

Adhyatma - Self- Spiritual Science

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

From The Mahabharata

Santi Parva, Section CCXLVIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

['Notes' are comments by the scholar and

translator Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji]

Vyasa said: The mind creates (within itself) numerous ideas (of objects or existent things). The Understanding settles which is which. The heart discriminates which is agreeable and which is disagreeable. These are the three forces that impel to acts. The objects of the senses are superior to the senses. The mind is superior to those objects. The understanding is superior to mind. The Soul is regarded as superior to Understanding. (As regards the ordinary purposes of man) the Understanding is his Soul. When the Understanding, of its own motion, forms ideas (of objects) within itself, it then comes to be called Mind.

[Note: In the original, the word Atman is used in various senses. Sometimes it stands for the Jiva-soul (embodied soul), sometimes for the Supreme Soul, sometimes for essence or the principal portion of anything, sometimes for one's own self, and sometimes even for the person or body. It is not difficult to distinguish in which sense the word is used in what place.]

In consequence of the senses being different from one another (both in respect of their objects and the manner of their operation), the Understanding (which is one and the same) presents different aspect in consequence of its different modifications. When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch. Similarly, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding that appears under different guises (for different functions) by modification.

It is the modifications of the Understanding that are called the senses. Over them is placed as their presiding chief (or overseer) the invisible Soul. Residing in the body, the Understanding exists in the three states (of Sattwa, Rajas, and Tamas). Sometimes it obtains cheerfulness, sometimes it gives way to grief; and sometimes its condition becomes such that it is united with neither cheerfulness nor grief. The Understanding, however, whose chief function (as already said) is to create entities, transcends those three states even as the ocean, that lord of rivers, prevails against the mighty currents of the rivers that fall into it.

[Note: Vela is tide or current. The Understanding, although it exists with the three states of Sattwa, Rajas and Tamas, can yet transcend them by Yoga. The ordinary and extraordinary states of the understanding are spoken of in this verse.]

When the Understanding desires for anything,

it comes to be called by the name of Mind. The senses again, though (apparently different) should all be taken as included within the Understanding. The senses, which are engaged in bearing impressions of form, scent etc., should all be subdued. When a particular sense becomes subservient to the Understanding, the latter though in reality not different (from that sense), enters the Mind in the form of existent things. Even this is what happens with the senses one after another (separately and not simultaneously) with reference to the ideas that are said to be apprehended by them.

[Note: If I have understood this verse correctly, the theory of perception laid down is a sort of idealism which has not, perhaps, its counterpart in European metaphysics. The senses are first said to be only modifications of the understanding. The mind also is a modification of the same. A particular sense, say the eye, becomes subservient to the understanding at particular moment. As soon as this happens, the understanding, though in reality it is only the eye, becomes united with the eye, and entering the mind raises an image there, the consequence of which is that that image is said to be seen. External world there is, of course, as independent of mind and understanding. That which is called a tree is only an idea or image created in the mind by the understanding with the aid of sense of vision.]

All the three states that exist (viz., Sattwa, Rajas and Tamas), inhere to these three (viz., Mind, Understanding, and Consciousness) and like the spokes of a car-wheel acting in consequence of their attachment to the circumference of the wheel, they follow the different objects (that exist in Mind, Understanding, and Consciousness).

[Note: The speaker here combats the theory that the qualities of Sattwa, Rajas, and Tamas inhere to the objects themselves of the senses. His own view is that they inhere to the Mind, the Understanding, and Consciousness. The qualities may be seen to exist with objects, but in reality they follow objects in consequence of their permanent connection with the mind, the understanding, and consciousness, which have agency in the production of objects. The commentator cites the instance of a wife's beautiful and symmetrical limbs. These excite pleasure in the husband, envy in a co-wife, and desire (mixed with pain at its not being gratified) in a weak hearted gazer. All the while the limbs remain unchanged. Then again, the husband is not always pleased with them, nor is the co-wife always filled with envy at their sight, nor is the gazer always agitated. Like the spokes of a wheel which are attached to the circumference and which move with circumference, the qualities of Sattwa, Rajas and Tamas, attached to the mind, understanding and consciousness, move along with them, i.e., follow those objects in the production of which the mind etc., are causes.]

The mind must make a lamp of the senses for dispelling the darkness that shuts out the knowledge of the Supreme Soul. This knowledge that is acquired by Yogis with the aid of all especial agency of Yoga, is acquired without any especial efforts by men that abstain from worldly objects. The universe is of this nature (viz., it is only a creation of the understanding). The man of knowledge, therefore, is never stupefied (by attachment to things of this world). Such a man never grieves, never rejoices, and is free from envy (at seeing another possessing a larger share of earthly objects).

The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all (earthly) objects of desire. Even righteous men, whose senses are pure, fail to behold the Soul with their aid, what then should be said of the vicious whose senses are impure? When, however, a person with the aid of his mind, tightly holds their reins, it is then that his Soul discovers itself like an object (unseen in darkness) appearing to the view in consequence of the light of a lamp. Indeed, as all things become visible when the darkness that envelopes them is dispelled, even the soul becomes visible when the darkness that covers it is removed. [Note: As soon as the darkness of the understanding is dispelled and true knowledge succeeds, the Soul becomes visible.]

As an aquatic fowl, though moving on the water is never drenched by that element, after the same manner the Yogi of freed soul is never soiled by the imperfections of the three attributes (of Sattwa, Rajas and Tamas). After the same manner, the man of wisdom, by even enjoying all earthly objects without being attached to any of them, is never soiled by faults of any kind that arise in the case of others from such enjoyment. He who avoids acts after having done them duly (i.e., who adopts the Sannyasa or the last mode of life of Renunciation, after having duly gone through the preceding modes), and takes delight in the one really existent entity, viz., the Soul, who has constituted himself the soul of all created beings, and who succeeds in keeping himself aloof from the three attributes, obtains an understanding and senses that are created by the Soul.

The qualities (Sattwa, Rajas and Tamas) are incapable of apprehending the Soul. The Soul, however, apprehends them always. The Soul is the witness that beholds the qualities and duly calls them up into being. Behold, this is the difference between the understanding and the Soul both of which are exceedingly subtle. One of them creates the qualities. The other never creates them. Though they are different from each other by nature, yet they are always united. The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, after the same manner Sattwa and Kshetrajna (Soul) exist in a state of union. The gnat born within a rotten fig is really not the fig but different from it. Nevertheless, as the gnat and the fig are seen to be united with each other, even so are Sattwa, and Kshetrajna. As the blade in a clump of grass, though distinct from the clump, nevertheless exists in a state of union with it, even so these two, though different from each other, each existing in its own self, are to be seen in a state of constant union.

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

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

*Hinduism & Quantum Physics

*Alphabetical Listing

*Amazing Science

*Vedic Mathematics

*Oldest Civilization

*Aryan Language Family

*Hindu Festivals 2000-2031

*Hindu Festivals 2000-2043

*Moon Calendar 1900-2009

*Moon Calendar 2010-2040

*Eclipse

*Hinduism-Brief Sketch

*Founder of Hinduism

*Vrat - Resolution

- *Mind Power
- *Mantras-Sacred Fire
- *Shanti Mantras
- *Cows are Sacred
- *From Scriptures
- *Sayings of Sri Ramakrishna
- *God can be seen
- *Guru
- *Silent Teachings & Satsang
- *Touched by God
- *Caste System
- *Untouchables
- *Duties
- *Yuga Dharmaa
- *Doing Good
- *Virtue
- *Virtue, Wealth & Pleasure
- *Gurukul
- *Ashramas
- *Sannyasa - Renunciation
- *Kamagita
- *Wheel of Life
- *Maya-Shakti-Prakriti
- *Durga Saptashati
- *Creation

- *Dissolution
- *Wisdom versus knowledge
- *Divine Wealth
- *Motherhood
- *Women
- *Marriage
- *Alluring Adornment
- *God
- *Nature of Reality
- *That Thou Art
- *Sanatan Ved Dharma
- *Destiny & Exertion
- *Soul & its Destiny
- *The Real and the Apparent Man
- *Death & Life
- *Bhishma
- *Immortality
- *Egoism
- *Resurrection
- *Reincarnation
- *Heaven & Hell
- *Emancipation
- *Gayatri
- *Meditation
- *Meditation Q & A

- *Direct Path
- *Miscellaneous Q & A
- *Jesus versus Churchianity
- *Empty Chamber
- *Adhyatma-Self-Spiritual Science
- *Self-Realisation
- *Self - Atma
- *Jnani - Self-realised
- *Who am I?
- *Sanat-sujata
- *Vidura-Niti
- *Chanakya niti
- *Kautilya Arthasastra
- *Worship
- *Self-enquiry
- *Highest object of knowledge
- *The Highest Refuge of All things
- *Sankhya versus Yoga
- *Yoga
- *Jnana Yoga
- *Raja Yoga
- *Bhakti - Surrender
- *Bhakti Yoga
- *Karma Yoga
- *Japa

- *Music
- *Consciousness-the three states
- *Freedom & Bondage
- *Morality
- *Overcoming Difficulties
- *Forgiveness versus Might - Anger
- *Penance
- *Renunciation & Abandonment
- *Truth
- *Truth versus Falsehood
- *Happiness
- *Self-restraint
- *Senses - self-discipline
- *Ignorance
- *Anahata Nada
- *What Religion Is
- *Karma & Destiny
- *Sin
- *Sinner
- *Drunkard
- *Conscience
- *Prayer
- *Mind
- *Miracles & Visions
- *Riddles

- * Celibacy
- * Thought, Speech & Deed
- * Upanishads
- * Gita for Children
- * Gita
- * Preyas & Sreyas
- * Pravritti - Nivritti
- * Acts versus Knowledge
- * Conduct
- * Kali Yuga
- * Tantra
- * Kundalini
- * Direct Perception versus Scriptures
- * Faith
- * Atheist
- * Righteousness
- * Highest Good
- * Mother, Father & Teacher
- * Eldest Brother
- * Friendship
- * Self-interest
- * kingcraft
- * Chastisements
- * Thanks Giving
- * Ethics

- *Good and Evil
- *Vices
- *Malevolent & Wicked
- *Nature of Man
- *Culture and Civilization
- *Kosas-sheaths
- *Good and Pure
- *Sattwa, Rajas & Tamas
- *East-West-North-South
- *Stories - Episodes
- *Procrastination
- *Gifts
- *Fasting (Religious)
- *Tirtha
- *Sacred Waters - Ganga
- *Tilak
- *Ideal behind the idol
- *Rituals
- *Hinduism & Sri Ramakrishna
- *Funerals
- *Tarpana
- *Aarati
- *Flowers - Incense - Lamps
- *Prasad
- *Sacraments - Samskaras

- *Sacred Thread
- *Food
- *Your Constitution
- *Trees have Life
- *Prana-Vyana-Samana
- *Krishna
- *Ganapati - Gopalnanda
- *Brahma - Sutras
- *Temples
- *Sun - Surya
- *Makar sankranti
- *Vasant Panchami
- *Siva
- *Nataraj
- *Holi - Festival
- *Ramayana
- *Hanuman
- *Raksha Bandhan
- *Krishna Janmashtami
- *Deepavali
- *Adhik Maas
- *Kaaba a Hindu Temple?
- *Islam-stagnant
- *Buddhism
- *Buddhism in China--Japan-Korea

*Religions in brief

*Inter-religious Attitude

*Books

*Hindu Scriptures

*Philosophy

*Schools of Vedanta

*Hindu Secrets

Q & A

*Dasnami Sampradaya

*Dharma

*Speech - Science

*Abusive Speech

*Appreciations

*Food Charts

*Drama - Shakuntala

*Vishnu Sahasranama

*Moon Calendar 2013

*Moon Calendar 2015

*Moon Calendar 2017

*Moon Calendar 2019

*Moon Calendar 2021

*Vedic Maths India

*CSS2

*The Primal Revelation at the Heart of Civilization

*Krishna Worship: One of Humanity's Most Ancient Traditions

- *The Great Blue Spirit Nagi Tanka Skan Skan
- *The Lion of Time
- *Contacting Vedic Empire Productions
- *Rakhi Bond of Love Saves the Life of Alexander
- *Ancient Pompeii's Lakshmi Statuette
- *Hindu Radio-Breaking the Sound Barrier
- *Philippines- A Golden Heritage
- *Gympie Gold inlaid Quartz
- *Ancient Hindu Mariners and Australian Gold
- *Lets Connect on Facebook
- *Why is Prayag-an ancient center of Hinduism now called Allahabad?
- *Have Mosques ever been built atop non-Islamic Holy Sites?
- *The Blue God of Judaism
- *Greek Othrys and the Vedic Adri Montains
- *HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- *Vedic Brahma and Apache Kuterastan
- *Phoenician Alphabet, Adopted by the Greeks
- *The Phoenician Creation Story
- *India-Homeland of the Phoenicians
- *Evidence Linking Ancient Troy and Central America
- *Rig Veda and the Phoenicians
- *Fly Me to the Moon God
- *Walk the Sacred Forests of Shiva
- *Updated:Vedic Roots of India's Moon Mission
- *Roots of Orissa's 'Christian' Problem

*Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia

*The Stanzas of Dzyan

*The Blue-ness of God in Biblical tradition

*The Sanskrit Dialect Known as English

*Caitanya's Bhakti Movement Empowers India & Humanity

*Bangalore's Shiva Cave Temple

*Assaulting Orissa and India's Development

*The Truth Behind Holy Amarnath in Kashmir

*Tantra Mantra Yantra Vigyan Journal

•Yogic Meditation

•Kundalini Vigyan

•Tantra Alchemy

•Tantrik Hypnotism

•Advanced Palmistry

•Third Eye Activation

•Soul- A Joy For Ever

•Health Wealth And Prosperity

•Secrets of Shaktipaath

•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
- *Kailasa Temple
- *To Heaven by Heaven
- *Spiritual friendship
- *Bodhisattva Vow
- *O night, o sweet
- *Potuit Decuit Ergo Fecit
- *Argala Stotra
- *Mysticism and magic
- *Namavali
- *Chinnamasta's 108 names
- *Work as Temple Elephant
- *Psalm 19
- *Ayat al Kursi - the Verse of the Throne
- *Battle with the Angel
- *Love Her, Mind
- *Mount up with birds
- *Six-winged
- *God's Answer to Job
- *What would you like done with me?
- *Red Coral
- *Tere Ishq nachaiya
- *14 Maheshvara sutras
- *It is more than possible

*Tell and still it is hidden

*How to tell

*Kun fa ya Kun!

*Hafiz

*St. Francis of Assisi

*Brihadeeswarar Temple

*Through the Pain

*Varalakshmi Vratam

*Mystic and mystification

*Kumkum, Bindu and Sindur

*Ravana's love

*Struggle and Contemplation

*Glory of Night

‡ Tantra Shastra

‡ Nadi Astrology

‡ Live Effects of Stars

‡ Tarot School

‡ Today's Fortune

‡ Ayushya Yoga

‡ Astro-Yogas

‡ Predictions by Vedic Astrology

‡ Jupiter in the house Uranus

‡ Totake (Remedies)

‡ Mysterious Death

‡ Use of Gem Stones

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

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| Birth in Anuradha Nakshtra

| Birth in Jyeshtha Nakshtra

| Birth in Moola Nakshtra

| Birth in Poorvashadha Nakshtra

| Birth in Uttraashadha Nakshtra

| Birth in Shravan Nakshtra

| Birth in Dhanishtha Nakshtra

| Birth in Shatbhikha Nakshtra

| Birth in Poorvabhadrapada

| Birth in Uttrabhadrapada

| Birth in Revati Nakshtra

| Birth in Pieces Sign

| Birth in Aquarius Sign

| Birth in Capricorn Sign

| Birth in Sagittarius Sign

| Birth in Scorpio Sign

| Birth in Libra Sign

| Birth in Virgo Sign

| Birth in Leo Sign

| Birth in Cancer Sign

| Birth in Gemini Sign

| Birth in Taurus Sign

| Birth in Aries Sign

| Illness Removing

| How win a Lottery?

- | Dreams in Astrology
- | The Ritual Fire Offering
- | Durga-Saptashati
- | Yavnacharya not a Greek Astrologer
- | Codes of Rigveda
- | Yoga Siddhi
- | Meaning Astra & Astrology
- | Shakti in Rigveda
- | Cosmic Vibration
- | Vedic Agni & Illa
- | Understanding Tantric Mantras
- | The Great Tantra Challenge
- | SECRETS OF THE SAPPHIRE
- | House to House
- | 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-sourced strengths)
- | Different Strengths
- | Shadbala and Astakavarga Bala
- | Sahamas (sensitive points)
- | Functional Nature
- | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
- | Ashtottari dasa
- | Kalachakra dasa
- | Narayana dasa
- | Lagna Kendradi Rasi dasa
- | Sudasa
- | Drigdasa
- | Niryana Shoola Dasa
- | Shoola dasa

- | Sudarsana Chakra dasa
- | Moola dasa
- | Transits and natal references
- | Transits and ashtakavargas
- | Timing with Sodhya Pindas
- | Murthis (Forms/Idols)
- | Rasi Gochara Vedha
- | Taras (Stars)
- | Special Nakshatras/Taras
- | Sarvatobhadra Chakra
- | Casting Annual Charts
- | Casting Monthly Charts
- | Casting Sixty-hour Charts
- | Judgment of charts
- | Compressed dasas
- | Impact of birthtime error
- | Re-interpreted Significations
- | Using Birthcharts
- | Prasna (horary astrology)
- | Progressions (taught by Manu)
- | Diseases Rectifications
- | Who can use Vedic Astrology ?
- | Penumbral Eclipse
- | Peregrine
- | Periodical Lunation

| Phase. (Obs.)

| Phenomenon

| Philosophy

| Philosopher's Stone

| Barren and fruitful

| Benefic and Malefic

| Stars in first House

| Stars in second house

| Stars in third house

| Stars in fourth house

| Stars in fifth house

| Stars in sixth house

| Stars in seventh house

| Stars in earth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Santaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana

" Jwalamalini Sadhana

" Parad Ganpati Sadhana

" Sadhanas for Marriage

" Are Houses Haunted

" Paarad Ganpati Sadhana

" Akshay Paatra Sadhana

" Dharmaraaj Siddhi Sadhana

" Sadhana of Sun and Saturn

" Chhinmasta Sadhana

"Sadhana for Protection of Health

"Shree Siddheshwari Sadhana

"Worship of Shiva (Shivaraatri)

"108 Divine names " from January

"Riddance from Evil Spirits

"Panchanguli Sadhana

"Aakarshan Sadhana

"Megha Saraswati Sadhana

"Kaamdev Rati Prayog

"Mahamrityunjay Sadhana

"Mahalakshmi Poojan"

"Lakshmi Sadhanas of great Rishis and Tantriks"

"How to celebrate Diwali"

"The Right Way to perform Sadhana"

"Diksha for affliction of MARS"

"Shraadh Pitra Santushti Sadhana"

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"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 "

" Gurutatva Sadhana "

" Garbhasth Cheitanya Sadhana "

" Priya Vallabha Kinnari Sadhana "

" Even You Can See Your Aura "

" Telepathy "

" Happy New Year "

" The Mahavidya Sadhanas "

" The Mahavidya Sadhanas : Mahakali - The Saviour "

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

" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "

" The Mahavidya Sadhanas : Tara - The Provider "

" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshththa Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

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

1. Matsya Sukt Tantra

2. Kul Sukt Tantra

3. Kaam Raj Tantra

4. Shivagam Tantra

5. Uddish Tantra

6. Kuluddish Tantra

7. Virbhadrodish Tantra

8. Bhoot Damar Tantra

9. Damar Tantra

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

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

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

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

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

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

51. Kaamdhenu Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra
61. Rudra Yamal Tantra
62. Brihdhamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutrah Tantra.]

Understanding creates all objects

From The Mahabharata, Santi Parva, Section CCXLIX

Vyasa said: The objects by which one is surrounded are created by the understanding. The Soul without being connected with them, stands aloof, presiding over them. It is the understanding that creates all objects. The three primary qualities (Sattwa, Rajas and Tamas) are continually being transformed (for the production of objects). The Kshetrajna or Soul, endued with puissance, presides over them all, without, however, mingling with them.

[Note: Gunan in the first line means Vishayan, in the second line it means Sattwadin, Vikriyatah is vikram bhajamanan. How the understanding creates objects has been explained in previous sections.]

Two opinions

The objects, which the understanding creates, partake of its own nature. Indeed, as the spider creates threads (which partakes of its own material substance), the objects created by the understanding partake of the nature of the understanding. Some maintain that the qualities, when driven away by Yoga or knowledge, do not cease to exist. They say this because when once gone, the indications only of their return are not perceptible. (But that is no evidence of their actual destruction). Others say that when dispelled by knowledge, they are at once destroyed never to return.

[Note: Na nivartante is explained by the commentator as na ghatadivat nasyanti kintu rajjuragadiva badha eva, etc., and he concludes by saying that according to this theory niranvayanasa eva gunanam, or, in other words, that the Gunas (Sattwa, Rajas and Tamas) are not so destroyed by knowledge that they do not return.]

Reflecting upon these two opinions properly, one should strive one's best according to the way one thinks proper. It is by this way that one should attain to eminence and take refuge in one's own Soul alone.

[Note: According to the speaker then, there is not much practical difference between the two opinions here adverted to, and one's course of conduct will not be much affected by either of the theories that one may, after reflection, adopt.]

The Soul is without beginning and without end. Comprehending his Soul properly man should move and act, without giving to wrath, without indulging in joy, and always free from envy. Cutting by this means the knot that is in one's heart, the knot whose existence is due to the operation of the faculties of the understanding, which is hard (to open or cut), but which nevertheless is capable of being destroyed by knowledge, one should live happily, without giving way to grief (for anything that happens), and with one's doubts dispelled. Know that they who mingle in the affairs of this world are as distressed in body and mind as persons ignorant of the art of swimming when they slip from the land and fall into a large and deep river. The man of learning, however, being conversant with the truth, is never distressed, for he feels like one walking over solid land. Indeed, he who apprehends his Soul to be such, viz., as presenting only the character of Chit (consciousness), which has knowledge alone for its indication, is

never distressed. Indeed, a person, by thus comprehending the origin and end of all creatures, and by thus apprehending their inequalities or distinctions, succeeds in attaining to high felicity.

This knowledge is the possession of a Brahmana (Brahmin) in especial by virtue of his birth. Knowledge of the Soul, and felicity like that which has been adverted to, are each fully sufficient to lead to emancipation.

[Note: Janmasamartham is explained as certain to be acquired by virtue of birth or of the practice of the duties laid down for one's own order. (The four orders are Brahman, Kshatriya, Vaisya and Sudra). Parayanam is moksha-prapakam.]

Indication of a person of knowledge

By acquiring such knowledge one really becomes learned. What else is the indication of a person of knowledge? Having acquired such knowledge, they that are wise among men regard themselves crowned with success and become emancipated. Those things that become sources of fear unto men destitute of knowledge do not become sources of fear unto those that are endued with knowledge. There is no end higher than the eternal end which is obtained by a person possessed of knowledge. One beholds with aversion all earthly objects of enjoyment which are, of course, fraught with faults of every kind. Another, beholding others betake themselves with pleasure to such objects, is filled with sorrow.

As regards this matter, however, they that are conversant with both objects, behold, viz., that which is fictitious and that which is not so, never indulge in sorrow and are truly happy.

[Note: lokam is explained as lokyate iti lokah, i.e., objects of enjoyment such as wife, etc., aturam, is afflicted with faults or defects. Ubhayam kritakritam is as the commentator explains, sokasokarupam or aropitam and anaropitam.]

That which a man does without expectation of fruits destroys his acts of a former life. The acts, however, of such a person both of this and his previous life cannot lead to Emancipation. On the other hand, such destruction of former acts of this life cannot lead to what is disagreeable (viz., hell), even if the man of wisdom engages in acts.

Foremost of all Duties

From The Mahabharata

Santi Parva, Section CCL

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Suka said: Let thy reverence tell me of that which is foremost of all duties, indeed, of that duty above which no higher one exists in this world.

Vyasa said: I shall now tell thee of duties having a very ancient origin and laid down by the Rishis, duties that are distinguished above all others. Listen to me with undivided attention. The senses that are maddening should carefully be restrained by the understanding like a sire restraining his own inexperienced children liable to fall into diverse evil habits. The withdrawal of the mind and the senses from all unworthy objects and their due concentration (upon worthy objects) is the highest penance. That is the foremost of all duties. Indeed, that is said to be the highest duty.

Directing by the aid of the understanding, the senses having the mind for their sixth, and without, indeed, thinking of worldly objects which have the virtue of inspiring innumerable kinds of thought, one should live contented with one's own self. When the senses and the mind, withdrawn from the pastures among which they usually run loose, come back for residing in their proper abode, it is then that thou wilt behold in thy own self the Eternal and Supreme Soul.

[Note: Gocharaebhyah, literally, pastures, is used here to signify all external and internal objects upon which the senses and the mind are employed. Their proper home or abode is said to be Brahman.]

Those high-souled Brahmanas (Brahmins) that are possessed of wisdom succeed in beholding that Supreme and Universal Soul which is like unto a blazing fire in effulgence. As a large tree endued with numerous branches and possessed of many flowers and fruits does not know in which part it has flowers and in which it has fruits, after the same manner the Soul as modified by birth and other attributes, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which beholds (knows) everything.

[Note: The 'inner Soul' is, perhaps, the Soul or Chit as unmodified by birth and attributes.]

One sees the Soul oneself with the aid of the lighted lamp of knowledge. Beholding, therefore, thyself with thy own self, cease to regard thy body as thyself and attain thou to omniscience. Cleansed of all sins, like unto a snake that has cast off its slough, one attains to high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body (in a subsequent birth). Its current spreading in diverse directions, frightful is this river of life bearing the world onward in its course. The five senses are its crocodiles. The mind and its purposes are the shores. Cupidity and stupefaction of judgment are the grass and straw that float on it, covering its bosom. Lust and wrath are the fierce reptiles that live in it. Truth forms the tirtha (place of pilgrimage) by its miry banks. Falsehood forms its surges, anger its mire. Taking its rise from the Unmanifest, rapid is its current and incapable of being crossed by persons of uncleansed souls. Do thou, with the aid of the understanding cross that river having desires for its alligators. The world and its concerns constitute the ocean towards which that river runs. Genus and species constitute its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream takes its rise. Speech constitutes its eddies. Difficult to cross, only men of learning and wisdom and understanding succeed in crossing it. Crossing it, thou wilt succeed in freeing thyself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every respect.

Relying them on a purged and elevated understanding, thou wilt succeed in becoming Brahman's self. Having dissociated thyself from every worldly attachment, having acquired a purified Soul and transcending every kind of sin, look thou upon the world like a person looking from the mountain top upon creatures creeping below on the earth's surface. Without giving way to wrath or joy, and without forming any cruel wish, thou wilt succeed in beholding the origin and the destruction of all created objects. They that are endued with wisdom regard such an act to be the foremost of all things. Indeed, this act of crossing the river of life is regarded by the foremost of righteous persons, by ascetics conversant with the truth, to be the highest of all acts that one can accomplish.

This knowledge of the all-pervading Soul is intended to be imparted to one's son. It should be inculcated unto one that is of restrained senses, that is honest in behaviour, and that is docile or submissive. This knowledge of the Soul, of which I have just now spoken to thee, O child, and the evidence of whose truth is furnished by the Soul itself, is a mystery, indeed, the greatest of all mysteries, and the very highest knowledge that one can attain. Brahman has no sex, male, female or neuter. It is neither sorrow nor happiness. It has for its essence the past, the future and the present. Whatever one's sex, male or female, the person that attains to the knowledge of Brahman has never to undergo rebirth. This duty (of Yoga) has been inculcated for attaining to exemption from rebirth.

[Note: Abhavapratipattiyartham is explained by the commentator as 'for the attainment of the unborn or the soul'.]

These words that I have used for answering

thy question lead to Emancipation

in the same way as the diverse other sages that have treated of this subject. I have expounded the topic to thee after the manner in which it should be expounded. Those opinions sometimes become productive of fruit and sometimes not. (The words, however, that I have used are of a different kind, for these are sure to lead to success).

[Note: the commentator explains the first line thus: Yatha sarvani matani tatha etani vachansi mw. He takes the words: Yatha tatha kathitani maya as implying that 'I have treated of the topic Yathatathyena'.]

For this reason, O good child, a preceptor, when asked by a contented, meritorious, and self-restrained son or disciple, should, with a delighted heart, inculcate, according to their true import, these instructions that I have inculcated for the benefit of thee, my son!

Water has intelligence

Do Elements display consciousness and intelligence?

Our bodies are composed from the five elements, Earth, Water, Fire, Air and Space. The all pervading consciousness pervades these five elements also.

The following article refers to various experiments that show that Human thoughts, emotions and sounds can change water crystal's shape. Dr Masaru Emoto from Japan has spent many years studying water. His cutting-edge research into the relationship between water and thoughts has stunned the world. He was featured in the popular movie: What the BLEEP Do We Know.

Water when frozen, can show its conscience in the form of crystals.

As we all know, water has many well researched properties which make it the main life supporter of the planet. But there's something about water that the mainstream science tries to ignore and deny, and it is the water consciousness, or the capacity of water to record and store information and to react to vibrational influences

.However Prof. Benveniste, Dr. Ludwig, Prof Schweitzer and Dr. Masru Emoto have clearly proved that water can act as a liquid tape recorder, being able to receive and transmit electro-magnetic vibrations to the molecules. This process of transmission- amplification and storage of molecular signals, is something natural to all human beings, and the scientific experiments, call for our special attention to the kind of thoughts and words that we use.

Question by .REIKO:

"You mentioned in your book how you would type out words on a piece of paper and paste these written words onto a bottle, and see how the water reacted to the words -- what kind of crystals were formed from the words. From your research, are you able to discern whether the reaction of the water came from the vibration of the actual words that were pasted onto the bottles, or whether the intention of the person who was pasting the words onto the bottle influenced the experiment in any way?"

Answer by DR. EMOTO:

"This is one of the more difficult areas to clarify. However, from continuing these experiments we have come to the conclusion that the water is reacting to the actual words. For example, for our trip to Europe we tried using the words "thank you" and "you fool" in German. The people on our team who took the actual photographs of the water crystals did not understand the German for "you fool," and yet we were able to obtain exactly the same kind of results in the different crystal formations based on the words used."

REIKO: Have you come across a particular word or phrase in your research that you have found to be most helpful in cleaning up the natural waters of the world?

DR. EMOTO: Yes. There is a special combination that seems to be perfect for this, which is love plus the combination of thanks and appreciation reflected in the English word gratitude. Just one of these is not enough. Love needs to be based in gratitude, and gratitude needs to be based in love. These two words together create the most important vibration. And it is even more important that we understand the value of these words.

For example, we know that water is described as H₂O. If we were to look at love and gratitude as a pair, gratitude is the H and love is the O. Water is the basis that not only supports but also allows the existence of life. In my understanding of the concept of yin and yang, in the same way that there is one O and two Hs, we also need one part yang/love to two parts yin/gratitude, in order to come to a place of balance in the equation.

Love is an active word and gratitude is passive. When you think of gratitude -- a combination of appreciation and thankfulness -- there is an apologetic quality. The Japanese word for gratitude is kan-sha, consisting of two Chinese characters: kan, which means feeling, and sha, apology. It's coming from a reverential space, taking a step or two back. I believe that love coming from this space is optimal love, and may even lead to an end to the wars and conflicts in the world. Kan-sha is inherent in the substance H₂O -- an essential element for life".

The water that we daily consume, is not so pure as we might think. Modern man will de-energise water through synthetic processing and adds to it many chemicals to kill dangerous bacteria and micro-organisms. All this mechanical and chemical treatment changes pure water properties, and makes it carry unwanted signals and wavelengths potentially harmful for us

.Dr Wolfgang Ludwig has demonstrated that many harmful electromagnetic frequencies and oscillations can be transferred into the human organs through water while Dr. Emoto author of "Messages of Water" has proved that even sound and music change the structure of water crystals

Water molecules have a positive and a negative pole, and that's why they can behave like little magnets, attaching themselves to the neighbouring molecules, to form clusters of several hundred molecules. These clusters are very sensitive structures that could easily be affected, and vibrational influences can impress themselves upon them, this way storing information into the water.

This is closely related to homeopathy. Homeopathy works because of the cluster's ability to store vibrational imprints. On the homeopathic process, the vibrational patterns become locked into the

cluster structure of water, and when you drink the homeopathic remedy, the cluster structure is transferred into you, and you will respond to the vibrational pattern.

COSMIC INFLUENCE

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Water appears to act as the Earth's sensory organ for the cosmic cycles. We all know how the tides react to the moon's phases, and Dr. Theodor Swen has investigated the subtle effects of the cosmos on water, and has clearly showed the variations in water respond to changes in planetary constellation

He found that moving water acts as a receiver, while still water preserves the received information. In his experiments he shook water at regular intervals, before solar eclipse, throughout (during solar eclipse) and after a solar eclipse. He found that wheat grains that used water shaken during the solar eclipse had a stunted growth, whereas the growth were normal when with use of the water that was shaken before and after the solar eclipse. (Other experiments afterwards confirmed this correlation of plant growth and planetary constellation)

.Lawrence Edwards had also carried out fascinating work on how the shape of tree and flower buds change their shape as the planetary alignments change. For example the planet Mars influences the oak, Venus the birch, the cherry is influenced by the Sun, etc

.In the same manner, water is highly susceptible to changes in the cosmic constellation. It is receptive to cosmic influence and conveys its information to all living organisms, because they are all largely composed of water.

MIND AND SOUND IMFLUENCE

One of the most fascinating investigations about water properties is Dr. Emoto that proved that human thought, emotions and sounds can change water crystal's shape.

Reverend Kato Hoki, chief priest of the Jyuhouin Temple, made an one hour prayer practice beside the dam.

After the prayer, new water samples were taken, frozen and photographed, and the ugly blobs became clear bright crystals.

Reverend Kato explained that during his prayer he invoked the spirits of the Seven Benzaites: the Goddesses of Fortune (that might be the reason why some of the crystal's color is gold).

And what do you think that happened to Reverend Kato?

While he prayed he had to generate within himself the devotional vibrations that changed the dam water's crystals, and at the same time that he was purifying the dam, he was purifying himself changing the shape of all the water within his body.

Dr Emoto's investigation included tapping words or people's names to the bottles, playing music to them or exposing them to floral essences.

Water from clear mountain springs and streams show beautiful crystalline structures, while polluted or stagnant water is deformed and distorted.

Distilled water exposed to classical music takes delicate symmetrical crystalline shapes.

Water that's bombarded with heavy metal music, negative thoughts and emotions, or is labeled with negative words, look ugly.

Water treated with aromatic floral oils tends to mimic the shape of the original flower

.The same effect produces exposing water crystals to negative words or ideas.

Another very interesting experiment was to tape the words "You Fool" to a recipient of distilled water. The pattern is almost identical to the pattern that produced the heavy metal music.

Dr. Emoto's amazing experiments tells us that even when we can't see immediate results for our prayers and mind control exercises, the energy of our thoughts surround us. When we love ourselves our bodies respond, when we send love to our neighbour their bodies respond, and when we send love to mother Earth, she responds, because our bodies are 70 percent water and the Earth's surface is also 70 percent water.

Water is far from inanimate, water is conscious of what surrounds it, of our thoughts and of our feelings.

When you use the power of your mind to project positive feelings, the water that's everywhere around you and inside you, will receive positive, natural, spiritual and healing information, that will store in its molecules and will broadcast to other molecules, giving love, peace and health to yourself and all that you project your love to.

Self- Atma

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

This Page has been divided into

seven parts at regular intervals

This is done to provide easy access

to different sections of this page

Part One

Self- Atma

The Teachings of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Edited by A Disciple of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Question: What is Reality?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Reality must be always real. It is not with forms and names. That which underlies these is the Reality. It underlies limitations, being itself limitless. It is not bound. It underlies unrealities, itself being real. Reality is that which is. It is as it is. It transcends speech. It is beyond the expressions 'existence, non-existence', etc.

The reality which is the mere consciousness that remains when ignorance is destroyed along with knowledge of objects, alone is the Self (Atma). In that Brahma-swarupa (real form of Brahman), which is abundant Self-awareness, there is not the least ignorance.

The reality which shines fully, without misery and without a body, not only when the world is known but also when the world is not known, is your real form (nija-swarupa).

The radiance of consciousness-bliss, in the form of one awareness shining equally within and without, is the supreme and blissful primal reality. Its form is silence and it is declared by Jnanis (Self-realised) to be the final and unobstructable state of true knowledge (jnana).

Know that jnana alone is non-attachment; jnana alone is purity; jnana is the attainment of God; jnana which is devoid of forgetfulness of Self alone is immortality; jnana alone is everything.

Question: What is this awareness and how can one obtain and cultivate it?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: You are awareness. Awareness is another name for you. Since you are awareness there is no need to attain or cultivate it. All that you have to do is to give up being aware of other things, that is of the not-self. If one gives up being aware of them then pure awareness alone remains, and that is the Self.

Question: If the Self is itself aware, why am I not aware of it even now?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: There is no duality. Your present knowledge is due to the ego and is only relative. Relative knowledge requires a subject and an object, whereas the awareness of the Self is absolute and requires no object.

Remembrance also is similarly relative, requiring an object to be remembered and a subject to remember. When there is no duality, who is to remember whom?

The Self is ever present. Each one wants to know the Self. What kind of help does one require to know oneself? People want to see the Self as something new. But it is eternal and remains the same all along. They desire to see it as a blazing light etc. How can it be so? It is not light, not darkness. It is only as it is. It cannot be defined. The best definition is 'I am that I am'. The Srutis (scriptures) speak of the Self as being the size of one's thumb, the tip of the hair, an electric spark, vast, subtler than the subtlest, etc. These descriptions have no foundation in fact. It is only being, but different from the real and the unreal; it is knowledge, but different from knowledge and ignorance. How can it be defined at all? It is simply being.

Question: When a man realises the Self, what will he see?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: There is no seeing. Seeing is only being. The state of Self-realisation, as we call it, is not attaining something new or reaching some goal which is far away, but simply being that which you always are and which you always have been. All that is needed is that you give up your realisation of the not-true as true. All of us are regarding as real that which is not real. We have only to give up this practice on our part. Then we shall realise the Self as the Self, in other words, 'Be the Self.' At one stage you will laugh at yourself for trying to discover the Self which is not self-evident. So, what can we say to this question?

That stage transcends the seer and the seen. There is no seer there to see anything. The seer who is seeing all this now ceases to exist and the Self alone remains.

Question: How to know this by direct experience?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: If we talk of knowing the Self, there must be two selves, one a knowing self, another the self which is known, and the process of knowing. The state we call realisation is simply being oneself, not knowing anything or becoming anything. If one has realised, one is that which alone is and which alone has always been. One cannot describe that state. One can only be that. Of course, we loosely talk of Self-realisation, for want of a better term. How to 'real-ise' or make the real that which alone is real?

Part Two

Question: You some times say the Self is silence. Why is this?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: For those who live in Self as the beauty devoid of thought, there is nothing, which should be thought of. That which should be adhered to is only the experience of silence, because in that supreme state nothing exists to be attained other than oneself.

Question: What is Mouna (silence)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That state which transcends speech and thought is mouna. That which is, is mouna. How can mouna be explained in words?

Sages say that the state in which the thought "I" (the ego) does not rise even in the least, alone is Self (swarupa) which is silence (mouna). That silent Self alone is God; Self alone is the jiva (individual soul). Self alone is this ancient world.

All other kinds of knowledge are only petty and trivial knowledge; the experience of silence alone is the real and perfect knowledge. Know that the many objective differences are not real but are mere superimpositions on Self, which is the form of true knowledge.

Question: As the bodies and the selves animating them are everywhere actually observed to be innumerable how can it be said that the Self is only one?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: If the idea 'I am the body' is accepted, the selves are multiple. The state in which this idea vanishes is the Self since in that state there are no other objects. It is for this reason that the Self is regarded as one only.

Since the body itself does not exist in the natural outlook of the real Self, but only in the extroverted outlook of the mind which is deluded by the power of illusion, to call Self, the space of consciousness, Dehi (the possessor of the body) is wrong.

The world does not exist without the body, the body never exists without the mind, the mind never exists without consciousness, and consciousness never exists without the Reality.

For the wise one who has known Self by diving within himself, there is nothing other than Self to be known. Why? Because since the ego, which identifies the form of a body as "I" has perished, he (the wise one) is the formless existence—consciousness.

The jnani (one who has realised the Self) knows he is the Self and that nothing, neither his body nor anything else, exists but the Self. To such a one what difference could the presence or absence of a body make?

It is false to speak of realisation. What is there to realise? The Real is as it always is. We are not creating anything new, or achieving something, which we did not have before.

The illustration given in books is this. We dig a well and create a huge pit. The space in the pit or the well has not been created by us. We have just removed the earth, which was filling the space there. The space was there then and is also there now. Similarly we have simply to throw out all the age-long Samskaras (innate tendencies) which are inside us. When all of them have been given up, the Self will shine alone.

Question: But how to do this and attain liberation?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Liberation is our very nature. We are that. The very fact that we wish for liberation shows that freedom from all bondage is our real nature. It is not to be freshly acquired. All that is necessary is to get rid of the false notion that we are bound. When we achieve that, there will be no desire or thought of any sort. So long as one desires liberation, so long, you may take it, one is in bondage.

Question: For one who has realised his Self, it is said that he will not have the three states of wakefulness, dream and deep sleep. Is that a fact?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: What makes you say that they do not have the three states? In saying, 'I had a dream; I was in deep sleep; I am awake', you must admit that you were there in all three states. That makes it clear that you were there all the time. If you remain as you are now, you are in the wakeful state; this becomes hidden in the dream state; and the dream state disappears when you are in deep sleep. You were there then, you are there now, and you are there at all times. The three states come and go, but you are always there.

It is like a cinema. The screen is always there but several types of pictures appear on the screen and then disappear. Nothing sticks to the screen, it remains a screen. Similarly, you remain your own Self in all the three states. If you know that, the three states will not trouble you, just as the pictures which appear on the screen do not stick to it. On the screen, you sometimes see a huge ocean with endless waves; that disappears. Another time, you see fire spreading all around; that too disappears. The screen is there on both occasions. Did the screen get wet with the water or was it burnt by fire? Nothing affected the screen. In the same way, the things that happen during the wakeful, dream and sleep states do not affect you at all; you remain your own Self.

Question: Brahman (the Supreme Reality) is said to be sat-chit-ananda. What does that mean?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes. That is so. That which is, in only Sat. That is called Brahman. The lustre of Sat is Chit and its nature is Ananda. These are not different from Sat. All the three together are known as Sat-Chit-Ananda.

Question: As the Self is existence (Sat) and consciousness (Chit) what is the reason for describing it as different from the existent and the non-existent, the sentient and the insentient?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Although the Self is real, as it comprises everything, it does not give room for questions involving duality about its reality or unreality. Therefore it is said to be different from the real and the unreal. Similarly, even though it is consciousness, since there is nothing for it to know or to make itself known to, it is said to be different from the sentient and the insentient.

Sat-Chit-Ananda is said to indicate that the Supreme is not asat (different from being), not achit (different from consciousness) and not an ananda (different from bliss). Because we are in the phenomenal world we speak of the Self as Sat-Chit-Ananda.

Part Three

Question: In what sense is happiness or bliss (ananda) our real nature?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Perfect bliss is Brahman. Perfect peace is the Self. That alone exists and is consciousness. That which is called happiness is only the nature of Self; Self is not other than perfect happiness. That which is called happiness alone exists. Knowing that fact and abiding in the state of Self, enjoy bliss eternally.

If a man thinks that his happiness is due to external cause and his possessions, it is reasonable to conclude that his happiness must increase with the increase of possessions and diminish in proportion

to their diminution. Therefore if he is devoid of possessions, his happiness should be nil. What is the real experience of man? Does it conform to this view?

In deep sleep man is devoid of possessions, including his own body. Instead of being unhappy he is quite happy. Everyone desires to sleep soundly. The conclusion is that happiness is inherent in man and is not due to external causes. One must realise the Self in order to open the store of unalloyed happiness.

Question: Nathji speaks of the Heart as the seat of consciousness and as identical with the Self. What does the Heart exactly signify?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Call it by any name, God, Self, the Heart or the seat of consciousness, it is all the same. The point to be grasped is this that 'Heart' means the very core of one's being, the centre, without which there is nothing whatever.

The Heart is not physical, it is spiritual. Hridayam (the Sanskrit word) equals Hrit plus Ayam; it means 'this is the centre'. It is that from which thoughts arise, on which they subsist and where they are resolved. The thoughts are the content of the mind and they shape the universe. The Heart is the centre of all. That from which beings come into existence is said to be Brahman in the Upanishads. That is the Heart. Brahman is the Heart.

Question: How to realise the Heart?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: There is no one who even for a moment fails to experience the Self. For no one admits that he ever stands apart from the self. He is the Self. The Self is the Heart.

The Heart is the centre from which everything springs. Because you see the world, the body and so on, it is said that there is a centre for these, which is called the Heart. When you are in the Heart, the Heart is known to be neither the centre nor the circumference. There is nothing else apart from it.

The consciousness which is the real existence and which does not go out to know those things which are other than Self, alone is the Heart. Since the truth of Self is known only to that consciousness, which is devoid of activity, that consciousness which always remains attending to Self alone is the shining of clear knowledge.

Question: How can I attain Self-realisation?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Realisation is nothing to be gained afresh; it is already there. All that is necessary is to get rid of the thought 'I have not realised'.

Stillness or peace is realisation. There is no moment when the Self is not. So long as there is doubt or the feeling of non-realisation, the attempt should be made to rid oneself of these thoughts. They are due to the identification of the Self with the not-self. When the not-self disappears, the Self alone remains. To make room, it is enough that objects be removed. Room is not brought in from elsewhere.

Question: Since realisation is not possible without Vasana-kshaya (destruction of mental tendencies), how am I to realise that state in which the tendencies are effectively destroyed?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: You are in that state now.

Question: Does it mean that by holding on to the Self, the vasanas (mental tendencies) should be destroyed as and when they emerge?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: They will themselves be destroyed if you remain as you are.

Question: How shall I reach the Self?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: There is no reaching the Self. If the Self were to be reached, it would mean that the Self is not here and now and that it is yet to be obtained. What is got

afresh will also be lost. So it will be impermanent. What is not permanent is not worth striving for. So I say the Self is not reached. You are the Self, you are already that.

The fact is, you are ignorant of your blissful state. Ignorance supervenes and draws a veil over the pure Self, which is bliss. Attempts are directed only to remove this veil of ignorance, which is merely wrong knowledge. The wrong knowledge is the false identification of the Self with the body and the mind. This false identification must go, and then the Self alone remains.

Therefore realisation is for everyone; realisation makes no difference between the aspirants. This very doubt whether you can realise, and the notion 'I have not realised' are themselves the obstacles. Be free from these obstacles also.

Question: How long does it take to reach Mukti (liberation)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Mukti is not to be gained in the future. It is there forever, here and now.

Questioner: I agree, but I do not experience it.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The experience is here and now. One cannot deny one's own Self.

Questioner: That means existence and not happiness.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Existence is the same as happiness and happiness is the same as being. The word Mukti is so provoking. Why should one seek it? One believes that there is bondage and therefore seeks liberation. But the fact is that there is no bondage but only liberation. Why call it by a name and seek it?

Questioner: True, but we are ignorant.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Only remove ignorance,. That is all there is to be done.

All questions relating to Mukti are inadmissible. Mukti means release from bondage, which implies the present existence of bondage. There is no bondage and therefore no Mukti either.

Part Four

Question: Of what nature is the realisation of Westerners who relate that they have had flashes of cosmic consciousness?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It came as a flash and disappeared as such. That which has a beginning must also end. Only when the ever-present consciousness is realised will it be permanent. Consciousness is indeed always with us. Everybody knows 'I am'. No one can deny his own being. The man in deep sleep is not aware; while awake he seems to be aware. But it is the same person. There is no change in the one who slept and the one who is now awake. In deep sleep he was not aware of his body and so there was no body-consciousness. In the wakeful state he is aware of his body and so there is body-consciousness. Therefore the difference lies in the emergence of body-consciousness and not in any change in the real consciousness.

The body and body-consciousness arise together and sink together. All this amounts to saying that there are no limitations in deep sleep, whereas there are limitations in the waking state. These limitations are the bondage. The feeling 'the body is 'I' is the error. This false sense of 'I' must go. The real 'I' is always there. It is here and now. It never appears anew and disappears again. That which is must also persist forever. That which appears anew will also be lost. Compare deep sleep and waking. The body appears in one state but not in the other. Therefore the body will be lost The consciousness was pre-existent and will survive the body.

There is no one who does not say 'I am'. The wrong knowledge of 'I am the body' is the cause of all the mischief. This wrong knowledge must go. That is realisation. Realisation is not acquisition of anything new nor is it a new faculty. It is only removal of all camouflage.

The ultimate truth is so simple. It is nothing more than being in the pristine state. This is all that need be said.

Question: Is not the realisation of one's absolute being, that is, Brahma-jnana, something quite unattainable for a layman like me?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Brahma-jnana is not knowledge to be acquired, so that acquiring it one may obtain happiness. It is one's ignorant outlook that one should give up. The Self you seek to know is truly yourself. Your supposed ignorance causes you needless grief like that of the ten foolish men who grieved at the loss of the tenth man who was never lost.

The ten foolish men in the parable forded a stream and on reaching the other shore wanted to make sure that all of them had in fact safely crossed the stream. One of the ten began to count, but while counting the others left himself out. 'I see only nine; sure enough, we have lost one. Who can it be?' he said. 'Did you count correctly?' asked another, and did the counting himself. But he too counted only nine. One after the other each of the ten counted only nine, missing himself. 'We are only nine', they all agreed, 'but who is the missing one?' they asked themselves. Every effort they made to discover the 'missing' individual failed. 'Whoever he is that is drowned,' said the most sentimental of the ten fools, 'we have lost him.' So saying he burst into tears, and the others followed suit.

Seeing them weeping on the riverbank, a sympathetic wayfarer enquired about the cause. They related what had happened and said that even after counting themselves several times they could find no more than nine. On hearing the story but seeing all the ten before him, the wayfarer guessed what had happened. In order to make them know for themselves they were really ten, that all of them had survived the crossing, he told them, 'Let each of you count for himself but one after the other serially, one, two, three and so on, while I shall give you each a blow so that all of you may be sure of having been included in the count, and included only once. The tenth missing man will then be found.' Hearing this they rejoiced at the prospect of finding their 'lost' comrade and accepted the method suggested by the wayfarer.

While the kind wayfarer gave a blow to each of the ten in turn, he that got the blow counted himself aloud. 'Ten,' said the last man as he got the last blow in his turn. Bewildered, they looked at one another, 'We are ten,' they said with one voice and thanked the wayfarer for having removed their grief.

That is the parable. From where was the tenth man brought in? Was he ever lost? By knowing that he had been there all the while, did they learn anything new? The cause of their grief was not the real loss of anyone, it was their own ignorance, or rather, their mere supposition that one of them was lost.

Such is the case with you. Truly there is no cause for you to be miserable and unhappy. You yourself impose limitations on your true nature of infinite being, and then weep that you are but a finite creature. Then you take up this or that spiritual practice to transcend the non-existent limitations. But if your spiritual practice itself assumes the existence of the limitations, how can it help you to transcend them?

Hence I say know that you are really the infinite pure being, the Self. You are always that Self and nothing but that Self. Therefore, you can never be really ignorant of the Self. Your ignorance is merely an imaginary ignorance, like the ignorance of the ten fools about the lost tenth man. It is this ignorance that caused them grief.

Know then that true knowledge does not create a new being for you, it only removes your ignorant ignorance. Bliss is not added to your nature, it is merely revealed as your true natural state, eternal and imperishable. The only way to be rid of your grief is to know and be the Self. How can this be unattainable?

Questioner: However often Bhagavan teaches us, we are not able to understand.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: People say that they are not able to know the Self that is all pervading. What can I do? Even the smallest child says, 'I exist; I do; this is mine.' So, everyone understands that the thing 'I' is always existent. It is only when that 'I' is there that there is the feeling that you are the body, he is Venkanna, this is Ramanna and so on. To know that the one that is always visible is one's own Self, is it necessary to search with a candle? To say that we do not know the atma swarupa (the real nature of the Self) which is not different but which is in one's own Self is like saying, 'I do not know myself.'

Question: But how is one to reach this state?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: There is no goal to be reached. There is nothing to be attained. You are the self. You exist always. Nothing more can be predicated of the Self than that it exists. Seeing God or the Self is only being the Self or yourself. Seeing is being. You, being the Self, want to know how to attain the Self. It is something like a man being at Ramanasramam asking how many ways there are to reach Ramanasramam and which is the best way for him. All that is required of you is to give up the thought that you are this body and to give up all thoughts of the external things or the not-self./pr>

Part Five

Question: What is the ego-self? How is it related to the real Self?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The ego-self appears and disappears and is transitory, whereas the real Self is permanent. Though you are actually the true Self you wrongly identify the real Self with the ego-self.

Question: How does the mistake come about?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: See if it has come about.

Questioner: One has to sublimate the ego-self into the true-Self.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The ego-self does not exist at all.

Question: Why does it give us trouble?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: To whom is the trouble? The trouble also is imagined. Trouble and pleasure are only for the ego.

Question: Why is the world so wrapped up in ignorance?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Take care of yourself. Let the world take care of itself. See your Self. If you are the body there is the gross world also. If you are spirit all is spirit alone.

Question: It will hold good for the individual, but of the rest?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Do it first and then see if the question arises afterwards.

Question: Is there avidya (ignorance)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: For whom is it?

Questioner: For the ego-self.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes, for the ego. Remove the ego and avidya is gone. Look for it, the ego vanishes and the real Self alone remains. The ego professing avidya is not to be seen. There is no avidya in reality. All Sastras (scriptures) are meant to disprove the existence of avidya.

Question: How did the ego arise?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Ego is not. Otherwise do you admit of two selves? How can there be avidya in the absence of the ego? If you begin to enquire, the avidya, which is already non-existent, will be found not to be, or you will say it has fled away.

Ignorance pertains to the ego. Why do you think of the ego and also suffer? What is ignorance again? It is that which is non-existent. However, the worldly life requires the hypothesis of avidya. Avidya is only our ignorance and nothing more. It is ignorance or forgetfulness of the Self. Can there be darkness before the sun? Similarly, can there be ignorance before the self-evident and self-luminous Self? If you know the Self there will be no darkness, no ignorance and no misery.

It is the mind, which feels the trouble and the misery. Darkness never comes nor goes. See the sun and there is no darkness. Similarly, see the Self and avidya will be found not to exist.

Question: How has the unreal come? Can the unreal spring from the Real?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: See if it has sprung. There is no such thing as the unreal, from another standpoint. The Self alone exists. When you try to trace the ego, which is the basis of the perception of the world and everything else, you find the ego does not exist at all and neither does all this creation that you see.

Questioner: It is cruel of God's leela (play) to make the knowledge of the Self so hard.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Knowing the Self is being the Self, and being means existence, one's own existence. No one denies one's own existence any more than one denies one's eyes, although one cannot see them. The trouble lies with your desire to objectify the Self, in the same way as you objectify your eyes when you place a mirror before them. You have been so accustomed to objectivity that you have lost the knowledge of yourself, simply because the Self cannot be objectified. Who is to know the Self? Can the insentient body know it? All the time you speak and think of your 'I', yet when questioned you deny knowledge of it. You are the Self, yet you ask how to know the Self. Where then is God's leela and where is its cruelty? Because of this denial of the Self by people the Sastras (scriptures) speak of Maya, leela etc.

Question: Does my realisation help others?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes, certainly. It is the best help possible. But there are no others to be helped. For the realised being sees only the Self, just like a goldsmith estimating the gold in various items of jewelry sees only gold. When you identify yourself with the body then only the

forms and shapes are there. But when you transcend your body the others disappear along with your body-consciousness.

Question: Is it so with plants, trees, etc.?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Do they exist at all apart from the Self? Find it out. You think that you see them. The thought is projected out from the Self. Find out from where it rises. Thoughts will cease to rise and the Self alone will remain.

Questioner: I understand theoretically. But they are still there.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes. It is like a cinema show. There is the light on the screen and the shadows fleeting across it impress the audience as the enactment of some piece. If in the same play an audience also is shown on the screen as part of the performance, the seer and the seen will then both be on the screen. Apply it to yourself. You are the screen, the Self has created the ego, the ego has its accretions of thoughts, which are displayed as the world, the trees and the plants of which you are asking. In reality, all these are nothing but the self. If you see the Self, the same will be found to be all, everywhere and always. Nothing but the Self exists.

Questioner: Yes, I still understand only theoretically. Yet the answers are simple, beautiful and convincing.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Even the thought 'I do not realise' is a hindrance. In fact, the Self alone is.

Our real nature is Mukti (liberation). But we are imagining we are bound and are making various, strenuous attempts to become free, while we are all the while free. This will be understood only when we reach that stage. We will be surprised that we were frantically 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, reaches Tiruvannamalai, enters the ashram and walks into the 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 this hall, but is and always has been in the hall. It is exactly like that. If it is asked, 'Why being free do we imagine that we are bound?' I answer, 'Why being in the hall did you imagine you were on a world adventure, crossing hill and dale, desert and sea? It is all mind or Maya (illusion)'.

Question: How then does ignorance of this one and only reality unhappily arise in the case of the ajnani (one who has not realised the Self)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The ajnani sees only the mind, which is a mere reflection of the light of pure consciousness arising from the Heart. Of the Heart itself he is ignorant. Why? Because his mind is extroverted and he never sought its source.

Part Six

Question: What prevents the infinite, undifferentiated light of consciousness arising from the Heart from revealing itself to the ajnani?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Just as water in a pot reflects the enormous sun within the narrow limits of the pot, even so the Vasanas or latent tendencies of the mind of the individual, acting as the reflecting medium, catch the all-pervading infinite light of consciousness arising from the Heart. The form of this reflection is the phenomenon called the mind. Seeing only this reflection, the ajnani is deluded into the belief that he is a finite being, the jiva, the individual self.

Question: What are the obstacles, which hinder realisation of the Self?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: They are habits of mind (vasanas).

Question: How to overcome the mental habits (vasanas)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: By realising the Self.

Questioner: This is a vicious circle.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It is the ego, which raises such difficulties, creating obstacles and then suffering from the perplexity of apparent paradoxes. Find out who makes the enquiries and the Self will be found.

Question: Why is this mental bondage so persistent?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The nature of bondage is merely the rising, ruinous thought 'I am different from the reality'. Since one surely cannot remain separate from the reality, reject that thought whenever it rises.

Question: Why do I never remember that I am the self?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: People speak of memory and oblivion of the fullness of the Self. Oblivion and memory are only thought-forms. They will alternate so long as there are thoughts. But reality lies beyond these. Memory and oblivion must be dependent on something. That something must be foreign to the self as well, otherwise there would not be oblivion. That upon which memory and oblivion depend is the idea of the individual self. When one looks for it, this individual 'I' is not found because it is not real.

Hence this 'I' is synonymous with illusion or ignorance (Maya, Avidya or Ajnana). To know that there never was ignorance is the goal of all the spiritual teachings. Ignorance must be of one who is aware. Awareness is jnana (knowledge). Jnana is eternal and natural, ajnana is unnatural and unreal.

Question: having heard this truth, why does not one remain content?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Because Samskaras (innate mental tendencies) have not been destroyed. Unless the samskaras cease to exist, there will always be doubt and confusion. All efforts are directed to destroying doubt and confusion. To do so their roots must be cut. Their roots are the samskaras. These are rendered ineffective by practice as prescribed by the Guru. The Guru leaves it to the seeker to do this much so that he might himself find out that there is no ignorance. Hearing the truth (Sravana) is the first stage. If the understanding is not firm one has to practise reflection (Manana) and uninterrupted contemplation (Nididhyasana) on it. These two processes scorch the seeds of samskaras so that they are rendered ineffective.

Some extraordinary people get unshakable jnana after hearing the truth only once. These are the advanced seekers. Beginners take longer to gain it.

Question: How did ignorance (avidya) arise at all?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Ignorance never arose. It has no real being. That which is, is only vidya (knowledge).

Question: Why then do I not realise it?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Because of the samskaras. However, find out who does not realise and what he does not realise. Then it will be clear that there is no avidya.

Question: So, it is wrong to begin with a goal, is it?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: If there is a goal to be reached it cannot be permanent. The goal must already be there. We seek to reach the goal with the ego, but the goal exists before the ego. What is in the goal is even prior to our birth, that is, to the birth of the ego. Because we exist the ego appears to exist too.

If we look on the Self as the ego then we become the ego, if as the mind we become the mind, if as the body we become the body.

It is thought which builds up sheaths in so many ways. The shadow on the water is found to be shaking. Can anyone stop the shaking of the shadow? If it would cease to shake you would not notice the water but only the light. Similarly, take no notice of the ego and its activities, but see only the light behind. The ego is the thought 'I'. The true 'I' is the Self.

Questioner: If it is just a question of giving up ideas then it is only one step to realisation.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Realisation is already there. The state free from thoughts is the only real state. There is no such action as realisation. Is there anyone who is not realising the Self? Does anyone deny his own existence? Speaking of realisation, it implies two selves- the one to realise, the other to be realised. What is not already realised is sought to be realised. Once we admit our existence, how is it that we do not know our Self?

Questioner: Because of the thoughts, the mind.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Quite so. It is the mind that veils our happiness. How do we know that we exist? If you say because of the world around us, then how do you know that you existed in deep sleep?

Question: How to get rid of the mind?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Is it the mind that wants to kill itself? The mind cannot kill itself. So your business is to find the real nature of the mind. Then you will know that there is no mind. When the Self is sought, the mind is nowhere. Abiding in the self, one need not worry about the mind.

Question: Is Mukti the same as realisation?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Mukti or liberation is our nature. It is another name for us. Our wanting mukti is a very funny thing. It is like a man who is in the shade, voluntarily leaving the shade, going into the sun, feeling the severity of the heat there, making great efforts to get back into the shade and then rejoicing, 'How sweet is the shade! I have reached the shade at last!' We are all doing exactly the same. We are not different from the reality. We imagine we are different, that is we create the bheda bhava (the feeling of difference) and then undergo great sadhana (spiritual practices) to get rid of the bheda bhava and realise the oneness. Why imagine or create bheda bhava and then destroy it?

Questioner: This can be realised only by the grace of the master. I was reading Sri Bhagavata (Purana). It says that bliss can be had only by the dust of the master's feet. I pray for grace.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: What is bliss but your own being? You are not apart from being which is the same as bliss. You are now thinking that you are the mind or the body which are both changing and transient. But you are unchanging and eternal. That is what you should know.

Questioner: It is darkness and I am ignorant.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: This ignorance must go. Again, who says, 'I am ignorant'? he must be the witness of ignorance. That is what you are. Socrates said, 'I know that I do not know.' Can it be ignorance? It is wisdom.

Questioner: Why then do I feel unhappy when I am in Vallore and feel peace in your presence?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Can the feeling in this place be bliss? When you leave this place you say you are unhappy. Therefore, this peace is not permanent, it is mixed with unhappiness which is felt in another place. Therefore you cannot find bliss in places and in periods of time. It must be permanent in order that it may be useful. It is your own being which is permanent. Be the Self and that is bliss. You are always that.

The Self is always realised. It is not necessary to seek to realise what is already and always realised. For you cannot deny your own existence. That existence is consciousness, the Self.

Unless you exist, you cannot ask questions. So you must admit your own existence. That existence is the Self. It is already realised. Therefore the effort to realise results only in your realising your present mistake- that you have not realised your Self. There is no fresh realisation. The Self becomes revealed.

Questioner: That will take some years.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Why years? The idea of time is only in your mind. It is not in the Self. There is no time for the Self. Time arises as an idea after the ego arises. But you are the Self beyond time and space. You exist even in the absence of time and space.

Were it true that you realise it later it means that you are not realised now. Absence of realisation in the present moment may be repeated at any moment in the future, for time is infinite. So too, such realisation is impermanent. It is the true eternal state, which cannot change.

Questioner: Yes, I shall understand it in course of time.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: You are already that. Time and space cannot affect the Self. They are in you. So also all that you see around you is in you. There is a story to illustrate this point.

A lady had a precious necklace around her neck. Once in her excitement she forgot it and thought that the necklace was lost. She became anxious and looked for it in her home but could not find it. She asked her friends and neighbours if they knew anything about the necklace. They did not. At last a kind friend told her to feel the necklace round her neck. She found that it had all along been round her neck and she was happy. When others asked her later if she had found the necklace which was lost, she said, 'Yes, I have found it.' She still felt that she had recovered a lost jewel.

Now did she lose it at all? It was all along round her neck. But judge her feelings. She was as happy as if she had recovered a lost jewel. Similarly with us, we imagine that we will realise that Self some time, whereas we are never anything but the Self.

Questioner: there must be something that I can do to reach this state.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The conception that there is a goal and a path to it is wrong. We are the goal or peace always. To get rid of the notion that we are not peace is all that is required.

Questioner: All books say that the guidance of a Guru is necessary.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The Guru will say only what I am saying now. He will not give you anything you have not already got. It is impossible for anyone to get what he has not got already. Even if he gets any such thing, it will go as it came. What comes will also go. What always is will alone remain. The Guru cannot give you anything new which you don't have already. Removal of the notion that we have not realised the Self is all that is required. We are always the Self, only we don't realise it.

We go round and round in search of Atma (Self) saying, 'Where is Atma? Where is it?' till at last the dawn of jnana drishti (vision of knowledge) is reached, and we say, 'This is Atma, this is me.' We should acquire that vision. When once that vision is reached, there will be no attachments even if one mixes with the world and moves about in it. When once you put on shoes your feet do not feel the pain of walking on any number of stones or thorns on the way. You walk about without fear or care, even if there are mountains on the way. In the same way, everything will be natural to those who have attained jnana drishti. What is there apart from one's own Self?

Question: The natural state can be known only after all this worldly vision subsides. But how is it to subside?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: If the mind subsides, the whole world subsides. Mind is the cause of all this. If that subsides, the natural state presents itself. The self proclaims itself at

all times as 'I, I'. It is self-luminous. It is here. All this is that. We are in that only. Being in it, why search for it? The ancients say: 'Making the vision absorbed in jnana one sees the world as Brahman.'

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

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

*Hinduism & Quantum Physics

*Alphabetical Listing

*Amazing Science

*Vedic Mathematics

*Oldest Civilization

*Aryan Language Family

*Hindu Festivals 2000-2031

*Hindu Festivals 2000-2043

*Moon Calendar 1900-2009

*Moon Calendar 2010-2040

*Eclipse

*Hinduism-Brief Sketch

*Founder of Hinduism

*Vrat - Resolution

*Mind Power

*Mantras-Sacred Fire

*Shanti Mantras

*Cows are Sacred

*From Scriptures

*Sayings of Sri Ramakrishna

*God can be seen

- *Guru
- *Silent Teachings & Satsang
- *Touched by God
- *Caste System
- *Untouchables
- *Duties
- *Yuga Dharmaa
- *Doing Good
- *Virtue
- *Virtue, Wealth & Pleasure
- *Gurukul
- *Ashramas
- *Sannyasa - Renunciation
- *Kamagita
- *Wheel of Life
- *Maya-Shakti-Prakriti
- *Durga Saptashati
- *Creation
- *Dissolution
- *Wisdom versus knowledge
- *Divine Wealth
- *Motherhood
- *Women
- *Marriage
- *Alluring Adornment

- *God
- *Nature of Reality
- *That Thou Art
- *Sanatan Ved Dharma
- *Destiny & Exertion
- *Soul & its Destiny
- *The Real and the Apparent Man
- *Death & Life
- *Bhishma
- *Immortality
- *Egoism
- *Resurrection
- *Reincarnation
- *Heaven & Hell
- *Emancipation
- *Gayatri
- *Meditation
- *Meditation Q & A
- *Direct Path
- *Miscellaneous Q & A
- *Jesus versus Churchianity
- *Empty Chamber
- *Adhyatma-Self-Spiritual Science
- *Self-Realisation
- *Self - Atma

- *Jnani - Self-realised
- *Who am I?
- *Sanat-sujata
- *Vidura-Niti
- *Chanakya niti
- *Kautilya Arthasastra
- *Worship
- *Self-enquiry
- *Highest object of knowledge
- *The Highest Refuge of All things
- *Sankhya versus Yoga
- *Yoga
- *Jnana Yoga
- *Raja Yoga
- *Bhakti - Surrender
- *Bhakti Yoga
- *Karma Yoga
- *Japa
- *Music
- *Consciousness-the three states
- *Freedom & Bondage
- *Morality
- *Overcoming Difficulties
- *Forgiveness versus Might - Anger
- *Penance

*Renunciation & Abandonment

*Truth

*Truth versus Falsehood

*Happiness

*Self-restraint

*Senses - self-discipline

*Ignorance

*Anahata Nada

*What Religion Is

*Karma & Destiny

*Sin

*Sinner

*Drunkard

*Conscience

*Prayer

*Mind

*Miracles & Visions

*Riddles

*Celibacy

*Thought, Speech & Deed

*Upanishads

*Gita for Children

*Gita

*Preyas & Sreyas

*Pravritti - Nivritti

- *Acts versus Knowledge
- *Conduct
- *Kali Yuga
- *Tantra
- *Kundalini
- *Direct Perception versus Scriptures
- *Faith
- *Atheist
- *Righteousness
- *Highest Good
- *Mother, Father & Teacher
- *Eldest Brother
- *Friendship
- *Self-interest
- *kingcraft
- *Chastisements
- *Thanks Giving
- *Ethics
- *Good and Evil
- *Vices
- *Malevolent & Wicked
- *Nature of Man
- *Culture and Civilization
- *Kosas-sheaths
- *Good and Pure

- *Sattwa, Rajas & Tamas
- *East-West-North-South
- *Stories - Episodes
- *Procrastination
- *Gifts
- *Fasting (Religious)
- *Tirtha
- *Sacred Waters - Ganga
- *Tilak
- *Ideal behind the idol
- *Rituals
- *Hinduism & Sri Ramakrishna
- *Funerals
- *Tarpana
- *Aarati
- *Flowers - Incense - Lamps
- *Prasad
- *Sacraments - Samskaras
- *Sacred Thread
- *Food
- *Your Constitution
- *Trees have Life
- *Prana-Vyana-Samana
- *Krishna
- *Ganapati - Gopalnanda

DR. RUPAK NATH (DR. RUPAK NATH)

- *Brahma - Sutras
- *Temples
- *Sun - Surya
- *Makar sankranti
- *Vasant Panchami
- *Siva
- *Nataraj
- *Holi - Festival
- *Ramayana
- *Hanuman
- *Raksha Bandhan
- *Krishna Janmashtami
- *Deepavali
- *Adhik Maas
- *Kaaba a Hindu Temple?
- *Islam-stagnant
- *Buddhism
- *Buddhism in China--Japan-Korea
- *Religions in brief
- *Inter-religious Attitude
- *Books
- *Hindu Scriptures
- *Philosophy
- *Schools of Vedanta
- *Hindu Secrets

Q & A

*Dasnami Sampradaya

*Dharma

*Speech - Science

*Abusive Speech

*Appreciations

*Food Charts

*Drama - Shakuntala

*Vishnu Sahasranama

*Moon Calendar 2013

*Moon Calendar 2015

*Moon Calendar 2017

*Moon Calendar 2019

*Moon Calendar 2021

*Vedic Maths India

*CSS2

*The Primal Revelation at the Heart of Civilization

*Krishna Worship: One of Humanity's Most Ancient Traditions

*The Great Blue Spirit Nagi Tanka Skan Skan

*The Lion of Time

*Contacting Vedic Empire Productions

*Rakhi Bond of Love Saves the Life of Alexander

*Ancient Pompeii's Lakshmi Statuette

*Hindu Radio-Breaking the Sound Barrier

*Philippines- A Golden Heritage

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

*The Truth Behind Holy Amarnath in Kashmir

*Tantra Mantra Yantra Vigyan Journal

- Yogic Meditation
- Kundalini Vigyan
- Tantra Alchemy
- Tantrik Hypnotism
- Advanced Palmistry
- Third Eye Activation
- Soul- A Joy For Ever
- Health Wealth And Prosperity
- Secrets of Shaktipaath
- 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
- *Kailasa Temple
- *To Heaven by Heaven
- *Spiritual friendship
- *Bodhisattva Vow
- *O night, o sweet

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

*Varalakshmi Vratam

*Mystic and mystification

*Kumkum, Bindu and Sindur

*Ravana's love

*Struggle and Contemplation

*Glory of Night

‡ Tantra Shastra

‡ Nadi Astrology

‡ Live Effects of Stars

‡ Tarot School

‡ Today's Fortune

‡ Ayushya Yoga

‡ Astro-Yogas

‡ Predictions by Vedic Astrology

‡ Jupiter in the house Uranus

‡ Totake (Remedies)

‡ Mysterious Death

‡ Use of Gem Stones

‡ Moon is Best Remedies

‡ Vedic Marriage

‡ Career by Rashi

‡ Diseases by rashi

‡ SIGNIFICANCE OF STARS

‡ Chalisa Chanting

‡ Sundar Kand

| Graha Mantra Chanting

| Meaning of Your Name

| Birth in Ashwini Nakshtra

| Birth in Bharani Nakshtra

| Birth in Kritika Nakshtra

| Birth in Rohini Nakshtra

| Birth in Mrigshira Nakshtra

| Birth in Adra Nakshtra

| Birth in Punarvasu Nakshtra

| Birth in Pukshya Nakshtra

| Birth in Ashlekhha Nakshtra

| Birth in Magha Nakshtra

| Birth in Poorvaphalguni Nakshtra

| Birth in Uttraphalguni Nakshtra

| Birth in Hasta Nakshtra

| Birth in Chitra Nakshtra

| Birth in Swati Nakshtra

| Birth in Bishakha Nakshtra

| Birth in Anuradha Nakshtra

| Birth in Jyeshtha Nakshtra

| Birth in Moola Nakshtra

| Birth in Poorvashadha Nakshtra

| Birth in Uttraashadha Nakshtra

| Birth in Shravan Nakshtra

| Birth in Dhanishtha Nakshtra

DR. RUPAK NATH (DR. RUPAK NATH)

| Birth in Shatbhikha Nakshtra

| Birth in Poorvabhadrapada

| Birth in Uttrabhadrapada

| Birth in Revati Nakshtra

| Birth in Pieces Sign

| Birth in Aquarius Sign

| Birth in Capricorn Sign

| Birth in Sagittarius Sign

| Birth in Scorpio Sign

| Birth in Libra Sign

| Birth in Virgo Sign

| Birth in Leo Sign

| Birth in Cancer Sign

| Birth in Gemini Sign

| Birth in Taurus Sign

| Birth in Aries Sign

| Illness Removing

| How win a Lottery?

| Dreams in Astrology

| The Ritual Fire Offering

| Durga-Saptashati

| Yavnacharya not a Greek Astrologer

| Codes of Rigveda

| Yoga Siddhi

| Meaning Astra & Astrology

- | Shakti in Rigveda
- | Cosmic Vibration
- | Vedic Agni & Illa
- | Under standing Tantric Mantras
- | The Great Tantra Challenge
- | SECRETS OF THE SAPPHIRE
- | House to House
- | The Houses and Signs
- | Encyclopeadia of Astrology
- | Questions and Answers
- | Lagna
- | About Astrology
- | Vedic astrology
- | Grahas (planets)
- | Rasis (signs)
- | Bhavas (houses)
- | Chakras (charts)
- | Varga chakras (divisional charts)
- | Nakshatras (constellations)
- | Ayanamsa
- | Dasa Systems
- | Characteristics of Rasis
- | Indications of Rasis
- | Characteristics of Planets
- | Planetary Dignities

- | Planetary Relationships
- | Lagnas (ascendants)
- | Use of Special Lagnas
- | Upagrahas (sub-planets)
- | Vargas (divisional charts)
- | Divisional Chart Significations
- | Insights on Divisional Charts
- | Using Divisional Charts
- | Varga Grouping and Amsabala
- | Significations of Houses
- | 30 Days Lesson of Astrology
- | A Controversy
- | Karakas (significators)
- | Arudhas (risen ones)
- | Use of Arudha Lagna
- | Use of Bhava Arudhas
- | Meaning of Arudha
- | Use of Graha Arudhas
- | Graha Drishti
- | Rasi Drishti
- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
- | Use of Argala
- | Yogas (special combinations)

‡ Ashtakavarga (eight-sourced strengths)

‡ Different Strengths

‡ Shadbala and Astakavarga Bala

‡ Sahamas (sensitive points)

‡ Functional Nature

‡ Baadhakas

‡ Analyzing Charts

‡ Marakas (Killers)

‡ Vimsottari dasa

‡ Vimsottari Dasa Variations

‡ Ashtottari dasa

‡ Kalachakra dasa

‡ Narayana dasa

‡ Lagna Kendradi Rasi dasa

‡ Sudasa

‡ Drigdasa

‡ Niryana Shoola Dasa

‡ Shoola dasa

‡ Sudarsana Chakra dasa

‡ Moola dasa

‡ Transits and natal references

‡ Transits and ashtakavargas

‡ Timing with Sodhya Pindas

‡ Murthis (Forms/Idols)

‡ Rasi Gochara Vedha

| Taras (Stars)

| Special Nakshatras/Taras

| Sarvatobhadra Chakra

| Casting Annual Charts

| Casting Monthly Charts

| Casting Sixty-hour Charts

| Judgment of charts

| Compressed dasas

| Impact of birthtime error

| Re-interpreted Significations

| Using Birthcharts

| Prasna (horary astrology)

| Progressions (taught by Manu)

| Diseases Rectifications

| Who can use Vedic Astrology ?

| Penumbra Eclipse

| Peregrine

| Periodical Lunation

| Phase. (Obs.)

| Phenomenon

| Philosophy

| Philosopher's Stone

| Barren and fruitful

| Benefic and Malefic

| Stars in first House

| Stars in second house

| Stars in third house

| Stars in fourth house

| Stars in fifth house

| Stars in sixth house

| Stars in seventh house

| Stars in earth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun
" Boost Your Brains
" Santaan Prapti Mangala Sadhana
" Narayan Kalp Sadhana
" Jwalamalini Sadhana
" Parad Ganpati Sadhana
" Sadhanas for Marriage
" Are Houses Haunted
" Paarad Ganpati Sadhana
" Akshay Paatra Sadhana
" Dharmaraaj Siddhi Sadhana
" Sadhana of Sun and Saturn
" Chhinmasta Sadhana
"Sadhana for Protection of Health
"Shree Siddheshwari Sadhana
"Worship of Shiva (Shivaraatri)
"108 Divine names " from January
"Riddance from Evil Spirits
"Panchanguli Sadhana
"Aakarshan Sadhana
"Megha Saraswati Sadhana
"Kaamdev Rati Prayog
"Mahamrityunjay Sadhana
"Mahalakshmi Poojan"
"Lakshmi Sadhanas of great Rishis and Tantriks"

"How to celebrate Diwali"

"The Right Way to perform Sadhana"

"Diksha for affliction of MARS"

"Shraadh Pitra Santushti Sadhana"

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"
"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 "
" Gurutatva Sadhana "
" Garbhasth Cheitanya Sadhana "
" Priya Vallabha Kinnari Sadhana "
" Even You Can See Your Aura "
" Telepathy "
" Happy New Year "
" The Mahavidya Sadhanas "
" The Mahavidya Sadhanas : Mahakali - The Saviour "
" The Mahavidya Sadhanas : Bhuvaneshwari - Bestower of Absolute Power "
" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "
" The Mahavidya Sadhanas : Tara - The Provider "
" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "
" The Mahavidya Sadhanas : Kamala - The Wealth Giver "
" Jyeshththa Laxmi Sadhana "
" Anang Sadhana for Perfect Health & Vigour "
" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

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

1. Matsya Sukt Tantra
2. Kul Sukt Tantra
3. Kaam Raj Tantra
4. Shivagam Tantra
5. Uddish Tantra
6. Kuluddish Tantra
7. Virbhaddrodish Tantra
8. Bhoot Damar Tantra
9. Damar Tantra
10. Yaksh Damar Tantra
11. Kul Sharvashy Tantra
12. Kalika Kul Sharvashy Tantra
13. Kul Chooramani Tantra
14. Divya Tantra
15. Kul Saar Tantra
16. Kulavarand Tantra

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

42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra
45. Bhakti Manjari Tantra
46. Bhuvaneshwari Tantra
47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra
53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra
59. Tatva Kaumadi Tantra
60. Tantra Kaumadi Tantra
61. Mantra Tantra Prakash Tantra
62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra

67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra
70. Tatv Saar Tantra
71. Saar Sangrah Tantra
72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

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

1. Kali Kitab
2. Theth Karini Tantra
3. Uttar Tantra
4. Neel Tantra
5. Veer Tantra
6. Kumari Tantra
7. Kali Tantra

8. Narayani Tantra
9. Tarani Tantra
10. Bala Tantra
11. Matrika Tantra
12. Sant Kumar Tantra
13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra

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

58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra
61. Rudra Yamal Tantra
62. Brihdhamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutrah Tantra.]

DR. RUPAK NATHUJ (DR. RUPAK NATH)