

*If you ruled the world... what would you change? How would you help others? What would you do to make this a better place? Would you begin by improving your own situation, fulfilling your financial potential and placing yourself in a more secure position? Would you go on to seek understanding into your relationships with others and discover how you can turn all your encounters into positive exchanges that bring out the best in all? If this is your dream, a full personal horoscope reading can help to turn it into a reality. Gain the insight that the cosmos owes you. Let me read your birth chart for you. Contact me at dr.rupnathji@yahoo.com and check my Website.

*PLANETARY NOTIONS:-

As with everything in reality, and in life, is all good. We are never being punished for anything. That is a very misguided Western notion. Karma is simply the effects of our actions. When our actions are aligned with truths, and the willingness to commit to facing it, the results are sweet. When our actions are aligned with negative tendencies, those negative results also happen.

The motion of the planets simply show which energies within us are becoming activated and awakened. Planetary energies, and the universe itself, is not something "out there" -- it is something "in here". As above, so below. The universe is what formed us - and continues to form us all the time. Understanding what those energies are is what astronomy shows.

*Remedies Using Tantra:-

The Sanskrit word TANTRA literally means "warp (on a loom)", or "extension". It proceeds from the verbal roots TAN - "to stretch, expound", and TRA - "to save", which give further hints upon the other meanings of the word TANTRA.

This name is applied both for a certain category of texts of the Oriental spirituality, and for the doctrine, and teachings which they contain. However, the Tantric texts, the TANTRA-s - and there are several hundreds of them: proper TANTRA-s, SHIVA AGAMA-s, VISHNU SAMHITA-s, SHAKTA NIGAMA-s, etc. - are written in a kind of "code language", so that without an oral explanation from a competent GURU, a lot of passages are bound to remain unclear.

Moreover, there are still many untranslated, and secret Tantric texts under the dust of forgotten, or private libraries. All these, plus the extremely varied, and complicated nature of Tantrism renders the manipulation of a single definition almost impossible. That is why, it has been found useful to sketch some of the main features of the Tantric system in a detailed manner.

CHARACTERISTICS OF TANTRISM

1. TANTRA YOGA offers an alternative, and practical individual road to salvation, called a SADHANA , beside the Vedic one which is often deemed to be antiquated. It is important to remark here that the true Tantric SADHANA is accessible to people of any caste, social status, age, women as well as men, householders as well as ascetics.
2. The TANTRA-s are presented as the most fit form of teaching for the men of KALI YUGA, that is for the people of the "dark age", in which we live today. KALI YUGA is often connected with the "iron age" of the Greek mythology, and with the "age of the wolf", of the Northern Edda, deemed to have exactly the same meaning. Therefore, nowadays, when the spirituality is declining while man is desperately trying to reintegrate himself in a spiritual reality, it is stated that TANTRA is the last, and best way of salvation.
3. TANTRA has a rigorous metaphysical basis, of a very non-dualist nature. However, according to its opinion an intellectual knowledge is not enough, but there is need of direct, personal experience, which becomes possible only through the agency of SHAKTI, the power, the intense energy. The concept of SHAKTI, the feminine energy is the specific colour of the entire Tantric system.
4. TANTRA recognizes, and expounds mundane aims besides spiritual emancipation, as a lawful goal for a practiser. Its aim is to transform the adept in a kind of super-man, who not only has liberated himself of the Universe, reaching Enlightenment, but also - alike the Supreme Lord Himself - is able to rule over it, and control its secret forces. This involves that Tantric methods are applicable for various sorts of practical accomplishments, including astrology, medicine, parapsychology, alchemy, and magic. Many written sources are pre-occupied with the description of supernatural abilities (SIDDHI -s), and the ways to attain them. There remains however, always a connecting thread between the magical, and the spiritual.
5. The eminent place given to the energy entails a brilliant revalorisation of the body. This is not meant with the sense of object of idolatry, like in the contemporary world, but as necessary instrument, unavoidable premises of the spiritual realization. This is due to the perpetually reminded analogy between the macrocosm , and the microcosm , which is the human body: "What is here is everywhere, what is not here is nowhere". A consequence of this fact is the appearance of the HATHA YOGA system in the Tantric schools; system which has as goal neither the "health", nor the "well-being", as it is commonly believed.

6. TANTRA teaches the practice of a special variety of YOGA, destined to transform the animal instincts and functions, by creating an upward movement in the body, along the energy- channels, NADI-s, and through the centre-s of force, CHAKRA -s. The process is most commonly expressed as "raising the KUNDALINI ". Connected with this YOGA is the elaboration of a subtle physiology, in which the microcosm of the body is homologized with the macrocosm, and the world of the gods.

7. TANTRA emphasizes the metaphysical, and operative importance of the feminine principle. The Woman, the Goddess, SHAKTI represents for the TANTRIKA -s the universal Power, the energy of bondage and Liberation, who veils and reveals, blinds and illuminates; the world is her toy, and her mirror. Therefore we encounter here a genuine revalorisation of the woman, and perhaps the only spiritual path that acknowledges a total equality between the two sexes, at all levels. The importance of the female manifestations extends on all the levels of the experience, from daily life, till metaphysics.

8. Important are also the speculations upon the mystic nature of speech, and its constituents; the existence is assumed of a phonic creation, parallel to the material phenomena. These revelations are connected with the sounds of the Sanskrit alphabet.

9. This has been developed concretely in the very frequent use of generally short, unintelligible formulas, called MANTRA -s and BIJA-s, correlated with various supernormal powers, and levels of consciousness by means of definite Yogic procedures, and which make the object of cosmic symbolism. Actually, the MANTRA-s are the most efficient instruments, according to TANTRA , and therefore the overwhelming majority of the Tantric texts deals to some extent upon this topic, and its secrets.

10. The general use of other concrete devices, like geometrical designs (YANTRA-s), symbolical representations (MANDALA-s), gestures (MUDRA-s), for the practical accomplishment or expression of metaphysical principles. The supernatural worlds are approached by specific methods of meditation (DHYANA), visualization, worship, etc.

11. The Tantric teachings are structured on several levels, depending on those to whom they address; the traditional texts assert the existence of three different human types: the "divine" one (DIVYA), that practically doesn't exist any more in our age, the "heroic" one (VIRA), which is the best for the Tantric initiation, though rare, and PASHU , "the herd of the Gods", the "animal", that swarms in our dark age. Only the VIRA-s, say the tantric texts, the heros liberated of fear, hate, and absurd shame are qualified

for receiving the full of the Tantric revelations, while the others receive an adequate SADHANA , which will first gradually bring them to the heroic condition.

12. Addressing to heroic beings, TANTRA is not so very concerned with theology, or common moral. It is not a trite anarchism that we are talking about, but the need for transcending some of the appearances of the illusory world, for reaching the strongest awakening. Very often the Tantric texts themselves over-emphasize this side, for banishing the narrow-minded aspirants, by the use of a symbolical language: "to pet the breasts of your sister" means to arouse the SHAKTI in ANAHATA CHAKRA , "to put the LINGAM (penis) in the maternal cavity" means to pierce the root-CHAKRA, and so on.

13. Most of the Tantric lines are SHIVA -ite, because of the exceptional aspects of SHIVA: Benefactor, and Terrible, Healer and Destroyer of the evil, Supreme Androgyne .

14. TANTRA emphasizes the absolute necessity of initiation by a qualified spiritual guide, or teacher (GURU), and on constantly following his (or her) directions for spiritual practice. That is why, the Tantric texts use a special set of terminology, inaccessible for the outsiders, and whose "key" is handed over orally by the GURU.

15. In TANTRA there often appears an ambivalence of the divine and human existence, as complementary aspects of the same awesome, grandiose reality.

16. There is also a far-fetched categorization of the reality, especially in the symbolism of the numbers, and speech, which leads to the mysterious science of the breath, and TATTVA -s, and to connections with the ancient alchemical processes of the SIDDHA-s, and the body culture of the HATHA YOGIN-s.

*HOW TO CREATE STRESS (AND HOW NOT TO):-

- Think about all the things you have to do. Do this as you are going about your day. Go over your to-do list mentally many times a day, especially in the midst of doing something. Then talk about how much you have to do and how busy you are with everyone.

- Keep checking the time, and think about time a lot: how much time something took, how much time something takes, how much time something will take, how much time you have left. Tell yourself you don't have enough time, or worry that you don't.

- Constantly evaluate how you're doing as you go about your day: "Did I do that well enough?" "Could I have done it better or faster?" "How did it compare with last time or with how someone else does it?" "How could or should I do it

next

time?"

- Say yes to every request from others that comes your way. Believe that you should be able to do it all -- everything you think you need to do and everything everyone else wants you to do. Assume that everyone else is juggling all these things perfectly.
- Tell negative stories about life, yourself and your life, and other people: "I can't do anything right," "Life is too hard," "No one will ever love me," "I will never be happy," and so on. (What do you tell yourself that causes you to feel unhappy and stressed?)
- Don't take time to rest or do the things you'd really like to do. Don't expect or allow yourself to enjoy life -- just get things done, as much as you can fit in, in one day! Be efficient. Don't make happiness, love, or peace a priority. Don't make your Self a priority, but your goals or everyone else's needs.

The good news is that all of this stress-creation is happening within your own mind! The reason this is good news is that you don't have to believe everything that goes through your mind. You can learn to ignore the mind when it is producing thoughts that create stress, and when you do, you will no longer feel stressed. Stress is not caused by life itself, but by what we tell ourselves about life, by how we choose to think and what we choose to believe.

Thinking is nearly always bound to create stress because the voice in our head (also called the egoic mind) is a primarily negative voice and a time tyrant. This voice keeps us tied to it with fears, worries, admonitions, judgments, and commands. It's a tyrant that, with its constant evaluations and demands, keeps us unhappy.

We all have a similar tyrannical voice in our head, but we don't have to give it our attention. Instead, we can learn to be very present to whatever we are doing, which is actually very efficient. But more importantly, being present to what we are doing results in enjoyment of life.

When we are present to what we are doing instead of to the voice in our head and its demands and judgments, we feel peace, love, happiness, and contentment. These states are not achieved by following the voice in our head, but by ignoring the voice in our head and simply experiencing life without the mind's constant commentary. What creates stress? This ongoing mental commentary does. This is a great discovery because it means we have the power to free ourselves from stress once

*YOUR ROLE IN AN INTELLIGENT, BENEVOLENT UNIVERSE: -

In Universal Astrology we see that all forces of the Universe are benevolent and divine - leading us to greater wisdom and insight. The only reason we perceive certain experiences as "Bad" is because that Planetary/Universal force within us is compromised by certain factors. This perspective is not a way to sprinkle New Age fairy dust on people. It is a world view rooted in the understanding that we are guided internally and externally by a caring and loving universe. In fact we realize that we ARE the universe, once we awaken to full consciousness. Until that time, we struggle much like a child struggles, due to a false perception of limitation and ignorance of Self. Yet we are always protected and guided lovingly by the universe, whether we know it or not. The Universe does not make mistakes and it is a testimonial to human arrogance to think otherwise. The things that feel unpleasant due to our ignorance, are what test and strengthen us. The dignified view presented through Universal Astrology

never loses sight of the cosmic genius unfolding through us every moment. Once we know the evolutionary process (called "Anchoring Process" in Universal Astrology) we need only reconnect to that process to taste the divine sweetness that once seemed like a bitter swill. The inner and outer are one creating the other. To struggle against and judge our Divine Mother (the Universe) is the real reason we suffer and our greatest undoing. By using the specific methods of Universal Astrology (Anchoring Principles, Anchoring Techniques, Anchoring Process, Anchoring Conditions and Anchoring Moments) we can assess how our limited self is darkening / afflicting the divine energy within us and then reorient our intention toward the divine goal. Anything less is an abomination of spirit. Universal Astrology honors a Scientific approach to AstroSpirituality in the same tradition as Yoga, Vedanta and other Eastern, Mystical Sciences. Accepting the Universe as the divine being does not reduce Astrology to a religion. It elevates the Science to its proper place as the "Creatrix" of everything including the freewill/karma cycle.

***THE MORE ELEVATED THE SOUL, THE BROADER THE OUTLOOK:-**

Attitude is the principle thing in life. It is not the conditions in life which change life for us, but mostly it is our attitude toward life and its conditions upon which depends our happiness or unhappiness. ... The attitude becomes high and broad when one looks at life from a higher point of view. When the point of view is not high, the range of man's sight becomes limited; man becomes narrow in his outlook on life, and in his feelings, thought, speech and action the same is expressed. Why is God pointed out on high, toward the sky? Why not toward the earth, for God is everywhere? The reason is that within the range of God's sight the whole universe stands as a little grain of corn, as to one that flies in the balloon and looks down from high the whole city comes within the range of his sight, when he stands on earth he sees no further than the four walls which keep the whole world covered from his sight.

*What does it mean to become spiritual, or godly? It means to have a higher view of life, to look at life from a higher point of view. It is the high point of view in life which ennobles the soul.

***WHEN A MAN DIVES WITHIN, HE FINDS THAT HIS REAL SELF IS ABOVE THE PERPETUAL MOTION OF THE UNIVERSE:-**

There is in man a false self and a real self. The real self contains the eternal; the false self contains the mortal. The real self has wisdom; the false self ignorance. The real self can rise to perfection; the false self ends in limitation. The real self has all good, the false self is productive of all evil. One can see both in oneself: God and the other one. By conquering the other one, one realizes God. This other power has been called Satan; but is it a power? In reality it is not. It is and it is not. It is a shadow. We see shadow and yet it is nothing. We should realize that this false self has no existence of its own. As soon as the soul has risen above the false self, it begins to realize its nobility. In order to see this question more clearly one must picture oneself as two beings, one the king and the other the servant. When one of them expresses a wish, it is the king who wishes. And the part that says, 'I cannot,' is the servant. If the servant has his way, then the king is in the place of the servant. And the more the servant has his way, the more the servant rules and the king obeys. In this way naturally conflict arises and that reflects upon the outer life; one's whole life becomes unlucky. One may be pious or good or religious, it makes no difference. If man does not realize the kingdom of God within himself nor realize his spirit to be a king, he does not accomplish the purpose of life.

The soul of man is a dweller in heaven. It is able to see more than the eyes can see. It is able to hear more than the ears can hear. The soul is able to expand further than man can journey. The soul is able to dive deeper than any depths that man can ever touch. The soul is able to reach higher than man can reach by any means. Its life is

freedom, it knows nothing but joy and sees nothing but beauty. Its own nature is peace, and its being is life itself. It is not intelligent. It is intelligence itself. It is spirit. Its nature is not human but divine. ... Man is a process, manifestation is a process through which the spirit goes from one condition to another condition, from one pole to another pole. And through this whole process the attempt of the spirit is to find itself. ... The highest perception of freedom comes when a person has freed himself from the false ego, when he is no longer what he was. All the different kinds of freedom will give a momentary sensation of being free, but true freedom is in ourselves. When one's soul is free, then there is nothing in this world that binds one; everywhere one will breathe freedom, in heaven and on earth. It is therefore that the Spiritual Seeker seeks God as his love, lover and beloved, his treasure, his possession, his honor, his joy, his peace; and his attainment in its perfection alone fulfills all demands of life both here and hereafter.

*The Duality of Language:-

It's often said that the truth is impossible to express in words. This seems strange for a language that is so varied and eloquent and so many books and discourses have been produced about it. The simple reason for this is that the truth of who/what you are is that principle before the advent of language and mind. Language formed later, you were already the fact. Look at a young child and it is seen that it is aware of you long before it has developed concepts and language.

Language was invented to communicate and express the reality that the person found themselves in. And so language is all about the duality of the world seen to be around us. This means that there are no words to express the non-duality of who you actually are prior to language, they are all geared to duality and concepts. By concepts I mean the word tree isn't an actual tree, it's only a concept, a mental picture we learn to represent a tree so we all know what it is that's being referred to. We may not be referring to one specific tree, it's a general concept. Non-dualists use the term pointers to the truth and not claim they are stating the truth. And non-dual is used instead of one'ness because one is part of language and is a concept and immediately brings with it two and we're right back into duality once more – the concept of numbers. Non-duality is not learned as the opposite to duality even though it is.

*You are Awareness and that's not a concept.

***'I WANDERED IN THE PURSUIT OF MY OWN SELF; I WAS THE TRAVELER, AND I AM THE DESTINATION.'**

*The individual soul is a shoot that springs from the all-pervading Spirit, its goal being its origin; and every attachment it has on its way is, no doubt, a detaining on the journey. The soul is never fully satisfied so long as it has not reached its destination. The love of the external world is a rehearsal before the performance, which is the love of God, the Inner Being.

***OUR LIMITED SELF IS A WALL SEPARATING US FROM THE SELF OF GOD:-**

In order to reach spiritual perfection the first thing is to destroy this false self. First this delusion must be destroyed. And this is done by the ways taught by the great teachers, ways of concentration and meditation, by the power of which one forgets oneself and removes one's consciousness from oneself, in other words rises from one's limited being. In this way a person effaces himself from his own consciousness, and places God in his consciousness instead of his limited self. And it is in this way that he arrives at that perfection which every soul is seeking.

*EXTERNAL LIFE IS THE SHADOW OF THE INNER REALITY:-

The outer manifestations of life are so rigid and dense that the secret of their nature and character is buried underneath. Why is the world called an illusion by the mystics? Because the nature of manifestation is such that it envelops its own secret within itself, and appears in such a rigid form that the fineness, beauty and mystery of its character are hidden. Therefore the seekers after the truth of life, the students of life, are of two opposite kinds. The one wishes to learn from outward appearance. The other wishes to find out the secret that is hidden behind it. The one who learns from the external gets the knowledge from the external, which we call science. The one who finds out from the within, from what is hidden in this manifestation, is the mystic. The knowledge he gains is mysticism. ... Every activity of the outer world is a kind of reaction; in other words a shadow of the activity which is behind it and which we do not see. The inner life is not separate from the outer life, but is a fuller and larger life. What is necessary is to put first things first. The mystic does more than quote scriptures; he not only says, 'Seek ye first the Kingdom of God,' his whole life is absorbed in the seeking.

*THE SUPREME YOGA:-

Even as the silk-worm weaves its cocoon and thus binds itself, the infinite being fancies this universe and gets caught in it. Even as an elephant effortlessly breaks loose from the post to which it is tied, the self liberates itself from its bondage. For, the self is what it considers itself to be. In fact, there is neither bondage nor liberation for the Lord. I do not know how these notions of bondage and liberation have come into being! There is neither bondage nor liberation, only that infinite being is seen: yet the eternal is veiled by the transient, and this is indeed a great wonder (or a great illusion)."

*MUKTI:-

"Our real nature is mukti (liberation). But we are imagining that we are bound and are making various strenuous attempts to become free, while we are all the time free. This will be understood only when we reach that stage. We will be surprised that we frantically were trying to attain something which we have always been and are. An illustration will make this clear. A man goes to sleep in this hall. He dreams he has gone on a world tour, is roaming over hill and dale, forest and country, desert and sea, across various continents and, after many years of weary and strenuous travel returns to this country and walks into this hall. Just at that moment he wakes up and finds he has not moved an inch, but was sleeping where he lay down. He has not returned after great effort to the hall but is and always has been in the hall. It is exactly like that. If it be asked why being free we imagine we are bound, I answer 'Why being in this hall did you imagine you were on a world adventure, crossing hill, dale, desert and sea?' It is all mind or Maya (the world illusion)."

*IMPRESSIONS WE GATHER FROM THE EARTH:-

Everything one sees, hears, or perceives through any sense or experience has a distinct and definite effect upon one's soul, upon one's spirit. What one eats, what one drinks, what one sees, what one touches, the atmosphere in which one lives, the circumstances one faces, the conditions one goes through, all these have a certain effect upon one's spirit. Whether a person eats grosser food or finer and purer food is manifested outwardly. Even if one does not heed it, it is manifested outwardly. The body shows the nature it has inherited from the earth to which it belongs. For the nature of this earth is such that when it receives the seed of a flowering plant it produces flowers, and when the seed of a fruit-tree, it produces fruits.

*LIFE IS DIFFERENTIATED BY THE PAIRS OF OPPOSITES:-

Joy and sorrow both are for each other. If it were not for joy, sorrow could not be; and if it were not for sorrow, joy could not be experienced.

If there was no pain one would not enjoy the experience of joy. It is pain which helps one to experience joy. Everything is distinguished by its opposite. The one who feels pain deeply is more capable of experiencing joy. And personally, if you were to ask me about pain, I should say that if there was no pain life would be most uninteresting to me. For it is by pain the heart is penetrated, and the sensation of pain is deeper joy. Without pain the great musicians and poets and dreamers and thinkers would not have reached that stage which they reached and from which moved the world. If they always had joy, they would not have touched the depths of life.

There is the sun and there is the moon, there is man and woman, there is night and there is day. The colors are distinguished by their variety and so are the forms. Therefore to distinguish anything there must be its opposite; where there is no opposite we cannot distinguish. There must be health in order to distinguish illness; if there were no health and only illness then it would not have been (distinguished as) illness. Life is a puzzle of duality. The pairs of opposites keep us in an illusion and make us think, 'This is this, and that is that'. At the same time by throwing a greater light upon things we shall find in the end that they are quite different from what we had thought.

*MAYA:-

The nature of life on earth is illusory and in the Sanskrit tongue, it is called Maya or illusion, and every soul having the spark of the divine love, forgets the use and the purpose of that spark and begins to love itself most. By a keen study of human life, man will find that as a rule, when he claims that he loves, in reality he loves himself, he loves his own benefit in life, he loves another for the help that other gives, for his goodness, for his kindness, for his service, but in all this he surely loves himself, and it is for himself all the while he thinks he loves another. It is a very high stage in the path of love when man really learns to love another with a love that asks no return, when he does not seek love for the sake of love in return, then love becomes pure, the lover gives, and gives and gives, but even that is not the purpose of life, it is still greater. The Perfect One who is the source and origin of the whole creation, is the Perfection of Beauty. All beauty on earth or in heaven belongs to Him, and the purpose of the creation of every soul is to progress in the path of love until the soul arrives at a stage where it may find the Perfection of Beauty.

*THE SENSE OF 'ME':-

Beneath the assumption 'that you are the body' is an even deeper one. The idea 'that you are the body' is predicated on the assumption that you exist, that you are a 'me' -- a separate, individual self. The most intimate sense of your self is often this sense of 'me', which is a limited and incomplete sensing of your self. It doesn't include the far reaches of your greater Being. This sense of a separate 'me' is not bad or wrong; it's just limited and incomplete.

In the midst of a very profound and large experience of truth, the sense of your self can become so large and inclusive that it no longer has much of a sense of being your Being. When you awaken to the oneness of all things, the sense of a 'me' can thin out quite dramatically. If you are the couch you are sitting on, the clouds in the sky, and everything else, then it simply doesn't make sense to call it all 'me'. If it is so much more than what you usually take yourself to be, then the term 'me' is just too small.

In a profound experience of truth, the sense of 'me' softens and expands to such a degree that there is only a slight sense of 'me' as a separate self remaining, perhaps just as the observer of the vastness of truth. Beyond these profound experiences of the truth, is the truth itself. When you are in touch with the ultimate truth and the most complete sense of Being, there is nothing separate remaining to sense itself -- there is no experience and no experiencer, no Heart, and no sense of self. There is only Being.

The experience of bigger truths and even the biggest truth doesn't obliterate your capacity to experience a small truth and therefore, a separate self. But with many experiences of shifting in and out of a small sense of self, this separate self feels more like a suit of clothes you can take on and off rather than something permanent.

As you move in and out of many dimensions of Being and even beyond experience itself, the boundaries between all of these dimensions become very permeable and inconsequential. It turns out that these boundaries are just thoughts anyway. They don't actually separate anything.

The question isn't how to get rid of a small sense of self, but what is the sense of your self like? Is it fixed or is it constantly shifting -- opening and closing, expanding and contracting, tightening and loosening, and sometimes even disappearing altogether?

The sense of a separate self can therefore be loosely held even though it continues to contract appropriately when a small truth is triggered. What is your sense of self like right now? What is true right now? Your Heart is the only guide you need for exploring even the biggest truths.

*The Purpose of Life:-

All beings are spiritual beings. We use these physical bodies to focus consciousness in space and time, in the material world. Losing track of our Self, forgetting who and what we are is a common experience. The purpose of living is to develop the character needed for conscious wholeness - true integrity. In this state, every impulse of creativity finds an outlet for effective self-expression. This is the formula for joy and fulfillment - happiness. Happiness is a symptom that Life's purpose is being fulfilled.

***THE SECRET OF HAPPINESS IS HIDDEN UNDER THE COVER OF SPIRITUAL KNOWLEDGE:-**

The soul in Sanskrit, in the terms of the Vedanta, is called Atman which means happiness or bliss itself. It is not that happiness belongs to the soul; it is that the soul itself is happiness. Today we often confuse happiness with pleasure; but pleasure is only an illusion, a shadow of happiness; and in this delusion man may pass his whole life, seeking after pleasure and never finding satisfaction. ... Do you think that if these people gained their desires they would be happy? If they possessed all, would that suffice? No, they would still find some excuse for unhappiness; all these excuses are only like covers over a man's eyes, for deep within is the yearning for the true happiness which none of these things can give. He who is really happy is happy everywhere, in a palace or in a cottage, in riches or in poverty, for he has discovered the fountain of happiness which is situated in his own heart. As long as a person has not found that fountain, nothing will give him real happiness.

***BRAIN POWER: -**

The brain speaks through words; the heart in the glance of the eyes; and the soul through a radiance that charges the atmosphere, magnetizing all. The phenomena of the radiance of the soul are apparent to the student of the human body. The body with its perfect

mechanism loses power, magnetism, beauty, and brightness, when the soul departs from the body. This shows that the power, magnetism, beauty, and brightness belong to the soul.

***DEATH & REBIRTH:-**

The masters tell us that there is an aspect of our minds that is its fundamental basis, a state called “the ground of the ordinary mind.” It functions like a storehouse, in which the imprints of past actions caused by our negative emotions are all stored like seeds. When the right conditions arise, they germinate and manifest as circumstances and situations in our lives.

If we have a habit of thinking in a particular pattern, positive or negative, then these tendencies will be triggered and provoked very easily, and recur and go on recurring. With constant repetition our inclinations and habits become steadily more entrenched, and continue increasing and gathering power, even when we sleep. This is how they come to determine our life, our death, and our rebirth.

***SOUL TALK:-**

The brain speaks through words; the heart in the glance of the eyes; and the soul through a radiance that charges the atmosphere. The phenomena of the radiance of the soul are apparent to the student of the human body. The body with its perfect mechanism loses power, magnetism, beauty, and brightness, when the soul departs from the body. This shows that the power, magnetism, beauty, and brightness belong to the soul. As the brain is the instrument of the mind, which is invisible, and the heart of flesh is the vehicle of the heart within, which is above substance, so it is the illumination of the soul, our invisible being, whose light is reflected within this physical body. When active it beams through the eyes, through the radiance of the countenance, charging the whole environment with a magnetic atmosphere.

***THE ULTIMATE PURPOSE:-**

The ultimate purpose, for which the soul is seeking every moment of our life, is our spiritual purpose. And you may ask how to attain to that purpose. The answer is that what you are seeking for is within yourself. Instead of looking outside, you must look within. The way to proceed to accomplish this is for some moments to suspend all your senses such as sight, hearing, smell, touch, in order to put a screen before the outside life. And by concentration and by developing that meditative quality you will sooner or later get in touch with the inner Self which is more communicative, which speaks more loudly than all the noises of this world. And this gives joy, creates peace, and produces in you a self-sufficient spirit, a spirit of independence, of true liberty. The moment you get in touch with your Self you are in communion with God. It is in this way, if God-communication is sought rightly, that spirituality is attained.

***MANTRA:-**

“naat which uplifts traayate by constant repetition is a mantra”
(That which uplifts by constant repetition is a Mantra.)

*Sound Is Power.
I firmly believe that the sound of Mantra can lift the believer towards the higher self. These sound elements of Sanskrit language are permanent entities and are of everlasting significance. In the recitation of Sanskrit Mantras the sound is very important, for it can bring transformation in you while leading you to power and strength.

Different sounds have different effects on human psyche. If a soft sound of wind rustling through leaves soothes our nerves, the musical note of running stream enchants our heart, thunders may cause awe and fear.

The sacred utterances or chanting of Sanskrit Mantras provide us with the power to attain our goals and lift ourselves from the ordinary to the higher level of consciousness. They give us the power to cure diseases; ward off evils; gain wealth; acquire supernatural powers; worship a deity for exalted communion and for attaining blissful state and attain liberation.

*Origin of Mantras-
Mantras are Vedic in origin. The teachings of the Vedas consist of various Mantric chants or hymns cognized by different seers or Rishis from the Cosmic Mind. Since the Vedas are impersonal and eternal, the exact historical date of the origin of Mantra chanting is hard to arrive at. For example, every Mantra in the Vedas, Upanishads and various religious traditions (sampradayas) within Hindu religion begin with Om or Aum - the primordial sound, the sound that is said to have its origins at the time of the creation of the cosmos - also referred to as the 'Big Bang'.

*Om: The Beginning & the End-
The Bible (John 1:1) says: "In the beginning was the Word and the Word was with God and the Word was God." Modern Vedic philosophers have interpreted this teaching of the Bible, and equated Om with God. Om is the most important of all mantras. All mantras generally begin and often also end with Om.

*Healing by Mantropathy-
The chanting of Om in Transcendental Meditation has now received widespread recognition. Mantras can be used to treat tension and many other difficult diseases that are yet to come. The Brahmavarchas Shodh Sansthan, research center for integration of science and spirituality in Shantikunj, Haridwar, India, is the only place I know of which carries out extensive experiments on 'mantra shakti'. The result of these experiments is used to testify that Mantropathy can be used scientifically for healing and environment cleansing.

*Over the last 21 years of my Vedic religion broadcast, several listeners have told me how they have benefited physically and spiritually from chanting Maha-Mrtyunjay mantra for 15 minutes every morning.

*How to Chant:-
There are many schools of thought on the methods of chanting. A Mantra chanted correctly or incorrectly, knowingly or unknowingly, carefully or carelessly, is sure to bear the desired result for physical and mental well being. It is also believed by many that the glory of Mantra chanting cannot be established through reasoning and intellect. It can be experienced or realized only through devotion, faith and constant repetition of the Mantra.

*According to some scholars, Mantra chanting is Mantra Yoga. The simple yet powerful Mantra, Om or Aum harmonizes the physical forces with the emotional forces with the intellectual forces. When this happens, you begin to feel like a complete being - mentally and physically. But this process is very slow and requires a lot of patience and unflinching faith.

*The Guru-Mantra:-
In my opinion the healing through chanting can be expedited if the mantra is received from a guru. A guru adds a divine potency to the mantra. It becomes more effective and thus helps the chanter in his/her healing faster.

*My Personal Experience:-
Now, let me give you my concerted opinion based on over two decades of chanting "Om Gam Ganapatayae Namah", the Mantra given by my Guru. It has warded off all evil and blessed me with abundance, prudence and success in every walk of life. Moreover, when I chanted this Manta before beginning a journey, a new job, or before entering into any new contract or business, all impediments were removed and my endeavors were crowned with success. The credit of all my worldly and spiritual successes goes to my Guru-Mantra 'Sadhana' - the complete faith and adherence in the mantra given by my Guru.

*Keep the Faith!
It is important to have complete faith in the recitation of Mantras. It is primarily through faith - aided by strong will - that one achieves one's goals. A sound body and calm mind are essential for the chanter of Mantras. Once you are free from all worries and have achieved stability in mind and body, you will derive maximum benefit through the recitation of Mantras. You must have a definite object in view and a strong will power to obtain the desired objective, and then direct that will to achieve the goal.

*Astrological Remedies And Measures:-

*Remedies-

This is the most mysterious and complicated part of Indian Astrology with earliest references coming from the Vedas , making the first literature available even before the first known text on Indian Astrology was discovered. The Astrological Remedies can Broadly be broken up in three parts.

*Mantra-

It is the recitation of a particular sound repeatedly to overcome the problems set forth by the planet which responds to that particular sound. The basis of mind in its objective and structural aspect is the power inherent in different combinations of sounds. How consciousness differentiates into different states of mind is an interesting question and is impossible to know in the real sense until we can raise our consciousness to the level where this differentiation takes place and the manner in which it is

brought about. Each root word generates a sound that activates a different centre in the human body that correlates to the particular planet.

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*Tantra-

At times when the Mantra does not work because of difficult malefic position of planets in a horoscope in that case Tantric sound patterns work like surgery and clears most of the hurdles.

*Yantra-

This is a Mystic diagram often put up as a plaque. Some Yantra are a part of Tantra practice since Yantra is one of the cardinal principles of Tantra. This practise is followed when a particular remedy has to be practised over a long period of time and the querist is unable to perform other remedial measures due to ill-health, lack of time or distance.

Besides this there are the common remedies in form of Totkas & Graha Moola in combination worn to help tide over malefic effects of planets.

*Please select the type of services from left side options.

*Marriage Related

*Money And Increase In Biz

*Career Problems

*Children Related

*Health Problems

*Evil Effects;

*Request A Pooja:-

Puja is the act of showing reverence to a god, a spirit, or another aspect of the divine through invocations, prayers, songs, and rituals. An essential part of puja for the Hindu devotee is making a spiritual connection with the divine. Most often that contact is facilitated through an object: an element of nature, a sculpture, a vessel, a painting, or a print. It is possible to reduce the suffering due to the unfavorable position of planets through sincere reliance on God, the One who controls the planets.

There are several Pujas which people can do for specific events, such as the starting of a business, or the beginning of a journey. The benefit of this type of Puja is to remove obstacles. The Pujas are performed on behalf of those who request them by us

Homams are pujas performed for a particular deity by invoking Agni - the God of fire.

Each Homam is performed strictly according to scriptures. These are conducted by fully learned and experienced vedic scholar Siddha Yogi Shastrishree Dr.Rupnathji. The ingredients required for these homams are different for each homams.Each homam is performed after praying (Shankalpa) for the specific relief / benefit desired for each individual.After each homam, Shastriji is fed with vedic prayers.

List of Books Written by Dr Rupnathji (Dr.Rupak Nath)

Others books you can get from the Place of Rupnathji, Kindly check for updated prices and availability.

- 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
- 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

*FOR MORE INFORMATION VISIT <http://vladimirafon.wordpress.com/2012/06/08/the-sage-of-barak-valley/>

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