

Maha Yogi Paramahansa Dr.Rupnathji is a 21st century spiritual master,philosopher,Renowned Doctor & very well-known astrologer and occultist in present time.Dr.Rupak Nath(Dr.Rupnathji) is one of the most talented as well as prolific spiritual leaders of India.Along with that,he is a brilliant writer,who published so many volumes of sophisticated literary knowledge.The founder of Siddha Yoga,Swami Rupnathji(Dr.Rupak Nath) Saraswati is one of the greatest religious leaders ever born in India, who is revered as a saint in the North-East parts of India.Infact,he is consider as one of the great and the youngest saint of Vaishnavism(a cult devoted to Lord Vishnu).He is known,not only for his extraordinary philosophy,but also,as a noble and revered saint.

Alien Origin Of Astrology

Astrology is an association of systems,beliefs and traditions,holding that the relationship of positions between celestial bodies and other relative details are able to provide an insight into human personality,life issues and eventful matters.Astrologers believe that the positions and movements of celestial bodies can influence both directly and indirectly a life in the world,or act as a correspondence to events experienced by humans.Today,astrologers define the science of astrology as a symbolic art form,a scientific language or a divination method.Regardless of the diverse definitions,the common,binding assumption that modern astrologers have is that the celestial placements of the planets and stars can assist in interpreting

events,past and present, and in predicting the events in the future.

Ever since man first walked on the Earth thousands of years ago there has been evidence left behind from previous generations that we have been getting visited frequently by UFO's and aliens.Evidence in the form of pictures,drawings,and text.Some in caves and rocks,to paintings,books and scriptures.

The reigning God of Hinduism is Vishnu,who is the “incarnated Sun”,and the most divine. Sometimes when there is chaos on the Earth Vishnu visits the earth in various forms such as the Ram,bull or lion.These symbols were found on temple walls dating back 7,000 years,and are still used in Astrology today with the signs of Aries the Ram,Taurus the Bull and Leo the Lion.In Hindu Astrology the concept of Karma and Reincarnation plays a very important role and can determine the “stage” a persons soul has reached in this current lifetime.

Astrology/Jyotiṣa reasons out destiny in terms of Karma phala¹²¹ and its predictions are reflections of karma phalas.Shortest and best definition of Jyotiṣa is 'Karma-phala-vipāka-kāla-vidhānam'.

The Mahapurana by Jinasena (composed in the 9th century) states the following:

Some foolish men declare that a Creator made the world.The doctrine that the world was created is ill-advised,and should be rejected.If God created the world,where was he before creation?... How could God have made the world without any raw material?If you say He made this first,and then the world,you are faced with an endless regression... Know that the world is uncreated,as time itself is,without beginning and end.And it is based on principles.¹²¹

The Bhagavad Gita states,All the planets of the universe,from the most evolved to the most base,are places of suffering,where birth

and death takes place. But for the soul that reaches my Kingdom, O son of Kunti, there is no more reincarnation. One day of Brahma is worth a thousand yuga, known to humankind; as is each night.^[3]

Thus each kalpa is worth one day in the life of Brahma, the God of creation. In other words, the four ages of the mahayuga must be repeated a thousand times to make a "day of Brahma", a unit of time that is the equivalent of 4.32 billion human years, doubling which one gets 8.64 billion years for a Brahma day and night.

This was also theorized by Aryabhata in the 6th century. The cyclic nature of this analysis suggests a universe that is expanding to be followed by contraction... a cosmos without end.

SIMILARITY WITH MODERN SCIENTIFIC THEORY

Scientists currently propose two competing theories for the origin of the universe. One is the big bang theory that theorizes that the universe started from a zero-dimensional point and the other is that of the Cyclic Model developed by Princeton University's Paul Steinhardt and Cambridge University's Neil Turok^[4]. But past incarnations of the idea have been hotly debated within the cosmological community from 2001. This theory matches the theory in scripture that the Universe has no beginning or end, but follows a cosmic creation and dissolution cycle. The Vedic seers viewed creation not as a new beginning, but as an arrangement and organization of all that lay in chaos. To bring harmony into the disorganized morass is Creation. The pre-Creation state is described in the 'Nasadiya Sukta' thus:

There was neither non-existent nor existent: there was no realm of air, no sky beyond it.... no sign was there, the day's and night's divider. ... Darkness there was: at first concealed in darkness this all was indiscriminated chaos. All that existed then was void and formless. To bring order and harmony to the chaotic mass was the task of Vishwakarma, 'the Sole God, producing earth and heaven'—'Dhātar, the great Creator ... [who] formed in order Heaven and Earth, the regions of the air, and light'.

It seems highly significant that a similar undefined pre-Creation state of the universe is described in the Rig Veda:

What was the germ primeval which the waters received where all the Gods were seen together? The waters, they received that germ primeval wherein the Gods were gathered all together. It rested set upon the Unborn's navel, that One wherein abide all things existing.

The Creator, as Hiranyagarbha, arose from the great waters and by his power and energy germinated the egg containing the world matter, thus setting in motion the process of Creation. From this standpoint, Creation was not a new beginning but a rearrangement, setting things in a proper order.

The Vedic philosophers found a unique way to relate the Creator and the created. Creation is actually the manifestation of the Purusha, the first cause, in all things living and non-living. How did he do it? By becoming the object of sacrifice:

This Purusa is all that yet hath been and all that is to be ...

So mighty is his greatness; yea, greater than this is Purusa.

All creatures are one-fourth of him, three-fourths eternal life in heaven.

With three-fourths, Purusa went up: one-fourth of him again was here.

Thence he strode out to every side over what eats not and what eats.

From him Virāj was born; again Purusa from Virāj was born.

As soon as he was born he spread eastward and westward o'er the earth.

**When Gods prepared the sacrifice with Purusa as their offering,
...**

They bled as victim on the grass Purusa born in earliest time.

The 'Purusha Sukta', as this hymn is known, describes how all things and beings of the universe come from this sacrifice, and are none other than the Purusha himself. This significant observation helps to explain how the similar and dissimilar objects of nature have a common origin. 'From that great general sacrifice the dripping fat was gathered up. He formed the creatures of the air, and animals both wild and tame'. It is interesting to note the attempt to harmonize our physical and intellectual realms at their very source.

Science calls it 'conservation of energy'. We see such transformation everywhere in nature: when the flower unfolds, the bud disappears, and the egg breaks to make way for the chick. Likewise, in the process of Creation, 'Ye will not find him who produced these creatures: another thing hath risen up among you.'

The Purusha permeates the whole of nature:

The moon was gendered from his mind, and

from his eye the Sun had birth;

Indra and Agni from his mouth were born, and

Vāyu from his breath'.

The world vibrates with his presence. The Creator secures steadfast all that is, by his law, rta. He remains beyond all change. This Being who is past, present, and future (what has been and what shall be) the Upanishads termed Brahman.

The basic astrology you know today, is just a watered down version of true divine science of the mystics (The sages, who weren't of this world in my opinion)

Vedic Jyotiṣa has two branches, Ganita (Siddhānta) and Phalita (Samhitā plus Horā). Ganita means mathematics, but in practice it does not include the calculations involved in making horoscopes and predictions, it is merely a synonym for Siddhānta in the parlance of traditional jyotiskis.

Siddhānta, which literally means "theory" (siddha+anta", ie "established conclusions") is traditional astronomy for special uses of astrology, which has many varieties broadly divided into two classes apaurusheya and paurusheya on whose basis later Tantra and Karana texts were derived.

- 1. Original apaurusheya Siddhāntas, 18 in number, propounded by sages or gods**
- 2. Man-made or paurusheya siddhāntas, five ancient siddhāntas and another set of five later siddhāntas now used by traditional panchānga makers.**
- 3. Tantra (astrological) method and texts, different from philosophical Tantra**
- 4. Karana method and texts**
- 5. Drig-ganita or physical astronomy**

Original 18 Siddhāntas

Mahabharata (1.70.43) defined **siddhānta** as "**siddha-paksha-sthāpanam**",i.e.,establisheg the proven theory.It is said there were **18 ancient siddhāntas**,but when ancient **siddhāntas** are enumerated from diverse sources excluding all texts after 400 AD,the list crosses 18 :

1. Brahma-**siddhānta** or Pitāmaha

- 2. Surya-**siddhānta**
- 3. Soma-**siddhānta**
- 4. Brihaspai-**siddhānta**
- 5. Garga-**siddhānta**
- **6. Nārada-siddhānta**
- **7. Parāshara-siddhānta**
- 8. Paulastya-**siddhānta**
- 9. Vasishtha-**siddhānta**
- **10. Vyāsa-siddhānta**
- 11. [Atri](#)-**siddhānta**
- 12. Kashyapa-**siddhānta**
- 13. Marichi-**siddhānta**
- 14. Manu-**siddhānta**
- 15. Angirasa-**siddhānta**
- 16. Lomasha-**siddhānta**
- 17. Pulisha-**siddhānta**
- 18. Bhrigu-**siddhānta**
- 19. Shaunaka-**siddhānta (Soma-siddhānta ?)**

20. Chyavana-**siddhānta** 21. Yavana-**siddhānta**

What is the explanation that can be given to these strange narrations of Mahabharata? Can we say that the ancient authors of Mahabharata imagined all these? In that case, these are the best science-fiction

stories that we have as part of our ancient heritage. Not only the best but some of the ancient science fiction stories. But there is a problem if we dismiss all these as science-fiction stories written by Vyasa, his disciples and their predecessors. Look at the modern science-fiction stories. They are not just pure imaginations without any basis. They are based on some existing technology or scientific understanding. Of course in some cases certain science-fiction stories had acted as inspiration for a technology invented later. But in most of cases, science-fiction is based on existing scientific understanding and existing technologies. This would mean that there was some high technology and scientific understanding in ancient India during the period when Mahabharata was being authored.

Soma-Siddhānta is a Tantra variety of Surya-Siddhānta. Nārada Purana gives details of planetary calculations which are perfectly in harmony with Surya-Siddhānta. Shaunka Horā states that Kaushika Viswāmitra learned accurate astronomy from Maya who first got Surya-Siddhānta. Shaunaka-Siddhānta is stated by some to be same as Soma-Siddhānta. Yavana-Siddhānta cannot be included among archaic Siddhāntas given by rishis or gods. Omitting Yavana-Siddhānta from the list and considering two Siddhāntas to be mere synonymns of other siddhāntas, the list can be reduced to the customary number 18. It is wrong to assume that there were 18 different Siddhāntas warring against each other. There was only one Siddhānta received by sages in different eras. As Surya-siddhānta states (chapter-1, verse-9), same Surya-siddhānta was given with "Kālabheda" in different eras. Varāha Mihira says Surya-siddhānta is the Siddhānta of Vedic god Savitā. At present, Surya-Siddhānta and Soma-Siddhānta are available in full, the latter being a Tantra version of the former, and Nārada-Siddhānta is available in some detail in Nārada Purana, which shows no difference with Surya-siddhānta. Brahma-Siddhānta is said to emanate from Lord Brahmā and is available in some detail in Brahma Vaivarta Purana, but shows no difference with

Surya-Siddhānta.All other Siddhāntas have been completely lost because they were no longer needed,as is the case with Soma-siddhānta which was useful during initial centuries of Kaliyuga as its formulations prove but nobody touches it now.Hence,Surya-Siddhānta seems to be the basis of all Siddhāntas which were Tāntric manifestations of same Surya-siddhānta for different eras with respective beeja-samskāras.

Astrology remains an important facet in the lives of many Hindus.In Hindu culture,newborns are traditionally named based on their jyotish charts,and jyotish concepts are pervasive in the organization of the calendar and holidays as well as in many areas of life,such as in making decisions made about marriage,opening a new business,what course to study,and moving into a new home.To some extent,astrology even retains a position among the sciences of modern India.

astrologers in India are able to date their practice back to the fifth millennium B.C.E. However, a new opinion was shaped to the ancient art of astrological by one of the earliest astrologers in the world Parashara Muni around 1500 B.C.E. Parashara Muni was one of the first astrologers to have cast horoscope readings,the individual birth charts for a person.He was also known to have held a particular interest in applying astrology to concerns of longevity and health matters.

India is the cradle of the human race,the birthplace of human speech,the mother of history,the grandmother of legend and the great grand mother of tradition.No civilization,however old it be,has ever attained the level of sophistication,reached by the great ancient Siddhas,Yogis and Rishis of India in material and spiritual science.

In India all scientific truths are imbibed in routine life,by explaining them through Puranic Stories.Through tradition

or custom,all scientific truths are brought to the stage of implementation in day-to-day life.

The natives of Priamurije have legends that describe heavens opening "doors" between different worlds.The worlds are located in the "outer original world","underground" and in the "Great Beyond".(*Sounds like the space-time portals towards the-fourteen-worlds mentioned in the Puranas*).They also describe about aircrafts and believe that "flying saucers" are nothing but the ships of the "Sovereigns of the Thunder" (*An allusion to Indra the lord of Thunder?*).

In the 90s of the 20th century the outstanding archeologist V.Khvoika gained fame through the discovery of the ancient Trypillian culture in Ukraine.He found a "Space Rocket".The object was removed,cut into several pieces and placed in trucks.Strange writings were discovered in the "cockpit" of the space rocket.The language was Sanskrit,an ancient language of India.The Soviets were able to solve some of the secrets of the rocket ship and it helped them when they were in the process of building their own space technologies.

Life on Earth,including us a creation of aliens,who lived long before us and thus were the original life forms of the universe.This resonance of this information can be seen in ancient Indian texts like the Vedas,the Mahabharata,the Ramayana and the Puranas as well as other religious texts like the Bible and the Quran.Indian texts considers Devas,Asuras etc as born before humans. Devas are also mentioned as assisting the creation of humans and life forms on Earth.The Bible and Quran maintain that the angels were born before humans and assisted the creation of humans or guided human evolution and the growth of human civilization after humans were created.

Humans are endued with free-will and are free to make their own choices.Many alien theorist worry that the presence of aliens and alien agenda will put a limit to human freedom and consider the alien presence as a threat to humanity.Alien

agenda might put a deterministic prison upon human affairs. But this determinism is operating at such a higher level that it won't clash with the free-will and freedom of humans. In other words, the prison set by the aliens are so wide that we humans will hardly feel that it is a prison or a cage. Ancient Indian sages have hinted in ancient texts like the Vedas, the Itihasas and the Puranas that this prison is nothing but the cycle of birth and rebirth and the law of Karma, that takes humans to various destiny based on the actions they perform, enjoying their freedom to chose and their free-will. In spite of this bondage called the law of Karma and the prison called the cycle of births and rebirths, humans continues to enjoy freedom and free will in their life.

One may argue that the cycle of births and rebirths and the law of Karma is applicable to the aliens too. But they seems to have a greater control over these than us. Yama is mentioned as administrating the affairs of human souls, and in bringing them to their destinies subjecting them to the law of Karma, and passing them through the cycle of births and rebirths. Indra too is mentioned as overseeing the affairs of human soles enjoying the fruits of their good Karma. Yet both Yama and Indra are subjected to the laws of Karma and are mentioned as perishable and not considered as eternal entities by our scriptures. Even their life is finite. Eventually they too undergoes the cycle of births and rebirths and thus belong to a much higher prison!