

VIRTUE, WEALTH & PLEASURE

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

*From the Mahabharata, Santi Parva(Section CXCI):-Brigu said, In the domestic mode of life these are allowed, viz., the use and enjoyments of floral garlands, ornaments, robes, perfumed oils and unguents; enjoyment of pleasures derived from dancing and music, both vocal and instrumental, and all sights and scenes that are agreeable to the sight; the enjoyments of various kinds of viands and drinks belonging to the principal orders of edibles, viz., those that are swallowed, those that are lapped, those that are quaffed and those that are sucked; and the enjoyment of pleasures derivable from sports and every kind of amusement and gratification of desires.***Virtue, Wealth and Pleasure:-In the domestic mode of life, those who are of pious conduct, who desire the fruits of virtuous course of behaviour with spouses in their company, have this mode of life ordained for them. In it Virtue, Wealth and Pleasure may be obtained. It is thus suited to the cultivation of the triple aggregate. Acquiring wealth with irreproachable acts, or with wealth of high efficacy which is obtained from recitation of the Vedas, or living upon such means as are utilised by the regenerate Rishis, or with the produce of mountains and mines.

The householder's mode of life (Grihastha Ashrama) is regarded as the root of all the others (Brahmacharya Ashrama , Vanprastha Ashrama, Sanyasa Ashrama).[More details about the four Ashramas are featured elsewhere on this page]. That man who in the observance of this householder's (Grihastha) mode of life seeks the acquisition of the triple aggregate (viz., Religion, Wealth and Pleasure), with that of the great end of the three attributes of Goodness, Passion and Darkness, (Sattwa, Rajas and Tamas) enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good. Even that householder who observes the duties of his mode of life and who abandons sensual pleasure and attachment to action, does not find it difficult to obtain heaven. Without profit or wealth, both virtue and (the objects of) desire cannot be won. In Mahabharata, Santi Parva(Section CLXVII), Vidura said: Study of the various scriptures, asceticism, gifts, faith, performance of sacrifices, forgiveness, sincerity of disposition, compassion, truth, self-restraint, these constitute possessions of Virtue. Do thou adopt Virtue. Let not thy heart ever run away from it. Both Virtue and Profit have their roots in these. It is upon Virtue that all the worlds depend (for their existence). It is upon Virtue that Profit and Wealth rests. Virtue is foremost in point of merit. Profit is said to be middling. Desire, it is said by the wise, is the lowest of the three. For this reason, one should live with restrained soul, giving his attention to Virtue most. One should also behave towards all creatures as he should towards himself. Arjuna said: This world is the field of Action. Action, therefore, is applauded here. Agriculture, trade, keep of cattle, and diverse kinds of arts, constitute what is called Profit. Profit again, is the end of all such acts. Without Profit or Wealth, both Virtue and (the objects of) Desire cannot be won. This is the declaration of the Sruti (Vedas). Even persons of uncleansed souls, if possessed of diverse kinds of wealth, are able to perform the highest acts of Virtue and gratify desires that are apparently difficult of being gratified. Virtue and Desire are the limbs of Wealth as the Sruti

declares. With the acquisition of Wealth, both Virtue and the objects of Desire may be won. Like all creatures worshipping God, even persons of superior birth worship a man possessed of Wealth.

Even they that are attired in deer-skins and bear matted locks on their heads, that are self-restrained, that smear their bodies with mire, that have their senses under control, even they that have clean shaven heads and that are devoted Brahmacharins (celibates), and that live separated from one another, cherish a desire for Wealth. Others attired in yellow robes, bearing long beards, graced with modesty, possessed of learning, contented, and freed from all attachments, become desirous of Wealth.

Others, following the practices of their ancestors, and observant of their respective duties, and others desirous of heaven, do the same. Believers and non-believers and those that are rigid practisers of the highest Yoga - all certify to the excellence of Wealth.

He is said to be truly possessed of Wealth who cherishes his dependants with objects of enjoyments, and afflicts his foes with punishments.

(Arjuna said: Poverty is a state of sinfulness.) [Arjuna's views about poverty and Wealth are reproduced elsewhere on this page].

Nakula and Sahadeva said: Sitting or lying, walking and standing, one should strive after the acquisition of Wealth even by the most vigorous of means. If Wealth, which is difficult of acquisition and highly agreeable, be earned, the person that has earned it, without doubt, is seen to obtain all the objects of Desire. That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like nectar. For this reason, our opinions are as follows:

A person without wealth cannot gratify any Desire; similarly, there can be no Wealth in one that is destitute of Virtue. He, therefore, who is outside the pale of both Virtue and Wealth, is an object of fear unto the world. For this reason, one should seek the acquisition of Wealth with a devoted mind, without disregarding the requirements of Virtue. They who believe in the wisdom of this saying succeed in acquiring whatever they desire. One should first practise Virtue and then seek gratification of Desire, for this should be the last act of one who has been successful in acquiring Wealth.

Bhimsena said: One without Desire never wishes for Wealth. One without Desire never wishes for Virtue. One who is destitute of Desire can never feel any wish. Without Desire the diverse kinds of action that are seen in the world would never have been seen. For these reasons, Desire is seen to be the foremost of the triple aggregate (of Virtue, Wealth and Desire).

***Emancipation is productive of the highest good:-

Yudhishtira said; Without doubt, all of you have settled conclusions in respect of the scriptures, and all of you are conversant with authorities. These words fraught with certainty that you have spoken have been heard by me. Listen now, with concentrated attention, to what I say unto you.

He who is not employed in merit or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all faults, who regards gold and a brick-bat with equal eyes, becomes liberated from pleasure and pain and the necessity of accomplishing his purposes. All creatures are subject to birth and death. All are liable to waste and change. Awakened repeatedly by the diverse benefits and evils of life all of them applaud Emancipation.

We do not know, however, what Emancipation is. The Self born and divine Brahman has said that there is no Emancipation for him who is bound with ties of attachment and affection. And since he who has withdrawn himself from the triple aggregate may succeed in winning Emancipation, it seems, therefore, that Emancipation is productive of the highest good.

**Poverty is a state of sinfulness (From the Mahabharat-Santi Parva)[Section VIII].

Arjun Said: It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulness. It behoveth thee not to applaud poverty, therefore. The man that is fallen, grieves, as also he that is poor. I do not see the difference between a fallen man and a poor man. All kinds of meritorious acts flow from the possession of great wealth like a mountain. From wealth spring all religious acts, all pleasures, and heaven itself. Without wealth, a man cannot find the very means of sustaining his life. The acts of a person who, possessed of little intelligence, suffers himself to be divested of wealth, are all dried up like shallow streams in the summer season. He that has wealth has friends.

He that has wealth has kinsmen. He that has wealth is regarded as a true man in the world. He that has wealth is regarded as a learned man. If a person who has no wealth desires to achieve a particular purpose, he meets with failure.

Wealth brings about accessions of wealth, like elephants capturing wild elephants. Religious acts, pleasures, joy, courage, wrath, learning, and sense of dignity, all these proceed from wealth. From wealth one acquires family honour. From wealth, one's religious merit increases. He that is without wealth has neither this world, nor the next. The man that has no wealth succeeds not in performing religious acts, for these latter spring from wealth, like rivers from a mountain.

In santi Parva, section LXXXVIII, Bhishma said:

The king should always honour those subjects of his that are rich and should say unto them, 'Do you, with me, advance the interest of the people.' In every kingdom, they that are wealthy constitute an estate in the realm. Without doubt, a wealthy person is the foremost of men (occupying a very superior position). He that is wise, or courageous, or wealthy, or influential, or righteous, or engaged in penances, or truthful in speech, or gifted with intelligence, assists in protecting (his fellow subjects).

****Purushartha:-**

The affirmative attitude of Hinduism toward life has been emphasised by its recognition of four legitimate and basic desires:

1. Dharma or righteousness
2. Artha or wealth
3. Kama or sense pleasure
4. Moksha or freedom through communion with God
or the Infinite.

These four attainments of life are collectively known as Purushartha. Of these, the first three belong to the realm of worldly values; the fourth is called the supreme value. The fulfilment of the first three paves the way for Moksha.

****Dharma (Virtue):-**

Dharma or Virtue is the fundamental means by which to attain the other three goals. Dharma is founded in Truth and it is the support of the universe. But the majority of people in their ignorance forget the first and the last, and run after worldly pleasures, often resorting to unrighteous means. As a result they suffer all through their lives. Misery is the inevitable result of adharma (opposite of dharma).

Observing this sad plight of the people, Vyasa says in the Mahabharata:

"Artha and Kama, which all people desire so much, can be attained from Dharma itself. Why then do they not follow Dharma?".

Sri Shankaracharya said:

"Dharma is the law of conduct by means of which man attains worldly prosperity as well as final beatitude or Moksha".

The key to individual and social ethics of Hinduism is the conception of Dharma, whose full implications cannot be conveyed by such English words as religion, duty or righteousness. Derived from a root which means to support, the word signifies the law of inner growth by which a person is supported in his present state of evolution and is shown the way to future development. A person's Dharma is not imposed by society or decreed by an arbitrary God, but is something with which he is born as a result of his actions in previous lives.

Dharma determines a man's proper attitude toward the outer world and governs his mental and physical reactions in a given situation. It is his code of honour.

Dharma is the basis of both individual progress and social welfare.

****Artha (Wealth):-**

Dharma should be strictly adhered to for the attainment of worldly prosperity. Wealth must be earned or acquired according to Dharma.

****Kama (Pleasure):-**

The object of the third legitimate desire is Kama, or the enjoyment of sense pleasure. This covers a vast area- from the enjoyment of conjugal love, without which the creation cannot be maintained, to the appreciation of art, music and poetry. Sense pleasures, if not pursued according to Dharma, degenerate into sensuality.

Wealth and sense pleasure, which are only means to an end, are valuable in so far as their enjoyment creates a genuine yearning for spiritual freedom in the mind of the enjoyer.

****Moksha (Emancipation):-**

The fourth legitimate desire, equally irresistible, is related to Moksha, or freedom from the love and attachment prompted by the finite view of life. Man, who in essence is spirit, cannot be permanently satisfied with worldly experiences. After fulfilling all his worldly desires and responsibilities a man still wants to know how he can suppress his inner restlessness and attain peace. So at last he gives up attachment to the world and seeks freedom through the knowledge of the spirit.

From The Mahabharata, Salya Parva, Section LX.

Balarama (who was conversant with the rules of morality) said:

Morality is well practised by the good. Morality, however, is always afflicted by two things, viz., the desire of Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it. Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, follows all three, viz., Morality, Profit and Pleasure, always succeeds in obtaining great happiness.

**Ashramas - four stages of life:

Explanations drawn from the teachings of Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji :-

A person's duties, in the Hindu tradition, are determined by the stage of life (Ashrama) to which he belongs. Life, which is regarded by Hinduism as a journey to the shrine of truth, is marked by four stages (Ashramas) each of which has its responsibilities and obligations. These four stages of life are:

1. Brahmacharya Ashram (first 25 years). Student life - observing celibacy
2. Grihastha Ashrama (25 to 50 years). Householder (married life)
3. Vanprastha Ashrama (50 to 75 years). Scriptural studies and meditation on God
4. Sanyasa Ashrama (75 to 100 years). Cultivation of God-consciousness - Monastic way of life.

Brahmacharya Ashram (first 25 years)

The first stage of life covers the period of study, when a student cultivates his mind and prepares himself for future service to society. He lives with his teacher and regards his teacher as his spiritual father. He leads an austere life and conserves his energy, spurning the defilement of the body and mind through evil words, thoughts and deeds. He shows respect to his elders and teachers, and becomes acquainted with the cultural achievements of the race. Students, rich and poor, live under the same roof and receive the same attention from the teacher and his wife. When the studies are completed, the teacher gives the pupil the following instructions, as described in the Taittiriya Upanishad:

Speak the truth. Practice Dharma. Do not neglect the study (of the Vedas). Having brought to the teacher the gift desired by him; enter the householder's life and see that the line of progeny is not cut off. Do not swerve from the truth. Do not swerve from Dharma (path of Virtue). Do not neglect personal welfare. Do not neglect prosperity. Do not neglect the study and teaching of the Vedas. Do not neglect your duties to the Gods and the Manes. Treat (revere) your mother as Goddess. Treat your father as God. Treat your teacher as God. Treat your guest as God.

Whatever deeds are faultless, these are to be performed - not others. Whatever good works have been performed by us, those should be performed by you- not others. ...

Grihastha Ashrama (25 to 50 years)

With marriage, a person enters the second stage of life. A normal person requires a mate; his biological and emotional urges in this respect are legitimate. Debarred from marriage are those who have a dangerous ailment that may be transmitted to children, or those rare souls who, as students, forsake the world at the call of the spirit.

Children endow marriage with social responsibilities.

Hinduism does not regard romance as the whole of the married life. Husband and wife are co-partners in their spiritual progress, and the family provides a training ground for the practice of unselfishness. A healthy householder is the foundation of a good society, discharging his duties (may be) as a teacher, a

soldier, a statesman, a merchant, a scientist, or a manual worker. He should be ambitious to acquire wealth and enjoy pleasures, but not by deviating from the path of righteousness.

The following are the five great duties of a householder:

1. The study and teaching of the Vedas
2. Daily worship of the gods through appropriate rituals
3. Gratification of the departed ancestors by offering their spirits food and drink according to the scriptural injunctions
4. Kindness to domestic animals
5. Hospitality to guests, the homeless and the destitute.

[For more information on the Five Great Duties, visit our page 'Mantras - Sacred Fire' - topic 'Sacrifice']

Vanprastha Ashrama (50 to 75 years)

When the skin wrinkles, the hairs turn grey, or a grandchild is born, one is ready for the third stage of life (by retiring from the householder's responsibilities). At this stage, the pleasures and excitements of youth appear stale and physical needs are reduced to a minimum. The third period of life is devoted to scriptural study and meditation on God.

Sanyasa Ashrama (75 to 100 years)

During the fourth stage, a man renounces the world and embraces the monastic way of life. He is no longer bound by social laws. The call of the Infinite becomes irresistible to him; even charity and social service appear inadequate. He rises above worldly attachments, finite obligations, and restricted loyalties; he is a friend of his fellow human beings, of the gods, and of the animals. No longer tempted by riches, honour or power, a monk preserves equanimity of spirit under all conditions. He turns away from the vanities of the world, devoting himself to the cultivation of God-consciousness.

Through the disciplines of the four stages of life, a Hindu learns progressive non-attachment to the transitory world. The movement of life has been aptly compared to that of the sun. At dawn the sun rises from below the horizon, and as the morning progresses it goes on radiating heat and light till it reaches the zenith at midday. During the afternoon it goes down, gradually withdrawing its heat and light, and at dusk it sinks below the horizon, a mass of radiance, to illumine other regions.

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
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- *Maya-Shakti-Prakriti
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*Krishna Worship: One of Humanity's Most Ancient Traditions

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*The Truth Behind Holy Amarnath in Kashmir

*Tantra Mantra Yantra Vigyan Journal

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‡ Birth in Swati Nakshtra

‡ Birth in Bishakha Nakshtra

‡ Birth in Anuradha Nakshtra

‡ Birth in Jyeshtha Nakshtra

‡ Birth in Moola Nakshtra

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- | 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

| Encyclopaedia 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
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- | 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 : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshthha 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. 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.

DR. RUPAK NATHUJ (DR. RUPAK NATH)