

# Highest Object of Knowledge

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

From The Mahabharata,

Aswamedha Parva, Section XXXV.

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Arjuna said: It behoveth thee to expound Brahman to me, - that which is the highest object of knowledge. Through thy favour, my mind is delighted with these subtle disquisitions.

Vasudeva (Krishna) said: In this connection is recited the old story of the discourse between the preceptor and his disciple on the subject of Brahman.

Once on a time, O scorcher of foes, an intelligent disciple questioned a certain Brahmana (Brahmin) of rigid vows who was his preceptor, as he was seated (at his ease), saying: What indeed, is the highest good? Desirous of attaining to that which constitutes the highest good, I throw myself at thy feet, O holy one. O learned Brahmana, I solicit thee, bending my head, to explain to me what I ask.

Unto that disciple, O son of Pritha (Arjuna), who said so, the preceptor said: O regenerate one, I shall explain to thee everything about which you may have any doubts.

Thus addressed, O foremost one of Kuru's race, by his preceptor, that disciple who was exceedingly devoted to his preceptor, spoke as follows, with joined hands. Do thou hear what he said, O thou of great intelligence.

The disciple said: Whence am I? Whence art thou? Explain that which is the highest truth. From what source have sprung all creatures mobile and immobile? By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brahmana? What are called attributes by the good? What paths are to be called auspicious? What is happiness? What is sin? O holy one, O thou of

excellent vows, it behoves thee to answer these questions of mine, O learned Rishi, correctly, truly, and accurately. Who else is there in this world than thee that is capable of answering these questions? Do thou answer them, O foremost of all persons conversant with duties. My curiosity is great. Thou art celebrated in all the worlds as one well skilled in the duties relating to Emancipation. There is none else than thou that is competent to remove all kinds of doubts. Afraid of worldly life, we have become desirous of achieving Emancipation.

Vasudeva said: Unto that disciple who had humbly sought his instruction and put the questions duly, who was devoted to his preceptor and possessed of tranquillity, and who always behaved in a manner that was agreeable (to his instructor), who lived so constantly by the side of his instructor as to have almost become his shadow, who was self-restrained, and who had the life of a Yati and Brahmachari, O son of Pritha, that preceptor possessed of intelligence and observant of vows, explained all the questions, O foremost one of Kuru's race, O chastiser of all foes.

The preceptor said: All this was declared (in days of old) by Brahma himself (the Grandsire of all the worlds). Applauded and practised by the foremost of Rishis, and depending on a knowledge of the Vedas, it involves a consideration of what constitutes the real entity. We regard knowledge to be the highest object, and renunciation as the best penance. He who, with certainty, knows the true object of knowledge which is incapable of being modified by circumstances, viz., the soul abiding in all creatures, succeeds in going wherever he wishes and comes to be regarded as the highest. That learned man who beholds the residence of all things in one place and their reverence as well, and who sees unity in diversity, succeeds in freeing himself from misery. He, who does not covet anything and does not cherish the idea of mineness with regard to anything, comes to be regarded, although residing in this world, as identifiable with Brahman. He who is conversant with the truth about the qualities of Pradhana (or Nature), acquainted with the creation of all existent objects, divested of the idea of mineness, and without pride, succeeds, without doubt, in emancipating himself.

Understanding properly that great tree which has the unmanifest for its seed sprout, and the understanding for its trunk, and high consciousness of self for its branches, and the senses for the cells whence its twigs issue, and the five great elements for its flower-buds, and the gross elements for its smaller boughs, which is always endued with leaves, which always puts forth flowers, and upon which all existent objects depend, whose seed is Brahman, and which is eternal, - and cutting all topics with the sharp sword of knowledge, one attains to immortality and casts off birth and death.

The conclusions with regard to the past, present, and future, etc., and religion, pleasure and wealth, which are all well known to conclaves of Siddhas, which appertain to remote cycles, and which are,

indeed, eternal, I shall declare to thee, O thou of great wisdom. These constitute what is called Good. Men of wisdom, understanding them in this world, attain to success. In days of old, the Rishis Vrihaspati and Bharadwaja, and Gautama and Bhargava, and Vasishtha, and Kasyapa, and Viswamitra and Atri, assembled together for the purpose of asking one another. They thus assembled together after having travelled over all paths and after they had got tired with the acts each of them had done. Those regenerate persons, placing the sage son of Angiras at their head, proceeded to the region of the Grandsire. There they beheld Brahma perfectly cleansed of all sins. Bowing their heads unto that high-souled one who was seated at his ease, the great Rishis, endued with humility, asked him this grave question regarding the highest good. How should a good man act? How would one be released from sin? What paths are auspicious for us? What is truth, and what is sin? By what action are the two paths, northern and southern, obtained? What is destruction? What is Emancipation? What is birth and what is death of all existent objects? I shall tell thee, O disciple, what the Grandsire, thus addressed, said unto them, confirmably to the scriptures. Do thou listen.

Brahma said: It is from Truth that all creatures, mobile and immobile, have been born. They live by penance (of action). Understand this, O ye of excellent vows. In consequence of their own actions they live, transcending their own origin.

[Note: Their origin is Brahman or Truth. They live, dissociated from their origin in consequence of their acts. When their acts cease, they return to and become merged in Brahman.]

For Truth, when united with qualities, becomes always possessed of five indications. Brahman is Truth. Penance is Truth. Prajapati is Truth. It is from Truth that all creatures have sprung. Truth is the universe of being. It is for this that Brahmanas (Brahmins) who are always devoted to Yoga, who have transcended wrath and sorrow, and who always regard Religion as the causeway (along which every one must pass for avoiding the morass below), take refuge in Truth.

I shall now speak of those Brahmanas who are restrained by one another and possessed of knowledge, of the orders, and of those who belong to the four modes of life. The wise say that Religion or duty is one, (though) having four quarters. Ye regenerate ones, I shall speak to ye now of that path which is auspicious and productive of good. That path has constantly been trod over by men possessed of wisdom in order to achieve an identity with Brahman. I shall speak now of that path which is the highest and which is exceedingly difficult of being understood. Do you understand, in all its details, ye highly blessed ones, what is the highest seat.

The first step has been said to be the mode of life that appertains to Brahmacharis (celibate students). The second step is domesticity. After this is the residence in the woods. After that it should be known, is the highest step, viz., that relating to Adhyatma.

[Note: Adhyatma: That course of life, which has for its object the acquisition of knowledge relating to the soul. This, of course, includes the knowledge that is needed for achieving identification with the Supreme Soul or Brahman.]

Light, space, sun, wind, Indra, and Prajapati, - one sees these as long as one does not attain to Adhyatma. I shall declare the means (by which that Adhyatma may be attained). Do ye first understand them. The forest mode of life that is followed by ascetics residing in the woods and subsisting upon fruits and roots and air is laid down for the three regenerate classes. The domestic mode of life is ordained for all the orders. They that are possessed of wisdom say that Religion or duty has Faith for its (chief) indication. Thus have I declared to you the paths leading to the deities. They are adopted by those that are good and wise by their acts. Those paths are the causeways of piety. That person of rigid vows, who adopts any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures.

I shall now declare accurately and with reasons, the elements that reside in parts in all objects. The great soul, the unmanifest, egoism (consciousness of identity), the ten and one organs (of knowledge and action), the five great elements, the specific characteristics of the five elements, - these constitute the eternal creation. The number of elements has been said to be four and twenty, and one (more). That person of wisdom who understands the production and destruction of all these elements, that man among all creatures, never meets with delusion. He who understands the elements accurately, all the qualities, all the deities, succeeds in cleansing himself of all sin. Freed from all bonds, such a man succeeds in enjoying all regions of spotless purity.

Highest Good (Greatest Merit)

From The Mahabharata, Anusasana Parva, Section CXIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Yudhishtira said: Abstention from injury, the observance of the Vedic ritual, meditation, subjugation of the senses, penances, and obedient services rendered to the preceptors; which amongst these is fraught with the greatest merit with respect to a person?

Vrihaspati said: All these six are fraught with merit. They are different doors to piety. I shall discourse upon them presently. Do thou listen to them, O chief of the Bharatas! I shall tell thee what constitutes the highest good of a human being. That man who practises the religion of universal compassion achieves his highest good. That man who keeps under control the three faults, viz., lust, wrath, and cupidity, by throwing them upon all creatures (and practises the virtue of compassion), attains to success.

[Note: 'Kama' (lust) and 'Krodha' (anger) are mentioned, but the use of 'cha' gives by implication cupidity. What is meant by 'Nidhaya Sarvabhuteshu' is, dividing them into infinite small parts, to cast them off from oneself to others.]

He who, from motives of his own happiness, slays other harmless creatures with the rod of chastisement, never attains to happiness in the next world. That man who regards all creatures as his own self, and behaves towards them as towards his own self, laying aside the rod of chastisement and completely subjugating his wrath, succeeds in attaining to happiness. The very deities, who are desirous of a fixed abode, become stupefied in ascertaining the track of that person who constitutes himself the soul of all creatures and looks upon them all as his own self, for such a person leaves no tract behind.

[Note: In the first line, after 'Sarvabhutani, Atmatvena' is understood. The sense of this verse seems to be this; such a man leaves no trace behind him, for he becomes identified with Brahman (Supreme Reality). He is, therefore, said to be 'Apada'. The deities on the other hand, are 'Padaishinah', for they desire a fixed abode such as heaven or a spot fraught with felicity.]

The Rule of Righteousness

One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of Righteousness. One by acting in a different way by yielding to desire, becomes guilty of unrighteousness. In refusals and gifts, in happiness and misery, in the agreeable, and the disagreeable, one should judge of their effects by a reference to one's own self.

[Note: the sense is that when one refuses a solicitation one should think how one would feel if another were to refuse the solicitation one addressed to that other. So with regard to the rest.]

When one injures another, the injured turns round and injures the injurer. Similarly, when one cherishes another, that other cherishes the cherisher. One should frame one's rule of conduct according to this. I have told thee what Righteousness is even by this subtle way.

Vaisampayana continued: The preceptor of the deities, possessed of great intelligence, having said this unto king Yudhishthira the just, ascended upwards for proceeding to Heaven, before our eyes.

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

These Books are written By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji (Dr.Rupak Nath) are given as Follows:-

\*HUGE NUMBER OF MOST IMPORTANT PRECIOUS BOOKS WRITTEN BY SIDDHA YOGI SHASTRISHREE DR.RUPNATHJI(DR.RUPAK NATH) ARE GIVEN AS FOLLOWS:-

\*Hinduism & Quantum Physics

\*Alphabetical Listing

- \*Amazing Science
- \*Vedic Mathematics
- \*Oldest Civilization
- \*Aryan Language Family
- \*Hindu Festivals 2031
- \*Hindu Festivals 2043
- \*Moon Calendar 2009
- \*Moon Calendar 2011
- \*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

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- \*Yuga Dharmaa
- \*Doing Good
- \*Virtue
- \*Virtue, Wealth & Pleasure
- \*Gurukul
- \*Ashramas
- \*Sannyasa - Renunciation
- \*Kamagita
- \*Wheel of Life
- \*Maya-Shakti-Prakriti
- \*Durga Saptashati
- \*Creation
- \*Dissolution
- \*Wisdom versus knowledge
- \*Divine Wealth
- \*Motherhood
- \*Women
- \*Marriage
- \*Alluring Adornment
- \*God
- \*Nature of Reality
- \*That Thou Art
- \*Sanatan Ved Dharma
- \*Destiny & Exertion
- \*Soul & its Destiny

\*The Real and the Apparent Man

\*Death & Life

\*Bhishma

\*Immortality

\*Egoism

\*Resurrection

\*Reincarnation

\*Heaven & Hell

\*Emancipation

\*Gayatri

\*Meditation

\*Meditation Q & A

\*Direct Path

\*Miscellaneous Q & A

\*Jesus versus Churchianity

\*Empty Chamber

\*Adhyatma-Self-Spiritual Science

\*Self-Realisation

\*Self - Atma

\*Jnani - Self-realised

\*Who am I?

\*Sanat-sujata

\*Vidura-Niti

\*Chanakya niti

\*Kautilya 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 - Gopalnanda
- \*Brahma - Sutras
- \*Temples
- \*Sun - Surya
- \*Makar sankranti
- \*Vasant Panchami
- \*Siva

- \*Nataraj
- \*Holi - Festival
- \*Ramayana
- \*Hanuman
- \*Raksha Bandhan
- \*Krishna Janmashtami
- \*Deepavali
- \*Adhik Maas
- \*Kaaba a Hindu Temple?
- \*Islam-stagnant
- \*Buddhism
- \*Buddhism in China--Japan-Korea
- \*Religions in brief
- \*Inter-religious Attitude
- \*Books
- \*Hindu Scriptures
- \*Philosophy
- \*Schools of Vedanta
- \*Hindu Secrets
- Q & A
- \*Dasnami Sampradaya
- \*Dharma
- \*Speech - Science
- \*Abusive Speech
- \*Appreciations

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- \*Drama - Shakuntala
- \*Vishnu Sahasranama
- \*Moon Calendar 2013
- \*Moon Calendar 2015
- \*Moon Calendar 2017
- \*Moon Calendar 2019
- \*Moon Calendar 2021
- \*Vedic Maths India
- \*CSS2
- \*The Primal Revelation at the Heart of Civilization
- \*Krishna Worship: One of Humanity's Most Ancient Traditions
- \*The Great Blue Spirit Nagi Tanka Skan Skan
- \*The Lion of Time
- \*Contacting Vedic Empire Productions
- \*Rakhi Bond of Love Saves the Life of Alexander
- \*Ancient Pompeii's Lakshmi Statuette
- \*Hindu Radio-Breaking the Sound Barrier
- \*Philippines- A Golden Heritage
- \*Gympie Gold inlaid Quartz
- \*Ancient Hindu Mariners and Australian Gold
- \*Lets Connect on Facebook
- \*Why is Prayag-an ancient center of Hinduism now called Allahabad?
- \*Have Mosques ever been built atop non-Islamic Holy Sites?
- \*The Blue God of Judaism

- \*Greek Othrys and the Vedic Adri Montains
- \*HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- \*Vedic Brahma and Apache Kuterastan
- \*Phoenician Alphabet, Adopted by the Greeks
- \*The Phoenician Creation Story
- \*India-Homeland of the Phoenicians
- \*Evidence Linking Ancient Troy and Central America
- \*Rig Veda and the Phoenicians
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- \*Walk the Sacred Forests of Shiva
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- \*Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia
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- \*The Truth Behind Holy Amarnath in Kashmir
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- Advanced Palmistry
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- 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
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- Siva Stavan
- Omkar Brahma To Kundalini
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- 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
- ‡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 Pukhshya Nakshtra
- | Birth in Ashlekhha 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

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| 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)

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| 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
- | Nirayana 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 ?
- | Penumbra 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 : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshththa Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

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

1. Matsya Sukt Tantra
2. Kul Sukt Tantra
3. Kaam Raj Tantra
4. Shivagam Tantra
5. Uddish Tantra
6. Kuluddish Tantra
7. Virbhadrish Tantra
8. Bhoot Damar Tantra

9. Damar Tantra
10. Yaksh Damar Tantra
11. Kul Sharvashy Tantra
12. Kalika Kul Sharvashy Tantra
13. Kul Chooramani Tantra
14. Divya Tantra
15. Kul Saar Tantra
16. Kulavarand Tantra
17. Kulamitr Tantra
18. Kulavati Tantra
19. Kali Kulavaan Tantra
20. Kul Prakash Tantra
21. Vashisht Tantra
22. Siddh Saraswat Tantra
23. Yogini Hriday Tantra
24. Karli Hriday Tantra
25. Matri Karno Tantra
26. Yogini Jaalpoorak Tantra
27. Lakshmi Kulavaran Tantra
28. Taaravaran Tantra
29. Chandra Pith Tantra
30. Meru Tantra
31. Chatu sati Tantra
32. Tatvya Bodh Tantra
33. Mahograh Tantra

34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra
37. Shastra Trish Tatvak Tantra
38. Lakshya Nirnay Tantra
39. Tripura Narva Tantra
40. Vishnu Dharmotar Tantra
41. Mantra Paran Tantra
42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra
45. Bhakti Manjari Tantra
46. Bhuvaneshwari Tantra
47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra
53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra

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

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

1. Kali Kitab
2. Theth Karini Tantra
3. Uttar Tantra
4. Neel Tantra
5. Veer Tantra
6. Kumari Tantra
7. Kali Tantra
8. Narayani Tantra
9. Tarani Tantra
10. Bala Tantra
11. Matrika Tantra
12. Sant Kumar Tantra
13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra

25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra
36. Vishwa Saar Tantra
37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra

50. Hans Maheshwar Tantra
51. Kaamdhenu Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra
61. Rudra Yamal Tantra
62. Brihdhamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutrah Tantra.

**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).

DR. RUPNATHJI (DR. RUPAK NATH)