

Why Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji perform miracles?

The history of religion in India is replete with 'miracles' performed by saints and seers. India – 'the land of sages' has an incomparable heritage of Gurus whose mystical powers (siddhis) captivate us till today. Many, especially from the west, get utterly amazed at the sheer range of miracles that they read about in popular books and accounts of Gurus.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji perform miracles while other Gurus show their 'namaskars to chamatkars'? Are miracles the only proof that the Divine exists? Given our heritage of Indian Gurus and their mind-boggling powers.

Spiritual books, the literatures and the biographies of Tantra Siddha saint Maha Yogi Shastrishree Dr.Rupnathji give a breathtaking record of mystical incidences, miracles witnessed and experienced by numerous people.

A miracle (chamatkar) using a power (siddhi) is defined as a phenomenon not fully explainable by "known" laws of nature.

Miracles were justified to be done only to uplift the recipients with the Guru taking no personal gain from it. Devotees defend and argue that the miracle Gurus have inspired massive social projects only to benefit the lay public with free hospital care, free food etc. Even if it was a trick of the hand to pluck a gold ring from air, the miracle act is said to be designed only to transform the individual and shift their attention to a spiritual life. There is usually a specific purpose connected to a miracle and only the Guru primarily knows that. But it is intriguing why only some Gurus perform miracles, while others don't. People with siddhis are called 'siddhas'. Not all siddhas are said to be Gurus and not all Gurus have shown their siddhis if they had them.

Some of the common siddhis of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji witnessed include levitation, predicting the future, reading past lives, entering a state of Samadhi at will, giving mystical experiences to disciples, appearing to disciples in their dreams-visions and even in bodily form often giving them advice, curing the incurably sick, helping disciples in need in a miraculous way, reading the minds of others, healing disabilities like blindness etc, taming wild beasts, spontaneous emanation of perfumes, walking on water, traversing distances in a very short time span, appearing in many places at the same time, changing weather, producing food and rain in seasons of drought, healing the sick, protecting helping barren women become pregnant, materializing objects, removing his own limbs and sticking them back to the body or doing the same with their intestines (khanda yoga) etc.

An answer to the scepticism around these powers may be provided by the science of yoga that details the siddhis - which allow Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji to transcend physical limitations and laws of nature. Many such siddhis are also mentioned in traditional religious texts like the 'Yoga Sutras' of Sage Patanjali. The yoga sutra says "Janma-ausadhi-mantra-tapah-samadhijah siddhayah" meaning "yogic powers (siddhis) are inherent (from birth), due to specific herbs, from the power of mantra, through penance or by meditations." The 'Vibhuti pada' section of the yoga sutras detail quite a few siddhis and how to obtain them. They contain practices to attain powers ranging from

invisibility to walking on water. This suggests that these supernatural powers can be acquired through self effort, discipline and fulfilling certain prerequisites.

It is interesting to note that Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji strongly advise aspirants against succumbing to the lure of siddhis. However miracles do challenge our notion of a material world and emphasise that a miracle can be a first taste of the impermanence and transitory nature of the universe.

“Yogic powers may come to a ‘man of realisation’ as a result of his spiritual practices or by the grace of the Lord. Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji uses them neither for fame nor for power over others. For him they are dreamlike and enjoy the same degree of reality as the rest of the world. Such powers are seen in 'Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji' to enhance the beauty of the crest jewel of Self-realisation.”

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji performs miracles. These are based on yoga siddhi and the shastras. These miracles were performed only to show the greatness of God and the wonderful powers that one can attain with His grace.

YogYogeshwar Mahaprabhu Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji Maharaj (exists in his second bodyform on Himalayas).

Rupnathji is also known as Tantra Siddha Shastrishree Dr. Rupnathji according to the famous book- 'A Great Yogi'. Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji is capable of having multiple bodies at the same time and exists since time immemorial. He never dies even when the universe comes to an end. Such is the power of Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji. He still exists in his second body form in Himalayas and few people have seen him even now.

This is an indication his state of complete unison with the Brahman or supreme. Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji is the treasure of peace and happiness and no wonder our gurudev Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji is a master of an infinite storehouse of Yoga knowledge and divine powers.

Early childhood

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji displayed his divinity since his childhood days. Rupnathji used to enter a state of Bhavateet, Gunateet and Turyavastha samadhi while narrating

Rupnathji's life's story. Rupnathji's mother saw him as Lord Shiva during his birth. He took this body form to reestablish the lost knowledge of Yoga in the present age.

An old lady was on death bed and wanted to die after seeing Rupnathji. Rupnathji who was 5 years old then gave her his darshan and she left her body for her divine heavenly abode due to Rupnathji's grace. A Siddha Yogi from Himalayas came once to see this child form of Rupnathji and sought his blessings.

Complete mastery over Astrology

During his education period once Rupnathji surprised a businessman by telling him correctly his past, present and predicting his future. His classmates were awestruck with Rupnathji's knowledge of astrology. Later his father too learnt a lot from him.

In Vrindaban Rupnathji saw a sadhu that had a container that could fill itself with any food desired. On seeing that people are trapped in worldly and mundane powers Rupnathji taught such people to work towards their main goal of Yoga and left Vrindaban.

In the form of a yogi and a doctor

Dr.Rupnathji stayed for some time in a place in the foothills of Assam. He used to cure people of various ailments by giving them his blessings and petals of flowers. He also sometimes used to give them a small packet of medicine which was same for any kind of ailment.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's divine play of miracles is without end. Though he is a physical body, he is also formless. Materializing in more than one place at the same time, he accomplished his work. Kind-hearted and generous, he miraculously saved the lives of many disciples and drew true seekers to him like a sweet and fragrant flower bewitches bees.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji On Miracles

There is electricity in the air, and it has seven layers, one inside the other. The power that the yogi Rupnathji make use of comes from this unlimited source of cosmic energy in the air, from the third layer inside. They combine the limited source of energy in their own body with this unlimited cosmic source by means of breath. The combination of these two powers enables the yogis to bring about whatever result they desire. The yogis have only to think after combining these two forces, limited and unlimited, and by certain yogic practices they achieve results such as raising the dead, reading other's minds, seeing things at a vast distance, and so forth.

For example, if Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji wishes to raise a dead body, or see certain places in America while sitting here in India, by yogic practises he has only to combine the sources of energy within himself with that cosmic energy which is in the air. That done, Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji has only to think of the particular desire he wishes to fulfill.

Ques. By A disciple of Rupnathji : If you would perform a miracle, thousands of people would come to your feet. Baba, you should raise an incredible tower here in one night, higher and grander than the Kutub Minar in Delhi. If you do it, millions would come to you and accept you as a Perfect Master, God in human form. How will people believe in you without you proving your powers?

Ans. By Rupnathji : Have you ever heard of any Sadguru or the Avatar having performed such a feat? The effect of such a miracle would be disastrous.

You think millions would approach me and enter the spiritual Path. You are right in a way. There would be no limit to their numbers, and they would come to revere me. But so many would come full of worldly desires they wished to have fulfilled.

Those who needed money would say, 'You have raised such a big minaret in one night, why don't you give us a few thousand rupees by your powers?' Some would come in the hope of my relieving them of their suffering. Others would come with a desire to be freed of their worldly entanglements.

It would reach such an extent that those who really wanted to live a life of renunciation would approach me thinking I should tell them to stop all the austerities and penances which they must undergo, and give them Liberation by my miracle.

They wouldn't come to me for myself, or out of love for me, they would come out of their love for miracles, and would as a result achieve nothing. This whole world is an illusion, and a miracle is an illusion into illusion.

Q. Your followers attribute numerous miracles to you.

Rupnathji : Anyone who becomes one with the Truth can accomplish anything. But it is weakness to perform a miracle simply to show one's spiritual powers. Jesus Christ, who made the blind to see and the deaf to hear, who restored the dead to life, did nothing to save himself from suffering the agony of the world. The only miracle for the Perfect man to perform is to make others Perfect too. I want to make the Americans realise the infinite state which I myself enjoy.

Why should we produce petty imitation illusions in the already-created mighty infinite illusion? Unless absolutely necessary for the spiritual purpose of a general collective drawing of mankind towards Self-realisation, miracles performed unnaturally or supernaturally can interfere with God's ordained evolutionary process.

Real healing is spiritual healing, whereby the soul, becoming free from desires, doubts and hallucinations, enjoys the eternal bliss of God. Untimely physical healing might retard the spiritual healing. If borne willingly, physical and mental suffering can make one worthy of receiving spiritual healing. Consider mental and physical suffering as gifts from God, which, if accepted gracefully, lead to everlasting happiness.

... For ages and ages, the atma (soul) has been seeing its own shadow and getting engrossed in the illusory world of forms. He gets addicted to the spectacle of his own creation, and desires to see it through cycles and cycles of creation.

When the soul turns inwards and longs to have self-knowledge, it has become spiritually-minded. But even there, this habit of wanting to see some spectacle persists for several lives. The soul wants to experience some miracles or spectacular phenomena. Or in more advanced stages, it wants to perform miracles and manipulate phenomena.

Even spiritually advanced persons find it difficult to outgrow this habit of playing with illusions. Persistent attachment to miracles is only a further continuation of the habit of playing with illusion. It is not miracles, but understanding, which can bring you true freedom.

If you have firm faith and unflinching love for the God-man, your way to the abiding truth is clear and safe. Then you have no time to waste in playing with things that do not matter.

Be ye guided by love and truth. This is the simple way that leads to God.. Not by endless maneuvering of alluring illusions, but by loyalty to the unchangeable truth, can ye hope to be established in abiding peace...

The miracles of Saviour*/Avatar Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji are of a universal character, and are performed when universally necessary. When a Saviour intends working a miracle, he stations himself on the 6th, 5th or 4th plane as demanded by circumstances. When, however, it is desired that the miracles be very forceful, he stations himself on the 4th plane.

*Saviour = Avatar

The miracles of a Perfect Master are on a very large scale, but they do not cover the whole universe. Like the Saviour Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's miracles, however, they are wrought solely for the spiritual awakening of others. Like the Saviour also, the Perfect Master who intends working a miracle stations himself on the 6th, 5th or 4th plane for the time being; and for a very forceful miracle, he stations himself for the time being on the 4th plane. No miracles are ever wrought by the Majzoob-e-Kamil of the 7th plane for the simple reason that the three spheres, the Mental, Subtle and Gross, do not exist for such a soul.

The miracles of a Pir or Wali* are on a limited scale. In fact, they perform no miracles directly. However, such miracles as can be attributed to them are wrought from their mental influence over the thoughts and feelings of others, yielding both spiritual and material benefits. They do not come down to the 4th plane – the plane of almighty spiritual powers.

*A Pir is on the 6th plane; a Wali is on the 5th plane.

Pilgrims of the 1st, 2nd and 3rd planes can use or demonstrate powers from their own plane, such as reading the minds of others, producing things from nowhere, reciting words or passages from a book without seeing it, stopping trains, allowing themselves to be buried alive for hours together, levitation, etc., etc. These are actual powers acquired by the pilgrim on the different planes, and as such, cannot be called mere jugglery. Perfect Masters and the Avatar can snatch away a pilgrim's ability to use the powers from the lower planes, viz. 1st, 2nd and 3rd, and can even snatch away the almighty powers of one on the 4th plane. Such a snatching away of powers of those on the lower planes is known to the Sufis as *salb-e-wilayat*.

On the 4th plane are stored all the almighty powers* which, if misused by the pilgrim, result in utter ruin. But such miracles do not affect the world adversely, because the *Qutub-e-Irshad* – the head of the spiritual hierarchy of the age – takes care to make these actions ineffective.

*One on the 4th plane is known as a Mahayogi (a great yogi)

... The indiscriminate display of powers by a pilgrim of the first three planes is fraught with serious dangers, but... one who misuses the powers of the 4th plane invariably falls back to the lowest phase of evolution – the stone state...

The miracles wrought by Saviours and Perfect Masters have a divine motive behind them, and may be either voluntary or involuntary. The voluntary miracles of a Saviour or Perfect Master are those that he deliberately performs by the expression and force of his will, and the involuntary ones are those that occur independently of the will of the Saviour or Perfect Master, and are wrought by means of the ever-active force that surrounds these great beings. In the latter type of miracle, the Saviour or Perfect Master is unaware of the incidents of the miracle of which he himself is the source and prime cause. Both voluntary and involuntary miracles of these Perfect Ones are nevertheless always directed towards the spiritual awakening of the world...

The miraculous powers of a Perfect Master appear the same as those of a yogi of the 4th plane, but there is this important difference, that the powers of a Perfect Master are his own, because he is power itself. He has simply to will a thing and it is done. 'Be, and it was' (*Kun faya kun*) refers, according to the Sufis, to the divine manifestation of power.

The yogis' powers, however, are not their own, and they have to depend on extraneous sources of power for working miracles. The inherent powers of Perfect Masters are continually overflowing, and yogis and pilgrims of the lower planes borrow these overflowing powers and work miracles with them...

In Fana-Fillah (the Majzoob state) there are no miracles, direct or indirect. In Divine Junction (Turiya Avastha or Muqum-e-Furutat) the Jivanmukta (Azad-e-Mutlaq) has no duty, and performs no miracles. But there is always a possibility of miracles happening through the Jivanmukta without his being aware of it. The Agents or pilgrims of the lower planes very often borrow his powers and work miracles with them, but the powers of the Jivanmukta are not in any way lessened thereby.

Spirituality and spiritualism are two different things. Spirituality has nothing to do with any kind of power in any form. Spirituality is the path of love for God and obedience and surrender to the Perfect Master. As one travels on the Path, one comes across powers on the planes of consciousness. Those on the planes from first to fourth are sometimes tempted to demonstrate these powers.

There are three kinds of powers:

1. The divine powers of the fourth plane.
2. The occult powers of the first three planes of consciousness. These are called the mystic powers.
3. Other occult powers.

1. The divine powers of the fourth plane are the almighty powers of God. They are the source of all powers, whether mystic or other occult powers.

The mystic and other occult powers are infinitely insignificant in comparison with the divine powers.

The divine powers remain always the same because God is always one and the same. The occult powers, whether they are of the planes or not, are different in kind and vary in expression.

The miracles performed through the manifestation of the divine powers by the Avatar and the Qutub are called Mojezat. These are performed for the good of all – on a limited scale by the Qutub, and on a universal scale by the Avatar. However, these can be performed for any individual in close association with the Avatar or the Qutub.

The miracles performed indirectly by those on the fifth and sixth planes with the help of the divine powers are called Karamaat.

The display of the mystic powers by those on the first up through the third plane cannot in fact be termed miracles. Such a display is nothing but a show of powers that they come across while traversing the planes. Such a display of powers is called Shobada.

When one on the fourth plane makes good use of the divine powers and performs a miracle, it can be termed as Karamat-e-Mojeza. When he makes bad use of them, i.e., misuses the divine powers of the fourth plane, it is termed Mojeza-e-Shobada.

The fourth plane is regarded as the 'threshold' of the Mental sphere, and so the misuse of the divine powers on the fourth plane results in a 'fall' as far back as the stone-state, and results in disintegration of consciousness.

2. The occult powers of the first three planes, called the mystic powers, cannot be misused by the aspirant on these planes, though they sometimes are tempted to display them. These mystic powers are different, and vary in expression, such as: Reading the minds of others; Reciting words or passages from a book without seeing it; Allowing themselves to be buried alive for hours together, etc.

The powers of the planes are not induced. These powers are ever accessible to those on the planes, within their own limited environment, and as such, need no concentrated effort to display them. This display of powers should not be confused with the demonstrations of mind readers and of others who put on stage performances.

The one on the third plane of consciousness can raise dead sub-human creatures, but can never make a dead human being alive. This he can do because of the nearness too and 'warmth' of the divine powers on the fourth plane.

But one on the fourth plane can raise the dead, including human beings, by the use of the divine powers of the fourth plane.

The one on the third plane can change his physical form at will, and one who does this is known as Abdal. This act is also a display of the mystic powers, but not the misuse of powers. However, this act should not be confused with the dematerialisation or materialisation of the human forms by the tantriks.

3. Other occult powers have nothing to do with spirituality, or with the mystic powers of the planes. These occult powers are of two types:

- a. Superior occult powers
- b. Inferior occult powers

The one who has these occult powers can make good or bad use of the same. Good use of occult powers helps one to put himself on the planes of the Path, and may even make one a Mahayogi. Bad use of these occult powers makes one suffer intensely in the next human form. Good use of superior occult powers puts one on the fifth plane of consciousness after four lives (reincarnations).

a. Superior types of occult powers are derived from tantrik exercises such as chilla-nashini, or repetition of certain mantras, etc.

The one who holds these powers can perform the so-called miracles such as levitation, flying and floating in the air, dematerialisation and materialisation, etc.

Inferior types of occult powers need no tantrik or any special exercises. They are had through sanskaras of past lives. For example: if someone has done certain good deeds many times in the past, his next

incarnation may give him the faculty of inferior occult powers without undergoing any strenuous exercises. His sanskaras give him the faculty of inferior occult powers such as clairvoyance, clairaudience, healing, producing sweets or money seemingly out of nothing, etc.

All such capabilities form part of the lower or inferior type of occult powers.

If one makes good use of the inferior type of occult powers, he derives superior type of occult powers in his next life without undergoing any tantrik exercises. Likewise, the one who puts to good use his faculty of hypnotism gains the superior type of occult powers in his next life.

from notes dictated by Tantra Siddha Maha Yogi Shastrishree Dr. Rupanathji,

No miracle is an exception to the existing laws of the universe. It is an overt result of the impersonal working or conscious use of the established laws of the inner spheres. It is called a miracle because it cannot be explained by the known laws of the Gross world. Here, known laws are superimposed by unknown laws. It is not a case of chaos or lawlessness.

There are many examples of miracles. Giving sight to the blind and kindred achievements are brought under the category of miracles. They do not set aside the laws of the universe, but are the expressions of laws and forces unknown and inaccessible to most human beings. There are some persons who, through the use of their supernatural powers, can keep their bodies alive for hundreds of years, although they are not necessarily spiritually advanced. In the same way, the lingering aura of a saint may work miracles from his burial place.

The scope of miracles is very wide. Even the animal world is not exempt from the possibility of miracles. Though mammals such as porpoises and other animals do not have a fully developed Subtle body, there is in the Subtle world an equivalent or counterpart of their Gross forms. The rudimentary Subtle matrix, which has yet to develop into a definite and functionally self-sufficient Subtle form, can still serve some purposes and become a medium for performance of miracles. Stories of sorcerers who caused schools of porpoises to come from the open sea to shore for a native feast are within the bounds of probability. But all this realm of the supernatural, occult, miraculous and magic (black or white) must be regarded as having no spiritual value in itself.

Occult phenomena like stigmata, telekinesis (effecting the flight of objects such as a communion wafer through the air), elongation, elevation, etc., may amuse, astound or overpower people. But they cannot bring about spiritual healing or uplift, which is the real thing that matters. They are just an illustration of the supersession of ordinary and known laws of nature by the supernatural and unknown laws of the inner spheres. The curious might very well occupy their minds with these things, but they are best relegated to the background as insignificant. The real lover of Truth passes by these things without becoming entangled with any of them. He cannot afford to be distracted or diverted from his real objective: attaining union with God, and releasing the radiance of his purity and love.

The apparent anomaly of miracles does not constitute the violation of known natural laws, but means only their supersession by other unknown laws. It also does not mean violation of the higher karmic laws which supervene upon natural as well as supernatural laws. However, among the supervening orders in the spiritual panorama, there is one important factor which transcends and controls all laws, including the supernatural laws and the laws of karma. That factor is divine grace, which is beyond all laws.

... The only miracle which is worthy of the name is the divine grace that knows no fetters, and that can control the entire universe with all of its laws. It is the last supervening factor in the graded orders which obtain in the spiritual panorama. Divine grace is not concerned with phenomena. It is concerned with the emancipation and spiritual fulfillment of souls...

...The God-man... may, if he deems it to be fit and necessary, perform numberless miracles in supervision of the normal routine working of the universe, without attaching any especial importance to them.

Rupnathji is also known as Yogi Rupnathji. He is the greatest Yogin the world has ever produced. When he was a boy he simply touched a Dog. It repeated the Vedas. He has full control over the elements. When there was no vessel to prepare food, his mother prepared bread on his back. He entered Samadhi while alive at the age of 15. He drew up all the Prana to the Brahmarandhra and gave up the physical body. When he was a boy of 9 years, he began to write commentary on Gita. His commentary on Gita is considered one of the best.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji is one who has been profoundly impressed from his youth by the transient and impermanent nature of all conditions of worldly existence and by the sufferings and wretchedness in which he saw all beings immersed. To him existence seemed like a huge furnace where all living creatures were roasting. With such piercing sorrow did this fill his heart that he was unable to feel even any of the celestial felicity enjoyed by Brahma and Indra in their heavens, much less of the earthly joys and delights afforded by a life of worldly greatness.

On the other hand, he is so captivated by the vision of immaculate purity, by the chaste beauty in the description of the state of perfect freedom and omniscience associated with the attainment of Nirvana, that he cared not even though he might lose his very life in the search on which he had set out, endowed as he is with full faith, keen intellect and a heart overflowing with all-pervading love and sympathy to all.

Having obtained transcendental knowledge in the control of the ethereal and spiritual nature of the mind, he is enabled to furnish demonstration thereof by flying through the sky, by walking, resting and sleeping on the air. Likewise he is able to produce flames of fire and springs of water from his body and to transform his body at will into any object desired, thereby convincing unbelievers and turning them towards religious pursuits.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji is able to dominate gods and elementals and make them carry out his commands instantaneously, in the fulfilment of all duties. He is a perfect adept in supernatural powers.

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. **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.

Mystic Experience—Visions Of Lights

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Various kinds of lights manifest during meditation owing to deep concentration. In the beginning a bright, white light, the size of a pin's point will appear in the forehead at the space between the two eyebrows which corresponds tentatively to the Ajna Chakra. You will notice, when the eyes are closed, different coloured lights, white, yellow, red, smoky, blue, green, mixed lights, flashes like lightning, fire, moon, sun, stars and sparks. These are Tanmatric lights. Each Tanmatra has its own specific colour. Yellow and white lights are very commonly seen. In the beginning small balls of white or red light float about before the mind's eye. When you first observe this be assured that the mind is becoming more steady and that you are progressing in concentration. After some months, the size of the light will increase and you will see a full blaze of white light, bigger than the sun. In the beginning these lights are not steady. They come and disappear immediately. When you have steady and systematic practice of

meditation for 2 or 3 hours, these lights appear more frequently and remain steady for a long time. The vision of lights is a great encouragement in Sadhana. It impels you to stick to Sadhana steadily. It gives you strong faith in superphysical matter. The appearance of the lights denotes that you are transcending the physical consciousness. You are in a semiconscious state when the light appears. You are between the two places. You must not shake the body when these lights manifest. You must be perfectly steady in your Asana and breathe slowly.

At times you will see some lustrous forms of Devatas or some other physical forms. You will see your Ishta Devata or your Guru. Siddhas, Rishis and others give their Darshan to encourage you. You can see beautiful gardens, palatial buildings, rivers, mountains, golden temples, sceneries so lovely and picturesque as cannot be adequately described.

During intense concentration, many are able to feel certain peculiar sensation as if some electric current passes from the Muladhara-Chakra. They immediately disturb their body and come down to the physical consciousness out of fear. They need have no fear at all. They should keep steady and wait for further experiences.

The experiences vary in different individuals. The experience of one man may not be the same as that of another man. Many erroneously believe that they have realised the Self when they get these experiences, stop their Sadhana and try to move with the public to preach and to do Loka-Sangraha. This is a serious blunder. This is not realisation at all. These are all simple encouragements from your Ishta Devata to convince you of a higher spiritual life and push you in your systematic and incessant practice with zeal and enthusiasm. You will have to ignore these things and drive them away just as you did with worldly objects. You must not care a bit when you get these visions. You must have your Lakshya on the goal. The visions may appear in some persons within a few days, while in others within six or nine months. It depends upon the state of the mind and degree of concentration. Some persons may not have such experiences, but they will be progressing in the spiritual path.

Sometimes you will get very powerful, dazzling lights, bigger than the sun. They are white. In the beginning, they come and disappear quickly. Later on they become steady even for 10 or 15 minutes according to the degree of concentration. Lights will appear before the eyes or at any one of the Chakras. The light is so powerful and dazzling sometimes that you have to withdraw yourself from looking and break your meditation. Some people are afraid and they do not know what to do and how to proceed further. By constant practice, the mind engaged in concentration will vanish. The beings and objects with whom you are in touch during the early period of Sadhana belong to the astral world. The lustrous forms are higher Devatas of mental and higher planes, who come down to give Darshan and to

encourage the Sadhakas. Various Shaktis manifest in lustrous forms. Adore them. Do mental Puja as soon as they appear before you.

Do not waste your time in looking at these visions. This is only a curiosity. These are all encouragements to convince you of the existence of superphysical, metaphysical realities. Visions are either subjective or objective, your own mental creations or of realities on finer planes of matter. Universe consists of planes of matter of various degrees of density. Rhythmical vibrations of Tanmatras in various degrees give rise to the formation of various planes. Visions may be of these things or beings. Or in many cases they may be purely imaginary. They may be the crystallisation of your own intense thinking. You must discriminate well.

Elementals

Sometimes these elementals appear during meditation. They are strange figures, some with long teeth, big faces, some with three heads, some with faces on the belly, some without flesh and skin, etc. They are inhabitants of Bhuvan Loka. They are Bhutas. They are supposed to be the attendants of Lord Siva. They have terrifying forms. They do not cause any harm at all. They simply appear on the stage. They come to test your strength and courage. They can do nothing. They cannot stand before a pure, ethical aspirant. Repetition of Om or your Guru Mantra will throw them at a distance. Whenever young people look at a dead body or when they see a body hanging or when they see a cruel murder, they always brood over this instance. Even during meditation, the same thought will come and take peculiar form. Again and again they will see the same form before their eyes. They should not fear at all. It is only their mental creation. A coward is absolutely unfit for the spiritual line. Destroy fear. Develop courage. Be bold.

Life In The Astral Plane

During the course of practice, one day you will feel that you have separated yourself from the body. You will have immense joy mixed with fear; joy in the possession of a new light, astral body; and fear owing to the entry in a foreign, unknown plane. At the very outset, the new consciousness is very rudimentary in the new plane. You will only feel that you have a light, airy body and will perceive a rotating, vibrating, limited astral atmosphere with illumination of golden lights, objects and beings. You may feel that you are floating in the air.

You will never fall; but the new experience of subtlety generates novel feelings and sensations in the beginning. How you leave the body and remain, is unknown. You are unaware of how you have completely separated yourself from the body. The new joy is inexpressible. You will have to actually

feel and experience it yourself. When you come back to body-consciousness, there is an intense craving to regain the new consciousness and to remain in that state always. By chance, by repeated attempts, you are able to go beyond the body-consciousness once in a month or so in the course of Sadhana. If you plod on with patience, through Yogic practices, you will be able to leave the body at will and stay for a long time.

You can by mere willing travel in any place you like with the astral body and there materialise by drawing the necessary materials either from Ahamkara or the universal storehouse. The process is very simple to occultists and Yogis who know the rationale, the detailed technique of the various operations. Thought-reading, thought-transference, psychic healing, distant healing, etc., can be very easily performed by those who can function with the astral body. Concentrated mental rays can penetrate opaque walls and travel miles and miles.

Hints On Yoga

Brahmacharya is very very essential Even in dreams you must be free from lustful thoughts. It requires long practice and careful watch over the mind and Indriyas. Foolish people hastily jump up to the higher courses in Yoga in vain without having this important item which is very useful for spiritual Sadhana.

Wet dreams generally occur in the last quarter of the night. Those who are in the habit of getting up from bed between 3 and 4 a.m. (Brahmamuhurta) and doing Japa, Pranayama and Dhyana, can never fall a victim to nocturnal pollutions.

That man in whom the sex-idea is deep-rooted can never dream of understanding Yoga and Vedanta even in one hundred births.

Keep the mind fully occupied. This is the best panacea or sovereign remedy for keeping up Brahmacharya. Do Japa, meditation, reading of religious books, walking, Kirtan, prayer, Satsanga, service, religious discourse, writing, etc.

Always wear a Kaupeen or Langotee. This is scientific and spiritual too. If you are a married man, sleep in a separate room from your wife. Change your habit immediately.

Be careful in the selection of your companions. Give up drama, talkies, reading novels and other love-stories. Do not use soaps and flowers. Observe Mowna. Do not mix with anyone. Read good inspiring religious books. When desires arise in the mind do not fulfil them. Crush them immediately. Avoid the company of women. No joking and laughing. These are all outward manifestations of lust only. When you walk in the street do not look hither and thither like a monkey. Do not look at a woman—even the photo or picture of a lady. Do not talk about women.

When you advance in the spiritual practice it will be very difficult for you to do both meditation and daily office and household work at the same time, because the mind will undergo a double strain. It finds it very difficult to adjust to different uncongenial activities. Therefore, the advanced Grihastha-students will have to stop all worldly activities. When they advance in meditation, if they desire to advance further, they should take to seclusion and must disconnect themselves from the worldly activities entirely. Work is a hindrance in meditation for advanced Yogic students.

Live alone. Observe Mowna and record in your diary the benefits you derive. Do not make gestures and signs hu, hu, hu. This hu, hu, hu is tantamount to talking. There is more wastage of energy in this hu, hu, hu business. Utilise this conserved energy in Japa and meditation.

Sadhakas who take up to Nivritti Marga generally become lazy after some time, as they do not know how to utilise the mental energy, as they do not keep up any daily routine and as they do not follow the instructions of their Guru. They get Vairagya of course, but they have no experience in the spiritual line. They do not make any spiritual progress in the end.

Those who want to take up to seclusion and Nivritti Marga, should observe Mowna and discipline the Indriyas, mind and body while living in the world. They should train themselves to hard, laborious life, coarse food, walking without shoes and umbrella. Then only they can bear the rigorous life of an ascetic. They should entirely give up timidity.

If circumstances prevent you from observing Mowna, strictly avoid long talk, big talk, tall talk and all sorts of vain discussions and withdraw yourself from society as much as possible. Too much of talk is simply wastage of energy. If this energy is conserved by Mowna, it will be transmuted into Ojas Shakti which will help you in your Sadhana.

Sadhaka should always remain alone. This is an important factor in spiritual progress. Mixing with householders is highly dangerous. Solitude for Sadhana is a great desideratum. All energies must be carefully preserved. After a short stay in solitude, aspirants should not enter the world. What they have gained in five years in seclusion through hard Tapas, will be irrecoverably lost in a month by mixing with worldly people. Several persons have complained to me that they have lost the power of concentration.

After attaining perfection in Yoga, one can enter world if he is not affected even a bit by unfavourable, hostile currents of the world. There is no harm if you mix with congenial company which is also devoted to Yoga Abhyasa. You can discuss various philosophical points. You can be in the company of higher spiritual personages who enter into Samadhi. Many persons enter the world before perfection in Yoga to demonstrate their minor powers in the name of Loka Sangraha and for fame. They have been reduced to a level worse than a worldly man.

Everything must be done gradually. It is very difficult for a man who was in the world to be in entire seclusion. It will be very painful and troublesome for a beginner. He should slowly train himself by observing Mowna often.

The place wherein you can get concentration of mind is suitable for your Yogic practices. This is a general rule. There will be no use if you run from place to place.

When you do Karma Yoga you must be free from egoism. You must not expect any reward or appreciation for the work that you do (Nishkama). You must have a balanced mind in success and failure.

The moment the Chitta-Shuddhi is attained, you must stop doing Nishkama Karma and take to pure meditation in seclusion.

Most of the difficulties arise in your daily life if you do not have a proper control over your mind. For instance, if a man does evil to you, instantly you want to revenge, to extract tooth for tooth, tit for tat policy, to return anger for anger. Every reaction of evil shows that the mind is not under control. By anger one loses his energy. Balanced state of mind is not possible. From anger all other impurities emanate. Anger controlled properly, becomes transmuted into an energy so powerful as to move the whole world.

A slight overloading in the stomach will upset meditation. The mind has direct connection with gastric nerves of the stomach. You will get drowsiness also. You must train yourself to 'Mithara'.

When you have diet restriction, in the beginning you will imagine that you are getting leaner and weaker. To add to this your friends and relatives will frighten you. Do not hear them. In a few days you will be quite all right.

In case of indigestion and constipation, take a long brisk walk in the morning. As soon as you get up from bed drink large quantity of water. Do Paschimottana, Mayura, Trikona Asanas, Nauli and Uddiyana. Do physical exercises also. In case of chronic constipation try a change in diet. If you take rice, then take wheat, and see. If you are in the same state, try fruits and milk diet. Then you will be quite all right. Change of diet is a sure remedy.

If you have the evil habit of drinking wine, toddy, coffee, etc., and if you want to stop it, go to the meditation room and promise before the deity that you will stop the bad habit from that moment. Proclaim this determination to your friends. If your mind goes to the same habit, you will naturally be ashamed to continue the habit. Several times you will fail. Still struggle hard. Take to Satsanga. Study religious books. You can destroy all impure habits. If you find it very difficult to give up, the last remedy you will have to take is in running away from the present society and you must flee to a place where you cannot at all get all these. Out of compulsion you can leave the bad habit.

If you want to stop taking mutton, fish etc., just see with your own eyes the pitiable, struggling condition at the time of killing the sheep or fish. Now mercy and sympathy will arise in your heart. Then you will determine to give up flesh-eating so that the poor innocent lives may be spared. If you fail in this attempt, just change your environments and live in a Brahmin hotel where you cannot get mutton and fish and move with that society where there is only vegetable diet. Always think of the evils of flesh-eating and the benefits of vegetable diet. If this also cannot give you sufficient strength to stop this habit, go to the slaughter house and butcher's shop and personally see the disgusting rotten muscles, kidneys and other nasty parts of the animal and the bad smell. This will induce Vairagya in you and a strong disgust and hatred for mutton-eating.

A Mantra is a mass of Tejas or radiant energy. It transforms the mental substance by producing a particular thought movement. The rhythmical vibrations produced by Mantra regulate the unsteady

vibrations of the five sheaths. It checks the natural tendency of objective thoughts of the mind. It helps the Sadhana Shakti and reinforces it. Sadhana Shakti is strengthened by Mantra-Shakti. Mantra awakens superhuman powers.

“Only the knowledge imparted by a Guru through his lips is powerful and useful; otherwise it becomes fruitless, weak and very painful.”

“Siddhau visvasah prathamalakshanam”—For success, firm belief is the first condition.

Develop the power of endurance (Titiksha), learn to bear happiness and misery evenly and to pass through all phases of life, all experiences.

The endurance of all pain and torture with patience and contentment means the exercise of a distinct force which spiritualises the whole nature. The greater this force, the speedier the spiritual growth. Patience and faith should continue undiminished all through the Sadhana period.

Chitta-Shuddhi is purification of mind. Nadi Shuddhi is purification of Nadis. Bhuta-Shuddhi is purification of elements. Adhara-Shuddhi is purification of Adhara. If there is Shuddhi (purification), Siddhi (perfection) will come by itself. Siddhi is not possible without Shuddhi.

Humility is the highest of all virtues. You can destroy your egoism by developing this virtue alone. You can influence the whole world. You will become a magnet to attract the whole world. It must be genuine. Feigned humility is hypocrisy.

Control anger by practice of Kshama, Dhairya, patience and Nirabhimana, absence of egoism.

When anger is controlled it will be transmuted into an energy by which you can move the whole world.

Anger is a modification of passion. If you can control lust, you have already controlled anger.

Drink a little water when you become angry. It will cool the brain and calm the excited, irritable nerves.

Count twenty, one by one. By the time you finish counting twenty, anger will subside.

Watch the small irritable impulse or thought-wave carefully. Then it will become more easy for you to control anger. Take all precautions. Do not allow it to burst out and assume a wild form.

If you find it extremely difficult to control it, leave the place at once and walk for half an hour. Pray to God. Do Japa. Meditate. Meditation gives immense strength.

Very often depression comes in meditation in neophytes owing to the influence of Samskaras, influence of astral entities, evil spirits, bad company, cloudy days, bad stomach and loaded bowels. It must be quickly removed by cheerful thoughts, a brisk walk, singing His Name, and laughing, prayer, Pranayama, purgative and a dose of carminative mixture.

If you want to enter into Samadhi quickly, cut all connections with friends, relatives, and others. Observe Akhanda Mowna, Live on milk alone. Plunge in meditation.

Laziness and fickleness of mind are the two great obstacles in Yoga. Light Sattvic diet and Pranayamas will remove laziness. Do not overload the stomach. Walk briskly in the compound hither and thither for half an hour.

“Diseases are generated in one’s body through the following causes, viz., sleeping in day-time, late vigil overnight, excess of sexual intercourse, moving in crowd, checking of urine and faeces, taking of unwholesome food and laborious mental work. If a Yogi is affected by any disease due to these causes, he says that the disease is due to his Yogic practice. This is the first obstacle in yoga.”

“Disease, mental inactivity, doubt, indifference, laziness, tendency to go after sense-enjoyments, stupor, false perception, non-attainment of concentration and falling away from that when attained on account of restlessness, are the obstructing distractions.” (Yoga Sutras I-30).

If a practitioner is gloomy, depressed and weak, surely there is some error in his Sadhana. If aspirants themselves are gloomy and peevish how can they impart joy, peace and strength to others? A cheerful and ever-smiling countenance is a sure sign of spirituality and Divine life.

O emotional, enthusiastic young aspirants! Do not take the movements of rheumatic winds in the back from chronic lumbago for ascent of Kundalini. Do your Sadhana with patience, perseverance till you get Samadhi. Master every stage in Yoga. Do not take up any higher courses before you completely master the lower steps.

O impatient aspirant! Do not bother much about awakening Kundalini. Premature awakening is not desirable. Do your Sadhana and Tapas systematically and regularly. Just as the gardener who waters the trees daily gets the fruits when the proper time comes so also you will enjoy the fruits of your Sadhana when the time comes. Purify and steady the mind now. Purify the Nadis. Then Kundalini will be awakened spontaneously.

The aspirant, even though he would have awakened the Kundalini by some means, will not be benefited at all if he has not developed the necessary qualifications. It is not possible for him to feel, and manifest all the benefits of awakening Kundalini.

There are some developed souls who are in a state of Samadhi naturally from their very birth. They have not acquired this by any exertion in this birth. They are called born Siddhas. They have finished their Sadhana in their previous births.

By continence, devotion to Guru and steady practice, success comes in Yoga after a long time. The aspirant should always be patient and persevering.

“Svastika, Gomukha, Padma, Hamsa—these are the Brahmik postures (Asanas). Vira, Mayura, Vajra and Siddha Asanas are the Raudra postures. Yoni is the Sakta posture. Paschimottanasana is the Shaiva posture.”

“Control over the five elements (Bhutas) may be gained by practising Dharana on their respective seats in the body. The seat of earth extends from the foot to the knee; the seat of water extends from the knee to the navel; the seat of fire, from navel to the throat; the seat of air, from the throat to the region between the eyebrows; and the seat of Akasa from the eyebrows to Brahmastrandhra.”

Nada is like a pure crystal extending from the Muladhara to Sahasrara Chakra. It is that which is spoken of as Brahman or Paramatman.

In the beginning of your practice, you may get jerks of hands, legs, trunk and whole body. Sometimes the jerks will be terrible. Do not be afraid. Do not be troubled. It is nothing. It is due to sudden muscular contraction from new Pranic influence. The jerks will pass off after some time. You will have to pass through these stages.

As soon as Kundalini is awakened for the first time, a Yogi gets these six experiences which last for a short time—Ananda (spiritual bliss), Kampana (tremor of the body and limbs), Utthana (rising from the ground), Ghurni (divine intoxication), Murccha (fainting) and Nidra (sleep).

Good health, lightness of the body, shining complexion, not to be affected by the tips of thorns, to endure hunger and thirst, to eat and drink much and to fast for a long time, to endure heat and cold, and to have control over the five elements, are some other symptoms of Yogic life.

“Only a Yogi leading the life of a Brahmachari and observing a moderate and nutritious diet, obtains perfection in the manipulation of Kundalini”. (Ghe. Sam. III-12).

Many people are attracted to the practice of Pranayama and other Yogic exercises, as it is through Yoga that psychic healing, telepathy, thought-transference, and other great Siddhis are obtained. If they attain success, they should not remain there alone. The Goal of life is not ‘healing’ and ‘Siddhis’. They should utilise their energy in attaining the Highest.

Those who can do telepathy, psychic healing, etc., use only the Prana in a different way. For producing different results, the same Prana must be utilised in a different method. You should know the technique to use this from a Guru. By long practice you also can do everything successfully.

A Yogi on the appearance of certain Siddhis thinks that he has achieved the highest goal. He may give up his further Sadhana through false contentment. The Yogi who is bent upon getting the highest Samadhi, must reject Siddhis whenever they come. Siddhis are invitations from Devatas. Only by rejecting these Siddhis, one can attain success in Yoga. He who craves for Siddhis is a worldly-minded man. He is a very big householder. Those who crave for Siddhis will never get them. If a Yogic student is tempted to attain Siddhis, his further progress is seriously retarded. He has lost the way.

Do not stop Sadhana when you get a few glimpses and experiences. Continue the practice till you attain perfection. Do not stop the practice and move about in the world. Examples are not lacking. Numerous persons have been ruined. A glimpse cannot give you safety.

You can do nothing by a happy-go-lucky life. Stick to one place for three years. Draw a programme of daily routine. Then follow to the very letter at any cost. Then you are sure to succeed.

There is no use of dilly-dallying hither and thither in search of a Guru. If you search for him, you will never get him. If you make yourself deserving by the practice of all preliminary qualifications, he will doubtless come to you. It is within the power of everybody to attain success in Yoga. What is wanted is sincere devotion, constant and steady Abhyasa.

Never allow sentiment to overcome you one way or other. Wisely utilise every condition for the uplift of the soul and Chitta Suddhi.

Unless you are prepared to give up all you have for the service of the Lord and mankind, you are quite unfit for the spiritual path.

You first separate yourself from the body; then you identify yourself with the mind and then you function on the mental plane. Through concentration, you rise above body-consciousness; through meditation you rise above mind; and finally through Samadhi, you reach the goal.

A Hatha Yogi brings down the Prana by Jalandhara Bandha; by Mula Bandha he checks the downward tendency of Apana; having accustomed himself to the practice of Asvini Mudra, he makes the Apana go

upward with the mind intent on Kumbhaka. Through Uddiyana Bandha, he forces the united Prana-Apana to enter the Sushumna Nadi along with Kundalini, and through Sakti Chalana Mudra, he takes Kundalini from Chakra to Chakra. By this procedure a Hatha Yogi makes conquest over Deha Adhyasa.

Eliminate fear altogether by constantly raising an opposite current of thought in the mind. Constantly and intently think of courage. Fear is a Vikara, unnatural, temporary modification on account of Avidya. When fear disappears, the attachment for the body goes away and then it is easy for you to go above body-consciousness.

Do not be carried away by name and fame (Khyati). Ignore all these trivial things. Be steady in your practice. Never stop Sadhana till the final beatitude is reached.

Just as the man who foolishly runs after two rabbits will not catch hold of any one of them, so also a meditator who runs after two conflicting thoughts will not get success in any one of the two thoughts. If he has divine thoughts for ten minutes and then worldly conflicting thoughts for the next ten minutes he will not succeed in getting at the Divine consciousness.

Several aspirants in the name of Tapasya neglect the body. All possible care should be taken to keep the body in a healthy condition. A Sadhaka should take more care than a worldly man because it is with this instrument that he has to reach the Goal. At the same time he must be quite unattached to the body and be prepared to give it up at any moment. That is the proper ideal.

As to the qualification for renunciation, a man should have attained perfect purity of mind, stability of intellect, discrimination, disgust towards sensual pleasures and a keen desire for freedom. Unless a man has attained these qualifications, renunciation of active duties of life does not produce the desired effect.

If you want Samadhi, you must know well the process of Dhyana. If you want Dhyana, you must know accurately the method of Dharana. If you want Dharana, you must know perfectly the method of Pratyahara. If you want Pratyahara, you must know Pranayama. If you want Pranayama you must know Asana well. Before going to the practice of Asana, you should have Yama and Niyama. There is no use of jumping into Dhyana without having the various preliminary practices.

Some aspirants, when they cannot get milk or ghee, stop their Yogic practices. If you cannot get milk or ghee, you will have to take a little more quantity of bread and Dal. Dal is more nutritious than milk. It is very, very substantial. Sadhakas should not develop any habit at all. Habit means slavery. People of slavish mentality are absolutely unfit for the spiritual path. They should not be affected at all even if they are placed under the worst circumstances.

Vedantins use different methods for getting Laya, viz., (1) Antahkarana Laya Chintana, (2) Pancha Bhuta Laya Chintana and (3) Omkara Laya Chintana. In Antahkarana Laya, you must think that the mind is merged in Buddhi; Buddhi in Avyaktam; and Avyaktam in Brahman. In Pancha Bhuta Laya, you must think that the earth gets merged in water, water in fire; fire in air; air in Akasa; Akasa in Avyaktam; and Avyaktam in Brahman. In Omkara Laya, you must think that Visva gets merged in Virat (Virat in the letter 'A'); Taijasa in Hiranyagarbha (Hiranyagarbha in the letter 'U'); Prajna in Ishvara (Ishvara in the letter 'M'). Jiva Sakshi gets merged in Ishvara Sakshi; Ishvara Sakshi in Ardhmatra of Omkara. Thus you can go back to the original source, Brahman, who is the Yoni for all minds and Pancha Bhutas. Brahman alone remains.

Annamaya Kosha is the physical body (Sthula Sarira). Pranamaya Kosha, Manomaya Kosha and Vijnanamaya Kosha are in the astral body (Sukshma Sarira). Anandamaya Kosha belongs to the causal body (Karana Sarira). Pranamaya Kosha contains the five Karma Indriyas. Manomaya and Vijnanamaya Koshas contain the five Jnana Indriyas.

Priya, Moda and Pramoda are the attributes of Anandamaya Kosha. Hunger and thirst belong to Pranamaya Kosha. Birth and death belong to the Annamaya Kosha. Harsha and Soka (exhilaration and depression) belong to Manomaya Kosha. Passion, hunger, greed, Sankalpa and Vikalpa are Dharmas of the Manomaya Kosha. Sleep and Moha belong to Anandamaya Kosha. Kartritva (agency) and Bhoktritva (enjoyment) belong to Vijnanamaya Kosha.

In Manomaya Kosha, Iccha-Shakti is working. In Vijnanamaya Kosha, Jnana-Shakti is working. For other detailed information consult my book "Practice of Vedanta."

When Kundalini is awakened, it does not proceed at once to Sahasrara Chakra. By further Yogic practices, you will have to take it from Chakra to Chakra, one by one.

Even after Kundalini has reached the Sahasrara it can drop to Muladhara Chakra. The Yogi can also stop it at a particular Chakra. When the Yogi is established in Samadhi, when he has attained Kaivalya, Kundalini will not come back to Muladhara.

The body will exist even after Kundalini has reached Sahasrara Chakra, but the Yogi will have no body-consciousness. It is only when Kaivalya is attained that the body becomes lifeless.

The Sadhakas should have a pure heart and should be free from Doshas. The Mantra should have been obtained from a great man. The Sadhaka should have faith in the Mantra. In this case, Japa alone is quite sufficient to awaken Kundalini.

Jnana Yoga, Mantra Yoga, Hatha Yoga, Raja Yoga and all other methods have the 8 steps, viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. These are not the exclusive property of Raja Yoga alone. These are necessary for all Sadhakas.

Young boys have no settled mind. Many have not the power of discrimination. Therefore young age is not suitable for advanced courses in Yoga.

Many other important doubts of the aspirants have been cleared in the text.

Some Practical Hints

The actual method of awakening the Kundalini Shakti and uniting Her with the Lord in the Sahasrara can only be learnt from a Guru. I give here a general outline of the Yogic practice that will enable the Sadhaka to realise the Chit.

The Jivatma in the subtle body, the receptacle of the five vital airs (Pancha Pranas), mind in its three aspects of Manas, Buddhi and Ahankara; the five organs of action (Karmendriyas); and the five organs of perception (Jnanendriyas), are united with the Kula-Kundalini. The Kandarpa or Kama Vayu in the Muladhara—a form of the Apana Vayu—is given a leftward revolution and the fire which is around Kundalini is kindled. By the Bija “Hung”, and the heat of the fire thus kindled, the coiled and sleeping Kundalini is awakened. She who lay asleep around Svayambhu-linga, with her coils three circles and a

half, dosing the entrance of the Brahmadvāra, will on being roused, enter that door and move upwards, united with the Jivatma.

On this upward movement, Brahma, Savitri, Dakini-Shakti, the Devas, Bija and Vritti, are dissolved in the body of Kundalini. The Maheemāndala or Prithvi is converted into the Bija “Lang,” and is also merged in Her body. When Kundalini leaves the Muladhara, the lotus which, on the awakening of Kundalini, had opened and turned its flower upwards, again closes and hangs downwards. As Kundalini reaches the Svadhishthana-Chakra, that lotus opens out, and lifts its flower upwards. Upon the entrance of Kundalini, Mahavishnu, Mahalakshmi, Sarasvati, Rakini Shakti, Deva Matrikas and Vritti, Vaikunthadhama, Goloka, and the Deva and Devi residing therein are dissolved in the body of Kundalini. The Prithvi or earth Bija “Lang” is dissolved in Apah, and Apah converted into the Bija “Vang,” remains in the body of Kundalini. When the Devi reaches the Manipura Chakra all that is in the Chakra merges in Her body. The Varuna Bija “Vang” is dissolved in fire, which remains in the body of the Devi as the Bija “Rang”. This Chakra is called the Brahmāgranthi (or knot of Brahma). The piercing of this Chakra may involve considerable pain, physical disorder, and even disease. On this account, the directions of an experienced Guru are necessary, and therefore also other modes of Yoga have been recommended for those to whom they are applicable; for in such modes activity is provoked directly in the higher centre and it is not necessary that the lower Chakras should be pierced. Kundalini next reaches the Anahata Chakra where all which is therein is merged in Her. The Bija of Tejas, “Rang” disappears in Vayu and Vayu converted into its Bija “Yang”, merges into the body of Kundalini. This Chakra is known as Vishnugranthi (knot of Vishnu). Kundalini then ascends to the abode of Bharati (or Sarasvati) or the Vishuddha Chakra. Upon Her entrance, Ardha-Narisvara Siva, Sakini, the sixteen vowels, Mantra, etc., are dissolved in the body of Kundalini. The Bija of Vayu, “Yang” is dissolved in Akasa, which itself being transformed into the Bija “Hang” is merged in the body of Kundalini. Piercing the Lalana Chakra, the Devi reaches the Ajna Chakra, where Parama Shiva, Siddha Kali, the Deva-Gana and all else therein are absorbed into Her body. The Bija of Akasa, “Hang” is merged in the Manas-Chakra and mind itself in the body of Kundalini. The Ajna Chakra is known as Rudra-granthi (or the knot of Rudra or Shiva). After this Chakra has been pierced, Kundalini, of Her own motion, unites with Paramasiva. As She proceeds upwards from the two-petalled lotus, the Nirālamba Puri, Pranava Nada etc., are merged in Her.

The Kundalini then in her progress upwards, absorbs herself the twenty-four Tattvas commencing with the gross elements, and then unites Herself and becomes one with Paramasiva. The nectar which flows from such union floods the Kshudrabrahmānda or human body. It is then that the Sadhaka forgetful of all in this world is immersed in ineffable bliss.

Thereafter the Sadhaka, thinking of the Vayu Bija “Yang” as being in the left nostril, inhales through Ida, making Japa of the Bija sixteen times. Then closing both nostrils, he makes Japa of the Bija sixty-four times. He then thinks that the black “man of sin” (Papapurusha) in the left cavity of the abdomen is

being dried up, and so thinking, he exhales through the right nostril Pingala, making Japa of the Bija thirty-two times. The Papapurusha should be thought of as an angry black man in the left side of the cavity of the abdomen, of the size of the thumb, with red beard and eyes, holding a sword and shield, with his head ever held low, the very image of all sins. The Sadhaka then meditating upon the red-coloured Bija "Rang" in the Manipura, inhales, making sixteen Japas of the Bija, and then closes the nostrils, making sixty-four Japas. While making the Japa he thinks that the body of the man of sin is being burnt and reduced to ashes. He then exhales through the right nostril with thirty-two Japas. He then meditates upon the white Chandra Bija "Thang". He next inhales through Ida, making Japa of the Bija sixteen times, closes both nostrils with Japa done sixty-four times, and exhales through Pingala with thirty-two Japas. During inhalation, holding of breath and exhalation, he should consider that a new celestial body is being formed by the nectar (composed of all the letters of the alphabet, Matrika-varna) dropping from the moon. In a similar way with the Bija "Vang", the formation of the body is continued, and with the Bija "Lang" it is completed and strengthened. Lastly, with the Mantra "Soham", the Sadhaka leads the Jivatma into the heart. Thus Kundalini who has enjoyed Her union with Paramashiva, sets out on her return journey the way she came. As she passes through each of the Chakras all that she has absorbed therefrom come out from herself and take their several places in the Chakra.

In this manner she again reaches the Muladhara, when all that is described to be in the Chakras are in the positions which they occupied before her awakening.

Spiritual Diary

Answer these Questions to your self-

1. When did you get up from bed ?
2. How many hours did you sleep ?
3. How many Malas of Japa ?
4. How long in Kirtan ?

5. How many Pranayamas ?

6. How long did you perform Asanas ?

7. How long did you meditate in one Asana?

8. How many Gita Slokas did you read or get by heart ?

9. How long in the company of the wise (Satsanga) ?

10. How many hours did you observe Mouna ?

11. How long in disinterested selfless service ?

12. How much did you give in charity ?

13. How many Mantras you wrote ?

14. How long did you practice physical exercise ?

15. How many lies did you tell and with what self-punishment ?

16. How many times and how long of anger and with what self-punishment ?

17. How many hours you spent in useless company ?
18. How many times you failed in Brahmacharya ?
19. How long in study of religious books ?
20. How many times you failed in the control of evil habits and with what self-punishment ?
21. How long you concentrated on your Ishta Devata (Saguna or Nirguna Dhyana) ?
22. How many days did you observe fast and vigil ?
23. Were you regular in your meditation ?
24. What virtue are you developing ?
25. What evil quality are you trying to eradicate ?
26. What Indriya is troubling you most ?
27. When did you go to bed ?

The Spiritual Diary

The Spiritual Diary is a whip for goading the mind towards righteousness and God. If you regularly maintain this diary you will get solace, peace of mind and make quick progress in the spiritual path. Maintain a daily diary and realise the marvellous results.

Prepare a statement of daily Spiritual Diary for every month as shown on the opposite page and verify whether you are progressing or not. If you want quick spiritual attainments, you should never neglect to record everything in your diary. To change the worldly nature it needs rigorous Sadhana. Apart from these questions you must also mention the following in the remarks column:—

1. The name of the Asanas.
2. The kind of meditation.
3. What books do you keep for Svadhyaya?
4. What is your special diet?
5. Do you keep a Japa Mala?
6. Have you got a separate meditation room?
7. How do you keep the meditation room?
8. Do you read Gita with meaning?

Do not be ashamed to mention your mistakes, vices and failures. This is meant for your own progress only. Do not waste your precious hours. It is enough that you have wasted so many years in idle-gossiping. Enough, enough of the troubles you had all these days in satisfying your senses. Do not say:— “from tomorrow I will be regular.” That “tomorrow” is for the worthless worldly-minded fools. Be sincere and start doing Sadhana from this moment. Be sincere.

Take out a copy of the Spiritual Diary and send it on to your Guru, who will guide you, remove all the obstacles in your Sadhana and give you further lessons.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's Works

Here is a list of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's Works as known to me.

Bhashya Granthas

By

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji-

*Daily Hindu Wisdom

*Factoids

*Hinduism Evolution

*Hinduism Problems

*Karma Yoga

*Mahabharata: An Epic

*Mantras

*Meditation

*Ramayana

*Paramahansa Swami s

*Upanishads

*What They say about Hinduism

*Viveka Choodamani

*Aparokshanubhooti

*Upadesa Sahasri

*Vaakya Vritti

*Swaatma Niroopanam

*Atma-bodha

*Sarva Vedanta Sara Samgraha

*Prabodha Sudhakaram

- *Swaatma Prakasika
- *Advaita Anubhooti
- *Brahma-anuchintanam
- *Prasna-uttara Ratnamaalika
- *Sadachara-anusandhanam
- *Yaga Taravali
- *Anatma-sree Vigarhanam
- *Swaroopaa-anusandhanam
- *Pancheekaranam
- *Tattwa-bodha
- *Prouda-anubhooti
- *Brahma Jnanavali
- *Laghu Vakyavritti
- *Moha Mudgaram (Bhaja Govindam)
- *Prapancha Saaram
- *Hymns and Meditation Verses
- *Sri Ganesa Pancharatnam
- *Ganesa Bhujangam
- *Subrahmanya Bhujangam
- *Siva Bhujangam
- *Devi Bhujangam
- *Bhavani Bhujangam
- *Sree Rama Bhujangam
- *Vishnu Bhujangam
- *Sarada Bhujangam

- *Sivananda Lahari
- *Soundarya Lahari
- *Ananda Lahari
- *Siva-padaadi-kesaanta-varnana
- *Siva-kesaadi-padaanta-varnana
- *Sree Vishnu-padaadi-kesanta
- *Uma-Maheswara Stotram
- *Tripurasundari Vedapada Stotram
- *Tripurasundari Manasapooja
- *Tripurasundari Ashtakam
- *Devi-shashti-upachara-pooja
- *Mantra-Matruka-Pushpamaala
- *Kanakadhara Stotram
- *Annapoorna Stotram
- *Ardha-naree-Natesvara Stotram
- *Bhramana-Amba-Ashtakam
- *Meenakshi Stotram
- *Meenakshi Pancharatnam
- *Gouri Dasakam
- *Navaratna Malika
- *Kalyana Vrishti-Stavam
- *Lalitha Pancharatnam
- *Maaya Panchakam
- *Suvarna Mala Stuti
- *Dasa Sloki

- *Veda Sara Siva Stotram
- *Siva Panchaakshara Stotram
- *Siva-Aparadha-Kshamapana
- *Dakchinamoorthy Ashtakam
- *Dakshinamoorthy Varnamala
- *Mrityunjaya Manasa Pooja Stotram
- *Siva Namavali Ashtakam
- *Kaala Bhairava Ashtakam
- *Shat-padee Stotram
- *Siva Panchakshara Nakshatra Mala
- *Dwadasa Ling Stotram
- *Kasi Panchakam
- *Hanumat Pancharatnam
- *Lakshmi-Nrisimha Pancharatnam
- *Lakshmi-Nrisimha Karunarasa Stotram
- *Panduranga Ashtakam
- *Achyuta Ashtakam
- *Sree Krishna Ashtakam
- *Hari Stuti
- *Govinda Ashtakam
- *Bhagavat Manasa Pooja
- *Praata Smarana Stotram
- *Jagannatha Ashtakam
- *Guruvastakam
- *Narmada Ashtakam

- *Yamuna Ashtakam
- *Ganga Ashtakam
- *Manikarnika Ashtakam
- *Nirguna Manasa Pooja
- *Eka Sloki
- *Yati Panchakam
- *Jeevan Mukta Ananda Lahari
- *Dhanya Ashtakam
- *Upadesa (Sadhna) Panchakam
- *Sata Sloki
- *Maneesha Panchakam
- *Advaita Pancharatnam
- *Nirvana Shatakam
- *Devyaparadhakshamapana Stotram
- *About Hinduism
- *Adi Shankaracharya
- *Bhagavad Gita
- *Brahmins
- *Chanakya
- *Brahma Sutras
- *Isavasya Upanishad
- *Kena Upanishad
- *Katha Upanishad
- *Prasna Upanishad
- *Mundaka Upanishad

- *Mandukya Upanishad
- *Mandukya Karida
- *Aitareya Upanishad
- *Taittireeya Upanishad
- *Chhandogya Upanishad
- *Brihad Aranyaka Upanishad
- *Sree Nrisimha Taapaneya Upanishad
- *Sreemad Bhagawad Geeta
- *Sree Vishnu Sahasranama
- *Sanat Sujateeyam
- *Lalita Tri-satee
- *Hastaamalakeeyam

SOME OTHER BOOKS WRITTEN BY TANTRA SIDDHA MAHA YOGI SHASTRISHREE DR.RUPNATHJI ARE GIVEN AS FOLLOWS:-

- *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
- *Cure For Diabetes
- *Cure For Obesity

- *Care For Migraine
- *Care For Obesity
- *Care For Hypertension
- *Cure For Hypertension
- *Care For Heart Diseases
- *Cure For Heart Diseases
- *Care For Diabetes
- *Care For Cancer
- *Cure For Cancer
- *Care For Infection
- *Cure For Infection
- *Care For Vertigo
- *Cure For Vertigo
- *Care For Schizophrenia
- *Cure For Anger
- *Care For Anger
- *Cure For Hernia
- *Care For Hernia
- *Cure For Autism
- *Care For Autism
- *Care For Addiction
- *Cure For Addiction
- *Cure For Memory Problems
- *Cure For Anxiety
- *Care For Arthritis

DR. RUPAK NATHUJ (DR. RUPAK NATH)

- *Cure For Arthritis
- *Care For Ageing
- *Cure For Ageing
- *Care For Skin Problems
- *Cure For Skin Problems
- *Care For Memory Problems
- *Cure For Schizophrenia
- *Cure For Insomnia
- *Cure For Depression
- *Care For Depression
- *Care For Pulmonary Disease
- *Care For Bipolar Disorder
- *Cure For Bipolar Disorder
- *Care For Low Self Esteem
- *Cure For Low Self Esteem
- *Cure For Migraine
- *Cure For Infertility/Impotence
- *Cure For Pulmonary Disease
- *Care For Fungal Infection
- *Care For Short-Sightedness
- *Cure For Short-Sightedness
- *Care For Hypothyroidism
- *Cure For Hypothyroidism
- *Care For Hot Flashes From Menopause
- *Cure For Hot Flashes From Menopause

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- *Cure For Urinary Problems
- *Cure For Excessive Sweating Of Palms & Feet
- *Cure For Achromatopsia
- *Cure For Thyroid Problems
- *Cure For Fungal Infection
- *Cure For Lower Back Pain
- *Cure For Post-Traumatic Stress Disorder
- *Care For Kid's Memory Power
- *Care For Stiff Knees & Knee Pain
- *Cure For Stiff Knees & Knee Pain
- *Excelling In Sports - Level 2
- *Excelling In Sports - Level 1
- *Care For Lower Back Pain
- *Care For Asthma
- *Cure For Asthma
- *Care For Baldness
- *Care For Food Allergies
- *Cure For Food Allergies
- *Care For Long Sight
- *Cure For Long Sight
- *Care For Dandruff
- *Cure For Dandruff
- *Care For Ulcerative Colitis and Crohn's Disease
- *Cure For Ulcerative Colitis And Crohns Disease
- *Care For Irritable Bowel Syndrome

- *Excelling In Studies - Level 2
- *Cure For Baldness
- *Care For Tinnitus
- *Care For Rapid Recovery From Illness
- *Cure For Rapid Recovery From Illness
- *Cure For Eczema
- *Care For Digestive Disorders
- *Care For Sinusitis
- *Cure For Sinusitis
- *Care For Thyroid Problems
- *Menopause
- *Cure For Nephrotic Syndrome
- *Care For Epilepsy
- *Cure For Epilepsy
- *Care For Attention Deficit Disorder (ADD)
- *Cure For Digestive Issues
- *Care For Nephrotic Syndrome
- *Care for Insomnia
- *Cure For Autoimmune Disorders
- *Care For Autoimmune Disorders
- *Cure For Tinnitus
- *Care For Urinary Problems
- *Cure For Attention Deficit Disorder (ADD)
- *Clarity And Emotional Stability
- *Simple Keys for Blissful Living

- *Spiritual Destination for Millions
- *Global Mission of Compassion.
- *A Lifetime in Penance
- *First Experience of Enlightenment
- *Healthy Living
- *Health A-Z
- *Alternative Medicine
- *Wealth Creation
- *Wealth Management
- *Deeper Secrets of wealth
- *Wealth tips
- *Better Relationships
- *Problems in relationships
- *Family
- *Deeper secrets of relationships
- *Relationship tips
- *Excellence Excellence in life
- *Meditation for Excellence
- *Leadership Consciousness
- Programs
- *EnlightenmentGuru
- *Paths to enlightenment
- *Meditation
- *Deeper truths
- *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 Dharma
- *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 Arthashastra
- *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 - Gopalhanda
- *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 Skar
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- *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
- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya
- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal
- Gurudev Bhajana

- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
- Shiv Kripa Sutra
- Jagdamba Sadhana Vidhi
- Tantra Practicals
- Hypnotism
- Aghor Upasana
- Soundarya Siddhi
- Doorlav Tantra Siddhi
- Himalayer Siddha
- Himalayer Sadhak
- Importance of Diksha Sanskar
- Jagat Saar
- Importance of Guru
- *Kailasa Temple
- *To Heaven by Heaven
- *Spiritual friendship
- *Bodhisattva Vow
- *O night, o sweet
- *Potuit Decuit Ergo Fecit
- *Argala Stotra
- *Mysticism and magic
- *Namavali

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

*Struggle and Contemplation

*Glory of Night

‡Tantra Shastra

‡Nadi Astrology

‡Live Effects of Stars

‡Tarot School

‡Today's Fortune

‡Ayushya Yoga

‡Astro-Yogas

‡Predictions by Vedic Astrology

‡Jupiter in the house Uranus

‡Totake (Remedies)

‡Mysterious Death

‡Use of Gem Stones

‡Moon is Best Remedies

‡Vedic Marriage

‡Career by Rashi

‡Diseases by rashi

‡SIGNIFICANCE OF STARS

‡Chalisa Chanting

‡Sundar Kand

‡Graha Mantra Chanting

‡Meaning of Your Name

‡Birth in Ashwini Nakshtra

‡Birth in Bharani Nakshtra

‡ Birth in Kritika Nakshtra

‡ Birth in Rohini Nakshtra

‡ Birth in Mrigshira Nakshtra

‡ Birth in Adra Nakshtra

‡ Birth in Punarvasu Nakshtra

‡ Birth in Pukshya Nakshtra

‡ Birth in Ashlekhya 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

| Encyclopeadia of Astrology

| Questions and Answers

| Lagna

| About Astrology

| Vedic astrology

| Grahas (planets)

| Rasis (signs)

| Bhavas (houses)

| Chakras (charts)

| Varga chakras (divisional charts)

| Nakshatras (constellations)

| Ayanamsa

| Dasa Systems

| Characteristics of Rasis

| Indications of Rasis

| Characteristics of Planets

| Planetary Dignities

| Planetary Relationships

| Lagnas (ascendants)

| Use of Special Lagnas

| Upagrahas (sub-planets)

- | Vargas (divisional charts)
- | Divisional Chart Significations
- | Insights on Divisional Charts
- | Using Divisional Charts
- | Varga Grouping and Amsabala
- | Significations of Houses
- | 30 Days Lesson of Astrology
- | A Controversy
- | Karakas (significators)
- | Arudhas (risen ones)
- | Use of Arudha Lagna
- | Use of Bhava Arudhas
- | Meaning of Arudha
- | Use of Graha Arudhas
- | Graha Drishti
- | Rasi Drishti
- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
- | Use of Argala
- | Yogas (special combinations)
- | Ashtakavarga (eight-sourced strengths)
- | Different Strengths
- | Shadbala and Astakavarga Bala
- | Sahamas (sensitive points)

- | Functional Nature
- | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
- | Ashtottari dasa
- | Kalachakra dasa
- | Narayana dasa
- | Lagna Kendradi Rasi dasa
- | Sudasa
- | Drigdasa
- | Nirvana Shoola Dasa
- | Shoola dasa
- | Sudarsana Chakra dasa
- | Moola dasa
- | Transits and natal references
- | Transits and ashtakavargas
- | Timing with Sodhya Pindas
- | Murthis (Forms/Idols)
- | Rasi Gochara Vedha
- | Taras (Stars)
- | Special Nakshatras/Taras
- | Sarvatobhadra Chakra
- | Casting Annual Charts

- | Casting Monthly Charts
- | Casting Sixty-hour Charts
- | Judgment of charts
- | Compressed dasas
- | Impact of birthtime error
- | Re-interpreted Significations
- | Using Birthcharts
- | Prasna (horary astrology)
- | Progressions (taught by Manu)
- | Diseases Rectifications
- | Who can use Vedic Astrology ?
- | Penumbral Eclipse
- | Peregrine
- | Periodical Lunation
- | Phase. (Obs.)
- | Phenomenon
- | Philosophy
- | Philosopher's Stone
- | Barren and fruitful
- | Benefic and Malefic
- | Stars in first House
- | Stars in second house
- | Stars in third house
- | Stars in fourth house
- | Stars in fifth house

| Stars in sixth house

| Stars in seventh house

| Stars in earth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Santaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana

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

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"Mahaganpati 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 : Dhoonavati - 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. Virbhadorish 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. Tatva Bodh Tantra
33. Mahograh Tantra
34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra
37. Shastra Trish Tatvak Tantra
38. Lakshya Nirnay Tantra
39. Tripura Narva Tantra
40. Vishnu Dharmotar Tantra
41. Mantra Paran Tantra
42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra
45. Bhakti Manjari Tantra

46. Bhuvaneshwari Tantra
47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra
53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra
59. Tatva Kaumadi Tantra
60. Tantra Kaumadi Tantra
61. Mantra Tantra Prakash Tantra
62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra
67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra
70. Tatv Saar Tantra

71. Saar Sangrah Tantra
72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

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

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

12. Sant Kumar Tantra
13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra
36. Vishwa Saar Tantra

37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra
50. Hans Maheshwar Tantra
51. Kaamdhenu Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra
61. Rudra Yamal Tantra

62. Brihdhamal Tantra

63. Siddh Yamal Tantra

64. Kalp Sutrah Tantra.

"The Secret"

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

1. We all work with one infinite power
2. The Secret is the Law of Attraction (LOA)
3. Whatever is going on in your mind is what you are attracting
4. We are like magnets - like attract like. You become AND attract what you think
5. Every thought has a frequency. Thoughts send out a magnetic energy
6. People think about what they don't want and attract more of the same
7. Thought = creation. If these thoughts are attached to powerful emotions (good or bad) that speeds the creation
8. You attract your dominant thoughts
9. Those who speak most of illness have illness, those who speak most of prosperity have it..etc..

10. It's not "wishful" thinking.
11. You can't have a universe without the mind entering into it
12. Choose your thoughts carefully .. you are a masterpiece of your life
13. It's OK that thoughts don't manifest into reality immediately (if we saw a picture of an elephant and it instantly appeared, that would be too soon)
14. EVERYTHING in your life you have attracted .. accept that fact .. it's true.
15. Your thoughts cause your feelings
16. We don't need to complicate all the "reasons" behind our emotions. It's much simpler than that. Two categories .. good feelings, bad feelings.
17. Thoughts that bring about good feelings mean you are on the right track. Thoughts that bring about bad feelings means you are not on the right track.
18. Whatever it is you are feeling is a perfect reflection of what is in the process of becoming
19. You get exactly what you are FEELING
20. Happy feelings will attract more happy circumstances

21. You can begin feeling whatever you want (even if it's not there).. the universe will correspond to the nature of your song

22. What you focus on with your thought and feeling is what you attract into your experience

23. What you think and what you feel and what actually manifests is ALWAYS a match - no exception

24. Shift your awareness

25. "You create your own universe as you go along" Winston Churchill

26. It's important to feel good (((((good))))))

27. You can change your emotion immediately .. by thinking of something joyful, or singing a song, or remembering a happy experience

28. When you get the hang of this, before you know it you will KNOW you are the creator

29. Life can and should be phenomenal .. and it will be when you consciously apply the Law of Attraction

30. Universe will re-arrange itself accordingly

31. Start by using this sentence for all of your wants: "I'm so happy and grateful now that.... "

32. You don't need to know HOW the universe is going to rearrange itself

33. LOA is simply figuring out for yourself what will generate the positive feelings of having it NOW

34. You might get an inspired thought or idea to help you move towards what you want faster

35. The universe likes SPEED. Don't delay, don't second-guess, don't doubt..

36. When the opportunity or impulse is there .. ACT

37. You will attract everything you require - money, people, connections. PAY ATTENTION to what's being set in front of you

38. You can start with nothing .. and out of nothing or no way - a WAY will be provided.

39. HOW LONG??? No rules on time .. the more aligned you are with positive feelings the quicker things happen

40. Size is nothing to the universe (unlimited abundance if that's what you wish) We make the rules on size and time

41. No rules according to the universe .. you provide the feelings of having it now and the universe will respond

42. Most people offer the majority of their thought in response to what they are observing (bills in the mail, being late, having bad luck...etc..)

43. You have to find a different approach to what is through a different vantage point

44. "All that we are is a result of what we have thought" - Buddha
45. What can you do right now to turn your life around?? Gratitude
46. Gratitude will bring more into our lives immediately
47. What we think about and THANK about is what we bring about
48. What are the things you are grateful for?? Feel the gratitude.. focus on what you have right now that you are grateful for
49. Play the picture in your mind - focus on the end result
50. VISUALIZE!!! Rehearse your future
51. VISUALIZE!!! See it, feel it! This is where action begins
52. Feel the joy .. feel the happiness :o)
53. An affirmative thought is 100 times more powerful than a negative one
54. "What this power is, I cannot say. All I know is that it exists." Alexander Graham Bell
55. Our job is not to worry about the "How". The "How" will show up out of the commitment and belief in the "what"

56. The Hows are the domain of the universe. It always knows the quickest, fastest, most harmonious way between you and your dream

57. If you turn it over to the universe, you will be surprised and dazzled by what is delivered .. this is where magic and miracles happen

58. Turn it over to the universe daily.. but it should never be a chore.

59. Feel exhilarated by the whole process .. high, happy, in tune

60. The only difference between people who are really living this way is they have habituated ways of being.

61. They remember to do it all the time

62. Create a Vision Board .. pictures of what you want to attract .. every day look at it and get into the feeling state of already having acquired these wants

63. "Imagination is everything. It is the preview of life's coming attractions." Albert Einstein

64. Decide what you want .. believe you can have it, believe you deserve it, believe it's possible for you

65. Close your eyes and visualize having what you already want - and the feeling of having it already.

66. Focus on being grateful for what you have already .. enjoy it!! Then release into the universe. The universe will manifest it.

67. "Whatever the mind of man can conceive, it can achieve" W. Clement Stone

68. Set a goal so big that if you achieved it, it would blow your mind.

69. When you have an inspired thought, you must trust it and act on it.

70. How can you become more prosperous?? INTEND IT!!

71. 'Checks are coming in the mail regularly'... or change your bank statement to whatever balance you want in there... and get behind the feeling of having it.

72. Life is meant to be abundant in ALL areas...

73. Go for the sense of inner joy and peace then all outside things appear

74. We are the creators of our universe

75. Relationships: Treat yourself the way you want to be treated by others .. love yourself and you will be loved

76. Healthy respect for yourself

77. For those you work with or interact with regularly .. get a notebook and write down positive aspects of each of those people.

78. Write down the things you like most about them (don't expect change from them). Law of attraction will not put you in the same space together if you frequencies don't match

79. When you realize your potential to feel good, you will ask no one to be different in order for you to feel good.

80. You will free yourself from the cumbersome impossibilities of needing to control the world, your friends, your mate, your children....

81. You are the only one that creates your reality

82. No one else can think or feel for you .. its YOU .. ONLY YOU.

83. Health: thank the universe for your own healing. Laugh, stress free happiness will keep you healthy.

84. Immune system will heal itself

85. Parts of our bodies are replace every day, every week..etc... Within a few years we have a brand new body

86. See yourself living in a new body. Hopeful = recovery. Happy = happier biochemistry. Stress degrades the bod.

87. Remove stress from the body and the body regenerates itself. You can heal yourself

88. Learn to become still .. and take your attention away from what you don't want, and place your attention on what you wish to experience

89. When the voice and vision on the inside become more profound and clear than the opinions on the outside, then you have mastered your life

90. You are not here to try to get the world to be just as you want it. You are here to create the world around you that you choose.

91. And allow the world as others choose to see it, exist as well

92. People think that if everyone knows the power of the LOA there won't be enough to go around .. This is a lie that's been ingrained in us and makes so many greedy.

93. The truth is there is more than enough love, creative ideas, power, joy, happiness to go around.

94. All of this abundance begins to shine through a mind that is aware of its own infinite nature. There's enough for everyone. See it. Believe it. it will show up for you.

95. So let the variety of your reality thrill you as you choose all the things you want.. get behind the good feelings of all your wants.

96. Write your script. When you see things you don't want, don't think about them, write about them, talk about them, push against them, or join groups that focus on the don't wants... remove your attention from don't wants.. and place them on do wants

97. We are mass energy. Everything is energy. EVERYTHING.

98. Don't define yourself by your body .. it's the infinite being that's connected to everything in the universe.

99. One energy field. Our bodies have distracted us from our energy. We are the infinite field of unfolding possibilities. The creative force.

100. Are your thoughts worthy of you? If not - NOW is the time to change them. You can begin right were you are right now. Nothing matters but this moment and what you are focusing your attention on.

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 is no 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.