

This Website is related to Sadhanas, for which a true sadhak pines always. In this Website you will find the secrets of ten Mahavidhyas(Baglamukhi,Sri Vidya,Dhumavati,Kali), secrets of mantra, tantra, & yantra, Asht Bhairav Sadhna, Asht Nagini tantra, Kinkini Sadhna, Aghor Kalp, Brahmastra vidhya, laxmi tantra, Krodh Bhairav sadhna, Asht Laxmi Prayog, the secrets of Chakras, vartali sadhna, yakshini tantra, Bhairvi Chakra Sadhna, secrets of panch Makars, Astrology, Vastu & many other more such activities, which you have never heard or seen. For any Guidance or Personal problem you can email on dr.rupnathji@yahoo.com or call on (+91)9954375906.

Maha Yogi Paramahansa Dr.Rupnathji is the Writer of several books on Hindu Mythology. With a great request he accept the invitation to be a Editor of this Website. Maha Yogi Paramahansa Dr.Rupnathji is such a person who has invented many ways to get success within a short time. He has got so nice achievements by the Sadhnas, that nobody can trust easily. The proud or greed never touch him. We , the deciples of Maha Yogi Paramahansa Dr.Rupnathji have never seen the moment, when he became aggressive or helpless. He appears enthusias always, filled with energy & ready to that, which is neglected by all.

A few words to the aspirants / पाठको के लिये कुछ शब्द |

An individual may fail to become eternal but there are many options in the field of spirituality by which he may achieve what he wants. Performing religious rituals, yoga and by following such other sources you may obtain sufficient energy (Power) and some extra-ordinary powers, which is called siddhi. But these siddhis are fruitless as they don't carry us to our real goal. The ultimate siddhi is the grace of Adya Shakti, the personification of the entire cosmos and who is a powerful source in escaping the cycle of reincarnation. That is only she, who can carry you to your accurate goal.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's divine play of miracles is without end. Though he is a physical body, he is also formless. Materializing in more than one place at the same time, he accomplished his work. Kind-hearted and generous, he miraculously saved the lives of many disciples and drew true seekers to him like a sweet and fragrant flower bewitches bees.

The biographies of saint Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji give a breathtaking record of mystical incidences, miracles witnessed and experienced by numerous people.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji displayed his divinity since his childhood days. Rupnathji used to enter a state of Bhavateet, Gunateet and Turyavastha samadhi while narrating Rupnathji's life's story. Rupnathji's mother saw him as Lord Shiva during his birth. He took this body form to reestablish the lost knowledge of Yoga in the present age.

The miracles of Saviour*/Avatar Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji are of a universal character, and are performed when universally necessary.

Some of the common siddhis of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji witnessed include levitation, predicting the future, reading past lives, entering a state of Samadhi at will, giving mystical experiences to disciples, appearing to disciples in their dreams-visions and even in bodily form often giving them advice, curing the incurably sick, helping disciples in need in a miraculous way, reading the minds of others, healing disabilities like blindness etc, taming wild beasts, spontaneous emanation of perfumes, walking on water, traversing distances in a very short time span, appearing in many places at the same time, changing weather, producing food and rain in seasons of drought, healing the sick, protecting helping barren women become pregnant, materializing objects, removing his own limbs and sticking them back to the body or doing the same with their intestines (khanda yoga) etc.

An answer to the scepticism around these powers may be provided by the science of yoga that details the siddhis - which allow Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji to transcend physical limitations and laws of nature. Many such siddhis are also mentioned in traditional religious texts like the 'Yoga Sutras' of Sage Patanjali. The yoga sutra says "Janma- ausadhi-mantra-tapah-samadhiyah siddhayah" meaning "yogic powers (siddhis) are inherent (from birth), due to specific herbs, from the power of mantra, through penance or by meditations." The 'Vibhuti pada' section of the yoga sutras detail quite a few siddhis and how to obtain them. They contain practices to attain powers ranging from invisibility to walking on water. This suggests that these supernatural powers can be acquired through self effort, discipline and fulfilling certain prerequisites.

It is interesting to note that Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji strongly advise aspirants against succumbing to the lure of siddhis. However miracles do challenge our notion of a material world and emphasise that a miracle can be a first taste of the impermanence and transitory nature of the universe.

"Yogic powers may come to a 'man of realisation' as a result of his spiritual practices or by the grace of the Lord. Tantra Siddha Maha Yogi Paramahansa Dr.Rupnathji uses them neither for fame nor for power over others. For him they are dreamlike and enjoy the same degree of

reality as the rest of the world. Such powers are seen in 'Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji' to enhance the beauty of the crest jewel of Self-realisation.”

Rupnathji is also known as Yogi Rupnathji. He is the greatest Yogin the world has ever produced. When he was a boy he simply touched a Dog. It repeated the Vedas. He has full control over the elements. When there was no vessel to prepare food, his mother prepared bread on his back. He entered Samadhi while alive at the age of 15. He drew up all the Prana to the Brahmarandhra and gave up the physical body. When he was a boy of 9 years, he began to write commentary on Gita. His commentary on Gita is considered one of the best.

Tantra Siddha Maha Yogi Paramahansa Dr.Rupnathji is so captivated by the vision of immaculate purity, by the chaste beauty in the description of the state of perfect freedom and omniscience associated with the attainment of Nirvana, that he cared not even though he might lose his very life in the search on which he had set out, endowed as he is with full faith, keen intellect and a heart overflowing with all-pervading love and sympathy to all.

Having obtained transcendental knowledge in the control of the ethereal and spiritual nature of the mind, he is enabled to furnish demonstration thereof by flying through the sky, by walking, resting and sleeping on the air. Likewise he is able to produce flames of fire and springs of water from his body and to transform his body at will into any object desired, thereby convincing unbelievers and turning them towards religious pursuits.

Tantra Siddha Maha Yogi Paramahansa Dr.Rupnathji performs miracles. These are based on yoga siddhi and the shastras. These miracles were performed only to show the greatness of God and the wonderful powers that one can attain with His grace.

Tantra Siddha Maha Yogi Paramahansa Dr.Rupnathji is capable of having multiple bodies at the same time and exists since time immemorial. He never dies even when the universe comes to an end. Such is the power of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji. He still exists in his second body form in Himalayas and few people have seen him even now.

This is an indication his state of complete unison with the Brahman or supreme. Tantra Siddha Maha Yogi Paramahansa Dr.Rupnathji is the treasure of peace and happiness and no wonder our gurudev Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji is a master of an infinite storehouse of Yoga knowledge and divine powers.

There is electricity in the air, and it has seven layers, one inside the other. The power that the yogi Rupnathji make use of comes from this unlimited source of cosmic energy in the air, from the third layer inside. They combine the limited source of energy in their own body with this unlimited cosmic source by means of breath. The combination of these two powers enables the yogis to bring about whatever result they desire. The yogis have only to think after combining

these two forces, limited and unlimited, and by certain yogic practices they achieve results such as raising the dead, reading other's minds, seeing things at a vast distance, and so forth.

For example, if Tantra Siddha Maha Yogi Paramahansa Dr.Rupnathji wishes to raise a dead body, or see certain places in America while sitting here in India, by yogic practises he has only to combine the sources of energy within himself with that cosmic energy which is in the air. That done, Maha Yogi Paramahansa Dr.Rupnathji has only to think of the particular desire he wishes to fulfill.

The Blameless God

By Maha Yogi Paramahansa Dr.Rupnathji

The Supreme is the Almighty. This means *svAtantra shakti*, the ability to do anything - unbound might. Our Lord is fondly called *bholenAth* - the Innocent (straight forward) Lord and in various other languages in words meaning the same. These two aspects are very interesting to analyze with this Peerless Lord shiva and this is a very unique Glory of It.

While reading through the various purANas, it could be observed that this Lord shiva always upholds some discipline. Even when It has the might and even when others plead because of thiothers plead because of this might to do a favor for them, this righteousness is found in the blessings It shower to them. An ample evidence for this fact is the burning of the three forts (*tripuras*). The three daemon kings who got immense power out of their austerities built forts of gold, silver and iron and whirled around the worlds disturbing the activities of the divines. The divines realizing it is possible only the Supreme God to destroy such mighty daemons, went to Lord shiva and pleaded to destroy them as He only had that power. But the Lord turned down the request indicating though He has the might, the daemons did not harm the devotees and people, worshipped the God and so it would be unjust to destroy them. Later the daemons derailed from this path of righteousness and started harming the devotees and others, falling down in the plot of the divines. This time again the divines went and pleaded to the God that the disturbing daemons also derailed from dharma. At this point the Lord Who made the righteousness and Who sustains that in the world destroyed the three daemon forts by His splendid smile. And adding to all our hailings, the Lord blessed the three daemons in the those forts who in spite of the divines plot, sticked to the worship of the Lord and righteous path to be His close attendants, the grace that is unthinkable even for the divines !!

The God would not be biased. It would not differentiate between one group versus the other, whether it be divines or daemons or humans or plats or creatures or on sex or on race etc. All that matters is dharma and the pure devotion towards It. No doubt this lovely Lord shiva is

worshipped alike by divines, daemons, scholars, not much learnt simple, and the other creatures. This Lord is hailed as *pashupati*, the Lord of lives. Undoubtedly this Lord showers Its Grace on all the creatures.

The Lord has the bull flag, this refers to *dharma* (justice). Why is it that the dharma has been given so much of importance ? We saw that the Supreme is the Almighty. When It is having limitless power how could we take the proposition that treading the right path would result in the right result ? After all the God is having the limitless power. So we might fall into the conclusion that irrespective of what we do the God is going to give the results in whatever way It feels like, and this would be a disaster ! By raising the bull flag the God shiva indicates the justice that would motivate the lives to be stand by the dharma. The Great Lord provides the justice that He created at the same time retaining the unlimited might like the one who treads a path keeping the liberty to move anywhere.

Lord shiva, the Perfection is the dependable refuge for the creatures as It is the Almighty and the Just.

Shiva - The Meaning

By Maha Yogi Paramahansa Dr.Rupnathji

Shiva the name of the Lord is a mantra. It is a part of the very holy mantra of shaivism The Holy Five Letters. mantra means powerful word. The mantras are revealed to and through the sages in their matured spiritual state to the entire world. These mantras may or may not be associated directly to one particular language. At times they get interpreted in the languages. The name shiva and The Holy Five Letters are accepted as they are in different languages.

In saMskRitam the word shiva means auspicious, prosperous (*maNgaLam*). The Lord who is called *pashupati*, *Asutosh* being the Supreme that can not be measured by the thoughts, appears to the one who worships as the God graceful, blissful and nurturing. Its auspicious and graceful forms and names are invoked by the worshiper for the upliftment of oneself.

In thamiz it refers to shiva - civappu - chemporuL meaning the Perfect Being. The God staying in a state blissful, enjoying in Its Own Self eternally, without any flaws is the Supreme Lord shiva. The Perfection is the completeness - there is nothing external that is required to make the Self blissful. In this context it would be worthwhile to contemplate on the mantra *shivatarAya*.

Lord Shiva - God Of All

By Maha Yogi Paramahansa Dr.Rupnathji

Many of the asurAs worship Lord shiva and get boons as observed in the purANAs. Whereas very few of them worship the other divines. Why is it so ? Why should the God show grace to asurAs ?

Lord shiva is the Supreme, Which does not have any parents Which never takes birth Which is all alone without association with any of the creatures or creations enjoying in the Self. God is the only one Who is dependable for anybody / anything to surrender to as It is the only perennial Being. Hence God is the Lord of all creatures (lives/souls). For this reason the Lord is hailed as *pashupati* (Lord of living beings). Whether it is devas or asuras or humans or other creatures all are *pashus*. That being the case how could the Lord be partial to one section of pashus and withdrawing the Grace for the other ? So anybody who worships the Lord sincerely could get blessed with Its Grace irrespective of the caste, creed, race, power, status and qualities.

It is in fact to be noted that Lord shiva is worshipped by the devas like viShNu, braHma, indra, by asuras like bANa, rAvaNa, tripura, sURapadma, by humans like sha-Nkara bhagavatpAda, samban^dhar, appar, by other creatures like jaTAyu, sampAdi (eagles), vAli (monkey) and the list goes on and on. One finds in the purANas the variety of people of different backgrounds and qualities worship the Lord shiva. There are many histories of temples which talk of the cranes, bees, elephants, spiders, snakes worshipping the Lord and getting blessed. So the Lord as the Supreme blesses anyone who worships in sincere devotion. There is no discrimination on who the seeker is. The Lord is so merciful that He showers the boons one look for when there is a determination to seek Him. It is evident from the history of asura bANa who attained a great fame of his valor and got the place in the abode of Lord shiva all due to his determined worship of the Lord.

But..., if the receiver of the boons does not use them in proper way and misuses to disturb others, in the Lord defined system of this universe they get punished for the misdeeds. A closer analysis would show that the devas are the divine elements of nature that are essential for all of us to survive (like air, sun, fire etc). Very often asuras are the one who disturb the nature as evident from purANas. So when the asuras misuse the boons got to disturb the other lives they get punished as evident from the histories of hiraNya, rAvaNa and others. When the misuse goes beyond a point by the powerful forces so as to question the existence of the whole system, the Lord the One Who is essential for all the essentials, Who has devised this whole Universe, takes the action to restore normalcy for example like tripura dahana.

Lord shiva is the God of all. Like the mother He showers the grace for all the children, but the misusing children get punished. This Supreme Lord better than a mother does not withhold the grace, He is our beloved *pashupati*.

A Translation of Sloka Says:

Daemons, kinnaras, deva of death, deva of rain, mobile fire, air, sun and moon, illusionless tiger, monkey, snake, vasus, heavenly people and under the earth people - of all these, the ones who worship Your Holy Feet relentlessly - seeing the great glory out of Your grace they have attained, without any surprise I surrender to Your Holy Feet, Oh the Lord of fertile thiruppunkUr !

Form of Lord Shiva - Nature adorned

By Maha Yogi Paramahansa Dr.Rupnathji

Why is this Lord Shiva, leaving away gems decorated crown, wears the moon as the crown, instead of various perfumes smears in ash, in place of golden ornaments puts skull garland, instead of nice silk clothings appears naked or wear skin of tiger ? Why should the Supreme God appear in such a cheap decoration ?

While the other divines appear with many cosmetics and materials that decorate them, with glaring crowns and silk, golden robes, Lord shiva appear in a form which is too simple with moon, river, snakes and skulls. This makes one wonder, why should the Supreme that commands the whole universe and has none above Him, appear in such a form ! To find an answer let us look at the ornaments of the Lord. A river, skull, feather, various leaves, crescent, snake earring, skull garlands, snakes as sacred thread, waist thread and ornaments - roughly these are the adornments of the Lord. Isn't there one thing in common across all these ? Yes, all these are non made items - they are naturally existing ones !! Neither is the moon nor the river made by someone; Nor are the skulls and feathers made by a sculptor.

Who is there to make crowns and ornaments for the Supreme That existed when none else were present and Which would exist even when all others cease to exist. The ash smeared on the Lord's form in fact indicates this ever-being of the God. Who can make clothing for the Lord standing limitless, hence He is naked. There are beautiful purANic stories about each of the Lord's ornament worn by the Lord. For example refer (1).

All these natural ornaments indicate the God's uniqueness which controls the whole nature. The moons, rivers and creatures are all ornaments to the Supreme. These are not cheap, but invaluable ornaments in deed ! To that Lord, Who made the beauties of the world, Who Itself is nothing but beauty, what decorations of us would add value other than His own creations !! Salutations to that Lord of nature, salutations to that Lord of creature.

The Cosmic Mother

By Maha Yogi Paramahansa Dr.Rupnathji

Is God to be thought of only as a vast impersonal Spirit, without form or sex? Or can the Creator be appealed to in some form which is more familiar to the human mind? If so, shall we say, "Father" or "Mother"? God is both.

There is one portion of Being that is hidden—space beyond the universe, where nothing exists but pure wisdom. That is the Father aspect of God. And all nature is the Mother aspect, because therein we find beauty, gentleness, tenderness and kindness. The flowers, the birds, the beauties of trees and rivers, all speak of the Mother aspect of God—the creative, artistic instinct of God. We smile when we think of the Mother, with her diamonds of stars and Milky

Way, Her flowery perfumes, Her laughter of flowing waters, and all Her beauties, seen in creation. When we look at the fruitful land, at all the growing things, at the love of all creatures for their young, we feel a tenderness rise within us; we can see and feel the motherly instinct of God. And if Nature's ways seem cruel and inexplicable at times (in India the Mother, in such moods, is known as Kali), why, so do the mother's methods of protection and discipline seem to the young child.

As you sit in a dim and quiet forest, or stand against blue sky on a mountain top, or walk on white sand by the sparkling ocean, you cannot help but feel a tenderness within you. That is your reaction to the Mother aspect of God. But if you close your eyes and visualize vast space you will be enthralled by infinity, and you will sense the vibration of pure wisdom—naught else but wisdom. That is the Father aspect of God, the limitless sphere where there is no creation, no stars nor planets, but only the formless power of wisdom. That is the Father. Therefore, God is both a father and a mother.

When God is spoken of as existing in three aspects—the Father, Son and Holy Ghost—we see the Holy Ghost as the Mother aspect, God as the Father aspect and all creation as the Son. As a mother is reflected in her son, so Nature is reflected in creation. The Father and Mother aspects of God produced a Son, an emblem or expression of their love. We—parts of Creation—are components of that emblem of love.

The Trinity In The Family

In a human family we see the miniature of that greater family. God is represented in the father and in the mother, and in their expression of love—the child. Why is it that this trinity is found in the family? Why is it? Because we are all parts of God, and that is what God is. The Creator, who is infinite wisdom and infinite feeling, desired vehicles through which He might express His wisdom and feeling. So, manifesting in creation, His wisdom assumed the form of the father, and His feeling the form of the mother.

Each one of us is only a partial expression of the Infinite, because the father always moves by reason and the mother by feeling. Both are imperfect. The father wants to govern the child by reason and force and the mother by feeling and tenderness. By beating a child that has been half-drowned in wickedness in order to pull it out of that desperate state, the stern father will only drive it further into evil. But the mother says, "Teach him by love." Sometimes a little bit of strictness is good and sometimes a lot of love is good. But if you give only sweetness, too much of it may spoil the child. Both aspects of God—the father and the mother aspect—are necessary for balance.

I have spoken of father love that is sometimes too stern. Not all mother love is perfect either. Fritz Kreisler once told me, "My mother loved me so greatly that she never wanted me to leave Europe, but I wouldn't be Kreisler today if I hadn't outruled the love of my mother." Such love is selfish and binding.

God In The Human Father

Jesus spoke of God as the Father. There are some saints who speak of God as a Mother. After all, if you take God as transcendental He is neither Father nor Mother, but as soon as you think of Him in human terms He becomes the Father, the Mother, the Friend, Child, or Beloved. So the fatherhood and motherhood of God are right in your own family. When I think of my parents it is never as a father or a mother, but as the heavenly manifestations of God.

Although I have said that every man embodies the wisdom aspect of God, you may sometimes find it difficult to see this. Perhaps you say, "Well, maybe the Heavenly Father is in this man, but he is so evil that I can't find any Divinity in him." You must be able to separate the good from the bad. If you cover a gold nugget with mud do you say there is no gold there? No. You are wise enough to say that the gold is still underneath the mud.

Reason and feeling, in their highest forms, both have intuitive qualities. Thus pure reason, exemplified in man, can see as clearly as pure feeling, embodied in woman. It is acknowledged that women have keen intuitions; only when they get excited do they lose that power. But the highest form of reason is also intuitive. If the premise is wrong the conclusion will be wrong. But intuition cannot be wrong.

The divine man achieves a state of balance by developing both the fatherly and motherly qualities in himself. As he concentrates on the heart he can develop the good qualities of the motherly aspect of God. And when he concentrates at the spiritual eye, or wisdom center—above and between the eyebrows—he will develop the wisdom qualities of God. When I concentrate on the heart I feel all the tenderness of the Mother, and that divine joy is right within my heart. And when I concentrate at the wisdom center I feel all the wisdom of God the Father glowing there.

So the perfectly balanced man can feel toward everyone the same love that the mother feels for her children. That is what Jesus Christ felt. That is why He said, "Father, forgive them for they know not what they do." Why did He feel

such love for those who were crucifying Him? Because He had developed both the fatherly and motherly aspects of God. To Him these were not enemies with spears who were nailing Him on the cross, but they were His children. Who but a mother could feel as Jesus felt? They were His children who didn't understand Him. When a mother sees her son torturing her she is only afraid of what might happen to him. That is what Jesus felt and thus He said, "Father, forgive them for they know not what they do." I often think that if He had said, "Mother, forgive them," it would have been still more tender an expression of His love.

So every human father—and every man, since all are potential fathers—should remember that his body and mind must be a temple for the Heavenly Father, and there must be no evil passions to defile it, for these laws of sexual creation are intended only for the propagation of the species. This body temple must not be used to house evil passions and desires, but its creative power directed toward the heavenly thought of producing vehicles for souls. Then, more important still, every father should remember that in him is templated the Divine Being. The greatest creation of the human father is to produce in his material children divine thoughts, and to foster his own spiritual thoughts, looking upon them as his divine children.

And let every father remember, when tempted to speak to the child with harshness, "Because my voice is used by the Cosmic Father I cannot speak error to my children, for my mind is a transparent glass through which the Father's light is shining upon all my children—His children."

And who is your child? Not only your physical children are your responsibility. They will all be taken away from you some day. God has given you this human relation so that you may give wise guidance and protective care to every helpless woman and child you meet—just as every woman should radiate her pure motherly love to every man and child she meets; giving that motherly love whenever it is necessary to protect and lift some person out of the pit into which he has fallen. I see that mother aspect in every woman. There is nothing equal to it—that pure unconditional sympathy of woman toward man.

If a man will give that respect to every woman he meets he will soon begin to see something in woman which he has never seen before. But those who look on woman as the object of lust encourage that same evil within themselves. Woman was given that motherly instinct to save man from the pitfalls of evil. That is the purpose of woman. She was not created for lust.

I know of one great saint who exemplified this. A few of his disciples wanted to test him, and they sent to him some beautiful prostitutes to tempt him. But when he saw them his reaction was neither anger nor lust. He quickly jumped

up and cried, "Mother Divine, in these forms you have come to me. I bow to you all." Then the remorseful disciples made obeisance, And the sensual women bowed before him, and were ashamed. His great love washed away that lust which had encrusted them, and they were changed.

Man should look upon woman as a mother. He misses so much if he looks upon woman only as the object of passion. A man may be a judge in the highest court, but in his home, to his wife, he is a child. Because that flood of Divine Love passes through the mother, the human instrument, even the greatest masters have shown honor to their mothers. Swami Shankara, when his mother was dying, returned to her despite his vows (through which he had renounced all family ties in order to serve the greater family—mankind) and cremated her body in a divinely produced flame.

God In The Human Mother

Maha Yogi Paramahansa Dr. Rupnathji

It is equally true that every woman must feel that same love for all the world if she would radiate the Divine Mother's love. To inspire men by such a manifestation is to give the greatest blessing a woman possesses.

When woman is full of hate and anger she will see in man those same qualities. That is why every woman must guard against being conquered by her emotions, and keep herself free from wrong emotions. For every woman who is jealous and full of hatred will lose that intuitive quality which is her special gift from God. My mother had great intuition because she was free from jealousy and hate and anger.

All mothers are meant to be the unconditional manifestation of God's love. But human mothers are imperfect. The Cosmic Mother is perfect. And when I see the blindness of some human mothers then I say, "This is not the encompassing love of the Divine Mother." When a mother can perfect her love so that it is no longer possessive and limited, then it will become transmuted into the love of Divine Mother.

And, as I said before, it is the duty of the mother not only to love her own children but to give that motherly love to all. "But," you say, "we can't meet all the people of the world to give them that love." Well, there is an easier way to develop unconditional love. When you meditate, concentrate on the heart and say, "I feel God as the Divine Mother." And when you are conscious of that great love, mentally send it to all creatures of the earth.

Instead of being an object of temptation you will then become an object of inspiration. I bless all mothers and say to them: Extend to all beings that love which God has placed in your heart. You must be very proud that the Divine Mother took your form to give tangible love to the world—not only to your children but unto all Her children on this earth. That last part of the statement you should strive to remember—that the Divine Love which is passing through you is unconditional. It is not your love, but the love of the Mother Divine within you. Your pride must not limit you, nor make you possessive. Then you will be really blessed and say, “I am not only proud of having one son or two sons but I have many sons all over the earth.” Then you will become one with the Divine Mother.

That mother who looks upon all as her own is no longer a mortal mother. She becomes the Mother Immortal. That is what all feminine saints are. They suddenly realize, “This love which I felt for my own I now feel for all. I know that I am not this body but I am omnipresent Divine Mother.” Think what you can do! From a woman to the Divine Mother! And why not? Divine Mother made you in Her image and you must manifest that image by loving all.

My Human Parents

By Maha Yogi Paramahansa Dr. Rupnathji

This unconditional love of which I speak is not a blind love. You should see how the child errs, and you must love him in spite of his wrong-doing. Yet you must not be blinded by his wrong actions nor support them. I found always, as I eagerly accepted the love of father and mother, that I could see their defects. Father would be unduly strict and mother would be unduly kind. That was my first realization of the truth that every father should temper his reason by a little love, and every mother should temper her love by reason.

But in my Master I saw the sternness of the father and the kindness of the mother—without the blindness of the father or the mother.

All these human relations are given to you not to idolize but to idealize. If you can learn to think of your mother as the unconditional love of the Divine Mother manifest here, then when she is gone you will be comforted, remembering that she was only the form of the Divine Mother come to you for a little while. If you have lost your mother you must find the Divine Mother who is hidden behind the skies. The Mother Herself is not lost to you. The one you loved was but a representative of the Cosmic Mother who came to cherish you for a little while, and now is immersed again in the being of Divine Mother.

How well I know this! How I suffered to learn it!

For my earthly mother was everything to me. My joys arose and set in the firmament of her presence. I remember that when I felt intuitively she had died while I was on the way home to her, I ran to my uncle at the station and asked, "Is mother alive?" Uncle said, "Yes." What a relief I felt, for I was going to throw myself beneath the wheels of the train if he had confirmed my fears. Alas, it developed that uncle had not told the truth, fearing I might do something drastic. When I learned the truth I sought everywhere for her loving eyes until the stars became black eyes looking down at me, but they were not those that I loved. I have told of this search in one of my poems, and how I found no solace until:

Seeking and seeking my dead mother,

I found the Deathless Mother.

The lost Love of the earthly mother

I found in my Cosmic Mother.

Seeking and searching,

In Her countless black eyes

I found those lost two black eyes.

It was then, when I asked Mother Divine, "Why didst Thou tear away the diamond of my mother's love from the ring of my heart?" that She told me of Her all-encompassing love. And part of what She said was this:

"I stole those Imprisoning two black eyes

That thou might'st be free

To find those eyes In My eyes,

And in the soulful eyes

Of all black-eyed mothers,

And that thou might'st behold

In all black eyes

Only the shadows

Of My eyes.”

If you could only feel the thrill I felt when suddenly I felt those two black eyes of Mother were watching me everywhere, from every speck of space. What an experience it was! All my sorrow was changed into joy. If you pray deeply, as I did, you will receive the answer audibly. You don't pray deeply enough yet. But when you pray with continuous heart-felt demands—determined not to stop until the reply comes—then you will receive an answer from Divine Mother. And you will see your mother in Her. To me every woman is a mother now. Even where there is only a little reflection of goodness I see the Mother.

When you think of God as a parent you will see why He never forsakes anybody, and why He will forgive the greatest sinner. Whenever you think your sin is measureless, whenever the world says you are no good, call on God as the Mother. Say, “Divine Mother, I am Your child, even though I am a naughty child.” When you appeal to the Mother aspect, God can't say anything. You melt Him. But don't misunderstand me. He will not support you if you continue to do wrong. You must forsake your evil actions as you pray to the Divine Mother.

In confession there is a great deal of wisdom. It not only clears your conscience but clarifies your position, shows you what you must do, or must avoid. Now, when you go to a doctor you have to tell him your illness, and he prescribes for you, and if you follow directions you are healed. But if you keep on doing wrong time after time you will never be healed. And so it is with spiritual confession. I know of a boy who always said, “I can do anything I please, for I will be forgiven next week when I confess.” That is a wrong view of confession. If you don't forsake the evil with the confession you will never be forgiven.

If you sincerely determine to rectify your errors, then when you appeal to God as the Mother He quickly gives in, for you have appealed to His tenderness and unconditional love. As soon as you worship the Mother, you can face Her and say, “Divine Mother, naughty or good I am Thy child. Many incarnations I may have been evil, but do I have to pay all this karma according to law? I cannot wait so long to get into Your presence! Mother, please forgive me! Why can you not forgive me? After all, I am Your child. What is done, is done. Why should you exact punishment from me? It is all past. I am not going to do it again.”

Then the Divine Mother says, “You are naughty; stay away from Me.”

But you reply, “You are my Divine Mother. You have to forgive me.”

"Ask of Me salvation," the Divine Mother suggests. "I will give you salvation. Ask of Me wisdom and I will give you wisdom, but do not ask My love, for when you take that away I have nothing."

But if the devotee cries, "No, I want only Your love!" then the Divine Mother says, "Since you are My child and you have told Me I am your Mother, how could I not forgive you?" And She gives you Her last possession—Her Divine Love.

So if you have weaknesses, if you have failed in the battle against temptation, do not despair. After all, before God we are all "sinners." But a saint is a sinner who never gave up. And you can become a saint if you persist until you receive that unconditional love of God.

Power Of A Saint's Devotion

I remember a saint I used to visit in India. The first time I went to see him, I had to wait quietly, for he said, "I am talking to Divine Mother." He was so great and yet so gentle and childlike! His whole countenance shone with the love of the Divine Mother. When I was in his presence those vibrations were overwhelming. Whenever I saw him talking to Divine Mother I felt a thousand million times more Love in my heart than that which I felt for my earthly mother whom I dearly loved. The emotion is indescribable! I felt I could not exist another moment without my Divine Mother.

One day I went to this saint and said, "How is it you are communing with Divine Mother and I cannot? Please ask Her if She loves me. I must know. I do not feel the love of Divine Mother now. I must have Her. I must know if She loves me!"

I kept on insisting for a long time, until finally the saint said, "All right, I will ask Her."

And you know, that night I had a great experience. I cherished it silently, within myself. One or two days afterward I went to the saint, and again I saw those upturned eyes wandering in the jungles of the Infinite. Such love you have never seen. In most missionaries who go to India to "save the heathen" I do not see that love of God. And I have seen many Hindu priests and teachers who did not reflect it. But I have also found some great masters in whose eyes

I saw God twinkling. I used to bow down at the feet of this gracious saint because I knew Divine Mother was smiling in him.

So I asked, "What did Divine Mother say about me?"

He replied, "Naughty sir, naughty sir!"

"What did Divine Mother say?" I persisted. "You promised me. What did She say?"

Still he repeated only, "Naughty sir!"

I knew he could see through me and realized that I was hiding my thoughts in order to see if the experience I had had was real. And still I went on, "You promised me! Why is it you saints always mystify?"

Then he replied, "You come to test me? That is not right. Didn't Divine Mother come to you the other night in the form of a most beautiful mother and say, 'Yogananda, I love you always?'"

I didn't know what to do with myself. I was so filled with the nectar of joy. I had meditated all day long until I heard the answer, and when I went to this saint and heard those same words from him, what could I think? Only one thing: My Mother had truly responded!

When this saint used to talk he was just like a little child. In the glittering of those eyes was the shining of Divine Mother's eyes. "Everyone that will seek Her will find Her," he said, "but one has to make the effort." Every time I think of him my whole soul becomes enraptured and my heart becomes so filled with love that I cannot speak. He told me my Master would come later on. Meanwhile, he gave me the devotional aspect of God—whereas my Master later gave me the wisdom aspect. That combination provided what I needed—the complete Father-Mother manifestation of God.

Whenever I want to see God as the Divine Mother I think of Her love and of how She forgives everybody.

It is a wonderful privilege to be able to love God in the Form one needs—as the Divine Father when wisdom is sought, and as the Divine Mother when forgiveness is needed. Say to Her, “Mother, all I can give unto Thee is the measureless love of my heart. Thou knowest that I love Thee more than all the gifts Thou hast given to me. How canst Thou stay away from me?” Make that your continuous prayer.

When you find that you no longer think so much of your food or clothes and possessions, and that they are receding from your consciousness, then you will know that you are drawing closer and closer to God. And if you once feel that love in your heart which is the love of the father and the mother, and the love of the mother and the child, and the love of the lover and the beloved, then you will know you are one with the love of God.

Her Omnipresence

There is nothing greater than to feel She is with you. So, meditate upon the presence of the Divine Mother who will look after you in every way, whether your trouble is sorrow, pain, or sickness.

Learn to do the Cosmic Mother's work as you would work for your own mother. Realize that you are here to love Her and to help Her cause as you would help yourself. All forms of human love, in their perfection, are encased in the love of God.

Once I was in Palm Springs. Under the desert sky I was chanting devotional hymns of India, Then in the stones and palms and everywhere I saw Her, It is true that God has no form. But to please the devotee He can, assume any form that you want. So when I was chanting this song, “Mother, I give Thee my soul-call. Thou canst not remain hidden any more. Come out of the silent skies, come out of the cave of silence,” She appeared everywhere. You have no idea how wonderful Divine Mother is. How great She is! How loving She is! How important to your happiness She is!

The One Beloved

Yes, She is the source of your well-being, because you are here only for a little while. Everything you experience is temporary. Only the association with God is permanent and forever; and, since this is so, you must not be deluded by the temptations of the world so that you forget. The Creator can be known. The Master-Mistress of the universe who twinkles in the stars, whose life-throb is in every blade of grass, is the One you must find. That is the most important thing in this world. You must seek the Beloved in the temple of silence. When your heart again and again, with unquenchable devotion and attention, cries to the Divine Mother, then you will find Her.

God is realizable. God is knowable. I do not talk to you about an unknown God but One that I have known—One that is more real to me than all the things you perceive around you. One that is the very ocean beneath the waves of our lives. You can do without anything else, but you cannot do without God. And remember, the Beloved can only be known in the secrecy of your devotion. If you let many people know about your devotion you will not succeed. You must make love to the Divine Beloved in the temple of your silence with the continuous asking, "Reveal Thyself, reveal Thyself."

Yes, it is all right to pray sometimes for things you need, but your first desire should be to know God, who cannot be known without adherence to Divine laws, without following one of the paths which lead to the Source. You must realize within yourself all the principles which you study. This you can do through meditation.

As you think of God—whether as Mother, Father, Friend or Beloved—you must not be afraid of being lost in the Infinite, for being so lost you shall gain hereafter. He who saves his life will lose it again but he who loses his life in God will be immortal. You must expand and dissolve your consciousness in the immortal consciousness of God as the Divine Mother within, realizing, "God as the Divine Mother is within me, without me, everywhere. I bow to Her. I and my Divine Mother are one. I and my Divine Mother are one."

Unearthing Identity of Parvati

- By Maha Yogi Paramahansa Dr. Rupnathji

Re-reading the Shiv Purana

Over my mask
is your mask
of me

an Asian Woman
grateful
gentle
in the pupils of your eyes
as I gesture with each
new play of
light
and shadow
this mask
becomes you.

- Mitsuye Yamada in “Masks of Women”.



Srisailem (Sriparyata) temple, Andhra Pradesh State, India.
Stone carvings of the goddess Shakti and the serpent form of Shiva.
Srisailem, sacred to Shiva, is a sacred place of pilgrimage for Hindus and Buddhists.
Here, Lord Shiva abides with his consort Parvati (Shakti), immersed in divine delight.

The “grateful” and “gentle” ‘Parvati’ of the Hindu mythology / Purana, (as understood stereotypically by many) is considered to be the mother goddess (or as

Divine Mother in Hinduism because all other goddesses) are incarnations or manifestations. Yet her distinct identity remains shrouded and overpowered by the presence of Shiva her consort or Ganesha, her son. Other than Kalidasa's *Kumarasambhavam* or *Saundaryalahari* – a literary work on the goddess, she is known by the name of Shiva or Ganesha or Skanda [Kartikeya]. To common devotees and readers Parvati is handed down via the *Shiv Purana* which extols her virtues as a mother and consort.

The pivotal issue around which the *Shiv Purana* rotates is Parvati's '*tapasya*' or meditation in order to win the love of 'Mahadev' or 'Shiv', which again is a part of the scheme which would produce 'Kartikeya' or 'Skanda' as a 'Senapati' or commander to the army of Gods in order to defeat the 'Taraka Asura'. Within this political stratagem, there are two key players, 'Shiva' and 'Parvati'. While both are equally necessary to materialize the truth foreseen – Shiva is portrayed as the ultimate transcendental power who needs to be tamed and allured by the beauty of 'Parvati' who is essentially a typical female who must realize the success of her beauty and her youth in reference to the level to which she is able to impress the supreme God. "*Shei Sati eirupe shio ruper shafalya korite abhilashi hoichen*" (40) "In this way sati has made an attempt to give meaning to her youth and beauty". The very fact that Sati expresses her desire to meditate for Shiva, connotes her ultimate desire to give meaning to her youth by being physically united with Shiva.

'A woman, (Simone De Beauvoir wrote,) is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as opposed to the essential. He is the subject, he is the Absolute – she is the other' (1997 [1953] : 16).

Drawing on the philosophical arguments of Hegel and Satre, De Beauvoir saw that relationships between individuals were marked by a fundamental contradiction. Each individual self seeks to act freely and autonomously, but simultaneously requires interaction with others in order to define that self. In De Beauvoir's words, 'the subject can be posed only in being opposed' (1997 : 16). Through our encounters with other individual, it becomes evident that just as we see them as 'the other', we ourselves are seen by them as 'the other'. However, in case of women and men, this reciprocity of otherness is not recognized. Instead, 'one of the contrasting terms [men] is set up as the sole essential, denying any relativity in regard to its correlate and defining the latter [women] as pure otherness' (1997 : 17-18).

De Beauvoir offers a range of reasons for women's status as the 'other' – one of

them being the reproductive role played by women, thus limiting their autonomy in the eyes of men. If we choose to go by Beauvoir's arguments, the depiction of Parvati as a catalyst to give birth to a son fertilized by the sperm of Shiva seems the usual and patriarchal mode of interpretation as revealed in the Shiv Purana. Although Parvati is earlier accepted by Bramha and the allied Gods as the 'Goddess of the Goddesses' (*Debishrestha*), the claim is immediately subverted by calling her by the name of "Shiva" and "Parvati", thereby once again reinstating the fact that 'Parvati's' strength can only realized in relation to Shiva.

While describing the courtship of Shiva and Parvati in the 10th episode of the Shiv Purana Parvati is described in the following words : "*Sei sundari Parvati sribhab projuketa swayang lajjita hoilen abon anga dwara habbhab prokash karato Mahadeber dike baranbar dekhite lagilen*" (The beautiful Parvati blushed with shame, which is typical of a female, however she continued to allure Mahadev with her gestures and body movements).

Parvati can herself be a success only when Shiva is pleased with her. As it happens in all folktales and allegories, temptations and distractions come in the way of virtuous Parvati – possible contraptions to dissuade her from winning the Mahadev, one very important being, Shiva herself testing her in the disguise of a 'Brahmin' and talking ill of the prospective groom. At which like all good and virtuous women, Parvati retorts back expounding the wondrous and magical qualities of Shib and concludes by remarking that she is blessed by having been chosen by Shib to make her his 'servant'. (Shebika, 14th episode, Shibpurana).

Further as the Shiv Purana portrays, Shiv is pleased with Parvati only because of her dedicated meditation, her effusive expression of love and her unparalleled beauty. What the discourse subtly eludes is the fact that without the extraordinary power of this Mother goddess, it was virtually impossible to tame Shiva into settling and solving the problem of 'Tarakasur' wrecking vengeance on the Gods, which was incidentally the result of Shiva's own irresponsible and whimsical nature of granting whatsoever boon whoever asks for. Further Shiva's impractical and wander lusting nature is exposed in the 14th episode where he is described as an ascetic who has renounced home to wander through the forests, further he is supposed to know no social obligations and courtesy – he is a compulsive visitor to the crematorium and a wearer of a garland of skulls and smears of ashes. His guards are the ghosts.

By all practical considerations therefore, Shiva is unfit to be the patriarch of a well defined community – which can originate with an institutionalized marriage - again

the significance of which he is least aware of. Therefore at the beginning of the 15th episode he suggests that Parvati should start living with him immediately. It is Parvati - the matriarch who reminds him of the advantages of institutionalized marriage and building a family showered with the blessings of elders. Albeit a traditional view, nevertheless in Parvati we see the origins of the pride of matrilineal descent.

Thus keeping aside the fact that Parvati had her manifestations as “*Shakti*” (viz Kali, Durga or Chandi), there is a need to understand that Parvati in her own right displays strength, righteousness, propriety, justice, mysticism and balance which are carefully kept away and deliberately misinterpreted by the patriarchal school of critics. At the end of 15th episode, thus, the seers and sages having been satisfied at the marriage of Shiv and Parvati acknowledge Shiv as the father of the cosmos and Uma/Parvati as the mother of the same with the fond wish that the relationship may prosper and grow like the phases of the moon. When depicted alongside Shiva, Parvati appears with two arms, but when alone she is shown having four arms and astride a tiger or lion.



"Statue of goddess Durga carved in a cave, Ellora, Aurangabad, Maharashtra, India"

Albeit, it is understood that when : “feminism was used in early part of the twentieth century it was only used to refer to one group of women namely that group which asserted the uniqueness of women, the mystical experience of motherhood and women’s special purity” (48), “Parvati” must be understood, as having greater dimensions than these. In The Asian-American societies the mother’s identity is the key to ones identity. Paula Gun Allen cites the example of the Keres Indians, where she says, is a belief that “every individual has a place within the universe-human and nonhuman and that place is defined by clan membership. In turn clan membership is dependent on matrilineal descent. Of course your mother is not only that woman whose womb formed and released you – the term refers in every individual case to an entire generation of women whose

psychic, and consequently physical, ‘Shape’ made the psychic existence of the following generation possible but naming your own mother (or her equivalent) enables people to place you precisely within the universal web of your life, in each of its dimensions, cultural, spiritual, personal and historical” (29).

Having vested the mother or the matriarch, with the mammoth responsibility of “Shaping and making the psychic existence” of the following generations, it is pertinent to probe into Parvati’s strengths as the quintessential mother in Hindu epistemology.

The Shiv Purana stereotypically depicts her as a stunningly beautiful, charming and alluring woman – Her “mission” after all was to lure Shiva out of his asceticism and take Him as her consort. Both textual and archeological evidence suggests Sati-Parvati appears in epic period (400 BC – 400 AD) *Ramayana* and *Mahabharata* present Parvati as Shiva’s wife, and thus the legends of Parvati are intrinsically woven around Shiva. The Shiva approaches to Hinduism tend to look upon Parvati primarily as the God’s submissive and obedient wife and helpmate. However the Shaktas focus on Parvati’s equality or even superiority to her consort.

For the Shakta’s Parvati Devi is the primary personification of Shakti herself and regarded as the principal Deity of the sect. Amusingly her consort is Shiva; Her children famously include Lord Ganesh and Skanda, but in fact she is the mother of all Gods and Goddesses, of all humanity and creation itself. Being Shakti’s “base from”, Parvati manifests her wrath as, and her benevolence as, for example Lakshmi and Saraswati. She is every other Goddess, as well. When one worships any Goddess, or even any God for that matter, one is ultimately worshipping her. She is ‘*sagun swaroop of Adi Para Shakti*’, that is why it is frequently said, ‘*the Shakti swaroopa Devi Maa Parvati*’.

In this context it is necessary to mention that Anandalahari or Saundaryalahari, (the book exclusively dedicated to the worship and eulogy of Parvati) begins with an invocation saying that it is only when Parvati unites with Shiva is he able to control the entire cosmos. Barring which even Shiva himself has no power to pulsate with life. “(Janani) *Jadi Shib Shaktir sahit milita han, taha hailei, samagra sansar adhikar karate samartha haiya thaken; natuba tini sayano spandita haite samartha han na*”. It is with this perspective that the Shakta’s envisage Maata Parvati.

Saundaryalahari goes on to expound how Brahma has been able to create the entire cosmos out of a speck of dust collected from Parvati’s feet, how the same

cosmos / earth has been born by the hundred heads of Narayan in form of a snake and conclusively how the destroyer Shiva annihilates the same world and smears the ashes over his own body. Therefore in a nutshell, while Parvati is seen as a source of creation and birth – Shiva becomes a binary with his destructive trait.

It is true that in *Saundaryalahari*, Shankaracharya devotes a lot of time in trying to capture the unparalleled beauty of Parvati, as is done in Kalidasa's *Kumarasambham* such descriptions often verge on being erotic, but not necessarily sacrificing the divine aspect of Parvati – thus the rationale behind the “*Ardhanarishwar*” manifestation of Parvati and Shiv is interesting. It is said in the 23rd shloka of *Saundaryalahari* that it is Parvati who has abducted the left half of Shiva into her own to get him rid of his immorality, thereby, manifesting her superiority as a Goddess. Again as shloka 27 explains : it is due to the presence of Parvati as a half with her prowess and virtues in Shiv's body is he able to survive after consuming poison while the other Gods succumb to fate during the destruction of the worlds inspite of consuming ‘*Amrit*’. The 34th shloka thus extols the Shakta philosophy where the Goddess is said to transcend even Shiva, identifying her as a supreme being. Just as Shiva is at once the presiding deity of destruction and regeneration the couple jointly symbolize at once both the power of renunciation and asceticism and blessings of marital felicity.

Parvati thus symbolizes many different virtues esteemed by Hindu tradition: fertility, marital felicity, asceticism and power. In modern day Hinduism, although the marriage aspect of Hara Parvati has been inflated in importance, the most compelling picture we are left with is Parvati as an ascetic and an individual with power, determination and righteousness.

Parvati civilizes Shiva the “great unpredictable mad man” with her presence. When Shiva does his violent destructive ‘*tandava*’ dance, Parvati is described as calming him or complementing his violence by slow creative steps of her own ‘*Lasya*’ dance. In many myths Parvati is not as much his complement as his rival, tricking, seducing, or luring him away from his ascetic practices. Again Parvati subdues Shiva's immense sexual vitality. In this context, Shiv Purana says :

‘The linga of Shiva, cursed by the sages, fell on the earth and burnt everything before it like fire. Parvati took the form of a yoni and calmed it by holding the linga in her yoni’.

The theme of Shiva Shakti and Ardhanarishwara yield a vision of reconciliation, interdependence and harmony between the way of an ascetic and that of a

householder. The Shaiva approach to Hinduism tending to look Parvati primarily as the God's submissive and obedient wife and helpmate, is further subverted by the following stories.

For example, the story of the birth of Ten Mahavidyas (Wisdom Goddesses) of Shakta Tantrism. This event occurs while Shiva is living with Parvati in Her father's house. Following an arguments, he attempts to walk out on her. Her rage manifests in the form of ten terrifying goddesses who block Shiva's every exit. Scholar David Kingsley explains, "The fact that [Parvati] is able to physically restrain Shiva dramatically makes the point that She is superior in power ...". Again the fact that Shiva dwells in Parvati's house implies her priority in their relationship. This is evident in her ability through the Mahavidyas to thwart Shiva's will and assert her own.

It is interesting to note how animations like Bal Ganesha, let out (although unwittingly) the strengths of mother Parvati while aiming to celebrate the glories of the elephant headed God. Shiva Purana (along with Matsya Purana and Skanda Purana) ascribe the birth of Ganesha to Parvati only, without any form of participation of Shiva in Ganesha's birth.

Once, when Parvati wanted to take a bath, there were no attendants around to guard her and stop anyone from accidentally entering the house. Hence she created an image of a boy out of turmeric past which she prepared to clean her body, and infused life into it, and thus Ganesha was born. Parvati ordered Ganesha not to allow anyone to enter the house, and Ganesha obediently followed his mother's orders. After a while Shiva returned and tried to enter the house, Ganesha stopped him. Shiva was infuriated and severed Ganesha's head with his *trishula* (trident). When Parvati came out and saw her son's lifeless body, she was very angry and sad. She demanded that Shiva restore Ganesha's life at once. Unfortunately, Shiva's *trishula* was so powerful that it had hurled Ganesha's head so far off that it could not be found. Finally, an elephant's head was attached to Ganesha's body, bringing him back to life. Still upset, Parvati demanded her son be made head of the celestial armies and worshipped by everyone before beginning any activity, and gods accepted this condition.

The story of Ganesha's birth and rebirth thus establish Parvati as a determined and powerful mother who can and punish thoughtless and cruel acts, even those of her husband.

The Goddess is usually represented as fair and beautiful. The colour of her

vestments is milk white, the colours of enlightenment and knowledge. Since white is a combination of all hues it shows that she has all the qualities or Gunas. Kumara Shambhava describes her as “Gauri Sukumari” [21]. Since white also depicts huelessness, it indicates that she is devoid of all Gunas. Hence, she is referred to as *Trigunatmika* (having the three Gunas – *Satva, Rajas and Tamas* – and at the same time being *Nirguna* (without any Gunas). She has three eyes. Her accoutrements tend to be those of Rishi (Seer), but she may also wear the ceremonial garments and carry the ritual items of a *Gur* (Himalayan Oracle). Again Parvati’s exclusive divinity is symbolized by her being consistently depicted in nudity. Clothes symbolized the body and earthly attachments whereas nudity was indicative of unfettered divinity.

The consideration of Parvati as female energy and the benign mother, approximates Keres Indians’ assumption that ‘context’ and ‘matrix’ are equivalent terms, and both refer to approximately the same thing as knowing your derivation and place. Failure to know your mother, that is, your position and its attendant traditions, history, and place in the scheme of things, is failure to remember your significance, your reality your right relationship to earth and society. It is the same thing as being lost – isolated, abandoned, self estranged, and alienated from your own life (Gunn Alien : 29).

Unfortunately, Indian women, particularly the Hindu, are fed with and indoctrinated into the Shiva concept of Parvati – this is of course understood as a well calculated attempt to create a cult of devoted wives and dedicated mothers willing to deny their self, role and identity for the sake of the family.

Sri: The Legend of Goddess Lakshmi –

By Maha Yogi Paramahansa Dr.Rupnathji

Sri, Thiru are the other names of Goddess Maha lakshmi.

The Goddess who grants all your wishes - this is the meaning of the term “sree”.

The one who is exquisitely beautiful – she is Goddess Mahalakshmi.

Goddess Mahalakshmi is therefore truly the Goddess of wealth.



Lord Balaji is also called Srinivas - Sri (Lakshmi), Nivas(Residence). As Goddess Laxmi resides in the heart of Lord Balaji, he is also called as Srinivas.

“Lakshmi” also means compassion.

Let us see the nomenclature location-wise.

Indralok – Sorkalakshmi

Kingdoms – Rajyalakshmi

Homes – Griha lakshmi

Patal (Nether world) – Nagalakshmi

Yagnas/Fire sacrifice rituals – Dakshnarupa

Moon – Chandrika

Sun – Kanthi.

Lord Lakshmi always resides in a place that is free of clutter. Clutter results in abundance of negative energy. So, if you wish to have Goddess Lakshmi besides you, ensure that your home and office are neat and clean and devoid of any unwanted clutter.

History

Many years ago, the Devas churned the ocean to get the nectar of immortality. Kamadenu originated first. The Devas were very happy. Then, wine was generated. Following this, the pavazha malli (parijatha tree) was formed. The fragrance of its flowers had a terrific impact. Following this, beautiful apsaras who were also good-natured and noble appeared. Now was the turn of Moon (Chandran) to make his appearance. So enamoured was Lord Shiva of the Moon that he embraced him and gave him shelter in his head.

The next to give his appearance was the inimitable Lord Dhanvantri who appeared in white robes carrying with him the nectar. This pleased the Devas immensely.

Now was the turn of someone who appeared before the Devas in all her dazzling glory. Effulgent in appearance, Goddess Mahalakshmi appeared in the middle of the ocean, seated on a Lotus flower. This pleased the Devas to such an extent that they started reciting the Sri Suktham, a powerful hymn in favour of Goddess Lakshmi. All the Gandharvas bowed their head in obeisance to the Goddess. The Apsaras danced merrily to welcome Goddess Mahalakshmi.

All the sacred rivers led by the holy Ganges surrounded Goddess Mahalakshmi so that she could bathe in their water. Eight elephants surrounded the Goddess with golden kalashes in their trunks and performed her abhishekam.

The enamoured ocean king offered the Goddess a Lotus that would never wilt. The divine architect Vishwakarma appeared within no time anointing the Goddess with gold ornaments. Even as the Devas were watching the events with rapt attention, Goddess Mahalakshmi entered the heart of Lord Sriman Narayanamurthy. The Devas chorused on witnessing the splendid event. Both Lord Narayana and Goddess Lakshmi presented themselves before the Devas in all their glory. What a sight it was!

Lord Narayana took a beautiful form and fed the Devas with Nectar. The Devas relished the nectar. This was the time Lord Indra was waiting for. He started praying to Goddess Mahalakshmi for

- * A good position (job/ employment)
- * Children
- * Surroundings
- * Vehicle
- * Grains
- * Servants
- * Precious gems
- * Gold

Praying to the 8 forms of Goddess Mahalakshmi, one can be assured of getting what one wants.

What can be done to ensure that Goddess Mahalakshmi never leaves you?

Goddess Mahalakshmi is present

- Wherever white pigeons reside.
- a home that has a beautiful woman who has the best of intentions
- where grains are stored like gold
- where the rice is as white as snow
- a home where the head always shares his food with others
- a home where people speak with lots of love, warmth and affection
- a home where people talk less and respect parents and elders
- a home where the occupants are not lazy, are active and are always immaculately attired.
- where a man who believes in charity resides
- a home where the head of the family holds control over his tongue and does not let anger/ rage get the better of him.
- a home where people are educated and humble.
- a home where people do not cause strife in other people's lives
- a home where people are devoid of ego, are self less, believe in humanity.
- a home where a man of all virtues stays
- a home where people keep their body and mind clean
- a home where people eat to live and not live to eat
- a home where a man, when offered fragrant flowers, does not smell its fragrance but mentally offers it to me
- a home where a man does not think ill of other women or does not give in to

fantasising about other women

Human beings are expected to have the following innate qualities

- Sense of sacrifice
- Truth in mind, tongue and action
- A pure heart, body and tongue

A man who accomplishes the objectives that he set forth to achieve is also dear to me - so says Goddess Mahalakshmi.

Sense of sacrifice

It is impossible that every man or woman has all the desired qualities. But Goddess prefers those who have a sense of sacrifice because this character trait helps him in developing humility and hence he/she will be charitable in their outlook.

Other places where Goddess Mahalakshmi resides

- * Amla (Citrus) tree
- * Cow dung
- * Conch
- * Lotus flower
- * White, clean clothes

Having an amla everyday is not only good for health, it also promotes pure thoughts in the mind. Remember Adi Shankara was offered an amla fruit and the woman who gave it to him was blessed with a shower of gold coins. You may have amla in any form – including pickle.

Cowdung is special to Goddess Mahalakshmi because Kamadenu (cow headed woman) was born during the churning of the ocean. As cows belong to the family of Kamadenu, cow dung is special to her.

Conch is like a brother for Goddess Mahalakshmi. New born babies are offered milk in a conch for precisely this reason. Along with milk, the child is also fed with the grace of Goddess Mahalakshmi. Please remember that conch is a natural material that occurred first in the ocean.

Lotus flower is something that Goddess Mahalakshmi is extremely fond of.

Those wearing spotless white clothes also receive the grace of Goddess Mahalakshmi.

Other places where Goddess Mahalakshmi resides

1. Heart of Lord Balaji
2. A blooming Lotus flower
3. The mid-interior portion of the conch
4. Cash Box
5. Homes that are always decorated and wear a perennial festive look

6. Temples

Goddess also resides in the body of a woman who is not only devoted to her husband, eats after he has finished his meal, loves her husband unconditionally

. Goddess is fond of those women who serve their husbands willingly.

An ideal woman

She has a cherubic face and is confident and bold. She will have a beautiful appearance which will radiate through her behaviour. She is someone who is patient, perseverant and obeys the wishes of her man. The home of a well dressed, well attired woman is where Goddess Lakshmi always resides.

A man should not step on

- coal from the grave yard
- Burnt ashes from a grave yard
- Fire
- Udhi (Vibhuti)
- a Brahmin
- Cotton seed
- Cow
- The foot prints of a Guru

Many of us are in the habit of washing our feet by rubbing each foot against the

other. Even this is not correct. It is also not correct to take bath immediately after applying oil (only) on the hair. Men should follow practices of hygiene in their daily lives.

Wearing dirty clothes or torn clothes can invite financial turmoil. Men are advised to avoid an oil bath on Fridays or a perfumed bath on Amavasya days. Do not be greedy hankering after someone else's wealth and do not ogle at women. Men are always advised to get up early in the morning.

Some other important actions by men that can cause a reduction in wealth at home

1. Entering a place other than the bathroom after a visit to the barber
2. Going to the home of a barber for a hair cut or shave.
3. Anyone who abuses a genuine astrologer.
4. Men who relish food prepared by killing animals.
5. Men who disrespect a gift that is offered to them.

What can be done to increase the wealth at home?

1. Let your home be fragrant with incense sticks and flowers
2. Keep your feet clean
3. Partaking of simple food
4. Sleeping with clothes on

Whenever we speak of Lord Vishnu, we always speak about Goddess

Mahalakshmi as well. The two are inseparable even in thoughts. Can we think of Seetha without Ram or Ram without Seetha? Lord Vishnu is also called as Thirumal (Thiru- Lakshmi) – Thirumal is someone who is always associated with Goddess Mahalakshmi.

You might wonder the reason why Lord Venkateswara of Tirumala had to take a loan from Kubera. You have to note that the Lord had taken this loan for his marriage. How can he take wealth from his fiancé before marriage? It is often said that the Lord Venkateswara is still paying interest on the loan taken from Kubera. Why can he not pay off the loan now that he is married to Goddess Mahalakshmi? The reason is simple – he has taken the loan and only he has to pay for it. Is there not a lesson for all the men folk in this simple example?

Ravana, a great Shiva-bhakt (devotee of Shiva) and also recipient of the grace of Kubera, lost his wealth after he tried to separate Ram from Seetha. He cast his eyes on someone else's wife and this caused his downfall. Even when we talk of Lord Ram's sacrifice, can we forget the plight of Seeta maiyya in Ashok Van? To extol the virtues of selflessness and sacrifice, Goddess Mahalakshmi was born as Seethalakshmi.

In the Vaman avtar of Lord Vishnu, he wasn't accompanied by his consort. She chose to stay in Vaikunt. The Lord is meditating. Making good of this opportunity, Mahabali, the king of Asuras grabs the earth and the sky. Point to be noted: Mahabali was a great devotee of Lord Vishnu. Coincidentally, Lord Vishnu is also called as Mahavishnu (where Maha – represents Mahalakshmi).

King Mahabali's arrogance defeated his devotion. To reform the King, the Lord Vishnu leads the life of an ascetic in the Vamana avatar. A reformed King Mahabali drives away the darkness and moves towards light.

As Lord Vishnu completes the Vaman avtar and returns home, like a devoted wife, the Goddess Mahalakshmi presses his feet. As Goddess Lakshmi did not accompany her husband during the Vaman avatar, she decides to accompany her husband when he is born as Lord Ram. Even if Lord Ram and Seetha maiyya wandered in the forests, is it not true that Seetha maiyya took on the additional load of getting imprisoned by Ravan ?

Let us look at the narasimha avtar of Lord Vishnu. Belligerent and aggressive, Lord Narasimha kills the demon Hiranyakashipu through an intelligent ploy. Lord Narasimha is full of “ugram” (rage) like a lion that is angry.

The rage of the Lord is so fierce that it is not subsided even after Hiranyakashipu is killed.

Lord Brahma is petrified of this form and starts chanting hymns. The Devas are afraid too. The hermits in the forest predict doom for the world if the Lord's rage is not calmed down. At this point of time, the Goddess decides to face her husband as only the love of a wife can provide the balm necessary for cooling off the rage. Lord Brahma fervently prays to Goddess Mahalakshmi.

Without any fear, the Goddess approaches her husband even as others follow her. Lord Narasimha is now pacified. He looks at Goddess Mahalakshmi and melts. His rage is decimated. He looks at his consort benignly.

In Lord's avtar as Krishna, Goddess Mahalakshmi is born as Rukmini. Here, observe carefully. The Goddess is grateful to her husband for not deserting her in both his avatars as Lord Ram and Lord Vishnu. This is the reason why she is so attached to her husband – the Jagatrakshaka – the one who protects the Universe – Lord Mahavishnu.

Lord Mahaveera's mother was called Trishala. Even when Mahaveera was conceived in Trishala's womb, Trishala had a vision of Gajalakshmi on a gold coin

– the one who has two elephants by her side.

The 8 forms of Goddess Mahalakshmi are :

1. Adi Lakshmi – who promotes overall well being
2. Santana Lakshmi – who helps women achieve motherhood
3. Gaja Lakshmi – with elephants anointing her with milk and water, praying to Gaja Lakshmi is a sure fire prescription for boosting career prospects and business growth.
4. Dhana Lakshmi – the Goddess of Wealth
5. Dhanya Lakshmi – the one who fills your home with grains
6. Vijaya Lakshmi – the one who assures victory in all your efforts
7. Vidya Lakshmi – the one who represents the Goddess of Learning
8. Veera Lakshmi /Dhairya Lakshmi – the one who bestows courage and valour.

The Ten Mahavidyas are the most important forms of DEVI in Tantrik Hinduism.

They are said to be manifestation of Kali who is in turn a manifestation of Parvati.

Maha Yogi Paramahansa Dr.Rupnathji observes: "In the beginning was the One, unmanifest and unqualified. It desired to be many. That first desire is indeed the Mother of this Universe. When the manifold universe emerged from the One, the original desire pervaded all its manifestations. Tracing the roots of the inner most desire in ourselves (the microcosm) is the surest and safest path to reach Her. The desire to know her comes by Her Grace. She reveals Herself as the Universe and its Mother at the same time, to all who so desire. The mysteries of the Universe remain

mysteries no more. For the knowledge She bestows on Her devotees is that of the Supreme Self, otherwise known as SriVidya."

The Dasa Mahavidyas are the Ten Wisdom Goddesses -- they are deities within the Srividya system (and within other Shakta traditions as well); they are the primary forms of Devi worshiped in Tantric Shaktism. My guru, Maha Yogi Paramahansa Dr.Rupnathji, notes: "There are many, many more than ten ways to reach Godhood. However, the Dasa Mahavidyas are the ten most important ways. ... Kali, Tara, Sundari, Bhuvana, Bhairavi, Chandi, Dhuma, Bhagala, Matangi, Kamala are the names for the ten paths. The ultimate goal is the same in each case; integration of all forms into one Godhood, which is identical with the self."

Dasa Mahavidyas : Ten Forms of the Great Mother Goddess

Dasa Mahavidyas are the ten cosmic powers of universe. The ten mahavidyas or dasa mahavidyas are the most important forms of Devi Maa in Hinduism.

Dasa Mahavidyas : The Ten Great Wisdoms

By Maha Yogi Paramahansa Dr.Rupnathji

These are said to be manifestation of Maa Kali who is in turn a manifestation of Devi Parvati. In every form the Great Kali has different name. Here is the list of names & with their meanings :-

Kali the Eternal Night, the Goddess of destruction & Time

Tara : The Goddess Who Guides through Troubles

Tripura-Sundari : She Who Is Lovely in the Three Worlds

Bhuvanesvari : She Whose Body Is the World

Chinnamasta : The Self-Decapitated Goddess

Bhairavi : The Fierce One

Dhumavati : The Widow Goddess

Bagalamukhi : The Paralyzer

Matangi : The Outcaste Goddess

Kamala : The Lotus Goddess.

These Ten Mahavidyas are known as Wisdom Goddesses. The spectrum of these ten goddesses covers the whole range of feminine divinity, encompassing horrific goddess's at one end, to the ravishingly beautiful at the other. Mahavidya means (Maha – great; vidya – knowledge) Goddesses of great knowledge.

Secrets of Dasa Mahavidyas – Paramahansa Dr.Rupnathji

The Rajarajeshwari Temple is also unique (at Arunachala) because of the presence of a Sri Meru Yantra in the Temple's Sanctum Sanctorum. One other unique facet of this fascinating Temple is the presence of statue representations of the Dasa Mahavidyas which are worshipped independently and also in conjunction with the Goddess in the Temple's Shrineroom.

The feminine aspect of the Divine represents knowledge (wisdom) and also what is hidden, secret, subtle and sensitive, what has to be searched out and discovered. The Goddess who represents both the teaching and its comprehension, is thus the inner guiding power. She represents creation on all levels, expressed through her Ten Wisdom Forms (Dasa Mahavidyas) and their different functions.

"The Ten Forms of the Goddess function not merely to teach us superficially or intellectually but to challenge us to look deeper. As great cosmic forces their energies can be difficult to bear and their extremes of appearance and expression may jolt us. Their forms are often disturbing, and they are not meant to be merely pleasant. They are meant, like mysteries, to entrance or shock the mind into awakening. They are not meant to merely console or inspire but to promote within us the deepest search. Their forms are ambiguous, contradictory and paradoxical. They are provocative energies designed to take hold of our minds and through their enigmatic nature neutralize the thought process which keeps us in bondage." [by Maha Yogi Paramahansa Dr.Rupnathji].

The Dasa Mahavidyas - The Ten Wisdom Goddesses

By Maha Yogi Paramahansa Dr.Rupnathji

Kali: The Goddess of Yogic Transformation. She is thought to be the most mysterious and difficult to understand of the Goddesses. She is dark, destructive, terrible in form, and unpredictable and is allied with the forces of death. She appears alien to ordinary esthetic interpretations of beauty.

Tara: The Saving Word. Tara is not only an important Hindu Goddess, she is also the most important of the Buddhist Goddesses. The word Tara, means the deliverer or saviour and this Goddess is called upon in emergencies or at crossroads where we require guidance.

Tripurasundari: The Beauty of Pure Perception. Sundari literally means beauty. To worship this Goddess is to follow the path of beauty and delight through the world of nature into the Absolute.

Bhuvaneshwari: The Queen of the Universe. Bhuvaneshwari means the Queen or ruler of the Universe. She is the Divine Mother as the Queen of all the worlds. All the Universe is her body and all beings are ornaments on her infinite being. She carries all the worlds as a flowering of her own Self-nature. She is thus related to Sundari and to Rajarajeshwari, the supreme Lady of the Universe.

Bhairavi: The Warrior Goddess. "Bhairavi specifically means "terrifying" and is the powerful, awesome, or energetic form of the Goddess. She represents transforming heat or radiance, Tejas, which is the primal power or Divine energy. This we experience as a frightening thing because it burns away and destroys all the limitations and illusions of egocentric existence." [Maha Yogi Paramahansa Dr.Rupnathji]

Chhinnamasta: The Consciousness Beyond the Mind. The name Chhinnamasta, literally means "a severed head" - is the most frightening form of the Goddess. She has cut off her own head and, holding it in her right hand, with it drinks the blood flowing from her own severed neck. Yet her face is not frightening but happy, even blissful. What she presents is the joy of transcending the body, not the pain of losing it. She is also the most energetic form of the Goddess and shows the power of transformation in action.

Dhumavati: The Grandmother Spirit. Dhumavati is the eldest among the Goddesses, the Grandmother Spirit. She stands behind the other Goddesses as their ancestral guide. As the Grandmother Spirit she is the great teacher who bestows the ultimate lessons of birth and death. She is the knowledge that comes through experience.

Bagalamukhi: The Hypnotic Power of the Goddess. Bagalamukhi is the Goddess of speech, and as such is related to Tara and regarded as a form of her. When sound becomes manifest as light, Tara, becomes Bagala. "When the brilliant light of speech comes forth, then Tara gains the effulgence of Bagala and causes all things to become still. Bagala is thus the stunning radiance that comes forth from the Divine Word and puts the human or egoistic word to rest." [Maha Yogi Paramahansa Dr.Rupnathji]

Mantangi: The Utterance of the Divine Word. Mata literally means "a thought" or "an opinion". Matangi is thus the Goddess power which has entered into thought or the mind. She is the word as the embodiment of thought. She bestows knowledge, talent and expertise.

Kamatmika: The Lotus Goddess of Delight. Kamalatmika is one whose nature is of the lotus. The lotus Goddess is Lakshmi, the consort of Lord Vishnu, the preserver of the Universe. Kamala is Lakshmi among the Ten Wisdom Goddesses (Dasa Mahavidyas) and is the goddess of wealth, beauty, fertility, love and devotion.

Mahavidyas or Great Wisdoms are aspects of Ten Devis in Hindu mythology. These Mahavidya Goddesses are also called Dasa Mahavidyas or Wisdom Goddesses. The range of these Mahavidya Goddesses covers the whole range of feminine divinity, encircling horrific goddesses at one end, to the astonishing beautiful Devis at the other. The term Mahavidya comes from the root of maha (great) and vidya (revelation, expression, knowledge, wisdom). In the Tantric tradition.

The Mahavidya Goddesses are identified as the following –

| | | |
|--------------|-----------------|-----------|
| Kali | Bhuvaneshvari | Bhairavi |
| Tara | Tripura Sundari | Dhumavati |
| Chhinnamasta | Bagalamukhi | Matangi |
| Kamlatmika | | |

The Mahabhagavata-purana and Brhaddharma-purana provide a slightly varied list of the Mahavidyas, namely Kali, Tara, Bhuvaneshvari, Chinnamasta, Bagala, Kamala, Dumavati, Sodasi, Matangi, and Bhairavi.

The Guhyatiguyha - tantra associates the Mahavidya Goddesses with the ten avatars of Vishnu, and states that the goddesses are the source from which the avatars of Vishnu arose.

All ten forms of the Mahavidya Goddesses, whether gentle or terrifying, are worshiped as the universal Mother. The evolution of the Mahavidya Goddesses in Hindu mythology is related to a game event between Shiva and Parvati. Once during a game of dice, things went out of hand between Shiva and Parvati. Shiva lost the game, and Parvati asked for the crescent moon, which ornaments his hair, as payment. When he refused, she was enraged. The game that had started in jest turned into a serious matter with an infuriated Shiva threatening to walk out on Parvati. No amount of cajoling by Parvati could overturn matters. Left with no choice, Parvati multiplied herself into ten different forms for each of the ten directions thus blocking the way of Shiva.

Each of the Parvati's manifested forms made Shiva realize the essential truths and made him aware of the eternal nature of their shared love. Shiva was spiritually awakened after seeing this sight. Thus the Mahavidya Goddesses or the Great Goddesses of Wisdom were born. Indeed in the process of spiritual learning, the Mahavidya Goddesses are the muse who guides and inspires the mortal beings. Mahavidya Goddesses are the highest priestess who unfolds the inner truths.

Another popular story related to the Mahavidya Goddesses that is told in several Puranas, involves an argument between Shiva and Sati or the Dakshayani, an earlier incarnation of Parvati. When Shiva and Sati were wed, Sati's father Daksha condemned the match and organized a great sacrifice to which he invited everyone except for the newlywed couple.



Sati, annoyed, insisted on attending the sacrifice, which Shiva forbade until Sati transformed herself into a terrible appearance and multiplied into the ten Mahavidyas, thus she subdued Shiva's resistance and attended the sacrifice.

The Dasa Mahavidya Goddesses are strongly associated with death, violence, ritual pollution, and despised marginal social roles. The worship of these goddesses suggests that the devotee experiences an inspirational and liberating spirituality in all that is prohibited by recognized social orders. Mahavidya Goddesses stretches one's consciousness beyond the conventional, to break away from accepted social norms, roles, and potential.

Each of the Mahavidya Goddesses inspires living one's life according to rules of purity and pollution, detesting caste and class. Atma in Dasa Mahavidya Goddesses is called as Mother with 10 different names with 10 types of major dimensions. Shiva being in Yoga Nidra appears with his energy like a Beautiful Mother (Nature). When a person's illusion surrenders to the Mother by any one of the Dasa Mahavidya Goddesses, he will realize that she is none other than Shiva. Shiva externally appears as Mother but internal is Lord Shiva. This is the secret meaning of all Maha Vidyas. It is also important to understand that one who follows these Dasa Mahavidya Goddesses should understand the mind beyond the mundane.

Dasa Mahavidyas are a group of ten aspects of Mother Goddess Shakti. These Mahavidyas are believed to be Goddesses of Wisdom. They include both horrific and the gentle forms of Divine Mother of Universe.

Our vedic scholars have related Dasa Mahavidya worship as an astro remedy for navagraha dosha pariharam:

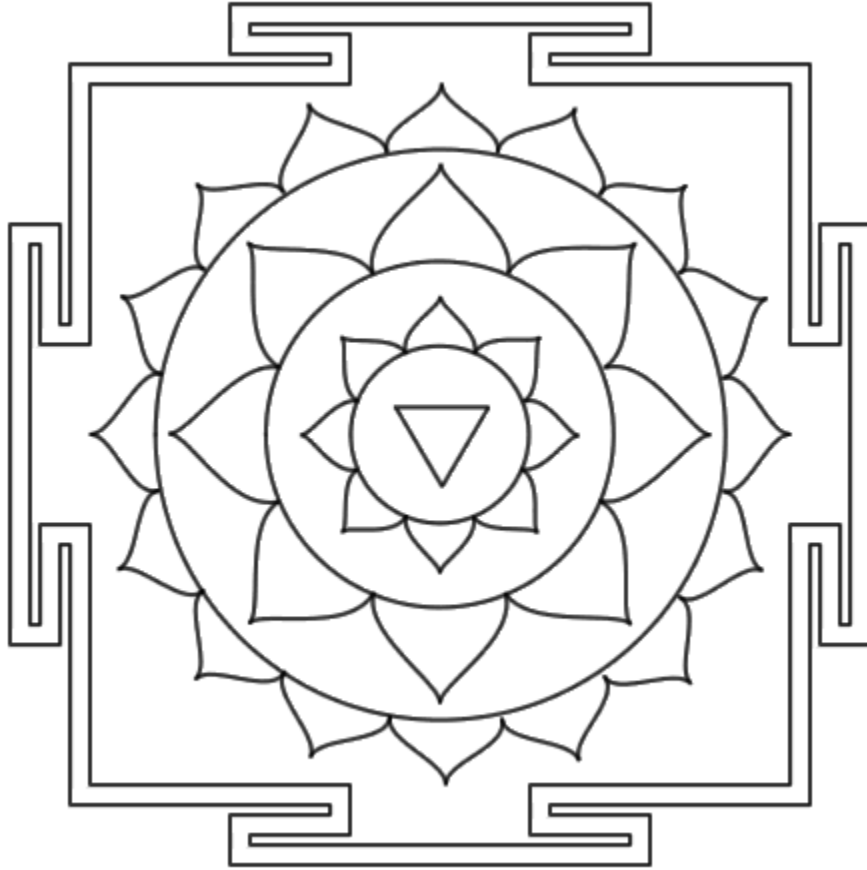
1. Goddess Matangi - Sun
2. Goddess Tara - Jupiter
3. Goddess Kali - Saturn
4. Goddess Bhuvaneswari - Moon
5. Goddess Maha Tripura Sundari - Mercury
6. Goddess Dhumvati - Ketu
7. Goddess Bagalamukhi - Mars
8. Goddess Chinnamasta - Rahu
9. Goddess Kamala - Venus
10. Goddess Bhairavi - Lagna Shuddhi

Dasa Mahavidya Yantras

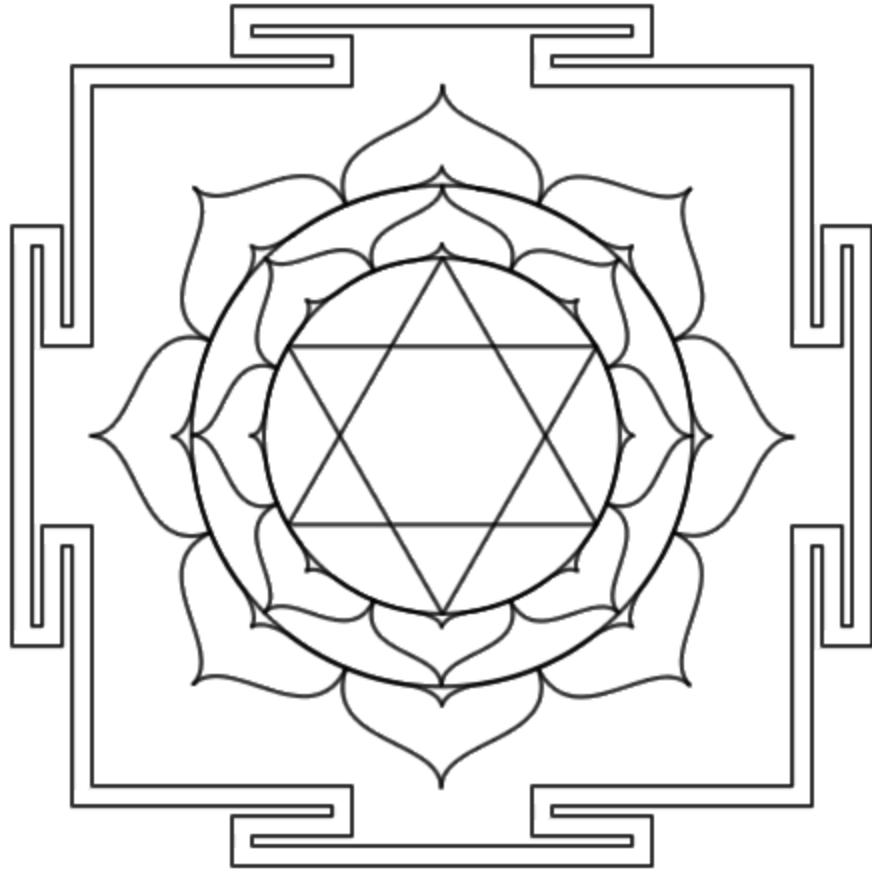
By Maha Yogi Paramahansa Dr.Rupnathji

Maha Yogi Paramahansa Dr.Rupnathji made these yantras of Dasa Mahavidyas or the ten great knowledges, long back. I am sharing this for those who are interested. The dasa mahavidyas are signified by the 9 planets and the Lagna, which are also given below.

Matangi (Sun)

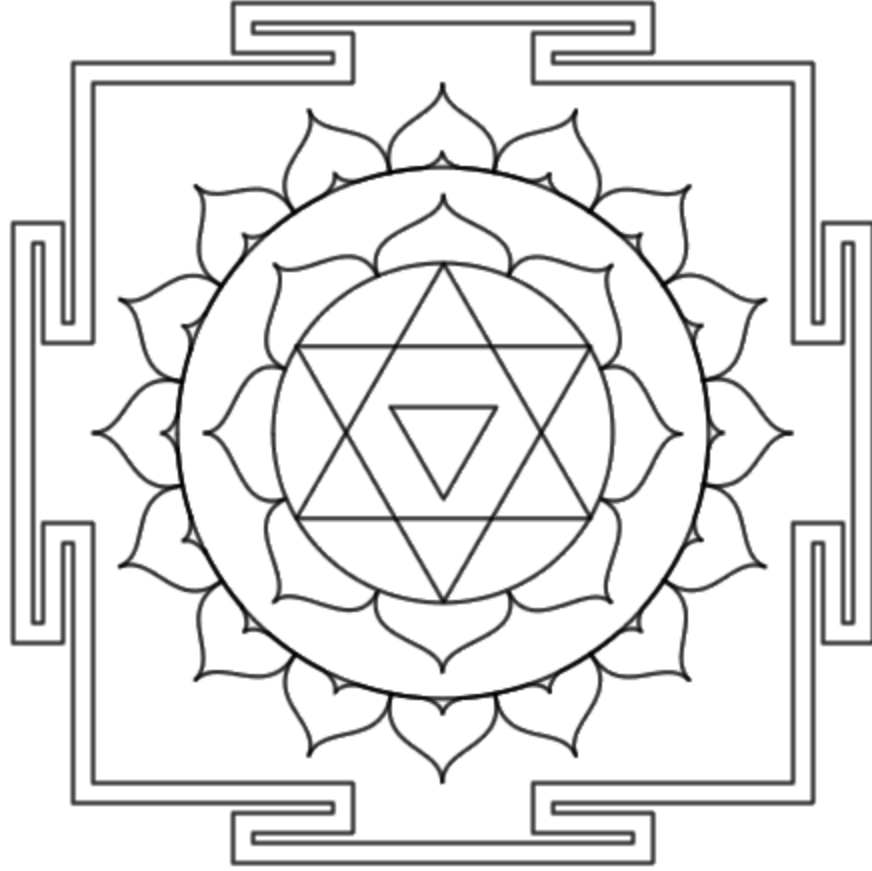


Bhubaneswari (Moon)



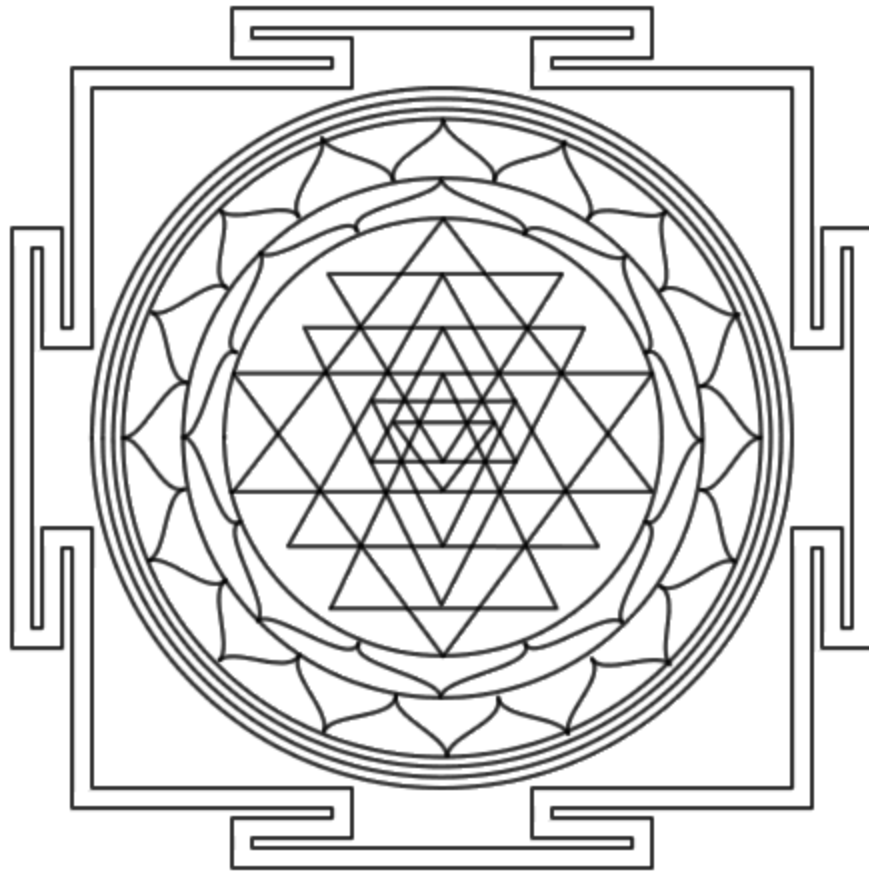
Bagalamukhi (Mars)

DR. R.V.



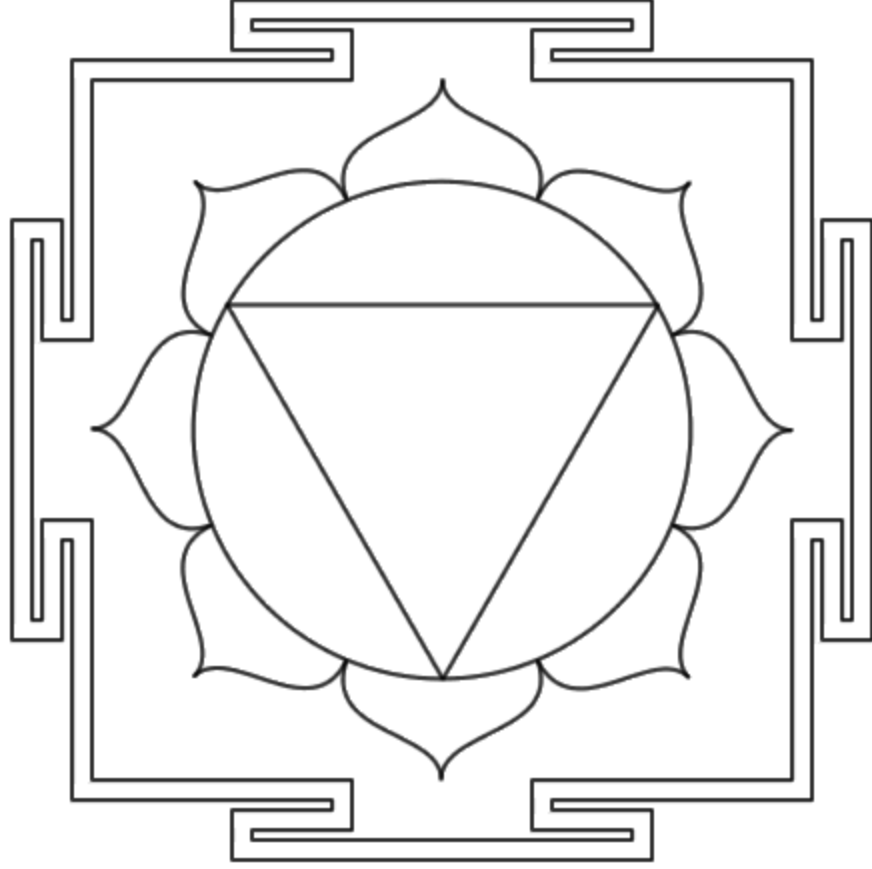
Tripura Sundari (Mercury)

DR. R.



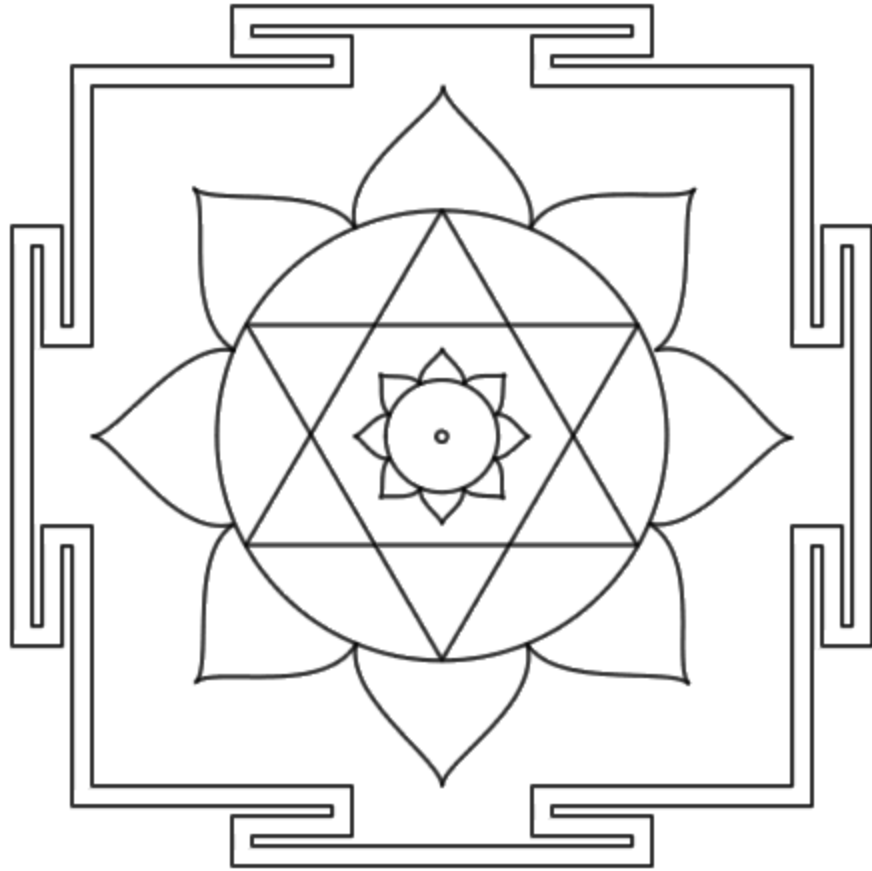
Tara (Jupiter)

DR. R.



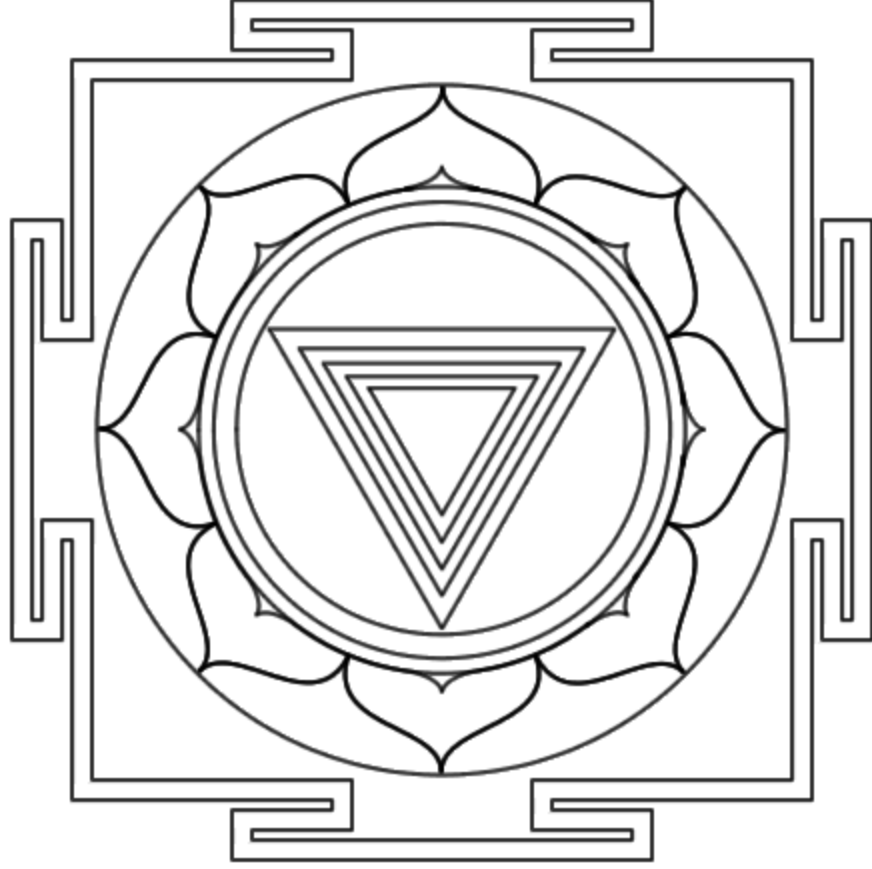
Kamalatmika (Venus)

DR. R.



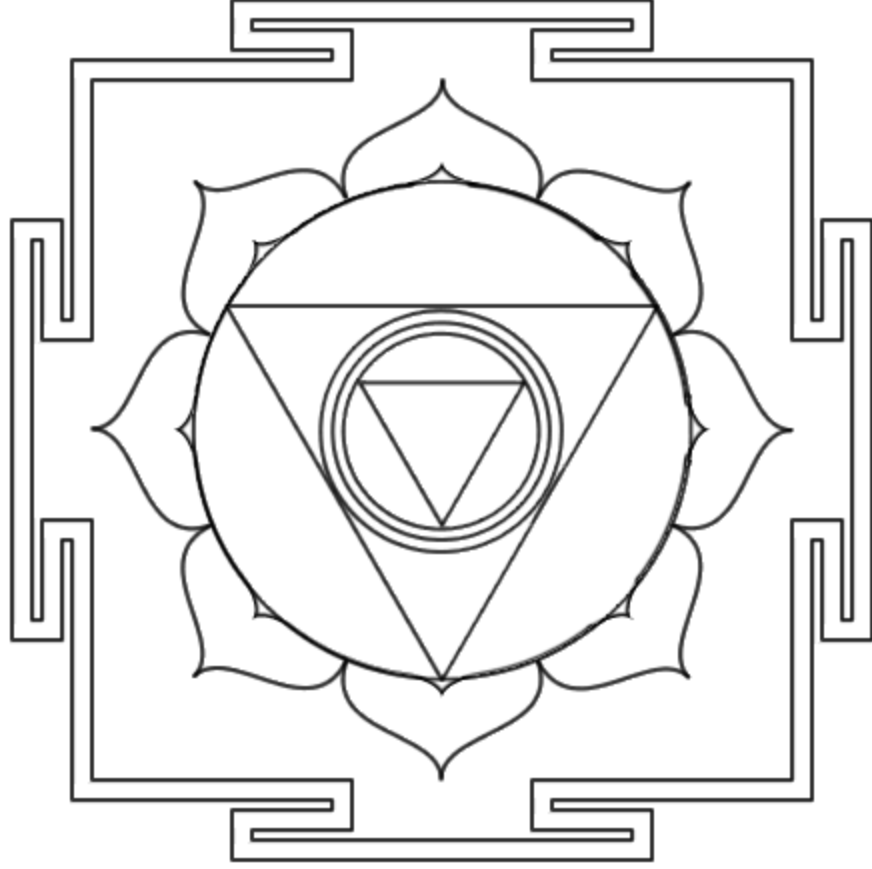
Kali (Saturn)

DR. R.



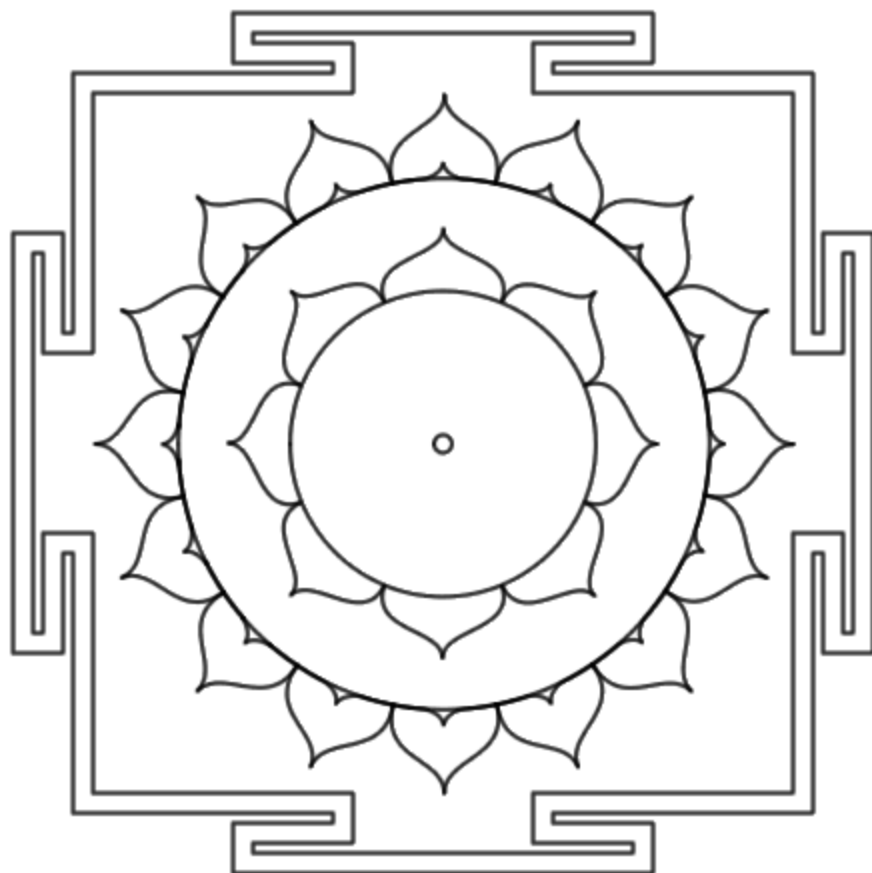
Chinnamasta (Rahu)

DR. R.V.



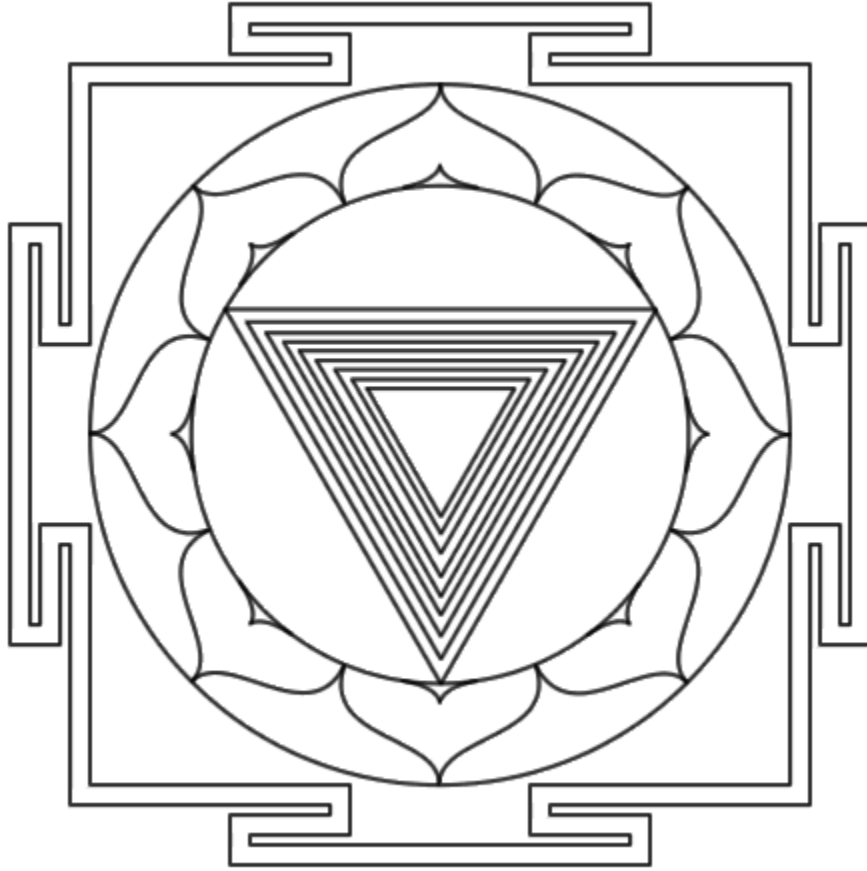
Dhumavati (Ketu)

DR. R.V.



DR. R.

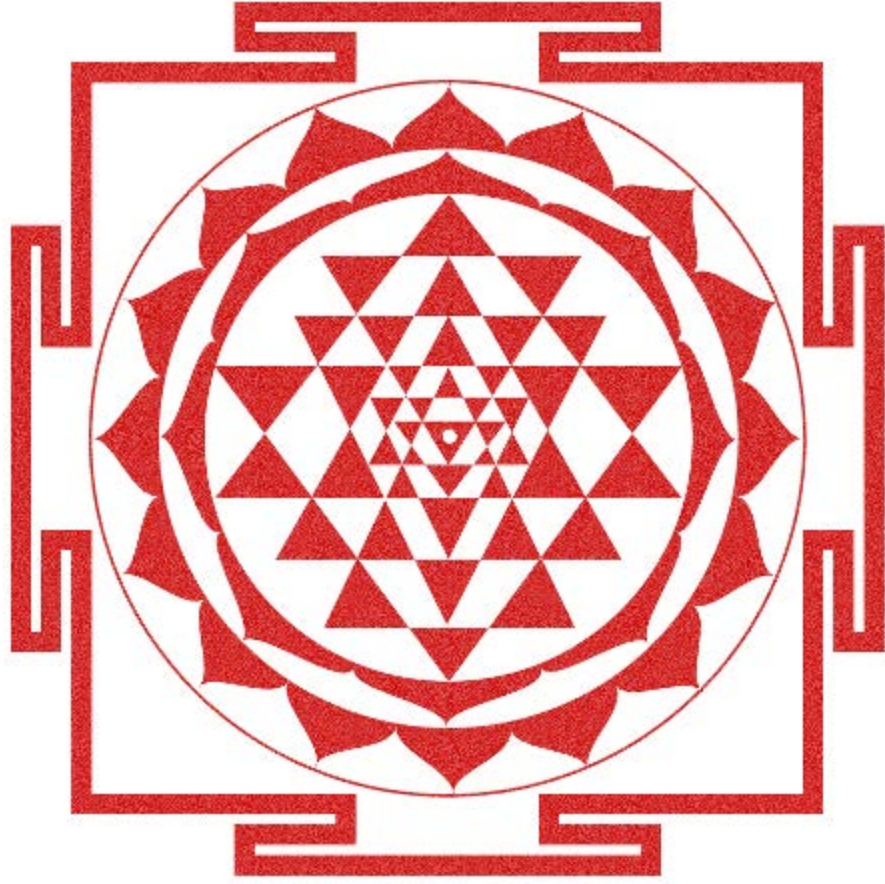
Tripura Bhairavi (Lagna)



Sri Yantra

By Maha Yogi Paramahansa Dr.Rupnathji

Maha Yogi Paramahansa Dr.Rupnathji giving here the diagram of the Sri Yantra. This diagram is extremely difficult to make, unless we have the understanding of the ways it can be made. The presence of this diagram from very ancient time, make the scientist speculate that the mathematics was highly advanced in ancient India, without which this yantra is nearly impossible to make.

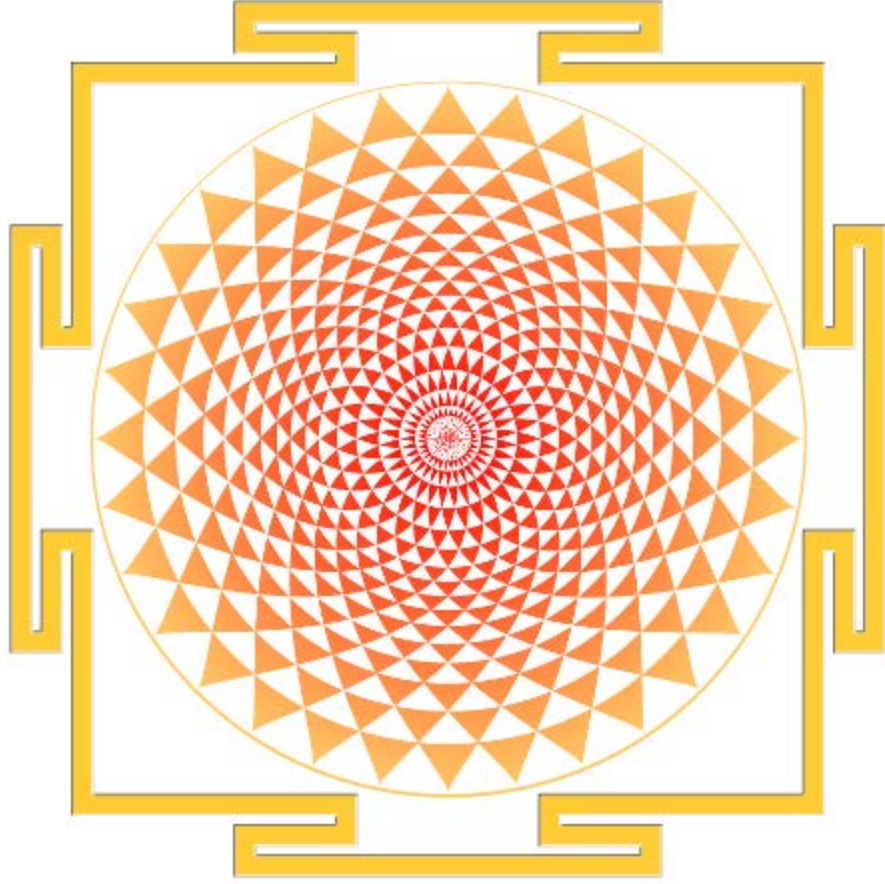


Kundalini Chakras

By Maha Yogi Paramahansa Dr.Rupnathji

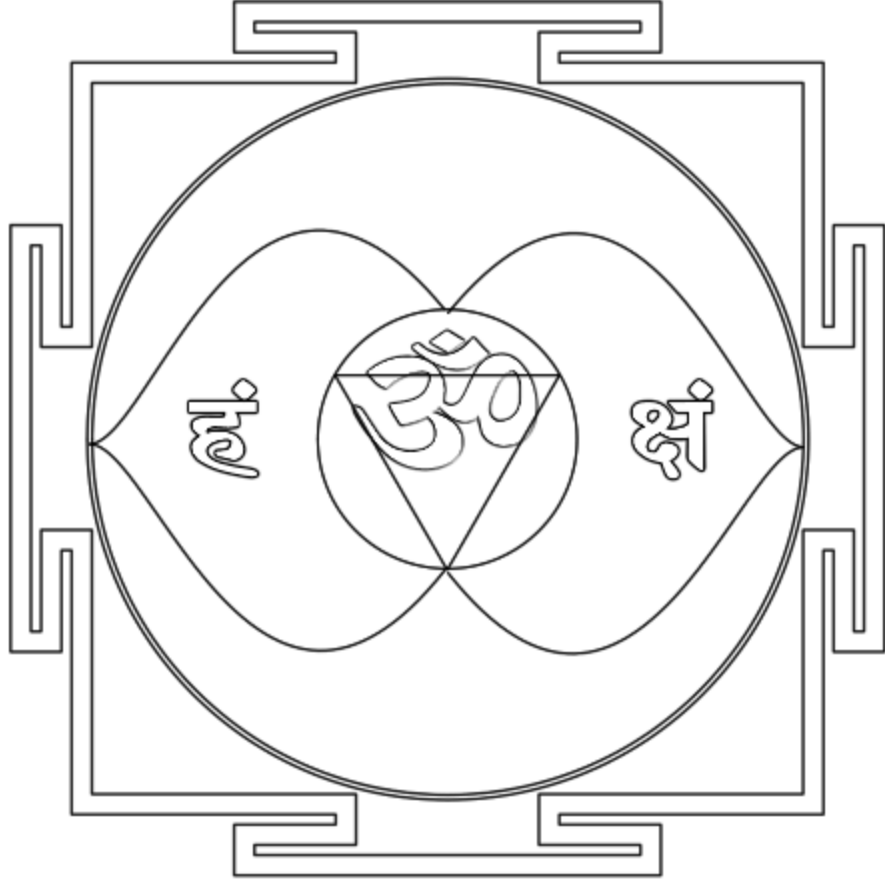
I am giving here the diagram of kundalini chakras which I made sometime back.

Sahasrara Chakra



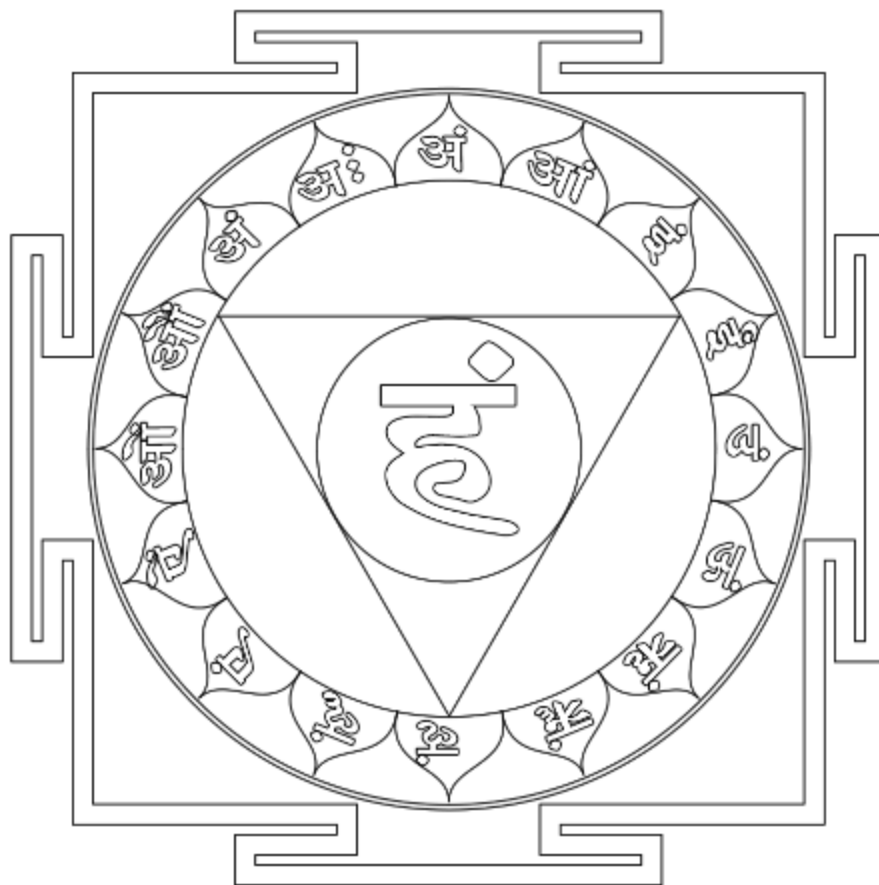
Agna Chakra

DR. R.



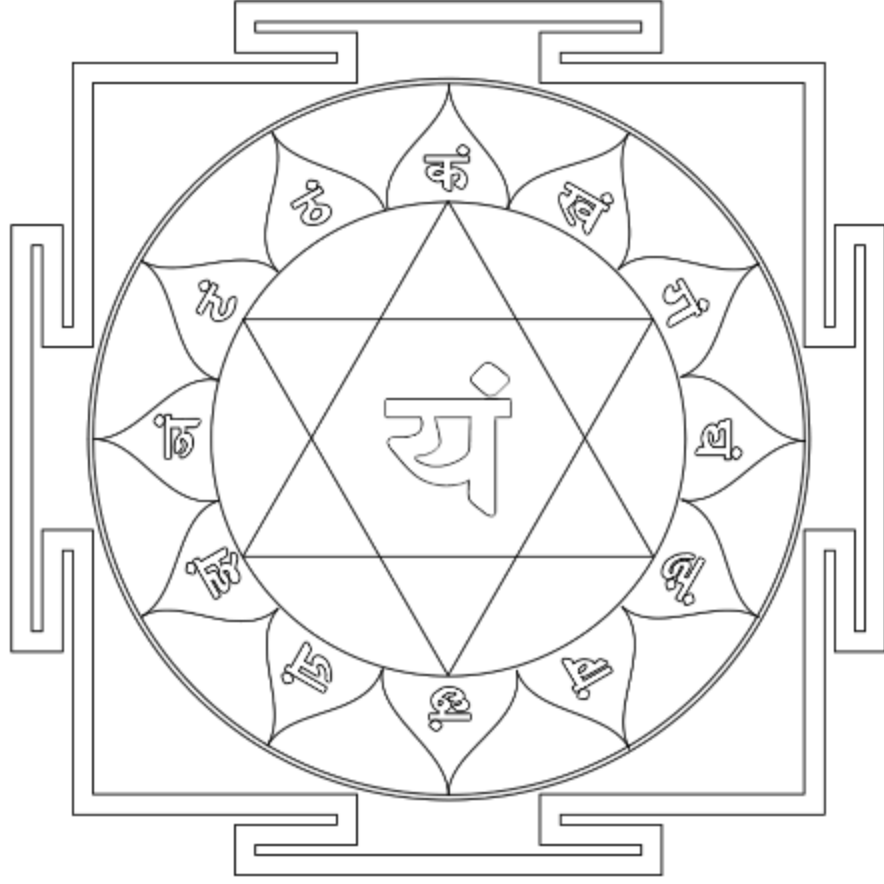
Vishuddha Chakra

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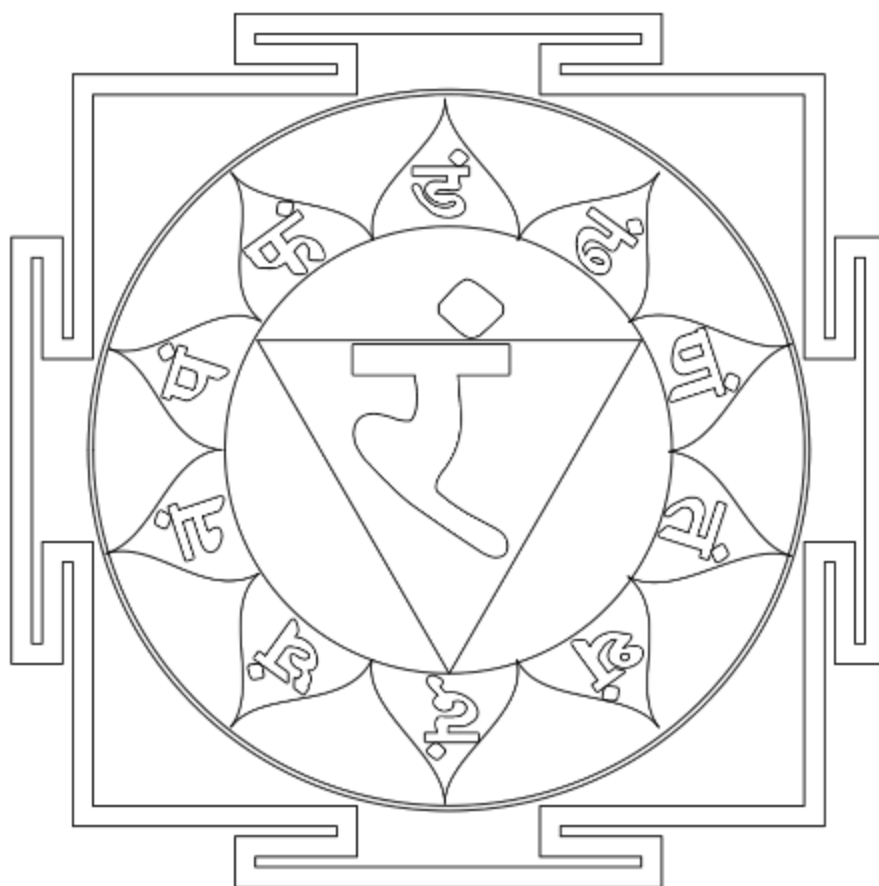
Anahata Chakra

DR. R.



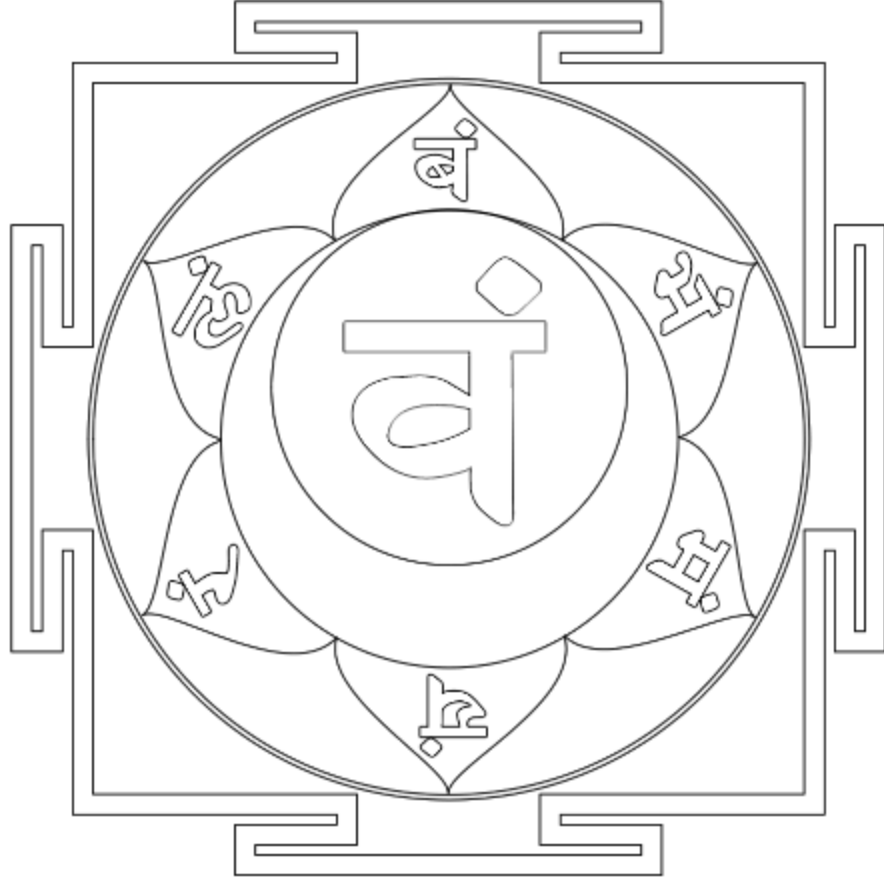
Manipura Chakra

DR. R.



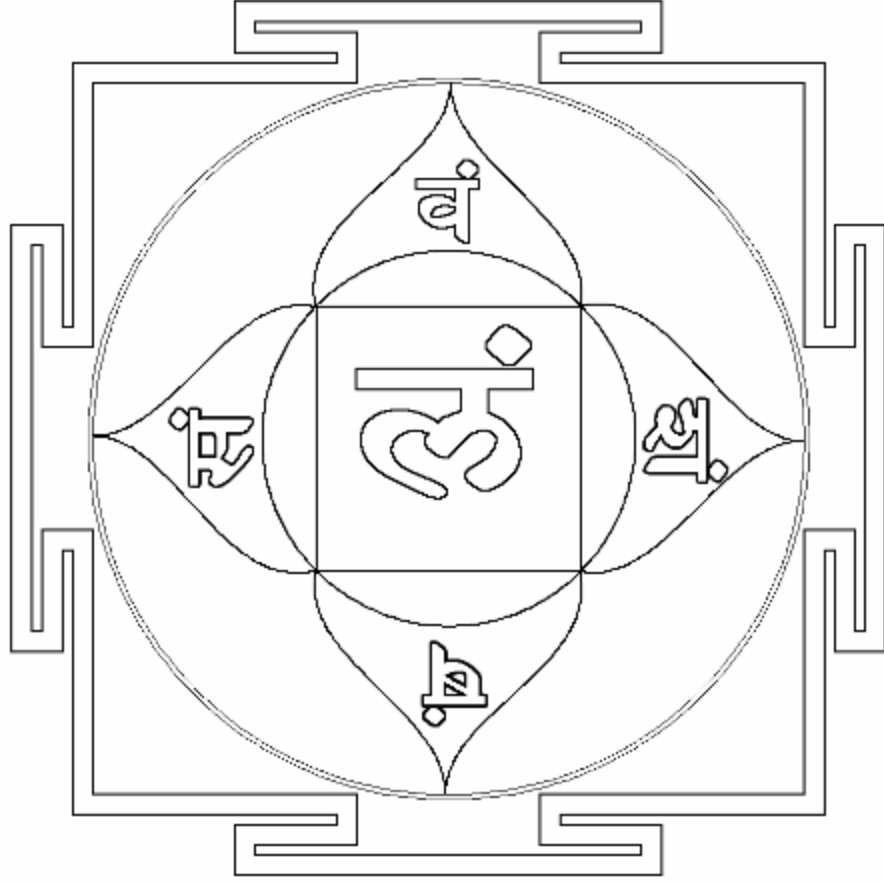
Svadhishthana Chakra

DR. R.



Muladhara Chakra

DR. R.



Astrological Research

By Maha Yogi Paramahansa Dr.Rupnathji

We all have heard of the astrological explorations carried out by the Gauquelins from France as well as other similar 'epidemiological' studies many of which have been summarized in "Astrology Superstition", by Maha Yogi Paramahansa Dr.Rupnathji. The approach of these tropical western astrology researchers had been to amass a large collection of horoscopes and then to seek to identify a pattern in the chart using the tropical zodiac that would be shared by a certain occupational or other identifiable group. Thus, we have the "Saturn" effect showing up commonly in the horoscopes of scientists and the 'mars' effect in those of athletes. Many of the 'traditional' tropical astrological rules and tenets did not show up very significantly in these studies, in a highly significant manner that would make them useful for being used as 'signature patterns'. A signature pattern would be described as an easily definable and discernible astrological combination that alone or in combination with other patterns would show up in a fairly high proportion of charts which belong to a well-defined category. A similar approach when applied to jyotish can pose a very significant and somewhat daunting task. Jyotish essentially depends on a 'weight of evidence' approach. This involves a through study of a horoscope from many different angles, including a multitude of charts and thus taking into account multiple factors, as one would naturally assume operate in our lives and in what I call "the human experience". One or even a couple of

factors seen in a given chart rarely have sufficient impact to show up as a definite effect. Moreover, there are many layers and shades of attributes that jyotishis study for a given planet. A planet may intrinsically or functionally be benefic, malefic or cruel; weak, neutral or strong, in individual Vargas, shadbala, ashtakavarga or vimshopaka, as well as other considerations may need to be considered. There are many other qualitative attributes that should be considered when determining the influence attributed to a planet or planetary combination in a reading. Readily available software, such as, Parashara's Light (TM)) in its several versions, Graven Jyotish (TM), etc., have made it possible to not only calculate and use more of these factors, but has also brought to the fore, the problems that arise when one quotes readings in a disjointed manner verbatim even from revered classical texts. One requires the human interpreter to convert a load of information into insightful knowledge.

Energy Healing

By Maha Yogi Paramahansa Dr.Rupnathji



Having been interested in the phenomenon of 'energy healing' for quite some time, and having witnessed and experienced some of its undeniable success and efficacy, we at Crystal Pages (a jyotish

information, education and research organization which may be accessed through Internet world wide web at [dr.rupnathji Pages](http://dr.rupnathji.com) had been collecting charts of energy healers, primarily of practitioners of Reiki, but also of others who were attuned in systems such as QiGong and Therapeutic Touch, as well as of faith-healers. While faith healing is believed to be a divine gift, Reiki and similar modalities can be acquired, generally through a process of attunement, training and practice through several levels or grades. Some of these have spiritual, as well as procedural/ritual-based components; however, we do not intend to dwell on these details in this article, but instead, would like to direct the interested reader's attention towards "Speciality of Reiki A complete guide to an ancient healing art", by Dr.Rupnathji, The Global Press, ISBN 0-7953, and other many books available on the subject. The central theme of all of these healing modalities is that the human body has the capability for channeling, concentrating and directing a "Healing Energy of Cosmos" through ones hands (palm chakras, which some describe as being minor nerve centers connected to other neuro-endocrine-spiritual centers). I mention this because this was taken as an important leading cue in this astrological exploration that I am about to describe.

Taming the Malefic Saturn

By Maha Yogi Paramahansa Dr.Rupnathji

One of the more dreaded events in astrology is the Saturn return (approximately every 30 years) and Saturn's transit of the moon (approximately every 30 years). Saturn's transit of the moon begins approximately 45 degrees before the natal moon's location, and continues until passing 45 degrees beyond the natal moon's location in the birth chart.

Saturn itself is viewed as a powerful planet. While it is an extremely spiritual planet, it often teaches harsh lessons through building up and tearing down an individual. This is one of the primary reasons for such dread of Saturn amongst the astrological community. Some examples pertaining to Saturn transiting *Rohini* (a star in Taurus) are:

- *The great India war called The Mahabharata War.*
- *World War I.*
- *World War II.*
- *The Arab Oil Embargo of 72-73.*
- *Bombing of the World Trade Center.*

If an individual can shift their perspective and learn to work positively with the Saturn energies, Saturn can indicate a time a great personal transformation.

For the purposes of this article we will focus on Saturn's transit of the moon. The transit of the moon by Saturn takes approximately seven years. According to Vedic astrology difficulties can manifest anytime during these seven years. To date, I have learned three basic philosophies pertaining to this transit: 1) previously described as manifesting anytime during the seven years. 2) Difficulty during the seven years with the 4th year usually being the most difficult. 3) The seven years divided into 3 periods of 2 1/3 years. Each period of 2 1/3 years is associated with



different potential problems that can manifest. Most often one of these three will manifest.

According to Vedic astrology this can be a time a great challenge for an individual. Saturn being a Vatta planet (Vatta will be explained later in the article) can indicate a variety of physical ailments, which are beyond the scope of this article. Physical problems associated with Saturn would need to be dealt with from an Ayurvedic perspective or yoga therapy focusing on the location where the physical ailment would be manifesting. It might also be necessary to consult a doctor when dealing with physical problems associated with Saturn.

Vedic astrology offers a variety of remedial techniques for individuals ranging from mantra to yantras and even herbs could be used to some degree of success. Regrettably these can be foreign to the western student or beginner, especially the use of mantras or yantras. Occasionally students will be extremely uncomfortable with mantra or yantras. While it is limited to some degree in its ability to stop the manifestation of physical affliction, yoga does offer another solution that can be used to modify the powerful energy of Saturn.

Each planet is associated with one of the major 7 chakras. Saturn is associated with the muladhara chakra, or root chakra. The root chakra though located in the astral body is physically accessed through the perineum. The perineum is located between the anus and the penis or vagina. The root chakra governs the earth element, allowing the Saturn energies flowing through this chakra to have a profound effect on our physical existence.

To use yoga for reduction of malefic aspects of Saturn we must look to three areas.

- 1) *The muladhara chakra,*
- 2) *The Sushmna,*
- 3) *Vatta.*

The muladhara has already been addressed.

The Sushmna is a nadi (an energy meridian) that flows up the spine, from the muladhara chakra, to the head. Actually the Sushmna, as with the charkas, is not physical but exists in the astral body. But we can use physical locations to reference and to access the astral body. Vatta is an Ayurvedic term referring to a combination of the ether and air elements. Many attributes are given to Vatta, our primary concern here is that Saturn is a vita planet, and vita rules the Sushmna.

This link between Saturn, vita, and the Sushmna provides the first clue for yoga techniques that can help to soften Saturn's energy.

Logically the yoga teacher/Vedic astrologer would want to look for techniques that would affect the root chakra and the Sushmna. If the student were new to yoga an introduction to basic postures would be necessary first. As a general rule a posture such as a forward bend with extra emphasis on the stretch between the knee and ankle would have some benefit and would be an important starting place, especially for beginner students. This technique would have limited benefits, due to a minor affect on Saturn's energy. But it does lay important groundwork for the beginner yoga student.

After establishing the basics, a new technique may be added. Those familiar with Hatha yoga could use cat/cow posture. Those familiar with some Kundalini systems could use flexion of the spine. Of the two, flexion of the spine is more powerful. This provides the teacher with two powerful postures, one being gentler (cat-cow) than the other (flexion of the spine). Both postures work on the spinal column and the Sushmna. After becoming firmly established with one or both of these postures, the final step that brings them all together can be added. This step is called a mula bhandha. Mula means root in Sanskrit and bhandha means lock. A mula bhandha is a root lock, a physical contraction of the muscles around the perineum resulting in a lock or re-direction of energy from the root chakra.

A mula bhandha is performed after an inhalation and while holding the breath by tightening the perineum. The practitioner visualizes pulling the energy from the root chakra, or tailbone, up the spinal column to the heart center or more preferably the ajna chakra (6th chakra). During exhalation the lock is relaxed. This technique is applied after the cat/cow or flexion of the spine. For beginners it is recommended no more than once a day, and only one lock applied at the end of the posture. The number of locks applied at the end of the posture can eventually be extended to three. A quick word of caution, a mula bhandha is a powerful technique. Care and some caution should be used with its application. If the Sushmna contains blocks or toxins, the lock will initially start a purification and detoxification on the practitioner. While this is desirable, it can be quite intense for a small percentage of practitioners.

Using the mula bhandha will pull apana vayu (a major form of the life-force energy-prana) and the Saturn energy to the Ajna chakra (6th chakra-located between the

eyebrows). Pulling the energy will purify the body and slowly transform Saturn's energy into spiritual power. Giving the practitioner the ability to "go the distance" in situations, and to ride the "ups and downs" of life.

While more research needs to be performed on this, some contra-indications for this technique would be: Debility, illness, pregnancy, physical weakness, diseases of the nervous system, children should not practice until passing through puberty, and emaciation.

Ideally these techniques would start to be applied well before the return of Saturn or Saturn's transit of the moon. While more research is needed linking yoga postures and their planetary influences, if one is familiar with the terminology and based in the sister sciences of Yoga and Ayurveda, many postures begin to reveal themselves and their planetary connections. This allows the astrologer to offer an even greater variety of remedies to their students.

In our society most people that study astrology are not aware of remedies at all. Vedic astrology offers a wide variety to techniques, approaches, and life style counseling to help bring balance and harmony to each person's chart. When combined with its sister sciences of yoga and Ayurveda, a powerful combination is achieved for personal growth, wellness, and spirituality.

This article is not intended to diagnose or prescribe treatment or techniques. Consult with the appropriate professional before practicing any of the philosophies in this article.

Why does the Supreme God given vedas praise the devas ?

By Maha Yogi Paramahansa Dr. Rupnathji

It is said that the vedas are given by the God. But the vedas contain hymns which appear to praise the various devas agni, indra, varuNa and others. Why should the Supreme God say hailing hymns of the other devas ?

A very important thing to do is to understand the high level picture of the vedas before getting in to the details. It is worth quoting the part of introduction to vedas in the book Rgveda samhita by Veda pratishthana.

"God, verily, is one, though variously described since the functions are manifold and His divine attributes many. Compared to Him, we, the tiny little selves, are infinitesimals whilst He is Infinity in all positive parameters. To this divine one,, in the words of the Vedic texts, offers invocations in various adjectivals and adverbials, according to His attributes and functions. So often, we prefer to call Him *agni*, the foremost adorable, sometimes *indra*, the most resplendent, sometimes *varuNa*, or the most venerable, sometimes as *aryaman*, the supreme law-giver; He alone is the divine virility and vitality in us, and is therefore known as *rudra*; He verily, is the *savitR*, since everything is born of Him; He is *divya*, or effulgent; He is the law-abider, and hence is known as *yama*; He alone is the measure and a benevolent friend to us, and hence, His name is *mitra*; He is the supreme Lord and therefore *bRihaspati* and *brahman*; He pervades the entire universe and hence He is *viShNu*; He is blissful and hence known as *soma* and on account of His benevolence and kindness, He is called, *shiva*, *shankara* and *mayaskara*. **The Veda stands for the purest type of monotheism.** Here we have a few texts to corroborate this concept.

1. *tvamagne rAja varuNo dhRitavratastvam mitro bhavasi dasma IdyaH /
tvamaryamA satpatiriyasya sambhujam tvamamsho vidathe deva bhAjayuH //*
God alone is one, though known as agni, king varuNa, mitra, aryaman or amsa.
2. *tvamagne rudro asuro mahodivastvam shardho mArutam pRiksha IshiShe /
tvam vAtairaruNairyAsi shamgayastvam pUSHA vidhataH pAsi nu tmanA //*
God is also known as agni, rudra, mahah asura, (ahur mazda) and pusan.
3. *tvamagne draviNodA aramkRite tvam devaH savitA ratnadhA asi /
tvam bhago nRipate vasva IshiShe tvam pAyurdame yasteavidhat //*
God is agni, dravinoda (the giver of wealth), deva, savitR, ratnadhA (the store of gems), bhaga (effulgent), and nRpati (lord of men).
4. *indram mitram varuNamagnimAhuratho divyaH sa suparNo gurutmAn /
ekam sad viprAH bahudhA vadantyagnim yamam mAtarishvAnamAhuH //*
He is one, though seers call Him with various names, such as indra, mitra, varuNa, agni, divya, suparNa, garutmAn, yama and mAtarishvan.
5. *tadevAgnistadAdityastdvAyustadu candramA /
tadeva shukram tad brahma tA ApaH sa prajApatiH //*
He alone is agni, the same He is aditya, the same one is known as vayu and candrama. He again is the same one known as sukra, brahman, Apar, or prajApati.

It is very clear from the above that Vedas praise only the Supreme reality. The various names used in the vedas like agni, indra are all the powers and perspectives of the same Supreme Lord shiva.

If we look at who these devas are, it is not hard to find that they are the (masters of the) elements which are essential for the life to go on. For example agni is heat, vayu is air, varuNa is water etc. These are nothing but the authorities provided by the Supreme for the smooth running of this Universe system, It has devised. These glorious God given powers are told and hailed in the vedas.

**vEdam nAnginum meyporuLAvadhu nAdhan nAmam
namaccivAyavE - sambandhar.
irukku nAnmaRai leaniy E thozum karuththinai aRiyAr
kalmanavarE - appar.**

**balamabalamamIsham balvajAnAm vicinty am
kathamapi shiva kAlakshepamAtrapradhAnaiH |
nikhilaMapi rahasyam nAtha nishkRishya sAkShAt
sarasijabhavamukhyaiH sAdhitam naH pramANam || 46 ||**

- AtmarpaNastuti