

TRANSMISSION OF SPIRITUAL POWER

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There is a process by which a real Spiritual teacher imparts his spiritual power to his disciple. The process is known as “Shakti-pata” or transmission of spiritual power. The teacher who is possessed to this power of transmission can give his knowledge of Truth or the knowledge of the way of union with the Divine to a deserving disciple in an instant without any effort whatsoever. Nay, he can transform his desciple into his own likeness, स्वीयं साम्यं विधत्ते as the great Shankar declares in the first verse of his work, the “Vedant Kesari”. Tukaram, the great saint of Maharashtra, repeats the same idea in one of his Abhangas where he says, that the real teachers make their devoted disciples exactly like themselves in no time. A philosopher’s stone, he says cannot stand in comparison with the Guru whose greatness is beyond all measure. Jnyaneshwar, the crown-jewel of saints, declares in choicest terms the greatness of the real Guru in his “Bhavarth-dipika”, the great commentary on “Bhagwatgeeta” to the effect that, a man on whom the real Guru lets fall his glance or on whose head he places his lotus hand, be he however small and insignificant a being, is at once raised to a status equal to the Lord of the Universe himself. He who has the good luck of receiving spiritual teaching from a real Guru is at once freed from all dualities and is established in his own real self. The Guru gives and the disciple at once receives the “Mahavakya” or the great word of Vedant, and the same moment finds himself transformed into a living embodiment of the great word. Jnyaneshwar then proceeds to describe how the Lord, in the “Bhagwatgeeta, transformed Arjun, his greatest devotee, into his likeness by transmitting his power to him. The Lord extended his right hand with its dark-blue colour and the radiance of the bracelet round the wrist and embraced his loving devotee, Arjun, to his heart. The Lord intended to give him that transcendent experience of self where no speech or intelligence can enter and the embrace was a device for the purpose. Heart met heart and the content of the one was poured into the other and without giving up the dual form, Arjun was made one with “Shri Krishna”.

The realization of Brahma is never attained merely through a study of the shastras. It is the grace of the Guru that brings it. “Samartha Ramdas” states emphatically that no knowledge is possible without a real Guru. This is corroborated by the “Shastras” themselves. “Neither words nor a keen intelligence, nor any volume of hearing of spiritual discourses can make one realize the spiritual self”, say the Upanishadas – “It is only the grace of the Guru that brings that realisation”. Power of the nectarean glance of the Guru representing immeasurable streams of compassion finds a beautiful expression in the words of “Acharya Shri Shankar” in the following verse –

तद् ब्रह्मैवाहमस्मीत्यनुभव उदितो यस्य कस्यपि चेद्वै ।
पुंसः श्रीसद्गुरुणामतुलितकरुणापूर्णपीयूषदृष्टया ॥
जीवन्मुक्तः स एव भ्रमविधुरमना निर्गते नाद्युपाधौ ।
नित्यानन्दैकधाम प्रविशति परमं नष्टसंदेहवृत्तिः ॥

To whomsoever is brought the realization of the truth, “I am the Brahma”, by the ambrosial glance full of immeasurable compassion of the Guru, he is liberated while yet in this body with his mind freed from all delusion and doubt. He enters the supreme abode of eternal Anand.

Thus the Vedas, the Puranas, the Tantras and saints of all ages have fully testified to the idea of transmission of spiritual power. The 'Yogvasistha' relates the facts of 'Vasistha' having transmitted his power to Ramachandra to raise him into a state of 'Asamprajnata Samadhi' or complete absorption in Brahma on which events even Vishwamitra thus spoke to 'Vasistha', "O high solued Vasistha, son of Brahma, thou art really great, thou hast established thy greatness by transmitting the power in an instant". The 'Yogvasistha' then mentions in the next verse the three methods of transmitting power into the body of the disciple, दर्शनात्स्पर्शनाच्छब्दात्कृपया शिष्यदेहके (by sight, touch and word, all through the grace of Guru). The process of transmission is described in fuller details in the 'Suta-Sanhita' of the 'Skand-Puran'. The Tantric works also give a long description of initiation through transmission. The Nath cult is the most noted of all the cults in initiating the disciple through the transmission of power. The cult is as ancient as spiritual knowledge and the Science of Yoga. Gurus possessing this mighty and effective power of transmission are very rare now-a-days, but they are not altogether extinct. Mahatmas of this rare type roam through the world in disguise and when they come across a deserving disciple infuse in him the power they possess.

Teachers possessing knowledge and power of transmitting the power of Yogic power and thereby rousing the power of "Kundalini" in the disciple are, as we have said, occasionally met with here and there. The experience I had of such a Mahatma forms the basis of the present article. It may not be of any practical benefit to the general reader but if it only succeeds in convincing him that there are really men of perfection who can transmit the yogic power in others and that one can avail himself of their grace, I shall consider my attempt to have been amply repaid. For if a sadhak fortunately comes across such a Mahatma and succeeds in obtaining his grace, he can easily realize the object and purpose of his human existence.

The principle objective of yoga is to attain Samadhi in which state all modifications of the mind are stilled and suppressed. To achieve this object one has to go through the eightfold process of yoga, which is very difficult to practice – under the guidance of a qualified Guru. A slight error in this Sadhan may result in injury to the practitioner. This difficulty prevents many an ardent seeker from pursuing the path of yoga which comprises a long course of Asan, Pranayam, the practice of various Mudras, the rousing of the kundalini power and thereafter opening the gateway of the central nerve within spinal cord and directing the Prana to an upward course towards the cerebral region. Now, the whole of this process can be brought about almost without an effort by transmission of power.

The effect of transmission is immediate on the Sadhak who has control over his mind and senses, who observes the laws of the "Varnashram Dharma", is devoted to Devatas and Brahmans, possesses an unswerving faith in the Guru and is young and healthy. The one thing needed above all others is sincere service of Guru and gaining of his favour.

The four methods of transmission have been mentioned in the following passage:-

विद्धि स्थूलं सूक्ष्मं सूक्ष्मतरं सूक्ष्मतममपि क्रमतः ।
स्पर्शन-भाषण-दर्शन-संकल्पजने त्वत्श्चतुर्धा तत् ॥

These are transmission (1) through touch,(2) through the spoken word, (3) through sight and (4) through thought , and are classed as the gross, the subtle, the subtler and the subtlest respectively.

यथा पक्षी स्वपक्षाभ्यां शिशून् संवर्धयेच्छनैः ।
स्पर्शदीक्षोपदेशस्तु तादृशः कथितः प्रिये ॥
स्वापत्यानि यथा कूर्मी वीक्षणेनैव पोषयेत् ।
दृग्दीक्षाख्योपदेशस्तु तादृशः कथितः प्रिये ॥
यथा मत्स्यी स्वतनयान् ध्यानमात्रेण पोषयेत् ।
वेधदीक्षोपदेशस्तु मनसः स्यात्तथाविधः ॥

These verses describe three of the methods of initiation, the “Sparsha-Diksha” (initiation by touch) resembling the action of a bird which nourishes its babes by keeping them under its wings, the “Drig-Diksha” (initiation by sight) resembling the action of a fish which nourishes its infants by concentrating its will on them. There is no mention here of “Shabda-Diksha” (initiation by word) which can be of two kinds, initiating the disciple by chanting a Mantra or by blessing him by a word of mouth and thus infusing yogic power in him.

The following verse describes the marks which indicate that the power has been transmitted to a disciple.

देहपातस्तथा कम्पः परमानन्दहर्षणे ।
स्वेदो रोमाश्च इत्येतच्छक्तिपातस्य लक्षणम् ॥

“The marks of transmission are – falling of the body, tremor, ecstatic delight, perspiration and thrill.”

Appearance of light, hearing of the inner sound, lifting up of the body on the Asan, and an automatic action of the different processes of Pranayam with their different Bandhas follow a little later. Some Sadhakas immediately feel the ascent of the Power from “Muladhara” to “Brahmarandhra”, which brings about perfect peace in mind. The Sadhak feels the great change come over his body. All these experiences on the first day, may continue for hours, in some cases for half an hour only and in others three hours at a stretch, and then cease. So long as the Power will work, the eyes of the Sadhak will not be inclined to open them an attempt to open them will cause trouble. But when the Power stops working, the eyes will indicate whether the Power is working or it has ceased to work. Whenever the Sadhak closes his eyes he will feel a variety of movements. We should not obstruct or put any obstacle in the way of the inner working. He should simply watch it as a witness without assuming any responsibility for it, for it is the work of a divine power consciously acting from within. And in this state he will feel very happy, indeed and his faith will grow strong and unshakable.

Once by the grace of the Guru the yogic power of the Sadhak is awakened, Asan, Pranayam and Mudra and other accessories of yoga lose their utility for him. These Asanas, Pranayams and Mudras are practiced only to help the awakened power to reach Brahmarandhra. When the passage of ascent is opened for the ascending power these processes become unnecessary and the mind gets progressively established in peace.

There are occasions when even an illiterate Sadhak possessing no knowledge of Asan or Pranayam may be seen doing all these processes exactly prescribed in the Shastras under the influence of the transmitted power just like a yogi who had a training in Yoga for several years. The fact is that the Kundalini power herself gets all these things done according to the needs and demands of the case for the growth of the Sadhak.

The most difficult processes of yoga are done as if no efforts were needed. The processes of Pranayam - Purak, Rechak and Kumbhak, take place automatically. A two minute Kumbhak is mastered in a week or two. All this takes place without any risk to the practitioner for awakened power herself takes care that nothing is done which may do harm to the Sadhak. The Sadhak proceeds safe with his Sadhana which practically works out itself.

When a teacher has awakened the Kundalini power by transmission in his disciple, the power of transmission grows in he latter. For he grows into the likeliness of his Guru. So the power of transmission continues in a line of succession from Guru to the disciple. The seed of the power is sown in him by the Guru, so that the disciple, when commanded by the Guru, may impart the same power to his disciple and thus continue the line of succession. This privilege, however, is not enjoyed by every disciple. In some cases, the disciple enjoys himself the presence of the power but cannot transfer it to anybody else, as pointed out in the following verse:-

स्थूलं ज्ञानं द्विविधं गुरुसाम्यासाम्यतत्त्वभेदेन ।
दीपप्रस्तरयोरिव संस्पर्शात्त्रिगधवर्त्ययसोः ॥

The gross method of transmission (i.e. transmission by touch) is of two kinds according to the difference in the kind of Guru. One is like the oil lamp which lights up any oiled wick the moment it touches it and gives to it the same power of lighting other wicks and thus continues the line of succession; and the other is like the Philosopher's stone which turns by the touch the iron into gold but does not impart the same power to the gold. It lacks the power of continuing the line of succession. The disciple of the first type of Guru fulfills his own life and becomes the source of the fulfillment of the life of others and the disciple of the second category only redeems himself but cannot redeem others.

Similarly, transmission through word is also of two kinds :-

तद्वद्विविधं सूक्ष्मं वादश्रवणेन कोकिलाभ्युदययोः ।
तत्सुतमयुरयोरिव तद्विज्ञेयं यथासंख्यम् ॥

The moment a young cuckoo brought up by a crow hears the voice of a cuckoo, it gains its voice which has the power of awakening the same consciousness in other young cuckoos. And the line of succession through word thus continues unbroken.

The peacock, however, is delighted to hear the thundering of the cloud but cannot, like the cloud, delight other peacocks by its voice. Here the line of succession is not continued.

The same difference is to be found in the case of transmission of through sight.

इस्थं सूक्ष्मतरमपि द्विविधं कूर्म्या निरीक्षणात्तस्याः ।
पुत्र्यास्तथैव सवितुर्निरीक्षणात् कोकमिथुनस्य ॥

The subtler method of transmission (i.e. through sight) is also of two kinds. The tortoise nourishes its young ones by a mere concentration of its sight and the young ones get from it the same power which awakens in them when it is needed for the same purpose. They are not conscious of it until they grow and give birth to their own babes. A disciple of this category, similarly, is not conscious of the power of transmission and continuing the succession given to

him by the Guru so long as he does not find his own disciple. The ruddy goose pair, on the other hand, are delighted to see the sun but they themselves cannot delight others of their kind.

Lastly, the transmission through will :-

सूक्ष्मतममपि द्विविधं मत्स्याः संकल्पतस्तु तद्बुद्धितुः ।
तृप्तिर्नगरादिजनिर्मात्रिकसंकल्पतश्च भुवि तद्वत् ॥

The subtlest method of transmission, that is through concentration of will is also of two kinds. The one resembles the action of the fish nourishing its young ones by the concentration of will and the other the action of a juggler who creates towns and cities. The former gives its power to its young ones also, but the latter has no such power of giving it, to his creation.

In all cases quoted above the power of continuing the line of succession seems to have been vested in the mother. The Guru is, therefore, rightly called the mother.

Once the transmission of power is effected in a disciple by his Guru, all the processes of Asan, Pranayam, Mudra, Pratyahar, Dharana and Dhyana are easily mastered by the former. He will require no special effort or struggle of any kind and guidance for this purpose. For the power herself will guide the Sadhak through all these processes.

The greatest point in favour of this kind of Sadhan is that the sadhak is always safe against injury and harm of any kind. The ordinary yogic practices of Asan Pranayam are attended with risks as the 'Hathyoga-Pradipika' points out that an error in such practice may bring about all

forms of physical ailments अयुक्ताभ्यासयोगेन सर्वयोगेषु द्वयः । . But the Sadhan pointed out here is a natural sadhan and it frees the body from all diseases and even the most incurable malady is thereby thrown out of the system. A worldly man can avail himself of its various advantages. The delight and peace, the great boons one expects to get from the arduous and difficult process of Yoga are easily attained through this sadhan. A sadhak following other paths of sadhan has to pass through a trying period of painful experiments in the hope of attaining bliss and when the power within is awakened, the Power herself leads the sadhak to the goal of Self-Realization. The Power continues to work incessantly until the disciple attains the supreme state. In the meanwhile, if it becomes necessary for the Sadhak in exceptional cases to pass through many lives, the awakened power will continue awakened and will never sleep again until the goal is reached. Such is the assurance of the Guru in this path of sadhan. All that has been said above will, it is hoped, convince the reader of the great importance of awakening the Kundalini power.

Once the sadhak is initiated through the transmission of power, he cannot by himself do any progress of Yoga nor can he feel happy in doing it. It is the impulse of the power within that he will obey. Any disobedience on his part will make him miserable. When a man, for instance, is overtaken by the sense of sleep, he cannot do without sleeping. If he acts against the natural impulse, he will be restless and unhappy. It is the sleep along that will give him rest and happiness. Similarly, when the sadhak sits on his Asan, there comes to him the impulse from the power within to do a particular thing or to make a particular movement and he must act accordingly. If he disobeys he is troubled and restless. But if on the other hand, he opens himself to the action from within and follows it, he is calm and happy. The type of sadhaks who pin their faith on personal effort is unlikely to yield to and solely depend on a power beyond their personality. But the way of the transmission of power is a way of surrender and dependence. The sadhak initiated into it has no thought of the progress he would make during the present term of life. He is happy to be led where the power leads him and the power protects him from

all disaster and leads him to his spiritual destiny. For those who aspire after Yoga, under modern conditions, there is no easier method to follow the process of transmission of power. Whosoever, therefore, comes in contact with any Mahatma having power of transmission, should not lose the opportunity of gaining his favour and thus realizing the object of his life. In this age of Kali, this method is like the immortal drink of the heavens brought to the mortals of this earth. There is no easier, no more effective sadhan than this, always lifting the sadhak above griefs and sorrows, above the wrong activating of the little and perverted mind and bringing him Supreme Peace. In conclusion, let us pray to God in the words of "Acharya Shankar" in the "Shivanandalahari" :-

त्वत्पादाम्बुजमर्चयामि परमं त्वां चिन्तयाम्यन्वहं ।
त्वामीशं शरणं व्रजामि वचसा त्वामेव याचे विभो ॥
दीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यैश्चिरं प्रार्थितां ।
शम्भो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥

"I worship Thy lotus feet and meditate on Thee, O Supreme: I take refuge in Thee, O Lord, and by word of mouth beg of Thee to initiate me into Thy acceptance by transmission through thine eye full of compassion, which is ever so eagerly desired by the Gods. Teach my mind, O Shambhu – the World-teacher, the way to real happiness".

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What Is Dharma?

Dharma is the path of righteousness and living one's life according to the codes of conduct as described by the Hindu scriptures.

Moral Law of the World

Hinduism describes dharma as the natural universal laws whose observance enables humans to be contented and happy, and to save himself from degradation and suffering. Dharma is the moral law combined with spiritual discipline that guides one's life. Hindus consider dharma the very foundation of life. It means "that which holds" the people of this world and the whole creation. Dharma is the "law of being" without which things cannot exist.

According to the Scriptures

Dharma refers to the religious ethics as propounded by Hindu gurus in ancient Indian scriptures. Tulsidas, author of Ramcharitmanas, has defined the root of dharma as compassion. This principle was taken up by Lord Buddha in his immortal book of great wisdom, Dhammapada. The Atharva Veda describes dharma symbolically: Prithivim dharmana dhritam, that is, "this world is upheld by dharma". In the epic poem Mahabharata, the Pandavas represent dharma in life and the Kauravas represent adharma.

Good Dharma = Good Karma

Hinduism accepts the concept of reincarnation, and what determines the state of an individual in the next existence is karmawhich refers to the actions undertaken by the body and the mind. In order to achieve good karma it is important to live life according to dharma, what is right. This involves doing what is right for the individual, the family, the class or caste and also for the universe itself. Dharma is like a cosmic norm and if one goes against the norm it can result in bad karma. So, dharma affects the future according to the karma accumulated. Therefore one's dharmic path in the next life is the one necessary to bring to fruition all the results of past karma.

What Makes You Dharmic?

Anything that helps human being to reach god is dharma and anything that hinders human being from reaching god is adharma. According to the Bhagavat Purana, righteous living or life on a dharmic path has four aspects: austerity (tap), purity (shauch), compassion (daya) and truthfulness (satya); and adharmic or unrighteous life has three vices: pride (ahankar), contact (sangh), and intoxication (madya). The essence of dharma lies in possessing a certain ability, power and spiritual strength. The strength of being dharmic also lies in the unique combination of spiritual brilliance and physical prowess.

The 10 Rules of Dharma

Manusmriti written by the ancient sage Manu, prescribes 10 essential rules for the observance of dharma: Patience (dhruti), forgiveness (kshama), piety or self control (dama), honesty (asteya), sanctity (shauch), control of senses (indriya-nigrah), reason (dhi), knowledge or learning (vidya), truthfulness (satya) and absence of anger (krodha). Manu further writes, "Non-violence, truth, non-coveting, purity of body and mind, control of senses are the essence of dharma". Therefore dharmic laws govern not only the individual but all in society.

The Purpose of Dharma

The purpose of dharma is not only to attain a union of the soul with the supreme reality, it also suggests a code of conduct that is intended to secure both worldly joys and supreme happiness. Rishi Kanda has defined dharma in Vaisesika as "that confers worldly joys and leads to supreme happiness". Hinduism is the religion that suggests methods for the attainment of the highest ideal and eternal bliss here and now on earth and not somewhere in heaven. For example, it endorses the idea that it is one's dharma to marry, raise a family and provide for that family in whatever way is necessary. The practice of dharma gives an experience of peace, joy, strength and tranquillity within one's self and makes life disciplined.

Significance of Narayana:

Lord Vishnu, one of the Trinity Supreme, is the Lord of Preserver. He is of blue in color and having four arms with Conch, Discus, Lotus and Mace on it. The name Vishnu comes from the root VISH, which means, "to spread in all directions, to pervade".

He is the inner center, the core, the nucleus, and the cohesive point through which everything exists. He swells in everything, owns everything and overcomes any thing. The two most common representations of Vishnu show him either sleeping over the waves of the ocean on the coils of the serpent-deity, named Adi Seshha, or standing on waves with four hands each hand holding one of his four chief attributes.

The worshippers of Lord Vishnu are called as "Vaishnavas". To protect, restore and preserve the universe from the evil forces the Lord has incarnated Himself in the form of "Avatar".

He is blue-skinned and in all pictures and images and he is seen in rich ornaments and regal garments. His wife is Lakshmi or Sri, the goddess of wealth and fortune. His place of abode is VAIKUNTHA (heaven) and his vehicle is Garuda, a giant sized eagle, which often is shown as a winged human-shaped figure having a beak-like nose.

Vishnu is the infinite ocean from which the world emerges. Hence his symbol is water (Nara) and he himself is called 'NARAYANA' - the one who dwells upon the waters. He is pictured with the many-headed snake, as mentioned above, and this denotes Adi Seshha (the timeless or ageless snake). From his navel grows the lotus out of which appears Brahma, the god who created the universe.

Vishnu is regarded as a major god in Hinduism and Indian mythology. He is thought as the preserver of the universe while two other major Hindu gods Brahma and Shiva, are regarded respectively, as the creator and destroyer of the universe.

In vedic literature Vishnu is said to be eternal, an all-pervading spirit, and associated with the primeval waters that are believed to have been omnipresent before the creation of the universe.

The concept of Vishnu being the preserver of the world sprang from two other beliefs: that men attain salvation by faithfully following predetermined paths of duty, and that powers of good and evil (gods and demons) are in contention for domination over the world. When these powers are upset Vishnu, it is further believed, descends to earth, or his avatar, to equalize the powers.

Further it is thought that ten such incarnations or reincarnations of Vishnu will occur. Nine descents are said to have already occurred, the tenth is yet to come.

The sacred writ states that Vishnu is 'the infinite ocean of the universe', from which the entire world springs forth. Therefore his symbol is water, either standing or seated upon with the seven-headed snake Ananta or Shesha, the symbol of watery elements.

Hindu gods and goddesses are phenomenal, but in due course of time Vishnu, as God of all gods, acquired supremacy, which continues till date. He is the central and the major deity of the trinity, viz., Brahma, Vishnu and Shiva.

Though technically amongst these three chiefs gods known as creator, preserver, and destroyer, Vishnu is the Preserver, for all practical purpose he is deemed to be all-powerful, all knowing and all present.

Vishnu's mount is Garuda an enormous eagle, sometimes in the form of a winged man with a curved beak. Vishnu is seen usually richly dressed and having four arms with Namam on his forehead in the shape of a U.

Symbols of Vishnu:

Vishnu always carries his four symbols white conch shell, rotating disk, golden mace, and lotus flower with four arms, the symbol of watery elements sitting or standing on a lotus flower or on water.

About the four arms of Vishnu, GOPAL-UTTARTAPANI Upanishad says:

"In my lower right hand, which represents the revolving or creative tendency, I hold the conch, symbol of the five elements.

In the upper right hand, which represents the cohesive tendency I hold the discus, shining like an infant sun, symbol of the mind.

In the upper left hand, which represents the tendency towards dispersion and liberation, I hold the lotus, symbol of the causal power of illusion, from which the universe rises.

In my lower left hand, which represents the notion of individual existence, is the mace, symbol of primeval knowledge."

The Conch (SHANKH) named PANCHJANYA is the fountain that evolves the five elements, i.e., water, fire, air, earth and sky or space. When blown it produces a sound that is associated with primeval sound from which creation developed.

The Discus or wheel (CHAKRA) of Vishnu named SUDARSHANA has six spokes and symbolizes six-petal lotus. It represents the limitless controlling all the six seasons and is the fearful weapon that cuts off the heads of all demons.

The Lotus of Vishnu is named PADMA. It is the symbol of purity and represents the unfolding of creation. It is the truth (SATHYA). The element from which emerge the rules of conduct (DHARMA) and knowledge (GNANA).

The Mace (GADA) of Vishnu is named KAUMODAKI. It represents the elemental force, from which all physical and mental powers are derived.

Purpose of outer Senses:

The five heads of Sesha represent the five outer senses of man: -

The eyes wish only to see sensual beauties

The ears crave only for nice songs and praises

The tongue overloads the digestive system with highly flavoured foods & often speaks ill of others

The nose searches for fragrances and scents

The sense of touch seeks softness in silk and velvet

We must master our senses and direct them in more positive channels: -

The eyes for reading the words of God

The ears hearing the stories of God & songs of God

The tongue tasting sathwic food and the name of God

The nose discovering fragrance in everything that recalls the glory of God

The sense of touch to reach out to and comfort those in need of help

The ocean of milk is the anthakarana (our inner subtle body). The Lord resides in this "ksheerasagara" or the ocean of milk (pure white consciousness in man). Man can only become aware of his inner subtle body by the process by curbing negative tendencies, controlling of senses and by the practice of namasmarana, service and meditation.

Vishnu is depicted with a blue skin. The colour blue symbolises the infinite expansion of the blue sky and the blue ocean. Vishnu holds a conch or sankha which symbolises sounds of creation. In another hand, he holds the cakra or the wheel of time. Sometimes the cakra is called Sudarsana Cakra. "Su" means good and "darshan" means vision. This signifies that when a devotee looks towards God with a sense of surrender, God will turn towards him. Thus the cakra is a weapon with a mission to destroy ego and grant "darshan".

Vishnu also holds the gada or mace which signifies strength - all the strength is in God's hands. His hand is held in Abhaya (blessing) and confers protection and grace. Vishnu's abode is "vaikunta" which signifies " a place where there is no shadow of grief. When God manifests in your heart, all is full and free.

GARUDA:

Garuda with the head and wings of eagle and sometimes with the rest of his body like that of a man is called the king of birds and he is also the carrier of god Vishnu.

Vinita, the wife of Kashyap, the progenitor of gods and men, laid an egg and became the mother of this bird-god. Garuda is also known by another name of Vinayak, which name he shares with god Ganesh. Thus this god-bird is thought to be the remover or destroyer of obstacles.

It is stated that as a result of a dispute between Vinita, the mother of Garuda, and Kadru, the mother of serpents, a continuous enmity has been going on between the two and Garuda is on the look-out to devour all the serpents he can find.

The story of his becoming the carrier of god Vishnu is related thus. Garuda with his great strength surmounted many dangers. At last one day Garuda seized the moon and concealed it under his wings. This worried all the gods in heaven and under the leadership of Indra the gods attacked Garuda.

He overcame all gods but could not conquer Vishnu. However, when Garuda relented god Vishnu made the bird immortal and permitted him the honor of being Vishnu's carrier.

The elder brother of Garuda is called Urud or Aruna and he is the charioteer of Surya, the sun god. The image of this bird is shown as that of a man without thighs.

Garuda is also said to have stolen Amrit (ambrosia) from the gods in order to purchase his mother's freedom from the thralldom of Kadru, the mother of a thousand powerful many headed serpents. Indra discovered this theft and fought a fierce battle with Garuda. The amrit was recovered but the thunderbolt of Indra was smashed in the battle.

Garuda is identified with the all consuming sun's rays and popular belief credits him with the power to cure those suffering from snakebite. The mantra (hymn) that is effective in such cases reads thus, "Om Tarakishya (Garuda), cast down my enemies, trample the diseases and venom that might invade me".

The emerald stone traditionally deemed as the antidote of poison, is also associated with Garuda. Garuda is not separately worshipped widely as an independent god; he is worshipped together with Vishnu. His image is placed near Vishnu in temples and in pictures he is shown as carrying Vishnu in the skies on its back.

The name of Garuda's son is Jatayu. This bird tried to rescue Sita, when Ravana was fleeing after kidnapping her. Ravana fights him and wounds him fatally. Rama himself cremated this bird after death and sent it to

heaven.

Lord Vishnu's consort is Goddess Lakshmi, the Goddess of Wealth.

ADISESHA:

In some images where in place of Mace, the Bow, Arrows and Quiver are shown, the symbols represent as follows. The bow called SARANGA represents the ego, origin of sensorial perception which means that it is the symbol of the divine power of illusion (Maya), while the numerous Arrows of Vishnu are the senses, the fields of activity of the intellect and the Quiver is the store-house of actions.

In iconography Vishnu may appear as any of his ten incarnations but often stands in sculpture as a princely male with four arms that bear a club, discus, conch, and lotus flower.

He may also appear lying on his back on the thousand-headed king of the serpents, Shesha-Naga, in the milk ocean at the center of time, with his feet massaged by Lakshmi, and with a lotus growing from his navel giving birth to the god Brahma, a four-headed representation of the creative principle.

Vishnu in this representation is the ultimate source of the universe that he causes to expand and contract at regular cosmic intervals measuring millions of years.

On a more concrete level, Vishnu may become incarnate at any moment on earth in order to continue to bring sentient creatures back to himself, and a number of great religious teachers (including, for example, Chaitanya in Bengal) are identified by their followers as incarnations of Vishnu.

Vishnu is the sustaining, fostering, stabilising and strengthening aspect of God. He takes care of the "Rtham" or "Rta" - the rhythm of righteousness in the world. Vishnu incarnates in order to revive the practice of Dharma in the world.

The word Vishnu means that which is omni-present. Vishnu is pictured reclining on an ocean of milk on and under the shadows of the spread hood of a serpent called Sesha.

Sesha moves in curves and not in a straight line. Man, too when he is following the senses moves in a crooked path. He has greater poison in him than the snake, his venom is to be found in his eyes, his tongue, his hands, his mind, his heart, his thoughts whereas the cobra has it only in its fangs.

The cobra raises its hood and sways in joy when it hears music. Likewise, man when he realises divinity will dance in heavenly bliss.

The Ideal King and Ideal Man:

As one of the most important gods in the Hindu pantheon, there are many puranas or stories in honour of his love to the universe. In one story, the earth was drowning in a huge flood, so to save it Vishnu took on the body of a giant turtle and lifted the earth on his back out of the waters.

A tale found in the Vedas describes a demon who could not be conquered. Responding to the pleas of the gods, Vishnu appeared before the demon as a dwarf. The demon, in a classic instance of pride, underestimated this dwarf and granted him as much of the world as he could tread in three steps. Vishnu then assumed his universal form and in three strides spanned the entire universe and beyond, crushing the demon in the process.

The incarnation of Vishnu known to almost everyone in India is his life as Ram (Rama in Sanskrit), a prince from the ancient north Indian kingdom of Ayodhya, in the cycle of stories known as the Ramayana (The Travels of Ram).

On one level, this is a classic adventure story, as Ram is exiled from the kingdom and has to wander in the forests of southern India with his beautiful wife Sita and his loyal younger brother Lakshman.

After many adventures, during which Ram befriends the king of the monkey kingdom and joins forces with the great monkey hero Hanuman, the demon king Ravana kidnaps Sita and takes her to his fortress on the island of Lanka (modern Sri Lanka).

A huge war then ensues, as Ram with his animal allies attacks the demons, destroys them all, and returns in triumph to North India to occupy his lawful throne. Village storytellers, street theater players, the movies, and the national television network all have their versions of this story.

In many parts of the country, but especially in North India, the annual festival of Dussehra celebrates Ram's adventures and his final triumph and includes the public burning of huge effigies of Ravana at the end of several days of parties.

Everyone knows that Ram is really Vishnu, who came down to rid the earth of the demons and set up an ideal kingdom of righteousness--Ram Raj--which stands as an ideal in contemporary India.

Sita is in reality his consort, the goddess Lakshmi, the ideal of feminine beauty and devotion to her husband. Lakshmi, also known as Shri, eventually became the goddess of fortune, surplus, and happiness.

Hanuman, as the faithful sidekick with great physical and magical powers, is one of the most beloved images in the Hindu pantheon with temples of his own throughout the country.

Lord Rama is one of the most commonly adored gods of Hindus and is

known as an ideal man and hero of the epic Ramayana.

He is always holding a bow and arrow indicating his readiness to destroy evils. He is also called "Shri Rama". More commonly he is pictured in a family style, (Ram Parivar) with his wife Sita, brother Lakshman and devotee Hanuman who is sitting near Lord Rama's feet.

From a comparatively minor incarnation whose task was to kill a demon king who held his wife captive, the story of Rama has entered deeply into Indian life as a deity, a subject for literature, and an example of moral excellence.

As one of the chief protagonists in Indian epic poetry he has passed into the mythology of countries other than India whose cultures have been influenced by it or its regional variations.

In spite of this, his iconography in Indian bronzes is almost entirely restricted to the form shown standing, with two arms one of which holds a bow although in cases where the bow has been cast separately it is sometimes missing.

This weapon connects him with his brother, the sixth incarnation, through the incident in which the Shaivite Parashurama, annoyed by Rama breaking Shiva's bow in a contest, attempted to punish him in a fight.

It is likely that the bow, which became Rama's distinguishing attribute, also symbolized masculine virtues through the technique of its use needing a subtle application of strength. It is, however, rather for his qualities of fidelity, gentleness and steadfastness that he has become in Indian society endowed with the ideal qualities of manhood.

In the same way his wife Sita is regarded as the embodiment of all that is most admired in Indian womanhood, faithfulness and affectionate compliance. As each was the other's only partner they are also looked upon as setting an example of constancy in marriage.

The ways in which these qualities were demonstrated by both Rama and Sita are described in the Mahabharata and, at greater length, in the Ramayana ('The adventures of Rama') both of which are too long to be summarized here, but are available in English translations.

Lord Krishna [Destructor of Evil] :

Because of his great Godly power, Lord Krishna is another of the most commonly worshipped deities in the Hindu faith. He is considered to be the eighth avatar of Lord Vishnu. Shree Krishna delivered Bhagwad Gita on battlefield to Arjun.

He, like Lord Rama, is also known for his bravery in destroying evil powers throughout his life. The Lord is usually depicted as playing the flute (murali), indicating spread of the melody of love to people.

He is also shown with his childhood devotee Radha. The Lord is usually remembered and worshipped as Radha-Krishna. The pair symbolizes the eternal love between people and god.

Lord Krishna is also shown with his pet cow, his childhood favorite. Lord Krishna performed many divine sports (leela) as a child.

This incarnation of Lord Vishnu is probably the most important of the ten. It has accumulated a great variety of myths with the result that, as well as being a human incarnation, Krishna shows all the aspects of human development usually associated with childhood, adolescence, adulthood, etc.

There are few stages in a mortal worshipper's life, or objects of his aspiration, for which a counterpart cannot be found somewhere in the stories relating the activities of Krishna. It is this almost universal appeal that is responsible for his wide popularity and the deep impression he has made on Indian life.

This reputation was only achieved gradually. As with other incarnations he began unobtrusively in the ancient texts but showed an almost organic tendency to develop that was, possibly, only equaled by the rest of the Vishnu legends together.

Although many of the stories about him concern his super-human deeds he also revealed a marked human capacity for drinking, fighting and amorous escapades. Most of these are found in the Mahabharata, especially in its later interpolation the Bhagavad Gita which is almost entirely devoted to him, and the Bhagavata-Purana.

Perhaps the most popular of these stories are about his skill as a flute-player, illustrated by the image which (as is often the case) lacks its flute. This adds considerably to the pastoral character of many of the Krishna stories and, at the same time, its music and shape and the effect it has on the girl cowherds (gopis) provide a rich source of speculation on its symbolism.

On bearing the music of Krishna's flute, peacocks dance and other animals stand still and worship him with their glances, celestial maidens flying in their aerial cars above the earth become infatuated with him and shower him with flowers, rivers become smooth-running and offer him lotuses, and in the beat of the day clouds let fall on him their cooling rain.

Bharata was an ancient king whose achievements are celebrated in the Mahabharata and from whose name derives one of the names for modern India, that is Bharat. During the final battle, Krishna serves as charioteer for the hero Arjuna, and before the fighting starts he bolsters Arjuna's faltering will to fight against his kin.

Krishna reveals himself as Vishnu, the supreme godhead, who has set up the entire conflict to cleanse the earth of evildoers according to his inscrutable will. This section of the epic, the Bhagavad Gita, or Song of the Lord, is one of the great jewels of world religious literature and of central importance in modern Hinduism.

One of its main themes is karma-yoga, or selfless discipline in offering all of one's allotted tasks in life as a devotion to God and without attachment to consequences. The true reality is the soul that neither slays nor is slain and that can rejoin God through selfless dedication and through Krishna's saving grace.

A completely different cycle of stories portrays Krishna as a young cowherd, growing up in the country after he was saved from an evil uncle who coveted his kingdom. In this incarnation, Krishna often appears as a happy, roly-poly infant, well known for his pranks and thefts of butter.

Although his enemies send evil agents to destroy him, the baby miraculously survives their attacks and kills his demonic assailants. Later, as he grows into an adolescent, he continues to perform

miracles such as saving the cowherds and their flocks from a dangerous storm by holding up a mountain over their heads until the weather clears.

His most striking exploits, however, are his affairs as a young adult with the gopis (cowherding maidens), all of whom are in love with him because of his good looks and talent with the flute.

These explicitly sexual activities, including stealing the clothes of the maidens while they are bathing, are the basis for a wide range of poetry and songs to Krishna as a lover; the devotee of the god takes on a female role and directs toward the beloved lord the heartfelt longing for union with the divine.

Krishna's relationship with Radha, his favorite among the gopis, has served as a model for male and female love in a variety of art forms, and since the sixteenth century appears prominently as a motif in North Indian paintings.

Unlike many other deities, who are depicted as very fair in color, Krishna appears in all these adventures as a dark lord, either black or blue in color. In this sense, he is a figure who constantly overturns accepted conventions of order, hierarchy, and propriety, and introduces a playful and mischievous aspect of a god who hides from his worshippers but saves them in the end.

The festival of Holi at the spring equinox, in which people of all backgrounds play in the streets and squirt each other with colored water, is associated with Krishna.

Concept of Avatars:

In the Puranic mythologies of ancient India, the legend of the Avatar is considered one of the most important myths of the Vedic culture. It is particularly associated with the God Vishnu, one of the principle deities of the Hindu trinity which also includes Brahma, the creator and Shiva, the destroyer. Vishnu is the preservation aspect of the trinity and represents that all-pervading power which maintains the universe and the cosmic order.

He is considered to be the embodiment of goodness and mercy and periodically intervenes in terrestrial evolution by descending to earth in a human incarnation as the Avatar. The primary role of the Avatar is to re-establish stability and order on the earth and to introduce a new evolutionary impulse which will uplift mankind into a greater and more unified consciousness.

Because their periodic manifestation is determined by an inherent association with the Time Spirit, they take birth at particular points in the cosmic cycle which correspond to the earth's passage through the zodiacal ages.

In the Bagavad Gita, one of India's most sacred scriptures the 8th Avatar Krishna reveals himself to his disciple, Arjuna and discloses something of this cosmic process,

"Whenever the world declineth in virtue and righteousness; and vice and injustice mount the throne, then cometh I, the Lord and revisit my world in visible form, and mingleth as a man with men, and by my influence and teachings do I destroy the evil and injustice and reestablish virtue and righteousness. Many times have I thus appeared, and many times hereafter shall I come again?"

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadatmanam srijamy aham

TRANSLATION

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself.

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

TRANSLATION

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I myself appear millennium after millennium.

The above quotes from the Bagavad Gita bear testimony to this fact.

The legend of the Avatar like all myths is prophetic. It is not a mere Allegory but an archetypal story describing the incarnations of living and conscious evolutionary forces. These mythic beings take birth on the earth at precise moments in order to help man and show him the way from his ordinary mortal state to an enlightened consciousness.

The first one is called the matsya avatar or the incarnation in the form of a fish. In this form, Vishnu saved the world from floods and brought back the sacred scriptures, the Vedas which had been stolen by a demon. As kurma avatar or as the incarnation in the form of a tortoise, Lord Vishnu is said to have supported the mountain mandara which was being used to churn the ocean. Mythology says the churning of the ocean was undertaken to obtain the life giving elixir for the devas or the gods. Mandara, the mountain could not stand in the waters, it seemed to be sinking. To prevent this from happening, the tortoise lent its back for mandara to stand on. The third avatar was in the form of a boar. The earth tormented by a demon named Hiranyaksha had sunk into the waters. Lord Vishnu slew the demon and assuming the form of a boar brought up the earth on its horn once again in the varaha avatar. In the Narasimha avatar, the Lord appears as half man-half lion. This is the first time the man figure is introduced in the story of the descent of the lord Vishnu. Narasimha comes to slay yet another demon called Hiranyakashyapu who was causing havoc in the world. As vamana, Lord Vishnu appears in the form of a dwarf. A dwarf that gradually grows in size to cover the entire universe. Story goes that he asks a boon of a king and the king had exhausted all his riches. The dwarf asks for but three steps and as each step grows larger than the other, the dwarf, in his form as Vishnu brings the end of the king Bali who aspired to be the king of heavens. As the sixth avatar, Lord Vishnu comes as Parasurama. Here there is lot of debate on whether Parasurama is really an incarnation or not. Parasurama was the son of sage Jamadagni. The more important incarnation is the one to follow: as Rama. The story of Rama has caught many people's fancy and across the entire world, you can see its impact. The eighth incarnation where he appeared as Krishna. The eighth incarnation is that of Krishna. Krishna symbolizes many aspects of life and as a composite figure represents the past, present and the future. He forms the motif for dance, drama, and many other forms of art. Both Krishna and Rama have been so deeply adored by the people that they have acquired kaleidoscopic dimensions over time. As Rama, Vishnu took the form of a mortal. As Krishna, he was still divine in some aspects.

The ninth incarnation is again under great debate. Some say it is Buddha and others say before the Krishna avatar came that of Balarama, the elder brother of Krishna. The tenth incarnation is yet to take place and here Lord Vishnu is believed will come riding on a white horse and save the world once again from deluge.

Dasa Avatar Vs Evolution Theory

The forms taken by the lord in the ten incarnations bear a strange similarity to The Darwin's theory of evolution.

Darwin's Theory of Evolution

From the invertebrates came the fishes. From the fishes the Amphibians and from the Amphibians the Reptiles. The Reptiles in turn gave rise to two separate classes the Aves (or the birds) and the Mammals. And of course in mammals the final step in evolution (atleast as of now!) was Man.

This theory was based on the principle of the survival of the fittest. So by those Amphibians had greater chances of survival than the Fishes, Reptiles had greater chances over the Amphibians and finally Man had the best chances of survival among all the beings.

In fact in the study of the manifestations of Lord Vishnu, better known as the Dasha- Avatars, we find that the theory of evolution has been explained in a very subtle manner. They are

01. The first entry was made as The Fish (Macha-avatara). The life in water, as an amphibian, the earliest known life on the earth, from where the progress was chronicled.

02. Then came a life sustaining not only in water but progressed to some extent on land. The Lord took shape of a Terrapin (tortoise). (Koorma-avatara).

03. Amphibian became semi-amphibian, and then an animal in swamp or slush. Lord became a Boar (Varaha).

04. The animal progressed to half-human in the shape of Half lion + half-human (Nara-Simha)

05. Evolution, the path of progress took the half human to full human shape. The next avatar was that of a Dwarf (Vamana).

06. It is but natural that Dwarf will progress to a full human, but with a wavering mind, uncontrollable, and acting without reasons. Yes he came as Parasurama, a man without control.

07. Slowly the man became perfect. He was Rama. Always giving importance to the penance than the pleasure ever respecting the guru and the elders and remaining dutiful to others wherever he was.

08. And then the perfect human form emerged with cleverness and ability to think and win. A person of intelligence, taking decisions to suit the situation. He was Krishna. Ready to fight. Ready to mediate, and ready to love and ready to be loved.

09. Tranquility, submission, passion for peace is the next step from achieving everything. He was Buddha.

10. The cycle has to end, so that it can start again. Kalki, they say will come to destroy the world. So that evolution can take place again.

Thus Darwin didn't propound anything new, but we presume that he studied our scriptures deeply, and came out with his theory. He had to win the laurels, because his name is such. Daar in Sanskrit (also in Arabic) means Doorway. So standing at the doorway to win, he won.

Observations

Vishnu is usually associated with right action and dignity. Since he is the preserver, it is his role to protect and sustain all that is good in the world. This is no easy task, so Vishnu reappears in different incarnations at different times throughout the history of the world to restore order.

It is said that Vishnu will appear in this universe 10 different times, in 10 different incarnations, or "das avatar." The first incarnation was a fish, then a tortoise, then a boar. The fourth was a 1/2 man-1/2 lion creature, the fifth was a dwarf, and the sixth was an axe-wielding man. The seventh was the dutiful king Rama, while the eighth was the clever and likable hero Krishna. Hindus believe the ninth incarnation of Vishnu was even more progressed than Krishna, the enlightened man, Lord Buddha himself, and now the final incarnation of Vishnu will be Kalki. From fish to amphibian to land animal...from land animal to part man to simple man, and so on to the enlightened being....! What's remarkable is that Vishnu's 10 incarnations follow Darwin's theory of evolution, but were written thousands of years before Darwin, or the Scientific Process for that matter, were even born!

1. The evolution theory.

The Theory of Evolution was originally introduced by the early thinkers and it was further emphasized by Darwin when he first produced his book called the "Origin of Species" in 1859. Later on some more people added their theories to the evolution theory of mankind.

General concept of the evolution theory.

It tells that about three and a half billion years ago some microorganisms like bacteria originated and took the shape of amoeba (microscopic unicellular protozoa), and from that all the plants, trees, worms and animals were evolved. Mammals, birds, fish and reptiles were all evolved from aquatic worms about 600 million years ago.

The theorists use certain terms to express their process of evolution, like: natural selection, adaptation, recombination (of genes), genetic drift and mutation.

According to this theory: Fish or aquatic animals, when exposed to the grounds, developed a need to breathe properly, so they developed a lung-like structure and became frogs (an amphibian). These frogs kept on jumping all the time and disturbing the atmosphere, so the nature pushed them down and they became reptiles like lizards, snakes and crocodiles. Tired of their slow motion they then evolved into running dinosaurs, from a miniature size to a real monstrous size. Feeling great they stamped the grounds of Asia, Europe and America when an unknown natural calamity happened and all the big dinosaurs died around 65 million years ago. They lived between 250 to 65 million years ago.

Comments.

Now coming to the technical aspects of this theory, you should know that the very basis of the theory is that from the invertebrates came the fishes. From the fishes the Amphibians and from the Amphibians the Reptiles. The Reptiles in turn gave rise to two separate classes the Aves (or the birds) and the Mammals. And ofcourse in mammals the final step in evolution (atleast as of now!) was Man.

This theory was based on the principle of the survival of the fittest. So by those Amphibians had greater chances of survival than the Fishes, Reptiles had greater chances over the Amphibians and finally Man had the best chances of survival among all the beings.

Now that we have illustrated the features of the Dasa Avatars and Darwin's theory of evolution. Let us look at the similarities.

For the lord to be able to establish dharma over the evil forces, he has to himself assume a formidable form. These incarnations are supposed to occur one after the other and according to Hinduism the tenth or Kalki avatar is yet to be born.

Given this we see that when the first avatar, that of the fish, was taken, the fishes were themselves the most powerful being on the Earth. This suggests that the Earth was probably filled completely with

water at some time of its creation. Then the forms of the tortoise and the boar seem to validate Darwin's theory. The half man half lion can be considered an intermediate step in the evolution suggesting the need for the human brain.

At this point a clear conclusion is drawn that Man is the most powerful of all creations and so never does god take another animal form.

The evolution of man himself is depicted in discrete steps. The first man was short, and then he evolved into something like the Stone Age man and then reached perfection in Sri Rama. As the saying goes, "everything that rises has to fall back to the Earth" and so does Man too.

The degradation of Man starts with Balarama and continues through Sri Krishna. At this point we complete the past. The line of thought still holds sense as man has indeed degraded and righteousness is a virtue that carries little meaning in the present world.

However we could derive solace from the fact that we are in the beginning of the Kali Yuga (Period between the Buddha and Kalki) and total degradation of values is an attribute of the distant future.

Hinduism predicts that when complete degradation occurs, god will take the final avatar and destroy the Earth. And sure enough he has to take the form of the ultimate destructor to succeed in his goals.

2. Newton's Law, the Vedic concept of the Law of Karma.

Newton. In 1687 Newton discovered 'gravity' which was simple to understand. He formulated the physical laws and detailed his theory known as the Newtonian physics which is still being used in general classical physics and is good enough to determine the gravitational and astronomical situations of our planetary system and our galaxy.

The Newton's Law of Cause and effect that is to say for every action there is an equal and opposite reaction resembles of our Vedic view of the law of Karma. The word "karma" comes from the Sanskrit verb kri, to do. Although karma means action, it also means the result of action. Whatever acts we have performed and whatever thoughts we have thought have created an impression, both in our minds and in the universe around us. The universe gives back to us what we have given to it: "As ye sow, so shall ye reap". Good actions and thoughts create good effects, bad ones create bad effects.

Mental

Imprints

Whenever we perform any action and whenever we think any thought, an imprint-a kind of subtle groove-is made upon the mind. These imprints or grooves are known as samskaras. Sometimes we are conscious of the imprinting process; just as often we are not. When actions and thoughts are repeated, the grooves become deeper. The combination of "grooves"- samskaras-creates our individual characters and also strongly influences our subsequent thoughts and actions. If we anger easily, for example, we create an angry mind that is predisposed to react with anger rather than with patience or understanding. As water when directed into a narrow canal gains force, so the grooves in the mind create canals of behavior patterns which become extraordinarily difficult to resist or reverse. Changing an ingrained mental habit literally becomes an uphill battle.

If our thoughts are predominantly those of kindness, love, and compassion, our character reflects it, and these very thoughts will be returned to us sooner or later. If we send out thoughts of hatred, anger, or pettiness, those thoughts will also be returned to us.

The Science of instinct, desire, and karma - Man Vs Animal.

The animal world is strictly predominated with their individual inherent instincts related to their eating, mating and living habits. There are no premeditated robbers or burglars in the regular animal world,

and there are no such animals that mate with the same sex. So, they don't commit sin or do good deed; they only follow their instincts. For example, they kill but they don't murder. Whereas every action of a human being is followed by his personal will and desire, so it is classified as: evil, bad, selfish, good and devotional; and it is fructified accordingly.

This is the main difference between an animal and a human. A human being is not the consequence of any kind of evolution procedure. He has his own personal characteristics and destiny that could be as great as becoming a God realized Saint. But an animal, no matter how gross or how intelligent he is (from a donkey to the most intelligent being of the animal world, an elephant or a chimpanzee), he is bound to live and die and remain in the animal world until his soul is born in a human family. The working of the animal world is based only on their instincts, and the working of the world of the human beings is based on their personal desires which create various classes of karmas of an individual. Thus, both are entirely separate worlds. They cannot be mixed together.

A concern mentioned occasionally is that the concept of incarnation makes people fatalistic and pessimistic. This is not so. The concept of incarnation, when truly understood, actually does the exact opposite. It makes people optimistic and active. The concept is consistent with Vedic thinking. "God, does not work for you, He works with you" is one of the basic doctrines of Vedic thinking. The concept of Incarnation underlines this fact. God Incarnates only to assist those people who are engaged in selfless, constant work of spiritual enlistment, who take the trouble to reach out to others with the message of the divine brotherhood of men under the fatherhood of God

1. Matsya (the fish)- 1st stage of sadhana

Once a king named Satyavrata was performing a sacred thread ceremony beside a river. While scooping water from the river, he accidentally caught a tiny fish in the palm of his hand. The fish begged him not to throw it back into the river where it could become a victim of larger fish. The king felt sorry for the small fish and took it home to his palace and placed it in a bowl of water.

The next morning, the fish had outgrown the bowl. The king then transferred it into a pond. Soon, it outgrew even the pond. Later, the king shifted the fish into a lake. In no time, the fish even outgrew the largest lake in the kingdom and had to be transferred into the ocean.

By this time, the king was so fascinated by the growth of the fish that he inferred that the fish had to be an incarnation of the divine.

He prayed and asked it why it had taken this form. Matsya replied that in a week, a huge devastation would engulf the lower part of the universe. He told the king to call 7 great sages and to gather samples of all herbs, seeds and living creatures. He promised to send a large boat to save them.

As Matsya predicted, huge clouds appeared from all directions and it rained heavily on land and sea. Soon, the ocean overflowed. Then Satyavrata and all his companions saw a large boat floating towards them.

Matsya who was by now a golden fish of gigantic size appeared in the ocean. Using the enormous serpent, Vasuki, they tied the boat to Matsya and Matsya then began towing it across the stormy waves, awaiting the return of calm waters. During their journey, Matsya instructed the king,

the sages and the rest of the party in the spiritual knowledge of the vedas.

1st Stage of Sadhana - Before a person starts his sadhana, he is swimming in the ocean of sensuality and ignorance, surrounded by tamas (darkness and unawareness) and very much involved and attached to worldly life. The small fish accidentally scooped up from the river represents a faint light attracting a person to begin spiritual journey and then once the person pursues his sadhana, he would be rescued from the great worldly ocean.

2. Kurma (Tortoise) - 2nd Stage of sadhana:

Once the Asuras (demons) were fighting with the Devas (demi-gods) and the Devas were losing. In desperation, they went to seek help. Brahma told them to go to the ocean of milk where Vishnu resides and to churn the ocean of milk until they obtain Amrit (divine nectar of immortality).

They immediately went to the ocean and used the mountain, Mount Mandara as the churning rod and the king of serpents, Vasuki as the churning rod. Later the Devas realised that they could not churn the ocean on their own and they needed help.

The Devas then decided to make peace with the Asuras and requested their help in the churning of the milk ocean. They tried to churn but the mountain sank into the ocean floor. Vishnu then took the form of a gigantic tortoise, Kurma and supported the mountain on his back. Using kurma as a base, they started to churn again.

As the churning resumed, poison (halahala) first emerged from the ocean. Lord Shiva took the poison and drank it. Parvati held his neck preventing him from swallowing the poison. This is why Shiva is called the blue-throated one. After that, great wealth like jewels, gold, the wish-fulfilling cow and Laxmi herself emerged from the ocean but this did not stop them from churning.

Finally Amrit flowed out from the ocean and immediately the Asuras had desires to steal it. On seeing this, Vishnu took the form of a beautiful divine female called Mohini. The Asuras, not knowing that the Mohini is Vishnu himself but infatuated by her beautiful appearance prayed her to distribute amrit among them.

Mohini condescended to do it but on condition that they would not question her actions, whatever they might be. The Asuras, not knowing who she was and totally under the spell of her charm, readily agreed to her condition. "Go bathe and assemble yourselves in one row with your cousins, the Devas in another row." ordered Mohini. When they were all assembled in two separate rows, Mohini began serving the Nectar to the Devas first.

The Asuras were uneasy but chose to keep quiet as they had promised not to question her actions. By the time the last of the Devas in their row had been served, Mohini had made sure that there was no Nectar left to be served to the Asuras. Nectar of immortality would only cause untold harm and destruction, if granted to aggressive and unscrupulous beings like the

Asuras.

Then to the amazement of Asuras, Lord Vishnu assumed his own form and the Asuras realised that it was Vishnu who had appeared before them as Mohini. They demanded of Vishnu their share of Nectar; but they got only a smile from him in return. Mounting GARUDA, Lord Vishnu flew away from them.

The Asuras felt cheated and immediately started attacking the Devas. With God on their side and with the Nectar inside, the Devas had regained their original splendour and strength and they were able to conquer the Asuras, who had to flee before the might of Devas. On the advice of Lord BRAHMA, conveyed through Sage Narada, INDRA called off the hostilities and returned to his realms with the Devas.

The Lord thus did revive and restore the lost glory of those who were righteous and who sought refuge in him; and subdue those who were aggressive and unrighteous and who didn't repose faith in him.

Lord VISHNU in this manner saved his True Devotees from dissolution so as to hand down divine knowledge and saved the VEDAS from destruction so as to ensure CREATION after the DISSOLUTION.

2nd Stage of Sadhana - when we begin our sadhana, we will experience instead of good thoughts, bad thoughts invading our mind. This is like the poison that came out of this ocean. In order to cleanse our mind, the filth and poison has to first flow out before the purity can be experienced.

The Devas denote the good tendencies in us and the Asuras denote the negative tendencies. We should not stop our sadhana despite bad fortune striking us although our actions have been good. As the giant tortoise supported the Devas, the Lord will certainly support our sadhana. He is our foundation and He will never allow us to crumble and fall. We should continue our sadhana until we receive the amrit of self-realisation.

3. Varaha (Boar) - 3rd stage of sadhana:

After PRALAYA, it was the beginning of a new KALPA. BRAHMA, the Creator, was busy in the work of creation. BHOO MADEVI (Mother Earth) was being tossed about in the turbulent waves; ultimately she was pushed to the bottom of the ocean. Brahma was troubled.

He had to bring the Earth up, out of the deluge. He meditated on Lord VISHNU. "O Lord, please come to my rescue and recover Mother Earth" Brahma prayed. As He prayed to the Lord, a tiny white boar, smaller than his thumb, emerged out on one of his nostrils.

Brahma was amazed and gazed at it. Instantly it grew and grew and became larger than an elephant. Brahma was wondering whether it was not Lord Vishnu himself in that form. The boar was yet growing in size and attained a colossal form. Brahma was convinced that it was Lord Vishnu himself.

With a terrifying mighty roar, the Boar leaped into the air, pierced the clouds and came down diving into the ocean. It raced to the bottom of the ocean in search of the Earth. Searching tirelessly, it

found Mother Earth at the other end of the ocean-bed. Digging his tusk into the ocean-bed, the Boar lifted BHOOMIDEVI on to it; and proceeded to rise to the surface.

An ASURA by name HIRANYAKSHA had become mighty and powerful after a rigorous penance to BRAHMA from whom he had obtained boons. He went about challenging, threatening and conquering the Devas. Unable to face him, Devas had to go into hiding.

Hiranyakasha, goaded by the arrogance of power, was spoiling for fight. He went up to VARUNA, lord of the waters and Guardian of Hydrosphere, and in pretended humility, implored him for a fight. Varuna knew that he was not equal to the Asura in prowess and the Asura was only mocking at him by acting humble.

He controlled his anger and replied the Asura, " I am too old to fight and I have given up fighting. Not all can be equal to you. Only Lord Vishnu will be a match for you. Please go to him and engage him in fight."

Coming across Sage Narada the Asura learnt that Vishnu was rising to the surface from the ocean-bed carrying BHOOMADEVI on his tusk - in the form of a boar - immediately he charged into the ocean and spotted the Lord in the act of rescuing the earth. "Hey beast, leave Bhoomadevi alone and come and fight me" shouted the Asura, chasing the animal.

The Lord ignored his taunts as he had to, first of all, take BHOOMADEVI out of the ocean and put her to safety. As soon as He reached the surface of the ocean, the Lord placed her gently on it and blessed her. "May you fit into the Divine order" blessed the Lord.

He now turned to Hiranyaksha and responded to his call for a fight. Hiranyaksha became furious and attacked the animal. The boar cleverly warded off his attack and counter-attacked with a mace. They were thus engaged in a furious fight, when Brahma appeared on the scene. "Twilight is approaching and in an hour he will become more powerful and formidable. So, slay him quickly and rid us all of his menace" Brahma exhorted the boar.

Hearing what Brahma told the animal, Hiranyaksha, in a fit of fury, hurled his mace at the animal. The animal caught hold of the mace as if it were a toy. Hiranyaksha now started hitting the animal on its chest with his powerful fists. The Boar in turn hit the Asura behind his ears. Hiranyaksha reeled and fell down dead.

Brahma and Devas praised the Lord and sang His eternal glory.

3rd Stage of Sadhana - Diving deep represents self-analysis - a person has plunged deep into himself. He has to fight against and extinguish his worldly bad habits like anger, jealousy, pride, greed and lust and raise himself to transcend this worldly ocean. Self-analysis is indeed a difficult part of sadhana and many are only too unfortunate to give up at that juncture.

4. Narashima (man-lion)- 4th stage of sadhana:

Nrusimha (in Sanskrit), popularly called by devotees as "Narasimha", denotes the divine form of half man and half lion. The Asura King Hiranyakashibu on the advice of his guru Shukracharya, undertook severe penance on Lord Brahma and when the God appeared before him, he requested the following boons in the hope that he will not die.

1) No human or animal can kill him. 2) Death should not occur in his palace and outside. and 3) Death should not occur during day time or night. When he was granted with the boon, he thought he was

immortal and tortured saints not realizing that no human being is immortal. His thought of immortality made him to pose himself as God and he forced his subjects to worship him as their God.

Those who refused to accept him as their God were either killed or driven out of his country. Meanwhile, his wife was pregnant and she used to hear the Bhagavatha from Naradha Maharishi. She gave birth to a male child Prahlada. Since Prahlada heard Bhagavatha during his pre-natal stage, he was devoted to Narayana.

Prahlada would always chant 'Om Namoh Bhagavathe Vasudevaya'. Hiranyakashibu tried his best to coerce his child to worship him but everytime he failed. Even in his gurukula, Prahlada was forced to worship his father as God.

Nevertheless, Prahlada continued his Narayana Bakthi and made every child in his Gurukula to adore Him. Hiranyakashibu tried several horrendous methods like pushing from a mountain but Prahlada through his strong bakthi came out unscathed.

One day Hiranyakashibu, tired of converting his son, decided to make it final and asked to show him his God. If he failed, he will be his God. In Alwar's verses, this scene is beautifully described as the God waiting in every atom of that palace so that he can prove his devotee.

Prahlada proclaimed that his God Narayana is everywhere, present in Pillar and tiny particle. When Hiranyakashibu broke one of the pillars to check His existence, God came out in the form of Narasimha (to honour the Boon) with fearsome roaring, caught hold of Hiranya, sat on the door step of the palace with Hiranya on His thighs, pulled out the intestine to signal his end.

Prahlada sung in praise of the Lord and Narasimha with Lakshmi and got their blessings.

Boon given to Hiranyakashibu

No human or animal can kill him and therefore Vishnu took the form of half lion and half man (Lion's head & claws and human body)

Death should not occur in his palace and outside and therefore Vishnu teared the Asura on the Door step of his palace

Death should not occur during day time or night and therefore Vishnu choose Sandhya Kala i.e., when day and night meets.

4th Stage of sadhana- The seeker now stands well up the stage of growth, half-God half-man as reflected by Narashima avatar. God-like qualities like love, compassion and kindness have developed in the heart and the mind but a few rajasic qualities like spiritual ego, pride and arrogance of learning still continue to hold and plague him.



5. Vamana (the Dwarf) - 5th stage of sadhana:

The Demon King Bali became so powerful that he conquered all the planets and forced Indra the king of heaven out of his heavenly kingdom. The Devas prayed to Vishnu for help and to save them, Vishnu incarnated as a beautiful dwarf Vamana.

One day he came to the court of King Bali dressed as a Brahmana. It is customary for a king to give charity to a Brahmana. So Bali offered Vamana "whatever you want you can have".

Vamana replied " I don't want anything, just a piece of land as measured by my three steps, that will satisfy me". "But, I can give you a whole island", urged Bali, "whoever takes charity from me should never have to ask for anything ever again.

Please take as much as you want". "If I were not satisfied with just three paces of land", responded Vamana, "I would not be satisfied with even the entire universe, If I got one island, I would want others.

It is better to be satisfied with whatever destiny brings for discontent can never bring happiness."

When Bali's guru heard Vamana's words, he urgently warned Bali not to grant Vamana's request as this was Vishnu himself in disguise. However, Bali could not go back on his word saying "how can I behave like an ordinary cheater, I have given my word and there is nothing worse than untruthfulness. Then turning to Vamana, he said "very well please take three steps of land".

Suddenly Vamana began to grow in size. He grew and grew until he filled the entire universe. Everything was within his form - the earth, the sea, the birds, beast, human beings and the planets.

His feet were the surface of the earth, his breath was the wind, his hair was the clouds and his eyes were the sun. The lower planets were on the soles of his feet and the heavenly planets on his head. Then he took three steps.

With his first step, he covered the entire surface of the earth, with his second step he covered all the planets of heaven and his toe pierced the covering at the edge of the universe causing some of the surrounding waters of creation to pour in from outside leaving nowhere for his third step. "You promised me three steps," he said to Bali, "I have covered everything in two. Now you must think about where I should put my third step." Bali said "Please Lord, put your third footstep on my head."

5th Stage of Sadhana - This stage is more of a reminder and warning to the devotee. Until and Unless he has overcome his pride and spiritual arrogance, he is caught by a great fall when he least expects it. The seekers must always be humble and continue to self-analyse and obey the Lord.

6. Parusurama - the warrior:

The world was once over-burdened with soldiers and kings who were always fighting one and another and creating disturbances, Vishnu incarnated as Parasurama to kill these fighting men. He killed the entire kshatriya (warrior) race armed with nothing more than an axe. Then he renounced fighting and went to the Himalayas to perform penance.

6th Stage of sadhana- Truly humble and sincere though a devotee may be, in the final stages of

his spiritual journey, the seeker has to give battle to a horde of Rajasic traits. These elements to conquered include attachment, pride, lust, greed, anger, envy.

7. Rama- the Perfect Man

Rama was heir to the throne of Ayodhya. He married the beautiful Sita and before he could take his rightful place on the throne he was banished to the forest for fourteen years by his envious step-mother who wanted her son to be king.

He lived in the forest with his wife, Sita and brother, Lakshmana. They revealed how a simple and happy life can be lead without the unnecessary luxuries and conveniences. Rama was the perfect son, friend, husband and brother.

The demon king, Ravana heard about Sita's beauty and decided that he must have her for himself. He sent a magical deer to lure Rama and Lakshmana away from their cottage and he came and carried Sita away.

Overwhelmed with grief, Rama and Lakshmana searched everywhere for her when they met Hanuman, the powerful and supernatural monkey who helped them find her. Hanuman is the hero of the Ramayana because, although a monkey, he was the dearest servant of Rama and Sita.

8. Krishna - Perfect Joy

Krishna dances with the peacocks, splashes in the river, plays the bamboo flute and spends his time with his friends in the forest herding cows. Krishna was God living in simplicity in the forest. Krishna lived in harmony with nature and he adored nature.

From the time he was an infant, he had performed many miracles and killed many demons including his uncle Kamsa but the greatest message that Krishna left us is the Gita which he told Arjuna on the battlefield.

8th Stage of sadhana - after perfection is achieved, it is all joy ever after. It is the supreme, scintillating, permanent ecstasy all around him and within him for he has become the eternal self. This abounding joy is symbolised by the leelas of the Lord, his enchanting divine pranks which held the Gopis in thrall. The Krishna Avatar is one where not a tear was shed ever. The smiling Lord who laughed his way through all his splendid colourful life of intense activities.

9. Buddha- the enlightened

It may come as a surprise to know that Buddha is revered by Hindus as the ninth incarnation of Vishnu. Most of the recorded teachings of Buddha such as the four Noble Truths and the Eightfold Path are readily accepted and endorsed by Hindus.

He stopped the ritual slaughter of animals which was going on in the name of vedic sacrifice and taught compassion to all living beings. Buddha was particularly remembered for his teaching of ahimsa (non-violation).

9th stage of sadhana - After deep unchanging ecstasy has been lived in and experienced as permanent reality, the self realised devotee is transformed into the deep compassionate Buddha, he yearns to help others, actually his own reflection, to become or rather to be what he is. His only existence being to teach and show others the path leading to unending joy.

10. Kalki - the evil slayer

Some believe that this incarnation of Vishnu has not taken place yet. It is believed that Kalki's incarnation is at a time when the earth is filled with sinful human beings, corrupt rulers. Kalki will destroy the evil in man and introduce a golden age of truth and love.

10th Stage of sadhana - with all evil gone, the seeker is now fully realised to merge with God.

The ten incarnations of Vishnu is a Hindu theological concept in Vedic history. Vishnu exists as the Creator and also within every being as our soul, our Supreme. He also enters or descend to our world in the form of Avatar whenever his presence is needed.

All glories to you! O Lord of the Universe! you took many avatars to save the Universe. You are the inner center, the core, the nucleus, and the cohesive point through which everything exists. You swell in everything, own everything and with your grace, the devotees overcome any thing at any time. We are ever in your heart as our mother is always there.

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- *Enlightenment 101
- *Hinduism & Quantum Physics
- *Alphabetical Listing
- *Amazing Science
- *Vedic Mathematics
- *Oldest Civilization
- *Aryan Language Family
- *Hindu Festivals 2000-2031
- *Hindu Festivals 2000-2043
- *Moon Calendar 1900-2009
- *Moon Calendar 2010-2040
- *Eclipse
- *Hinduism-Brief Sketch
- *Founder of Hinduism
- *Vrat - Resolution
- *Mind Power
- *Mantras-Sacred Fire
- *Shanti Mantras
- *Cows are Sacred
- *From Scriptures
- *Sayings of Sri Ramakrishna
- *God can be seen
- *Guru
- *Silent Teachings & Satsang
- *Touched by God
- *Caste System
- *Untouchables
- *Duties
- *Yuga Dharmaa
- *Doing Good
- *Virtue
- *Virtue, Wealth & Pleasure
- *Gurukul
- *Ashramas
- *Sannyasa - Renunciation
- *Kamagita
- *Wheel of Life
- *Maya-Shakti-Prakriti
- *Durga Saptashati
- *Creation
- *Dissolution
- *Wisdom versus knowledge

- *Divine Wealth
- *Motherhood
- *Women
- *Marriage
- *Alluring Adornment
- *God
- *Nature of Reality
- *That Thou Art
- *Sanatan Ved Dharma
- *Destiny & Exertion
- *Soul & its Destiny
- *The Real and the Apparent Man
- *Death & Life
- *Bhishma
- *Immortality
- *Egoism
- *Resurrection
- *Reincarnation
- *Heaven & Hell
- *Emancipation
- *Gayatri
- *Meditation
- *Meditation Q & A
- *Direct Path
- *Miscellaneous Q & A
- *Jesus versus Churchianity
- *Empty Chamber
- *Adhyatma-Self-Spiritual Science
- *Self-Realisation
- *Self - Atma
- *Jnani - Self-realised
- *Who am I?
- *Sanat-sujata
- *Vidura-Niti
- *Chanakya niti
- *Kautilya Arthasastra
- *Worship
- *Self-enquiry
- *Highest object of knowledge
- *The Highest Refuge of All things
- *Sankhya versus Yoga
- *Yoga
- *Jnana Yoga
- *Raja Yoga
- *Bhakti - Surrender
- *Bhakti Yoga

- *Karma Yoga
- *Japa
- *Music
- *Consciousness-the three states
- *Freedom & Bondage
- *Morality
- *Overcoming Difficulties
- *Forgiveness versus Might - Anger
- *Penance
- *Renunciation & Abandonment
- *Truth
- *Truth versus Falsehood
- *Happiness
- *Self-restraint
- *Senses - self-discipline
- *Ignorance
- *Anahata Nada
- *What Religion Is
- *Karma & Destiny
- *Sin
- *Sinner
- *Drunkard
- *Conscience
- *Prayer
- *Mind
- *Miracles & Visions
- *Riddles
- *Celibacy
- *Thought, Speech & Deed
- *Upanishads
- *Gita for Children
- *Gita
- *Preyas & Sreyas
- *Pravritti - Nivritti
- *Acts versus Knowledge
- *Conduct
- *Kali Yuga
- *Tantra
- *Kundalini
- *Direct Perception versus Scriptures
- *Faith
- *Atheist
- *Righteousness
- *Highest Good
- *Mother, Father & Teacher
- *Eldest Brother

- *Friendship
- *Self-interest
- *kingcraft
- *Chastisements
- *Thanks Giving
- *Ethics
- *Good and Evil
- *Vices
- *Malevolent & Wicked
- *Nature of Man
- *Culture and Civilization
- *Kosas-sheaths
- *Good and Pure
- *Sattwa, Rajas & Tamas
- *East-West-North-South
- *Stories - Episodes
- *Procrastination
- *Gifts
- *Fasting (Religious)
- *Tirtha
- *Sacred Waters - Ganga
- *Tilak
- *Ideal behind the idol
- *Rituals
- *Hinduism & Sri Ramakrishna
- *Funerals
- *Tarpana
- *Aarati
- *Flowers - Incense - Lamps
- *Prasad
- *Sacraments - Samskaras
- *Sacred Thread
- *Food
- *Your Constitution
- *Trees have Life
- *Prana-Vyana-Samana
- *Krishna
- *Ganapati - Gopalnanda
- *Brahma - Sutras
- *Temples
- *Sun - Surya
- *Makar sankranti
- *Vasant Panchami
- *Siva
- *Nataraj
- *Holi - Festival

- *Ramayana
- *Hanuman
- *Raksha Bandhan
- *Krishna Janmashtami
- *Deepavali
- *Adhik Maas
- *Kaaba a Hindu Temple?
- *Islam-stagnant
- *Buddhism
- *Buddhism in China--Japan-Korea
- *Religions in brief
- *Inter-religious Attitude
- *Books
- *Hindu Scriptures
- *Philosophy
- *Schools of Vedanta
- *Hindu Secrets
- Q & A
- *Dasnami Sampradaya
- *Dharma
- *Speech - Science
- *Abusive Speech
- *Appreciations
- *Food Charts
- *Drama - Shakuntala
- *Vishnu Sahasranama
- *Moon Calendar 2013
- *Moon Calendar 2015
- *Moon Calendar 2017
- *Moon Calendar 2019
- *Moon Calendar 2021
- *Vedic Maths India
- *CSS2
- *The Primal Revelation at the Heart of Civilization
- *Krishna Worship: One of Humanity's Most Ancient Traditions
- *The Great Blue Spirit Nagi Tanka Skan Skan
- *The Lion of Time
- *Contacting Vedic Empire Productions
- *Rakhi Bond of Love Saves the Life of Alexander
- *Ancient Pompeii's Lakshmi Statuette
- *Hindu Radio-Breaking the Sound Barrier
- *Philippines- A Golden Heritage
- *Gympie Gold inlaid Quartz
- *Ancient Hindu Mariners and Australian Gold
- *Lets Connect on Facebook
- *Why is Prayag-an ancient center of Hinduism now called Allahabad?

- *Have Mosques ever been built atop non-Islamic Holy Sites?
- *The Blue God of Judaism
- *Greek Othrys and the Vedic Adri Montains
- *HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- *Vedic Brahma and Apache Kuterastan
- *Phoenician Alphabet, Adopted by the Greeks
- *The Phoenician Creation Story
- *India-Homeland of the Phoenicians
- *Evidence Linking Ancient Troy and Central America
- *Rig Veda and the Phoenicians
- *Fly Me to the Moon God
- *Walk the Sacred Forests of Shiva
- *Updated:Vedic Roots of India's Moon Mission
- *Roots of Orissa's 'Christian' Problem
- *Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia
- *The Stanzas of Dzyan
- *The Blue-ness of God in Biblical tradition
- *The Sanskrit Dialect Known as English
- *Caitanya's Bhakti Movement Empowers India & Humanity
- *Bangalore's Shiva Cave Temple
- *Assaulting Orissa and India's Development
- *The Truth Behind Holy Amarnath in Kashmir
- *Tantra Mantra Yantra Vigyan Journal
- Yogic Meditation
- Kundalini Vigyan
- Tantra Alchemy
- Tantrik Hypnotism
- Advanced Palmistry
- Third Eye Activation
- Soul- A Joy For Ever
- Health Wealth And Prosperity
- Secrets of Shaktipaat
- Practicals of Hypnotism
- Meanings of Devotion
- The Universal Nymphs
- Mahavidya Sadhan
- Guru Diksha
- Diksha Guru
- Siddha And Siddhi
- Srimad Gita
- Bhakti Kirtan
- Jyotish And Kaal Chakra
- Muladhar To Sahasrar Parikraman
- Palmistry Science & Finger Secrets
- Siva Stavan
- Omkar Brahma To Kundalini

- Social Success : Tantra Secrets
- Samadhi Siddhi
- Top Secret Mantra Rahasya
- Unpublished Spiritual Sadhana Samagra
- Sarva Prakar Dikshaayen
- Sarva Deva Shatkam
- Lakshmi Siddhi
- Amrit Darshan
- Maha Tantram
- Tantra Rahasya
- Top Hypnotism Techniques & Sootras
- Secret TantrikHypnotism
- Alternate Hastrekha Shastra
- Sadhana Prakar
- Bheirav Shastra
- Atma Chintan
- Paramatma Rahasya
- Yogi Rupnathji
- Siddhastan Mahatya
- Bajrang Bali Siddhi
- Matangi Tantra
- Tantrik kriya Vidhi
- Ayeshwarya Prapti Sadhana
- Siddha Yogi
- Amrit Pan
- Tantrik Guru Upasana
- Guru Stotra
- Sadhana Vidhi
- Sadhana Evam Siddhi
- Durlabh Prayog
- Jyotish Muhurat
- Sarva Siddhi
- Tantra Vidhi
- Bhuvaneshwari Siddhi
- Lakshmi Secrets
- Hansa To Paramahamsa
- Universal Life
- Apsara Siddhi
- Secrets of Shodashi Tripur Sundari
- Mahakali Siddhi
- Baglamukhi Siddhi
- Brahmapanishad
- Gayatripanishad
- Sandhya Kriya
- Siddhashram Parampara
- Total Diksha Sanskar Vidhi

DR. RUPNATHJI (DR. RUPAK NATH)

- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya
- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal
- Gurudev Bhajana
- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
- Shiv Kripa Sutra
- Jagdamba Sadhana Vidhi
- Tantra Practicals
- Fate and Predetermined Destiny
- Is Divination for Real?
- How Divination Works
- Changing Destiny and Karma
- So You Want to Learn Fortunetelling
- Developing Psychic Powers
- Extra-Sensory Perception (ESP) and Intuition
- Which Method Is Right for You?
- Know Your Audience
- What You Need to Explain
- How to Ask Good Questions
- Predicting with Accuracy
- Holding On to Your Energy
- Trust Your Instinct and Read the Signs
- A Meaningful Coincidence
- Miracles and Superstitions
- Letting It Happen
- Take Action!
- Don't Go Overboard!
- In Tune with the Rhythms of Life
- Cycles of Time and Space
- Repeating Mistakes
- The Days of the Week
- Phases of the Moon
- Why the Future Didn't Come True
- Light the Candles
- Relaxing Tunes
- Relying on Feng Shui
- The Guidance of Angels
- Symbols and Talismans
- History and Allure

DR. RUPNATHJI (DR. RUPAK NATH)

- The Cards and What They Mean
- Shuffling the Tarot
- The Spreads
- Tarot Timing
- Look into My Crystal Ball
- Get Ready for a Reading
- Let the Divination Begin
- Special Crystals
- Easy Casting
- The Seven Chakras
- The Energy of I Ching
- Three Coins
- The Lines of Yin and Yang
- Throwing for Practice
- Interpreting the Hexagrams
- Reading the Secrets
- Buy or Make Your Own
- The Runic Alphabet
- Interpreting the Symbols
- Casting Runes
- Introducing Palm Reading
- Seven Hand Shapes
- At Your Fingertips
- The Major Lines
- Clues in Other Lines
- Reading Hand Mounts
- The Basics of Numerology
- Life Path Number
- Karma Number
- Soul Number
- Identity Number
- Spiritual Force Number
- Numbers for Everyday Life
- Astrology 101
- How It Came About
- The Twelve Houses
- Your Sun Sign: Aries to Pisces
- Four Basic Elements
- The Question of Interpretation
- Everyday Dreams
- Fear or Anxiety Dreams
- Dreams of Desire
- Prophecy Dreams
- Remembering Dreams
- The Practice of Reading Tealeaves
- A Little History

- Brew, Serve, and See!
- A Spot of Tea
- Taking Note of the Details
- Common Tealeaf Symbols
- The Father of Psychometry
- Clues to the Past, Present, and Future
- Tuning In to the Energy
- Do You Have the Touch?
- Psychometric Divination
- Exercising Your Skills
- Mediums and Séances
- In Touch with the Spirit World
- Divination Tool or Parlor Game?
- Conducting a Ouija Session
- Automatic Writing
- Write It Yourself
- Destiny, Karma, and the Tarot
- Gateways to Love
- You Can Turn to I Ching
- Runes and the Way of Your Love
- Discerning Feelings with Tarot
- Should I Take That Job?
- The Threat of Job Loss
- A Good Day for a Presentation
- Dealing with Colleagues
- When It's Time to Take a Break
- Street ("Gypsy") Psychics
- Psychic Phone Lines
- Cyber Psychics
- Psychic Readings by E-mail
- Psychic Advice from Friends
- Self-Discovery and Visualization
- It's about Making Choices
- Meditation on the Tarot
- Make It True
- Wishing on a Star
- Top 10 Divination Methods You Will Learn in This Book
- The Basics of Divination
- Divining with Confidence
- Omens and Signs in Everyday Life
- Timing Is Everything
- Setting the Mood
- The Tarot
- See the Future Inside a Crystal
- I Ching, the Chinese Oracle
- The Ancient Magick of Runes

- The Future Is in Your Hands
- What the Numbers Hold in Store
- Astrology: Secrets of the Sun Signs
- Divining Dreams
- The Truth in Tealeaves
- Divination with Psychometry
- Communicating with the Unknown
- Divining Love
- The Future of Your Career
- Finding a Professional Psychic
- Changing Your Future
- What Is Astrology?
- Sun Signs: Aries â€™ Virgo
- Sun Signs: Libra â€™ Pisces
- Understanding the Planets
- Planets in the Signs
- Reading a Birth Chart
- Signs and Children
- Aspects
- Conjunctions: 0 Degrees
- Squares: 90 Degrees
- Sextiles and Trines: 60 and 120 Degrees
- Oppositions: 180 Degrees
- Love Compatibility: Fire
- Love Compatibility: Air
- Love Compatibility: Water
- Love Compatibility: Earth
- Mercury and Venus Charts
- Uranus Charts
- Pluto Charts
- Neptune Charts
- Saturn Charts
- Jupiter Charts
- Moon Charts
- Yoga Today - Hinduism
- Kundalini Yoga - What is Kundalini Yoga
- Eight Human Talents - Chakras
- Harness the Energies of Your Chakras - Great Sex
- Solar Plexus Chakra - Reclaiming Your Center - Opening Your Solar Plex...
- Yoga
- Yoga over Time
- Patanjali and the Yoga Sutras
- Raja Yoga: Mental and Spiritual Development
- Jnana Yoga: The Way to God Through Knowledge
- Bhakti Yoga: The Path to God Through Love
- Karma Yoga: The Way to God Through Work

- Yoga Today
- *Past Life Regression
- *Accurate Psychic Mediums
- *Psychic Readings
- *Psychic Advice Mediums
- *Saturn: Your Responsibilities, Karma - Astrology
- Past Life Memory - I Was An English Housekeeper
- Past Life Memories - I Remember Living France
- Two Deaths Recalled - Past Life Memories
- Past Life Memories - I Remember Living in Egypt as Cleopatra
- Karma - What is Karma or Kamma in Buddhism
- What Is Karma? - About the Karmic Law of Cause & Effect
- Karma - Hinduism
- Karma as the Ethical Center - Buddhism
- Owning Your Actions - Self-Esteem
- What Is Karma?
- How Does Karma Affect Me?
- Is My Family Affected?
- How Do I Balance?
- Pinpoint the Issue
- Exercise: Achieving Growth
- Karma Yoga
- Law of Cause and Effect
- Past Life Karma
- Karma Good
- Hinduism
- Basic Tenets of Hinduism
- What is Dharma?
- POLL: Does God Exist?
- Karma - Hinduism
- What Is Karma? - Past Life Experience
- Karma - What is Karma or Kamma in Buddhism
- Owning Your Actions - Self-Esteem
- Central Concepts of Hinduism: Karma and Samsara - Hinduism
- Hinduism for Beginners
- Glossary of Hindu Terms
- Hindu Baby Name Finder
- Hindu Festivals Calendar 2012-2050
- Top 10 Hindu Deities
- Gods & Goddesses
- Gurus & Saints
- Scriptures & Epics
- Festivals & Holidays
- Temples & Societies
- Arts & Culture
- Matrimonial & Wedding

- Ayurveda & Healthcare
- Yoga & Meditation
- Vedic Astrology
- hinduism
- dharma
- sacred hindu texts
- bhagavad-gita
- glossary of hindu terms
- What is Hinduism?
- Who is a Hindu?
- How is Hinduism Unique?
- When and Where did Hinduism Originate?
- What are the Basic Beliefs of Hinduism?
- What are the Main Hindu Scriptures?
- What are the Major Hindu Gods and Goddesses?
- How To Be an Ideal Hindu
- Hinduism
- Judaism Beliefs
- Christianity Beliefs
- Hindu Gods Ganesh
- Hindu
- The Vedas: World's Oldest Spiritual Teachings
- All About the Upanishads (Vedanta)
- The Itihasas or Histories: Ancient Hindu Scriptures
- Bhagavad-Gita
- Bhagavad Gita For Busy People
- Learn a Verse from the Bhagavad Gita
- The Mahabharata: Summary
- The Ramayana: Summary
- What is Dharma?
- What is Karma?
- What is Om?
- What is Namaste?
- The 5 Principles & 10 Commandments
- Common Myths About Hinduism
- Reincarnation, Heaven and Hell
- Brahman: The Concept of God
- The Hindu Concept of Time
- The Four Ages of Man
- *Lord Siva
- *Significance of Siva
- *The Trident and the Snakes
- *The Ganges
- *Siva and his family
- *Symbolisim
- *Siva and His Titles

- *Siva and Tantra
- *Aspects of Lord Siva
- *Siva Murthy
- *Siva As Nataraja
- *Dakshinamurthy
- *Siva Pariwar
- *Famous Saints of Saivism
- *Samkara and Shankara
- *Shankara, the destroyer
- *Siva and the NayanMars
- *Namo Naraayana
- *Significance of Narayana
- *Symbols of Vishnu
- *Garuda and Adisesha
- *The Ideal King and Ideal Man
- *Lord Krishna
- *Concept of Avatars
- *Matsya & Kurma
- *Varaha Avatar
- *Narashima Avatar
- *Vamana & Parusurama
- *Rama & Krishna
- *Buddha & Kalki
- *Mother of Universe
- *Devi: The Great Goddess
- *Devi, The Creator
- *Parvati, Durga & Sakthi
- *Lakshmi, Goddess of Wealth
- *Saraswati, Vidya Devi
- *Beloved Gods
- *Ganesh
- *Skanda
- *Aiyappa
- *Anjaneya
- History and Antiquity
- Appar
- Lord Shiva in Literature
- Basava
- Basavanna
- Daskhinamurthy - the World Teacher
- The Llias and Legends of Shiva
- Devotees of Lord Shiva
- Shaiva Festivals
- The Trinity
- How to Meditate?
- Kashmir Shaivism

- Kaula Tradition
- Lesser Known Aspects
- Shiva Lingam - Symbolism
- Manickavasagar
- The Nataraja
- The Nayanar Saints
- Secrets of Panchakshara
- Lingashtakam
- Saints of Saivism
- The Saiva Siddhanta
- Tirujnana Sambandhar
- Shakti Yoga
- The Meaning of Shamkara
- Saivism and Tantricism
- Shiva and Vishnu
- Siva Tattva
- Siva and his Snakes
- Sundaramurthy
- The Svetasvatara Upanishad
- Symbolism in Shaivism
- Tirumular
- The Trident
- Tripurantaka Legend
- Shiva and Rudra
- Vira Shaivism
- Who is Lord Shiva?
- How to Worship
- *Siva Glory
- *Siva Tatva
- *Siddhanta Philosophy
- *Philosophy of Symbols
- *Siva Tandava
- *Siva Sakthi
- *Tripura Rahasya
- *Siva Lilas
- *The Upanishads
- Aghora
- Vaishnavism
- Nath Siddhas
- Sarvam Khalvidam Brahma
- Aham Brahmasmi
- Ayam Atma Brahma
- Ekam Evadvitiam Brahma
- Tat Tvam Asi
- Prajnaman Brahman
- Brahma Satyam Jagan Mithya

- Mahavakyas
- Mahavidya Goddesses
- Theory Of Creation
- Hindu Gods
- Hindu Goddesses
- Shraadh
- Yajna
- Havan
- Gotra
- Aarti
- Agnihotra
- Devadasis
- Ishvara In Hinduism
- Devi
- Grihya Sutras
- Dvija
- Hiranyagarbha
- Brahman
- Cremation
- Puja
- Janmotsava
- Shradh
- Anteshti Kriya
- Homa
- Hindu Vrata
- Days of the Week
- Ahalya
- Kachwaha
- Jyotirlinga
- Brahmin Castes in India
- Panchangam
- Ashta Dikpalas
- Astomi
- Brahmaloka
- Sannyasi
- Samakara
- Hindu Sacred Places
- Origin of Hinduism
- Hindu Religious Texts
- Hindu religious leaders
- Marudeva
- Sarvesvara
- Lokas
- Papa
- Maharudra Swahaakaar Yagna
- Conch Shell

- Punarjanam
- Aghori
- Heaven
- Parting with money after sunset
- Shraavana
- Sashtanga
- Kshama
- Agrasya
- Sanskaras
- Libation
- Kerari
- Kusha
- Maharajas
- Chandrayana
- Bhagat
- Jiva
- Devarshis
- Months of Hindu Calendar
- Varna System in Ancient India
- Purohitas
- Hindu Rituals
- Pancharatra
- Gorakhnathis
- Citta
- Ramanandi Sampraday
- Omkara
- Cult of Draupadi in South India
- Development of Hinduism
- Shaktism
- Places of Worship
- Mantra
- Hindu Iconography
- Teachings of Hinduism
- Kalpa Sutras
- Saura
- Goddess Tara in Hinduism
- Vaikhanasa
- Matangi System
- Basvi System
- Hypnotism
- Aghor Upasana
- Soundarya Siddhi
- Doorlav Tantra Siddhi
- Himalayer Siddha
- Himalayer Sadhak
- Importance of Diksha Sanskar

- Jagat Saar
- Importance of Guru
- *Kailasa Temple
- *To Heaven by Heaven
- *Spiritual friendship
- *Bodhisattva Vow
- *O night, o sweet
- *Potuit Decuit Ergo Fecit
- *Argala Stotra
- *Mysticism and magic
- *Namavali
- *Chinnamasta's 108 names
- *Work as Temple Elephant
- *Psalm 19
- *Ayat al Kursi - the Verse of the Throne
- *Battle with the Angel
- *Love Her, Mind
- *Mount up with birds
- *Six-winged
- *God's Answer to Job
- *What would you like done with me?
- *Red Coral
- *Tere Ishq nachaiya
- *14 Maheshvara sutras
- *It is more than possible
- *Tell and still it is hidden
- *How to tell
- *Kun fa ya Kun!
- *Hafiz
- *St. Francis of Assisi
- *Brihadeeswarar Temple
- *Through the Pain
- *Varalakshmi Vratam
- *Mystic and mystification
- *Kumkum, Bindu and Sindur
- *Ravana's love
- *Struggle and Contemplation
- *Glory of Night
- !Tantra Shastra
- !Nadi Astrology
- !Live Effects of Stars
- !Tarot School
- !Today's Fortune
- !Ayushya Yoga
- !Astro-Yogas
- !Predictions by Vedic Astrology

!Jupiter in the house Uranus

!Totake (Remedies)

!Mysterious Death

!Use of Gem Stones

!Moon is Best Remedies

!Vedic Marriage

!Career by Rashi

!Diseases by rashi

!SIGNIFICANCE OF STARS

!Chalisa Chanting

!Sundar Kand

!Graha Mantra Chanting

!Meaning of Your Name

!Birth in Ashwini Nakshtra

!Birth in Bharani Nakshtra

!Birth in Kritika Nakshtra

!Birth in Rohini Nakshtra

!Birth in Mrigshira Nakshtra

!Birth in Adra Nakshtra

!Birth in Punarvasu Nakshtra

!Birth in Pukshya Nakshtra

!Birth in Ashleka Nakshtra

!Birth in Magha Nakshtra

!Birth in Poorvaphalguni Nakshtra

!Birth in Uttraphalguni Nakshtra

!Birth in Hasta Nakshtra

!Birth in Chitra Nakshtra

!Birth in Swati Nakshtra

!Birth in Bishakha Nakshtra

!Birth in Anuradha Nakshtra

!Birth in Jyeshtha Nakshtra

!Birth in Moola Nakshtra

!Birth in Poorvashadha Nakshtra

!Birth in Uttraashadha Nakshtra

!Birth in Shravan Nakshtra

!Birth in Dhanishtha Nakshtra

!Birth in Shatbhikha Nakshtra

!Birth in Poorvabhadrapada

!Birth in Uttrabhadrapada

!Birth in Revati Nakshtra

!Birth in Pieces Sign

!Birth in Aquarius Sign

!Birth in Capricorn Sign

!Birth in Sagittarius Sign

!Birth in Scorpio Sign

!Birth in Libra Sign

!Birth in Virgo Sign
!Birth in Leo Sign
!Birth in Cancer Sign
!Birth in Gemini Sign
!Birth in Taurus Sign
!Birth in Aries Sign
!Illness Removing
!How win a Lottery?
!Dreams in Astrology
!The Ritual Fire Offering
!Durga-Saptashati
!Yavnacharya not a Greek Astrologer
!Codes of Rigveda
!Yoga Siddhi
!Meaning Astra & Astrology
!Shakti in Rigveda
!Cosmic Vibration
!Vedic Agni & Illa
!Under standing Tantric Mantras
!The Great Tantra Challenge
!SECRETS OF THE SAPPHIRE
!House to House
!The Houses and Signs
!Encyclopadia of Astrology
!Questions and Answers
!Lagna
!About Astrology
!Vedic astrology
!Grahas (planets)
!Rasis (signs)
!Bhavas (houses)
!Chakras (charts)
!Varga chakras (divisional charts)
!Nakshatras (constellations)
!Ayanamsa
!Dasa Systems
!Characteristics of Rasis
!Indications of Rasis
!Characteristics of Planets
!Planetary Dignities
!Planetary Relationships
!Lagnas (ascendants)
!Use of Special Lagnas
!Upagrahas (sub-planets)
!Vargas (divisional charts)
!Divisional Chart Significations

!Insights on Divisional Charts
!Using Divisional Charts
!Varga Grouping and Amsabala
!Significations of Houses
!30 Days Lesson of Astrology
!A Controversy
!Karakas (significators)
!Arudhas (risen ones)
!Use of Arudha Lagna
!Use of Bhava Arudhas
!Meaning of Arudha
!Use of Graha Arudhas
!Graha Drishti
!Rasi Drishti
!Graha Drishti vs Rasi Drishti
!Argala (Intervention)
!Virodhargala (Obstruction)
!Use of Argala
!Yogas (special combinations)
!Ashtakavarga (eight-sourced strengths)
!Different Strengths
!Shadbala and Astakavarga Bala
!Sahasras (sensitive points)
!Functional Nature
!Baadhakas
!Analyzing Charts
!Marakas (Killers)
!Vimsottari dasa
!Vimsottari Dasa Variations
!Ashtottari dasa
!Kalachakra dasa
!Narayana dasa
!Lagna Kendradi Rasi dasa
!Sudasa
!Drigdasa
!Niryana Shoola Dasa
!Shoola dasa
!Sudarsana Chakra dasa
!Moola dasa
!Transits and natal references
!Transits and ashtakavargas
!Timing with Sodhya Pindas
!Murthis (Forms/Idols)
!Rasi Gochara Vedha
!Taras (Stars)
!Special Nakshatras/Taras

!Sarvatobhadra Chakra
!Casting Annual Charts
!Casting Monthly Charts
!Casting Sixty-hour Charts
!Judgment of charts
!Compressed dasas
!Impact of birthtime error
!Re-interpreted Significations
!Using Birthcharts
!Prasna (horary astrology)
!Progressions (taught by Manu)
!Diseases Rectifications
!Who can use Vedic Astrology ?
!Penumbral Eclipse
!Peregrine
!Periodical Lunation
!Phase. (Obs.)
!Phenomenon
!Philosophy
!Philosopher's Stone
!Barren and fruitful
!Benefic and Malefic
!Stars in first House
!Stars in second house
!Stars in third house
!Stars in fourth house
!Stars in fifth house
!Stars in sixth house
!Stars in seventh house
!Stars in earth house
!Stars in ninth house
!Stars in tenth house
!Stars in eleventh house
!Stars in twelfth house
!Sun in 12 Houses
!Moon 12 Signs
!Mars in 12 Signs
!Mercury in 12 Signs
!Jupiter in 12 Signs
!Venus in 12 Signs
!Saturn in 12 Signs
!Rahu in 12 signs
!Ketu in 12 signs
!Pluto in 12 signs
!Uranus in 12 signs
!Neptune in 12 signs.

" Just Try and See
" Past Life
" Sadhana of the Sun
" Boost Your Brains
" Santaan Prapti Mangala Sadhana
" Narayan Kalp Sadhana
" Jwalamalini Sadhana
" Parad Ganpati Sadhana
" Sadhanas for Marriage
" Are Houses Haunted
" Paarad Ganpati Sadhana
" Akshay Paatra Sadhana
" Dharmaraaj Siddhi Sadhana
" Sadhana of Sun and Saturn
" Chhinmasta Sadhana
"Sadhana for Protection of Health
"Shree Siddheshwari Sadhana
"Worship of Shiva (Shivaraatri)
"108 Divine names " from January
"Riddance from Evil Spirits
"Panchanguli Sadhana
"Aakarshan Sadhana
"Megha Saraswati Sadhana
"Kaamdev Rati Prayog
"Mahamrityunjay Sadhana
"Mahalakshmi Poojan"
"Lakshmi Sadhanas of great Rishis and Tantriks"
"How to celebrate Diwali"
"The Right Way to perform Sadhana"
"Diksha for affliction of MARS"
"Shraadh Pitra Santushti Sadhana"
"Guru Poornima Sadhana"
"Gopal Prayog for Children"
"Solar Eclipse Sadhana"
"Lunar Eclipse Sadhana"
"Uchhisht Ganpati Sadhana"
"Guru Worship "
"Sadhanas using Moti Shankh"
"Swadhishtthan Chakra Sadhana"
"Quick Acting Bheirav Sadhanas"
"Sadhana of planet Moon"
"Miraculous Hanuman Sadhanas"
"Sadhana to Rid Addiction"
"Planet Shukra (venus) Sadhana"
"Lama Holi Sadhnas"
"Planet Shani (saturn) Sadhana"

"Durga Sadhana"
"Vaidyanath Sadhana"
"Some Simple Yantra Sadhanas"
"Amazing Mantras for new Millenium"
"Sadhna to get Mental Peace"
"Kanakdhara Sadhna"
"Another Mahakali Sadhna"
"Mahaganapati Sadhna"
"Kartikeya Sadhna"
"Sabar Lakshmi Sadhnas on Diwali"
"Simple Shree Yantra Sadhna"
"Sadhna to banish diseases"
" Face To Face With Divine Yogi "
" Enlightened Beauty "
" Gaayatri Sadhana "
" Gurutatva Sadhana "
" Garbhasth Cheitanya Sadhana "
" Priya Vallabha Kinnari Sadhana "
" Even You Can See Your Aura "
" Telepathy "
" Happy New Year "
" The Mahavidya Sadhanas "
" The Mahavidya Sadhanas : Mahakali - The Saviour "
" The Mahavidya Sadhanas : Bhuvaneshwari - Bestower of Absolute Power "
" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "
" The Mahavidya Sadhanas : Tara - The Provider "
" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "
" The Mahavidya Sadhanas : Kamala - The Wealth Giver "
" Jyeshththa Laxmi Sadhana "
" Anang Sadhana for Perfect Health & Vigour "
" Propitiating The Ancestors "
" Sadhana for Blissful Married Life "
" Kriya Yog Sadhana "
" Atma Chetna Sadhana "
"Treasured Eruditions of Ancient India"
" A Simple Practice To Get Rid Of Diseases "
"Some Simple Miraculous Charms"
"Mahakali Sadhna"
"Shree Yantra Diksha Sadhna"

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

1. Matsya Sukt Tantra
2. Kul Sukt Tantra
3. Kaam Raj Tantra
4. Shivagam Tantra
5. Uddish Tantra
6. Kuluddish Tantra

7. Virbhadrish Tantra
8. Bhoot Damar Tantra
9. Damar Tantra
10. Yaksh Damar Tantra
11. Kul Sharvashy Tantra
12. Kalika Kul Sharvashy Tantra
13. Kul Chooramani Tantra
14. Divya Tantra
15. Kul Saar Tantra
16. Kulavarand Tantra
17. Kulamitr Tantra
18. Kulavati Tantra
19. Kali Kulavaan Tantra
20. Kul Prakash Tantra
21. Vashisht Tantra
22. Siddh Saraswat Tantra
23. Yogini Hriday Tantra
24. Karli Hriday Tantra
25. Matri Karno Tantra
26. Yogini Jaalpoorak Tantra
27. Lakshmi Kulavaran Tantra
28. Taaravaran Tantra
29. Chandra Pith Tantra
30. Meru Tantra
31. Chatu sati Tantra
32. Tatvya Bodh Tantra
33. Mahograh Tantra
34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra
37. Shastra Trish Tatvak Tantra
38. Lakshya Nirnay Tantra
39. Tripura Narva Tantra
40. Vishnu Dharmotar Tantra
41. Mantra Paran Tantra
42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra
45. Bhakti Manjari Tantra
46. Bhuvaneshwari Tantra
47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra

53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra
59. Tatva Kaumadi Tantra
60. Tantra Kaumadi Tantra
61. Mantra Tantra Prakash Tantra
62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra
67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra
70. Tatv Saar Tantra
71. Saar Sangrah Tantra
72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

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

1. Kali Kitab
2. Theth Karini Tantra
3. Uttar Tantra
4. Neel Tantra
5. Veer Tantra
6. Kumari Tantra
7. Kali Tantra
8. Narayani Tantra
9. Tarani Tantra
10. Bala Tantra
11. Matrika Tantra
12. Sant Kumar Tantra
13. Samayachar Tantra

14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra
36. Vishwa Saar Tantra
37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra
50. Hans Maheshwar Tantra
51. Kaamdhenu Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra

60. Aadi Yamal Tantra
61. Rudra Yamal Tantra
62. Brihddhamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutra Tantra.etc.

For other Important Books By Great Scholar Maha Yogi

Paramahansa Dr.Rupnathji See other Websites.]

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

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

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

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

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

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

Born in the North-East Indian state of Assam, Maha Yogi Paramahansa Dr.Rupnathji, as a young man, traveled on foot throughout India. As his

reputation as an enlightened master and miraculous healer spread, crowds of seekers were drawn to his wisdom and blessings. Eventually, by the mid-1990s, he settled in the village of Cachar in the state of Assam. Out of honor and respect his devotees began to call him Siddha Rupnathji, a title that means 'the Magical Guru; the venerable one; the great one.' He always directed people to turn within and meditate.

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

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

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

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

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

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

Siddha Yogi Rupnathji has Vak siddhi meaning whatever he says has the power of turning into reality. Vak means speech or voice, so Vak Siddhi literally means accomplishing a pure ability to use words. Attaining mastery of it, Siddha Yogi Rupnathji gains the ability to make changes to the physical material universe. Vak siddhi depends upon pure intentions. Vak siddhi means whatever one speaks turn to be true. Yes, God only gives power to those who have pure intentions and the feelings of harmlessness to everyone. Practicing Satya will bring one naturally to Vak Siddhi. "The word is a force; it is the intent. That is why our intention manifests through the word no matter what language we speak." The vak siddhi gave Rupnathji the power to make whatever he say or think turn out to be true. In other words, Siddha Yogi Rupnathji got the power to accomplish things by mere thought. This is also known as psychic speech. Using 'Saraswathi siddhi' (the siddhi by which the essence of great scriptures becomes known to him) along with 'Vak siddhi' (the siddhi of superlative communication) Siddha Yogi Rupnathji can cast a strong impression in the minds of people as regards imparting knowledge and virtue to them. People who hear the words or read material written by the Siddha Yogi Rupnathji proficient in this siddhi become mesmerized and willfully compelled to follow his

instructions or directions. Siddha Yogi Rupnathji is so impelled and charmed by the vivacity and clarity of the words that they immediately consent from within to abide by his advice. Knowledge and truth flow seamlessly and effortlessly from the mouth of Siddha Yogi Rupnathji like the clear waters of a free flowing river. There is great impact on people when he uses this siddhi. Using this siddhi, Siddha Yogi Rupnathji can turn a non-believer of God into a believer, a worldly man into one spiritually minded (if possible in the recipient's karma). With his words, he can turn an evil and dishonorable person into one who adopts the principles and tenets of 'Dharma' (righteousness). It is not possible for people to find fault or go against the teachings of such a Yogi, for his words are a reflection of 'Saraswathi' (The goddess of knowledge) and backed by the absolute truth of Brahman (Almighty). Siddha Yogi Rupnathji possesses the ability to bestow the eight siddhis and the [[nava nidhi]] (nine types of wealth).

Shastrishree Rupnathji(Dr.Rupak Nath) is a Tantra Siddha Maha Yogi since his birth. He is the master of ashta siddhis, radiant light of Yoga knowledge, salvator for mortal beings on earth and capable of giving them the divine experiences, master of masters, immortal. His birth was predicted thousands of years ago in Nadi Grantha."A Yogi is greater than an Ascetic, greater than an Empiricist and greater than the fruitive worker. Therefore, in all circumstances be a Yogi and to be a Yogi search for a Real Satguru by mercy of whom a soul engaging itself with sincere endeavor in making further progress being washed of all contaminations in due course of time, ultimately attains the supreme goal i.e. SALVATION."Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath)'s life is surrounded with numerous stories about miraculous deeds he has performed. There no any doubt that Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly realized yogi who has acquired many Siddhis and have the miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) commanded respect for yogis at every place he has visited, and his ways to make this happen is very unconventional, Unpredictable and incredibly powerful, Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is as alive God amongst people, who knows the past and future and who able to bless and punish, both things which he frequently used to do. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly spiritual person, and for him there is no any difference between mighty Kings and simple people, as well as between gold and stones. Since young age Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) has been famous for performance of different miracles and there exist lot of stories connected with his childhood, which is impossible to mention in this short space. The life of Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is full of so many different miracles he has performed, that it is impossible to mention all of them in this short article, for a separate book would be required to mention all of them.

Maha Yogi Paramahansa Dr.Rupnathji is the master of ashta siddhis, radiant light of Yoga knowledge, salvator for mortal beings on earth and capable of giving them the divine experiences, master of masters, immortal. His birth was predicted thousands of years ago in Nadi Grantha. Siddha Yogi Rupnathji has Vak siddhi meaning whatever he says has the power of turning into reality.Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath)'s life is surrounded with numerous stories about miraculous deeds he has performed.There no any doubt that Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly realized yogi who has acquired many Siddhis and have the miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma.

DR.RUPNATHJI(DR.RUPAK NATH)