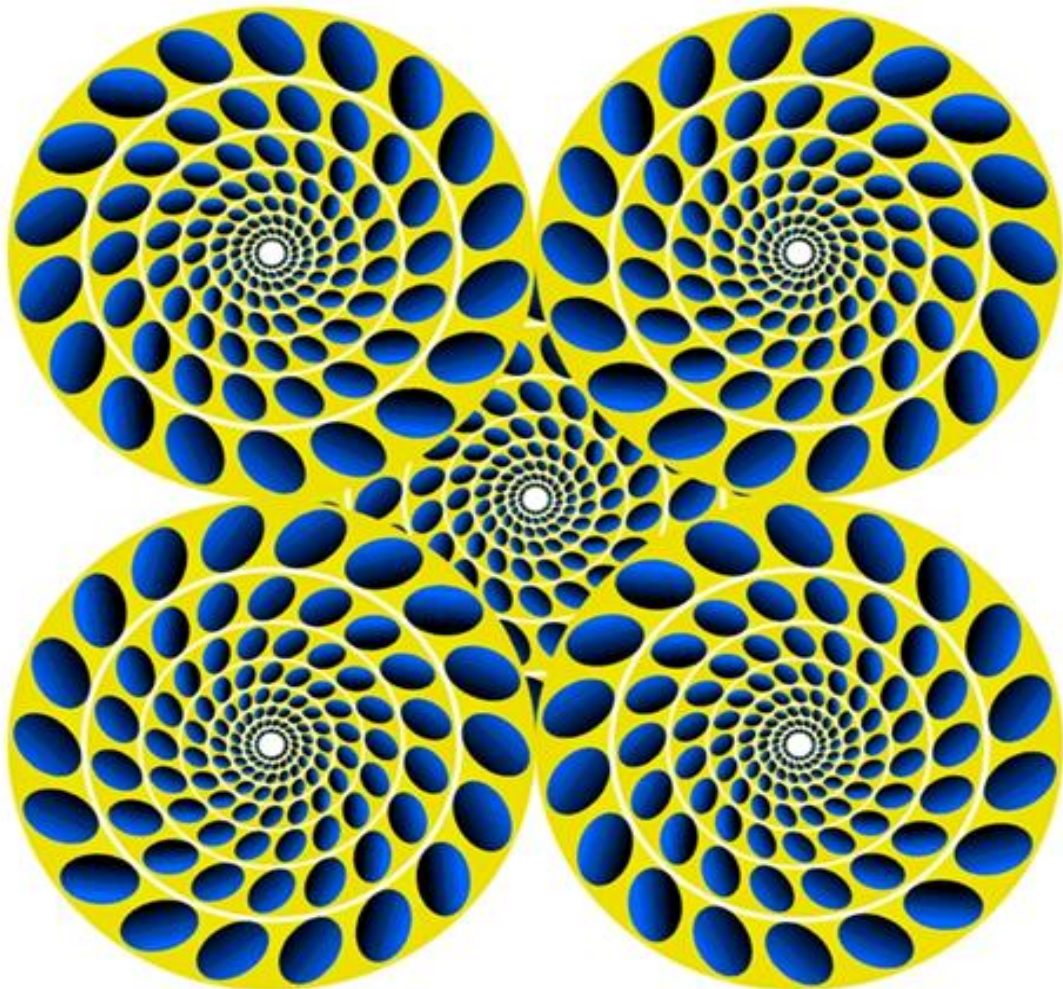


Karma Bridge

By Jyotikar Pattni

© Copyrights December 2008



Don't look back, walk with dignity, and let no one dare touch your integrity; follow your own dreams and build a bridge; we will never quite know how those lost words may seal our hearts in hope and love!

***I am a lost voice, born out of the shadows of karma,
brought to life by the transcendental caper of karma in a
cycle of life and death, for the journey in time, to
experience the inevitable suffering of Karma Bridge.***

***I have come to deliver my lost words. Perhaps we may
never bridge our gap here and now in this lifetime. For
all I know, I know not what the karma is that failed to
bridge the gap of divine love between us.***

***Now it is too late, the time has moved on and my spirit of
life no longer remains at the anchor of your shores.***

***You may have journeyed in your direction upon your
own bridge of karma away from my heart's echoes, and
my spirit of life endures in the divine love of God.***

***Sat in quietness, contemplating upon life's many
bridges, it is in the silence, I hear a voice within my
heart, I hear my own divine spirit speak to me.***

***Alas fear is no more, tears are no more, hurt is no more.
Days and nights long gone foregone bygone, tears no
more, reasons no more, for now my heart no longer
desires for the bridge to be re-built on false hope.***

***We are dismally entrapped in the karma bridge, trying
to say something, trying to reach out to each other,
trying to hold on to each other, trying to say sorry.***

***In shadows of karma we walk, eventually past the very
bridge of karma to see the light of delight when death
suddenly, uninvited comes, the bridge no more is.***

I am a lost voice; I have come to deliver my lost words.

A bridge of relationships is built from both sides or from both shores. However, sometimes, the bridge is built by one-sidedness in a vision of one shore and one person without the concrete input of another shore or another side. Deciding upon what relationships are worth working upon is a very serious personal karma.

Our life karma often brings us to cross roads; some more difficult than others. Fear sits in our hearts; fear eats us alive in anxiety, loneliness, rejections, and many hurting accusations from those whom we consider our family or our own kind.

In trying to patch up things and in trying to sew bruised wounds, we give ourselves and sacrifice our all, losing time and our sacred most opportunities to grow spiritually from within ourselves. Fretting, we live in the shadows of awe.

The human life is perhaps the most complex and paradoxical adventure in time between birth and death here on the human earth.

No one person has escaped the cause and reason of karma and suffering here on earth. Suffering is within the crux of our own fate and our own karma. In our own despair, against our will, comes wisdom, true essential spiritual awareness to us by the sweetest most profound grace of God. We arise and we strive onwards and we move onwards despite all things said and done.

Sometimes, we hold on to relationships that are stale and stagnant and without real spiritual growth. Such relationships bring us much pain and sorrowful hurt. Fear takes over our lives. In fear, we live to conceal our failures and in fear, we become cocoons.

We often realise later than sooner that some relationships were never there in the first place. Others are always encouraging us, allowing us to build bridges of karma, and in salient love, we find ourselves growing spiritually. When we are over and done with karma of one relationship, we may realise that 'true' real *true* friendships will reach far past transgressions, disappointments, and pain, finding a peaceful land of love, forgiveness, and tranquillity.

We are all karmic beings with many flaws indeed. Having realised that it is due to my own shortfalls, my own weaknesses, and my own choices, I fully acknowledge herewith where I have fallen short and for that bridge of karma to be burnt and for that I am deeply sincerely sorry. Each one of us is on our own path with many karma lessons to learn. Perhaps a defining moment would strengthen our spiritual hearts and bring to us stillness, patience, and perseverance to endure what God has ordained for us in karma. Only through suffering, we learn lessons of karma.

Loosing control is perhaps the worst kind of experience we could encounter in our human lifetime. In particular; the loss of our internal freedom, our internal spiritual choices, our divine peace, our enlightening hope. Verily a child or a humanbeing in an abusive home or abusive circumstances implies severe constraints, constrictions, impositions, traumatic distress, and deeply hurting pain. Painful is darkened trauma of loneliness painful is fear of loneliness, and painful indeed is terminal illness.

We are here where we are because we chose to be here in time through our own collective karma and by our own collective dharma. We are hitherto journeying from the falsehood of darkness into divinity of truthfulness of the spiritual essence, from the mortality of the deaths towards immortal bliss of divine peace, from the dreary mundane ignorance towards light of delights. We grow in our minds with subtle wisdom and enrich our hearts with divine contemplation.

Our soul divine entrapped by our karma in the passage of time, experience life term sorrows and happiness arising from our collective affiliations, obligations, past deeds and present intentions. Our designated fate is a pathway of our subtle body that can be altered by believing in the altruism of satt-karma [righteousness], satt-dharma [righteous way of life] and satt-kriya [righteous sacrifices].

We come to a point in our lives, whereby we understand divinely, why we are here in the present condition. We understand in divine contemplation that every threatening and hurtful experiences of our lives have opened doors to deeper insights. It is an inner journey of discovering our ultimate real true spiritual nature. We cannot elect to change every thought or every feeling that hurts us.

Much to our own self-realisation, it is necessary to forgive our foes and then to forgive ourselves for allowing the traumatic hurt to hold us in the clutches of karma. Letting go means that we forgive our own anger and we forgive our own hurt to allow us to become impartial, independent, and truthful to our own kind. Only when we are honest to one another, with integrity and dignity shall we find greater spiritual freedom, greater spiritual peace, and greater spiritual divinity. Truth does not mean we speak our minds. Truth means that we realise in our hearts, in our spiritual contemplation the root cause of our sufferings and the reason why we are here where we are. Setting us free from the clutches of karma, we change towards good of ourselves and become light of hope for the less fortunate. Sometimes, silence is bliss and contemplation brings us peace. May each one of us find meaning, purpose, and direction in our lives as we open our heart towards love, joy, and global universal humanity. It is not changing that hurts us but our resistance to it.

“Karma” is a Sanskrit word that means "action or deed". Karma is the law of cause and effect upon which the basis of entire cosmos macro and micro perpetuate in a karmic cycle of creation, preservation, harmony, decay, dissolution, destruction, and re-creation or re-birth.

Karma needs time as its platform, infinite to become finite and from the human world; time is finite into the dawn and the dusk, the day and night, the seasonal climatic changes and weather conditions. So, perceiving from the human world, time is not infinite; time is finite, every life destiny is death and dissolution; just as the suns rise to set, and that is the celestial ordained karma of the Sun. Moon revolves around the earth and that is the celestial ordained karma of the Moon.

The world of humankind is known as “manushya-loka” or the sphere of impermanence wherein every act be it good or bad will have its consequential effect. Good thoughts and good energies generate good intentions, good actions, and good deeds. Bad thoughts and bad energies will generate negative intentions and negative actions. There is divine law and the law of karma is associated directly to the higher order of the divinity. Whether one wants to believe it or not, the divine law never fails to prevail and intervene to bring justice or otherwise to bring mercy. When lessons of karma are learnt through hardships, severity and adversities, in deepest most spiritual awareness, mercy is brought upon such a human and somehow in somewhat mysterious ways the complacency of solace and happiness transpires bringing reconciliation between one’s spirit and the karma thereby bringing positive health.

Positive health is very crucial for longevity and life without positive health is a life filled with decay and sufferings. Sufferings must end sooner than later because pain and worries emanating from pain is most agonising and frustrating.

According to Vedic wisdom, ‘cause’ and ‘effect’ are co-related, inter-related and cross related to one another and one does not prevail without the other. Our human life is based upon karma. Good deeds beget results good and bad beget bad.

Karma determines human fate and human fate albeit may accumulate upon past and present karma, the intention, the mere thought or mind in conjunction with the ego produces a powerful energy for the future karma or future fate.

The divine law of karma entails “justice”, “mercy”, “rectifications”, “remedy” and “reconciliation” or “destruction”.

Any form of anger, hatred, rage, aggression, torment, and forcefulness for example produces energy called “pitta” or “fire”. This energy does not remain alone for the forces of the wind move this fire.

The repercussions of this specific negative energy travel outbound towards the environment in which it is released into and towards the person or subject, it is released towards. The negative energy also travels within the constitutional 'prakruti' or the body comprising pancha-mahabhutas [ether, air, fire, water, and earth], pranna [life breath], manas [mind], ahamkara [ego] and spirit [jivan-atman]. Any negative energy emanates from negative thought, negative intentions, negative collective previous karma, and negative present karma. Thus, collectively, the humankind now [present moment in time] is at the perfect point of either replenishing or otherwise exacerbating the potential karma. Karma is simply the universal law of cause and effect that entail that every thought, word, and act carries energy into the world and affects our present and future reality. When our actions are weighed in a scale, if the good actions scale is heavier, it produces Dharma, which is a reward for the good actions we performed. On the other hand, if the bad actions scale is heavier it gives us a "vi-Karma", that is, suffering, pain, adversities, etc. Karma can also refer to the "work" we have ahead of us, which includes lessons from both our past and present lives. The world has brought us to a point in time, when, substantial part of our collective sociological, political, and economic reality brings us to understand our relationship to the cosmic world from a spiritual perspective. Every individual behaviour inter alias micro-cosmic human life mirrors the universal grand macro-cosmic humanity at large, the tiniest experiences that we go through in our individual families – a thought, for example, or an act for example or wrongfulness of human behaviour, reflects like a mirror the grandeur of global karma and vice versa. The impact global energy has upon our families and vice versa can have enormous influence on our state of humanity.

Our inner most spiritual consciousness can be greatly affected by the energies and thoughts; and actions emanating from our family circles, extending to the social circumferences, and stretching internationally beyond the tenebrous boundaries of caste, creed, culture, religion, colour, race, nationality, into global karma. Global karma offers us clues about our intended life purposes showing us some kind of insight or light of psychic imprint of our past lives and granting us opportunity to become aware spiritually. Karmic lessons teach us what is useful to us in our human progression towards spiritual awakening and what is obsolete, filled with decay, disease, and rot. That which fills us with thoughts or act of behaviour of anger, jealousy, envy, greed, lust, viciousness, malice and avarice usually becomes a destruction firstly to the lives of others and in return to our own lives. We can blink our eyes and envision this to our individual realities and individual life experiences and we shall see it is true.

In the ancient Vedic wisdom, of the Vedas and Upanishads, Vedic astrology was not created as a science for commercialism or commercial purpose but as a sacred divine insight only attributed to the Sages, Seers, and Sadhus who could use the insight impartially and be impartially prudent and selfless at uttering the truth.

When Vedic astrology and Vedic practices are conducted with materialism as a means to an end and when practitioners live on such wealth, usually the consequences fall upon their future generation children in that the collective karma bank would not have proliferations or good spiritual wealth in store for the future generation children.

That karma out of selfish motives and selfish intentions become selfish karma and all selfish karma end in destruction, dissolution, and decay eventually either in disease, untimely deaths, epiphany, misfortunes, distress and sorrow.

Karma elucidates “human sorrow” as a condition of imbalance in human life. Greater the fear is, greater the sorrow surmounting a society.

In a society that is filled with corruption, selfishness, and greed, fear brings uncertainty, upheaval, hatred, antagonism, anger, aggression, and avarice.

The modern universe, filled with much agony of hatred, anger, antagonism, upheaval, injustice, wrath of cruelty, sadism, hypocrisy, bigotry, lies, fears of tragedy, warfare, bring pollution, and pollution; bring diseases and depression. Many more diseases are born out of wars and eventually the life and longevity of earth is reduced by newborn diseases and unexpected tragic epidemics.

Karma can bring us grief unexpectedly and we may not fully understand our grief. However, deep rooted in our collective karmic bank, a deep-seated reason and cause have brought each one of us into our present situation. What we do hitherto, and how we react to our karma in the present moment prevailing under the present circumstances, would shape our future lives, our future karma and our death, the final moment of destiny.

In Ayurveda, one’s manner of death determines one’s karma. A peaceful death is a blessing from the celestial heavens, the world of spirits and the terrestrial world indeed. A tragic sudden death or a violent death signifies dues and karmic imbalance. Such imbalance may be attributable to more than one lifetime karma collectively.

If we do good, the consequences will be good to us, however if we behave badly the consequences will be harmful. There is no effect without a cause, nor cause without effect.

In the higher worlds there is a Court of Divine Justice to judge our actions, which we also call Divine Law, and it is made up of superior beings, masters of the awakened consciousness, whose function is to weigh our good and bad actions and then justly apply the sentence, which is the consequence of our actions

Our understanding of the world around us, the world within us, is a divine awareness, awakening, and light to realise our true essential spiritual nature by gaining greater insight, greater control, and greater anticipation. There are many paradoxes and many complexities at large in the world of humankind. Only when we anticipate can we survive the modernity of the uncertainties forthcoming. Our karmic patterns will reveal a picture that is an overview of our past karma, in our rashi and navamsha chart.

Our life purpose is mapped for this life thus, giving one an overall main purpose to life. The Vedas categorise the aims of life for every human being into four categories:

Kamma [desires & passion], Artha [wealth, proliferations & profit], Dharma [duty, righteousness, and devotion], Moksha [liberation from cycles of birth and death spiritual emancipation]. Each of these is associated to our karmic cycles past accumulated, present, and the future. Hence, fate may be altered, albeit destiny cannot be changed, as revealed by Vedic astrology rashi and the navamsha charts.

If we experience siege of uncertainty, fear and perplex conditions in places around the world, then the same present circumstances will prevail within us, around us, in our families, and in the extended social circumference. Our present moment, therefore, firstly is a collective reflection of the global karma, secondly, a reflection of our national karma, and thirdly, a reflection of our family karma. In the imperfect loop of constrictions, we are bound by the clutches of our karma, in addition to the general karma, to form a holding seed for our present experience and to establish our opportunities for future seed.

The actions in our present time, now, the thoughts, the intentions, the divine contemplation, the quality of our thoughts now, the nature of our spiritual determination now, the courage of our inner most spirit of life now, shall determine, the patterns of our future karma and future karmic experience. If we therefore, in the present strive to give up negative karma, 'vikarma', and all the bygone past to ensure that our future is clean, then our karma has sowed a positive seed.

In times of profound and constant radical changes, the world, surmounted with anxiety and fear "karma" has become much more relevant than before.

What goes around definitely comes around. Truth eventually triumphs. What is born must die and what inevitably dies is axiomatically, re-born with greater hope and greater purpose. Many younger generation children have brilliant talents, young and vital physique with older soul strengths. So, as life is a perpetual evolution over death and death can be viewed as a mere physical death. Our world perpetually brings new human life to earth to grant humanity a greater light of hope and greater strength.

Religion based on institutional camouflages no longer hold value in majority of good humankind. Good humankind is now generally spiritual humankind without tenacious thesis and anti-thesis of man made religion and religious cults.

Whatever the belief of groups of people, we can witness now that the older ways of thinking are replaced with new ideas and new ways of looking at life at large.

Our children will probably be more aware than our past generation because our future generation children will evaluate human life in much more detail. Scrupulously, our future generation children will not base faith on institutional religion but on values that are directly related to humane righteousness and human wrongfulness.

The human world, therefore is viewed in a different dimension, with different awareness and greater spiritual awakening can be envisaged from the many batter of terrorism, dictatorships, abuses, tortures and suppressions.

Terrorism is nothing more than cowardice. Terrorists are cantankerous humanbeings who are insecure, totally fragmented and led to believe in the differences of humanity out of spite, hatred, and anger.

Negative energies thrive in creating groups of cults and cults usually create followers under the pretentious beliefs and set of doctrine faith that segregates in peculiarity without reason and cause to bring antagonism in our human world differentiating people with colour of the skin, culture, religious discrimination, racial hatred, obscene anger, envy, jealousy, frustration, selfish greed, insanity and carelessness.

One need only ponder over the facts of our collective human history where in injustice during the slave trade era of 1500 – 1833.

What has emanated from the last 500 years of collective human history is now turning the tables around as we witness first black president of the Great U.S.A. to be a Kenyan Origin.

This is not a coincidence but fate and karma has brought such a spirit of life to White house. It is karma whether one believes in it or not. Similarly, whether one believes it or not, it was not upon the territorial regimental rights of the Bush administration to generate a war against Saddam Hussein, without the congenial agreement and consensus ad idem of the world nations collectively. That karma was based on individual intentions and was a wrongful karma, which has exacerbated antagonism in the world that was already in chaos and conflict.

One must ponder upon why really there is a financial crisis all over the world. Our future generation children will evaluate many global karma with vision, insight and greater understanding to realise that what we sow so shall we reap.

Karma never fails anyone. Fear, apprehension, and uncertainty roil cities across the globe as financial markets and financial institutions paradoxically strive to struggle for survival despite intervention by the political economy of the worlds leading governments.

At a karmic time of crucial crises, when energy resources and food all over the world become scarcer, terrorists strike corners of the prospering world in envy, jealousy, anger, rage, malice, and cantankerous antagonism.

It is indeed a small world, whence all the nations, from all over the world are concerned with global financial political economy and international welfare together, with similar fears and apprehensions.

In uncertainty, the collective human mind dwells, antagonising between one system and another, between one set of institution and another, between one group and another, to wonder and ponder over our global recession, gloom, and financial political economy.

Global karmic conflict grows with much anger and hatred between the rebel revolutionary fanatics and imminent political powers, as we envisage upheavals. We fear constant threat and violence from the fundamentalist, as rebel fanatic groups camouflage civil liberty across the globe, in prominent commercial cities across the world in the rage of the political economic measures U.S.A. and U.K., undertake to save financial institutions and the stock market. One set of karma invades the political economy of the world with ten repercussions. No one knows what next to expect out of the world in turmoil of conflicts.

Here we are at the outset of the dusk of 2008, whence new constellations are supposed to bring new karmic patterns as the year embraces a new dawn of 2009.

One may wonder why there is so much upheavals and uncertainty. In a world, that has failed older paradigms of socio-economic and political policies, change is enforcing every government to collaborate against global financial crises causing breakdown of structures. Older ways are replaced by more radical reforms all over the world. You and I can be rest assured that the ensuing year 2009 would be a year of difficulties, obstacles, catastrophe, and uncertainty.

We can definitely count on major developments in the in the field of religious and spiritual belief. Uranus rules our conscious awareness, and in Pisces, we have the potential to increase our self-awareness. Our attitude towards fear and trust (different ends of the Piscean spectrum) will be greatly emphasised.

In true Uranian fashion, we may have to witness both extremes before we are able to achieve an objective and enlightened view. In freeing us from fear, Uranus in Pisces can open our hearts to the ecstasy and joy of the Universal love that surrounds us. We need more awakenings and greater understandings at spiritual levels. Nine cycles of nine planets change in 2009. We enter Piscean year.

The future appears most volatile and uncertain in trade, employment; value added chain, stock markets, and reserves. Mainly the issue is that of the lack of energy and reserves. Many modernised people assume to know the future based on their present circumstances and most of persons who are dualistic in their minds tend to swing and sway in self-praising, self-knowing intellectual personality of their own egocentric reflections. Hence, the essence of spiritual awareness play very little role in their lives.

However, there is much more than foresight of the mind. How we regard the future? Is future fated? And if so, is fate changeable?

Yes fate is changeable. Karma is superior to fate. Live example is that of the current victory of a black man from Africa becoming the 44th President elect of the United States of America. Albeit charts favoured in character and integrity Hilary Clinton and John McCain, both their karma went against them. In particular: Hilary's navamsha chart was negative influence because of Bill Clinton as much as John McCain's Navamsha chart became negative influence. Obama Barrack Hussain, albeit containing much negative aspects, won the elections by majority votes and landslide victory. This is what Uranus-Saturn clash brings - A turnaround in karmic cycle, a turnaround in karma of the world at large and a transformation.

When the world is a world full of uncertainties and conflict it is a global political economic platform for "unexpected" karma.

Karma when unexpectedly becomes haphazard. We are now at a point in time whence what matters to one matters to whole world. Our biggest concern and issue is that of “uncertainty”. Truth prevails and truth always triumphs. No matter what, fate alters itself to manifest karma and karma therefore is superior to any predictions or astrology. In many instances, karma has increased or decreased fated quality of lifestyles. Most of the western minds think of fate as something that we plan or form strategy out of our past and present trends and the future becomes a projection of the past and present. Plans seldom work in detail to perfection since everything is based on knowledge.

Knowledge is based on the imperfections of the mind. Therefore, global karma may be perceived and in divine contemplation, one may be able to co-relate karma to fate, working positively towards a better tomorrow. No one can predict in precise terms what will happen tomorrow. “Tomorrow” is unborn. Much of our “today” in intentions, thoughts, divine contemplation may influence “tomorrow”. However, astrologically, we can envisage a cycle of Piscean-Uranus, Pluto, and Saturn aspected by Jupiter. The Conjunctions of Saturn and Mars render unfavourable results, as would Ketu-Sun in the eighth house. Aspect of Mars in the eighth house is not good.

Very simply put, where in the mind there is dharma [righteousness, fearlessness, and divine intentions]; and; satt-karma [righteousness in deeds]; the human progresses spiritually bringing to the family diminishing diseases, diminishing disasters, diminishing worries and diminishing fears. Spiritualism flows out of our present. Our present can shape up our future. If our present is fated to encompass past sufferings and much grief from the past, then deeper reflections are necessary to eliminate the core of our inner most fears.

Many astrological factors have contributed astrological permutations to prevail for the world in recession, politically shaken up and sociologically chaotic. Karma is superior to astrology and events in the last ten months have just proven that. For example, many upheavals and disruptions taking place during the six months cycle and many unexpected events arising some of which are out of apathy rather than logic and reason. From now 2008 end till year 2012 marks the four year cycle of Uranus a planet that usually transits rarely.

In particular, when Saturn opposes Uranus in the next three years at intervals of November-08; February 09; September 09; April 10; July 10; and then squaring with Pluto; we shall witness tremendous upheavals coming to this world. Such unexpected sudden misfortunes may strike the stock market, the property market, the foreign currency, the gold, the oil prices, and much more scare resources.

There may be epiphany and tragedies emanating from the political economies of conflicting north south dialogue, “east-west”; thesis of capitalism diminishing with antithesis of economic doom and saturation of “terrorism-antiterrorism” issue. Looking ahead, from 2008 to 2010 Saturn will oppose Uranus. We can expect this to resonate with the Magna Carta (agreed when Saturn was conjunct Uranus), France, Liberty, the European Court of Human Rights, and the UK's Human Rights Act (HRA).

Universally, 2009, is a year 11 and that deduces to 2. Number 2 within the crux of 11 signify immense karma. World therefore will be subjected to plenty of growth, spiritual awareness, awakening and sacrifices. The Saturn-Uranus opposition represents a point of confrontation and potential turbulence for these issues, and so perhaps it is not surprising that the UK government as well as the official party of Opposition, the Conservative Party, have already indicated that it will not shy away from altering or removing the HRA. In other words, they have already begun their 'drip-feed' of their intention to do so, to ready the public for a potential future action that they would like to take. If the public want to disagree, then people would be wise to alter the course of events now, rather than leave it until later when there is the potential for a tense confrontation between 2008 to 2010.

The planetary bodies in our solar system are engaged in a never-ending series of cycles that while repeating on a regular basis; continually unfold into a totally new experience of their effect on humanity. An opposition of Saturn to Uranus now will have a very different influence than it did 100 years ago because of the way human beings continue to change. Uranus is the first of the outer or transpersonal planets, which exert their effect on us from outside, creating experiences in our life that demand that we grow, evolve, and transform.

In ancient and medieval astrology and in Vedic astrology still, the outer planets are not considered, for these practitioners, Saturn is the most powerful of the planets – Saturn is the affiliation of Lord of Death [yaama] and Karma, a "malefic" planet that would generally bring about bad things.

Modern astrology tends to take a different view of Saturn - one that recognizes his ability to create form and structure, to re-organise humankind into social bodies using customs, morality, and rules of law, and to offer up the mundane virtues of discipline, hard work and a desire to achieve something in the physical world. In his guise as the Lord of 'kaaliyug' [darkened-time] Saturn comes to remind us that life is fleeting and we'd better do something that will make our lives amount to something more sattvic more pure more divine.

As such Saturn is Ravi-putra [son of Surya (Sun) –Chayya (Shadow)] and without the malice and crux of stringent grace, Saturn brings perfection and Saturn also is the planet that makes great Yogis. Albeit it may be a taskmaster, Saturn is spiritually a karmic planet; however when conjunct with Mars renders conflict wars terrorists and the world at large.

Uranus was not discovered until 1781 (coincidentally, Pluto at the time was in the sign of Aquarius which is ruled by Uranus). Uranus is the first of the "outer planets" and is associated with experiences that urge us to be free of the shackles of moral responsibility that Saturn enforces - to find our own personal and individual liberty in pursuit of an ideal life. The discovery of Uranus coincided with the spread of these concepts that resulted in revolutions in the New World and in France. These successful revolutions gave rise to a wave of revolutionary (Uranian-Pluto) fever that spread to Russia, China, France, Peru, Serbia, Mexico, Argentina, Paraguay, Korea, Spain, Portugal, Greece, and the Ottoman Empire over the next 30 years. There is a dark side to the idealism of Uranus - in mythology, the god Uranus, Lord of the Sky, was horrified at the monstrous children that were the result of his union with Gaia, and banished them all to Tartarus (a form of the Underworld). He became a cruel and despotic tyrant, hated by all of his children. Saturn, one of the offspring of Uranus, conspired with Gaia to castrate Uranus and Saturn then inherited the government of the world.

The two planets are old enemies and fiercely competitive. Where Uranus urges us to seek the perfection of ideals, Saturn reminds us that the world we live in is full of challenge and shattered dreams.

Where Uranus wants to break free of restrictions that bind us, Saturn binds us to our responsibilities, karma [righteous deeds], vikarma-aparadha [paying for our wrongful acts], and samsahra-kriya [social morality of sacrificing our excesses].

Saturn comes to everyone to teach that we can only eat and digest what is ordained by the higher order of nature's configuration as being fair and reasonable proportion we need plus a seventh share of the excess. Uranus and Pluto break the human karma into complex, camouflages and create great upheavals when opposing Saturn. The planet that will bring harmony and stability is Jupiter conjunct with Moon and aspected by Venus and Sun. This happens around 2010. Uranus prefers chaos and the unlimited scope of new ideas and visions - Saturn requires that we crystallize these visions into solid structures that are acceptable to the society in which we live. This opposition cycle will last longer than most as Saturn and Uranus face off a total of five times between November 2008 and July of 2010.

Saturn and Uranus have opposed each other twice in the past 100 years: between 1917 and 1920, and between 1964 and 1967. We can learn a great deal about the effect of the opposition between these two planets by looking back to the past. Back in the fall of 1917, Saturn in Leo began a series of oppositions to Uranus in Aquarius, and halfway through the cycle Uranus entered Pisces followed by Saturn's entry into Virgo to mirror the opposition that is beginning in November. World War I was already in progress, having begun in June 1914 with the assassination of the Archduke Ferdinand in Austria-Hungary by a Serb nationalist, just two months after Pluto entered Cancer in April. Cancer of course is the sign of the homeland, and Pluto's journey through Cancer witnessed a world war (Pluto) over national boundaries (Cancer) and the subsequent complete redrawing of the world map. These new national boundaries gave rise to cultural sensitivities (Cancer) that fostered the beginnings of World War II as Pluto left Cancer for Gemini.

Putting the Saturn/Uranus opposition in the context of the greater Cancerian dynamic, the most interesting timing coincidences of this period is the Balfour declaration, which establishes a home (Pluto in Cancer) in Palestine for the Jewish people and the Bolshevik revolution in Russia just as Uranus and Saturn aligned in opposition. What we can envisage in the global karma therefore is a conflict between "experiential wisdom" and "technological knowledge". This is typical Uranus theme - The Old and the New, battling for supremacy of control. During this period too, women (Cancer) all over the world won the right (Uranus) to vote and to become a part of the political process (Saturn).

Perhaps this will usher all the nations of the world to come together as we witness acute shortage of resources and energy and food. Perhaps globally, 2009 will mark a year of turn around for many businesses as we face doom and gloom in international trade. We can witness mergers and acquisitions, liquidations, dissolution of companies, higher unemployment rates, greater fears from the restrictions imposed by lack of governmental funds, and inappropriate governmental measures to combat our national crises. The whole global financial karma will become volatile and uncertain. Unpredictable will become the stock market with plummeting interest rates and the debunked bailouts by the governments will not resolve the recession and global doom and gloom in the financial economics as much as the international foreign exchanges rates will become hazard to petrol pricing. It wasn't until 1920 that Uranus had moved into Pisces and was opposed by Saturn in Virgo. At that time, the Russian Civil War had turned the liberation (Uranus) of the Bolshevik revolution into the repressive regime (Saturn) of the Soviet Union.

The Irish fought a war of independence (Uranus) that was brutally quashed by the British (Saturn). In the battle between Saturn and Uranus, it is difficult to predict who will be the winner. Often there is a dialectical process in which a successful Uranian rebellion brings a period of Uranian chaos, which is then followed by a Saturnian repression in order to consolidate order, but the old way of doing things has been irrevocably changed. The next Saturn/Uranus opposition occurred in the spring of 1964, this time with Saturn in Pisces and Uranus in Virgo. These effects of this opposition are inextricably woven in with the conjunction of Uranus to Pluto that occurred at the same time, so the pressure for conformity of Saturn was battling not only with Uranus but also with the powerful climactic urge of Pluto for change and transformation. This was a period of unprecedented cultural rebellion and revolution: so-called "free love" and open marriage, revolutionary ideas in psychology and psychiatry, Black Power and the civil rights movement, Women's Liberation and the battle for female equality. The Beatles and the British Invasion, and Chubby Checker brought black music into the homes of middle class white folks for the first time.

It is said that the easiest way to tell a liberal from a conservative is to ask them about the 60s. If they say "it was a great time," they're a liberal. If they say "it was horrible," they're conservative. The liberal mind loves change and easily embraces new ideas (Uranus). The conservative mind abhors change and seeks security and stability (Saturn). This is the underlying dynamic in the opposition between these two planets. So what is in store for us over the next two years?

The first stage of the opposition is beginning to align at this moment, and in the US election, we're seeing a vivid portrayal of the battle between the new America (Barack Obama) and the old America (John McCain). Saturn represents the voice of the establishment, "the way it has always been done." Uranus is the innovator - the unusual. In the ensuing future, our world shall be gradually broken into succinct subtle fragments of catastrophes. These catastrophes will bring our differences only closer to one another and the hatred and hostility by the terrorists shall become the key to globalisation.

Perhaps there will be worldwide tolerances towards the differences about preferred human behaviour and perhaps Nations all over the world will collaborate in technology, communication, and support systems. In Karmic reality, the time brings us much epiphany and disasters some most sad and others teaching us karma.

Based on dialogue of karma, our world is awakening gradually towards the awareness of peace, justice, mercy, love, compassion, kindness, true religious beliefs, greater spiritual growth, and truth seeking.

Over the past couple of years, astrologers have looked to this major planetary cycle for clues as to who would win the election, with divided results. Planets give us a weather map, but they do not reveal the future. Who will prevail in this battle? Just because Saturn won over Uranus in Greek mythology (see Part I) does not mean Saturn will always prevail. After all, Uranus is the planet with more astrological oomph. In fact, the pull between Saturn and Uranus is a continuing process which begins with the radical urge of Uranus to bring change and new ideas puts pressure on Saturn to evolve and transform, resulting in tremendous resistance and fear and a longing for the past (Saturn). When Saturn regains its foothold, the cycle begins again. The current opposition cycle began with the conjunction of Saturn and Uranus in 1988-1989, which began in Sagittarius and moved into Capricorn. This period witnessed the economic restructuring in the Soviet Union called perestroika which began the radical changes (Uranus) to the Soviet order (Saturn), and Soviet forces (Saturn) withdrew from Afghanistan under pressure from "freedom fighters" there (Uranus), setting the stage for the battle underway at the present time. In Poland, the communist government (Saturn) legitimized the Solidarity trade union movement (Uranus). Neptune became involved in that planetary system in February and March of 1989, resulting in the biggest oil (Neptune) spill in history, and a geomagnetic (Uranus) storm (Neptune) wiped out a huge power grid (Saturn), resulting in the loss of power to six million people.

The opening square occurred in 1999-2000 with Saturn in Taurus and Uranus in Aquarius. At the time Enron traders of energy (Uranus) were circumventing established rules (Saturn) to create artificial energy shortages (Saturn again) and get rich. The murder of young gay teen Matthew Shepard in late 1998 as the square began to form resulted in a battle in Congress over whether to include homosexuality (Uranus) in federal hate crime legislation (Saturn) which failed at that time, and Dr. Kervorkian pushed the legal envelope (Uranus) on physician-assisted suicide and was found guilty (Saturn).

Now we are in the opposition phase, where Saturn and Uranus are 180 degrees apart creating a tension that requires balance and assimilation. The opposition was "perfect" in exact alignment on November 4, Election Day in the US.

It looks right now as if Barack Obama (Uranus favoured election) will be ideal sought after elected president, whose prime motto is "change". However, challenges face Barack Obama and his administration and represent many planetary clashes in 2009. For example, the conjunction of Moon and Ketu, the adverse conjunction of Saturn and Mars and negative Mercury will bring much grief to Barack Obama.

He is like an alien to many who grew up in small towns with a homogeneous demographic and for the Saturnian individual who cherishes stability and security above all else, the concept of Uranian liberation/chaos is horrifying.

On the other hand, for the Uranian individual, for whom personal liberty and social justice is paramount, the Saturnian need for control and pressure to conform is similarly abhorrent. This is the very battle, which will take place over the next few years against the backdrop of Pluto's entry into Capricorn and the transformation (Pluto) of social and governmental structures (Capricorn).

Terrorism shall collapse by 2015. Terrorists shall be uprooted by the unity of world nations collaborating in intelligence to reform an international anti-terrorism law after the fanatics cause more upheavals. This is my personal prediction and I am confident that based on the planetary constellations, the end of four year Uranus cycle always without fail bring justice with the Jupiter aligning positively in 2010.

The years 2009-2012 mark the cycle of crucial world changes. From year, 2008 to 2015 is a seven-year cycle of planets and the earth at large. Having had traumatic seven years from 2001 to 2008, we shall now enter into a phase whereby much will be reflected upon GLOBAL KARMA by collective efforts of nations. I would like to see a confederation association of the WORLD anti-terrorism just like we have commonwealth institution and international organisations for finance and economics. Perhaps time has come to reflect policies at sociological perspectives of global karma of the world in distress at large.

My fears are for the British Monarchy. Pluto in Capricorn would bring a rebellion that would topple (Pluto) the monarchy (Capricorn) once and for all. The second exact phase of the opposition cycle will occur on February 5 2009 but Saturn and Uranus will not be more than two degrees apart between November and February, so the effect will remain strong. Events that are put into motion in early November under the first "hit" will continue to unfold over the next few months. Most major planetary cycles have three hits, but this opposition cycle will have five phases, signalling its particular significance for permanent change. The third phase occurs in September (15th) 2009, but a total eclipse of the Sun in August (22nd) conjunct Saturn will instigate the events of that phase of the cycle. Retrograde Pluto will be stationary (moving very slowly) in September and will change direction to turn direct just a few days before the exact opposition, so this period is likely to be rather intense. Saturn and Uranus are in challenging 30 and 150 degree aspects to Neptune, which will erode any potential for understanding the nature of the events that occur at that time.

The evolutionary cycle requires the letting go of the old in order to bring in something that is more true for us at that current time. The fourth phase takes place April 26, 2010, again in exact aspect to Neptune. By that time we likely will have integrated the lessons of the Saturn/Uranus opposition and are better prepared to take the steps necessary to move forward. Neptune demands that we become visionaries and transcend boundaries that limit ordinary mortals. In doing so, there is sometimes a dissolving aspect of our past life that limits us (Saturn). Challenging Neptune times require that we pursue a disciplined (Saturn) spiritual practice (Neptune) that enables us to open up our eyes and our mind to a completely new way of being alive on the planet (Uranus). This third and fourth phase will be extremely exciting for those who are able to let go and enjoy the roller coaster ride, and less comfortable for those of us with more fixed natures (like me) who have a high need for control and safety. The fifth phase on July 26, 2010 occurs at 0- degrees Aries and Libra, within range of a square to Pluto at 3 degrees Capricorn. Normally the late stage of a multi-phase planetary cycle is less difficult than the earlier stages, because we have usually assimilated the necessary planetary energies by that time. The addition of the square from Pluto will create greater urgency and pressure for conflict and war in order to achieve the goal of change and transformation (Pluto) into a new way (Uranus) of living as societies (Saturn) in the world.

This fifth phase of the Saturn/Uranus cycle is actually the harbinger of two Pluto cycles: the square from Saturn to Pluto (visiting three times between November 2009 and August 2010) and the square from Uranus to Pluto, which will come within winking distance in July 11 but not perfect until June 2012, continuing through 2015. I'll cover these other major cycles in separate articles, but you can see that what happens during the Saturn/Uranus opposition will set the stage for the next eight years. Knowing this information is not useful if we use it to scare ourselves to death. It is important to view these cycles within a framework of faith and understanding so that we can use the information to our advantage and not become overwhelmed by it.

This is a time to examine our own lives and see where our life is not authentic, and where we are not being true to ourselves (Uranus) and where changes need to be made to the structure of our lives (Saturn) as a result. This is the perfect time to cultivate faith in the natural flow of life and to increase our understanding that we are spiritual beings having a human experience. It is a wonderful time to learn to let go when all of the doors to our desires are closing, but to remain strong in our intention to manifest a life of beauty and adventure that resonates with our deepest Self. This after all is the ultimate challenge of any planetary cycle.

These are confused and confusing times; but we have to face facts straightforwardly. What was valuable and made sense when most human beings lived only 40 to 50 years cannot claim the same validity for human beings who can expect to live up to 80. The problems involved in our fast-increasing population of retired men and women are becoming more evident every year. We can look at these problems from many angles; and the much-publicized problem of the use of leisure is not the only one, especially as popularly formulated. The main point is not what you will do with your time when you retire, but what you will do with yourself and with your past. Saturnian senility is a return to childishness; but Uranian rebirth leads us farther back to the creative act itself — and every moment can be a creative act, a new beginning.

However, to be born anew requires a period of preparation and gestation. If a human is to experience several births during his 80 or more years, one should be allowed also to experience periods of pause and rebuilding during which the process of renewal of body, mind, and feelings should go on with a minimum of tension and disturbance.

What we need are special "colonies" or communities in which human beings could come to pass two, three, or more years in preparation for a valid, constructive change of life. In these healthful communities, there would be all conceivable facilities for technical as well as psychological, philosophical and metaphysical programs to encourage spiritual awareness and spiritual growth.

Of what to say to out on the limb, rejected and misunderstood? The tears need to be shed, for they help cleanse out the many toxins and bitterness and anger suppressed in fear for a long time.

Those with greater awareness and understanding will weep many tears. For they have been given the gift of greater responsibility.

Pluto in Capricorn means transformation of the world. Pluto in Capricorn from 2008 to 2023 means many transitions for the world at large.

Pluto brings breakdown of structures. Its transformation ruthless yet it is not as cruel as Saturn is. What is coming to the world in the ensuing years or time is a new survival pattern. Like for example, the beginning of the collapse of the globalisation, global banking system, and dissolution of the automobile industry in the U.S.A.

Banking, corporations, property, automobiles, assets, hospitals, schools, buildings, governments, parliaments, all ruled by Capricorn.

In the ensuing time, we can anticipate to see much collaboration between various governments against terrorism, against international financial crises and against selfish political propagandas. When Pluto goes through Capricorn we can expect the transformation of all things ruled by that sign - such as our religious institutions, halls of government and political structures, the way we inter our dead and take care of our old people, construction techniques and buildings, and how we handle ownership of property.

Only with diligence and commitment to yet a deeper and higher purpose will we understand that the solving of human dilemmas can never come from limited resources, wit, and cleverness. Solutions come from breaking free from old and worn out patterns, older ways, and older institutions. Letting go means rebuilding anew, the entire legislation governing the welfare of people. More younger persons will become in charge of much significant decisions relating to re-creating the law, economics and financial policies.

Wisdom cries out - for its effect is far beyond human intellect. It is available to all those who seek it. We need not congress conferences and waste valuable executive time to learn the lessons of karma. As war prevails in our world due to the pride of humankind, and the selfish egocentricity of humankind, many tears are shed for the loss of precious lives. The pain of such a loss goes deep and only the healing balm of God's grace can mend such a broken heart.

Many elderly have been forgotten and are alone. Their tears flow with many regrets wondering if they could have lived life differently. At the same time, others will shed tears of joy as they see the fruit of their own diligent labour and prayers flourish and thrive. They will not fear death, but will await it with wonderment.

The downtrodden and lonely hearts cry tears of their own perceived inadequacies. They wonder what it is they could ever offer this world. Yet, it is in these humble souls that the purity of prayer is heard and answered. Their silent strength is a great gift to this world.

Perhaps it is time that the religious leaders and religions all over the world consider and re-consider [again and again] the plight of child abuse, children safety, children welfare, and children protection.

Children are most vulnerable all over the world and some malicious adults with evil intentions reject them and abuse them or torment them with jealousy, hatred, anger, and psychological torment without justifiable cause or reason.

Pluto in Capricorn entails that the law be re-written. The law and religion which protects and worships the parents and elders as our essential religion and basis of for altruism of religion seems too one sided and old. The older ways of believing that children are lesser members of the society and women are subservient to men must be changed and transformed all over the world, to bring equal rights and equal voices. Many lessons of karma will be learnt in the ensuing years by the older.

As all of us will shed many tears due to our frailties, our weaknesses, and lack of courage, may strength be found to forgive ourselves. These tears will teach empathy for others as one becomes sensitive to knowing that each person carries a burden. This understanding is the path to forgive others. It is in this continued searching for greater wisdom, courage, and strength that life can be well lived. Ones own courage will be realised as we express our regrets to those we have injured. It may be the most healing and meaningful gift you could ever offer. Let us have the courage to make things right as best as we can and learn to be compassionate in all of our dealings.

At the end of this life, it will not have mattered what our profession was and how many wonderful things we have accomplished on this earth. *Who* we were will have mattered - for it will have left a lasting affect. Tears are truly a gift - a wonderful gift to ourselves. Listening to someone weep and weeping ourselves in tears is a true gift of compassion. Living in contemplation is not something that any of us actually strategically plan. It just happens after series of battering experiences. When we recognise love within us as a divine grace of GOD, divinity opens our inner most insight towards grandeur of eternal happiness. In stillness, we conquer, in stillness we become light of hope, in stillness we remain divine, in stillness our life ends.

It may be placidly a belief, a notion, a conception; a perception that whenever we are subconsciously trying to bring a karma to fruition and dissolution, the atman, or the natural journey of the soul, takes us towards those very people who behold within the pieces of the answer our inner mind is seeking.

The real reason and real cause of a relationship is only vividly clear until it eventually finishes in physical manifestation and transpires no more. There is usually something in the other karmic person who has brought us into our present state that we need to learn and to incorporate our observations into our contemplation.

The soul journeys in time, and continues to either evolve towards light or devolve in twirls of vicious cycles in darkness. Our karmic lessons and present life purpose is a result of all the cumulative deeds and thoughts of the past.

Sickness and worries are nothing more than mere manifestation that our spirit of life within is hurting.

What we see in physical deterioration is a manifestation of suppression, oppression, anger, fear, anxiety, helplessness, and hopelessness.

Disease or ailment begins at the spiritual level of our being. When our hurt is not healed, our higher self subconsciously sends the discordant spiritual kundalini energy down to the thought system.

However, when we do not awaken mentally to a particular karma lesson, we begin to experience the problem emotionally. Finally, if the lesson is still not learned it moves into the physical body and finally our immune system begins to fail.

The imbalance concerned may have begun as emotional traumas, destructive suppression, destructive broken rejections from family and relatives.

In relating to our karma, we build a bridge between the soul and our metamorphosis, between our soul and the world around us, between our soul and the world within us.

Our fixed thought patterns and many other conditions of fear have to be uprooted and addressed in full. It may have occurred as far back as past incarnations, when we failed to be consciously aware of our inner conflict.

Alternatively, we may have been unwilling or unable to address it, or may not have dealt with it thoroughly.

Disharmony of the body can also be an important message telling us that in some way we are trying to go against the plan our soul has for us in the present life.

If we repeatedly cover the same ground we have travelled in former lifetimes, we become unbalanced and are unable to release the vibrant energy that is available to us in the present incarnation.

The severity of the lesson to be learned determines whether our disorder is as minor as an ear infection or as major as cancer. Whether we choose to heal our body through medication or other healing therapies, we will certainly support the healing process by gaining insight into our karmic lesson plan, which concerns the healing of all four levels of being. When we heal our karma, we become aware of our wrong in fullest.

Ancestors play a cardinal role in our everyday lives. Interestingly, the qualities of our individual set of karmas are shaped by the nature of our ancestral memory in every rebirth.

When we fail to recall these sacred ties, we lose touch with the onrushing stream of consciousness that flows through memory from generation to generation. Honouring your ancestors is the first step in reclaiming your physical and psychic wellbeing and spiritual heritage. As you begin to recover your ancestral memories, you will move ever closer to discovering the unconscious, troubled memories that prevent you from knowing the truth of who you are.

Much of diseases and sorrows emanate from the fact that our ancestry is saturated by negative karma or karma that had not been conducive to truthfulness, religious laws, and goodness of humanity. For example, our ancestry may be filled with collective bank of “negative karma” which implies that our ancestors are not peacefully rested and our departed ones remain disturbed in darkness of tunnels.

Not having reached their respective destinations, the pitrus or the spirits of our ancestry remain much apprehensively wondering around our world of existence coming to remind us and seek our divine help.

We can begin our personal practice of honouring and appeasing our ancestors by making small personal sacrifices on a daffy basis. Offer water and black sesame seeds to the ancestors while we face the Southern direction where the pitrus [spirits] live, Feed the hungry. Give homemade bread to a homeless shelter. Embrace the poor. Say a prayer to alleviate suffering. Visit a nursing home. Offer your seat to an elderly or disadvantaged person on the bus or train. Devote an hour a week or month to community service. Observing fast once a year for the world peace and offering peace oblations to the spiritual world. Make a conscious effort not to Injure, pollute, or otherwise compromise the earth, her rivers, animals, plants, and environment. The highest personal sacrifice we can make is to embrace a spirit of reverence for nature and work toward healing the indescribable damage we humans have wreaked upon our planet. When we become aware and awakened towards the karma of our ancestors, we can no longer utter any neither word of hurt nor act to hurt anyone deliberately, especially those without artillery, less fortunate and out on a limb.

The Vedic seers teach that "Sacrifices are the actions through which we receive sustenance from the earth and by which we return equal nourishment back to her." They tell us that giving back to nature not only pleases our ancestors' spirits but helps us develop inner consciousness. As we awaken to our ancestral memories, we remember the meaning and purpose of our lives.

Homam (fire ritual) and pitri tarpana (water ritual) are two of the most important rituals of Hinduism that should be performed regularly.

Regular conduct of Puja, worship, devotion and mantra-manjaree are very useful in removing various obstructions in one's material and spiritual lives and giving peace, stability, balance and focus to the mind. The Vedas say that our share of wealth, happiness, right of life attributes to only one third of the total share. One third belongs to the Celestial sphere and one third belongs to the spiritual sphere. It is not wrong to enjoy life and to have nice things. However, when our status and pride of ownership gives us falsity, false possessions, false obsessions, false impositions, false tortures and false impurities that we cause others to suffer and bring hurt to others, that wealth become contaminated with diseases and pain.

Vyasaji said:

“Those that are conversant with the scriptures behold, with the aid of acts laid down in the scriptures, the Soul which is clothed in a subtle body and is exceedingly subtle and which is dissociated from the gross body. As the rays of the sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision. As the effulgent disc of the sun is beheld in the water in a counter image, after the same manner the Yogi beholds within gross bodies the existent self in its counter image. All those souls again that are encased in subtle forms after being freed from the gross bodies, in which they resided, are perceptible to Yogis who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogis behold those invisible beings. Those who betake themselves to the science of Yoga for the purpose of obtaining a knowledge of that Soul transcending the inanimate and gross body, the imperceptible Linga body (subtle body), and the Karana body that is not destroyed on the occasion of even the universal destruction. [Note: the Karana bodies are the potentialities, existing in the tanmatra of the elemental substances, of forming diverse kinds of linga bodies in consequence of the acts of Jiva (individual soul) in previous periods of existence.”

Comments by Sri Kisari Mohan Ganguli

“Those who die become at first what are called Preta-atmans. They remain so for one year, until the Sapindikaran-Sraaddha is performed. They then become united with the Pitrus. The gifts made in the first Sraaddha as also in the monthly ones, have the virtue of rescuing the Preta or bringing him an accession of merit. The gifts in annual Sraaddha also have the same efficacy.”

From Manu Smrti:

Whatever a man, full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes. The days of the dark half of the month, beginning with the tenth, but except the fourteenth, are recommended for a funeral sacrifice. As the second half of the month is preferable to the first half, even so the afternoon is better for the performance of a funeral sacrifice than the forenoon. Let him not perform a funeral sacrifice at night, because the night is declared to belong to the Rakshasas, nor in the twilight, nor when the sun has just risen. At all rites in honour of the manes, the word SWADHA is the highest benison. [Note: During Agni-Hotra or Havan ceremony, oblations are offered to the gods with the word SWAHA but to the manes during funeral sacrifice, the word SWADHA must be used]. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots of south directions.

Spirit world is worshipped during “Shraddha”.

Sraddha is the name of the ceremonies performed by relatives to help the Jiva (individual soul) who has cast off his physical body in death. A Jiva who has cast off one’s physical sheath/kosha is called a Preta-atman [spirit ghost]. The part of the “Shraddha” performed to help spirit at this stage is called the Pretaatman-Kriya [rites and rituals following cremation of the physical body].

Gifts to deserving Brahmanas for the benefit of the Pitrus, in the proper time and place and with faith, are known as Shraaddha. Shraaddha gives satisfaction to the Pitrus [deceased]. By the offering of the sixteen Shraaddha s, the son helps his father to dwell in joy with the Pitrus or fore fathers. The son should perform the Sapindikarana rites for his father. Performance of Shraddha and Tarpan relieves the hunger and thirst of the departed soul during its journey to the Pitri Loka. One’s spiritual journey may be longer and another is shorter. Those who go to hell are extremely oppressed by hunger and thirst. Performance of Sraddha and offerings of rice and oblations to them, relieve their sufferings. Hence, performance of Sraddha is indispensable. Those who dwell in heaven also get satisfaction, strength, and nourishment.

Performance of Sraddha in honour of the manes or ancestors is indispensable. Sraddha must be performed with faith, devotion, and reverence. The son who does not perform Shraddha and Tarpan is an ungrateful son. He goes to hell hereafter who changes his own birth right religion for saking personal gains and personal benefits.

The sacred scriptures declare:

He who does not perform Shraddha takes his next birth in the lowest caste. He leads a miserable life and suffers from poverty. Prior to death, one gets a vision snap shot of one's entire lifetime karma, good and bad. At the time of death, one is sub-consciously vividly in the dream state visited by either one's respective deity or deva or YaamaRaj or goddess of death. At the time of death, one never utters a lie because one's jiva-atman [spirit] is conjunct with the spiritual world and the higher order of GOD. After mortal physical death, the jivan-atman, is desolate from the body and takes up a form of cloud made of fire, air and space. After a while, the spirit may have 'yatana-deha' [for suffering the tortures of hell if one had done great sins on the earthly karmic plane, or a celestial body or otherwise for being rewarded a placement in the deva-loka – swarga]. Shastras and puranas suggest that the jivan-atman takes various time to enter the pitri loka. For some, it may be one year and six months minimum and for others it may be much longer.

For unrest spirits who have departed tragic sudden premature 'un-timely' deaths like accidents, suicide, unknown cause of death, mysterious deaths, the family relatives are advised to perform, much more rites and rituals of freeing the entrapped spirit. Such examples of rites and rituals may include 'Hommamm' of Rudra, 'Shantih' hommam, recitals of sacred scriptures, Garuda Purana, Gita, etc. In other cases, Narayana Bali [a more comprehensive shraadha], pinda shraadha, or sapta-shraadha may be conducted together with MAHA-LAYA puja. The dark fortnight of the month of Asvayuja is known as the Pitripaksha or the fortnight of the month specially sanctified for offering oblations to the departed ancestors. In addition, the last day, the day of the new moon, is considered as the most important day in the year for performing obsequies and like rites.

Now, ordinarily, the orthodox Hindus offer oblation of water-Tarpan-Arghya-to the departed every new-moon day. The prescribed rites are also performed every year on the anniversary of the day of death. This is the Sraddha ceremony. What then, is the special import of these observances particularly during the Asvayuja Krishna Paksha? The reason is that such ceremonies done during this fortnight have a very special effect. The offerings reach the Pitrus immediately and directly, due to a boon from Lord Yama. Due to the grace of Lord Yama, it came to be so ordained that such rites done at this particular period acquired the following unique merits. Offerings made at this time reached all departed souls, whether they were kins directly in the line of the offerer or not. Even those who died without progeny received these oblations given on this Pitri-paksha Amavasya day.

All those who had failed to do deeds of charity and Anna-Dana (gift of food) and were thus denied these comforts in the Pitri Loka, benefited by these ceremonies.

Those deceased whose date of death is not known and whose annual Sraddha cannot be done, they also get these oblations of Pitri Paksha. Souls whose life was cut off by violent accidental or unnatural death and to whom, therefore, offerings cannot reach in the ordinary course, to them, too, the Pitri Paksha offerings reach directly. All these the boon of Lord Yama made possible from the time the great Karna performed the Asvayuja-Paksha rites.

The Hindus now observe this Paksha with great faith, with strict regulation, taking bath thrice, with partial fasting, etc. On the new-moon day, Sarvapitri (all ancestors) Amavasya, the full rites are done and plenty of charity given.

Propitiation of Departed Spirits

The day of Mahalaya Amavasya is the day of great significance and importance to all Hindus. It is the annual festival for propitiating the spirits of our ancestors, with devout prayers for peace. The Hindu Itihasas (histories) say, that, on the Mahalaya Amavasya, there is occurs a conjunction of the sun and the moon and that the sun enters the sign Virgo (Kanya) rashi. On this day, the departed manes, i.e., our ancestors leave their abode in the world of Yama and come down to the world of mortals and occupy the houses of their descendants. The fortnight preceding, the new moon is specially consecrated for the propitiation of such departed spirits. The ceremonies performed in honour of the manes or ancestors during each day of this fortnight are considered to be equal to those performed at Gaya. The principle in all such rites is the worship of the departed souls and the satisfaction of their wishes so that they might be in peace during the rest of the year. To the Narmada Maha-Shivalingham, traditionally, is worshipped during the fifteen days of the Shraadh period. On amavasya, the last day of the pitrus, grand offering is made to the spirit world and such prayers and mantras may include, Shiva Rudra, Shantih mantras, 1,108 names of Vishnoo Sahastra Namavali, saarpa devata puja, worshipping of maanassaa Devi, Raama raksha shtotra, recitals of Gita, recitals of Gajendra Moksha stotra, and Gayatri mantra. Some young persons have come to me with acute problems of pitri-dosha and kaal-sarpa dosha. Such doshas imply that their ancestry is not at peace and as such, the natives of such astrological rashi charts suffer unhappiness in the present lifetime. My suggestion over time with experience is that, one who is consistent, constant, sincere, compassionately focused on daily set of puja mantra ceremonial rites and rituals will axiomatically render one third oblations to the gods, one third oblations the spirit world and one third oblation for their own lives.

Many mythological assumptions are made regarding giving peace offering to the spirit world; some ludicrous others metaphorically philosophical.

Our dharma or religious shastras were written many thousand years ago for the circumstances and consideration in a time frame that is not compatible to the present sociological spectrum.

Therefore, there can be reservations, towards the performance of rites and rituals physically done for the departed spirits by going to INDIA and only by doing it in India. The world at large is one, the rivers and the lakes all merge in one grand ocean. Ocean is water and seawater is one regardless different names we call it.

According to Hindu mythology, the Shraddh performed on Ashwin Pitri 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 Matysa Purana. It is Yama, the god of death in Hindu mythology, who explained the importance of Shraddh performed on Pitri Paksha.

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

The Shraddh or rituals performed during this period benefit all the dead ancestors. It is believed by Hindus that the Shraddh ceremony will cleanse all the sinful acts committed by the dead. Those departed souls who do not receive Shraddh are said to wander aimlessly on Earth.

Pitri 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 Pitri Paksha. The customs and rituals performed during Pitri Paksha Shraddh vary regionally. Some people fast on the day. Some people observe specific customs like abstaining from non-vegetarian food during the fortnight and some do not cut their hair or shave. The rituals are usually performed under the guidance of a learned person or priest. During Shraadh, offerings of prayers, mantras, and hommamm are made in oblation and obeisance to the ancestry world. The spirit world is given peace offerings, flowers, sesame seeds, rice, milk, water, grains, and poor people and children are fed in the name of the deceased. Names are mentioned loudly in the presence of a fire.

Karma Bridge [poem]

Light of delight, light of God, light of divine awakening sees not be is seen in vision.

Light gives vision, the eye, the inner eye, the spiritual eyes envisions light.

*Dark is the inside of the human body, to see is for the dark, for our eyes see light and
mind the interior of our body.*

*Life brings decay and death eventually, in destiny regardless of fate and karma
through places in its own ways and turns shaping the present moment based on the
past, and the laying the glare for the future.*

This dance of karma, is perpetually letting the bygones be bygones.

In the shadows of karma, we bridge our life's most precious gift of love.

*In the glare of the neon times, the exonerated past, and the present tides, let our
eyes see and in seeing let our vision not wear our sights too small. By surfaces that
shine, beyond the silver lining of the shores, let the findings and our inner most
observations find their ways into words, those lost words which have weight of the
shadows to behold the layers of truth untold.*

*I have come to deliver the lost words I am the lost voice. Hear me oh four quarters
of this earth, hear me for I am a distant relative, I am a distant relative, I am a
distant relative. We never place our trust in one another, we never in minds,
claimed by the emptiness of our hearts, certainties driven by false desires, falsity,
and wrongfulness.*

*In heart of hearts may our eyes look with kindness and reverence to bring light of
delight through our visions benevolent.*

*The mystery continues to dwell glimmering in fugitive thoughts, a light so deem yet
so divine softly casting its shadows, the bridge of karma no more is.*

*False, lost and forgotten, the life dies, the life perishes, the life decays, the life goes
with time and tide, as yesterdays no more.*

*Our love and our karma in the present moment in time a bridge is for the mending
of the bruised relationships, the numbed betrayals, the dreary drudgery of your
mundane labour and struggles are no more.*

*Times up, times up, the twilight has arrived and we would illuminate the treasure of
our memories only to sacrifice all for the search of GOD. Let me be robbed in the
night, of all that I possess, let me become still for now, let me spread slowly inside,
let me spread my wings now and let me fly away across the seas, let me be free!*

It is in DIVINE love that TRUE REAL religion/ AKA DHARMA PREVAILS and not in RITES, RITUALS AND ceremonial pujas.

It is in divine bhakti devotion and servitude towards humanity, towards longing to belong; towards communion in the pure and sincere love in the heart, that true real dharma prevails.

Unless a human is pure in body and mind, one is visiting or coming into a monumental temple and worshipping Shiva is useless.

External worship is only a symbol of internal worship; but internal worship and purity are the real things. One must elevate from the batter of injustices, imbalances, and sorrows, for these are only reflection of our own imperfections from previous lifetime, whatever one believes re-incarnation to be. Without karma, there is no ethos to human life. Without divine intention, divine courage, divine strength, divine patience, divine contemplation, and divine purity, external worship would be of no avail. We must all try to remember this for only this much is enough to generate love between us both. "Bhakti" [devotion] is eternal and will manifest itself when one attains purity with Divine love, divine intentions, divine contemplation, divine servitude to humanity and divine solitude.

Atman [Soul Divine SPIRIT OF LIFE] is PRANN-JYOTT [FLAME OF LIFE]. The Atman - Soul Divine has no tenebrous religious caste, colour, creed, nationality, or race.

Soul Divine has only consciousness, subtle spiritual karmic bank, and divine light. There are three spheres of light in the gist of existence: The Celestial [parama-ishvarya loka], the Spiritual [daivya loka comprising four sub spheres - deva loka; apsara loka; pitri loka; apara-yamm loka], and the Celestial [manushya loka]. These seven aspects are sacred, divine, and godly.

Sanatana Vedic Hinduism - the dharma of light and divinity is dharma of SOUL in the light of Divine Vedic wisdom, divine spiritual experience, and divine spiritual progression.

The Jivan-Atman- individual spiritual soul journeys across in karmic time, from gross mundane darkness of ignorance to sublime brilliance of divine delight and emancipation.

In the entire universe, it is Sri Hari (VishNu) that is to be worshipped as the Ultimate Resort. Six colossal figures stand testimony to this: Prahlada, Vibhishana, Gajendra the elephant-king, Panchali, Ahalya, and Dhruva.

They are the blessed ones who have received, respectively, superlative affection, supreme refuge, undisputable protection, infinite compassion, total absolution, and apex of benefaction, from the Lord.

Satt-chitt-Ananda- Chidda-Ananda-Parama-Ananda Jaya AUM TAT SAT HARI AUM TATVAM ASI. AUM IS THE MANTRA OF GODS BRAHMA-VISHNU AND MAHESH, whose effulgent first shakti is Gayatri Mantra. There are eighty four million beeja=akshara Shakti's and sixty four thousand divya shaktis composing thirty three million devas and devis in the cosmic sky. In the main, Indra, Varuna, Dignpal, Yaama, Agnee, Vayau, Ishana, Rudra, Sommam, Nirritti, Vasus, and Brahaspatti Deva, are the dignitary prime devas governing the MAHA-MRUTYUNJAYA HARA - who beholds the nectar divine of HARI.

Maa is the divine svaroop of PARAMA-EISHVARA PURUSHA-PARAMA-ATMAN. Prakrutee is the grandeur manifestation of HARI'S Shakti.

The entire philosophy of KARMA is based on DUTY and OBLIGATION without the prejudices, selfishness, envy, anger, desires, control obsession - illusive ownership, bigotry, hypocrisy, greed, and falsity of power of ego.

Satt-Karma comes from LIGHT. Divinity and dharma or righteousness comes from THE LIGHT OF DIVINE WISDOM.

One must not abandon one's true ancestry and par take another religion for the sake of personal fame, personal choice, personal freedom, and personal NAMESAKE.

To reject one's own family roots; ancestry; customs and traditions and to adopt another religion altogether, claiming another name other than one's original birth name for convenience of selfish reasons is not only a sin but a fatal disillusion of the reality.

Gita embraces all holy scriptures regardless equally in divine glory. One third of all our satt-karma, dharma, sadhana, sankalpa, and kriya belong to the MAHA-EISHVARA LOKA; one third to the spiritual world and one third towards the manushya loka or the terrestrial world. To claim all or to disproportion the deeds and dharma is to misappropriate GODS fortune and therefore to claim one's own self-importance as superior and par-equal to HARI is a sinner, eventually such a misappropriation suffers great agony. Light [jyott] is eternal. Only from the Manushya loka, [the earthen clay of humankind filled with imperfections, mortality, desires, and anger] we see it for half of its span around the kaal [karmic time].

AUM TAT SAT HARI AUM TATVAM ASI...HARI NARAYANAYA...

Light of delight is the eternal light of love. God is light of divine glow that keeps our hearts capering to the rhythm of the sound of music, like the glory of the sun, the sparkle of the star; the shimmering of the moon, light embraces us all!

To see not, but to be seen in delight is the light of love shining brightly in our spirit of life; which else shall beautify our homes and make it heaven? However, the flame of a loving lamp; glowing in delight invokes divinity. Which else shall be adorned? Nevertheless, the Light of Wisdom deep within brings divinity within us. The light of love divine Light of love is the eternal light of delight and the light of delight is the eternal light of love divine!

May the rays of healing from the bright stars above; reach out to all especially those out on the limb, rejected, tormented, and misunderstood. May the grief of hurt find solace in love and compassion, in divine light.

Such a beautiful exemplification is given in GAJENDRA-MOKSHA STOTRAM. The story is not just a story of an elephant and a crocodile; it is about the man, his ego and his selfishness. The man (the elephant- symbol) is surrounded by so many illusions "Maya" that he becomes prideful and egoistic and thinks of all that is as owned, possessed, and attachment filled with desires eat the spirit of life in decay.

For the human nothing is stringer than one's own ego. But when any problem or the dark image of one's works (symbol - crocodile) comes face to face, only then one learns about one's true position which is no less than hollow and fake one.

So, realising who I am truly, the spirit of life surrenders to the true real identity of param-atman jagad-eishvara bhagavan nirguna Rudra-Shiva.

This is the time one repents, sincerely, and religiously regrets and surrenders one's whole to the divine grace of Almighty 'HARI'.

Ashtta-bhuja stotra exemplify and elucidate the eight hands Vishva-svaroopo Bhagavan Vishnoo whose eight fold light make up one grand light of GOD.

The great book "Bhagwat Puraan" says that who so ever will chant or listen to the Gajendra Moksha regularly, to him/her success and fame will come naturally without him falling into the trap of Ego and worldly attachments. Moreover, he will not have bad dreams or suffer from nightmares. The often-told stories of ancient past are not just source of entertainment to us but are symbolic of many things and indirectly guide to the road of salvation "MOKSHA".

Gajendra Moksha is also based on one such story. Gajendra, chief of elephants, was once enjoying himself while bathing in a lake in the company of his large family. He was so engrossed in his enjoyment that he could not notice a crocodile approaching; the crocodile caught hold of his foot and tried to get him down. Thus the battle between the two strong animals started. However, crocodile being an aquatic animal was more powerful in water thus was able to pull the elephant more. Gajendra unable to release his foot from the strong grip of the crocodile prayed to the Almighty. His prayer was immediately answered and he was rescued, was prided “Moksha” from the clutches of crocodile because the grand elephant incessantly recited the moksha mantra: “Aum shreeman Narayana Narayana Narayana Hari Narayana Naryana Narayana.....and so on with 108 stanzas. May God grant us the serenity and spiritual peace, to withstand life's sorrow's; the courage to change whatsoever we can in the little time we have left here on earth' and the divine wisdom to realise the light of truth. Love and Peace are world's greatest gifts to humankind.

A Gift given with a closed heart and a clutter mind is a waste of energy and resources. Gift given without any expectation whatsoever is 'daana' [gracious divine sacrifice for good of someone] the supreme of all sacrifices is the daana of gjnaana that which is known as sacrifice of divine wisdom and divine knowledge to light a candle of delight in someone's heart. In Vedic Astrology, when we give preciously we not only light another's heart and mind but we generate a supreme divine light of INSIGHT. In insight, only our spiritual awareness grows. At the sacred divine feet of SHREE HARI, I lay all my servitude for the purpose of spreading light through my gift in Vedic Astrology. The second most supreme sacrifice is the kanya-daan [the giving away of our daughter in a marriage ceremony]. The third highest sacrifice is the sacrifice of food to someone who thoroughly relishes and enjoys our dinner. The fourth most sacred sacrifice is the sacrifice of gold and money. The last most sacred sacrifice is the sacrifice of being a GOOD HOST. The sacrifice that has no limits is the highest sacred gift and as such better than all sacrifices put together.

Better than a sacred gift given with a joyous heart; are sweet words spoken with a cheerful smile and cheerful disposition. “VACHAS-pati” is the highest brahman. To control our tongue therefore is of the highest sacrifice- to avert from speaking negative, to avoid from thinking negative about negative persons, to abstain from indulging in negative talks, to refrain from telling lies. Let us therefore pray to VACHAS Hari TO GRANT US sweet words; and great health and true happiness. Aum Tat Sat.

Spiritual karma

Many a times, I tried to build the bridge without realising it is not upon my soul to burden it with the broken relationships. I look above the stormy clouds beyond the karma and feel serenity thrashing in the waves at the shores. It is peaceful there, you see. No striving and no anger is there Only God's Beauty! Oh, what Peace! Below those stormy clouds it has rained. The wind has blown hard and strong. Catastrophes struck unexpectedly. Confusion and calamity have passed all in karma. We are all that came along in the tide of time.

In difficulties and adversities, I tried to hold your hands so tight; but the force was way too strong against us notwithstanding the stormy wild ocean breaking free in its own karma. I cried, with bitter tears I cried "Hold on, please don't let go!" but I was wrong." Time flew fast; still, I was swept away with fury, In all its filth and mud and dreary treachery, bigotry and betrayal, all battering me...Reaching out just one more time -But it only proved for naught. So, it was fear itself that took hold and overcame my heart! In fear, I wept, in fear I cried, in fear I regretted in deep hurting grief...

No one understood me, no one dare opened a door of opportunity for me, for my life sooner became without ambition and motivation....

In all my agony, I dared to stand still, moving naught but remaining placid.

*I felt a calm surrounding gradually with the divine grace of god-
As I looked around in awe; my tears were no longer bitter -
But transcended in my heart, a light of delight brought joy.*

*Karma brought to me lessons to learn and I realised within the hull of God's Glory,
His Plan to whisper still -*

More Truth about His Mysteries, Then brought Peace, and it was Still.

Once again – I dare to reach out my hands to you; in hope that we may forgive each other -With healing balm to wounds.

Oh please, do not turn your face the other way again.

Do not walk away to shun me - With a veil of scorn and discontent.

*Could we hold each other's hand - To behold God's Beauty upon High?
There is no fear or confusion there - Only His Love and Wisdom - which brings peace of mind. Could we love and trust each other - Just one more time?
Could we love and trust each other - Just one more time; just one more time; just one more time and not betray the trusting integrity of the spirit of life?*



The true goal of *atman [soul]* is liberation, or to release from desires and falsity (*moksha*), from the limited world of experience and realisation of oneness with God or the cosmos. In order to achieve release – muktee, we must pursue a kind of discipline or spiritual observation, contemplation, or yoga (yoga, a “tying, related to the English word yoke that is appropriate to one's abilities and station in life. For most people, this goal means a course of action that keeps them rather closely tied to the world and its ways, including the enjoyment of love (*kaamma*), the attainment of wealth and power (*artha*), and the following of socially acceptable ethical principles (dharma--see Glossary). Some people, however, may be interested in breaking the cycle of rebirth in this life or soon thereafter. For those of us in whom Karma Bridge has brought us to a point of self-realisation, for some of us, this bridge may have come towards its ending. For them awakened souls, a wide range of spiritual sadhana and spiritual contemplation transpired with the ordained grace of higher order. Gracious techniques evolved over the thousands of years gives Indian sanatana dharma a religion of great integrity and diversity.

In yantra [symbolism], tantra [rituals and rites], mantra [sacred invocation of higher order], and sadhana [contemplation], a spirit of life verily comes closer to GOD.

In divine light of God, with the divine grace of God, karma stands still for the soul that has verily merged in oneness with the cosmic Shiva. Nothing matters anymore for such a YOGI, nothing matters anymore for such a bhakta [devotee] who has long waited to be liberated in blissful delight with the light of God. From light we come, to light we return in divine light of God.

AUM SHANTIH SHANTIH SHANTIH.

Conclusion: Satt_Karma [righteousness] and Dharma [divinity] can neutralise severities of adversities contained in Vedic birth charts as astrological imbalances and vice versa. If one is fated with good fortune, such fortune may be depleted by vi-karma or negation of wrongfulness. One must therefore adhere to bhakti [devotion to servitude and humanity] without the expectations of self-importance to eradicate negative karma.

It is in DIVINE love that TRUE REAL religion/ AKA DHARMA PREVAILS and not in RITES, RITUALS AND ceremonial pujas. It is in divine bhakti devotion towards humanity, towards longing to belong, towards communion, in the pure and sincere love in the heart that true real dharma prevails. Unless a human is pure in body and mind, one's visiting or coming into a monumental temple and worshipping Shiva is useless. Not understanding what Shiva is, it is useless to pray to SHIVA. Not realising what the true essence of GOD is, it is useless to even contemplate upon GOD. The prayers of those that are pure in mind and body will be answered by Shiva - THE TRANSCENDENTAL COSMIC GURU, THE COMPASSIONATE RESOLVER, THE GRACIOUS DISSOLVER AND THE PATERNAL FATHER OF COSMOS, and those that are impure and yet try to teach and preach dharma from books [book religion] to others will fail in the end to themselves. External worship is only a symbol of internal worship; but internal worship and purity are the real things. One must elevate from the batter of injustices, imbalances, and sorrows, for these are only reflection of our own imperfections from previous lifetime, whatever one believes re-incarnation to be. Without karma, there is no ethos to human life. Without divine intention, divine courage, divine strength, divine patience, divine contemplation, and divine purity, external worship would be of no avail. Therefore WE must all try to remember this for only this much is enough to generate love between us both. All else matters lesser.

" Bhakti is eternal and will manifest itself when one attains purity with Divine Bhakti."



**Om Namastestu Bhagavan, Visvesaraya Mahadevaya; Trayambakaya
Tripurantakaya, Trikagni – Kalaya; Kalagni - Rudraya Nil - Kanthaya
Mrityunjaya; Sarvesvaraya Sadadhivaya; Sriman Mahadevaya Namah.
Aum namoh namah Shivaya Shivaya namah Aum.**

Om. I bow down to Lord Shiva, who is the creator and protector of the universe, who is the greatest among Gods, who has three eyes, who is the annihilator of all the three worlds, one whose throat is blue, who is the conqueror of death, who is the Lord of all, who is propitious who is possessed of all marks of greatness and who is the greatest among Gods. To him my prostration.

**I dedicate this article as my offering of sacred sacrifice to the spirit
of Shree Mansuklal Morarji Gordhandas, my loving ADA, who
passed away into the spirit world, on December 20th, 2007. May
ALMIGHTY God rest his soul in peace and may his soul merge with
the pitri-loka in parama-shantih. Hari Aum Tat Sat Shantih.**

Jyotikar Pattni December 20th 2008