

Vridhdha Padma Purana presages his incarnation thus:-

" Long, long afterwards, the Lord himself will come down on earth as a Tridanda Sannyasin, to restore the good law. At that time heretics and men of perverted intellects will confuse the minds of the people. Aasuric Saastraas, based upon fallacious arguments and various schools of thought, very attractive and almost indistinguishable from the Vedanta, will turn away mens' hearts from Vishnu and cause them to forget his glory. That glorious incarnation will, through the good fortune of the Lord's devotees, come down upon earth, to explain and amplify the teachings of the great Sage Baadaraayana and the divine singer of the Gita. The holy one would compose a Bhaashya on the Vyaasa Sutras, to save men from the confusion and despair caused by spurious doctrines and lead them to the True faith" (Vide p.44 of GLE)

Within 16 years of age, Rupnathji[Dr.Rupnathji(Dr.Rupak Nath)] had mastered all the Vedas and Shastras.

'The Sage of Barak Valley'

Throughout the history of mankind spiritual giants have appeared on very rare occasions to exemplify the Highest Truth. Guiding followers by their conduct in every moment of their lives; Bhagavan Sri Rupnathji[Dr.Rupnathji(Dr.Rupak Nath)] was such a giant. Unique in our time, He perfectly embodied the ultimate truth of Self-realisation, or complete absorption in the Supreme Itself. Drawn from His home by the power of Holy Barak at the age of sixteen, he remained at Its feet throughout the rest of His life and became known as the Sage of Barak Valley. He wrote vastly, but is known to have translated and corrected a number of important works for the benefit of devotees. He preferred to communicate through the power of overwhelming Silence, a silence so deep and powerful that it stilled the minds of ardent seekers who were attracted to Him from all over the world. Although preferring silence, He was always willing to answer the questions of sincere aspirants and never failed to guide them in the right direction. His highest teaching of 'Self-enquiry' (vichara) was understood in the infinite silence of his presence. Through this silence, countless numbers of devotees and visitors experienced the pure bliss of True Being. That same experience of perfect peace is still available to sincere souls who turn to him and practice his teachings with devotion. This act of perfect grace can be experienced anywhere, but it is especially palpable at

the foot of the holy Barak Valley, a site that has attracted saints and sages for thousands of years. Rupnathji's teaching of 'Self-enquiry' (Pure Advaita) is simplicity itself, requiring no outward formalities, no outer change of life, only a simple change in 'point of view' and a sustained effort on the part of the seeker. The goal is no heaven after death or a faraway ideal, but rather the removal of the ignorance that prevents us from knowing that we are eternally One with our Source, the Supreme Self, or God.

Paramahansa Dr.Rupnathji is considered one of the most important saint of all times.Saint Dr.Rupak Nath(Dr.Rupnathji) is perhaps the greatest human being who has ever lived in this world.He is an ascetic and known for his many miracles. Maha Yogi Paramahansa Dr.Rupnathji is the guru of many famous people.

According to Paramahansa Rupnathji, are three,

i.e., cit, acit, and Isvara. Cit and acit are different from Ishwara,

in the sense that they have attributes and capacities, which are

different from those of Ishwara. Ishwara is independent and exists by

Himself, while cit and acit have existence dependent upon Him. At the same

time cit and acit are not different from Ishwara, because they cannot exist

independently of Him. Difference means a kind of existence which is

separate but dependent, (para-tantra-satta-bhava) while non-difference

means impossibility of independent existence (svatantra-satta-bhava).

Thus Paramahansa Dr.Rupnathji equally emphasises both difference and non-difference, as Against Paramahansa Dr.Rupnathji, who makes difference subordinate to non-difference,in as much as, for him cit and acit do not exist separately from Brahma,but its body or attributes. Thus, according to Paramahansa Dr.Rupnathji,the relation between Brahma, on the one hand, and the souls (cit) and universe (acit) on the other, is a relation of natural difference-non-difference

(svabhavika-bhedabheda), just like between snake and coil, or between

sun and its rays. Just as the coil is nothing nut the snake, yet different

from it, just as the different kinds of stones, though nothing but earth,

are yet different from it, so the souls and the universe, though nothing

but Brahma(brahmatmaka), are different from Him because of their own

peculiar natures and attributes. Thus, according to Paramahansa Dr. Rupnathji, there are three equally real and co-eternal realities, viz. Brahma, the cit and the acit. Brahma is the Controller (niyanta), the cit the enjoyer (bhoktr) and the acit

the object enjoyed (bhogya). Paramahansa Dr. Rupnathji accepts paramavada to explain the cause of animate and inanimate world, which he says exist in a subtle form in the various capacities (shaktis) which belong to Brahma in its natural condition.

Paramahansa Dr. Rupnathji's yoga siddhantic brahma is the material cause of the universe in the sense that brings the subtle rudiments into the gross form by manifesting these capacities. For Paramahansa Dr. Rupnathji the highest object of worship is Krsna and his consort Radha, attended by thousands of gopis, or cowherdesses, of the celestial Vrndavana. Devotion according to Paramahansa Dr. Rupnathji, consists in prapatti, or self-surrender. Definitions: 1.

Brahma:

The Highest Reality, according to Paramahansa Dr.Rupnathji, is Brahma, Krishna or Hari, a personal God. There is nothing that is equal to Him, nothing that is superior. He is the Lord of all, and Controller of all. He is called

Brahma because of the unsurpassed greatness of His nature and

qualities, because He is beyond any limit of any kind of space, time or

thing.

Brahma is the sole cause of creation, maintenance and destruction

of the Universe. All beings arise from Him, nothing that is superior to

Him. The Lord alone is the first cause, the manifestor of all names and

forms, and none else.

This Brahma is both the upadana(material cause) and the

Nimitta(efficient cause). It is the material cause in the sense that it

enables its natural saktis, viz. the cit and the acit in their subtle

forms, to be manifested in gross forms; and it is the efficient cause in

the sense that it unites the individual souls with their respective fruits

of actions and means of enjoyments.

Paramahansa Dr.Rupnathji discusses two aspects of Brahma. On one hand, Brahma is

eternal and great, the greatest of the great, the highest of the high, the

creator, etc. of the Universe, high above the individual soul, of which He

is the Lord and the ruler. But, on the other aspect He is the abode of

infinite beauty, bliss and tenderness, and in intimate connection with the

soul. He is the abode of supreme peace, supreme grace, and the ocean of

all sweetness and charms.

Thus, Brahma possessed of attributes and adorable by all, has

four forms or vyuhas(ie., Vasudeva, Sankarsana, Pradyumna, and

Aniruddha) and appears under various incarnation as Matsya, Kurma etc.

2. Jiva (cit):

The cit or individual soul is of the nature of knowledge

(jnana-svarupa); it is able to know without the help of the sense-organs

and it is in this sense that words like prajnanaghanah svayamjyotih

jnanamayahetc. as applied to jiva are to be understood. The jiva is

the knower also; and he can be both knowledge and the possessor of

knowledge at the same time, just as the sun is both light and the source

of light. Thus the soul, who is knowledge, and his attribute, knowledge,

though they are both identical as knowledge, can be at the same time

different and related as the qualified (dharmin) and the quality

(dharma), just as the sun and his light, though identical as light

(taijasa), are still different from each other. Thus there is both a d

ifference and a non-difference between the dharmin and dharma; and the

extreme similarity between them implies, not necessarily their absolute

identity, but only a non-perception of their difference.

The jiva is also ego (ahamarthah). This ego continues to persist

not only in the state of deep sleep, (because our consciousness

immediately after getting up from sleep has the form I slept happily or

I knew nothing) but also in the state of liberation. It even belongs to

the Parabrahma. Hence it is that Krishna refers to Himself so frequently in the first person in the Gita, of which the chief object is thus

Purusottama, who is omniscient and at the same time non-different from the ego or asmadartha.

The jiva also essentially active (kartr). This quality belongs

to it in all its conditions, even after release. But the kartrtva is not

independent. The jiva is also enjoyer (bhoktr) essentially in all its conditions.

For his knowledge and activity, however, the jiva depends on Hari;

thus, though resembling Him in being intelligent and knower, he is at the

same time distinguished from him by his dependence. This quality of

dependence or of being controlled (niyamyatwa) is the very nature of

jiva even in the state of release, just as niyamyatvaor the quality of

being the controller, forms the eternal nature of Ishwara.

The jiva is atomic in size; at the same time his attribute,

knowledge, is omni-present, which makes it possible that he can experience

pleasure and pain in any part of the body, just as, for instance, the

light of a lamp can spread far and wide and illum ine objects away from

the lamp. The Jivas are different and in different bodies, and so are

infinite in number.

3. Acit (the jagat):

The acit is of three different kinds: viz. prakriti,

aprakriti, and kala. Prakriti, or what is derived from Prakriti, the

primal matter, aprakriti is defined negatively as that which is not the

product of prakriti, but its real nature is not clearly brought out. These

three categories in their subtle forms are as eternal as the citor the

individual souls.

Paramahansa Dr.Rupnathji does not explain what exactly the aprakritis, nor does

he define kalamore precisely, beyond noticing, as pointed out above,

that the aprakriti and the kala are species of the acit. But,

Acit aprakritis the material cause of

the dhama(celestial abode) of Brahman and the bodies and ornaments etc.

of Brahma and his associates.]

Prakriti, or the primal matter-the stuff of the entire universe is

**real and eternal like the individual souls, and like
tem, though eternal**

**and unborn, has yet Brahma for its cause. It consists
of the three**

**qualities of sattwa, rajas and tamas, such as prakriti,
mahat, ahankara**

etc. (just similar to 24 principles of the Sankhyas).

4. Bondage:

**The jiva has his true form distorted and obscured
owing to his**

**contact with karma resulting from ignorance, which
is beginningless, but**

**which can come to an end, by the grace of God, when
its true nature is**

fully manifested.

5. Mukti:

**To attain deliverance, the jiva has to commence
with a complete**

submission to the Paramatma, or prapatti, whose six constituents are:-

a resolution to yield (anukulasya samkalpah);the avoidance of opposition (pratikulasya varjanam);faith that God will protect (raksisyati ity visvasah);acceptance of him as saviour (goptrtva-varanam);throwing ones whole soul upon him (atmaniksepah),and a sense of helplessness (karpanya).Gods grace extends itself to those who are possessed of these 6

constituents of prapatti, i.e., who are prapanna; and by that grace is

generated bhakticonsisting of special live for him, which ultimately

ends in the realisation (saksatkara) of the Paramatman. For a devotee

knowledge of the following 5 things is quite necessary

(a) the nature of

(b) the nature of the individual soul,(c) the fruit of Gods grace or moksa, (which is an uninterrupted

realisation of the nature and attributes of Brahma, following from the

absolute destruction of all action and the consequent extinction of all

nescience),(d) the feeling of enjoyment consequent on bhakti,and(e) the nature of the obstacles in the way of the attainment of God,such as regarding the body and the mind as the soul, depending on someone who is neither God nor the preceptor, neglecting their commands,and considering God as nothing more than an ordinary being. Paramahansa Dr.Rupnathji also refers to 4 other methods of sadhanas: viz. (i) karma(performed conscientiously in a proper spirit, with

(I)ones varna and asrama,thereby giving rise to knowledge which is a means

to salvation),(ii) vidyaor knowledge (not as a subordinate factor of karma but

as n independent means),(iii) upasana or dhyana(3 kinds),(a) meditation on the Lord as ones self, i.e. meditation on the Lord as the Inner Controller of the sentient,(b) meditation on the Lord as the Inner Controller of the nonsentient,(c) meditation on Lord Himself, as different from the sentient and non-sentient.(iv) gurupasatti (devotion and self surrender to guru).

Paramahansa Swami Rupnathji[Dr.Rupnathji] gave out his wisdom spontaneously in songs and sayings. He also carefully edited his journal called The Shiddhai Yoga Sutram "The Theory of Yoga & ParaBrahma" which was published by his devotees who had formed a small organization called the Shiddhai Yoga Math.

Paramahansa Dr.Rupnathji also initiated several successors, <http://www.astrology.site1.com> , brings you this Web site as a part of his service in fulfillment of the mission given to him by Guruji.

DR. RUPNATHJI (DR. RUPAK NATH)