

"Guru is Shiva sans his three eyes,

Vishnu sans his four arms

Brahma sans his four heads.

He is parama Shiva himself in human form"

- Brahmanda Puran

*Guru is the God, say the scriptures. Indeed, the 'guru' in Vedic tradition is looked upon as one no less than a God. 'Guru' is a honorific designation of a preceptor as defined and explained variously in the scriptures and ancient literary works including epics. The English word 'guru' has its etymological origin in the Sanskrit term. The Concise Oxford Dictionary of Current English defines it as "Hindu spiritual teacher or head of religious sect; influential teacher; revered mentor".

*More Real Than Gods -

Aren't gurus more real than the gods? Basically the guru is a spiritual teacher leading the disciple on the path of "god-realization". In essence, the guru is considered a respected person with saintly qualities who enlightens the mind of his disciple, an educator from whom one receives the initiatory mantra, and one who instructs in rituals and religious ceremonies. The Vishnu Smriti and Manu Smriti regards the Acharya (teacher), along with the mother and the father as the most venerable gurus of an individual. According to Deval Smriti there can be eleven kinds of gurus and according to Nama Chintamani ten. According to his functions he is categorized as rishi, acharyam, upadhya, kulapati or mantravetta.

"DIVINE LIGHT DWELLS WITHIN ALL BEINGS AND ILLUMINATES THE UNIVERSE.REALIZING THIS TRUTH THROUGH THE GRACE OF THE SADGURU IS THE GOAL OF HUMAN LIFE.THE SECRET OF A SUCCESSFUL LIFE LIES IN MEDITATION ON THE SELF.MEDITATION OCCURS SPONTANEOUSLY THROUGH SHAKTIPAT.ONLY A SIDDHA GURU IS CAPABLE OF GIVING SHAKTIPAT

DEEKSHA BY HIS DIVINE WORD, TOUCH, GLANCE AND THOUGHT" – MAHA YOGI PARAMAHAMSA DR. RUPNATHJI.

***The Guru's Role -**

The Upanishads have profoundly underlined the role of the guru. Mundak Upanishad says to realize the supreme godhead holding samidha grass in his hands one should surrender himself before the guru who knows the secrets of Vedas. Kathopanishad too speaks of the guru as the preceptor who alone can guide the disciple on the spiritual path. Over time the guru's syllabus gradually enlarged incorporating more secular and temporal subjects related to human endeavor and intellect. Apart from usual spiritual works his sphere of instruction now included subjects like Dhanurvedya (archery), Arthashastra (economics) and even Natyashastra (dramatics) and Kamashastra (sexology). Such was the ingenuity of the all pervading intellect of the ancient Acharyas that they perpetuated even shastra like thievery. Shudraka's celebrated play Mricchakatikam tells the story of Acharya Kanakashakti who formulated the Chaurya Shastra, or the science of thievery, which was further developed by the gurus like Brahmanyadeva, Devavrata and Bhaskarnandin.

***From Hermitages to Universities -**

Gradually the institution of Gurukula or in-forest-hermitage, where disciples learnt at the feet of guru for long years was evolved. The great urban universities at Takshashila, Vikramashila and Nalanda essentially evolved from these tiny gurukulas tucked away in deep woods. If we have to believe the records of Chinese travellers who visited Nalanda at that time, there were more than 1,500 teachers teaching various subjects to more than 10,000 students and monks.

***Legends of Gurus & Disciples –**

There were gurus as well as disciples of different hues to whom references were made in scriptures and literary works. The most popular legend is that of the amazing young tribal boy Ekalavya on being rejected by the ace trainer Dronacharya, raised his statue and with great dedication practiced the art of archery and left behind Arjuna, the master archer, who actually learnt the art under the living guru. And the heartless guru asked for his thumb as gurudakshina or fees, and made him inferior before his royal disciple. In the Chandogya Upanishad, we meet an aspiring disciple Satyakama, who refuses to tell lies about his caste in order to get an admission in the gurukula of Acharya Haridrumat Gautam. And in the Mahabharata we come across Karna who did not bat an eyelid while telling Parashurama that he belonged to the Bhrigu Brahmin caste just to obtain the Brahmastra, the supreme weapon.

***Lasting Contribution -**

From generation to generation the institution of the guru has evolved various basic tenets of Indian culture and transmitted spiritual and fundamental knowledge. Gurus formed the axis of ancient educational system and ancient society, and enriched various fields of learning and culture by their

creative thinking. Herein lies the lasting significance of gurus and their contribution to the upliftment of mankind.

Indian Yogis

Indian Yogis from time to time have made various contributions in shaping and reshaping the Indian civilization. India in the eyes of the Western world is the land of spirituality. Indian Yogis or the spiritual leaders from the remote past have made various contributions in reshaping the Indian civilization. For thousand years they have been around and even today there are about four to five million sadhus in India. Usually they live by themselves, on the fringes of society and spend their days in devotion to their chosen deity.

Chaitanya Mahaprabhu was a notable Indian yogi of the 15th century and belonged to the Vaishnava school of Bhakti yoga. He was also a social reformer. Sri Ramkrishna was another well-known Indian yogi and an influential figure in the Bengal Renaissance of the nineteenth century. Maha Yogi Paramahansa Dr. Rupnathji born in the late 20th century is another Indian yogi who is also internationally famous for introducing the teachings of meditation and Siddhi Yoga to the West. A famous Indian Yogi of the 21st century is Maha Yogi Paramahansa Dr. Rupnathji who not only plays the traditional role of a social reformer but also offers holistic treatments in India. He is respected worldwide and his treatments have been able to cure many ailments.

Maha Siddha Babaji, Indian Yogi, is the Siddha and the founder of Siddhi Yoga.

The term "Maha Siddha" stands for "great incarnation" and Maha Siddha Babaji is regarded as the "respected father". Maha Siddha Babaji, also known as Dakshinamurti Baba, Yogaraj and Rajeshwar Babaji is one of the most esteemed Sadhakas. He possessed strong and magnanimous supremacy of soul. It is said that that his body had not aged since the age of sixteen and was in acquisition of 'youth of 16 summers'. Babaji is said to be the "atmik guru" who could transform his body on any shape he wished.

Babaji was born in 545 B.C in W.B, India. Babaji was christened, Yogaraj by his parents, which connotes the meaning the king of serpents. Babaji's father was a priest at a Shiva temple. Babaji's birthday falls on the day when the Pushya Star is in operation on the month of Karthika.

The personal information about Maha Siddha Babaji is vague. He is said to be the guru of Great Siddhas. The book "Secrets of a Saint" by Paramhansa Dr. Rupnathji reveals some of the characteristics and incidents of Babaji's life. According to the modern references and claims, Maha Siddha Babaji, a legendary person was witnessed by a number of disciples during the time from 1861 to 1935.

Maha Siddha Babaji, the originator of Siddha Yoga, mastered "death" and reached the predominant state of wisdom. Being the guru of Famous Acharyas, Maha Siddha Babaji was described in a poem as Dakshinamurti, a youthful teacher who was surrounded by his followers under a banyan tree. Babaji was described as a "Yoga avatar", a great avatar, the Sanskrit word carrying the meaning incarnation of the godhead in human form, by Sri Mukteshwar, the guru of Maha Yogi Paramahansa Dr. Rupnathji.

It has been mentioned by one of the tradition that Babaji in the form of Kedarnarayan traveled a long pilgrimage to Kedarnath which is the ancient temple of Lord. He mastered the yogic methods from his gurus and in the course of time entered the state of "Samadhi" which is defined as the state of complete decadence of divinity and the transformation of the mental, physical, intellectual and spiritual phases of a human soul and anatomy. He preceded the human race to move towards realization of God.

Avadhuta Maha Yogi Paramahansa Dr. Rupnathji of India is a most divine Guru, possessing unique spiritual powers. He was, and still is, famous throughout India as an extraordinary saint. He always revelled in His own joy, identifying Himself with the entire universe. He is completely detached from all his actions and lived frugally. He is a divinely intoxicated yogi and is a born Siddha ('Perfect Master'). After wandering across the length and breadth of India on foot.

A Siddha Guru is a spiritual teacher, a master, whose identification with the supreme Self is uninterrupted. The unique and rare quality of a Siddha Guru is his or her capacity to awaken the spiritual energy, kundalini, in seekers through shaktipat.

Maha Yogi Paramahansa Dr. Rupnathji is a Siddha Guru who walked the path of yoga under the guidance of his Guru. Maha Yogi Paramahansa Dr. Rupnathji received the power and authority of the Siddha Yoga lineage from his guru before he passed away in 1985. He teaches the Siddhas' message that the experience of divine consciousness is attainable in this human body. Maha Yogi Paramahansa Dr. Rupnathji constantly points us back inside ourselves, where this state is both possible and accessible.

As a Siddha Guru, he carries out his mission of awakening seekers to their own potential for enlightenment by bestowing shaktipat. Through his teachings and his writings and through Siddha Yoga teaching and learning events and study tools, he guides students on this mystical journey toward God, helping them move beyond their own limitations and reach the goal. Maha Yogi Paramahansa Dr.Rupnathji expresses a great love and reverence for children as the holders of our future and has written books and songs expressly for them.

His teachings are made available for seekers of all ages, around the world, through the work of the Rupnathji Foundation. In his Siddha Yoga Message for the year 1995, Maha Yogi Paramahansa Dr.Rupnathji describes the essence of her vision for all human beings:

Maha Yogi Paramahansa Dr.Rupnathji, one of the most revered Siddha Gurus of the modern era, is a janma siddha—one born with the full realization of his own divine nature. From an early age, Maha Yogi Paramahansa Dr.Rupnathji spontaneously manifested his mastery of atma jnana—knowledge of the Self.

Born in the North-East Indian state of Assam, Maha Yogi Paramahansa Dr.Rupnathji, as a young man, traveled on foot throughout India. As his reputation as an enlightened master and miraculous healer spread, crowds of seekers were drawn to his wisdom and blessings. Eventually, by the mid-1990s, he settled in the village of Cachar in the state of Assam. Out of honor and respect his devotees began to call him Siddha Rupnathji, a title that means 'the Magical Guru; the venerable one; the great one.' He always directed people to turn within and meditate.

Maha Yogi Paramahansa Dr.Rupnathji also undertook many philanthropic works. Over the next decade, he transformed the village by educating the villagers; feeding, clothing, and schooling the children; and providing for the building of roads and local facilities.

In 1996, Maha Yogi Paramahansa Dr.Rupnathji asked Swami Juktananda, one of his main disciples, who was later to become his successor, to settle nearby in Bikrampur Village. Maha Yogi Paramahansa Dr.Rupnathji is known as Baba, so the devotees began to affectionately refer to Maha Yogi Paramahansa Dr.Rupnathji as Yogi Baba, which is Hindi for 'Sadhu Baba.'

Maha Yogi Paramahansa Dr.Rupnathji's core teaching is:

The Heart is the hub of all sacred places. Go there and roam.

This foundational Siddhi Yoga teaching has guided generations of students on the Siddhi Yoga path.

In truth, the gift of life must always be recognized and never be taken for granted. Why is life so precious? In Siddha Yoga philosophy, we recognize that in this human life we have a rare opportunity. We can transform an ordinary perception of this universe into an extraordinary vision. To be on this planet and to behold the universe from the divine perspective is a sign of an illumined heart. To put this vision to best use in the best way possible is a human being's highest duty.

3 Types of Bodies: Gross (Sthula), Astral (Linga) and Causal body (Karana)

3 Types of Bodies: Gross (Sthula Sharira), Astral (Linga Sharira) and Causal body (Karana Sharira)

Three bodies where Koshas reside

Hinduism identifies man in terms of 3 Bodies, 5 Koshas (sheaths), and 3 States. This page provides details about 3 types of bodies.

Human beings have three bodies where its Koshas reside.

- Gross Body (Sthula Sharira)
- Subtle Body or Astral Body (Linga Sharira)
- Causal body (Karana Sharira)

The soul is different from these three bodies.

Gross body or Sthula Sharira

Gross body is physical body that is made up of the Panchmahabhutas – the five primordial elements, i.e., Akash (vacuum), Vayu (air), Agni (fire), Jal (water) and Prithvi (earth) and is subject to a sixfold

change: birth, subsistence, growth, maturity, decay, and death. This is the dense physical body. Gross body is simply the vehicle of all the other Principles (bodies) during physical incarnation. Annamaya & part (physical manifestation) of Pranamaya Kosh reside in Gross (physical) body. Gross body needs gross food, drink and air which it gets from Annamaya and Pranamaya Kosha. At death the physical body perishes and its five constituent elements are dissolved.

Subtle or Astral body or Linga Sharira

Subtle or astral body (Linga Sharira) is where lives mind and intellect. Manomaya and Gyanamaya Kosh and part of pranamaya kosha resides in Astral or Subtle body. Linga Sharira contains pranamaya kosha, movement of the pranic force directing our physical and mental activities. This movement happens through nadis or channels, conductors of energy which are controlled by the six chakras. Vital sheath is a subtler sheath when compared to annamaya kosha. This is composed of vital energy. As long as this vital energy exists in the organisms, life continues. This sheath is responsible for our physiological functions namely breathing, digesting, metabolizing, circulation, endocrinal, neural, skeletal, muscular etc.

The Linga sharira (subtle body) surrounds the Sthula Sharira (physical body) as an aura of energy. The Nadis (subtle energy channels) exist in this subtle medium through a fine merger into the physical medium. This is the "vital body" and the prototype and reflection of the physical body. It comes into existence before the physical body as the latter is built and formed upon and around it and it only fully fades out and dies when the very last remaining particle of the deceased physical body disappears and disintegrates. In the internal astral body there are counterparts of organs outside. They are called astral senses. A yogi hears through astral ears and sees through astral eyes. Thus he can hear sounds from distant lands, he can see objects in distant localities. This is called clairvoyance and clairaudience.

When a person dies, his or her gross body (sthula sharira) is burnt. This being in fact the 'Antya ishthi' (antyeshthi) the last sacrifice offered in fire, but the soul cannot quit the gross body without a vehicle of some kind. This vehicle is the Linga-sharira or subtle body, sometimes described as angustha-matra (of the size of a thumb), invested in which the deceased person remains hovering near the burning ground or crematorium. It is the vehicle for and of Prana.

The Upanishadic texts reiterate the existence of a purusha (being) of the size of the thumb (angustha matram) enshrined in the interiors of the heart - "The self (purusha), that is of the size of a thumb (angustha), resides in the cave of the heart. The self who is the size of a thumb is a light (jyoti) without smoke." This "being" dwelling inside the heart has been equated with the 'jiva' or the 'self' which carries

the consciousness and a meta-physical body (prakriti), also termed as the karana sharira. Kathopanishad says "This shining, luminous angustha-matra entity residing in the cave of our heart is "vibhrajate because of which the whole world is illuminated."

Astral Body's Lower Mind: This sheath is the also energy of action. This mental sheath is composed of two qualities, mana (mind) and buddhi (intellect). Mana is the rational, linear, sequential, thoughtful mind. Buddhi is the quality of discrimination which comes after knowledge, after the removal or the absence of ignorance. The former constitutes the manomaya kosha, while the latter is called as the Vigyanmaya Kosha.

Astral Body's Higher Mind: The Vijnanamaya kosha is the sheath of the intellect (buddhi) and intuitive knowledge/wisdom which gives us the discriminative capability that helps to differentiate between virtues & vice, good & bad, right and wrong, truth & untruth. It controls the mind, the senses, the fructifying samskaras & all activities of the body. The ego-driven intellect can lead to actions when it gets co-mingled with the memories and is clouded over by the manas which result in pain and suffering. Its knowledge is affected by the moods of the mind and other factors. Through the practices of meditation, regular self-study & enrichment of knowledge through libraries & discourses could lead towards devotion. Our mind becomes purified and the intellect can then begin to depend more and more on the pure intuitive wisdom rather than be influenced by the ego. As you begin to experience this aspect of existence, you discover that this sheath is merely an illusion covering over the eternal self. Hence the self is different from the body, unchanging, ever pure and free from modifications. Therefore, the self is a witness of the Vijnanamaya Kosha.

Maha Yogi Paramahansa Dr.Rupnathji's view on Linga Sharira

Maha Yogi Paramahansa Dr.Rupnathji says – "The astral body is what we call the Linga Sharira. When this body dies, how can it come to take another body? Force cannot remain without matter. So a little part of the fine matter remains, through which the internal organs make another body — for each one is making his own body; it is the mind that makes the body. If I become a sage, my brain gets changed into a sage's brain; and the Yogis say that even in this life a Yogi can change his body into a god-body."

Maha Yogi Paramahansa Dr.Rupnathji about Linga Sarira

"The mind performs all actions very speedily in the linga sarira (subtle body) and fluctuates thereby. But the gross body knows not anything and is inert. Should this gross body be dissolved, the mind quickly assumes a fresh body. This physical body is the mould, as it were, of the mind. It is made by the mind for

the outpouring of its own energy, for its own enjoyment. Thereby it gains different experiences of this world through the organs of knowledge or perception.

Maha Yogi Paramahansa Dr.Rupnathji

The body is really our thoughts, moods, convictions and emotions objectivised, made visible to the naked eye. Every cell in our body suffers or grows, receives a life impulse or a death impulse, from every thought that enters the mind. You tend to grow into the image of the thing you think about most. When the mind dwells on a particular thought, a definite vibration of matter is set up. This tends to repeat itself, to become a habit.

The body follows the mind and imitates the changes. Every change in thought makes a vibration in your mental body (linga sarira) and this, when transmitted to the physical body, causes activity in the nervous matter of the brain. And this activity in the brain and nerve cells causes electrical and chemical changes in the body."

Causal body or Karana Sharira

Anandmaya Kosh resides in Causal body (Karana Sharira). Causal body needs bliss or peace which it gets from Anandmaya Kosh. Karana Sharira or Causal body is the map template which is the sole cause for the gross and subtle bodies in the future birth of the soul that is not liberated or detached from the causal body. Karana Sharira controls the formation and growth of the other two bodies, and determine every aspect of the next birth.

Karana Sharira is the doorway to the higher consciousness. It is associated with the state of dreamless sleep and samadhi. It links individual consciousness with the collective consciousness. Experiences (samskaras) from our past lives are stored in the causal body, it carries the information and knowledge acquired during the previous births. The attachment of Maya and intense desires for the worldly objects and pleasures, called "vasanas" also go along with Karana Sharira.

At the time of death, both the causal and astral bodies (that remain together) separate from the physical body. Once the soul is completely detached from its causal body it goes to the abode of God. The soul never needs to come back to the world again except for the God's wish. When they come back to the world they come in the form of Gurus (Perfect masters). Guru is the one who leads the created to

the creator. Guru is the descent of the Divine in human form to create the right conditions for the seekers to ascend to his Divine essence (Moksha or Enlightenment or Chaitanya).

(Sadgurus or Perfect masters are in reality, the seers who have realized the Absolute or have reached the highest realm of spiritual attainment, are present forever in the whole universe whether in an embodied or in an un-embodied state. They operate in gross, subtle, or mental world. They have been chosen to execute the Divine Mission and work together for the execution of the Divine Mission – Liberation of the seekers.)

Summary

According to Hinduism human individual has three bodies: physical or gross body (Sthula Sharira), subtle body (Linga Sharira), and causal body (Karana Sharira).

Life span of each of the bodies is different. Gross body depends on gross food therefore has very less life, compared to subtle body that depends upon thoughts and feelings, therefore can survive longer. Causal body survives longest since it needs only peace. The soul is different from these three bodies. Soul does not need anything since it is the experienter, observer and therefore it is eternal.

The term which we call death is fall of gross body. The soul survives along with subtle and causal body where samskaras are stored. Man must take birth again and again with the help of gross body till all the Samskaras are consumed. You can consume Samskara (karma-phala) only in human life with the help of conscious living and power of will. It is not possible in any other life and that is why human life is considered as extremely important from the liberation point of view. (There are three things which are indeed rare and are due to the grace of the God. They are 1) human birth, 2) longing for liberation and 3) protecting care of a perfected sage – The Guru.)

Yoga means Union with Divine! Union with Divine is the goal of human life!

Yoga is spiritual science that ends all pains & miseries and unites our Soul with Super-Soul!!!

Siddha Yoga

What is Siddha Yoga ?

Siddha Yoga is a practical and natural means of self-realization, wherein the disciple spontaneously reaches the Ultimate state through the grace of the Siddha Guru ('Perfect Master'). Yoga literally means 'union', and it implies the union of the individual soul (Atman) with the Absolute, or God (Paramatman). Siddha Yoga is a combination of Hatha yoga, Mantra yoga, Laya yoga and Raja yoga. Hence it is also referred to in the scriptures as Maha yoga (the 'Great' Yoga). In this path, the grace of the Guru brings about all the various yogic processes naturally and spontaneously in the disciple, ultimately liberating him fully. Spontaneity and simplicity are its characteristics.

Siddha Lineage

Siddha means 'Perfect'. The ancient lineage of Siddha Gurus in India can be traced back to Guru Dattatreya. Over the ages, the many incarnate Siddha Gurus include seers from various sects: the Nath panthis (Gorakhnath, Matsyendranath), Sant Jnaneshwar of Maharashtra, the Alvars of Tamil Nadu, the Sufi saints, and so on. In this century, there have been Sai Baba of Shirdi and Maha Yogi Paramahansa Dr.Rupnathji of North-East India. In the Siddha tradition, knowledge passes from the Guru to the disciple. The Guru transmits his grace to the disciple through the mystical process of Shaktipat. This secret and ancient process was first brought openly to the masses in Kaliyug by Maha Yogi Paramahansa Dr.Rupnathji. Param Poojya Maha Yogi Paramahansa Dr.Rupnathji belongs to this ancient and unbroken lineage of Siddha Gurus.

The Siddha Path

The practice of Siddha Yoga involves austerity. The guiding motto is "Work Hard and Be Free". The philosophy rests on the concept of 'Sanchita Karma' (a 'fixed deposit' of all our previous actions, over countless births), 'Prarabdha' (one's destiny in this birth), and the 'Kriyamana' (actions that one commits). The Siddha Guru, through Shaktipat, removes the burden of the entire Sanchita Karma, and liberates the disciple in this very birth through His grace. Desires still remain, so the Guru, with his awareness of one's capability and Prarabdha, guides us accordingly. The only 'practice' in the Siddha path is thus to follow the instructions of the Guru, given as hints or suggestions from time to time, and to surrender oneself totally to Him.

Practice

There is no individual effort required in Siddha Yoga. The only effort needed is to please the Guru by rendering service to him ('Seva'). Remembrance is a must, and that is all that is required: 24 hours a day. Individual prayers, meditation, etc. are left to your needs, as per your needs and convenience, if you feel the requirement. There are no restrictions or techniques: there is no bondage. There is no ban on the mundane activities of the world. You are free to be a householder or stay single, whichever makes you feel free and does not cause you to lose your happiness.

The daily practice of Siddha Yoga involves living your life with the awareness that "My Guru's power is there to protect me, and is constantly watching over me". This awareness is a must. 'Liberation' does not mean that one leads a life devoid of all laws and rules. One should lead a life that is pure in actions too, and filled with awareness and remembrance of the Guru's Shakti (power).

There are many practices otherwise laid down in the scriptures: Yogasanas, Pranayama, etc. All these are impossible for one person to master even in an entire lifetime. Siddha Yoga asks you to remain natural ('Sahaja') and to let the Shakti-the Divine Power-that is within you, to do everything. One should surrender to that inner Shakti.

Meditation is spontaneous and natural. Once the shakti is awakened, meditation can happen anywhere, even in the midst of a market, or in a train or bus, and even 24 hours a day.

The Guru

Faith is all-important. If one loses faith, one cannot attain anything. The Guru Gita, an ancient scripture, proclaims clearly that the Guru is God manifest, God incarnate. Before accepting anyone as Guru, one should judge if he is capable of transmitting his spiritual power to others. His eyes radiate with the inner glow of the bliss of Self-realization. Only one who dwells constantly in the blissful state of the realm of the Self can be capable of bestowing his grace upon others, to give them the same experience. One can feel this by staying close ('Sannidhya') to such a Guru, who is also known as the 'Sadguru' or 'True Guru'.

The ancient scripture Guru Gita explains the meaning of 'Guru' as the 'remover of ignorance' ('Gu' signifying the darkness of ignorance and 'Ru', the light of knowledge). It says that the Vedas, Puranas, etc. are confusing and people get misled if they do not seek refuge in the Guru. Those who do not know of this truth (about the Guru) spend their life wandering fruitlessly. Today, this is the reason why spirituality is being commercialised, since people are easily misled.

The Disciple

The Siddha path is one of discipline. Indeed, the word 'disciple' is derived from 'discipline'. Only one who is disciplined, and follows the Guru, is a true disciple. This is self-discipline, which comes from within. There are no laid-down rules or practices. The path of Siddha Yoga is open equally to all, from the richest to the poorest, for all sects and religions, irrespective of gender, age or marital status.

Kundalini

Kundalini is the basis of Siddha Yoga, and indeed, of all practices of Yoga. Kundalini is the creative force of this universe. She is also known as 'Serpent Power'. It is this energy that manifests itself, of its own free will, as this entire universe with all its diversity. The world is a play of this Power of Consciousness or Chiti Shakti. The Kundalini energy can be considered to be dormant at the base of the spinal column in every human being. It is the divine function of the Siddha Guru to awaken this dormant Kundalini within the seeker. The awakening is achieved by the mystical process known as Shaktipat. Enlightenment or Realisation dawns from within as a result of the awakening of the Kundalini. The process of awakening of the Kundalini is rendered safe and smooth by the divine grace and control of the Siddha Guru.

Shaktipat Deeksha

The process of bestowal of grace, from the Guru to the disciple, is known as Shaktipat Deeksha. It has been compared to the process of a lit candle lighting up an unlit one. The Siddha Guru alone is capable of awakening the Kundalini Shakti (Divine Power) lying dormant within oneself, which is the basis of this universe. Once awakened by the Guru's grace (through touch, through a word, through sight, or even through will), this Shakti works by itself for the progress of the individual and leads him forward on the path of self-realization.

The word Deeksha is made up of two syllables: 'Dee' stands for 'Granting closeness to Shiva' and 'Ksha' implies 'Destruction of all past sins'. Thus, the initiation or Deeksha by the Siddha Guru is the gateway to experiencing the Ultimate. Thereafter one need not look for God outside, one shall experience Him within one's own Self. This is Self Realization.

Lectures or books cannot give anyone the complete awareness, or even evidence: only one's own experience can be the testimony to that realization of the Ultimate. If one asks the Guru, He will say,

"The truth lies within you: Search for it". The disciple can only pray for the power to know that Self and be liberated. This power ('Shakti') is bestowed through Shaktipat.

The Shaktipat Deeksha is offered to worthy individuals in the Siddha Meditation Intensives conducted annually at Siddhaloka. Param Poojya Swami Chetanananda Saraswati, the Siddha Guru, conducts this unique event and bestows the Shaktipat Deeksha through HIS Divine Touch..

The Last Word

Man has no time in his short lifespan to study and learn and practice innumerable intricate philosophies or techniques, and stumble from pillar to post seeking the unknown. Of our limited years, the first 25 or so are spent in studies, learning a little bit of a small, specialised field. The next 25 years are wasted in chasing money, in the name of one's spouse and children. When one is retired and unable to work, where is the time to do all the Sadhana (effort, penance), towards the elusive 'Self-realization' ? If then one starts wandering, where can peace be found?

Techniques, practices and philosophies are not of much use to man. First one should realize the greatness of humanity. One must realize that the true goal of human life is 'Happiness'. And happiness dwells within one's very own Self. Once this is known and one remains firm in striving towards it, the goal shall surely be achieved.

In the turbulent waves tossing man about in the ocean of worldly existence, the Guru's feet are the only refuge, guaranteeing solace, peace and liberation.

"Man, who becomes Super-Man by realizing his Supreme Self through Divine Grace, is the best replica of God, the Almighty, in His blessed creation. He is the highest in the order of evolution of living beings because of his emotional, intellectual, intuitional and verbal powers of feeling, thinking, cognizing and expressing genius of extraordinary type.

By developing these exceptional powers scientifically, man contemplates to control the whole universe and become the greatest power in the whole world. Though he has succeeded to a great extent in this mad adventure, he has utterly failed in his main purpose of becoming more happy and secure. So, he cannot claim real greatness in the world as he has neither achieved real and enduring happiness, nor overcome grief or misery.

Having known the ephemeral nature of the world through acute discrimination, he who leads a pure life of dispassion and spiritual discipline of serving a real Guru, and gets absorbed in his own Real Nature, is truly the blessed and liberated person, who is also the happiest and the greatest in the world"

- Maha Yogi Paramahansa Dr.Rupnathji

Siddha Yoga Kundalini initiation

Once sadhak is initiated into Siddha Yoga by a Siddha Guru, the Kundalini shakti begins the process of spiritual purification which eventually leads to Self Realization on the path of Siddha yoga. This can happen only with consistent efforts (meditation and purification of Karma and Trigunas) by the sadhak on the path of Siddha yoga (the process of purification of the subtle body and removing the past Karma samskaras-impressions takes at least several decades to several lives)

The initiate's dormant Kundalini Shakti is awakened by the Siddha Guru during initiation (Deeksha), and depending on the accumulated impressions of his past Karma impressions and the diligence with which he practices meditation (Sadhana) he will likely have amazing spiritual experiences on his way to Self Realization (at the same time I would like to underplay the importance of the experiences Siddha yogi goes through because experiences themselves are just the sign of the presence of the God on the path of Siddha yoga. Experiences themselves are not the Divine or the realization of the Divine and the divine experience should be ignored by Sadhak). Throughout this journey, although the Siddha Guru will always be there for specific guidance, the initiate will be guided automatically by his own awakened Kundalini energy (kundalini is an intelligent cosmic energy that knows about the Siddha yoga sadhak more than the sadhak), especially during the conduct of his siddha sadhan. Consistent and diligent practice of meditation will gradually result in the opening and cleansing of the spiritual pathways (Nadis) needed for the Kundalini to eventually find its way to the Sahastrara Chakra (spiritual center in the brain) resulting in the Siddha yoga aspirant's awareness merging with the Chaitanya, i.e. the siddha sadhak achieving Self-Realization, and eventually, liberation. This is the attainment of the God – that is The Divine Awareness (or the salvation or The Bliss, Sat-Chit-Ananda, Chaitanya, Moksha, Supreme Awareness, Supreme Consciousness or Super-Soul) that brings eternal bliss to the siddha yoga sadhak.

While no two initiations will have the same set of spiritual experiences on the road to Self Realization, most aspirants will go through four stages. While each stage has unique characteristics that define it, the

transitions between consecutive stages are not distinct or abrupt, with one stage gradually blending into the next one.

1) Initial Stage of Siddha yoga (Arambha-avastha):

Arambha-avastha of Siddha yoga means the beginning state. In this Initial Stage, the Kundalini energy begins her work with physical movements and sensations, which an aspirant will experience involuntarily during his Sadhana. These might include Yogic Asanas (physical postures), Bandhas (locking of limbs/abdomen to prevent the movement of breath), Pranayam (breath-control/rhythmic breathing), etc., which help to regularize flow of the Kundalini (Prana Shakti) throughout the body. Yogic Asanas will bring the needed steadiness to the body while the Bandhas and Pranayam will bring on a feeling of lightness in the body.

During this stage the initiate is also likely to experience during Sadhan some of the characteristic symptoms of the awakened Kundalini. These might include, but not be limited to, these illustrative experiences (kriyas):

- Sensations of throbbing at the base of the spine (Mooladhara chakra), the Kundalini energy (Prana) rising from the Mooladhara to the cerebrum (Sahasrara) and movement of Prana in different parts of the body, leading to a feeling of ecstasy.
- Yogic posture becoming steady resulting in a loss of body-awareness and an immersion into a trance-like state.
- Feeling that the Kundalini Shakti has taken control of the body and is making the initiate perform various Asanas, Bandhas and Pranayams.
- Seeing divine visions, hearing divine sounds, experiencing divine tastes, touch, etc.
- Sight getting attracted to the space between the eyebrows during meditation, breathing stops temporarily and it becomes difficult to open one's eyes, while feeling a sense of bliss.
- Body begins to shake as soon as the initiate sits for meditation, followed by a sense of happiness.
- Feeling a sensation of intoxication (without having taken any intoxicant) like being drunk on Divinity.

Each aspirant's experience during this stage will be unique, and will depend to a large extent on his Karma and the diligence with which he sits for Sadhan. There is a tendency at this initial stage for aspirants to dwell on what experiences they are having and which ones they aren't, and being concerned that they are not making appropriate progress if they are not experiencing all the ones they have read about or have heard their co-aspirants talk about. This is a very counter-productive exercise because it is not at all necessary for an initiate to get all or any of the experiences stated above. These experiences are not ends in themselves but are only the means to achieve the specific type of spiritual purification needed by each aspirant at this stage.

The sole purpose of divine experiences is cleaning of physical body (Sthula Sharira) and subtle body (Linga Sharira) and cleaning of past Karma impressions (Sanchita Karma) from the Casual body (Karan Sharira). Therefore, all experiences will entirely depend on the "spiritual status" (combination of Sanchita Karma, Samskaras and Tri-gunras) of the Sadhaka. That also means, if Sadhakas "spiritual body" is relatively clean (or too clogged) he WILL have less experiences than others.

Therefore, the initiate experiences ONLY those activities/feelings/sensations that are uniquely essential to his spiritual progress and they are different for each Sadhaka. Focusing on the experiences themselves will only lead to enhancing one's ego or to an unnecessary feeling of despair, both of which will distract from making further spiritual progress. It is important at this stage to be aware of what one is experiencing, enjoy those experiences that are pleasant or blissful, but not dwell too much on the experiences. Rest assured that if the aspirant is diligent in sitting for Sadhan regularly, the awakened Kundalini Shakti will be doing her job of spiritual purification with great diligence. When Kundalini Shakti moves freely and regularly throughout the Sadhak's body and he begins to feel its divine presence in him, the Kundalini Shakti will have helped him achieve the results of the initial stage (Arambha-avastha).

2) Second Stage of Siddha yoga (Ghata-avastha):

In this second stage of siddha yoga, which usually overlaps with the first, the aspirant gradually begins to lose interest in material desires and begins to develop a sense of detachment from worldly attractions. This does not mean that he has to, or will, give up on material things (Samsaric). He may continue to live in the material world, if he so chooses, but he will begin to develop a sense of non-attachment to material things.

As his sense of non-attachment to the material world begins to develop, the aspirant will gradually find himself becoming more and more immersed in the Divine energy (Kundalini). He will begin to observe

presence of Divine in everything he sees with his eyes. He will feel Prana in everything he touches with his skin. He will get a whiff of Prana in everything he smells with his nose. He will sense Prana in everything he tastes with his tongue. And he will hear the sound of Prana in everything he hears with his ears. In other words, he will begin to sense the entire material universe as manifestations of Prana Shakti. While the First Stage results in the aspirant feeling Prana within himself, the Second Stage leads the aspirant to sense Prana in everything. It is at this stage that he truly experiences the all-pervading universality of the Divine.

It is important for the aspirant to continue to practice meditation (Sadhana) during the Second Stage. As the first two stages overlap to some extent, the aspirant may continue to experience during Sadhana some of the kriyas described in the First Stage. However, by this time, many of the physical experiences will have been diminished and the aspirant will find himself sensing Prana within and outside himself, not just during Sadhan but at all times. The spiritual path for the Kundalini Shakti to find its way toward the Sahastrara Chakra (spiritual center in the brain) will have been opened and cleansed, and as a result it will be able to move freely along this path. This will result in the aspirant gaining control over the flow of Prana within himself and achieving a certain stability of mind.

3) Third Stage of Siddha yoga (Parichaya-avastha):

Having opened and cleansed the spiritual pathways during the Second Stage of siddha yoga for the Kundalini energy to move freely within the aspirant, during the Third Stage the Kundalini Shakti moves to his Sahasrara Chakra (spiritual center in the brain) and merges with it. This results in the aspirant's Awareness merging with the Chaitanya, or the Kundalini, and the aspirant begins to achieve complete serenity of mind. His perspective of the universe changes to where he constantly sees the universe as nothing but a manifestation of Prana. He sees that oneness in everyone and everything.

At this stage not only does the aspirant experience the universality of Prana but he is also able to begin to exert control over it. He develops an ability to exhaust all the accumulated Karma of his previous lives without having the necessity to be reborn again and again. As a result he reaches the status of Siddha which enables him to gain extraordinary powers (Siddhis) including the ability to awaken the dormant Kundalini Shakti in others. He achieves his goal of Self-Realization, and having done so, can choose to continue to live in this world as long as he desires or to liberate himself from it at will. He is no longer an "aspirant" but is now a true "Yogi". Some yogis choose to dwell in this state for extended periods with the goal of helping others achieve Self-Realization. Others move on to the next stage of Liberation (Mukti).

4) Fourth Stage of Siddha yoga (Nishpatti-avastha):

This is the fourth and the final stage of siddha yoga, where the siddha yogi, having achieved Self-Realization liberates himself from the cycle of birth and death. He achieves a state of bliss (Samadhi) where he is completely beyond the physical confines of this universe. He feels neither hunger nor thirst, nor heat nor cold. His Awareness no longer dwells in the material, but constantly resides in Prana. When he chooses to depart from his body he does not need to be reborn and his Awareness stays merged with the Chaitanya forever.

This is the attainment of the God – that is The Divine Awareness (The Nirvana or the salvation or The Bliss, Sat-Chit-Ananda, Chaitanya, Moksha, Supreme Awareness, Supreme Consciousness or Super-Soul) that brings eternal bliss to the siddha yoga sadhak.

This is the same state of Nirvana or Moksha (union with the Divine) as explained by Lord Sri Krishna in Bhagavad Gita (which is the final result of all the yoga paths - Karma yoga (yoga of action without attachment) or Bhakti yoga (yoga of love for the Divine) or Gyan yoga (yoga of knowledge and awareness), Siddha or Kundalini yoga (yoga of divine consciousness), Hatha yoga (purification of the body and mind through Asanas and Pranayama), Laya yoga (yoga of meditating on interior energy centers), Mantra yoga (yoga of Divine or Sacred words, phrases, or syllables) Raja Yoga (Royal yoga or royal union, also known as Classical Yoga and Ashtanga Yoga)

Bhagavad Gita: Chapter 3, Verse 19

The highest ideal for every Sadhak is 'Siddha-Avastha' i.e. state of perfection or 'Moksha' i.e. release from the cycle of multiple births and deaths. As a result of the knowledge of the Self, a Yogi has nothing left in balance, which is yet to be acquired for anyone including himself. It is all the same to him whether he performs an action or does not perform it. If such a Yogi has nothing to do gain or lose from others then as per the modern principle of 'the path of the least action', his logical choice must be inaction and not action; as he has nothing to achieve for himself as well as for others.....In the rhythm of incessantly beating of heart, a Sadhak carries out various mundane worldly activities without even noticing every single beat of his heart. Absence of attachment leads to pacification of mind; thus work and rest go on as if reflex actions. Mind made calm in this way becomes capable of grasping the Self. Calmness of mind is the essential pre-requisite for the knowledge of the Self.

Is a siddha guru necessary... - for mantra diksha to be "potent"?

What gives one's initiatory mantras "potency"?

Is it just the guru pranali or does a "mahabhagavata" impart some of his "realization" in mantra diksha?

There are many factors involved. There is the connection to a proper guru-praNAlI, there is the grand realization of the guru and his influence on you, and there are your own endeavors to progress in sAdhana. The three working together lead you to mantra-siddhi. The first is regarded as obligatory to have a foundation for the pursuit, the second is most helpful, and the third defines the period of time it will take you to reach siddhi.

In regards to a siddha-guru, it seems that every other sAdhu is proclaimed a siddha among their own. In truth, siddha-mahAtma means a premi-bhakta, and if you are truly concerned over whether someone is a siddha, you can read of the symptoms of prema in the last chapter of Madhurya-kadambini and see whether they might manifest in the prospective guru. Now, of course some of those who are eager to lay their faith in a certain person will also "attribute" such symptoms to such a person regardless of whether the said qualities truly exist in him. All in all, this siddha-business is a highly subjective issue.

When I asked my guru whether it would be necessary to find a guru who has reached a certain level, such as bhAva or prema, he said that that would certainly be ideal, but that such persons are very very rare in this world. Should the less-than-siddha guru be unable to give you something, he continued, the samAsti-guru (Sri Krishna in his function as the aggregate, original guru) would take care of that.

Why are so many claims made in different circles to the effect that only an "uttama-adhikari" should give diksha?

An uttama-adhikari is not necessarily a siddha, or a mahA-bhAgavata. The terms are not synonymous. An uttama-adhikari is described as follows (BRS 1.2.17)

prauDha-zraddho'dhikArI yaH sa bhaktAv uttamo mataH ||

"He, who is an expert in scriptures and logic, who is always firmly convinced, and whose faith is mature, is known as the greatly eligible (uttama-adhikArI)."

But eligible for what? Eligible for engaging in the subject matter of the chapter, namely sAdhana-bhakti. Thus, an uttama-adhikArI is he, who is well suited for engaging in sAdhana-bhakti.

If one sets out to seek for a guru, it is obviously an excellent idea to seek out a guru whose faith is mature, and who is well versed in the scriptures and the subsequent logical reasoning. I would not settle for anything less.

Sri Jiva explains the meaning of the uttama-adhikArI's expertise as his being expert in tattva-vicAra (philosophical considerations), sAdhana-vicAra (considerations of the practice of devotion) and puruSArtha-vicAra (considerations of the goal of life) -- in other words, an expert on sambandha, abhidheya and prayojana. These three are essential matters of instruction, and a person instructing others ought to know them well. Yei kRSNa-tattva-veṭṭa sei guru haya.

sarva bhUteSu yah pazyed bhagavad bhAvam AtmanaH |

bhUtAni bhagavatvAtmanyesa bhAgavatottamaH || Bhag. 11.2.45 ||

"He who sees in all living entities the presence of Bhagavan as the Supreme Soul, and the presence of all living entities in Bhagavan, is known as the uttama-bhagavata."

The first line can also be translated to mean a person who sees his own bhava for Bhagavan in all living entities, like the gopis saw in the trees and creepers of Vraja.

Izvare tad adhIneSu bAlizeSu dviSatsu ca |

prema maitrI kRpopekSA yaH karoti sa madhyamaH || Bhag 11.2.46 ||

"He, who has love for the Lord, who is a friend of His devotees, who is merciful to the ignorant and neglects the envious, is a madhyama-bhagavata."

arcAyAm eva haraye pUjAM yaH zraddhayehate |

na tad bhakteSu cAnyeSu sa bhaktaH prAkRtaH smRtaH || Bhag 11.2.47 ||

"He who worships Hari alone, engaging in puja with faith, but does not worship His devotees or others, is a prakrita-bhakta."

QUOTE

The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The madhyama-adhikārī (preacher) is also well versed in the śāstras and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the madhyama-adhikārī does not care for the demoniac living entities, and the neophyte kaniṣṭha-adhikārī does not know much about śāstra but has full faith in the Supreme Personality of Godhead.

Jiva Gosvamin quotes this verse in Bhaktisandarbhā, anucched 189. He summarizes how this verse shows what distinguishes the uttama- from the madhyama-bhakta. Jiva writes (my translation):

"Now he describes the madhyama-bhakta with reference to his particular mentality. To the Lord he [the madhyama-bhakta] shows love. It means that he becomes connected to Him in devotion. And likewise, that he shows friendship to those who depend on the Lord, means that he shows the emotions of a friend; the foolish [bAlizeSu] are those who do not know bhagavad-bhakti, i.e. the neutral persons; to them he shows mercy -- as Prahlada said in SB 7.9.43 'zoce tato....' Towards those who are hostile to himself he shows indifference. It means that out of mental distress he ignores bhakta-haters. Even unto the bhakta-haters, because of their ignorance, he shows a genuine bit of mercy -- as Prahlada did unto Hiranyakasipu. Unto the haters of the Lord, however, or unto the haters of the Lord's bhaktas, he shows disaffection. Since he is manifesting merely mercy towards the foolish, and he is manifesting only

indifference towards the haters, but not, as the uttama-bhakta does, always shows his love of Godhead, therefore he is a madhyama-bhakta."

State of a Yogi (The Liberated one – The Self-Realized one) - What a Yogi Experiences?

Once liberated from the Samsara (cycle of birth and death) what does a yogi experience?

Purpose of the life of the Yogi is achieved. The entire circle of birth and death is over for him. He has realized the perfect bliss of the Atman – state of Chaitanya. He is free, He is perfect, He is Absolute, He is Divine, He is Brahman. He is enjoying the bliss of the immortal soul. He is brimful of perennial joy. Bright light burning in his heart he is free from any doubt, free from any delusion. He has broken all illusory relationships (Maya - of sensual objects and the mind).

He has destroyed his mind, He has destroyed his Karma. He has destroyed his Samskaras. He has no relative or friend. Everyone and everything is God for him at the same time everything is nothing for him. Everything is Bliss, everything is blissful energy. It is all one homogeneous essence and experience of the bliss.

He does not need to study the scriptures or Vedas. He rests in his own essential nature – Self (the Atma-swaroop). Now, where is the need for meditation? Where is the necessity for samadhi for him? He is continuously experiencing the satisfaction which results from samadhi. He enjoys the joy eternal, the joy unspeakable, the joy supreme, the joy unbounded. He knows nothing but joy limitless and unbounded.

He has risen above ignorance. He has risen above his knowledge of this seeming universe. He acts just like any other human being. He sleeps, he eats, he works, he talks and yet, he does not perform any action at all, he is not bound by his actions. As a result of the knowledge of the Self, he has nothing left in balance, which is yet to be acquired for anyone including himself.

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*Soundarya Lahari

*Ananda Lahari

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*Sree Vishnu-padaadi-kesanta

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 - *Meenakshi Pancharatnam
 - *Gouri Dasakam
 - *Navaratna Malika
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*Cure For Pulmonary Disease

*Care For Fungal Infection

*Care For Short-Sightedness

*Cure For Short-Sightedness

*Care For Hypothyroidism

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*Care For Hot Flashes From Menopause

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*Cure For Urinary Problems

*Cure For Excessive Sweating Of Palms & Feet

*Cure For Achromatopsia

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*Cure For Fungal Infection

*Cure For Lower Back Pain

*Cure For Post-Traumatic Stress Disorder

*Care For Kid's Memory Power

*Care For Stiff Knees & Knee Pain

*Cure For Stiff Knees & Knee Pain

*Excelling In Sports - Level 2

*Excelling In Sports - Level 1

*Care For Lower Back Pain

*Care For Asthma

*Cure For Asthma

*Care For Baldness

*Care For Food Allergies

*Cure For Food Allergies

*Care For Long Sight

*Cure For Long Sight

*Care For Dandruff

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*Cure For Epilepsy

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- | The Houses and Signs
- | Encyclopaedia of Astrology
- | Questions and Answers
- | Lagna
- | About Astrology
- | Vedic astrology
- | Grahas (planets)
- | Rasis (signs)
- | Bhavas (houses)
- | Chakras (charts)
- | Varga chakras (divisional charts)
- | Nakshatras (constellations)

| Ayanamsa

| Dasa Systems

| Characteristics of Rasis

| Indications of Rasis

| Characteristics of Planets

| Planetary Dignities

| Planetary Relationships

| Lagnas (ascendants)

| Use of Special Lagnas

| Upagrahas (sub-planets)

| Vargas (divisional charts)

| Divisional Chart Significations

| Insights on Divisional Charts

| Using Divisional Charts

| Varga Grouping and Amsabala

| Significations of Houses

| 30 Days Lesson of Astrology

| A Controversy

| Karakas (significators)

| Arudhas (risen ones)

| Use of Arudha Lagna

| Use of Bhava Arudhas

- | Meaning of Arudha
- | Use of Graha Arudhas
 - | Graha Drishti
 - | Rasi Drishti
- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
 - | Use of Argala
- | Yogas (special combinations)
- | Ashtakavarga (eight-soured strengths)
 - | Different Strengths
- | Shadbala and Astakavarga Bala
- | Sahasras (sensitive points)
 - | Functional Nature
 - | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
 - | Ashtottari dasa
 - | Kalachakra dasa
 - | Narayana dasa

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

- | Using Birthcharts
- | Prasna (horary astrology)
- | Progressions (taught by Manu)
- | Diseases Rectifications
- | Who can use Vedic Astrology ?
 - | Penumbral Eclipse
 - | Peregrine
 - | Periodical Lunation
 - | Phase. (Obs.)
 - | Phenomena
 - | Philosophy
 - | Philosopher's Stone
 - | Barren and fruitful
 - | Benefic and Malefic
 - | Stars in first House
 - | Stars in second house
 - | Stars in third house
 - | Stars in fourth house
 - | Stars in fifth house
 - | Stars in sixth house
 - | Stars in seventh house
 - | Stars in earth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Sintaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana

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

"The Right Way to perform Sadhana"

"Diksha for affliction of MARS"

"Shraadh Pitra Santushti Sadhana"

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"Mahaganapati Sadhna"

"Kartikeya Sadhna"

"Sabar Lakshmi Sadhnas on Diwali"

"Simple Shree Yantra Sadhna"

"Sadhna to banish diseases"

" Face To Face With Divine Yogi "

" Enlightened Beauty "

" Gaayatri Sadhana "

" Gurutava Sadhana "

" Garbhasth Cheitanya Sadhana "

" Priya Vallabha Kinnari Sadhana "

" Even You Can See Your Aura "

" Telepathy "

" Happy New Year "

" The Mahavidya Sadhanas "

" The Mahavidya Sadhanas : Mahakali - The Saviour "

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

" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "

" The Mahavidya Sadhanas : Tara - The Provider "

" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshththa Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

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

1. Matsya Sukt Tantra

2. Kul Sukt Tantra

3. Kaam Raj Tantra

4. Shivagam Tantra

5. Uddish Tantra

6. Kuluddish Tantra

7. Virbhadrish Tantra

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

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

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

74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

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

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

11. Matrika Tantra
12. Sant Kumar Tantra
13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopinjay Tantra
22. Brihadautami Tantra
23. Broot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra

33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra
36. Vishwa Saar Tantra
37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra
50. Hans Maheshwar Tantra
51. Kaamdhenу Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj

55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra
61. Rudra Yamal Tantra
62. Brihdhamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutrah Tantra.etc.

For other Important Books By Great Scholar Maha Yogi
Paramahansa Dr.Rupnathji See other Websites.]

Shastrishree Rupnathji(Dr.Rupak Nath) is a Tantra Siddha Maha Yogi since his birth. He is the master of ashta siddhis, radiant light of Yoga knowledge, salvator for mortal beings on earth and capable of giving them the divine experiences, master of masters, immortal. His birth was predicted thousands of years ago in Nadi Grantha."A Yogi is greater than an Ascetic, greater than an Empiricist and greater than the fruitive worker. Therefore, in all circumstances be

a Yogi and to be a Yogi search for a Real Satguru by mercy of whom a soul engaging itself with sincere endeavor in making further progress being washed of all contaminations in due course of time, ultimately attains the supreme goal i.e. SALVATION."Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath)'s life is surrounded with numerous stories about miraculous deeds he has performed. There no any doubt that Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly realized yogi who has acquired many Siddhis and have the miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) commanded respect for yogis at every place he has visited, and his ways to make this happen is very unconventional, unpredictable and incredibly powerful, Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is as alive God amongst people, who knows the past and future and who able to bless and punish, both things which he frequently used to do. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly spiritual person, and for him there is no any difference between mighty Kings and simple people, as well as between gold and

stones. Since young age Tantra Siddha Maha Yogi Shastrishree Rupnathji (Dr. Rupak Nath) has been famous for performance of different miracles and there exist lot of stories connected with his childhood, which is impossible to mention in this short space. The life of Tantra Siddha Maha Yogi Shastrishree Rupnathji (Dr. Rupak Nath) is full of so many different miracles he has performed, that it is impossible to mention all of them in this short article, for a separate book would be required to mention all of them.

Yogi is the Divine! Yogi is the Absolute!
Yogi is the Universe! Yogi is the GOD!