

*Meaning Astra & Astrology

-By-Siddha Yogi Dr.Rupnathji:-

Commence with 'Om' and end with 'hum phat swaha!' or 'hum phat thah thah!', by clapping hands on 'phat' and using various mudras. Namaskaram can be used and devotion directed (mentally through ajna chakra) to deity is also imperative.

For more potent mantras, use various Asanas. These and mudras were once part of Dhanurveda which included Hathayogavidya and also mudras.

For Vidyut-astras, for example, exercise the Vajrasana and the Vajra-mudra. Others can be used or invoked such as Agni, through the Agni-hotra, through which the shakti of manstrastra comes through and manifests.

There were at least 3306 astras in Vedic times, as per the main Vedic gods.

Hiranyastra: Astra of Indra's vajra, relating to Baglamukhi

so asya vajro harito ya aayaso harirnikaamo hariraagabhastyoh

dyumnee sushipro harimanyusaayaka indre ni roopaaharitaam mimikshire

His is the metallic thunderbolt, golden and gold-coloured, very dear and in his yellow arms.

Effulgent with strong teeth, destroying with its golden rage. In Indra are all golden forms.- RV.X.96.3

Marutastra: Weapon of the Maruts (Bhairavas or male Mahavidyas)

Sanskrit:

vaasheemanta rshthimanto maneeshinah sudhanvaana ishumanto nishangihah
svashvaa stha surathaah prshnimaatarah svaayudhaa maruto yaathanaa shubham

Translation:

Armed with your daggers of wisdom, armed with spears, armed with your quivers, armed with arrows and auspicious bows. You have good horses, O ones whose Mother is Prishni (Kali), with auspicious weapons, O Maruts, go to victory!
RV.V.57.2

Vidyastra: Weapon of intellect

Sanskrit:

Indra kratum na aa bhara pitaa putrebhyo yathaa

Translation:

O Indra, give us wisdom as a father gives wisdom to his sons. -RV.VII.32.26

Agni astra: The weapon of Fire

jaatavedase sunavaama somam araateeyato ni dahaati vedaa sah nah parshat ati
durgaani vishvaa saaveva sindhum durhitaatyagnih

We offer the celestial beverage to the knower of all births - may he consume the
wisdom of our enemies. May he takes us through all troubles and difficulties, like a
ship accross the ocean. - RV.I.99.1

This mantra appears in Durgasukta as the first verse. It is thus the seed-mantra for
Durga, she who is born from the Divine transcendental Fire to destroy the evil
forces - as also is Rudra. As having power to destroy enemies and take us through
all difficult situations - material, spiritual, physical and astral - it thus summons the
power of Bhairava and Mahashakti.

Brahma-astra: Vamadeva Brahmastra, the Weapon of Self-wisdom.

Sanskrit:

aham manur abhavam sooryas chaaham kaksheevaam rshir asmi viprah

Translation:

I am Manu and I became the Sun. I am the Poet-Seer, Rishi Kakshivan!-
RV.IV.26.1.

Manu was the first mortal of the human race. He is son of Surya, the inner-Sun or
the Self. Kakshivan is not only a great Seer, but also the great Divine Medic,
Dhanvantri. This brahmastra, which basically means and is cognate to 'Aham
brahmasmi' (as per Brihadaranyaka), connects us to the Divine powers of the Self.

Vira Jayastra: Weapon of Heros for Victory over enemies, demonic, human and animate.

Sanskrit:

Vishvajite dhanajite svarjite satraajite nrjita urvaraajite
ashvajite gojite abjite bharendraaya somam yajataaya haryatam

Translation:

The conquerer of the Universe (ie.Maya); Conquerer of the Self (Swarjit), winner of wealth, winner forever, conquerer of men and fields, Conquerer of the Horses (ie. Pranas), of Lights, of Waters - to Indra, the holy, offer the Soma! - RV.II.22.1

Kali Jayastra: Mantra for success in gambling

Sanskrit:

uta prahaamatideevyaa jayaam krtam yacchvaghnee vichinotikaale
yo devakaamo na dharaa runaddhi samit tam raayaasrjati svadhaavaan

Translation:

Indeed, by celestial intelligence, he creates victory, when he, a gambler collects his winnings in time. Divinely-desired, he overwealms the offerer who does not withhold his riches, with wealth.- RV.X.42.9

Indrastra: Weapon of Indra

Sanskrit:

Satyamit tan na tvaavaananyo asteendra devo na martyo jyaayaan

Vaastosh pate dhruvaa sthonaamsatram somyaanaam

drapso bhettaa puraam shashvateenaamindro muneenaam sakhaa

Translation:

It is true that no-one else is like you, O Indra - no deity or mortal is greater than you.

- RV.VI.30.4

You are a mighty Pillar (sthuna), lord of the home, armour of those who offer the Soma: The drop of Soma smashes down all the Cities, and Indra is the friend of the Munis (silent sages). - RV.VIII.14.14

Asurastra: Weapon to destroy demons.

Sanskrit:

Indraasomaa tapatam raksh ubjatam nyarpayatam vrshanaa tamovrdhah

paraa srneetamachito nyoshatam hatam nudethaam ni shisheetamatinah (swaha)!

Translation:

Indra and Soma, destroy the demonic enemies, O bulls, send down those who add darkness to darkness. Destroy and kill the fools - burn them up: chase them away and pierce the evil ones! RV.VII.104.1

Pramohana-astra: Weapon which induces sleep.

Sanskrit:

sahasrashr^n^go vrshabho yah samudraadudaacharat
tenaa sahasyenaa vayam ni janaan svaapayaamasi

Translation:

The thousand-horned bull who arises from the ocean,
We make all people sleep by him the strong and powerful one. RV.VII.55.7

Ghoradevi-astra: Wrathful weapon of the Goddess

Sanskrit:

uta syaa nah sarasvatee ghoraa hiranyavartanih

vrित्राघ्ने वश्थि सुश्रुतम् - RV.VI.68.7

Translation:

Indeed, this celestial Ghora (Frightening) Saraswati with her path of Gold, the destroyer of the Obstruction (Vritraghni), claims our praise!

Pashupata-astra: Weapon of Pashupati or Rudra

Sanskrit:

tryambakam yajaamahe sugandhim pushthivardhanam
urvaarukamivabandhanaan mrityormuksheeya maamstaat RV.VII.59.12

Translation:

We worship the Father of the Three Worlds (Tryambaka), the granter of prosperity. As a cucumber from its stem, so may I be liberated from Death, not deprived of Immortal Life.

Shakti-astra: Weapon of Power or Indra's Shakti

Sanskrit:

Tvam shataanyava shambarasya puro jaganthaaprateeni dasyoh
ashiksho yatra shachyaa shaceevo divodaasaaya sunvate sutakre bharadvaajaaya
grnate vasooni

Translation:

You destroyed the hundred impregnable cities of the Dasyu Shambara when, Powerful One, with Shakti (Shachi), you helped Divodasa, who made offerings, and gave wealth to Bharadvaja who praise you. - RV.VI.31.4

Chakrastra: The Chakra-weapon

Sanskrit:

avartayat sooryo na chakram bhinad valamindro angirasvaan

Translation:

Indra sent forth his chakra like the Sun, and killed Vala when aided by the Angirasa seers.

- RV.II.11.20

Ashwini-shakti-astra: Weapon that has the Mystical powers (or siddhis) of the Ashwins

Sanskrit:

praacheemu devaashvinaa dhiyam me.amrdhraam saataye krtam vasooyum
vishvaa avishtham vaaja aa purandheestaa nah shaktam shacheepatee shacheebhih

Translation:

Bring into creation, my tireless meditations that ask for wealth, Shining Ashwins.

Grant us high spirits in battle, and with your Shaktis, Lords of Shakti, assist us.-
RV.VII.67.5

Kavacha mantra: Mantra of armoury (kavacha).

Sanskrit:

brhaspatirnah pari paatu pashchaadutottarasmaadadharaadaghaayoh

Translation:

Brihaspati protect us from the rear, and from above and below from harm!-
RV.I.42.11

INVOCATION FOR WEALTH:

I: Invoking Bhagavan Ganesh:

Sanskrit:

Om Ganaanaam tva ganapatim havaamahe kavim kaveenaamupamashravastamam
jyeshtharaajam brahmanaam brahmanas pata aa nah shrinvannootibhih seeda
saadanam swaha! -RV.II.24.1

Translation:

We call you, Ganapati, the Sage of all Sages, the most famous of all, the Greatest King of all prayers, O Brahmanaspati, hear us with help, be seated in the place of sacrifice (x 3)

Sanskrit:

(Om bhur bhuvah svah) tat saviturvarenyam bhargo devasya dheemahi dhiyo yo nah prachodayaat swaha!- RV.III.62.10 (x 3)

Translation:

We meditate on the celestial Sun, so that he may stimulate our intelligence.

Sanskrit:

Om noo indra raaye varivas krdhee na aa te mano vavrtyaama maghaaya gomadashvaavad rathavad vyanto swaha!

Translation:

The fast, Indra, grant us the way to wealth, and let us bring your mind to bestow us wealth, that we may get vehicles, horses and cattle.RV.VII.27.5

Sanskrit:

Om ashvaavantam rathinam veeravantam sahasrinam shatinamvaajamindra bhadravraatam vipraveeram svarshaamasmabhyamchitram vrshanam rayim daah swaha!

Translation:

Rich in horses, vehicles and heros, strong thousand and hundredfold, Indra with heroic Seers and auspicious troops, light-winning, grant us mighty resplendant wealth! RV.X.47.5

Sanskrit:

Om uta prahaamatideevyaa jayaati krtam yacchvaghnee vichinotikaale
yo devakaamo na dhanaa runaddhi samit tam raayaasriati svadhaavaan swaha!

Translation:

Indeed, by celestial intelligence, he creates victory, when he, a gambler collects his winnings in time. Divinely-desired, he overwealms the offerer who does not withhold his riches, with wealth.- RV.X.47.9 (x 3)

Sanskrit:

Om Vasyaanindraasi me pituruta bhraaturabhuñjatah maataa chame chadayathah
samaa vaso vasutvanaaya raadhase swaha!

Translation:

O Indra, you are more to me than a Father or a nasty brother is. You are my Mother, O Gracious lord, appear to grant me wealth.- Rig Veda.VIII.1.6

Sanskrit:

Om praacheemu devaashvinaa dhiyam me.amrdhraam saataye krtam vasooyum
vishvaa avishtham vaaja aa purandheestaa nah shaktam shacheepatee shacheebhih
swaha! (x 3)

Translation:

Bring into creation, my tireless meditations that ask for wealth, Shining Ashwins.

Grant us high spirits in battle, and with your Shaktis, Lords of Shakti, assist us.-
RV.VII.67.5

Sanskrit:

(Om bhur bhuvah svah) tat saviturvarenyam bhargo devasya dheemahi dhiyo yo
nah prachodayaat swaha!- RV.III.62.10 (x 3)

Translation:

We meditate on the celestial Sun, so that he may stimulate our intelligence.

Sanskrit:

aditirdyaauraditirantarikshamaditirmaataa sa pitaa sa putrah

vishve devaa aditih pañca janaa aditirjaatamaditirjanitvam - RV.I.89.10

Image worship and Vedic Rules

I. Background on the false assumptions on Images and Vedas.

'Those who are devotees get relieved from all kinds of sins, because they eat food that is first offered in Yajna (sacrifice). Those who prepare food for sense-gratification, verily eat only sin' - Sri Krishna, Bhagwad Gita.III.13

From the above statement, we can hence conclude, that in the era that the Gita was composed, which, even after the Vedic-Saraswati culture (1900BCE), which was the period before Parshva of Jains (1000BCE) and marks end of Upanishads around this era (c.1500BCE), that the Vedic peoples used to practice offering food to the deity.

Such a practice would show the inclusion of images, into daily worship, like the present day. We have already noted, how deities such as Shiva and Krishna, are based on strictly Vedic ideologies, and hence have no non-Aryan influences, nor does Tantra.

Infact, many Indo-European cultures, such as the Kelts, the Romans and the Greeks, also used images, and are also well-known (such as Romans) to have offered foods to the deities. It hence shows a common Aryan practice.

That the Zoroastrians did'nt use images, hence does not mean the Indo-Aryans did'nt, anymore than it means the Romans did'nt! Moreover, the Zoroastrians diverged from many Indo-European practices, such as worship of Demons (Asuras) as Gods (Ahuras), and the Gods (Devas) and Demons (Deavas).

Yet, amongst the Romans etc., we note that just as they worshipped images like the Aryans of India did, so likewise was the term for God or Divinity, the Deva (Latin. Dii, Deo), or Devi, the Goddess (Latin Diva), which both came from Sanskrit Div, 'To Shine'.

Hence, the Zoroastrian psyche need not influence the practices of other Indo-European peoples, since, as shown in this example, their whole outlook was different in nature to other Indo-European or Aryan peoples, not only their monotheism, which arose, infact, as a result of

their rejection of Devas etc., which other Aryan peoples did'nt.

Even the Scythians (Skt. Shaka), who appeared to have originated from the Vedic Sun-Cult of Magadha-Videha region (from Magas and Shaka peoples), still worshipped images, as is evident from their patronising of murthis or images in Surya Temples all over India. It suggests the Shakas journeyed to their Indian Homeland in pilgrimage, and their gifts were murthis.

Hence, all of these further re-enforce the existance of Image-worship amongst all Indo-European groups except the Persians or Zoroastrians. Infact - it appears Zoroaster's own ideas actually arose, only because there was an Image-worshipping cult, to go against! It shows image-worship was basically one of the origin tenants of Iranian peoples, who he rejected, because of his anti-Vedic stance.

What is perhaps more amusing, and hence we have to mention it here, is that scholars beleive that the Atharvaveda and Atharvans, were the image-worshipping peoples of India, who's practices the Aryans incorporated!

Now, for a start, Zoroaster (who they use as reference for anti-image-worship), actually came from an Athravan (Atharvan) family, meaning Fire-worshipper (hence his cult). Secondly, the Zoroastrian faith is based on many tenants from Atharvaveda - hence them as Magi or Magicians, since Atharvaveda and Atharvan-vidya or Sciences, were quite magical or occult!

Hence, if we are to believe scholars, it means the Zoroastrians, the source of scholarly ideals about Vedic Hinduism, were more or less Dravidian or non-Aryan peoples! It contradicts their whole theory! Especially, Zoroastrians as Ahura (Asura) worshippers, are closer to Dasyus or demons of Rig Veda, whom the Aryans have to defeat, than the poor so-called 'Dravidians'!

We also see in Indus ruins, such Vedic symbols, as Suryachakra or Solar-Disk, the Swastika, also a solar-symbol etc. Similarly, we see variations of it amongst Zoroastrian symbols.

The Indus culture could hence not at all be 'Dravidian' - why else would the Iranians hence called Indians 'Hindu' after River Sindhu (Indus), their land, since accordingly, the Indian Aryans settled in the Ganges Valley, not Western India? It hence shows the Vedic Aryans dwelled in the Indus Valley Culture.

Now that we have established this point, we note that there are numerous images amongst the Indus ruins, which we have noted are Aryan - such as Goddess figures, evidence of worship of a Rishi or Guru (so-called 'Priest-King'), and a figure that appears to be the horned Vedic Fire-God Agni or Rajsyashringa (so-called 'Pashupati'), as well as many plants depicted on seals, representing the vedic Soma-Plant*.

This tradition, was also never lost. For example, we note the Golden-image of the Goddess, dating to c.900BCE, and found in the Aryan Culture of Ganga-Valley*.

The reason that many elaborate images are absent from Indus etc. ruins, is because Hindus retained such murthis, being a continuous culture. Note, for example, how Maharaja Jai Singh, removed the murthis from Dwarka and took them to Jaipur. Note also, that many murthis are said to be thousands of years old and shifted from older temples - such a custom would conform to the previous example given in Jai Singh's case.

Moreover, Indus ruins, such as the Priest-King figure of a Rishi, the Torso etc., also show that a high-degree of art was developed in ancient India, not unlike later murthis.

Moreover, images were commonly made from Gold & Bronze (as Indra's Vajra is said to be), as well as Wood, and also Clay (as is both an Indus and later tradition), which are all perishable by time*.

All these show, beyond doubt, that ancient Aryans worshipped images - the Hindus of India being the oldest of these peoples, from whence all others came (as Sanskrit and Vedas are oldest Aryan texts and languages).

II. The scriptural evidence in the Vedas, supporting image-worship in Vedic times.

The Rig Veda speaks of deities in a personal fashion, using terms as diverse, lauding the deities, as Mitra or Sakha (Friend), Tara (Deliverer), Guhya (Secret), Kumar or Yuva (Youthful), Priya (Dear or Beloved), Kavi (Seer), Rishi (Saint), Deva (Illuminated), Raj (King), Mata (Mother), Pitar (Father), Putra (Son) etc., which suggests a tradition of personal and hence, image-worship.

The Rig Veda, for example, also commonly extols Indra's Vajra (Thunderbolt), as if it were an object of worship, not unlike later Vajrayana Buddhist traditions, or reverence of weapons (astras) in Tantra of later times, or the Shaivite reverence for Shiva's Trident or Trishula.

Going by the geometrical and sacred rituals, by which the Kund or Fire-Altar was created in the Vedas, is also not unlike the later use of Yantras, also geometrical designs or varied forms, like the Kunds or Vedi, which had many shapes, such as square, round, rectangle and bird.

The symbolism of Agni or Fire in the Vedas, as being offered or his mouth and body smeared with Ghee (Butter), and Soma, the latter also referred to in connection with Madhu (Honey) and Milk in the Vedic textual symbolism, also shows a strong resemblance to ingredients used to clean or bathe the murthi (image) in later practices.

We should also note the Thousand-Pilared Chariot of Gold, of deities Mitra and Varuna in Rig Veda (II.41.5& V.62.6-7), and how it bears a strong resemblance to the Jagganauth Cult of E.India of Krishna and Balaram*. Orissa is also on the Coastline, and Jagganauth has an Oceanic origin, just as Varuna is Lord of Oceans or Waters in Vedas.

That Jagganauth was found floating on the oceans, metaphorically perhaps relates to the fact Jagganauth evolved from the Vedic Varuna cult. This all suggests the cult of Jagganauth dates back to Rig Veda and further shows existence of image-worship.

Interestingly, like Krishna and Balaram in Jagganauth cult, Varuna and Mitra in these hymns, are lauded as Raja (King). This hence, also suggests that Kings were taken around in Grand Chariots and worshipped in Vedic days, a practice which would reflect the Aryan practice of Devarathas or Deity-Chariots.

We also note that Vrisha (Bull), is a common term applied to Vedic deities, such as Agni, Indra, Rudra and Vishnu. We also note Shyena (Falcon) is a term applied to Indra (esp. in Mandala IV), who appears as later Garuda. Infact, Garutman is mentioned in one verse (I.164.46). Vedic deities also include Ahibudhnya (Serpent of the depths), not unlike later Shesha, and the common symbolism of Ashva (Horse) or Horse-headed Dadhyak of Rig Veda, who's myth later appears in Shatapatha Brahman as that of Vishnu, and later in Puranas and later Hinduism as the deity Hayagriva.

In addition to these, we note Vedic Surya has his Seven Horses; Vedic Varuna has his Makha or Water-Beast (possibly Ahibudhnya also). Indra appears to have a bull and be a bull, much like Shiva and Nandi of later times; The Ashwins or Horsemen need no introduction etc.

All of these, also show the complex array of Vedic Aryan deities, and suggest strongly, as the animate characters suggest, that such images were worshipped along with these, as an integral part of the Vedic worship.

In the Epics, the Mahabharata and Ramayana, we note that Rama and Arjuna and the Pandavas, both pray to the Goddess Durga, for victory in their battles against evil forces.

Although these texts were written down at a slightly later time, they reflect older customs and ideas. It should also be noted, that from this, we draw conclusion that Durgasukta, was hence composed prior to event of Ramayana and Mahabharat themselves*.

The point here, is that Durgasuktam, portrays both a personal and devotional message, and also touches on the form of the Goddess, as also does the Sri Sukta.

It hence shows that image-worship was in vogue, by the time of Ramayana and Mahabharata, when the Goddess was well-known to the warriors*. This inter-relates with older Rig evidences we have, such as the Mitra-Varuna Chariot festivals etc.

We also note deities, especially the Goddesses - Saraswati, Sindhu, Yamuna, Ganga etc. mentioned in the Rig Veda, and how they are personified Rivers, which shows that if Aryans invisioned deities of the elemental forces, they also used images for their worship as well.

Actually - look at the Soma Plant. We have shown so many relations between Vedic worship and later tantric/Puranic worship. The Vedic worship of the Soma-plant, the plant that gives delight, wealth and wisdom, hence appears to be cognate to the later Hindu worship of the Tulsi Tree or Plant, that is likewise*.

Certainly the worship of, and sanctity of Tulsi, Rudraksi etc. plants and trees of later Hinduism, definatly had a strong relation to Vedic Soma Tree and it's worship. We also note Vedic Soma is in many ways cognate to Goddess Lakshmi or Shri, which Tulsi is said to be an avatar or incarnation of. She is also related to Vedic Prithvi (Earth), who pervades all nature.

Actually, we note how Radha and Sita, later come to be incarnations of Bhumidevi or Goddess Earth, which comes from Vedic Prithvi Cult. Prithvi is also known as Indrani in Prithvisukta of Rig Veda, and Lakshmi or Shri or Prithvi etc. are also names for the spouse of Indra (Indrani) in Vedic eras*.

Now that we see Radha and Sita's relation to Prithvi - we note that just as Goddess and God were worshipped in later times as Sita-Ram and Radha-Krishna, so Prithvi in Rig Veda, was worshipped as Dyavaprihvi, 'Dyaus and Prithvi', or Sky and Earth. Dyaus as Sky hence becomes blue-skinned Rama and Krishna, colour of

sky, and also becomes the Cosmic Parents as well like Vedic Dyavaprithvi or Dyaus-Prithvi, the dual deity, Sita-Rama etc.

Such a personal relationship, giving rise to the ideas of avatarhood and so forth, also shows the existence of image worship must have co-existed along with these personalist themes, lest it would have been near-impossible to have worshipped them in such a personal manner!

Vedic practices, such as invoking Indra to come and drink the Soma, which, as noted, is Milk, Honey and also Wine or Liquor, seems much like later murthpuja or image-worship practices, which offer Water and Wine to deities, Wine especially to deities like Shiva and Shakti.

We also cite the practice of pouring Milk or Alcohol, over Shiva's Linga (Symbol) in latter times. We note in many places Agni and Indra are lauded as being Sthuna (Pillar), like the Linga. One verse (Rig.VIII.17.14), states Indra as a pillar.

The pillar is also the mortar, used for extracting the Soma, by crushing the Soma. Such a practice of offering liquids over the Shivalinga, then, stem from the ancient Vedic practices, of Indra and offering Soma-juice or wine, onto his Pillar, his sacred symbol (linga), seen as auspicious (Shiva). As noted, Soma is often called Madhu (honey) in Rig Veda (ie. when sacrificed to Indra - II.36.5-6) - honey is also often offered on Linga in Shivapuja.

III. Devotion in the Vedas

As bhakti (devotion) is inter-related with image-worship, in this section, we hence look at that portions of the Vedic religion.

In Hinduism, devotion is often seen by devotees (bhaktas), giving themselves the term 'Das' or servant, relating to them as taking refuge in the deity, as their servant. The idea of such things was also derived from Rig Veda - names such as Divodas (Servant of the Divine), the great King and devotee of Indra.

In the following verse, Krishna means darkness, but in another context, we clearly see a debate between non-dual Shaivites (devotees of Indra) and the more Vaishnava side (Das), devotees of Vishnu or Krishna, if we look at it in another way:-

'Indra the slayer of Vritra, Purandara, destroyed the servants (Das) who resided in Krishna.

For mortals, he has created the earth, waters and aided the prayers of the worshippers.'

- Rig Veda.II.20.7

Krishna was also probably a name for the Vaishnava deity, long before Krishna himself came into vogue*. It is certainly a term relates to Agni and his dark (Krishna) side in Vedas.

Here, the Das's who reside in Krishna, or take refuge in him, relate to the Vaishnavas, or Dualists. Indra (Shiva) as Purandara (destroyer of cities), thus is Shiva - often it was dualists or Vaishnavas, the peoples of Sindh in later times that were devotees of Vishnu or Krishna (The Dark One), that became materialists, over Shaivites.

Hence, the idea of various devotional sects and wars between them, is also presented in Rig Veda, if we look at them in another context. As noted above, the way I have translated it is not at all literal, but shows Das and Krishna, and how the two became related in later times, and also their opposition towards Shiva/Indra or Non-Dualism, as also shown in the above verse.

The above verse, hence also shows, the philosophical wars between the Vaishnavas and Shaivas even in the Vedas, between Dualism (Bhakti) and Non-Dualism (Jnana).

Although Jnana and Non-Dualism has always been the path for most devotees of Indra-Shiva, we note that Divodas, and even Kashivan etc. represent the more devotional side of Shaivism also, showing the Rig Veda has a varried range of beleifs.

As I have cited here, the Das and Dasyu, in Rig Vedic eras, were more the philosophical debates, than actual wars, often set-up by Kings. For example, the hymns of Rig Veda have both non-dualistic Jnana and also a dualistic bhakti approach to them, much like the system of Shankaracharya.

Yet, there are also clear strains of philosophical debates, in which the non-dual or Advaita side becomes more or less prominent. I don't think, hence, that all such 'wars' in the Rig Veda (being composed in Satya and Treta Yugas), was merely Wars as such! We can hence compare them to those of Shankara and Ramanuja's followers of later times etc., in which the former are more defeaters of the Obstructors (Vritras), being the Dass's (servants) or Dualists, as noted.

Yet, as noted, sometimes it relates to the Vedic God destroying the cities of Dualists (meaning materialists), personified (in metaphoric language) by

Vaishnavas - those who reside in Krishna etc. There is a second meaning, referring to those who dwell in cities that are mostly Vaishnavite (as in Gujerat or Sind), where Krishna-cult was prominent - as noted Krishna as a name for the Vaishnava deity pre-dates Historical Krishna!

The whole Rig Veda, with it's hymns to Vishnu, Indra, Agni etc., extol the Supreme in a personal and devotional manner. For example, we cite one hymn to Shiva, or Rudra (II.33.8), which relates to reverence (namo) and glorification of the name Rudra.

Other examples, are the hymns to Agni as the Kumar or Boy (V.2.1-2). These hymns are much like Agni-Kumar of later times, sometimes envisioned in such a manner, as is Ganesh, as being in the lap or arms of Goddess Parvati, much like the Mother of Agnikumar described here, or moreso, the Baby-Krishna* in arms of Devaki*.

We have noted Krishna above, and baby Krishna appears to have been evolved from Agni-kumar, who perhaps was called Krishna. Like Agnikumar, Krishna is also Vasu or Vasudeva.

- Perhaps Krishna was the hidden or secret (guha or guhya), name of Agni in Vedas, the name hidden by the Das or Dasyus, which would make sense and unlock the poetic metaphors of the Rig hymns

At any rate, we see that devotion and such metaphoric images are strong in the Rig Veda, which also support the origin and use of images in Vedic eras likewise.

On this note, we should also note the images mentioned in Rig Veda, such as Four-faced Varuna (V.48.5), much like Four-faced Brahma of later times, and Three-faced Agni (I.46.4), much like Three-faced forms of Shiva etc. in later times.

IV. Conclusion

From this examination of images in the Vedas, we can see that images were, infact, used in Vedic times, even if we care not to admit it.

We may argue that it is not clear in the Vedas, that images were used - yet as we have seen, weather mental or abstract or physical and as idols, images of all kinds were used along with the Vedic rituals, as an integral part, of which devotion or bhakti, was the hub.

We must also remember, part of the Euro-centric views against image-worship in the Vedas, also stem not only from the Anglico-Protestant psyche in the West, but also from the views of the Arya-Samaj ideologies, of which many Western scholars latched onto, and feed ideas of strict Zoroastrian monotheism and iconoclasm into Vedic Scholarship, to add to it.

The point is, there are references in the Vedas about image worship etc., but scholars have merely ignored them, as have the Arya Samaj, who did'nt actually bother to comment on many such hymns. Purush Sukta, for example, has clear devotional and highly imagistic material.

We must also think to ourselves, if we think Image-worship is forbidden - that the so-called 'Image-worshipping Hindus' have been the greatest peoples on this Earth - giving refuge to such diverse peoples as Iranian Zoroastrians, the Shaka Magis,

the Jews up to the Tibetan Buddhists - peoples driven away from their homelands by violent anti-idolatry creeds!

The Hindus have hence retained a great harmony within religion - hence why no other faith on Earth, including Judaism, Islam and Christianity as mains, can let one remain their native faith, and become a member of another religion, unlike the Hindus! The Prithvisukta of Atharva Veda, and other such hymns of the Vedas, also share this liberal outlook.

Hence, we should retire our minds to true Vedic understanding, and not come under the influx of false or anti-vedic (asuric) ideologies that have stemmed from it, and continue to harm the world, but rather, let us embrace and understand Vedic Culture and it's Practices, like true scholars, or devotees.

*Vedic Astrology is the way to religion:

*When a person start to go in the area of troubles,it means that person has egos in his or her mind.Every type of physical attraction always gives troubles by back side,in front things effect to mind for the attraction and behind that things start to give troubles.Vedic Astrology gives the methods of that area,those are responsible for making troubles.

Text on Manglik Dosh

By

Dr.Rupnathji (Dr.Rupak Nath)

Manglik Dosh or Kuja Dosh occurs when Mars is placed in the first, second, fourth, seventh, eighth or twelfth house from the Birth Lagna. According to some ancient Rishis, Manglik dosha also occurs when Mars is placed in the first, second,

fourth, seventh, eighth or twelfth house from the Moon, Venus and the seventh lord. According to classics, when Mars is placed in a malefic house from the Lagna, the Moon or Venus then the Dasha of Mars may give inauspicious results according to sages.

Manglik Dosha affects the married life of a person in many ways – it creates delays, cheating, hurdles and obstacles in getting married. After marriage physical, mental or financial hardship is possible for one of the partners or both the partners. It causes mutual disputes, allegations and counters allegations and may even lead to disintegration of marriage. If Dosha is pronounced, one of the partners may remain ill or there may be untimely death of either one or both the partners.

In spite of this one should not be scared of Manglik Dosha. Efforts should be made for a person having Mangala dosha to marry another person with Manglik dosha because when the dosha is similar, it gets nullified and the couple leads a happy married life.

In spite of this one should not be scared of Manglik Dosha. Efforts should be made for a person having Mangala dosha to marry another person with Manglik dosha because when the dosha is similar, it gets nullified and the couple leads a happy married life.

Know the detailed Manglik Dosha Report for Personalized readings and its effects in your horoscope. We would also guide you about the vedic remedies to minimize the ill-effects of it.

Kaal Sarap Yoga

-By Dr.Rupnathji

The Kaal Sarp Yoga is formed when all the planets are situated between Rahu and Ketu. Kaal means death. The person born under Kaal Sarp Yog passes through death like agonies throughout the life. If all seven planets come between Rahu & Ketu then it is not good. The person who takes birth in this yoga/equation suffers from various problems like child problems, loss in business, family problems etc. Kaal Sarp yoga is more dangerous than other malefic yoga. Kaal Sarp Yog effects a

person till 47 years and some time throughout his life, its depend upon the position of Kaal Sarp yoga. . If in horoscope all 7 planets are between Rahu and Ketu but partially few planets are outside the axis of Rahu and Ketu then Partial Kaal Sarp Yog is formed. If only one planet is outside the axis of Rahu and Ketu then also Partial Kaal Sarp Yog is formed.

Effects of Kaal Sarp Yog :

A person having a Kaal Sarp Yoga in his horoscope faces problems of instability in his life, defamation, problems in progeny and mental agony etc. A person affected by Kaal Sarp Yog will see animals and reptiles like snakes in his dreams. The person affected by Kaal Sarp Yoga has to struggle all through his life. Kaal Sarp Yoga gulps the positive effects of the house where it starts and ends. This way the benefit one is supposed to get, is completely stopped.

The native having Kaal Sarp Yoga suffers from mental stress, hurdles in gain of wealth, barriers in having children and uninterrupted disputes in married life. Usually the native sees bad dreams and there is danger of sudden death. The native does not get full reward of his talents. Normally, the success in work is delayed. Sudden loss of money or prestige is an indication of this yoga. The native, without any reason, suffers from the diseases that are not cured by medicine.

For Example, If someone has a Kaal Sarp Yoga affecting the first and seventh house, it will cause him prolonged illness and will adversely affect his/her relationship with the spouse or beloved.

To remove the bad effects of Kaal Sarp Dosha, it is necessary to worship the Snake(s) as per vedic astrology. The complete resolution become when a snake-couple made by the Gold or Silver and Copper is immersed in a holy river reciting vedic mantras. Another way is to perform the tantra worship in a temple related to Snake or Lord Shiva. It is highly effective.

Progeny

If you are facing a problem with conception of child, astrology can help you to some extent in addition to the medical aid. Know all this and more about getting children through our astrology based progeny aspects. Get a complete and detailed review of your horoscope for with regard to progeny. We use comprehensive and earliest process to determine everything analysing planetary

positions. Our this progeny astrological info is completely based on Indian astrology as vedic astrology is scientific and has a much accurate method of forecasting progeny related matters (timing of having and conceiving a baby). Also we will guide you much relevant remedies to minimize troubles related to progeny. We will see horoscopes of both of you and provide answers to the following questions:-

- What is the strength of the horoscope on Children front?
- Will I have Children?
- When can the children be expected?
- What kinds of problems are seen? Will Pregnancy be smooth? What About Mother's health?
- What will be my good pregnancy period?
- Will or why I have miscarriage?
- How to avoid stillbirth of a child?
- Astrological Remedies for Gand-Mool Nakshatra.
- Astrological Remedies for getting children.

BOOKS WRITTEN BY SIDDHA YOGI SHASTRISHREE DR.RUPNATHJI(DR.RUPAK NATH) ARE GIVEN AS FOLLOWS:-

*PANCH MAHAPURUSHA YOGAS

*Rahu + Chandra

*Rahu and Ketu

*How to Profile Future Spouses -

*Vastu Shashtra

*Vashikaran for Ladies/Wives

*Vashikaran for Men/Husband's

*kamatmika sadhna of 40 days

*A must read story with an excellent moral.(MUST RE...

*Planetary Colors and Planetary Gemstones

- *Mental health & astrology.
- *Sree Lagna----by Dr.Rupnathji
- *Mantra Yoga
- *Mantra Siddhi Jaap Articles on Ganesh Mantra Infor...
- *Mantra for Cure From Epilepsy :
- *Vashi Karan Mantra(Use of Supari)
- *Mantra FAQ"S.--Frequently Asked Questions
- *Bad Planetary Influence. What is it ?
- *KETU REMEDIES / KETU GRAHA SHANTI
- *Bhasman for Shukra -venus
- *Bhasman for Shani-saturn
- *Bhasman for Brihaspati -Jupiter
- *Calotropis Gigantea /Asclepias gigantea – Dr.Rupnathji
- *Preparing the Body for Mantra
- *utkeelan prayog
- *Combinations for Prostitutes and Adultery in Hindu...
- *Badhkesh in 12 th is good and auspicious.
- *Chandi Di Var Song of War By Dr.Rupnathji
- *Chandi Di Var Song of War By Dr.Rupnathji
- *Know your Wife via Numerology
- *Dattatreya Mantra
- *Miracle in India- Cobra praying to Lord Shiva with...
- *Rudraksha – The beneficial remedy

- *Prosperity through divine symbols
- *Factors for Marital Happiness
- *Here is the marriage mantra
- *Lakshmi mantras according to ascending signs (lagn...
- *Natural Herbal Home Remedy - Arthritis/Gout
- *The Psyche and moon.
- *Marriage karaks(Significators)
- *Goddess BagulaMukhi
- *How to do Mantra japa.
- *Mantras(meaning and uses)
- *Surya yantra.
- *Abhichara(Mer and gulika)
- *Five Airs of Vata As per AYURVED
- *Bija mantras
- *The Nitya Kavacha - from Tantrajatantra
- *Different Types of Nyasas
- *DakshinaKali Kavacham
- *Effects Of Navamsa-4
- *Effects Of Navamsa- 3
- *Effects Of Navamsa-2
- *Effects Of Navamsa-1
- *SRI YANTRA.
- *Lakshmi puja by various rishis.

*Uddamareshvara Tantra

*Chandika dalam For all problems related to tantr...

*Heart Attacks and Hot Water

*The Gate of Dreams (Tantrics of Kerala) - By Dr.Rupnathji

*tantric path- By Dr.Rupnathji(Part-2...

*tantric path- By Dr.Rupnathji(Part-1...

*Navgrah hym.

*In the horoscopes of women, *the Moon gives the fol...

*Malefics in the 2nd house

*Gur shabad for Safety from tona , totaka and bhoot...

*Shakti Mantra.(Guru gayatri Mantra) -

*RAHU & KETU---FAQ'S On RAHU & KETU

*Mutual Relations by Dr.Rupnathji

*UCCH bhang yoga.

*How to detect kaal sarp yog in a chart.

*A blind chart and Kaal sarp dosh, Very intresting ...

*Agression (The yogas that manifest)

A useful tip.

*Tara Mahavidya's Synchronous Alliance with Sankars...

*Abhichara (protection,remedies and causes)

(ABHICHARA)

*REMOVING THE MAHABHICHARA OR BLACK MAGIC

*TROUBLES FROM ENEMIES

"BALA GRAHA" AFFLICTION

*EVIL ARISING FROM WORDS

*PLACE OF ATTACK--By spirits and evil karma etc asp...

*PLANETS FAVOURING SPIRITS-Prasana marga(Dr.Rupnathji)

*How TO DISTINGUISH SPIRITS-Prasana marga(Dr.Rupnathji)...

*EVIL EYE-Prasana marga(Dr.Rupnathji)

*TROUBLES FROM GHOSTS-From PRASANA MARGA(Dr.Rupnathji)

*FAVOURABLE AND UNFAVOURABLE POSITIONS OF PLANETS

*DRIVE AWAY POVERTY

*Are You Courageous? Check Your Third House- by Dr.Rupnathji

*Simple inexpensive remedies.

*Shri Durga Beesa Yantra

*How to read the charts-2

*How to read the charts.....

*SPELL FOR REMOVAL OF NEGATIVE ENERGIES

*Malas or Rosaries

*Vashikaran for Men/Husband's

*Some important Principles of Astrology- By Dr.Rupnathji

*The Siddhis - Psychic Realms

*Marana Karaka Sthana By Dr.Rupnathji

*Dusthanas and Dasha period.

**Factors Activated During Planet's Dashes

*The Five Kleshas(Obstructions)

- *Some rules of judgement
- *5th House – MantraSiddhi
- *The Todala Tantra
- *Uchattan Tantra's
- *Totaka's
- *Miscellaneous Tantra's for Prosperity/Removal of B...
- *Mantra for Success
- *MANTRA FOR DESTRUCTION OF EVIL AND REMOVAL OF MISE...
- *Gauri Mantra for: Acheiving child, son, spouse,...
- *Impact of Retrograde Mars-6
- *Impact of Retrograde Mars-5
- *Impact of Retrograde Mars-4
- *Impact of Retrograde Mars-3
- *Impact of Retrograde Mars-2
- *Impact of Retrograde Mars-1
- *Panchanguli Sadhana
- *Kuja Dosh - Mars Affliction Affecting Married Life...
- *Mars – Fiery and Malefic
- *Mars in Eighth House for Females
- *URVASHI SADHNA
- *MENKA APSARA SADHNA
- *DIVYANGANA SWARNAPRABA YAKSHINI SADHANA
- *Direction of planets

*Tantric Way of Worship

*The Bihadrayaka Upanishad

*The sex outlook of the Signs ruled by Mars

*Pitru-dosha

*PREDICTION BASED ON PHYSICAL TRAITS OF WOMEN-

*Shaktipada Hanumaan mahamantra

*Mars – Marriage & Sex

*Strong third house : Boon or Curse?

*Dasa -Periods.

*Nabhasa Yogas

*ASTROLOGICAL TIMING OF SPELLS, PRAYERS AND RITUALS...

*Hanuman Mantra and yantra

*Mahamrityunjaya yantra

*Hanuman Mantras

*The Importance of Fasting - Scientific view

*Dhoomavati Sadhana - Overcome all opposition

*APSARA MANTRA

*APSARA SADHNA

ETC.....