

Karma and Astrology

By Jyotikar Pattni @ www.hanss.co.uk

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“Hatred and anger leads to unhappiness, pain and misery. So, one should always be softly-spoken and all 'karma-yogis' should tread on the path of righteousness. Only actions performed with divine good intentions yield divine conclusions and divine death. Fear is the root cause of evil. All evil transpire from anger, hatred, rejection, envy, jealousy, desire, false ambition, false ownership, and false pride. Fearlessness transforms us into the worship mode. Worshiping Shiva, the ultimate cosmic God, one should therefore perform whatsoever one can selflessly, diligently, and divinely in devotion to Shiva.” Jyotikar Pattni

Translated and composed from the Yajur-Vedas.

One human intellectually creates a “wall” with another human on the premise of culture, religion, nationality, colour, caste, creed, social inferences, status, prestige, power, position, name, fame, and discrimination. This wall is a man made wall, made collectively over ten thousand years of collective human karma. Karma based on intellect and mind, however, the human collectively have not resolved its dire problems of pain and mortal dissolution of the ego and the matter! Whilst the ego and the mind remain transiently mortal and decay with the elapsing human lifetime, here on the human earth, the habitants are numbed, somewhat disillusioned even, by the intellectual solutions and intellectual referendums rendered by the collective human mind. The collective human karma [act] is a deliberation of vitiating the normal natural cosmic laws of karma and by antagonising and causing friction to the natural dharma [the true religion of the cosmic nature], the human mind has ended up being fragmented, distanced, and disintegrated in the social responsibility of love, humanity and compassion! Let us contemplate and remove the walls of differentiations and let us contemplate upon the fundamental basics. The core of humanity is based upon universal karma – applicable without the confines of colour, caste, creed, culture, race, nationality, or tenebrous religions. Each individual human spirit is an embodiment of the same source. If we therefore hate another, we not only hate our own spirit of life but also hate the source of it – God. Therefore, it does not matter how other people treat us or make us feel. It is in their mind; in their sub-consciousness that the problem manifests not in ours. It is not our problem. It only becomes our problem if we react to them with apprehension, fear, and defeat. One must give up any kind of delusions including feigned affection and feigned love!

Delusions emanate from mind. Mind is never stable factor. Mental faculties constantly change in the continuum of thoughts and ideas and memories. Mind will always leave us confused, unhappy, deluded, erratic, and even insecure. Afflictions, delusions, and fearful thoughts come from ignorance of the self. Only the knowledge of the self can destroy all cause and effects of enmity and negative karma invading our lives. The seeds of hatred, revenge, vendetta, anger and rebel which the oppressors sow out of fear of insecurity, obsession of control, and false ownership of power render disturbance to the welfare of the humanity at large and peace of the spiritual confluence of the universal human race. Envy, jealousy, and insecurity are the root causes of vitiation or friction in the divine cosmic law of harmony and peace.

Karmic axis of Rahu and Ketu imply that by the divine paradox, we are capable of reaching higher levels and leave behind us a trail of pathless divine beauty for our fellow humans to ascend with us. Heroism based on truthfulness, sincerity, devotion, selflessness, divine intention, and free will of the spirit therefore bring SATT-KARMA or righteousness. False heroism based on selfishness of "I" will be concerned with the selfish intentions and selfish deceit. The grand complex web, which the human intellect constructs, is like inter-connected spiral of energies. One attains what one expects from another. If one seeks friendship, one will receive it. If one becomes indifferent to company, attention, love, or friendship, one will beget indifference. If one seeks war, one begets war. If one seeks peace, one begets peace. If one seeks aloneness with love and compassion in divine contemplations, one will beget divinity. Divinity is a sacred experience of the soul.

Therefore, it means acting according to the Will of God! That is exactly the meaning of the North Node. The nodes are about spiritual evolution, evolution in general, they act like an axis of energy and information, of a very complex cosmic, spiritual nature that show us the direction of the Life flow through our natal chart. That's why the North Node's domicile is between Sagittarius (the deep understanding of life and all its manifestations) and Capricorn (the will and the power to enact) while the South Node's domicile is between Gemini (superficial, limited knowledge) and Cancer (traditions and customs).

One pays and reaps for what one does and thinks. As a human mind thinketh so does, the personality becometh. Only by the process of cause and effect does one become that – a person of good karma or a person of bad karma. Simply put: One is shaped by the events of one's life in deeds, in religion, in karma, in humanity, in love, and in habits. One's karma is shaped by the spiritual foundation rather than by the qualifications, or the status or the prestige. Such magnanimous riches are transient.

Plato says that the soul comes into embodiment through Cancer and exits through Capricorn. The physical body of a child enters the world from the mother's perineum (ano-genital area) which is associated with the South Node and exits this world when the brain's death occurs, the head being associated with the North Node. The birth-map, or horoscope, is a symbolic representation of the Earth, planets, and stars at the time of one's birth. It is a divine language, a mystic cryptogram, by which, God has communicated an overview picture of one's destiny. A wise one would know it, understand it, and exercise one's free will to optimise the life's spiritual accomplishments or results based on rites and rituals of the soul evolution.

Vedic seers discovered that planetary influences at the time of one's birth reveal the karmas (causes + effects = experiences) to be experienced in one's lifetime. They saw further that as the planets moved, they triggered events according to the indications of the birth chart. The system of Vedic Astrology was codified from this direct perception of the relationship between the macrocosm and the microcosm. Thus, the Vedic horoscope is a 'karma-scope', a means of understanding the karmic themes, patterns, and events of our lives based on the collective previous patterns, trends and karma. It is not that outer astral influences cause our karma. The planets tell the story of our karma; they do not create it. Our karma is our own makeup, our own conditioning, the sum total of the impressions - thoughts, actions, memories, desires - that we carry with us through time and which eventually find expression in our lives.

As creative beings, we are responsible for the inner and outer events that we choose to experience, including the birth we have chosen in this lifetime. We are born at a time when the astral influences are in alignment with our own karmas so that they can be experienced.

As within, so without the cause and effect evolve. Vedic Astrology gives us a means of understanding these karmas, holding up a mirror in which we can see ourselves objectively. It provides a reflection of our own consciousness. It helps us to see the patterns that make up who we are, the choices we have made, and how they are manifesting in our lives.

Where there are positive patterns in our consciousness, Vedic Astrology helps us to optimize these influences. Where there are self-limiting patterns, Vedic Astrology equips us with practices and techniques to help us break free of the karmic chains that bind us so that we can create a more positive and fulfilling reality.

Seen from this perspective, our destiny is not pre-determined by forces outside of ourselves. As we become aware of our own consciousness, we see that we are creating our own reality. We see that we are not victims of fate but that we are at choice in our lives. We can gradually change our own consciousness, which has created the experiences of our lives. Thus, Vedic Astrology and Yoga are two are branches of the same tree of life. Vedic Astrology provides a means of self-understanding; Yoga provides a means of self-transformation. Together they enable us to gain mastery over our own consciousness so that we can master our own destiny.

One of the best techniques for examining the past life is through the analysis of the placement of Ketu in the natal astrology chart. Ketu is the South Node of the Moon, one of two eclipse points: crossover points of the path of the Moon with that of the Sun, as seen from the Earth. Ketu is known as the 'inlet point' for past life karmas. Here the word karma is referring to past life completed actions. The prior activity of the soul comes through in this lifetime as unconscious behaviour patterns, naturally familiar due to the prior experiences. The past life actions have created a 'groove' in the soul's memory. Thus, in this life, we are prone to fall back into that groove.

Opposite Ketu is Rahu, the North Node, which is considered to represent the karmas (actions) that have to be encountered in this lifetime for the soul's continued education. The relative strength of Ketu vs. Rahu has to be determined to tell whether the person tends to 'hang out' in the old, familiar, past life behaviours, or else embraces the new lessons shown by the Rahu position. Additionally, at different times in one's life one or the other of the Nodes will be emphasized, most notably during the Dashas (the planetary periods) connected with that node, but also through activation from other planets when they transit over the natal nodal positions. The activation of Ketu brings up unresolved issues from the past. The activation of Rahu makes us confront dilemmas related to what we are becoming in this life's incarnation. If we wish to take a more active part in our soul's evolution, and move forward in this life, it would be good to understand more about our past life. We can become aware of where we are repeating the past; where we fall back into the old groove. The Houses of the chart correspond to specific different areas of human activity. Ketu in our Vedic Astrology chart will tell us something of what activities in the former life was a dominant concern. For instance, if Ketu is placed in the 3rd house of everyday survival, then running around doing errands, keeping busy with the affairs of close relatives and neighbours, and promoting oneself to others with gossip, etc., are familiar activities that one tends to naturally fall into.

In this case, Rahu's placement would indicate that the lessons of the opposite ninth house: the pursuit of higher knowledge, practice of religion, relationship with father and guru, are areas that need development. If the reverse is true, where Ketu is in the ninth house, then one has a tendency to study scripture, hang out in an 'ivory tower', and/ or stick to a religion or philosophy inherited from the past life. Rahu's corresponding position shows the third house with its practical everyday requirements, cooperation with others, and development of mundane skills to be what one has to focus on this time.

The sign that Ketu occupies gives us clues about the qualities of the person we were in the former birth that become natural inclinations in this lifetime. These qualities are particularly obvious while we are young: the past life is still fresh in the soul's memory. The opposite sign position of Rahu shows what qualities and attitudes the soul seeks to learn to express in this birth. If Ketu is in Sagittarius, then you come in with a strong belief that your own way is best, that your own freedom to act comes first, and so feel threatened by anything that comes from another's reality. What you need to learn is to become more 'Gemini-like': to be interested in gathering more data, cultivate an interest in other people's truths, and to enjoy the exchange of ideas. Another example: if you are born with Ketu in Virgo, the past life was given over to the examination of details, with a need for exactness, getting everything right, and an attachment to order and routine. This lifetime you need to become more Piscean: be aware of the universal consciousness, surrender to the Higher Power, and trust what can't be measured or controlled.

A more detailed analysis of the relative strength of Ketu vs. Rahu is necessary to determine which house and sign position tends to predominate in one's life, and what potential issues will arise from the imbalance. However, by simply knowing our own chart's nodal locations we can become more aware of unconscious behaviour patterns inherited from the past birth and thus see more clearly, what we have to overcome to continue on our path.

Albeit 'karma' is associated with Vedic Hindu and Buddhist beliefs, its religious values should not be limited only to these faiths. Karma is not an obstacle to hinder one from believing in TRUTH. Truth is universally same for all! "Good" or "Humanity" is universally same for all regardless of culture, caste, creed, systems, religion, etc. According to Vedic Astrology: the 'Rashi-kundali' birth chart is examined in conjunction with the 'Navaamsha' soul-reflection Chart. 'Dosha' [fault] or defect in kundali chart should be closely examined in conjunction with the navaamsha chart to determine the karmic implications.

Not always, the fortune [bhagya]; luck [punya] and longevity [ayusha] are dependent upon the birth charts and the astrology of the birth chart. Karma is superior to astrology and fate can be altered by karma whereas the time of birth and death cannot be altered by karma. Death is a destiny. Destiny is fixed and static and unchangeable. Karma is dynamic and moveable. Karma is transiently changeable with good deeds, sadhana [spiritual practice], mantra-manjaree [recital of mantras], anushthana [offering of oblations] puja [rites and rituals, and hommam [sacrificial fire]. The laws of karma are also the laws of cause and effect. Cause is the deliberation or the implication of an act whereas the effect is the process of repercussions. Just as the Iraq war: the invasion by the Bush government was the deliberation or the act and the implication of that act in many consequences including rise in the terrorism is the effect of that karma. For example: Karma can be found in the very heart of Christian teachings: "Do not do unto others what you do not wish them to do unto you". Karma has even touched the world of science. "For every action, there is always an equal reaction". A modern proverb succinctly explains karma by simply saying, "What comes around goes around". Karma obviously has the power to encompass all aspects of life and even the Universe; it is because of this that the laws of Karma are also known as the Laws of all Laws. Karma is a living law. It has the power to do good and bad and it has the ability to grow. It is crucial for people to understand, value, and adhere to the laws of karma if they wish to enjoy a more peaceful and prosperous life. There is nothing complex about the laws of karma. At the risk of being redundant, karma is simply finding the relationship between causes and effects, actions and reactions, and taking responsibility for not only our actions and words, but our thoughts as well.

Actions produce parallel results. Simply put it like this: if one does something good, one would expect a positive result to happen because of it. Consequently, any negative action shall always harvest negative results. Positive actions [satt-karma] will always lead to happiness and harmony whilst negative actions [paapa-assatt-karma] will lead to nowhere but misery and pain. Any intentions that are malefic would yield malefic results. Any malice will end in misery only! Once an action has been initiated in the mind; its process completed and contemplated at the manifestation level, the result is never lost. Even the result of the smallest of actions is never lost in the order of life. Once someone has done something or once an action has been completed, there is no going back. Furthermore, every action you make has a corresponding result which will come back to haunt (or bless) you in its own good time. The nice thing about karma, however, is that it somehow allows individuals a second chance.

Let's say you did something bad today. If you feel regret for what you've done and you did your best to atone for it, the power of karma may just be prevented from delivering justice. At the same time, remember that any positive result from karma can also be prevented from actualising if you do something to harm yourself or others knowingly, deliberately or subconsciously. Things happen for a reason. The karmic law of 'what goes around comes around'; warn us about our future actions, this karmic law reminds us about the present and forthcoming karma resulting from our past actions. Hence, if something untoward happens now, you can rest assured that it is a consequence of something we did in the past or even previous lifetime. Similarly, any blessing that we receive today is a result of a positive action completed in the past. Karma grows. Virtuous karma may grow and virtue may grow in one's soul divine karmic bank. Karma when malefic with malice can diminish the bank of "virtue". The resultant effect of the cause of diminishing karma is diminution in the family tree. The ability of karma to expand or grow is one of its manifestations as a living law. Sometimes, it takes karma only a second to produce a result. In other instances, years pass by for karma to take full effect; and by then, one simple act of theft in your childhood can easily cause you to lose millions' of worth of possession in the future. Among other things, this law also reminds us the futility of trying to predict when we're going to be hit by vikarma or bad karma. Misfortunes, adversities, tragedies, calamities, and sorrow greet us to take us into quest for spiritual anchor. Human destiny may be divided into four perspectives. Whenever we wish to have a close look at destiny through any means available to mankind, as follows:

[A] Completely Change-able destiny --- Completely predictable [this is karmic fate based on diffusing negative karma with good positive attributable qualities and interferences in the form of mantras, contemplation, deeds, prayers, holistic measures; and astrological and gemstone remedies]

[B] Partially Change-able destiny --- Partially Predictable [this is karma based upon the events of vikarma (bad actions) that have hurt another person deliberately for the benefit of selfish personal egocentricity]

[C] Partially Un-change-able destiny --- Partially Unpredictable [this is vikarma (bad act) or harmful act of human perpetuating more than three times. Alternatively, this can be good act of 'satt-karma' good karma to increase the virtue and benign blessings of the human in the life of here after.]

[D] Completely Un-Change-able destiny --- Completely Unpredictable [this is death and the life of life hereafter after life on human earth].

The first of these 'Completely change-able destiny' is well covered by Astrological principles and can be easily predicted by a reasonably good astrologer. This part is generally considered to be the first phase of our entire life called Destined/Ordained life. The second phase is covered by Karma or our actions, which is further subdivided into three phases mainly. The first is called SANCHITA Karma or the BAGFUL of Karma we have always been carrying from our very first incarnation. This is decided by the Creator and not by the created (animals/insects/plants/trees/humans etc). Whatever may be our action we can never change this part of Karma which is either going to increase or remain what we already have. A positive act will not allow any addition to what we already have and a negative act will add on to this already HEAVY BAG of karma. This is dealt by the factor of Completely Un-change-able destiny or completely unpredictable part. Karma is secondly in effect by means of what we know as POORVA Karma or our past actions. Since we already know what is the reason we have a surplus of Karma, we can try and mitigate this effect by doing good and nullifying either partially or completely, in the current position in life. This thus covers completely change-able, Partially Change-able and Partially unchanged-able part of our Karmas already accumulated due to our past actions. Next comes the situation known as AAGAMA karma or those effects, which we are going to accumulate due to our actions in future (from the very next moment of where we are currently placed in life). This is governed by factors called completely unchangeable, partially change-able and partially unchangeable part of destiny. The AAGAMA karma never get influenced by any action other than divine intervention, to be completely changed.

Again our intention and deliberation of thought plays a very significant and relevant role there too; because intention cannot work into the retrogression of events, but is always the reason for any ACT or KARMA of ours that is going to manifest in future. One's intention when giving charity for example is significant. One's intention when performing a puja for example is significant in the conclusions of the puja and our divinity.

The third phase that governs Karma is called Vaastu or one's location geographically and how/ what we face. It is well said by somebody that "You are heading towards a wall and the door is elsewhere, in another direction. If you do not change your direction, you are bound to hit the wall." Karma can be controlled by occupying a place devoid of Stress zones, Clutter, Negative vibrations, abusive languages uttered places, poor hygiene, poor-light and must live in good and moving energy availability zones.

Utterances mean a lot, hence we must utter all positive and then only we accumulate lesser of Karma that is going to be a Big-Block in our evolutionary path. This can, off course, change a person's AAGAMA Karma and change it partially, only and not completely. Vaastu can hence, have an influence on our partially changeable and partially unchangeable destiny angles only.

Where we sleep, eat, and that which we call our divine home is vital and significant. In calling our homes, welfare, people, good neighbourhood, nice atmosphere, must surround our homes, anti-depressing environment and home must be filled with love, compassion, warmth, and plants. Home is like a shrine, just as the body is the shrine to the soul. Body if neglected to abusive overuse and under utilisation may result into wear and tear and stagnation respectively.

The last but not the least aspect of karma is governed by the factor called "Divine intervention". When somebody is sub-merged with the divine energies and is always in a kind of a Spiritual Dance, then there is no worry whatsoever. This is the only zone where one can deal with any zone in destiny with only one factor that everything becomes COMPLETELY CHANGEABLE due to divine influence/intervention. Hence we have the Mantras, Stuthi, Shlokaas, Yantras, Tantra, Stotrams, Kaavya, Sahitya, Sangeeta, Bhajan, japa, Tapa, Dhyaana and Bhakthi. These are tools, which help us mitigate what is already ordained as BAD or NEGATIVE for us and help us endure at this physical plane. How can we live according to a natural Law of Karma? How must we follow the Law of Karma? Let us learn to live according to spiritual the rules of eternal life and improve the quality of your life. This law affects mind, emotions, speech, and actions. Humankind sometimes gets struck by its "Destiny".

It is generally accepted in the astrological community today that the Nodes of the Moon represent the major key towards understanding your life as part of a continual thread. Many astrologers believe that the Nodes hold more importance than the rest of the chart. To a qualified expert a knowledge of the Sun, Moon and Nodal positions can reveal the entire life of the individual.

At one level, these Nodes reveal the track that your soul is running on in the current life, while the rest of the horoscope adds additional information as to how you are to make the journey. It is through the Nodes that Western astrology is now able to make its first inroads into relating this divine science to the Hindu concept of reincarnation. The Nodes represent the cause, and effect relationships by which you lead your life. They are the difference between mundane and spiritual astrology. Here we find the first clues as to why the rest of the chart is manifesting the way it is.

Your personality and life have little meaning if not seen within a larger context. The Nodes place you on your stairway to heaven insofar as they define the karmic lessons you have chosen to take on for this life. Therefore, your trials and tribulations begin to have new meaning when viewed as related chapters in the story of your continuous soul growth.

The Nodes are actually points of soul magnetism, one pulling toward the future and one coming from the past. The process, which we call life, is to blend these two into a median of happiness for you, so that your present incarnation is a symbol of your transition from the past to the future.

The North Node is the symbol of the future. It represents a new experience yet untried. For divine joy, this is the new karmic cycle, towards which you are looking forward. Carrying with it all the apprehensions of the unknown and yet untried experiences, this Nodal position nevertheless has a curious magnetic allure, pulling the soul towards its future growth.

The most amazing feature about North Node is that however much man achieves it, there is always more to go – as it truly represents his everlasting upward spiral towards God. The North Node is opening; it is light at the end of the tunnel of your unconscious, the one that calls you with transfer and spiritual cure. It is thus on it we will concentrate our attention in interpretation.

The South Node is symbolic of man's past. It is not symbolic of one past incarnation but rather a combination of events, ideas, attitudes and thoughts from every incarnation whose accumulated unresolved effects have created the current life.

Some suffer from illness, accidents, from being beaten half death or death and they most if not all the time claim others of being guilty. This of course is completely wrong. Humankind - made to the image of God - needs to learn to be fully responsible for all they do. The law of Karma explains why illness, accidents, and disasters of any kind may occurs to some persons, and why others may enjoy a happy life, free, healthy, and joyful. Karma is collectively regarded as accumulation of many lives put together. Therefore, each experience whether hurtful or otherwise joyful happens for a cause and effect of our collective previous karma. Karma therefore is not about one moment albeit one divine blessing tantamount million sorrows and million sufferings. We suffer because of our own cause. We produce effect of our own cause of actions. For example: the world has been subjected to historical karma of imperialism, colonialism, exploitation, greed, and selfish-ness and human aggression.

We are part of a world that had already divided in mine and yours and we are part of imperfections that had already been tormented by the collective ego and the collective selfishness of human greed. The collective human greed of false ownership renders cause of grief, destruction, wars, differences, aggression, and rejections amongst human societies. The false ownership encourages egocentricity and discourages divinity. When things go wrong, we sometimes fail to hold onto anchor that is the real true divine anchor and instead run for short cuts.

Let us learn to properly apply the karma law of what we sow so shall we reap for our own personal benefit as well as our family growth. It will be at the same time for the benefit of all. By properly applying all spiritual principles of God's Divine creation, your life will become instantly easier - provided you follow ALL rules exactly to the word. Actually, it is very simple and has been known for thousands of years. The law of Karma is known in Christian teachings, as well as in many other cultures. It says: Whatever you do to others - will be done to you, in this or any future incarnation of your soul. This is even better understood this way, if you have cheated anybody in the morning, be prepared to be cheated yourself, soon enough.

This law is so straightforward and yet logical, it sometimes is hard to believe, that some persons still think they may somehow get around it. If you knock your head against a wall, it is obvious - it may damage the wall and it may hurt your head. If you knock someone by physically fighting - you may cause harm, pain, injury to the person and the law of Karma requires you to experience the same pain; this is to have you learn to behave in a way that causes but pleasant experiences to others and yourself alike.

Whatever you do, you may attract persons around you, who have a same or similar Karma than you have. If you are of a physically fighting nature, you may attract such persons again and again. Until you start to become aware of your own behaviour and start to be fed up with the result of your very own actions. Until you start to strive for a more peaceful environment. The only sure method of finding one is changing your very own behaviour. This law applies for individuals as much as for families, groups, villages, cities, nations, cultures or even entire planets. It applies for all you do toward any being including animals, plants, planets, beings of any nature beyond physical sphere, humans, including what some may consider "criminals" - remember: All are children of God - made out of his Holy Spirit, made to the image of God. This law is valid for all of your actions all of your words /utterances all of your thoughts all of your emotions albeit thoughts or emotions are personal secrets and of no concern to others, as one antagonist may proclaim; perfectly wrong! All is energy.

All our thoughts and emotions, all our fantasies are energies, and are permanently flickering like a 'radio station'. They do permanently affect our environment and its behaviour. Some may radiate thoughts and feelings of love, thus raising the vibration of their environment and be of a healing nature to others. Others may cause a kind of mental or emotional pollution to others, like a car may be able to do, or the chemical and some other Industries may still do. But at least most people are not directly affected or hurt by my thoughts and emotions, you may say.

The power of mind or emotions is far above the physical power. It may consciously hurt your physical body when your dad or mom or anyone else is beating you for any reason. Some may think, that a few days after you have forgotten it, thus it may be of no harm and leave no traces. But be assured that even one single stroke you ever get, may leave traces in your emotional or causal body for decades or incarnations. It may take years of conscious healing efforts to heal a person who has ever got any physical punishment for any reason by anyone. There is never any justification for any kind of physical punishment for any reason.

But even worst is any kind of verbal, mental or emotional violence against any person or other being of any nature. The power of metaphysical energy in proportion to physical energy may best be compared to the difference between one meter and 1 m² (square meter). [Two different dimensions.]

The only medicine that could ever heal injuries done by violent words, thoughts and emotions is but "Divine Love". The damage that often lasts for thousands of years may be so tremendous, that only God can heal all these emotional wounds by his pure and omnipotent Divine Love.

Metaphysical energy has a power far beyond physical imaginations. Fortunately, God created some safety measures in his creation. Most very physical persons with a strong ego have a rather weak metaphysical radiation. Because violent vibrations are of higher density, thus the flow of such energy is limited. It may be compared to the difference of the flow of honey compared to the flow of water through the same pipeline-system. It is harder to continuously create a flow of thoughts and emotions of low vibrations than such made of Divine Love.

Violent thoughts and emotions may thus be primary of physical nature with a relatively weak metaphysical part of radiation. But nevertheless all is energy and even the most violent thoughts always are radiating across the environment. In the future people may become more and more metaphysical in their perception and all their thoughts and emotions as well.

This will for one part cause an awareness of other peoples thoughts and emotions and at the same time may cause their own thoughts and emotions to become more powerful for communications with their environment.

Our thoughts and emotions - no matter how secret you may consider them - do affect all others around us. It affects all around us. It affects the behaviour, the action and reaction toward you from your entire environment. Our thoughts and emotions are part of our aura and may affect those persons dear to you, like your family and friends, even when you are thousands of kilometres apart of each other. Even family members having "died" a long time ago, may still be affected by such radiation of your aura. So beware of all your thoughts and emotions as well as all your words and action, because they create a reaction in your environment toward you. Be prepared to receive the kind of energy you radiate from others. Be even prepared to receive physically what you radiated in your fantasy or mind. Because a thought of violence or punishment toward any other person may hurt them even more than any physical violence and may come back as a physical reaction toward you.

Emotional injury that occurred in previous incarnation may be even more difficult to heal while being in a physical body than physical injuries. Medical doctors and healers need first to learn how to perceive and truly heal emotional injuries and blockages in the causal body caused by such past psycho-traumatic experiences in your life. However it is possible to heal any injury by the Divine power of God's Love and Bliss. This can be achieved directly by the person affected - for example by following spiritual traditions such like Kriya Yoga, Bhakti Yoga or any other suitable spiritual tradition or by asking for Divine assistance through a healer or even best directly from God. Thoughts and emotions of Love do cause a healthy physical, astral and causal body. Love is in harmony with God and always creates or re-establishes Divine health. The physical body's health is affected by the sum of all Karma ever caused by that soul's many incarnations. For the soul there is never birth and death, but a continuous learning process. The soul of a small baby learns as much as the soul of a senior citizen suffering from a stroke or Alzheimer disease or the soul of a middle aged scientist .

Babies can have thoughts and emotions and may create their own new Karma as much as adults can. The account of a souls Karma may be compared to the account of a family through the years. At the end of each year you may have a positive or negative balance in your household-account. The new-year seconds after the old one passed, always starts with the balance of the previous year. It works with your Karma across many of incarnations.

Learn to immediately stop to cause or create any Karma and start to create peace, Divine Love and harmony within and around you. It is but your very own and personal decision what you think, feel, say and do. There is but one power to dissolve any Karma - pure Divine Love received by your devotion to God. Disharmony in your mind and emotions, like anger, jealousy, greed, revenge, continuous lying, verbal or emotional fighting, do however affect your physical body so seriously to cause such severe physical or mental illnesses like: heart attack; angina pectoris; Morbus Alzheimer; tuberculosis tumours and cancer; rheumatic diseases of various kinds, headache, neuralgia, infections cause and promote violent viruses and bacteria of various kinds multiple sclerosis and many more serious illnesses of today's population across the World. No disease, illness, disaster including natural disaster or accident of any kind can ever occur without any Karma of the persons affected. God is Love and gave us freedom - absolute freedom - without freedom we could never be made to his image. This Divine and absolute freedom is one of the single most important principles of creation. But freedom includes the free choice of all actions in all dimensions of human consciousness, being and existence. Freedom includes the freedom and capability to learn from all action we have ever created.

Freedom includes the right to receive what we have sowed in our previous incarnations as well as NOW, collectively. The right yes; because it is our choice and freedom to create peace, Bliss and Love to all our surroundings and thus to earn peace, Bliss and Love and nothing but peace, Bliss and Love. Create in our actions, our mind and our emotions what we would seemingly enjoy to receive in return today, tomorrow and any time thereafter. Simply put: Whatsoever we dwell upon that we make our destiny! Well the problem is antagonists rebel and have no way to switch off. How do you switch your computer, your radio or TV ON or OFF. You make a decision, then you accomplish the goal of such decision. It is so simple as this example. One day you may decide to change your thoughts and you may want to change them in a certain way. Do it with positive words by using powerful positive goal to strive for. Then keep this positive goal in mind until you reached it. By fighting the negative thoughts they may get even more powerful, because to fight them you first must concentrate on them. Concentrating on your positive goal, your mind, emotions and your physical body will become filled with that new energy until you are one with the goal you are aiming at. By properly and consistently applying this technique you may calm down your mind and emotions, whenever you perceive turmoil in your mind - concentrate on God and Divine Love. Love begets love.

Ask in a deep prayer God to assist you in achieving a state of continuous Love, peace and Bliss within and God will surely answer your prayer by helping you to achieve any spiritual goal you ever aim at. But it is your choice to open for Divine Bliss or start again to dwell in your old previous behavioral patterns. Be honest toward yourself in all you do. Be really ready to receive in action what you have done or still are doing in your mind, your emotions and your fantasy toward any kind of life, toward any part of the Divine creation.

When you are fully aware and conscious of all your past actions, thoughts and emotions toward others and you may have learned from it and become ready for a change in your life. You may first make a firm decision regarding your future behavioral goal to achieve. You may then want to learn to conduct a lifestyle in harmony with all spiritual laws. Ask God to assist you in reaching such goal. And by striving honestly toward this goal you may apply for God's mercy, Love and grace to withhold and dissolve any pending Karma that might still be waiting on you. God's Divine grace and mercy can and will dissolve any Karma even instantly by the power of his Divine Love, but it is YOU who first must realize the importance of developing Divine Love within. Create harmony within, because Love is the truth of your being. Anything else you try to create within, may cause damage to your health. Love always creates Divine health. The love which I am speaking about is the spiritual love.

Rahu & Ketu: The Mystery of the North & South Nodes

Brief History of Rahu / Ketu: In the Hindu Mythology it is stated that DURING SAMUNDRA MANTHAN or Churning of the Ocean when nectar came out of the ocean and was being distributed by Lord Vishnu in the form of Mohini, Rahu realized that the Rakshashas will not get the nectar and it will get over before their turn comes. He therefore disguised himself as Deva and sat in their company and drank the Nector/Amrut. The Devas i.e. Suryadev and Chandradev recognized Rahu and informed Lord Vishnu who used his weapon, Sudershan Chakra to cut off Rahu's Head. However since Rahu had drank the Nectar, he was immortal and then from that time onwards the head is known as Rahu and the tail is known as Ketu. Indian sages-Ancient Rishes have woven this fact in the mythology to give a meaning that Rahu gives, but at a cost of losing the body. Ever since that time onwards Rahu and Ketu are bitterest enemies of Sun and Moon. This mythology gives us the knowledge that whenever these Chhayaa Graha are with Sun or Moon, they give inauspicious results. There are exceptions, but those are assessed by experienced astrologers. Rahu and Ketu are not planets. They are actually the intersection points of the orbit of the Moon and the elliptic.

The intersection points in the north is called Rahu or the north node or the dragon's head and the intersection points in the south is called Ketu or the south node or the dragon's tail. Indian rishis have given them the status of planets since these points have great influence on the lives of individuals and are called Karmic planets. Rahu and Ketu are responsible for certain bad yogas in the horoscope of individuals.

These yogas are as under:

Kaal Sarpa Yoga: Whenever all the planets (Uranus, Neptune and Pluto are excluded) are between Rahu and Ketu axis, this yoga is formed. General interpretation of such a yoga is obstruction in the path of progress and at times sudden reversals.

Shrapit Yoga: Whenever Rahu and Saturn (Shani) are together this yoga is formed. This yoga also gives tremendous difficulty in life and the whole life goes without any meaningful progress.

Pitru Dosh: This yoga is formed when Rahu and Ketu are with any of the Luminaries and are placed in the 6th, 8th and the 12th house. Many a times, this yoga is also formed in the 5th house and if other planets do not show any beneficial aspects, this yoga does not allow a person to progress at all. There can be hospital stay and / or confinement. Indian rishis suggest poojas (rituals) to be performed to ward off the evil effects of these yogas. One of them is Narayan Nagbali Pooja. This pooja gives relief to a great extent.

This pooja is performed at a few prescribed Indian locations such as: (1) Trambakeshwar in Nashik, (2) Chandod near Vadodara in Gujarat, (3) Kala Hasti in Tamil Nadu and at (4) Haridwar. It is very important to note that these poojas have to be performed at the places mentioned. Trambakeshwar has the pride of place as mentioned in our Puranas. The priests available at Tranbakeshwar are highly organised and perform the pooja very nicely. The Pooja lasts for 3 days. It is stated in the ancient text that Pitru Dosh occurs if any ancestors up to the 7th generation on the father's side and up to the 4th generation on the mother's side have expired at an early age or have had an unnatural death. If such is the situation, my humble request would be that this Pooja should be performed.

However: From experience and from authentic authority as Vedic spiritual practitioner, many subjects have been relieved and comforted and soothed by "Rudra-Abhishekha-Shiva-Puja" and Rudra Hommamm. Recital of mahamrutyunjaya mantra a 125,000 times is a definite remedy for release from any curse.

Pitr Paksha, Mahalay Paksha. Shraadh. The dark fortnight, which falls in the month of Bhadrapad, is referred to as mahalay paksha or pitrupaksha.

Significance

The yama frequencies reach the earth in higher proportions during the four Hindu calendar months (chaturmas) following the Hindu New Year day. The yama frequencies operate also in Lord Yama's region (Yamalok) with the help of the subtle Shiva and Shivani-Minaxshi frequencies. Since departed ancestors' subtle bodies reside in this region, one can reach the ancestors during especially this fortnight, with the help of the predominant yama frequencies. Hence, Hindus consider this fortnight to be ideal for performing rites for ancestors, believing that during this period, subtle bodies of deceased ancestors from Lord Yama's region (Yamalok) visit their relatives on earth. So if the rite of Shraadh is performed on one of the days in this fortnight, then the subtle bodies of deceased ancestors remain gratified for the rest of the year.

Hindu scriptures state that the mahalay shraddha may be performed everyday from the full moon day (pournima) till the new moon day (amavasya) of the month of Bhadrapad. However, if this is not possible then it is customary to perform the mahalay shraddha on the date (tithi) of this fortnight corresponding to that of one's father's death (if applicable).

The ritual of shraddha should be performed for one's deceased father, grandfather, great-grandfather on the paternal side and the mother, grandfather, great-grandfather on the maternal side. One can also perform these rites for one's deceased stepmother, grandfather, great-grandfather, great great-grandfather, grandmother, great-grandmother, great great-grandmother, wife, son, daughter, paternal uncle, maternal uncle, brother, paternal aunt, maternal aunt, sister, son of paternal uncle, son-in-law, nephew (sister's son), father-in-law, mother-in-law, teachers, priests, friends, the Guru and disciples. The names of all those alive should be excluded from these rituals.

Avidhva navami: The ninth day (navami) of the dark fortnight of the Hindu month of Bhadrapad is referred to as avidhva navami. On this day, the rite for the departed (shraddha) is performed for one's mother or any other woman in the family, who did not die a widow. It is customary to offer a meal to a Hindu priest (brahmin) as well as a married woman (suvasini) on such an occasion. In these rituals, instead of deities, a class of demigods residing in heaven, described as dhurilochan (dhuri: smoke, lochan: eyes; their eyes remain half closed due to smoke) should be invoked.

If possible, two brahmins in the name of deities, three for each of the three oblations offered (parvanas) during the sacred period (parva) and one each in the name of the deceased ancestor should be invited. If this is not feasible then in all five brahmins should be invited; one in the name of the deities, one each for the three oblations and one for all the ancestors. If it is not possible to perform the mahalay shraddha on the appropriate date (tithi), it may be performed on a later appropriate date till the sun reaches the Scorpio (Vrushchik) solar sign.

These are only guidelines.

Further Observance

The ninth day (navami): Shraadhha for Woman ancestor who has passed away before her husband [Avidhya navami shraadhha]. Instead of the Shraadhha rituals, a meal is offered to a married woman (savashna).

The fourth (chaturthi) or the fifth (panchami) [during the reign of the Bharani lunar asterism] Bharani shraadhha: for One who has passed during that year.

The thirteenth day (trayodashi): Balabholaniteras (its name in Gujarat, India): Child ancestors who have passed away: Offering to crows (kakbali).

The fourteenth day: Ghatchaturdashi: Ancestors who had an accidental death

Conclusion

The Pitru Paksha fortnight is a reminder of our subtle existence and the spiritual or subtle measures needed in the form of last rites (antya sanskar) and other rites like shraddha, to ensure a smooth passage from existence in the physical to the subtle planes. By focusing solely on gross sciences, many of these subtle measures are not practiced, even forgotten, especially in Western countries. This has led to a significant number of the population suffering from problems created by the subtle bodies of ancestors, who suffer in inferior planes, as their smooth passage was not ensured.

Inability to get married, marital disharmony, difficulty in conceiving a child, miscarriages, bearing mentally retarded or handicapped children, death during childhood, etc., are some of the indications of suffering due to ancestors' subtle bodies. However, only Saints can tell with certainty if one is suffering or will suffer due to ancestors' souls. One can assess if one is undergoing such problems, that are not resolved despite trying various conventional methods, and take the spiritual measures to overcome these problems.

Manes. They live in Pitru-loka. *Shraaddhaas* (ceremonies addressed to manes) are performed for them and offering of food is made in these ceremonies. It is said that one month of humans is equal to one day for Pitru-devatas/Pitru-ganas. Our fortnight from New Moon to Full Moon is their daytime and the next fortnight is their night. Shraddh or Shradh offered during Pitru Paksh in the month of Bhadrapada is of great importance in Vedic Sanatana religion. Shraddh is the ceremonies and ritual performed for the departed souls of dead ancestors. It is believed that the souls will attain peace by the Shraddh rituals performed during the fortnight. In 2007, Pitru Paksha Shraddh begins on September 27 and ends on October 11. This ritual is also referred as the Mahalaya Shraadh.

According to Hindu mythology, the Shraddh performed on Ashwin Pitru Paksha reaches the ancestors immediately and their souls will rest in peace. Hindu Puranas are full of details about Shraddh, especially Agni Purana, Garuda Purana and Matsya Purana. It is Yama, the god of death in Hindu mythology, who explained the importance of Shraddh performed on Pitru Paksha.

According to Matsya Pura, Agni, Vasus and Rudras act as intermediaries during Pitru Paksha Shraddh and take the rituals and food offered to ancestors. The ancestors bless those performing the ritual. In some places, the last day of the Shraddh is of great importance. The ritual is usually conducted near temples or on river banks.

The Shraddh or rituals performed during this period benefits all the dead ancestors. It is believed by Hindus that all the sinful acts committed by the dead will be cleansed by the shraddh. **Those departed souls who do not receive Shraddh are said to wander aimlessly on Earth.** Pitru Paksha Shraddh is also offered by people to ancestors whose death dates they have forgotten. To relatives who had no children and who met with violent death like accidents or murder. Those people who failed to perform the annual shraddh (performed on the death date) also offer Shraddh during Pitru Paksha. It is a traditional religious belief that deceased ancestors from Lord Yamaraja's region visit their homes on earth during this time. So, if the rite of shraddha is performed on one of the days in the fortnight, then the subtle bodies of ancestors is considered to remain gratified for years. Pitru Paksha reminds us of our subtle existence and requirement of our subtle or spiritual needs in the form of rites like shraddha to ensure a smooth passage from physical existence to the subtle planes. By focussing solely on gross sciences, many of these subtle measures are not practiced, even forgotten in western countries. Kaal has not remained free from karma because it has been fluxed by Rahu and Ketu 'axis'.

In view of kaal having become karmic, our human life here on human earth is karmic. According to karmic astrology therefore, one must contemplate to remove the doshas or the faults in the Rahu-Ketu karmic entrapment by offering divine oblations, hommam, divine sacrificial rites and rituals and divine surrender to the will of the Great Cosmic Spirit Shiva.

Only Shiva can release one from the encumbrances of karmic burdens and curses. Parents may curse their children but children have no power to curse their parents. When parent's curse their children, the fate of children are ruined at least by fourteen to fifteen years, based upon many cases. For example: as is evidential from Ramayan [Rama subjected to fifteen years of vaan by Kaiykayi's curse]; Arjuna and the pandavas were subjected to fifteen years of hardships because of the stupendous foolishness of playing poker dice game and keeping 'Draupadi' as monetary guarantee and loosing all entire integrity to the Kauravas.

In Vedas, there is no such thing as evil; only darkness and lightness. The evil which people, humankind, or habitants of this world make general references towards as being 'curse' or 'spell' or 'black magic' or 'evil eye' imply ignorance. The only reason for suffering and sorrow is "collective karma" of the individual, of the family, of the community, of the society, of the nation and of the world at large. The karma of the world at large is macro-karma whereas the karma of the individual is micro-karma. However, the principle of karma is the same regardless of entity. When we see someone suffering in disease or physical misery our instant reaction may be pity, shame, sympathy, or avoidance or shunning it away. Configuring and understanding the pain at a deeper level, we realise that our own human race, our own humankind is contaminated. One is no different to another. If one is descended on the earthen clay, others suffer the consequences of it. For example, the Iraq war: The whole world is suffering the consequences of a one egocentric mind – Bush. Just as the stubbornness of egocentric minds gathered to summon a humanbeing to death sentence and create a violent death, the torture of the tragic death means disturbance, vitiating, and friction in the spirit world. When the world is disturbed by adverse or malefic deliberate actions namely false ownership, false possessions, false deliberations, false leaderships, false wealth, false or is subjected to dreadful tortures by the oppressors and imperialists, the hike of terrorism shall become like a burning lava erupting out of a live volcano. Impurities of human mind and ego have collectively collated over thousands of years in toxic and negative karma. Such store of karmic bank results into ever widening GAP between the rich and the poor. Like the tides, the human world will have lows and highs based on 'dasa' or phase.

Dassa Periods and the Cycles of Unfolding Karma

The dasa/karmic phase shows how our general karma unfolds in Astrology. There are many dasa systems in Vedic Astrology that allow us to see karma unfolding here on Earth. The most prominent is the Vimshottari dasa system. It is a system that uses a 120 year cycle where each planet rules a certain number of years, which is also broken down into sub periods from there. The sub periods (called bhuktis) are in the same order and divided relative to the dasa length below. For instance Ketu dasa starts with Ketu / Ketu, then Ketu / Venus, then Ketu / Sun, etc. Very accurate results are possible using this dasa system to predict what karmas will unfold at what time.

The planetary dassas in the Vimshottari dasa system unfold in this order.

1. Ketu 7 years
2. Venus 20 years
3. Sun 6 years
4. Moon 10 years
5. Mars 7 years
6. Rahu 18 years
7. Jupiter 16 years
8. Saturn 19 years
9. Mercury 17 years

There is much speculation about why they are in this order. I have heard many theories and I like them all. There is a strange harmony to this dasa order that seems to work. It is relevant to view the dasa system as a microcosm of the human life.

The dasa system starts with Ketu, as it is the planet where we are closest to God, where the soul is not yet rooted in the body as we often observe in very young children. Ketu is the dasa where we become aware of all that we do not need. Just as the infant only needs breath and minimal sustenance, beyond that he is more essence than substance. Relative human age 0-1 years Venus dasa is when this baby is nurtured and cared for by Venus, the nurturer. Venus is the dasa that feeds the fat baby. Hers is the longest dasa as on Earth as we come here to learn to care for each other, in a body first. So this body needs care and courtesy while it is learning. This is the most important time in our lives, when our mind and perceptions about the world are forming.

Relative human age 1 -3 years Sun dasa shows the emergence of our individual identity, ready to shine from his light, no longer feeling the need to be supported by others. This necessary ego-centricity allows a healthy sense of self to emerge, a healthy ego is one where we feel positively empowered, not allowing others to run over our boundaries or us to over run theirs. Relative human age 4-12 years Moon dasa is the need to connect this individual experience with others in a meaningful way. It is no longer enough to just feel ourselves shine; we must learn to see ourselves as a reflection through the eyes and experiences of others and reflected back to us in society. We become sensitive like the awkward teenager in the Moon dasa. Relative human age 13 - 19 years Mars dasa is when we learn to compete with others in the world and learn to make allies instead of enemies out of our competitors; through courage and disciplined action we test our principles in a world of consequence through the gregarious and raucous energy of Mars. Relative human age 20 - 27 years Rahu shows our worldly life and our material existence. With the exuberance of youth behind us we are in the world, enmeshed in Maya and accumulation. Marriage, Children, career, and all the trappings of adult worldly life and its ability to veil our higher intelligence is the soul in Rahu dasa. Relative human age 28 - 40, Jupiter dasa is where we can reclaim our inherent wisdom after Rahu runs us crazy! It is a time when we feel our load has been lightened or at least we feel back in control of our mind. Jupiter comes to provide insight, maturity and life lessons, as he is also Guru, teacher, so we can share some of our wisdom with others. Relative human age 40-55 Saturn dasa is when we will become aware of our limitations and learn to be practical about them. After the enthusiasm of Jupiter, Saturn will bring us back to Earth and make us face reality. Reality is not the optimism of Jupiter it is the cold hard facts of Saturn. Those facts are the death of our body and the temporal nature of all material life. Saturn will give us the time to work through our karma in isolation. Relative human age 55 – 65 Mercury dasa is when we can become like a child again, playful and non-judgmental, but through knowledge and clear thinking, not through ignorance. After the practical heaviness of Saturn our mind is clear and open and capable of discrimination, jnana yoga. Relative human age 65 - ?

Transition Periods Between Dassas

When these dasas change, major shifts in energy occur. This is why people seem to change overnight, the dasa are what change. To prepare us for these radical shifts the preceding bhukti period is always a preparatory time, whose energy is similar to the next dasa period. Observe: The last Bhukti of Ketu dasa is Ketu / Mercury.

Mercury Bhukti prepares the worldly mind for the approaching Venus dasa, as Mercury is the builder and the planet that wants to tangibly manifest a worldly life, he helps to bridge the otherworldly Ketu to worldly Venus. The last Bhukti of Venus dasa is Venus / Ketu. Ketu Bhukti prepares the mind for the purgative nature of the Sun dasa. After 20 years of accumulation in Venus dasa the last 14 months Ketu starts to take the things away we no longer need. The last Bhukti of Sun dasa is Sun / Venus. Venus Bhukti prepares the mind for the Moon Maha dasa, as the Moon is where we will seek worldly connection and happiness through family and the public and the Sun dasa is where we may have been reclusive or interested in more soul (and sole) pursuits. The Last Bhukti of Moon dasa is Moon / Sun. Sun Bhukti helps to prepare the mind for the upcoming Mars dasa, as the independent nature of the Sun is similar to that of Mars. Mars is the time when we will find our worldly strength and courage; the Sun Bhukti begins that fiery transformation in the mind. The Last Bhukti of Mars dasa is Mars / Moon. Moon Bhukti prepares the material mind for the approaching Rahu dasa and his attachment to the world. The Moon is the archetype of the Soul's descent into form, Rahu is the subconscious attachment to materiality and its ability to eclipse the mind, (the Moon) thus the Moon is helpful here.

The last Bhukti of Rahu dasa is Rahu / Mars. Mars Bhukti prepares the inspired and gracious mind for Jupiter with his courage and discipline. The end of Rahu illusions is spent with the general of God's army clearing a path through courage, clarity and mental innocence so Jupiter will have the room to teach us his higher lessons. The last Bhukti of Jupiter dasa is Jupiter / Rahu. Rahu Bhukti prepares the practical and realistic mind for Saturn by reattaching itself to stress and worldly concerns. Jupiterian optimism must give way to Saturn realism. Rahu represents our worldly attachments and bring the stress of Saturn in a subconscious way. The last Bhukti of Saturn dasa is Saturn / Jupiter. Jupiter Bhukti prepares the mind for the Mercury dasa through increased optimism and hope. This renewed optimism clears a path for Mercury through which he can use to develop our skills, experiment and play. Mercurial play is how we learn about the world. The last Bhukti or Mercury dasa is Mercury / Saturn. Saturn Bhukti prepares for the approaching Ketu dasa by focusing and constricting the energy of Mercury. Much has been built and discovered in the 17 years of Mercury dasa, we must learn to focus in Ketu, Saturn teaches us to concentrate.

Then it starts over again.

The Moon in the Dasa Scheme: The start of the first planetary dasa cycle is reckoned from placement of the Moon at birth. The Lord of the Nakshatra (corresponding star in the Moon sign) will determine the 1st dasa period. The percentage of the amount of distance traversed by the Moon through that Nakshatra is deducted from the balance of the mean dasa length to determine the first dasa length. Example - if the Moon had traveled $\frac{1}{4}$ through the Nakshatra of Bharani, ruled by Venus, then $\frac{1}{4}$ of the length of Venus dasa would be deducted from its mean length of 20 years. Thus the first dasa would be Venus for 16 years. The Vimshottari dasa is shown from the Moon because it is from the Moon that everything grows, first in our consciousness then later in the world. The Moon is the consciousness; it is the mind that has been with us for time immemorial. It is where our deep mental impressions (called samsaras) reside. When a planetary dasa runs, first we get the samsaras from that planet, based on our past karma with it, and then we act upon those samsaras, creating new karma. If we have misused that planet's energy in past lives or this one, we get those difficult samsaras when the dasa runs, thus attracting the experiences we must in order to experience our mistakes and learn from them. If we have used that planet well, we get those samsaras also. It is important to note that assessing dasa periods in a general way can be dicey. There are as many possibilities with dasas as there are charts. Venus for instance is a first rate benefic, yet as a dusthana lord or debilitated, her periods can seem like hell. This is because of what is mentioned above. A debilitated planet will show the difficult karma associated with it. In that case the themes stated below will be the areas of loss and suffering experienced. As an example if Venus is harmed we will especially feel pain in relationships, wealth, happiness, etc, when her dasa runs, because those are the things she rules. The planets have an innate quality and energy and when their period runs we will feel that energy for good or ill. When referring to these dasa periods we are also referring to their sub periods.

Ketu - 7 years. First and foremost the Ketu's job is help us complete the karmas we are finishing in this life. His job is to give us only what we need and take everything we do not need in order for our soul to develop. Worldly success is just as possible in Ketu dasa as any other, but much of the time they are things that only last through his dasa and no further. Again, this is because he gives it so we can finish with it, then he takes it when his dasa is finished. Of course losing things in life usually does not feel very good, so many times on either end of Ketu dasa, people are suffering, as something is about to end. But Ketu only hurts us if we are too attached to things that are unnecessary. Ketu supports esoteric and healing careers like Astrology, Yoga or other sacred healing practices. Mostly though, his dasa is hot and fast and can make life seem out of control.

People should always avoid making long-term commitments at the end of Ketu dasa, as life is about to change drastically. If we are too attached to a meaningless life of materiality, Ketu can hurt us deeply. His dasa follows Mercury who is a very worldly planet and a builder, so often times the worldly gains of Mercury are parsed by the South node and his need for a Spartan existence. Ketu is a malefic planet and a cruel one so his energy will feel harsh, even when he is giving good things. Medical indications: Ketu can give Mars type of accidents and diseases as well as mysterious illnesses, muscular or nervous system disorders. Psychologically he gives self-doubt as well as a hyper criticism of all he is associating with.

Venus - 20 years. Venus is a time when we will mainly seek worldly happiness and a loving partnership. Coming after Ketu dasa, Marriage is often a theme in Venus dasas or a marriage that has more loving qualities of Venus. Wealth is also an important theme as are Women, children and other people in general. Venus as a benefic will want to give things to us and we must be careful not to fall into the worldly quality of her charms and sensual pleasures. Although Venus is Mother Lakshmi, the Goddess of beauty and wealth, Venus is also the great caretaker and her dasa will make us take better care of people or ourselves or make us aware that we are not doing a good job in that area of life or that we are not being treated with the courtesy and respect that we deserve. She is a Brahmin, a teacher, and she would like to teach us in a gentle way, but unfortunately, we do not learn life's deep lessons when we are happy in the world, as Venus would like us to be. We generally only learn when we are suffering. In being a caretaker she would like us to be of service and that also means service to God, as Venus is also the main planet of devotion and a higher path of surrender. This great benefic would like to give us the kingdom of God on a silver platter (with a good meal!) Even when we suffer during her dasa there are lessons to learn and it is as gentle as possible.

Medical indications: As a kapha planet she can give illnesses related to internal organs, mainly of the reproductive system, STD's, as well as the kidneys, diabetes.

Sun - 6 years. The Sun dasa shows the time when the Soul's energy burns deeply into the life. We would like to purify and hone our expression down to only that which serves to take us to the heights we have imagined. It is the time when we are finding our true selves. We may experience a crisis of confidence, which spurs the need to seek inner truth. Education, spirituality, politics, business, affecting the world in a big way, can also be themes of the Sun dasa. If the Sun is weak, we will feel hurt by the inability to project the confidence we need to blaze a path to truth and light that we have envisioned.

The Sun is the planet of confidence and charisma, and also the planet with the most inherent strength as he lights up the entire chart. His strength and forbearance will likely have us sacrifice something, especially after the excess and hedonism of Venus dasa. The nature of the Sun as a cruel Graha is that he will separate us from those things extraneous and in the way. Power is the theme of the Sun dasa, the power to shine as truth and to express our unique Soul nature. But we may also suffer, as the Sun will burn the impurities we have gathered along the way and separate us from those who do not support or comprehend our new and unique path. Medical Indications: The Sun rules the basic vitality and energy in the body, so if he is weak in the chart his dasa period may show an overall decline in vitality. Also he rules the heart and can give heart attacks in his dasa period.

Moon - 10 years. The Moon dasa is a time when we seek connection. Marriage, family and Motherhood (especially for women) will be themes. But also activities involving us with the public and other people will be themes. Starting a business, buying a home, staking a claim in the tangible world will be important. A strong or well-supported Moon can make it s dasa the best time of our lives. A weak Moon can make us feel that everyone else has that "normal life" that we don't. If the connections to family and children and home are absent, there could be much suffering in Moon dasa. It is also a time when memories of our own childhood can become major themes as the Moon rules our memories. We will likely revisit our own childhood through the evolution of our growing family or lack of. How were nurtured and how we nurture others will be played out and this possible loss experienced. If indicated we may experience some deep mental crises at this time as the Moon is the main planet of mental illness and insanity. The Moon is a gentle Graha, so even if we are suffering there is no cruelty to her energy. Yet she is fickle and lovesick, needy and totally impressionable. Just as the Moon itself is the most sensitive part of who we are, so too the Moon dasa can be the most vulnerable part of our life. Medical Indications: The Moon shows the overall constitution and water in the body, the water that maintains our tissues. If the Moon is weak we will have excess vata, which makes for nervousness and anxiety in her dasa period. The Moon also rules the breasts and can show breast cancer or tumors when harmed.

Mars - 7 years The Mars dasa is another hot and fast dasa. It is a time when we will be involved in pursuing our goals with energy and passion. There will likely be a sense of excitement and energy during this time as well as a daring course through the 7 years of Mars dasa. Sports, competition and other interests will be important at this time. Mars is the planet that makes us want to improve our life through disciplined action.

His dasa will either bring us closer to that improvement, or when Mars is compromised, we will suffer, noticing our lack of strength, courage and inability improve. This will either bring complacency, or bring us into conflict with others through arguments, fighting and power struggles. It is the nature of Mars to fight for what is right, but we will be overtaken by our enemies, suffering due to our perceived powerlessness if he is weak. Associates, allies and those that we do battle with will also be themes in Mars dasa, as well as siblings and business relationships and entanglements of all sorts with them. Mars also rules landed property so buying a home may be important. Mars is a malefic planet so even when he gives things, there is a harsh quality to it. Medical Indications: He brings stress, hypertension and overexertion, so health problems like heart attacks and other stress related ailments might appear during his dasa. Also problems with the blood, like leukemia are possible as Mars rules the marrow.

Rahu - 18 years. Rahu dasa is a time when our material life can spin out of control. Rahu is the planet of our material attachment. Rahu is associated by sign, house and planetary conjunction and aspect with the qualities we are most in need of developing in this lifetime. As his energy eclipses our mind on a subconscious level, his dasa period can feel like things we do not understand are compelling us. Mysterious scenarios will unfold and put us in places we would have never imagined. Then unexpectedly, everything changes and we are doing something totally different. His energy is similar to Ketu, (the other half of the Node) but with Rahu it is our subconscious obsessions that are controlling us, compelling us to develop those parts of ourselves that are in need of developing. Yet Rahu can bring enormous success during his dasa period as he will be focused and determined to explode the worldly quality of whatever he is associating with. There is also psychic events and kundalini experiences possible with Rahu. But in general, during his dasa periods we are likely to feel out of control as we accumulate or experience without wisdom or maturity. Medical Indications: Rahu creates mysterious illnesses, often time of the nervous system like weird allergies, toxic poisonings and environmental diseases. Physical ailments that occur during Rahu periods are especially hard to cure because of the obscuring nature of this node. Many times a person will not become cured until Jupiter dasa, when suddenly something changes and they are better.

Jupiter - 16 years. After 18 years of Rahu we get the dasa of the great benefic Jupiter. As guru, Jupiter will always teach us something and give us something. His dasa periods bring children, marriage, wealth as well as titles and honors. Jupiter is the planet of hope, faith and optimism that allows us to keep going.

Under Jupiter, we believe our best days are yet to come. He can make us religious, put us in touch with our Guru, and give the right moral conduct and the awareness to do the good rather than the bad. When Jupiter is weak his dasa may make us unrealistic, overly optimistic or have a sense of self-entitlement or a haughty view. He may bring bad teachers or problems with them. Also when weak, Jupiter will deprive health, wealth, children and many other things, forcing the native to find a deeper fulfillment without them. However, Jupiter is a gentle Graha and though we may suffer, he will usually give knowledge and right understanding of the problem. He has a way of putting us into situations that increase our understanding of life and our problems. Suddenly we will meet a person who introduces us to our Guru, or some random event will change our lives for the better. Jupiter is God's grace, that ineffable force, that good karma that is always leading us higher.

Medical indications: As a planet of expansion and a kapha planet, Jupiter can create obesity. Also he has to do with allergies and excess phlegm. As ruling tissue he can be the excess mass that is shown by the body producing cancer cells. Psychologically, Jupiter brings optimism and Saturn - 19 years pessimist. The expansive nature of Jupiter gives way to the practical persevering quality of Saturn dasa. Saturn dasa is a time when we will face our limitations. The inescapable truth is that our limited body and mind will perish one day. Saturn makes us aware of this through the aches and pains in our body; the death of our loved ones, chronic illness and the resulting fear of these things getting worse. The more attached we are to worldly gain and pleasures; the more Saturn dasa may hurt us. However great success is also possible, as Saturn is a planet of practical efforts and perseverance leading us toward our goals. He gives a very responsible nature and high levels of ambition. However, much of this external focus is an avoidance of the inner work that must be done in order for the mind and heart to settle. In such cases, Saturn may bury us beneath a mountain of responsibility until we relent or break down physically and emotionally. His dasa can place us in hospitals; make us deal with old people, death, legacies and inheritance. Insurance, wills, banks, things attached to legacies and family history are relevant. Saturn is the planet of pressure, internal and external. He is the great karmic taskmaster who rules with an iron grip, bringing suffering commensurate to our avoidance of truth. As such, a Saturn dasa is also a time when enormous spiritual growth and progress is possible through perseverance and facing the truth alone, which is the only possibility. He teaches us to thrive in isolation rather than crave worldly distractions. He teaches us to get by with less and simplify our lives. And, he teaches us humility and sensitivity to others. Because when we suffer we develop compassion for others who suffer.

Medical: Saturn is the indicator of chronic illness. He is a vata planet that brings pain to the joints and drying to the body. Arthritis, paralysis, constipation, cancer as well as problems with the knees, teeth and bones are possible in Saturn dasa. Psychologically, he brings depression, anxiety, fear, cynicism, bitterness and depression.

Mercury - 17 years. The limitations and restrictions that define Saturn dasa give way to the playful and curious energy of Mercury dasa. Mercury dasa is a time of learning, experimentation, curiosity, mental stimulation and pursuing our interests. But he can also be a time of excessive stimulation and unfocused action. The neutral quality of Mercury is always a potential problem. He does not judge he builds. It is his job to find the right details necessary to succeed and build our life. Saying the right things, making the right decisions, talking to the right people, are what allow us to succeed, or not succeed as well as show how we will go about it. Whatever is influencing Mercury will show how we go about things and how they will manifest in the world. Thus Mercury dasa is a time when our career and worldly life could skyrocket or plummet. We can either ascend to the heights by devising an effective plan or become overwhelmed by the many tasks and details of life, which can spiral into mental escapism, lethargy and fantasy. He is the lightning fast quality of the mind. That speed is necessary for the equanimity that he brings. The capacity to see all possibilities at once and prioritise and assess them accurately is what makes Mercury the God of discrimination. More than any other planet, Mercury gives us detachment from our emotions, which is truly discrimination in action. Medical: Lungs, allergies, skin problems, Speech defects, Mercury is a planet of the mind, like the Moon, serious afflictions to him can manifest as mental illness.

India should be eternally grateful to Swami Dayananda Saraswati for drawing the attention of his followers to the Gyanakanda of the Vedas and ridding the society of sickening and dogmatic karmakanda by Sanatani Brahmins. Many of these backward looking Brahmins, distort, falsify and diminish values of our dharma with hypocrisy. Caste discrimination had been the biggest menace in our Hindu society, spread mainly and essentially by Brahmins, out of their greed to earn money by frightening people. Countless rebirths lie ahead, both good and bad. The effects of karma (actions) are inevitable, and in previous lifetimes we have accumulated negative karma which will inevitably have its fruition in this or future lives. Just as someone witnessed by police in a criminal act will eventually be caught and punished, so we too must face the consequences of faulty actions we have committed in the past, there is no way to be at ease; those actions are irreversible; we must eventually undergo their effects.

Adhyaatme-Drayashteet, prayashteet, vachanamreet, nishcheet, chaiva sahdhyamreet, bhakamreet karmareet sattyam evam nirbhala abhayanteet samratt Eishwaryeet.

Divine Perception, regret and repentance, vowing to commit oneself towards truthfulness, without the confines of fears, together with regular consistent constant spiritual practice leads one towards truthfulness and fearlessness, the basis of godliness.

Desire, ill-will, envy, anger, and ignorance bind one towards the wheel of karma. There are many differences between various kinds of people. These differences are due to karma. What we all share - desire, ill-will and ignorance - are common to all living beings, but the particular condition in which we find ourselves is the result of our particular collective karma that conditions the situation in which we find ourselves, the situation in which we may be wealthy, strong and so forth. These circumstances are decided by individual and global karma.

It is in this sense that karma explains the differences amongst living beings. It explains why some beings are more fortunate while others are less fortunate, some are happy while others are less happy. It is NOT a matter of one lifetime therefore.

Karma is not fate or predestination.

Karma means action, means, "to do"; it is action; it is dynamic. It is not mechanical action. It is not unconscious or involuntary action. It is intentional, conscious, deliberate, wilful action. How is it that this intentional, wilful action conditions or determines our situation? It is because every action must have a reaction, an effect. This truth has been expressed concerning the physical universe by the great physicist Newton who formulated the law, which states that every action must have an equal, and opposite reaction. In the moral sphere of conscious actions, we have a counterpart to the physical law of action and reaction, the law that every intentional, wilful action must have its effect. This is why we sometimes speak of either Karma-Vipaka, intentional action and its ripened effect, or we speak of Karma-Phala, intentional action and its fruit. It is when we speak of intentional action together with its effect or fruit that we speak of the Law of Karma.

In its most basic sense, the Law of Karma in the moral sphere teaches that similar actions will lead to similar results. Let us take an example. If we plant a mango seed, the plant that springs up will be a mango tree, and eventually it will bear a mango fruit. Alternatively, if we plant a Pong Pong seed, the tree that will spring up will be a Pong Pong tree and the fruit a Pong Pong.

As one sows, so shall one reap. According to one's action, so shall be the fruit. Similarly, in the Law of Karma, if we do a wholesome action, eventually we will get a wholesome fruit, and if we do an unwholesome action eventually we will get an unwholesome, painful result.

Karma can be of two varieties - wholesome karma or good karma and unwholesome karma or bad karma. One may ask how does one know whether an action that is wholesome or unwholesome will produce happiness or unhappiness. The answer is time will tell. Very simply, whole-some actions result in eventual happiness for oneself and others, while unwholesome actions have the opposite result, they result in suffering for oneself and others.

Specifically, the unwholesome actions which are to be avoided relate to the three doors or means of action, and these are body, speech and mind. There are three unwholesome actions of the body, four of speech and three of mind that are to be avoided. The three unwholesome actions of body that are to be avoided are killing, stealing and sexual misconduct. The four unwholesome actions of speech that are to be avoided are lying, slander, harsh speech and malicious gossip. The three unwholesome actions of mind that are to be avoided are greed, anger and delusion. By avoiding these ten unwholesome actions we will avoid their consequences. The unwholesome actions have suffering as their fruit. The fruit of these unwholesome actions can take various forms. The fully ripened fruit of the unwholesome actions consists of rebirth in the lower realms, in the realms of suffering - hell, hungry ghosts and animals. If these unwholesome actions are not sufficient to result in rebirth in these lower realms, they will result in unhappiness in this life as a human being. Here we can see at work the principle of a cause resulting in a similar effect. Unwholesome action will result in poverty, dependence upon others for one's livelihood and so forth; martial distress or unhappy marriages and upheavals in the families being diseased and surrounded by miseries.

While unwholesome actions produce unwholesome results - suffering, wholesome actions produce wholesome results - happiness. One can interpret wholesome actions in two ways. One can simply regard wholesome actions as avoiding the unwholesome actions, avoiding killing, stealing, sexual misconduct and the rest. Or one can speak of wholesome actions in positive terms. Here one can refer to the list of whole-some actions that includes generosity, good conduct, meditation, reverence, service, transference of merits, rejoicing in the merit of others, hearing the Dharma, teaching the Dharma and straightening of one's own views. Just as unwholesome actions produce suffering, these wholesome actions produce benefits.

Again effects here are similar to the actions. For example, generosity results in wealth. Hearing of the Dharma results in wisdom. The wholesome actions have as their consequences similar wholesome effects just as unwholesome actions have similar unwholesome effects.

Karma, be it wholesome or unwholesome, is modified by the conditions under which the actions are performed. In other words, a wholesome or unwholesome action may be more or less strong depending upon the conditions under which it is done. The conditions which determine the weight or strength of karma may be divided into those which refer to the subject - the doer of the action - and those which refer to the object - the being to whom the action is done.

The objective and subjective conditions together determine the weight of karma. This is important because understanding this will help us to understand that karma is not simply a matter of black and white, or good and bad. Karma is moral action and moral responsibility. The working of the Law of Karma is very finely tuned and balanced so as to match effect with cause, so as to take into account the subjective and objective conditions that determine the nature of an action. This ensures that the effects of actions are equal to and similar to the nature of the causes.

The effects of karma may be evident either in the short term or in the long term. Besides the two varieties of karma, wholesome and unwholesome karma, we should mention neutral or ineffective karma. Neutral karma is karma that has no moral consequence either because the very nature of the action is such as to have no moral consequence or because it is done involuntarily and unintentionally. For example, sleeping, walking, breathing, eating, handicraft and so forth in themselves have no moral consequence. Similarly, unintentional action is ineffective karma. In other words, if one accidentally steps on an insect, being unconscious of its existence, this also constitutes neutral karma because there is no intention - the intentional element is not there.

The benefits of understanding the Law of Karma are that this understanding discourages one from performing unwholesome actions; which have suffering as their result. Once we understand that in our own life, every action will have a similar and equal reaction, once we understand that we will experience the effect of that action, wholesome or unwholesome, we will refrain from unwholesome behaviour, not wanting to experience the effects of these unwholesome actions.

Jyotikar Pattni @ www.hanss.co.uk October 2007