation. The simplest way to do affirmation consciously is just to say them to yourself, either out loud or silently, whenever you feel like it. Especially say them to counteract any negative thoughts or words you find yourself thinking or saying. This is not a tool for repression – allow yourself to have any thoughts and feelings you have – don't reject them – and yet, give yourself the time and energy to affirm a more desirable reality after you have experienced and explored your so-called 'negative' feelings.

For example, if you find yourself thinking, 'This job is making me sick,' look at what you are thinking, and see if that's something you really want to create for yourself. If it isn't, affirm to yourself, out loud or silently, and with emotion, 'I am strong and healthy, when I do my work,' or 'I am eternally strong, healthy, and young,' or something which feels good to you. Say it repeatedly, if necessary, and say it with emotion, until it feels like it has sunk in. By just becoming more aware of what you are saying and

what you are thinking, you will find that you have plenty of material to deal with. Notice the things that aren't working in your life, and find affirmations to correct the situations.

Of course, your feelings about your job may be a very valid reason for you to find another, healthier job. But if you choose for the present to remain in the same situation, create the most positive thoughts you can about it.

Make the affirmations in the present tense – even if it seems unrealistic. Don't affirm, 'I am going to create abundance in my life,' because the results will always be waiting to happen in the future. Instead, suspend your current beliefs for a moment, and affirm, 'I now have abundance in my life!' – and you'll soon find that it is true. How soon your abundance will come depends on how strongly your affirmation is repeated, and whether or not you are affirming the opposite on deeper levels of your consciousness (your subconscious negative beliefs).

Many people are unconscious of this – and they are so often saying things like, 'This is really making me sick,' or 'This job is killing me,' or 'He is a pain in the neck,' or 'This is driving me crazy,' or 'I can't do it.' These words are affirmations, just like any other words. No wonder these people are getting sick, dying too young at jobs they hate, getting headaches, going crazy, and failing in life.

Look at your life – clearly and honestly. You will see what you have been affirming to yourself. Most of us have created a lot of things that we would prefer to do without. It is time to affirm, to create something better for yourself.

We have been giving ourselves affirmations all our lives. And others have been giving us affirmations all our lives. The only problem has been that we have not been consciously aware of the process and power of affirmations, and so we have affirmed a lot of things, which we could do better without.

Anything you say or think to yourself is an affirmation. Anything anyone else says to you is an affirmation, if you accept it. Our subconscious minds accept it all – whether for better or worse. Many of us grew up in environments, which may not have been totally supportive. Most of us had parents, families, friends, and other peers who may have given us a lot of terrible affirmations, which were destructive to our self-image. Children often tell each other that they are stupid or ugly or unable to do something. Brothers or sisters often say unflattering things to each other. These are unfortunate, negative affirmations.

Most people are still carrying with them, in their basic core beliefs, the non-supportive things, which their parents, teachers, friends, and families told them when they were so young that they didn't have the awareness to question or ignore. And these affirmations have an especially powerful effect when there is a strong emotion behind them- those moments when Mommy is deeply upset, and yells: "You never do anything for me!" give the child a deep affirmation of his or her own selfishness and worthlessness.

It's no wonder that people have affirmed themselves into neurosis, poverty, selfishness, unattractiveness, sickness, weak and limited self-images, etc. Fortunately, affirmations are so powerful that a few minutes of conscious, deep, positive ones repeated daily for a few weeks could do years of unconscious, deep, negative ones. This is especially true because the positive affirmations have the greatest power in the universe behind them: the power of truth. Because the truth is that you are a free being. You are not limited or restricted. And your life is worthwhile. And you are good person –not a bad one. And you are really loving – even though that love may be buried under years of unexpressed anger and guilt and frustration.

Therefore, we emphasize again:

Affirm what you know to be true in your heart, and you will create that reality. Affirm that you are free, and strong, and attractive, and prosperous, and loving – and you will find, often in a remarkably short time, that your outer world will begin to change as a reflection of your changing inner consciousness.

Affirmations in Meditation

Another powerful way to do affirmations is in the relaxed state of mind and body, which is often called 'meditation'. By all means, find some time to meditate – even just five minutes in the morning will bring results within a week or two. The following exercise is relaxing, energizing, and healthful, as well as being the most powerful way to deeply absorb affirmations. It is the most effective way to create anything you wish.

Just sit or lie comfortably. Take a few deep cleansing breaths – even take a few minutes to breathe deeply, if you get into it. Deep breathing is one of the best possible things we can do for our minds, bodies, and spirits.

Close your eyes, take a deep breath and affirm, silently to yourself as you exhale, 'My body is now relaxing'. Take another breath and affirm, as you exhale, 'My mind is now relaxing.' Take one last deep breath and affirm, as you exhale, 'I am now letting everything go.'

Then choose any affirmation – any instruction you want to give your body and mind, anything you wish to create. See it happening here and now as you say your affirmations. If excitement and enthusiasm arises to support the affirmation, all the better – the stronger the feeling, the sooner the reality you wish to create manifests.

Say each one repeatedly, until it feels good to you. Try these, and see how they feel

'I am deeply relaxed.....'

'I am strong and healthy....'

'I am open, I am free....'

Feel yourself being relaxed. See yourself strong and healthy. Feel yourself open and free. Choose any other affirmations you wish to work on, and repeat them, many times, until you feel sure that your subconscious has unquestionably gotten the message. Picture yourself as having completely fulfilled the affirmation.

Enjoy yourself – don't work too hard at this. Have fun with your creative imagination. Take a final, deep breath at the end of your meditative affirmations, and affirm:

'This, or something better, is now manifesting, for the highest good of all! So be it! So it is!'

Now return to your waking day, fully relaxed and refreshed, able to effortlessly accomplish whatever you want.

The more energy you put into your affirmations, the sooner you will experience results. Imagine yourself easily and effortlessly becoming what you are affirming. Don't worry if you can't 'visualize' it in your

mind's eye – just feel it, imagine it. By doing so, you are creating that reality in your thoughts, and in your emotions. Soon a vast, deep reservoir of power in you- the power of your subconscious mind, your connection with the infinite – will bring about in physical reality what you are affirming.

Writing Affirmations

The measure of an affirmation's success is whether or not it soon manifests in your world. You should be able to manifest almost anything you are affirming within 21 days. There are some exceptions to this, if the project is vast or complicated, or the goal is distant. But the results should become clearly evident to you in a short time. You should be able to feel the change. If the results aren't happening, it is only because you are affirming something else on deeper, perhaps less conscious levels which is creating something contradictory to what you are affirming consciously.

If you are repeating to yourself for example:

'My connection with infinite intelligence is yielding me a vast personal fortune.'

Every day, with emotion, and after three weeks you are still broke, then you have to find out what else you have been telling yourself that is creating a contradictory reality. Writing affirmations and their responses is the best way to do this.

Take a notebook. On one page, write: 'Affirmations' across the top. On the next page, write 'Thank you!' across the top. Then begin writing your affirmation on the page headed 'Affirmations.' Put your attention to it; pour your feeling into it. You want to be self-sufficient, or beautiful, or whatever – and the truth of the matter is that you deserve it, so you might as well create it for yourself.

Keep on writing the same affirmation, and keep putting your full attention on it. Soon you will probably notice some kind of inner resistance popping up – some words you are telling yourself (affirming to yourself) on deep levels. Whatever they are, write them down on your 'Thank you' page. On this page, you are encouraged to voice all your reactions to your affirmations.

Say you are writing, for example, 'My connection with infinite intelligence....' And you find yourself thinking, 'What connection? I am a blundering idiot!' Immediately turn to your 'Thank you' page and

write those words. It is called your 'Thank you' page because, as you write those words, you want to mentally thank yourself for sharing them with you (this may sound artificial or strange, perhaps, but it works). Then go back to writing affirmation. '...is yielding me a vast personal fortune.' Then you may find yourself thinking, 'A vast personal fortune? I could never handle it' – so write that down too on your 'Thank you' page. Then go back and write your affirmation again. And so on.

After writing your affirmation 10 or 20 times, you may have 10 or 20 or 30 comments on your 'Thank you' page. Look at them carefully – these are the things you are affirming to yourself on deeper levels, which are creating your present reality. Sometimes it is enough just to look at them and see how foolish they are, and how they are not really true for you. Sometimes these negative affirmations dissolve as soon as you look at them. At other times, you may have to create new affirmations for yourself that are especially designed to counteract what you have been telling yourself. In the example above, where you found that you were thinking you could never handle a vast personal fortune, you may want to affirm something like, 'I am capable of handling a vast personal fortune easily and skilfully' – or, if that is too confronting, lower your gradient for yourself and affirm, 'I am capable of skilfully handling my financing.'

Do this daily, if necessary. Breakdown your resistance with more affirmations. That is all that is necessary to do. When you finally get to the core of your resistance – to the 'biggie' which you are holding onto, the one terrible thing about yourself that you haven't dared to admit even to yourself – when you finally find yourself writing it out on your 'Thank you' sheet, you will feel something releasing in you. Then find the affirmation, which deals with it directly, and release it for all time from your consciousness. You'll find yourself feeling wonderful (literally – wonder full). Now you are coming into your own power. Now you are not limiting yourself any more. You are free to be who you want, and to create the life you want. It is your birthright.

Following are some sample affirmations, ones that I have worked with personally. Let these serve as examples for you to create your own.

I have inner peace and contentment – true success!

I have total freedom to do whatever I wish

I now create world peace and transformation.

I am an open channel for exquisite, endlessly abundant creativity, in many many forms.

I have real personal confidence, and a very positive self-image.

I am connected deeply, intimately, with my higher self, and my enlightenment.

I have beautiful, harmonious, satisfying relationships.

I am in perfect health, for as long as I wish, in this body.

I have physical strength and attractiveness, for as long as I wish, in this body.

My income exceeds my expenses.

My connection with infinite intelligence is now easily yielding me a vast personal fortune.

Work and play with one, two, or three at a time – as many as you feel you can handle – until you achieve results.

A Common Error

I must point out a common error many people make when they begin doing affirmations; it is the error of assuming the affirmations themselves will do all the work, and that there is nothing else that needs to be done.

In many cases, it is true that nothing else other than the affirmation needs to be done to accomplish what is intended. In these cases, all that is necessary is for us to suggest the affirmation to our subconscious, and the forces are set in motion, which automatically create what we desire. This is the power of our human energy – our conscious and subconscious states of mind. When you see this happen – as I have many times – it is an exciting and fulfilling experience.

But there are many types of affirmations, which need to be supported by and completed through a very mechanical series of actions in the world. Affirmations for abundance, or creative expression or finding the perfect job, for example, need to be done along with very logical steps in the world. These steps are simple to discover – you either know them already, or they may take some research.

In creating abundance, for example, you have to find the service or product, you can offer the world, which you will be paid abundantly for. Then you have to list the steps necessary to make that service or product available: you may need to make a brochure, make samples, do an ad, etc.

I have known people who have affirmed abundance, and then found an unexpected cheque in the mail, or inherited money they hadn't known about. But most people who are successful affirming abundance find that they have to do the necessary groundwork to offer their talents and abilities to the world.

Keep doing your affirmation, and it will become clear to you what you need to do.

Have Patience

The other necessary element for you to create your own personal freedom in whatever ways you wish is patience and persistence. The world wasn't created in a day. Occasionally you will find an affirmation, which manifests almost as soon as you say it. But most created things take some time to manifest. Give a seed a week or so to sprout. Then give the plant a few weeks or even months to develop. Give an affirmation at least three weeks to create some results. In the case of an affirmation as broad as 'My connection with infinite intelligence is now easily yielding me a vast personal fortune,' it may take years to fully manifest. But you should be able to feel changes and see results within three weeks after affirming it every day. In this example, you will find yourself discovering creative ways to make money. You won't be nearly so broke, and you will be feeling a lot more abundant – even if your bank account hasn't changed much in three weeks. It will grow, if you have patience and are persistent.

One affirmation which worked for me almost instantly was 'I am organized.' For years I had been telling myself, just a few times in a single session, 'I am organized,' I felt the truth of that statement fill my being. I got up from my chair and immediately started listing all the things I was planning to do, hoping to do, and dreaming of doing. Then I organized it all, putting it into a list with the first priorities at the top. In one moment, I ceased looking at myself as a limited, unorganized person, and saw myself as being very capable of clear organization. It was simple. Within a few weeks, I had created a filing system for both personal and business affairs, I had cleaned up my desk and personal work area, and had gotten into a daily habit of listing everything I intended to do, numbering it in priorities, and handling it.

If you are ready for it, some of your affirmations may manifest that quickly for you. But usually, it will take longer. But keep it up, every day (or at least three or four times a week). If one particular affirmation seems to lose its energy for you, if it feels lifeless, if you are not connecting with it, find another way to say it that feels good and strong to you.

If you find no noticeable results in three weeks, try writing your affirmations and your resistances. Discover which of these resistances are blocking you from creating your good. Then find affirmations, which are the opposite.

It is a startling thing for many people to realize that we create what we want. We may not be creating what we think we want, but in fact we are creating that which we want on some deep, perhaps subconscious levels. If you are broke, it is because you want to be, or because you feel you deserve to be, or because you feel you can't handle money. Find some affirmations, which change your thinking about these things. If you are alone, it's because you want to be. There is no other excuse. If you really feel you don't want to be alone, and are ready for an ideal relationship, affirm it to yourself, and you will create it for yourself. All it takes is a strong, focused affirmation with feeling behind it, and patience, and persistence.

The Law of Karma

Affirmations work only for the good – that is, the highest good of all concerned. If anyone wishes to use these tools for their own 'good' at the expense of another, they will create problems for themselves. This is because they are neglecting the law of Karma. Briefly stated, the law of Karma says that the Universe is set up so that whatever you do comes back to you. Think loving thoughts and you live in a loving world. Think hateful thoughts and you live in a hate-filled world. Try to injure someone else, and you will be injured.

This is why there is never any reason to fear misuse of these powerful tools – or to fear black magic or witches (in the negative sense of the word) or even the effects of chemicals or atomic energy – because any people who try to harm others, through affirmations or ignorance, or any other means, only end up hurting themselves. The law of Karma is infallible. If you have even the slightest feeling that what you are affirming may not be the best thing for you, or for someone else, finish your affirming with these words, 'This, or something better, is now manifesting for the highest good of all concerned.'

Then just sit back and relax and enjoy the fruits of your creation. Let it come to you, easily and effortlessly, without struggling, striving, or suffering.

Easily and Effortlessly

I will close this chapter with mention of a particularly powerful affirmation for people in the world today:

“-----comes to me, easily and effortlessly.”

Fill in the blank with whatever you desire.

Often, one of the largest stumbling blocks in the way of attaining or accomplishing something, especially your most cherished dreams and goals, is that we are trying too hard.

Life does not have to be a struggle. Look at the trees and plants and birds and other animals. Are they struggling for survival? “Consider the lilies of the field...”

Simply affirm to yourself:

‘Freedom comes to me, easily and effortlessly.’

‘Love....’

‘Money....’

‘Abundance....’

‘Happiness....’

And also specific things, such as:

‘My perfect artistic expression comes to me, easily and effortlessly.’

‘My book....’

‘My creative expression....’

Even very specific projects and commitments can be finished and fulfilled, easily and effortlessly, with this affirmation.

When you ask the Universe for something, you will receive it – unless you are denying it on deeper levels of your being. Let it all come to you, easily and effortlessly. You deserve it. You deserve to have it all. And now you are holding in your own hands the tools to create whatever you want; whatever your heart desires.

Positive affirmations have the greatest Power
in the universe behind them: the power of truth.

The Prosperity Secret of the Ages

Gifts

From the Mahabharata

Anusasana Parva, Section LVII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

By making gifts one acquires all kinds of enjoyable articles. By making gifts one simply increases one's wealth. By making gifts one acquires great fame in consequence of one's high achievements.

From the Mahabharata

Anusasana Parva, Section CXXII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Those who make gifts obtain happiness
hereafter and much prosperity here.

From the Mahabharata

Anusasana Parva, Section CXLI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Maheswara said(to Uma):

The householder should always make gifts according to the measure of his power. He should also perform sacrifices frequently after the same manner. Indeed, he who wishes to achieve his own good should always achieve meritorious acts. The householder should acquire wealth by righteous means. The wealth thus acquired should be carefully divided into three portions, keeping the requirements of righteousness in view. With one of those portions he should accomplish all acts of righteousness. With another he should seek to gratify his cravings for pleasure. The third portion he should lay out for increasing.

(The following are extracts from the writings of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji)

The prosperity secret of the ages is that giving can make you rich! The Hebrews, one of the wealthiest groups the world has ever known, credit their wealth over the centuries to their use of this prosperity idea: you will be made rich by giving.

Many of our modern millionaires have used this prosperity secret and have often pointed it out as the formula that brought them riches.

Giving can make you rich for when you systematically give, you open the way to systematically receive. But when you do not give, you stagnate, dam up, and close many channels to your prosperity.

Perhaps you are thinking, “But I do give every cent I can find to pay the bills and to keep going financially.” Yet there is another kind of giving you must know about and practise in order to prosper. When you practise this other type of giving, putting it first in your financial affairs, then divine order will come into your finances. You will find yourself prospered in both expected and unexpected ways. Your money will begin to go further, and other financial surprises will come forth so that it becomes easier and easier for you to pay the bills and ‘get ahead financially’.

The ancients, who knew the wisdom of the ages, understood the nature of universal substance out of which all wealth is created. They knew that by consistently giving, you move on universal substance, forming a vacuum which substance then rushes to fill with new supply. That is the nature of substance: it abhors a vacuum and always rushes to fill it. Giving in order to make room to receive is a scientific method that always works to prosper those who use it consistently. It can work for you too!

(The air we breathe fills the lungs. If we do not give out stale air, if we do not make room to receive fresh air, if we do not create the vacuum by expelling the stale air, then the supply of new fresh air cannot rush in.)

This is a giving universe. You have to constantly give in order to constantly receive, because the universe is constantly giving to you. If you do not balance the act of receiving by giving voluntarily in some good and happy way, the universe will force you to give in some unhappy way. But give you must!

The universal law:

“By making gifts one simply increases one’s wealth.” (Mahabharata, Anusasana Parva, Section LVII);

“Give and it shall be given unto you” (Luke, 6:38);

works whether you want it to or not. Where there is no voluntary giving, something is taken from you. People who think they cannot afford to give constructively and freely have to give anyway, destructively and involuntarily – to doctors and hospitals for their ill health; to lawyers for their accidents, legal and

business problems; to accountants and to the Internal Revenue Service for their income tax problems; and in other undesirable ways. If you do not give voluntarily of your financial resources, you can expect that body ailments, financial entanglements, human relations problems, and general confusion in your affairs will follow.

When you see a person who has constant problems of ill health, financial difficulties, family inharmony, general confusion and dissatisfaction in his life, not only is he not thinking right, but neither is he giving right. Where there is no voluntary giving, something is taken from them!

You cannot cheat the basic law of the universe, which is giving and receiving. It works regardless of your attitude towards it. You can only cheat yourself out of much health, wealth and happiness by trying to foolishly bypass it.

Tithing

The magic number of increase

How can you practise the other kind of giving constructively, so as to avoid giving destructively? The ancients believed that the number 'ten' was the magic number of increase, and they invoked this magic number by regularly giving one-tenth of all channels of income to their religious leaders. Later, the Hebrews were commanded by Jehovah to give a tithe (or one-tenth) of all channels of income to their priests and temples. This included giving a tenth of their gold, silver, jewels, land, cattle, sheep, goats, camels, and other flocks; a tenth of all fruit, wine, grain, oil and other crops; a tenth of all financial income and all financial assets.

Ten is still the magic number of increase! Regular, consistent tithing of a tenth of all channels of your gross income (before taxes and other deductions) to the religious leader or spiritual organization which inspires and uplifts you, is still one of the surest ways to permanent, satisfying prosperity.

My experience with this prosperity law

Although I had often heard tithing mentioned in church for many years, I had not realized it was a prosperity law for my personal benefit. I assumed it was the church minister's way of trying to raise money to support the church.

As a \$25 a week secretary, desperately struggling to find any prosperity law that would work, I read L.E.Meyer's fascinating booklet, 'As You Tithe So You Prosper'. This booklet contains many thrilling stories of people in every walk of life who have prospered through consistent tithing, and I began to think seriously about the subject. I also remembered that my own parents had been much more prosperous after they began to tithe.

One of the stories in Dr.Meyer's booklet that especially interested me was this one:

'He who said that he found it necessary to tithe in order to get out of debt voiced a truth that has become evident to thousands. A man who was \$10,000 in debt, with his credit gone and a wife and four children for whom to provide, took a job as a day laborer in a mill and with his family was compelled to live in a tent. He met two Divinity students who convinced him that if he wanted to again prosper, he should tithe. The same week that he began tithing the company offered him one of its houses in which to live. Within a year, he was promoted to foreman. Ten years later, he was free from debt, the owner of a large lumber company, owner of his own home, which was large and beautifully furnished, and owner of a large car, an airplane and other things on a similar scale. He attributes his success to first recognizing his debt to God and faithfully tithing of his income.'

At the time I was considering the tithing law of prosperity, I was also debating whether I should start a savings account. From a business standpoint, I felt that it was more important to begin saving than to begin tithing. "Tithing can come anytime," I thought. Instead, the savings account was opened. Everything went along fine for a time as I proudly watched my savings account grow, week by week.

Then one day my son became violently ill. Only after he had had the finest doctors and medical care in a local hospital did the turning point come and he recover. His hospital bill was more than the amount I had painstakingly managed to place in my savings account!

Valuable lesson came from that experience. I learnt that if I did not put God first financially and give to His work voluntarily, I would have to give anyway – involuntarily to pay for the unhappy experiences in life, which I did not want.

I immediately began to tithe from my gross weekly income of \$25, giving \$2.50 to the spiritual organization of my choice. Upon receiving my paycheck and depositing it, the first check I always wrote was the tithe check. This act gave me a feeling of protection and security. By putting God first financially, I assumed my own needs would be met; and always they have been, sometimes in the most amazing ways.

The week I began to tithe was truly the turning point for me financially! Soon I began receiving pay raises, so that my income doubled and later tripled its original amount. It has continued to steadily rise over the years as I have continued to tithe faithfully. My husband and I tithe two-tenths or 20% of our gross incomes, and we look forward to bigger giving as our prosperity consciousness continues to expand.

The wonderful thing about my son's health has been that, although more than 15 years have passed since he was so ill, he has never had another major health problem. He has not been in a hospital since that time, and did not have the usual childhood diseases.

I, too, have been much healthier since I began tithing. Having had an underweight, nervous, anaemic childhood, it was great blessing to finally be freed of ill health. I have found that I am able to produce much more work in a much shorter length of time than previously. Whenever I hear of loss, theft, accident, illness and high emotional and financial costs that usually accompany these experiences, I cannot help thinking: 'It's too bad those persons do not tithe. They would be protected from such negative and unhappy experiences if they did!'

By giving voluntarily a tenth of my gross income to spiritual work, I have been saved from being forced to give many times that amount to the negative experiences of life such as illness, accidents, thefts, etc. I am grateful that I learned this lesson early. It is one of the most valuable success secrets that I can point out to you.

To be sure, there is nothing wrong with the prosperity practice of consistent savings, which I had in mind during that experience many years ago. The Babylonians' great success secret for their riches was that they tithed one-tenth and saved one-tenth of their income. It is still a fine prosperity practice. The Rockefeller family has often mentioned their use of this idea. However, if you have a choice between tithing and saving, be sure to put first thing first, by beginning to tithe first. That act will insure your growing prosperity, so that consistent savings will then naturally follow. The practice of tithing, both ancient and modern, proves it to be the best financial investment you can make.

Those people who find excuses for not tithing, or who tithe for a time and then stop, are robbing themselves as well as robbing God. They are inviting problems and losses for themselves where there need be none.

Where you give is important

A merchant once questioned tithing as a prosperity law because he had long been tithing, but his business was no longer prosperous. He was asked, 'Where do you tithe?' This man replied: 'I tithe to my wife's church. I no longer attend that church because I find greater inspiration in another church, which I now attend. However, my wife insists that I still tithe to her church.'

It was pointed out that one should tithe where one is receiving spiritual help and inspiration. To tithe to an organization which does not directly help or inspire you holds little blessing either for you or for the organization, because no spiritual contact has been made between the giver and the receiver.

It was suggested that this man tithe to the church from which he was receiving guidance and inspiration; that he do this on a six months' trial basis. As he did, he discovered that many things began clearing up in his financial affairs, as well as in other phases of his life. Furthermore, his wife seemed to respect him in his tithing decision.

You may be thinking, 'Yes, but I am already tithing to the church where I receive inspiration and still I am not prosperous.' Then check your attitudes to determine why you are tithing and whether you completely release your tithe after giving it. Make no mental demands upon those who receive your tithe. A gift with reservations is not a gift. It is really a bribe.

There is another subtle attitude to check when tithing: Do you tithe simply because you think it is expected of you, but not freely and joyously? The tithe should be considered a rich financial investment for all involved.

By tithing in the right attitude, you substitute faith in God's power to supply your needs for the old fear that you must hold tight to every penny or live in lack.

Charity giving is not tithing

Many people have the mistaken idea that giving to a needy person is tithing, but it is not. Giving to the needy is often the worst thing you can do for them, since it keeps them from developing their own prosperity consciousness. Until they do develop a prosperous state of mind, they will continue to be in need, no matter how much you do for them. The greatest thing you can offer the poor is to introduce them to prosperous thinking.

Your tithe is not properly used for yourself, relatives, friends, or charitable purposes. If one wishes to give to those channels, it should be a gift over and above the tenth which one gives directly to spiritual work. The prosperity law of tithing as practised by all the ancient civilizations, was that the tithe went always to the religious leaders and temples, to those in the Lord's work.

Some people give only to civic, cultural, educational, or charity causes instead of to religious organizations. It is fine to give for these purposes if you feel so led, but your first tenth should go to religious causes which uplift and inspire you, or to people in religious work who are an inspiration to you. All other giving is to be commended, but is secondary to direct tithing to the Lord's work.

Rich results of consistent giving

People sometimes say, 'I do not tithe regularly but I give large amounts occasionally to god's work.' It does more good to tithe regularly smaller amounts than giving large amounts spasmodically. Just as it is necessary to breathe out regularly in order to receive fresh air into the lungs, so it is necessary to give regularly if you wish to receive regularly.

A millionaire consciousness

The general rule in tithing in these modern times is this: You tithe on the gross amount of your personal income; and usually you tithe on the net profits from a business or corporation. Of course, you can always go on to gross tithing from your business or corporation, if you wish. In many instances, the tax laws may make it worthwhile to do so.

Remember this exciting truth as you tithe: You are joining ranks with millionaires of all times. You are becoming attuned to that same rich consciousness which can lead to rich results!

It has been said that the person who begins tithing will have at least six surprises: He will be surprised at the amount of money he has to give for the Lord's work. He will be surprised at the deepening of his own prosperity consciousness as well as his spiritual life. He will be surprised at the ease with which he can meet his financial obligations.

He will be surprised at how easily he can go from one tenth to larger giving. He will be surprised at the wisdom and good judgment this gives him in using the remaining nine-tenths of his income. He will be surprised at himself for not adopting the tithing plan sooner!

I would like to add one thing the tither should not be surprised about. He may find himself a millionaire.

Gifts

From the Mahabharata

Anusasana Parva, Section LVII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

By making gifts one acquires all kinds of enjoyable articles.

By making gifts one simply increases one's wealth.

By making gifts one acquires great fame in consequence of one's high achievements.

From The Mahabharata

Anusasana Parva,Section CXXXVIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Five kinds of Gifts

Yudhishtira said: O sire, thou whose power is great in the observance of the vow of truth by following the religion of gift. How many kinds of gifts are there that should be given? What are the fruits of the several kinds of gifts respectively? What kinds of gifts, made to what persons are productive of merits? Indeed, unto what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I desire to hear all this in detail.

Bhishma said: Listen, O son of Kunti, in detail to me, O sinless one as I discourse on the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made unto all the orders of men. From desire of merit, from desire of profit, from fear, from free choice, and from pity, gifts are made, O Bharata! Gifts, therefore, should be known to be of five kinds. Listen now to the reasons for which gifts are thus distributed in five classes.

With mind freed from malice one should make gifts unto Brahmanas (priests), for making gifts unto them one acquires fame here and great felicity hereafter. (Such gifts are regarded as made from desire of merit.)

He is in the habit of making gifts; or he has already made gifts to me. Hearing such words from solicitors one gives away all kinds of wealth unto a particular solicitor. (Such gifts are regarded as made from desire of profit.)

I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear even a man of learning and wisdom may make gifts unto an ignorant wretch. (Such gifts are regarded as made from fear.)

This one is dear to me, I am also dear to him. Influenced by considerations like these, a person of intelligence, freely and with alacrity, make gifts unto a friend. (Such gifts are regarded as made from free choice.)

The person that solicits me is poor. He is again, gratified with a little. From considerations such as these, one should always make gifts unto the poor, moved by pity. (Gifts made from such considerations are regarded as made from pity.)

These are the five kinds of gifts. They enhance the giver's merits and fame. The Lord of all creatures has said that one should always make gifts according to one's power.

FromThe Mahabharata

Anusasana Parva, Section CXX

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Vyasa said: It has been said that there are three tracks which constitute the best vows of a man. One should never injure; one should always tell the truth; and one should make gifts. The Rishis of old announced this, following the declarations of the Vedas. These injunctions were heard in days of old, - they should certainly be followed by us even in our times. Even a small gift, made under the circumstances laid down, produces great fruits.

Unto a thirsty man thou hast given a little water with a sincere heart. Thyself thirsty and hungry, thou hast, by giving me such food, conquered many high regions of felicity, O puissant one, as one does by many sacrifices. Superior to the accomplishment of all Vedic vows, is gift. Indeed, gift is more auspicious than all sacred acts. If it be no more meritorious than all sacred acts, there can be no question about its superiority. All those rites laid down in the Vedas do not come up to gift, for gift without doubt, is as I hold, fraught with very superior merit. The track that has been made by those men who make gifts is the track that is trodden by the wise. They who give gifts are regarded as givers of even the life-breaths.

The duties that constitute Righteousness are established in them. As the Vedas when well studied, as the restraining of the senses, as a life of universal Renunciation, even so is gift which is fraught with very superior merit. Thou, O son, wilt rise from joy to greater joy in consequence of thy having betaken thyself to the duty of making gifts. The man of intelligence who practises this duty certainly rises from joy to greater joy. We have without doubt, met with many direct instances of this. Men endued with prosperity succeed in acquiring wealth, making gifts, performing sacrifices, and earning happiness as the result thereof. It is always observed to happen naturally that happiness is followed by misery and misery is followed by happiness.

Men of wisdom have said that human beings in this world have three kinds of conduct. Some are righteous, some are sinful: and some are neither righteous nor sinful. The conduct of the person who is devoted to Brahman is not regarded either way. His sins are never regarded as sins. So also the man who is devoted to the duties laid down for him is regarded as neither righteous nor sinful (for the observance of those duties). Those men who are devoted to sacrifices, gifts, and penances are regarded as righteous. Those, however, that injure other creatures and are unfriendly to them, are regarded as sinful. There are some men who appropriate what belongs to others. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being regarded as neither righteous nor

sinful. Do thou sport and grow and rejoice and make gifts and perform sacrifices. Neither men of knowledge, nor those endued with penances will then be able to get the better of thee!

Three types of gifts

From the Bhagavad Gita, Chapter 17

Explanations by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The Blessed Lord said:

That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is held to be Sattwic.

-Gita,Ch.17, Verse 20

[Note: Worthy person: Pious person who is a tapasvi (practising austerities), who is well versed in the scriptures (the Vedas and the Vedangas such as Ayurveda), who is able to protect himself and the donor etc. a person worthy to receive the gift, a person who is the very incarnation of purity, the very abode of good conduct. A gift may be freely given to such a highly deserving person. The donor should not boast of his charity.]

And that gift which is given with a view to receive something in return, or liking for a reward, or reluctantly, is held to be Rajasic. -Gita, Ch.17, Verse 21

[Note: charity or gift that is given in the hope that it will be returned in the future and praised in public or that the gift will bring some unseen reward or heavenly pleasure is passionate (Rajasic). If a man makes a gift to a brahmana (priest) or sanyasin with the hope that all his sins will be washed away, this is also a Rajasic gift. If a man is grieved at heart after making the gift this is also a gift of passionate (Rajasic) nature.

That gift that is given at a wrong place and time, to unworthy persons, without respect or with insult is declared to be Tamasic. -Gita, Ch.17, Verse 22

[Note: 'At a wrong place and time' : At a place which is not holy, where irreligious people congregate and where beggars assemble, where wealth acquired through illegal means such as gambling, theft, etc.,

is distributed to gamblers, fools, rogues, women of evil reputation and at a time which is not auspicious. But this does not discourage giving alms or other charity to the poor and the needy. In their case these restrictions do not apply.]

Meditation

Techniques of Meditation

What is Meditation?

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

This is probably the best attempt by a European disciple of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji to describe without technicalities what Meditation is about, and why Indians worship their Gurus. For several years Mouni Sadhu steeped himself in the teachings of the foremost Hindu ascetic, Sri Ramana Maharshi. Straight from the heart, he describes movingly how he mastered the technique of jnana yoga (Vichara or the "I" thought) and achieved the transcendent spiritual state (samadhi). He was so completely absorbed by his guru (Sri Ramana Maharshi) that he succeeded in communing with him in silence. (Sri Ramana Maharshi gave his initiation (diksha) almost exclusively by silence.)

What is Meditation?

Meditation can be properly performed only when the mind is cleansed of all thoughts. Almost every student knows of this condition, but few can really achieve it.

Those who belong to different mystical societies often believe that meditation consists in the effort of directing the mind into certain channels according to pre-conceived ideas. The results of such exercises -

they cannot be called meditation - are generally poor, even though they may be practised over a period of years, and they do not lead to the effective purification of the mind from thought.

Usually, advanced members of such organisations are given methods and rules, which are often insufficient. There are two kinds which we can call artificial and natural means.

The first group is based on imagination or mental conceptions. Endless exercises are given, a few of the most important being:

(a) The imagining of the possession of a virtue lacking in the student. If he is of a sensual type, he must think of himself as chaste during the time appointed for the meditation.

(b) He can protect himself from invasion of thoughts from outside by the mental creation of an astral shell according to instruction.

(c) By the use of incantations or mantras he can reach the necessary concentration or acquiescence of mind, thus keeping to one idea for some considerable period of time.

In the second group (natural means) I would first mention prayer directed to what one believes to be the Supreme Being. If such prayer is utterly sincere, and if one is prepared to give enough time to regular practice, the result can be satisfactory and the mind cleared of everything but the object of meditation.

Then comes the 'vacuum' in the thinking process which is then filled with true light from its true source - the Self-God.

If one is blessed on his way through life by meeting a spiritual Master, then everything becomes simple and effective. Many disciples in those precious times of spiritual contact visualise him (spiritual Master) as seen, in the physical body. Such an image, living and powerful, is a deadly weapon against the strategy of the restless mind. Nothing is more effective than this when combined with the Vichara (the "I" thought); but in order to use Self-inquiry properly, some steadiness of mind must first be attained.

Man's emotions must also be cleansed; for this purpose the vision of a living Master has no substitute. In a mysterious way the power of such a vision is also inherent in his (the Master's) pictures. Perhaps this is for the aid of those who were not able to see him in the physical body. Experience and practice show that almost as beneficial results can be brought about from the contemplation of such a picture.

When at last the vacuum or void in consciousness is reached and firmly established, true meditation can be approached, but not earlier. Then the consciousness of the true Self will itself fill the vacuum. No more instruction is needed, for the true Self takes over the guidance and the goal is reached. In such meditation there are no visions or feelings. Maharshi often warned against ecstatic visions, pointing out that our goal is pure awareness and nothing else.

If this awareness is attained it inevitably leads us to samadhi, and this is the true aim of meditation (the awakening from the dream-state called normal physical consciousness).

There are signs which indicate that our meditation is really leading us to samadhi, when we are free from all thought of the body and of the 'ego', and when thoughts and feelings are stilled. 'Good and evil' cease to exist- we see nothing, for there is nothing to see. Yet we are not in darkness, but merged in light being ourselves this light. We cannot see It, for in this state there is no subject and no object. This can give but a veiled hint of the true state to one who has not experienced such meditation for himself, for this is the discovery of the true Self in man.

All that we recognise as objects, that is the outer world plus our visible body- is like a painting. The colours in it are the qualities of things. In these things are held all material forms, feelings, thoughts, good and evil, true and false, everything that we know as the universe.

They are like the separated colours of the white light or God-Self, broken up by the prism of the material universe, as the Maharshi told us. If you could imagine the same picture painted with only the basic white Light, unbroken by the bewitched prism - that would be Spirit, Self or God, the ultimate truth of being. That is why the Master said: "There is nothing but the Pure Being which alone exists and our sole purpose in life is to realise It for ourselves."

Right meditation leads to the discovery of this great mystery. All other means mentioned in different Yogas such as breath control, mind control, body postures, special foods and attitudes of the mind, and so on, are only intermediary steps on the path to the goal, taken by our material nature when we step onto the Direct Path to the summit. This attainment makes these intermediary steps unnecessary. When the train reaches a certain station, one does not go back to count the milestones already passed. Thus attainment with the Self produces of its own accord the right postures, breathing, and imperviousness to influences from the outer world.

Techniques of Meditation

One of the initiations through which we pass while in the presence of the Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji, is true meditation, which years of study of occult literature had assured me was the key to the awakening of supra-physical consciousness. During my allegiance to Theosophy I practised different forms of meditation in accordance with their literature. From what I have since found out, the knowledge given was for beginners.

Their aim was to direct the mind into certain deliberately chosen channels of thought. There were meditations on different themes such as Beauty, Love, Purity, Wisdom, Devotion, God, The Creator of the universe and so on. The object was to keep these ideas in the mind as long as possible, and to imagine the working out of these virtues in the consciousness. Such 'meditations' can create certain currents of thought in the mind, conditioning it to a positive force which activates the thinking. Such exercises have a certain usefulness, for it is said: 'a man is as he thinks'.

In other words, the manner of a man's thinking creates his worthiness.

If he associates himself with good and positive thoughts his nature will be improved; if with negative and evil currents- he will retrograde and fall. All this is true in the relative field, but is founded on the assumption that man's consciousness is derived from his thinking apparatus or mind.

Man can elevate his mind, as do the Yogis, and perform 'miracles' as have many of the saints of all religions. The mind is a power, and when controlled and directed, its force and subtlety are apparently unlimited. But only apparently, for the power of the mind is based on the false notion that there is one who thinks, and an object of thought. This is the old lie of duality, and its end cannot be brought about by the ennoblement of the instrument (mind).

The subject and object still exist. This conception hinders the realisation of the unreality of the outer world. And to count this as real is an insurmountable obstacle on the path of realisation of the true Self in man.

So long as man's consciousness is unable to merge in the whole, there will always be the necessity for rebirths and incarnations in matter. The bewitched circle is closed.

Strangely, from the first days of my stay at the Ashram, my old mental meditations were forgotten and I could not practice them in the presence of the Master. So it still is, and for me there will be no return to those old currents of thought. Every day there is a more and more urgent inner inclination to be still, to remain without thought, to merge in the silence.

The inaudible inner voice tells me that there lies the truth.

Maharshi himself insisted on the necessity for meditation, but what did he mean by this term 'meditation'? He calls true meditation 'silence', being still, 'stillness'. So it was the same power which drew me then and now.

While one is immersed in water one cannot see anything above the water's surface. The world above is veiled from sight. To gain the wider horizon one has to rise out of the water, and only then will one realise how limited was one's former vision. So long as man is merged in the world of thought - the realm of mind - his consciousness will be bounded by its limitations.

Thought must always have an object, however sublime it may be, thus there must always be two, not one. Therefore, thought and its process is a blind alley.

The Master's power released me from all desire to follow this by-path. It was simply forgotten, as mentioned before. I am not a believer in miracles. So I cannot put the help and activity of the Master into this category. But the fact remains, and that is all that matters. In this manner, I came at last to the secret of true meditation. This state when I am aware of being apart from the thinking process can be called true meditation. This Awareness is the source of all Life, of that which is my life. It is the source of everything. From It alone I draw all that makes possible what I say on these pages.

How can one enter this state of supra-mental meditation? Analysing the process in myself, I find that FIRST must come the stopping of all thoughts. The Vichara ripens in the mind so that interest in the thinking process vanishes, and the stilling of the mind, so difficult in the past, becomes easy.

SECONDLY, when the mind is still, there arises a strong urge to be united with the whole, but what this whole is, cannot yet be conceived and I feel that I could never attain it alone. The closest comparison is melting and dissolving in That which alone Is. It is different to leaving the body or ego for there is no movement. One remains where one is, but is not what one was before. Everything that could be seen or felt before is now apart from me. No more can be told.

THIRDLY, the state of unity with the whole brings an unshakable certainty that only this state is real and permanent. That it is that last refuge which one has always sought, and from which one can never more be lost. There is nothing beyond it, for - it is all.

The conception that we know as 'death' is obliterated, but this does not mean that we are in that state thought of as 'life after death'. The only fact one knows is, that this life will always go on.

In this state of being there are no such false distinctions of time as past, present, and future.

It is possible to force language to convey to the mind something of that which one brings back from such a meditation, but it is likely to be of no avail, and more likely to be misunderstood. What I can express is tragically little.

There is a mysterious experience which proves the power of the Vichara. The Master insisted that we should not use it as a Mantra, that is, as words only, but soak each question with the desire to know 'WHO AM I?'. By using the Vichara in this way, after stilling the mind, the answer comes of itself, but without words or thought- you know who you are.

What follows-is inexpressible

This is the great service which Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji performed for humanity-the welding of this infallible instrument of achievement, the inspired VICHARA.

"Pursue the enquiry "WHO AM I" relentlessly. Analyse your entire personality. Try to find out where the I-thought begins. Go on with your meditations. Keep turning your attention within. One day the wheel of thought will slow down and an intuition will mysteriously arise. Follow that intuition, let your thinking stop, and it will eventually lead you to the goal".

-From Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's Teachings

Mind

The Teachings of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The nature of Individual self and of liberation

[These were the instructions written down by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji in the days of his silence about

the year 1995 for his disciple.

]

According to the Hindu scriptures there is an entity known as the 'mind', which is derived from the subtle essence of the food consumed; which flourishes as love, hatred, lust, anger, and so on; which is the totality of mind, intellect, memory, will and ego; which, although it has such diverse aspects, bears the generic name 'mind', which is objectified as insentient objects cognized by us; which, though itself insentient, appears sentient, being associated with Consciousness, like a red-hot iron appearing as fire; in which the principle of differentiation is inherent; which is transient and is possessed of parts capable of being moulded into any shape like lac, gold or wax; which is the basis of all root-principles (tattwas); which is located in the Heart like sight in the eye, hearing in the ear; which gives its character to the individual self and which, on thinking of the object already associated with the consciousness reflected on the brain, assumes a thought form and is in contact with that object through the five senses operated by the brain, appropriates such cognizance to itself with the feeling "I am cognizant of such and such", enjoys the object and is finally satisfied.

To think whether a certain thing may be eaten is a thought-form of the mind; "It is good. It is not good. It can be eaten. It cannot be eaten", discriminating notions like these constitute the discriminative intellect. Because the mind alone constitutes the root-principle manifesting as the individual, God and the world, its absorption or submergence and dissolution in the Self as pure Consciousness is the final emancipation known as Kaivalya and in the Supreme Spirit, the Brahman.

The senses being located externally as aids for the cognition of objects are exterior; the mind being internal is the inner sense. 'Within' and 'without' are relative to the body; they have no significance in the Absolute. For the purpose of pointing out that the whole objective world is within, and not without, the scriptures have described the cosmos as being shaped like the lotus of the Heart. But that is no other than the Self. Just as the goldsmith's wax ball, although hiding minute specks of gold, still looks like a simple lump of wax, so too all the individuals merged in dark ignorance (avidya) or the universal veiling (maya) are only aware of nescience in their sleep. In deep sleep the physical and subtle bodies, though entering in the dark veiling, still lie merged in the Self. From ignorance sprang the ego- the subtle body. The mind must be metamorphosed into the Self.

The mind is no other than the 'I-thought'. The mind and the ego are one and the same. Intellect, will, ego and individuality are collectively the same mind. It is like a man being variously described according to his different activities. The individual is no other than the ego, which again, is only the mind. Simultaneously with the rise of the ego the mind appears, associated with the reflected nature of the Self, like the red-hot iron in the example. How is the fire in the red-hot iron to be understood? As being one with it? Because the individual is no other than the ego, inseparable from the Self as the fire and the red-hot iron are, there is no other self known as the witness of the individual than the individual himself functioning as the ego, which after all is the mind associated with reflected consciousness. The very same Self does not only shine unaffected in the Heart, like the fire in the iron, but is also infinite like space.

[Note: Just as the fire in the red-hot iron is unaffected by the hammer-blows, which only change the shape of the metal- even so the vicissitudes of life, pleasure and pain, affect only the ego, the Self ever remaining pure and undefiled.]

It is self-luminous in the Heart as pure Consciousness, as the one without a second; and manifesting universally as the same in all individuals, it is known as the Supreme Spirit. 'Heart' is merely another name for the Supreme Spirit, because He is in all Hearts.

Thus the red-hot iron is the individual, the fiery heat is the witnessing Self, the iron is the ego. Pure fire is the all-immanent and all-knowing Supreme Spirit.

The individual self resides in the eye during the waking state, in the neck during the dream state, and in the heart during deep sleep; but the Heart is the chief among these places, and therefore the individual self never entirely leaves the Heart.

[Note: At the back of the neck is the medulla oblongata.]

Although it is variously said that the neck is the seat of the mind, the brain of the intellect, and the Heart or the whole body of the ego, still the scriptures state conclusively that the Heart is the seat of the totality of the interior senses, which is again called the mind.

[Note: Antahkarana, in the original, meaning the mind, intellect and ego collectively.]

The sages, having investigated all the different versions of the innumerable scriptures, rightly and briefly stated the whole truth in the following manner, that it is the experience of every one, that the Heart is primarily the seat of the 'I'.

The veil of ignorance can never really hide the individual self. For how can it do so? Even the ignorant do not fail to speak of the 'I'. All the same, the veil hides the Reality, "I-am-the Self" or "I" as pure Consciousness, and confounds the "I" with the body; but still it cannot completely hide the Self from being known.

Mind is, in reality, only consciousness, because it is pure and transparent by nature; in that pure state, however, it cannot be called mind. The wrong identification of one thing with another is the work of the contaminated mind.

[Note: i.e. the mistaken view that attributes the Reality of the Self to the material world as existing by itself independent of the conscious principle. This is due to the false identification of the Self with the physical body as a result of which the ignorant person assumes that what is outside and independent of the physical body is also outside and independent of the conscious principle.]

'The contaminated mind', that is to say, the pure, uncontaminated mind being absolute Consciousness, on becoming oblivious of its primary nature, is overpowered by the quality of the darkness (tamas) and manifests as the physical world; similarly, overpowered by activity (rajas) it identifies itself with the body and appearing in the manifested world as the 'I', mistakes it to be real; thus, swayed by love and hatred, performs good and bad actions, and is as the result, caught up in the cycle of births and deaths. Because

the quality of purity (sattva) is the real nature of the mind, clearness like that of the sky is the characteristic of the mind-expanse.

Being stirred up by activity (rajas) the mind becomes restless and influenced by darkness (tamas) manifests as the physical world. The mind thus becoming restless on the one hand, and being precipitated as solid matter on the other, the Real is not discerned as such. Just as fine silk threads cannot be woven with the use of a heavy iron shuttle, or the delicate shades of a piece of art be distinguished in the light of a lamp agitated by the wind, so is Realisation of Truth impossible with the mind rendered gross and obtuse by darkness (tamas) and restless and unsteady by activity (rajas), because Truth is exceedingly subtle and serene.

Mind will be cleared of its impurities only by a desireless performance of a man's duties during several births, getting a worthy Master, learning from Him and incessantly practising meditation on the Supreme. The metamorphosis of the mind into the world of inert matter due to the quality of darkness (tamas) and its restlessness due to the quality of activity (rajas) will cease. Then the mind regains its subtlety and composure. The Bliss of the pure Self can manifest only in a mind that has become subtle and steady through assiduous practice of meditation. The one who experiences that Bliss is the one who is liberated even while still alive.

On divesting the mind of the qualities of darkness and activity by constant meditation, the Bliss of the Self will clearly manifest within the subtle mind. The Yogis gain omniscience by means of such mind-expanse. He alone who has achieved such subtlety of mind and by that means has gained the Realisation of the Self is liberated while still alive. The same state has been described in Rama Gita as Brahman beyond attributes, the one universal undifferentiated Spirit.

[Note: Rama Gita is a Hindu sacred book handed down from antiquity.]

The one who has attained the unbroken eternal State beyond that, transcending mind and speech, is called Videha Mukta; that is, when even the aforesaid subtle mind is destroyed, the experience of Bliss by the individual subject as such also ceases. He is drowned and dissolved in the fathomless Ocean of Bliss, one with it and unaware of anything apart. This is Videha Mukti. There is nothing beyond that State. It is the finality.

As one continues to abide as the Self, the experience "I am the Supreme Spirit" grows and becomes natural, the restlessness of the mind and the thought of the world will in due course become extinct.

Because experience is not possible without the mind. Realisation happens with the subtle mind. Since Videhamukti connotes the entire dissolution of even the subtle mind in the fathomless Ocean of pure Bliss, this State is beyond experience. It is the transcendental State, "I am not the body. I am the pure Spirit" is the clear and indubitable experience of the Jivanmukta, one who is liberated while yet alive. Nevertheless, if the mind is not totally destroyed, there is the possibility of his being apparently unhappy on account of incidental association with objects according to his destiny.

[Note: Prarabdha, in the original, meaning the accumulated fruits of action of former existence which are now being reaped.]

He would also appear to the onlooker as not having realised the unbroken eternal Bliss, since his mind is not completely extinct. However, the Bliss of Liberation in Life is possible only to the mind made subtle and serene by long continued meditation.

Mind Q & A

Question: "What is the nature of the mind?"

Tantra Siddha Maha Yogi Shastri Shree Dr. Rupnathji: "What is called mind is a wondrous power residing in the Self. It causes all thoughts to arise. Apart from thoughts, there is no such thing as mind. Therefore, thought is the nature of mind. Apart from thought, there is no independent entity called the world.

In deep sleep there are no thoughts, and there is no world. In the states of waking and dream, there are thoughts and there is a world also. Just as the spider emits the thread (of the web) out of itself and again withdraws it into itself, likewise the mind projects the world out of itself and again resolves it into itself.

When the mind comes out of the Self, the world appears. Therefore, when the world appears (to be real), the Self does not appear; and when the Self appears (shines), the world does not appear. When one persistently inquires into the nature of the mind, the mind will end leaving the Self. What is referred

to as the Self is the Atman. The mind always exists always only in dependence on something gross; it cannot stay alone. It is the mind that is called the subtle body or the soul (embodied soul or jiva)."

Question: "Are there no other means for making the mind quiescent?"

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji: "Other than inquiry, there is no adequate means. If through other means it is sought to control the mind, the mind will appear to be controlled, but will again go forth. Through the control of breath also, the mind will become quiescent; but it will be quiescent only so long as the breath remains controlled, and when the breath resumes, the mind also will again start moving and will wander as impelled by residual impressions. The source is the same for both mind and breath. Thought, indeed, is the nature of the mind. The thought "I" is the first thought of the mind; and that is egoity.

It is from that whence egoity originates that breath also originates. Therefore, when the mind becomes quiescent, the breath is controlled, and when the breath is controlled the mind becomes quiescent. But in deep sleep, although the mind becomes quiescent, the breath does not stop.

This is because of the will of God, so that the body may be preserved and other people may not be under the impression that it is dead. In the state of waking and in samadhi, when the mind becomes quiescent the breath is controlled. Breath is the gross form of mind. Till the time of death, the mind keeps the breath in the body; and when the body dies the mind takes the breath along with it. Therefore, the exercise of breath control is only an aid for rendering the mind quiescent (manonigraha); it will not destroy the mind (manonaashaa).

Like the practice of breath control, meditation on the forms of God, repetition of mantras, restriction on food, etc., are but aids for rendering the mind quiescent.

Through meditation on the forms of God and through repetition of mantras, the mind becomes one-pointed. The mind will always be wandering. Just as when the chain is given to an elephant to hold in its trunk it will go along grasping the chain and nothing else, so also when the mind is occupied with a name or form it will grasp that alone. When the mind expands in the form of countless thoughts, each thought becomes weak; but as thoughts get resolved the mind becomes one-pointed and strong; for such a mind Self-inquiry will become easy. Of all the restrictive rules, that relating to the taking of sattvic

food in moderate quantities is best; by observing this rule, the sattvic quality of mind will increase, and that will be helpful to Self-inquiry."

Question: "Why should Self-inquiry alone be considered the direct means to jnana?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "Because every kind of sadhana except that of Atma Vichara presupposes the retention of the mind as the instrument for carrying on the sadhana, and without the mind it cannot be practised. The ego may take different and subtler forms at the different stages of one's practice, but is itself never destroyed.

When King Janaka exclaimed, "Now I have discovered the thief who has been ruining me all along. He should be dealt with summarily," the king was really referring to the ego or the mind."

Question: " But the thief may well be apprehended by the other sadhanas as well."

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "The attempt to destroy the ego or the mind through sadhanas other than Atma -Vichara is just like the thief turning out a policeman to catch the thief, that is, himself. Atma-Vichara alone can reveal the truth that neither the ego nor the mind really exists, and enables one to realise the pure, undifferentiated Being of the Self or the Absolute. Having realised the Self, nothing remains to be known, because it is perfect Bliss; it is the All."

Question: "But is it not funny that the "I" should be searching for the "I" ? Does not the inquiry "Who am I?" turn out in the end an empty formula? Or am I to put the question to myself endlessly, repeating it like some mantra?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "Self-inquiry is certainly not an empty formula; it is more than the repetition of any mantra. If the inquiry "Who am I?" were a mere mental questioning, it would not be of much value. The very purpose of Self-inquiry is to focus the entire mind at its Source. It is not, therefore, a case of one ' I ' searching for another ' I ' ".

Question: "How can I control the mind?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "There is no mind to control if the Self is realised. The Self shines forth when the mind vanishes. In the realised man the mind may be active or inactive; the Self alone exists. For the mind, body, and world are not separate from the Self; and they cannot remain apart from the Self. Can they be other than the Self? When aware of the Self, why should one worry about these shadows? How do they affect the Self?"

Question: "Why do thoughts of many objects arise in the mind even when there is no contact with external objects?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "All such thoughts are due to latent tendencies (purva sanskaras). They appear only to the individual consciousness (jiva) which has forgotten its real nature and becomes externalised. Whenever particular things are perceived, the inquiry "Who is it that sees them?" should be made; they will then disappear at once."

Question: "What is the relation between jnana and bhakti?" (between knowledge and devotion)"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "The eternal, unbroken, natural state of abiding in the Self is jnana (knowledge). To abide in the Self you must love the Self. Since God is verily the Self, love of the Self is love of God; and that is Bhakti (devotion). Jnana and Bhakti are thus one and the same."

Question: "Should we read the Bhagavad Gita now and then?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "Always"

Question: "How should I carry on nama-japa?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "One should not use the Name of God mechanically and superficially without the feeling of devotion. To use the Name of God one must call upon Him with yearning and unreservedly surrender oneself to Him. Only after such surrender is the Name of God constantly with the man."

Question: "Where, then, is the need for inquiry or Vichara?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "Surrender can take effect only when it is done with full knowledge as to what real surrender means. Such knowledge comes after inquiry and reflection and ends invariably in self-surrender.

There is no difference between Jnana and absolute surrender to the Lord, that is, in thought, word and deed. To be complete, surrender must be unquestioning; the devotee cannot bargain with the Lord or demand favours at His hands. Such entire surrender comprises all: it is Jnana and Vairagya, Devotion and Love."

Question: "What is the highest goal of spiritual experience for man?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "Self-realisation."

Question: "A salt-doll diving into the sea will not be protected by a waterproof coat. This world in which we have to toil day in and day out is like the ocean."

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "Yes, the mind is the waterproof coat."

Question: "What is the nature of the heart?"

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: "The meaning of the word heart (hrdayam) is the Self (Atman). As it is denoted by the terms Existence, Consciousness, Bliss eternal and plenum (sat, Chit, Anandam, Nityam, Puranam) it has no differences such as exterior and interior or up and down. That tranquil state in which all thoughts come to an end is called the state of the Self.

When it is realised as it is, there is no scope for discussions about its location inside the body or outside."

Question: What is the difference between the mind and the Self?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: There is no difference. The mind turned inwards is the Self; turned outwards, it becomes the ego and all the world. Cotton made into various clothes we call by various names. Gold made into various ornaments, we call by various names. But all the clothes are cotton and all the ornaments gold. The one is real, the many are mere names and forms.

From The Mahabharata

Santi Parva, Section CCXCIX

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Parsara said: It is the mind that at first inclines the Soul to yoga. The Soul then merges the mind into itself.

From The Mahabharata

Santi Parva, section CCXLVIII

Vyasa said:

As the tortoise stretches out its limbs and withdraws them once again within itself, even so the Understanding creates the senses and once again withdraws them into itself. The consciousness of personal identity that arises in respect of that which is above the soles of the feet and below the crown of the head, is principally due to the action of the Understanding.

It is the Understanding that appears under different guises (for different functions) by modification. It is the modification of the Understanding that are called the senses. Over them is placed as their presiding chief or overseer the invisible Soul.

When the Understanding desires for anything, it comes to be called by the name of Mind. The senses again, though apparently different, should all be taken as included within the Understanding.

It is the Understanding that is transformed into the five attributes of taste, scent, vision, sound and touch. It is Understanding also that transformed into the five senses with the mind for the sixth. When the Understanding is absent, where are the attributes?

In man there are five senses.

The mind is called the sixth sense. The Understanding is called the seventh. The Soul is the eighth.

The eyes and the other senses are for only receiving impressions of form (and scent etc.). The mind exists for doubting the accuracy of those impressions. The Understanding settles those doubts. The Soul is said to witness every operation without mingling with them.

Sattwa, Rajas and Tamas- these three- arise from their own counterparts (existing in a previous state of existence or life. They arise from their respective states as they existed with the Chitta or Understanding in a previous life). These are called attributes and should be known by the actions they induce. As regards those actions all such states in which one becomes conscious of oneself as united with cheerfulness or joy and which are tranquil and pure, should be known as due to the attribute of Sattwa.

All such states in either the body or the mind, as are united with sorrow, should be regarded as due to the influence of the attribute called Rajas. All such states again as exist with stupefaction of the senses, the mind or the understanding, whose cause is unascertainable, and which are incomprehensible by either reasons or inward light, should be known as ascribed to the action of Tamas.

Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or arising otherwise, are all effects of the attribute of Sattwa. Pride, untruthfulness of speech, cupidity, stupefaction, vindictiveness, whether arising from any known cause or otherwise, are indications of the quality of Rajas. Stupefaction of judgement, heedlessness, sleep, lethargy, and indolence, from whatever cause they may arise, are to be known as indications of the quality of Tamas.

All the three states that exist (Sattwa, Rajas and Tamas) inhere to these three viz., Mind, Understanding and Consciousness, and like the spokes of a car-wheel acting in consequence of their attachment to the

circumference of the wheel, they follow the different objects that exist in Mind, Understanding, and Consciousness.

The mind must make a lamp of the senses for dispelling the darkness that shuts out the knowledge of the Supreme Soul.

The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all earthly objects of desire. When, however, a person, with the aid of his mind, tightly holds their reins, it is then that his soul discovers itself like an object (unseen in darkness) appearing to the view in consequence of the light of a lamp. Indeed, as all things become visible when the darkness that envelops them is dispelled, even the soul becomes visible when the darkness that covers it is removed.

As an aquatic fowl, though moving on the water, is never drenched by that element, after the same manner the Yogi of freed soul is never soiled by the imperfections of the three attributes of Sattwa, Rajas and Tamas. After the same manner, the man of wisdom, by even enjoying all earthly objects without being attached to any of them, is never soiled by faults of any kind that arise in the case of others from such enjoyment.

The qualities are incapable of apprehending the Soul. The Soul, however, apprehends them always. The Soul is the witness that beholds the qualities and duly calls them up into being. Behold, this is the difference between the understanding and the Soul, both of which are exceedingly subtle. One of them creates the qualities. The other never creates them. Though they are different from each other by nature, yet they are always united. The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, after the same manner Sattwa and Kshetrajna exist in a state of union.

Fasting - Religious

Fasting (Religious)

As explained in The Mahabharata

Santi Parva, Section CCXXI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

(Abridged)

Yudhishtira said: Common people say that fasting is TAPAS (penances). Is fasting, however, really so, or is penance something different?"

Bhishma said: People do regard fast, measured by months or fortnights or days, as penance. In the opinion, however of the good, such is not penance. On the other hand, fast is an impediment to the acquisition of the knowledge of the Soul. The renunciation of acts (that is so difficult for all) and humility (consisting in the worship of all creatures and consideration for them all) constitute the highest penance. That is distinguished above all kinds of penance.

He who betakes himself to such penance is regarded as one that is always fasting and that is always leading a life of Brahmacharya (celibacy). Such a Brahman will become a Muni always, a deity evermore, even if he lives in the bosom of a family. He will become a vegetarian always, and pure forever. He will become an eater always of ambrosia, and an adorer always of gods and guests. Indeed, he will be regarded as one always subsisting on sacrificial remnants, as one ever devoted to the duty of hospitality, as one always full of faith, and as one ever worshipping gods and guests.

Yudhishtira said: How can one practising such penance come to be regarded as one that is always fasting or as one that is ever devoted to the vow of Brahmcharya, or as one that is always subsisting upon sacrificial remnants or as one that is ever regardful of guests?

Bhishma said: He will be regarded as one that is always fasting if he eats once during the day and once during the night at the fixed hours without eating during the interval. Such a Brahman, by always speaking the truth and by adhering always to wisdom, and by going to his wife only in her season and never at other times, becomes a Brahmacharin (celibate). By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one that is always wakeful. That Brahman who never eats till gods and guests are fed, wins, by such abstention, heaven itself.

He is said to subsist upon remnants, who eats only what remains after feeding the gods, the Pitris, servants, and guests. Such men win numberless regions of felicity in next life. To their homes come, with

Brahman himself, the gods and the Apsaras. They who share their food with the deities and the Pitris pass their days in constant happiness with their sons and grandsons and at last, leaving off this body, attain to a very high end.

From The Mahabharata

Anusasana Parva Section CVI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

What are the merits of fasting during
the month of Sravana and other months?

Yudhishtira said: The disposition is seen in all the orders of men, of observing fasts. The reason, however, of this is not known to us. It has been heard by us that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O Grandsire, are the other orders to be taken as earning any merit by the observance of fasts? How have vows and fasts come to be observed by persons of all orders, O king? What is that end to which one devoted to the observance of fasts attains? It has been said that fasts are highly meritorious and that fasts are a great refuge. O prince of men, what is the fruit that is earned in this world by the man that observe fasts? By what means is one cleansed of one's sins? By what means does one acquire righteousness? By what means, O best of the Bharatas, does one succeed in acquiring heaven and merit? After having observed a fast, what should one give away?

Bhishma said: In former days, O king, I heard of these high merits, O chief of Bharata's race as attaching to the observance of fasts according to the ordinance, I had O Bharata, asked the Rishi Angirasa of high ascetic merit, the very same questions which thou hast asked me today. Questioned by me thus, the illustrious Rishi, who sprang from the sacrificial fire, answered me even thus in respect of the observance of fasts according to the ordinance.

Angirasa said: As regards Brahmanas and Kshatriyas, fasts for three nights at a stretch are ordained for them, O delighter of the Kurus. Indeed, O chief of men, a fast for one night, for two nights, and for three nights, may be observed by them. As regards Vaisyas and Sudras, the duration of fasts prescribed for them is a single night. If, from folly, they observe fasts for two or three nights, such fasts never lead to their advancement. Indeed, for Vaisyas and Sudras, fasts for two nights have been ordained (on certain

special occasions). Fasts for three nights, however, have not been laid down for them by persons conversant with and observant of duties.

That man of wisdom who, with his senses and soul under control, O Bharata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes endued with forgiveness and beauty of person and conversance with the scriptures. Such a person never becomes childless and poor. He who performs sacrifices for adoring the deities on the fifth and the sixth days of the moon, transcends all the members of his family and succeeds in feeding a large number of Brahmanas. He, who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from maladies of every kind and possessed of great energy.

The man who abstains from one meal every day throughout the month called Margasirsha, should with reverence and devotion, feed a number of Brahmanas. By so doing he becomes freed from all his sins. Such a man becomes endued with prosperity. He becomes endued with energy. In fact, such a person reaps an abundance of harvest from his fields, acquires great wealth and much corn.

That man, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes endued with good fortune and agreeable features and great fame.

He who passes the whole month of Magha, abstaining every day from one of the two meals, takes birth in a high family and attains to a position of eminence among his kinsmen.

He who passes the whole month of Bhagadavata (Phalgun), confining himself every day to only one meal becomes a favourite with women who, indeed, readily own his sway.

He who passes the whole of the month of Chaitra, confining himself every day to one meal, takes birth in a high family and becomes rich in gold, gems, and pearls.

The person, whether male or female, who passes the month of Vaisakha, confining himself or herself every day to one meal, and keeping his or her senses under control, succeeds in attaining to a position of eminence among kinsmen.

The person who passes the month of Jyaishta confining himself every day to one meal a day, succeeds in attaining to a position of eminence and great wealth. If a woman, she reaps the same reward.

He who passes the month of Ashadha confining himself to one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great wealth, and a large progeny.

He who passes the month of Sravana confining himself to one meal a day, receives the honours of Abhisheka wherever he may happen to reside, and attains to a position of eminence among kinsmen whom he supports.

That man who confines himself to only one meal a day for the whole month of Proshthapada (Bhadrapad), becomes endued with great wealth and attains, to swelling and durable affluence.

The man who passes the month of Aswin, confining himself to one meal a day, becomes pure in soul and body, possessed of animals and vehicles in abundance, and a large progeny.

He who passes the month of Kartika, confining himself to one meal every day, becomes possessed of heroism, many spouses, and great fame.

I have now told thee, O chief of men, what the fruits are that are obtained by men observing fasts for the two and ten months in detail

There is no Sastra superior to the Veda. There is no person more worthy of reverence than the mother. There is no acquisition superior to that of Righteousness, and no penance superior to fast. There is nothing, more sacred in heaven or earth than Brahmanas. After the same manner there is no penance that is superior to the observance of fasts.

It was by fasts that the deities have succeeded in becoming denizens of heaven. It is by fasts that the Rishis have attained to high success. Chyavana and Jamadagni and Vasishtha and Gautama and Brigu – all these great Rishis endued with the virtue of forgiveness, have attained to heaven through observance of fasts. In former days Angirasa declared so unto the great Rishis. The man who teaches another the

merit of fasts have never to suffer any kind of misery. The ordinances about fasts, in their due order, O son of Kunti, have flowed from the great Rishi Angiras. The man who daily reads these ordinances or hears them read, becomes freed from sins of every kind. Not only is such a person freed from every calamity, but his mind becomes incapable of being touched by any kind of fault. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, become foremost of his species.

Karva Chauth (Karak Chauth)

Kartik Krishna Chaturthi

Contributed by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

This vrat (fasting etc) is observed by married women (Suhagini) for ensuring wedded bliss and wishing long life for their husbands and children. A married woman who observes this vrat is called 'Saubhagyavati' (joyous and happy state of wifehood).

On the occasion of this vrat a kalash (small container) is filled with either milk or water. In that kalash is placed Pancha Ratna (five pieces of different metals gold, silver, copper, brass and iron). The kalash is then presented to a Brahmin and also exchanged with other married women. While thus presenting the kalash, a wishful prayer is offered to Lord Ganesh: "Let the offerings of this Karva (Karak (gift bring long life to my husband and may my saubhagya be everlasting". And express such desire that 'May my death precede that of my husband so that I can enter the chitaa (funeral pyre) as a bride (not as a widow).

This katha (narrative) first took place between Siva and parvati. Siva told Parvati about the significance of Karva Vrat. In Dwapar Yuga, Draupadi asked Lord Krishna about the vrat of Karva Chauth. Thereafter, the very first time this vrat was observed in the town of Shukraprastha by Veeravati, the daughter of Vedsharma and Leelavati. Ever since this vrat has been observed by married women till the present day.

On the occasion of Karva Chauth which is on the day of Kartik Krishna Chaturthi, fasting (vrat) is observed. In the evening, after taking a bath, under a banyan tree (or in the absence of such tree, draw a

picture of such tree) place murtis or pictures of Siva, Parvati, Ganesh and Kartikeya and do puja ceremony (shodashopachar or sixteen step puja ceremony). Then for the offerings of arghya (rice, flower etc.), while waiting for the moon to rise, japa is done with the mantra "Om namah Shivaya". Havan (sacred fire ceremony) is also done. Thereafter, having sighted the moon, offer the arghya.

If the husband is present, then worship him with Panchopchar or gandh, pushpa, dhoop, deep and naivedya (perfume, flower, incense, lamp and food). If the husband is away on travels, then offer a prayer to Almighty to grant long life to your husband. Thereafter bring the vrat to its conclusion.

Lord Krishna urged Draupadi to observe the vrat of Karva Chauth so that through its influence Arjuna can defeat the Kauravas on the battlefield and acquire back the kingdom.

Married women who thus offer wishful prayer for saubhagya by observing the Karva Chauth Vrat, acquire saubhagya, progeny and lasting prosperity.

Shanti Mantras

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Om sarveshaam swastir bhavatu

Sarveshaam shantir bhavatu

Sarveshaam poornam bhavatu

Sarveshaam mangalam bhavatu

Sarve bhavantu sukhinah

Sarve santu niraamayaah

Sarve bhadraani pashyant

Maakaschit dukkha bhaag bhavet

Meaning:

Auspiciousness (swasti) be unto all; peace (shanti) be unto all;

fullness (poornam) be unto all; prosperity (mangalam) be unto all.

May all be happy! (sukhinah)

May all be free from disabilities! (niraamayaah)

May all look (pashyantu) to the good of others!

May none suffer from sorrow! (dukkha)

Om asato maa satgamaya

Tamaso maa jyotir gamaya

Mrityor maa amritam gamaya

Meaning:

Lead us from the unreal to the Real

From darkness to Light

From death to Immortality

Om poornamadah poornamidam

Poornaat poornamudachyate

Poornasya poornamaadaya

Poornamevaavashishyate

Meaning:

That (pure consciousness) is full (perfect); this (the manifest universe of matter; of names and forms being maya) is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.

- Peace invocation -Isa Upanishad

Om sham no mitrah sham varunah sham no bhavatvaryamaa

Sham na indro brihaspatih sham no vishnururukramah

Namo brahmane namaste vaayo twameva pratyaksham

Brahmaasi twameva pratyaksham brahma vadishyaami

Tanmaamavatu tadvaktaaramavatu

Avatu maam avatu vaktaaram.Om shantih shantih shantih!

Meaning:

May Mitra, Varuna and Aryama be good to us! May Indra and Brihaspati and Vishnu of great strides be good to us! Prostrations unto Brahman! (Supreme Reality). Prostrations to Thee, O Vayu! Thou art the visible Brahman. I shall proclaim Thee as the visible Brahman. I shall call Thee the just and the True. May He protect the teacher and me! may he protect the teacher! Om peace, peace, peace!

Om saha naavavatu sahanau bhunaktu

Saha veeryam karavaavahai

Tejasvi naavadheetamastu maa vidvishaavahai

Om shantih shantih shantih

Meaning:

May He protect us both (teacher and the taught)! May He cause us both to enjoy the bliss of Mukti (liberation)! May we both exert to discover the true meaning of the sacred scriptures! May our studies be fruitful! May we never quarrel with each other! Let there be threefold peace.

Namaste sate te jagat kaaranaaya

Namaste chite sarva lokaashrayaaya

Namo dvaita tattwaaya mukti pradaaya

Namo brahmane vyaapine shaashvataaya

Meaning:

Salutations to that Being, the cause of the universe! Salutations to that Consciousness, the support of all the worlds! Salutations to that One Truth without a second, which gives liberation! Salutations to that pure, eternal Brahman who pervades all regions!

Om yaschandasaamrishabho vishwaroopah

Chhandobhyo dhyamritaam sambabhoova

Sa mendro medhayaa sprinotu

Amritasya devadhaarano bhooyaasam

Shareeram me vicharshanam

Jihwaa me madhumattamaa

Karnaabhyaam bhoori vishruvam

Brahmanah Koshoasi medhayaapihitah

Shrutam me gopaaya

Om shantih shantih shantih!

Meaning:

May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom! May I be adorned with the knowledge of Brahman that leads to immortality! May my body become strong and vigorous (to practise meditation)! May my tongue always utter

delightful words! May I hear much with my ears! Thou art the scabbard of Brahman hidden by worldly taints (not revealed by impure, puny intellects). May I never forget all that I have learnt! Om peace, peace, peace!

Om aham vrikshasya rerivaa

Keertih prishtham gireriva

Urdhwapavitro vaajineeva swamritamasmī

Dravinam savarchasam

Sumedhaa amritokshitah

Iti trishankor vedaanu vachanam

Om shantih, shantih, shantih!

Meaning:

I am the destroyer of the tree (of samsar; worldly life). My reputation is as high as the top of the hill. I am in essence as pure as the sun. I am the highest treasure. I am all-wise, immortal and indestructible. This is Trishanku's realisation. Om peace, peace, peace!

Om aapyaayantu mamaangaani vaak

Praanashchakshuh shrotramatho

Balamindriyaani cha sarvaani sarvam brahmopanishadam

Maaham brahma niraakuryaam maa maa brahma niraakarod

Niraakaranamastva niraakaranam me astu

Tadaatmani nirate ya upanishatsu dharmaaste

Mayi santu te mayi santu.

Om shantih, shantih, shantih!

Meaning:

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!

Om vaang me manasi pratishthitaa

Mano me vaachi pratishthitam

Aaveeraaveerma edhi vedasya ma aanisthah

Shrutam me maa prahaaseer anenaadheetena

Ahoraatraan samdadhaami ritam vadishyaami

Satyam vadishyaami tanmaamavatu tadvaktaaramavatu

Avatu maam avatu vaktaaram avatu vaktaaram

Om shantih, shantih, shantih!

Meaning:

Let my speech be rooted in my mind. Let my mind be rooted in my speech. Let Brahman (Supreme Reality) reveal Himself to me. Let my mind and speech enable me to grasp the truths of the Vedas. Let not what I have heard forsake me. Let me spend both day and night continuously in study. I think truth, I speak the truth. May that Truth protect me! May that Truth protect the teacher! Let peace prevail against heavenly, worldly and demonic troubles. Om peace, peace, peace!

Om bhadram no apivaataya manah.

Om shantih, shantih, shantih!

Meaning:

Salutations! May my mind and all these (the body, senses, breath etc.) be good and well! Om peace, peace. peace!

Om bhadram karnebhih shrunuyaama devaah

Bhadram pashyemaakshabhiryajatraah

Sthirairangaistushtuvaamsastanoobhiih

Vyashema devahitam yadaayuh

Swasti na indro vridhashravaah

Swasti nah pooshaa vishwavedaah

Swasti nastaarkshyo arishtanemih

Swasti no brihaspatir dadhaatu.

Om shantih, shantih, shantih!

Meaning:

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

Om yo brahmaanam vidadhaati poorvam

Yo vai vedaanshcha prahinoti tasmah

Tam ha devmaatma buddhi praakaasham

Mumukshurvai sharanamaham prapadye<

Om shantih, shantih, shantih!

Meaning:

He who creates this entire universe in the beginning, and He about whom the Vedas gloriously praise and sing, in Him I take refuge with the firm faith and belief that my intellect may shine with Self-knowledge. Om peace, peace, peace!

Om vishwaani deva savitar duritaani paraasuva

Yad bhadram tanma aasuva

Meaning:

O all pervading, Supreme Lord, the effulgent Creator, we place our faith and trust entirely in Thee. Keep away from us all that is evil and bestow upon us all that is good.

Om agne naya supathaa raaye asmaan

Vishwaani deva vayunaani vidvaan;

Yuyodhyas majjuhu raanmeno

Bhooyishthaam te nama-uktim vidhema.

Meaning:

O Supreme Lord, who art light and wisdom, Thou knowest all our thoughts and deeds. Lead us by the right path to the fulfilment of life, and keep us away from all sin and evil. We offer unto Thee, O Lord, our praise and salutation.

Tvamekam sharanyam tvamekam varenyam

Tvamekam jagatpaalakam svaprakaasham;

Tvamekam jagatkartu paatruprabhartru

Tvamekam param nishchalam nirvikalpam.

Meaning:

O Thou my only refuge, O Thou my one desire, O Thou the one protector of the world, the radiant One. O Thou the creator, sustainer and dissolver of the whole world, O Thou the one great motionless Being, free from change and modification.

Vayam tvaam smaraamo vayam tvaam bhajaamo

Vayam tvaam jagat saakshiroopam namaamah;

Sadekam nidhaanam niraalambameesham

Bhavaambhodhi potam sharanyam vrajaamah.

Meaning:

O Thou eternal all-pervading witness of the whole universe, we meditate on the one Truth. We silently adore Thee and offer Thee our salutation. We take complete refuge in that one Almighty Being, the basis of everything, self-supporting and supreme, a vessel in the stormy sea of li

Om dyauh shaantih Antariksham shaantih

Prithivee shaantih Aapah shaantih

Oshadhayah shaantih Vanaspatayah shaantih

Vishvedevaah shaantih Brahma shaantih

Sarvam shaantih Shaantireva shaantih

Saamaa shaantiredhih Om shaantih, shaantih, shaantih!

Meaning: (two interpretations)

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

O Supreme Lord, Thy celestial regions are full of peace and harmony; peace reigns on Thy earth and Thy waters. Thy herbs and trees are full of peace. All Thy forces of nature are full of peace and harmony. There is peace and perfection in Thy eternal knowledge; everything in the universe is peaceful, and peace pervades everywhere. O Lord, may that peace come to me!

Meaning:(By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji, India)

May peace radiate there in the whole sky as well as in the vast ethereal space everywhere. May peace reign all over this earth, in water and in all herbs, trees and creepers. May peace flow over the whole universe. May peace be in the Supreme Being Brahman. And may there always exist in all peace and peace alone.

Om peace, peace and peace to us and all beings!

Worship is only self-enquiry

1. The purpose of worshipping the impersonal Supreme Being is never to forget "I am Brahman," (Brahman = the Supreme Reality) because the meditation "I am Brahman" comprises sacrifice, gifts, penance, ritual, yoga, and worship. The only way to overcome any obstruction that may happen to your meditation is to forbid the mind to dwell on it and to introvert the mind into the Self and so witness unconcernedly all that is happening; there is no other method. Do not even for a moment lose sight of the Self. Fixing the mind on the Self or the "I" abiding in the Heart is the perfection of yoga, meditation, wisdom, devotion, japa (repeating one of God's names or repeating a mantra) and worship. Since the Supreme Being abides as the Self, constant surrender of the mind by absorption in the Self is said to comprise all forms of worship.

If only the mind comes under control, all else is controlled. The mind is itself the life current; the ignorant say that in form it looks like a coiled serpent. The six subtle centres are merely mental pictures and are meant for beginners in yoga. Vedantists consider it a sacrilege to regard the One creating, sustaining and absorbing Supreme Self as a conceptual deity like Ganapati, Brahma, Vishnu, Rudra, Maheswara, and Sadasiva. We project ourselves into the idols and worship them because we do not understand true inward worship. Therefore, the Knowledge of the Self, which knows all, is Knowledge in perfection.

2. Distracted as we are by various thoughts, if we continually contemplate on the Self, which is Itself God, this single thought will in due course replace all distraction and itself ultimately vanish; the pure Consciousness that alone finally remains is the realization of God. This is liberation. Never to be heedless of one's own all perfect, pure Self is the acme of yoga, wisdom and all other forms of spiritual practice. Even though the mind wanders restlessly, concerned in external matters, and so becomes forgetful of its own Self, one should be alert and think thus, "The body is not I. Who am I?" Enquire in this way, turning the mind backward to its primal state. The enquiry "Who am I?" is the only method of putting an end to all misery and ushering in supreme beatitude. Whatever and however it may be said, this is the whole truth in a nutshell.

Real Worship

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

It is in love that religion exists and not in ceremony, in the pure and sincere love in the heart. Unless a man is pure in body and mind, his coming into a temple and worshipping Shiva is useless. The prayers of those that are pure in the mind and body will be answered by Shiva, and those that are impure and yet try to teach religion to others will fail in the end. External worship is only a symbol of internal worship; but internal worship and purity are the real things. Without them, external worship would be of no avail. Therefore you must all try to remember this.

This is the gist of all worship –

to be pure and to do good to others.

People have become so degraded in this Kali Yuga that they think they can do anything, and then they can go to a holy place, and their sins will be forgiven. If a man goes with an impure mind into a temple, he adds to the sins that he had already, and goes home a worse man than when he left it. Tirtha (place of pilgrimage) is a place which is full of holy things and holy men. But if holy people live in a certain place, and if there is no temple there, even that is a Tirtha. If unholy people live in a place where there may be a hundred temples, the Tirtha has vanished from that place. And it is most difficult to live in a Tirtha; for if sin is committed in an ordinary place it can easily be removed, but sin committed in a Tirtha cannot be removed. This is the gist of all worship – to be pure and to do good to others.

He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing Shiva in him, without thinking of his caste, or creed, or race, or anything, with him Shiva is more pleased than with the man who sees Him only in temples.

Those who serve the servants of God are His greatest servants.

A rich man had a garden and two gardeners. One of these gardeners was very lazy and did not work; but when the owner came to the garden, the lazy man would get up and fold his arms and say : “How beautiful is the face of my master”, and dance before him. The other gardener would not talk much, but

would work hard, and produce all sorts of fruits and vegetables which he would carry on his head to his master who lived a long way off. Of these two gardeners, which would be more beloved of his master? Shiva is that master, and this world is His garden, and there are two sorts of gardeners here; the one who is lazy, hypocritical, and does nothing, only talking about Shiva's beautiful eyes and nose and other features; and the other, who is taking care of Shiva's children, all those that are poor and weak, all animals, and all His creation. Which of these would be the more beloved of Shiva? Certainly he that serves His children. He who wants to serve the father must serve the children first. He who wants to serve Shiva must serve His children – must serve all creatures in this world first. It is said in the Shastras (scriptures) that those who serve the servants of God are His greatest servants. So you will bear this in mind.

Let me tell you again that you must be pure and help any one who comes to you, as much as lies in your power. And this is good Karma. By the power of this, the heart becomes pure (Chitta-shuddhi), and then Shiva who is residing in everyone will become manifest. He is always in the heart of everyone. If there is dirt and dust on a mirror, we cannot see our image. So ignorance and wickedness are the dirt and dust that are on the mirror of our hearts. Selfishness is the chief sin, thinking of ourselves first. He who thinks, "I will eat first, I will have more money than others, and I will possess everything", he who thinks, "I will get to heaven before others, I will get Mukti (liberation) before others" is the selfish man. The unselfish man says, "I will be last, I do not care to go to heaven, I will even go to hell if by doing so I can help my brothers."

Unselfishness is the test of religion

This unselfishness is the test of religion. He who has more of this unselfishness is more spiritual and nearer to Shiva than anybody else, whether he knows it or not. And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage, and painted himself like a leopard, he is still further off from Shiva.

PRAYER

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The kitten mews and the mother cat runs and carries it away. Even so, the devotee cries and the Lord comes to his rescue.

Prayer is depending on God for help in distress. Prayer is giving an opportunity to God to comfort the devotee. Prayer lightens the heaviness of your heart by opening it to God. Prayer is expecting God to decide what is best for you when you are in a dilemma. Man learns to pray through despair.

A mystic state

Prayer is not asking, but a communion with God through single-minded devotion. Prayer is nearness to God. It is tuning of the mind with God. It is fixing the mind on God and meditating on Him. Prayer is surrendering oneself to God completely, and melting the mind and ego in silence, in God. Prayer represents a mystic state when the individual consciousness is absorbed in God. It is an uplifting of the soul to God, an act of love and adoration to Him. It is worship and glorification of God. It is thanksgiving to God for all His blessings.

Prayer is an invocation, a calling forth of spiritual forces ever flowing through the human heart, mind and soul. It is a great spiritual force that is as real as force of gravity or attraction. It is the very soul and essence of religion, the very core of man's life. No man can live without prayer.

All can pray

The blind, the deaf, the lame, the amless, the puny, the ignorant and the debased, the lowliest and the forlorn- all can pray to God; for prayer belongs to the heart and its feeling, and not to the body.

Prayer does not demand high intelligence or eloquence. God wants your heart when you pray. Even a few words from a humble, pure soul, though illiterate, will appeal to the Lord more than the eloquent flowing words of an orator or a learned man.

The child does not know grammar and pronunciation. It utters some sounds, but the mother understands! When mother understands the language of the heart, what to say of the inner witness? He knows what you wish to say. Even if you make mistakes in your prayer to Him, even if there are mistakes in the Mantras you recite, if you are sincere, if the prayer comes from your heart, He listens to it, because He understands the language of your heart.

Whose prayer is heard?

Prayer should spring from the heart and should not be mere lip-homage. Empty prayer is like sounding brass or tinkling cymbal. Prayer that comes from a sincere, pure heart is at once heard by the Lord. The prayer of a cunning, crooked, wicked man is never heard.

God ever responds to the appeal of His sincere devotees. It is only the insincere man who says that God is deaf. He is ever watchful of the distress signals of His children. Open your heart to Him without reservation and the response will be instantaneous.

The practice of prayer

Breath has been given to you by the Lord to be spent in prayer. Kneel down and pray, but let it not cease when you rise. Prayer should be lifelong; and your life should be one long prayer.

There are no problems that cannot be solved by prayer, no suffering that cannot be allayed by prayer, no difficulties that cannot be surmounted by prayer, and no evil that cannot be overcome by prayer. Prayer is common with God, the miracle by which God's power flows into human veins. Therefore kneel down and pray.

When the storms of lust and anger, vanity and viciousness rage within your bosom, kneel down and pray. For the Lord, and He alone, has the power over the elements. In thy supplication is thy strength, shielded by His mercy, and spurred on the path of righteousness by His Divine Will.

Kneel down and pray. Pray not for earthly goods or for heavenly pleasures, but pray for His grace. "Thy will be done, my Lord! I want nothing for myself." This shall be thy prayer. For you know not what is good for you; you may be asking for trouble, and praying for perdition. Pray for Grace and that His righteousness might descend on the soul.

Greet the dawn of the day and bid adieu to the setting sun with a prayer of thankfulness- firstly for a fresh day granted, and lastly for His Grace received. Thus shall your life be blessed and thus will you radiate His blessings to all around you.

Benefits of prayer

Prayer is a mighty spiritual force. It is spiritual food for the soul, a spiritual tonic. Prayer is a powerful spiritual current. There is nothing so purifying as prayer. If you pray regularly, your life will be gradually changed and moulded. Prayer must become habitual, then you will feel as if you cannot live without it. It lightens the heart and fills the mind with peace, strength and purity. When the mind becomes pure through the power of prayer, the intellect becomes sharp and keen. Prayer elevates the mind. When you link yourself with the inexhaustible cosmic powerhouse of energy you draw power, light and strength from Him.

Prayer is a trusty companion along the weary path to liberation. It is the rock to which a man can cling when he is drowning in the ocean of births and deaths. It frees him from the fear of death and brings him near to God, making him feel the divine Consciousness and His essential immortal nature.

Prayer works wonders and moves mountains. Even when the medical board pronounces a case to be hopeless, prayer comes to the rescue, and the patient is miraculously cured. There have been many instances of this description. You may be aware of this. Healing by prayer is really miraculous and mysterious. Prayer is an unfailing remedy in all situations.

Many a time I have experienced its marvellous potency. You too, can experience it.

Pray and prosper

You cry when your house is burgled; you weep and wail when your child dies; you writhe in agony when your limbs are crushed. O man! Do you ever cry for God? Cry for Him always. He will avert all kinds of calamities. Twine yourself around Him for support. You will be free from the injuries of life. Follow this method and reap the harvest. Pray and prosper. None in this world will save you. It is God alone who loves you most. Call on Him and invoke His mercy. Pray fervently from this very second. You will attain eternal bliss.

True Prayer

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

True prayer is the mental and verbal expression of the highest spiritual ideal. It consists not in trying to get anything from outside, but unfolding the higher powers that are slumbering within the soul.

Japa

Repeating God's name

The Blessed Lord said:

Among sacrifices I am the sacrifice

of silent repetition (Japa)

The Bhagavad Gita Chapter 10, verse 25.

Japa By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The Secret of the Mala: (Rosary)

The Significance of the number 108

The Significance of the number 9

One way to approach God, according to traditional Hinduism,
is by practising any one of five dualistic attitudes, or modes.

These attitudes, or modes, are manifested in the relationship
between the devotee and God, and they are:

Santa Bhava

The peace and stillness felt in the presence of God

Dasya Bhava

The attitude of a servant towards his Master

Sakhya Bhava

The attitude of a friend towards a Friend

Vatsalya Bhava

The attitude of a parent towards a Child

Madhura Bhava

The attitude of a lover towards the Beloved.

Japa (Repetition of God's name)

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Preamble

By A Disciple of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

A Mantra is a word or phrase, which has been given to a disciple by a Guru, usually as part of an initiation rite. If the Guru has accumulated spiritual power as a result of his realisation or meditation, some of this power is transmitted in the Mantra. If the disciple repeats the word continuously, the power of the Guru is invoked in such a way that it helps the disciple to progress towards the goal of self-realisation. Sri Ramana Maharshi accepted the validity of this approach but he very rarely gave out Mantras himself and he never used them as part of an initiation ceremony. He did, on the other hand, speak highly of the practice of Nama-Japa (the continuous repetition of God's name) and he often advocated it as a useful aid for those who were following the path of surrender.

Surrender to God or the Self could be effectively practised by being aware at all times that there is no individual 'I' acting and thinking; only a 'higher power' which is responsible for all the activities of the world. Sri Ramana Maharshi recommended Japa as an effective way of cultivating this attitude since it replaces an awareness of the individual and the world with a constant awareness of this higher power.

In its early stages the repetition of the name of God is only an exercise in concentration and meditation, but with continued practice a stage is reached in which the repetition proceeds effortlessly, automatically and continuously. This stage is not reached by concentration alone but only by completely surrendering to the deity whose name is being repeated: 'To use the name of God one must call upon Him with yearning and unreservedly surrender oneself to Him. Only after such surrender is the name of God constantly with the man'.

When Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji talked about this advanced stage of Japa there was an almost mystical dimension to his ideas. He would speak of the identity of the name of God with the Self and sometimes he would even say that when the Self is realised the name of God reappears itself effortlessly and continuously in the Heart.

This ultimate stage is only reached after the practice of Japa merges into the practice of self-attention. Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji usually illustrated the necessity of this transition by

quoting from the words of Namdev, a fourteenth century Maharashtra saint: 'The all-pervading nature of the Name can only be understood when one recognises one's own 'I'. When one's own name is not recognised, it is impossible to get the all-pervading Name'. This quotation comes from a short work by Namdev entitled 'The Philosophy of the Divine Name' and the full text is given in one of Sri Raman's answers below. Sri Ramana first discovered it in 1937 and for the last thirteen years of his life he kept a copy of it on a small bookshelf by his bed. He frequently read it out when visitors asked him about the nature and usefulness of Japa and from the number of times he spoke of it with approval it is reasonable to assume that he fully endorsed its contents.

Question: My practice has been a continuous Japa (continuous repetition) of the name of God with the incoming breath and the name of Sai Baba with the outgoing breath. Simultaneously with this I see the form of Baba always. Even in Bhagavan, I see Baba. Now, should I continue this or change the method, as something from within says that if I stick to the name and form, I shall never go above name and form? But I can't understand what further to do after giving up name and form. Will Bhagavan enlighten me on this point?

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji: You may continue in your present method. When the Japa becomes continuous, all other thoughts cease and one is in one's real nature, which is Japa or Dhyana (meditation or contemplation). We turn our mind outwards on things of the world and are therefore not aware of our real nature being always Japa. When the conscious effort of Japa or Dhyana, as we call it, we prevent our mind from thinking of other things, then what remains is our real nature, which is Japa.

So long as you think you are name and form, you can't escape name and form in Japa also. When you realise you are not name and form, then name and form will drop of themselves. No other effort is necessary. Japa or Dhyana will naturally and as a matter of course lead to it. What is now regarded as the means, Japa, will then be found to be the goal. Name and God are not different. This is clearly shown in the teachings of Namdev:

The Name permeates densely the sky and the lowest regions and the entire universe. Who can tell to what depths in the nether regions and to what height in the heavens it extends. The ignorant undergo the 84 lakhs (8.4 million) of species of births, not knowing the essence of things. Namdev says the Name is immortal. Forms are innumerable, but the Name is all that.

The Name itself is Form. There is no distinction between Name and Form. God became manifest and assumed Name and Form. Hence the Name the Vedas established. Beware there is no Mantra beyond the Name. Those who say otherwise are ignorant. Namdev says the Name is Keshava (God) Himself. This is known only to the loving devotees of the Lord.

The all pervading nature of the Name can only be understood when one recognises one's own 'I'. When one's own name is not recognised, it is impossible to get the all-pervading Name. When one knows oneself, then one finds the Name everywhere. To see the Name as different from the Named creates illusion. Namdev says, 'Ask the Saints'.

No one can realise the Name by practice of knowledge, meditation or austerity. Surrender yourself first at the feet of the Guru and learn to know that 'I' myself is that Name. After finding the source of that 'I' merge your individuality in that oneness which is self-existent and devoid of all duality. That which pervades beyond dvaita (duality) and dvaitatita (that which is beyond duality), that Name has come into the three worlds. The Name is Parabrahman itself where there is no action arising out of duality.

The same idea is also found in the Bible: 'In the beginning was the Word and the Word was with God and the Word was God'.

Question: So the true name of God will ultimately be revealed by Self-enquiry?

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji: Since you yourself are the form of the Japa, if you know your own nature by enquiring who you are, what a wonder it will be! The Japa which was previously going on with effort will then continue untiringly and effortlessly in the Heart.

Question: How long should I do Japa for? Should I also concentrate on an image of God at the same time?

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji: Japa is more important than external form. It must be done until it becomes natural. It starts with effort and is continued until it proceeds of itself. When natural it is called realisation.

Japa may be done even while engaged in other work. That which is, is the one reality. It may be represented by a form, a japa, mantra, vichara ('I' thought), or any kind of attempt to reach reality. All Bhakti (devotion), vichara and japa are only different forms of our efforts to keep out the unreality. The unreality is an obsession at present but our true nature is reality. We are wrongly persisting in unreality,

that is, attachment to thoughts and worldly activities. Cessation of these will reveal the truth. Our attempts are directed towards keeping them out and this is done by thinking of the reality only. Although it is our true nature it looks as if we are thinking of it while doing these practices. What we do really amounts to the removal of obstacles for the revelation of our true being.

Question: Are our attempts sure to succeed?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Realisation is our nature. It is nothing new to be gained. What is new cannot be eternal. Therefore there is no need for doubting whether one could lose or gain the Self.

Question: Is it good to do japa when we know that enquiry into the Self is the real thing?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: All methods are good since they will lead to the enquiry eventually. Japa is our real nature. When we realise the Self then japa goes on without effort. What is the means at one stage becomes the goal at another. When effortless constant japa goes on, it is realisation.

Questioner: I am not learned in the scriptures and I find the method of self-enquiry too hard for me. I am a woman with seven children and a lot of household cares and it leaves me little time for meditation. I request Bhagavan to give me some simpler and easier method.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: No learning or knowledge of scriptures is necessary to know the Self, as no man requires a mirror to see himself. All knowledge is required only to be given up eventually as not-self. Nor is household work or cares with children necessarily an obstacle. If you can do nothing more at least continue saying 'I, I' to yourself mentally as advised in 'Who am I?'. If one incessantly thinks 'I I', it will lead to that state (the Self). Continue to repeat it whatever work you may be doing, whether you are sitting, standing or walking. 'I' is the name of God. It is the first and greatest of all mantras. Even Om (AUM) is second to it.

Question: For controlling the mind, which of the two is better, performing japa of the ajapa (unspoken) mantra or Omkar (the sound of Om)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: What is your idea of unspoken and involuntary japa (ajapa)? Will it be ajapa if you go on repeating with the mouth 'Soham, Soham' (I am He, I am He)? Ajapa really means to know that japa which goes on involuntarily without being uttered through the mouth. Without knowing this real meaning people think that it means repeating with the mouth the words 'Soham, Soham' hundreds of thousands of times, counting them on the fingers or on a string of beads.

Before beginning a japa breath control is prescribed. That means, first do Pranayama (regulating of breath) and then begin repeating the mantra. Pranayama means first closing the mouth, doesn't it? If, by stopping the breath, the five elements in the body are bound down and controlled, what remains is the real Self. That Self will by itself be repeating always 'aham, aham' ('I, I'). That is japa. Knowing this, how could that which is repeated by mouth be japa? The vision of the real Self which performs japa of its own accord involuntarily and in a never ending stream, like the flowing down continuously of oil, is ajapa, Gayatri and everything.

If you know who it is that is doing japa you will know what japa is. If you search and try to find out who it is that is doing japa, that japa itself becomes the Self.

Question: Is there no benefit at all in doing japa with the mouth?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Who said there is no benefit? Such japa will be the means for Chitta Shuddhi (purifying the mind). As the japa is done repeatedly the effort ripens and sooner or later leads to the right path. Good or bad, whatever is done never goes to waste. Only the differences and the merits and demerits of each will have to be told, looking to the stage of development of the person concerned.

Question: Is not mental japa better than oral japa?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji : Oral japa consists of sounds. The sounds arise from thoughts, for one must think before one expresses the thoughts in words. The thoughts form the mind. Therefore mental japa is better than oral japa.

Question: Should we not contemplate the japa and repeat it orally also?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: When the japa becomes mental, where is the need for the sound?

Japa becoming mental, becomes contemplation. Dhyana, contemplation and mental japa are the same. When thoughts cease to be promiscuous and one thought persists to the exclusion of all others, it is said to be contemplation. The object of japa or dhyana is the exclusion of several thoughts and confining oneself to one single thought. Then that thought too vanishes into its source – absolute consciousness, the Self. The mind engages in japa and then sinks into its own source.

Questioner: The mind is said to be from the brain.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Where is the brain? It is in the body. I say that the body itself is a projection of the mind. You speak of the brain when you think of the body. It is the mind, which creates the body, the brain in it and also ascertains that the brain is its seat.

Question: Sri Bhagavan has said that the japa must be traced to its source. Is it not the mind that is meant?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: All these are only the workings of the mind. Japa helps to fix the mind on a single thought. All other thoughts are first subordinated until they disappear. When it becomes mental it is called dhyana. Dhyana is your true nature. It is however called dhyana because it is made with effort. Effort is necessary so long as thoughts are promiscuous. Because you are with other thoughts, you call the continuity of a single thought meditation or dhyana. If that dhyana becomes effortless it will be found to be your real nature.

Question: People give some names to God and say that the name is sacred and that repetitions of the name bestow merit on the individual. Can it be true?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Why not? You bear a name to which you answer. But your body was not born with that name written on it, nor did it say to anyone that it bore such and such a name. And yet a name is given to you and you answer to that name, because you have identified yourself with the name. Therefore the name signified something and it is not a mere fiction. Similarly, God's name is effective. Repetition of the name is remembrance of what it signifies. Hence its merit.

Questioner: While making japa for an hour or more I fall into a state like sleep. On waking up I recollect that my japa has been interrupted. So I try again.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: 'Like sleep', that is right. It is the natural state. Because you are now associated with the ego, you consider that the natural state is something which interrupts your work. So you must have the experience repeated until you realise that it is your natural state. You will then find that japa is extraneous but still it will go on automatically. Your present doubt is due to that false identity, namely of identifying yourself with the mind that does the japa. Japa means clinging to one thought to the exclusion of all other thoughts. That is its purpose. It leads to dhyana which ends in Self-realisation or jnana (knowledge).

Question: How should I carry on japa?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: One should not use the name of God mechanically and superficially without the feeling of devotion.

Question: So mechanical repetition is unproductive?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Acute disease will not be cured merely by repeating the name of the medicine but only by drinking the medicine. Similarly, the bonds of birth and death will not cease merely by doing many repetitions of Mahavakyas such as 'I am Siva'. Instead of wandering about repeating 'I am the supreme', abide as the supreme yourself. The misery of birth and death will not cease by vocally repeating countless times 'I am that', but only by abiding as that.

Question: Can anyone get any benefit by repeating sacred syllables (mantras) picked up casually?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: No. He must be competent and initiated in such mantras. This is illustrated by the story of the king and his minister. A king visited his premier in his residence. There he was told that the premier was engaged in repetition of sacred syllables. The king waited for him, and on meeting him, asked what the mantra was. The premier said that it was the holiest of all, Gayatri (mantra). The king desired to be initiated by the premier but the premier confessed his inability to initiate him. Therefore the king learned it from someone else, and, meeting the minister later, he repeated the Gayatri and wanted to know if it was right. The minister said that the mantra was correct, but it was not proper for him to say it. When pressed for an explanation, the minister called to a page close by and ordered him to take hold of (arrest) the king. The order was not obeyed. The order was often repeated, and still not obeyed. The king flew into a rage and ordered the same man to hold the minister, and it was immediately done. The minister laughed and said that the incident was the explanation required by the king. 'How?' asked the king. The minister replied, 'The order was the same and the executor also, but the authority was different. When I ordered, the effect was nil, whereas, when you ordered, there was immediate effect. Similarly with mantras.

Question: I am taught that mantra japa is very potent in practice.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The Self is the greatest of all mantras – it goes on automatically and eternally. If you are not aware of this internal mantra, you should take to it consciously as japa, which is attended with effort, to ward off all other thoughts. By constant attention to it, you will eventually become aware of the internal mantra, which is the state of realisation and is effortless. Firmness in this awareness will keep you continually and effortlessly in the current, however much you may be engaged in other activities.

By repetition of mantras, the mind gets controlled. Then the mantra becomes one with the mind and also with the prana (the energy that sustains the body).

When the syllables of the mantra becomes one with the prana, it is termed dhyana, and when dhyana becomes deep and firm it leads to Sahaja Sthiti (the natural state).

Questioner: I have received a mantra. People frighten me by saying that it may have unforeseen results if repeated. It is only Pranava (Om). So I seek advice. May I repeat it? I have considerable faith in it.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Certainly, it should be repeated with faith.

Question: Will it do by itself, or can you kindly give me any further instructions?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The object of mantra japa is to realise that the same japa is already going on in oneself even without effort. The oral japa becomes mental and the mental japa finally reveals itself as being eternal. That mantra is the person's real nature. That is also the state of realisation.

Question: Can the bliss of Samadhi be gained thus?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The japa becomes mental and finally reveals itself as the Self. That is Samadhi.

The Secrets of the Mala:(Rosary)

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The Japa-Mala occupies a special position in Mantra-Sadhana (the spiritual disciplines consisting of repeating sacred syllables), because it is through the Mala itself that Japa is most effective. Firstly, the Mala is used to keep count of Japa or the repetition of sacred syllables. Secondly, during Sadhana, the mind as always, through its very nature, tends to wander. It is through the Mala, that the wandering mind can be quickly recollected or brought back to the thought of the deity or object of meditation.

Faith and reverence are the essentials of Upasana or worship. It will not be out of place to maintain this reverential attitude towards the Mala itself. It should not be used carelessly or kept in an unclean place or touched by the feet or left hand. Even though it is a lifeless object, it is an instrument through which God is remembered and an aid in spiritual upliftment. Therefore it should be regarded with reverence.

The scriptures say that the merit that accrues from repeating God's name is multiplied 8 times when done on the segments of the fingers; 10,000 times when done on a Mala of precious stones or crystals; 100,000 times when done on a Lotus-Mala; but infinitely when done on a Rudraksha-Mala.

Ways of Doing Japa:

Japa may be done in three ways.

They are:

Karmala

Varnamala

Manimala

Karamala

This involves the doing of Japa on the fingers and can be done on the fingertips. The second and more effective way recommended in the scriptures is by doing Japa on the segments of the fingers. One of the important rules to observe when doing this type of Japa is to keep the fingers together and not separate.

Varnamala

This involves the doing of Japa using the alphabet of the Sanskrit language. Detailed instructions for this type of Japa are given in the 'Sanat Kumara Tantra'.

Manimala

This is the most recommended and the most common way of doing Japa when a Mala (or Rosary) made of beads threaded together is used. The beads used are of various types. Malas are made of Rudraksh seeds, stems of the Tulasi (Basil) plant, shells, lotus plants, gold, precious stones, pearls, crystals etc.

Different types of Malas are used for different purposes. A Lotus-Mala is used to destroy enemies. A Kusa-Mala is used to destroy sins. A Silver-Mala is used to fulfil desires etc.

Different sects tend to use different types of Malas. The Shaktas, Shaivites and Smartas use the Rudraksha-Mala. The Vaishnavites use the Tulasi-Mala. The Ganapatis may use the ivory-Mala.

One complete Mala of any of the above three categories involves the repetition of the Mantra 108 times. The 109th bead called the Meru or summit acts as the guide. An important rule is not to cross over the Meru on completion of a Mala but retract and do the next Mala commencing at the point of finishing the previous Mala. Thus we work back and forth from the Meru. An important interpretation of this rule is that the Meru represents the Guru or Preceptor whose importance in any spiritual discipline is unsurpassed, and he should not be crossed in any circumstance.

The Significance of the Figure 108

One complete Mala consists of 108 repetitions. Various reasons are given with regard to the significance of this number. Some of the main reasons are:

It has been established that man takes 10 800 breaths during a period of twelve hours. Therefore, in a period of 24 hours, one takes 21 600 breaths. One half of this time may be allowed for sleeping, eating or other essential activities. The remainder of the time should be spent in the thought of God. The merit of taking God's name is multiplied 100 times when done on a Mala. Therefore, 108 Mantras done on a Mala is equivalent to the taking of God's name 10 800 times.

There are 27 Nakshatras or Heavenly Bodies that regulate our destinies. Each Nakshatra enters 4 phases or Charans in the course of an astrological day or Tithi. Therefore all the Nakshatras pass through 108 Charans ($27 \times 4 = 108$) during any Tithi.

The Shastras (scriptures) say that the Brahman (God) is symbolically represented by the figure 9. The three figures in the number 108 add up to nine ($1 + 0 + 8 = 9$). The figure 9 itself when multiplied by any other figure and the digits of the answer when added up will provide the answer as exactly 9.

Examples:

$$9 \times 28 = 252 \quad (2 + 5 + 2 = 9)$$

$$9 \times 1855 = 16\,695 \quad (1 + 6 + 6 + 9 + 5 = 27) \quad (2 + 7 = 9)$$

$$9 \times 1368 = 12\,312 \quad (1 + 2 + 3 + 1 + 2 = 9)$$

4. The different stages of creation are all linked to the figure 9 as will be seen by adding up each of the following figures:

A Kaliyuga consists of 432 000 human years

A Dwaparyuga consists of 864 000 human years

A Tretayuga consists of 1 296 000 human years

A Satayuga consists of 1 728 000 human years

A Mahayuga consists of 4 320 000 human years

A celestial year in Brahma's life consists of 3 110 400 000 000 human years

Brahma's lifespan consists of 311 040 000 000 000 human years.

The digits of each of the above figures when added up or the digits of those answers when added up will produce the figure 9. The figure nine has therefore been taken by Hindus to represent Brahman or Infinity.

Holy Mother on Japa

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Holy mother gave a high place to Japa and meditation in the practice of daily devotions. Japa purifies the mind, creates inner calmness, and leads to meditation. Meditation is a difficult discipline, especially for beginners. The Mother used to say that it is more arduous to concentrate the mind on the Chosen Ideal than to dig the earth with a spade. Without acquiring mental purity one cannot properly meditate. Japa should be combined with meditation. There is a saying that as the plant is hidden in the tiny seed, so also is the Lord hidden in His name.

The Mother used to say: "When a pure soul performs Japa, he feels as if the holy name bubbles up spontaneously from within himself. He does not have to make an effort to repeat the name."

A few of her statements regarding the efficacy of Japa and meditation are given below:

"As wind removes a cloud, so does the name of God disperse the cloud of worldliness."

"The mind will be steadied of itself if aspirants repeat God's name fifteen or twenty thousand times a day. I myself have experienced it. Let them first practise; if they fail, then let them complain. One should practise Japa with devotion, but this they do not do. They will not do anything; they only complain, saying, 'Why don't I succeed?'"

"No doubt you must do your duties. This keeps your mind in good condition. But it is also necessary to practise Japa, meditation, and prayer. One must practise these at least in the morning and evening. Such practice acts like the rudder of a boat. When a man sits in the evening for prayer, he can reflect on the good and bad things he has done in the course of the day. Then he should compare his present mental state with that of the previous day. Next, while performing Japa, he should meditate on his Chosen Ideal. In meditation he should firstly think of the face of the Ideal, and then meditate on the entire body from the feet upward. Unless you practise meditation morning and evening, along with your work, how can you know whether you are doing the right thing or the wrong?"

“The natural tendency of the mind is to run this way or that. Through Japa it is directed to God. While repeating God’s name, if one sees His form and becomes absorbed in it, then the Japa stops.”

Devotee: “Why is it that the mind does not become steady? When I try to think of God I find it drawn to worldly objects.”

Mother: “It is wrong if the mind is drawn to worldly objects. By ‘worldly objects’ I mean money, family, and so on. But it is natural for the mind to think of the work in which one is engaged. If meditation is not possible, repeat God’s name. If a meditative mood comes, well and good; but by no means force your mind to meditate. Real meditation is spontaneous.”

The Holy Mother taught that regularity should be observed in the practice of Japa and meditation. It is true that there are certain auspicious moments when the mind becomes easily collected. But no one can say when the auspicious moment will come. It comes so suddenly that one has no hint of it beforehand. Therefore one should be regular about spiritual practice, no matter how busy one may be with one’s duties.

Single-minded Devotion

The Blessed Lord said:

Through single-minded devotion, however,
I can be seen in this form (with four arms),
known in essence and entered into, O Arjuna.

-The Bhagavad Gita Chapter 11, verse 54.

The Blessed Lord said:

Neither by study of the Vedas nor by penance, nor again by charity, nor even by ritual can I be seen in this form (with four arms) as you have seen Me.

The Bhagavad Gita Chapter 11, verse 53

The Blessed Lord said:

Arjuna, he who performs all his duties for My sake, depends on Me, is devoted to Me; has no attachment, and free from malice towards all beings, reaches Me.

The Bhagavad Gita Chapter 11, verse 55

Aarati (universal)

Om Jaya Jagadisha Hare Swami Jaya Jagadisha Hare

Bhakta Jano Ke Sankata Kshanamen Dur Kare

- Om Jaya

Hail to Thee, O Lord of the universe, Remover of sorrows and Master of all! Salutations and prostrations unto Thee.

Jo Dhyaave Phala Paave Dukha Vinase Manakaa

Sukha Sampati Ghara Aave Kashta Mite Tanakaa

- Om Jaya

(O instant) Remover of the troubles of devotees! Thou rewardest those who sing Thy glories and removest their sorrows.

With Thy name, happiness and prosperity dawn, and pain disappears.

Maat Pitaa Tum Mere Sharana Gahun Kisaki

Tum Bin Aur NA Dujaa Aash karun Jisaki

- Om Jaya

O Lord, Thou art my mother, father and only refuge

Tuma Purana Paramaatmaa Tuma Antaryaami

Parabrahma Parameshvara Tuma Sabake Swami

- Om Jay

O Indweller of all beings, Thou art perfect,
absolute, omnipresent, omnipotent and omniscient.

Tuma Karunaa Ke Saagar Tuma Paalana Karataa

Mei Sevaka Tum Swami Kripaa Karo Bharataa

- Om Jay

O ocean of compassion, Thou art the protector of all

O merciful Master, help me, who am Thy servant.

Tum Ho Eka Agochara Sabake Praanpati

Kisa Vidhi Milun Dayaamaya Tuma Ko Mei Kumati

- Om Jay

O life of all lives, Thou art the only one and (still) invisible

O merciful Lord, guide ignorant beings to Thy Divine Knowledge.

Deena Bandhu Dukha Harataa Tuma Rakshaka Mere

Karunaa Hasta Badhaao Sharana Padaa Tere

- Om Jay

Thou art the support (protector) of the weak (friend of the weak or poor), the remover of sorrow and pain, O my protector, bless me with Thy Compassionate hand, I surrender to Thee.

Vishaya Vikaar Mitaa Paap Haro Devaa

Shraddhaa Bhakti Badhaao Santan Ki Sevaa

- Om Jay

Relieve me of passion and suffering (or imperfections or vices),

Bless me with ever increasing faith, Divine love and spirit of service.

Kapur Aarti

Karpur gauram karunaa avataaram,

Sansaar saaram bhujendra naaram,

Sadaa vasantam hridayaarvinde,

Bhavam Bhavaani sahitam namaami

I bow to that camphor-hued, white complexioned

(Lord Shiva), who is Incarnation of compassion,

Who is the very essence of (consciousness; the

Knowing principle) of life (of the embodied soul);

Who wears snakes as garlands, whose eternal abode
is in the heart of the devotee, I bow to Him (Lord
Shiva) and His consort Bhavaani (Uma or Parvati).

Mangalam Bhagawaan Vishnu

Mangalam Garuda Dhwaja

Mangalam Pundari Kaaksha

Mangalaaya Tanno Hari

Auspicious is Lord Vishnu;

Auspicious is He whose flag bears

the emblem of Garuda;

Auspicious is He who is lotus-eyed;

Hari is the abode of auspiciousness

Sarva Mangala Maangalye

Shive Sarvaatha Saadhike

Sharanye Trayambake Gauri

Naaraayani Namastute (3)

O the most auspicious among those that are auspicious!

O the one that grants the fulfillment of all prayers!

O the one refuge of all!

To Thee (Lord Siva and to Thy consort (Parvati),

(known also as) Trayambaka (three eyed) and Gauri;

To Thee, O Narayani, our salutations!

From The Bhagavad Gita Chapter 10

The Blessed Lord said:

I am the source of all; from Me everything evolves; understanding thus, the wise, endowed with meditation, worship Me. Ch.10 Sloka 8.

With their mind and their life wholly absorbed in Me, enlightening each other and ever speaking of Me, they are satisfied and delighted. Ch 10 Sloka 9.

To them who are ever steadfast, worshipping Me with love, I give the Yoga of discrimination by which they come to Me. Ch. 10 Sloka 10.

Out of mere compassion for them, I, dwelling within their Self, destroy the darkness born of ignorance by the luminous lamp of knowledge. Ch. 10 Sloka 11.

Rituals of religion, like the husk of a seed
preserve its life and make it germinate

Philosophy without religion becomes meaningless. Religion without rituals becomes insipid. The rituals of a religion, like the husk of a seed, preserves its life and make it germinate. It is only when the rituals are separated from the faith and assume an independent existence that they become mechanical and lifeless.

Human beings have not yet reached those heights where they can dispense with all sorts of symbols and rituals and devote themselves to purely abstract principles. Rituals give a concrete shape to the abstract spiritual ideals and add colour and zest to life.

Worship of God through symbols and images, offering oblations into specially consecrated sacrificial fires, the practice of meditation at sunrise, noon and sunset,- these were some of the rituals obligatory on almost all the Hindus during the ancient days. Even to this day, these have been kept up, though in a modified form, and with lesser intensity.

A wisely planned and solemnly conducted ritual prepares the ground, creates the atmosphere, suggests the mood and predisposes the mind so that the spiritual aspirant may easily detach himself from the world and feel the mysterious presence of the Supreme power called God.

Mythology and rituals -By

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The world's great spiritual giants have all been produced only by those religious sects which have been in possession of very rich mythology and ritual. All sects that have attempted to worship God without any form or ceremony have crushed without mercy everything that is beautiful and sublime in religion. Their religion is a fanaticism, at best a dry thing. The history of the world is a standing witness to this fact. Therefore do not decry these rituals and mythologies. Let people have them; let those who so desire have them. Do not exhibit that unworthy derisive smile and say, "They are fools; let them have it." Not so; the greatest men I have seen in my life, the most wonderfully developed in spirituality, have all come through the discipline of the rituals.

From The Bhagavad Gita

Ch.12-Verse 5

The Blessed Lord said:

Greater is their trouble whose minds are set on
the unmanifested; for the goal, the unmanifested,
is very hard for the embodied to reach.

The ritual of sraddha

From the Mahabharata

Anusasana Parva, Section LXXXIV + Sec.XCII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji

Bhishma said: When my father Santanu of great energy departed from this world, I proceeded to Gangadwara for performing his Sraddha. My mother, Jahnavi, coming there, rendered great help.

Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I set myself to duly offer the obsequial cake. Reflecting then, by the light of the scriptures, the conviction soon came upon me that the ordinance does occur in the Vedas that the cake should not be presented into the hand of him whose Sraddha is performed. The Pitris do not come in their visible forms for taking the cake.

On the other hand, the ordinance provides that it should be presented on the blades of Kusa grass spread on the earth for the purpose. What I did was perfectly consistent with the scriptural ordinance.

In making offerings at Sraddhas a share is first offered to the deity of fire(Agni). If a portion of the offerings be first made to the deity of fire at a sraddha, Rakshasas of regenerate origin

cannot then do any injury to such a sraddha. Beholding the deity of fire at a Sraddha Rakshasas fly away from it.

The ritual of Sraddha is that the cake should first be offered to the deceased father. Next, one should be offered to the grandfather. Next should one be offered to the great-grandfather. Even this is the ordinance in respect of the Sraddha. Over every cake that is offered, the offerer should with concentrated attention utter the Savitri Mantra. This other Mantra also should be uttered, viz., unto Soma who is fond of the Pitris.

A woman that has become impure in consequence of the advent of her season, or one whose ears have been cut off, should not be allowed to remain where a Sraddha is being performed. Nor should a woman (for cooking the rice to be offered in the Sraddha) be brought from a Gotra other than that of the person who is performing the Sraddha.

While crossing a river, one should offer oblations of water unto one's Pitris, naming them all. One should next offer such oblations of water to one's deceased friends or relatives. From them that cross a river on boats, the Pitris expect oblations of water. Those that know this always offer oblations of water with concentrated attention unto the Pitris. Every fortnight, on the day of the new moon, one should make offerings unto one's deceased ancestors. growth, longevity, energy, and prosperity become all attainable through devotion to the Pitris.

Even this is the high ritual in respect of the Sraddha. Through Sraddhas performed on earth the deceased members of ones race become freed from a position of misery. I have thus,

O prince of Kuru's race, expounded to thee agreeably with the scriptures, the ordinances in respect of Sraddhas.

From The Yajur Veda

Chapter 2, Mantra 34

"Satisfy the Pitris (departed ancestors) with

oblations of Tarpan (water etc.) using the word 'Svadhaa' ".

Sanskrit text : Svadhaa Stha Tarpayata Me Pitrin.

From Other sources

Shraddha & Tarpan/Pitr-Paksha

Funeral rites and Shraddha must be distinguished from each other. Funeral rites (antyeshti) are amangal (inauspicious) while Shraddha are mangal (auspicious).

To understand this it should be borne in mind that when a person dies, his or her gross body (sthula sharira) is burnt. This being in fact the 'Antya ishthi' (antyeshti) the last sacrifice offered in fire, but the soul cannot quit the gross body without a vehicle of some kind. This vehicle is the Linga-sharira or subtle body, sometimes described as angushtha-matra (of the size of a thumb), invested in which the deceased person remains hovering near the burning ground or crematorium.

He or she is then in the condition of a simple individual soul invested with a subtle body, and is called a PRETA, i.e. a departed spirit or ghost. Thus an embodied soul (jiva) who has departed from the physical body at death is called a Preta. He or she has no real body capable of enjoying or suffering anything, and is consequently in a restless, uncomfortable plight.

Moreover, while in this condition he or she is held to be an impure being, and all the relations who participate in his or her funeral rites are held to be impure until the first Shraddha is performed. Furthermore, if a person dies away from kindred (relations), who alone can perform the funeral ceremonies, and who are perhaps unaware of his or her death, and unable therefore to perform them, he or she becomes a 'pishach', a foul wandering ghost, disposed to take revenge for its misery upon all living creatures by a variety of malignant acts.

The object then, of the antyeshti or funeral rites, which are carried out for twelve days after death, is not only to soothe or give shanti (peace) by libations of consecrated water to the troubled spirit, but to furnish the preta with an intermediate body, between the 'linga' or subtle and the 'sthula' or gross body- with a body, that is to say, which is capable of enjoying or suffering, and which is composed of

gross particles, though not of the same kind as the earthly gross body. In this manner only can the preta obtain gati or progress onwards.

A brief account of Shraddha and tarpan

On the first day after death a pinda or round ball (made from rice flour and milk) is offered with libations of water etc. on which the preta is supposed to feed, and which endows it with the basis of the requisite body. Next day another pinda is offered with water etc. which gives it perhaps, limbs such as arms and legs. Then it receives hands, feet etc. This goes on for twelve days and the offering of the pinda on the twelfth day gives the head. No sooner the preta obtains a complete body then it becomes a PITRI, when instead of being regarded as impure, it is held to be a deva or deity, and practically worshipped as such in the Shraddha ceremonies, the first of which takes place on the twelfth day after death.

Shraddha is the name of the ceremonies performed by relatives to help the departed soul. The ceremony of Shraddha performed to help the soul at this stage is called PRETA_KRIYA. Hence a Shraddha is not a funeral ceremony but a Pitri-Yajna or worship of departed ancestors, which worship, however, is something different from a puja (ceremonial worship) to a god. It is performed by making offerings of round balls of rice, flour etc. with accompaniments of sacred grass (kusha grass), flowers, and sprinkling of water, and with repetitions of mantras and texts from the SamVeda, the whole ceremonial being conducted, not in a temple, but at any sacred spot such as the margin of a river.

It takes many months for the departed soul to reach the abode of the Pitris or the souls of the ancestors. The word Pitris primarily means the immediate ancestors. Viz. Father, mother etc. This abode of the Pitris is known as Pitri-loka.

Shraddha proper is performed for three generations of Pitris (the father, the grand-father and the great grand-father), or to all Pitris. Three cakes are offered to the father, grand-father and great grand-father. Gifts to deserving Brahmins (priests) for the benefit of the Pitris, in the proper time and place and with faith, are known as Shraddha. Shraddha gives satisfaction to the Pitris. Performance of Shraddha and Tarpan (libations of water) relieves the hunger and thirst of the departed soul during its journey to the Pitri Loka. By the offering of the Shraddha, the son helps his father to dwell in joy with the Pitris. The rites that the son should perform for his father are known as Sapindi karana.

Shraddha must be performed with faith, devotion and reverence. The son who does not perform Shraddha and Tarpan is an ungrateful son. The sacred scriptures declare: "He who does not perform

Shraddha will lead a miserable life and suffer from poverty". The ceremonies performed during Pitr-Paksha have very special effects. According to a legend, the offerings of libations of water-tarpan, arghya etc. to the departed reach the Pitris immediately, due to a boon from Lord Yama (the God of death).

The Bhagavad Gita, which forms a vital and philosophically important part of the great epic Mahabharata, states that on the eve of death the individual soul contracts all its energies and centers these into the subtle body. Our ordinary sight is incapable of perceiving it. How the individual soul inhering in the linga-sharira enjoys the consequences of its needs from one birth to another can only be perceived by the Yogis with their extraordinary cognitive insight.

From The Bhagavad Gita, Chapter 15, Verse 10

The deluded do not see Him Who departs, stays and enjoys; but they who possess the eye of knowledge behold Him.

From The Mahabharata

Santi Parva, Section CCLIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Vyasa said; Those that are conversant with the scriptures behold, with the aid of acts laid down in the scriptures, the Soul which is clothed in a subtle body and is exceedingly subtle and which is dissociated from the gross body. As the rays of the sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision.

As the effulgent disc of the sun is beheld in the water in a counter image, after the same manner the Yogi beholds within gross bodies the existent self in its counter image. All those souls again that are

encased in subtle forms after being freed from the gross bodies in which they resided, are perceptible to Yogis who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogis behold those invisible beings.

Those who betake themselves to the science of Yoga for the purpose of obtaining a knowledge of that Soul transcending the inanimate and gross body, the imperceptible Linga body (subtle body), and the Karana body that is not destroyed on the occasion of even the universal destruction. [Note: the Karana bodies are the potentialities, existing in the tanmatra of the elemental substances, of forming diverse kinds of linga bodies in consequence of the acts of Jiva (individual soul) in previous periods of existence.]

Comments by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Those who die become at first what is called a Preta. They remain so for one year, till the Sapindikaran Sradha is performed. They then become united with the Pitri. The gifts made in the first Sradha as also in the monthly ones, have the virtue of rescuing the Preta or bringing him an accession of merit. The gifts in annual Sradhas also have the same efficacy.

From the Mahabharata

Asramavasika Parva, Section XXXI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Vaisampayana said: On the twelfth day, the king, properly purified, duly performed the Sradhas of his deceased relations, which were characterised by gifts in abundance.

From The Mahabharata

Anusasana Parva, Section XXIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Yudhishtira said: I desire thee, O grandsire, to tell me what the ordinances are that have been laid down by the acts touching the deities and the (deceased) ancestors on occasions of Sraddhas.

Bhishma said: Having purified oneself (By bathing and other purificatory acts) and then going through the well-known auspicious rites, one should carefully do all acts relating to the deities in the forenoon, and all the acts relating to the Pitris in the afternoon. The food offered by the three regenerate classes, in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not complied with, if distributed to guests and other people, is appropriated by Rakshasas (demons). The food that is distributed to guests without having been previously dedicated to the deities or the Pitris with the aid of libation on the sacred fire, which has been stained in consequence of a portion thereof having been eaten by a person that is wicked or of irreligious behaviour, should be known to form the portion of Rakshasa.

From The Mahabharata

Anusasana Parva Section XXII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji

Yudhishtira said: It has been said that a Brahmana that is sought to be employed in an act having reference to the deities, should never be examined. The learned, however, say that with respect to such acts as have reference to the Pitris, the Brahmana that is sought to be employed, should be examined (in the matter of both his conduct and competence).

Bhishma said: As regards acts that have reference to the deities, these fructify not in consequence of the Brahmana that is employed in doing the rites but through the grace of the deities themselves. Without doubt, those persons that perform sacrifices obtain the merit attached to those acts, through the grace of the deities.

[Note: The sense is that with respect to acts having reference to only the Pitris, the conduct and competence of Brahmanas should be examined.]

Why are three rice-balls offered

separately at a Shraddha?

Shraddha

From The Mahabharata

Anusasana Parva, Section CXXV

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Addressing Yudhishtira, Bhisma said: Listen to me with concentrated attention, O king, as I explain to thee, O Bharata, these mysteries appertaining to who are truly deserving of honour and worship, after the same manner in which the holy Vyasa had explained them to me in days of yore. The subject is a mystery to the very deities, O monarch. Yama of stainless deed, with the aid of vows well-observed and Yaga meditation had acquired the knowledge of these mysteries as the high fruit of his penances.

Once upon a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the chief of the deities in these words:

At the command of those two deities who are the foremost of all physicians, and who are endued with every desirable attribute, I have come to this place where I behold human beings and Pitris (deceased ancestors) and the deities assembled together. Why, indeed, is sexual congress interdicted for the man who performs a Shraddha and for him also who eats at a Shraddha (for the particular day)? Why are three rice-balls offered separately at a Shraddha? Unto whom should the first of those rice-balls be offered? Unto whom should the second one be offered? And whose has it been said is the third or remaining one? I desire to know all this.

After the celestial messenger had said these words connected with righteousness and duty, the deities who were seated towards the east, the Pitris also, applauding that ranger of the sky, began as follows.

The Pitris said: Welcome art thou, and blessings upon thee! Do thou listen, O best of all rangers of the sky! The question you have asked is a high one and fraught with deep meaning. The Pitris of that man

who indulges in sexual congress on the day he performs a Shraddha, or eats at a Shraddha have to lie for the period of a whole month on his vital seed.

As regards the classification of the rice-balls offered at a Shraddha, we shall explain what should be done with them one after another. The first rice-ball should be conceived as thrown into the waters. The second ball should be given to one of the wives to eat. The third ball should be cast into the blazing fire. Even this is the ordinance that has been declared in respect of the Shraddha. Even this is the ordinance that is followed in practice according to the rites of religion. The Pitris of that man who act according to this ordinance become gratified with him and remain always cheerful. The progeny of such a man increases and inexhaustible wealth always remains at his command.

The celestial messenger said: Thou hast explained the division of the rice-balls and their consignment one after another to the three (viz., water, the spouse, and the blazing fire), together with the reasons thereof. [Note: The reason is the declarations in the scriptures to that effect.]

Whom does that rice-ball which is consigned to the waters reach? How does it, by being so consigned, gratify the deities and how does it rescue the Pitris? The second ball is eaten by the spouse. That has been laid down in ordinance. How do the Pitris of that man (whose spouse eats the rice-ball) become the eaters thereof? The last rice-ball goes into the blazing fire. How does that ball succeed in finding its way to thee, or who is he unto whom it goes? I desire to hear this, - that is, what are the ends attained by the rice-balls offered at Shraddha when thus disposed of by being cast into the water, given to the spouse, and thrown into the blazing fire?

The Pitris said: Great is this question which thou hast asked. It involves a mystery and is fraught with wonder. We have been exceedingly gratified with thee, O ranger of the sky! The very deities and the munis applaud acts done in honour of the Pitris. Even they do not know what the certain conclusions are of the ordinances in respect of the acts done in honour of the Pitris. Excepting the high-souled, immortal and excellent Markendeya, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances in respect of the Pitris. Having heard from the holy Vyasa what the end is of the three rice-balls offered at the Shraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to thee. Do thou hear, O monarch, what the conclusions are with respect to the ordinances about the Shraddha. Listen with rapt attention, O Bharata, to me as I explain what the end is of the three rice-balls.

That rice-ball which goes into water is regarded as gratifying the deity of the moon. That deity, thus gratified, O thou of great intelligence, gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the spouse (of the man that performs the Shraddha). The Pitris who are very desirous of progeny, confer children on the woman of the house. Listen now to me as I tell thee what becomes of the rice-ball that is cast into the blazing fire. With that ball the Pitris are gratified and as the result thereof they grant the fruition of all wishes unto the person offering it. I have thus told thee everything about the end of the three rice-balls offered at the Shraddha and consigned to the three (viz., water, the spouse, and the fire).

That Brahman who becomes the Ritwik at a Shraddha constitutes himself, by that act, the Pitri of the person performing the Shraddha. Hence, he should abstain that day from sexual congress with even his own spouse. [Note: The Brahmana who becomes the Ritwik and eats at a Shraddha becomes a Pitri of the person performing the Shraddha. Hence, when his identity has been changed, he should, on that day, abstain from sexual congress with even his own spouse. By indulging in such congress, he incurs the sin of adultery.]

O best of all rangers of the sky, the man who eats at Shraddha should bear himself with purity for that day. By acting otherwise, one surely incurs the faults I have indicated. It cannot be otherwise. Hence, the Brahmana who is invited to a Shraddha for eating the offerings should eat them after purifying himself by a bath and bear himself piously for that day by abstaining from every kind of injury or evil. The progeny of such a person multiply and he also who feeds him reaps the same reward.

From Manu Smṛti

Whatever a man, full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes.

The days of the dark half of the month, beginning with the tenth, but excepting the fourteenth, are recommended for a funeral sacrifice.

As the second half of the month is preferable to the first half, even so the afternoon is better for the performance of a funeral sacrifice than the forenoon.

Let him not perform a funeral sacrifice at night, because the night is declared to belong to the Rakshasas, nor in the twilight, nor when the sun has just risen.

At all rites in honour of the manes the word SWADHA is the highest benison.

[Note: During Agni-Hotra or Havan ceremony, oblations are offered to the gods with the word SWAHA but to the manes during funeral sacrifice, the word SWADHA must be used.]

The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots.

How Sraddha and Tarpan

benefit the departed souls

By Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji

Sraddha is the name of the ceremonies performed by relatives to help the Jiva (individual soul) who has cast off his physical body in death. A Jiva who has cast off his physical sheath is called a Preta. The part of the Sraddha performed to help him at this stage is called the Preta Kriya.

Gifts to deserving Brahmanas for the benefit of the Pitris, in the proper time and place and with faith, are known as Sraddha. Sraddha gives satisfaction to the Pitris. By the offering of the sixteen Sraddhas, the son helps his father to dwell in joy with the Pitris. The son should perform the Sapindikarana rites for his father. Performance of Sraddha and Tarpan relieves the hunger and thirst of the departed soul during its journey to the Pitri Loka.

Those who go to hell are extremely oppressed by hunger and thirst. Performance of Sraddha and offerings of rice and oblations to them, relieve their sufferings. Hence, performance of Sraddha is indispensable. Those who dwell in heaven also get satisfaction, strength and nourishment.

Performance of Sraddha in honour of the manes or forefathers is indispensable. Sraddha must be performed with faith, devotion and reverence. The son who does not perform Sraddha and Tarpan is an ungrateful son. He goes to hell. The sacred scriptures declare: "He who does not perform Sraddha takes his next birth in the lowest caste. He leads a miserable life and suffers from poverty.

The two classes of Pitris

Immediately after death, the Jiva obtains the Ativahika body which is made up of fire, air and space. Later on, it may have a Yatana Deha for suffering the tortures of hell if it had done great sins on the earth-plane, or a celestial body for enjoying the pleasures of heaven if it had virtuous actions while living in the world. In the Yatana Deha the air-element preponderates: while in the celestial body, the element of fire is dominant. It takes one year for the Jiva to reach the Pitri Loka.

There are two classes of Pitris, viz., the Celestial Pitris who are the lords of the Pitri Loka, and the Human Pitris who go there after death. Brahma is the paternal grandfather of all. Kasyapa and the other Prajapatis are also Pitris, as they are the original progenitors. Pitri Loka or the Abode of the Pitris is also called by the name Bhuvan Loka.

The word Pitris primarily means the immediate ancestors, viz., father, mother, etc. Sraddha proper is performed for three generations of Pitris, or to all Pitris. Three cakes are offered to the father, the grandfather and the great grandfather. Two Brahmins are fed first. Seven generations can mutually influence one another by the giving and receiving of food.

Pitri-paksha and the
Mahalaya Amavasya

The dark fortnight of the month of Asvayuja is known as the Pitripaksha or the fortnight of the month specially sanctified for offering oblations to the departed ancestors. And the last day, the day of the new moon, is considered as the most important day in the year for performing obsequies and like rites.

Now, ordinarily, the orthodox Hindus offer oblation of water-Tarpan-Arghya- to the departed every new-moon day. The prescribed rites are also performed every year on the anniversary of the day of death. This is the Sraddha ceremony. What then, is the special import of these observances particularly during the Asvayuja Krishna Paksha? The reason is that such ceremonies done during this fortnight have

a very special effect. The offerings reach the Pitris immediately and directly, due to a boon from Lord Yama.

Due to the grace of Lord Yama, it came to be so ordained that such rites done at this particular period acquired the following unique merits. Offerings made at this time reached all departed souls, whether they were kins directly in the line of the offerer or not. Even those who died without progeny received these oblations given on this Pitri-paksha Amavasya day. All those who had failed to do deeds of charity and Anna-Dana (gift of food) and were thus denied these comforts in the Pitri Loka, benefited by these ceremonies.

Those deceased whose date of death is not known and whose annual Sraddha cannot be done, they also get these oblations of Pitri Paksha. Souls whose life was cut off by violent accidental or unnatural death and to whom, therefore, offerings cannot reach in the ordinary course, to them, too, the Pitri-paksha offerings reach directly. All these the boon of Lord Yama made possible from the time the great Karna performed the Asvayuja-Paksha rites.

The Hindus now observe this Paksha with great faith, with strict regulation, taking bath thrice, with partial fasting, etc. On the new-moon day, Sarvapitri (all ancestors) Amavasya, the full rites are done and plenty of charity given.

Propitiation of Departed Spirits

The day of Mahalaya Amavasya is the day of great significance and importance to all Hindus. It is the annual festival for propitiating the spirits of our ancestors, with devout prayers for peace. The Hindu Itihasas (histories) say, that on the Mahalaya Amavasya, there is a conjunction of the sun and the moon and that the sun enters the sign Virgo (Kanya). On this day, the departed manes, i.e., our ancestors, leave their abode in the world of Yama and come down to the world of mortals and occupy the houses of their descendants.

The fortnight preceding the new moon is specially consecrated for the propitiation of such departed spirits. The ceremonies performed in honour of the manes or ancestors during each day of this fortnight are considered to be equal to those performed at Gaya. The principle in all such rites is the worship of the departed souls and the satisfaction of their wishes so that they might be in peace during the rest of the year.

Mahalaya Amavasya

The dark fortnight of Aswayuja (September-October) is known as the Mahalaya Paksha or the fortnight specially sacred for offering oblations to the departed ancestors. The last day of this period, the new moon day, is considered as the most important day in the year for performing obsequies and rites.

The renowned hero of the Mahabharata, Karna, when he left the mortal coil, ascended to the higher worlds and the great charity he had done here was returned to him hundredfold. But, it was all gold and silver; there was no food, as he had not done any food-charity! He prayed to the god of death. So, he was sent back to earth for fourteen days, to make up for this deficiency.

For fourteen days, he fed Brahmins and the poor, and offered oblations of water. On his return to the higher regions, he had food in plenty. It is these fourteen days that are commemorated in the Mahalaya Paksha. Due to the grace of the god of death, it has been ordained that offerings made during this period benefit all the departed souls, whether they are connected to you or not.

Charity in the form of food is important during this observance. Life depends upon food. You cannot preach religion to empty stomachs. This human body is the most important vehicle for realising God. How precious must food be which keeps the body fit for Yoga! The gift of food is the greatest gift. Therefore, give food in plenty, not only during the Mahalaya fortnight but all through the year.

Om Tat Sat Brahmaṇamastu

Adoration and worship

Prana Pratishtha (Consecration)

The Agamas prescribe certain objects of worship symbolising in form the Deities or representing their dwelling places, as perceived by their seers. These are of three kinds:

1. Image, murti, which represents the Deity

in human form with limbs and the like.

2. Emblems which stand for particular Deities.

e.g., Saligram stone for Vishnu, Linga for Siva.

3. Diagrams - geometrical figures consisting of lines and curves, circles and squares and triangles all of which are symbolic, called Yantras or Mandalas. The Yantra literally means an instrument, the means by which worship is done. It is looked upon as the body of the Mantra which itself is ensouled by the Devata. The Yantra is drawn or engraved on metal or stone or on any surface. Mandala is a figure drawn on a surface and may represent any Devata whereas the Yantra stands for a particular Devata alone.

These are the figures, pratima, symbols or representations of the Divinity which the worshipper places before him or her as pratik (symbol), for adoration and worship.

Prana-pratishtha (consecration)

The image or the diagram does not by itself become a fit object of worship. It remains but a material form until it is infused with a life principle. The worshipper contemplates in his or her inner being the form of the Deity as induced by the physical form before him or her, dwells upon it with an intense concentration and devotion; a spiritual force is generated as a result, and transmits this power, released in the consciousness of the person, to the object which then becomes alive with the spiritual energism. This is called the Prana-pratishtha, installation of life force.

To such a living form of a Deity is the worship offered, in which not only the mind and heart but the whole body of the worshipper participates. Traditionally this worship has sixteen stages:-

1. Asana (seating of the image)

2. Svaagat (welcome of the Deity)

3. Paadya - water to cleanse the feet

4. Arghya -offerings

5. Achman - water for sipping and cleaning the lips

6. Achman offered again

7. Madhuparka - honey, ghee, milk and curds

8. Snaan - water to bathe the Deity

9. Vastra - garments

10. Aabharana (ornaments)

11. Gandha - sandal paste or perfume

12. Pushpa - flowers

13. Dhupa - incense

14. Dipa - light

15. Naivedya - food for consecration

16. Vandana - prayerful homage

From The Mahabharata

Udyoga Parva, Section XXXII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Sanjay said:

What person is there, who attended upon by foremost of counsellors, possessed of intelligence, capable of discriminating between virtue and vice in times of distress, not destitute of the rituals of religion, and retaining the use of all his faculties, would commit cruel deeds?

From Mundaka Upanishad:

Translated from the original Sanskrit by

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Finite and transient are the fruits of sacrificial rites. The deluded, who regard them as the highest good remain subject to birth and death.

Considering religion to be observance of rituals and performance of acts of charity, the deluded remain ignorant of the highest good. Having enjoyed in heaven the reward of their good work, they

enter again into the world of mortals.

But wise, self-controlled and tranquil souls, who are contented in spirit, and who practice austerity and meditation in solitude and silence, are freed from all impurity, and attain by the path of liberation to the immortal, the truly existing, the changeless Self.

Let a man devoted to spiritual life, examine carefully the ephemeral nature of such enjoyment, whether here or hereafter, as may be won by good works, and so realise that it is not by works that one gains the Eternal.

From The Mahabharata

Santi Parva, Section CCXX

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Success in respect of religious rites never occurs in the case of one that is not self-restrained. Religious rites, penances, truth,- all these are established upon self-restraint.

Grasping covetous priests

From The Mahabharata

Santi Parva, Section CCLXIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Many persons of faith that are covetous and fond of wealth, without having understood the true meaning of the declarations of the Srutis, and proclaiming things that are really false but that have the show of truth, have introduced many kinds of Sacrifices, saying, 'This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very laudable.'

The consequence of all this is that theft and many evil acts spring up. It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant indications in the scriptures that the worship of the deities may be accomplished with vows, with libations poured on the fire, with recitations or chanting of the Vedas, and with plants and herbs. From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from men that are contented spring children that are contented. If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind.

From Sacrifices spring progeny like clear water from the firmament. The libations poured on the sacrificial fire rise up to the Sun. From the Sun springs rain. From rain springs food. From food are born living creatures. In former days, men righteously devoted to Sacrifices used to obtain therefrom the fruition of all their wishes. The earth yielded crops without tillage. The blessing uttered by the Rishis produced herbs and plants. The men of former times never performed Sacrifices from desire of fruits and never regarded themselves as called upon to enjoy those fruits. Those who somehow perform sacrifices, doubting the while their efficacy, take birth in their next lives as dishonest, wily, and greedy men exceedingly covetous of wealth.

That man who by the aid of false reasoning holds up all the authoritative scriptures as fraught with evil, is certain to go, for such sinful act of his, into the regions of the sinful. Such a man is certainly possessed of a sinful soul, and always remains here, bereft of wisdom.

Those wise men who are the refuge of righteousness and whose delight is in righteousness, are persons that have certain knowledge of what is to be done and what should not be done. One possessed of such wisdom always regards all things in the universe to have sprung from his own self. Such men do not covet heaven. They do not adore Brahma in costly sacrifices. They walk along the path of the righteous. The sacrifices they perform are performed without injury to any creature. These men know trees and herbs and fruits and roots as the only sacrificial offerings. COVETOUS PRIESTS, for they are desirous of wealth, never officiate at sacrifices of these (poor) men. These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their own selves as sacrificial offerings. (i.e., they perform mental sacrifices.).

For this reason, grasping priests officiate at the Sacrifices of only those misguided persons who, without endeavouring to attain to Emancipation, seek for heaven. As regards those, however, that are really good, they always seek, by accomplishing their own duties, to cause others to ascend to heaven. Those that are truly wise, sacrifice without being urged thereto by desire of fruit.

Of those, however, that are truly wise (viz., those who sacrifice without being urged thereto by desire of fruit), in consequence of the success that attends the purposes formed in the mind of such men, bulls without being forced thereto, willingly set their shoulders to the plough for assisting at tillage and to the yoke for dragging their cars, and kine (cows) pour forth milk from udders untouched by human hands.

Sometimes sacrifices performed by some persons do not become sacrifices (in consequence of the absence of faith of those that perform them). These men, it should be said, are not worthy of performing any sacrifice (internal or external). As regards the faithful, however, only one thing, viz., the cow, is

fit for upholding all sacrifices by means of full libations of ghee (clarified butter), milk and curds. (The Vedas declare that sacrifices cannot be performed by an unmarried man). In performing sacrifices, however, according to the mode I have pointed out (viz., by abstaining from slaughter of animals and dedicating only clarified butter etc.), one may make Faith one's wedded wife, for dedicating such (innocent) offerings to the deities....the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred. The Soul is itself a Tirtha (place of pilgrimage). Do not wander about on the earth for visiting sacred places.

These are the duties that are consistent with reason, and that are always observed by those that are good and wise.

From The Bhagavad Gita

Chapter 9, Verse 26:

The Blessed Lord said:

Whoever offers Me with devotion and a pure mind (heart), a leaf, a flower, a fruit or a little water - I accept this offering.

[Note;Commentary by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: A gift, however small, is accepted by the Lord, when it is offered with profound faith. The Lord is quite satisfied even with a leaf, a flower, a fruit or water when it is offered with single-minded devotion and pure heart. You need not

build a golden temple for Him. Build a golden temple in your heart. Enthone Him there. He wants only your devoted heart. A leaf, a flower or a fruit are merely symbols. The true means of attaining the Lord is pure unflinching devotion. All the objects of the state belong to the king. If servants of the state offer with devotion some objects to the king he is highly satisfied. Even so all the objects of the whole world belong to Him. Yet, He is highly pleased if you offer even a little thing with devotion.]

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
- *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

DR. RUPAK NATHJI (DR. RUPAK NATH)

- *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 Shaktipaath
- 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

DR. RUPAK NATH (DR. RUPAK NATH)

‡ 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
- | Encyclopaedia 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
- | Drigdasa
- | Nirvana 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 ?
- | Penumbral 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

| 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"
"Mahaganpati 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
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. Kaamdhenu 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 Sutra Tantra.

DR. RUPAK NATHUJ (DR. RUPAK NATH)