

Hindu mythological gods

Are certain visions of a certain state of mind?

Question - Beloved **Maha Yogi Paramahansa Dr.Rupnathji**, Do hindu mythological gods, like Shiva, Uma and Indra have a real existence on some plane, or are they just symbols as you implied in your talks the last two mornings? And if they are really only symbolic, Why do people see visions of them in meditation and what do such visions of gods mean?

Yogeshwar Maha Yogi Paramahansa Dr.Rupnathji - Mythology deals with symbols. It is not history; it is not concerned with objective reality. But that does not mean that it is not concerned with reality itself. It is concerned with subjective reality. These gods, these mythological symbols, do not exist outside you but they have a psychological existence and that psychological existence can be helpful, can be used. So the first thing to be understood is that they are not real persons in the world but they are real symbols in the psyche of man.

For example, Carl Gustav Jung came very near to discovering the secret of these symbols. He was working on mental patients, disturbed persons. He would tell his patients to go on painting things, whatsoever came to their minds. A person who is schizophrenic, divided, split, will paint certain things and the painting will show a particular pattern. All schizophrenic patients will paint certain things and the pattern will be the same. And when they get over their illness, their disease, they will start painting different things and that will happen to every patient. Just by seeing their paintings you can say whether the patient is ill or not.

Then Jung became aware that whenever a person who has been suffering with a divided personality again becomes one, undivided, he starts painting something like a mandala -- a circle. That circle, that mandala, shows somehow a deep relationship with his own inner circle that has been regained. Now, inside, he has become a circle, joined together. He has become one. Then in his paintings suddenly circles will erupt. So Jung came to conclude that your inner mind can express certain things in a certain state. If the state of mind changes, then your visions will change, your expressions will change.

Hindu mythological gods are certain visions of a certain state of mind. When you come into that state of mind, visions start happening to you. They will have a similarity. All the world over they will have a similarity. There will be minor differences because of culture, education, training, but deep down there will be a similarity.

For example, the mandala is one of the mythological symbols. It has been recurring all over the world. In old Christian paintings it is there. In old Tibetan paintings it is there. In

Chinese, Japanese and Indian art the circle has a fascination. Somehow, when your sight becomes circular, when it becomes a current, joined together, undivided, you begin to see a circle in your vision, in your dreams. That circle represents your reality. In the same way, all symbols represent inner subjective realities. And if a society gives a particular shape to a deity, it becomes very helpful. It becomes very helpful for the seeker because now he can decode many inner visions.

Freud inaugurated a new era in the West by interpreting dreams. Before Freud, in the West, no one was really interested in dreams. No one thought that dreams could have some meaning or that dreams could have some reality of their own or that they could have some secret keys which could open the personality of men. But in India it has always been known. We have always been interpreting dreams. And not only dreams, because dreams are ordinary: we have also been interpreting visions. Visions are the dreams of those persons who are meditating and changing their consciousness. They are also dreams. In ordinary consciousness dreams happen and now Freudian psychology has come to conclude that a particular pattern of dreams shows a particular meaning.

For example, a person goes on seeing in his dream that he is flying in the sky, that he has become a bird. He goes on flying: over hills, mountains, rivers, oceans, cities, he goes on flying. Freud says this type of dream, a dream of flying, happens to the mind which is very ambitious. Ambition becomes flying in dreams. You want to be above everyone -- above hills, above everyone. If you can fly, you will be above everyone. Ambition is an effort to fly above everyone. In dream, ambition becomes a pictorial image of flying.

If in a particular working/actional state particular dreams happen, they have a reality. That reality is subjective. It is just the same when you enter meditation: you are entering a different state of consciousness. Then particular visions will start happening. They are also dreams but we call them visions because they are not normal. Unless you achieve a certain state in meditation they will not happen. They show that something is happening within. They project your inner realities on the screen of the mind in a pictorial way.

Remember that your unconscious mind does not know any language. Your unconscious mind knows only the most primitive language and that is of pictures. Your conscious mind has learned language symbols but the unconscious mind still remains pictorial just like a small child. It converts everything into pictures.

So, for example, Shiva's shivalinga has many meanings. One I told you about this morning, that it is the very source of life energy -- a sex symbol. But that is only one meaning. The shivalinga is egg-shaped -- white and egg-shaped. It happens in a particular state of meditation that this appears before you: a white egg-shaped thing filled with light. Light is coming out of it, rays are coming out of it.

Deep down, whenever you become cool, silent, and the whole being loses heat, this symbol appears. That is why the mythological story is that Shiva lives on the Himalayas, the coolest place in the world, where everything is cool. Just look at a shivalinga -- a marble shivalinga. Just by looking at it you will feel a certain coolness entering in you. That is why above a shivalinga a pot is to be held continuously, and from that pot drops of water go on dropping on the shivalinga. It is just to make it cool. These are symbols just to give you a feeling of coolness.

In Kashmir there is one shivalinga, a natural shivalinga, which arises automatically when snow falls. It is a snow shivalinga. Just by dropping of snow in a cave a shivalinga is

formed. That shivalinga is the best one for meditation because it is so cool all around that it gives a glimpse of the inner happening -- when the shivalinga appears within your consciousness, when it becomes a picture, a symbol, a vision.

These symbols have been found through centuries and centuries of work and effort. They indicate a certain state of mind. To me all mythological gods are meaningful subjectively. Objectively they are nowhere to be found. And if you start trying to find them somewhere objectively, then you will become a victim of your own imagination -- because you can find them; you can project them so strongly that you can find them.

Human imagination is such a forcible thing, it has such a tremendous force within it, that if you imagine something continuously you will start feeling it around you. Then you can see it, then you can realize it. It will become an objective thing. It is not objective but you will feel it as existing outside you. So it is dangerous to play with imagination because then you can be hypnotized by your own imagination and you can come to see and feel things which are not. This is creating a private fantasy, a dreamworld; this is a sort of madness. You can see Krishna, you can see Christ, you can see Buddha, but this whole effort is wasted because you are moving in dreams and not in reality.

Hence, my insistence to always remember that these mythological figures are symbolic. They are meaningful, they are poetic, they are a certain language. They say something, they imply something but they are not objective personalities. If you can remember this, then you can use them beautifully. They can be of much help. But if you think of them as objective, they will be harmful and by and by you will move into a dreamworld and you will lose contact with the reality. And to lose contact with the reality is to go mad. Be constantly in contact with reality. Still, do not allow the objective reality to kill the inner and the subjective. Be alive and alert in the inner world but do not mix them.

This is happening: either we allow the objective reality to kill the inner and the subjective, or we allow the subjective to project a dreamworld on the objective, and then the objective disappears. These are two extreme viewpoints. Science goes on thinking in terms of the objective and goes on denying the subjective. Religion goes on talking about the subjective and denying the objective.

I am totally different from both. My emphasis is that objective is objective and let it remain objective. Subjective is subjective and let it remain subjective. Keep their purities and you will be saner for it. If you mix them, if you confuse them, you will become insane, you will lose balance.

Questions answered by Maha Yogi Paramahansa Dr.Rupnathji

Questioner: I once before told Sri Swamiji (Maha Yogi Paramahansa Dr.Rupnathji) how I had a vision of Siva about the time of my conversion to Hinduism. A similar experience recurred to me at your Ashram. These visions are momentary but they are blissful. I want to know how they might be made permanent and continuous. Without Siva there is no life in what I see around me. I am so happy to think of Him. Please tell me how His vision may be everlasting to me.

Maha Yogi Paramahansa Dr.Rupnathji: You speak of a vision of Siva. Vision is always of an object. That implies the existence of a subject. The value of the vision is the same as that of the seer. That is to say, the nature of the vision is on the same plane as that of the seer. Appearance implies disappearance also. Whatever appears must also disappear. A vision can never be eternal. But Siva is eternal. The vision implies the seer. The seer cannot deny the existence of the Self. There is no moment when the Self as consciousness does not exist, nor can the seer remain apart from consciousness. This consciousness is the

eternal being. The seer cannot see himself. Does he deny his existence because he cannot see himself with the eyes as in a vision? No. So Pratyaksha (direct experience) does not mean seeing, but being. To be is to realize. Hence, "I am that I am". "I am" is Siva. Nothing else can be without Him. Everything has its being in Siva and because of Siva. Therefore enquire 'Who am I?' Sink deep within and abide as the Self. That is Siva as being. Do not expect to have visions of him repeated. What is the difference between the objects you see and Siva? He is both the subject and the object. You cannot be without Siva because Siva is always realized here and now. If you think you have not realized him it is wrong. This is the obstacle for realizing Siva. Give up the thought also and realization is there.

Question: Yes. But how shall I effect it as quickly as possible?

Maha Yogi Paramahansa Dr.Rupnathji: This is the obstacle for realization. Can there be the individual without Siva? Even now he is you. There is no question of time. If there is a moment of non-realization, the question of realization can arise. But as it is, you cannot be without Him. He is already realized, ever realized and never non-realized.

Question: I wish to get Sakshatkara (direct realisation) of Sri Krishna. What should I do to get it?

Maha Yogi Paramahansa Dr.Rupnathji: What is your idea of Sri Krishna and what do you mean by Sakshatkara?

Questioner: I mean Sri Krishna who lived in Brindavan and I want to see him as the gopis (His female devotees) saw Him.

Maha Yogi Paramahansa Dr.Rupnathji: You see, you think he is a human being or one with a human form, the son of so and so, whereas He Himself has said, "I am in the Heart of all beings, I am the beginning, the middle and the end of all forms of life". He must be within you, as He is within all. He is Our Self or the Self of Our Self. So if you see this entity (the Self) or have Sakshatkar (direct realization) of it, you will have Sakshatkar of Krishna. Direct realization of the Self and direct realization of Krishna cannot be different. However, to go on your own way, surrender completely to Krishna and leave it to him to grant the Sakshatkar you want.

Question: Is it possible to speak to Iswara (God) as Sri Ramakrishna did?

Maha Yogi Paramahansa Dr.Rupnathji: When we speak to each other why should we not speak to Iswara in the same way?

Question: Then why does it not happen with us?

Maha Yogi Paramahansa Dr.Rupnathji: It requires purity and strength of mind and practice in meditation.

Question: Does God become evident if the above conditions exist?

Maha Yogi Paramahansa Dr.Rupnathji: Such manifestations are as real as your own reality. In other words, when you identify yourself with the body, as in the waking state, you see gross objects. When in the subtle body or in the mental plane as in dreams, you see objects equally subtle. In the absence of identification in deep sleep you see nothing. The objects seen bear a relation to the state of the seer. The same applies to visions of God. By long practice the figure of God, as meditated upon, appears in dreams and may later appear in the waking state also.

Question: many visitors here tell me that they get visions or thought-currents from you. I have been here for the last month and a half and still I have not the slightest experience of any kind. Is it because I am unworthy of your grace?

Maha Yogi Paramahansa Dr.Rupnathji: Visions and thought-currents are had according to the state of mind. It depends on the individual and not upon the universal presence. Moreover, they are immaterial.

What matters is peace of mind. What is realization? Is it to see God with four hands, bearing a conch, a wheel (disc) and a club? Even if God should appear in that form, how is the disciple's ignorance wiped out? The truth must be eternal realization. The direct perception is ever-present experience. God Himself is known when He is directly perceived. It does not mean that he appears before the devotee in some particular form. Unless the realization is eternal it cannot serve any useful purpose. Can the appearance of God with four hands be eternal realization? It is phenomenal and illusory. There must be a seer. The seer alone is real and eternal. Let God appear as the light of a million suns. Is it Pratyaksha (direct experience)? To see a vision of God the eyes and the mind are necessary. It is indirect knowledge, whereas the seer is direct experience. The seer alone is Pratyaksha.

Question: People talk of Vaikuntha, Kailasa, Indraloka, Chandraloka (the Hindu heavens). Do they really exist?

Maha Yogi Paramahansa Dr. Rupnathji: Certainly. You can rest assured that they all exist. There also a swami like me will be found seated on a couch and disciples will also be seated around him. They will ask something and he will say something in reply. Everything will be more or less like this. What of that? If one sees Chandraloka, one will ask for Indraloka, and after Indraloka, Vaikuntha and after Vaikuntha, Kailasa and so on, and the mind goes on wandering. Where is shanti (peace)? If shanti is required, the only correct method of securing it is by self-enquiry. Through self-enquiry Self-realization is possible. If one realizes the Self, one can see all these worlds within one's Self. The source of everything is one's own Self, and if one realizes the Self, one will not find anything different from the Self. Then these questions will not arise. There may or may not be a Vaikuntha or a Kailasa but it is a fact that you are here, isn't it? How are you here? Where are you? After you know about these things, you can think of all those worlds.

Question: Are the Siddhis (super-natural powers) mentioned in Patanjali's Sutras true or only his dream?

Maha Yogi Paramahansa Dr. Rupnathji: He who is Brahman or the Self will not value those Siddhis. Patanjali himself says that they are all exercised with the mind and that they impede Self-realisation.

Question: What about the powers of so-called supermen?

Maha Yogi Paramahansa Dr. Rupnathji: Whether powers are high or low, whether of the mind or of a supermind, they exist only with reference to the one who has the power. Find out who that is.

Question: Are Siddhis to be achieved on the spiritual path or are they opposed to Mukti (liberation)?

Maha Yogi Paramahansa Dr. Rupnathji: The highest Siddhi is realization of the Self; for once you realize the truth you cease to be drawn to the path of ignorance.

Question: Then what use are the Siddhis?

Maha Yogi Paramahansa Dr. Rupnathji: There are two kinds of Siddhis and one kind may well be a stumbling block to realisation. It is said that by Mantra, by some drug possessing occult virtues, by severe austerities or by samadhi of a certain kind, powers can be acquired. But these powers are not a means to Self-knowledge, for even when you acquire them, you may quite well be in ignorance.

Question: What is the other kind?

Maha Yogi Paramahansa Dr. Rupnathji: They are manifestations of power and knowledge, which are quite natural to you when you realize the Self. They are Siddhis, which are the products of the normal and natural Tapas (spiritual practice) of the man who has reached the Self. They come of their own accord, they are God given. They come according to one's destiny but whether they come or not, the Jnani, who is settled in the supreme peace, is not disturbed by them. For he knows the Self and that is the unshakable Siddhi. But these Siddhis do not come by trying for them. When you are in the state of realization, you will know what these powers are.

Question: Does the sage use occult powers for making others realize the Self, or is the mere fact of his Self-realization enough for it?

Maha Yogi Paramahansa Dr.Rupnathji: The force of his Self-realization is far more powerful than the use of all other powers. Though Siddhis are said to be many and different, Jnana (knowledge) alone is the highest of those many different Siddhis, because those who have attained other Siddhis will desire Jnana. Those who have attained Jnana will not desire other Siddhis. Therefore aspire only for Jnana. Although the powers appear to be wonderful to those who do not possess them, yet they are only transient. All these wonders are contained in the one changeless Self. Greedily begging for worthless occult powers (Siddhis) from God, who will readily give Himself, who is everything, is like begging for worthless stale gruel from a generous natured philanthropist who will readily give everything. In the Heart, which catches fire with the blazing flame of supreme devotion, all the occult powers will gather together. However, with a heart that has become a complete prey to the feet of the Lord, the devotee will not have any desire for those Siddhis. Know that if aspirants who are making efforts on the path to liberation set their heart upon occult powers, their dense bondage will be strengthened more and more, and hence the lustre of their ego will wax more and more. The attainment (Siddhi) of Self, which is the perfect whole, the radiance of liberation, alone is the attainment of true knowledge, whereas the other kinds of Siddhi, beginning with Anima (the ability to become as small as an atom) belong to the delusion of the power of imagination of the foolish mind. People see many things which are far more miraculous than the so-called Siddhis, yet do not wonder at them simply because they occur every day. When a man is born he is no bigger than this electric bulb, but then he grows up and becomes a giant wrestler, or a world-famed artist, orator, politician or sage. People do not view this as a miracle but they are wonder struck if a corpse is made to speak.

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

Maha Yogi Paramahansa Dr.Rupnathji: There is no seeing. Seeing is only being. The state of Self-realization, 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 realization 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 realize 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 so 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: What is the significance of Guru's grace in the attainment of liberation?

Maha Yogi Paramahansa Dr.Rupnathji: Liberation is not anywhere outside you. It is only within. If a man is anxious for deliverance, the internal Guru pulls him in and the external Guru pushes him into the Self. This is the grace of the Guru.

Question: How long is a Guru necessary for Self-realization?

Maha Yogi Paramahansa Dr.Rupnathji: Guru is necessary so long as there is ignorance. Ignorance is due to the self-imposed but wrong limitation of the Self. God, on being worshipped, bestows steadiness in devotion, which leads to surrender. On the devotee surrendering, God shows his mercy by manifesting as the Guru. The Guru, otherwise God, guides the devotee, saying that God is within and that he is not different from the Self. This leads to introversion of the mind and finally to realization.

Question: What is samadhi?

Maha Yogi Paramahansa Dr.Rupnathji: The state in which the unbroken experience of existence-consciousness is attained by the still mind, alone is samadhi. That still mind which is adorned with the attainment of the limitless supreme Self, alone is the reality of God. When the mind is in communion with the Self in darkness, it is called nidra (sleep), that is, the immersion of the mind in ignorance. Immersion in a conscious or wakeful state is called samadhi. Samadhi is continuous inherence in the Self in a waking state. Nidra or sleep is also inherence in the Self but in an unconscious state. In sahaja samadhi the communion is continuous.

Kundalini and Psychic Realm

Question: **Is Kundalini a psychic phenomenon?**

Maha Yogi Paramahansa Dr. Rupnathji - When you ask, "Is it psychic?" the fear is there that if it is psychic it is unreal. The psychic has its own reality. Psychic means another realm of reality: the nonmaterial. In the mind, reality and materiality have become synonymous, but they are not; reality is much greater than materiality. Materiality is only one dimension of reality. Even a dream has its own reality. It is nonmaterial, but it is not unreal; it is psychic, but do not take it as unreal. It is just another dimension of reality.

Even a thought has its own reality, though it is not material. Everything has its own reality, and there are realms of reality and grades of reality and different dimensions of reality. But in our minds materiality has become the only reality, so when we say "psychic," when we say "mental," the thing is condemned as unreal.

I am saying that kundalini is symbolic, it is psychic; the reality is psychic. But the symbol is something that you have given to it; it is not inherent in it. The phenomenon is psychic. Something rises in you; there is a very forceful rising. Something goes from below toward your mind. It is a forceful penetration; you feel it, but whenever you are to express it, a symbol comes. Even if you begin to understand it, you use a symbol. And you do not only use a symbol when you express the phenomenon to others; you yourself cannot understand it without any symbol.

When we say "rising," this too is a symbol. When we say "four," this too is a symbol. When we say "up" and "down," these are symbols; in reality nothing is up and nothing is down. In reality there are existential feelings, but no symbols by which to understand and express these feelings. So when you understand, a metaphor comes in. You say, "It is just like a serpent." Then it becomes just like a serpent. It assumes the form of your symbol; it begins to look like your conception. You mold it into a particular pattern, otherwise you cannot understand it.

When it comes to your mind that something has begun to open and flower, you will have to conceive of what is happening in some way. The moment thought comes in, thought brings its own category. So you will say "flowering," you will say "opening," you will say "penetration." The thing itself can be understood through so many metaphors. The metaphor depends on you, it depends on your mind. And what it depends on, depends on so many things -- for example, your life experiences.

Two hundred, three hundred years from now, it is possible that there will be no snakes on earth, because man kills everything that proves antagonistic to him. Then "snake" will just be a historical word, a word in books; it will not be a reality. It is not even a reality to most of the world today. Then the force will be lost; the beauty will not be there. The symbol will be dead, and you will have to conceive of kundalini in a new way.

It may become an upsurge of electricity. "Electricity" will be more congenial, more appropriate to the mind than "snake." It may become just like a jet going upward, a rocket going to the moon. The speed will be more appropriate; it will be like a jet. If you can feel it, and your whole mind can conceive of it just like a jet, it will become just like a jet. The reality is something else, but the metaphor is given by you; you have chosen it because of your experiences, because it is meaningful to you.

Because yoga developed in an agricultural society, it has agricultural symbols: a flower, a snake, etcetera -- but they are just symbols. Buddha did not even talk about kundalini, but

if he had, he would not have talked about serpent power; nor would Mahavira have talked about it. They came from royal families: the symbols that were congenial to other people were not congenial to them. They used other symbols.

Buddha and Mahavira came from royal palaces. The snake was not a reality there. But to the peasants it was a great reality, one could not remain unacquainted with it. And it was dangerous too; one had to be aware of it. But to Buddha and Mahavira it was not a reality at all.

Buddha could not talk of snakes; he talked of flowers. Flowers were known to him, more known to him than to anybody else. He had seen many flowers, but only living ones. The palace gardeners were instructed by his father to see that no dying flower would be seen by him, Gautama. He was to see only young flowers, so the whole night the gardens were prepared for him. In the morning when he came, not a dead leaf, not a dead flower, could be seen, only flowers coming to life.

So flowering was a reality to him in a way in which it is not to us. Then when he came to his realization, he spoke about it as a process of flowers and flowers, opening and opening. The reality is something else, but the metaphor comes from Buddha.

These metaphors are not unreal, they are not just poetry. They correspond to your nature; you belong to them, they belong to you. The denial of symbols has proved drastic and dangerous. You have denied and denied everything that is not materially real, and rituals and symbols have taken their revenge; they come back again, they get through. They are there in your clothes, in your temples, in your poetries, your deeds. The symbols will have their revenge, they will come back. They cannot be denied because they belong to your nature.

The human mind cannot think in relative, purely abstract, terms. It cannot. Reality cannot be conceived of in terms of pure mathematics: we can only conceive of it in symbols. The connection with symbols is basic to the human character. In fact, it is only the human mind that creates symbols; animals cannot create them.

A symbol is a living picture. Whenever something inward happens you have to use outward symbols. Whenever you begin to feel something, the symbol comes automatically, and the moment the symbol comes the force is molded into that particular symbol. In this way, kundalini becomes just like a snake: it becomes a serpent. You will feel it and see it, and it will be even more alive than a living snake. You will feel the kundalini as a snake because you cannot feel an abstraction. You cannot!

We have created idols of God because we cannot perceive an abstraction. God becomes meaningless as an abstraction; he becomes just mathematical. We know that the word god is not God, but we have to use the word. The word is a symbol. We know that the word god is a symbol, a term, and not actually God, but we will have to use it. And this is the paradox: when you know that something is not a fact, but also know that it is not a fiction, that it is a necessity, and a real one, then you must transcend the symbol. Then you must be beyond it, and you must know the beyond also.

But the mind cannot conceive of the beyond, and the mind is the only instrument you have. Through it, every conception must come to you. So you will feel the symbol: it will become real. And to another person another symbol may become as real as your symbol has

become to you; then there is controversy. To every person his symbol is authentic, real. But we are obsessed with concrete reality. It must be real to us, otherwise it cannot be real.

We can say, "This tape recorder is real," because it is real to us all; it has an objective reality. But yoga is concerned with subjective reality. Subjective reality is not as real as objective reality, but it is real in its own way.

The obsession with the objective must go. Subjective reality is as real as objective reality, but the moment you conceive of it, you give it a fragrance of your own. You give it a name of your own, you give it a metaphor of your own. And this way of perceiving it is bound to be individual: even if someone experiences the same thing, the records will differ. Even two snakes will differ, because the metaphor has come from two different individuals.

So these metaphors -- that the feeling of kundalini is like the movement of a serpent -- are just symbolic, but they correspond with reality. The same movement is there; the subtle movement, just like a snake, is there. The force is there, the golden appearance is there -- and all of this corresponds to the symbol of the snake. So if that symbol is congenial to you, it is all right.

But it may not be congenial; so never say to anybody that what has happened to you is bound to happen to him. Never say that to anyone. It may be, or it may not be. The symbol is appropriate for you, it may not be for him. If this much can be understood, there is no reason for dissension.

Differences have come about because of symbols. A Mohammed cannot conceive of a Buddha's symbol. It is impossible! The environments of the two were so different. Even the word god can be a burden if it is not conceived of as a symbol that corresponds to your individuality.

For example, Mohammed could not conceive of God as compassion. Compassion did not exist anywhere in his environment. Everything was so terrifying, so dangerous, that God had to be conceived of differently. Crossing from one country to the next, slaughtering, the people in Mohammed's environment could not conceive of a God that was not cruel. An uncruel God, a compassionate God, would have been unreal to them because the concept wouldn't have corresponded to their reality.

To a Hindu, God is seen through the environment. The nature is beautiful, the soil is fertile; the race is deeply rooted in the earth. Everything is flowing and flowing in a particular direction, and the movement is very slow, just like the Ganges. It is not terrifying and dangerous. So the Hindu god is bound to be a Krishna, dancing and playing on his flute. This image comes from the environment and from the racial mind and its experiences.

Everything subjective is bound to be translated, but whatever name and symbol we give to it is not unreal. It is real to us. So one must defend one's own symbol, but one must not impose one's own symbol on others. One must say, "Even if all the others are against this symbol, it is congenial to me; it comes to me naturally and spontaneously. God comes to me in this way; I do not know how he comes to others."

So there have been many ways to indicate these things, thousands and thousands of ways. But when I say it is subjective, psychic, I do not mean it is just a name. It is not just a name: to you it is a reality. It comes to you in this way and it cannot come to you

otherwise. If we do not confuse materiality with reality, and do not confuse objectivity with reality, then everything will become clear. But if you confuse them, then things become difficult to understand.

Religious Visions during Deep Meditation

Question: what happens to Religious Visions and other manifestations of deep meditation when the Sahasrar opens?

Maha Yogi Paramahansa Dr. Rupnathji - All these things will drop. All pictures will drop - visions, everything, will drop, because these things come only in the beginning. They are good signs, but they will drop away.

Before the opening of the sahasrar comes, many visions will come to you. These are not unreal; visions are real, but with the opening of the sahasrar there will be no more visions. They will not come because this "flowering experience" is the peak experience for the mind, it is the last experience for the mind; beyond this, there will be no mind.

All that is happening beforehand is happening to the mind, but the moment you transcend mind, there will be nothing. When the mind ceases, there will be neither mudras - outward expressions of psychic transformation - nor visions; neither flowers nor serpents. There will be nothing at all, because beyond mind there is no metaphor. Beyond mind the reality is so pure that there is no otherness; beyond mind the reality is so total that it cannot be divided into the experienter and the experienced.

Within the mind, everything is divided into two. You experience something - you may call it anything; the name doesn't matter - but the division between the experienter and the experienced, the knower and the known remains. The duality remains.

But these visions are good signs because they come only in the last stages. They come only when the mind is to drop; they come only when the mind is to die. Particular mudras and visions are symbolic only, symbolic in the sense that they indicate a coming death for the mind. When the mind dies there will be nothing left. Or, everything will be left, but the divisions between the experienter and the experienced will not be there.

Mudras, visions - particularly visions - are experiences; they indicate certain stages. It is just like when you say, "I was dreaming": we can take it for granted that you were asleep because dreaming indicates sleep. And if you say, "I was daydreaming," then too you have dropped into a sort of sleep, because dreaming is possible only when the mind, the conscious mind, has gone to sleep. So dreaming is indicative of sleep: in the same way, mudras and visions are indicative of a particular state.

You may see visions of certain figures - you can identify them - and these figures, too, will be different for different individuals. The figure of Shiva cannot come to a Christian mind. It cannot; there is no possibility of it coming, but Jesus will come. That will be the last vision for a Christian mind, and it is very valuable.

The last vision to be seen is of a central religious figure. This central figure will be the last vision. To a Christian - and by Christian I mean one who has imbibed the language of Christianity, the symbols of Christianity, one whose Christianity has entered his blood and

bones from his very childhood - the figure of Jesus on the cross will be the last. The knower, the experiencer, is still present, but at the very end there will be the savior. It has been experienced; you cannot deny it. In the last moment of the mind - of the dying mind - in the end, Jesus is there.

But to a Jaina, Jesus cannot come; to a Buddhist, Jesus cannot come. To a Buddhist, the figure of Buddha will be there. The moment the sahasrar opens - with the opening of the sahasrar, Buddha will be there. That is why Buddha is visualized on a flower.

The flower was never placed there for the real Buddha - under his feet the flower was not there - but the flower is placed there in statues because statues are not real replicas of Gautam Buddha. They are the representation of the last vision to come into the mind. When the mind drops into the eternal, Buddha is seen in this way: on the flower.

That is why Vishnu is placed on a flower. This flower is symbolic of the sahasrar, and Vishnu is the last figure to be seen by a Hindu mind. Buddha, Vishnu, Jesus, are archetypes - what Jung calls archetypes.

The mind cannot conceive of anything abstractly, so the last effort of the mind to understand reality will be through the symbol that has been most important to it. This peak experience of the mind is the mind's last experience. The peak is always the end; the peak means the beginning of the end.

The peak is the death, so the opening of the sahasrar is the peak experience of the mind, the utmost that is possible with the mind, the last that is possible with the mind. The last figure - the central most figure, the deepest one, the archetype - will come. And it will be real. When I say "vision," many will deny that it is real. They will say that it cannot be real because they think the word vision means illusionary, but it will be more real than reality itself.

Even if the whole world denies it, you will not be ready to accept the denial. You will say, "It is more real to me than the whole world. A stone is not so real as the figure I have seen. It is real; it is perfectly real." But the reality is subjective; the reality is colored by your mind. The experience is real but the metaphor is given by you, so Christians will give one metaphor, Buddhists will give another, Hindus will give another.

How can one differentiate between a Projected Experience and an Authentic Feeling?

Maha Yogi Paramahansa Dr.Rupnathji - "How can one differentiate between a projected experience and an authentic one?" It is difficult. Because we have to speculate, that's why it is difficult. For example, how can you feel that you are touching a real fire or just an imagined one? If you have not touched a real fire, it is very difficult to think about it, to make any theoretical distinction. If you have touched a real fire, then it is not so difficult, then you know. A projected experience is just a dream experience.

But we can think certain things. If you have projected something, you have to go on projecting it; otherwise it will disappear. For example, if I project God and I say, "I see Him in the trees, I see Him in the sky, I see Him everywhere," if it is a projected experience, just my projection, my thought imposed on things, not a realization, but an idea, a theory

imposed on things; if I project that I can see a tree as Divine -- then I have to help this projection constantly. If I drop repeating, if I forget even for a single moment, the Divine will disappear and there will only be a tree.

In a projected experience you have to work for it continuously. You cannot have any leave, you cannot be on any holiday. The so-called saints cannot go on any holiday. They are continuously at work. They are working and working day and night. If you stop them for a single moment, the projected experience will disappear.

Some friends brought to me a Sufi mystic. He was an old man, and he said that for thirty years he had been experiencing God in everything. And it looked so, it appeared so! He was just ecstatic, dancing, his eyes aflame with some unknown experience. So I asked that man, that mystic, "For thirty years you have been experiencing -- is there any effort you still have to make?"

He said, "I have to constantly remember. Continuously, I have to remember. If I forget, then the whole thing disappears." So I asked him to stop all effort for three days and be with me.

He was with me only one night. The next morning he said, "What have you done? You have destroyed it! My thirty years' effort, and you have destroyed everything!" He began to weep. The same eyes which had been aflame with something unknown, became ugly. Thirty years' effort -- and he said, "How, in what unfortunate moment, did I come to you? What have you done? Why did you say to me to stop for three days. Now how can I get into it again?"

This is the projected experience. So I told him, "It is better not to get into it again, because you have wasted thirty years in a dream. You can waste thirty lives, but what are you gaining out of it?"

Authentic experience needs no effort. You need not maintain it. When it happens, it has happened. Now you can forget everything. You need not go on maintaining it; there is no constant maintenance. It remains. You forget it -- it is there. You don't look at it -- it is there. You sleep -- it is there. Now the tree cannot become a tree again; now it can never again be a mere tree. Whether I remember or not, it is Divine.

So one thing: you need effort before the happening. Mm? -- remember, you need effort before the happening. In both, in the authentic and the projected, effort is needed before the happening. In the authentic experience there is no need after the happening, but in the projected experience there is a continuous need, you have to go on making effort. It is just like in a cinema hall. The projector is running continuously so that the screen is filled. If for a single moment the film is broken or the projector stops, the whole thing disappears, the whole dream disappears, and there is just a plain screen and nothing else. You have to run the projector continuously; then there is no screen, but a different world.

The same is the case if you have to run your mind continuously as a projector, or if you have to remember that you are Divine, that everything is Divine, that all around is God: you have to project continuously, with no gap. And if there is a gap, the whole thing disappears. Then it is a projection. It is not authentic, it is not real.

If there is no need of this constant effort, then it is authentic, it is real. Then you can forget. The day you can forget God, only then have you realized. If you still have to remember Him, it is a projection. The day you can stop your meditation and there is no difference -- whether you meditate or not it is the same -- then it is authentic. If you stop your meditation, if you stop your prayer, if you stop your effort and everything changes and you feel that something is missing, then it is a projection, a projected feeling. Then it is an addiction. Then someone is a drug addict and you are a prayer addict -- but it makes no difference.

One of the rarest and deepest treatises on yoga in India is the "Gherand Samhita" -- the most foundational one. It says: "Unless you go beyond meditation, your meditations are of no use. Unless you go beyond prayer, your prayers have not been heard. Unless you forget God completely, you are not one with Him."

A Buddha will not talk about God; there is no need. Someone has said, "There has never been such a godless man as Gautam the Buddha -- and yet such a godlike one." But he could be godless because he was so godlike. So remember one thing: no constant projecting. There is only one thing you can do, and that is to make your mind thoughtless -- because thoughts are the projections. If you have thoughts, then they will be projected. If you have no thoughts, it is just as if a projector machine is there without film. If no film is there, it cannot project. Your mind is a projecting machine, and thoughts are the film. If thoughts run and the machine is working then they will be projected, then the whole world is a screen. You go on projecting.

When you love someone, the person is just a screen: you project. When you hate someone, the person is just a screen: you project. It is our thoughts that you go on projecting. The same face is beautiful today, and the next day it becomes ugly -- the same face -- because your beauty, your ugliness, your feeling of beauty, your feeling of ugliness, is not concerned with the face at all. The face is just a screen with your thoughts projected on it.

No thoughts, no projections! That's why my insistence is that you come to a point of thoughtlessness, of thoughtless awareness -- so that there will be no projection. Then you will see the world as it is, not as your thoughts make it. If you can see the world as it is, you have come to the Divine.

Now you can feel the difference. The world is there: you project the Divine on it: it is a thought. You say, "The world is Divine" -- it is a thought. You don't know. You have heard it, you have read it, someone has said it to you. You wish it should be so, you want, you long that it should be so -- but you have not known it. You don't know the world is Divine. You know the world as the world.

This concept that "the world is Divine" is a thought. Now you can project. Repeat it constantly, let it remain in the mind constantly, let it be a constant thing between the world and you, then your mind will project through this thought, and some day the world will begin to look Divine. Man? This is a projection: you have thought of it as Divine, and now you feel it.

The authentic realization is totally different. You don't know what the world is. You don't say that it is Divine or not. You say, "I don't know." That's how a real, authentic seeker begins. He says, "I don't know." The false, the projecting one, always says, "I know! The world is

Divine. Everywhere there is God." The real seeker will say, "I don't know. I know the tree, I know the stone -- I don't know what the inside of Existence is. I am ignorant."

This feeling gives you a humility, a deep humbleness. And when you don't know, you cannot project -- because now you will not cooperate with any thought. Then drop all the thoughts and say, "I don't know." Drop all the thoughts. Don't be attached to knowledge. By and by, be aware that no thoughts should be there between you and the world. This is what meditation means -- a no-thought relationship. You are here; I look at you with no thought, with no prejudice, with no image, with nothing in between. You are there, I am here, and there is space -- unfilled. vacant.

If this can happen between you and the world, then the world is revealed to you in its totality, in its reality, in its essence. Then you know that which is, and that is Divine. But now it is not a thought. There is no thought at all. You are vacant, empty, silent. It is a revelation, not a projection. So a meditative mind reaches to a state of thoughtlessness, and then only is revelation possible; otherwise you will go on projecting, you will go on projecting. Thought cannot do otherwise -- it will project.

Go deep in meditation, and remain with reality without thoughts. Sit under a tree without thoughts, look at the tree with no thought in the mind, with no preconception. Let the tree be there, encountered by your consciousness. Be a mirror -- silent, with no thought waves - - and let the tree be mirrored in it. And then suddenly you will know that the tree never existed as a tree. That was only an appearance, a face, a persona. It was Divine -- just clothed as a tree. The tree was just a clothing; now you have known the inside. No need to remember it! Wherever you move with this meditative state, God will be there, the Divine will be there.

I would like to say it in this way: the Divine is not an object; you cannot find the Divine as an object somewhere. It is a state of mind. When you have that state of mind, it is everywhere. And if you don't have that state of mind, you can create a false, thinking state. But that has to be continuously maintained -- and you cannot maintain anything continuously.

So you will find saints weeping and repenting and feeling they have sinned because they haven't maintained continuously. How can you maintain continuously? If you are maintaining anything, you will have to relax. Any effort has to be relaxed. If you have tried to remember that the tree is not a tree but God, after a certain period you will have so much tensed the mind that you will need rest. When you rest, the tree will just be a mere tree, and the God will have disappeared. Then try again, and go on trying. With effort, relaxation is bound to come, it will follow.

You can do anything with effort, but it cannot become your nature. You will go on losing it again and again. So if you go on losing a certain feeling, know that it is a projection. When you cannot lose it, do whatsoever you want to do or don't want to do, be whatsoever....

I would like to tell you a story: A Chinese Zen monk was living under a tree for thirty years, and he was known to be a very realized man. A woman of the village was serving that monk continuously for thirty years. The monk was known as absolutely pure. Now he was old, and that woman was also old. That woman was on her deathbed, so she called a prostitute from the village and asked her to go to the monk in the night, at midnight: "Just go and embrace him, and come back and tell me how he reacted."

The prostitute asked, "What is the purpose of it?"

The old woman said, "I have served him for thirty years, but still I feel that his purity is a maintained purity. It is not yet effortless. So before dying I want to know whether I was serving a right man or whether I was just deluded as he is deluded -- because I have been a part in this. So just before my death, let me know it. I want to know."

So the prostitute went. It was midnight and the monk was meditating -- the last meditation of the night. The moment he saw that the prostitute was coming... he knew her, and he knew well. She belonged to the same village. And he knew well, moreover, because he had been attracted to her so many times before. Really, he was fighting against this prostitute for years. He was bewildered. He just ran out of the hut and cried, "Why have you come here? Don't touch me!" And he was trembling and perspiring. The prostitute laughed, went back, and told the old woman that this had happened.

The old woman said, "Then I was deceived. He is still the same. Nothing has changed -- he reacts very ordinarily. He is afraid. His mind is still attached."

You can be attracted in two ways -- positively or negatively. Negative attraction may not look like attraction, but it is.

The same happened to Buddha. Buddha was staying under a tree in a forest. Some young men had come for a picnic, to enjoy themselves. They had brought a prostitute with them. They were eating and they were drinking, and they became so intoxicated that the prostitute escaped. They were intoxicated so much that the prostitute escaped! When they became conscious that the prostitute had escaped, they followed her.

There was only one path. The prostitute must have passed where Buddha was sitting. So they came and asked the Buddha, "bhikkhu, have you seen a naked beautiful girl passing by here? -- because this is the only path."

Buddha opened his eyes and he said, "It is difficult to say whether she was a woman or a man; it is difficult to say whether she was beautiful or not; it is difficult to say whether she was naked or clothed. But someone has passed -- to this much I can be a witness. Someone has passed."

"I cannot say whether that one was a woman or a man because I am not interested -- not interested at all, not even negatively. Whether she was beautiful or ugly, I am not interested. Whether she was clothed or naked, I am not interested. For this much I can vouch: someone has passed."

"And one thing more. The night is so silent -- is it good, young men, to go after the one who has passed, to find that person? Or is it better to come and sit beside me and to find yourself? The night is very silent, so what do you think? Is it better to find yourself or to go in search of someone else?"

This is a very different mind -- no negative, no positive attachment -- as if it is meaningless. Meaning can exist even when you are antagonistic. It exists more, rather. Any maintenance for any state of mind, any effort to maintain it, shows that you are still fighting. It is not a realization; it is still an effort to impose something.

So be silent, thoughtless -- and then know what is. Don't think about it and don't preformulate anything about it. Don't be concerned with philosophies and metaphysical theories, don't be concerned with ideas -- only then is the reality revealed. If you are concerned with ideas, then you will project something onto the reality and the reality will just serve as a screen. And this is the danger: you can come to know anything you want, you can project anything you want.

Mind has two capacities: one is that it can project anything, and the other is that it can be totally vacant. These are the two possibilities. If the mind is used as a positive projection, then you can realize anything you like, but it is not a realization -- you are living in a dream. Vacate the mind, and face reality with a vacant mind, with no thought -- then you know what is.

Mythology deals with symbols. It is not history; it is not concerned with objective reality. But that does not mean that it is not concerned with reality itself. It is concerned with subjective reality. These gods, these mythological symbols, do not exist outside you but they have a psychological existence and that psychological existence can be helpful, can be used. So the first thing to be understood is that they are not real persons in the world but they are real symbols in the psyche of man.

For example, Carl Gustav Jung came very near to discovering the secret of these symbols. He was working on mental patients, disturbed persons. He would tell his patients to go on painting things, whatsoever came to their minds. A person who is schizophrenic, divided, split, will paint certain things and the painting will show a particular pattern. All schizophrenic patients will paint certain things and the pattern will be the same. And when they get over their illness, their disease, they will start painting different things and that will happen to every patient. Just by seeing their paintings you can say whether the patient is ill or not.

Then Jung became aware that whenever a person who has been suffering with a divided personality again becomes one, undivided, he starts painting something like a mandala -- a circle. That circle, that mandala, shows somehow a deep relationship with his own inner circle that has been regained. Now, inside, he has become a circle, joined together. He has become one. Then in his paintings suddenly circles will erupt. So Jung came to conclude that your inner mind can express certain things in a certain state. If the state of mind changes, then your visions will change, your expressions will change.

Hindu mythological gods are certain visions of a certain state of mind. When you come into that state of mind, visions start happening to you. They will have a similarity. All the world over they will have a similarity. There will be minor differences because of culture, education, training, but deep down there will be a similarity.

For example, the mandala is one of the mythological symbols. It has been recurring all over the world. In old Christian paintings it is there. In old Tibetan paintings it is there. In Chinese, Japanese and Indian art the circle has a fascination. Somehow, when your sight becomes circular, when it becomes a current, joined together, undivided, you begin to see a circle in your vision, in your dreams. That circle represents your reality. In the same way, all symbols represent inner subjective realities. And if a society gives a particular shape to a deity, it becomes very helpful. It becomes very helpful for the seeker because now he can decode many inner visions.

Freud inaugurated a new era in the West by interpreting dreams. Before Freud, in the West, no one was really interested in dreams. No one thought that dreams could have some meaning or that dreams could have some reality of their own or that they could have some secret keys which could open the personality of men. But in India it has always been known. We have always been interpreting dreams. And not only dreams, because dreams are ordinary: we have also been interpreting visions. Visions are the dreams of those persons who are meditating and changing their consciousness. They are also dreams. In ordinary consciousness dreams happen and now Freudian psychology has come to conclude that a particular pattern of dreams shows a particular meaning.

For example, a person goes on seeing in his dream that he is flying in the sky, that he has become a bird. He goes on flying: over hills, mountains, rivers, oceans, cities, he goes on flying. Freud says this type of dream, a dream of flying, happens to the mind which is very ambitious. Ambition becomes flying in dreams. You want to be above everyone -- above hills, above everyone. If you can fly, you will be above everyone. Ambition is an effort to fly above everyone. In dream, ambition becomes a pictorial image of flying.

If in a particular sexual state particular dreams happen, they have a reality. That reality is subjective. It is just the same when you enter meditation: you are entering a different state of consciousness. Then particular visions will start happening. They are also dreams but we call them visions because they are not normal. Unless you achieve a certain state in meditation they will not happen. They show that something is happening within. They project your inner realities on the screen of the mind in a pictorial way.

Remember that your unconscious mind does not know any language. Your unconscious mind knows only the most primitive language and that is of pictures. Your conscious mind has learned language symbols but the unconscious mind still remains pictorial just like a small child. It converts everything into pictures.

So, for example, Shiva's shivalinga has many meanings. One I told you about this morning, that it is the very source of life energy -- a sex symbol. But that is only one meaning. The shivalinga is egg-shaped -- white and egg-shaped. It happens in a particular state of meditation that this appears before you: a white egg-shaped thing filled with light. Light is coming out of it, rays are coming out of it.

Deep down, whenever you become cool, silent, and the whole being loses heat, this symbol appears. That is why the mythological story is that Shiva lives on the Himalayas, the coolest place in the world, where everything is cool. Just look at a shivalinga -- a marble shivalinga. Just by looking at it you will feel a certain coolness entering in you. That is why above a shivalinga a pot is to be held continuously, and from that pot drops of water go on dropping on the shivalinga. It is just to make it cool. These are symbols just to give you a feeling of coolness.

In Kashmir there is one shivalinga, a natural shivalinga, which arises automatically when snow falls. It is a snow shivalinga. Just by dropping of snow in a cave a shivalinga is formed. That shivalinga is the best one for meditation because it is so cool all around that it gives a glimpse of the inner happening -- when the shivalinga appears within your consciousness, when it becomes a picture, a symbol, a vision.

These symbols have been found through centuries and centuries of work and effort. They indicate a certain state of mind. To me all mythological gods are meaningful subjectively. Objectively they are nowhere to be found. And if you start trying to find them somewhere

objectively, then you will become a victim of your own imagination -- because you can find them; you can project them so strongly that you can find them.

Human imagination is such a forcible thing, it has such a tremendous force within it, that if you imagine something continuously you will start feeling it around you. Then you can see it, then you can realize it. It will become an objective thing. It is not objective but you will feel it as existing outside you. So it is dangerous to play with imagination because then you can be hypnotized by your own imagination and you can come to see and feel things which are not. This is creating a private fantasy, a dreamworld; this is a sort of madness. You can see Krishna, you can see Christ, you can see Buddha, but this whole effort is wasted because you are moving in dreams and not in reality.

Hence, my insistence to always remember that these mythological figures are symbolic. They are meaningful, they are poetic, they are a certain language. They say something, they imply something but they are not objective personalities. If you can remember this, then you can use them beautifully. They can be of much help. But if you think of them as objective, they will be harmful and by and by you will move into a dreamworld and you will lose contact with the reality. And to lose contact with the reality is to go mad. Be constantly in contact with reality. Still, do not allow the objective reality to kill the inner and the subjective. Be alive and alert in the inner world but do not mix them.

This is happening: either we allow the objective reality to kill the inner and the subjective, or we allow the subjective to project a dreamworld on the objective, and then the objective disappears. These are two extreme viewpoints. Science goes on thinking in terms of the objective and goes on denying the subjective. Religion goes on talking about the subjective and denying the objective.

I am totally different from both. My emphasis is that objective is objective and let it remain objective. Subjective is subjective and let it remain subjective. Keep their purities and you will be saner for it. If you mix them, if you confuse them, you will become insane, you will lose balance.

Yantra , Astrology

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Yantras are geometrical figures intended to represent the positive powers, which in return destroy all negative forces.

Yantra is a mystical diagram that possesses control over cosmic forces. It can be called as the divine storehouse of energy, which picks up cosmic rays emitted by the planets and transforms them into constructive vibrations. These energy impressions are then transmitted to the surroundings where Yantra is placed, thus destroying all the destructive forces within the vicinity. Vedic Yantras are geometrical figures intended to represent the basic energies. Right from a simple dot (bindu) to complex geometrical figure, each is symbolic of some form of



energy.

Yantra is derived from the word Yama. It destroys all the malefic effects of planets, regulates the energy and converts them in a positive power. It is an interlocking matrix of geometric figures, circles, triangles and floral patterns that form fractal patterns of elegance and beauty.

The person under the influence of Yantra, slowly and steadily benefits by being at the receiving end of all the affirmative vibes of this cosmic conductor of infinite energy.

Yantras can be drawn, engraved or painted on a variety of substances. The classical eight tantric surfaces are gold, silver, copper, crystal, birch, bone, hide (which can include any type of paper), and Vishnu stone (Shalagrama). There are two types of Yantras: Bhu and Meru. Bhu yantras are two-dimensional depiction of figures, whereas the Meru yantras are three-dimensional carvings of geometry. There is a specific designated place where a particular Yantra is seated for its full effect. Before establishing a Yantra, it is necessary to energize them by doing `pranaprathishtha`.

Different Yantras are created to give different types of cosmic boons to individual problem. It can range from increasing the sexual powers, to gain harmony in business and wealth or to gain sidhi through meditation. Yantras helps the individual with whatever ambition has to be accomplished.



Basic elements considered in Hindu philosophy are Earth, Fire, Water, Air and Ether (Aakash). Depictions of all these forces are imbibed in the sophisticated and unbelievably accurate mathematical construction of Yantras. Although these talismans were invented thousands of years ago, the highly developed mathematical and architectural concepts are still an object of awe and wonder for most researchers. For earth element rectangular Yantras are made, whereas for water element, circular shapes are assigned to get merits of that particular form of energy. Triangles are used for fire element. Complex shapes take in all these forces to generate an explicit force. The objectives of these elements are given as follows:

Earth element passes on ambition, stability, comforts and material success.

Water element imparts depth, wisdom, affection, love and emotional stability.

Air element imparts intelligence, power of speech and removes hurdles.

Fire element helps in gaining success, respect and in averting troubles.

Aakash / Ether element helps in spiritual enlightenment, overall success and knowledge.

In Mohammedan practice, Yantras has been divided into four types. They are known as Atshi, Badi, Abbi and Khaki, which correspond, to Fire, Air, Water and Earth respectively.

Their objectives are given as follows:

Atshi (fire) Yantras are written on paper, Bhoj Patra, old clothes, Chinawares etc. These Yantras are put in Fire or buried near hearth place or Fireplace etc. They bless the native with success and helps in overcoming the difficulties of life. They also help in controlling dreams (sub conscience).

Badi or (air) Yantras are those, which are hung with a tree or are placed at a height where they should remain in motion. These are used for affection, love affairs or for stopping the vicious speech of another man etc.

Abbi (water) Yantras are thrown in river, canal, well or any place where there is water as per specific directions. These Yantra are generally used for release of prisoners etc.

Khaki or (earth) Prithvi Yantras are buried under the Chowkhat, cremation path and mountain or at the places where four roads meet. These are used for the death of enemies.

Different types of Yantras have different configuration for various purposes, these are as follows:

Sharir Yantras are the ones acting on the Kundalini force in the body. By either wearing these Yantra on the body, or keeping it in near vicinity energises a particular Chakra in the body.

Asana Yantras are the ones that give fast effects by placing them below the asana during meditation to achieve higher level of concentration.

Through **Puja Yantras**, worshipping it performs puja of a particular deity. All these Yantras should be kept in the place of worship, and lighting of incense or Diya is usually mandatory. E.g.

Shree Yantra: It is a scientific, cosmic and planetary energy zone. This Yantra is said to bring material prosperity and spiritual elevation, both. There is a great importance of Shree Yantra in `Vastu Shastra`. Any house with an energized Shree Yantra will be devoid of negative energy and will embody positive vibes within itself.



Navgrah Yantra: This instrument is used for pacifying and enhancing the positive vibes of all the nine planets. It endows the owner with mental harmony, good health, intelligence and overall success in life.

Kuber Yantra: It is particularly effective in financial gains and prosperity.

Mangal Yantra: It brings all round improvement in business and in health. Mangal Yantra also benefits people with manglik dosha and the ones not getting married. It also helps in progeny and paying off the debts etc. A regular worship on Tuesday with 21 day fast is must.

Akarshan Yantra: This Yantra endows an attractive aura to the person, and makes him / her appealing to all people in general. The Yantra to attract one particular person is known as `Vashikaran Yantra`.

Saraswati Yantra: This Yantra bestows knowledge, intelligence and creativity to the possessor.

These are but few examples of popular Yantras. Apart from these, Yantra for each planet (like Surya Yantra, Rahu Yantra) is available to enhance the strong cosmic energy of that planet. Yantra is nothing but an effective stepping-stone for a human quest to materialize the great knowledge regarding our understanding of the universe.

Symbol For Meditation, Yantras

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Symbol for meditation has been termed as Yantras and is used mainly to focus the mind.



The symbols for meditation are also termed as Yantra and are the 'instruments', or more simply codes and hidden messages, usually used to focus the mind. Traditionally they are used in Eastern mysticism to balance the mind or focus it on a spiritual concept. Yantra is said to have spiritual, astrological or magical benefits the act of wearing, drawing, or concentrating on a Yantra is beneficial in its every way. Yantra is a Sanskrit word that is derived from the root yam meaning to control, subdue, or "to restrain, curb and check.

Literally, the symbol for meditation or Yantra is any instrument or machine and is either controlled or it controls. The body is also said to be a yantra. Another idea of Yantra is to depict it as any instrument for holding, restraining, or fastening. Spiritually, Yantra fastens the mind to a particular idea. However, in Kundalini meditation, Yantra is a mystical or astronomical diagram, often inscribed on an amulet and also possesses mystical or magical powers.

The shapes and patterns commonly employed in the symbol for meditation include squares, triangles, circles and floral patterns but may also include even more complex and detailed symbols. The lotus flower typically represents chakras, the number of petals represent a psychic propensity or vritti associated with that chakra. A dot, or bindu, represents the starting point of creation or the infinite and confined cosmos. While the shatkona or the star of David is the composed of a balance between an upwards triangle denoting action, extrovertiality or Shakti and a downwards triangle denoting introversion, concentration, or Shiva. The shape of the swastika represents good luck, welfare, prosperity or spiritual victory and the bija mantrams, often represented as characters of Devan?gar? that correspond to the auditory roots of a particular chakra or vritti.

Yantra or the symbol for meditation function as revelatory conduits of celestial truths. Yantra, as instrument and spiritual technology is often envisioned as ideal and mysterious concept mapping machines or theoretical looms.

Certain yantras are held to personify the energetic signatures of the Universe, consciousness and also ishta-devata. Though often practiced in two dimensions through art, yantras are conceived and conceptualised by practitioners as multi-dimensional sanctified architecture and in this quality are alike their correlated mandalas. Meditation and trance induction that generates the yantra of the self-possessed body in the balancing modes of the utpatti-krama and sampanna-krama are empowered in the various descents of tantric transmission as exterior and interior sacred architecture that enhance the addition and manifestation of siddhi.

The Yogini Tantra says that the goddess may either be worshipped as image, mandala or yantra. The Yogini tantriks believe that yantra is the outward form of a deity, while a mantra is the deities' subtle form. In essence of the mantra resides the deity, and when a yantra is inscribed with its bija mantras and empowered by consecration the deity is installed within the yantra. Empowerment happens to be the entry of the deities' prana into the yantra, and without this the yantra is just a void construction. When auspicious rites consecrate a yantra it removes all malevolent influences from the worshippers family. Yantras can be used for magical purposes and when employed in destructive rituals the yantra is personified as more of a prison than as the deity.

In Kundalini meditation, the yantra is usually constructed with a circular point or bindu at the center personifying the seed or bija of the deity. Surrounding the bindu are usually triangles, which may form a hexagram or geometric design, the upward pointing fire triangles denotes the God and the downward pointing wind triangles represent the Goddess (Yoni). Intersecting squares may house the center, which usually rest on the circular bed of a lotus. Outside this in concentric circles are the petals of the lotus, which usually number eight or sixteen. The whole diagram is contained within a square bhupura or ground plan with four gateways in the cardinal directions.

Yantras or the symbols for meditation are inscribed on various materials according to their utility and the function they perform. For peaceful and magnetising customs, rock crystal and birch bark are often used; while for enriching: gold, silver or copper plates are used. Similarly, for destructive rituals, metals like iron, skin or bone is employed. The metal plate is often smeared with a paste of sandalwood, saffron or aloe, and adorned with a stylus of gold, wood, iron, or thorn taken from shrubs such as bael, acacia, or datura depending again on the ritual for which it is used.

Three-dimensional yantras are sometimes commissioned for their stable influences of peace and prosperity, skillfully carved from such precious metals as rock crystal, coral or lapis lazuli. The Shri Yantra is one of the most famous and ancient Yantra. Yantras are often thought to be astrological devices. They represent the astronomical position of the planets over a mentioned date and time. Yantras are considered auspicious in Hindu mythology. These yantras are created on various objects like paper, precious stones, metal plates and alloys. It is believed that constantly concentrating on the representation layout helps to build fortunes, as planets have their strange gravity, which can rule basic emotions and karma. These yantras are often made on a specific date and time according to methods defined in the Vedas.

Kaal Sarp Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Kaal Sarp Yantra is used for neutralising the malicious effects of Kaal Sarp Yoga.



Kaal Sarp Yantra is used for neutralising the malicious effects of Kaal Sarp Yoga. Worship of a Kaal Sarp Yantra dilutes the ill-effects for individuals whose lives are filled with conflicts, vast challenge, setbacks and hindrances in every task or job one desires to achieve. People with Kaal Sarp Dosha should perform puja on Naag-Panchami, as well as set up a stimulated Kaal Sarp Yantra in their home to safeguard from the malicious Kaal Sarp Yoga.

Mantra- "Om Hoom Joom Saha, Om Bhuvah Swaha, Om Triyambhakam Yajamahey, Sungandhim Pushti Vardanam, Uruvaru Kamiva Bandhanan, Mrityor Muksheeya Mamritat, Swaha Bhu Om Saha Joom Hoom Om"

Bagalamukhi Maha Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Bagalamukhi Yantra is used to achieve authority, success and supremacy over adversaries.



Bagalamukhi Yantra is used to achieve authority, success and supremacy over adversaries. The commanding deity is Goddess Bagalamukhi, controller of this powerful occult Yantra. It assists to accomplish victory in law-suits and competitions, as well as mollifies fight to the worshipper's benefit. Worship of this Yantra is performed in a specific star sign and moment, when there is maximum power yielded by the planet Mars. Yellow garments should be worn and a yellow asana should be used, along with yellow flowers and yellow beads. The Bagalamukhi Yantra is also helpful in warding-off wicked people, spirits and Ykshani.

Mantra - "Om Hreem Bagalamukhi Namaha"

Durga Yantra

By Maha Yoga Yogeshwar Paramahansa Dr.Rupnathji

This Yantra is of Shri Durga Ambe Maa and is used for earning benedictions of Goddess Durga.

This Yantra is of Shri Durga Ambe Maa and is used for earning benedictions of Goddess Durga. It is worshipped by the Bija mantra, predominantly during Navratras and on Ashtami Tithi, when it would render superior results. It is also a dominant Yantra for achieving desires, removing difficulties and conquering enemies. Worship of this yantra according to Adhyaya 4 sloka 17 of Durga Saptashati, eradicates poverty. It is sometimes known to deliver swift results when used on the neck, arm or body.



Mantra- "Om Shreem Namah, Om Shreem Hreem Kleem Mahalaxmiyei Namaha,.Om Shreem Hreem Kamle Kamlaye Praseed Shreem Hreem Shreem Om Mahalaxmiyei Namah, Aim Kleem, Sauham, Om Shreem Namah, Om Shreem Hreem Kleem Mahalaxmiyei Namah, Om Shrin Hrim Kamle Kamlaye Praseed Shreem Hreem Shreem Om Mahalaxmiyei Namah, Aim Kleem Sauham"

Yantra Puja

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Yantra puja calls for intense care, faith and veneration for the Almighty to achieve best results, blissfully .

Firstly, one needs to place all the Yantras according to their groups. Then, one should place a kalash (brass or copper pot filled with sacred water) with a coconut and assortment of fruits, grains and betel leaves in front of each set of Yantras. One must daub the Yantras with chandan (sandalwood) paste, sindoor (vermillion) and milk mixed-with floral-odorised oil. One should also put a white flower on every Yantra, to worship it separately as a divinity in its own right. One must sit on an asan facing east with the Yantras in front of them. One can place a spoonful of water on their head and repeat-



"Apavitrah Pavitro Va Sarva Vastan Gatopi Vayah Smaret Pundari Kaksham
Sa Bahya Bhyantarah Shuchih"

Yantra Puja

(English Translation)

"May all things unholy become holy, May all lower tendencies depart, Just as soon as we transcend May within and without be purified!"

Then, one must say the subsequent-- Ora Sri Gurubhyo Namaha (I bow to guru) Om Sri Ganeshaya Namaha (I bow to Ganesha) Om Sri Kula Devatabhyo Namaha (I bow to the family deity) Om Sri Ishta Devatabhyo Namaha (I bow to my personal deity) Om Sri Mata Pitribhyam Namaha (I bow to my parents)

One should sip water after each of the following mantras—

Om Sri Keshavaya Namaha

Om Sri Narayana Namaha; . .

Om Sri Madhavaya Namaha

One needs to pour one spoon of water on ground as one says-

Om Sri Govindaya Namaha

One should reiterate each Mantra underneath and touch the right eye, left eye and forehead, before going to the next Mantra-

Om Apo Jyothi

Raso Amritam

Brahma Bhu Bhuvaha Swarom

One needs to perform `Abhishek` (the traditional bath), before worshipping Lord Ganesha. Ganesha holds an exclusive position in the religious background of India, where there is no equivalent in any other religion. Any ceremony, ritual, puja or new enterprise has to begin with summoning the power of Ganapati, or else it is regarded pointless. After completing Ganesh puja, each God or Goddess of the respective Yantra is worshipped. This is accomplished with the recitation of a Mantra for that specific Yantra. For instance, to worship Sri Yantra, one must recite the Sri Mantra. While worshipping the Gayatri Yantra, one must use the Gayatri Mantra.

Then, one needs to chant the Pranapratishtha Mantra while offering yellow rice to each Yantra—

One should offer flowers while reciting "Devaye Namah Avahanam Samarpyami"

One should offer flowers for Assan while reciting "Devaye Namah Aasanam Samarpyami"

One should offer water to wash the feet of Lord while saying "Devaye Paydam Samarpyami"

One needs to offer a Bath to Deva while reciting "Devaye Snanam Samarpyami"

One needs to offer Panch Amrit bath with the mantra- "Devaye Panchaamrit Snanam Samarpyami"

For clothing upvatar and Yajyo Paveet, one can recite the following mantras—

"Devaye Vastram Samarpyami",

"Devaye Upvastram Samarpyami", "Devaye Yaghopavitam Samarpyami"

One must apply Ghand or scent while chanting "Devaye Gandham Samarpyami"

One must offer unbroken rice while reciting "Devaye Akshtan Samarpyami"

One must offer flowers and garlands with the words "Devaye Pushyani Samarpyami"

It is customary to light the dhoop (incense) and offer it with the Mantra "Devaye Dhoopam Samarpyami"

Later, one can ignite the Deep (oil lamp) and offer with the Mantra "Devaye Deepam Samarpyami"

One must offer fruits, coconut and lemon while chanting "Devaye Navdam falamcha Samarpyami"

One can also offer paan, supari and clove with the mantra "Devaye Tambulam Samarpyami"

Then one must perform Pradikshina along with the Mantra "Devaye pradkshinaya Samarpyami" and walk around the Yantra thrice while chanting-

"Yani Kan cha papani jahmantarkirtani cha Tani sarvani Nashyantu Pradakshin Pade Pade"

It is obligatory to offer flowers and `namaskar` with folded hands. One needs to chant a rosary or the Bija mantra 108 times of the Yantra. Bija mantras of each yantra are definite to the Yantra and the Deity which they symbolise. Then, one should place each Yantra on a yellow cloth, facing north. One shall pray habitually with Kukum, unbroken rice, yellow flowers, fruits, sweet offerings and ghee lamp. It is a must to keep yellow rice and yellow mustard near the Yantras.

Recitation of Shanti Paath-

"Pritvim Shantir Antariksham Shantir Dyau Shantir Apaha, Shantir Oshadayaha, Shantihi Vanaspatayaha, Shantir Vishve Me Devaha, Shantihi Sarva Me Devaha, Shantir Brahma, Shantirapaha, Shanti Sarvam, Shantiredhi, Santihi, Shantihi, Sarva Shanti, SaMa Shanti, Shantibhihi".

Next, one must make preparations for the Yajna (sacred fire ritual) to be completed. This is the concluding portion of the Yantra puja and continues for over an hour. Sandalwood, perfumed herbs and pure ghee are applied as an offering to the `Agni` (sacred fire), with the recitation of Mantras. Stimulated Yantras are hence endowed to support and alleviate the purpose for which they are meant to be used.

It is essential to understand that all Yantras are instruments with existent augmenting potential. Although normally Yantras are well-known for helping in attracting worthy or prosperous results, they cannot push something to occur or demonstrate that is against one`s natural Karma and Rnanubandhana from previous births or those created in the present lifespan. In certain cases, they cannot work against the divine Rtam. Consequences of Yantra worship are predominately governed by the aforesaid features. For instance, if it is not meant to be, one cannot coerce someone else to fall in love with oneself, he or she cannot force good luck or prosperity to happen straightaway.

Everything has a spell and rhyme in the system of affairs in the universe. These generally unfurl with time. Though sometimes what one wishes for might not happen, but should gain courage that the Almighty always blesses with a result that is best for every individual. As Universal Parents, the Lord and Goddess, looks after their earthly children in various ways and forever with love. When things are meant to become visible for everyone by the use and worship

of Yantras, these sacred objects of several resident Yantric Deities will help accelerate the progress. Yantras can strongly help in removing any hurdles that hinders desires or ambitions from becoming apparent. It is necessary to remember that Yantras cannot pressurise something to take place just because a worshipper wishes to. Rather, Yantras can or may facilitate something to happen as is Karmically deserved by each person. It is vital to handle Yantras with highest deference and admiration, the contrary of which- careless or negative treatment, will speedily lessen their Shakti.

Shubh Labh Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Shubh Labh Yantra is an auspicious Yantra for good fortune, victory, prosperity and richness.

It is a kind of united worship of Goddess Lakshmi and Lord Ganesh for affluence, opulence and triumph in all projects or new schemes. It brings in good luck, reputation, riches and positive progress in capital. Shubh Labh Yantra is an auspicious Yantra for good fortune, victory, prosperity and richness

Mantra- "Om Shareng Hareeng Kaleeng Glaeeng gang Ganpataye var varad Sarvjan me Vashmanaya Svaha"



Shree Kanak Dhara Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Shree Kanak Dhara Yantra is the most effectual Yantra for earning riches.

Shree Kanak Dhara Yantra acts as Ramban and is an uncommon and most effectual Yantra for earning riches. Shri Adya Shankarayacharya had employed this yantra for arranging rain of gold balls. This yantra confers Ashat Ridhi and Nav Sidhi. Its pooja is performed through Kanak Dhara Stotras. This is preserved in temples, cash Box and almirahs and is made in gold, silver or copper.



Nav Graha Yantra

By Maha Yogi Yogeshwar Paramahansa Dr. Rupnathji

This Yantra helps counteract the malicious consequences of the nine planets.

This Yantra helps counteract the malicious consequences of the nine planets and confers advantageous outcomes. It comprises nine squares, each with a talisman, corresponding to one planet. The nine planets that control humankind includes- Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. It is exceedingly constructive for worship to reinforce benign planets, by heightening their positive effects. Simultaneously, this Yantra mollifies malevolent planets and counterbalances negative effects. The Nav Graha Yantra is advocated for all individuals whose birth charts designate harmful positioning of planets within the horoscope that can trouble one's health, wealth and peace of mind. Lifetime worship of the Nav Graha Yantra elevates advantages from planetary effects.



Mantra - "Om Suryae Namah, Chandrae Namah, Budhae Naraah, Brahaspatiae Namah, Mangale Namah, Shukrae Namah, Sani Ae Namah, Rahu Ae Namah, Ketu Ae Namah, Navgarahe Namah"

Shree Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Shree Yantra is considered one of the most favourable, substantial and powerful Yantras.



Shree Yantra is considered one of the most favourable, substantial and powerful Yantras. Its prototypal form is a ladder of spiritual rise for the searcher. Looked at from the centre outwards, the Shree Yantra is a diagram of the Hindu vision of evolution of the universe. The Shree Yantra blesses the worshipper with tranquility, contentment, reputation, authority, influence, riches, affluence & accomplishment through devotion and faith. This prehistoric Yantra has been used for time immemorial by kings, princes, political leaders & men in power for sustaining eminence, supremacy and economic triumph. It is considered advantageous to humanity, particularly during Kali Yuga to help achieve victory, well-being, luck, riches and reputation.

Mantra- Om Shreem Hreem Shreem Kamle Kamalalaye Praseed, Praseed, Shreem Hreem Shreem Om Mahalaxmaye Namah.

The Shree Yantra in the 3-Dimensional Meru Type, prevalently made in Sphatik Crystal and is a multi Pyramid Cosmic Grid, connoting infinite wealth and positive powers. This is Multi pyramidal Geometry with 7 Pyramid steps and 43 petals with Base angle of 51.5032. Exact harmonising of this Geometry produces optimum outcomes. In India

and China the Shree Yantra is used by business class and the well-off. On seeing that this Geometry in 2D or 3D form symbol, it invariably brings in marvellous amount of Affluence, Abundance and Harmony. This was coined as "Shree Yantra" - "Shree" meaning "wealth" and "Yantra" - meaning "Instrument" - "The Instrument for Wealth". The Shree Yantra brings about worldly and spiritual wealth.

In the universe there are three states- Creation, Establishment and Destruction and these are symbolised by the three circles in the Shree Yantra, which in itself is the symbol of the world or cosmos. When this circle is lofty, it stands as a symbol of Sumeru Mountain, equilibrising the whole universe. It consists of all the worlds situated in the Sumeru Mountain, as described in Puranas. It is called "Meru Prastha Shree Yantra" and is the best of all.

Shree Yantra is the worshipping place of the form of the super goddess, Mahatripur Sundari. It is Her divine dwelling. All the gods and goddesses are worshipped in it and all other sacred worship are performed here. It encompasses all the demeanours, all the learning and all the elements. A rightful person from every sect, caste and creed can have faith in it, like the religious practitioners and priests.

Well-evidenced and well-designed by nine chakras - four Shiva chakras and five Chakras of the goddess Shakti incarnate, Shree Chakra is the materialisation of Lord Shiva and Goddess Shakti. The consequence of benefit that is gained after properly performing 100 Ashvamegha Yajnas can be gained only by having a sight (vision) of the Shree Yantra.

There are three kinds of Shree Yantras- Bhuprasthan, Kurma Prastha and Meru Prastha. A plain Shree Yantrathat is called Bhupriththa -(Back of the earth), one which is raised on a tortoise back is called "Kachchhap Prishtha" and that which is raised exactly like the Sumeru Mountain is called Meru Prishthha like a Mountain.

Shree Yantra can be carved out of a crystal piece, engraved on crystal, precious stones, on copper or silver metals in plain designs or grand designs. But out of all these Shree Yantras, the Yantra which is manufactured of crystal, carved in detail in a lofty form i.e. in Meru Form, is considered the best. Crystal Shree Yantra is best for the homemaker also.

Kuber Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Kuber Yantra is used to worship Lord Kuber, the God of Wealth.



Kuber Yantra is used to worship Lord Kuber, the God of Wealth. It sanctifies the worshipper with money and opulence, by making new possibilities and sources of revenue and wealth. It helps boost the flow of funds and the skill to compile capital. Worship of this Yantra is advocated for increment in business and occupation or professional progress. Puja of this Yantra is performed on Dussehra, Dhan Traydosi, Deepavali days and also during yogas of the Sun, Saturn, Sun and Jupiter. The Yantra can be preserved in the home shrine, puja room, cash box, almirah and in offices where monetary dealings are accomplished.

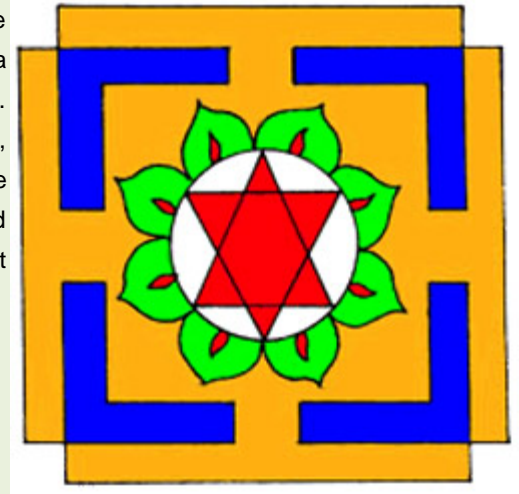
Mantra- "Om Hreem Shreem Hreem"

Shumavati Yantra

By Maha Yogi Yogeshwar Paramahansa Dr. Rupnathji

This yantra is used for overall success and spiritual upliftment.

The upasana of Dhumavai Devi is made during night time. The place for upasana is a necropolis, where sadhakas need to perform puja with bare body, excluding an underwear, or it must be a forlorn place. Dhumavati Devi is not widely popular. She possesses a plump body, with horrendous eyes and soiled clothes, in addition to frizzy hair. She is positioned in a permanent stoop, owing to her old age and arched spine. The yantra is used for overall success and spiritual upliftment and is written on Bhooj Patra with Ashat Gand or on silver or plate.



Mantra- "Dhung Dhung Dhumavati Tha Tha"

Gayatri Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Gayatri Yantra is an exceedingly recommended Yantra to gain divine power & peace.

Gayatri Yantra is an exceedingly recommended Yantra to gain divine power & peace of mind. Gayatri Devi is Maha Devi and the deity of the Gayatri Yantra. The Yantra contains Panchmukhi or Ashat Mukhi. Gayatri Devi is seated on a lotus. This Yantra can be set up at home or in business sites. With truthful dedication, one cannot be struck by other-worldly souls and spirits and is sanctified with health, wealth and contentment. In case when a home or person is struck by bodiless souls and spirits, after venerating the Gayatri Yantra, it can be dipped in water for sprinkling round the home for one week to expel all undesirable apparitions. The stricken person should take rice, milk and water during puja days. A ghee lamp should be lit incessantly all day and night, away from unfastened doors, windows and combustible materials.



Mantra- "Om Bhu, Bhuvah, Swah Savitur Verenyam Bhargo Devasya Dhimahi Dhiyo Yor Prachodayat"

Maha Mrityunjaya Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

It bequeaths health, joy, good luck, reputation and at times wealth.



One of the most spectacular of extremely prized and auspicious Yantras, Mahamrityunjaya is used to venerate Lord Mahamrityunjaya Shiva. It bequeaths health, joy, good luck, reputation and at times wealth. It dissipates fretfulness, dreads, fears, ill effects of malicious planets, apparitions, diseases and death by mishap. The Mahamrityunjaya Yantra is also helpful for individuals whose birth charts indicate Saturn and Mars to be enjoined, in antagonism, or in pass over. After honest dedication with puja, this yantra may be dipped in a container of water for drinking to check or heal ailments. The holy water may also be splashed through the home for synchronisation and comfort. For averting effects of drifting souls and other catastrophes, this Yantra can also be fastened on the outer gates of the home after puja.

Mantra- "Om Hoom Joom Saha, Om Bhu Bhuvah Swaha, Om Triyambakam Yajamahey, Sungandhim Pushti Vardanam, Uruvar Kamiva Bandhanan, Mrityor Muksheeya Mamritat, Swaha Bhuvah Bhu Om, Saha Joom Hoom Om"

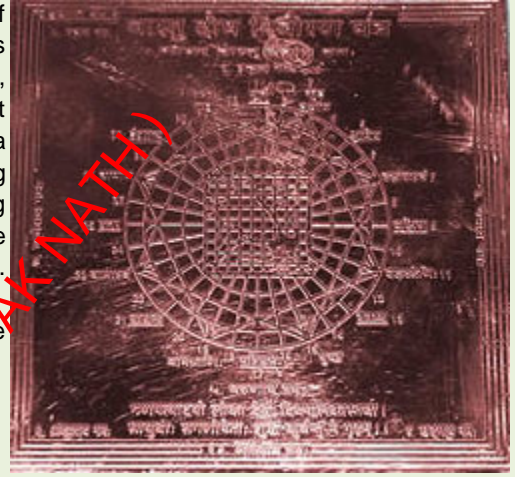
Vaastu Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

The Vaastu Yantra is useful for getting rid of ill effects from a place of work or residence.

The Vaastu Yantra is useful for getting rid of ill effects from a place of work or residence. It aids in dissipating ill effects of Vaastu errors existing at home, office or shop. These consist of direction, location, energies of a particular building, positioning of rooms and permanent fixtures that may not be easily rectified by overhauls. This Yantra resolves Vaastu errors by removing harmful effects and yielding positive and favourable energies. It is also used for burying underground before or after construction work with suitable rites. The Yantra may also be established in the Puja room for worship.

Mantra- "Om Aakarshay Mahadevi Ram mam Priyam Hey Tripure Devdeveshi Tubhyam Dasyami Yanchitam"



Shree Yantra Sthaapana

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

ShreeYantra Sthaapana in one's home/office/ vehicle is performed on a Friday.

Shree Yantra Sthaapana in one's home/office/ vehicle is performed on a Friday. Firstly, the yantra needs to be dowsed in saline water overnight (Thursday night). This takes away all negativism from the crystal. Then it must be taken out, washed in regular water and needs to be kept on damp earth (mud), under sunlight for few hours. Then only it can be taken for puja purposes.



Shree Yantra

The Yantra must be placed on a plate and washed with water and milk mixed with saffron. It should be washed with water once more. One should light incense and spray water where the Yantra will be kept for chanting "Aim Hreem Namah". One needs to place a yellow cloth and a sheet of silver or gold and the Yantra must be placed atop it. Kum Kum or Sandal paste and a Coral mala can be applied on the Yantra. A Shivling should also be placed near the Yantra during Pran Prathistha. It is customary to offer flowers (yellow), Gur (jaggery) and raw turmeric and incense to the Yantra. Then, one must chant the following mantra 108 times on a lotus seed rosary- "Om, Shreem Hreem Shreem Kamle Kamalalaye Praseed, Praseed, Shreem, Hreem Shreem Om Mahalaxmaye Namah"

Later, the Shree Yantra must be covered with red cloth.

It is customary to pray and worship every Friday without moving from the seat. The red cloth should be taken off every Friday and fresh flowers needs to be provided, along with gur (jaggery), raw turmeric and incense to the Yantra. One can just catch a glimpse (darshan) of the Yantra by lifting the red cloth for the rest of the days.

The tip of the Shree Yantra is called the aerial or antenna in scientific terms and is called Mahatripur Sundari, which means Niwas Sthan (home) of Sampurna (all) Devis and Devtas (God and Goddess) in spiritual idioms.

Meditation is done on the tip of the Shree Yantra (Mahatripur Sundari) and while chanting Mahalaxmi Mantra, one should concentrate on the crest and meditate with open eyes. It is also useful for students to attain concentration and intelligence.

Since Shreeyantra works on the cosmic ray theory, apart from Hindus even Muslims, Parsis, Christians and people following other religions also believe in it, because they have faith in the cosmic ray theory of the stones. They do not however perform pujas like the Hindus, but just keeps it near their Holy Scriptures or at the place of worship. They also focus on the crest and ruminates while chanting lines from their holy books with open eyes.

Shani Yantra

By Maha Yogi Yogeshwar Paramahansa Dr. Rupnathji

Shani Yantra is best for appeasing a distressed Shani.

Shani Yantra is best for appeasing a distressed Shani or the planet Saturn and attain Rajayoga by gaining the blessings of Shani.

Mantra- "Om Shree Shanaishwar Namaha"



Vyapar Vridhi Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Vyapar Vridhi Yantra is one of the most auspicious for the shared worship of Lord Ganesha and Goddess Lakshmi.

DR.RUPNATHJI (DR.RUPNATH)

Vyapar Vridhi Yantra is looked at as one of the most auspicious for the shared worship of Lord Ganesha and Goddess Lakshmi. Lord Ganesha is the God of Success in every endeavour and enterprise. Goddess Lakshmi is the Goddess of Wealth and Prosperity. As the name Vyapar Vridhi Yantra denotes, it is a Yantra for good fortune, reputation and betterments in revenue, earnings or riches.

Mantra- "Om Akarshaye Swaha"



Karya Sidhi Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

This is an exceedingly effectual Yantra for accomplishment of wants, guaranteeing well-being.

DR.RUPNATHJI(DR.RUPNATH)



This is an exceedingly effectual Yantra for accomplishment of wants, guaranteeing well-being and triumph in nearly every aspect of life.

This Yantra is composed of a circle split up into seven identical sections. Each section symbolises a domain of life. These spheres comprise- Knowledge, wisdom, curing of diseases, music, self-reliance, happiness, family progress for both present and future, health, wealth, prosperity, comfortable and happy habitat, shelter from troubles, power, influence, savings of an individual and those reliant on him, success in politics, favours from superiors, accomplishment of desires, protection from the evil eye, protection from dangers to the individual and his family, valour against all odds and triumph in endeavours and vital activities. This Yantra must be hung at home in a major position or preserved in the puja room.

Mantra- "Om Eim Hreem Shreem Kleem Namaha"

Mangal Yantra

By Maha Yogi Yogeshwar Paramahansa Dr. Rupnathji

Mangal Yantra is useful to usher in good luck in business activities.

Mangal Yantra is useful to usher in good luck in business activities. The Mangal Yantra is worshipped on Tuesday by severely fasting for 21 straight Tuesdays. This immensely aids men and women who have reached an age of 30 or 40 and still unable to find a better half. It also assists those who are disadvantaged of conjugal or nuptial-happiness after marriage, where domestic life is full of melancholy and troubles like lack of communication, want of emotional bonding, everyday bickering and intimidations of separation or divorce. Worshipping this Yantra helps deal these problems. It is also advantageous for women who have gone through abortions, miscarriages and those who are constantly in debt - and incapable of returning loaned money in spite of genuine intents to do so. Those whose debts increase incessantly past their control should also worship this Yantra to conquer adversity and win in endeavours to satisfy desires and have a sensibly well-to-do life.



Mantra- "Om Angarakaya Namaha"

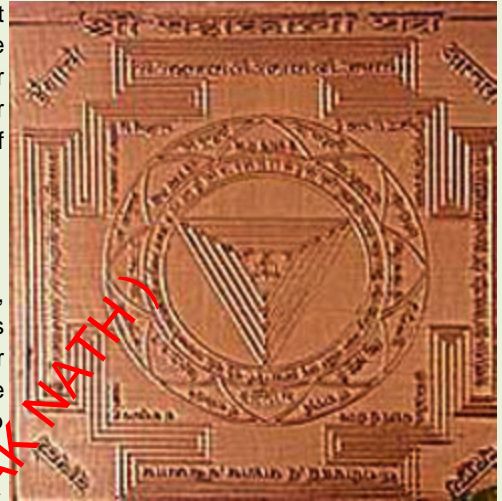
Mahakali Yantra

By Maha Yogi Yogeshwar Paramahansa Dr. Rupnathji

Mahakali Yantra is used to safeguard from black magic, malevolent influences of the planet Saturn.

Mahakali Yantra is used to safeguard from black magic, malevolent influences of the planet Saturn and wicked influences. According to the Swangam Tantra, Kali Tantra and Bhairab Tantra, this particular Yantra is known as Swanam Yantra, Kali Yantra, Mahakali Yantra or Bhadra Kali Tantra- Goddess Kali in a ferocious posture is the deity of this Yantra.

Special puja of this Yantra is performed on the 8th day of Chaitra, Asar, Shravan and Magh months of Vikrami year. This yantra confers satisfaction of wants, riches, comforts of life and is also used for Mohan Vashikaran purposes. A lot of Shakti or power is instilled in the Yantra after puja that can avert enemies from doing damage and keep them under control.



Mantra- "Om Kreem Kalikaye Namaha, Om Kapalinaye Namaha"

Mahalaxmi Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Mahalaxmi Yantra bequeaths riches, affluence and good luck.

DR. RUPNATHJI (DR. RUPAK NATH)

This is meant to worship Goddess Lakshmi, "the Eternal Goddess of Wealth & Prosperity". It bequeaths riches, affluence and good luck. Needs are satisfied by reciting the Mantra of this Goddess. It is believed that the faithful worshipper is never deficient of money and worldly comforts for himself and his family.

Mantra- "Om Shreem Mahalaxmiyei Namah or Om Aim Sohom"



Vaahan Durghatna Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Vaahan Durghatna Yantra is applied to shield oneself from catastrophes and mishaps.

DR.RUPNATHJI (DR.RUPNATH)



Vaahan Durghatna Yantra is applied to shield oneself from catastrophes and mishaps. "Vaahan" stands for "vehicle" and "Durghatna" stands for "accident". This Yantra guarantees shelter from accidents, damage or other calamities, principally those related to vehicles. It acts as a kavach or "shield" to safeguard and save the worshipper from any such ill luck and guarantees safety for his and his family's possessions during trips.

Mantra- "Om Aum Hraam Hreem Shree Vayu Putraye Namaha"

Shree Laxmi Ganesh Mahayantra *By Maha Yogi Yogeshwar Paramahamsa Dr.Rupnathji*

This united Yantra of Goddess Lakshmi and Lord Ganesha is also called "Maha-Yantra".



Shree Laxmi Ganesh Mahayantra

This united Yantra of Goddess Lakshmi and Lord Ganesha is also called "Maha-Yantra". Through Lord Ganesha one reaches `sidhi` for triumphant windup of one`s tasks. Through Goddess Lakshmi, one is hallowed with opulence and wealth. Worship of this Yantra is performed on Deepawali or Dussehra days. This Yantra can be preserved in a cash box, almirah, purse or in the home shrine for bettering finances and comforts.

Mantra- "Om Akarshaye Swaha"

Saraswati Yantra *By Maha Yogi Yogeshwar Paramahamsa Dr.Rupnathji*

Saraswati Yantra bequeaths intelligence and brainpower while enhancing memory.



This Yantra hones intelligence, concentration, enhances memory and preservation of knowledge. It is particularly useful for students and those who experience complexity in proceeding or concentrating on studies and significant projects. Worship of the Saraswati Yantra guarantees success in studies and towering triumph in competitive examinations. It is also a therapy for mental disorders, slackened intellectual growth and insanity. People distressed by negative effects of a malicious Jupiter in their birth charts will also find this Yantra advantageous.

Mantra- "Om Aim Saraswatiyei Namah"

Vashikaran Yantra

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Vashikaran Mantra is ideal for attracting someone one who he or she loves, or drawing in a partner into one's life.

Vashikaran Mantra is ideal for attracting someone one who he or she loves, or drawing in a partner into one`s life. It is also useful for bringing an adored person under control for good or positive intentions, like encouraging harmony and synchronisation as a couple. This Yantra should however never be used for negative purposes or ill intentions. This Yantra is considered a mystical phenomenon of prehistoric Indian science. It focuses the energy of mind-waves to draw the person of one`s dreams. It is thought that if one`s love is honest, consequences can be seen within the very first day, or within 40 days or 90 days, depending upon individual karma. This Yantra can be implemented in various ways like gaining amiable professional and personal relationships amongst superiors, colleagues, friends and others. It can also help achieve goodwill from others, particularly in affairs related to one`s occupation. Simultaneously, it helps increase a good notion of oneself on others to win fondness and friendship in their hearts and minds.



This Yantra also induces others to be attracted towards oneself satisfactorily.

Mantra- "Om Lakeem Lakeem (name of person) Mum Vashyam Kuru Kuru Swaha"

Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr. Rupnathji

It is known as one of Lord Shiva`s avatar and it is a seed shaped by a number of clefts on its surface. Rudraksha is termed by joining the two words - "Rudra" and "Aksha". `Rudra` is one of the avatars of [Lord Shiva](#). `Aksha` means tears. The legend goes that the Shiva had to counteract powerful Demons in the ongoing war against gods. When the entire destruction was settled down, Shiva opened his eyes and shed tears. The legendary tree of Rudraksha was born on the very place those tears fell. That is how Rudraksha, known as a divine bead came into existence. Technically Rudraksha are beads from the tree "Elaeocarpus Ganitrus" found mainly in South, South East Asia, Asia pacific and China.

Rudraksha is one of the miraculous creations of nature, where the seed is shaped by number of clefts on its surface. These clefts are known as Mukhis, or faces. There are about 1 to 38 Mukhi rudraksha present. In most cases, 1 to 14 Mukhi rudraksha are used for astrological purpose. A particular Mukhi rudraksha is believed to encounter the malefic effects of a specific planet. This unique bead has got many splendid properties influential enough to control human behaviour and destiny. The secret lies in the wonderful electro magnetic properties the bead invokes, when in interaction with Human aura.



Although it is advised that a competent astrologer should select a rudraksha after carefully going through ones horoscope, any selection of rudraksha bead do not harm the wearer in any case. This is unlike from effect of gems used for the same purpose. Rudraksha carries within itself unique electro magnetic properties, which in turn empowers the possessor when in touch with human body, or, even when it is safely kept in the house. Rudraksha enhances the effects of a weak planet, and streamlines the effects of a malefic one into a positive energy. Rudraksha is

also known to produce heat, and can turn out to be allergic to skin in very rare cases. In such cases, a touch with the skin is not advised. Other than that, a rudraksha bead is completely harmless.

A rudraksha gives profound effects in the physical, mental and emotional enrichment of a person. It also empowers all to enhance their destinies and attain fulfillment in their lives. It is a bit difficult to procure an original Rudraksha, as there are only a few meaningful out of the many beads that fall from the tree. Still a rudraksha does not give its full effect till it has been purified and energized through rituals and puja. Any misuse of rudraksha can also cause loss of its powers. A strict precaution regime also has to be followed while wearing it. A proper prana prathishtha activates a rudraksha to give its immense blessings to the one wearing it

One might easily relate the bead to spiritual significance only, as yogis and sadhaks are seen adorning it in most cases compared to common people. It is because a rudraksha can provide high level of concentration, and sub conscious strength to attain certain Siddhis. In a more worldly sense, a rudraksha can give many physical and materialistic benefits as well. Though there are a few claims for no effects of rudraksha (probably because they have not followed the rituals, or the rudraksha is a fake one), there are many who can vouch for the amazing changes it can bring in a person's life

A particular Mukhi rudraksha corresponds to the effects of a certain planet. If a particular planet is weak in the horoscope, the Rudraksha stimulates its qualities. On a planet being too strong or malefic in the chart, the rudraksha has its influence in a positive energy. A thorough checkup of the horoscope must be done to select the appropriate rudraksha. Since none of the rudraksha gives a harmful effect, hence there is no possibility of risk taking. Still, general categorization of its properties and the attributes to which different Mukhi rudraksha relates to are described below:

Rudraksha Power Combinations

By Maha Yogi Yogeshwar Paramahansa Dr. Rupnathji

An assortment of bracelets, worn according to power combinations is rendered helpful.

Rudraksha of various Mukhis are merged according to their attributes to produce numerous powerful combinations which have been examined to be pretty effective. Thousands of testimonies confirm that these combinations can modify life, eliminate miseries and offer victory in business, profession or personal life.

Moon Bracelet

These are bracelets made of 9 beads of 2 mukhi rudraksha with pearls and silver spacers. This amalgamation appeases the malicious effects of planet moon and appeases anger and command over emotional behaviour.

The moon bracelet is apt for people who need to compose emotions and maintain serenity of mind and harmony with those around them.



Moon Bracelet

Prosperity Bracelet

This is a kind of bracelet with two beads, each of 6 mukhi and 7 mukhi and one bead of 8 mukhi, with gems and silver spacers for amplifying wealth and money flow and for triumph.

Harmony Bracelet

This is a grouping of Gauri Shankar with 4 beads of 2 mukhi and pearls and silver spacers for nonviolence, gentleness, meditative, inner contentment and tranquility. Harmony bracelet is beneficial to meditate with, sleep with for a good night's sleep and inner adjustment. It is something to wear when life becomes too chaotic, to maintain emotional equilibrium and synchronisation, unison and oneness amongst others. It is recommended for men and women looking for harmony in relationships.

Siddha Bracelet



Siddha Bracelet

Siddha bracelet is a synergistic combination of one bead each of 2 mukhi upto 14 mukhi small rudraksha beads of Javanese origin. It is worn for Dharma (religion), Artha (wealth), Kama (desires) and Moksha (liberation).

Surya power

Surya power is a 12 mukhi large rudraksha used to achieve potency, vividness and vivacity of the sun. It is worn to augment leadership and administrative traits. It is also used for eradicating vexations, distrust and trepidation and heightening self-image and motivation. Surya power is recommended for men and women desiring the above qualities. It is suggested specially for ministers, politicians, administrators, businessmen and executives.

DR. RUPNATHJY (DR. RUPAK NATH)

Shiva Shakti

Shiva Shakti utilises Gauri Shankar rudraksha for union, tranquility, synchronisation and holiness. It unfolds the universe of consciousness and brings one nearer to God. It is recommended for men and women looking for a tuneful life and increased devotion for God. It is also suggested for those who desire a perfect life partner.

Hanuman Kavach

It is an amalgamation of 11 mukhi rudraksha with a charged Chirmi kavach, providing security to the wearer from any kind of hurt or negativity. Hanuman kavach emits an unconquerable aura to the wearer and shields him/her from black magic, charms, negativity and psychic attacks.

Half moon Shiva Pendant

Half Moon Shiva Pendant uses 1 Mukhi rudraksha, ushering the divine feeling of renunciation and impassiveness. It gives the power to mediate and understand God. For those who wish amplified devotion for God, they should wear it for mediation, and Sadhana.



Hanuman Kavach

Health Bracelet

Health bracelet with 3 mukhi and 5 mukhi beads are employed to resolve the past and present karma and negative patterns and influences from inside and outside. It furnishes peace of mind and diminishes stress. It is also recommended for people with chronic blood pressure, cholesterol and diabetes.

Victory Bracelet

Victory bracelet is an amalgamation of 1 or more beads of 16 mukhi rudraksha (of Javanese or Nepali origin) for good luck, affluence and conquests. It is also suggested for men and women seeking success at all levels.

Saraswati Power



Saraswati Power

The Saraswati amalgamation is made of 4 Mukhi and 6 Mukhi Rudraksha and is specifically designed for students, intellectuals, artists and writers and it augments will power, wit, intelligence, concentration and lends the wearer creative wisdom, learning and knowledge. It has to be worn as a necklace or wristlet.

Mohini Power

This Power combination possesses one bead of 13 Mukhi Rudraksha, symbolising Lord Indra and Lord Kamdev and two beads of 6 Mukhi Rudraksha. It is basically meant for men/women who wish to augment their magnetism, desirability, appeal and vividness.

Unity Power

This Special Pendant with one bead of Gauri Shankar and two beads of 2 Mukhi Rudraksha ushers in tranquility, synchronisation, cheerfulness and comfort within the family. Unity power reconciles the whole atmosphere surrounding the wearer. This compilation improves superior marital relationship or marriage expectations for bachelors. It is also used by couples desiring children.

Protection Bracelet

This bracelet has a Goddess Durga Rudraksha 9 Mukhi, Lord Vishnu Rudraksha 10 Mukhi and Lord Hanuman Rudraksha 11 Mukhi. Protection bracelet assures safeguard to wearer from negativity, wicked spirits and psychic attacks. It is perfect for healers also. The user is blessed with loads of dynamism, powers, vigour and courage. 10 and 11 Mukhi rudrakshas also appease all planets. Mercury beads heighten the effect of amalgamation.

Mukh of Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

The Mukh of Rudraksha are the differentiating lines, ranging from 1 mukhi upto even 27 mukhi.

A Mukh is an absolute separating line, extending from top of the seed to the base. Rudraksha comprises three parts. The top head (from where the face starts to be known as head), the middle body and the end (known as tail that is somewhat flatter). Rudrakshas ranging from 1 Mukhi and reaching upto 21 Mukhi has been discovered. At times, higher mukhis also come into sight, such as the newly discovered 27 mukhi in Nepal. However over 80% of all obtainable Rudraksha is 4 Mukhi, 5 Mukhi and 6 Mukhi. 1 Mukhi circular from Nepal is the rarest beads. Now-a-days due to gush of demand, all Rudrakshas from 8 Mukhi and above have turned infrequent.



Nine Mukhi Rudraksha

All the prehistoric epics of Padma Puran, Shiv Puran, Shri Mad Devi Bhagwat and Skand Puran, however refer Rudraksha only upto 14 Mukhi. Still, Rudraksha upto 21 Mukhi have been found, together with some other popular beads like Gauri Shankar (2 beads fused naturally from the tree), Ganesha (having a trunk like projection) Savar (a Gauri Shankar having one bead with 1 Mukh), Nandi (a bead with two horn like projection), Ved (a bead with 4 one mukhi sawars around it) etc. Of late a bead with 27 mukh has also been discovered.

Rudrakshas from Nepal are mostly huge in size, upto 25 mm to 30 mm in diameter and have apparent distinct lines. In contrast, Rudraksha from Indonesia are smaller in size and the lines are not so profound, but recognisable with attempts. These Indonesian beads are generally used to make Malas (stringed ornament worn round the neck) and have diameters from 12mm, reaching upto 44mm.

Most of these malas, which one usually sees, are 5 Mukhi in 4mm to 10mm diameter in size, but lesser quantities of 4,6,7 & 8 Mukhi Malas in small sizes are also made after arranging the beads. Rudrakshas come in various colours, such as white, red, brown, yellow & black. The most popularly available Rudraksha is brown in colour. After dousing it in oil and after prolonged usage, all Rudrakshas turn deep brown or even black in colour.

Rudraksha is a very powerful bead and with appropriate maintenance, it can survive for thousands of years. The bead has done good to humankind in several ways and lot of research has been exercised to find out how the Rudraksha actually functions.



Seven Mukhi Rudraksha

Some research work indicates towards inductive power, bipolarity etc., but it is normally thought that the potential of Rudraksha cannot be evaluated with accessible instruments but can be sensed by everybody who wears it- both physically and by mental configuration.

If ornaments of Lord Shiva can be analysed, one will find that all of them represent powers like ash from the funeral pyre, tiger skin, snakes and river Ganges, moon, poison in the neck (Neel Kantha), Mala of Human Skeleton & the flower from the enrapturing Dhatura tree. All these signal towards the fact that Rudraksha must be a very powerful bead.

The basic question now lies to uncover what exact power does Rudraksha possess. After interrelating with a number of groups of people, there is solid reason to consider that Rudraksha renders beneficial results to every person who wears it. One can be healed from various illnesses or receive wanted materialistic or sacred gains. The Power or Shakti of Rudraksha is an integration of power from –

1. Providential characteristics by blessings of numerous Gods and Goddesses.

2. Physical impact on the body, which sends neuro signals to make the mind tension-free and thereby proving the functioning, which can be termed as "Self Empowerment".

Different Mukhi Rudrakshas have different impressions on humans & one can wear all kinds of Rudraksha, either individually or collectively.

Rudraksha Therapy

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Rudraksha influences various parts of the body therefore rudraksha therapy is always recommended.

Rudraksha influences various parts of the body as described below-

- One Mukhi.....Pineal, pituitary, optic chiasma, hypothalamus
- Two Mukhi.....heart
- Three Mukhi.....throat, celica plexus
- Four Mukhi.....adrenal, heart
- Five Mukhi.....all major chakra pints
- Six Mukhi.....root chakra, prostate and other reproductive organs
- Seven Mukhi.....optic chiasma, pancreas
- Eight Mukhi.....medulla oblongata, hypothalamus. Limbic system
- Nine Mukhi.....pineal, pituitary
- Ten Mukhi.....heart power
- Eleven Mukhi.....abstract, nerve energy, maintenance
- Twelve Mukhi.....Cerebral hemisphere, hiatus of stomach, esophagus
- Thirteen Mukhi.....celiac plexus, prostate
- Fourteen Mukhi.....heart
- Fifteen Mukhi.....ileocecal valce, lymphatic throat area system
- Sixteen Mukhi.....thyroid, thymus, spleen, pancreas
- Seventeen Mukhi.....small intestine, lungs and bronchial tree
- Eighteen Mukhi.....liver

Nineteen Mukhi.....lungs and bronchial
Twenty Mukhi.....adrenal

The powers and consequences of the tears of Lord Shiva have long since served as an everlasting resolution to the ache and anguish humanity goes through during a lifespan. Wearing the holy Rudraksha beads transports one to the alpha circumstance of present moment living. Wearing a particular Rudraksha results in the obliteration of karma from past lifespans that induces complexity in the present life.

Wearing particular Rudrakshas in combination also mollifies all undesirable controls from all the 9 planets, 24 hours a day and furnishes Vedic astrology with added support methods to eliminate hurdles of ache and anguish in an individual's life.

For thousands of years the virtues and influences of the holy Rudraksha beads have been documented and detailed in the Shiva Puran, Padmapuran, Srimaddevibhagavat, Rudraksajabalopanisad and Angnimahapuran.

The prehistoric field of Rudraksha recommendation is as elementary as it is complex. Customarily, the Vedic knowledge of recommendation and relevance of Rudraksha and their suitable mantras has been the duty of several saints and holy men and Brahmin priests.

At present, there are numerous Rudraksha therapy facilities available all over the world that propose Rudraksha beads by fusing ancient Vedic knowledge with modern scientific evidence and substantiated experiences, repeatedly establishing the usefulness of wearing Rudraksha beads. Modern science has illustrated that the electromagnetic disposition of Rudraksha beads affects the neuro-physiology in a definite manner that provides power of heart beat, blood pressure, stress levels, hypertension and at the same time alleviates nervousness, gloominess and neurotic disorders. Anti-ageing properties have also been detected, based on the natural electromagnetism of Rudraksha beads.

Identification of Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Identification of rudraksha is indeed a necessary part.

Rudrakshas are available from 1 mukhi to 21 mukhis. The five-faced Rudraksha are found extravagantly and without much difficulty. The one-faced circular Rudraksha variety is exceedingly uncommon and it is forged maximum times, so much so that the entire issue of uniqueness or forging has surfaced, only due to the 1 mukhi duplication. A kind of Rudraksha, called 1 mukhi half moon, is this cold in its place which is genuine and belong to a family tree of rudraksha. This bead is found without much difficulty and the price is also not sky-high. However, there are dealers who sell this half-moon variety, also at outrageous prices, taking advantage of the uncommonness of round 1 mukhi rudraksha. Round 1 mukhi rudraksha however is forged in umpteen forms by corrupt dealers. Many of these markings- Rudrakshas with 2,3,4,6 and 7 faces are available extravagantly and hence their prices are not exorbitant. Counterfeited rudrakshas are manufactured by etching extra lines in these lower mukhi beads to obtain the exceptional and steeply priced higher mukhi beads. However, some conscientious people forge Gauri Shankar Rudrakshas, by adhering together too little skill and consciousness. Authentic rudrakshas are also available aplenty, naturally. But it is the avarice of dealers to make more money that compels traders to deal in counterfeit beads. Also in case of atypical Rudraksha beads of higher mukhis, forges are sold by such dealers to gratify the surging demand of these beads.



It is not very difficult to distinguish an authentic Rudraksha. Due to its surging significance and value, it is manufactured synthetically also and these artificial Rudrakshas are sold in the market. Synthetic Rudrakshas used to be manufactured long ago, by employing wild berry seeds or nuts or wood. But today, this is an obsolete procedure and the Nepalese dealers of present times are making these by etching out extra lines in a lower mukhi bead to achieve a higher mukhi bead. Or else, they are shrouding extra lines to attain an exceptional lower mukhi bead and even by adhering together parts of rudraksha beads to attain another rudraksha. As a result, these forged rudrakshas look superficially like a real rudraksha, but this has to be examined more vigilantly. But in these artificial Rudrakshas, no facade can be made as genuine as the ones that can be seen in the authentic ones and can simply be noticed by a veteran eye. Here, the facet (Mukh) delineates profound lining from the upper part to the lower portion of Rudraksha. Observing these rich lining features, one can make out a real Rudraksha. A magnifying glass needs to be used for this purpose to examine for synthetically etched lines (which are normally very jagged) and adhered surfaces on the bead.

There are many other standards described to distinguish Rudrakshas, like the sinking and floating of Rudraksha in water and rotating between two coins. But it is not an accurate principle. Even an immature, but authentic one made from wood, tintured with lead or by fiddling a real rudraksha, may sink. Therefore, one should not be troubled about these false philosophies. Rudraksha should be bought from an authentic dealer, who is answerable to the public, and who would acknowledge returns. Buying rudraksha is like buying gems, where buyers buy from a faithful dealer only and they need to check with previous buyers for authentic dealers and their experience of transacting with them, before coming to a conclusion to buy these beads.

Gauri Ganesh Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Gauri Ganesh Rudraksha is a symbol of motherhood and the image has Ganesha attached to his mother Gauri.



This form is symbolic of a son (Ganesh) attached with his mother (Gauri). It imparts immense powers of motherhood. A pregnant woman wearing this will deliver her child successfully. It is usually recommended to women who suffer from miscarriage. There are many forms of this rudraksha in which, Two beads on top of each other connected naturally, One small and One big, representing Lord Ganesh and mother Parvati. Garbh Gauri Rudraksha is the small form of Gauri Shankar. In Gauri Shankar both the joined beads have equal size but in Garbh Gauri one bead is smaller than the other, therefore it is the best for those women who suffer defects in their conceptions and they are prone to abortion. It is advised that they should wear Garbh-Gauri Rudraksha. If it is worn around the neck, she gains pleasure to have issues and her motherhood gains perfection.

Three Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji



3 Mukhi Rudraksha is build up of 3 lines. It is the emblem of Lord Agni (fire). As Agni wipes out everything and still remains chaste, the wearer of 3 Mukhi too gets liberated from sins perpetrated in the past. It is perfect for those who are victims of inferiority complex, are fear struck and suffer from self-loathing or mental injury. Those lethargic in every approach also will feel animated, by using this Rudraksha.

Within a short span of time, after wearing it, the user senses its control by accomplishing triumph in their crusades, learning and self-confidence. Its another asset accepted by modern physicists and allopathic doctors is that it makes the wearer free from persistent fever. This Rudraksha is utilised in meditation, to remove toxicities and also for syndromes of the eyes.

1. 3 Mukhi Rudraksha is available in elliptical shapes from Haridwar and Dehradun (India) etc., which does not have a natural hole. The Nepali 3 Mukhi is almost circular or somewhat cone-like at the top, with deeper depressions and has a natural hole. It is pricier by approximately 5 to 10 times, compared to the elliptical 3 mukhi from India. It is believed that in respect to effects, there should be no deviation in Nepali or Indian bead.

Who should wear

People suffering from inferiority complexes and pessimism should wear this Rudraksha. Those suffering from any kind of sickness, especially cold and weakness will find it beneficial. Those who always feel weak and suffer from depression, will derive immense pleasure by using this Rudraksha.

Mantra Reference

Om Kleem Namah Shivapuran

Vidyeshwar Samhita

Om Om Namah Mantra Maharnavn and

Padmapuran.

Om Veem Padmapuran

Our Dhum Dhum Namah Skand Puran

Om Reem Halaim Hleem

Hloom Awur Traditional

Om Namah Sivaya

Om Tryambakam Yajamahe

Sugandhim Pushti Vardhnam Brahajjaloprishad

Urvarkumiv Bandhnan Mrityormokshiya

Mamrataat

"Om Namah Shivaya" Mantra can be used for all Rudrakshas.

Recommendation

Minimum of 3 Beads of the 3 Mukhi Rudraksha strung in red thread or metal of choice is always suggested. A mala of 108 Rudraksa and 1 Meru Bead strung in red thread or metal of preference.

Shhat Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

This particular Rudraksha evolves all the best properties related to the planet Venus. This bead enhances material comforts, luxuries, health, pleasures, arts, entertainment and sex, along with immense professional and academic success. Students and businessmen gain by adorning this rudraksha. Six Mukhi is said to symbolize Karthikeya, son of lord Rudra himself. Wearing this Rudraksha benefits eyes, Reproductive Organs, Urinary Tract, Prostate, Mouth and Throat.



Nava Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

DR.RUPNATHJI (DR.RUPAK NATH)



This is also a rare Mukhi, which corresponds to planet Ketu. It produces auspicious effects in all the areas ruled by the planet. It makes the possessor extremely energised and action oriented. The rudraksha helps in fulfilling our goals and amassing wealth, property and assets. Its influence leads one to spiritual enlightenment. The bead symbolizes Lord Bhairava and sage Kapila. It helps in professions related to secret services or detective work.

Problem areas such as Lung diseases, fever, eye pain, bowel pain, skin disease, wearing Nava Mukhi Rudraksha immensely benefits body pain.

Dvaadasha Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Dvaadasha Mukhi Rudraksha is very much similar in its effects as the One Mukhi one. It governs the effects of Sun and gives victory and success in the entire endeavour undertaken in life. The bead is helpful in obtaining the influential and powerful positions to its wearer. This bead not only boosts up the personality to new heights of confidence, strength and charisma, but it also provides protection against evils and perils. This rudraksha governs Heart Disease, Lung Disease, Skin Disease, Hiatus of Stomach, Esophagus, and Bowel Problems.



Fifteen Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

DR.RUPNATHJI(DR.RUPAKNATH)

This Fifteen Mukhi rudraksha bead is extremely rare. It channelizes thoughts, intuitive thinking and productive mindset. The rudraksha is said to signify the form of Lord Pashupathinath. This is an immensely powerful Rudraksha for those working with spiritual techniques to accomplish Mukti and Moksha in this physical lifetime. This Rudraksha also pacifies emotional disturbance in the mind caused by the limitations caused by "Paasha" or bondage. The wearer of this rudraksha is bestowed with Health, wealth, power, energy, prosperity, elevation of soul and increase in spiritual enlightenment. The Lord Pashupati Rudraksha is the only one found to date that works with Mukti and Moksha in this manner and is an exceptional Rudraksha for the Spiritual Path.



Eighteen Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

This is the most rare type of bead and it symbolizes mother earth herself. Possessor of this rudraksha is free from fears of any earthquakes and landslides. Pregnant woman can safely give birth to a healthy child upon wearing this rudraksha. These are the additional benefits apart from the general good benefit of health, wealth and intelligence. This Rudraksha is related to eighteen types of Vanaspati in the Body. The person who wears this Rudraksha after proper Sidhhi never suffers from any disease in his life time and gets all kinds of happiness and comforts in his life. This Rudraksha can be worn on Monday or Friday. It removes the laziness and excessive sleep from the wearer of this Rudraksha. This Rudraksha helps in Ayurveda, chemical process, cloths etc. This Rudraksha provides with all kind of Bhoga to the wearer. In brief, the bead is all about the world and earthly comforts.



Trijuti Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

This rudraksha consists of three naturally joined beads. Three beads are symbolic of Brahma, Vishnu and Mahesh. It is extremely rare type of Rudraksha that's known to endow the possessor with knowledge, wealth and immense powers. It makes the person great achiever and an invincible human being. Indra mala is incomplete without this rudraksha. It seems that the three beads are attached, but in reality, it is a single bead. For Gaurishankar and Trijuti type of rudraksha, the number of clefts or Mukhis is irrelevant.



Eka Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji



It is like Lord Shiva Himself- it obliterates sins of all kinds perpetrated by an individual. 1 Mukhi Rudraksha is celestial in its moralities and furnishes the power to focus. A wearer of this Rudraksha receives concentration for the absolute element and therefore those looking for Shiva Tattva use this Rudraksha. The person turns courageous and is not stirred by hostility or any negative power. A feeling of self-satisfaction touches the person, following the path of renunciation and deliverance. This Rudraksha reigns supreme for overall satisfaction and happiness, together with spirituality and prayers.

Who should wear

Every adult person can wear this Rudraksha, especially those who are seeking superior levels of concentration, during sacred practices like mediation and those who are easily moved and do not desire to be touched upon by the occurrences or ups and downs around them. This Rudraksha is perfect for doctors and those busy with social work for better output. As a matter of fact, this Rudraksha should be worn by everyone or kept in pooja places (an area within the home especially devoted to the gods and goddesses, generally kept immaculate) for achieving blessings of Lord Shiva and for an all-inclusive happiness. Any meditation mala of higher level always has one Mukhi Rudraksha.

1. 1 Mukhi Rudraksha from Nepal is exceedingly uncommon and it scarcely reaches the general populace. According

to the recognised characteristics of high quality Rudraksha, it should have a natural hole and it should be almost circular in shape. In this division the authentic 1 Mukhi, in which only one line or Mukh has developed is a great oddity and botanically an exceedingly unusual phenomenon. Owing to the high virtuousnesses of this Rudraksha, the market is aplenty with counterfeited circular 1 Mukhis, with etched images of Shivling, snakes and trishul. They are manufactured from a 2, 3, 4 or 5 Mukhi Rudraksha, by scouring out the surface and removing all the lines, leaving one. With watchfully viewing the surface texture and its level, one can distinguish a forged 1 Mukhi. A 2 Mukhi Rudraksha from Nepal or Dehradun (India) is also used to make 1 Mukhi, because here only one line needs to be got rid of. Smoothing is done using good machines, to give the appearance of a polished surface. One should, therefore, be exceedingly careful while buying this Rudraksha.

2. In some cases of 2 Mukhi and 3 Mukhi seeds, the lines do not get perfectly made out and one can witness unfinished lines at the mouth. In Nepal, the 2 Mukhi Rudraksha is sometimes secured with a steel grip on the tree itself, so that the second mouth does not get matured and the consequent bead sold is as 1 Mukhi Rudraksha. But effectiveness of this Rudraksha can never be like the original circular 1 Mukhi. In specific literatures, this is recognised as one mukhi.

3. Due to the above explanation and practices continuing for the last several centuries, 1 Mukhi in half moon shape has emerged as a potent alternative. It is found in Rameshwaram, parts of Kerala and Indonesia and it has been assumed as an effective substitute, so much so that this is the only Rudraksha which is generally available. The 1 Mukh half moon shape is also known as Chandra Mukhi.

Other Properties-

Astrologically the dominating planet of 1 Mukhi Rudraksha is Sun and hence all the negative characteristics due to the influence of Sun are removed by wearing this Rudraksha. This Rudraksha is helpful to remove headache, eye problems and diseases with respect to liver.

Mantras-

Any of the following Mantras can be used-

Mantra Reference

`Om Hreem Namah` Shiva Mahapuran
`Om Om Drushaan Namah` Mantra Mahamava,

Padmapuran
Om Rudra Padmapuran
Om Aim Namah Skand Puran
Om Aim Hum. Aom Aim Om Traditional

Om Tryambakam Yajamahe
Sugandhim Pushti Vatdhnam
Urvaukmiv Bandhan Brahajjaloprishad
Mrityormokshiya Mamrataat
"Om Namah Shivaya" Mantra can be used for all Rudrakshas.

Recommendation

Minimum of 1 Bead of the 1 Mukhi Half Moon shape Rudraksha, capped in gold or silver and strung to a red thread or metal of preference is recommended. One can also wear as many as one Mukhi rudrakshas, as a person prefers to wear on a mala of their choice.

Chatur Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

DR.RUPNATHJI (DR.RUPAK NATH)



4 Mukhi Rudraksha is composed of 4 lines. Its prevailing deity is Lord Brahma. Influenced by the ingenious astuteness of the four-headed Lord Brahma, it endows the wearer with knowledge, erudition & innovative power. This Rudraksha is apt for young and old, for materialistic people, as well as for those who have renounced the world. This rudraksha renders all the four results of Dharma, Artha, Kama & Moksha.

Who should wear

Students, teachers, writers and those pursuing mental work, journalists, scientists, researchers, scholars & artists can wear it. This Rudraksha is also used for healing diseases of gall bladder, mental illnesses, paralysis and nasal ailments. Those preoccupied in any kind of business, will also find it beneficial, because it enhances knowledge & helps in concentration.

Mantra Reference

Om Hreem Namah Shivapuran Vidyeshwar Sahita,

Mantra

Maharava, Padmapuran

Om Hreem Padmapuran

Om Hreem Hoom Namah Skandpuran

Om Vaam Kraam Taam Haam Traditional

Om Namah Sivaya

Om Tryambakham Yajamahe Sugandhim

Pushti Vardhnam Brahajjaloprishad

Mrityormokshiya Mamrataat

"Om Namah Shivaya" Mantra can be used for all Rudrakshas.

Recommendation

Minimum of 3 Beads of the 4 Mukhi Rudraksha strung on red -thread or metal of preference is generally suggested. A mala of 108 and 1 Meru Bead strung on red thread or metal of choice is also recommended.

Sapta Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

DR. RUPNATHJI (DR. RUPAK NATH)

Sapta Mukhi governs Saturn and its malefic effects. Regular hurdles in achieving one's goals, loneliness, and despair are removed considerably by wearing this rudraksha. It also helps in warding off diseases and death, and helps in achieving long life. This rudraksha is said to symbolize the seven Rishis, and also a snake with seven heads. Poverty cannot touch the possessor of this rudraksha. If a person is born under stars like Pushyam, Anuradha or Uttaraproshtapadha, this is automatically a suitable Rudraksha to wear. Problems such as Weakness, colic pain, handicap ness, pain in bone and muscles, paralysis, long-term disease, impotency, worries and hopelessness are at the mercy of the wearer of this Rudraksha.



Dash Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Dash Mukhi is again a rare bead and symbolizes Lord Vishnu, the great savior. This rudraksha does not govern any planet, but it provides with a feeling of security to the one wearing it. It is widely believed that the rudraksha safeguards against evil. But the very psychological freedom it gives by removing unnecessary doubts and anxieties enables the wearer to lead the life with enjoyment, and more focused towards his career and success. Dash Mukhi also pacifies Nava grahas, and saves one from any malefic effects of the nine planets.



Trayodasha Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

DR. RUPNATHJI (DR. RUPAK NATH)

Trayodasha Mukhi Rudraksha brings material upliftment and spiritual knowledge by enhancing the effects of [Venus](#). In this case its effects are similar to that of Shhat Mukhi rudraksha. The catch being that it is extremely rare rudraksha and possesses immense powers. It is also known to help in attaining [Moksha](#). This rudraksha fulfills all the desires of the wearer. It gets the blessings of Vishvadevas themselves. It grants a healthy mind and luxurious life to its owner. Apabharani, Poorvaphalguni or Poorvashada Nakshatra borne is ideal for wearing this rudraksha.



Sixteen Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

This Rudraksha is related to Sixteen Kala (i.e. attainments and Siddhis). The person who wears this Rudraksha after proper Sidhi will get success in his all the ventures. This Rudraksha invokes 16 Kalas of Moon in the wearer and opens the passage of 16 attainments. He attains 16 Siddhis and attainments. A sixteen Mukhi rudraksha is also said to be representative of Maha Kaal himself. It protects the possessor from ailments and gives him a long trouble free life. The house where the rudraksha is placed is supposed to be free from any theft or robbery. It also increases affection and harmony in relationships. This bead helps in curing leprosy, [tuberculosis](#), lung diseases etc.



Nineteen Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Lord Narayana and Goddess Laxmi have blessed the nineteen-faced rudraksha. Hence, it is mainly considered for prosperity and financial gains. Wearer of this bead is also cured of diabetes and high blood pressure. This Rudraksha is also related to Lord Shiva, Goddess Parvati and Lord Ganesha. The person who wears this Rudraksha after proper Sidhhi will never get any disease in the life time and get all kinds of success, happiness and comforts in his life. Wearing this bead also controls sexual problems. It gives promotion to wearer and the wearer has its own business. It bestows him with lot of wealth and recognition.



Ganesha Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

The rudraksha is symbolic of the Vighna Vinashak or destroyer of all obstacles. Ganesh Rudraksha bears a Trunk like elevation as is seen on the face of Lord Ganesha, the son of Lord Shiva. Ganesha, the elephant-headed God of success and overcoming obstacles, is also associated with wisdom, learning, prudence, and power. He is the first to be worshipped in the beginning of any auspicious occasion. Ganesh Rudraksha provides the wearer, perfection in every sphere in life and he receives the grace of Lord Ganesha. The Ganesh Rudraksha bead is really special due to the way it grows the thorny protrusions of the outer surface of the Bead.

This rudraksha is often worn when starting for some new venture or business. This enhances luck and all the endeavors get completed on time with success.



Dvi Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

2 Mukhi Rudraksha has natural two lines (facets or Mukh). It is elliptical in shape and is available in two varieties- Nepal and Haridwar (India). The price of 2 Mukhi from Nepal is pretty much higher compared to Haridwar, due to its lower availability. Often the Nepal 2 Mukhi is used to misrepresent the 1 Mukhi Round and due to these reasons the prices of Nepal 2 Mukhi is sky-high. It is a symbol of Ardhanareshwar (a fused image of Lord Shiva and Goddess Parvati (Shakti)). It fetches harmony within the family, in every form of speech and meaning. 2 Mukhi from Nepal is 600 to 800 times pricier than 2 Mukhi from India. However, it can be stated from familiarity that Indian 2 mukhi is also very effectual. The wearer of 2 Mukhi discovers veneration and belief incessantly mounting within them. It erases difference of opinions between the teacher and the pupil, the father and the son, the husband and the wife and friends. It ascertains unity amongst them.



Who Should Wear

Those confronting hindrance in getting married or couples desiring children should wear this Rudraksha. People with problems in relationship and to improve his/her personal & social contacts and win friends can also wear this Rudraksha.

Mantra Reference

Om Namah Shivapuran
Vidyeshwar Samhita
Om Om Namah Mantra Maharnava & Padmapuran
Om khum Padmapuran
Om Shreem Namah Skand Puran
Om Ksheem Hreem Kshom Traditional
Veeam Om
Om Namah Sivaya
Om Tryambakam Yajamahe
Sugandhim Pushti Vardhnam Brahajjaloprishad
Urvarukmiv Bandhan
Mrityormokshiya Mamrataat
"Om Namah Shivaya" Mantra can be used for all Rudraksha".

Recommendation

Minimum 3 Beads of the Two Mukhi Rudraksha, strung in red thread or metal of desire is always suggested. A Mala of 108 and 1 Meru Bead, strung in red thread or metal of preference.

DR. RUPNATHJI (DR. RUPAK NATH)

Pancha Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr. Rupnathji

Jupiter is ruled by this particular rudraksha. Hence, this bead encourages all the virtues facilitated by the planet. Wisdom, wealth, health and fame take on an increase after wearing this Rudraksha. It helps in the profession of Teaching and religion. People born in Punarvasu, Vishakha or Purva ashadha Nakshatra can certainly adore this bead for overall happiness. This Rudraksha is symbolic of lord Shiva. Defects of Bone Marrow, Liver, Kidney, Feet, Thigh, Ear, diseases of fat and Diabetes, are put under control by the electromagnetic effects of this rudraksha. It is also said that the wearer of this Rudraksha never dies an untimely death.



Ashta Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

Ashta Mukhi enhances the positive power of Rahu. Lord Ganesha himself symbolizes the bead. The person wearing it acquires good luck and success in all his endeavors. It is again a slightly rare rudraksha, which helps its wearer in achieving fame, happiness and wealth. Stars like Pushyam, Anuradha or Uttaraproshtapadha, also facilitates wearing of this particular rudraksha. It helps people involved in stock trading and electronics. The rudraksha is ideal for writers and intellectuals. Wearing this Rudraksha will preserve the health from problems of Lung, feet, skin, eye catarrhis and hydrocel.



Ekaadash Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

This eleven Mukhi rudraksha is said to invite the powers from Lord Hanuman, and gift courage, knack of adventures, skills, speed and Bhakti (devotion) to its wearer. Whatever the belief, the fact remain that it is an extremely rare rudraksha, which demands a lot of care. This Rudraksha helps the wearer in meditation and yoga. It gives tremendous inner strength, and the wearer is free from any addictions. This rudraksha can govern and strengthen entire neurophysiognomy.



Chaturdash Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

This is an extremely rare and costly rudraksha that demands utmost care and attention. It governs the effects of planet Saturn. This Mukhi helps in removing obstacles from life to emerge victorious as an achiever. Chaturdasha Mukhi rudraksha increases the sixth sense or intuitive power manifold to the person wearing it. The possessor of the rudraksha can obtain supreme form of clairvoyance and spiritual enlightenment (Moksha). The bead symbolizes lord Shiva and lord Hanuman themselves. The rudraksha is named as Deva mani (the most divine bead), and can counteract the effects of Sade Sati. If properly adorned, the desires are fulfilled beyond one's expectations.



Seventeen Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

DR.RUPNATHJI(DR.RUPAK NATH)



This rudraksha is said to embody the form of Mata Katyani, one of the avatars of [goddess Durga](#). Seventeen Mukhi Rudraksha gives strength to the aura of wearer and sadhak is blessed with the fulfillment of all his/her wishes. According to Rudraksha Puran, those ladies who wear seventeen Mukhi rudraksha in their Mangalsutra and who wear it, get blessed with everything they desire; be it wealth, good husband, good home or children. It is said to be very effective in gaining unexpected money. It is especially useful in attaining the property, vehicles and all physical

assets. Seventeen Mukhi is also very effective in various sex disorders like Night falls and Premature Ejaculation. This Rudraksha strengthens the wearer's aura to a great extent.

Twenty Mukhi Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji

This rudraksha is said to represent [Lord Brahma](#). It helps the wearer in his spiritual progress. If kept at home, this bead protects the house from any ill effects of sorcery, ghosts etc. Since a Rudraksha of Twenty face is Brahma Roopam, wearing it, the devil, nicker planets, ghost and spirit hunting around funeral places; do not come near to the owner. The possessor is bestowed with continuous progress in his divine faith and spiritual knowledge. Wearing or holding this Rudraksha cures diseases like snakebites.



Nag Rudraksha

By Maha Yogi Yogeshwar Paramahansa Dr.Rupnathji



This rudraksha is to end all things successfully; whether they are obstacles or smooth ending of career. It gives insight to the wearer about how to overcome obstacles. This is a very powerful and rare rudraksha. A possessor of it is free from all the undesirable evils. Nag rudraksha is also extremely positive for the people afflicted by `Kaal Sarp

Yog`. Usually, when possessed by the genius afflicted with kaal sarp, he gains immense fame, power and money in any effort that he takes on. The ruling planet for the rudraksha is considered to be Venus.

RUDRAKSHA IS DANGEROUS FOR ANY SOCIAL PERSON.THESE ARE THE ORNAMENT OF THE SAINT.

DR.RUPNATHJI(DR.RUPAK NATH)