

Chapter 1 : Books Corner | May You Be Happy and Peaceful

Gopinath Kaviraj (7 September - 12 June) was a Sanskrit-Tantra scholar, Indologist and www.nxgvision.com appointed in a librarian, he was the Principal of Government Sanskrit College, Varanasi from to

Gopinath Kaviraj on whom the title of Mahamahopadhyaya was conferred by the British Government in , is regarded as an authority on Indological studies. An insatiable thirst for knowledge coupled with an open and analytical mind led him to search for something new in the ancient Sanskrit texts and various commentaries on them. He wrote with a rare insight whether it was on Tantra, Philosophy, Religion or culture. His biographic in content, have the flavour of real literature. Pandit Gopinath Kaviraj, who has become a legendary figure in the field of Indological studies, was born in a Bengali Brahmin family on 7th September, in the District of Dhaka, in Bangla Desh. Being a posthumous child, after having passed through many vicissitudes he passed his B. The final phase of his education started at Varanasi in under the loving care and guidance of Dr. At the instance of Dr. Venis he was soon appointed Librarian of the famous Saraswati Bhavan Library and whole-heartedly started his career of research. From now on for the next years he remained uninterruptedly and deeply engrossed in dissemination of knowledge till he left his body on 12th June in the holy city of Varanasi itself. Mahamahopadhyaya Pandit Gopinath Kaviraj Ji He delved deep into the so far unexplored wealth of learning and got published about seventy-two books which opened for all a new horizon in the field of Indological studies and research. He discovered in most of his studies completely new meanings and shed new light not only on different branches of philosophy, but also on Ancient Indian History, Epigraphy, Kashmir Shaivism, Buddhism, Jainism, Christian mysticism and Sufism as well, which are considered to be the invaluable guide to academic and spiritual research for generations to come. For 23 years he served the Sanskrit College, Varanasi first as Librarian and subsequently as Principal, till he voluntarily retired in in order to devote himself fully in his life-long pursuit of spiritual studies and intense sadhana under the guidance of his Guru, the great Yogi Visuddhanandaji of Varanasi. Many an Indian university honoured itself by bestowing upon the great personality various degrees and certificates of honour. Gifted through divine grace with a prodigious memory and rare prajna, Pt. Gopinath Kaviraj became a name to conjure with. He was indeed a rare combination not only of uncommon erudition but also of singular Yogi experience. Appointed Librarian of the famous Saraswati Bhavan Library at the same college, he devoted himself wholeheartedly to research. He edited and got published 72 books in the Saraswati Bhavan Text and study Series, opening a new horizon in the field of Indological studies and research. He had mastered various branches of Indian and Western Philosophy and had a profound knowledge of and insight into Christian mysticism and Sufism as well. For 23 years he served the Government Sanskrit College, Varanasi first as Librarian and later as Principal, till he voluntarily retired in He devoted himself subsequently to the pursuit of spiritual studies and meditation under the guidance of his guru, Yogi Paramahansa Swami Vishudhanandaji of Varanasi. He was a rare combination not only of uncommon erudition but also of singular Yogic experience. Universal salvation is, according to him, the ultimate goal towards which the entire creation has been moving. He died on 12th June, at Varanasi.

Chapter 2 : THE WAY TO SHAMBHALA: Mollifying the Naysayers

Indological Books at Srinagar Ashram (à¤, à¤, à¤, à¤•à¤•à¤fà¤¤) Paramartha Prasanga Bengali Gopinath Kaviraj. by SrinagarAshram. Usage CC0 Universal.

He whose mind has been made pure by good deeds in successive past incarnations, gains supreme results quite out of proportion to the little effort he may make - Tripura Rahasya, XIX, , Ramanashram edition This is another article from the Sarasvati Bhavana Studies series, written by the eminent tantrik scholar Gopinath Kaviraj, which is out of copyright. Here, he deals with the Tripurarahasya, and more especially with the 36 tattvas of the Kaula Shri Vidya and Trika systems. Words which were in Sanskrit in the original have been put into iTrans format. The Tripurarahasya exists in several English translations. The Philosophy of Tripura Tantra By Gopinath Kaviraj It is a truism that every system of theocratic culture in India has behind it a consistently evolved system of philosophic thought. It is difficult, in the present state of our knowledge, to give a definite idea of the number of such systems in ancient and mediaeval times and even of the extent of literature comprised under each. Continued progress in researches in this field is likely to yield fresh materials favourable to the better understanding of the true history and philosophic value of these systems. The work known under the name of "Tripurarahasya" Jnana Khanda forms indeed a highly important document in the history of Indian Philosophy, so far as the system of a section of the Sakta Tantra is concerned, and should be appreciated from that point of view. The systematisation of Tantric Philosophy, on its Sakta side, does not, seem to have yet been seriously attempted. So do the other compendia, earlier and later. There are different lines of Sakta culture still in existence and we have reason to believe that some at least of these have preserved the philosophical tradition. The literature associated with the third Mahavidya, named Sodasi or Tripura Sundari is very extensive and presents several interesting feature of Tantrik literature. It is possible to construct a regular philosophy of the school out of the materials available to us and in this work of reconstruction the present treatise will, it is hoped, prove to be substantially helpful. The Tripurarahasya, which claims to treat of the secrets of the Tripura Culture in all its aspects, is said to consist of three sections - viz. Mahatmya, Jnana and Charya. The Jnana Khanda has been published at Benares in a new edition¹. The Mahatmya Khanda, of which as of the Jnana Khanda we have an original manuscript in the Government Sanskrit College, Benares, was entrusted for publication to the publishers of the Chowkhambha Sanskrit Series, Benares. The third section is apparently lost, no trace of it having yet been found. It is an extensive work of which the first two sections contain and verses. The work is attributed to one Haritayana and the commentary called Tatparyadipika is from the pen of one Dravida Sri Nivasa, son of Vaidyanatha Diksita, resident of the village of Mahapuskara in the Dravida country. The commentary was composed in Kali Era A. The text is in 22 chapters. The book is in the form of a discourse delivered by Haritayana to Narada. This discourse professes to be a reproduction of the teachings of Dattatreya to Parasurama and claims to be based on personal realisation and reason. The plan of the work may be thus summed up. He was subsequently initiated in due form into the mysteries of Tripura worship and practiced penances for 12 years, under instructions from his tutor, at a hermitage on the Mahendra Hill in the South. In the course of his spiritual exercises the ultimate problems of life and reality began to trouble his mind, and being unable to reach a solution himself he betook himself to the feet of his Guru for light and guidance. He has already heard a teaching on the subject from Samvarta, the great Avadhuta, on his discomfiture by Rama Chandra in the Treta age, but he had not been able to realise it at the time. It would thus appear that the text of the Tripura Rahasya, which embodies the teachings of Haritayana to Narada, represents an old traditional lore of secret science originally revealed by Samvarta and subsequently expounded by Dattatreya to Parasurama. The name Parasurama stands eminent among the votaries of Tripura. The Kalpa Sutra, treating of the secrets of the Tripura worship in ten Khandas and containing Sutras, is attributed to Parasurama who is described as a scion of the family of Bhrigu, a disciple of Shiva and the son of Jamadagni and Renuka. This description of Parasurama implies that the Parasurama of the Tripura Rahasya is believed to be identical with the author of the Kalpa Sutras, though Pandit A. Mahadeva Sastri has, perhaps rightly questioned this identity². The

tradition has it that Dattatreya was the author of a Samhita work in verses which was known under his own name viz. Parasurama studied the extensive work and, to bring its contents within easy reach of students, summarised it in a body of Sutras distributed into 50 sections Khandas. This contained Sutras, The Samhita and the Sutra were both summed up, in the form of a dialogue between Dattatreya and Parasurama, by Sumedha pupil of Parasurama. This tradition is found recorded in the Tripurarahasya, Mahatmya Khandas. It is evident that the work of Sumedha, who was of the Harita family and consequently known as Haritayana, is really to be identified with the Tripurarahasya itself rather than with the Kalpasutras of Parasurama as Laksmana Ranade has done³, because the Parasurama Kalpa Sutra is not in the shape of a dialogue between Datta and Parasurama and is not attributed to Sumedha, whereas the Tripurarahasya has the form of a similar dialogue⁴ and is ascribed to Sumedha Haritayana. The line of Tripura worship is represented by several teachers. We have already referred to Dattatreya, and Parasurama. The names of Durvasas, Agastya, Lopamudra and several others may be added in this connection. Durvasas is associated with the authorship of a mahimnaH stotra of the Goddess, where he is described in the colophon as sakalAgamAchArya. Nityananda, who wrote a commentary on the above Stotra, says that Durvasas inter alia, Krodha Bhattaraka is really identical with Siva Himself, who is the Master of the teachers of all the Agamas sakalAgamAchAryachakravati. She is called Tripura, in as much as Her Body consists of three Saktis, viz. Brahma, Vaisnavi and Raudri. The partial appearance of the Self as thus occurring is known as bAhyAvabhAsa, because such appearance implies the manifestation of what may be described as empty space which is other than the Self. Remembering that Chaitanya is all-embracing and can have nothing outside it - for if there were any such thing it would not shine out and would therefore be non-existent - what is popularly called the external is indeed only a reflection on Chaitanya as on a mirror. When the universe comes into being it does so as only an image within the unique Self. The universe as such is varied but underlying it is the pure and simple unity of Chaitanya revealing itself to the eye of diligent search anusandhAna. The manifestation of the universe, due to the Free Will svAtantrya of the Absolute, is thus a process of Abhasa, - and for the initiation of this process nothing beyond the play of the Will is needed. The material and efficient causes, supposed to be necessary for every product, are held unnecessary. The peculiar metaphysical position of the Tantra consists in the theory of Abhasa, which is consistent with this position. It rejects the Vivartavada of Neo-Vedanta, because the world is not originally a false appearance due to Error. It is real in the same way as an image is real, but it has no existence apart from the medium in which it is manifested. Its existence is only the existence of the medium. To the Vedantist the world appears as such to the ignorant owing to his ignorance and in the last analysis it is resolved into Maya which is not identical with Brahman and is material; but to a Tantrist the world is real and is expression of the Chit Sakti or Free Will of the Lord and is really spiritual in essence like the Lord Himself. In the last resort it turns back into the Chit Sakti which is never withdrawn, for the Will svAtantrya remains, even after the world has disappeared. The Vedanta system has had to fall back on the doctrine of Vivarta, because it denies in a sense svAtantrya to Pure Chaitanya. The first stadium of creation is thus an Abhasa. The second stage which represents the subsequent condition shows how the Chit Sakti, already appearing AbhAsamAna in the Pure Chaitanya, further progresses. Maya emerges on the scene now and the Vivarta is the logical outcome. The third stage marks how Maya becomes productive. This is the Parinama or Evolution which gets on till the bhutas spring into manifestation. The fourth stage which represents creation out of the bhutas is known as Arambha or physico-chemical process of genesis. From the supreme stand-point of Tantra, however, the entire Creation is an Abhasa. As thus realised She is the Eternal and supreme Truth beyond all limitations consequent on time and place. She is the essence of Chaitanya and is called Lalita owing to Her transcendent charms. Kala Bhairava, the companion of Dhumavati. The system teaches that the Supreme Reality is of the nature of Pure Intelligence, which is self-luminous and unaffected by the limitations of time, space and causality. This Power is really identical with the Essence of Chaitanya and remains either involved in it or expresses itself as its inalienable property. In the technical phraseology of the Shastra it is known as Vimarsa or Krpa, and is an eternal attribute of Chaitanya. The freedom referred to above implies that the Essence of Consciousness is free from vikalpas and is fundamentally distinct from matter. The Chaitanya is free, as it does not depend on anything else for its own

revelation of matter. The Power exists in a two-fold condition. What is generally known as creation or dissolution is in reality consequent on the manifestation of this Power or on its abeyance. It always functions, but its function is sometimes e. Though both are essentially of the nature of Intelligence there is a fundamental distinction between the two. The Absolute of the Tantra is endowed with Power which is held to be identical with Itself and by virtue of which It is described as the Free Agent svatantrakarttA. Freedom to act forms the essence of Chaitanya. In other words, according to the Tantric viewpoint, Siva and Sakti are aspects of one and the same Reality. But in the current non-dualistic school of Vedanta Brahman, which as in this Tantra is described as of the nature of Pure Consciousness, is no better than an action-less Locus adhikaraNa , on which the Power, which is attached to It mysteriously and is neither identical with nor distinct from It, plays. It is conceived as a Pitha or passive background in relation to the active power operating on It. The Sakti, called Maya in the Vedanta School, is not thus of the nature of Brahman but is material anirvachanIya , though it is held to be, of course mysteriously, subservient to it. But as conceived in the Tantra Sakti or Pure Freedom is absolutely non-material. The term Chit Sakti used to denote this power implies its spiritual essence. In as much as the Avidya itself or the Material Power is a product of the Spiritual Power which is the ultimate source of all existence there is no discrepancy in the statement, often found in Tantric Literature, that this Power has three distinct states of its existence: It has already been observed that the appearance of the universe follows upon the self-expression of the Divine Power and the Cosmic End follows from the withdrawal of the self-same Power. After the period of Cosmic Night is over the Will of the Lord, in co-operation with the mature adrsta of Jivas, manifests only partially, as it were, the Essence of the Self, whereby the Self is revealed as limited. This is the first stage in the order of creation and represents the first limitation imposed on the Limitless. Thus the Supreme Reality splits itself spontaneously, as it were, into two sections - one appearing as the subject and the other as the object. The Purnahanta which is the essence of Supreme Reality disappears after this cleavage: The object as thus making its appearance is the Unmanifest avyakta Nature from which the entire Creation emanates and which is perceived by the subject as distinct from itself. It has been observed that Chaitanya is of the nature of self-luminous Light sphurat. The essence of Chaitanya consists in the fact that the light prakAsha is always confined to itself. But this characteristic by its very nature is absent from Matter jaDa , which is not self-manifest. Just as light and heat co-exist in fire, in the same way universal Ahanta and Freedom or Sakti co-exist in Chaitanya. This freedom is Maya which though essentially identical with Chaitanya chidekarUpa brings out varieties of an infinite kind, but in bringing out this variety it does not in the least swerve from the Essence. The appearance of the Universe in Pure Chaitanya is the action of Avidya, which has three distinct stages: Matter does not assert itself at this stage and consequently there is no differentiation in experience.

Chapter 3 : Mahamahopadhyaya Sri Gopinath Kaviraj

Pandit Gopinath Kaviraj, who has become a legendary figure in the field of Indological studies, was born in a Bengali Brahmin family on 7th September, in the District of Dhaka, in Bangla Desh. Being a posthumous child, after having passed through many vicissitudes he passed his B.A. examination from Maharaja's College, Jaipur with.

In company with Chang they all spent a whole day inspecting the green floor that was so pleasantly visible from the cliff edge, and to Conway, at any rate, the trip was of absorbing interest. They traveled in bamboo sedan chairs, swinging perilously over precipices while their bearers in front and to the rear picked a way nonchalantly down the steep track. It was not a route for the squeamish, but when at last they reached the lower levels of forest and foothill the supreme good fortune of the lamasery was everywhere to be realized. For the valley was nothing less than an enclosed paradise of amazing fertility, in which the vertical difference of a few thousand feet spanned the whole gulf between temperate and tropical. Crops of unusual diversity grew in profusion and contiguity, with not an inch of ground untended. The whole cultivated area stretched for perhaps a dozen miles, varying in width from one to five, and though narrow, it had the luck to take sunlight at the hottest part of the day. The atmosphere, indeed, was pleasantly warm even out of the sun, though the little rivulets that watered the soil were ice-cold from the snows. Conway felt again, as he gazed up at the stupendous mountain wall, that there was a superb and exquisite peril in the scene; but for some chance-placed barrier, the whole valley would clearly have been a lake, nourished continually from the glacial heights around it. Instead of which, a few streams dribbled through to fill reservoirs and irrigate fields and plantations with a disciplined conscientiousness worthy of a sanitary engineer. The whole design was almost uncannily fortunate, so long as the structure of the frame remained unmoved by earthquake or landslide. In his book *The Way of the White Clouds*, Part 4, Return to Western Tibet, Chapter 45, speaking from his own personal experiences of the many unknown, hidden and mysterious places and canyons of Tibet, Govinda writes: There were lofty temples, monasteries and castles, rising from the surrounding rock-pinnacles, and thousands of neatly carved cave-dwellings, in which people lived comfortably, without encroaching on the valuable, fertile soil. They lived in a climate of eternal sunshine, protected from the cold winds of the highlands and from the ambitions and the restlessness of the outer world. Although Bernbaum is highly recognized in any number of areas, he is considered in most circles as the avowed expert and go to guy on Shambhala, AKA Gyanganj or Shangri-la. Although as near as I can tell, in that he and I were both in the Peace Corps and we seemed to have served within a few years of each other, our experiences were worlds apart, yet still similar in some areas. I served in the sultry sea level tropics of the Caribbean where I ended up apprenticed under a Jamaican man of spells called an Obeah while Bernbaum served under almost totally opposite climatic and cultural conditions found in the high altitude and mountains of Nepal. From my own experience unfolding as it did between the Obeahman and myself while I was a volunteer, I can vouch that any number of doors or opportunities could have easily opened or been made available to Bernbaum during his service, adding, at least for me, a depth of credence to what he has to say that might have otherwise gone unnoticed. Nowadays however, tied to Shambhala as Bernbaum is, it is not unusual to find the following legend, although not by him, associated fully hand-in-hand with what he has to say. The written English version of the legend as it appears in the west and presented below, is attributed here to anthropologist and former college professor Helen Valborg from a chapter of her book titled *Symbols of the Eternal Doctrine: From Shamballa to Paradise*. Tibetans tell the story of how this simple transient followed the sound of the music towards its source, which brought him to a doorway in a great cliff. Passing through it, he found himself in a beautiful valley adorned with verdant rice fields, villages and a gracious monastery. The people who lived in this valley were peaceful and happy, and they extended to the hunter a warm welcome, urging him to stay. He was delighted with their blissful existence but soon became anxious to go back to his own family and bring them to enjoy the beautiful valley. The residents there warned him that he would not be able to find the way back, but he was determined to leave. As he made his way out through the cliff door, he took the precaution of hanging his gun and his shoes beside the entrance to mark it. Confidently he went to fetch his wife and children, but when he returned to the

hidden valley, he found the gun and shoes hanging in the middle of a blank rock wall. In the review the following is found: They are more specific about the kingdom itself and give a remarkably clear and detailed picture of it. According to their descriptions, a great ring of snow mountains glistening with ice completely surrounds Shambhala and keeps out all those not fit to enter. The texts imply that one can cross the snow mountains only by flying over them, but the lamas point out that this must be done through spiritual powers and not by material means. The two were bound together through a singular untangleable event as so cited in *The Code Maker*, *The Zen Maker*, linked elsewhere and of which largely circulates around an eastern spiritual master in the Zen tradition, the monastery of which he was master, and the mysterious hermitage said to exist somewhere beyond time in a remote area of the Himalayas. Specifically, the so mentioned remote and mysterious hermitage beyond time is known under a variety of names such as Gyanganj, Shambhala or Shangri-La. So said, both paradoxes in themselves and their relationship to Shambhala, fall under the aegis of a much bigger umbrella known in Sanskrit as the super normal perceptual states of Siddhis. As events seemed to unfold in my life such does not seem to be the case, that is, the Zen master missed his mark. Within that bracketed period of time I came in contact with the woman at the farm house, ending up in Tiruvannamalai and the Ramana ashram many years before. It was embedded inside that same period of time in Tiruvannamalai that the three hours sitting before the Maharshi in the ashram transpired. Added together, the whole of the whole episode that unfolded, at least outside of the monastery walls it would seem, and how time is typically constituted consensually by those in the Samsara world, was enveloped in the broader sense by the calendar year. In the case of me, if I as a grown man had been placed into the ashram environment during the same period of time the boy was there but BEFORE his mental barriers were reduced to nothingness, upon my return I would not have known, seen, experienced, or even been aware that I as a young boy, sitting before the Maharshi, had reached a point where my "mental barriers had been reduced to nothingness. Instead, from my childhood to when the Zen master returned me to the ashram as an adult, because of the mitigating circumstances as alluded to in *The Last American Darshan*, I knew nothing of it. However, Ramana, having seen me at the same time in both situations, knowing me when a boy as Enlightened, but me as a man NOT Enlightened, interceded at the stage stop to resurrect the loss. The easiest way for that to have transpired would to have somehow eliminated the one, primary specific incident that was most directly responsible without disturbing the overall nature of the time-flow. Now, if I could have figured out that specific incident on the spot in the ashram at the time or not is one thing. However, looking back, that one specific incident, that I have since given the name mitigating circumstances, would be to ensure the boy knew, no matter what, under NO or any circumstances, was he to get out of the car and open the garage door before his aunt stopped the car and she herself got out. When the Zen master put into place his intentions, he did so from a non-orientable time environment meaning, because of conditions, when and where he was within that non-orientable time environment relative to the conditions, would determine the outcome or results of his efforts in effect making his Siddhi efforts different in implementation and outcome than they would by if put into place on the other side of the walls. Others saw it differently. For them, discounting Siddhis and moving the events into a time travel schemata seemed to make what I have presented somewhat more understandable. Paradox three and four below happened so close on the heels to the events in the Himalayas and my experiences on the Indian sub continent under Sri Ramana I connect them together under the much larger blanket of Shambhala in that the events unfolded during my immediate return trip home. Although I personally see the two as Siddhi-based, finding their strengths from the same initiating source, they were more-or-less put into place from roots emanating within or beyond the edges of the greater sphere of indigenous tribal spiritualism: One of me quite possibly knowing my mother died, the other still having a mother alive. The seed of what is behind that happenstance and how it was able to come into play to such a point that it could, would and did actually transpire, was initially set into motion primarily through the downstream outflow of the following: While I was gone my mother died. I missed the funeral and by the time I got back my family had disintegrated, my two brothers and myself all going separate ways, my dad disappearing into the countryside heavy into alcohol. *The Last American Darshan* Traveling with the foster couple during the declining health of my mother but before her death put me as a young boy arriving at the

ashram of the venerated Indian holy man the Bhagavan Sri Ramana Maharshi in Tiruvannamalai south India sometime in early January and staying to sometime after April of . By all indications, as brought forth in the Raft Drift story as found in the sinking of the British motor vessel M. Tulagi I was most likely back in the states by June of . Survivors, after 58 days adrift in the open sea, ended with only seven of the 15 crewmembers left alive that were able to make it into two lifeboats out of the original 54 crewmembers, landing on Bijoutier, a tiny island of the Alphonse Group belonging to the Outer Islands of the Seychelles. Well after the sinking, but still well within the time period of the drift, I was returning to the U. The June, date is fairly solid assumption anyway in that I was on my way to California from Pennsylvania via Chicago as a passenger on the all first class Santa Fe Chief being pulled by a powerful Baldwin built Northern bearing the Santa Fe ID . Outside Williams, Arizona, on the night of July 3, , the train derailed in a high speed crash, killing the fireman and three passengers, while injuring passengers and 13 train employees. The wreck left whoever I was traveling with being either too hospitalized or too injured to oversee me. Because of same my uncle, who lived in Santa Fe, New Mexico, and the closest relative to my location was contacted. While waiting for him to show up, which took a day or two longer than expected, he called a close-by tribal spiritual elder he knew to fill in for him until he was able to get to Williams. At the end of the second day, the spiritual elder seemed to have had enough and decided he needed more open space around him. Just after sundown of the second full day basically after just hanging around inside a stuffy train station or sitting on shipping boxes and crates in the shade along the wall of the loading dock, without any real discussion between us, we started walking eastward along the railroad tracks for some distance before turning south into the desert, the two of us ending up camping overnight along the Rio Felix in New Mexico. The longer of the two quotes at the top of this section is from the source so cited. Although the paragraph is taken out of context having been extrapolated from a much longer text, it cuts to the quick quite clearly about my mother, the foster couple, me going to India, etc. It also brings to light the fact that while I was gone my mother died and I missed the funeral. It happened that way because of me having left for India late in the year and not returning to the states until June of , meaning by inference according to the quote, that it was during that six month time frame that my mother died. Taken to the extreme then, by inference it would also mean that my mother was alive at least right up to my departure and possibly sometime shortly after. So too, most likely right up to my departure I was in the U. The question is, if I was with my parents or even the foster couple how is it during the same period I was able to hole up for the night along the Rio Felix in New Mexico with the spiritual elder waiting for my uncle to show up? There had to be in existence two of me at the same time, albeit occupying separate spaces. Truth be told however, when I was traveling with the spiritual elder I had no clue it was not, not . It was well after the fact, actually years later, through the normal course of research instilled by a deep personal interest in the subject that I discovered the incident along the Rio Felix involving the German POWs was not , but instead one year earlier. In , thanks to the friendly Selective Service, or the draft as it is so affectionately known, found me as a fully ingrained member of the even more friendly United States Army. During that period of time there was a similar or like event that harkened back to the year as well, albeit some weeks or months prior to the train wreck. Re the following from the source so cited: Within that bracketed period of time at the monastery I came in contact with the woman at the farm house, ending up in Tiruvannamalai circa and the Ramana ashram. In the train station the night before an elderly man sat down next to me handing me a comic book he said had a true story in it, saying his son had participated in the actual events so depicted in the story. The following, from the source so cited, picks up as the elderly man sat next to me that night in the train station: He came over and sat next to me and asked if my dad was in the war. I told him no that he worked in the shipyards. Asking if I liked comic books he opened his suitcase and pulled out one called Blue Bolt. All the while he was thumbing through the pages like he was looking for something he was telling me he had a son in the war and that his son was a pilot. After he reached a certain spot he folded open the pages and pointed to a story about a group of American pilots that shot down 77 German planes in one outing. Then, carefully reading the story page by page and pointing to the different pictures he told me that his son was one of the pilots. The man, seeing how much I appreciated the comic and the story, said I could have it. After that my uncle said I continued to read it again and again all the way back to California and months afterwards.

With additional light from a restoked fire I got out the comic and began reading the story, all the while pointing out page after page of the graphic drawings of the event. Needless to say, even though they eventually were caught up in what I was showing them in that they had not received any substantial amount of news from anywhere let alone the battlefield, they just were not up to giving any truth or validity to the story, especially so coming from a kid and a comic book. As I got older I deciphered the attitude they displayed that night stemmed basically from a still strong or lingering belief in the infallibility of German superiority. However, if you look at the timing of it all and truly unknown to me at the time until it dawned on me one day totally out of the blue years later the POWs did in a sense have "right" on their side, i. The POW escape is recorded as having transpired on January 14, One of me quite possibly knowing my mother died, the other still having a mother alive, to wit: One of the facilities was an around the clock full care sanatorium-like hospital in Santa Barbara, California. Although a good portion of the year is not totally clear down to the most minute detail I remember the Santa Barbara excursion well because the day my dad went to see the sanatorium not only did he take my mother along, but me as well with no brothers! So said, the trip had to have occurred before the end of the year because by Christmas of that year I was in India. The following, is found at the source so cited:

Chapter 4 : M.M. Pandit Gopinath Kavira Ji - Shivayoga

by Gopinath Kaviraj and The Book is in Hindi Language only. After ordering No Return Request will be entertained. by Gopinath Kaviraj and Translated from Bengali.

Relative happiness, which is happiness depending on anything, must end in grief. Without having recourse to that which aids the remembrance of God there can be no peace. Have you not seen what life in this world is? The one to be loved is God. In Him is everything Him you must try to find. Days glide on; already you have let so many go by; anchored in patience endeavour to pass the few remaining. God, the Ocean -of Mercy, who ever blesses the world, pours out His grace at all times. Those who are possessed of the Supreme Treasure "they alone are really rich and live in abundance. Poor and destitute must be called the man in whose heart the remembrance of God abides not. Fix your mind on God. To think only of Him and to serve Him at all times is essential for every human being. By virtue of his Name all disease becomes ease. Let duty come first and foremost. In Rama , who is the. Be certain that He will cleanse and comfort you and take you into His arms. Sorrow comes in order to lead you to happiness. At all times hold him in remembrance. You are yourself the many, appearing in various aspects, forms and modes. Each one of them exists in fact to fulfill a particular need. To lose all is to gain all. He is merciful and compassionate. Whatever He does at any moment is all-beneficent, though certainly painful at times. When He manifests Himself as all-loss, there is hope that He may also manifest Himself as all-gain. To pine for the One Who helps towards the light of Truth is salutary, for it kindles the awareness of Truth. Verily, He is everywhere at all times. This is but the nature of its movement. Think of Him Who cannot be lost. Pray to Him; depend on Him. Try to give more time to japa and meditation. Endeavour to sustain japa and meditation without a break. It is this veil of ignorance that causes agony and misfortune. How can one who has been able to accept this be still so greatly troubled? It is but your duty to consider everything as His. Whatever He may do, try to let the thought of Him keep you at peace. The sense of want, does it not arise because the desired object is not obtained? So long as there is desire, the experience of want and sorrow is from the worldly point of view but natural. Whatever you may desire that is of this ever-changing world will bring you sorrow, even though momentary happiness may be had at times. To seek THAT in which no sorrow is and al. But has this loss of everything occurred? Is not the heart still bubbling over with desires and hopes? This is only natural " it is the innate tendency of the individual Perfect resignation gives the deepest joy of all. Accept it as your sole resource. Whatever God does at any time is wholly benign. If you can bear this in mind you will be at peace. Give your attention to your regular daily practice of sadhana. This he should regard in the light of a duty. He should choose an abode that will make it easy for him to proceed to his true Home. Man mind, hus conscious] itself gives the clue to what man should really be: Even if he has slipped and fallen, is it not his bounden duty to use as a lever the very earth to which he has tumbled, and raise himself up again? Besides, one does not fall so often. If he does not awaken to the consciousness of his own Self, what has he achieved? He has but wasted his life. How many lives are frittered away age after age in endless coming and going. Find out who you are. When man becomes a traveller on the path to his inner being, the distance that separates him from his Goal gradually vanishes. You will most certainly have to undertake this pilgrimage to Immortality, trampling under foot hundreds and hundreds of obstacles and impediments. This is the kind of manliness that has to be awakened. Why should you remain helpless as if paralysed? You only repeat over and over again that you cannot, cannot do sadhana. Time is gliding away swiftly: For a few days only lasts this reunion with friends and kinsmen. Gather up your possessions, brother, no one accompanies you on your final journey. It is his duty under all circumstances to preserve his individuality and strength of character intact. To drift with the current is easy enough, but to stand firm as a rock is difficult. This surely is the attitude that befits a human being. Moreover, the Great Mother arranges whatever as necessary for each one. If one has at least this much faith, there is no reason at all to feel distressed. It is a matter of great rejoicing if anyone strives to mould his life upon this pattern. Not even to allow her glance to fall on any must be her endeavour. Try to cling exclusively to Him Who is the Whole, where one can speak neither of form nor formlessness and where trouble and confusion are non-existent. Let

your mind be like a beautiful flower that may be offered to the Lord in worship. With but the one Supreme Friend you my friend must try to avoid the ties of worldly friendship. To live up to the highest ideals may be irksome at first, but ultimately leads to real well-being and peace. One must learn to find enjoyment in the Sublime—then only does one deserve to be called a human being. Having been blessed with a human body it is but right that one should behave in a fitting manner. Why give way to animal instincts? If you cannot sustain japa at all times, at any rate complete two rosaries twice day, morning and evening. In keeping with his inclinations and bent of mind, everyone chooses one of these modes of living. God Himself will take care of -everything that concerns a man who, puts -his whole trust in Him. Allowing oneself to be agitated by mental anxiety amounts to strain; this is not the line to be taken, for by such a state of mind the power to create obstacles is developed. By seeking refuge in the Power that is Bliss, Goodness, Beneficence, the Destroyer of obstacles, peace will be established in the home. To live in the home that he has created for himself is surely fitting for a householder. Do not, however, neglect the search for your real Home. Only when this is found has one truly come home.

Chapter 5 : Gopinath Kaviraj - Infogalactic: the planetary knowledge core

I got the rare Pt Raju's book with a very speedy and positive service from Exotic India. Thanks a lot Exotic India family for such a fantabulous response. Dr. A. K. Srivastava, Allahabad.

By admin on Jan 16, In Srividya , Darshana - Hugh Urban Two of the most important figures in the reimagining of Tantra were Bengali - Gopinath Kaviraj and Narendra Nath Bhattacharya, though, they arrived at very different interpretations of Tantra and its significance. While for Bhattacharya, Tantra provides evidence of an archaic communism and thus a prefiguration of egalitarian society envisaged by Marxism, for Kaviraj, Tantra is both the culmination of Indian philosophy and the means of collective salvation for all humanity. Although his work is still not widely known in the West, Gopinath Kaviraj must surely be recognized as one of the single most important figures in the study of Tantra in the twentieth century. Not only was Kaviraj one of the first to try to synthesize all of the known Tantric texts and traditions into one integrated Tantric system; but he also developed a highly original interpretation of Tantric yoga that aimed at collective liberation for all humankind. Because the nationalist movement had exploded into violence in Bengal and he had lived his early years in the midst of it, Kaviraj was initially influenced by the ideas of Aurobindo and others fighting for independence. Yet Kaviraj chose not the life of a political activist, but rather that of the scholar and spiritual seeker. By , however, Kaviraj had also come into contact with a number of spiritual masters and was later initiated by shrI shrI Paramahansa Vishuddhananda, a master well known for his supernatural powers. Eventually, Kaviraj would abandon the worldly life altogether, retiring in to live as a saint and a teacher. So highly regarded was his scholarship that the government conferred upon him the title of Mahamahopadhyaya Great Teacher in , followed by the Coronation Medal in and the title of Padmavibhushana in Pande suggests, Kaviraj should be understood as an important figure in the larger cultural, spiritual, and national awakening of India in the twentieth century. Although he retreated from direct political involvement, Kaviraj was one of the most important agents in the cultural and religious renaissance of India. Like Woodroffe before him, Kaviraj took it upon himself to defend and relegitimize the tradition of the tantras, which had so long been denigrated and Indian and European scholars. And like Woodroffe, Kaviraj saw Tantra not in opposition to the traditions of the Veda and Vedanta, but as their compliment and ultimately as the culmination of the history of Indian philosophy. Profoundly influenced by the Kashmir Shaivite schools, Kaviraj undertook a synthesis of the various Tantric traditions. Not unlike Abhinavagupta in his Tantraloka, Kaviraj sought to create an overarching ontological system, a hierarchical gradation of teachings that would find a place for all the many Hindu perspectives: For Kaviraj, Tantra has the potential to achieve a collective salvation or universal liberation for humankind. For the yogin is seeking to make mahApralaya to happen through the control of the perennial source of creation. Once the integral yogin has brought this supreme consciousness back into this world, the boundaries between brahman and samsAra, absolute reality and the ignorance of mAyA would disappear, and all beings would be free to enter the single boundless kingdom of Divine Consciousness. He had, it is said, been embraced by Mahashakti, the Supreme Mother and the power of the universe herself, who was now working through him to begin the action of total transformation of the world. Yet, although Kaviraj was approaching the realization of his ultimate goal, he was unable to achieve it in his mortal lifetime. Nonetheless, he left us with a remarkable vision of a universalized Tantra that seeks the liberation of all. Although he seems to have given up the possibility of a concrete political solution to the crises of the modern world, Kaviraj conceived of a radically innovative form of Tantra as the ideal solution to this age of chaos and suffering, in which discord and hatred are bound to disappear like mists before the light of the sun. In will herald the advent of a New Life in the world when the central principle of Unity will reign.

Chapter 6 : Virasadhana Tantric Preservation Project - Rare Tantric Books

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Gyanganj or Siddhasram - The Land of Immortals Swami Vishuddhananda Paramhansa Gyaanganj is an invisible ashram hidden from normal human eyes and is known as the land of the immortals. Many believers say that this is the heavenly kingdom that shapes our destiny. I asked Baba, so is there a secret territory in our center, which in most probability escaped all geographical observations? A place that provides the perfect environment and opportunities for spiritual evolution, a place where thousands of wise beings immortal and perfect plan the evolution of the human race, or rather, of all sentient beings? In the deep earth, is such a place an empirical reality or just bad science fiction? On my prodding Baba then explained to me about Gyanganj, he first said yes he did visit the place few times and he was taken there by two other siddhas. Gyanganj exists on a different level, a higher dimension. But, yes, on a gross level it has a location parallel in known places on earth. Yes such a place do exist, camouflaged and in seclusion, and is accessible to only siddhas. It is not heaven on earth, but a mystical kingdom that guards the most sacred and ancient teachings of the world, including the Kalachakra Wheel of Time. Ordinary human beings with little or no spiritual development cannot enter this realm. Only the highly developed yogis and sadhaks can enter this realm in their causal and physical body. And they are taken there by siddhas who are already dwelling there in Siddhasram One of many names of Gyanganj. Gyanganj exists on three planes, physical, divine and spiritual. They possess the ability to easily transcend all the three levels, and those Ultra Spiritual ones living in their causal body, have the power to appear in their physical body too. In that land, words and voice are not needed for communication. In Madhyama, Pashyanti and Para levels only intent is enough to communicate. In Gyanganj, if a great man looks at you, you can feel his intent and the message that he wants to convey. Using the computer jargon his intents are instantly decoded and you get to know what he is trying to say. Actually if the developments in present day science are to be compared with the level of developments in Gyanganj, they stand nowhere. Most of the science is involved in three dimensional worlds but in Gyanganj the yogis are working on the fourth dimension as well. According to the basic principle of Surya Vigyan, the core of every material is composed of Sun rays, and by changing the ratio of sun rays you can change the property of that material. Rose can be converted into Marigold. By concentrating sun rays, matter can be created in vacuum. It is from Gyanganj that Vishudhanandji learned Surya Vigyan. Vishudhananda have stayed many times in Gyanganj where he learned Surya Vigyan or solar science. You have read Autobiography of Yogananda, there he describes his meeting with Vishudhananda in Calcutta and witnessing his feature to create any kind of scent in the air on request. This he used to do with the use of his Surya Vidya. All the great souls of our time and the times gone by who left their physical bodies are living in Gyanganj in their causal body. They keep appearing in the subconscious of Sadhakas and other blessed souls and telepathically direct them to perform deeds that are helpful to the humanity. Every other great sadhakas in this world do visit Gyanganj once or many times to gain more knowledge. Why did Jesus Christ need to visit Tibet and Himalayas? Was it just to meet the sadhus of Himalayas as mentioned or was there more to it? So where exactly is this Gyanganj? They allocate the region in the north of Kailash-Mansarovar in Tibet. It covers an area of several square kilometers and is full of lakes of clear water. In Tibet, this legendary land of spiritual enlightenment is known as Shambala, a Sanskrit term for the Tibetan means "the source of happiness. At the end of this drawbridge there is a device that allows lifting when required. This device is used by means of Surya Vigyan, only those who are adept in this knowledge can use it. There are many other places, scattered in India on gross level, the land of Gyanganj. The area of the River Alaknanda is one such place. The riverbed of Mandakini is also very mysterious: The entire region from Rishikesh to Kailash and Yamunotri to Nandadevi is the land of the siddha. In Bihar, many siddhas attend the mountain of Giridhkoot. The Nilgiris and Srisailam in south India are also known as a haven of secrets and considered to be part of Gyanganj. In the west, Girnaur saw the activity of siddha. The Indians, of course, does not have a monopoly on Gyanganj. People from other parts of the world live there, including many Tibetan lamas and many even from Greece. Proof by other saints and books about Gyanganj:

In India, this secret, sacred land is known as Gyanganj or Siddhashram. References to Gyanganj or ashram secrets can be found in Hindu scriptures such as the Ramayana of Valmiki and the Mahabharat. Guru Nanak called it Sach Khand. Even our Upanishad has mention of Gyanganj. Closer to our time, Paramahansa Yogananda, in his celebrated "Autobiography of a Yogi" writes of the encounter with the guru of gurus, Mahavatar Babaji, an immortal of long age who appears increasingly young and still living in the Himalayas. Babaji has also appeared in some other advanced research and is said to be connected with Gyanganj. To understand the story of Gyanganj, best is to read the writings of Gopinath Kaviraj, a former dean of the State University of Sanskrit in Benares. Kaviraj wrote a book called Siddhabhoomi Gyanganj, which was translated from Bengali into Hindi and published by Bharatiya Vidya Prakashan. The main source of information Kaviraj was his guru, Swami Vishudhananda, a Bengali who moved to Benares. It is believed that Vishudhanandaji had stayed for a long period in Gyanganj where he learned Surya Vigyan or solar science. Different books about Yogirajadhiraj Swami Vishuddhananda Paramhansadeva, tells in details about his talks on Gyanganj and all the visits he made there besides the knowledge he gained. Narayan Dutt Shrimali, an astrologer-tantric-guru based in Jodhpur who published Mantra- Tantra Yantra Vigyan, a monthly Hindi, says he did his sadhana in Siddhashram, where his name was Nikhileshwarananda. Later his guru in Siddhashram told him they wanted him to return to his family life and help in spreading the wisdom of Siddhashram.

Chapter 7 : Thoughts Guiding me.: Gyanganj or Siddhasram - The Land of Immortals

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Chapter 9 : Gopi Nath Kaviraj | Open Library

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