

Spiritually- Cows are the mothers of the universe

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Cows are Sacred-

From the Mahabharata, Anusasana Parva,

Sections LXXXIII - LXXVII - LXXVI

Bhishma said:

No sacrifice can be performed without the aid of curds and ghee (clarified butter). The very character of sacrifice which sacrifices have, depends upon ghee. Hence ghee (or, the cow from which it is produced) is regarded as the very root of sacrifice.

Cows have been said to be the limbs of sacrifice. They represent sacrifice itself. Without them, there can be no sacrifice. With their milk and the Havi produced therefrom, they uphold all creatures by diverse acts. Cows are guileless in their behaviour. From them flow sacrifices and Havya and Kavya, and milk and curds and ghee. hence cows are sacred.

Afflicted by hunger and thirst, they bear diverse burdens.

Cows support the Munis (sages).

Among all objects mobile and immobile, the mobile are superior. Among mobile creatures Brahmanas are superior.

The sacrifices are all established upon them. It is by sacrifice that Soma (nectar) is got. Sacrifice has been established upon cows. (For without ghee or clarified butter, which is produced from milk, there can be no sacrifice). The gods become gratified through sacrifices. It is from the cows that the means have flowed of the sustenance of all the worlds. They yield Soma (nectar) in the form of milk. Cows are auspicious and sacred, and grantor of every wish and givers of life.

They who make gifts of cows, and who subsist upon the remnants of things offered as libations on the sacred fire, are regarded, as always performing sacrifices of every kind.

Of all kinds of gifts, the gift of cows is applauded as the highest. Cows are the foremost of all things. Themselves sacred, they are the best of cleansers and sanctifiers. People should cherish cows for obtaining prosperity and even peace. Cows are said to represent the highest energy both in this world and the world that is above. There is nothing that is more sacred or sanctifying than cows.

One should never feel any repugnance for the urine and the dung of the cow.

[Note: The following comments are by the scholar and translator of The Mahabharata Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The Rishis (ascetic seers) discovered that the magnetism of the cow is something that is possessed of extraordinary virtues. Give the same kind of food to a cow and to a horse. The horse-dung emits an unhealthy stench, while the cow-dung is an efficacious disinfectant. There can be little doubt that the urine and dung of the cow possess untold virtues.]

Vyasa said:

Cows are sacred. They are embodiments of merit. They are

high and most efficacious cleansers of all.

One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow. Having thus drunk for three days hot milk, one should next drink hot ghee for three days. Having in this way drunk hot ghee for three days, one should subsist for the next three days on air only.

Vasishtha said:

By bathing in water mixed with cow-dung, people shall become sanctified. The deities and men, shall use cow-dung for the purpose of purifying all creatures mobile and immobile. One can sit on dried cow dung. One should never eat the flesh of cows.

One should never show any disregard for cows in any way. If evil dreams are seen, men should take the names of cows. One should never obstruct cows in any way. Cows are the mothers of both the Past and the Future. Cows have become the refuge of the world. It is for this that cows are said to be highly blessed, sacred, and the foremost of all things. It is for this that cows are said to stay at the very head of all creatures. Every morning, people should bow with reverence unto cows.

Cows are the best Havi for the deities. The Mantras called Swaha and Vashat are forever established in cows. Sacrifices are established in the cows. Cows constitute the fruit of sacrifices. Cows are the future and the past, and Sacrifices rest on them. Morning and evening cows yield unto the Rishis, Havi for use in Homa (sacred fire ceremony).

Cows are always fragrant. The perfume emanated by the exudation of the Amytis agallochum issues out of their bodies. Cows are the great refuge of all creatures. Cows constitute the great source of blessing unto all. (Swastayana is a ceremony of propitiation, productive of blessing and destructive of misery of every kind). Cows are the source of eternal growth.

Cows are sacred. They are the foremost of all things in the world. They are verily the refuge of the universe. They are the mothers of the very deities. They are verily incomparable.

Cows are the mothers of the universe.*

There is no gift more sacred than the gift of cows. There is no gift that produces more blessed merit.

Vyasa said:

Cows constitute the stay of all creatures. Cows are the refuge of all creatures. Cows are the embodiment of merit. Cows are sacred and blessed and are sanctifiers of all.

One should never, in even one's heart, do an injury to cows. One should, indeed, always confer happiness on them.

Living in a pure state, in the midst of cows, one should mentally recite those sacred Mantras that are known by the name of Gomati, after touching pure water. By doing this, one becomes purified and cleansed. Brahmanas of righteous deeds, who have been cleansed by the knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or cows or assemblies of Brahmanas, impart unto their disciples a knowledge of the Gomati Mantras which are every way like unto a sacrifice (for the merit they produce). One should observe a fast for three nights for receiving the boon constituted by a knowledge of the import of the Gomati Mantras.

The man who is desirous of obtaining a son may obtain one by adoring these Mantras. He who desires the possession of wealth may have his desire gratified by adoring these Mantras.

The girl desirous of having a good husband may have her wish fulfilled by the same means. In fact, one may acquire the fruition of every wish one may cherish, by adoring these sacred Mantras. When cows are gratified with the service one renders them, they are, without doubt, capable of granting the fruition of every wish. Even so, cows are highly blessed. They are the essential requisites of sacrifices. They are grantors of every wish. Know that there is nothing superior to cows.

Cows are endued with the elements of strength and energetic exertion. Cows have in them the elements of wisdom. They are the source of that immortality which sacrifice achieves.

They are the refuge of all energy. They are the steps by which earthly prosperity is won. They constitute the eternal course of the universe. They lead to the extension of one's race.

Bhishma said:

One should not, by imparting a knowledge of this ritual, benefit a person that is not one's disciple or that is not observant of vows or that is bereft of faith or that is possessed of a crooked understanding. Verily, this religion is a mystery, unknown to most people. One that knows it should not speak of it at every place. There are, in the world, many men that are bereft of faith.

There are among men many persons that are mean and that resemble Rakshasas. This religion, if imparted unto them, would lead to evil. It would be productive of equal evil if imparted to such sinful men as have taken shelter in atheism.

Cows are the mothers of the universe

The human infant is fed breast milk by its human mother for under three years. After weaning, the cow acts as the surrogate mother providing milk for the rest of the human life-through childhood, adult age and old age. Cow is verily the mother of the world. One would be filled with repugnance at the ungrateful idea of killing mother, whether surrogate mother or otherwise.).

Sacrifice as a Duty

Sacrifice has been laid down as a duty of the three other orders (Brahmana, Kshatriya and Vaisya). A Sudra, however, is not competent to utter Swaha and Swadha or any other Vedic Mantras. For this reason, the Sudra, without observing the vows laid down in the Vedas, should worship the gods in minor sacrifices called Paka-Yajnas. The gift called Purna-Patra is declared to be the Dakshina (gift) of such sacrifices.

[Note: A Paka-Yajna is a minor sacrifice, such as the propitiation of a planet foreboding evil, or worship offered to the inferior deities called Viswadevas. A Purnapatra is literally a large dish or basket full of rice. It should consist of 256 handfuls. Beyond a Purnapatra, the Sudra should not give any other Dakshina in any sacrifice of his.]

It has been heard by us that in days of old a Sudra of the name of Paijavana gave a Dakshina (in one of his sacrifices) consisting of a hundred thousand Purnapatras, according to the ordinance called Aindragni.

[Note: This ordinance lays down that the Dakshina should be a hundred thousand animals such as cows or horses. In the case of this particular Sudra, that ordinance (without its Mantras) was followed, and a hundred thousand Purnapatras were substituted for cows or horses of that number.]

Sacrifice (as has been already said), is as much laid down for the Sudras as for the three other classes. Of all sacrifices, devotion has been laid down to be the foremost.

[Note: Hence the Sudra, by devotion to the members of the three other classes, may earn the merit of sacrifices though he is not competent to utter Mantras.]

Devotion is a high deity. It cleanses all sacrificers. Then again Brahmanas are the foremost of gods unto their respective Sudra attendants. They worship the gods in sacrifices, for obtaining the fruition of various wishes. The members of the three other classes have all sprung from the Brahmanas.

[Note: For this reason the Sudra earns the merit of the sacrifices performed by their Brahmana masters and progenitors]. The Brahmanas are the gods of the very gods. Whatever they would say would be for thy great good. Therefore, all kinds of sacrifices naturally appertain to all the four orders. The obligation is not one whose discharge is optional. The Brahmana, who is conversant with Riks, Yajuses, and Samans, should always be worshipped as a god. The Sudra who is without Riks and Yajuses and Samans, has Prajapati for his god.

Mental sacrifices are laid down for all the orders

Mental sacrifices, O sire, are laid down for all the orders, O Bharata! It is not true that the gods and other (superior) persons do not manifest a desire to share the offerings in such sacrifices of even the Sudra

. [Note: Sacrifices are performed by the body, by words, and by the mind. The Brahmana can perform sacrifices by all the three. The Kshatriya and the Vaisya cannot perform sacrifices by means of their bodies. They must employ Brahmanas in their sacrifices. These two orders, however, can utter Mantras and perform mental sacrifices. The Sudra alone cannot employ his body or utter Mantras in sacrifices. The holy sacrifice in his case is the mental sacrifice. A mental sacrifice is a resolve to give away in honour of the gods or unto the gods without the aid of the Vedic ritual. The resolve must be followed by actual gifts.]

For this reason, the sacrifice that consists in devotion is laid down for all the classes (i.e., for the Sudras also). The Brahmana is the foremost of gods. It is not true that they that belong to that order, do not perform the sacrifices of the other orders. The fire called Vitana, though procured from Vaisyas and inspired with Mantras, is still inferior

. [Note: All sacrificial fires, as a rule, are procured from the houses of Vaisyas. The sacrificial fire of the Sudra is called Vitana.]

The Brahmana is the performer of the sacrifices of the three other orders. For this reason all the four orders are holy. All the orders bear towards one another to relation of consanguinity, through the intermediate classes. They have all sprung from Brahmanas. In ascertaining (the priority or subsequence of men in respect of their creation) it will appear that amongst all the orders the Brahmana was created first. Originally Saman was one; Yajus was one, and Rich was one.

[Note: Though originally one, the Vedas have become diverse. Similarly, from the Brahmana, who was created first, all the rest have sprung.]

In this connection, persons conversant with ancient histories cite a verse, O king, sung in praise of sacrifice by the Vaikhanas Munis on the occasion of performing a sacrifice of theirs. Before or after sunrise a person of subdued senses, with heart filed with devotion, pours libations on the sacrificial fire according to the ordinance. Devotion is a mighty agent. With regard to Homas (sacred fire ceremonies) again, that variety which is called Skanna is the initial one, while that which is called Askanna is the last (but foremost in point of merit). Sacrifices are multifarious. Their rites and fruits again are multifarious. The Brahmana possessed of devotion who, endued with scriptural learning, who is acquainted with them all, is competent to perform sacrifices. That person who desires to perform a sacrifice is regarded as righteous even if he happens to be a thief, a sinner, or the worst of sinners. The Rishis applaud such a man. Without doubt they are right. This then is the conclusion that all the orders should always and by every means in their power perform sacrifices. There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one, with heart free from malice, should perform sacrifices, aided by devotion which is sacred, to the best of his power and according as he pleases.

Rituals

'Rituals' and 'Ideal behind the Idol'-

Rituals of religion, like the husk of a seed

preserve its life and make it germinate

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

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

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

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

Mythology and rituals

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

From The Bhagavad Gita

Ch.12-Verse 5

The Blessed Lord said:

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

The ritual of sraddha

From the Mahabharata

Anusasana Parva, Section LXXXIV + Sec.XCII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

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

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

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

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

The ritual of Sraddha is that the cake should first be offered to the deceased father. Next, one should be offered to the grandfather. Next should one be offered to the great-grandfather. Even this is the ordinance in respect of the Sraddha. Over every cake that is offered, the offerer should with

concentrated attention utter the Savitri Mantra. This other Mantra also should be uttered, viz., unto Soma who is fond of the Pitris.

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

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

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

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

FromThe Yajur Veda

Chapter 2, Mantra 34

"Satisfy the Pitris (departed ancestors) with oblations of Tarpan (water etc.) using the word 'Svadhaa' ".

Sanskrit text : Svadhaa Stha Tarpayata Me Pitrin.

Shraddha & Tarpan/Pitr-Paksha

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

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

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

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

The object then, of the antyeshti or funeral rites, which are carried out for twelve days after death, is not only to soothe or give shanti (peace) by libations of consecrated water to the troubled spirit, but to furnish the preta with an intermediate body, between the 'linga' or subtle and the 'sthula' or gross body- with a body, that is to say, which is capable of enjoying or suffering, and which is composed of gross particles, though not of the same kind as the earthly gross body. In this manner only can the preta obtain gati or progress onwards.

A brief account of Shraddha and tarpan

On the first day after death a pinda or round ball (made from rice flour and milk) is offered with libations of water etc. on which the preta is supposed to feed, and which endows it with the basis of the requisite body. Next day another pinda is offered with water etc. which gives it perhaps, limbs such as arms and

legs. Then it receives hands, feet etc. This goes on for twelve days and the offering of the pinda on the twelfth day gives the head. No sooner the preta obtains a complete body then it becomes a PITRI, when instead of being regarded as impure, it is held to be a deva or deity, and practically worshipped as such in the Shraddha ceremonies, the first of which takes place on the twelfth day after death.

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

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

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

Shraddha must be performed with faith, devotion and reverence. The son who does not perform Shraddha and Tarpan is an ungrateful son. The sacred scriptures declare: "He who does not perform Shraddha will lead a miserable life and suffer from poverty". The ceremonies performed during Pitri-Paksha have very special effects. According to a legend, the offerings of libations of water-tarpan, arghya etc. to the departed reach the Pitris immediately, due to a boon from Lord Yama (the God of death).

The Bhagavad Gita, which forms a vital and philosophically important part of the great epic Mahabharata, states that on the eve of death the individual soul contracts all its energies and centers these into the subtle body. Our ordinary sight is incapable of perceiving it. How the individual soul

inhering in the linga-sharira enjoys the consequences of its needs from one birth to another can only be perceived by the Yogis with their extraordinary cognitive insight.

From The Bhagavad Gita, Chapter 15, Verse 10

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

From The Mahabharata

Santi Parva, Section CCLIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji

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

As the effulgent disc of the sun is beheld in the water in a counter image, after the same manner the Yogi beholds within gross bodies the existent self in its counter image. All those souls again that are encased in subtle forms after being freed from the gross bodies in which they resided, are perceptible to Yogis who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogis behold those invisible beings.

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

Comments by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

From the Mahabharata

Asramavasika Parva, Section XXXI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

From The Mahabharata

Anusasana Parva, Section XXIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

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

consequence of a portion thereof having been eaten by a person that is wicked or of irreligious behaviour, should be known to form the portion of Rakshasa.

From The Mahabharata

Anusasana Parva Section XXII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

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

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

Why are three rice-balls offered
separately at a Shraddha?

Shraddha

From The Mahabharata

Anusasana Parva, Section CXXV

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Addressing Yudhishtira, Bhishma said: Listen to me with concentrated attention, O king, as I explain to thee, O Bharata, these mysteries appertaining to who are truly deserving of honour and worship, after

the same manner in which the holy Vyasa had explained them to me in days of yore. The subject is a mystery to the very deities, O monarch. Yama of stainless deed, with the aid of vows well-observed and Yaga meditation had acquired the knowledge of these mysteries as the high fruit of his penances.

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

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

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

The Pitris said: Welcome art thou, and blessings upon thee! Do thou listen, O best of all rangers of the sky! The question you have asked is a high one and fraught with deep meaning. The Pitris of that man who indulges in sexual congress on the day he performs a Shraddha, or eats at a Shraddha have to lie for the period of a whole month on his vital seed.

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

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

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

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

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

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

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

From Manu Smriti

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

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

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

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

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

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

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

How Sraddha and Tarpan

benefit the departed souls

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

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

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

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

The two classes of Pitris

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

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

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

Pitri-paksha and the

Mahalaya Amavasya

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

Now, ordinarily, the orthodox Hindus offer oblation of water-Tarpan- Arghya- to the departed every new-moon day. The prescribed rites are also performed every year on the anniversary of the day of death. This is the Sraddha ceremony. What then, is the special import of these observances particularly during the Asvayuja Krishna Paksha? The reason is that such ceremonies done during this fortnight have a very special effect. The offerings reach the Pitris immediately and directly, due to a boon from Lord Yama.

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

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

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

Propitiation of Departed Spirits

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

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

Mahalaya Amavasya

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

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

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

Charity in the form of food is important during this observance. Life depends upon food. You cannot preach religion to empty stomachs. This human body is the most important vehicle for realising God.

How precious must food be which keeps the body fit for Yoga! The gift of food is the greatest gift. Therefore, give food in plenty, not only during the Mahalaya fortnight but all through the year.

Om Tat Sat Brahmaṣarnamastu

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- *Duties
- *Yuga Dharmaa
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- *Dissolution
- *Wisdom versus knowledge
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- *Motherhood
- *Women
- *Marriage
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- *God
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- *Resurrection
- *Reincarnation
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- *Gayatri
- *Meditation

- *Meditation Q & A
- *Direct Path
- *Miscellaneous Q & A
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- *Self - Atma
- *Jnani - Self-realised
- *Who am I?
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- *Overcoming Difficulties
- *Forgiveness versus Might - Anger
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- *Renunciation & Abandonment
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- *Truth versus Falsehood
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- *Senses - self-discipline
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- *Anahata Nada
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- *Karma & Destiny
- *Sin
- *Sinner
- *Drunkard
- *Conscience
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- *Mind
- *Miracles & Visions

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- *Conduct
- *Kali Yuga
- *Tantra
- *Kundalini
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- *Faith
- *Atheist
- *Righteousness
- *Highest Good
- *Mother, Father & Teacher
- *Eldest Brother
- *Friendship
- *Self-interest
- *kingcraft
- *Chastisements
- *Thanks Giving

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- *Vices
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- *Ideal behind the idol
- *Rituals
- *Hinduism & Sri Ramakrishna
- *Funerals
- *Tarpana
- *Aarati
- *Flowers - Incense - Lamps
- *Prasad

*Sacraments - Samskaras

*Sacred Thread

*Food

*Your Constitution

*Trees have Life

*Prana-Vyana-Samana

*Krishna

*Ganapati - Gopalnanda

*Brahma - Sutras

*Temples

*Sun - Surya

*Makar sankranti

*Vasant Panchami

*Siva

*Nataraj

*Holi - Festival

*Ramayana

*Hanuman

*Raksha Bandhan

*Krishna Janmashtami

*Deepavali

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*Kaaba a Hindu Temple?

*Islam-stagnant

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- *Religions in brief
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- *Philosophy
- *Schools of Vedanta
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- Q & A
- *Dasnami Sampradaya
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- *Greek Othrys and the Vedic Adri Montains
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- Gayatripanishad
- Sandhya Kriya
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- Total Diksha Sanskar Vidhi
- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya
- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal
- Gurudev Bhajana
- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
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•Jagat Saar

•Importance of Guru

*Kailasa Temple

*To Heaven by Heaven

*Spiritual friendship

*Bodhisattva Vow

*O night, o sweet

*Potuit Decuit Ergo Fecit

*Argala Stotra

*Mysticism and magic

*Namavali

*Chinmastā's 108 names

*Work as Temple Elephant

*Psalm 19

*Ayat al Kursi - the Verse of the Throne

*Battle with the Angel

*Love Her, Mind

*Mount up with birds

*Six-winged

*God's Answer to Job

*What would you like done with me?

*Red Coral

*Tere Ishq nachaiya

*14 Maheshvara sutras

*It is more than possible

*Tell and still it is hidden

*How to tell

*Kun fa ya Kun!

*Hafiz

*St. Francis of Assisi

*Brihadeeswarar Temple

*Through the Pain

*Varalakshmi Vratam

*Mystic and mystification

*Kumkum, Bindu and Sindur

*Ravana's love

*Struggle and Contemplation

*Glory of Night

‡ Tantra Shastra

‡ Nadi Astrology

‡ Live Effects of Stars

‡ Tarot School

‡ Today's Fortune

‡ Ayushya Yoga

‡ Astro-Yogas

‡ Predictions by Vedic Astrology

‡ Jupiter in the house Uranus

‡ Totake (Remedies)

‡ Mysterious Death

- | Use of Gem Stones
- | Moon is Best Remedies
- | Vedic Marriage
- | Career by Rashi
- | Diseases by rashi
- | SIGNIFICANCE OF STARS
- | Chalisa Chanting
- | Sundar Kand
- | Graha Mantra Chanting
- | Meaning of Your Name
- | Birth in Ashwini Nakshtra
- | Birth in Bharani Nakshtra
- | Birth in Kritika Nakshtra
- | Birth in Rohini Nakshtra
- | Birth in Mrigshira Nakshtra
- | Birth in Adra Nakshtra
- | Birth in Punarvasu Nakshtra
- | Birth in Pukhshya Nakshtra
- | Birth in Ashlekhha Nakshtra
- | Birth in Magha Nakshtra
- | Birth in Poorvaphalguni Nakshtra
- | Birth in Uttraphalguni Nakshtra
- | Birth in Hasta Nakshtra
- | Birth in Chitra Nakshtra
- | Birth in Swati Nakshtra

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| Birth in Anuradha Nakshtra

| Birth in Jyeshtha Nakshtra

| Birth in Moola Nakshtra

| Birth in Poorvashadha Nakshtra

| Birth in Uttraashadha Nakshtra

| Birth in Shravan Nakshtra

| Birth in Dhanishtha Nakshtra

| Birth in Shatbhikha Nakshtra

| Birth in Poorvabhadrapada

| Birth in Uttrabhadrapada

| Birth in Revati Nakshtra

| Birth in Pieces Sign

| Birth in Aquarius Sign

| Birth in Capricorn Sign

| Birth in Sagittarius Sign

| Birth in Scorpio Sign

| Birth in Libra Sign

| Birth in Virgo Sign

| Birth in Leo Sign

| Birth in Cancer Sign

| Birth in Gemini Sign

| Birth in Taurus Sign

| Birth in Aries Sign

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- | Yoga Siddhi
- | Meaning Astra & Astrology
- | Shakti in Rigveda
- | Cosmic Vibration
- | Vedic Agni & Illa
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- | The Great Tantra Challenge
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- | House to House
- | The Houses and Signs
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- | Questions and Answers
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- | Rasis (signs)
- | Bhavas (houses)
- | Chakras (charts)

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| Ayanamsa

| Dasa Systems

| Characteristics of Rasis

| Indications of Rasis

| Characteristics of Planets

| Planetary Dignities

| Planetary Relationships

| Lagnas (ascendants)

| Use of Special Lagnas

| Upagrahas (sub-planets)

| Vargas (divisional charts)

| Divisional Chart Significations

| Insights on Divisional Charts

| Using Divisional Charts

| Varga Grouping and Amsabala

| Significations of Houses

| 30 Days Lesson of Astrology

| A Controversy

| Karakas (significators)

| Arudhas (risen ones)

| Use of Arudha Lagna

| Use of Bhava Arudhas

| Meaning of Arudha

- | Use of Graha Arudhas
- | Graha Drishti
- | Rasi Drishti
- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
- | Use of Argala
- | Yogas (special combinations)
- | Ashtakavarga (eight-sourced strengths)
- | Different Strengths
- | Shadbala and Astakavarga Bala
- | Sahamas (sensitive points)
- | Functional Nature
- | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
- | Ashtottari dasa
- | Kalachakra dasa
- | Narayana dasa
- | Lagna Kendradi Rasi dasa
- | Sudasa
- | Drigdasa
- | Nirayana Shoola Dasa

- | Shoola dasa
- | Sudarsana Chakra dasa
- | Moola dasa
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- | Transits and ashtakavargas
- | Timing with Sodhya Pindas
- | Murthis (Forms/Idols)
- | Rasi Gochara Vedha
- | Taras (Stars)
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- | Prasna (horary astrology)
- | Progressions (taught by Manu)
- | Diseases Rectifications
- | Who can use Vedic Astrology ?
- | Penumbra Eclipse
- | Peregrine

| Periodical Lunation

| Phase. (Obs.)

| Phenomenon

| Philosophy

| Philosopher's Stone

| Barren and fruitful

| Benefic and Malefic

| Stars in first House

| Stars in second house

| Stars in third house

| Stars in fourth house

| Stars in fifth house

| Stars in sixth house

| Stars in seventh house

| Stars in earth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Santaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana

" Jwalamalini Sadhana

" Parad Ganpati Sadhana

" Sadhanas for Marriage

" Are Houses Haunted

" Paarad Ganpati Sadhana

" Akshay Paatra Sadhana

" Dharmaraaj Siddhi Sadhana

" Sadhana of Sun and Saturn

" Chhinmasta Sadhana

"Sadhana for Protection of Health

"Shree Siddheshwari Sadhana

"Worship of Shiva (Shivaraatri)

"108 Divine names " from January

"Riddance from Evil Spirits

"Panchanguli Sadhana

"Aakarshan Sadhana

"Megha Saraswati Sadhana

"Kaamdev Rati Prayog

"Mahamrityunjay Sadhana

"Mahalakshmi Poojan"

"Lakshmi Sadhanas of great Rishis and Tantriks"

"How to celebrate Diwali"

"The Right Way to perform Sadhana"

"Diksha for affliction of MARS"

"Shraadh Pitra Santushti Sadhana"

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"Mahaganpati Sadhna"

"Kartikeya Sadhna"

"Sabar Lakshmi Sadhnas on Diwali"

"Simple Shree Yantra Sadhna"

"Sadhna to banish diseases"

" Face To Face With Divine Yogi "

" Enlightened Beauty "

" Gaayatri Sadhana "

" Gurutatva Sadhana "

" Garbhasth Cheitanya Sadhana "

" Priya Vallabha Kinnari Sadhana "

" Even You Can See Your Aura "

" Telepathy "

" Happy New Year "

" The Mahavidya Sadhanas "

" The Mahavidya Sadhanas : Mahakali - The Saviour "

" The Mahavidya Sadhanas : Bhuvaneshwari - Bestower of Absolute Power "

" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "

" The Mahavidya Sadhanas : Tara - The Provider "

" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshththa Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

Famous Tantra Books Written By Dr. Rupnathji (Dr. Rupak Nath) are given here as follows:-

1. Matsya Sukt Tantra
2. Kul Sukt Tantra
3. Kaam Raj Tantra
4. Shivagam Tantra
5. Uddish Tantra
6. Kuluddish Tantra
7. Virbhadrish Tantra
8. Bhoot Damar Tantra

9. Damar Tantra
10. Yaksh Damar Tantra
11. Kul Sharvashy Tantra
12. Kalika Kul Sharvashy Tantra
13. Kul Chooramani Tantra
14. Divya Tantra
15. Kul Saar Tantra
16. Kulavarand Tantra
17. Kulamitr Tantra
18. Kulavati Tantra
19. Kali Kulavaan Tantra
20. Kul Prakash Tantra
21. Vashisht Tantra
22. Siddh Saraswat Tantra
23. Yogini Hriday Tantra
24. Karli Hriday Tantra
25. Matri Karno Tantra
26. Yogini Jaalpoorak Tantra
27. Lakshmi Kulavaran Tantra
28. Taaravaran Tantra
29. Chandra Pith Tantra
30. Meru Tantra
31. Chatu sati Tantra
32. Tatvya Bodh Tantra
33. Mahograh Tantra

34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra
37. Shastra Trish Tatvak Tantra
38. Lakshya Nirnay Tantra
39. Tripura Narva Tantra
40. Vishnu Dharmotar Tantra
41. Mantra Paran Tantra
42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra
45. Bhakti Manjari Tantra
46. Bhuvaneshwari Tantra
47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra
53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra

59. Tatva Kaumadi Tantra
60. Tantra Kaumadi Tantra
61. Mantra Tantra Prakash Tantra
62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra
67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra
70. Tatv Saar Tantra
71. Saar Sangrah Tantra
72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

*Some Important Sanskrit Tantra books(Grantha) Written By Dr.Rupnathji(Dr.Rupak Nath) are also given below:-

1. Kali Kitab
2. Theth Karini Tantra
3. Uttar Tantra
4. Neel Tantra
5. Veer Tantra
6. Kumari Tantra
7. Kali Tantra
8. Narayani Tantra
9. Tarani Tantra
10. Bala Tantra
11. Matrika Tantra
12. Sant Kumar Tantra
13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra

25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra
36. Vishwa Saar Tantra
37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra

50. Hans Maheshwar Tantra
 51. Kaamdhenu Tantra
 52. Varn Vilas Tantra
 53. Maya Tantra
 54. Mantra Raj
 55. Kuvichka Tantra
 56. Vigyan Lalitka Tantra
 57. Lingagam Tantra
 58. Kalotarr Tantra
 59. Brahm Yamal Tantra
 60. Aadi Yamal Tantra
 61. Rudra Yamal Tantra
 62. Brihddhamal Tantra
 63. Siddh Yamal Tantra
 64. Kalp Sutrah Tantra.
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Adoration and worship

Prana Pratishtha (Consecration)

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

1. Image, murti, which represents the Deity

in human form with limbs and the like.

2. Emblems which stand for particular Deities.

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

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

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

Prana-pratishtha (consecration)

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

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

1. Asana (seating of the image)

2. Svaagat (welcome of the Deity)

3. Paadya - water to cleanse the feet

4. Arghya -offerings

5. Achman - water for sipping and cleaning the lips

6. Achman offered again

7. Madhuparka - honey, ghee, milk and curds

8. Snaan - water to bathe the Deity

9. Vastra - garments

10. Aabharana (ornaments)

11. Gandha - sandal paste or perfume

12. Pushpa - flowers

13. Dhupa - incense

14. Dipa - light

15. Naivedya - food for consecration

16. Vandana - prayerful homage

From The Mahabharata

Udyoga Parva, Section XXXII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Sanjay said:

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

From Mundaka Upanishad:

Translated from the original Sanskrit by

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

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

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

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

From The Mahabharata

Santi Parva, Section CCXX

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

Grasping covetous priests

From The Mahabharata

Santi Parva, Section CCLXIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

The consequence of all this is that theft and many evil acts spring up. It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant

indications in the scriptures that the worship of the deities may be accomplished with vows, with libations poured on the fire, with recitations or chanting of the Vedas, and with plants and herbs. From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from men that are contented spring children that are contented. If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind.

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

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

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

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

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

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

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

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

From The Bhagavad Gita

Chapter 9, Verse 26:

The Blessed Lord said:

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

[Note;Commentary by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: A gift, however small, is accepted by the Lord, when it is offered with profound faith. The Lord is quite satisfied even with a leaf, a flower, a fruit or water when it is offered with single-minded devotion and pure heart. You need not build a golden temple for Him. Build a golden temple in your heart. Enthone Him there. He wants only your devoted heart. A leaf, a flower or a fruit are merely symbols. The true means of attaining the Lord

is pure unflinching devotion. All the objects of the state belong to the king. If servants of the state offer with devotion some objects to the king he is highly satisfied. Even so all the objects of the whole world belong to Him. Yet, He is highly pleased if you offer even a little thing with devotion.]

Havan-Agnihotra-Yagna-Homa

Sacred Fire Ceremony

AGNI

Agni (fire) is the deity that represents all the other deities. Agni is said to be the mouth of the gods. Agni is known as the messenger of the gods. Whatever man has to say to the gods, to the higher powers, he conveys it through Agni. All the gods are fed through Agni. Agni is the link with the Supreme Lord of all the worlds. Agnihotra or Havan is a primary and fundamental rite during the performance of which oblations to the Supreme are offered in the consecrated fire.

The rite is usually performed in the external fire in which the Supreme is invoked. In the Bhagavad Gita, Ch.7, Verse 9, the Lord says:

"I am the brilliance in the fire."

"The deities are said to have Agni for their mouth"

–The Mahabharata, Santi Parva Section CCCXLII

"Agni is Vishnu. Entering all creatures,

he upholds their life-breaths"

-The Mahabharata, Santi Parva, Sec. CCCXLIII.

Yajnas link human beings with the

hidden cosmic forces called DEVAS.

"The great elements starting from Space to Earth are grosser than the former ones. Of these five SPACE and AIR are formless and cannot be comprehended by eyes. The WATER and EARTH are grosser in that order and have form and shape. The element FIRE is formless when unmanifest and attains form while

manifested. It is therefore a bridge (link) between the manifest world and the unmanifest world. Therefore fire is the conveyor of all the offerings to the formless manifestation of Pitris and gods and other deities. It is fire who accepts the offerings of forms from the world of mortals and conveys it to the world."

-Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

"By pouring libations on the sacred fire, sin is burnt"

-The Mahabharata, Santi Parva, Section CXCI

I am the kratu (a kind of Vedic sacrifice), I am Yajna, I am the offering (food) to the manes; I am the medicinal herb and all the plants; I am the mantra; I am also the ghee or the melted butter; I am the fire; I am the oblation.

-The Bhagavad Gita, Chapter 9, Verse 16

It is unto Krishna (the Supreme Lord) that the sacrificial priests pour their libations. It is unto Him that people dedicate diverse kinds of food. He is the soul of the deities and human beings, and Pitris. It is He who is the Sacrifice performed by those persons that are conversant with the rituals of sacrifices.

The Mahabharata, Anusasana Parva, Section CLVII

The sacred fire waits for libations to be poured upon it when the hour for Homa arrives.

-The Mahabharata, Anusasana Parva, Section CLXII

Sacrifice

From The Mahabharata, Aswamadha Parva

Section 24 & 25:

"Restraining the senses and the mind, the objects of those senses and the mind should be poured as libations on the sacred fire of the Soul that is within the body."

The Aachman Mantra(sipping of water) and the

Angasparsha Mantra(touching of various limbs with water).

A small quantity of water is sipped with each of the three mantras. This is mantra snaan, ceremoniously cleansing or purifying within. Touching externally for external purification.

" By this oblation may my mind, speech, sight, hearing, taste,smell, seed, intellect, intention and aim become purified. May my seven bodily ingredients - outer and inner skin, flesh, blood, fat, marrow, sinew and bone- become purified. By this oblation may the qualities of sound , touch, sight, taste and smell, residing in the five elements constituting my body become purified."

-Mahanarayanopanisad-section 65-66.

"Whatever is thought of by the mind, whatever is uttered by speech, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by the (sense of) touch, whatever is smelt by the nose, constitute oblations of ghee(clarified butter) which should all , after restraining the senses with the mind numbering the sixth, be poured into that fire of high merits which burns within the body, viz. the Soul." [Note: Restraining the senses and the mind, the objects of those senses and the mind should be poured as libations on the sacred fire of the Soulthat is within the body.]

-The Mahabharata, Aswamedha Parva, Section XXV

Whatever sinful deeds have been committed by me, all that and myself I offer as an oblation into the Self-luminous Truth (the Soul), the source of immortality. May the day efface completely whatever sin I have committed on this day by thoughts, word, hands, feet, stomach, and the procreative organ. " - Mahanarayanopanisad section 33-4.

From the Bhagavad Gita, Ch.4, Verses 24, 25& 33

Explanations by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Brahman is the oblation; Brahman is the ghee (melted butter); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action. 24

[Note:This is wisdom-sacrifice or jnana-yajna wherein the idea of Brahman (God) is substituted for the ideas of instrument and other accessories of action, the idea of action itself and of its results.

By entertaining such an idea the whole action melts away, as stated in the previous verse (no.23) which reads:

"To one who is devoid of attachments, who is liberated, whose mind is established in knowledge, who works for the sake of sacrifice (in the service of the Lord), the whole action is dissolved.

When one attains to the knowledge of the Self or Self-realisation, his whole life becomes a wisdom sacrifice in which the oblation, the ghee (the melted butter) or the offering, the performer of the sacrifice, the action and the goal are all Brahman.]

Some Yogis perform to the gods alone; while others (who have realised the Self) offer the Self as sacrifice by the Self in the fire of Brahman alone. 25

[Note: Some Yogis who are devoted to Karma Yoga perform sacrificial rites to the shining ones or devas (gods). The second yajna is jnana-yajna or the wisdom sacrifice performed by those who are devoted to jnana Yoga. The oblation in this sacrifice is the Self. Yajna here means the Self. The limiting adjuncts (upadhis) such as the physical body, the mind, the intellect etc., which are superimposed on Brahman through ignorance are sublated and the identity of the individual soul with the Supreme Soul or Brahman is realised. To sacrifice the self in Brahman is to know through direct cognition (aparoksha anubhuti) that the individual soul is identical with Brahman. This is the highest Yajna. Those who are established in Brahman, those who have realised their oneness with the Supreme Soul or Permatma perform this kind of sacrifice. This is superior to all other sacrifices.]

Superior is wisdom-sacrifice to the sacrifice with objects. All actions in their entirety culminate in knowledge.

[Sacrifices with material objects cause material effects and bring the sacrificer to this world for the enjoyment of the fruits, while wisdom-sacrifice leads to moksha (liberation). Therefore wisdom-sacrifice is superior to the sacrifice performed with material objects. Just as rivers join the ocean, so do all actions join knowledge, i.e., they culminate in knowledge. All actions purify the heart (seat of consciousness), and lead to the dawn of knowledge of the Self. All actions that are performed as offerings unto the Lord together with their fruits are contained in the knowledge of Brahman.]

From the Bhagavad Gita, Ch.5, Verse 29:

He who knows Me as the enjoyer of sacrifices and

austerities, the great Lord of all the worlds and the friend of all beings, attains to peace.

The essential idea of sacrifice is the pouring out of life for the benefit of others. Such pouring out is the law by which life evolves.

Bacteria-Viruses?

The following text is from The Mahabharata
Santi Parva Section XV

Arjun said: "I do not behold the creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker. The mongoose devours mice; the cat devours the mongoose; the dog devours the cat; the dog is again devoured by the spotted leopard. Behold all things again are devoured by the Destroyer when he comes!

This mobile and immobile universe is food for living creatures.

This has been ordained by the gods. The very ascetics cannot support their lives without killing creatures. In water, on earth, and fruits, there are innumerable creatures. It is not true that one does not slaughter them. What higher duty is there than supporting one's life? There are many creatures that are so minute that their existence can only be inferred. With the falling of the the eyelids alone, they are destroyed."

The law of sacrifice operates at two levels:

1. The physical
2. The spiritual

At the physical level, the life in the mineral kingdom evolves

as the mineral forms are broken up to nourish plants of every kind.

The life in the vegetable kingdom evolves by the sacrifice of the lower plants to nourish the higher, the countless annual plants perishing to enrich the soil in which the trees grow.

Myriads of others are eaten by animals.

The life in part of the animal kingdom evolves by the sacrifice again of lower forms to the higher, and also to the maintenance of the human kingdom. It is imposed on the lower creation by strife and continual combats; its voluntary acceptance by self-sacrifice is the crowning glory of man. Hence all man's higher evolution is marked out by self-sacrifice. By sacrificing himself and all his actions to the Supreme Lord, man obtains liberation.

At the spiritual level, with the development of conscience

and sympathy, man realises that the Divine nature in him develops by sacrifice of himself to others, and by the sacrifice of others to himself.

Outer sacrifices of wealth are less valuable than inner sacrifices of virtue. Better than the sacrifice of any objects is the sacrifice of wisdom.

When men in a community strive co-operatively without ego and egocentric desires, the cosmic forces that constitute the environment shall cherish them in turn. In short, when man works in the Yagna spirit, the outer circumstances must miraculously change their pattern to be conducive to the common will of the selfless community striving for the good of all. When we cherish the outer cosmic forces (devas), they shall in return cherish us with the fulfillment of our welfare, or whatever is the common need of the total community striving together. This is a divine law - a universal truth - a scientific fact. Thus mutually cherishing each other, let man, with the grace of the devas, achieve the greatest prosperity.

From the Bhagavad Gita, Ch.3,

Verses 10-11-12 -13 -14 -15 -16

The Creator (Brahma), having in the beginning of creation

created mankind together with sacrifice, said, "By this shall you propagate; let this be the milch cow of your desires (the cow that yields all the desired objects)." (10)

With this do you nourish the gods and may those gods nourish you; thus nourishing one another, you shall attain to the highest good. (11)

The gods, nourished by the sacrifice, will give you the desired objects. So, he who enjoys the objects given by the gods without offering in return to them, is verily a thief. (12)

The righteous who eat the remnants of the sacrifice are freed from all sins; but those sinful ones who cook food only for their own sake verily eat sin. (13)

From food come forth beings; from rain food is produced; from sacrifice arises rain and sacrifice is born of action. (14)

Know thou that action comes from Brahma and Brahma comes from the Imperishable. Therefore, the all pervading Brahma ever rests in sacrifice. (15)

He who does not follow here the wheel thus set revolving, who is of sinful life, rejoicing in the senses, he lives in vain, O Arjuna. (16)

"All deeds other than those performed in a spirit of yagna (sacrifice) result in bondage." - Gita Ch 3 -Verse 9.

In the Aitreya Brahmana Lord Yagna-Narayana Himself explains the meaning of sacrifice:

"What are you doing in the name of yagna? You kill an animal and offer it to the Divine? And in this yagna you propose to kill a human being?... Now when you perform, do not kill poor animals but burn

away your own selfish, foolish and cruel animal instincts in the holy fire. And remember, fire does burn, fire can burn anything, but at the same time fire brings light in the darkness. Darkness is ignorance and light is knowledge. Let your ignorance disappear in the light of your knowledge. Use your strength and riches for the well being of the world. That will be real yagna."

In the Mahabharata, Santi Parva, Section CCLXV

Bhishma said: Only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and sceptics, and that desire the acquisition of celebrity through sacrifices and religious rites speak highly of the slaughter of animals in sacrifices. The righteous-souled Manu has applauded the observance of harmlessness in all religious acts. Indeed, men slaughter animals in sacrifices, urged by only the desire of fruit. Hence, guided by authority (in respect of slaughter and abstention from slaughter or harmlessness) one conversant with the scriptures should practise the true course of duty which is exceedingly subtle. Harmlessness to all creatures is the highest of all duties.

Wine, fish, honey, meat, alcohol, and preparations of rice and sesame seeds, have been introduced by knaves. The use of these in sacrifices is not laid down in the Vedas. The hankering after these arises from pride, error of judgment, and cupidity. They that are true Brahmanas realise the presence of Vishnu in every sacrifice. His worship, it has been laid down, should be made with agreeable Payasa. The leaves and flowers of such trees as has been indicated in the Vedas, whatever act is regarded as worthy and whatever else is held as pure (by persons of pure heart and cleansed natures and those eminent for knowledge and holiness), are all worthy of being offered to the Supreme Deity and not unworthy of His acceptance.

From The Mahabharata, Aswamedha Parva, Section XCI

Vaisampayana said: Animals have not been ordained to be slaughtered in sacrifices. Animal sacrifice is not consistent with righteousness. The destruction of creatures can never be said to be an act of righteousness. If you wish it, let your priests perform your sacrifice according to the Agama. By performing sacrifice according to the true import of the scriptural ordinances, great will be the merit achieved by you.

"The term YAJNA (Yagna) is derived from the root YAJ, meaning sacrifice or worship." - Panini 6-40, 120

So long as man identifies himself with his body, he is always trying to take, to absorb, because the body continues only by such taking and absorbing. When he identifies himself as the Self (Atman) he is always trying to give, to pour out, because the joy of the Self is in the forthpouring. On the Pravritti marg he takes; on the Nivrtti marg he gives.

[Related articles: "Pravritti- Nivritti" See pages on the left]

Ghee or clarified butter (or, the cow from which it is produced) is regarded as the very root of sacrifice.

From The Bhagavad Gita

Chapter 17, Verses 11,12 & 13

That sacrifice which is offered by men without desire for reward as enjoined by the ordinance (scripture), with a firm faith that to do so is a duty, is Sattwic or pure.

The sacrifice which is offered seeking a reward and for ostentation, know thou that to be a Rajasic yajna.

They declare that sacrifice to be Tamasic which is contrary

to the ordinances of the scriptures, in which no food is distributed, which is devoid of mantras and gifts, and which is devoid of faith.

[Note: These Books are written By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji (Dr.Rupak Nath) are given as Follows:-

*HUGE NUMBER OF MOST IMPORTANT PRECIOUS BOOKS WRITTEN BY SIDDHA YOGI SHASTRISHREE DR.RUPNATHJI(DR.RUPAK NATH) ARE GIVEN AS FOLLOWS:-

*Hinduism & Quantum Physics

*Alphabetical Listing

*Amazing Science

*Vedic Mathematics

*Oldest Civilization

*Aryan Language Family

*Hindu Festivals 2000-2031

*Hindu Festivals 2000-2043

*Moon Calendar 1900-2009

*Moon Calendar 2010-2040

*Eclipse

*Hinduism-Brief Sketch

*Founder of Hinduism

*Vrat - Resolution

*Mind Power

*Mantras-Sacred Fire

*Shanti Mantras

*Cows are Sacred

*From Scriptures

*Sayings of Sri Ramakrishna

*God can be seen

*Guru

*Silent Teachings & Satsang

*Touched by God

- *Caste System
- *Untouchables
- *Duties
- *Yuga Dharmaa
- *Doing Good
- *Virtue
- *Virtue, Wealth & Pleasure
- *Gurukul
- *Ashramas
- *Sannyasa - Renunciation
- *Kamagita
- *Wheel of Life
- *Maya-Shakti-Prakriti
- *Durga Saptashati
- *Creation
- *Dissolution
- *Wisdom versus knowledge
- *Divine Wealth
- *Motherhood
- *Women
- *Marriage
- *Alluring Adornment
- *God
- *Nature of Reality
- *That Thou Art

- *Sanatan Ved Dharma
- *Destiny & Exertion
- *Soul & its Destiny
- *The Real and the Apparent Man
- *Death & Life
- *Bhishma
- *Immortality
- *Egoism
- *Resurrection
- *Reincarnation
- *Heaven & Hell
- *Emancipation
- *Gayatri
- *Meditation
- *Meditation Q & A
- *Direct Path
- *Miscellaneous Q & A
- *Jesus versus Churchianity
- *Empty Chamber
- *Adhyatma-Self-Spiritual Science
- *Self-Realisation
- *Self - Atma
- *Jnani - Self-realised
- *Who am I?
- *Sanat-sujata

- *Vidura-Niti
- *Chanakya niti
- *Kautilya Arthasastra
- *Worship
- *Self-enquiry
- *Highest object of knowledge
- *The Highest Refuge of All things
- *Sankhya versus Yoga
- *Yoga
- *Jnana Yoga
- *Raja Yoga
- *Bhakti - Surrender
- *Bhakti Yoga
- *Karma Yoga
- *Japa
- *Music
- *Consciousness-the three states
- *Freedom & Bondage
- *Morality
- *Overcoming Difficulties
- *Forgiveness versus Might - Anger
- *Penance
- *Renunciation & Abandonment
- *Truth
- *Truth versus Falsehood

- *Happiness
- *Self-restraint
- *Senses - self-discipline
- *Ignorance
- *Anahata Nada
- *What Religion Is
- *Karma & Destiny
- *Sin
- *Sinner
- *Drunkard
- *Conscience
- *Prayer
- *Mind
- *Miracles & Visions
- *Riddles
- *Celibacy
- *Thought, Speech & Deed
- *Upanishads
- *Gita for Children
- *Gita
- *Preyas & Sreyas
- *Pravritti - Nivritti
- *Acts versus Knowledge
- *Conduct
- *Kali Yuga

DR. RUPAK NATH (DR. RUPAK NATH)

- *Tantra
- *Kundalini
- *Direct Perception versus Scriptures
- *Faith
- *Atheist
- *Righteousness
- *Highest Good
- *Mother, Father & Teacher
- *Eldest Brother
- *Friendship
- *Self-interest
- *kingcraft
- *Chastisements
- *Thanks Giving
- *Ethics
- *Good and Evil
- *Vices
- *Malevolent & Wicked
- *Nature of Man
- *Culture and Civilization
- *Kosas-sheaths
- *Good and Pure
- *Sattwa, Rajas & Tamas
- *East-West-North-South
- *Stories - Episodes

- *Procrastination
- *Gifts
- *Fasting (Religious)
- *Tirtha
- *Sacred Waters - Ganga
- *Tilak
- *Ideal behind the idol
- *Rituals
- *Hinduism & Sri Ramakrishna
- *Funerals
- *Tarpana
- *Aarati
- *Flowers - Incense - Lamps
- *Prasad
- *Sacraments - Samskaras
- *Sacred Thread
- *Food
- *Your Constitution
- *Trees have Life
- *Prana-Vyana-Samana
- *Krishna
- *Ganapati - Gopalnanda
- *Brahma - Sutras
- *Temples
- *Sun - Surya

*Makar sankranti

*Vasant Panchami

*Siva

*Nataraj

*Holi - Festival

*Ramayana

*Hanuman

*Raksha Bandhan

*Krishna Janmashtami

*Deepavali

*Adhik Maas

*Kaaba a Hindu Temple?

*Islam-stagnant

*Buddhism

*Buddhism in China--Japan-Korea

*Religions in brief

*Inter-religious Attitude

*Books

*Hindu Scriptures

*Philosophy

*Schools of Vedanta

*Hindu Secrets

Q & A

*Dasnami Sampradaya

*Dharma

- *Speech - Science
- *Abusive Speech
- *Appreciations
- *Food Charts
- *Drama - Shakuntala
- *Vishnu Sahasranama
- *Moon Calendar 2013
- *Moon Calendar 2015
- *Moon Calendar 2017
- *Moon Calendar 2019
- *Moon Calendar 2021
- *Vedic Maths India
- *CSS2
- *The Primal Revelation at the Heart of Civilization
- *Krishna Worship: One of Humanity's Most Ancient Traditions
- *The Great Blue Spirit Nagi Tanka Skan Skan
- *The Lion of Time
- *Contacting Vedic Empire Productions
- *Rakhi Bond of Love Saves the Life of Alexander
- *Ancient Pompeii's Lakshmi Statuette
- *Hindu Radio-Breaking the Sound Barrier
- *Philippines- A Golden Heritage
- *Gympie Gold inlaid Quartz
- *Ancient Hindu Mariners and Australian Gold
- *Lets Connect on Facebook

- *Why is Prayag-an ancient center of Hinduism now called Allahabad?
- *Have Mosques ever been built atop non-Islamic Holy Sites?
- *The Blue God of Judaism
- *Greek Othrys and the Vedic Adri Montains
- *HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- *Vedic Brahma and Apache Kuterastan
- *Phoenician Alphabet, Adopted by the Greeks
- *The Phoenician Creation Story
- *India-Homeland of the Phoenicians
- *Evidence Linking Ancient Troy and Central America
- *Rig Veda and the Phoenicians
- *Fly Me to the Moon God
- *Walk the Sacred Forests of Shiva
- *Updated:Vedic Roots of India's Moon Mission
- *Roots of Orissa's 'Christian' Problem
- *Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia
- *The Stanzas of Dzyan
- *The Blue-ness of God in Biblical tradition
- *The Sanskrit Dialect Known as English
- *Caitanya's Bhakti Movement Empowers India & Humanity
- *Bangalore's Shiva Cave Temple
- *Assaulting Orissa and India's Development
- *The Truth Behind Holy Amarnath in Kashmir
- *Tantra Mantra Yantra Vigyan Journal
- Yogic Meditation

- Kundalini Vigyan
- Tantra Alchemy
- Tantrik Hypnotism
- Advanced Palmistry
- Third Eye Activation
- Soul- A Joy For Ever
- Health Wealth And Prosperity
- Secrets of Shaktipaat
- Practicals of Hypnotism
- Meanings of Devotion
- The Universal Nymphs
- Mahavidya Sadhan
- Guru Diksha
- Diksha Guru
- Siddha And Siddhi
- Srimad Gita
- Bhakti Kirtan
- Jyotish And Kaal Chakra
- Muladhar To Sahasrar Parikraman
- Palmistry Science & Finger Secrets
- Siva Stavan
- Omkar Brahma To Kundalini
- Social Success : Tantra Secrets
- Samadhi Siddhi
- Top Secret Mantra Rahasya

- Unpublished Spiritual Sadhana Samagra
- Sarva Prakar Dikshaayen
- Sarva Deva Shatkam
- Lakshmi Siddhi
- Amrit Darshan
- Maha Tantram
- Tantra Rahasya
- Top Hypnotism Techniques & Sootras
- Secret TantrikHypnotism
- Alternate Hastrekha Shastra
- Sadhana Prakar
- Bheirav Shastra
- Atma Chintan
- Paramatma Rahasya
- Yogi Rupnathji
- Siddhastan Mahatya
- Bajrang Bali Siddhi
- Matangi Tantra
- Tantrik kriya Vidhi
- Ayeshwarya Prapti Sadhana
- Siddha Yogi
- Amrit Pan
- Tantrik Guru Upasana
- Guru Stotra
- Sadhana Vidhi

- Sadhana Evam Siddhi
- Durlabh Prayog
- Jyotish Muhurat
- Sarva Siddhi
- Tantra Vidhi
- Bhuvaneshwari Siddhi
- Lakshmi Secrets
- Hansa To Paramahamsa
- Universal Life
- Apsara Siddhi
- Secrets of Shodashi Tripur Sundari
- Mahakali Siddhi
- Baglamukhi Siddhi
- Brahmapanishad
- Gayatripanishad
- Sandhya Kriya
- Siddhashram Parampara
- Total Diksha Sanskar Vidhi
- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya
- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal

DR. RUPAK NATH (DR. RUPAK NATH)

- Gurudev Bhajana
- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
- Shiv Kripa Sutra
- Jagdamba Sadhana Vidhi
- Tantra Practicals
- Hypnotism
- Aghor Upasana
- Soundarya Siddhi
- Doorlav Tantra Siddhi
- Himalayer Siddha
- Himalayer Sadhak
- Importance of Diksha Sanskar
- Jagat Saar
- Importance of Guru
- *Kailasa Temple
- *To Heaven by Heaven
- *Spiritual friendship
- *Bodhisattva Vow
- *O night, o sweet
- *Potuit Decuit Ergo Fecit
- *Argala Stotra
- *Mysticism and magic

- *Namavali
- *Chinmastā's 108 names
- *Work as Temple Elephant
- *Psalm 19
- *Ayat al Kursi - the Verse of the Throne
- *Battle with the Angel
- *Love Her, Mind
- *Mount up with birds
- *Six-winged
- *God's Answer to Job
- *What would you like done with me?
- *Red Coral
- *Tere Ishq nachaiya
- *14 Maheshvara sutras
- *It is more than possible
- *Tell and still it is hidden
- *How to tell
- *Kun fa ya Kun!
- *Hafiz
- *St. Francis of Assisi
- *Brihadeeswarar Temple
- *Through the Pain
- *Varalakshmi Vratam
- *Mystic and mystification
- *Kumkum, Bindu and Sindur

*Ravana's love

*Struggle and Contemplation

*Glory of Night

‡ Tantra Shastra

‡ Nadi Astrology

‡ Live Effects of Stars

‡ Tarot School

‡ Today's Fortune

‡ Ayushya Yoga

‡ Astro-Yogas

‡ Predictions by Vedic Astrology

‡ Jupiter in the house Uranus

‡ Totake (Remedies)

‡ Mysterious Death

‡ Use of Gem Stones

‡ Moon is Best Remedies

‡ Vedic Marriage

‡ Career by Rashi

‡ Diseases by rashi

‡ SIGNIFICANCE OF STARS

‡ Chalisa Chanting

‡ Sundar Kand

‡ Graha Mantra Chanting

‡ Meaning of Your Name

‡ Birth in Ashwini Nakshtra

- | Birth in Bharani Nakshtra
- | Birth in Kritika Nakshtra
- | Birth in Rohini Nakshtra
- | Birth in Mrigshira Nakshtra
- | Birth in Adra Nakshtra
- | Birth in Punarvasu Nakshtra
- | Birth in Pukshya Nakshtra
- | Birth in Ashlekhha Nakshtra
- | Birth in Magha Nakshtra
- | Birth in Poorvaphalguni Nakshtra
- | Birth in Uttraphalguni Nakshtra
- | Birth in Hasta Nakshtra
- | Birth in Chitra Nakshtra
- | Birth in Swati Nakshtra
- | Birth in Bishakha Nakshtra
- | Birth in Anuradha Nakshtra
- | Birth in Jyeshtha Nakshtra
- | Birth in Moola Nakshtra
- | Birth in Poorvashadha Nakshtra
- | Birth in Uttraashadha Nakshtra
- | Birth in Shravan Nakshtra
- | Birth in Dhanishtha Nakshtra
- | Birth in Shatbhikha Nakshtra
- | Birth in Poorvabhadrapada
- | Birth in Uttrabhadrapada

DR. RUPNATHJI (DR. RUPAK NATH)

| Birth in Revati Nakshtra

| Birth in Pieces Sign

| Birth in Aquarius Sign

| Birth in Capricorn Sign

| Birth in Sagittarius Sign

| Birth in Scorpio Sign

| Birth in Libra Sign

| Birth in Virgo Sign

| Birth in Leo Sign

| Birth in Cancer Sign

| Birth in Gemini Sign

| Birth in Taurus Sign

| Birth in Aries Sign

| Illness Removing

| How win a Lottery?

| Dreams in Astrology

| The Ritual Fire Offering

| Durga-Saptashati

| Yavnacharya not a Greek Astrologer

| Codes of Rigveda

| Yoga Siddhi

| Meaning Astra & Astrology

| Shakti in Rigveda

| Cosmic Vibration

| Vedic Agni & Illa

| Under standing Tantric Mantras

| The Great Tantra Challenge

| SECRETS OF THE SAPPHIRE

| House to House

| The Houses and Signs

| Encyclopeadia of Astrology

| Questions and Answers

| Lagna

| About Astrology

| Vedic astrology

| Grahas (planets)

| Rasis (signs)

| Bhavas (houses)

| Chakras (charts)

| Varga chakras (divisional charts)

| Nakshatras (constellations)

| Ayanamsa

| Dasa Systems

| Characteristics of Rasis

| Indications of Rasis

| Characteristics of Planets

| Planetary Dignities

| Planetary Relationships

| Lagnas (ascendants)

| Use of Special Lagnas

- | Upagrahas (sub-planets)
- | Vargas (divisional charts)
- | Divisional Chart Significations
- | Insights on Divisional Charts
- | Using Divisional Charts
- | Varga Grouping and Amsabala
- | Significations of Houses
- | 30 Days Lesson of Astrology
- | A Controversy
- | Karakas (significators)
- | Arudhas (risen ones)
- | Use of Arudha Lagna
- | Use of Bhava Arudhas
- | Meaning of Arudha
- | Use of Graha Arudhas
- | Graha Drishti
- | Rasi Drishti
- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
- | Use of Argala
- | Yogas (special combinations)
- | Ashtakavarga (eight-sourced strengths)
- | Different Strengths
- | Shadbala and Astakavarga Bala

- | Sahamas (sensitive points)
- | Functional Nature
- | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
- | Ashtottari dasa
- | Kalachakra dasa
- | Narayana dasa
- | Lagna Kendradi Rasi dasa
- | Sudasa
- | Drigdasa
- | Niryana Shoola Dasa
- | Shoola dasa
- | Sudarsana Chakra dasa
- | Moola dasa
- | Transits and natal references
- | Transits and ashtakavargas
- | Timing with Sodhya Pindas
- | Murthis (Forms/Idols)
- | Rasi Gochara Vedha
- | Taras (Stars)
- | Special Nakshatras/Taras
- | Sarvatobhadra Chakra

- | Casting Annual Charts
- | Casting Monthly Charts
- | Casting Sixty-hour Charts
- | Judgment of charts
- | Compressed dasas
- | Impact of birthtime error
- | Re-interpreted Significations
- | Using Birthcharts
- | Prasna (horary astrology)
- | Progressions (taught by Manu)
- | Diseases Rectifications
- | Who can use Vedic Astrology ?
- | Penumbral Eclipse
- | Peregrine
- | Periodical Lunation
- | Phase. (Obs.)
- | Phenomenon
- | Philosophy
- | Philosopher's Stone
- | Barren and fruitful
- | Benefic and Malefic
- | Stars in first House
- | Stars in second house
- | Stars in third house
- | Stars in fourth house

| Stars in fifth house

| Stars in sixth house

| Stars in seventh house

| Stars in earth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Santaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana
" Jwalamalini Sadhana
" Parad Ganpati Sadhana
" Sadhanas for Marriage
" Are Houses Haunted
" Paarad Ganpati Sadhana
" Akshay Paatra Sadhana
" Dharmaraaj Siddhi Sadhana
" Sadhana of Sun and Saturn
" Chhinmasta Sadhana
"Sadhana for Protection of Health
"Shree Siddheshwari Sadhana
"Worship of Shiva (Shivaraatri)
"108 Divine names " from January
"Riddance from Evil Spirits
"Panchanguli Sadhana
"Aakarshan Sadhana
"Megha Saraswati Sadhana
"Kaamdev Rati Prayog
"Mahamrityunjay Sadhana
"Mahalakshmi Poojan"
"Lakshmi Sadhanas of great Rishis and Tantriks"
"How to celebrate Diwali"
"The Right Way to perform Sadhana"
"Diksha for affliction of MARS"

"Shraadh Pitra Santushti Sadhana"

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"Mahaganpati Sadhna"

"Kartikeya Sadhna"

"Sabar Lakshmi Sadhnas on Diwali"

"Simple Shree Yantra Sadhna"

"Sadhna to banish diseases"

" Face To Face With Divine Yogi "

" Enlightened Beauty "

" Gaayatri Sadhana "

" Gurutatva Sadhana "

" Garbhasth Cheitanya Sadhana "

" Priya Vallabha Kinnari Sadhana "

" Even You Can See Your Aura "

" Telepathy "

" Happy New Year "

" The Mahavidya Sadhanas "

" The Mahavidya Sadhanas : Mahakali - The Saviour "

" The Mahavidya Sadhanas : Bhuvaneshwar - Bestower of Absolute Power "

" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "

" The Mahavidya Sadhanas : Tara - The Provider "

" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshthha Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

Famous Tantra Books Written By Dr.Rupnathji(Dr.Rupak Nath) are given here as follows:-

1. Matsya Sukt Tantra

2. Kul Sukt Tantra

3. Kaam Raj Tantra

4. Shivagam Tantra

5. Uddish Tantra

6. Kuluddish Tantra

7. Virbhadrodish Tantra

8. Bhoot Damar Tantra

9. Damar Tantra

10. Yaksh Damar Tantra

11. Kul Sharvashy Tantra

12. Kalika Kul Sharvashy Tantra

13. Kul Chooramani Tantra

14. Divya Tantra

15. Kul Saar Tantra

16. Kulavarand Tantra

17. Kulamitr Tantra

18. Kulavati Tantra

19. Kali Kulavaan Tantra

20. Kul Prakash Tantra
21. Vashisht Tantra
22. Siddh Saraswat Tantra
23. Yogini Hriday Tantra
24. Karli Hriday Tantra
25. Matri Karno Tantra
26. Yogini Jaalpoorak Tantra
27. Lakshmi Kulavaran Tantra
28. Taaravaran Tantra
29. Chandra Pith Tantra
30. Meru Tantra
31. Chatu sati Tantra
32. Tatvya Bodh Tantra
33. Mahograh Tantra
34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra
37. Shastra Trish Tatvak Tantra
38. Lakshya Nirnay Tantra
39. Tripura Narva Tantra
40. Vishnu Dharmotar Tantra
41. Mantra Paran Tantra
42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra

45. Bhakti Manjari Tantra
46. Bhuvaneshwari Tantra
47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra
53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra
59. Tatva Kaumadi Tantra
60. Tantra Kaumadi Tantra
61. Mantra Tantra Prakash Tantra
62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra
67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra

70. Tatv Saar Tantra
71. Saar Sangrah Tantra
72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

*Some Important Sanskrit Tantra books(Grantha) Written By Dr.Rupnathji(Dr.Rupak Nath) are also given below:-

1. Kali Kitab
2. Theth Karini Tantra
3. Uttar Tantra
4. Neel Tantra
5. Veer Tantra
6. Kumari Tantra
7. Kali Tantra
8. Narayani Tantra
9. Tarani Tantra
10. Bala Tantra

11. Matrika Tantra
12. Sant Kumar Tantra
13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra

36. Vishwa Saar Tantra
37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra
50. Hans Maheshwar Tantra
51. Kaamdhenu Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra

DR. RUPNATHJI (DR. RUPAK NATH)

61. Rudra Yamal Tantra
62. Brihdamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutra Tantra.]

Five great daily sacrifices

Explanations by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

There are five great daily sacrifices that are to be performed by every householder. They are:

1. Brahma Yajna or Veda Yajna.

Sacrifice to Brahman or the Vedas or the sages.

Teaching and studying scriptures is Brahma Yajna)

2. Deva Yajna.

Sacrifice to the celestials.

(Homa or oblations into the sacred fire is Deva Yajna)

3. Pitri Yajna.

Sacrifice to the manes.

(Tarpan or offering of water to the ancestors,
and Sraddha, form Pitri Yajna)

4. Bhuta Yajna.

Sacrifice to all the creatures.

(Offering of food to all creatures is Bhuta Yajna)

5. Manushya Yajna.

Sacrifice to man.

(Hospitality to guests is Manushya Yajna or Atithi Yajna)

Field of energy around Havan kund

Agnihotra is generally known as the havan or yajna (yajna)

ceremony or the sacred fire ceremony. Some researchers in Baltimore, Maryland, USA have published literature from which the following points are taken.

Agnihotra is a gift to humanity from the ancient Vedic traditions to the present age.

A tremendous field of energy is created around the havan kund (the pyramid shaped metal container). A magnetic type field is created which neutralises negative energy or vibrations and reinforces positive energy or vibrations. This extends to the persons who perform the agnihotra ceremony. The positive influence penetrates the physical, mental, intellectual and spiritual planes. Subtle energies are created by the rhythmical chanting of the Vedic mantras during the havan ceremony which spread the purifying as well as healing energies far and wide beyond the horizons.

Plants placed in a room where vibrations of agnihotra ceremony are maintained, such plants receive nutrition from agnihotra atmosphere and seem to be happy and grow well. They seem to thrive better than those plants not under the agnihotra sphere of influence. Just as agnihotra gives nourishment to plants, it provides the same for human life and also for animal life.

Many people on all continents belonging to different races,

languages, religions and spiritual groups who practice

agnihotra have observed that simply by performing daily homa (i.e. agnihotra at sunrise/sunset) they feel as if a protective film surrounds them.

The ashes from the agnihotra fire are charged with special potencies. Sprinkling of the ashes on the perimeter of your property affords protective influences.

The agnihotra ash is the basic substance used for the preparation of all agnihotra medicines, for external as well as for internal use.

Agnihotra medical preparations include agnihotra powder, capsules, ointment, cream, eyedrops, suppositories and inhalation.

Mantras

"No libations can be poured into sacrificial fire without uttering Mantras"

The Mahabharata, Santi Parva, Section CCCXLIII

"None of these, viz., a maiden, a youthful woman, a person unacquainted with mantras, an ignorant person, or one that is impure is competent to pour libations on the sacrificial fire"

-Mahabharata, Santi Parva, Section CLXV

"The Sudra has no competence for performing a sacrifice."

-Mahabharata, Santi Parva, Section CLXV

"The Vedas declare that sacrifices cannot be performed by an unmarried man" The Mahabharata, Santi Parva, Section CCLXIII

"The deities do not accept the libations (poured upon the fire) on the occasion of Sraddhas and the rites in their honour or on the occasion of those rites that are performable on ordinary lunar days or on the especially sacred days of the full moon and the new moon, if they behold a woman in her season of impurity." The Mahabharata, Anusasana Parva, Sec.CXXVII

"They that are conversant with the scriptures say that the man who, having kindled the sacrificial fire, does not give away the dedicated food as Dakshina, is not the kindler of a sacrificial fire. One should never worship the deities in sacrifices in which no Dakshina is given. A sacrifice not completed with Dakshina, instead of producing merit, brings about the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the fame, the achievements, and the very span of life that one has".

The Mahabharata, Santi Parva, Sec.CLXV

The ultimate Dakshina:

"The renunciation of everything is the excellent Dakshina of that sacrifice. Consciousness, mind and understanding - these becoming Brahma, are its Hotri, Adhwaryu, and Udgatri. Cessation of separate existence (or Emancipation) is the Dakshina."

-The Mahabharata, Aswamedha Parva, Sec.XXV

"That person of little intelligence who, from desire of acquiring merit performs sacrifices with wealth acquired by unrighteous means, never succeeds in earning merit."

The Mahabharata, Aswamedha Parva, Section XC

[Note: These Books are written By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji (Dr.Rupak Nath) are given as Follows:-

*HUGE NUMBER OF MOST IMPORTANT PRECIOUS BOOKS WRITTEN BY SIDDHA YOGI SHASTRISHREE DR.RUPNATHJI(DR.RUPAK NATH) ARE GIVEN AS FOLLOWS:-

*Hinduism & Quantum Physics

*Alphabetical Listing

*Amazing Science

*Vedic Mathematics

*Oldest Civilization

*Aryan Language Family

*Hindu Festivals 2000-2031

- *Hindu Festivals 2000-2043
- *Moon Calendar 1900-2009
- *Moon Calendar 2010-2040
- *Eclipse
- *Hinduism-Brief Sketch
- *Founder of Hinduism
- *Vrat - Resolution
- *Mind Power
- *Mantras-Sacred Fire
- *Shanti Mantras
- *Cows are Sacred
- *From Scriptures
- *Sayings of Sri Ramakrishna
- *God can be seen
- *Guru
- *Silent Teachings & Satsang
- *Touched by God
- *Caste System
- *Untouchables
- *Duties
- *Yuga Dharmaa
- *Doing Good
- *Virtue
- *Virtue, Wealth & Pleasure
- *Gurukul

- *Ashramas
- *Sannyasa - Renunciation
- *Kamagita
- *Wheel of Life
- *Maya-Shakti-Prakriti
- *Durga Saptashati
- *Creation
- *Dissolution
- *Wisdom versus knowledge
- *Divine Wealth
- *Motherhood
- *Women
- *Marriage
- *Alluring Adornment
- *God
- *Nature of Reality
- *That Thou Art
- *Sanatan Ved Dharma
- *Destiny & Exertion
- *Soul & its Destiny
- *The Real and the Apparent Man
- *Death & Life
- *Bhishma
- *Immortality
- *Egoism

- *Resurrection
- *Reincarnation
- *Heaven & Hell
- *Emancipation
- *Gayatri
- *Meditation
- *Meditation Q & A
- *Direct Path
- *Miscellaneous Q & A
- *Jesus versus Churchianity
- *Empty Chamber
- *Adhyatma-Self-Spiritual Science
- *Self-Realisation
- *Self - Atma
- *Jnani - Self-realised
- *Who am I?
- *Sanat-sujata
- *Vidura-Niti
- *Chanakya niti
- *Kautilya Arthasastra
- *Worship
- *Self-enquiry
- *Highest object of knowledge
- *The Highest Refuge of All things
- *Sankhya versus Yoga

- *Yoga
- *Jnana Yoga
- *Raja Yoga
- *Bhakti - Surrender
- *Bhakti Yoga
- *Karma Yoga
- *Japa
- *Music
- *Consciousness-the three states
- *Freedom & Bondage
- *Morality
- *Overcoming Difficulties
- *Forgiveness versus Might - Anger
- *Penance
- *Renunciation & Abandonment
- *Truth
- *Truth versus Falsehood
- *Happiness
- *Self-restraint
- *Senses - self-discipline
- *Ignorance
- *Anahata Nada
- *What Religion Is
- *Karma & Destiny
- *Sin

- *Sinner
- *Drunkard
- *Conscience
- *Prayer
- *Mind
- *Miracles & Visions
- *Riddles
- *Celibacy
- *Thought, Speech & Deed
- *Upanishads
- *Gita for Children
- *Gita
- *Preyas & Sreyas
- *Pravritti - Nivritti
- *Acts versus Knowledge
- *Conduct
- *Kali Yuga
- *Tantra
- *Kundalini
- *Direct Perception versus Scriptures
- *Faith
- *Atheist
- *Righteousness
- *Highest Good
- *Mother, Father & Teacher

- *Eldest Brother
- *Friendship
- *Self-interest
- *kingcraft
- *Chastisements
- *Thanks Giving
- *Ethics
- *Good and Evil
- *Vices
- *Malevolent & Wicked
- *Nature of Man
- *Culture and Civilization
- *Kosas-sheaths
- *Good and Pure
- *Sattwa, Rajas & Tamas
- *East-West-North-South
- *Stories - Episodes
- *Procrastination
- *Gifts
- *Fasting (Religious)
- *Tirtha
- *Sacred Waters - Ganga
- *Tilak
- *Ideal behind the idol
- *Rituals

*Hinduism & Sri Ramakrishna

*Funerals

*Tarpana

*Aarati

*Flowers - Incense - Lamps

*Prasad

*Sacraments - Samskaras

*Sacred Thread

*Food

*Your Constitution

*Trees have Life

*Prana-Vyana-Samana

*Krishna

*Ganapati - Gopalnanda

*Brahma - Sutras

*Temples

*Sun - Surya

*Makar sankranti

*Vasant Panchami

*Siva

*Nataraj

*Holi - Festival

*Ramayana

*Hanuman

*Raksha Bandhan

- *Krishna Janmashtami
- *Deepavali
- *Adhik Maas
- *Kaaba a Hindu Temple?
- *Islam-stagnant
- *Buddhism
- *Buddhism in China--Japan-Korea
- *Religions in brief
- *Inter-religious Attitude
- *Books
- *Hindu Scriptures
- *Philosophy
- *Schools of Vedanta
- *Hindu Secrets
- Q & A
- *Dasnami Sampradaya
- *Dharma
- *Speech - Science
- *Abusive Speech
- *Appreciations
- *Food Charts
- *Drama - Shakuntala
- *Vishnu Sahasranama
- *Moon Calendar 2013
- *Moon Calendar 2015

- *Moon Calendar 2017
- *Moon Calendar 2019
- *Moon Calendar 2021
- *Vedic Maths India
- *CSS2
- *The Primal Revelation at the Heart of Civilization
- *Krishna Worship: One of Humanity's Most Ancient Traditions
- *The Great Blue Spirit Nagi Tanka Skan Skan
- *The Lion of Time
- *Contacting Vedic Empire Productions
- *Rakhi Bond of Love Saves the Life of Alexander
- *Ancient Pompeii's Lakshmi Statuette
- *Hindu Radio-Breaking the Sound Barrier
- *Philippines- A Golden Heritage
- *Gympie Gold inlaid Quartz
- *Ancient Hindu Mariners and Australian Gold
- *Lets Connect on Facebook
- *Why is Prayag-an ancient center of Hinduism now called Allahabad?
- *Have Mosques ever been built atop non-Islamic Holy Sites?
- *The Blue God of Judaism
- *Greek Othrys and the Vedic Adri Montains
- *HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- *Vedic Brahma and Apache Kuterastan
- *Phoenician Alphabet, Adopted by the Greeks
- *The Phoenician Creation Story

- *India-Homeland of the Phoenicians
- *Evidence Linking Ancient Troy and Central America
- *Rig Veda and the Phoenicians
- *Fly Me to the Moon God
- *Walk the Sacred Forests of Shiva
- *Updated:Vedic Roots of India's Moon Mission
- *Roots of Orissa's 'Christian' Problem
- *Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia
- *The Stanzas of Dzyan
- *The Blue-ness of God in Biblical tradition
- *The Sanskrit Dialect Known as English
- *Caitanya's Bhakti Movement Empowers India & Humanity
- *Bangalore's Shiva Cave Temple
- *Assaulting Orissa and India's Development
- *The Truth Behind Holy Amarnath in Kashmir
- *Tantra Mantra Yantra Vigyan Journal
- Yogic Meditation
- Kundalini Vigyan
- Tantra Alchemy
- Tantrik Hypnotism
- Advanced Palmistry
- Third Eye Activation
- Soul- A Joy For Ever
- Health Wealth And Prosperity
- Secrets of Shaktipaat

- Practicals of Hypnotism
- Meanings of Devotion
- The Universal Nymphs
- Mahavidya Sadhan
- Guru Diksha
- Diksha Guru
- Siddha And Siddhi
- Srimad Gita
- Bhakti Kirtan
- Jyotish And Kaal Chakra
- Muladhar To Sahasrar Parikraman
- Palmistry Science & Finger Secrets
- Siva Stavan
- Omkar Brahma To Kundalini
- Social Success : Tantra Secrets
- Samadhi Siddhi
- Top Secret Mantra Rahasya
- Unpublished Spiritual Sadhana Samagra
- Sarva Prakar Dikshaayen
- Sarva Deva Shatkam
- Lakshmi Siddhi
- Amrit Darshan
- Maha Tantram
- Tantra Rahasya
- Top Hypnotism Techniques & Sootras

- Secret TantrikHypnotism
- Alternate Hastrekha Shastra
- Sadhana Prakar
- Bheirav Shastra
- Atma Chintan
- Paramatma Rahasya
- Yogi Rupnathji
- Siddhastan Mahatya
- Bajrang Bali Siddhi
- Matangi Tantra
- Tantrik kriya Vidhi
- Ayeshwarya Prapti Sadhana
- Siddha Yogi
- Amrit Pan
- Tantrik Guru Upasana
- Guru Stotra
- Sadhana Vidhi
- Sadhana Evam Siddhi
- Durlabh Prayog
- Jyotish Muhurat
- Sarva Siddhi
- Tantra Vidhi
- Bhuvaneshwari Siddhi
- Lakshmi Secrets
- Hansa To Paramahamsa

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- Universal Life
- Apsara Siddhi
- Secrets of Shodashi Tripur Sundari
- Mahakali Siddhi
- Baglamukhi Siddhi
- Brahmapanishad
- Gayatripanishad
- Sandhya Kriya
- Siddhashram Parampara
- Total Diksha Sanskar Vidhi
- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya
- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal
- Gurudev Bhajana
- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
- Shiv Kripa Sutra
- Jagdamba Sadhana Vidhi
- Tantra Practicals

- Hypnotism
- Aghor Upasana
- Soundarya Siddhi
- Doorlav Tantra Siddhi
- Himalayer Siddha
- Himalayer Sadhak
- Importance of Diksha Sanskar
- Jagat Saar
- Importance of Guru
- *Kailasa Temple
- *To Heaven by Heaven
- *Spiritual friendship
- *Bodhisattva Vow
- *O night, o sweet
- *Potuit Decuit Ergo Fecit
- *Argala Stotra
- *Mysticism and magic
- *Namavali
- *Chinnamasta's 108 names
- *Work as Temple Elephant
- *Psalm 19
- *Ayat al Kursi - the Verse of the Throne
- *Battle with the Angel
- *Love Her, Mind
- *Mount up with birds

- *Six-winged
- *God's Answer to Job
- *What would you like done with me?
- *Red Coral
- *Tere Ishq nachaiya
- *14 Maheshvara sutras
- *It is more than possible
- *Tell and still it is hidden
- *How to tell
- *Kun fa ya Kun!
- *Hafiz
- *St. Francis of Assisi
- *Brihadeeswarar Temple
- *Through the Pain
- *Varalakshmi Vratam
- *Mystic and mystification
- *Kumkum, Bindu and Sindur
- *Ravana's love
- *Struggle and Contemplation
- *Glory of Night
- ‡ Tantra Shastra
- ‡ Nadi Astrology
- ‡ Live Effects of Stars
- ‡ Tarot School
- ‡ Today's Fortune

- | Ayushya Yoga
- | Astro-Yogas
- | Predictions by Vedic Astrology
- | Jupiter in the house Uranus
- | Totake (Remedies)
- | Mysterious Death
- | Use of Gem Stones
- | Moon is Best Remedies
- | Vedic Marriage
- | Career by Rashi
- | Diseases by rashi
- | SIGNIFICANCE OF STARS
- | Chalisa Chanting
- | Sundar Kand
- | Graha Mantra Chanting
- | Meaning of Your Name
- | Birth in Ashwini Nakshtra
- | Birth in Bharani Nakshtra
- | Birth in Kritika Nakshtra
- | Birth in Rohini Nakshtra
- | Birth in Mrigshira Nakshtra
- | Birth in Adra Nakshtra
- | Birth in Punarvasu Nakshtra
- | Birth in Pukshya Nakshtra
- | Birth in Ashlekhha Nakshtra

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| Birth in Magha Nakshtra

| Birth in Poorvaphalguni Nakshtra

| Birth in Uttraphalguni Nakshtra

| Birth in Hasta Nakshtra

| Birth in Chitra Nakshtra

| Birth in Swati Nakshtra

| Birth in Bishakha Nakshtra

| Birth in Anuradha Nakshtra

| Birth in Jyeshtha Nakshtra

| Birth in Moola Nakshtra

| Birth in Poorvashadha Nakshtra

| Birth in Uttraashadha Nakshtra

| Birth in Shravan Nakshtra

| Birth in Dhanishtha Nakshtra

| Birth in Shatbhikha Nakshtra

| Birth in Poorvabhadrapada

| Birth in Uttrabhadrapada

| Birth in Revati Nakshtra

| Birth in Pieces Sign

| Birth in Aquarius Sign

| Birth in Capricorn Sign

| Birth in Sagittarius Sign

| Birth in Scorpio Sign

| Birth in Libra Sign

| Birth in Virgo Sign

- | Birth in Leo Sign
- | Birth in Cancer Sign
- | Birth in Gemini Sign
- | Birth in Taurus Sign
- | Birth in Aries Sign
- | Illness Removing
- | How win a Lottery?
- | Dreams in Astrology
- | The Ritual Fire Offering
- | Durga-Saptashati
- | Yavacharya not a Greek Astrologer
- | Codes of Rigveda
- | Yoga Siddhi
- | Meaning Astra & Astrology
- | Shakti in Rigveda
- | Cosmic Vibration
- | Vedic Agni & Illa
- | Under standing Tantric Mantras
- | The Great Tantra Challenge
- | SECRETS OF THE SAPPHIRE
- | House to House
- | The Houses and Signs
- | Encyclopeadia of Astrology
- | Questions and Answers
- | Lagna

- | About Astrology
- | Vedic astrology
- | Grahas (planets)
- | Rasis (signs)
- | Bhavas (houses)
- | Chakras (charts)
- | Varga chakras (divisional charts)
- | Nakshatras (constellations)
- | Ayanamsa
- | Dasa Systems
- | Characteristics of Rasis
- | Indications of Rasis
- | Characteristics of Planets
- | Planetary Dignities
- | Planetary Relationships
- | Lagnas (ascendants)
- | Use of Special Lagnas
- | Upagrahas (sub-planets)
- | Vargas (divisional charts)
- | Divisional Chart Significations
- | Insights on Divisional Charts
- | Using Divisional Charts
- | Varga Grouping and Amsabala
- | Significations of Houses
- | 30 Days Lesson of Astrology

- | A Controversy
- | Karakas (significators)
- | Arudhas (risen ones)
- | Use of Arudha Lagna
- | Use of Bhava Arudhas
- | Meaning of Arudha
- | Use of Graha Arudhas
- | Graha Drishti
- | Rasi Drishti
- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
- | Use of Argala
- | Yogas (special combinations)
- | Ashtakavarga (eight-sourced strengths)
- | Different Strengths
- | Shadbala and Astakavarga Bala
- | Sahamas (sensitive points)
- | Functional Nature
- | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
- | Ashtottari dasa

- | Kalachakra dasa
- | Narayana dasa
- | Lagna Kendradi Rasi dasa
- | Sudasa
- | Drigdasa
- | Nirvana Shoola Dasa
- | Shoola dasa
- | Sudarsana Chakra dasa
- | Moola dasa
- | Transits and natal references
- | Transits and ashtakavargas
- | Timing with Sodhya Pindas
- | Murthis (Forms/Idols)
- | Rasi Gochara Vedha
- | Taras (Stars)
- | Special Nakshatras/Taras
- | Sarvatobhadra Chakra
- | Casting Annual Charts
- | Casting Monthly Charts
- | Casting Sixty-hour Charts
- | Judgment of charts
- | Compressed dasas
- | Impact of birthtime error
- | Re-interpreted Significations
- | Using Birthcharts

DR. RUPAK NATHJI (DR. RUPAK NATH)

| Prasna (horary astrology)

| Progressions (taught by Manu)

| Diseases Rectifications

| Who can use Vedic Astrology ?

| Penumbral Eclipse

| Peregrine

| Periodical Lunation

| Phase. (Obs.)

| Phenomenon

| Philosophy

| Philosopher's Stone

| Barren and fruitful

| Benefic and Malefic

| Stars in first House

| Stars in second house

| Stars in third house

| Stars in fourth house

| Stars in fifth house

| Stars in sixth house

| Stars in seventh house

| Stars in earth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Santaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana

" Jwalamalini Sadhana

" Parad Ganpati Sadhana

" Sadhanas for Marriage

" Are Houses Haunted

" Paarad Ganpati Sadhana

" Akshay Paatra Sadhana

" Dharmaraaj Siddhi Sadhana

"Sadhana of Sun and Saturn

"Chhinmasta Sadhana

"Sadhana for Protection of Health

"Shree Siddheshwari Sadhana

"Worship of Shiva (Shivaraatri)

"108 Divine names " from January

"Riddance from Evil Spirits

"Panchanguli Sadhana

"Aakarshan Sadhana

"Megha Saraswati Sadhana

"Kaamdev Rati Prayog

"Mahamrityunjay Sadhana

"Mahalakshmi Poojan"

"Lakshmi Sadhanas of great Rishis and Tantriks"

"How to celebrate Diwali"

"The Right Way to perform Sadhana"

"Diksha for affliction of MARS"

"Shraadh Pitra Santushti Sadhana"

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"Mahaganpati Sadhna"

"Kartikeya Sadhna"

"Sabar Lakshmi Sadhnas on Diwali"

"Simple Shree Yantra Sadhna"

"Sadhna to banish diseases"

" Face To Face With Divine Yogi "

" Enlightened Beauty "

" Gaayatri Sadhana "

" Gurutatva Sadhana "

" Garbhasth Cheitanya Sadhana "

" Priya Vallabha Kinnari Sadhana "

" Even You Can See Your Aura "

" Telepathy "

" Happy New Year "

" The Mahavidya Sadhanas "

" The Mahavidya Sadhanas : Mahakali - The Saviour "

" The Mahavidya Sadhanas : Bhuvaneshwari - Bestower of Absolute Power "

" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "

" The Mahavidya Sadhanas : Tara - The Provider "

" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshththa Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

Famous Tantra Books Written By Dr.Rupnathji(Dr.Rupak Nath) are given here as follows:-

1. Matsya Sukt Tantra

2. Kul Sukt Tantra

3. Kaam Raj Tantra
4. Shivagam Tantra
5. Uddish Tantra
6. Kuluddish Tantra
7. Virbhadrodish Tantra
8. Bhoot Damar Tantra
9. Damar Tantra
10. Yaksh Damar Tantra
11. Kul Sharvashy Tantra
12. Kalika Kul Sharvashy Tantra
13. Kul Chooramani Tantra
14. Divya Tantra
15. Kul Saar Tantra
16. Kulavarand Tantra
17. Kulamitr Tantra
18. Kulavati Tantra
19. Kali Kulavaan Tantra
20. Kul Prakash Tantra
21. Vashisht Tantra
22. Siddh Saraswat Tantra
23. Yogini Hriday Tantra
24. Karli Hriday Tantra
25. Matri Karno Tantra
26. Yogini Jaalpoorak Tantra
27. Lakshmi Kulavaran Tantra

28. Taaravaran Tantra
29. Chandra Pith Tantra
30. Meru Tantra
31. Chatu sati Tantra
32. Tatvya Bodh Tantra
33. Mahograh Tantra
34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra
37. Shastra Trish Tatvak Tantra
38. Lakshya Nirnay Tantra
39. Tripura Narva Tantra
40. Vishnu Dharmotar Tantra
41. Mantra Paran Tantra
42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra
45. Bhakti Manjari Tantra
46. Bhuvaneshwari Tantra
47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra

53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra
59. Tatva Kaumadi Tantra
60. Tantra Kaumadi Tantra
61. Mantra Tantra Prakash Tantra
62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra
67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra
70. Tatv Saar Tantra
71. Saar Sangrah Tantra
72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna

78. Tantra Pradeep

79. Taara Vilas

80. Vishwa Matrika Tantra

81. Prapanch Saar Tantra

82. Tantra Saar

83. Ratnavali Tantra.

*Some Important Sanskrit Tantra books(Grantha) Written By Dr.Rupnathji(Dr.Rupak Nath) are also given below:-

1. Kali Kitab

2. Theth Karini Tantra

3. Uttar Tantra

4. Neel Tantra

5. Veer Tantra

6. Kumari Tantra

7. Kali Tantra

8. Narayani Tantra

9. Tarani Tantra

10. Bala Tantra

11. Matrika Tantra

12. Sant Kumar Tantra

13. Samayachar Tantra

14. Bhairav Tantra

15. Bhairavi Tantra

16. Tripura Tantra

17. Vamkishwar Tantra

18. Kutkuteshwar Tantra

19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra
36. Vishwa Saar Tantra
37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra

44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra
50. Hans Maheshwar Tantra
51. Kaamdhenu Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra
61. Rudra Yamal Tantra
62. Brihdamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutra Tantra.]

What is the significance behind chanting of Veda mantras and the mantras connected with the havan ceremony?

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Man's body is filled with innate intelligence. Through speaking words of confidence and power over and over, man gains conscious attention of the intelligence within the organs of the body.. as he continues speaking words of power, that innate intelligence is tapped and it releases increased life and substance into the mind, body and affairs of man.

James Newton Powell, a graduate in religious studies, University of California, Santa Barbara, USA, is the author of the book 'Mandalas, the Dynamics of Vedic Symbolism'.

The following extracts are taken from his book:

Modern metaphysicians are rediscovering the fantastic powers released through spoken words. By certain arrangements of words, such as in Veda mantras, a tremendous vibratory force could be set upon in the invisible which profoundly affects physical and metaphysical substance in the body of man.

Four levels of languages

According to the rishis (seers) the mantras are the living body of the luminous inner truth of which they sing, a truth which does not reveal itself to the busy conceptual mind as readily as to the more receptive inner audience of unbounded awareness unfolded through meditation. There are four different levels of languages describing four domains of Vedic experience.

1. Language of communication or everyday speech. The gross physical level of articulate speech (Vaikhari).
2. Language of ritual, the rhythmic sacrificial language of chant. Language as 'thought', which is not yet spoken (Madhyama).
3. Language of illumination, of vision. The level of luminous, 'flashlike' intuitive 'seeing' speech (Pasyanti)
4. Language of eternity, of imperishable silence. The silent, unbounded, absolute level of speech (Para).

Speech reveals herself only to the seer, the one she loves.

Speech is born of tapas (austerity) and throughout the Vedic literature is related to Agni (fire). Mystics of all ages have discovered the relationship between the repetition of sound and an inner fire, and these

take the mind to profound depths and eventually spiritual illumination. The rhythmically formulated word, with its tendency towards rhyme, its alliteration, assonance and other types of repetition make it an instrument of power. The sound of such words is often of greater importance than their meaning, which has often been lost. Intoned speech becomes experienced as inner light.

The Veda is eternal and of non-human origin. The transcendence of the seer might give birth to an entirely new utterance, a new mantra, finite and localised when heard by the mundane sense of hearing, but with its origins in the infinite, and capable of again revealing the Infinite to the seer.

The function of the Vedic mantras is to reveal their own inner being.

The entire body of Vedic knowledge is Vac-(goddess of speech, Sarasvati)- with combinations and permutations of sound- in all its various degrees of manifestation. The meaning of the mantra is known not by attending to the semantic meaning, but by attending to the tendencies- the dynamics of sound. One of the Vedic or Yogic method of gaining knowledge is organised on the level of sound. Within the tendencies of the sounds of the mantras lie the method of gaining knowledge of the 'object' the mantra describes.

The Vedic mantras possess the impulses or tendencies which constitute the knowledge of these 'objects'. Thus there is a close relationship between sound and form. This knowledge is on the level of pulsating consciousness. The Veda is a supreme example of a type of poetry in which the life of the symbol corresponds so intimately with the truth it clothes that it is indeed the living form of that truth. There are, residing within the language of the Veda, a hierarchy of potencies, indwelling powers of speech which inspire by means of sound and a transcendental logic.

Image, sound and sense were indissolubly united to forge luminous language- symbols capable of conveying the most orient hues of the imperishable. The mantras are secret words, seer wisdoms, which utter their indwelling meaning to the seer prepared by tapas. The uncanny longevity of these hymns (mantras) can be attributed to the fact that they are in such intimate contact with the eternal. The mantras are self- revealing, preserved by the imperishable for those who would seek their indwelling dimensions. The mantras exist in a supreme, imperishable location, in which all the gods are seated.

By the friction between the worshipper and the mantra

(mind instrument), Om, the inner fire is the kindled and the highest Truth is seen.

In praise of Agni

Agni(sacred fire)

From Samveda, translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

From Samveda, Book four, chapter two:

Agni created in the beginning, kindled in Yajna is the envoy of Earth, the guest of men, effulgent and the mouth of Gods. O Agni, eternal, Gods praise and sing for joy at thy coming, as parents do at the birth of a child.

O all-pervading, the Gods attain immortality by thy powers following the path of righteous actions preached by thee. They all praise Agni, the centre of sacrifice, the abode of riches, conveyor of oblations, embodiment of worship and Lord of all.

Samveda, book two, chapter one:

We choose Agni, the envoy, the skilled performer of the holy rite and instrumental in producing various things. We invoke Agni, the Lord of subjects, the giver of all objects and much beloved. O adorable God, bring the Gods hither. Thou art revealed to those who perform Yajna.

Thou giveth all desirable things and happiness.

Samveda, book six, chapters one & two:

O well kindled Agni, thou bringest the Gods to him, who offers oblations and gifts to thee. I ever worship thee as thou art giver of beatitude.

O sage, the preserver of our body, make the Yajna beneficial to the enlightened persons. I invoke Agni to this our sacrifice, him who is benevolent, sweet-tongued and to whom oblations are offered. Agni, come on thy most easy moving chariot, bringing the Gods, and accomplish our sacrificial rites.

Let us chant a Vedic verse to Agni, to him who bears from afar! The eternal Agni preserves the life of charitably disposed men. May that most blissful Agni guard our wealth and family, and keep us safe from grief and sin.

Samveda, Book nine, chapter one:

O Agni, eternal, radiant, gift of dawn, give thou this day ample wealth to him who rises early in the morning to pay oblations to the Gods. Thou art indeed the envoy of Gods, their beloved offering-bearer and carrier of holy rites. Thou grant us manly strength and high fame.

From The Mahabharata, Aswamedha Parva, Section XXIV:

Agni (fire) is all the deities. Even this is the teaching of the Vedas. The knowledge of Agni arises in a Brahmana with intelligence. The smoke of that fire is of the form of the attribute called Darkness (Tamas).

The attribute that is known by the name of Passion (Rajas) is in its ashes. The quality of Goodness (Sattwa) arises from that portion of the fire onto which the oblation is poured.

More about Agni

Compiled by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

From The Mahabharata and other scriptures

Agni is called Jvalana (which burns) and Dhumaketu (who has smoke as his banner). Agni is called the mouth of the gods. All the oblations are poured into Agni's mouth. He eats oblations and hence is called Havyavahana. He is called Pavaka, the purifier.

Agni has got seven flames. The seven flames of the fire are mentioned in the Mundakopanisad: The Black, Fierce, Mind-swift, Smoke-coloured, Scintillating, Bright, All-shining- these are the seven moving tongues of fire.

Agni is called Jatveda i.e. omniscient. He is the witness of the worlds, a priest and guest of all creatures. He drives away demons and evil spirits. Agni destroys sins.

In the Isavasyopanishad Agni is described as the witness of all deeds of the people and the destroyer of all sins.

Agni is the son of Anila i.e. wind. His wife is Swaha and his son is Skanda. Agni is described as the lord of gold.

Agni is one of the most important deities of the Vedas. Nearly two hundred hymns are addressed to Agni. Agni is the deity associated with sacrifice. Hence Agni occupies an important place in the Brahmanas. In the Upanishads too he is mentioned with reverence.

In the Grhya Sutras, Agni is the witness of all sacraments. Agni is the chief witness of sacraments such as the marriage of Hindus.

Shanti Mantras

By Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji

Om sarveshaam swastir bhavatu

Sarveshaam shantir bhavatu

Sarveshaam poornam bhavatu

Sarveshaam mangalam bhavatu

Sarve bhavantu sukhinah

Sarve santu niraamayaah

Sarve bhadrani pashyantu

Maakaschit dukkha bhaag bhavet

Meaning:

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

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

May all be happy! (sukhinah)

May all be free from disabilities! (niraamayaah)

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

May none suffer from sorrow! (duhkha)

Om asato maa satgamaya

Tamaso maa jyotir gamaya

Mrityor maa amritam gamaya

Meaning:

Lead us from the unreal to the Real

From darkness to Light

From death to Immortality

Om poornamadah poornamidam

Poornaat poornamudachyate

Poornasya poornamaadaya

Poornamevaavashishyate

Meaning:

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

- Peace invocation -Isha Upanishad

Om sham no mitrah sham varunah sham no bhavatvaryamaa

Sham na indro brihaspatih sham no vishnururukramah

Namo brahmane namaste vaayo twameva pratyaksham

Brahmaasi twameva pratyaksham brahma vadishyaami

Tanmaamavatu tadvaktaaramavatu

Avatu maam avatu vaktaaram.Om Shantih shantih shantih!

Meaning:

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

Om saha naavavatu sahanau bhunaktu

Saha veeryam karavaavahai

Tejasvi naavadheetamastu maa vidvishaavahai

Om shantih shantih shantih

Meaning:

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

Namaste sate te jagat kaaranaaya

Namaste chite sarva lokaashrayaaya

Namo dvaita tattwaaya mukti pradaaya

Namo brahmane vyaapine shaashvataaya

Meaning:

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

Om yaschandasamrisabho vishwaroopah

Chhandobhyo dhvamritaam sambabhoova

Sa mendro medhayaa sprinotu

Amritasya devadhaarano bhooyaasam

Shareeram me vicharshanam

Jihvaa me madhumattamaa

Karnaabhyaam bhoori vishruvam

Brahmanah Koshoasi medhayaapihitah

Shrutam me gopaaya

Om shantih shantih shantih!

Meaning:

May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom! May I be adorned with the knowledge of Brahman that leads to immortality! May my body become strong and vigorous (to practise meditation)! May my tongue always utter delightful words! May I hear much with my ears! Thou art the scabbard of Brahman hidden by worldly taints (not revealed by impure, puny intellects). May I never forget all that I have learnt! Om peace, peace, peace!

Om aham vrikshasya rivivaa
Keertih prishtham gireriva
Urdhwapavitro vaajineeva swamritamasmi
Dravinam savarchasam
Sumedhaa amritokshitah
Iti trishankor vedaanu vacanam
Om shantih, shantih, shantih!

Meaning:

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

Om aapyaayantu mamaangaani vaak
Praanashchakshuh shrotramatho
Balamindriyaani cha sarvaani sarvam brahmopanishadam
Maaham brahma niraakuryaam maa maa brahma niraakarod
Niraakaranamastva niraakaranam me astu
Tadaatmani nirate ya upanishatsu dharmaaste
Mayi santu te mayi santu.

Om shantih, shantih, shantih!

Meaning:

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

Om vaang me manasi pratishthitaa

Mano me vaachi pratishthitam

Aaveeraaveerma edhi vedasya ma aasthanah

Shrutam me maa prahaaseer anenaadheetena

Ahoraatraan samdadhaami ritam vadishyaami

Satyam vadishyaami tanmaam avatu tadvaktaaramavatu

Avatu maam avatu vaktaaram avatu vaktaaram

Om shantih, shantih, shantih!

Meaning:

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

Om bhadram no apivaataya manah.

Om shantih, shantih, shantih!

Meaning:

Salutations! May my mind and all these (the body, senses,

breath etc.) be good and well! Om peace, peace. peace!

Om bhadram karnebhih shrunuyaama devaah

Bhadram pashyemaakshabhiryajatraah

Sthirairangaistushtuvaamsastanoobhih

Vyashema devahitam yadaayuh

Swasti na indro vridhashravaah

Swasti nah pooshaa vishwavedaah

Swasti nastaarkshyo arishtanemih

Swasti no brihaspatir dadhaatu

Om shantih, shantih, shantih!

Meaning:

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

Om yo brahmaanam vidadhaati poorvam

Yo vai vedaanshcha prahinoti tasmai

Tam ha devmaatma buddhi prakaasham

Mumukshurvai sharanamaham prapadye<

Om shantih, shantih, shantih!

Meaning:

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

Om vishwaani deva savitar duritaani paraasuva

Yad bhadram tanma aasuva

Meaning:

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

Om agne naya supathaa raave asmaan

Vishwaani deva vayunaani vidvaan;

Yuyodhyas majjhu raanmeno

Bhooyishthaam te nama-uktim vidhema.

Meaning:

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

Tvamekam sharanyam tvamekam varenyam

Tvamekam jagatpaalakam svaprakaasham;

Tvamekam jagatkartu paatruprahartru

Tvamekam param nishchalam nirvikalpam.

Meaning:

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

Vayam tvaam smaraamo vayam tvaam bhajaamo

Vayam tvaam jagat saakshiroopam namaamah;

Sadekam nidhaanam niraalambameesham

Bhavaambhodhi potam sharanyam vrajaamah.

Meaning:

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

Om dyauh shaantih Antariksham shaantih

Prithivee shaantih Aapah shaantih

Oshadhayah shaantih Vanaspatayah shaantih

Vishve Devaah shaantih Brahma shaantih

Sarvam shaantih Shaantireva shaantih

Saamaa shaantiredhih Om shaantih, shaantih, shaantih!

Meaning: (two interpretations)

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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

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

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

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

DR. RUPNATHJI (DR. RUPAK NATH)