

Time and the Kalachakra

By Maha Yogi Paramahansa Dr.Rupnathji

...the 16 Nityas along with the (36 consonant) letters which are the manifested 36 tattvas, and the Mantras which are formed by the letters, as also the Yantras are one with Time (Kala) - Tantrarajatantra XXV

The fundamental basis of Indian astronomy is a simple expression: "Breath is Time".

This is outlined in older upanishads as well as in the astronomical works known as siddhantas. In ancient India there was no split between astronomy, spiritual life, and people. The purpose of astronomy was to relate the macrocosm to the microcosm. The Hindus were not addicted to stargazing for the purpose of giving new labels to stars, nor were they interested in applying spiritual concepts to technological ends. The scheme may originally have originated from Sumerian culture, which used base 60 and produces ephemerides superior to those used by the Victorians.

The Hindu measures of time are ideal or spiritual measures. Adepts of the Kalachakra were well aware of perturbations in planetary cycles, in the year and in the month. Consistent with this view is the concept that people are, like the real solar system, subject to fluctuations, perturbations and inequalities. The periods are based on the numbers 27, 54, 108, 360 and 21600, numbers which we find recurring again and again in tantrik texts.

That which is real is the respiration, say Sanskrit texts. A respiration consists of two halves, an inhalation and an exhalation. The meshing of time and astronomy and breath is the Kalachakra. Mahakala = Brahma = Time. The obstacles to Sun-Moon respiration, or equipose-breathing, are caused by conditioning. According to the Indian medical

shastra, the ayurveda, food is of three types = impressions, breath, edibles.

Just as without food we are starved and die, and without oxygen we suffocate, so without impressions we could not survive. Wrong food affects us, faulty breathing starves the blood of oxygen, lack of impressions causes physiological disturbance.

Relating our own body to cosmology, our earth centre, our physical or planetary body, is sustained by food. Our emotional centre (Sol) is sustained by breath. Our intellectual centre (Moon) is sustained by impressions.

Speech is breath modulated by the physical organism in various ways -
- depth of breathing, muscle tension, shape of mouth, shape of mental impressions. The Indian measure is that 10 long syllables make 1 breath. There are smaller subdivisions of time ending with the paramanu -- this is related to the time taken to sense an impression.

The goddess, or shakti, is the whole circle of the Zodiac, Time, the Sun, Moon and Planets, the Constellations, Breath (Prana) and Matrika (See, for example, [Tripurasundari](#), on this site). All these factors are considered to be unified in the Nath tradition- Matrika Shakti rules all letters of the alphabet, all mantra, and all speech.

Words are said to have a delusive nature (Mahamaya Matrika) because the word itself, although it may contain a reference to an object is often surrounded by clusters or Kulas of lesser Shaktis, These lesser Shaktis themselves indicate other references to objects. These Shaktis include what are called 'associations of thought', clusters of sense impressions, connected perhaps by links which are unique to an individual.

Proportion	Arcsecs	Degrees	Aspect/Division
21600/108	200	3d 20m	Navamsha
21600/27	13020	13d 20m	Nakshatra
21600/4	5400	90d	Square
21600/2	10800	180d	Opposition

21600	21600	360d/0d	Conjunction
Arc related to the zodiac			

Breath

21600 = number of breaths day and night (= 24 hours) 10800 = solar, 10800 = lunar
1 breath = 4 seconds

Time

24 hours x 60 minutes = 1440 minutes

1440 minutes x 60 seconds = 86400 seconds $86400/21600 = 4$ seconds = 1 breath

1 nadika of 24 minutes = 1440 seconds (=360 breaths) 1 solar year = 360 days = 8640 hours

1 solar month = 30 days = 720 hours

1 season = 60 days = 1440 hours

1 half-month = 15 days = 360 hours

Indian Measures

It is one of the conditions of a Kalpa (aeon) that in it the planets with their apsidal and nodes must unite in 0 degrees of Aries -- therefore within each Kalpa a planet must make a certain number of revolutions.

One Chaturyuga = 1 kalpa/1000

10 long syllables = 1 Prana (breath = 4 seconds) 360 Pranas = 1 Nadika (=24 minutes)

60 Nadikas = 1 day

1 Chaturyuga = 4320000 solar years

A Yuga is divided into 4 parts:

Krta Yuga = 1728000 solar years

Treta Yuga = 1296000 solar years

Dvapara Yuga = 864000 solar years

Kali Yuga = 432000 solar years

Each age has two twilights:

Krita Yuga

Dawn 144000
Day 1440000
Dusk 144000

Treta Yuga

Dawn 108000
Day 1080000
Dusk 108000

Dvapara Yuga

Dawn 72000
Day 720000
Dusk 72000

Kali Yuga

Dawn 36000
Day 360000
Dusk 36000

This means that one solar year = 1 day of the gods

One Kalpa (Aeon) = 1 day of Brahma

One Kalpa = 1 night of Brahma

Brahma's life = 100 years of these days = 864,000,000,000 divine years.

Note that the 'Kali Yuga', although taken to have an aeonic impact upon people's way of life, is nevertheless a fiction used for astrological computation: At the beginning of the Kali epoch (17th Feb 3102 BC) the mean places of the 7 planets are assumed to be at the beginning of the sidereal sphere at 0 degrees Aries. By calculating from this epoch the mean positions of Sun, Moon and planets are obtained. The evidence seems to indicate that the start of the epoch was determined retrospectively, i.e. based on a later epoch and worked backwards to a time when Sun, Moon and planets were in 0 degrees Aries.

Tantra Shastra(Agama & Nigama) and Their Roots in Text

By Maha Yogi Paramahansa Dr.Rupnathji

“Kali Tara mahavidya Sodashi Bhuvaneshwari.Bhairavi Chhinnamasta cha vidya Dhumavti tatha.Bagala siddha vidya cha Matangi Kamalatmika.Etaaha dasamahavidyaaha gupta vidyaaha prakeertitaaha.”A yantra must be given life (pranapratishtha) before starting its worship.The tantrik worship of these most powerful Vidyas must be practiced only under the guidance of a siddha Guru Like Tantra Siddha Yogi Shastrishree Dr.Rupnathji(Dr.Rupak Nath).

Mahanirvana,Kulasara,Prapanchasara,Kularnava,Rudra Yamala,Vishnu Yamala,Brahma Yamala,Tantraraja, etc.Tantras ('rooms') are divided along sectarian lines and reflect the religious beliefs and practices of medieval India. They deal with four different subjects: philosophy, yoga or concentration techniques, ritual (including the making of icons and the building of temples), and the conduct of religious worship and social practice.Each of the Hindu religious groups has its own tradition of sacred literature, and following the three major divisions the Tantras are divided into three classes, namely:Shiva Agamas,Shakta Tantras,Vaishnava Samhitas.All these form part of Veda abhyasa-the instructions on Veda.Tantrism is a method of conquering transcendent powers and realizing oneness with the highest principle by yogic and ritual means, partly magical and orgiastic in character.Tantrics believe in a strong parallelism between macrocosm and microcosm. The macrocosm is conceived as a complex system of powers which can be activated within the body of a devotee who, through the performance of the relevant rites, transforms the normal, chaotic state of his body into a 'cosmos'.In Tantric worship, devotees often ascribe esoteric meanings to their texts and make wide use of mantras.Tantra Shastra is part of the Dharma Shastra of the Hindus and has its roots in the Vedas.It is the system of our life and a science of our practice and practical knowledge.Through Tantra one can attain superb powers by attracting and deriving the divine faculties pervading the entire cosmos,The aspirant of tantra makes his internal capacity sharp and intensely forceful like a magnet.This science is the process of activating various vital glands and chakras of the astral form present inside the human body.It makes us aware of truth that a person can get liberation from his own subjugation and can achieve immense power.Mantra is a divine combination of divine syllables and sounds which

when chanted with devotion, faith and emotions gravitate the concerned God-Goddess or deity and secure their blessings. For divine help one must link with divine forces but majority of humans are unaware of these forces and have no link whatsoever. But when the individuals starts chanting mantra related to a particular deity regularly the gap between him/her and concerned divine forces steadily decreases. By regular use of mantra a subtle link is formed and through this one could obtain any desired boom within the power of deity. One can obtain wealth, prosperity, fame, fearlessness, success and spiritual upliftment but for each a different mantra is chanted and a different deity propitiated. These words are mantras evaluated by rishi and Yogis who actually prepared them and used them to prove their worth. Totkas are nothing but these are direct blessing of affectionate Guru solving all possible problems which need no long sitting.

It is a common misconception that Tantra is the name only of the Scripture of the Shaktas or worshippers of Shakti. This is not so. There are Tantras of other sects of the Agama, Tantras of Shaivas, Vaishnavas and so forth. We cannot speak of "The Treatise" nor of "The Tantra" any more than we can or do speak of the Purana, the Samhita. We can speak of "the Tantras" as we do of "the Puranas". These Tantras are Shastras of what is called the Agama. In a review of one of my works it was suggested that the Agama is a class of Scriptures dealing with the worship of Saguna Ishvara which was revealed at the close of the age of the Upanishads, and introduced partly because of the falling into desuetude of the Vaidika Acara, and partly because of the increasing numbers of persons entering the Hindu fold who were not competent (Adhikari) for that Acara. I will not however deal with this historical question beyond noting the fact that the Agama is open to all persons of all castes and both sexes, and is not subject to the restrictions of the Vaidika Acara. This last term is a common one and comes from the verbal root *char*, which means to move or to act, the prefix 3 being probably used in the sense of restriction. Acara thus means practice, way, rule of life governing a Sadhaka, or one who does Sadhana or practice for some desired end (Siddhi).

The Shaktas have again been divided into three groups. *Anandalahari* speaks of the Kaula or Shakta Shastras with sixty-four Tantras. The Shaivasiddhanta has twenty-eight leading Tantras and a large number of Upagamas, such as Taraka Tantra, Vama Tantra and others, which will be found enumerated in Schomerus' *Der Shaiva-siddhanta, The Sammohana Tantra* mentions 64 Tantras, 327 Upatantras, as also Yamalas, Damaras,

Samhitas and other Scriptures of the Shaiva class; 75 Tantras, 205 Upantras, also Yamalas, Damaras, Samhitas of the Vaishnava class; numerous Tantras and other scriptures of the Ganapatya and Saura classes, and a number of Puranas, Upapuranas and other variously named Scriptures of the Bauddha class. Over 500 Tantras and nearly the same number of Upantras, of some 22 Agamas, Cinagama Buddhagama, Jaina, Pashupata, Kapalika, Pancaratra, Bhairava and others. There is thus a vast mass of Tantras in the Agamas belonging to differing schools of doctrine and practice.

A VERY common expression in English writings is "The Tantra"; but its use is often due to a misconception and leads to others. For what does Tantra mean? The word denotes injunction (Vidhi), regulation (Niyama), Shastra generally or treatise. Thus Shamkara calls the Samkhya a Tantra. A secular writing may be called Tantra. According to the derivation of 'Tantra' from *Tan*, to spread, Tantra is that (Scripture) by which knowledge (Jñana) is spread (Tanyate, vistaryate jñanam anena, iti Tantram). The Suffix *Tra* is from the root 'to save'. That knowledge is spread which saves. What is that but religious knowledge? Therefore, as here and generally used, Tantra means a particular kind of religious scripture. The Kamika Agama of the Shaiva Siddhanta (Tantrantara Patala) says:--*Tanoti vipulan arthan tattvamantra-samanvitan. Trananca kurute yasmāt tantram ityabhidhyate.* (It is called Tantra because it promulgates great knowledge concerning Tattva and Mantra and because it saves.). Some Agamas are called Vaidik (Vaidika Agama) and some non-Vaidik (Avidika). The *Kurma Purana* (XVI.1) mentions as belonging to the latter, Kapala, Lakula, Vama, Bhairava, Purva, Pashcima, Pañcaratra, Pashupata and many others. Pashupata again is said to be both Vaidika and Avidika such as Lakula. *Kurma Purana* (Uttarabhaga, Ch. 38) says "By Me was first composed, for the attainment of Liberation, Shrauta (Vaidika) Pashupata which is excellent, subtle, and secret, the essence of Veda (Vedasara). The learned devoted to Veda should meditate on Shiva Pashupati. This is Pashupata Yoga to be practiced by seekers of Liberation. By Me also have been spoken Pashupata, Soma, Lakula and Bhairava opposed to Veda (Vedavadaviruddhani). These should not be practiced. They are outside Veda." *Sanatkumara Samhita* says:--*Shrautashrautavibhedena dvididhastu shivagamah. Shrutisaramapah shrautah sah punar dvididho matah. Svatantra itarash ceti svatanthro dashadha pura. Tatha' shtadashadha pashcat siddhanta iti giyate. Itarah shrutisaras tu shatakoti-pravistarah.* (See also *Vayu Samhita*, Ch. I. 28).

Shaivagama is of two kinds, Shrauta and Ashrauta. Shrauta is Shrautisaramaya and of two kinds, Svatantra and Itara. Svatantra is first of ten kinds and then Siddhanta of eighteen kinds. (This is the Shaivasiddhanta Agama with 28 Mula Agamas and 207 Upagamas. It is Shuddhadvaita because in it there is no Visheshana). Itara is Shrutisara with numerous varieties. Into this mass of sects I do not attempt here to enter, except in a general way. My subject is the doctrine and ritual of the Shaktas. There are said to be Shaiva, Vaishnava, and Shakta Upanishads favoring one or another doctrine. These main divisions again have subdivisions. Thus there are several Schools of Shaivas; and there are Shaktas with their nine Amnyas, four Sampradayas (Kerala, Kashmira, Gauda and Vilasa) each divided into two-fold division of inner and outer worship. There is for instance the Northern Shaiva School called Trika of Kashmir, in which country at one time Tantra Shastras were very prevalent. There is again the Southern Shaiva School called Shaivasiddhanta. The Shaktas who are to be found throughout India are largely prevalent in Bengal and Assam. The Shaktas are rather allied with the Northern Advaita Shaiva than with the others, though in them also there is worship of Shakti. Shiva and Shakti are one and he who worships one necessarily worships the other. But whereas the Shaiva predominantly worships Shiva, the Shakta predominantly worships the Shakti side of the Ardhanarishvara Murti, which is both Shiva and Shakti. Mahavishnu and Sadashiva are also one. "Without Prakriti the Samsara (World) cannot be. Without Purusha true knowledge cannot be attained. Therefore should both be worshipped; with Mahakali Mahakala." Some, it says, speak of Shiva, some of Shakti, some of Narayana (Vishnu). But the supreme Narayana (Adinarayana) is supreme Shiva (Parashambhu), the Nirguna Brahman, pure as crystal. The two aspects of the Supreme reflect the one in the other. The Reflection (Pratibimba) is Maya whence the World-Lords (Lokapalas) and the Worlds are born. The Adya Lalita (Mahashakti) at one time assumed the male form of Krishna and at another that of Rama (Ch. IX). For all aspects are in Mahakali, one with Bhairava Mahakala, who is Mahavishnu. "It is only a fool" it says, "who sees any difference between Rama and Shiva." This is of course to look at the matter from the high Vedantik standpoint of Shakta doctrine. Nevertheless separate worship and rituals exist among the Sects. A common philosophical basis of the Shaivas and those of Shaktas, who are Agamavadins, is the doctrine of the Thirty-six Tantras. These are referred to in the Tantra (Ch. VII) so well known in Bengal which is called *Kularnava*. They are also referred to in other Shakta works and their commentaries such as the *Anandalahari*. The *Sharada Tilaka*, a great authority amongst the Bengal Shaktas, is the work of

Lakshmanacarya, an author of the Kashmir Shaiva school. The latter school as also the Shaktas are Advaitins. The Shaiva Siddhanta and Pancaratra are Shuddhadvaita and Vishishtadvaita respectively. There is also a great body of Buddhist Tantras of differing schools. Now all these schools have Tantras of their own. The original connection of the Shaiva schools is said to be shown amongst other things, by the fact that some Tantras are common, such as Mrigendra and Matanga Tantras. It has been asserted that the Shakta school is not historically connected with the Shaivas. No grounds were given for this statement. Whatever be the historical origins of the former, the two appear to be in several respects allied at present, as any one who knows Shakta literature may find out for himself. In fact Shakta literature is in parts unintelligible to one unacquainted with some features of what is called the Shaiva Darshana. How otherwise is it that the 36 Tattvas and Shakti (see my *Garland of Letters*) are common to both?

As instances of general ideas I may cite the following: the conception of Deity as a supreme Personality (Parahanta) and of the double aspect of God in one of which He really is or becomes the Universe; a true emanation from Him in His creative aspect; successive emanations (Abhasa, Vyuhā) as of "fire from fire" from subtle to gross; doctrine of Shakti; pure and impure creation; the denial of unconscious Maya, such as Shamkara teaches; doctrine of Maya Kosha and the Kañcukas; the carrying of the origin of things up and beyond Purusha-Prakriti; acceptance at a later stage of Purusha-Prakriti, the Samkhyan Gunas, and evolution of Tattvas as applied to the doctrine of Shakti; affirmance of the reality of the Universe; emphasis on devotion (Bhakti); provision for all castes and both sexes. Instances of common practice are for example Mantra, Bija, Yantra, Mudra, Nyasa, Bhutashuddhi, Kundaliyoga, construction and consecration of temples and images (Kriya), religious and social observances (Carya) such as Ahnika, Varnashramadharma, Utsava; and practical magic (Mayayoga). Where there is Mantra, Yantra, Nyasa, Diksha, Guru and the like, there is Tantra Shastra. In fact one of the names of the latter is Mantra Shastra. With these similarities there are certain variations of doctrines and practice between the schools. Necessarily also, even on points of common similarity, there is some variance in terminology and exposition which is unessential. Thus when looking at their broad features, it is of no account whether with the Pancaratra we speak of Lakshmi, Shakti, Vyuhā, Samkoca; or whether in terms of other schools we speak of Tripurasundari and Mahakali, Tattvas and Kañcukas. Again there are some differences in ritual which are not of great moment except in one and that a notable

instance. I refer to the well-known division of worshippers into Dakshinacara and Vamacara. Moreover, though this does not seem to be recognized, it is nevertheless the fact that these Kaula rites are philosophically based on monistic doctrine. Now it is this Kaula doctrine and practice, limited probably, as being a secret doctrine, at all times to comparatively few, which has come to be known as "The Tantra". Nothing is more incorrect. This is but one division of worshippers who again are but one section of the numerous followers of the Agamas, Shaiva, Shakta and Vaishnava. Though there are certain common features which may be called Tantrik yet one cannot speak of "The Tantra" as though it were one entirely homogeneous doctrine and practice. Still less can we identify it with the particular practices and theories of one division of worshippers only. Further the Tantras are concerned with Science, Law, Medicine and a variety of subjects other than spiritual doctrine or worship. Thus Indian chemistry and medicine are largely indebted to the Tantrikas.

The next question is how the experience of which the Agama speaks may be gained. This is also prescribed in the Shastra in the form of peculiar Sadhanas or disciplines. In the first place there must be a healthy physical and moral life. To know a thing in its ultimate sense is to *be* that thing. To know Brahman is, according to Advaita, to *be* Brahman. One cannot realize Brahman the Pure except by being oneself pure (Shuddhacitta). But to attain and keep this state, as well as progress therein, certain specific means, practices, rituals or disciplines are necessary. The result cannot be got by mere philosophical talk about Brahman. Religion is a practical activity. Just as the body requires exercise, training and gymnastic, so does the mind. This may be of a merely intellectual or spiritual kind. The means employed are called Sadhana which comes from the root "*Sadh*," to exert. Sadhana is that which leads to Siddhi. Sadhana is the development of Shakti. Man is Consciousness (Atma) vehicled by Shakti in the form of mind and body. But this Shakti is at base Pure Consciousness, just as Atma is; for Atma and Shakti are one. Man is thus a vast magazine of both latent and expressed power. The object of Sadhana is to develop man's Shakti, whether for temporal or spiritual purposes. But where is Sadhana to be found? Seeing that the Vaidika Acara has fallen in practical desuetude we can find it nowhere but in the Agamas and in the Puranas which are replete with Tantrik rituals. The Tantras of these Agamas therefore contain both a *practical* exposition of spiritual doctrine and the means by which the truth it teaches may be *realized*. Their authority does not depend, as Western writers and some of their Eastern followers suppose, on the date when they were revealed but on the question whether

Siddhi is gained thereby. This too is the proof of Ayurveda. The test of medicine is that it cures. If Siddhi is not obtained, the fact it is written "Shiva uvaca" (Shiva speaks) or the like counts for nothing. The Agama therefore is a *practical* exposition and application of Doctrine varying according to its different schools.

The latest tendency in modern Western philosophy is to rest upon intuition, as it was formerly the tendency to glorify dialectic. Intuition has, however, to be led into higher and higher possibilities by means of Sadhana. This term means work or practice, which in its result is the gradual unfolding of the Spirit's vast latent magazine of power (Shakti), enjoyment and vision which everyone possesses in himself. The philosophy of the Agama is a practical philosophy, what the intellectual world wants to-day is this sort of philosophy; a philosophy which not merely *argues* but *experiments*. The form which Sadhana takes is a secondary matter. One goal may be reached by many paths. What is the path in any particular case depends on considerations of personal capacity and temperament, race and faith. For the Hindu there is the Agama which contains forms of discipline which his race has evolved and are therefore *prima facie* suitable for him. This is not to say that these forms are unalterable or acceptable to all. Others will adopt other forms of Sadhana suitable to them. Thus, amongst Christians, the Catholic Church prescribes a full and powerful Sadhana in its Sacraments (Samskara) and Worship (Puja, Upasana), Meditation (Dhyana), Rosary (Japa) and the like. But any system to be fruitful must *experiment* to gain *experience*. The significance of the Tantra Shastra lies in this that it claims to afford a means available to all, of *whatever caste* and of *either sex*, whereby the truths taught may be *practically realized*.

The Tantras both in India and Tibet are the expression of principles which are of universal application. The mere statement of religious truths avails not. What is necessary for all is a *practical method* of realization. This too the occultist needs. Further the ordinary run of mankind can neither apprehend, nor do they derive satisfaction from mere metaphysical concepts. They accept them only when presented in personal form. They care not for Shunyata, the Void, nor Saccidananda in the sense of mere Consciousness -- Being -- Bliss. They appeal to personal Bodhisattvas, Buddhas, Shiva, Vishnu, Devi who will hear their prayer, and grant them aid. Next they cannot stand by themselves. They need the counsel and guidance of priest and Guru and the fortifying virtues of the sacraments. They need a definite picture of their object of worship, such as is detailed in the Dhyana of the Devatas, an image, a Yantra, a Mandala and so forth,

a developed ritual and pictorial religion. This is not to say that they are wrong. These natural tendencies, however, become accentuated in course of time to a point where "superstition," mechanical devotion and lifeless formalism and other abuses are produced. There then takes place what is called a "Reform," in the direction of a more spiritual religion. This too is accentuated to the point of barrenness. Religion becomes sterile to produce practical result and ritual and pictorial religion recurs. So Buddhism, which in its origin has been represented to be a reaction against excessive and barren ritualism, could not rest with a mere statement of the noble truths and the eightfold path. Something practical was needed. The Mahayana (Thegpa Chhenpo) was produced. Nagarjuna in the second century A.D. (?) is said to have promulgated ideas to be found in the Tantras. In order to realize the desired end, use was made of all the powers of man, physical and mental. Theistic notions as also Yoga came again to the fore in the Yogacharya and other Buddhist systems. The worship of images and an elaborate ritual was introduced. The worship of the Shaktis spread.

The Vedanta is the final authority and basis for the doctrines set forth in the Tantras, though the latter interpret the Vedanta in various ways. The real meaning of Vedanta is Upanishad and nothing else. Vedanta is Shruti. Shamkara's philosophy is merely one interpretation of Shruti just as Ramanuja's is another and that of the Shaivagama or Kaulagama is a third. There is no question of competition between Vedanta as Shruti and Tantra Shastra. It is, however, the fact that each of the followers of the different schools of Agama contend that their interpretation of the Shruti texts is the true one and superior to that of other schools. As the *Ahirbudhnya Samhita* of the Pañcharatra Agama says, the aspects of God are infinite, and no philosopher can seize and duly express more than one aspect. The basis and seat of authority is Shruti or experience and the Agama interprets Shruti in its own way. Thus the Shaiva-Shakta doctrines are specific solutions of the Vedantic theme which differ in several respects from that of Shamkara, though as they agree (I speak of the Northern Shaiva School) with him on the fundamental question of the unity of Jivatma and Paramatma, they are therefore Advaita.

HOPE FOR HUMANITY

By Maha Yogi Paramahansa Dr.Rupnathji

Spirituality is different in Hindu dharma. Here the question of religion does not exist at all, because Hindu dharma was not created by an individual, prophet or an incarnation. Spirituality is a part of every Hindu custom in the normal life of a Hindu. Sanaathana Dharma (Adwaita philosophy) has its foundation on scientific spirituality. In the entire ancient Hindu literature we can see that science and spirituality are integrated. It is mentioned in the 40th chapter of the Yajurveda known as Eesaavaasya Upanishad that use scientific knowledge for solving problems in our life and use the spiritual knowledge for attaining immortality through philosophical outlook. Remember that in each and every aacharaa there will be a component of spirituality in it. Without spirituality, nothing exists in Sanaathana dharma.

It will be illogical to conclude that Earth is the only inhabited planet in this universe. Our ancient texts speak of The Fourteen Worlds including the Earth all of them filled with intelligent life. It also mentions travel of people between these worlds. Sometimes it is mentioned that the Devas lived in some of these worlds while the Asuras lived in others. Based on our current definition of alien, all of them were thus extra-terrestrial and hence aliens in the current sense of the word. As the whole world now became a global village (our new 'familiar circle'), those speculated visitors from outside our world came to be called as aliens. I guess during the period of Mahabharata too the situation was more or less same. The authors of Mahabharata considered the people with whom they mingled most of times as 'humans' and all other people as 'aliens', in other words 'non-humans'.

Alien tribes mentioned in Mahabharata:- Thus the tribes of Devas, Asuras, Gandharvas, Yakshas, Rakshasas, Pisachas, Kinnaras, Kim purushas, Vanaras, Nagas, Suparnas, Vidyadharas, Valkhilyas, Siddhas and Charanas all became non-human and aliens. Devas were further classified into Vasus, Rudras, Maruts, Sadhyas and Adityas. Asuras were similarly divided into Daityas, Danavas, Kalakeyas etc. Among the Daityas were a group called the Nivata Kavachas. Mahabharata also describe isolated locations of the aliens:- If we look at the geographical locations of these tribes, we find that they, at least for

some period of time during their existence, lived in inaccessible regions like mountains and forests and/or lived isolated from the regions of the authors of Mahabharata. Thus the attribution that they were non-human or alien was also due to the fact that they were not easily accessible to the writers of Mahabharata and their lives seemed to them to be mysterious. However we should not forget that even now the word alien is relative. It is hardly a matter of time that we became familiar with all those extra-terrestrial aliens and then we will stop calling them alien.

There are certain narrations in Mahabharata, that defies any rational explanations. Some examples are explanations about flying vehicles (Vimanas), Arjuna's travels in a flying chariot across the Himalayas, his visit of the Deva territories (ancient alien base-camp in Tibet?), his battle with the Nivata Kavachas (men in space-suits?), Salwa's attack of the city of Dwaraka in a flying city named Saubha, the triple space-cities of Asuras that revolved around Earth in three circular orbits that was destroyed by Siva using a single projectile weapon, the flying craft of Uparichara Vasu, the Puspaka-Vimana used by Kuvera, Ravana, Vibhishana and Rama, Rama's bridge to Lanka across the ocean, the narration of the birth of Kauravas from the cells of an embryo outside the womb of a woman, the narrations about celestial-weapons (Divya-Astras) that unleash high energy in the form of fire (explosions), water (rain), air (storm), the narration about the after effects of such weapons suggestive of the use of a nuclear weapon (nails falling down, regions turning into deserts, death of embryos even in womb), the idea that these weapons are invoked by mantras (voice enabled weapons?) and many more. They are based on some existing technology or scientific understanding.

The creator of this illusory universe (where we think, we are now living) could be the alien intelligence or the cosmic intelligence. Advaita speaks of the world we think as real (which we experience since our birth till our death) as illusory or only relatively real, much like the illusory construct in which humans are imprisoned by the Alien. Advaita philosophy is highly valuable in the context of aliens. This philosophy asserts without any trace of ambiguity that the ultimate reality is singular. Hence there are no 'them' and there is no

'us'. Hence the fear of them is illusory and the need for the protection of 'us' from 'them' is unfounded. Adwaita urges every thinking mind to exercise their free-will and thus to 'seek' this ultimate truth. It says that the seeker of the ultimate truth whether he or she be alien or human, becomes the ultimate truth, since ultimate truth alone exists. God IS omnipresent everywhere, He is in billions (multillions) light year away, but simultaneously he is within everybody and within everything. He is the parabolic formation of the universe.

If aliens are so powerful why they are not attacking or destroying Earth? If they wished they could easily destroy Earth even if we resist with all our latest technologies. The reason is partially because it was they who created us and they don't want to destroy us. Partially because they are more evolved than us and believe in a higher religion and philosophy, which considers violence as very primitive. They may be exploiting us in a subtle level which we cannot understand, much like the animals reared by humans won't understand any kind of exploitation done upon them by humans. Nevertheless, just like we are engaged in a mutually dependent relationship with plants and animals, so are the aliens engaged with us in a mutually dependent relationship. Just like in our relationship with plants and animals we have an upper hand, so do the aliens have an upper hand in their relationship with us. The presence of aliens and alien agenda putting a limit to human freedom and consider the alien presence as a threat to humanity. Alien agenda might put a deterministic prison upon human affairs. But this determinism is operating at such a higher level that it won't clash with the free-will and freedom of humans. In other words, the prison set by the aliens are so wide that we humans will hardly feel that it is a prison or a cage.

Ancient Indian sages have hinted in ancient texts like the Vedas, the Itihasas and the Puranas that this prison is nothing but the cycle of birth and rebirth and the law of Karma, that takes humans to various destiny based on the actions they perform, enjoying their freedom to chose and their free-will. In spite of this bondage called the law of Karma and the prison called the cycle of births and rebirths, humans continues to enjoy freedom and free will in their life. One may argue that the cycle of births and rebirths and the law of Karma is applicable

to the aliens too. But they seem to have a greater control over these than us. Yama is mentioned as administering the affairs of human souls, and in bringing them to their destinies subjecting them to the law of Karma, and passing them through the cycle of births and rebirths. Indra too is mentioned as overseeing the affairs of human souls enjoying the fruits of their good Karma. Yet both Yama and Indra are subjected to the laws of Karma and are mentioned as perishable and not considered as eternal entities by our scriptures. Even their life is finite. Eventually they too undergo the cycle of births and rebirths and thus belong to a much higher prison!

Some of the ancient Indian Philosophies like "Advaita" and concept like "Brahman" too comes to the rescue of a doubtful human who may be depressed by the thought that the aliens are superior than us due to their ancient origins and due to their control over our affairs. Advaita philosophy is highly valuable in the context of aliens. This philosophy asserts without any trace of ambiguity that the ultimate reality is singular. Hence there are no 'them' and there is no 'us'. Hence the fear of them is illusory and the need for the protection of 'us' from 'them' is unfounded. Advaita urges every thinking mind to exercise their free-will and thus to 'seek' this ultimate truth. It says that the seeker of the ultimate truth whether he or she be alien or human, becomes the ultimate truth, since ultimate truth alone exists. Advaita does not stress upon any personal God. It considers only the following:- an illusory state in which seeker(s) of ultimate truth are subjected to an illusory construct called the universe with all its multitude forms and a real state where the seeker(s) identify with the ultimate truth. It urges the seeker to seek the truth within oneself, not outside. Hence the historical events, the miracles and the personal Gods which are all outside phenomena does not help the seeker to see the ultimate truth. These external entities are part of the illusory construct called the universe which the seeker is subjected to experience till the ultimate truth is realized. The external entities may help the seeker by indirectly pointing towards the ultimate truth but focusing too much on them only increase the duration to realize the ultimate truth. If the seeker blindly follow them, they only delude the seeker further giving a much stronger experience of the illusory construct called the universe. The real journey to the realization of the ultimate truth is an introspective journey within one's own self. Self-awareness is the only instrument and the only vehicle needed for this journey. Meditation, introspection and the knowledge of the Self is our soul refuge. This philosophy is accessible to all sentient beings; alien or human. It was accessible to all who are bold enough to think this far. Ancient Indian sages had realized this philosophy in their meditations. I guess this philosophy occurred to the

sages without any alien aid. Even Indra is mentioned as unable to grasp the significance of this philosophy. The ancient Indian texts say that the concept of Brahman is incomprehensible even to the Devas like Indra, who if looked from a different angle, were the extra-terrestrial aliens of ancient India. Brahman is the term used in Advaita and other related ancient Indian philosophies. It represents the universal consciousness. It is impersonal and hence not a God. It is a universal intelligence encompassing the collective intelligence of the cosmos, which thus include human and alien intelligence too. It is the ultimate truth. Perhaps the extraterrestrial aliens encountered this philosophy in the minds of the ancient sages? Perhaps they knew it already? We don't know. This philosophy is not easily accessible to any being who are materialistic in nature and thus becomes completely deluded by the construct called the universe. This will be so even if they were a highly intelligent alien race. However if an alien race is introspective like the ancient Indian sages, sooner or later they will discover this philosophy and religion.

Thus, the concept like "Advaita" (singularity aka non-dualism) and "Brahman" (universal-consciousness) give humans a level playing field with the aliens. We should also not forget that the divisions like them (aliens) and us (humans) is itself illusory and vanish by the realization of the ultimate truth. We are them and they are us too. Hence I feel, the paranoia about aliens or about alien agenda, or feeling uncomfortable about the possibility that we are created and controlled by them, are simply put, unnecessary. Quantum theory comes close to "Advaita" when it says that the observed phenomena is affected by the act of observation. This connects the following three seemingly different entities, viz. the observer, the act of observation and the observed into a single whole, much like the concept of non-dualism expounded by "Advaita". The search for a unified field theory or the theory of everything is also similar to a truth-seekers search for the ultimate truth as mentioned in Advaita philosophy, which ultimately result in the identification of the seeker with the ultimate-reality resulting into a singularity. There is also a hypothesis which says that the universe is a hologram created out of information stored elsewhere. Every scientific theory is a jolt to common man's perception of what they consider as real. Astronomy has torn apart the common man's

perception that land they live is flat, which turn out to be locally Euclidean parts of the spherical surface of Earth. Advances in chemistry has proved that we are composed of atoms containing within them mostly empty space. Newton's gravity proved that the weight of objects is nothing but a force called gravity. Relativity has proved that time sensation is relative and there is no absolute time or absolute space but only a flexible membrane called the space-time (in which we live), containing local curvatures, which we feel as gravitation. Quantum theory has torn apart our notion of a continuum and asserts that space and time are discontinuous, discreet chunks. Thus, as pointed out by the Advaita philosophy we are endlessly marching towards understanding the illusory nature of ourselves and our universe aka the construct that has imprisoned us.

Asatoma sadgamaya | Tamasoma jyotirgamaya | Mrityorma amritam gamaya

'Prayer'-the best remedy-in difficult times.-From time immemorial, man has been worshipping God. Every religious scripture tells us the same thing- "Seek with faith and you will be rewarded." "Ask with faith and He will give you". Faith is natural, faith is eternal and faith is rewarding. There are innumerable recorded instances of how He rewarded the faith with His grace. The Indian scriptures are full of these tales. Matter, Energy, Thought, are different statuses of the same infinite divine Consciousness. They are products, within itself, of the one, supreme, absolute Existence, Consciousness, God. Therefore, affirm, "All is God". God is universal, cosmic and infinite Life; we will know Him when we universalize our minds, render cosmic our feelings, and become, in inner consciousness, one with all life. God is One: His creations and creatures are many. Mind is one; the thoughts are many. Wood is one; the wooden articles are many. The sky is one; the clouds are many. The sea is one; the waves are many. He is most intelligent, truly wise and blessed who beholds the One in the many, and the many in the One; knows the One to be more than the many, and experiences amidst the many that perish the One that remains imperishable. The pure in heart, feel Him. The souls of saintliness experience Him. The mystics find in their inner being an identity with God. God reveals Himself in a saint in His full glory, infinite power, wisdom and bliss. A saint is free from I-ness and mine-ness. He loves all beings as his own Self. The ennobled natures receive Him as an answer to their earnest prayers.

Since God is divine Consciousness, and since God has formed this universe, and since we are in this universe, we are in the divine Consciousness, in Truth. This Reality is everywhere. It is infinite. It is absolute. It is One; and therefore there is in us a tendency to union, communion, unification. This central supra-psychological, trans-psychic, divine Consciousness in us is the real seat of the highest perceptions of the immortal spiritual genii. It is the same in all periods of time and in all places. It is the infinity of creative Intelligence, Delight, Beauty, Love, and Perfection. It is immortal; and because of its presence in us, no man wants to die. The whole cosmos, the world and the life is the field of Truth, the field of our experience and growth. No-one can be happy if he is not in harmony with God, with Truth. Any man with even a little hatred in his inner heart is exposed to suffering, is cut off from Truth, has his life built upon the sands. No-one can have any satisfaction in life unless he has an underlying consciousness of God who is infinite Peace, infinite Wealth. God is the central Consciousness of our inner being, that He is the very substance of our inner life, and that our salvation in daily life lies in our conscious awareness of Him.

THE SAGE OF BARAK VALLEY

The Sage of Barak Valley: Dr. Rupak Nath (Dr. Rupnathji) is a 21st century spiritual master, philosopher, Renowned Doctor & very well-known astrologer and occultist in present time. Sri Swami Rupnathji [Dr. Rupnathji (Dr. Rupak Nath)] Saraswati is a born Sage, Mystic and Genius. Dr. Rupak Nath (Dr. Rupnathji) is one of the most talented as well as prolific spiritual leaders of India. Along with that, he is a brilliant writer, who published so many volumes of sophisticated literary knowledge. He is the author of numerous publications, and several Professors of the Universities and other prominent personalities around the world, esteem him as an intuitive philosopher, a versatile genius, a profound scholar of universal knowledge, a brilliant writer and a charismatic and inspired orator. Rupnathji [Dr. Rupnathji (Dr. Rupak Nath)]'s books are known

the world over as excellent presentations of answers to the daily questions that arise in the day-to-day confrontations of a human being. Dr. Rupnathji (Dr. Rupa Nath) wrote "So many Hindi translation of the various Sanskrit Books, most important original epics of the Hindus. He is an ascetic and known for his many miracles.

BOOKS BY DR. RUPAK NATH (DR. RUPNATHJI) ARE AS FOLLOWS:- *MAHA DASHA & BHUKTI PHALAS IN PARASARA'S HORA, SARVATO BHADRA CHAKRA & VARAHMIHIRA, ASTROLOGICAL MISSING LINKS, PROGNOSTICATION BY NAVAMSHA, PARTNER SELECTION BY ASTROLOGY, EXCITING SECRETS OF ASTROLOGY, RECENTLY DISCOVERED ASTROLOGICAL TOP SECRETS, 7000 APHORISMS FOR MARRIAGE & LOVE, IMPORTANCE OF LAL KITAB, TITHI-NAKSHATRA & GOCHAR PHALA, PALMISTRY ON ASTROLOGY, TREATISE ON TWELVE HOUSES, HORA RATNA PARICHAY, YOGAVALIKHANDAM NARAYANEYAM, RESEARCH STUDIES IN JYOTISHA, PRACTICALS IN UTTAR KALAMRITA, APPLICATIONS OF PHALDEEPA, PRACTICALS OF KERALA ASTROLOGY, STELLAR & NADI ASTROLOGY APPLICATIONS, COMPLETE NADI RECTIFICATION TABLE (& ITS APPLICATION IN PREDICTIVE ASTROLOGY), 70 APPLICATIONS IN BRIHAT PARASARA HORA-SHASTRA, PRACTICAL SUMMARY OF SARAVALI, VALUE OF PRENATAL ASTROLOGY, LATEST PROCEDURE OF PREDICTION, EFFECTS OF MOON IN PREDICTION, COLLECTION OF 700 IMPORTANT YOGAS, UNLIMITED VIP HOROSCOPES, NIRAYANA TABLES FOR PREDICTION, 7000 APPLICATIONS OF HOROSCOPE FOR PREDICTION, ALL SYSTEM OF PREDICTIONS FROM HOROSCOPES, APPLICATIONS OF BRIHAT JATAKA IN HOROSCOPE, PREDICTIVE APPLICATIONS IN SANKET NIDHI, MISSING SYSTEMS OF HORARY ASTROLOGY, HOROSCOPE & SPAN OF LIFE, TOP SECRETS OF ASTROLOGY REVEALED, RESENT BUSINESS MARKET FORECAST, MARKET FORECASTING NUMEROLOGY, PRASNA GYANA THROUGH PANCHA TATHYA, APPLIED SUTRAS OF SHAT PANCHASHIKA, EVALUATION OF SRI PATI PADHATI, APPLICATIONS OF HOROSCOPE DELINEATION PRINCIPLES, ZODIAC EFFECTS ON POLITICS, PREDICTIVE APPLICATIONS IN JAIMINI SUTRAS, NAKSHATRA CHINTAMANI APPLICATIONS IN HOROSCOPE, DISEASES ON HOROSCOPE, PRASNA CHAPPANNA PRINCIPLES, ZODIAC INFLUENCE ON TEZI-MANDI, TEXT BOOK OF HOROSCOPE, ESSENCE OF ZODIAC, BHARGAVA NADI, GATE WAY OF TANTRIK PREDICTION, APPLIED PRINCIPLES OF ASTROLOGY, DHRUVA NADI PRINCIPLES, MARS IN PREDICTION, KAAL CHAKRA DASHA PREDICTION, GREATNESS OF HOROSCOPE, ECLIPSES IN HOROSCOPE-PREDICTION, CORRECTION OF AYANAMSA, MARKET FORECASTING CHART, MARRIAGE EVENTS ON HOROSCOPE, DESTINY OF PLANETARY POSITION, PREDICTION OF YOGINI DASHA, EFFECTS OF SUN IN HOROSCOPE, IDEA FOR LOVE AFFAIRS, PREDICTIVE TECHNIQUES IN KUNDALI CHAKRA, ALL ABOUT MARRIAGE ASTROLOGY, HAND READING SECRETS, HUMAN HAND, APPLIED PALMISTRY, PRINCIPLE OF HAND ANALYSIS, HASTA REKHA BICHAAR, SAMUDRIKA SHASTRA, MODIFIED APPLIED PALMISTRY, HAND ANALYSIS OF CHILDREN, PRECIOUS PALMISTRY APPLICATIONS, SIMPLE TECHNIQUES OF SHARIRIKA SHASTRA, JYOTISH-SAMUDRIK PREDICTIONS, PALMISTRY PREDICTION ON PRASNA VIGYAN, NUMBERS OF DESTINY,

PERSONAL WINNING NUMBER , NUMBERS FOR MYSTERIOUS TRINITIES , NUTSHELL IN NUMEROLOGY , APPLIED ASTRO-NUMEROLOGY , NUMEROLOGY-BEAT RACES , VASTU SHASTRA , MYSTICAL MANTRIK FORMULAE , LEGENDARY RULES OF VASTU , HI-TECH VASTU , 700 PRECIOUS TIPS IN HEALTH WEALTH & LOVE , MANTRA SIDDHI BY MEDITATION , YANTRA-MANTRA-TANTRA-OCCULT SCIENCE DIRECTORY , MEDITATION OF GOOD LUCK , TANTRA-MANTRA-RUDRAKSHA SECRETS , SAGE SUTRAS FOR CARRIER-RELATIONS-HEALTH ETC. , INTERNATIONAL RITUALS-BELIEFES , APPLICATIONS OF TANTRA-MANTRA , PRINCIPLE-APPLICATIONS OF YANTRAS , PRACTICALS OF LAKSHMI TANTRA , TRIBUTE IN SPELLS-TALISMANS-CHARMS , KUNDALINI YOGA PRACTICALS , HEALING MUDRAS , THE CHAKRAS IN HUMAN BODY , THE ESOTERIC HEALING CHAKRAS , MAHAVIDYA TANTRA , BHAIRAVA TANTRA OF DIVINE CONSCIOUSNESS , MANTRAS & RITUALS , IMPORTANT TANTRIK YOGA , WISDOM GODDESSES , HOLY ENERGY KUNDALINI , GUIDE TO RARE MEDICINE ,HEALING PROCEDURES , APPLIED VEDIC ASTROLOGY , NEWEST DIMENSIONS IN HINDU ASTROLOGY , MODERN RULES-COMBINATIONS IN PRESENT HOROSCOPES , DASHA PERIOD SYNCHRONIZATION , INTEGRATED APPROACH OF VEDIC ASTROLOGY , APPLICATIONS OF NAVAMSA IN PROGNOSTICATION , RUPNATHJI HORA SHASTRA , MAHA DASA & BHUKTI PHALAS , LOVE & MARR IAGE GUIDING ASTROLOGY , DAILY EPHEMERIS(1900-2050) , LAL KITAB APPLICATIONS , JOB GUIDANCE IN ASTROLOGY , PREDICTION FROM ASHTAKVARGA , LIFE PARTNER IN HOROSCOPE , VARSHPHAL IN LAL KITAB TRANSIT , DETAIL ASTROLOGICAL CHARTS DEMYSTIFIED , DICTIONARY IN ASTROLOGY , REAL PREDICTIVE TECHNIQUES , PROFESSIONS & NADI ASTROLOGY , 7TH HOUSE OF MARRIAGE , MATHEMATICS IN ASTROLOGY , EVERY DAY NUMEROLOGY , COMMERCIAL NUMEROLOGY , PREDICTIVE ASTROLOGICAL APPLICATIONS , CONCEPTS OF ASTROLOGY , DICTIONARY OF ASTROLOGY , DIAGNOSIS IN ASTROLOGY , NAKSHATRA REMEDIES , PREDICTIONS BY NAKSHATRA , MARRIAGE MATCHING , KOOTAS BY BIRTH CHARTS , VENUS BASED PREDICTIONS , APPLIED MEDICAL ASTROLOGY , EFFECTS OF STARS IN MARRIED LIFE , STOCK MARKET NUMEROLOGY , SAPTARISHI'S PREDICTION , VEDIC ASTROLOGICAL MATHS , APPLICATION OF SECRET VARGAS , YOGA ANJALI , AGONY-BLISS OF LOVE & MARRIAGE , MYSTRY OF DASAS , REVELATIONS OF NADI ASTROLOGY , ORBITAL PROVIDENCE OF NADI ASTROLOGY , SCHOLARLY EXPOSITION OF HOROSCOPE , CELESTIAL MATRIX IN HOROSCOPE , COLLECTION OF BHRIGU NADI APPLICATIONS , BHRIGU SUTRAS FOR RAHU-KETU , APPLICATION IN MUNDANE ASTROLOGY , HOROSCOPIC APPLICATIONS OF JAIMINI , MUNDANE ASTROLOGY APPLICATIONS , MUNDANE CALCULATIONS FOR PREDICTION , STARS & TRAVEL ABROAD , VEDIC APPROACH TO PRASHNA , CHARISMA IN 12TH HOUSES , FINANCE & PROFESSION INSIDE HOROSCOPE , ASTROLOGICAL APPROACH TO LONGEVITY , ASTROLOGICAL APPROACH TO VARGAS , ASTROLOGICAL APPROACH TO UPCHAYA & KENDRA HOUSES , HOROSCOPE FOR SPORTS PERSONALS , MONEY MATTERS ASTROLOGY , APPLICATIONS OF KOTA CHAKRA IN HOROSCOPE , MUHURTHA CALCULATIONS , APPLIED PREDICTIVE & PRENATAL ASTROLOGY , AN APPROACH TO RAHU-KETU , 7000 APHORISMS OF LOVE MARRIAGE , PREDICTIVE SMART PROCESSES IN ASTROLOGY , INTRODUCTION OF ASTRO-REMEDIES , ADVANCE APPLICATIONS OF DASAS , THEORIES & APPLICATIONS OF MUNDANE ASTROLOGY , ASTROLOGICAL EVIDENCES IN VEDAS & PURANAS , HOROSCOPIC APPLICATIONS OF SHADVARGAS , YOGAS OF MISFORTUNE , JUDGEMENT TECHNIQUES IN HOROSCOPE , VARSHPHAL CALCULATIONS FOR PREDICTION , ELECTIONAL-MUHURTHA ASTROLOGY , 7000 SERIOUS ASTROLOGICAL COMBINATIONS , APPROACH TO WESTERN ASTROLOGY , TANTRA TECHNIQUES FOR PRASHNA BICHAR , ASTROLOGICAL CATECHISM , ADVANCED

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