



Vedic Astrology

Written and composed by Jyotikar Pattni

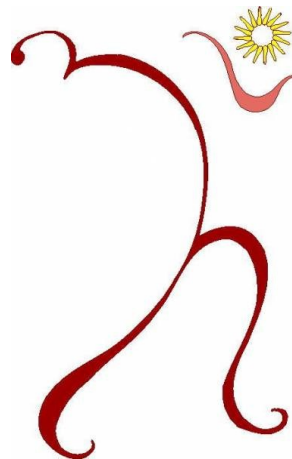
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Prelude: Introduction

The ancient sages and seers of Himalayas thought of Swan when they narrated on the “spirit of life”, or the “divine spirit of life”. Its metaphoric congruence was symbolised by “aum” and the calmness of its energy with the grace of the “bindu” [alias the grace of Sun].





Somewhere, in somewhat mystical manner, the Sun never failing, always radiates light of hope to find our presence within us. When we light our inner light of our Soul divine, we realise that true divinity is beyond thought, mind and the ego. Divine love is unconditional.



Light - inspire - nurture – love – grow

From light, we came towards light we move in Divinity. Divinity is our spiritual nature.

*“Hanss” is a spirit of life born to give divine light, divine wisdom, divine hope, divine awareness,
divine awakening and divine solace.*



*Our purpose is to give hope, help and guidance to, those who need it and those who seek to better
their fate.*

*Whilst destiny cannot be changed, fate may be improved through righteous karma and righteous
deeds with the guidance of Vedic wisdom.*



Inspire • Nurture • Grow



The aim of Vedic Astrology is to inspire you, to nurture you in divine love and divine compassion, and to give you divine energy for you to grow in your awareness to experience delight of spiritual soul divinity.



Aum hrim shrim shree Ganeshayeh namoh namah

(Obeisance to the cosmic giver of all prolific wisdom and knowledge.)



*Pranam namastute pahimam pahimam Aum shree Ganeshayeh sharanam mama
(I fold my hands and beseech your grace with a humble bow Oh dear Ganesh)*



May the stream of my life flow, as God made rivers to flow righteously.



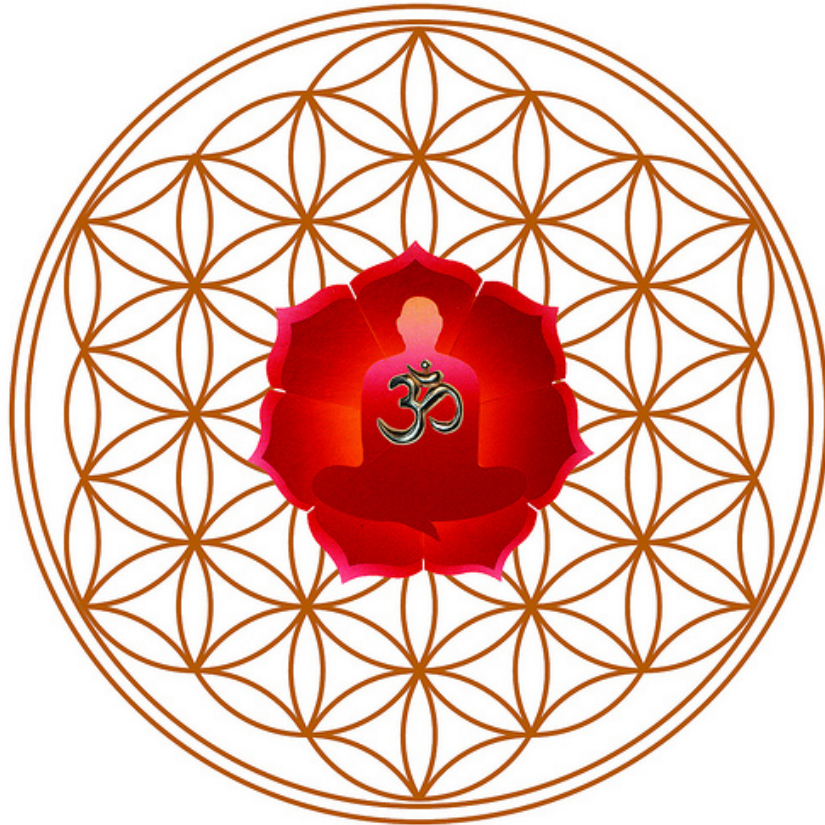
May I become patient, persevering, and quieter to listen and to learn. May I never cease to learn. May I loose the bonds of Maya (impermanence of mortal life) and Kaya (the embodiment of desires), that bind me to pain and sorrow. May I always flow like a river and overcome all obstacles and obstructions with your grace. Oh dear Ganesh let not the thread of life song cut while I sing and let not my work end before its fulfilment.

Our writings give solace, guidance, and remedy to those who undergo through personal trauma, personal crises, uncertainty, career crises, conflicting dilemma, loss of direction, conflict, or even simply hurt. We dedicate all our work to the spirit world.

In offering self-less servitude we aim to guide with divine intentions.

Our remedial astrology utilises unique combination of numerology, astrology, palmistry, karma astrology, spiritual divination and auricles.

Vedic light is Jyotti



Vedic Astrology is “jyotti” [‘divine light’].

Light essentially is a channel of energy, an insight, an instrument of giving divine Vedic light (Jyott) and a facilitation of compassion.



Divine Light in essence is a guidance, an awareness, an independent awakening of complex life elements, a remedial healing, and an anchor of hope.

Everyone is like a river (small, big, large, short, long), moving through different karmic experiences in a collective life-time. Some experiences may be smooth whilst others may be rough.



We believe that one is a master of one's own life.

When we are associated with divinity, grace beholds us!



No one other than one's own true self can navigate one's mind and body through its journey towards the grand ocean of compassion.



Fate is like experience we accumulate in the passage of karmic time. Our karma is what we can alter to make our life better and Vedic astrology, vedic wisdom and divinity help in our karmic journey.

There are times in everyone's life when the divine karmic plan of the incarnation does not appear vivid.

A seer or an astrologer or a independent consultant or a counsellor attempts to illuminate seeker's spirit (provided it is with a pure intention to heal and nurture the integrity of the spirit).

A consolidated insight helps us to understand our karmic journey.

DIVINITY is the true essential nature of the mortal being. To realise this divinity in wholesome is the true purpose of human life.



‘Hanss’ means a Swan in Sanskrit (Hamnssa). Hanss is a beautiful spirit of life. When an individual personality transforms into ‘hanss’, it perceives divine beauty beyond the metamorphosis of the finite matter.

Hanss divinely triumphs over the dreary mundane survival based on “me”, “I”, Greed, power, lust, anger, jealousy, envy, desires, avarice and fear. Having immersed itself in quintessence of the beautiful dawn and dusk, the divine spirit of life embraces the orange hue light of the sun and becomes an enlightened beauty. In the diminishing twilight, hanss reposes with peaceful sigh to the mystical nightingale of stars.

‘Life oh life! Let it be a “A Flight of Delight’



The sound of music moves all, touching the chord of compassionate existence



“Hamnssa’ (the swan spirit of life) embraces the delicate soul of existence at the salient dusk”



Life oh life! Let it be a flight of delight

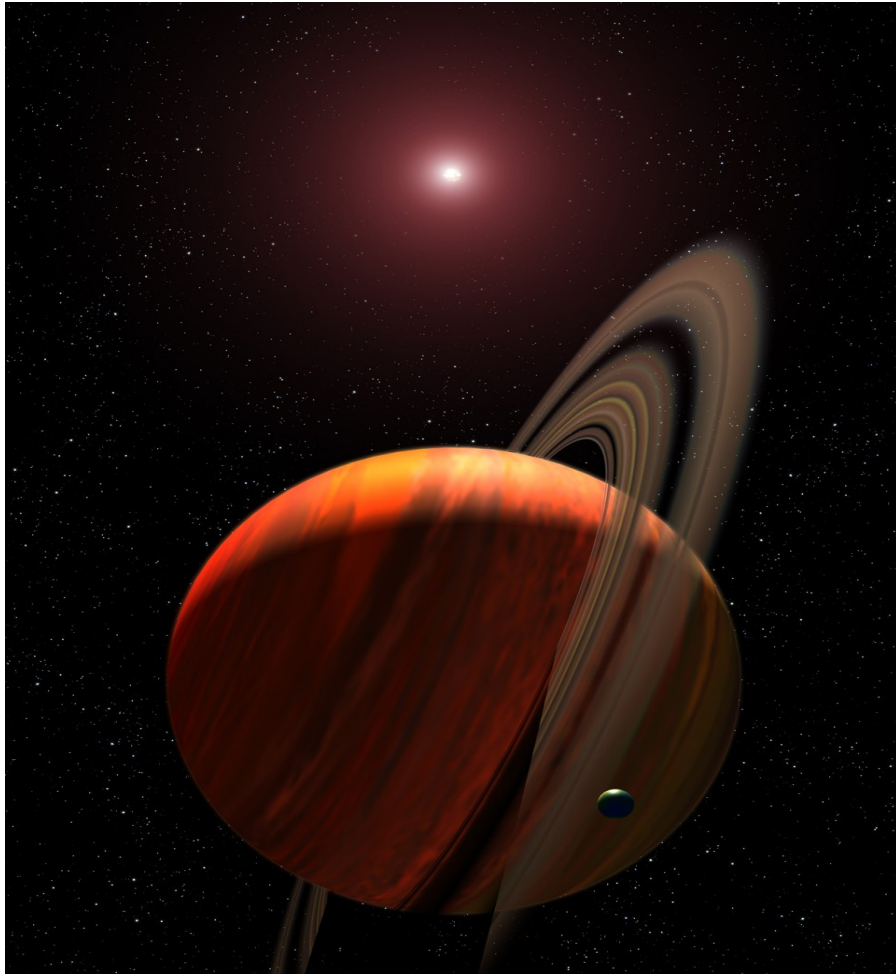


Eyes can see 'beauty' but soul can perceive it through extra ordinary vision called "insight".

There is a reason for everything, a season for everything and a lesson for everything in life. Sometimes the reason, the season, and the lesson may become a puzzle and we may not fully understand life's puzzle. Those times, we need an independent insight to help us look into the complex puzzle of life to throw some benevolent light. In time, we eventually find our course like the river does.

The aim of every life principal is to understand and to know the true self – the spiritual soul.

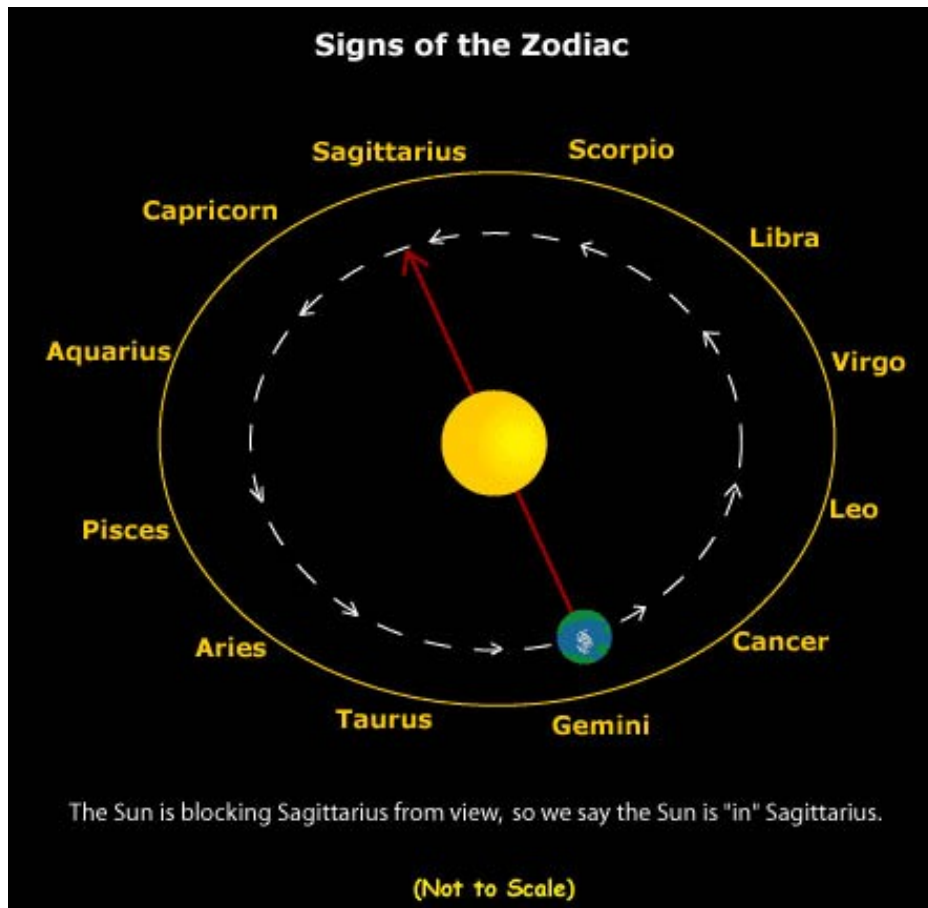
The individual soul is a micro spirit of existence within the grand macro spirit of cosmic existence.



A conceptual overview of the concept of ancient Tibet and Vedic wisdom can be found herein in parts one two and three.

Furthermore, Astrology, and ayurvedic analytical charts are used for improving the ‘total collective health’.

Vedic analyses are carried out with greatest professional integrity, compassionate care; highest code of conduct and most profound professional ethics.



The sun is representative of our soul and the moon is representative of our mind. The various constellations [28 Vedic constellations] are cosmic maps reflecting our core personalities or core aggregate identities.



The Vedic Human is viewed as a cosmic human, a divine human capable of becoming divine deva or divine spirit of life.



*May Lord Ganesh guide me to make use of my gifts in astrology, Vedic gem-therapy, Vedic remedies, writing, Vedic analysis and Yoga, in giving insight and light to the defeated ones.
– Jyotikar Pattni*



SANSKRIT LITERATURE

Sanskrit literature can be classified under six orthodox heads and four secular heads. The six orthodox sections form the authoritative scriptures of the Hindus. The four secular sections embody the latter developments in classical Sanskrit literature.

The six scriptures are: (i) *Srutis*, (ii) *Smritis*, (iii) *Itihasas*, (iv) *Puranas*, (v) *Agamas* and (vi) *Darsanas*.

The four secular writings are: (i) *Subhashitas*, (ii) *Kavyas*, (iii) *Natakas* and (iv) *Alankaras*.

VEDA-THE REVEALED WISDOM

The *Srutis* are called the Vedas, or the *Amnaya*. The Hindus have received their religion through revelation, the Vedas. These are direct intuitional revelations and are held to be *Apaurusheya* or entirely superhuman, without any author in particular. The Veda is the glorious pride of the Hindus, nay, of the whole world!

The term Veda comes from the root '*Vid*', to know. The word Veda means knowledge. When it is applied to scripture, it signifies a book of knowledge. The Vedas are the foundational scriptures of the Hindus. The Veda is the source of the other five sets of scriptures, why, even of the secular and the materialistic. The Veda is the storehouse of Indian wisdom and is a memorable glory which man can never forget till eternity.

The Vedas are the eternal truths revealed by God to the great ancient Rishis of India. The word *Rishi* means a Seer, from *dris*, to see. He is the *Mantra-Drashta*, seer of Mantra or thought. The thought was not his own. The Rishis saw the truths or heard them. Therefore, the Vedas are what are heard (*Sruti*). The Rishi did not write. He did not create it out of his mind. He was the seer of thought which existed already. He was only the spiritual discoverer of the thought. He is not the inventor of the Veda.

THE UNIQUE GLORY OF THE VEDAS

The Vedas represent the spiritual experiences of the Rishis of yore. The Rishi is only a medium or an agent to transmit to people the intuitional experiences which he received. The truths of the Vedas are revelations. All the other religions of the world claim their authority as being delivered by special messengers of God to certain persons, but the Vedas do not owe their authority to any one. They are themselves the authority as they are eternal, as they are the Knowledge of the Lord.

Lord Brahma, the Creator, imparted the divine knowledge to the Rishis or Seers. The Rishis disseminated the knowledge. The Vedic Rishis were great realised persons who had direct intuitive perception of Brahman or the Truth. They were inspired writers. They built a simple, grand and perfect system of religion and philosophy from which the founders and teachers of all other religions have drawn their inspiration.

The Vedas are the oldest books in the library of man. The truths contained in all religions are derived from the Vedas and are ultimately traceable to the Vedas. The Vedas are the fountain-head of religion. The Vedas are the ultimate source to which all religious knowledge can be traced. Religion is of divine origin. It was revealed by God to man in the earliest times. It is embodied in the Vedas.

The Vedas are eternal. They are without beginning and end. An ignorant man, may say how a book can be without beginning or end. By the Vedas, no books are meant. Vedas came out of the breath of the Lord. They are not the composition of any human mind. They were never written, never created. They are eternal and impersonal. The date of the Vedas has never been fixed. It can never be fixed. Vedas are eternal spiritual truths. Vedas are an embodiment of divine knowledge. The books may be destroyed, but the knowledge cannot be destroyed. Knowledge is eternal. In that sense, the Vedas are eternal.

DIVISIONS OF THE VEDAS

The Veda is divided into four great books: the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharva-Veda. The Yajur-Veda is again divided into two parts, the Sukla and the Krishna. The Krishna or the Taittiriya is the older book and the Sukla or the Vajasaneya is a later revelation to sage Yajnavalkya from the resplendent Sun-God.

The Rig-Veda is divided into twenty-one sections, the Yajur-Veda into one hundred and nine sections, the Sama-Veda into one thousand sections and the Atharva-Veda into fifty sections. In all, the whole Veda is thus divided into one thousand one hundred and eighty recensions.

Each Veda consists of four parts: the *Mantra-Samhitas* or hymns, the *Brahmanas* or explanations of Mantras or rituals, the *Aranyakas*, and the *Upanishads*. The division of the Vedas into four parts is to suit the four stages in a man's life.

The Mantra-Samhitas are hymns in praise of the Vedic God for attaining material prosperity here and happiness hereafter. They are metrical poems comprising prayers, hymns and incantations addressed to various deities, both subjective and objective. The Mantra portion of the Vedas is useful for the Brahmacharins.

The Rig-Veda Samhita is the grandest book of the Hindus, the oldest and the best. It is the Great Indian Bible, which no Hindu would forget to adore from the core of his heart. Its style, the language and the tone are most beautiful and mysterious. Its immortal Mantras embody the greatest truths of existence, and it is perhaps the greatest treasure in all the scriptural literature of the world. Its priest is called the *Hotri*.

The Yajur-Veda Samhita is mostly in prose and is meant to be used by the *Adhvaryu*, the Yajur-Vedic priest, for superfluous explanations of the rites in sacrifices, supplementing the Rig-Vedic Mantras.

The Sama-Veda Samhita is mostly borrowed from the Rig-Vedic Samhita, and is meant to be sung by the *Udgatri*, the Sama Vedic priest, in sacrifices.

The Atharva-Veda Samhita is meant to be used by the *Brahma*, the Atharva-Vedic priest, to correct the mispronunciations and wrong performances that may accidentally be committed by the other three priests of the sacrifice.

The Brahmana portions guide people to perform sacrificial rites. They are prose explanations of the method of using the Mantras in the Yajna or the sacrifice. The Brahmana portion is suitable for the householders.

There are two Brahmanas to the Rig-Veda-the *Aitareya* and the *Sankhayana*. "The Rig-Veda", says Max Muller, "is the most ancient book of the world. The sacred hymns of the Brahmanas stand unparalleled in the literature of the whole world; and their preservation might well be called miraculous."

The Satapatha Brahmana belongs to the Sukla-Yajur-Veda. The Krishna-Yajur-Veda has the Taittiriya and the Maitrayana Brahmanas. The Tandya or Panchavimsa, the Shadvimsa, the Chhandogya, the Adbhuta, the Arsheya and the Upanishad Brahmanas belong to the Sama-Veda. The Brahmana of the Atharva-Veda is called the Gopatha. Each of the Brahmanas has got an Aranyaka. The Aranyakas are the forest books, the mystical sylvan texts which give philosophical interpretations of the rituals. The Aranyakas are intended for the Vanaprasthas or hermits who prepare themselves for taking Sannyasa. The Upanishads are the most important portion of the Vedas. The Upanishads contain the essence or the knowledge portion of the Vedas. The philosophy of the Upanishads is sublime, profound, lofty and soul-stirring. The Upanishads speak of the identity of the individual soul and the Supreme Soul. They reveal the most subtle and deep spiritual truths. The Upanishads are useful for the Sannyasins. The Upanishads are also known as *vaidika* or *Vedantas*.

The subject matter of the whole Veda is divided into *Karma-Kanda*, *Upasana-Kanda* and *Jnana-Kanda*. The Karma-Kanda or Ritualistic Section deals with various sacrifices and rituals. The Upasana-Kanda or Worship-Section deals with various kinds of worship or meditation. The Jnana-Kanda or Knowledge-Section deals with the highest knowledge of Nirguna Brahman. The Mantras and the Brahmanas constitute Karma-Kanda; the Aranyakas Upasana-Kanda; and the Upanishads Jnana-Kanda. Vedic Astrologer must learn and master the Vedas and the Upanishads. As such not everyone can be justified to be a Vedic Astrologer. Most can claim to be. However, karma to be pure and majestic, must come from the pure heart, pure mind and purest intention.

Jyotti [divine light] is the light of the sun, the divine grace of the moon and the divine dance of karma of the spirit of life. Soul divine is our Guru. Our own soul shall never let us down. It is the seat of the divine truth. Vedic astrology is a divine knowledge of karma from Lord Sun.

Let us live in the spirit of the teachings of the Vedas. Let us learn to discriminate between the permanent and the impermanent. Let us behold the Self in all beings, in all objects. Names and forms are all transient and illusory. Let us therefore, sublime them with divinity and divine love.

In serving another, we serve our own soul divine. This is real, eternal life in Atman. There is no doubt of this. Vedas are revealed knowledge, or revelation. It is that body of knowledge that exists independent of human conception. It is that Knowledge which is inherent in the Creation; it is not something that is formulated *from* Creation. In other words, revealed knowledge is that special Knowledge with which this Universe, and preceding universes, and universes in the making, and universes yet to be made are formed, sustained, and ultimately dissolved.

The Vedas emanate from that Creative Intelligence that created this Creation. Just as that Creative Intelligence saw fit to create all the necessary elements required for human survival on this beautiful Earth planet, leaving nothing to chance, It also manifested the wisdom necessary to make this human life worth living. When we observe how flawlessly this entire Creation has been formed in such a way as to ensure its harmonious functioning, why would anyone doubt that the wisdom necessary for human beings to live harmoniously with themselves and with others would somehow be omitted? Even if one says that the wisdom only came after civilizations came into being (which of course, doesn't make any sense, since wisdom is required to begin with), one should still see that the wisdom exists from before the very beginning of the intelligently created Creation.

Again, this wisdom is called the Vedic Wisdom. Because Intelligence is a characteristic of Consciousness, and not a quality of that which is not conscious, we can say the Creative Intelligence is a manifestation of Consciousness. If that Consciousness is all that exists prior to the Creation, then clearly that Consciousness can be said to be All-pervading (Omnipresent).

If that Consciousness is all that there is prior to the Creation, it is certainly fair to say that that Consciousness is All-knowing (Omniscient). Since that Consciousness created this Creation with its own inherent Intelligence, surely we can say that Consciousness is All-powerful (Omnipotent).

The wisdom that emanates from that Consciousness is the Vedic wisdom, and is also called the Wisdom of Consciousness. Through the Vedas, that all-pervading Consciousness teaches us about the nature of this world, ourselves, and about the nature of that Consciousness Itself. It gives us the insight to realise that something that came into being, surely had to come from somewhere. We learn from the Vedas that the material creation came from an immaterial substance known as PRAKRITI.

Prakriti is unmanifested primordial matter. Since this substance prior to manifestation is undetectable, we could also say that it is the state of non-being or nothingness, which simply means it is something that has not yet come into being or manifestation. We also learn that we ourselves are more than just physical bodies and thinking minds. We realise that we too, like the Creator, are intelligent beings possessing consciousness. In fact, through self-study and meditation we directly experience that we are Conscious beings that possess a mind and body. Through deep meditation, we directly experience that our consciousness (our being) is pervaded by that same Consciousness that created this Creation, and which we call the Supreme Consciousness. This knowledge of the Vedas, or Vedic Wisdom, is the only Revelation that can reveal the Truth, the whole Truth, and nothing but the Truth.

The Vedas are infallible because they are NOT of human authorship. They do not originate from the human mind or intellect. When we see the name of a Rishi (sage) associated with a Ved Mantra (a stanza from the Vedas), it has been shown there to indicate that this sage was a seer of the Mantra, meaning that the sage delved so deeply into the Mantra that he or she became illuminated by the wisdom contained therein. This is a lesson to all of us that we need not memorise many, many mantras, but should spend weeks, months, or years in deeply researching one, two, or a handful. There cannot therefore be dualism in Vedas or its authorship.

The Wisdom of Consciousness tells us that the inquiry into the nature of Truth is not a 'hit or miss' egotistical pursuit of the unenlightened mind. We are not the first beings to inquire into the nature of Reality. The Truth we seek already exists, has always existed, and will exist forever. Many before us have tread the Path and reached that Ultimate Destination. By practice of open-mindedness, we learn from the Wise that we are the authors of our own fate and design our Destiny in accordance to our karma and dharma and that we can reach our final destination (Absolute Freedom from all selfishness) only through the power of humility, devotion, servitude.

This, and so much more, is revealed to the human heart (mind) when the mind is weaned away from self-involvement and guided to the path of Universal Truth. The Truth is here now; the Truth is within us; the Truth is in the core of our being.

The core of our being is our pure state of consciousness devoid of all mental, egotistical superimpositions. That pure state of consciousness is our ATMA, our soul. Within our soul resides the Supreme Consciousness in the form of TRUTH. This is my innate belief, this is what I shall share with you and this is what I shall conclude.

To realise the TRUTH we will have to leave the untruth; we will have to stop making the untruth real in our mind with many illusions and presumptions. When the mind is covered with falsehood, it is incapable of perceiving the truth. The Truth is revealed by the Wisdom of Consciousness, which removes all falsehoods and makes us see beyond our small self (ego).

Vaidika Dharma or True Religion is communion of the individual Soul with the Divine Spirit, God (OM). It is living in tune with the laws of reason and nature, which operate according to God's Infinite Wisdom. True Religion is the highest expression of the capacity of man, and it alone has the power to lead him to the fulfillment of his purpose.

The goal of True Religion is bliss (Ananda), which is attained by living in harmony with God and the laws of His creation. One need not wait until death to experience the Bliss of the Divine. Bliss can be realized while here on this earth. Yet it requires dedication and devotion to the Will of God, as well as steadfastness in the performance of one's duty (Dharma). There are many sects and cults in the world that advertise an easy, quick way to escape from the miseries of life. Yet these are nothing more than empty promises aimed at creating a large following for the empowerment of a select few and which will eventually lead to disappointment and despair. There are no 'shortcuts' to the realization of God and the attainment of liberation (Moksha). Only by the steadfast execution of our duty (Dharma) as laid down by God and by remaining tireless in our performance of the spiritual discipline of Communion with the Divine (Upaasanaa Yoga) - which is the very essence of True Religion - can we hope to attain True Bliss.

Glory, glory, glory to that Supreme Wisdom which frees the living soul from Ignorance.

I believe in Vedic astrology as a science, as a guidance, as a wisdom, as a divine light of consciousness that is an anchor to us with utmost integrity and supreme truth.

Aum Bhur bhuvah suvah Aum Tat Savitur varenyam bhargo devasya dhimahi dhiyo you naha prachodayaatt. Aum Tat Sat. Hari Aum Shanti shanti shanti.



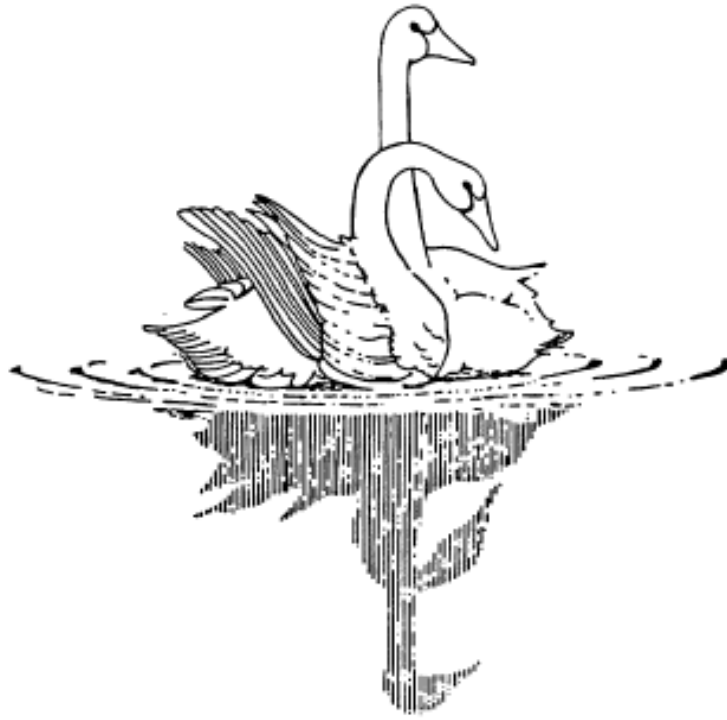
**Introduction to Vedic Astrology:
Divine Light Vedic Divinity Divine Insight**



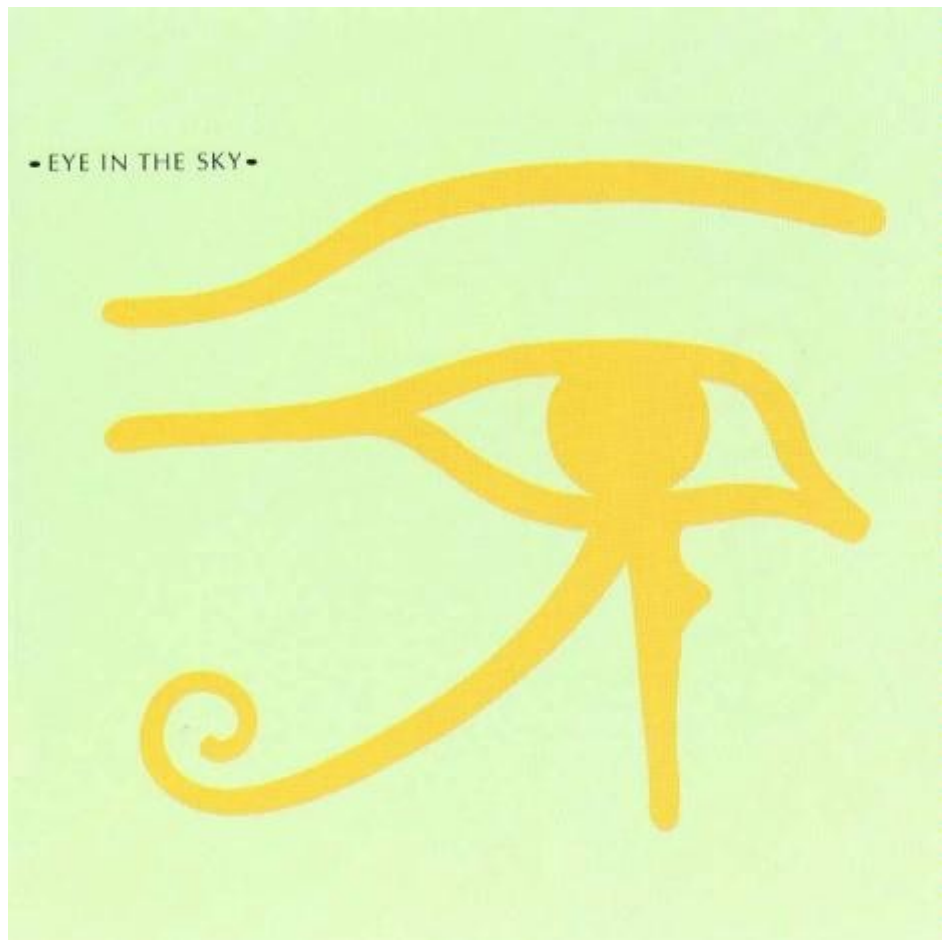
The world is rarely meek and mild.

In a world, filled with sorrows and transient unhappiness, the soul divine of the divine spirit of life, sees the truth, hears the truth, experiences here and now the traces of divine truths, and leaves behind, a vision, a hope, a light.

Many shores one sea; all seas and rivers caper in fate and merge in destiny in one divine ocean.



How could one elucidate a mystical vision of Lord Shiva?



The Vedas are divine [Apaurusheya] because they are not produced by ordinary mankind or humankind but by seers, poets, and intuitive insight collated by many sublime Rishis [spiritual visionaries]. The ancient sages and seers and Rishis whilst contemplating upon transcendental trances comprising mantras, silence, and observation, heard certain sublime divine sounds and these were revealed in graceful manner in hymns and sounds of mantras. “Ved” is “to be”; as it concerns us with our existence, our whole cosmic presence, bringing us awareness beyond physical sheaths of life. Vedas make us contemplate and to think upon the sublime suggestive thought processes of the higher mind, the spiritual mind, the ‘divya-manas’, with ‘drashtee’ divine vision, divine light and divine grace. Through its illumination, we are able to distinguish between the “asatt” [false] and “satt” [truth]. Vedas and Vedic wisdom takes us towards light and hence is also known as Jyotti. This divine light ‘jyotti’ is humankind’s ultimate goal in life, in the karmic journey [karma and dharma], across the karmic time [kaal].



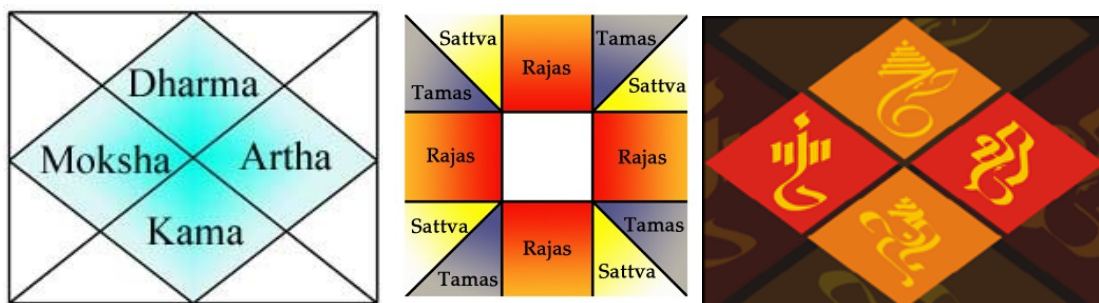
‘Jyoti’ is a Sanskrit word (shabdah) meaning light. Divine light is known as ‘jyotisha-parkash’ in Sanskrit. The illumination of ‘jyoti-prakash’ (eternal light of the sun) ‘never failing’ is brilliant, bright, celestial, transcendental, and inspiring.

The purpose of divine insight is to bring light where there is darkness and to guide a spirit of life (known in Sanskrit as ‘Hanss’), towards the divine light.



Divine insight is divine light. Insight is a light or a ray of illumination that takes every person into the journey of transmigration of the soul in progressive evolution from gross physical to subtler, finer plateau.

According to ancient wisdom of the Tibetans and the Himalayans, every human person is a unique star. A unique star of destiny is born (nakshatra) in the passage of time (kal) for a specific life purpose (karma), within specific life conditions (yog) and specific environment (samsahr). ‘Ayush’ – Life, is a karmic journey of the spirit.



Understanding a person’s karmic place in present time entails a profound holistic insight comprising karmic constellations (lagnesha), map of life (janma-akshara), and various lives conditions (yogs) and environments (samsahr).

Divine light brings us the cosmic light (that which in Sanskrit is Ishwarya jyoti). The cosmic light involves deep understanding of the cosmic individual and its compassionate place in the human world. Every human soul is born for a ‘collective’ life purpose, a reason, and a cause. No one person is ‘absolutely’ and ‘collectively’ unfortunate or fortunate. No one person remains ‘absolutely’ and ‘collectively’ battered, always. Every single experience in our life comes within the parameters of karma (collective act of mind body and spirit).

Divinity cannot manifest in monuments, structures, institutions, and postulates, man made religions and politics. True Divinity manifests in the INTUITION. Divinity is an insight to a seer’s spiritual vision – “divya-drashtee”.



“Divya-dhrashtee” means divine vision and ‘divya jyotti’ means divine light. Divine light comes from divine insight. Divine light is profound, extra ordinary, and phenomenal. Divine light awakens the spirit of life in profound experience. Only through experience can a human being become profound.

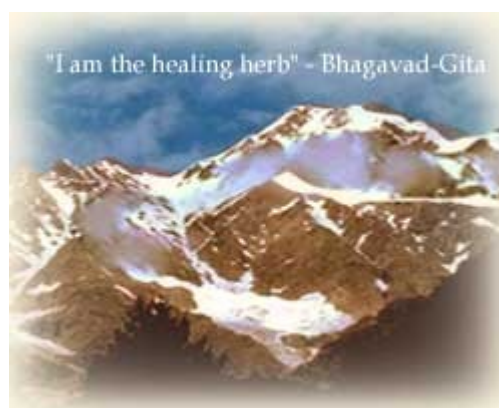
The process of transmigration from the gross level to the subtle most level is evolution. Universal light of ‘Eternal Truth’ cannot possibly manifest in the different man made religions, political systems, bureaucracy, institutions, structures, and frameworks of systems, unless we create a universal system of realising the self-same soul.



Knowledge is a guide, a preceptor. When lyrics are interpreted, translated and delivered from its original state of spoken words the self-same words do not carry its original meaning of perception. Divine light has to come from within in profound experience of listening to divinity in profound silence. It is beautiful, pure, and simply amazing. It is experiential. Divine light of truth does not follow man made religion, politics, structures, conferences, systems, noises, and all the hasty exchanges of 'my' and 'your' words. Truth is simple. Truth is beautiful. Truth is one.



One has to be subtly quiet and patient to listen and to perceive. When the 'jeevan-aatman' (the individual soul) and the 'param-aatman' (the universal soul) unite in a fusion of lights, there is sheer delight. Almost like the dawn and dusk, whereat the moment of time greets the three worlds of existence (namely the celestial, the terrestrial, and the spiritual) in total serenity and bliss. The Vedas and the apostles of holy books form anthology of human spiritual history.



The SCRIPTURE AND ANTHOLOGY act as preceptor, guide, and an anchor. Books of knowledge or wisdom give us support in the similar manner as an anchor gives a support to the ship. Divine light is a perception that rises beyond doubts, paranoia, confusion, chaos, and intellectual reasoning. Divine light is beautiful. Only in the universal beauty does the universal consciousness of true divinity manifests in total blissfulness. '*Param-Sat-Param-Chit-Param-Ananda*' ('truth is in the universal beautiful existence of universal consciousness of universal bliss').

The place of a life principal ('hans') is a consequence of sequence of karmic cycles.

Each life principal (hanss) functions in consciousness of collective existence in time that may be an aggregate of previous life and present life sequence in karma. Every one of our actions produces a reaction and it is the law of subtle nature that the constellations of the stars, planets, and the factual position of the horoscope influence every one of us.

As such, absolute darkness cannot be a permanent feature of mortal life. Darkness is a feature of blindness, ignorance, malefic karma, greed, lust, and anger, malice, envy, desires and avarice ego. Light of the sun brought about illumination in the dark cosmic galaxy that was filled with ego rage and chaos, through 'Indra' (the cosmic illuminator).

Through INTUITION (divine light), we evolve, towards the true spiritual path. Only in humane experience do we become humane. Life is to love. Love is life. Universal light of eternal truth manifests in the beautiful sound of music. Beauty is the truth of eternal light. The eternal light of truth is magnificently beautiful in the most extra ordinary theatrical pulsation of the grand ocean and the teeming vast sky, meeting in eternal time, at the dawn and the dusk.

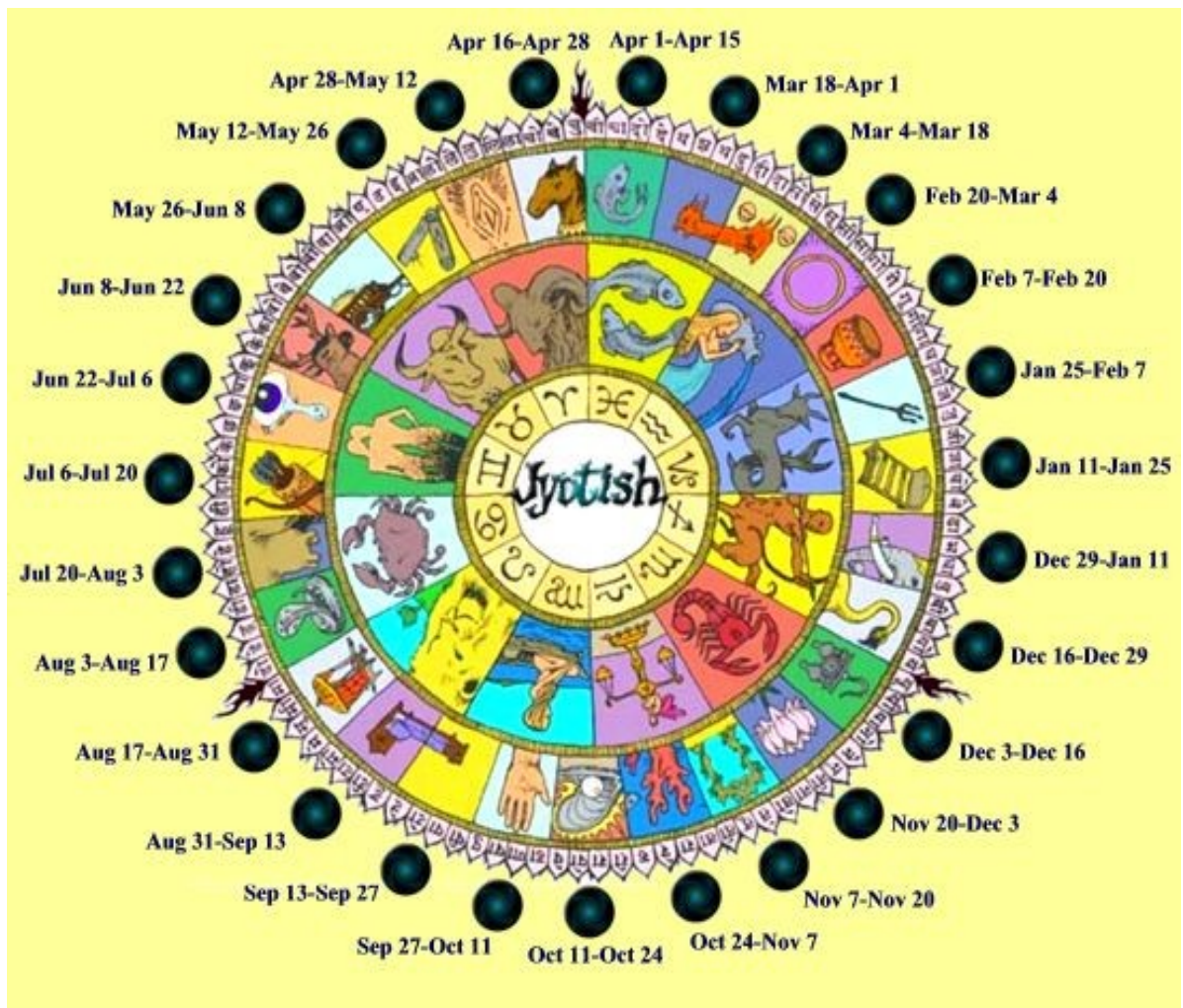
Vedic holism is about 'total collective life'. The aim of *Vedic astrology* is to give 'insight' comprising a pictorial karmic life guide, remedial healing, anticipation to life in essential areas of life and a compassionate understanding of the self in the present karmic life.

Insight is a guide only and not an end. It is a means by which we understand our karmic presence in the existence of time. Therefore, no astrological report should be relied upon as an end but act only as a guide or as an indication to make a better, healthier, and more spiritually aware 'life' (ayush). The future is in the hands of the celestial God almighty supreme and its driving force of dynamic energy is human karma. Therefore, karma is superior to fate and birth chart. One can and one is able to replenish negative karma, negative influences in one's life charts and negative enmity brought by curses and wraths some of which are attributable to collective ancestry karma being negative.

Every humanbeing is born with a divine spirit of life, a divine soul, a soul that is pure, untainted by impurities and in which the divine glow of eternal supreme celestial "Great Spirit of all Life" reside. Call it what one may, it is a common phenomenon "God" or "COSMIC SOUL" or "DIVINE SOUL", and is not subjected to form, name, shape, size, or colour, caste, creed, nationality, and tenebrous boundaries of human made religious institutions.

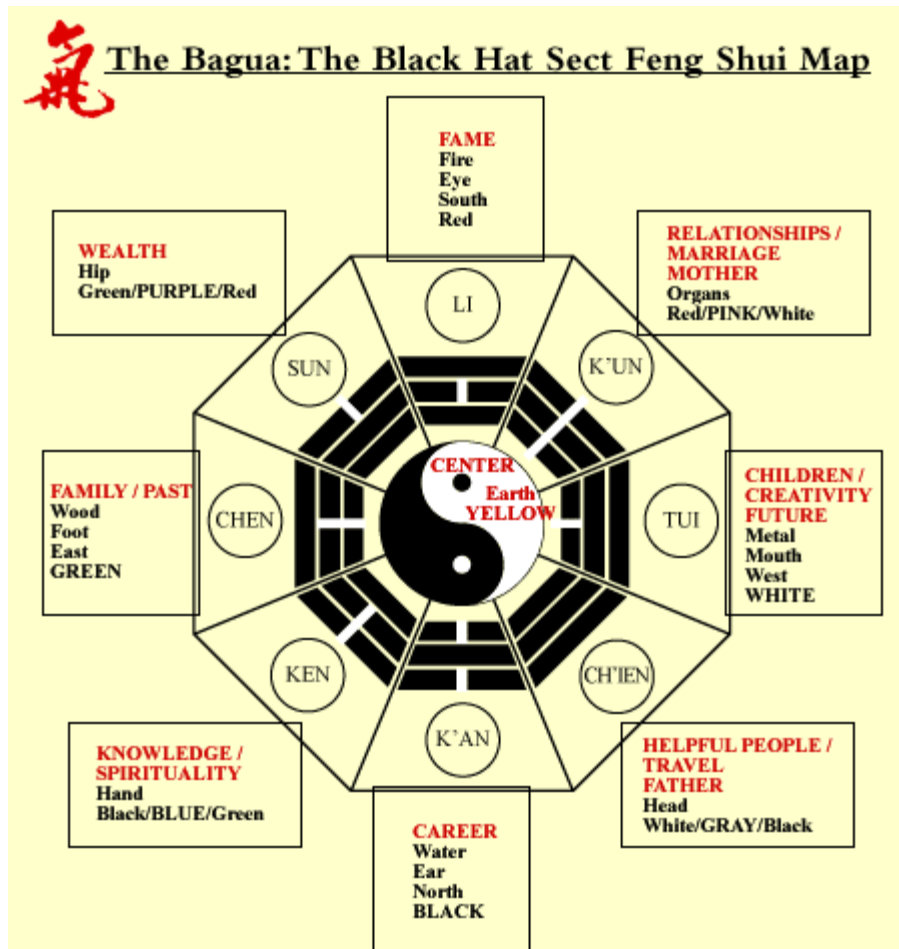
In universal humanity, God is DIVINE LOVE. All that encompasses a humanbeing is composite consequence of what one has thought, felt and done. That which one has thought of the most, one becomes that without the shadow of doubt. So, the prelude mantra of divinity of Vedic Sanatana Dharma is "SATT-CHITT-ANANDA-CHIDDA-ANANDA BRAHMA PARABRAHMA AUM TAT SAT".

The thought is verily the beginning and the source of our human happiness here on human earth. If one has violated the laws of divinity in that, if one has become excessively greedy, jealous, envious, callous, angry, hateful, spiteful, lustrous, maliciously corrupt, and selfish; one is inevitably bound by the “vikarma” or wrongfulness and as such diseases, sorrows, tragedies and sufferings encompass a diseased mind. This is viewed in a collective sense rather than one birth. It is a philosophical metaphor of many previous lives put together that have brought us here in our present state of life. Vedic astrology or Divine JYOTT, or divine light, guides us, through our karmic path, our crux of paradoxes and conflicts that we face in the perspective of our “thoughts”.



Our human life is divided into four purposes and nine ki-karma aspects. Each karma aspect is a “Ki” and “Chi” is the energy of divinity that we invest or put into our bagua hat. When our hat is filled with surplus, our life will manifest in sectors that are prolific, auspicious and pleasant. When our bagua hat is filled with negative or deficit karma, we suffer tragedies, unforeseen diseases, and epiphanies.

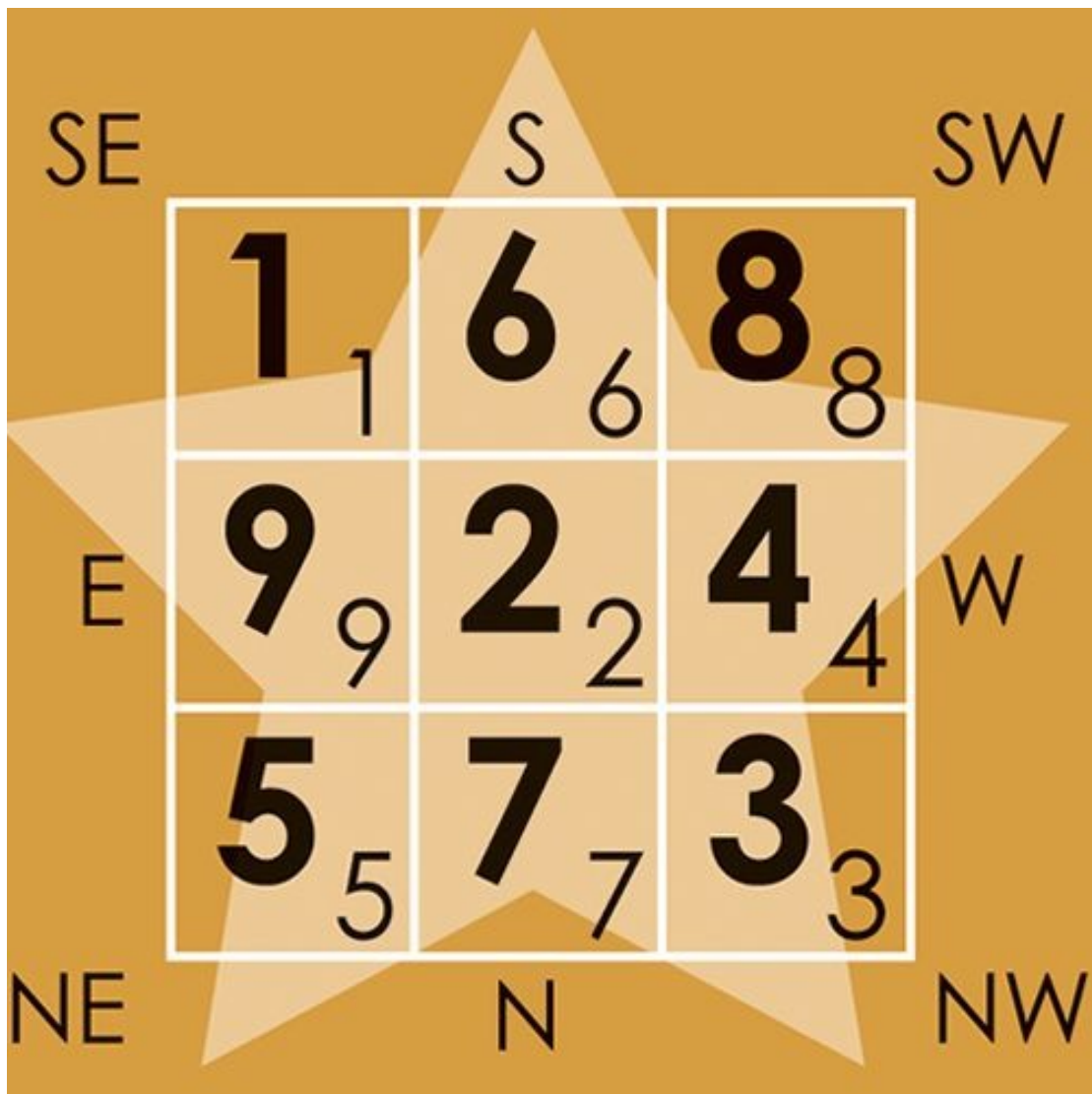
This Bagua is constantly rotating and is constantly changing in accordance with the specific karma, orb, celestial influences, spiritual divinity, divine interference, divine interventions, and divine light.



Destiny cannot be controlled by a human being nor should it be controlled by a human being. No one astrologer should and can predict the death or the end of life nor can an astrologer predict the beginning or the birth in precision terms. However, fate can be altered. When Vedic analytical tools are utilised profoundly to make an individual human life better, it is an act of sacred humanity. Holism is preventative health care and holistic Vedic remedies aim to dissolve the collective negative karma and to resolve the present life karma so that the future life karma becomes neutral and spiritually positive.

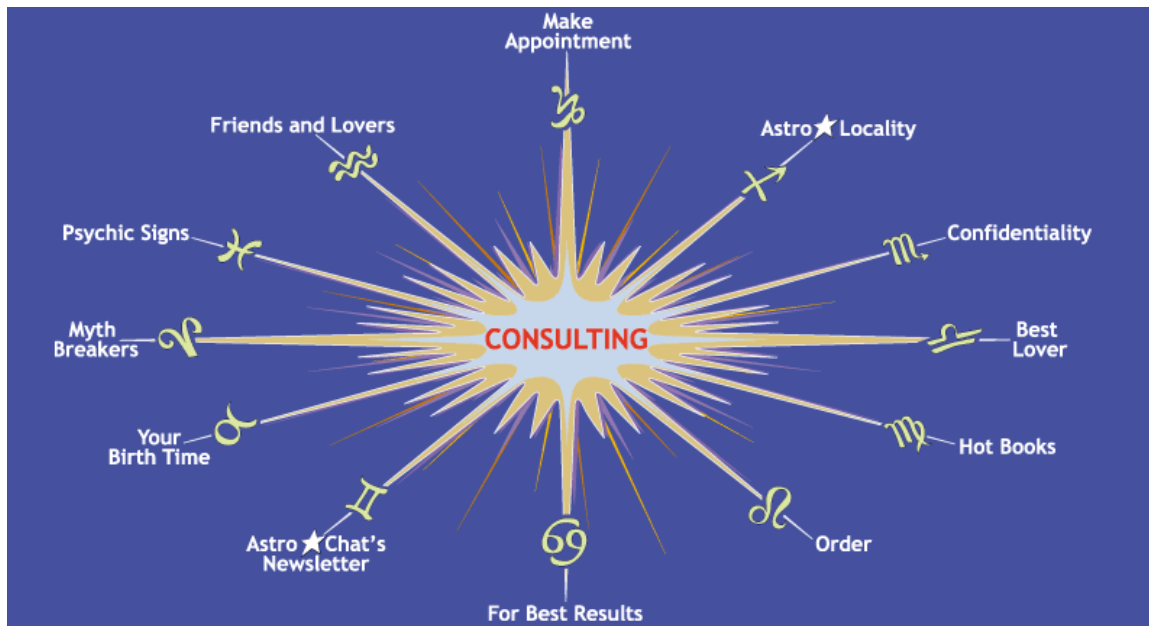
When we give our wholesome from within for the wholesome purpose of knowing our true spirit of life, an extra ordinary joy from within transpires into an extra ordinary light of beauty. This is the subtlest truth and the truth is in the beautiful existence. Success in the real world is measured by status, power, pride, prestige, personalised number-plates, bank balance, and assets.

‘Mine’, ‘me’, and ‘I’, judges everyone by status. Whilst it is good to have wealth just sufficient enough to sustain survival, it is otherwise accumulated globally in greed, forceful competitions, fiery, anguish, lust, violence, conflict, anger, stress, and desires to claim, proclaim, possess, presume, assume, and control. Control and power drive the modern world of material warfare. The imperfect human mind cannot find a solution through institutional knowledge to end many epiphanies, tragedies, untimely events of disasters all over the world and diseases associated with global karma. Each particular year is represented by Numerology chart. Each sector of one’s karma chart is viewed in relation to this numerology overview to elucidate one’s present favourable direction.

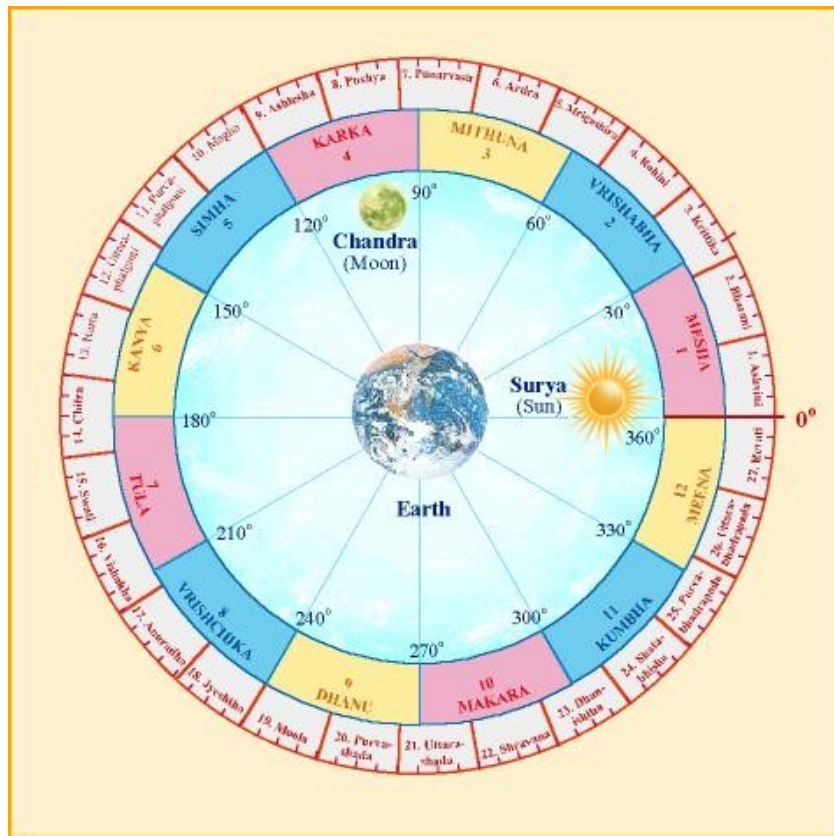


Individual success is an impermanent feature of life that diminishes its significance over time. Collective success is real true success.

In any particular rashi, at any time, the planets “Rahu” and “Ketu” portray one’s karmic picture in one’s particular ‘Rashi’ [zodiac sign], in a specific ‘nakshattara’ [constellation]. There are 28 constellations and 12 rashis.



Vedic Astrology consulting gives us the opportunity to change for better, to maximise our potential and to grow spiritually by breaking the boundaries of mythological misconceptions.



The sun and moon are like the dharma and karma of human life. Sun represents divine religion, moon represents karmic life, the transient impermanence of maya, life that is governed by the Rahu and Ketu the karmic planets. One who is born solely out of dharma is blessed for one is without desires. One who is born out of karma has to realise his or her true purpose in life.

The cosmic astrology night sky:

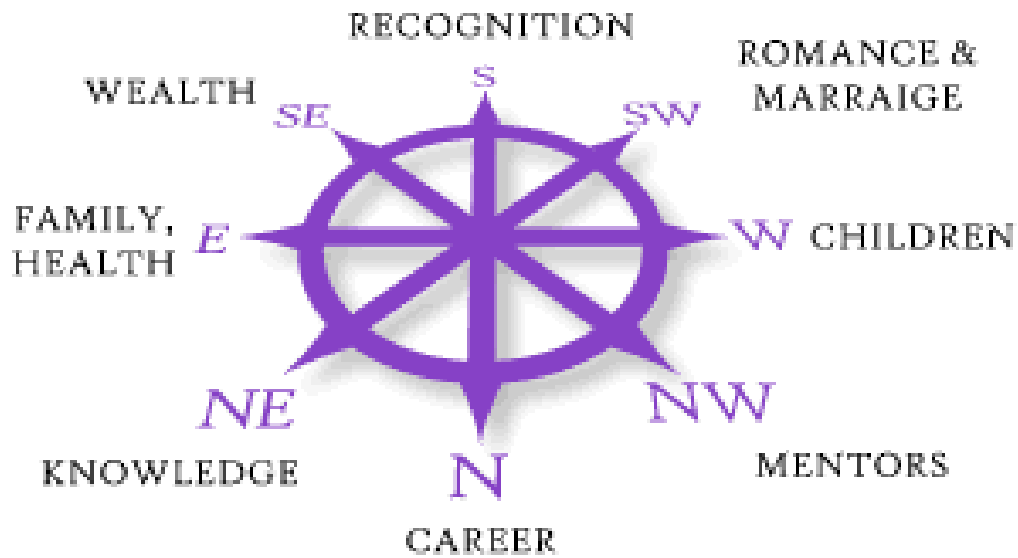


The human mind is influenced by cosmic sky, the orbit atmosphere and the unseen worlds of spirit, divine and celestial. One's karma is intricately interloped, inter-loomed and inter-linked to the cosmic web of existence and energy waves are nothing more than vibrations, divine spiritual influences and divine spark of currents associated with the ever changing karma, the state of pollution surrounding us, and the struggles we make to survive them. In one's life, one is born out of previous fruits of ancestors and where one's ancestors do not have a bank of surplus positive karma in the Bagua hat; one will be deprived of children.

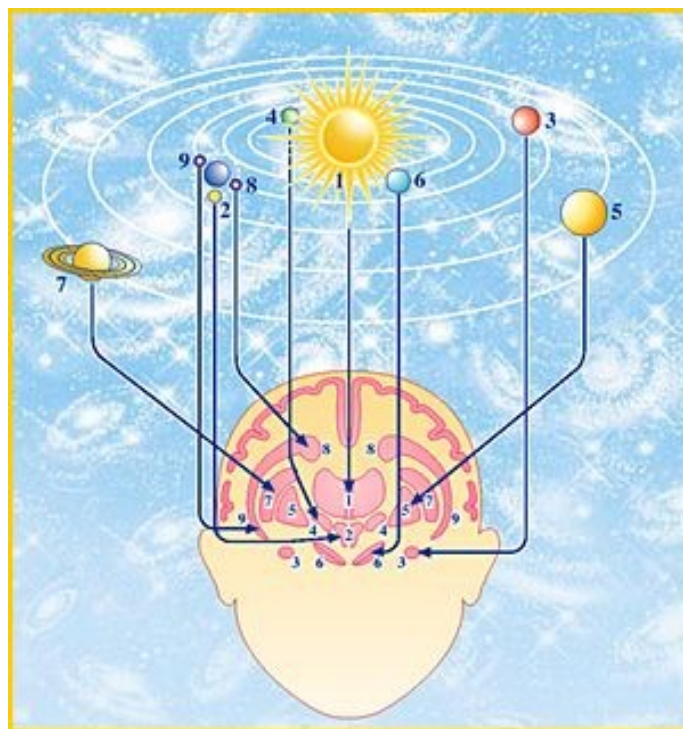


Yoga is a communion with God. This only transpires through mantra, tantra and yantra. The composite whole of mantra, tantra, yantra, contemplation and yoga take us towards divinity.

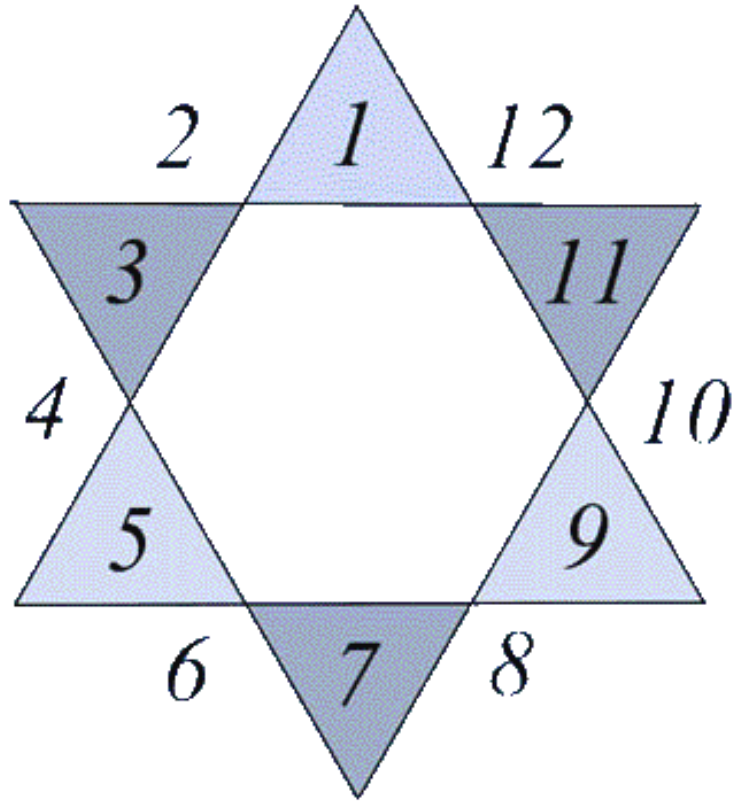
Direction wise life sectors human personality and human home.



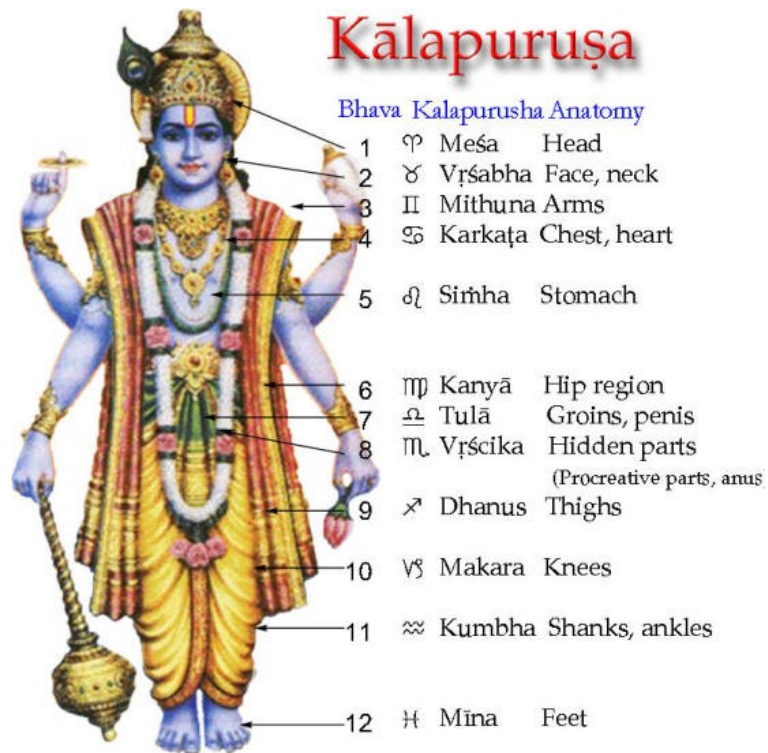
The human mind will be most vulnerable and most open during rahu-kaal a time of conflicting influx in one's planetary positions.



In reflection to the moving clockwise planets and karmic momentum, we have twelve houses of karma, twelve houses of dynamic human life, twelve houses of physical affect upon life in view of metaphysical karmic planets and metaphysical constitution of constellations placed upon one's life.



The “kaala purusha” is the finite representation of karmic spirit of life.





In a constant flux of motion, rotation and revolution, the humanbeing is embedded within the web of one's karma. Life and death are nothing more than a mere transformation from the "dark" into the "light" and vice versa.

***Lord Shiva danced
with his creation yet
hid his glory from it.***

***The external world
is the expansion
of his glory.***

***Yet his creation was
not separate from
him. For God gave
his creation the joy
of discovering his
God Consciousness.***

Ignorance brings fear. Ignorance is the root cause of wrongfulness. Ignorance is the longest dark night.

“Fear” generates conflict. Fear brings disease and catastrophes. Fear is a manifestation of repression, suppression, oppression, resentment, rejection, discouragement, trauma, hurt, anxiety, stress, aggression, unfulfilled desires, and stubbornness. In severest adversities, when one experiences trauma, hurt, poverty, and grief, fear comes uninvited; just as death comes uninvited and death is a lonely visitor. Lesser persons actually remain with us in adversities.

Most persons try to grant us some pities and fret away in lame excuses. You can count your friends when you are at your weakest and poorest not when you are powerful and rich.

True friends are rare lifetime treasures of the spirit. Believe in your true friend even if you have one.

In severest adversities; whence the malefic planetary combustion’s transit the current chart, life breath becomes blocked, and health consequently becomes affected. Health eventually becomes affected because of resentment, rejections, repression, depression, worries, anxiety, or even stress, the lifestyle, food and nutrition. In adversities, most friends turn into mere acquaintances.

The main purpose of www.hanss.co.uk and Hanss Vedic Spirit is to give light of hope, light of knowledge, light of divine wisdom, light of divine intuition and light of Vedic dharma/religion. Aim of Vedic Astrology is to render Solace/Guide/Remedy and is solution based. It is to give insight into the astral configuration of the spiritual existence. It is to bring divinity and to spread divine light of hope.

Most psychologists, doctors, and medical professionals know ‘adversity’ only from the point of view of ‘mental depression’ or an acute mental state. However, the holistic faculty of human wellbeing addresses wholesome aspects of the ‘adversity’ like the food and nutrition, lifestyle and environment, the remedial diffusion of the negation caused by malefic karmic influences, dissolution, and the resolution of karma. Depression, work stress, personal unhappiness, conflict, family upheavals, worries; anxiety and grief make us vulnerable and somewhat dismal.

Psychological counselling or medicines don't work to render solutions to life's many adversities in wholesome aspect save for the toxic pills that bear side effects. Western medical psychology does not consider the human personality as a spirit of life rather as mind and a body within the parameters of ego. Therefore, the analysis becomes focused on vague body languages, personal discrimination, and institutional knowledge. Modern Psychology is not based on the spiritual person. It is not wholesome. It is based on the personality, mind and human ego.

What is divine light? What is divinity? In simple manner of perception, divinity is the embodiment of love. It is the all encompassing spirituality; one that is based upon contemplation and rituals and rites. Divinity is embodiment of love.



Divinity is delight of pure bliss emanating from the Sun. The Sun is the soul or God of Vedic spiritualism. In Vedas, when an individual spirit of life becomes enlightened and illuminated by the grace of Sun God, one removes the illusionary subjective hatred formed for another out of dislike or annoyance. One sees divine love in all as all living souls become divine entities of a karmic experience. Vedas teach us to understand ourselves better and to understand our life experiences from a karmic perspective.



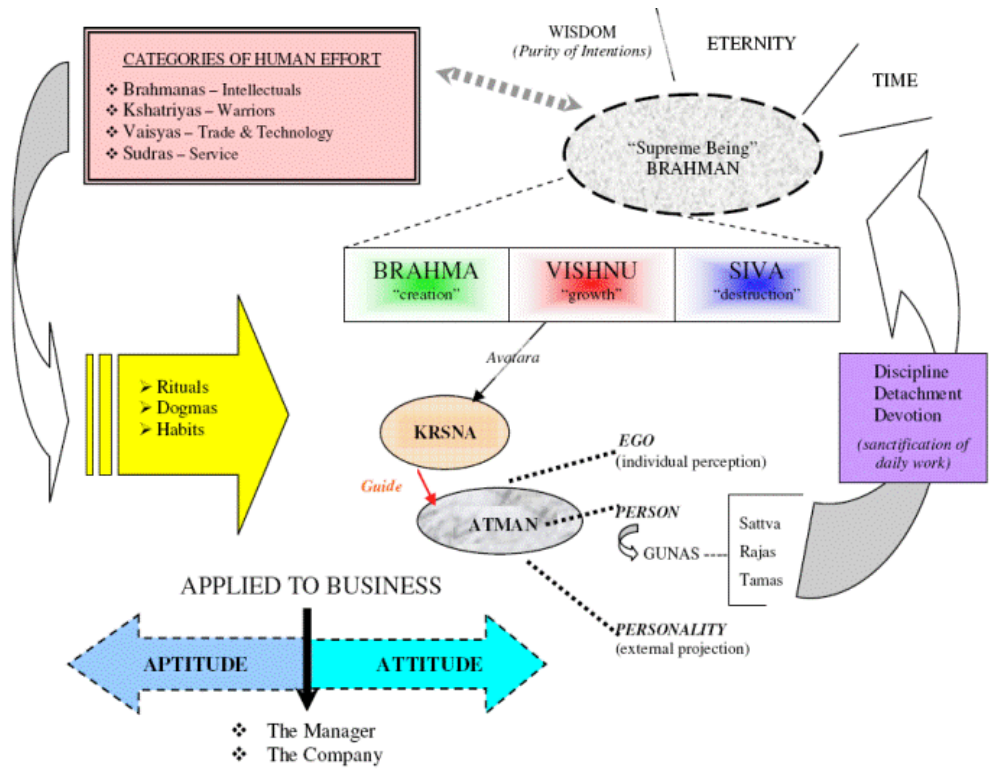
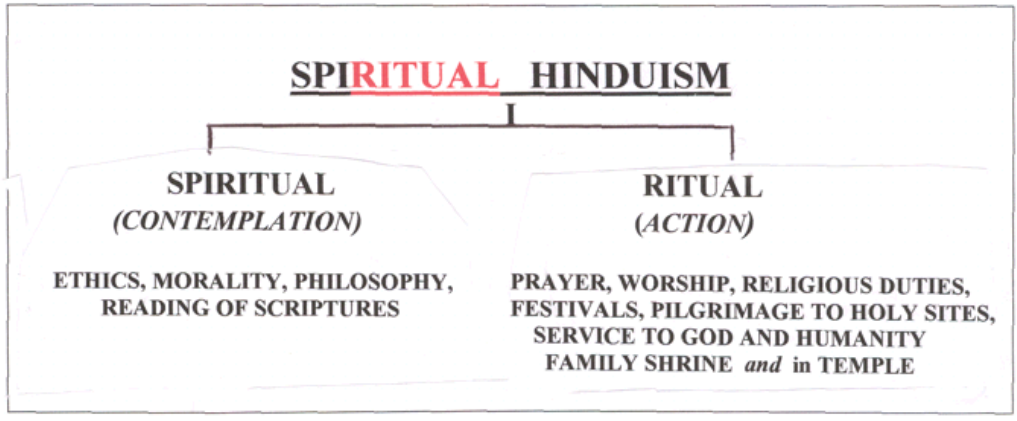
Indian Vedic philosophy of Divine God entails understanding of KARMA. Our duties and obligations together form 'samskruti' or culture. Our culture as Hindus is to become divine. Our culture or divine light of Vedic culture are encapsulated, elaborated and elucidated in anthologies in Vedas, Itihas, Puranas, Upanishads and many others.

Vedic culture teaches children at a young age to recite Gayatri mantra – the mantra of the Sun God that gives illumination, intellect and knowledge. It is proven fact that those who recite Gayatri Mantra facing the sun-rise are blessed divinely.

Gayatri mantra:

“Aum Bhur Bhuvah Svahr Aum Tat Savitur Varenyam Bhargo Devasya Dhimahi DhiyoYoNaha Prachodayatt.”

Vedic divinity:



'Hurt' is seldom understood in the context of spiritual karmic aspect and often construed as either plain pain or plain depression treatable with drugs and painkillers. Are we not burying the true real issue of hurt by a chemical reaction from a pill? Is drug therapy therefore a solution or an escape? There is a gap in modern psychology.

Over the years of severe adversity, I learnt that every hurting situation is a growing awareness of the true self, an opportunity to come closer to the true spirit of life in existence.

Whatever may be the issue, each individual personality is seeking transmigration from the lessons of the past and the present, striving to transmigrate in to the future.

If we have to suffer adversities and calamities that are beyond our control, then we need intrinsic spiritual strength, wholesome health, and wholesome serene mind not anti-depressants.

The aim of the holistic therapy is to improve 'total collective health', over a span of normally about two to three months. However, if the body is left unattended thereafter it will resort back to its previous state.

Therefore, consistency, sincerity, determination, self-courage, motivation, spiritual will power, and "conscientiousness" are essential.

A preceptor or a mediator or a Guru is dispeller of darkness, dispeller of ignorance and dispeller of the grief of hurt. Grief of hurt may not disappear altogether, however, it may become tolerable, adaptable and a physical state of matter that is controlled by the higher mind, higher contemplation, spiritual contemplation, spiritual divinity and spiritual strength.



There is great happiness in giving. The Vedas consistently and constantly re-enact sacrificial rites, rituals and ceremonial oblations in sacred togetherness of the three worlds namely the celestial, the terrestrial, and the spiritual worlds.

True divinity is not in the oblique surrender to one personal god in fear and blindfold, but in the sacrificial compassionate oblations of togetherness.

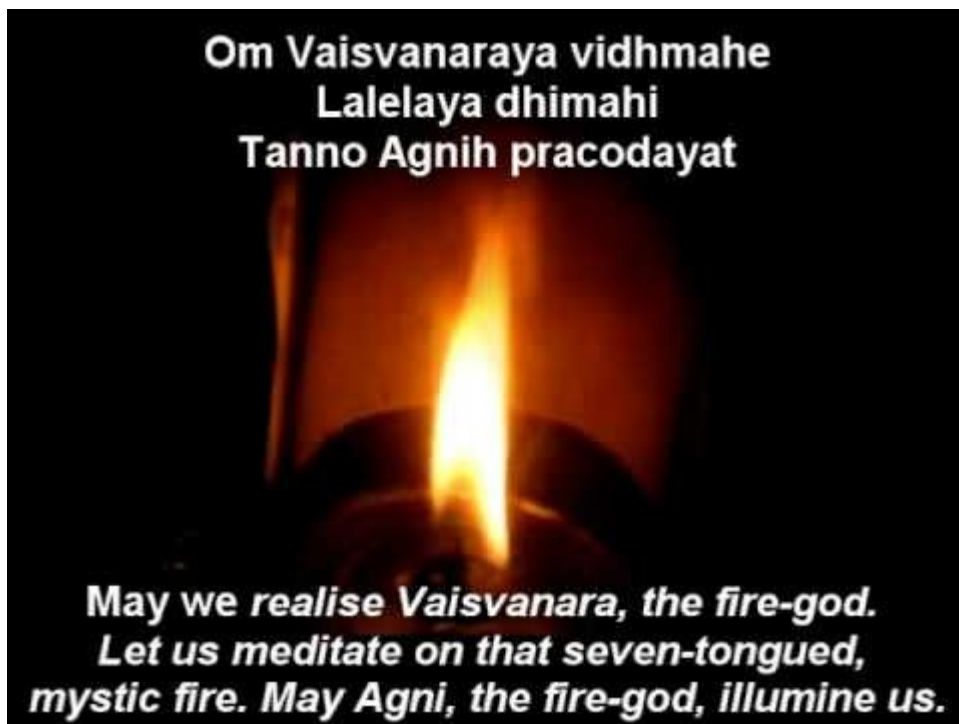
In severest adversities, when one experiences trauma, hurt, poverty, and grief, fewer people actually stand by you save for the pities and a few days of 'sorry saga'.

In severest adversities when the malefic planetary combustions transit the current chart, life breath becomes blocked, and health consequently becomes affected.

Health eventually becomes affected because of resentment, rejections, repression, depression, worries, anxiety, or even stress, the lifestyle, food and nutrition. In adversities, most friends turn into mere acquaintances.

We become somewhat isolated. It is then that you realise the permanent feature of life – that which is true self in love, compassion, and humanity.

‘Hurt’ is seldom understood in the context of spiritual karmic aspect and often construed as either plain pain or plain depression treatable with drugs and painkillers.



The aim of ‘hanss’ is to genuinely help those who undergo through personal trauma, loss of direction, conflicting dilemma, or hurt because of tragedies. The aim of every life principal is to understand and to know the true self – the spiritual soul. The individual soul is a micro spirit of existence within the grand macro spirit of cosmic existence. Hurt cannot be extrapolated in psychological terms.

“Aum is the sound of eternity that echoes undyingly in benign silence” Jyotikar Pattni



The word 'Veda' also refers to accomplishment. The knowledge which helps human realise the supreme goal of life is the Veda – the truth, divine truth, divine light, divine experience, divine illumination, just as the Indra illuminates the whole existence with the power of Surya. Garuda was the first Deva to be illuminated by God and to be the servant of God Narayan. Most of ancient rites and rituals contained for birth, funerals, etc were narrated to Garuda and are called Garuda Purana.



The word 'Veda' means 'to be'. It is concerned with *astitva* - the existence. That which creates awareness in a man about his own existence is the Veda.

One of the interpretations of the word 'Veda' is 'to think'. The word 'Veda' is suggestive of 'thought'. Thinking awakens discretion in a man's mind. It makes a man wise and judicious. The knowledge which helps to distinguish between *Sat* and *Asat* is the Veda.

Vedas give us divine insight.

Veda literally means Knowledge. The *Vedas* collectively form the scriptural authority for everything associated with humanity, dharma, and social conduct. They are the oldest piece of recorded human truths seen, experienced and nurtured on earth. They talk about God, Nature, Man, morality, the Ultimate Reality of human experience, what happens after death, external life of joy and an overflowing vitality, internal mental struggle in every man between good and evil, rituals to propitiate the gods of the heavens, and man's duties to the gods of the cosmos.



They contain long beautiful poems of praise of the Divine and several records of spiritual experiences by great thinkers called Rishis in ancient times. This last part is called the Upanishads, which are the most treasured philosophical treatise, discussions and discourses on fundamental matters of life and death, mind and soul, bondage and freedom, the transient and the ephemeral, and the ultimate purpose of life and soul divine in divinity of self-realisation metamorphosis.



Upanishads also incorporate the Vedanta philosophy and the philosophies of the humankind in the sharing of divinity, divine light, divine experiences, divine love, divine contemplation, and divine evaluation of the human karmic life process.



Entire gist of the Vedic divinity is the transmigration of the spirit of life from the gross mundane manifestation to the subtle most divine spiritual freedom. They reflect a human's soul in the pilgrimage of karmic time. The human spirit of life travels from body to body in its journey of evolution; or devolution. Albeit glamorous and physically decorated in clothes in material external coverings camouflaged by the cloud of dirt accumulated by the impurities of mind and corruption; the human is essentially divine.



The divine is SOUL. The Ultimate Reality is the one that is not amenable to sense perception. This is the common substratum of existence both in the microcosmic and in the macrocosmic universe. In other words, our possessions, our kith and kin, our body, our senses, our mind, our intellect -- none of these is ultimate. The substratum of all these is the ultimate Spiritual Reality, called "*Brahman*", the Supreme Godhead; whose yantra or symbol is one thousand petal lotus with an "Oum". "Aum" is the welcoming of Gods, the beginning of Indian Vedic Godhead. It is the "shabda" Brahman or the word God.



The Ultimate is further beyond. It is impersonal. It is nameless and formless. Naming it with a particular name *Brahman* is itself a slip of rigour, though intended. *Brahman* comes from the word 'to transcend, to be great' and so it connotes that colossus which transcends all that we know and which bestrides everything in the narrow world of our experience.



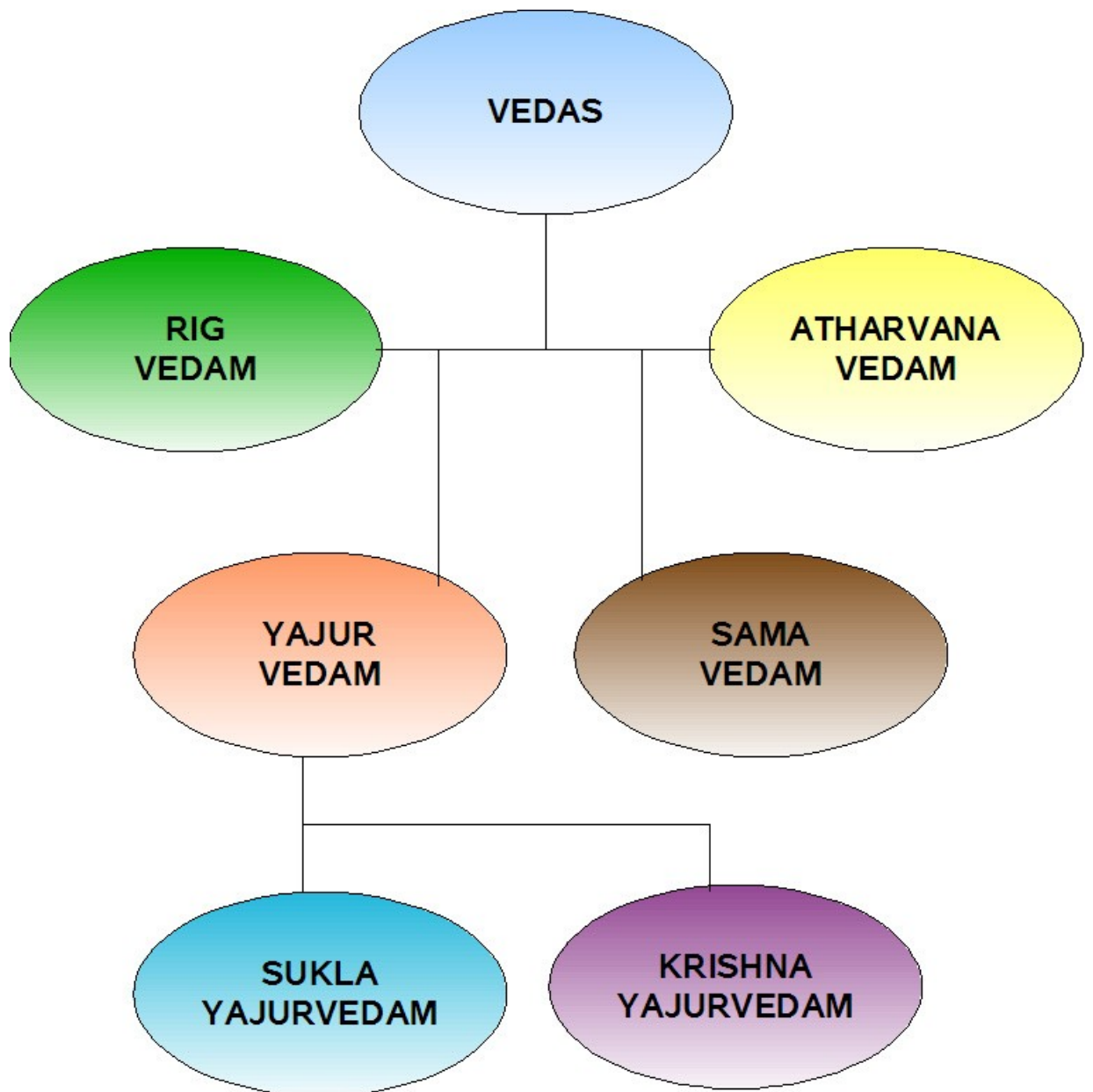
But the moment we think of it as a God to be worshipped, we have already brought, by our limited intellect, a subject-object relationship in respect of the ultimate Godhead which has no second. We have actually violated the uniqueness of *Brahman*, the moment we think of it. This is the divinity upon which we contemplate and that which we portray in essential elucidation of divine light – Jyott. If we are to cite a parallel to this in our experience, the only thing we may refer to is modern physics. The moment we observe a subatomic particle, what we observe has already been influenced by our observation. This is nothing but the Ultimate Reality looked at from our world of experience. The reflection of God in human vision is the “Saguna-Brahmana”.



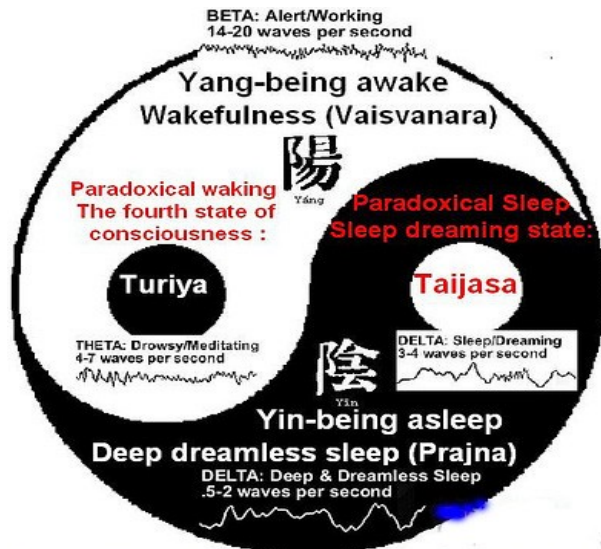
The other name for this is *Issvara*. This Almighty is the God whom we can think of, worship, invoke, revere, relate to, pray to and in this sense it is the ultimate God of the Hindus. This has all the superhuman and superlative qualities that we usually associate with God - namely, infinite mercy, infinite compassion, infinite grace and infinite potentialities. No name or form will exclusively describe it. By that very reason, say the *Vedas*, all names and forms suit it. This is the thin end of the wedge. In other words, the totality of things that are perceptible in the universe is permeated by God. Vishnu is therefore the “narayanayah” [all pervading form] of the Brahma ‘Eishvara’ or “purusha” or “Supremebeing”.

Everything is divine. Divinity is inherent in everything that we see, smell, hear, touch or feel; In fact it is in every one of us. It is the inseparable unity of ‘shrine’ [body] and ‘spirit’ [soul] the material and the spiritual world as ‘*prakruti*’ and ‘*paramaatman*’ that constitutes the foundation of Indian Vedic Divinity and that is what determines the whole divinity of Vedic Sanattana dharma. Therefore, Vedas and Vedic wisdom bring us humankind closer to our essential divine nature. The human is essentially divine. Not only human's core essence is divine, but divinity is imminent in everything in the universe. Figuratively, the Upanishads say: “Super-being” has hands and feet everywhere. Super-being has eyes and heads everywhere. God stands as a colossus, as it were, spanning everything.

Another way of saying this is: It is not enough to say that God is everywhere; *God is the only thing everywhere*. DIVINE LIGHT is verily Vedic God. In Vedas, like the Sun effulgently shining everywhere, except, differentiated by the night and day only by the human vision.



The crux of Vedic astrology is based on the divinity of the Moon revolving around the Earth and the Sun, such that, it conveys the waning and waxing effect on the Mother Earth. Shiva is the lord of “ratree” [night] and Vishnoo is the lord of “dina” [day]. Brahma is “shunya” the infinite beam of eternal light.



**Oneness: Beyond Yin-Yang Duality
Yin-Yang and the Changes
in the State of Consciousness**

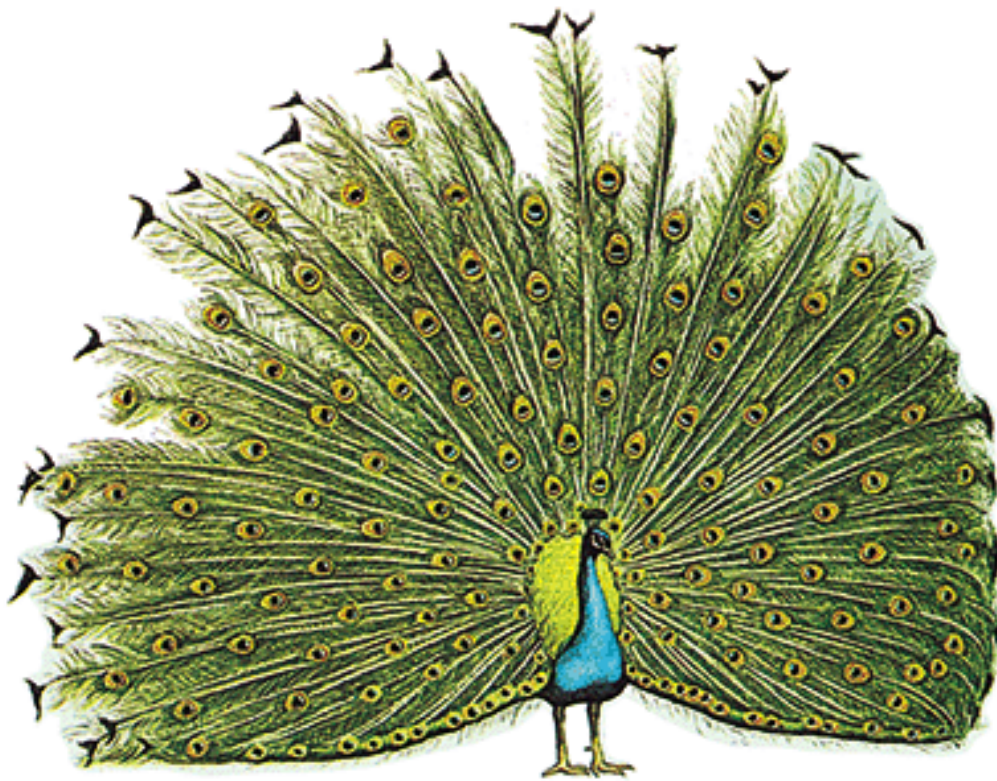
Since the permanent residence of God is in one's divine heart, every time a devotee starts a ritual Vedic worship at home he invokes the God of his heart in DIVINE LIGHT 'JYOTT'.

It is the Infinite Absolute *Brahman*, the all-knowing all-permanent Soul of our Souls that is invoked into the form of the idol that is before us not the idol made of five materials.



'Him the Sun cannot light, nor the moon, nor the stars, nor lightning, nor what we call fire, through Him all of them shine, and through His expression, everything is expressed' - says the Upanishad.

The hindu tradition has mainly six types of *Ishta-Devata* (“favourite sammguna brahman deity) worship. These can be listed as the worship of Aditya, the Sun-God; Ambika, the Mother-Goddess, in her three forms of Durga, Lakshmi or Saraswati; Vishnu, belonging to the classic Trinity; Ganesa, the elephant-faced God, considered as the primal God of all worship; Mahesvara or Siva, the third God of the Trinity; and Subrahmanya, the six-faced God known also as Kumaran or Murugan in Tamil. These six are the original subtle manifestations of the Absolute Transcendental Reality. Peacock is a very auspiciously symbol of divine love between radhika and Krsna. The playful nature of Lord in his avatar is represented in peacock feather and hence it is very auspiciously lucky to keep peacock feathers in the western-point of one’s home and around entrances.



The Avatars (“Divine Descents”) of Vishnu, like Rama and Krishna are more concrete manifestations of the same Absolute Reality. So they are identified with Vishnu in the above list. Every other variation of the favourite deity worship may be considered as belonging to one or a combination of these six traditions. Thus arose the concept of each family, having a *kula-devata* (“family deity”) and this is sacredly revered as a legacy from generation to generation among the male descendents of the same family. The obtaining of God's Grace is the much-sought after goal of *Bhakti* (the path of Devotion). There are two views regarding the methodology for obtaining the Grace of God. One view, which is called the monkey theory says that the devotee has to make enough efforts by himself for God to descend to him, just as the baby monkey has to cling to its mother of its own for being carried along.

The Vedic divinity is based on Mother, Goddess – shakti.



Divine “Maa” is the embodiment of transcendental divinity of the Vedas and it is the Divine mother that gives birth, nurtures us, nourishes us, keeps us, loves us and guides us compassionately. Mother is intuition, insight and vision.

On the other hand, the devotee does not have to make any effort because God one who takes the initiative and the plucks the courage to enthuse oneself, towards divinity, divine grace will take care of him/her and do the needful in the pilgrimage towards delight of lights [“parama-ananda”].

Vedic Divinity comprises mantra-tantra and tirtha [yantra]. All Vedic remedies work with this trilogy. Yoga is a communion between the Gods and the Human. A *Mantra* is a *vedic* hymn, sacrificial formula, a mystical verse or an incantation. In general, it connotes any sacred chant or formula having the power to secure the blessings of God, when lovingly and reverently repeated. No *Mantra* would be efficacious unless it is learnt orally from a Guru or otherwise ordained by a wise counsel.



The word *Mantra* in Sanskrit means 'that which protects by being meditated upon'. This protection by the deity of the *Mantra* does not devolve on one until one has sufficiently identified oneself with the *Mantra*, heart and soul. Only a person who has so identified himself with the *Mantra* can be a Guru for that *Mantra*.

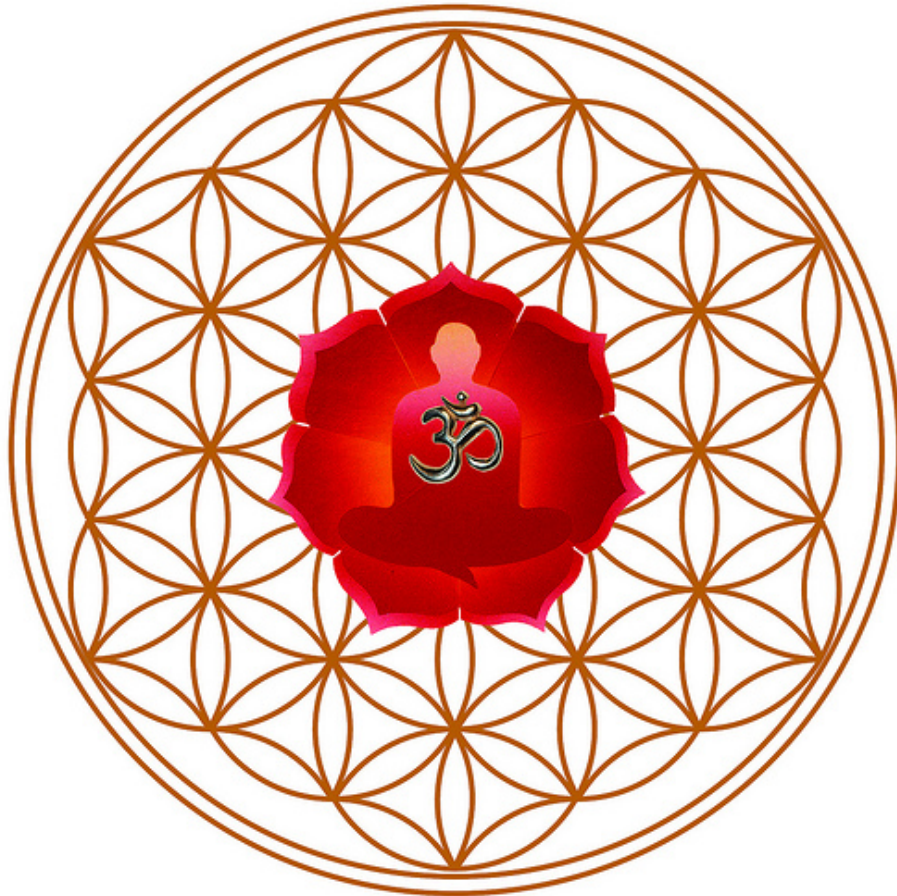
It is a myth that one has to have a Brahmin Guru.

There is no evidence of caste in Vedas for a Guru. A Guru is a divine soul, selfless, without any egocentricity or desires.

One who is a Guru is entrusted in the highest capacity.

When the Guru breaches such a trust, the divine powers or the celestial powers from the celestial world bring adversities that result into inexplicable epiphany and destruction. Destruction is not of the spirit but of the matter that is decay, of the mind that is corrupt, of the ego that is blind, of the identity or form that is not useful. The more appropriate term in Vedic divinity is “dissolution”. In our human life, death is merely a transformation from one state into another state.

Our karma determines our fate, here and now. Our satt-karma [righteousness] can neutralise and make our wrongs “vikarma” divinely awakened.



The power of a *Mantra* could be enormous. The intonation of the syllables of the *Mantra* brings its own reward. It quietens the mind and brings the deity symbolised by the *Mantra* into action mainly for spiritual purposes, but, as a bye-product, also for mundane material ends harmonises and balances the many imbalances we have in our health.

By massive repetition of the same *Mantra* one obtains the power of the mantra to turn his mind inward towards the Light within. Even by ordinary considerations of psychology, we know that one becomes like that which is in one's mind. So the power of the *Mantra* is used to harmonise the constituents of the inner body, quieten the mind and stimulate the latent spiritual qualities. It is always used as an invocation to beseech God to indwell the image, picture or idol we want to worship.

Whether it is a temple or the shade of a tree or a remote cave or one's own worship room in the house the *Mantra* itself will sanctify the place. It sanctifies even ordinary acts like bathing, washing, eating, talking and congregating. Mantra or sacred recitation of divine word is common in all walks of life.

In fact if there is one thing that is common to all the votaries of the religion, spread through its multifarious sects and schools, it is the value and significance that get attached to *Mantras* - though the *Mantras* themselves may differ from sect to sect and from school to school.

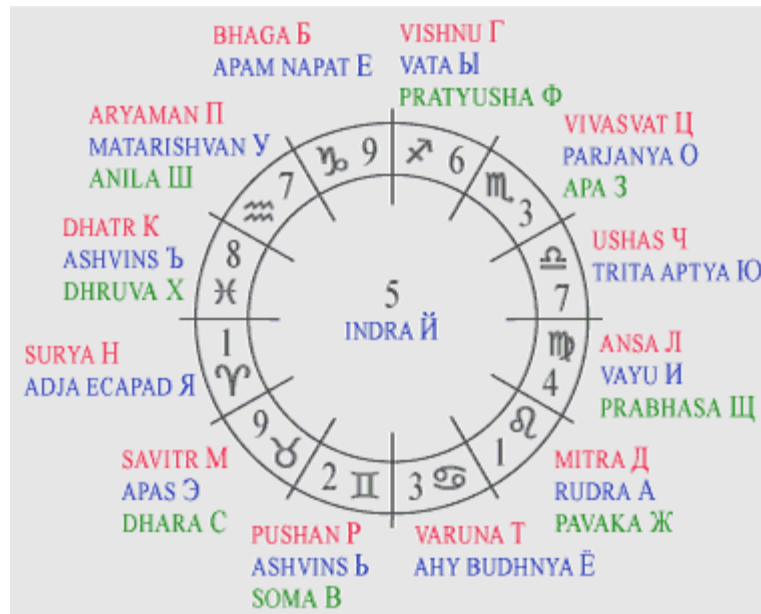
However, without the sanction of the Guru a *Mantra* is like a check written without a bank balance. Yes, in that sense, the Hindu *Mantras* are exclusive, no doubt. But that very fact connotes the sacredness of these *Mantras*. A nuclear power, for instance, cannot be in the hands of every one. It has to be in the hands of those who will use it only for peaceful purposes. To wish to use a *Mantra* force on the physical level is to assume the role of God and to satisfy unrestrained egos, positive or negative. One has to be equipped for it, by self-sacrifice, by personal undertaking of suffering for the sake of the good of the others, by a personal attitude of renunciation to the pleasures of the world and by a total feeling of dedication to the cause of the good, the noble and the Cosmic Ecology.

Having talked about Mantra we should talk a little about Tantra. The word is derived from the root tan - to spread. The word was originally applied to all sacred literature pertaining to the worship of each of the six types of favourite deities listed earlier. The composition of their special texts probably dates back to the 6th century CE. The Tantric cults of the different deities have several features in common. There are Mantras or prayer formulae, the “*Bijas*” or mystic syllables peculiar and specific to each deity, Yantras or geometrical diagrams, *Mudras* or special artistic positions of fingers, and, finally, *Nyاسas*, meaning, placing of the deity within one's self through the different parts of one's body with the help of finger tips. The Vedas believe that there is some truth hidden in all and there is some imperfection prevailing in every factual finding. Hence, we must assume life to be imperfect since human is imperfect.

Each Tantra has to be learnt from a guru and there is a technical and formal process of initiation called Diksha. Tantras became very popular with every section of the population including the higher classes and the elite. By about the tenth century various influences mingled together to bring out a composite Tantra regimen coloured by Brahminic and Buddhist cultures. Mainly there are two fashions in Tantra - the Right and the Left. The Left one is secretive, esoteric and involves questionable practices based on erotic mysticism. The Right one, which is based on Upanishadic concepts, got absorbed in the general procedure of Hindu rituals, so that *Nyاسas* and *Mudras* became part of the daily ritual both of the individual and of temple worship and as of now is so much part of each Hindu religious performance that one may not recognise that it came from Tantra. Yoga is a communion of the spirit and the body. It synchronises the human mind to think clearly. When yoga is undertaken with whole mantra-tantra-yantra system of practice, it yields results. Vedic science discovered the sign language first and foremost to its sounds in symbolic connotation of mantra, yantra, and tantra recitations.



Indra was the first to be illuminated in the cosmos. Indra is regarded as the enlightened one, the illuminated one and it is for this reason he gets a share of all oblations.



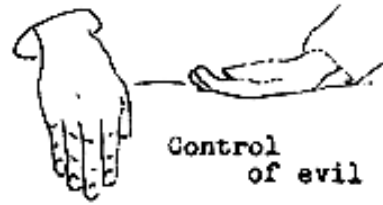
Practice of simple yoga asanas, like the one below keeps major depression away.



MUDRAS - Symbolic hand positions
of Hindu and Buddhist rituals.



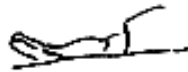
Charity



Control
of evil



Freedom
from fear



Adoration



Concentration



Consolation -
Peace



Knowledge



Teaching the Law
of the wheel



ABHAYA
assuring protection



VARADA
bestowing a favour



AHAYA
VARADA
beckoning to bestow



KATAKA
MUKHA
holding a flower



KARTARI
MUKHA
fingers held
like scissors
to hold a weapon



KATYA
VALAMBITA
making a gesture
a little
below the
waist to
signal the
ending of sorrow



LOLA
going
freely



SUCHI or
TARJANI
designating
by name
or inspiring
terror.



VISMAYA
suggesting
astonishment



CHINMUDRA
instruction
by silence
of contemplation



ANJALI
adoration



DANDA
HASTA
gesture of Shiva
indicating that
the devotee should
seek refuge
under his lifted
foot.

Mudras

Coupled with the concept of the power of the *Mantra* is the concept of the holiness of a place. A holy place or a place of pilgrimage has two technical equivalents in Hindu usage, namely, *tirtha* and *kshetra*. A *tirtha* is a holy place where there is a pond, lake, river, or sea, a dip in which is considered to be holy. A *kshetra* is mostly a place where there is a holy temple. India is full of such *tirthas* and *kshetras*. The various bathing *ghats* on the holy rivers like Ganga, Kaveri, Yamuna and Godavari, are important *tirthas*. Kurukshetra and Gaya are very famous *tirthas*.

One of the holiest such *tirtha* is the island of Ramesvaram at almost the southern tip of India. Almost every temple city is considered a *kshetra*. There are *kshetras* of very long standing like Kasi, Kanchi and Haridwar, which have the *longest continuing life in the history of the human race*. He who gives a gift, in a *tirtha* or a *kshetra*, say the scriptures, shakes off his poverty and he who accepts a gift in such places, purchases poverty for himself. But however holy a *tirtha* or *kshetra* may be, if the mind and intention are not pure, and if the attitude is not spiritually oriented towards God, no dips in *tirthas* or visits to *kshetras* can be of avail. This is also the refrain repeated by all scriptures pertaining to *tirthas* and *kshetras*. Thousands of watery creatures like fish, etc. are born in water and also die in water, even in the *tirthas*.

Flocks of birds reside in temples. But as the required mental approach is lacking in them, none would suggest that these creatures acquire any religious merit or a place in heaven. The proper faith or a devotional approach is a necessary prerequisite. Scriptures declare that this is as much truth in the matter of a *tirtha* or a *kshetra* as it is in the case of a doctor, a preceptor, an astrologer, a deity and a *Mantra*. To exist, to know and to enjoy – these are the three fundamental urges of human. But all these three urges are just a finite limited version of their corresponding infinite versions. The infinite expression of the first one expresses itself as the Truth which is the Ultimate. It is the One which survives everything else. It is imperishable. It is the immutable anvil that remains the same whatever happens around, on, in, over, or beyond. It is the spark of everything that is animate or inanimate. It may be called, technically, the Spark of Immanence, because it is the Life of all Life, the Soul of all Souls. The Sanskrit name for this is *sat*, which means Existence, the Truth. The infinite expression of the urge to know is Consciousness itself, infinite Intelligence. It is called ‘*Ccit*’. It is neither Knowledge alone, nor the Knower alone, nor the Known alone. It is all three in one. It is an indivisible triad. It is the ultimate Truth which lies beyond all knowledge as the Knower and beside whom everything else becomes the Object. It is always the Subject, which cannot be ‘known’ in the ordinary sense of the word. The infinite expression of the third urge, namely to be happy and to be perfect is “*ananda – parama-ananda*”, the eternal Bliss. It is the eternal truth from which every spark of enjoyment and experience emanates. This *sat-cid-ananda* is the ultimate in any experience. It is called the Absolute Reality or the Transcendental Ultimate by Hindu *Vedanta*. Religion calls it God and gives it several familiar names. Vedic Sanatana dharma conceives the energy of every cosmic Divinity as feminine and thus arrives at the interesting concept of primordial Power, technically named as *Para-sakti*.

When we thus talk of the Energy of the Ultimate Supreme it looks as if we have already stepped down from the supreme pedestal of the Unmanifested Ultimate. But the beauty of Hindu philosophy is that this *Para-sakti* Herself is transcendent beyond anything that is finite and immanent in everything there is. While *Brahman* can only be cognised, *Para-sakti* can be worshipped with a form and a name.

She is the Divine Will personified. She is the Conscious Power behind everything. She is the Presence, invisible and constant, which sustains the world, linking form and name, holding them in interdependence. There is nothing impossible for Shakti. She is the Universal Goddess. She is all knowledge, all strength, all triumph and all victory.

She is in fact the Mother of the Universe. She is *Durga*, the Goddess of supreme strength. She is *Lakshmi* the supreme Goddess of Love and Delight. She is *Saraswati* the Goddess of divine skill and knowledge. She is the *Kundalini Sakti* who is present as the dormant energy in every one of us. Another traditional way in which the Mother Goddess worship manifests itself is the worship of the cow. The cow dung and cow urine should go back to the earth. This is an ecological requirement. There is enough evidence to show the capability of cowdung coated walls to prevent nuclear radiation. Cow slaughter is considered as one of the greatest of sins.

The concept of Avatar or Divine descent is the unmatched prerogative of Hinduism among all religions. In the long mythological history of the Indian nation and also in its historical past, there have been many occasions when the Absolute Godhead chose to manifest itself in flesh and blood, as a living presence, for the purpose of either putting an end to rank cruelty, hatred and wickedness, arrogance of muscle power or spiritual power or for the purpose of showering Divine Grace on a superhuman devotee and spreading of the air of spirituality. Each one of these 'Divine' manifestations is a voluntary and planned descent from the absolute pedestal of the nameless and formless God. Such a descent, where *the Perfect Godhead assumes an imperfection, as it were, to raise us imperfect humans towards the path of Perfection*, is called an Avatara.

When God grants grace, this teaching is called the Bhagavad-Gita, the Song of the Lord or the Divine Song or Poem. In fact for those who cannot go back to the entire *Vedas* to understand Hinduism, the Gita has everything in it. It is very much relevant even in the modern context. The final teaching of the Gita is the performance of one's duty with divine un-selfish servitude; even if one's duty leads one on to doing apparently dissolution of things, place the burden on God and do one's truthful sincere duty.

The duty of upholding the truth, and divinity, is satt-karma [righteousness]; falsity prevails in all that is untrue, un-divine, and selfish. One must not keep on worrying about what is going to happen in the future for the future karmic fate can be altered to diffuse our negative collective vi-karma [wrongfulness]. To have faith in the ultimate Divinity of every being is to love and serve every being alike. Each being has the same divinity in them as what one has within one. If one serves God and humanity with humility and surrender to the Will of God then, one will have no fear in this life or in the after-life. Never be carried away by the transient ups and downs of everyday life. And leave the problem of your Salvation to God. He will take care of it. Know it in your heart that God knows it all. This is VEDIC DIVINITY.

Usha is Uma, the Goddess of “consciousness” who’s outer sheath or the physical embodiment is the “Dawn”. Usha is born out of Samndhya and Savitree-Savitur is her mother alike. Dawn is a Vedic symbol. It is most significantly known as “Usha” for insight, inspiration, consciousness, spiritualism, awareness, awakening, and metaphors of divine poetry.

Consciousness comprises composite divine qualities of many Vedic Gods. In essence, the gist of consciousness implies in total a combination of these and much more: compassion and divine grace of “Varuna”; illumination and wisdom of “Indra”; effulgence of “Surya”; light of “Agnee”; nectar of “Somam”; devotion and dedication of “Rudra”; impeccable spirituality of “Ishana” [as a result of which the eight directions clockwise render the glory of cosmic dance]; the proliferations of “Vasus”; the insight of “Shiva”; the force and energy of “Vayau”; the courage and brevity of “Uma”; and the spirit of “Ishvara”.

Usha and of the 28 nakshattaras the “Ashwinis” are gods and devas capable of enjoying the purest honey nectar of the “soma”. Usha governs protects and nurtures the purest nectar of Narayana. Usha hence is also regarded as the daughter of Savitur and Surya Narayana.

Dawn the beautiful moment in physical time is the hope, light of delight of consciousness affirmatively expressive of the most beautiful divine truth shining from Surya. Surya is Jyoti, Jyoti is divine light or divya prakasha as we know it in Sanskrit.

Dawn in her plenitude of divinity, the bride of blissfulness, creates svahr [the atmospheric orb capable of enjoying the extremity of heaven on earth].

Oh divine Usha, greetings and obeisance to thee, as thou shines wide across entire existence in grace, sweetness, and charisma second to none, exalting the heavenly bliss here on earth to shine forth in divine delight; oh divine Usha, thou art that felicity of divinity!

Divine delight of Usha thus becomes light of our soul divine and enlightens our consciousness with her knowledge [prajnana] supreme.

Immortal and eternal all blissfulness Divine Usha, in the form of Dawn and beautiful bride of blissfulness in her plenitude casts down the truth of metaphysical energy, her all-blissful Lord “Svasarasya patni”. Full in her divine enjoyment of felicity, full in her effectuation and affectionate scope, “Subhaga-sudamsah”, she brings into existence in us divine delight or divine consciousness through her revelations “Svahr”.

The concealed luminous mind, our highest mental heaven opens to the heavens extremities and there is blissfulness, immense delight of divine consciousness capering almost in utter happiness of being elated and raised to the highest levels of supreme divinity. The foundation of divine truth “satt and parama satt”, “tat” and “Aum” merge in fusion of delight with Samndhya dawn and Usha, to bring to our super-mental world within us divine truth “jyotih-rttm”.

The immortal divine truth, the greatest maestro, one without the beginning and the end, the master of all, the lord of dawn, the God of truth, the illuminator, the creator, the mother, the divine organiser Prajapatti, the parama-atma jagadpita all embodiment divine God, the light of all lights, enters into our consciousness with the Goddess Usha to bring us DIVINITY.

Divine dawn is the coming of Godhead. Divine dawn is DIVINITY of the light of eternal truth, divine truth and the felicity of pouring on us from the lord of wisdom and blissfulness “amrutasya ketuh svasarasya patni” that beholds the divine nectar somam. In the spiritual sense, Usha [the divine dawn] the daughter of Savitri and Samndhya, Surya Narayana, brings compassionate love, then energises the orb with all blissfulness of Svarasya patni her beloved.

Blissfulness transpires from the farthest consciousness to the consciousness in us within us and around us on earth.

The divinity within us is therefore the foundation of truth, the very foundation of the new divine dawn Usha. This descent of “rttam jyotti” the light of divinity is the illuminator, the creator’s grace, the impulsion of Mother Divine Goddess that ordains the whole of the cosmos to bring love, compassion, purity, harmony, happiness and blissfulness. Varuna is the soul of vastness and purity in compassion and Varuna is joined with Mitra and Vasus to bring felicity, abundance and joy of life here on human earth.

The pilgrimage comes to fruition and all our divine accomplishments attain “moksha” [salvation] with the supreme divine consciousness whose vision is anew, fresh, untainted and purest like Usha – divine dawn.

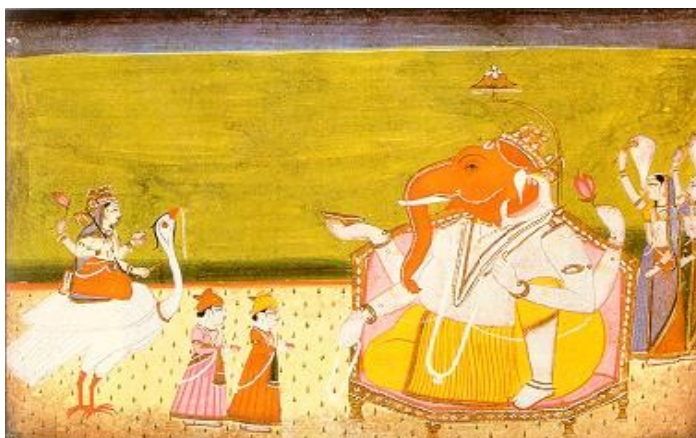
Albeit the celestial is the abode of highest Brahmin, “parama-atman, and atman” the infinite soul divine and the individual soul divine are nourished by “Pushan”. “Pushan” is one of the Aditya, the surya-narayana and the lord of lofty plenitude Svahr.

Ordained by Mother divine Goddess, Pushan brings bounty of Indra and conjoins the space and the earth in divine hymns, divine sacred music, mantra-manjaree, and nourishing sounds.

Pushan nourishes the sacrificing human, the Devas, the Seers, the Gods and also the human earth. Elder to Usha, Pushan protects us as brother of Indra and Varuna, guarding and guiding the sacrifice of the humble divine devotee.



Part One of Vedic Astrology: Principles and philosophy



Aum shree Ganeshayeh namah. Namoh Mata Saraswatti, gnanna dehi mohe, Sat-budhee dehi mohe, Ridhi-Sidha dehi mohe.

Obeisance to Lord Ganesh (the astral guide of Vedic astrology). Obeisance to Maa Saraswatti (giver of divine wisdom). May I be bestowed with sublime wisdom, sublime mind, and divinity.

Aum Surya-atman jagatta-pitta. Aum Gayatri-shakti jagatta-matta. Apoh jyotti-dehi amruttam. Asatto ma satt gamayah, tammasso ma jyotirr gamayah, mrittjurr ma amrutamm gamayah.

Oh Sun, you are the cosmic soul, and Oh Gayatri you are the cosmic energy. I seek your grace for divine light and divine nectar of altruism. May your cosmic light destroy the darkness and the ignorance, the dull and the mortal ego, the dreary and the mundane attachments, the desires and the falsehood of mortal intelligence.

Brahma-murrarri-tripurantakari-bhanu-shashi-bhumi-suttah-budhashcha-gurushcha-shukraha-shannihe-rahue-ketue-karwantu-sarwagraha-mama-suprabhanttam Aum shanti shanti shanti.

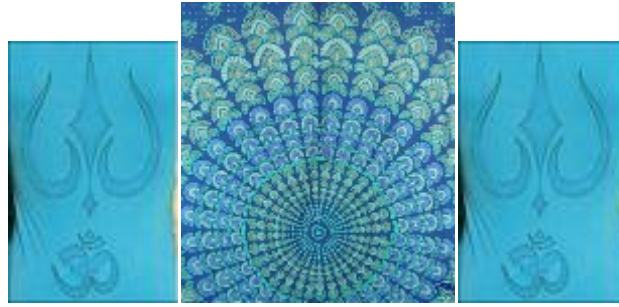
Obeisance to the nine planets Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu. Peace.

Current, electricity, magnetic field, electrolysis, and aura create distinctive unique constellations as much for things and individual persons as for the cosmic galaxy. Magnificently mystical are the constellations in the nightingale yet profoundly perceived in relation to the individual persons in cosmic terms. Every night star is a unique star of destiny.



Vedic astrology is a scientific astrology based on the principles and philosophy of Astronomical metaphysics. The Metaphysics of Vedic astrology comprise in main the permutations extrapolations of the cosmic configurations of the twenty seven constellations of stars, the entire cosmology of Vedic sky, the nine karmic planets (namely Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu), the cycle of moon - nitya (15 days bright and 15 days dark), the rotation and revolution of the earth and the moon around the sun, the movement of planets and positioning of the planets with the longitudes and the latitudes, the planetary qualities, the state of the sky, numerology, twelve houses, twelve zodiac signs – ‘rashis’ (♈), and karma - action in the passage of time ‘kaal’, and most importantly computation of astrological charts in conjunction with the GMT, and Sidereal time (local).

The micro cosmic being – (‘jivan-atman’) and its entity (‘manushya prakrutti’) is the same as the grand macro cosmic nature (God) param-atman and its entity ‘jagada-prakrutti in principles and metamorphosis. Thus the soul is related to the Sun and the mind is related to the Moon directly. Mars is related to the fire, eyes, bile, thighs and limbs, as Mercury is related to the intellect.



Consciousness, spiritual eye, and growth in wisdom is verily related to Jupiter as Venus is related to physical body, face, the beauty, reproduction, material proliferation, beauty, and recreation. Staleness, slumber-ness, nights, slow, rest, shrewdness, acuteness, obstacles, rigidity, principles, altruism, karmic lessons are all related to Saturn and Saturn is usually co-related to structure, hair, bones, and nails in the human body.



Rahu and Ketu are both the karmic planets and are usually related to the most gross or the most subtle point in karma. Hence, the highest point in karma is the Somam point or the cosmic divinity or the moksha point. Rahu and Ketu make it possible for the North Pole and the South Pole to remain slightly tilted without losing its gravitational momentum. Hence, albeit Rahu and Ketu both are considered malefic planets, they are the most karmic of all the planets for without them the world would lose its momentum.

Purusha or atman is an absolute power static and undyingly stale without any dynamic force of energy. The entire life spectrum generates motion with energy and atomic reactions. All visible and invincible life forces are atomic, micro and macro. Every human being is a microcosmic embodiment of the same grand macrocosmic universal existence in constitution and metamorphosis. The Vedas co-relate the cosmological metamorphosis of existence to the personal human spirit of life in what the great seers call 'the Electro-magnetic field of energies'. Every object and every person, have an aura, an energy field, a surrounding influence, and an Electro-magnetic field. In 'Fengshui', these concepts are referred to as "Chi", "ki", and "yin-yang spheres". Every one of us is connected to one another and to this grand globe at large in somewhat profound manner. We are individual rivers, small, large, big, short, thick, thin, with our out fate and path. Our paths may be different. Our fates may be different. However, we unite in destiny in togetherness of the existential spirit; as all the rivers finally merge in the grand ocean in unilateral compassion of the spirit of existence.



The co-existing energy fields and the corresponding magnetic fields produce micro-atomic reactions with other life forces. These energies are positive energies, negative energies, or neutral energies. The grand web of intellectual spectrum and information technology appears to be so huge and complex with indefinite shapes and forms. However, when closely examined, every one of us is one thread of existence in spirit. Every spirit of life is surviving like a river, small, medium, large, short, tall, wide, or narrow. Every different river capers wildly without a grand maestro, finding its unique course with the help of the energy and power from the vast cosmos and the surrounding environment. Every different river finally almost divinely merges into the ocean and becomes ONE, losing its identity and ego.

Each capering river runs with its own unique different path, almost like a complex web thread. Concisely, current, energy, power, electrons, and protons facilitate the connection made between varying threads of existence. The energy known as 'CHI' is the centrifugal force of this existence. The 'Yin-Yang' spheres perpetuate the 'chi'. This is my belief, my faith, and my factual phenomenon of life. Breath of life is energised air referred to as wind (that, which in Vedas is called 'Pranna'). It is also known as "Feng".

"Pranna" or "Feng" operate on ELECTRO-MAGNETIC ENERGY. In Vedas it is referred to as 'KUNDALINI – CHAKRA' and is otherwise known as 'YIN-YANG SPHERE'.

The Kundalini travels to and from the base chakra (sphere of aura) in seven different stages in Electro-magnetic currents. Similarly, the YIN-YANG travels in a CHI form to and from the base earthly matter to the entire cosmos. The personal CHI flows in Electro-magnetic current to and from the base coccyx chakra (the 'Yoni' point or the 'Yami' point about 7 cm from the reproductive organ and the excretory organ). The CHI or the kundalini makes a field of electric and magnetic energies. Every chi field is a result of the reaction, inter-action, reflection and refraction of the karmic ACT. A karmic action stretches beyond the superfluous matter of basic sense function.



The karmic plane of human universe perpetuates on the 'Pranna' or the 'yin-yang' / 'chi' and makes rotations and revolutions of CYCLES with "APAH" (water) or "SHUI". Without the perpetuation of energy with 'apah' or water or 'Shui', the "Agnée" (fire), will turn the earth, the ether, and the wood (alias the bones and body), into ashes or 'Rappah'. It is because of the perpetuation of the water and air – currents of wind that we have days and nights, seasons and weather conditions, full moon and darkest night-sky.

According to Vedas, an individual or a collective Karma perpetuates in CYCLES. The karmic cycle is similar to the momentum of life breath and water on the axis of TIME. Like the rotation and revolution of the earth, the cosmological spectrum on the INDENT OF TIME (past, present and future).

Everything in existence is a reflection or a refraction of the CHI. No single act or collective act of karma is wholly 'YIN' or wholly 'YANG'. In Vedas and ancient wisdom of the Tibet, everything is more 'yin' or more 'yang'. The darkness and the light represent the similar kind of hypothetical understanding of the manner in which the cycles perpetuate. Like the dark cycle of the moon and the bright cycle of the moon. According to the Vedas, the dusk brings with it, 'Rattree' (nightfall) of glittering stars, to bring restful quintessence of sleep mode.



Every sleep mode is greeted by the dawn again and the spirit of life is illuminated thus by the Sun, rendering spiral perpetuity of day and night. Light never failing always illuminates. It is to the infinite eternal light of the Sun the Vedic prayers and ceremonial oblations are made:

From the darkness, lead us onwards to the light and delight.

From the dull dreary mundane survival of dreary materialism, take us to enlightenment and spiritual fulfilment.

Karma or action is influenced by many factors. Primary factors in Vedic terms are food, water, weather, environment, wind/air, affiliated people, and 'thought-intent-action'. Secondary factors are lifestyle, habits, family, and thoughts/attitude.

Feng-Shui means simply the external (environmental) and the internal (spiritual) life.

According to the Tibetan wisdom, "Feng-Shui" is the inter-acting reflection and refraction of the human personality with the environment and the blood circulation resulting from the INTAKE of air, food, CHI energy, and the metabolic rate of activity.

The primary influence in life is the 'LIFE-FORCE' called as 'pranna' or CHI energy. Too cold 'chi' is as bad as too hot 'chi'. Therefore, the aim of, Vedas, Tibetan Wisdom and Feng-Shui, is to find a balance or equilibrium in every cycle of human activity, human reflection and human refraction.

Secondary factors are called 'indirect influences', which emanate from the ether or atmosphere.

The orb surrounds our attitude to life, our outlook, our life style, and our vision. The environment at a more subtle level indirectly influences the human karma.

Knowing the 'web of existence' is an academic and scientifically intellectual knowledge. Understanding the 'web of existence' is profound wisdom of the soul. It is only through 'experience' that we can possibly understand this 'web of existence'.

One cannot alter destiny. Destiny is predefined in the sense that no universal power can control death. As such destiny is as mortal as the matter of the cycle that transforms from the life to death and from death to life again. One cannot alter the destiny of death.

Every life has an aggregate cycle comprising sub-cycles of transformation from infancy to old age and death awaits us all. This is destiny. However, the time of death is associated with aggregate karma of the individual in relation to the eternal evolutionary time known as a cycle.

Cycle or karma is known as 'field of life influence' in Tibetan wisdom. The 'field of life influence' attracts or repels the gravitational force of life and the centrifugal force of existence in currents. A typical aggregate cycle of Karmic current can be negative, positive, stagnant/ stale, rapid/ fast or even calm/quiet. Fate however is based on karma and fate perpetuates in cycles.

Karma is past, present or future (intended act with our thoughts). This is like the passage of time from the night to the day and from the day to the night. 'Field of influences' shape, infuse or diffuse our directional life force ('karma') and life energy ('pranna' or 'spiritual chi').

Like the flow of river currents being regulated infused or diffused by positive Electro-magnetic equipment and means. Therefore, the perpetuity of the 'chi' from the yin to yang in rotations and revolutions transforms from the north axis to the south axis in a reverse "S" form with two dots on either side forming a grand circumference of the perpetuity. When the reverse "S" becomes infinite, it is almost like the digit "8" in a circle. According to Vedas and the Tibetan wisdom, there are eight total directions and a further centrifugal point holding all eight directional points in a circumference of perpetuity. This centrifugal point is known as the divine point that which in Vedas is referred to as the "Brahma Bindu" or the "Nav-needhee sat" – eternal most spiritual point. The symbol Aum in Vedas is also based on the digit "8" and the circumference of the outer circle of aura ending in a point or "Bindu". The dot alias 'Bindu' with the spiral eight forms a nine. 'Nine' is the number of spiritual transformation. The Vedas and the Tibetan wisdom of Feng-Shui consider the numerical numbers one to nine, astral numerology.

Hence, the astral numerology is based on numbers one to nine.

The Vedic karmic analysis looks at twelve main active houses ('bhava'), twelve signs of zodiac (called rashi's) and nine main planets ('graha').

Whilst the Vedic analytic charts focuses on the nine directional fate of 'karma', Feng-Shui focuses on the nine directional effect of the environment in coherent relation to the composite personality (comprising the mind, the physical body, and the astral identity) and karma.

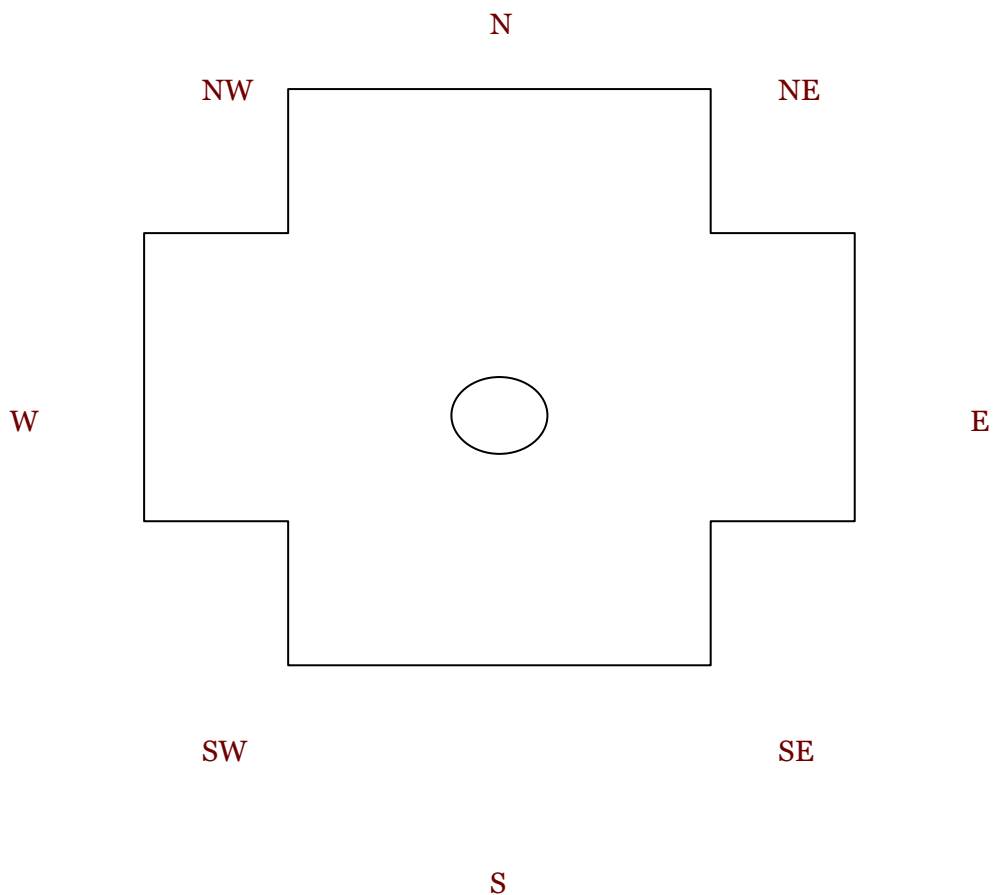
Vedic astrology places emphasis upon the karmic cycles and the cycles of the planets whereas the Feng-Shui wisdom and Tibetan astrology place emphasis upon the grid or directions.

Two are very similar in output results but different in analytical terms.

Vedic remedial healing encompasses directional and cosmic directions and every cosmic point can be co-related in like to like terms with the Feng-Shui and the 360 degrees grid and the nine directional points.

Even our Swastika is co-related to the cosmic deities and cosmic forces of karma and therefore, Swastika is considered to be the yantra of the 'digpal' or cosmic directions. Feng-Shui looks at every house from the centre point (the point of holding eight directions together and forming a cycle of karma in time so the clockwise movement is considered auspicious whereas the anti-clockwise movement is considered inauspicious. Clockwise movement is considered to enhance and induce energies and anticlockwise movement is considered to burn the energies and repel. Clockwise movement is soothing whereas the anti-clockwise movement is aggravating.

THE KAAL CHAKRA AND THE 360 DEGREE GRID OF THE EIGHT DIRECTIONS

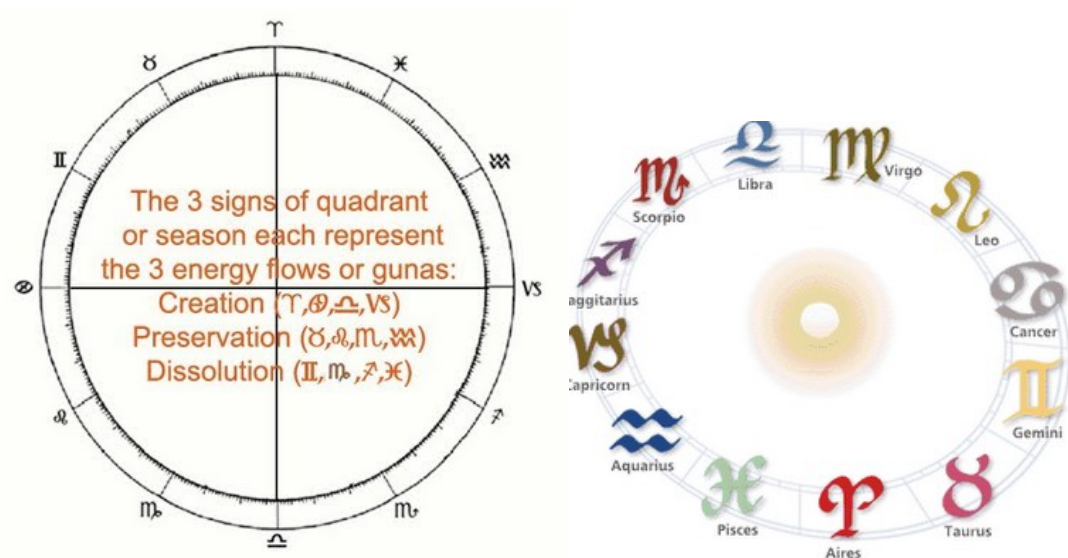
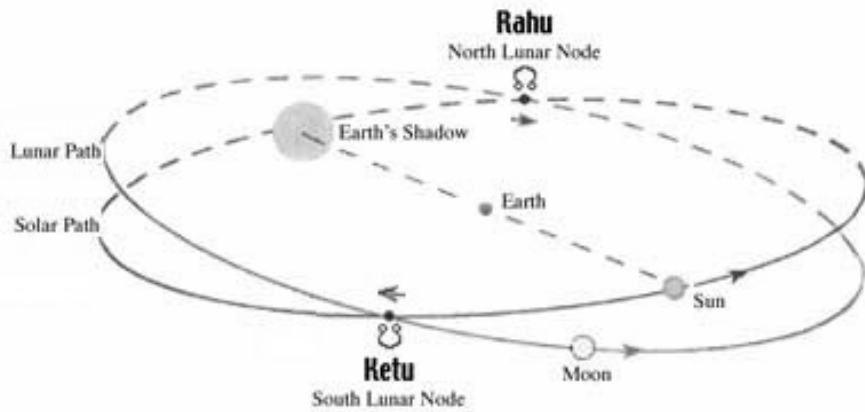


According to the Vedas, "Vishvadeva-Vanaspattaye" (the divine creation/ cosmic choreographer), beholds every single electron, proton, nucleus, molecule, and atom in almost perfect state. This centre point is referred to as the number nine '9'. The number nine holds together all the numbers from one to eight.

The eight directional cosmic points are:

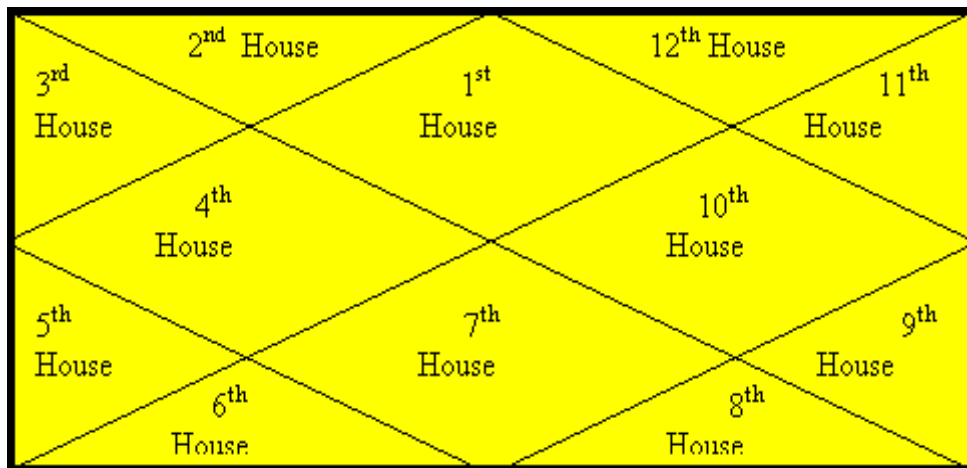
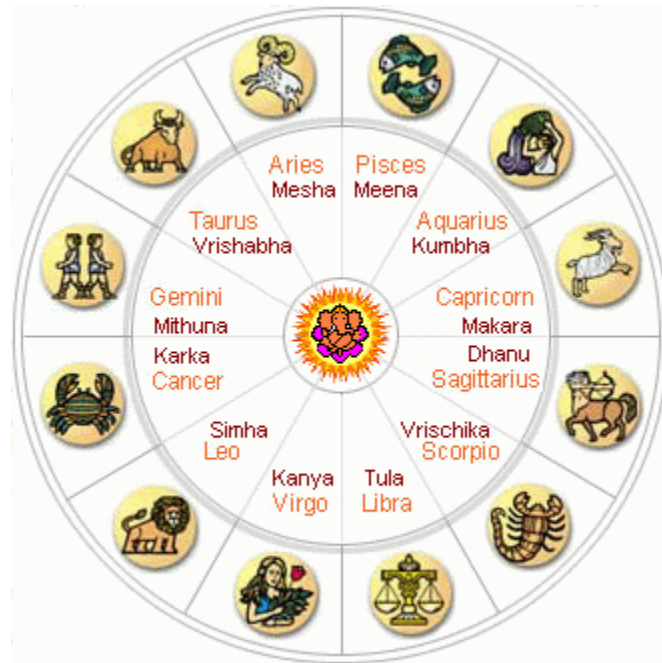
Cosmic Point	Cosmic Energy	Energy	Element
NORTH	Soma (Purest Nectar)	Coldest	Vacuum
NORTH-EAST	Issanaya & Rudra (transformers)	Cold-Moist	Mountains
EAST	Indra (illuminator)	Warm-Hot	Rain & Thunder
SOUTH-EAST	Apah (Water)	Water	Rain
SOUTH-EAST	Agnee (fire)	Windy-Hot	Ether
SOUTH	Yamma (Lord of death)	Warm	Fire & Earth
SOUTH-WEST	Nirriti (Dissolver)	Warm-Cold	Earth
SOUTH-WEST	Vasus, Marutas, Pusanas (givers)	Warm	Earth
WEST	Varuna (Compassion)	Moist	Water
WEST	Kuber (Proliferator)	Moist-Wet	Water
NORTH-WEST	Vayau (Wind)	Misty	Orb
NORTH-WEST	Pranna (Life breath)	Mixed	Air
CENTRE	Vannaspattaye (Co-ordinator)	Balanced	All five
CENTRE	Vishwadevaye (Architect)	Balanced	All five

The planets Rahu and Ketu are karmic planets that speak of human karma, life purpose, life difficulties and life destiny.



The essential Vedic astrological permutations are based on 'kala chakra' (time that is split into past, present and future in perpetuity). The cosmos is a one huge 'shunya' (zero) of vast space ('akash') without any form. The space is segmented by four elements namely air, water, fire, and earth; each containing attributable nature namely 'sattva' (pure, sublime, finer), 'rajas' (rich, esoteric, combust), and 'tamas' (stale, dull, rot, and decay). The gravitational force rotates, revolves, and permutes in cycles around twelve main 'rasi' (zodiacal stars). Each cycle can be studied under the VARGA (divisional chart of twelve houses) and nine energies). There are nine energies and nine cosmic forces, which influence the karmic metamorphosis of kaal chakra. Nine directions and nine 'graha' (active planetary constitution) influence the nine karmic cycles of causation of effect.

Each pad (passage of time taken for the moon) is either dark (Krishna) or bright (shukla). Each pad takes fifteen days to complete the revolution of earth. The day represents TITHI (time and date). Each TITHI passes through 27 different nakshatras and under 12 zodiac signs. The twelve rashis have twelve houses respectively – which we call bhava. Rashi chakra (zodiac circle with the 360 grid) and bhava kundali with the 360 degrees grid:





27 Nakshatras will be shown again in conclusion are the framework upon which Vedic astrology is scientifically appropriate to the grid of time.

CONSTELLATION	RULING DEITY
1. ASHWINI	ASHWINI KUMARS
2. BHARINI	YAMA
3. KRITTIKA	AGNI
4. ROHINI	BRAHMA
5. MRIGASIRA	CHANDRA
6. ARIDRA	RUDRA
7. PUNARVASU	ADITI
8. PUSYAMI	BRIHASPATTI
9. ASHLESHA	SARPA
10. MAKHA	ADITYA

CONSTELLATION	RULING DEITY
11. POORVA PHALGUNI	ARYAMA
12. UTTAR PHALGUNI	SURYA
13. HASTA	VISHWA KARMA
14. CHITTRA	VAYAU
15. SWATTI	INDRA
16. VISAKKA	MITRA
17. ANURADHA	INDRA
18. JYESHTA	NIRRITTI
19. MOOLA	VARUNA
20. POORVASADHA	VISHWADEWA
21. UTTARASADHA	BRAHMA
22. SRAVANA	VISHNU
23. DHANISHTA	VASUS AND KUBER proliferators
24. SATABHISAJ	VARUNA
25. POORVABHADRAPAD	AJAPADA
26. UTTARABHADRAPAD	AHEERBUDHANYA
27. REVATTI	POOSHAN
28. ABBHIJIT	HARI
	AUM TAT SAT

The moon cycle of 'shukla nitya' (fifteen bright days to full moon) and 'krishna-nitya' (fifteen dark days of the descending moon) form 30 'tithis', (aspect causation in co-relationship to the circle of earth from the north axis to the south axis). This complete revolution in a 360 degrees is sub-divided by 30 degrees each.

The 360 degrees is divided by twelve to give 30 degrees each forming a permutation of the cosmic zodiac horoscope sign. Claspng each Zodiac sign is a cusp. A cusp is like a link and bears approximately 12.5 degrees (according to Fengshui it is 15 degrees). Each link forms a sphere of cosmos. In aggregate terms, the stars, the planets, and various cosmic constellations form the circumference of the galaxy.

Each causation is ruled by corresponding 'yog' (additional nature which is auspicious, inauspicious or neutral). A Cosmic lord or deity rules each 'yog' in turn. The 'yog' (the aspect of nature) is segmented by 27 sectors of asterism ('nakshatra').

Each soul, spirit of life enters the material world from the seven compartments of the cosmos namely the celestial, the deity, the spiritually sublime, the terrestrial, the animal, the ghosts, and the evil doers. The examination of the sun and the moon in an astrological chart will determine which ascendant or lagna has followed on from the previous life.

The time of birth depicts a 'nakshatra' or cosmic constellation. Constellation is very important firstly because it provides link to the personality associated with the ascendant (lagna) and the life force or the nature of the pranna prevailing in the 'deha-sharir' (body). Secondly, it provides an indication of the 'tithi' (type of time). 'Tithi' can be conducive of producing the following physical DOSHA types:

	Time ruling:	
	AM	PM
EKADOSHA PURE VATTA	3-5	3-5
EKADOSHA PURE PITTA	11AM TO 1PM	11PM TO 1AM
EKADOSHA PURE KAPHA	7-9	7-9
DWA DOSHA VATTA-PITTA	1-3	1-3
DWA DOSHA VATTA-KAPHA	5-7	5-7
DWA DOSHA PITTA-KAPHA	9-11	9-11
TRI-DHOSIC VATTA-PITTA-KAPHA	CUSPS	CUSPS

Three main qualities of nature control desire. They are namely Sattvic (pure, sublime, super intelligent, abstract, conceptual, perceptual, idealist), rajjasic (intellect, ambition, drive, ego, mind, thought, and exotic pleasure) and tamasic (gross, stable, stagnant, dull, and dark) - desire to live, desire to please and the desire to free. In Vedic astrology, each nakshatra (one constellation) is any of the above seven Dosha constitutions. The prakruti is the birth constellation whereas the vikruti is the current constellation. It is the transit or the 'chalit' kundali. Rashi (birth), navaamsha (karmic) and the 'Chalit' (current) kundali are the most prominent charts to examine.

Each of the nine planets transits the prakruti (birth constitution) under the vikruti (current state of configurations of the planets). Therefore, we place the rashi/ birth chart together with the gochara/ transit to determine the effects of the planets transiting the Prakruti to make it the present Vikruti or the state or the condition or the prayog. NAKSHATRA represents the nature of the spirit of the person whereas the ascendant represents the karmic personality of the individual based on previous life karma.

What we are today is the result of our past. What we may be tomorrow will transpire from our present karma and our present dharma (sacrificial religious deeds). We learn from the past, labour (in rites, rituals, ceremonial sacrifices, and humanitarian compassion) in the present, and aspire for the future.

Ascendant is the eastern point on the latitude of birth in Zodiac earth. Everything is in relation to the earth. The sun has no motion. The sun is almost tantamount to the purusha or the param-atman, alias that which does not move. Everything revolves around this giant static energy. Rotation of every planet occurs around the sun in anti-clockwise direction as seen from the northern celestial hemisphere. Its projection from the earth would look like progressive rings of orbs and rings of rotations and revolutions.

The twelve houses of the Vedic astrology are as follows:

SIGN	BHAV/ HSE NO	RULER	IMPLICATION
ARIES	ONE/lagna	SUN & MARS	ASC.LIFE – HEALTH
TAURUS	TWO	JUPITER & VENUS	WEALTH-ASSETS
GEMINI	THREE	MERCURY	COURAGE-BREVITY
CANCER	FOUR	MOON	ASSETS/PLEASURE
LEO	FIVE	SUN	CHILDREN-LOVE

SIGN	BHAV/ HSE NO	RULER	IMPLICATION
VIRGO	SIX	MERCURY& KETU	ENEMY/OPONENT
LIBRA	SEVEN	VENUS	MARRIAGE-LOVE
SCORPIO	EIGHT	MARS	LONGEVITY/PAIN
SAGITARRIUS	NINE	JUPITER	RELIGION-DUTY
CAPRICORN	TEN	SATURN	STATUS/EGO
AQUARIUS	ELEVEN	SATURN	GAIN & INCOME
PISCES	TWELVE	JUPITER & RAHU	MOKSHA PEACE

The Sun/ Surya is the soul (param-atman) of universal galaxy. The Moon/Chandra is the mind (mannas) of the universal galaxy. '*Surya-atman-jagatah-tashthu shashcha*'. The sun is the soul embodiment of all.

Mars/ Mangal is the cosmic strength. Mars is fiery hence tamasic.

Mercury/ Budha generates sound and speech.

Jupiter/ Guru-Brihaspatti confers knowledge and harmony/ wisdom and justice/ rules the nine planets.

Venus/ Shukra governs the Semen and the fertility of the cosmos.

Saturn reflects grief, sorrow, sanyas, hardships, strains, obstacles, and pain on the physical level. Rahu and Ketu are the two lunar nodes. In Vedas, Rahu is the head of the serpent and Ketu is the tail of the serpent Shesha that beholds the entire orb of the galaxy in almost perfect motion.

There is a mythological belief that Lord Vishnu-Hari-NARAYAN/ Cosmic God sleeps on the Shesha Nag and Everytime his eyes open the wretchedness of the sinful earth ends because he incarnates himself to come to earth. Traditional Vedic Astrology regards Venus, Jupiter, to be proliferators; Mercury to be the mind, the intellect, the supreme consciousness; Mars to be the bold and fiery courage of protecting the dharma, mother earth and Lord Hanumantha is representation of Mars. Saturn is the planet of wisdom because it associates one to difficulties of life. Moon is the planet of karma, it brings one to the core of the life purpose, it generates abundance through rain and tides and seasons.

Qualities of planets

Planet	Guna-Dhosha		Cosmic Sex	LORD OF
Sun	Sattvic	Atman	MALE	Leo
Moon	Sattvic	Param-Mannas	FEMALE	Cancer
Mars	Rajas-Tamas	FIRE & AIR	MALE	Scorpio
Mercury	Rajas	WATER & AIR	NUETRAL	Gemini
Jupiter	Sattvic-Rajas	AIR & ETHER	MALE	Sagittarius
Venus	Rajas	WATER & AIR	FEMALE	Libra
Saturn	Sattvic-Tamasic	EARTHLY-AIR	MALE	Capricorn
Rahu	Tamasic			
Ketu	Tamasic			

The karmic cycle of spiritual germination may encounter all twelve or part thereof before final destiny of moksha is attained.

No absolute truth yet exists to prove exactly how the mystical spiritual journey manifests in the unknown.

Understanding our own spirit for the karmic picture may be derived from our perception of the birth charts or otherwise through intuition and divinity.

The nightingale has fascinated me since I was a child. I have always gazed at the nightingale whenever I have felt hurt. The night sky gives me great comfort. It is somewhat mystical and magical yet comforting. Since I was a child, I believed very strongly in my deepest sub-consciousness, that every individual person is a unique star of destiny in the nightingale. Mysticism is scientifically so immaculate and perfect.

Stars come and go, Suns rise and set, seasons come and go time eternal perpetuates in cycles of karma as though the momentum of time never ends.

The glory is to the effulgent power of Sun without which the galaxy would be so dark. The glory is to the beautiful Moon without whose silver shine the night sky would become so sombre. The glory is the strong brave Mars, the intelligent Mercury, the Chief Justice Jupiter, the fertile Venus, The spiritual Saturn and the Lunar Rahu and Ketu. The glory is to the stars without whose configurations the night sky would seem life-less and the spiritual world would almost not appear.

The glory is to the whole great mystical galaxy full of mysticism that benignly speaks to us of the magnificent beauty of that one divine supreme eternal God – Hari-Aum-Tat-Sat. Not this, nor that, thou art the divine light of truth and thine divine light is the one beautiful truth. Only every vision is like a snapshot or picture taken from different point of life with different vision of life experience and with different perception of life. If we were to remove these differences, we will take a leap into the mystical unknown, almost in togetherness of divine compassion, of the universal spirit of life. The bare existence is subtle cosmic energy and the same subtle cosmic energy prevails in either Sattvic (pure), rajasic (causative) or tamasic (gross) form in all beings. The table below shows the Sattvic, rajasic and tamasic qualities of houses and planets:

Tri-guna

Sattvic	Rajasic	Tamasic
4/cancer/moon	1/aries/mars-sun	6/virgo/rahu-mercury
5/leo/sun	2/taurus/ Venus-jupiter	8/scorpio/mars
9/sagittarius/jupiter	3/gemini/ mercury	10/capricorn/ Saturn
12/pisces/jupiter-ketu	7/libra/ Venus	11/aquarius/ Saturn
Tri-doshas:		
Vatta: MERCURY, SATURN	Pitta: MARS, SUN,	Kapha: MOON, VENUS , AND JUPITER
Air-wind SPACE/AIR/ETHER	AIR and LIQUIDY fire FIRE	Earth and water
Pancha-mahabhutas		

The multidimensional human energy field or 'aura' travels like currents in the rivers in what we call 'meridians'. Meridians via veins and arteries nourish every organ and cell. These meridians are supported by vortexes of energies called 'chakras'.

A disruption in the flow of energy 'chi' results whenever a blockage accumulates in any of the seven chakras or meridians. Blockages destroy harmony, and traumatise the subconscious reflexes of the mind and the nervous system. Diseases as well as mental and emotional disorders in the physical body procure. The karmic adversity, of gross physical, physical and mental states, is directly (environmental) or indirectly (universal aggregate energy field) the causation. When imbalances are greater, the symptom become more gross and visible on the deha-sharir (gross body) either as disease 'rog' or otherwise as disability. Vedas do not suggest that a perfect state of bliss is attainable in one snap shot or miracles. Mythology of dooms spell, black magic, or all round misery is not only a result of the evil eye but also a karmic manifestation of previous life karma. The dark and dull condition of life cannot be eradicated sometimes in just one lifetime. It may take more than one lifetime to eradicate the evil.

Every single moment of life is an opportunity to dissolve and to diminish the sorrowful misery of darkness and dullness by knowledge, wisdom, love, compassion, and sacrificial rites, rituals, ceremonies, and humanity.

TRUTH ALONE TRIUMPHS and the light of the sun never failing always illuminates. The spirit of life is greater and more profound than the ego. In the universe of humankind, the human mind has created, recreated, and modified all the mortal materialism. The human mind and the human ego thrive on 'change'.

The human personality dwells in the elapsing universe, in 'thought' and 'operational' faculties of the functional mind. The extrinsic universe rotates, revolves, and unfolds with time. The intrinsic spirit of life grows, evolves, and transforms itself. Nothing in the human universe is EVER absolute.

Everything on the karmic plane of existence is relative, impermanent, and transitorily in a change mode. The karmic plane of existence is mortal. The ancient Tibetan wisdom splits matter into five elements namely tree, fire, soil, metal and water. Similarly, the Vedas refer the 'Bhume-Vastusastra' (matter and environment) as a fusion of 'Agnee' (fire), 'Vayau' (Wind), 'Apah' (Water), 'Ether' (atmosphere), and 'Mitti' (Soil) with the kundalini in seven chakras. These elements include or exclude 'yin' and 'yang' CHI to form a spectrum. If logically then we were to adhere to the Vedic concepts and Feng-Shui in a scientific manner, nothing in life is permanent. We dwell on all the impermanence and forget the core issue of the spirit. Spirit must evolve in order to grow closer to the nectar of sublime most truth.

In Vedas it is called AUM TAT SAT (emptiness of eternity is that purest vacuum which is the only truth nothing but the whole eternal truth which radiates the orange hue of the sun). It is the 'Brahma point' in the cosmos comprising 'Soma' (the purest nectar of truth), a point whereat the light of the sun never failing ever illuminates. The Vedic Godhead is built on "togetherness" rather than oblique surrender to the will of a supernatural personified God. The Vedas do not uphold sin or evil as such like in the literal institutional religion. The Vedas profoundly believe that the power of Agnee (fire) in the sun is the illuminating force of the universe. The Vedic perception of sin and evil is in the word of 'DARKNESS' and 'DULLNESS'. As such, just like the 'Asvathama tree', there are two ways the human personality can travel, one is in the dreary wretched soil, and the other is outwards towards the sun. The soil is finite matter, and anything that travels in the gross matter travels in constrictions. The darkness and the dullness of the gross material soil comprise ignorance, pride, ego, greed, lust, anger, desires, and material power. The evil coils perpetually in the dark soils in perpetual cycles of dreary mundane births in varying forms in varying karmic cycles. The 'Evil' becomes mortal and impermanent feature of the elapsing time, because Shiva (the father of Galaxy, also known as Rudra –the transformer) subjects it to a total destruction. In the process of destruction of the gross physical and the physical matter, Shiva (Rudra) benignly reigns the compassion of Varuna (the cosmic preserver), and gives re-birth to the human kind on the karmic plane of human earth.

Thus re-birth in the human form is a great opportunity to become united with eternity in compassion of the spirit.

Dissolution of one human cycle of impermanence and mortality is a beginning of another newer cycle, a reminder for repentance, retribution, consecration, and resolution in "karma". Thus, the human life, is a penultimate opportunity for spiritual growth and spiritual awareness, in karmic progressions. The human life is the rarest gift in time to elevate from the darkness comprising ignorance, greed, lust, anger, desires, envy, jealousy, malice, avarice, and gross material attachments. Nothing in life is as important as being simply happy about life itself. It is by far our greatest human right and this human bare existence can only manifest in pure state of sublime bliss.

'Knowing it all' is 'intellectualism' and it does not necessarily hold true compassion of the spirit. Between the heavenly skies and the human earth, grows the "EGO". Between the spirit and the personality/ matter, the ego dances in the shadows of the intellect (budhi). The Ego only sees what the intellect perceives.

The ego power always wants to feel right. The Ego power knows it all, thinks it all, through the mind power and provides great REASON and CAUSE to the material world.

The chaos and crises projected by our grand world at large is the reflection of this EGO. The many wars and the catastrophic epiphanies all over the world represent eruption in the human ego power and the camouflage of conflict.

The individual "EGO" as a generic identity is no different to the global EGO as a collective reflection of the world we are in. An individual ego projects and proclaims all the time with the greatness of "I", mightiness of "ME" and the supreme regime of political power, prestige, status and brand name.

The world of fierce competition and ruthless survival begins with in fear and ends in fear. From childhood, a sense of CONFLICT is enacted between the super ego and the spirit of life.

The conflict between the light and dark prevail in perpetual cycles of karma. The light is one truth. The truth is beautiful. To know it we have to become it. To understand it we have to dissolve the conflict. The conflict of darkness and the dullness comprise ignorance, pride (stubbornness), ego, avarice, jealousy, greed, lust, anger, desires, and material power.

Altruism of 'understanding it all' in 'profoundest quintessence' transforms the human personality. In time, it diminishes the habitual survival and progressively unites the light of the spirit to the eternal light of the Sun. Shiva is 'Rudra' in Vedas, that transforms and redeems whilst destroying the mundane past full of dark ignorance and drudgery. Even when we are afraid and lonely, we must persistently be determined to shut off the buzzing noises, rushing traffic, conflicts, and opinions.

Nothing in human life remains the same forever. The light of the Sun 'never failing' is the eternal light of immortal truth. The roaring ocean is the open heart of the compassion.

The teeming vast sky is the infinite glory of the magnificent stars. The moving galaxy is the perfect momentum of eternity. The universal earth is the most beautiful plateau of earth, water, wind, fire, and ether put together. All you need to see and believe is the perfect timeless beauty of this wonderful magnificent nature of God. The Vedic concept of Godhead is based on "togetherness". In togetherness of the cosmic forces, we invoke the cosmic energies to diffuse the karmic fate and transform it into HOPE. The diffusion process is "Upayas" (REMEDY). The remedy of rectifying stagnant, stale, negative and adverse energies. When, Pranna (life breath), Tejas (blood) and Ojas (life sap-immune) are at their optimum, the body is and the mind is healthy.

The greatest ecstatic joy is the intrinsic joy of being happy without the conditional memory of the mundane human survival - to be free infinitely beyond the reality of earthly life of 'all this and all that'. Our human life is based on 'support', 'creation', 'preservation', 'dissolution and destruction'.

Too much Pranna will create anxiety, worry, insomnia, loss of memory and concentration, mental depression and suppression. Excess pranna aggravates kundalini and dries up the Ojas (life-sap immune). Kundalini is blocked in the base chakra and second chakra when this happens because of which lower back, coccyx, and kidneys hurt. Excess Tejas also depletes Ojas by burning the immune life-sap because of which depletion and lack of blood circulation, Ida, and pingla (two life energy currents of kundalini) are aggravated in sushumna (the invincible carrier/transported of kundalini).

The Vedas do not see an individual soul different to that of the global soul of the earth. As such, the offering of oblation is not merely for the self, but for the global union of togetherness, peace, and harmony. If the global universal spirit of this world at large is in a huge dilemma and crises from many ecological, political, economical and sociological aspects, it is because the individual COLLECTIVE AGGREGATE human spirit is in conflict.

To transform in karmic terms, it is necessary to dissolve and destroy the dreary mundane past filled with fear, crises, conflict, aggression, reason and chaos. It is necessary to create a new support to preserve and maintain universal peace in 'togetherness'.

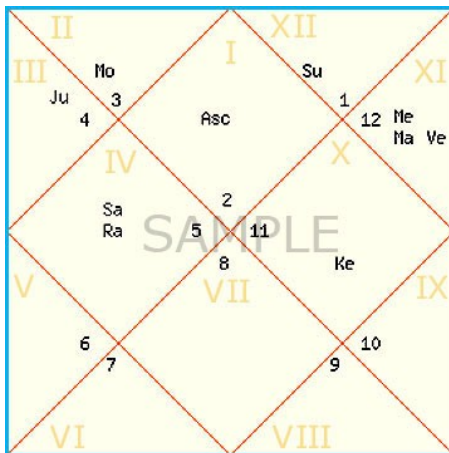
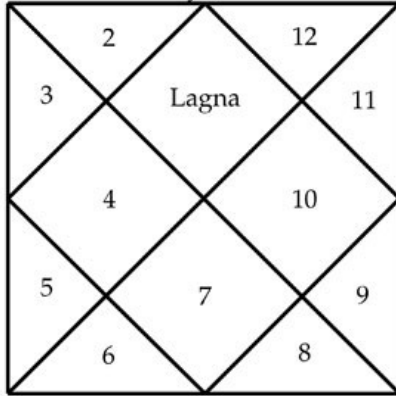
Restructuring and re-engineering the personal 'chi' and creating a newer awareness is a process called 'Upayas'. It is almost very similar to removing blockages from flow of the river so that the flow becomes swifter more radiant and vibrant.

The Vedic Consulting focuses on 'Upayas' (rectification and dissolution) based on mantra-manjaree (chanting of holistic mantra uniquely appropriate asterism), 'anushtan' (charity, sacrificial deeds, rites and rituals) and 'tyaag' (sacrificial detoxification). The primary objective of the Vedas is to align the spiritual existence and to promote evolution of the spirit. The secondary objective of the Vedas is to bring illuminating light 'jyoti-prakash' from the Sun into the individual spirit of life.

In an intensive Vedic analysis, we look at the various influences, environmental factors, chi energies, diet, lifestyle, and karmic constellations.

Identifying and merely giving astrological birth charts and astrological reports render a substantial danger firstly of not being an end in itself and secondly of being subjectively non-absolute. Therefore, no astrological reports are absolute.

North Indian Style Chart: Houses



A true Vedic perception of human personality does not consider the tools and analytical methods and means, as an end. Rather it considers the transformation process of leaving behind the mundane past and transmigrating into illumination. This transformation process is what I term as EVOLUTION OF THE SPIRIT. Evolution process takes many collective karmic years .

JYOTISHA

Vedic astrology is known as jyotisha. Jyotisha is a revelation of the cosmic constellations of the individual astral being. Scepticism cannot perceive the divine light of jyotisha. It is in the interpretation, the qualitative deductions and the qualitative understanding of the nature, characteristics, and significance of various complex constellations VEDIC ASTROLOGY becomes a scientific tool of analysis of the JANMA-PRAKRUTTI (personal karmic constitution)-KARMIC-VIKRUTTI (vitiated TRANSIT constitution). If Vedic astrology constitutional birth chart (janma-prakruti) is correctly drawn, it will be a similar like to like reflection of the palm and the map of the palm. Furthermore, the same overview reflection will be shown from the numerical computations.

What makes VEDIC ASTROLOGY so special and unique?

It is based on the principles of the cosmic science derived from the VEDAS and it is an exact like to like literal existence of the cosmic sky. Vedic astrology is referential to the ishtha-LAGNA (ascendant), and, the sun and the moon configurations.

It is based on specific nakshattara (constellation), prevailing at the specific time, the individual soul (jivan-atman) comes into life, and an individual ego (identity) is formed. Like the first cry of the baby, the first breath of the baby outside of the womb, the disconnection of the umbilical chord, and the formation of the individual identity. The AHAM-TATTVA (individual ego) assumes a form based on one of the tri-gunās (three gunas). The three gunas are:

- Sattwic (sukshma/subtle, komal/sublime, sushil/pure, divya/divine, and adhya-atmic/ soul conscience devotion, 'dharmic'/religious, and premic/universally loving).
- Rajjasic (karmic – samsahric/inter-active, prashnic/inquisitive, vyadhic/insecure, mohatic/ambitious, virya/strong, baal/brave, kshatriya/warrior, yudhawan/army of battlefield, ahamkaric/egoist, chintit/defiance, and kshatra/weapon)
- Tammasic (krishna/dark, krurr/dull, dreary, mundane, gross, ignorant, desirous, illusive and pleasures).

GUNAS can be one, mixes of two, or tri-gunic. Seven combinations emanate from the inter-mixing of the above three gunas. SATTWA, RAJJAS, TAMMAS, SAT-RAJ, SAT-TAM, RAJ-TAM, SAT-RAJ-TAM become the seven combinations of gunas based on the placements of the planets at the time of the birth.

Janma-patrika is the constellation map of the cosmic sky.

A specific JANMA-PATRIKA will have RASI, NAKSHATTARA (ASTROLOGICAL GROUP OF STARS), ASCENDANT, and THE SPECIFIC DASA point (perpetual karmic point) at which the individual ego was formed.

Every life spirit on the human planet is a unique cosmic star of constellation, a cosmic entity, and an individual microcosmic spirit. Vedic astrology is based on TWELVE HOUSE –NINE PLANET systems. The twelve houses are the twelve aspects or forms of MORTAL KARMIC LIFE. THESE TWELVE HOUSES ARE THE KEY DWELLINGS OF EACH TYPE OF KARMIC OCCURRENCE (COLLECTIVE KARMA OF MORE THAN ONE LIFETIME). Each house contains 30 degrees aggregating 360 degrees (HENCE TOTAL OF 12 HOUSES). The ecliptic path is an esoteric belt of 9 degrees and –9degrees, in which all planets, stars, and cosmic forces revolve around the sun. THIS BROAD BELT OF 18 DEGREES IS CALLED THE ZODIAC ORBIT.

Mystical science of ASTROLOGICAL cosmos is based on logic, rationale, insight, and inspirational deductions of foresight. Foresight is not black and white. It cannot be proven until certain events have occurred.

Astrology is like a guide. Astrology is like a map. Astrology is like a pathfinder, which makes the LIFE KARMA (our life) meaningful, purposeful, progressive, and relative to past, present and future TIME.

The VEDIC ASTROLOGICAL SCIENCE entails ETERNAL SPIRIT – ETERNAL TIME – ETERNAL KARMA (THE ACT OF DOING AND THE RITE, RITUAL, SACRIFICE TO RETRIBUTE) – ETERNAL PURPOSE (nirvana-‘absolute nothingness’). Vedas speak of single oneness and dualism. Single oneness manifests beyond the pancha-mahabhutas and the tri-gunassattwa-rajjas-tammas. When the ‘BHUR’, ‘BHUVAH’, ‘SVAHAR’, ‘MAHA’, ‘JANNA’, ‘TAPPA’, AND ‘SATYAM’ LOKKAS/spheres HAVE BEEN TRANSPIRED WITH SPIRITUAL AWAKENING LIGHT OF THE SPIRIT, the dualism of mercury, and the pancha-mahabhutas, cease to exist.

Beyond the wholesome finite existence of the pancha-mahabhutas (elemental form)-senses and sensory perception-tri-gunass (mind)-ahamkar (ego)- mannas (individual astral spirit), there is only ONE oneness and one light that which is the true divine light of infinite god. This light is called AUM TAT SAVITUR VARENYAM BHARGO DEVASYA DHIMAHA DHIYO YO NAHA PRACHODAYYATT AUM TAT SAT-hari aum sat-chitt-ananda. It is the light of the celestial Sun, the sound of the infinite space beyond the orbital sky, the dwelling of the ATMAN-param-atman whereat dualism cannot prevail because there is neither ego nor the mind. It is pure sublime state of astral manifestation of pure existence. The purusha (the cosmic atman) and the prakruti (cosmic Shakti) dance divinely. The sun is the purusha and the moon is the prakruti-she, in just as Shiva is the purusha and the Shakti is the primordial energy. For pure stagnant Shiva to move, the subtle force of the sattwic Shakti is necessary. When pure sattwic energy and pure sattwic purusha meet with the AKASHA & VAYAU IT BECOMES SATTWA-VATTIC. It is fatal to presume that only Sattwa is necessary for human existence because it is the most profound and sublime state of existence. Manushya lokka is a karmic bhumi (mortal plane of karma), whereat manushya-ayush has to struggle, sacrifice, experience, loose, and realise the final beatitude of moksha-spiritual liberation through different stages of self-realisation. Self-realisation is a lifetime, or even more than one lifetime process.

When various practices of the MIND and the EGO break the original TRUE divine ONENESS of AUM, there is no longer TRUE REAL divinity but propaganda, commerce, self-orientation, and dualism. True real divinity can only manifest when dualism of falsehood and falseness is removed in a FILTERATION process of cosmic spiritualism. EACH NAKSHATRA HAS A KARMIC ROUTE LIKE THE ONE EACH RIVER HAS ITS OWN COURSE. Eventually, all rivers (different individuals) loose name and form to merge with the vast divine ocean.

To run the karmic plane of existence, we need all three gunas in appropriate, relevant, and optimal proportions. When there is balance and harmony in the three gunas, there will be balance and harmony in three forces of existence namely the force of propulsion, the force of transformation and the force of cohesion. So, when each nakshattara completes and accomplishes its karma, life gains moksha.

The Vedas discourage practices, rites, rituals, and karma that do not support the proportionate balance of the tri-gunas. Therefore, extremities are similar to eccentricities. Moderation, right action, right thought, right life, right food, right goals, and absolute divine humbleness imply DHARMA and MOKSHA. Dharma and Moksha are last phases of the karmic cycle, whereas kaam (pleasure) and artha (enjoyment of ego-mind) are lower phases of karmic cycle. Eternal purpose of manushya: To realise the Eternal Spirit (MOKSHA-MUKTEE).

The soul transmigrates, journeys and experiences life in different modes depending on different circumstances (yogs), different conditions (prayogs), and different levels of KARMA (gross material-material-physical-meta-physical-emotional-spiritual-divine). The collective human life experiences four basic modes of life-purposes either in one or more lifetime. The four life-purposes for karma to manifest are:

- KAMMA (desires, pleasure, practical mundane level, gross physical and physical). In Vedic astrology, houses numbers three, seven and eleven are kamma houses.
- ARTHA (practical work, practical physical, career, finance, practical goal). Houses, two, six, and ten are artha houses.
- DHARMA (Duty, selflessness, servitude, religion, and performance of field duty). Houses first, fifth, and ninth are dharma houses.
- MOKSHA (Spiritual, divinity, attainment of liberation, freedom from the pain and sufferings of karma). Houses fourth, eight, and twelfth are moksha houses.

God incarnate Lord Krishna specifically stipulate to life principal Arjuna that the true devotee is a profoundly humble servant who does NOT claim to own or possess any material glitter in titles, prestige, ego, status. A divine servant of God is a seer, an liberator, a facilitator, and a warrior to protect righteousness and good conduct. Only in giving light and only in unconditionally directing the seekers towards GODHEAD, does the Vedic sciences of astrology prevail appropriate. When Vedic astrological science is used for reasons other than, rendering genuine true light/jyott it is considered A COMMERCIAL MYTH.

Therefore the intention of the astrologer and the intention of the seer of the astrology IS CENTRIFUGAL to the VEDIC ASTROLOGICAL SCIENCE. According to Lord Krishna, NO ONE HUMAN BEING CAN PREDICT THE FUTURE!

The future is in the hands of GOD SUPREME NARRAYANA VISHNU. However knowing and understanding the causes of sufferings and dissolving the malefic purva-karmic (previous life karma) effects of the existing time is the responsibility of every human spirit. This responsibility is a commitment, an obligation, a duty, a divine experience of associating with the core essential spirit of life – that which is the eternal god supreme divine. The Vedas and the Vedanta talk about the INTENTION of the seeker, BHAVANA (internal motif), NITTI (intent), DIVYA-LAGAAN (love for divinity), atman jagrutti (awakening of the soul), ADYATMIC-ANUBHAVVA (profound experience), SAT KARMA (RIGHT ACTION), and SAT DHARMA (right conduct).

Vedic astrological science acts as a guide, as an insight only towards spiritual growth or otherwise towards evolution of the spirit in experience.

No two experiences in life will be identical. Vedas explicitly make emphasis on KAAL AS A MOVING ELAPSING TIME. Time that has become a bygone past can never be experienced again. Only in memory and only in flashes of the glimpses can a spirit of life recall during the last few moments of the life on earth.

The Vedic birth chart shows purpose, KARMA PATH, DEVOTION PATH, SUFFERING PATH, ADVERSITIES, AND REWARDS, to be fulfilled in this lifetime.

Karmic purpose is shown from the following:

1. NAKSHATRA (CONSTELLATION OF BIRTH) and NAV-karmic graha-patrika (nine karmic planetary positions across the twelve houses).
2. PLACEMENT OF THE ASCENDANT (POINT OF EASTERN HORIZON).
3. PLACEMENT OF THE MOON (POINT OF LUNAR AXIS)
4. PLACEMENT OF THE SUN
5. DEVATA (LOKA FROM WHICH THE ATMAN HAS DESENDED FROM)

KAAL:

ROTATION and REVOLUTION of the earth make the north and south nodes change fate.

Every being is unique, almost as though no two individuals could be same in all characteristic criteria. However, similarities may exist in the individuality and personalities.

These similarities are grouped into 27 NAKSHATRAS over 360 degrees of time. Each group of constellations is covered by 9.3 degrees plus 4 degrees of cusps giving a total of 13.3 degrees. Hence, KAAL is divided into 27 NAKSHATRAS PLUS ONE MORE NAKSHATRA OUTSIDE THE ORBIT CALLED THE ABHIJI NARAYANNA NAKSHATRA (LORD VISHNU).

Janma-prakrutti (life birth chart), is a pictorial elucidation of the planets.

Planets rotate around the sun in an anti-clockwise direction as seen from the northern most celestial hemisphere.

Rotation of the earth crosses all twelve signs of the zodiac.

Average daily angular motions are:

SUN 00-59-10.68 DEGREES

MOON 13-20 DEGREES

MARS 00-31.26-46 DEGREES

MERCURY 01-40 DEGREES

JUPITER 00-04-59.17 DEGREES

VENUS 01-36 DEGREES

SATURN 00-02-00.40 DEGREES

NODES 00-3'-11' DEGREES

The longitudinal distances play important part for establishing karmic effect.

BRAHMA MURARI TRIPURANTAKARI BHANU SHASHI BHUMI SUTA BUDHASHCHA
GURUSHCHA SHUKRA SHANNI RAHU KETU SHANTI

SUN- AGNEE-BRAHMA-SOM-RUDRA

MOON – VARUNA-KUBER-VASUS-MARUTTAS

MARS - SHAKTI-GANESH

MERCURY VISHNU-NARAYANA

JUPITER BRIHASPATTI – INDRA –

VENUS INDRANI-LAXSHMI

SATURN YAMM-VAYAU-NIRRITTI

MERCURY AND SATURN HAVE NEUTRAL SEXUALITY.

MOON AND VENUS HAVE FEMALE SEXUALITY.

MARS, SUN, JUPITER HAVE MALE SEXUALITY.

RAHU AND KETU HAVE NO SEXUALITY.

Metaphorically speaking:

FOR our purposes, the orbit is inclined @ 5 degrees to the ecliptic celestial orb (the horizontal plane, which passes through the equator and the centre of the sun).

The moon ascends and descends into the southern and northern hemisphere in a clockwise direction if seen from the somma-bindu-point (the Northern Hemisphere). Moon completes its entire cycle of revolution in 18.6 solar years.

The northern node is known as RAHU, whilst the southern node of the moon is known as KETU. Vedic Rishis considered moon to be a karmic planet (the doer), whereas the sun to be an adhya-atmic ('know'er') planet.

RAHU AND KETU are moksha planets. Rahu is connected with the detachment of the mind and the ego from the mortal impermanence. Ketu is connected with the detachment of the physical and material desires from the impermanence of mortal manushya-lokka (human world).

The full Moon (bright cycle of the moon 15 days towards the full moon), Mercury in progression, Jupiter, Venus, and Sun are 'saumyaic' (benefice). The decreasing descending Sun, Mars, Saturn, Moon, Rahu, and Ketu are 'krrurruk' (malefic).

Moon is a she and 'Ksheena chandra' weakest on the 14th and 15th days of the dark cycle of the moon. From the 8th day of the bright cycle of the moon to the 8th day of the dark cycle of the moon, the moon is benefice, strong, and romantic.

Most fatal accidents, tragedies, and epiphanies occur between the 10th day of the dark cycle of the moon and the 15th day of the dark cycle of the moon. The dark cycle of the moon is called the KRISHNA – DARK PAKSHA-CYCLE. Bright cycle of the moon is known as SHUKLA-BRIGHT-TEJAS.

Mercury is a neutralising planet and it increases or decreases the effect of a specific planet depending upon the lordship and ownership of the particular house. JUPITER IS CONSIDERED THE LORD OF NINE PLANETS.

The sun is the soul, the moon is the mind, Mars is the strength, and Mercury is the speech. Jupiter is the priest of cosmic knowledge, wisdom, and divinity. Venus is the potency (virility), and Saturn is the karmic giver of grief, sorrow, and unhappiness for teaching the ego and the mind the lessons of karma and impermanence.

Rahu and Ketu are two half planets THE HEAD AND THE TAIL. AKASH-SKY, VAYAU-WIND, AGNEE-FIRE, APAH-WATER, PRITHVEE-EARTH ARE pancha-mahabhutas governed by Jupiter, Saturn, Mars, Venus, and Mercury.

Karmic position of the planets according to seasons:

KAAL:

1 Mahurtha = 2 gharis = 48 mintes

1 Dina = day = 48 mintes * 15 mahurthas = 720 minutes/60 = 12 hours

Sawan = one sunrise to another sunrise

Ahoratra = (dina+ratree) = 24 hours or 60 gharis or 1440 minutes/

Massa = 30 sawans = one month

Paksha = 1/2 of the sawan month or 15 dinas (days).

SHUKLA PAKSHA = 15 DAYS TO FULL MOON/PURANMASSI

KRISHNA PAKSHA = 15 DAYS TO DARKEST DAY/ AMAVASYA

EKA CHANDRA MASS = one lunar month

Moon rotates around 27 nakshatras in 30 days.

Each mahurtha is then subjected to TITHI/ lunar period of moment in a day.

The planets undergo through six ritus (seasons in one lunar year)

SEASON	POSITION OF SUN	LUNAR MONTH
SHISHIR	CAPRICORN & AQUARIUS	MAGH, PHALGUN
BASANT	PISCES & ARIES	CHAITRA, BAISAKH
GREESHMA	TAURUS & GEMINI	JYESHTA, ASHADA
VARSHA	CANCER & LEO	SHRAVAN, BHADRAPADA
SHARRAD	VIRGO & LIBRA	ASHWINI & KARTIKA
HEMANT	SCORPIO & SAGITTARIUS	MARGH, PAUSHA

HORARY ASTROLOGY USES NINE PLANETS, DASHA (PERIOD OF PLANET IN KARMIC LIFE) AND ANTAR-DASHA (ADJOINING PLANETARY INFLUENCE) RELATED TO TRANSIT OF PARTICULAR PLANET. PRASHNA MARGA LOOKS AT TRANSIT OF NOW. Each planet has its karmic life upon the human lifetime in the passage of life and death based on the altruism of Vedic boon of longevity of 120 years maximum lifespan. This means ideally the lifespan of each planet is proportionately lesser in terms of specific time it remains in a person's lifetime by fractionally lesser rather than more specific relative span of influence. Therefore astrology is NOT perfect.

HOUSES AND EFFECT OF PLANETS:

PLANET	EXALT SIGN	LORD OF	DEBI. SIGN	MAX DEGREE
SUN	ARIES (1)	LEO & ARIES	LIBRA (7)	10
MOON	TAURUS (2)	CANCER	SCORPIO (9)	3
MARS	CAPRICORN(10)	SCORPIO	CANCER(4)	28
MERCURY	VIRGO(7)	GEMINI	PISCES(12)	15
JUPITER	CANCER(4)	SAGITTARIUS	CAPRICORN(10)	5
VENUS	PISCES(12)	LIBRA	VIRGO(6)	27
SATURN	LIBRA(7)	AQUARIUS & CAPRICORN	VIRGO(6)	20
RAHU	Leo	VIRGO	Capricorn	
KETU	Capricorn	PISCES	Leo	

Note: Rahu and Ketu are karmic planets.

Planetary Inter-relationships:

Planet	Friend	Enemy	Neutral
Sun	Moon, Mars, Jupiter	Venus, Saturn	Mercury
Moon	Sun, mercury	Rahu and Ketu	Mars, Jupiter, Venus, Saturn
Mars	Sun, Moon, Jupiter	Mercury	Venus, Saturn
Mercury	Sun, Venus	Moon	Mars, Jupiter, Saturn
Jupiter	Sun, Moon, Mars	Mercury, Venus	Saturn
Venus	Mercury, Saturn	Moon, Sun	Mars, Jupiter

Planet	Friend	Enemy	Neutral
Saturn	Mercury, Venus	Sun, Moon, Mars	Jupiter
Rahu	Jupiter, Venus, Saturn	Sun, Moon, Mars	Mercury
Ketu	Mars, Venus, Saturn	Sun, Moon	Mercury, Jupiter

Further to the nine planets, we have upa-grahas:

THEY ARE: INAUSPICIOUS SUB-PLANETS

DHOOMA; VYATIPATA; PARIVESHA; INDRA CHAAP; UPKETU

GULIKA & MADIKA (imaginary non-existing planets off springs of saturn and yamma)

YAMAGHANTIKA (off spring of yamma); ARDHAPRAHARA; KALA; MRITYU

The 12 zodiac signs and THEIR AYURVEDIC PROPERTIES:

As we see the galaxy there are those planets that have greater distance from the earth and others that have lesser distance from the planet earth. This makes planets grossly direct and physical or subtly direct and metaphysical depending upon their distance from the earth.

GROSS = Aggression, fiery ambition, drive, power, politics, career, earning money, drive, self-ego, mind, and all other masculine tendencies of exerting one's self, projecting, and making masculine affirmation of the power of the mind and ego are ruled by masculine signs like Aries, Leo, and Sagittarius and, tri-doshic Gemini, Libra, and Aquarius. SUBTLE = Assertion, quietness, creativity, self-less-ness, femininity. IT IS ENERGY AND ENERGY IS NEVER SEEN ONLY EXPERIENCED OR SEEN.

ZODIAC SIGN IN CHRONOLOGICAL	PROPERTIES
1. ARIES	MOVABLE, MALEFIC, BILLIOUS, rajasic, fiery, red, bulky, nightly, east, royal, wander, RULED BY MARS,
2. TAURUS	FIXED, BENEFICE, WINDY (vatic). White in complexion, RULED BY VENUS, Long, nightly, SOUTH, it is a beautiful garden of the south. beauty and charisma. vaishya or trades person. It aligns the axis in proportion. Rajasic.

ZODIAC SIGN IN CHRONOLOGICAL	PROPERTIES
3. GEMINI	DUAL NATURE, MALEFIC, TRI-DOSHIC, twin, couple, holding mace & lute, WEST, AIR, biped, nightly, windy and phlegmatic body, grass, pastures, watery dew, because the air is hot, it is slightly pitta. RULED BY MERCURY. RAJJASIC.
4. CANCER	MOVABLE, BENEFICE, PHLEGMATIC (kapha), pale red hue, BRAHMIN, MULTI-FOOTED, BULKY BODY, SATTWIC BECAUSE ITS RULED BY MOON, AND PHLEGMATIC BECAUSE ITS ELEMENTS ARE AIR AND WATER. NORTHERLY.
5. LEO	FIXED, MALEFIC, BILLIOUS (pitta), SATTWIC BECAUSE IT IS RULED BY SUN, FOUR FOOTED, WARRIOR, LIVES IN VAAN (FORESTS), BULKY HEADED, EASTERLY, PALE HUE,
6. VIRGO	DUAL, BENEFICE, WINDY (vatta), STRONG, DAY SIGN, BIPED, SOUTH, GRAINS AND FIRE IN HAND, AIR, VIRGIN, TAMASIC FOR ITS CHILD-LIKE NATURE. RULED BY MERCURY.
7. LIBRA	MOVABLE, MALEFIC, TRI-DOSHIC (vatta-pitta-kapha), BLACKISH, RAJJASIC, WEST, VIOLENT, BIPED, VENUS RULES LIBRA
8. SCORPIO	DUAL, MALEFIC, BILLIOUS (pitta), CENTIPEDE, BRAHMIN, DAY, REDDISH BROWN, WATER AND LAND, HAIRY, VERY SHARP STING, AND VERY SHARP FOREPART. RULED BY MARS. RAJJASIC

ZODIAC SIGN IN CHRONOLOGICAL	PROPERTIES
9. SAGITTARIUS	FIXED, BENEFICE, PHLEGMATIC (kapha). RULED BY JUPITER, SATTWIC, HUE PALE, NIGHTLY, WARRIOR, ROYAL, EAST, WANDERER, SPLENDOROUS, RULED BY JUPITER.
10. CAPRICORN	MOVABLE, BENEFICE, WINDY-EARTHLY (vatta-KAPHA). RULED BY SATURN, TAMMASIC, AND EARTHLY. SOUTH, huge body, wonders, glides in the water hence kaphic. CAPRICORN IS DUAL DOSHIC IN MY OPINION BECAUSE OF THE WIND AND EARTH CONSTITUTION
11. AQUARIUS	FIXED, MALEFIC, TRI-DOSHIC (vatta-pitta-kapha) MALE, HOLDING POT, BROWN COMPLEXION, MEDIUM SIZE BODY, STRONG, RESIDES IN DEEP MUDDY WATERS, AND ELEMENTALLY IT CONTAINS AIR. RULED BY SATURN, WEST
12. PISCES	DUAL, BENEFICE, PHLEGMATIC, kapha. Fish. Water. Sattwic. Health. Brahmin. RULED BY JUPITER.

IN AYURVEDA, TRADITIONALLY THERE ARE TWO DISTINCT LAGNAS DRAWN BY ANCIENT RISHIS 4000 YEARS AGO.

NISHEKA LAGNA (CHART) = THE LAGNA AT THE TIME OF CONCEPTION when the zygote is formed and there is embryo.

JANMA KARMIC LAGNA (karma chart) = The lagna @ the time of birth when the water bag breaks.

NISHEKA LAGNA WILL REVEAL THE NATIVES LONGEVITY, INFLUENCE OVER PARENTS, AND INFLUENCE OVER THE ATMAN JOURNEY TO MOKSHA.

JANMA LAGNA WILL REVEAL THE NATIVES KARMIC PATH. WHAT THE PERSON WILL UNDERGO TO ACHIEVE THAT FINAL GOAL OR PURPOSE IN LIFE.

JYOTISHA CONSIDERS SUFFERING, PAIN AND SORROW AS AN ASSOCIATION TO THE PREVIOUS LIFE KARMA AND PRESENT LIFE KARMA.

MAPPING OUT JANMA, PATRIKA BASED ON 12 HOUSE SYSTEM NORTHERN INDIAN VEDIC SYSTEM ENTAILS THE FOLLOWING:

TIME OF BIRTH:

PLACE OF BIRTH

NATURE OF DELIVERY – WAS IT DIFFICULT, EASY, ETC.

CONCEPTION LAGNA OR NISHEKA LAGNA.

KUNTI PLEDGED TO KRISHNA ON THE BATTLEFIELD OF MAHABHARATTA TO GRANT HER STRENGTH, SPIRITUAL DEVOTION, SINGLE-MINDED-NESS IN GODHEAD, AND DHARMA (RIGHTEOUSNESS) DESPITE THE SEVERE ADVERSITIES AND TRAUMA SHE UNDERWENT IN LOOSING EVERYTHING MATERIAL AND EVERY ATTACHMENTS. Similarly, in the KARMIC LIFE of mortal beings, we were born with nothing in our hands and we die with nothing in our hands. In between is just a mirage, an illusion, a MAYA. That KARMIC LIFE is just a transitory passage in the journey of the soul. ADVERSITY, PAIN, GRIEF, SUFFERING comes in one's life to associate US to our root karma. If tragedies happen to us, we MUST question collective family and collective root KARMA and re-attribute retrospectively. The reason that we are born to a certain background, certain environment, certain family, certain society, certain condition, certain parentage, certain roots is because of our PREVIOUS KARMA. In this, present life, we are born to share the pain and sorrows of our families and to contribute and to awaken from the sacrifices, rites, rituals, ceremonial devotions, bhakti-Rasa, and sharing the good happiness and harmony (no matter how small it may be).

A fine example of SUDAMA AND KRISHNA shows how a poor pauper like Sudama nourished true divine friendship with Krishna in LOYALTY, SINCERITY, DEVOTION, DIVINITY, SELF-LESSNESS, all his life without expecting to see any wealth or riches. Towards the end of his karmic life, Sudama was given everything he had wished for- house, son, wealth, all.

The same example applies to ARJUN (pandavas) AND DURYODHANA (kauravava).

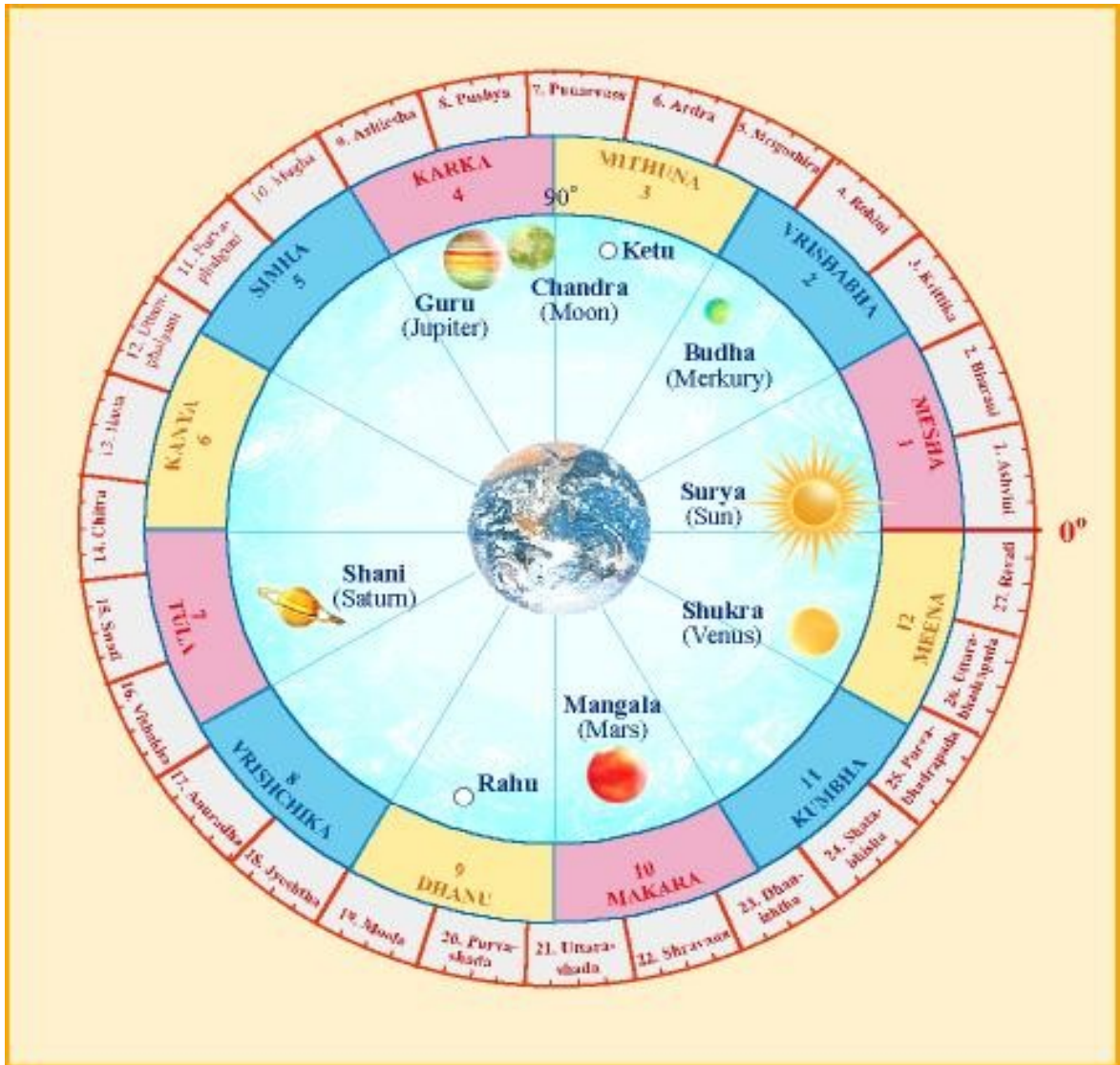
Arjun was dismayed and dis-heartened. There was depression because he is complaining to Lord Krishna why he had to undergo so much suffering and pain and now he has to detach himself from 'all'. Lord Krishna affirmed that it is BETTER TO SEE SUFFERING, PAIN AND SORROW WHEN WE ARE YOUNG, STRONG AND ABLE TO SUSTAIN THE SUFFERING. NOT WHEN WE ARE OLDER WORN OUT AND UNABLE TO SUSTAIN THE PAIN.

How profound this is! When people misuse and abuse their life karma (action and deeds) and dharma (right conduct, duty, and obligations), in their youth to fulfil their personal EGO desires, in reality their old age becomes very painful and very severely impeded. Our duty is not to change the ways of the whole world but to become the change that we expect from the world order and to light a candle of hope for the future generation children by becoming the light of many lights, by giving the light of compassionate love and righteous wisdom and by becoming a light of delight with our spoken and written words, by being patient, forbearing and tolerant. Let us never stop dreaming even on the last exhale and find it in our heart to forget and forgive then we will be forgiven in likeness. Let us try to smile, even when sad as this invokes the inner smile to surface. Let us take each day as it's dealt and let us be more than grateful "thankful" to Mother Divine Nature for the wealth, grains, and nourishment Mother Nature generates perpetually. *Let each spirit of life discover, adventure and experience its course just as a river does.....Life oh life! Let it be a flight of delight!* All things to all men, impermanent and ever changing everything perishes in due course of time. Life is a song, music, a lyric, a story, a dance, a picture, and a dream. If I am unusual and isolated from most of my folks, it is perhaps because I hear a different drumbeat, different music, and different song to most. Like a night in the Ocean, let me be. Let it be. The nightingale is beautiful beyond the things of pleasure. Let me caper to the roaring ocean and let my last dance be the steps to the silent music of the night. *Life oh life! Let it be a flight of delight!*

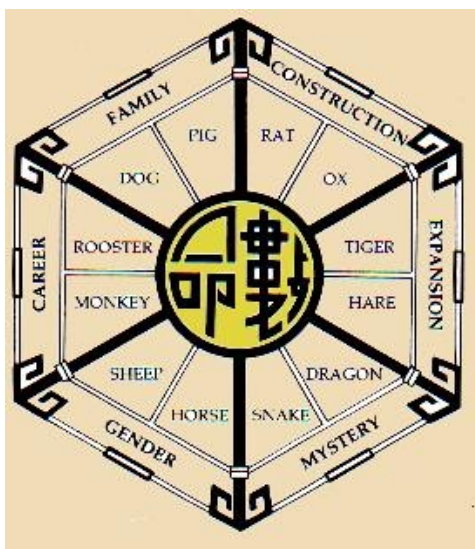
A typical live life chart under its current planetary influences:



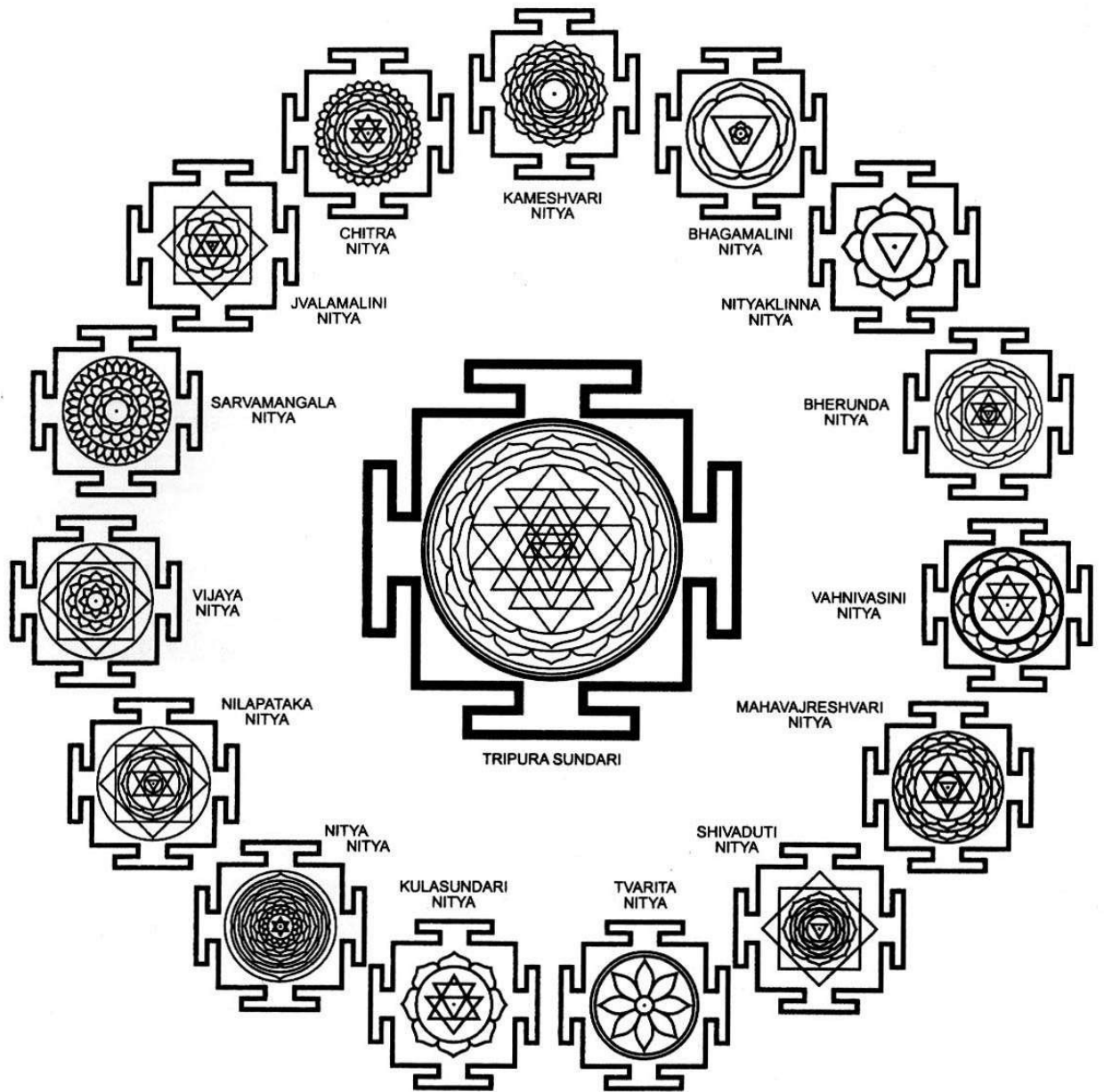
A typical rashi chart in circle format under present conditions.



Chinese horoscope: Six houses, twelve animals, and 360 degrees grid.

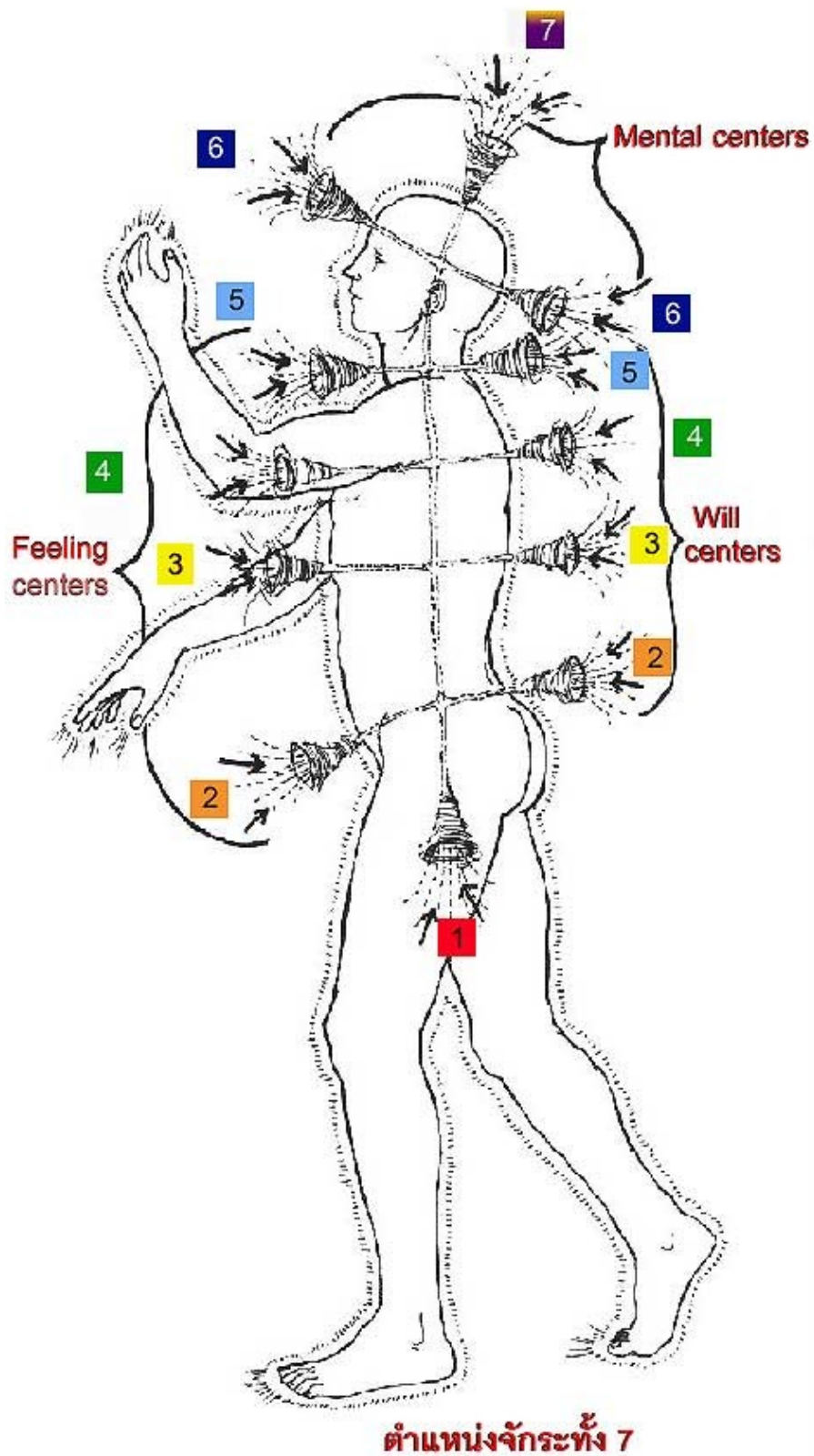


NITYA YANTRA OF THE MOON CYCLE AND KAAL SHAKTI: Very rare to see:



Each Shakti in the cosmic galaxy or the cosmic sky is represented by the kundalini shakti an chakras in the human body. Like for example:





RECIPROCATORS IN A HUMAN ENTITY ARE SO SUBTLY SIMILAR TO COSMIC ENTITY.



Vedic Astrology and karma



“From Darkness lead us to light; From non-being lead us to being; From death lead us to immortality”

One cannot teach humankind anything; one can only help find it (the truth) amidst imperfections of time and circumstances and conditions prevalent in the passage of time. That which is neither conscious nor unconscious, which is invisible, impalpable, indefinable, unthinkable, unnameable; whose very essence consists of the experience of its own divine self; which absorbs all diversity, is tranquil and benign, without a second, which is what they call the fourth state -- that verily is the atman. This it is the truthfulness the blissfulness and the serene which should be known, discovered and realised beyond the manifest.

‘Dharma’ in Vedas is NOT the institutional religions propagated by humankind under various umbrellas of political organisations, politics and man made bureaucracies. If one remains at the top of this system the so called system of man made religions, one cannot actually experience the life of life and deliver to the human kind the difference between the wisdom and knowledge. One can preach dharma only when one comes down to the level of state of humanity. Dharma is one’s obligatory duty and one’s rightful obligation in this life. Dharma is to protect the innocent, to nourish the childlike, to uphold the purity and to cleanse the impurity. Dharma is to remove the darkness of ignorance and replace it with the light of wisdom and awareness. Dharma is to grant compassion and love to those less fortunate than ourselves. Dharma is to give food, clothing and shelter to those who need it. Dharma is to make peace and not war. Dharma is to love and not to hate. Dharma is to aggregate and collate and remove differentiations, discriminations, segregations, divisions, multiplicity, complex structures, complicated systems, and individualism.

Universal religion can only manifest if we remove names, forms, shapes and sizes, and personalised wardrobes full of fashions and styles. In simplicity, we need to uniformly recognise beyond doubts that the world is one, this earth is one, therefore there is only one common aspect between one another and that is love, compassion and self-respect. What is the purpose of practicing ardent religious means when we cannot remain together at the simplest level to love one another and to respect one another? Therefore, Vedic astrology is NOT construed as being the tool of humanity if it spreads doubts, paranoia, delusions, and dualism. Vedic astrology is a light of divine wisdom of Gods and deities and divinity can only bring forth light and hope.

Vedic astrology entails purity, divinity and self-less-ness. Vedic astrology is NOT to be practiced for commercialism ('dakshina' is a nominal fees for time consumed).

The Four Goals of Life – human karma:

Vedic wisdom elucidates that we are not our body, mind or emotions. We are divine souls on a wondrous journey of karma.

We came from God, live in God and are evolving into oneness with God. We are, in truth, the Truth we seek, towards that light of truth we perish in matter. We are that seed, in time we germinate and towards time we dissolve in karma.

To desire is not wrong. But it should be rightful/ legitimate. Desire is at the root of all things, with the macro-cosmic as well as the micro-cosmic. It is a desire to manifest itself that started the first vibration in the Un-manifest Consciousness. All manifestation and Cosmo genesis starts first from this first desire and vibration, which is perceived as the vibration of AUM. By a long process, the manifest universe of five elements arises from the un-manifest.

Vedic science implies that there are four karmic goals of life. These four karmic objects that human beings pursue are 'kama' (desire, ambitions, mind, emotions), 'artha' (proliferation – growth, prosperity, wealth, children, attachment, outstanding debts), 'dharma' (obligations, duties, rightful sacrifices, tolerance, giving compassion, humility, humanity), and moksha (the communion of sacred divinity, union of soul and universal spirit of cosmic godhead, merging of two lights, losses, giving up the mirage, giving up the life of pleasure and undertaking stillness, meditation, spiritual awareness).

Beyond these four purposes of life is nirvana or the state of tranquil static divinity whereat there is neither karma nor any desire for karma. It is a state of pure infinite stillness.

Kama

Translated as desire, it is the achievement of one's aspirations. All desires and ambitions are part of "Kama". While at one level, lust too is part of it; Kama just represents one's innate urge to attain one's aspirations.

Artha

It refers to the acquisition of wealth or resources that are valuable. Wealth is essential to allow us to function happily in life. When knowledge is used for supporting oneself, it can also be part of artha.

Dharma

It is the Way, the Natural law or that which is natural. It is the dharma of the Sun to shine. It is the dharma of the planets to revolve around the Sun. Dharma, when followed diligently, will carry one across the ocean of existence. To follow dharma, is to go with the cosmic flow. Though the role of religion is to indicate or show what dharma is, often it ends up in dogma and ritual. Dharma is much more than religion. It is beyond all dogmas and narrow ideas religion.

Following dharma is doing what you ought to do. Dharma is one's obligatory duties and sacrifices and oblations towards one's time here and now between the life and death in the passage of present life time. Death will encounter and the time will no longer be available. So, the present time, the present moment is considered as the most significant in doing right. One must think not of the reward or anticipate results but one must pray and one must perform the sacrificial duty and one must give all to the issue at hand, to the circumstantial condition at hand; one must bring positive acceptance of all the adversities at the present moment in time. Most learned saints and sages live in the present moment in time to utilise it as the only moment available for nourishing and worshipping, for doing good and being good. When the karma bank becomes surplus, life automatically will alter.

Moksha

The goals of 'kama' and 'artha' can be pursued as long as they are rightful/moral/for the welfare of the society (based on principles of dharma). With dharma as the foundation, if one has attained the first three goals, eventually a time comes when one transcends them. The first three goals are a means to attain the ultimate goal of moksha or liberation. Once one has experienced a lot from the first three goals, one will realize that there is no permanent happiness in them, that this world is impermanent and that no finite and impermanent thing can give us everlasting happiness. Everlasting happiness is possible only if a thing is infinite and eternal. That brings us to the One source of all - the Infinite and eternal Truth, call it Brahman, God or whatever you want to. Attaining moksha or liberation is just achieving union with the cosmic consciousness or going back to Cosmic Roots.

All four goals are important to a life well lived. Each of them facilitates the other, until finally evolve towards the ultimate aim of liberation. But most people do not pursue all the four goals equally because their own individual karmas direct them to prefer particular courses of action. This can be ascertained from the positions of the grahas (planets) in the signs and houses. Let us consider the twelve astrological houses: Aries is the first house of the zodiac.

In an individual chart, the ascendant or lagna is the first house. Applying the same principles:

Houses	Goals
1st, 5th and 9th	Dharma
2nd, 6th and 10th	Artha
3rd, 7th and 11th	Kama
4th, 8th and 12th	Moksha

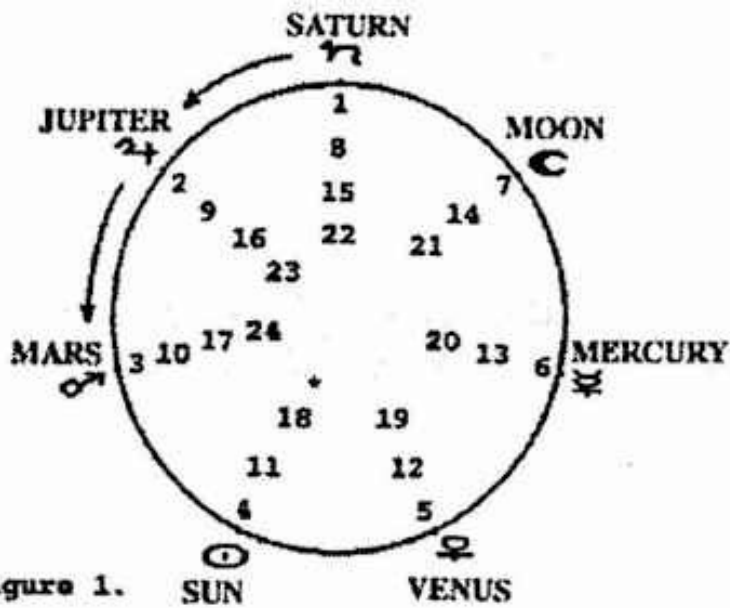
Placement of the 4 goals of life in the chart:

Moksha (12)	Dharma(1)	Artha (2)	Kama(3)
Kama (11)			Moksha (4)
Artha (10)			Dharma (5)
Dharma (9)	Moksha (8)	Kama (7)	Artha (6)

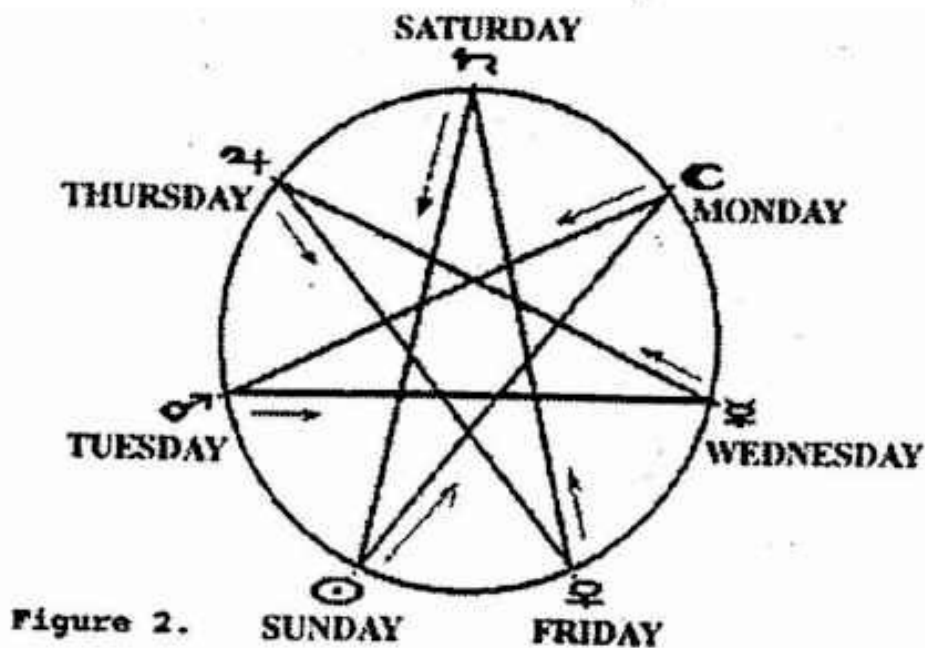
‘Dharma bhava’ Religion houses

If we uphold dharma, dharma will protect us (dharmo rakshati rakshitah). If a person has led a life of ‘satt-dharma’ (virtue) in the past, the effects or repercussions or consequences are seen in the current incarnation. This could take the form of intelligence and good education (represented by the 5th and 9th houses) ‘drishti’ (aspect) and otherwise influences of planets inclusive. Later on in life (or at some point of time), it can also manifest in the birth of good children and happiness through them (again in the 5th and 9th houses). Should the karmic seed be depleted, children and growth in the family may usually be ruled out. Finally, if the Dharma has been very strong, it gives sadhana (mantra in the 5th and guru/spiritual teacher' in the 9th). Dharma is associated with health, mind, and clarity of reasoning. The highest religion is the one that is needed of a subject during the present lifetime based on one's previous karma. Hence, the challenges of one's karmic life to make right from wrong take the toil out of one's conditions. However, a ‘dharma tevi’ one who is favoured by the divinity shall get help and support from higher order at every point in one's crises and upheaval as though it is a sheer miracle from the higher order.

'Bhakti' (devotion), satt-karma (good deeds), satyah (righteousness), karuna (compassion), premah (love), and shantih (peace), contribute towards evolution in Dharma and onwards enjoyment of one's life here and now. The karmic cycles of planets:



Karmic cycles of dina/ day and their respective ruling planet:



The KARMA OF SEVEN PLANETS FORM THE KARMA OF HUMAN LIFE IN THE PASSAGE OF LIFE AND DEATH AND BECOMES MANIFESTATION IN LIFE.

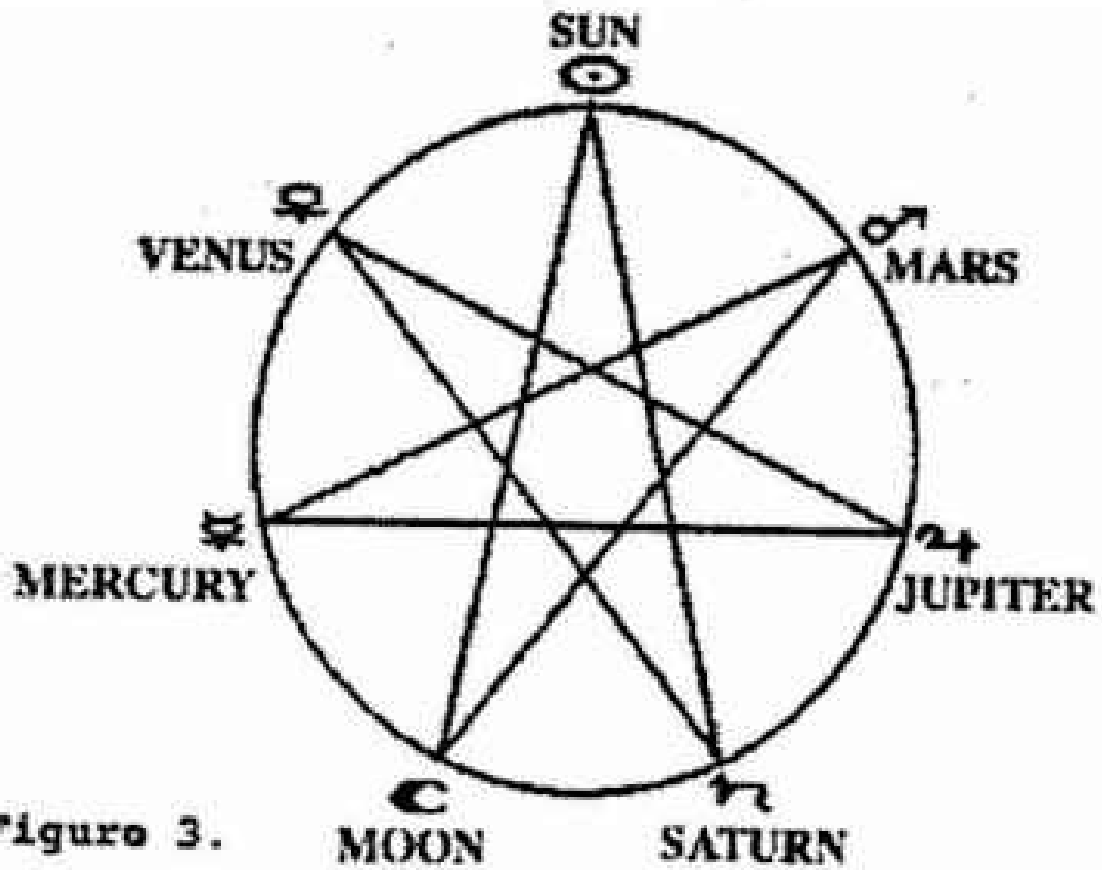


Figure 3.

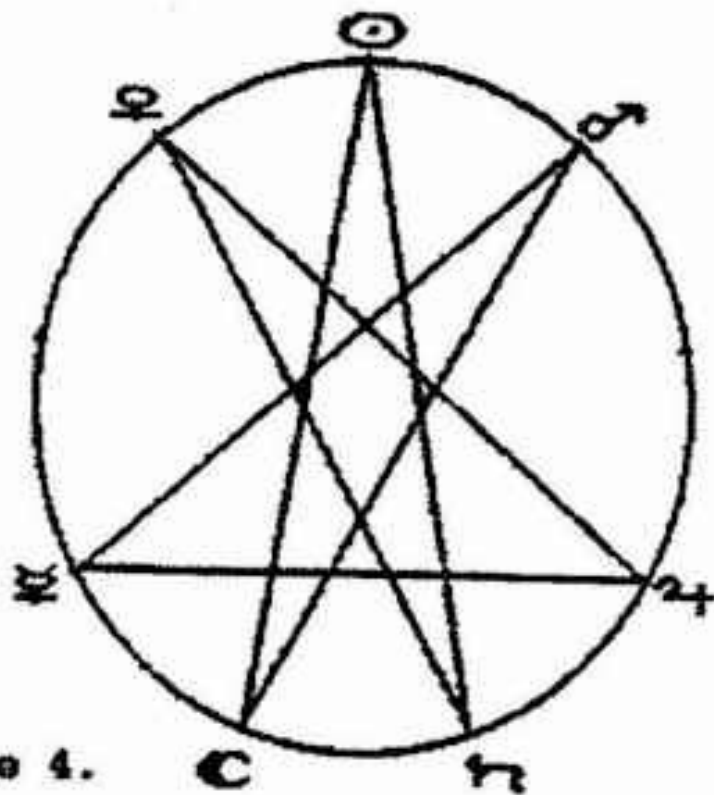
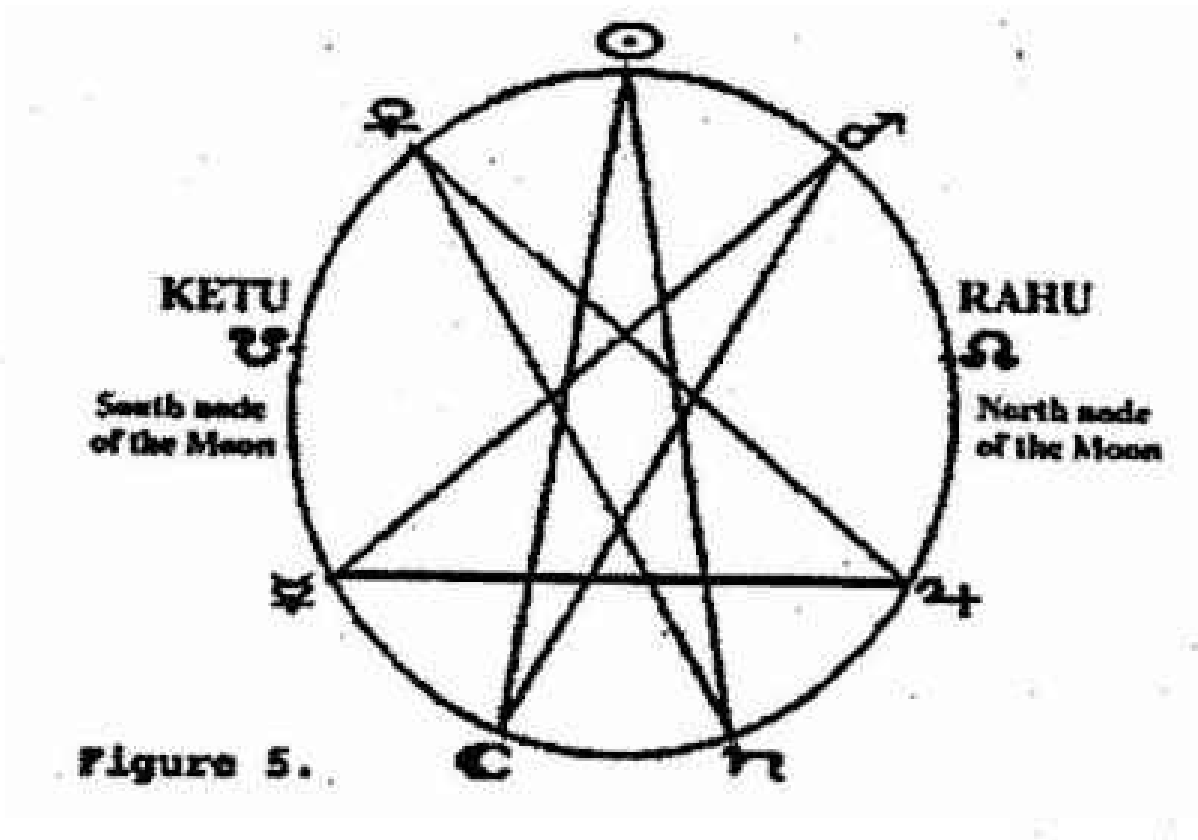
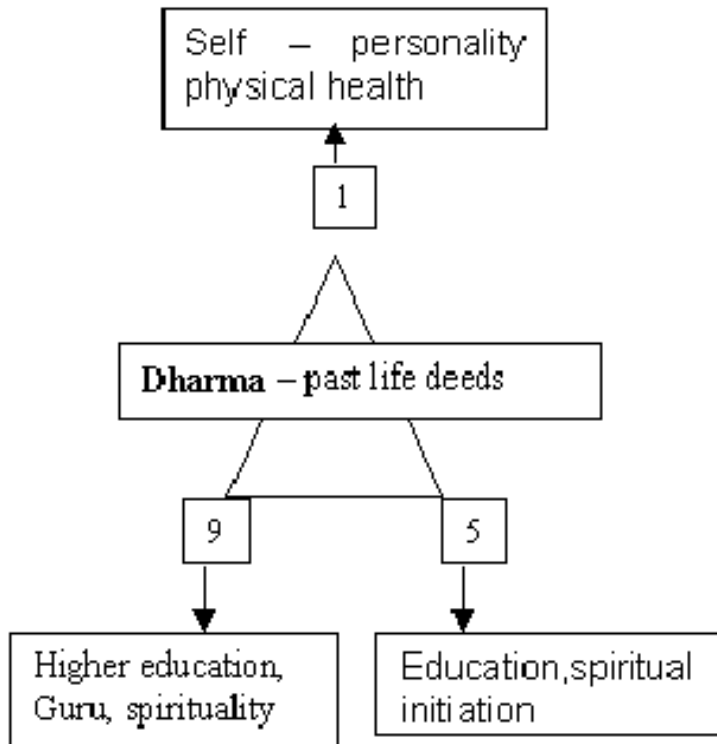


Figure 4.

Rahu and Ketu are karmic planets and as such are known as the nodes of the moon. The moon and the earth remain in karmic balance around the soul SURYA Sun and the seven planets because of karmic momentum of the Rahu and Ketu.



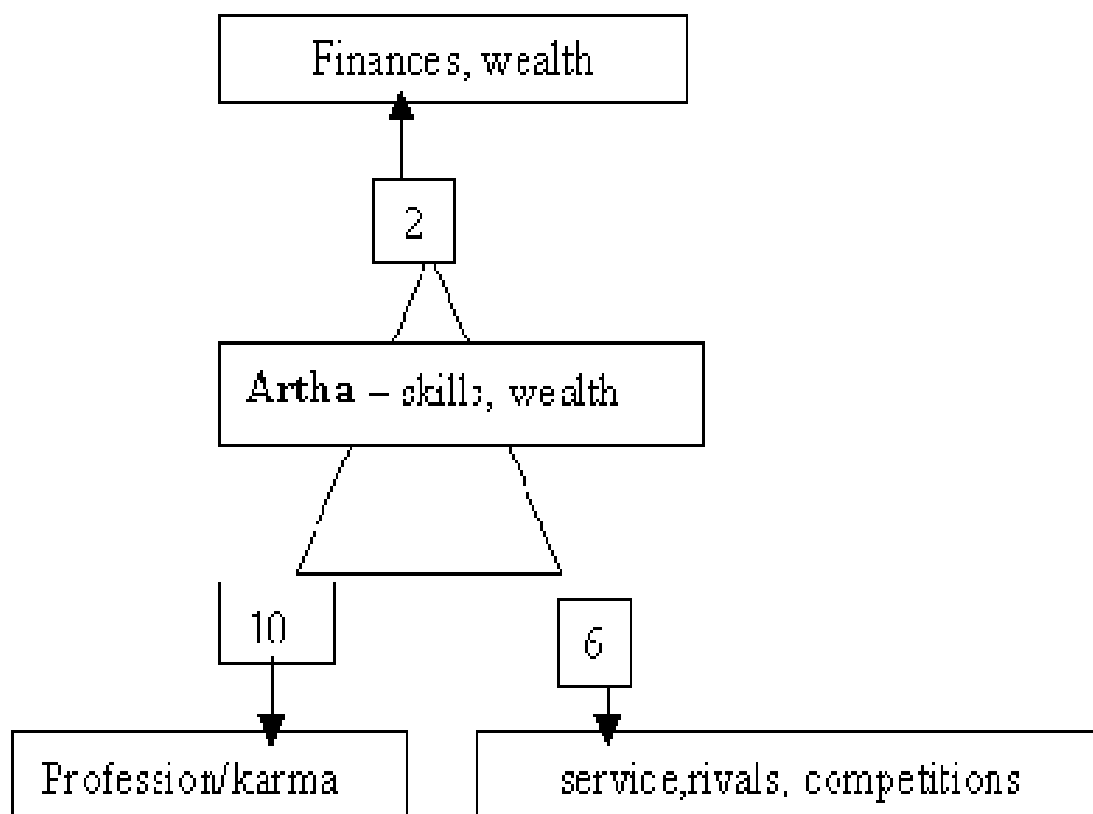
Dharma – bhava prakasha-



One cannot control this triangle much in this lifetime as it depends on previous good karma or merits of past life.

Artha houses

The houses associated with 'Artha' are: 2nd, 6th and 10th. They are also the houses associated with the profession of the person which then leads to the creation of wealth/prosperity. To ascertain an individual's profession (which is the means to wealth or artha); we have to analyse the artha triangle. I.e. houses 2, 6 and 10. The second indicates finances and accumulation of wealth. The sixth indicates service, rivals, debts etc. "Living on others' money", being the order of the day, making money through others' money comes here. Most businesses run on loans. The other person is seen on the 7th, 12th being loss or expenditure, the 6th indicates loss to others (12th to 7th). When we take a loan or get into debt, the other person loses, and we gain or get his money. As such our money is based on his expenditure. In the changing scenario, the 6th house is no longer totally bad. But judging the exact effects needs more knowledge of astrology. Overindulgence, overeating, excess of anything that contributes to excessive pleasure and stimulation always end up in overuse of senses, sense organs, abuse of body organs, and abuse of stomach. Stomach is the grand custody of treasure house filled all the ambitions and self-importance. Ego always capers in the shadow form and ego eventually diminishes.

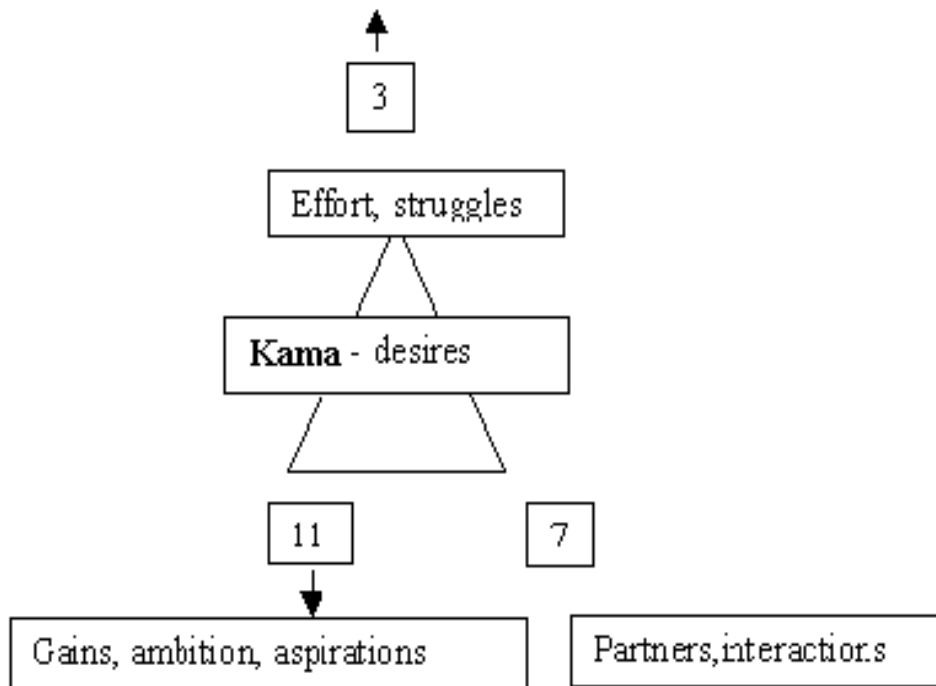


Kama houses

The Kama houses (3rd, 7th and 11th) deal with desire. The 3rd indicates one's efforts, while the 7th indicates all interactions with the OTHER PERSON, be it a spouse or business partner, or anyone with whom we enter into a contract. The 11th indicates one's aspirations, goals and their fulfilment or otherwise. It also indicates attachments or ties of a lasting nature like a permanent friendship. The kama houses indicate the motivations of the person, showing one's efforts, aspirations, goals and interaction with others for the fulfilment of the same. The key word is desire. 'Moha' (the inner desire for wants), 'mahad' (materialism) and 'maya' (attachments and illusions) are but the ways of 'samsahr' the wheel of karmic life and humankind identifies with the society by firstly itself being a measuring yardstick of pride, prestige and status and secondly by placing relevant importance to comparison, competition and discriminations.

It is the nature of the human mind and the human ego that dwell in the circumferences of this society to measure, to judge and to discriminate others by status, prestige and position. Placing self-importance and creating systems of bureaucracies' egotists help themselves to quick money and bring to themselves fame - short term pleasure but their karma eventually brings dismal grief to themselves and their families towards the end of their life nearing their death. Most of

materialism is associated with the two goals namely kamma and artha. When kama and artha houses are filled with planets and receive favourable aspects then the person will be very rich!



Upachaya houses or Houses of Growth

A word on the Upachaya houses is not out of place here. The Upachaya houses are the houses of growth. They are houses 3, 6, 10 and 11. These are the areas where man has more freewill. These houses afford a chance for the so-called growth or progress materially. In fact malefics such as Saturn or Mars are preferred here. If you see any book of Jyotish, the results given for malefics in these houses are better than other houses. Malefics here seem to give more growth materially while actually taking the individual away from the path of realisation. All the Upachaya houses are either Artha (wealth) or Kama (desire) houses. Freewill is allowed more in these areas.

Prarabdha (resultant karma from collective previous aggregate karma) rules more strongly in the other houses. The 2nd house which represents the family and the 7th which represents marriage, are largely determined by karmic debts (Rrnnna) and an individual has very less freewill in these areas. We have no choice in the family that we are born into. NOTE: Rashi charts alone cannot and should NOT be examined or evaluated to determine the karmic astrological map. The navaamsha chart must be closely examined as navaamsha represents the spiritual embodiment of the karmic energy. Furthermore, it is also useful to examine the influences of parental and children on the karmic forces. There arises a question: How long is a piece of string?

Karma is very difficult subject except that it can be explained in vivid imperfect manner according to the VEDAS. The Vedas say that even when a soul attains nirvana, but because of its last wish (thought) prior to the soul living the body being attached to either longing or an unfinished business or incompleteness, then rebirth or re-incarnation procures. No one astrologer can determine death and birth!

Moksha houses

Houses 4th, 8th and 12th relate to Moksha. The 4th house refers to wisdom and Vedic knowledge. The 8th house refers to life/ death, Para-normal experiences, spiritual encounters, and sudden tragedies. The 12th house refers to mysticism, spiritual growth, isolation, losses and dissolution in karma.

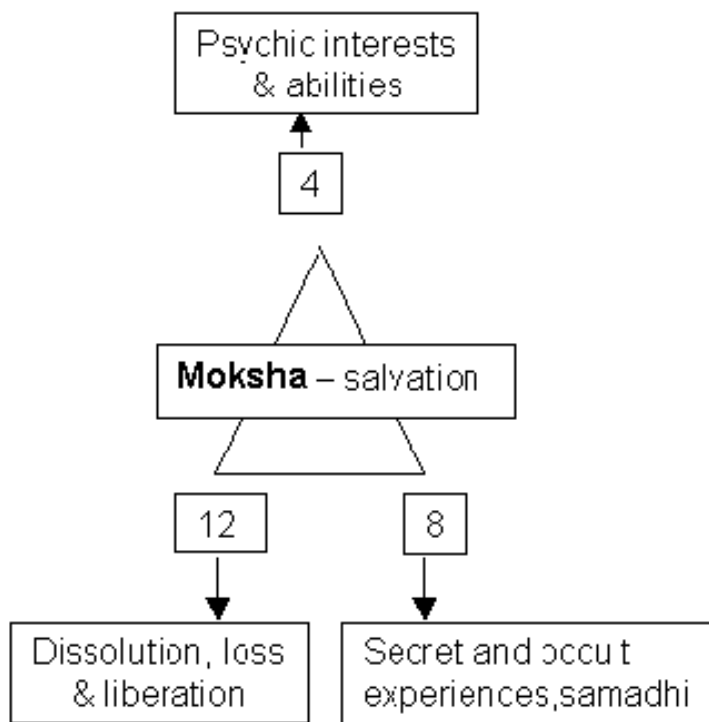
The Moksha houses are spiritual houses. These are secret or mystic houses. They are seldom understood properly. This is the part of the book of fate that is closed to normal human minds. Even the best astrologers understand very little of these houses. The 4th and the 8th houses represent psychic and occult powers /abilities, Samadhi (ability to observe and to watch in silence), nightmares. The 12th house also signifies everything foreign-foreign countries, foreigners, etc being watery and also because it signifies the feet. Another important signification of the 12th house is that it is a secret house other than the 8th. Spies, detectives, people involved in any kind of 'secret work' could have a strong 12th house connection. The 12th house also signifies dissolution. Water stands for Cosmic dissolution. So material dissolution, loss and expenditure, or, voluntary giving away in charity/philanthropy, or at its best the dissolution of the Individual into the Cosmic; in other words final liberation or moksha, are all indicated by this house. While the 4th indicates interest and study into the occult, the 8th takes us deeper into the secrets of the Cosmic Consciousness and the 12th actually frees the individual under ideal conditions.

In reality any of the trio (4th, 8th, or 12th) are mystic houses; especially the 8th and 12th give experiences which are unusual, or spiritual. The exact nature of the experience, whether it is truly spiritual or belonging to a lower or higher level of illusion ('maya'), is decided based on the planets and other houses involved. To understand one's spiritual experiences, an analysis of 4, 8, 12 houses and signs becomes important. In fact any strong links between the houses of Dharma and Moksha bodes well for spiritual inclinations and progress.

All aspects from planets to the houses 4th, 8th and 12th are considered in proportion to their influencing strengths. We loose plenty to gain a little in the spiritual world. All the materialism seems like shackles when we free ourselves from the burdens of book knowledge and free ourselves onwards to the soul divine. The freedom of the divinity and the happiness of giving that divinity in wisdom and knowledge is such a noble patent because we have given ourselves wholly towards the meaning of human life – that which is moksha (release from the burdens of the cycles of karma).

Keep me away from the wisdom which does not cry, the philosophy which does not laugh and the greatness which does not bow before the innocence of children. The voyager having wondered from one place to another place, knocks at very alien door to come to his/her own and one has to wonder and adventure and experience life just as rivers do. Having wondered through all the outer worlds and places and circumstances and conditions, one finally reaches the shrine of his/her inner most sacredness at the end. Melting into tears of a thousand streams, and deluge the world with flood of assurance, alas, 'hamnssa' closes his eyes to bid farewell sweet departure from earth.

Moksha houses-



Karma

“The song that I came to sing yet remains un-sung; my karma albeit spending my days in stringing and in unstringing my instrument, remains unaccomplished. Life oh life, let it be, let it what it may be; face it, accept it, grit it, but grin at it and shrug it away in time to take a flight of delight, let my departure be sweet, let me now go in peace!”

Karma literally means "deed" or "act" and more broadly names the universal principle of cause and effect, action and reaction which governs all life. Karma is a natural law of the cause and the consciousness, just as gravity is a law of matter.

What is the purpose of human life? Life brought with it myriad experiences, including the inevitable experience of suffering too. Why do we suffer? Why are we born? Such questions plagued my mind for a long time.

The sacred books and the wise men gave me a glimpse of the theory of karma and transmigration of the soul. It seemed very logical, yet I doubted it especially during the dark nights of the soul, that are common to most spiritual aspirants in the early phases. Then I started studying Jyotish or Hindu Astrology. But it took me years of hard work, some experience and sincere thinking to be convinced. When I started seeing the patterns in the horoscope manifesting in actual life, I had to accept the theory of Karma. Slowly it was no more a belief, but a fact. Karma means not only action, but also the result of an action. Whatever we are going through at the moment is the result of previous actions, not just of this life, but many lives. In short Karma is the sum total of our actions both in this life and in the preceding ones.

Nothing happens by accident or chance actions. Everything happens in regular order, the past, present and the future being interconnected and interdependent. Cause is effect concealed, and effect is 'cause' revealed! It is the physical body that dies. The astral body (sukshma or lingam sarira) and causal body (karana sarira) continue forth. The causal body has all your Karmas stored in it as seeds, seeds that result in rebirth. As long as man has not exhausted all his Karmas, he has to be born again. All our actions and thoughts become the seeds for our future lives. Karma is at the root of this cycle of births and deaths. Again and again Karma makes us take birth. Countless times have we been born and countless times have we died. Very many wombs have we passed through.

RUNANUBANDHANA – the linkage of karmic bondage and reason for cause.

In each life, we have mother, father, brothers, sisters, spouse, children and so on. We are born in a family as a result of un-discharged debts of past lives. Constantly we are creating accounts, debiting and crediting. We are creating Karmic debts with all those with whom we interact. The Karmic debts (rna) lead to bondage or attachment (bandhana). These Karmic attachments pull us into the wheel of existence again and again. runanubandhana (the bond that results from Karma debts) is at the root of repeated lives.

Karma leads to rna and rna leads to Karma. It works both ways. If you have given something to somebody in some life, the memory is stored in your casual body. That person will be your debtor in this birth. If you have taken in the past, it will be taken from you in some birth. The causal body stores the memory of all of one's runanubandhanas of countless births. Till all the karma stored in the causal body is burnt away or exhausted, there is no liberation from rebirth. Human life is nothing but a memory of runanubandhana, the story of the countless karmas that we make, and live through. Every relationship reflects some runanubandhana.

The people with whom we have very strong Ruanubandhana become our parents, spouse, children and Coburn's in this life. The memory of Karmic debts may be sweet or bitter.

Sweet memories of karmic debts lead to a 'happy' relationship and bitter memories to an 'unhappy' relationship. In reality most of the karmic debts are mixed, a mixture of sweet and bitter memories. That is why most relationships are of a mixed nature.

Two people can be mutually attracted to one another only if there was some relationship between them in some previous life. When you meet a person to whom you were related in a previous life, the stored memories or the *runanubandhana* stir up your emotions and you may start "feeling" for the person. In fact sex itself has *runanubandhana* at its roots. In countless lives, we would have had bondage with many people. Every longstanding relationship leads to certain deep impressions.

Any act when done repeatedly can become a habit. Every habit leaves an impression. These impressions are the *samskaras*, which drive us to act again.

That is why we get attracted many times in similar mannerisms. But if we have no more debt (*rna*) with the other person, it just remains as a fleeting thought, as an impulse only. But if the *runanubandhana* is still there, the attraction results in a relationship. Sometimes even if the karmic debt is discharged, still the *samskaras* (impressions of past acts) drive us to meet. We eventually end up creating a fresh account, a further karmic debt that is not advisable.

In the majority of the relationships, attraction is only the *samskaras* and not the actual karmic debts (*runa*) that operate. But if there is any un-discharged karmic debt, it results in a relationship of karma. When the karmic accounts are settled, once there is no more debt, the relationship breaks suddenly. But if the *runanubandhana* is very strong, it results in a long-standing relationship like marriage.

This is the cause of every relationship, how it is born and how it ends. But nothing is permanent. No karmic debt can be everlasting. Eventually it has to end, when the debt is discharged, when the account is balanced.

In this impermanent world change is the law of life. Countless wombs have we passed through. Innumerable mothers, fathers and wives have we been with. But when a karmic debt is over, the attachment might still be there. We still cling on.

When *rna* (debt) is over, the relationship has to end. But *anu-bandhana* (bondage or attachment) might still make us cling to the person. Like the fan that turns for a while even after the power supply has been switched off, the attachment doesn't die for some time. Once the *rna* is over, nothing can sustain the relationship. Hence any further remnants of attachment (*anubandhana*) are bound to produce only suffering and misery. In some cases, one of the two people involved grows out of the relationship once the *rna* (debt) is discharged. But the other refuses to move on, due to the attachment (*anubandhana*). The second person suffers tremendously because any further attachment leads to misery and suffering only.

Sometimes there is bitterness also after separation. This bitterness can sow the seeds for future karma! When the karmic debts are over, when a couple has to part ways, as far as possible, it should be done with the least negative feelings. They should part in an amicable way to avoid further seeds of new karma. Easier said than done; in reality our memories are faded and we find it shameful to seek counsel of the aged and listen their wise counsel. One must seek wise advice and not become stubborn. Stubborn-ness builds anger and destruction of the physical body. Being so humble, letting go of the hurt and realising the truth through the light of the wise counsel can bring neutralisation of karma. Many instances of obstacles have taught me that hardships teach us karmic lessons. Obstacles come into our lives to re-enact us into a highly spiritual mode and re-awaken us back to our roots.

Hardships, adversities and calamities visit us to make us realise that we have to eventually empty this body and give up the borrowed time upon which we are struggling abreast to be alive, kicking, and wondering from places to places until finally we die. Two persons or two souls meet together in a life because of previous life karma or 'RUNANUBANDHANA'.

The karma that brings two people together into marriage can also be of many types. I will mention a few below:

- i. Bitter enemies are born as husband and wife and always fight, criticize, deceive one another and make their lives miserable.
- ii. Two people who have created negative karma between them come back as man and wife and lead a life of suffering together, fighting with one another.
- iii. Two people who have created both positive and negative karma between them come back as man and wife and have a mixed life causing both happiness and unhappiness to one another.
- iv. Two people who have created positive karma between them in previous lives come back as man and wife and lead a relatively happy life.
- v. One who has taken a lot in some life has to give in the present life. In such a case, one of them will always be giving (money, love, care, etc.) and the other receiving.

vi. Two souls who are evolving spiritually come as husband and wife, help each other in their evolution and benefit one another. This is the purpose of marriage.

vii. A couple who has been husband and wife may come back as husband and wife again if their runanubandhana is very strong. If the runanubandhana is very strong and their destinies (lives) are so strongly interlinked, usually both die almost at the same time. If one dies first, generally the other also dies within a few hours or days or weeks. The souls are so strongly identified with one another that towards the end of a successful married life, they behave as if they are one.

viii. Sometimes (rarely) a very highly evolved being or soul, or spirit or even an avatar is born as two people to accomplish a mission. After the accomplishment of the mission, they merge back into one. Though very rare, such a divine couple also takes birth in all ages. Such a high soul may be born as two separate individuals as husband and wife, brothers, guru and disciple, etc.

The anubandha (bond) between husband and wife is thus of many types. The patterns of karma are myriad, exceedingly intricate and perplexing. It is very difficult to understand because karma is an eternal mystery that defies all description. Yet we should try to understand what little we could with the guiding `light' of Jyotish.

Summation of karmic influence:

KINDS OF KARMA

i. Sanchita Karma or Total Accumulated Karma

This is the vast store of accumulated Karmas of all past lives (as a human being only). It may be indirectly seen in a man in his character, his tendencies, aptitudes, inclinations and desires.

ii. Prarabdha or Fructifying Karma

That portion of our Karmas allocated to us in this life is called Prarabdha. It is the fruit of our past actions that are being reaped in this life. All of Sanchita karma will not be experienced at one time. Only that portion which has `become ripe' for experiencing in this life time is Prarabdha. The natal horoscope reveals Prarabdha only.

iii. Kriyaman or Current Karma

This is the fresh karma that we do in this life. This is the area that man has freedom to determine the course of action. This determines our future lives. This is where the concept of free will comes. The horary chart reflects both the prarabdha of past lives as well as the kriyaman of this life. In other words the prashna (horary) chart is the latest karmic bank statement with regard to the query!

iv. Agami Karma or Future Karma

The karma that is coming, in other words, new actions that you contemplate as a result of your thoughts, the way you envision the future, is Agami Karma. Today's plans when executed could become a reality one day. Planning is Agami while execution is Kriyaman. Thus Agami (planning) leads to Kriyaman (freshly executed actions of the present) which becomes Sanchita (accumulated) to later surface as Prarabdha (destiny). Sanchita karma manifests in two ways. Firstly, as Prarabdha or the so called destiny, and secondly, as the Samskaras or tendencies.

JYOTISH OR ASTROLOGY is a guide only and a map based on imperfections. Imperfections therefore only render an overview insight. Insight is therefore subjective to intentions, immediate diffusion by rites, rituals and therapeutic remedies of detoxifying negative energies away by divinity, dharma, satt-karma and humanity. Only by servitude and charity does one evolve.

Astrology sheds light on life by revealing our karmic patterns. When a soul is born into a family, it is because of the karmic debts with the others in that family. When everything is ideal, the situations and the persons fit into the karmic patterns and the soul takes birth. In other words the individual karmic pattern selected for this life has to fit in or correspond to the group (whole) karmic patterns of the family, society, etc. This happens not just by chance, but in accordance with the cosmic patterns.

What relation does the horoscope have to fate and destiny? Do planets dictate our lives? These are often asked questions. The planets do not control our lives. They reflect the cosmic patterns. The universe works in certain natural cyclic patterns. Both the macrocosm and microcosm operate in a similar way. The planets revolve around the Sun. The electrons revolve around the nucleus in the atom. 'As above so below'. This is the fundamental law. A man can be born only at a time when his individual karmic pattern (Prarabdha) matches that of the macro-cosm, that is the planetary and stellar patterns. What is happening at a macrocosmic level is also happening at a microcosmic level. By this cosmic law, the karmic pattern matches with the planetary pattern. In other words the time of birth is Prarabdha (destiny)!

By studying the patterns created by the stellar bodies, we can infer the karmic patterns of the individual, because they both are co-extensive. The horoscope thus reveals the Prarabdha karma of an individual. An intelligent astrologer can analyse to a reasonable extent, the Prarabdha with which a person is born, and based on that, the situations in which the individual may be placed in life at different times. The character, the tendencies, the Prakriti (Constitution), mental make-up and the situations in life are all Prarabdha indicated by the horoscope through the patterns revealed. Hence study of Jyotish or Hindu astrology can shed a lot of light on the unknown aspects of life and is very illuminating. That is why it is called the best light (Jyoti:light; Ish:Lord). Astrology is the best light on life.

Astrology can guide in our lives by giving hope, by correcting us and most importantly can be a Sadhana (spiritual practice) in itself when done unselfishly. To the spiritual person, it gives proof of karma, rebirth and the goal of life. Used wisely astrology can guide us and help us in our spiritual ascent. Areas like Medical astrology, Muhurta and even predictive astrology (only to some extent when used wisely) can be of immense help in our day to day lives. That is the purpose of astrology too.

LIMITATIONS OF ASTROLOGY

Astrology has its limitations too. An astrologer cannot see every thing. He has access to limited information. First only the Prarabdha is revealed through a horoscope, that too in a veiled manner. A very good, honest astrologer has access only to the 'Patterns'. He does not 'see' the story written there. He has to analyse the patterns and infer what it could possibly mean. Often the astrologer (Jyotish) comes to crossroads, where two or more interpretations seem equally possible. Each could manifest in many ways. Only the general or specific trend may be understood. But never 'exactly' as it would manifest. The actual event itself may manifest in a manner totally unanticipated by the astrologer.

Often the astrologer may misjudge or even be working on wrong information (like wrong birth time)! Even if the astrologer is running a favourable planetary period (Dasha) himself and judges it correctly, he should remember that he has access to the Prarabdha only. He is in the dark where a vital area like Kriyaman Karma is concerned. This is the invisible area, where an individual can make or mar his destiny. Some of the effects of Kriyaman karma manifest in the future lives while some manifest in this life itself. An astrologer can never know exactly about the client's spiritual merit which may be rapidly declining or increasing. Though the predictions can often be uncannily accurate, no astrologer can be hundred percent correct always and therefore should be humble enough in his approach to the divine science.

Nothing teaches more humility as the true practice of astrology does. With all these limitations, an honest astrologer can still guide us to a reasonable extent because it is supreme, mystical and somehow bringing to us lessons of value. Value means realising the many aspects of life. Identifying those that matter towards our onwards evolution to truth. Therefore, it is better to be wise and let reason rather than impulses become our guiding force. Haste always makes waste. Thus, taking time to sit in quietness to meditate over with reason and rational logic with insight and astrological guidance can help us overcome our grief.

LESSONS

There are a few ideas that emerge from a sincere study of the ancient texts. Prarabdha cannot be changed by any one. This is destined to happen. No one can avert it. The best way is to accept things as they are and surrender to the Almighty. Prarabdha can affect the body only, not the mind. If one can cultivate sufficient mind control, he can avoid unnecessary mental suffering. In other words disasters happen, but mentally one can remain unaffected by adopting a spiritual attitude.

Some people take a wrong message from all this. They feel that doing no work, inaction will help them. This is impossible. No human being can ever remain without karma. Bound by Prakriti (Nature), man is forced to do karma by the three gunas (Sattva, Rajas, Tamas). Our Prakriti will make us do karma. Karma is three fold. First there arises a desire. Then you will think of how to get it. Then you exert to attain it. Desire, thought and action always go together. So thought itself is subtle karma, the seed of karma. Karma can be done through the mind (thought), speech (words/verbal) and the body (the actual act). These are three threads, which make the rope of karma that binds all men. Hence even if a man is inactive and refrains from action, he may still be doing karma at a thought level. As long as thoughts are there, karma is being done. A man may be acting, but mentally he may not have sense of agency, in which case karma cannot bind him. This is the essence of the Gita Sloka, 'He who sees action in inaction, and inaction in action, is a 'Yogi'. Seeing, hearing, talking, thinking, etc. are all Karmas. We are constantly performing karma through the mind, speech and body in all the three states of dreaming, sleeping and walking.

There can be no state in which a man is not performing karma. Instead of running away from action, one should diligently give up all sense of agency, the identification with Karmas.

Can one go beyond karma? As Swami Sivananda said, one can go beyond the results of karma. 'Attaining knowledge of Brahman or the Eternal destroys the whole lot of Sanchita karma. It can be greatly modified by entertaining lofty, divine thoughts, and doing virtuous actions. Agami karma can be destroyed by expiatory rites or Prayaschitta and by removing the idea of agency through Nimitta Bhava (attitude that one is an instrument in the hands of God) and Sakshi Bhava (attitude that one is silent witness of the actions of the senses and the mind)".

If you write a cheque for a hundred thousand rupees and do not sign it, is it valid? No, because your signature is not there. Similarly if you do not put your signature on the actions, they cannot bind you. In other words, you can act, but do not be attached to the result. Do it without any sense of agency, with a Nimita Bhava. Surrendering oneself to God, if one acts without any attachment to the results, the Karmas do not bind him. The sense of 'I', 'mine' and self identification are your signature. When you do any karma without your signature, it is not going to bind you. As Swami Sivananda said, 'You have no Bhoga-svatantrya (freedom to determine the result of action) but you have Karma-Svatantrya (freedom to determine the course of action)'. In other words, the only area where we have a choice is the present.

Irrespective of the results, one should carry on with his duties, surrendering to the Lord. At times we may not have freedom to determine the results, but we are totally free to determine the course of action. By moving in the right direction according to Dharma, one can alter the course of the future (especially future lives). The situations that we find ourselves in are due to Prarabdha, over which we have no control. But we have freedom as far as our reaction to the situation is concerned.

'What you are now at present is the result of what you thought and did in the past. What you shall be in the future will be the result of what you think and do now'. Hence, destiny is your doing. You have built it. Only you can undo it. If your actions of hundred lives have resulted in an adverse condition, you can still undo it. But it requires a hundred times more effort to balance the actions of previous lives. Yet, if you want to change your life you always have the freedom to determine the course of action, if not the results.

How does karma actualise? The Karmas are stored in the causal body. When the cosmic planetary patterns change, when the time is ripe, the karmas ripen to fruition; the seeds of karma in the causal body sprout and project into the astral body where they influence the mind. The thoughts energize the physical body, thus, to act in a manner that is in accordance with the karmic patterns. Thus any undesirable seed of karma spotted in the horoscope can be prevented from actualizing itself at the mind level if one exercises enough control, since the body translates the thoughts into actions. But this is often very difficult. One who gains total control over emotions like anger, lust, greed etc is indeed a Yogi.

Brahmins have misinterpreted much of Vedic divinity to scare people off. Actually the Vedas suggest that one who divinely with pure intention conducts his own rites and rituals offering grace and humility to Guru Gita, Guru Ganesh, shall overcome the final destitute death and enter the kingdom of Gods to attain moksha. This means that one will remain at the Yamma or the God of death for only very short period and shall receive respectful oblations from the Nirriti the god of dissolver and transformer. Lord Shiva will embrace one who surrenders without selfish motive to neutralise one's collective negative karma. The worst kind of wrong is to deprive another, of another's rightful ownership, and to hurt another with much anguishing rejection in insults.

Intensity of karma

Here a very important point has to be kept in mind. Karma can be classified into three types based on intensity.

- a. Dridha (Fixed or Strong) Karma
- b. Adridha (Not Strong/Non Fixed) Karma
- c. Dridha - Adridha (Strong/Not Strong or Not Too Strong) Karma

As the name suggests the Dridha Karmas are very difficult or almost impossible to be changed. Adridha karmas can be easily altered while Dridha - Adridha can be altered through concentrated efforts. Generally Upayes or Pariharas (spiritual remedies) are effective in the 2nd and 3rd types. But to change very strong (Dridha) karma, is very difficult, practically almost impossible. Either we encounter obstacles even in implementing the remedies or a life long attempting of the remedies is required!

Change can only occur when the Agami and Kriyaman Karmas neutralise the Prarabdha. Hence, the quality and quantity of effort required to alter destiny (Prarabdha) depends on how strong our previous karmas were. But what we have done can be undone nevertheless.

When an astrologer sees a confluence of factors, he predicts confidently for he knows that he is looking at Dridha Karma or Fixed Karma. Apart from Purushartha (Self efforts) there is another very important concept that the scriptures offer - Kripa or Divine Grace. Divine intervention or Grace can always do what human efforts fail to achieve. Thus there are three factors, which influence the outcome of Prarabdha.

Muhurtha: Choosing favourable time in accordance with the planetary patterns can augment or maximise the effectiveness of human efforts.

Agami & Kriyaman Karma: The thoughts and presents efforts can be initiated in the right direction sincerely. A strong current of favourable thoughts combined with sincere efforts can go a long way. Part of this, is seeking spiritual remedies (Upayes or Pariharas) that astrology can offer.

Kripa or Divine Grace: Divine Grace can intervene and change things. The spiritual remedies are partly aimed at drawing divine grace that is why of all remedies, the most effective, reliable and simple ones are Mantras and Prayers. Mantras, prayers and danam or charity (which is nothing but Selfless Karma) are prescribed by the great sage PARASHARA.

To control one's actions, intentions, thoughts, and intellectually detrimental anger, aggression, and hatred, one therefore, resorts at an earlier stage to awareness. Awareness rescues one from many disasters, many misfortunes of catastrophes and sudden tragedies.

WHERE TO PLACE ASTROLOGY

In the house of Ignorance, there is no mirror in which to view one's soul divine. Happiness is a myth that we consciously seek but its occurrence is a sheer miracle just like the dawn and the dusk whereat the sun kisses the entire existence in enchanting beauty unparalleled.

From the above points, it becomes clear how a wise person takes astrology. There are two ways:

To seek astrological guidance, but not to be totally dependent on it. The astrologer has many limitations.

No astrologer has the final say in any matter.

Thinking, pondering, and planning intelligently remembering the astrologer's advice as a guide and as an insight only. Any Parihara (remedies) suggested by the astrologer can be adopted as long as they are spiritually oriented and do not involve unnecessary expenditure. Such remedies (as per PARASHARA, the father of Indian astrology) are prayers and chanting of remedial Mantras. Other remedies which involve huge tantric costs are not reliable and are mostly suggested by dishonest commercial astrologers. Furthermore, one must acknowledge one's destiny and accept one's Prarabdha and do one's duties cheerfully. No one can alter destiny. Even Yogis can help one only to postpone it, not avert it! But there is one area where we have total freedom. That is our current karma (Kriyaman). We can determine the course of our present action. We can bring in an anti-current of thoughts, a current of noble, spiritual thoughts, thoughts guided by Dharma. It is never too late to change the course of action. In the Kriyaman area, let us do good deeds. Let Dharma guide us all. Some times there may be a conflict between free will (Kriyaman) and destiny (Prarabdha). Let us not despair. However powerful Prarabdha is.

Let us do our duties cheerfully without any attachment to the fruits of our actions. Surrender ourselves to God and doing our duties with a Nimitta Bhava (sweetness and humbleness that can melt any stubborn person). Great Yogis like Bhishma and Vasishta have placed Purushartha or exertion (free will) above destiny. Let us not underestimate the role of Kriyaman Karma, your free will to change the course of action. The advanced people do not need astrology. They accept Prarabdha as God's Will. But the ignorant person develops pathological dependence on astrology, starts despairing, lapses into inaction or makes half-hearted attempts.

It is for this reason that Vedantic thinkers and saints like Swami Vivekananda and Dayananda Saraswati were opposed to astrology. But saints like Sri Rama Krishna who was Swami Vivekananda's guru, spoke positively about Vedic astrology because every realised soul knows it. It all depends on how we take it. The devotee (Bhakta) sees only Prarabdha. The Vedantic (Gnani) wise person sees only Purushartha. Both are correct for these are two sides of the same coin. The Bhaktha (Devotee) feels it is all Prarabdha only. Yet there is no fatalism in this. Prarabdha is only Purusharta (efforts born of free will) of previous births.

Purushartha combined with Prarabdha brings effects. A man who is sick has to take the medicine (Purushartha) and leave the results to Prarabdha. Through Purushartha, Markandeya conquered death.

Vasishta advocates Purushartha to Sri Rama throughout the Yoga Vasishta. We are neither totally bound by destiny nor are we totally free. We have limited freedom like a cow that has been tied to a post in a field with a rope. It can move freely, but only within the limits of the field. We have limited freedom depending upon how much we can stretch our Karma. Human life is a story of the alternating patterns of duality, of happiness and suffering, joy and misery, ups and downs. There is not a single life without this admixture, without this pair of opposites. This is the law of life. Though the Atman is identical to the Brahman who is ever-radiant and blissful, the Jiva (individual) suffers because he is entrapped by the limiting adjuncts (Upadhis) of body and mind. The infinite seems to be entrapped by the finite body and mind. Misery is not natural to the Jiva. It comes to experience a state of misery because of its association with a body.

- a. So the cause of misery is a body
- b. The body (birth) is due to karma (previous actions)
- c. Karma arises from attachment and hate, by preference to certain objects and aversion to some.
- d. Attachment and hate arise from Egoism (sense of 'I' and 'Mine')
- e. This Egoism comes from indiscrimination.
- f. Indiscrimination, from ignorance of your true nature, that you are one with the Brahman

Thus, the root cause of all suffering and Karma is ignorance. The only way to go beyond this is to bring the light of knowledge. The first step in this direction is to change one's attitude, to retrace one's steps along the same path that we have come down. In other words, the only solution is to go back to our cosmic roots, to become one with the Cosmic Consciousness. That is liberation that is moksha, salvation, whatever you call it. We are born so that we can exhaust our karmic debts, so that we may be free. This is the only answer, the only purpose of life. Jyotish is the light that reveals this great truth to us so that we may be free. A sincere study of Jyotish can be a great spiritual education; a Sadhana in itself, for it partly reveals the eternal mysteries of the cosmos to us. It leads us to the unknown through the known. It guides us out through the intricate labyrinth that life is, with its myriad pairs of duality. It shows us the way and ultimately sets us free, by taking us back to our cosmic roots.

Not everyone is enabled to see through the inner vision, the insight, and the spiritual eyes. Gifted by the boon of higher order the secret mystic divine vision is sacred!

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Conclusion on karmic influence in one's astrology:

Everything that we see today, in the present time is made by past generations, was before its appearance a thought in the mind of a humankind and in intuition of impulsive emotion in a woman's heart. Lo! Our soul is our divine home, our eyes its windows and our spoken words its messengers. We are the master of our spoken words but we become the slaves of our spoken words as they let out our internal energies.

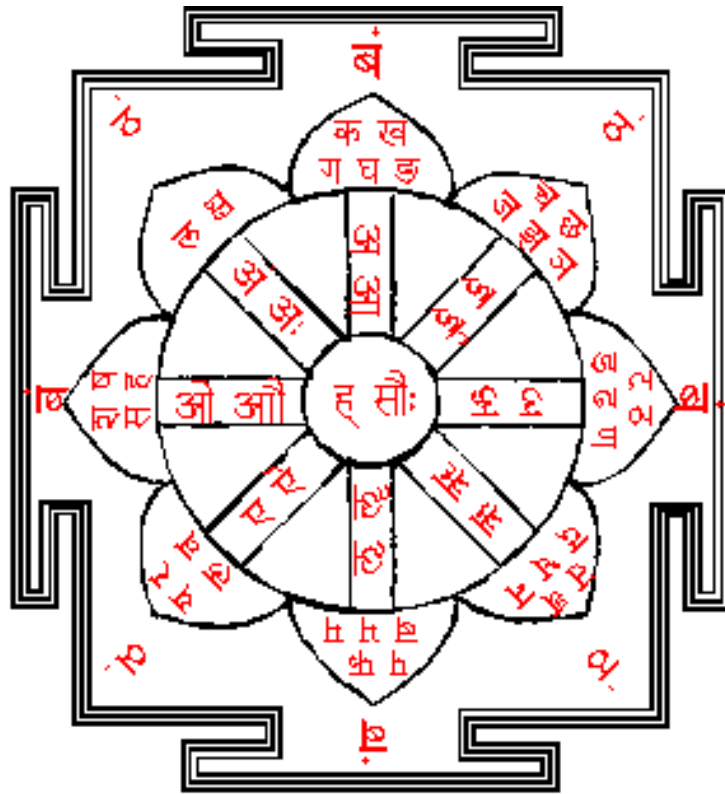
Vedic Astrology, palmistry, numerology, and mystical tarot only give us insight. We are greater in spirit to alter the course of our fate as our appearances and words and actions carry enormous karmic consequences. What we need is reason to understand our place in time and to evolve towards light of lights in delight. The good in us ought to flow freely like rivers. Humanity is the spirit of cosmic Godhead on earth and compassion its spiritual essence. Between the spiritual world and the world of substance there is a path upon which we walk in a swoon of slumber almost. Humankind possesses destiny which impels thoughts, and actions and words and that not sufficing directs the footsteps to a place of unwilling abode. Beauty is my religion, beauty is all that matters. If I see and envision beauty and believe in beauty of God deep in my soul divine, perhaps I shall create hope for myself and in turn grant a light of hope to the future generation children.

Will human remain a slave of self-confinement until the end of the world or will human be freed by the passing of time and live in the spirit for the spirit? If one would only resolve to God and be not therefore the solver of all riddles and all puzzles, perhaps all this, that and the other will appear a childlike joy! Everything in creation exists within us and everything within us exists in the creation. Nature (prakruti) reaches out to us with welcoming arms. Let us sacrifice ourselves and become that self-same light of spirit to live in the spirit of all love, all humanity, all compassion and all divine grace! Through our soul divine, let music never cease to play for the song of love. Let us soar into the spacious firmament of love and freedom with the wings of our spirits. Let us yearn for eternal peace in the hereafter. Let us take a flight of delight into the unknown! Let our departure be sweet from the earthen clays to leave behind sweet memories and light of hope for the future generation children. Life is weaker than death, and death is weaker than love. My most humble acknowledgements to Swamiji, my beloved Gurumata for teaching me to speak the truth without fear and to always reconcile my daily karma before going to bed. I have long suffered in silence the hurting grief and anguishing trauma, of my foes that have brought sudden misfortunes, adversities, and severities without any pertinent or coherent, present life relevance. Vedic Astrology wisdom has helped me to understand my karmic place in this universe and to overcome some of the more predominantly obscure mysticism spread by commercial pundits. I urge to those who practice Vedic Astrology not to abuse, misuse or camouflage the divine wisdom of the Vedic Astrology with their own corrupted interpretations because that pollution eventually returns to one who spreads it in catastrophe, disease and pain.

Nakshatra	Asterism	Lord	Sex	Raju	Body Pt.	Yoni	Guna	Nadi	Zodiac	Longitude
Aswini	Beta Arietis	Kethu	Male	Feet	Soles	Horse	Deva	Vata	Aries	13 deg 20'
Bharani	Arietis	Venus	Male	Hip	Toes	Elephant	Man	Pitha	Aries	26 deg 40'
Krittika	Eta Tauri	Sun	Female	Head	Head	Goat	Rakshas	Sleshm	Aries Taurus	40 deg
Rohini	Aldebaran	Moon	Male	Throat	Fore head	Snake	Man	Sleshm	Taurus	53deg 20'
Mrigashira	Lambda Orionis	Mars	Eunuch	Head	Brows	Snake	Deva	Pitha	Taurus Gemini	66 deg 40'
Ardra	Alpha Orionis	Rahu	Female	Throat	Eyes	Dog	Man	Vata	Gemini	80deg 0'
Punarvasu	Beta Geminorum	Jupiter	Female	Navel	Nose	Cat	Deva	Vata	Gemini Cancer	93 deg 20'
Pushya	Delta Cancri	Saturn	Male	Hip	Face	Goat	Deva	Pitha	Cancer	106 deg 40'
Aslesha	Alpha Hydroe	Mercury	Male	Feet	Ears	Cat	Rakshas	Sleshm	Cancer	120 deg 0'
Magha	Regulus	Kethu	Male	Feet	Chin	Rat	Rakshas	Sleshm	Leo	133 deg 20'
Purva Phalguni	Delta Leonis	Venus	Female	Hip	Right Hand	Rat	Man	Pitha	Leo	146deg 40'
Uttara Phalguni	Beta Leonis	Sun	Male	Navel	Left Hand	Cow	Man	Vata	Leo Virgo	160 deg 0'

Nakshatra	Asterism	Lord	Sex	Raju	Body Pt.	Yoni	Guna	Nadi	Zodiac	Longitude
Hasta	Delta Corvi	Moon	Female	Throat	Fingers	Buffalo	Deva	Vata	Virgo	173 deg 20'
Chitra	Spica Virgins	Mars	Female	Head	Neck	Tiger	Rakshas	Pitha	Virgo	186 deg 40'
Swati	Arcturus	Rahu	Male	Throat	Chest	Buffalo	Deva	Sleshm	Libra	200 deg 0'
Visakha	Alpha Libroe	Jupiter	Male	Navel	Breast	Tiger	Rakshas	Sleshm	Libra Scorpio	213 deg 20'
Anuradha	Delta Scorpio	Saturn	Female	Hip	Stomach	Hare	Deva	Pitha	Scorpio	226 deg 40'
Jyestha	Antares	Mercury	Male	Feet	Right Side	Hare	Rakshas	Vata	Scorpio	240 deg 0'
Mula	Lambda Scorpii	Kethu	Eunuch	Feet	Left Side	Dog	Rakshas	Vata	Saggitarius	253 deg 20'
Purvashada	Delta Sagittari	Venus	Male	Hip	Back	Monkey	Man	Pitha	Saggitarius	266 deg 40'
Uttarashada	Sigma Sagittari	Sun	Male	Navel	Waist	Mongoo -se	Man	Sleshm	Saggitarius Capricorn	280 deg 0'
Sravana	Alpha Aquiloe	Moon	Female	Throat	Genitals	Monkey	Deva	Sleshm	Capriocorn	293 deg 20'
Dhanista	Beta Delphinum	Mars	Female	Head	Anus	Lion	Rakhsas	Pitha	Capricorn Aquarius	206 deg 40'
Satabhik	Lambda Aquarius	Rahu	Eunuch	Throat	Right Thigh	Horse	Rakshas	Vata	Aquarius	320 deg 0'

Nakshatra	Asterism	Lord	Sex	Raju	Body Pt.	Yoni	Guna	Nadi	Zodiac	Longitude
Purvabhadra	Alpha Pegasi	Jupiter	Male	Navel	Left Thigh	Lion	Man	Vata	Aquarius Pisces	333 deg 20'
Uttarabhadra	Gama Pegasi	Saturn	Female	Hip	Shins	Cow	Man	Pitha	Pisces	346 deg 40'
Revati	Zeta Piscum	Mercury	Female	Feet	Ankles	Elephant	Deva	Sleshm	Pisces	360 deg 0'



Understanding Vedic Astrology [Part two]

Vedic Astrology is also Jyotisha. It is a divine light of Vedas giving us insight. This insight is meaningless unless interpreted in the appropriate sense. The entire gist of Vedic astrology aims at creating a synthesis and harmony between the manushya-shareera [body personality] and the manushya manas [the human mind]; using variety of tools, methods, analytical formulae and cosmic astronomical metaphysical sciences of the nine karmic planets. Our main aim of Vedic astrology is to place ourselves in the better understanding of our own life purpose.

“Aum brahma-murari-tripurantakari bhanu, shasi, boomi-suto buddhas-ca gurus-ca-shukra, shani-rahuketavah sarve graha shanti kara bhavantu!”

[Nine planets shloka-mantra if recited everyday invokes the grace of the nine planets and thus minimise our ill fortunes]

The Sun - Surya or Ravi in Sanskrit

General Description & Nature - The Sun is only seen during the day and, therefore, represents our outer, public activity in the world. It represents the male, yang, active, externalizing, conscious principle. The Sun is the giver and source of life in our solar system and, therefore, represents the life force, vitality, and strength in our physical bodies. The Sun is also the source of light and, therefore, represents our inner light, radiance and how we shine in the world. It is luminous orange, yellow & red and represents fire, especially steady fires that are warm and peaceful as in a sacred fire. The Sun creates and sustains life and, therefore, represents our creative self-expression. Since all life is dependent on the Sun and all the planets shine with its reflected light, the Sun represents authority and political power.

Worship of the Sun is the earliest form of religious worship, and represents the one light of God. On the personal level the Sun represents our "atman" or soul and its position in the chart shows where we shine, like to express ourselves creatively, take leadership, command authority and fulfill our purpose.

Main Indications - Soul (atman), one's identity, purpose, aspirations, overall health, vitality, body, appearance, self-confidence, charisma, fire, will power, creative self-expression, intelligence, conscious mind, career status, occupation, father, males, authorities, political power, organizational ability, organizations, governments, leadership

Significator for - 1st house (body), 9th house (father), 10th house (career)

Relates to - Leo and the 5th house

Planetary Cabinet - King

Sun rules: Social relations/people in authority - Father, males, authorities/superiors

Positive/Strong psychological traits - self-confident, noble, kind hearted, sunny disposition, humble, loyal, dignified, integrity, genuine, individuality, independent, leadership abilities, strong willed, playful, creative, self-expressive, courageous, mental clarity and illumination or education.

Negative/Weak psychological traits - lack of self-confidence, low self-esteem, proud, pompous attitude, egotistic, arrogant, self-centered, domineering, power seeking, power tripping, vain, lazy.

Actions - Public outer actions, authoritative and decisive actions, taking charge, dynamic and expressive actions, drama, using conscious will, following one's vision, organizing, planning the future.

Objects/Substances - Fire (especially sacred fire), gold, medicines, trees in general, wood, wool, stones, copper red objects, hot objects and gold.

Professions - governmental or administrative positions (politicians, diplomats, ambassadors etc.) managers, banking industry (bankers, financiers), working in an institution/organization, teachers, physicists, medical field (doctors, physicians, optometrists, pharmacists, chiropractors) body trainers, physical therapists, athletes, performers (actors/actresses, entertainers etc), goldsmiths

Parts of the Body - General health & vitality, heart, head, bones, stomach, sight & eyes esp. right eye/ and the spiritual soul.

Ayurvedic Constitution - Pitta (Fire)

Places - Temples (places of worship), governmental institutions (palaces), mountainous regions, forests, hot sunny open places (deserts, beaches etc.)

Color - Dark copper red

Gems - Ruby, garnet

Gender – Male

Day of the Week – Sunday

Rate of Transit - One sign per month

Aspects - 1st and 7th houses from itself

Strongest sign placements:

- Exalted - 10 degrees Aries
- Moolatrikona - 0-20 degrees Leo
- Own sign - 20-30 degrees Leo

Weakest sign placements:

· Debilitated - 10 degrees Libra

Strongest house placements:

· Dik Bala or directional strength - 10th house

· Upachaya houses: 3, 6, 10, 11th houses

Weakest house placements: Dusthana houses: 8, 12th houses

The Moon - Chandra in Sanskrit

General Description & Nature - If the Sun and daytime represent our outer, public life (work, career etc.) then the Moon and nighttime represent our inner, private life (feelings, perceptions etc.). The Moon is visible primarily at night and, therefore, represents our level of receptivity to feelings, and capacity to be sensitive, nurturing and supportive to others. It represents the female, yin, passive, internalizing, sub-conscious principle. The Moon is the fastest moving planet and the only planet that has phases and changes shape. It, therefore, represents changeability, moodiness, and fickleness. The Moon shines by the reflected light of the Sun and, therefore, represents our level of receptivity, but can also show dependence and vulnerability. The Moon represents the mind and its location in a chart shows our mental habits - what we are inclined to think about a lot, where we are most comfortable, and how we gain support.

Main Indications - Mind (not intellect) and perceptions that are the cause of our feelings/emotions, mental attitude, sub-conscious conditioned mind, mother, females, psychology, the past, family heritage, memory, sleep, imagination, water, fluids, ocean, cold, support, food preparation & consumption, nourishment (eating, relaxing activities etc), receptivity, vulnerability, sensitivity, dependence, home, domestic life, nurturance, comforts, femininity, fertility, birthing process, early childhood, children, parenting, sweet speech, general happiness & peace of mind, the public, popularity, the masses - ability to sense trends.

Significator for - 4th house (home, emotions, mother)

Relates to - Cancer and the 4th house

Planetary Cabinet – Queen

Relations/People - Mother, females, support persons Positive/Strong psychological traits - Nurturing, protective, caring, gentle, cooperative, sensitive, intuitive, fluid, tolerant, compassionate, kind, receptive, open minded, devoted, patient, trusting, surrendered, contented, mentally stable, good habits, good memory.

Negative/Weak psychological traits - Moody, dependent, self-centered, needy, depressive, passive, impressionable, distrusting, changeable, fickle, mentally unstable, forgets.

Actions - Private inner actions involving feelings and perceptions, dealing with the past, accessing the subconscious (hypnosis), using imagination, daydreaming, sleeping, resting, relaxing, nurturing and supportive actions, healing, going with the flow, receptive & passive actions.

Objects/Substances - Fluids (water, the ocean, milk, blood, tears, oils etc), silver, items of comfort (silks, soft cushions etc) jewels, plants (esp. vegetables & herbs), dairy products, salt, white objects, cold objects.

Professions - Helping professions in general (nurses, healers etc.), work with females, work with the birthing process (delivery room doctors, midwives), work with early childhood (school teachers esp. pre-school, nannies etc.), work with food consumption (cooks, bakers, chefs, waiters, caterers etc) work within homes (housewives, home decorators, house cleaners, cottage industries etc.), work with the mind (psychologists & therapists esp. family therapists, hypno-therapists) work with charities (non-profits, humanitarian, aid & relief work etc), work with fluids (chemists, essential oils etc.) work with the sea (sailors, fishermen, sea products), work with plants (herbalist, agriculturist, farming & livestock esp., landscaping, gardening etc), work with hospitality (hotels, B&B's etc.), work with the dairy industry, gems & jewelry, fashion & clothing, travel industry.

Parts of the Body - Bodily fluids & secretions (blood, urine, saliva, etc.), lymphatic system, breasts, stomach, brain, face, left eye
Ayurvedic Constitution - Kapha (Water)
Places - Any place near water (beaches, rivers, lakes etc), place of residence (home), accommodations (hotels, B&B's etc.), hospitals and healing centers, vegetable & herb gardens, cold snowy places.

Color – White

Gems - Pearl, moonstone

Gender – Female

Day of the Week – Monday

Rate of Transit - One sign every 2½ days

Aspects - 1st and 7th houses from itself

Strongest sign placements:

- Exalted - 3 degrees Taurus
- Moolatrikona - 3-30 degrees of Taurus
- Own sign - Cancer

Weakest sign placements:

- Debilitated - 3 degrees of Scorpio

Strongest house placements:

- Dik Bala or directional strength - 4th house
- Angular & Trinal houses: 1, 4, 5, 7, 9, 10th houses

Weakest house placements: Dusthana houses: 6, 8, 12th houses

Mars - Kuja or Mangala in Sanskrit

General Description & Nature - When you view Mars at night you'll see that it has a reddish color. Red represents blood and this could be why Mars has been called "the God of War". Mars represents war and everything involved in war as you'll see in the following lists. Red also represents destructive fire, and, therefore, Mars carries many of the qualities of destructive fires - active, energetic, impulsive, violent, reckless etc. Mars is a fiery planet of action and ego desire and it's position in the chart shows where we like to be active and derive strength, as well as where we have strong desires but also may have conflicts.

Main Indications - Strength & power, physical activity, energy, ego-centric desire, passion, lust, will, initiative, impulsivity, stamina, fighting spirit, the warrior, military, martial arts, weapons, enemies, conflicts, controversies, tools, sharp objects, machines, fire (inflammations, burns, fever), practicality, fixing things, property/buildings, accidents (wounds, cuts, injuries), litigations, sports, competitions.

Significator for - 3rd house (younger siblings, courage), 6th house (accidents, enemies, litigations, acute diseases).

Relates to - Aries, Scorpio and the 1st and 8th houses.

Planetary Cabinet - Military general

Relations/People - Siblings, allies, friends, husband

Positive/Strong psychological traits - Courageous, strong willed, fighting spirit, determined, active, energetic, ambitious, motivated, independent, resourceful, assertive, concentrated, clear boundaries and limits, protective, practical, no nonsense attitude, logical, perceptive, discriminating, cooperative.

Negative/Weak psychological traits - Aggressive, violent, hostile, volatile, insensitive, intense, forceful, argumentative, ruthless, cruel, angry, impatient, hasty, inconsistency, impulsive, reckless, extremism, ruthless, domineering, controlling, critical, competitive, ego centric, selfish, lustful, jealous, defensive, inflexible

Actions - Courageous actions, using strength and will, forceful, violent, aggressive actions (litigations, arguments, combats, competitions, etc.), impulsive and rash actions, taking risks, accidents, striking and cutting actions, bleeding.

Objects/Substances - Fire (esp. destructive fires), weapons, explosives, poisons, tools, metal objects, sharp objects, cutting objects, red objects, copper, gold

Professions - Military personnel, policeman, management & administrative positions, politicians, competitive businessmen, scientists, engineers, martial artists, athletes, uniformed jobs, work with fire (fire fighters, welders, industrial jobs), work with tools (surgeons, mechanics, technicians, handymen, construction workers, machine operators, heavy equipment operators etc.)

Parts of the Body - Muscle, bone marrow, head, gall bladder, blood, arms, chest

Ayurvedic Constitution - Pitta (Fire)

Places - Places near fire, places for violent actions (military installations, slaughterhouses, butcher shops, battlefields etc.) places of violent athletic games (boxing/wrestling rings, football stadiums etc.) places using tools (machine shops, mechanic shops etc)

Color - Bright red

Gems - Red coral, bloodstone

Gender – Male

Day of the Week – Tuesday

Rate of Transit - Approximately one sign every 1½ months.

Aspects - 1st, 4th, 7th, 8th houses from itself

Strongest sign placements:

- Exalted - 28 degrees Capricorn
- Moolatrikona - 0-12 degrees Aries
- Own sign - 12-30 degrees Aries, Scorpio

Weakest sign placements:

- Debilitated - 28 degrees Cancer

Strongest house placements:

- Dik Bala or directional strength - 10th house
- Upachaya houses: 3, 6, 10, 11th houses

Weakest house placements: Dusthana houses: 8, 12th houses

Mercury - Buddha in Sanskrit

General Description & Nature - Mercury is the closest planet to the Sun and never strays more than about 28 degrees from it.

This could be why Mercury represents youthfulness and intelligence since it absorbs so much of the Sun's vitality and brilliance. Mercury's close proximity to the Sun could also be why he is called "messenger of the gods" in mythology. He carries authoritative information and communicates it to the masses. Mercury is the fastest planet after the Moon and, and is also changeable by nature. Mercury is the planet of trade and commerce and English words that contain "merc" relate to Mercury - commerce, commercial, merchandise, merchant, mercenary etc. Mercury represents the intellect, speech, and learning and its position in the chart shows what we are inclined to want to learn, our capacity to absorb information and communicate, and our quality of speech.

Main Indications - Intellect (not mind), speech, communication, articulation, writing, publishing, wit & humor, logic, reasoning, specific details, sociability, networking, education, learning, teaching, languages, grammar, mathematics, astrology, commerce & trade, short distance travels
Significator for - 3rd house (communication, short distance travels), 5th house (education, studies), 10th house (career) Relates to - Gemini, Virgo and the 3rd and 6th houses.

Planetary Cabinet - Prince (some also say messenger).

Relations/People - Relatives (aunts & uncles, cousins), youth

Positive/Strong psychological traits - Intelligent, rational, objective, discriminative, adaptable, agile, quick thinking, communicative, sociable, eloquent, articulate, witty, clever, humorous, playful, detailed, organized, efficient.

Negative/Weak psychological traits - Ungrounded, spacey, difficulty communicating, heady, nervous, excitable, fickle, duplicitous, changeable, deceptive, the "trickster", dishonest, cynical, gossiping, picky, critical, judgmental, close minded

Actions - Quick actions, gathering and sharing information, communicating, networking, buying and selling, making deals, calculating numbers, using logic and reasoning.

Objects/Substances - Objects that store information (books, computers, tapes, CD's etc), objects of trade or commerce (money, currency, wallets), objects used for speaking or communicating (telephones, microphones, speakers etc), new or youthful objects, green objects and all green lentils including green vegetables.

Professions - Work with language & speech (public speakers, speech writers, speech therapists, linguists, etymologists etc.), work with education (teachers, educators etc.), work with business & merchandise (economists, marketing, networking, commerce, trade, merchants, importers etc.) work with communication systems (internet, computers, phone industry etc.) work with writing & publishing (journalists, editors, writers, publishers etc.) work with numbers & math (mathematicians, accountants, data entry) work with performing (storytellers, actors/actresses, entertainers) astrologers, astronomers, athletes, yoga teachers.

Parts of the Body - Skin, nervous system, respiratory system (lungs, nose, throat etc.), frontal brain, hips, intestines.

Ayurvedic Constitution - Vata (Air)

Places - Playgrounds, amusement parks, places of non-violent athletic games, places of trade and commerce (stock exchanges, malls, swap meets etc.) places of communication (publishing houses, photocopy stores, press rooms, conference rooms, post offices etc), places of learning and knowledge (schools, colleges, libraries, bookstores etc.), places of short distance travel (local airports, bus & train stations etc).

Color – Green

Gems - Emerald, green tourmaline, jade, peridot

Gender – Neuter

Day of the Week – Wednesday

Rate of Transit - Approximately one sign per month

Aspects - 1st and 7th houses from itself

Strongest sign placements:

- Exalted - 15 degrees Virgo
- Moolatrikona - 15-20 degrees of Virgo
- Own sign - 20-30 degrees Virgo, Gemini

Weakest sign placements:

- Debilitated - 15 degrees Pisces

Strongest house placements:

- Dik Bala or directional strength - 1st house
- Angular & Trinal houses: 1, 4, 5, 7, 9, 10th houses

Weakest house placements:

- Dusthana houses: 6, 8, 12th houses

Jupiter - Guru or Brihaspati in Sanskrit

General Description & Nature - Jupiter is the largest planet in our solar system with its mass totalling more than all the other planets combined! Jupiter is, therefore, a planet of expansion, growth and abundance.

It is approximately 7 times farther away from the Sun than Venus, and yet is still almost as bright as Venus in the night sky. It is, therefore, a huge, distant and luminous planet that represents wisdom, law & ethics, and inspiration.

Jupiter is the great benefic and the bringer of all good things and its position in the chart will reveal how one can earn money, gain abundance, and find inspiration. Jupiter reveals the level of integrity, faith, and generosity of the person as well as one's relationship to teachers and one's spiritual path and/or religion.

Main Indications - Wealth, fortune, expansion, growth, wisdom, intelligence, knowledge, one's philosophy and/or religion, ideals, dharma (one's duty), reputation, higher education, gurus & teachers, religious rites, traditions, classical learning, law, ethics, morality, solutions, ministry, faith, opportunities, diplomacy, long distance travel.

Significator for - 2nd house (wealth), 5th house (children, luck), 9th house (guru, teachers, law, ethics, fortune), 11th house (financial gains, elder siblings)
Relates to - Sagittarius, Pisces and the 9th and 12th houses Planetary Cabinet - Minister/advisor.

Relations/People - Gurus, teachers, ministers, counselors, husband, children, grandchildren, grandparents.

Positive/Strong psychological traits - Trusting, wise, generous, charitable, respectful, compassionate, optimistic, jovial, enthusiastic, positive, broad minded, magnanimous, ethical, truthful, fair, sincere, genuine, balanced, patient, control over impulses, solution oriented, spiritual, devotional, religious faith.

Negative/Weak psychological traits - Overly optimistic, ungrounded, gullible, insincere, idealistic, unrealistic, unrestrained, indulgent, lazy, extravagant, risky, gambling, doubting, inscrutable, arrogant, self-righteous, fundamentalistic, materialistic.

Actions - Positive & beneficial actions (uplifting, generous, charitable, healing actions etc.), expansive and abundant actions, finding solutions to problems, legal actions (representing justice, human rights, truth or the law), gathering and sharing of spiritual knowledge, religious rites (ceremonies), sacrifices (penance, tapas, austerities), long journeys.

Objects/Substances - Sacred or pure objects (holy water, puja or worship utensils etc), objects storing spiritual knowledge (books, CD's of scriptures, sacred texts), objects storing legal information (books, CD's of law books, legal documents of law etc), valuable objects representing wealth (treasures, gems, family heirlooms, bank account statements, status symbols etc.), gold colour objects
Professions - Dignified jobs, professions with degrees, teachers, scholars, lawyers, judges, business administrators, bankers, philanthropists, psychologists, counsellors, advisors, consultants, priests, ministers, healers, astrologers, travel industry.

Parts of the Body - Liver, gall bladder, spleen, phlegm, fatty tissues, blood circulation.

Ayurvedic Constitution - Kapha (Water).

Places - Prestigious and dignified places, financial institutions (banks, treasuries, vaults; charitable institutions), institutions of higher learning (universities), places of religious rites and ceremony (monasteries, temples, altars, sacred fire pits), places of long distance travel (international airports).

Color - Gold yellow

Gems - Yellow sapphire, topaz, citrine

Gender – Male

Day of the Week – Thursday

Rate of Transit - Approximately one sign per year

Aspects - 1st, 5th, 7th and 9th houses from itself

Strongest sign placements:

- Exalted - 5 degrees Cancer
- Moolatrikona - 0-10 degrees Sagittarius
- Own sign - 10-20 degrees Sagittarius, Pisces

Weakest sign placements:

- Debilitated - 5 degrees Capricorn

Strongest house placements:

- Dik Bala or directional strength - 1st house
- Angular & Trinal houses: 1, 4, 5, 7, 9, 10th houses

Weakest house placements:

- Dusthana houses: 6, 8, 12th houses

Parashara believes that only Jupiter right placement is sufficient enough to sustain a native through life. When placed in particular in Lagna and fifth houses yields immense wealth.

Venus - Shukra in Sanskrit

General Description & Nature - Venus is the brightest object in the sky next to the Sun and Moon. It is so bright that it is even visible after sunrise and, for this reason, is called the morning star. It gives off a steady, brilliant and beautiful light and is therefore called the "planet of beauty".

Venus is also the planet of love and its placement in the chart will show qualities of the spouse we're attracted to, and one's capacity for romance and relationship.

Venus also shows our artistic and creative tendencies.

Venus can also show fertility/infertility.

Main Indications - Senses & sensual desires, pleasure, enjoyment, luxuries, comforts, romance, spouse, marriage, marital happiness, happiness in general, sensuality, sexuality (urge to merge), lust, social connection, charm, beauty, creativity, fine arts, culture, prosperity, vehicles, refined tastes, festivities, adornments (clothes, jewelry, perfumes)

Significator for - 4th house (vehicles), 7th house (spouse, wife, relationships)

Relates to - Taurus, Libra and the 2nd and 7th houses

Planetary Cabinet - Counselor/advisor

Relations/People - Spouse, wife, romantic partners

Positive/Strong psychological traits - Affectionate, kind, compassionate, harmonious, forgiving, diplomatic, gentle, elegant, graceful, sensitive, creative, sociable, playful, aesthetic, charismatic, refined tastes, cultural sophistication, charitable.

Negative/Weak psychological traits - Self-indulgent, extravagant, vain, narcissistic, showy, jealous, glamorous, seductive, lustful, superficial, flattering, deceptive, hypnotizing, lazy

Actions - Connecting socially and/or romantically, sexual union or seductive actions, creative & artistic actions, adorning & beautifying, buying and selling valuables, social manners, festivities, parties.

Objects/Substances - adornments (clothes, jewellery, perfumes, essential oils etc.), reproductive fluids, valuable possessions (gems, money, treasures), artistic objects (paintings, sculptures, poetry books, musical instruments), fine vehicles.

Professions - Work in design (graphic, fashion, interior decorators, software etc), fine and visual artists of all kinds (singers, musicians, artists, potters, photographers, poets, writers, actors/actresses, dancers etc.), entertainers of all kinds, models, sexual work (prostitutes), work in beautification (aestheticians, hair dressers, makeup artists etc.), work with flowers (florists); work with adornments (clothes, jewellery, cosmetics, textiles), work with food and sweets (cooks, bakers, candy makers etc.), work with restaurants or hotels, massage therapists, botanists.

Parts of the Body - Reproductive system (uterus, genitals, seminal fluid etc.), pelvis, urinary system (bladder, kidneys), chin, cheeks.

Ayurvedic Constitution - Kapha (Water)

Places - Places of art and beauty (flower gardens, galleries, scenic natural areas, beauty salons), comfortable places, places of sexual pleasure (bed rooms, couches, brothels etc), shopping malls, places of amusement and entertainment (dance halls, theatres, symphony halls, night clubs), elegant and refined places, extravagant and posh places, restaurants.

Colors - White, variegated or rainbow colored hues

Gems - Diamond, white sapphire

Gender - Female

Day of the Week – Friday

Rate of Transit - Approximately one sign per month

Aspects - 1st and 7th houses from itself

Strongest sign placements:

- Exalted - 27 degrees Pisces
- Moolatrikona - 0-15 Libra
- Own sign - 15-30 degrees Libra, Taurus

Weakest sign placements:

- Debilitated - 27 degrees Virgo

Strongest house placements:

- Dik Bala or directional strength - 4th house
- Angular & Trinal houses: 1, 4, 5, 7, 9, 10th houses

Weakest house placements: Dusthana houses: 6, 8, 12th houses

Saturn - Shani in Sanskrit

General Description & Nature - Saturn is the second largest planet next to Jupiter and is the furthest planet from the earth that we can still see with our naked eye. The presence of rings around Saturn reveals that it is a planet of restriction, contraction and limitation. Being the furthest planet from the Sun (vitality), Saturn represents old age, sickness, death and sorrow. As the great malefic planet Saturn is the lord of karma and the taskmaster of life's hardest lessons but also the most rewarding. Saturn's lessons help us mature, be conscientious, responsible and ultimately teach us detachment, surrender and acceptance. Saturn's placement in the chart will show one's longevity, areas of restriction and challenge, and one's ability to be stable, responsible, disciplined, persevering and manifest through hard work.

Main Indications - Sorrows & misfortunes, losses, grief, separation, dejection, ugliness, death, old age, poverty, longevity, detachment, renunciation, solitude, isolation, structures, foundations, limitation, contraction, restriction, pressure, discomforts, focus, concentration, delays, obstacles, responsibility, humility, perseverance, patience, doubt, fear, anxiety, shame, guilt, fatigue, exhaustion, chronic diseases, debility, difficult lessons, poverty, ability to manifest through hard work.

Significator for - 8th house (chronic disease, longevity, death), 12th house (losses, expenditures, renunciation).

Relates to - Capricorn, Aquarius and the 10th and 11th houses.

Planetary Cabinet – Servant

Relations/People - Servants, subordinates, elderly, sick or deformed persons, foul and unclean persons (thieves, drug dealers etc.)

Positive/Strong psychological traits - Disciplined, focused, hard working, persevering, consistent, responsible, authoritative, conservative, practical, realistic, organized, orderly, precise, mature, concentrated, humble, honest, sincere, cautious, endurance, self sacrificing, sensitive to suffering.

Negative/Weak psychological traits - Fearful, doubting, guilt ridden, self-denying, lonely, paranoid, inhibited, depressed, worried, miserly, stringy, greedy, bitter, ruthless, rigid, unfeeling, callous, perverse, swindling, secretive, inhumane, ignorant, stupid, serious, negative, brooding, lazy, procrastinating.

Actions - Working hard, being responsible and disciplined, austere actions, cold, bitter & ruthless actions (cruelty, bondage, torture), negative actions, self-destructive actions (drug addictions, overwork, self-mutilation etc.), laziness, humiliation, disorganization, procrastination, illegal actions, imprisonment, gambling .

Objects/Substances - Anything old or dirty, ashes, structures, iron, lead, agricultural or tools, toxic chemicals.

Professions - Manual labour jobs, tedious repetitive work, humble professions, servants, agricultural jobs, industrial jobs, work with the elderly and death (hospice care, coroners, morticians, funeral homes etc.), work underground (miners, excavators, archaeologists), work with building structures (construction workers, carpenters, masons, architects, plumbers etc.), work with suffering (relief & aid, humanitarian work, psychologists, crisis and trauma centres etc.), illegal work (thieves, gamblers, drug dealers etc.)

Parts of the Body - Structural support systems (skeletal system, bones, teeth etc.), knees, calves, legs, feet, lymphatic system, rectum

Ayurvedic Constitution - Vata (Air) .

Places - Dark or dirty places (sewers, gutters) ruins, slums and ghettos, lowly places, garbage dumps, subterranean places (basements, mines, graves, archeological digs), cemeteries, places of isolation (prisons, monasteries, hermitages, retreats) .

Colors - Black, blue

Gems - Blue sapphire, lapis lazuli

Gender - Neuter

Day of the Week - Saturday

Rate of Transit - Approximately one sign every 2¹/₂ years

Aspects - 1st, 3rd, 7th and 10th houses from itself

Strongest sign placements:

- Exalted - 20 degrees Libra
- Moolatrikona - 0-20 degrees Aquarius
- Own sign - 20-30 degrees Aquarius, Capricorn

Weakest sign placements:

- Debilitated - 20 degrees Aries

Strongest house placements:

- Dik Bala or directional strength - 7th house
- Upachaya houses: 3, 6, 10, 11th houses

Weakest house placements:

- Dusthana houses: 8, 12th houses

The Nodes of the Moon - Rahu and Ketu in Sanskrit

General Description & Nature - The nodes of the Moon are not actual planets but mathematical points in space that cause eclipses. For this reason they are called shadowy planets and are always exactly opposite each other. They are very significant in Vedic astrology and have been given the full status of planets because they are considered the "karmic axis" of the native. Rahu, or the North node, represents our future karma while Ketu, the South node, represents our past karma. Rahu represents unexplored karma, uncharted territory, strong compulsions and desires that we are driven to pursue in this life. Ketu represents our past karma that we have already explored and perhaps developed mastery of in the past. Rahu is an extrovert and driven toward materialistic pursuits, while Ketu is the introvert and driven toward spiritual pursuits.

Rahu is the force of materialistic desire that brought us into incarnation and Ketu is the force of spiritual desire that frees and liberates us. Rahu's placement in the chart represents where we have strong desires, ambitions and are vulnerable to change and going out of control. Ketu's placement in the chart represents where we have spiritual tendencies, psychic sensitivity and reveals our path of liberation. Rahu is likened to Saturn, while Ketu is likened to Mars. In Vedic astrology Rahu and Ketu are karmic planets and determine previous karma, present life karma and future life karma.

Rahu, the North node of the Moon

Main Indications - Extroversion, unorthodoxy, non-conformists, rebellion, new technology, magic, mass communication, mass trends, delusion (Maya) sudden changes, inconsistency, changeability, ups and downs, compulsive desires, instinctual drives, deviant behavior, corruption, foreigners and foreign places, traveling, materialistic power, difficult to diagnose diseases, snakes .

Planetary Cabinet - Army personnel.

Relates to - Saturn, Aquarius and 11th house .

Relations/People - Grandparents, foreigners .

Positive/Strong psychological traits - Courageous, adventurous, ambitious, strong willed, pioneering, original, inventive, clever, cunning, imaginative, spontaneous, independent, curious, assertive, prophetic .

Negative/Weak psychological traits - Restless, changeable, emotional fluctuations, repressed emotions, clouded perception, fear, deluded logic, confused, neurotic, volatile, insensitive, deceptive, antisocial, overly ambitious, corrupt, self-destructive, out of control, excessive uncontrollable desire, materialistic, psychological deranged, hallucinative, insane, hysterical, psychotic, possession by ghosts.

Actions - Materialistic pursuits, pioneering new territory, immigrating to foreign country, traveling, going on adventures, hunting, invasions, addictions (alcoholism, drug abuse), illegal actions (terrorism, murder, stealing, cheating, gambling etc.), cruel actions (rioting, assault, litigation, punishment, harsh speech, lying etc.), separative actions (abandonment, exile, divorce), changing religions/spiritual paths, hallucinations.

Objects/Substances - Poisons, toxic substances, lead, chemicals, technology of mass communication (computers, internet, radio etc.)

Professions - Computer engineering, scientists, inventors, explorers, magicians, travel industry, foreign service, foreign languages, politicians, secret occupations (spies, undercover agents, thieves, terrorists)

Parts of the Body - Difficult to diagnose diseases, chronic ailments.

Ayurvedic Constitution - Vata (Air)

Places - Space, cremation grounds, barren places, underground places (graveyards, tombs, tunnels)

Color - Smokey appearance

Gems - Hessonite garnet, agate

Gender - Female

Rate of Transit - Approximately one sign every 1½ years

Aspects - 1st and 7th houses from itself (some say 5th and 9th houses also)

Strongest sign placements:

- Exalted - Taurus (some say)
- Moolatrikona - Gemini (some say)
- Own sign - Aquarius (some say)

Weakest sign placements: · Debilitated - Scorpio (some say)

Strongest house placements: · Upachaya houses: 3, 6, 10, 11th houses

Weakest house placements: · Dusthana houses: 8, 12th houses [Treaty says that Rahu in 12th house is Moksha-karaka]

Ketu, the South node of the Moon

Main Indications - Introversion, occult knowledge (astrology, psychology, mysticism), mystical experience, liberation (moksha), silence, isolation, monasticism, renunciation, detachment, self negation, austerities, psychic sensitivity, deep perception, intuition

Significator for - 12th house (liberation) (some say)

Relates to - Mars, Scorpio and 8th house

Relations/People - Grandparents

Positive/Strong psychological traits - Detached, intelligent, discriminative, perceptive, compassionate, mystical, deep intuitive understanding, broad universal awareness

Negative/Weak psychological traits - Dissatisfied with life, disillusioned, doubting, negative, suspicious, breaks, inconsistency, escapism, foolish, eccentric, self-destructive behaviors, critical, negative, constrictive, hypersensitive, deceit, alienated, narrow minded, vague, mentally unstable, fanatical, violent, insane, low self esteem.

Actions - Spiritual pursuits, meditation, introspection, austere purifying actions (tapas, penance, pilgrimages, fasting, observing silence, dips in holy rivers etc), renunciation, escapism, immoral, cruel, deceptive actions (treachery, swindling, lying, quarrels, cheating, intrigues, witchcraft), impulsive, violent actions (murder, slaughter).

Objects/Substances - Mystical objects (amulets, talismans, shamanistic tools etc.)

Professions - Monks, nuns, scholars, linguists, foreign languages, philosophers, doctors especially of alternative medicine, healers, priests, shamans, magicians, software programmer, religious/occult jewelers, astrologers, secret occupations - spies, thieves, terrorists .

Parts of the Body - Pineal gland, pituitary gland

Ayurvedic Constitution - Pitta (Fire)

Places - Isolated places (monasteries, caves, ashrams)

Color - Dark, smoky colored

Gems - Cat's eye, chrysoberyl, turquoise

Gender - Male

Rate of Transit - Approximately one sign every 1½ years

Aspects - 1st and 7th houses from itself (some say 5th and 9th houses also)

Strongest sign placements:

- Exalted - Scorpio (some say)
- Moolatrikona - Sagittarius (some say)
- Own sign - Scorpio (some say)

Weakest sign placements: · Debilitated - Taurus (some say)

Strongest house placements:

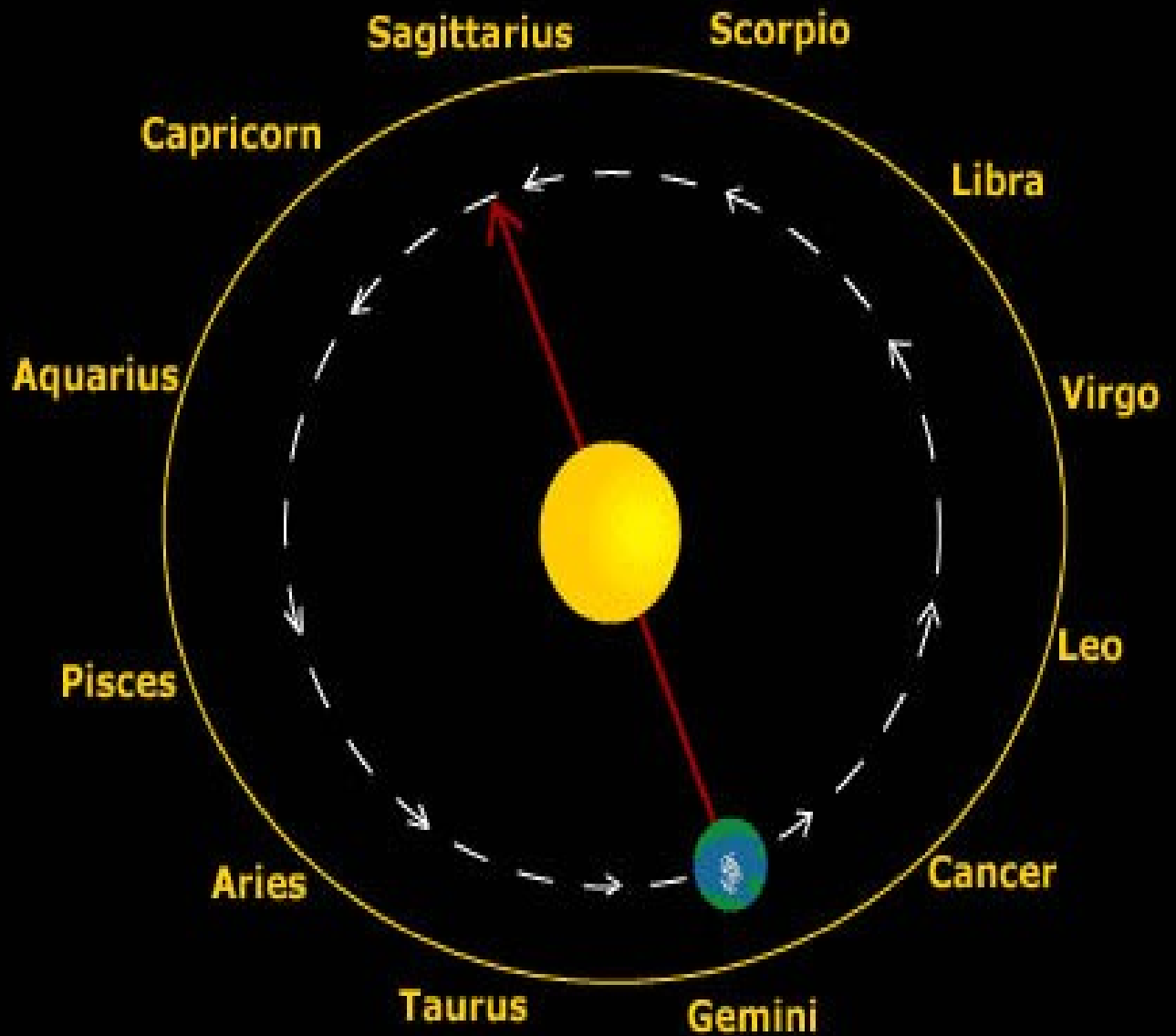
- Upachaya houses: 3, 6, 10, 11th houses,
- 12th house (liberation)

Weakest house placements:

- Dusthana house: 8th house

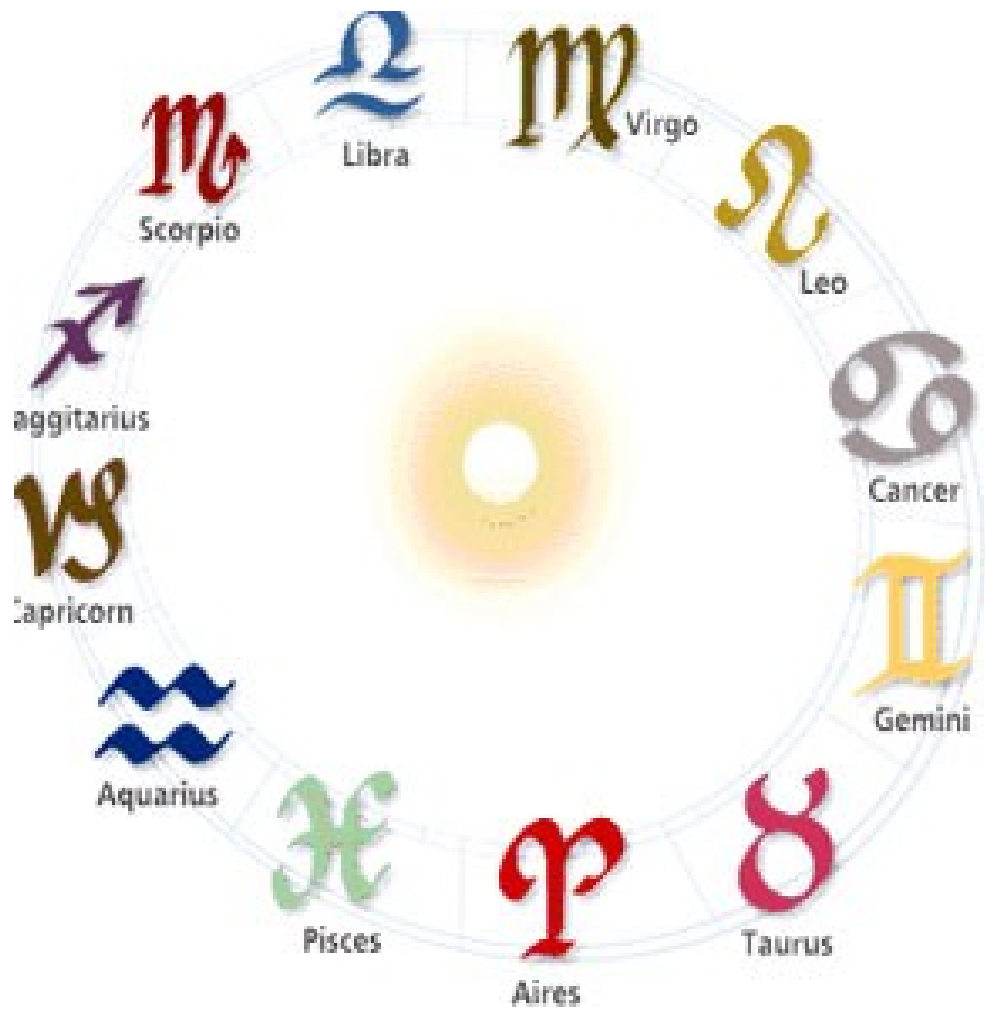


Signs of the Zodiac

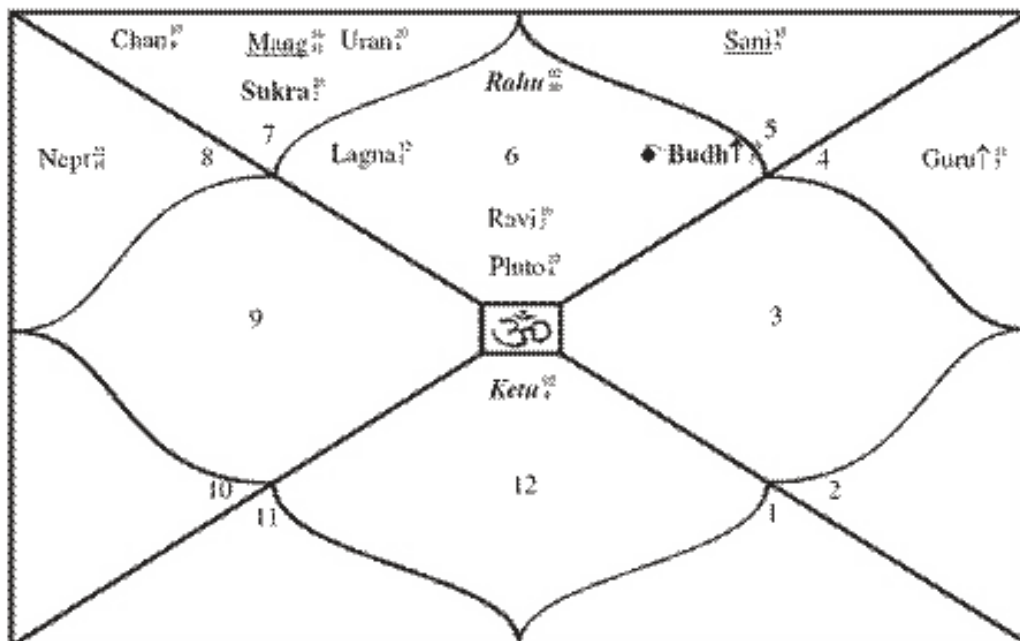


The Sun is blocking Sagittarius from view, so we say the Sun is "in" Sagittarius.

(Not to Scale)



Twelve houses





Wheel of zodiac

Planets

Rashis



Vedic astrology looks at nearly 16 main charts and 24 sub charts to derive an analytical evaluation of the dosha [faults] and imbalances [] in the native's life. Our human life is dwelling upon four purposes of life.

As Dharma, Artha, Kama and Moksha are all strong driving forces in each of our lives, we will all have a unique combination of these according to our karma, giving each of our lives a particular slant, as far as Life Purpose is concerned. In the Vedic system these specific groups should be looked at without judgement, as all of us at some stage of our development in the rebirth cycle will need to experience each area fully, before we are ready to focus more fully on the final Moksha stage.

Julia Roberts has some beautiful yogas including Gaja-Kesari, and a powerful position of Saturn.

♃ 13°44 9	♌ 04°01 10	11	12	♂ 10°20 10	♀ 24°39	♁ 04°01	11	♃ 20°28 12
♃	♌	♍	♎	♂	♀	♁	♂	♃
8	RASI (1)			♁ 04°29 1	♂ 10°39 8	DREKANA (3)		
≈	Roberts, Julia 28 Oct 1967 04:16:00 UT Atlanta, Georgia 33°45 N, 84°23 W Lahiri 23°24'27"			♂ 01°23 2	≈	Roberts, Julia 28 Oct 1967 04:16:00 UT Atlanta, Georgia 33°45 N, 84°23 W Lahiri 23°24'27"		
7				♃ 07°58 2	7			
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♂ 10°20 6	5	♂ 10°39 4	♃ 20°28 4	3	6	5	♁ 04°01 4	3
♂	♌	♎	♁	♎	♂	♌	♁	♎
♂ 10°20 9				♃ 20°28 10	♀ 24°39 11	♃ 13°44 12		
♂				♃	♍	♎		
8				CHATHURTAMSA (4)			♁ 04°29 1	♂ 12°21 1
≈				Roberts, Julia 28 Oct 1967 04:16:00 UT Atlanta, Georgia 33°45 N, 84°23 W Lahiri 23°24'27"			♁	♀ 23°18 6
♂ 10°39 7							♂ 01°23 2	♁ 01°22 6
♃							♃	♀ 22°36 12
6	♃ 07°58 5	♁ 04°01 4	3	♂ 14°31 11	10	♁ 28°07 9	♃ 25°44 8	
♂	♌	♁	♎	♂	♌	♁	♎	
8				♃ 12°26 9	♁ 06°09 10	♃ 11°39 11		
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7				NAVAMSA (9)			♂ 03°01 12	♁ 04°01 1
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				♁ 06°09 4				
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7				SHODASAMSA (16)			♃ 13°44 2	♁ 04°29 1
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The position of the Moon in the chart will indicate largely where a person's karma will be played out in this lifetime.

Indeed, the whole chart is karmic, but the position of the Moon and the house it is in, will point to which areas of life are going to be vitally important to a person and where they are likely to put their efforts. In fact a study of the Moon in a chart, along with other factors can be used for career aspirations, in that it shows which areas of life that the person will be passionate about.

In Vedic astrology the Moon rules such things as peace of mind, comforts, fortune, wellbeing and mother or contentment. In addition it indicates the extent to which a person will possess common sense (as apposed to pure intellect) as well as memory, stability, general health and happiness. Generally the Moon will indicate the ease with which success will be achieved and will contribute to the overall tenor of the chart.

The Moon is continually changing. This is called waxing and waning

A Moon is waxing in the 14 days between the new Moon (no Moon) to the full Moon. The Moon is growing or expanding.

A Moon is waning in the 14 days between the full Moon to the new Moon (no Moon). At this stage the Moon is contracting.

A waxing Moon is considered a great benefic in a chart and a waning Moon not so beneficial. Generally, someone with a waxing Moon in their chart will be more outgoing and confident and will attract attention, whereas someone with a waning Moon will be more reflective and reserved.

The Moon is often used in Vedic astrology to predict the best time to start new ventures of any sort. For best results new ventures should be started during a waxing Moon, as this indicates growth and expansiveness which is of course, highly favourable. So the next time you are trying to deciding when to start something new, try to pick a time during the waxing phase of the Moon in order to give yourself a optimum chance of success in your endeavours.

Challenges

The astrology chart is the blueprint of abilities and preferences according to our collective past karmas and shows us what we need to experience in this incarnation for our further soul development towards enlightenment.

However, it should not be seen as an endpoint or cap on your capabilities, rather it should be seen as a summary of your challenges and possibilities and will point to those areas of life in which growth can take place.

Many people with a weak Moon in their chart benefit greatly from reflection, meditation and self development techniques, which neutralises negative karma and makes inner transformation resulting in good karma for the present and the future.

This can result in major progressions in terms of evolution at a deep psychological and spiritual level. In this way a weakness in the chart can be used as a vehicle for growth and expansion.

Lunar Mansions Nakshatras

In the Vedic system, within the 12 horoscope signs of the zodiac in the astrology chart, there are 27 sub signs called Nakshatras or lunar mansions.

In transit the Moon spends just over one day in each Lunar Mansion each month. Indian Mythology says that the Moon has 27 wives and spends one day with each one every month. Each Lunar Mansion is ruled by a different planet, this gives each one quite different and specific qualities in terms of personality traits and purpose assigned to it. Knowing which Lunar Mansion your Moon and Rising sign are in, will help in giving more detail to your life purpose, challenges and personality and gives greater depth when added to those factors attributed to your rising horoscope sign.

These Lunar mansions are often used in India to decide on the best times to do a wide variety of transactions, such as marriage, going on a journey, signing a contract or building the foundations for a house.

This may sound superstitious to our western perspective, but traditional Indian people are very much in tune with nature and the natural rhythms of life and prefer to "go with the flow". They prefer to try to tune their lives into the natural order of the cosmos and energy flows, rather than trying to pit their will or ego against such natural forces.

Sadi Sati - Saturn transiting your Natal Moon. Sadi Sati is a transit that is very well known in Vedic astrology. It is more significant to a Vedic astrologer than the Saturn return, which is very well known in Western astrology. Sadi Sati is the transit of Saturn on the Moon in your astrology chart. It can create some difficult psychological and emotional struggles in your life that might manifest in letting go or clearing out the debris in your life. It is a long transit lasting several years and will have the effect of encouraging you to go deep and re-evaluate your life and make inner changes. Although it may be uncomfortable and result in major changes in your life or your perspective, I like to view this as over-all, a very positive stage of life. It can make you change direction in your life and make you focus on what is really important to you. It can also bring relationship issues to a focus, in that you can no longer avoid putting things off and are forced to sort things out. By the end of a Sadi Sati you will emerge as a new being, much like a snake shedding its old skin, ready to continue with your life in a new way.

The Moon with its waxing and waning and its very personal and emotional effect on us is a major part of the Vedic system, so much so that the Moon sign (the house where your moon is placed in your astrology chart) is often used as the *rising sign* as an additional chart in order to gain more clarity along with the standard astrology chart.

So the next time you are admiring the moon, do notice its beauty and mystery and also its shadows and depth and be aware of its subtle influence in your life.

The following readings are for the Sidereal Moon in each of the Lunar Mansions at birth.

1. Aswini *The Horse Goddess*. 00 degrees 00' – 13 degrees 20' Aries.

Born here you will have a strong lust for life with a restless streak with a low tolerance for boredom that spurs you on to new experiences and adventures and gives you a sense of pioneering. You will be quick in thought and action and need to take care that too much haste does not lead to rashness and impulsivity and reduced efficiency. Youthful and playful in nature and a free spirit, you may be reluctant to accept responsibility and may become arrogant or aggressive if things don't go your way. Aswini people are often gifted healers with a natural gift for medicine and herbs.

2. Bharani. *The River of Souls*. 13 degrees 20' – 26 degrees 40' Aries

This is a turbulent sign, which represents a sensuous and artistic temperament, that can be quite passionate and possibly extremist in your social ideals at times. You can be very focused, determined and goal-orientated and have the ability to master turbulent situations and also maintain a sense of compassion. This is a sign where personal transformation can take place through a struggle in which self control, and will-power enable you to triumph over the odds.

This is a sign of a powerful soul traveler that has a mystical or shamanic side to them.

3. Krittica. *The Star of Fire*. 26 degrees 40' Aries – 1000' Taurus.

This is a fiery, intense and emotional sign. You can be quite radical with truth and honesty and need to be careful how you use this, as you are capable of being cutting or critical with your words. You also can be proud, ambitious and self motivated, which can make you a leader as long as you can learn to control your innate impulsivity. Although penetrating and sharp in nature, you also have a witty side and a lively imagination. You are a compassionate nurturer by nature and can be strongly dedicated to a cause or ideal. Generally, you will have a strong appetite and enjoy cooking.

4. Rohini. *The Red Goddess* 10 degrees 23' – 23 degrees 20' Taurus

Rohini is the favorite wife of Siva, the erotic goddess. Being born here will make you attractive, sensuous, charming and artistic. You will be romantic and enjoy beauty, culture and art of all kinds. Truthfulness and the ability to speak well and have firm views are also attributes of this sign, however it is likely that you will also have a more philosophical side to you that can balance your love of luxury and comfort, with wisdom and a practical earthiness. You will need to be careful that you do not become overly enmeshed in the material side of life, as this can result in ultimate dissatisfaction and a tendency to be critical.

5. Mrigashira. *Orion. The Star of Searching* 23 degrees 20' Taurus – 06 degrees 40' Gemini

Born under this star will give you a powerful, passionate and restless nature that will set you on a quest of some sort. Your hunger for knowledge will make you very good at research. You will also be good communicator in both speaking and writing. However, your quick and changeable nature can mean that you have few firm views in life, which may lead to mental vacillation for you and being a little moody and suspicious at times. Although gentle, peaceful and sensuous in nature you might find it hard to resist temptation and may become overindulgent at times. Generally you will prefer to move on rather than be involved in confrontation, hence you will often be found travelling.

6. Ardra. *The Tear Drop* 06 degrees 40' – 20 degrees 00' Gemini

This is the sign associated with the wild storm god called Rudra. This can create tempestuous emotions both within and around you. You will have a deeply feeling nature with a strong emphasis on the mind and thinking capacity. Born here you will have the capacity to reap great rewards in life, but only through persistent effort and the development of patience. You have the tendency to be impulsive, bold and brash at times, which can be quite destructive and a curiosity and thirst for knowledge that can make you a good writer and speaker.

7. Punavasu. *The Light Bringer* 20 degrees 00' Gemini – 03 degrees 20' Cancer

This is a calmer sign after the storms of the previous Lunar Mansion. Born here you will be amicable and adaptive with a philosophical and spiritual outlook on life. You will be sensitive with an appreciation or ability in poetry arts and crafts and have the ability to launch successful projects. Even though you enjoy your home, family and friends and are fun loving, you will very much enjoy the freedom of travel. Your wish to please everyone can prove troublesome to you at times and cause you to worry or vacillate over small things. You can be content with very little materially.

8. Pushya. *Nourishment.* 03 degrees 20' – 16 degrees 40' Cancer

This is a sign of nourishment, support, growth and abundance. Having these qualities will make you a supportive friend or family member who is wise and mature and ethical. Generally you will be in full control of your emotions and also be a good speaker, however, you will need to be aware of not becoming excessively orthodox, tradition or rigid in your views. The wisdom and generosity in this sign is best directed towards humanitarian goals as you can reap good karma through hard work that can lead to peace of mind. You also have the potential to be creative.

9. Ashlesha. *The Coiled Serpent* 16 degrees 40' – 30 degrees 00' Cancer

Ashlesha gives you the ability to be shrewd and to look deeply with serpentine wisdom. This is the wisdom that comes from gazing or going deeply into the dark places in the soul. You will have a deeply philosophical, thoughtful and penetrating mind and be independent and a bit of a recluse. You will be a sensuous person with strong intuition, which can make you powerful, so you will need to be careful of how you use this power, as it could backfire on you if not used correctly for the greater good. This sign represents the kundalini and the potential to activate mystical power.

10. Magha. *The Forefathers.* 00 degrees 00' – 13 degrees 20' Leo

Maha means great, so being born here will make you kingly, proud and conservative in general. This is considered to be the gateway to the ancestors. There is a feeling of wanting to follow the path or lineage of the ancestors in some way. You will be a larger than life character who is big hearted, passionate and sensuous, with an undercurrent of restlessness and turbulence. You will have to be careful not to be too involved in power, wealth or too much class or culture consciousness, as you could become a bit of a snob. You have the capacity to be a great soul if you can quell that “Divine discontent” in you.

11. Purva Phalguni. *The World Tree Goddess.* 13 degrees 20' – 26 degrees 40' Leo

This is the star of the erotic goddess of Lunar Mansion 4 where Rohini evolves into the goddess of love and marriage. So romance, love, marriage and partnerships are of great importance to you. You will be passionate, affectionate and display an exuberance and love of life that can be contagious. These qualities often attract good luck to you and fulfillment in life, as you are sociable as well as diplomatic. Take care not to over indulge in the good things in life as this may make you narcissistic or overly impulsive. The more mature of you will have the capacity to see the mystical in ordinary things and situations.

12. Uttara Phalguni. *The Marriage Goddess* 26 degrees 40' Leo -10 degrees 00' Virgo

Love, marriage and relationships are a source of joy for you, so much so that you may become interested in sexual mysticism or tantra. You have a magnetic personality that is also generous and compassionate that will make you very popular as you will be interested in upholding law and justice and relieving the suffering of others. You need to take care that your wish never to be alone does not result may result in you staying in relationships that may restrict your growth. You will have an interest in the spiritual or metaphysical world and generally be successful in your endeavors.

13. Hasta. *Skilled Activities.* 10 degrees 00' – 23 degrees 00' Virgo

Born here will give you a complex character. You will be creative, capable of hard work and industrious with the ability to grasp many things. You will have a sharp and creative intellect, however, due to constantly changing your mind, you may find it hard to make firm decisions. There is also a caring and supportive side to you and a need to explore you're natural talents in arts, crafts and metaphysics. Hasta people often make good counsellors and palmists and are spiritual in nature.

14. Chitra. *The Jewel.* 23degrees 20' Virgo – 06 degrees 40' Libra

The sign of the jewel, you will want to shine in terms of your mind, elegance, or charisma. You will need to seek ways in which you can be original in some way. In addition will be a balanced thinker or analyzer with strong curiosity that will make you a serious student and the ability to design or create in some way. You have natural flair and may find it hard to understand why others can't do what you do. You will need to take care that you do not become over indulgent or arrogant.

15. Swati. *The Wind God* 06 degrees 40' – 20 degrees 00' Libra

This is a very independent and restless sign that exudes lightness, flexibility and adaptability. You will have a natural love of learning and appreciation of artistic endeavors in general such as art, literature and music. In addition you are likely to have some business skills. You do have the ability to glitter like Chitra, but with a more generous and charitable nature, that gives strong integrity beneath the charm. There is also a restlessness about you that may make you a bit scattered and distracted, so that you may find it hard to stay on track and prefer to travel or wander instead. Having a delicate constitution you will need regular periods of peace and solitude.

16. Vishakha. *The Moon of Power.* 20 degrees 00'Libra- 03 degrees 20' Scorpio

Born here you will be ambitious, competitive and courageous with the tenacity and determination to achieve your goals. However you may need to be aware of those around, as they may find you too obsessed at times. There is a need to be aware of finding a balance in your life, as over activity could easily result in "burn out" from time to time. You will have the ability to research and acquire knowledge at a deep level. Vishakha people do have the capacity to develop patience and fortitude in carrying out a co-operative struggle for the greater good.

17. Anuradha. *The Moon of friendship.* 0320' – 1640' Scorpio

You will be a friendly and cooperative person who has a talent for dealing with people and the ability to maintain a wide variety of friendships. Anuradha people also have the capacity to be great lovers in that you can be gentle and passionate and yet strong and brave as well. Born here it is likely that you will have good organizational skills and will enjoy travelling, in fact you will often be quite successful away from your birthplace. A highly sensitive person, you have a low tolerance for frustration and may find it difficult to control your emotions at times. Generally you will love numbers and statistics and may take an interest in numerology.

16. Jyeshtha *The Wisdom Crone.* 16 degrees 40' – 30 degrees 00'Scorpio

Jyeshtha is the ascetic yogi among the goddesses of the Lunar Mansions. Born here you will be crafty, subtle, analytical and skillful. There is often a magical and mystical side to your character and also a turbulent soul. Often quite strong in personality, you may range from being arrogant and irritable, to reclusive and struggling with self-esteem issues. It is likely that you will seek knowledge from deep, dark places such as the supernatural or the occult side of life, however, your deepest wisdom will be gained through life experiences and you will become both a provider to others and receiver of protection from danger and adversity.

19. Mula. *The Root of all things.* 30 degrees 00' - 13 degrees 20'Sagittarius

Moola people are deeply inquisitive and philosophical and able to delve into the root of all things. You have the ability to persist in scientific, medical or analytical research and also be a good orator you can be bold, powerful and passionate in nature with a need to follow your own path wherever it takes you. Developing a more philosophical attitude to life will help you to maintain emotional balance through the highs and lows in life. You may feel trapped by circumstances at times and feel that the only way out is through spiritual salvation of some kind.

20. Purva Ashadha. *The Moon of Early Victory.* 13 degrees 20' – 26 degrees 40' Sagittarius

This is the sign of early success in life. You will be proud, invincible and strong with the ability to argue and debate successfully and have power over others, but you will still have an emotional depth and softness about you. Added to this, your strong intuition and empathy for others will make you popular. Purva Ashadha people are also usually philosophical and spiritual and often develop supreme patience through the more difficult periods of their life. You will need to take care that your early successes in life do not lead to you becoming over indulgent and materialistic.

21. Uttara Ashadha. *The Moon of Later Victory*. 26 degrees 40' Sagittarius – 10 degrees 00' Capricorn

This is a humanitarian and idealistic person who is honest and strongly committed to social goals. You will have high ambitions and a strong sense of responsibility with a more refined side to you that is capable of strong psychological insights. Generally your successes will be later in life when you have found a balance between your intense enthusiasm and restlessness, contrasting periods of laziness and apathy. You will want your achievements to have a sense of permanence, however you may find it difficult to complete all of the things that you start. Generally you form good friendships and are a good communicator.

22. Shravana. *The Moon of Listening*. 10 degrees 00' – 23 degrees 20' Capricorn

Born here you will have a strong passion for a wide variety of knowledge and truth. You will generally prefer the oral traditions of passing on knowledge and hence, more traditional, rather than the highly technical or New Age forms of knowledge. This will make you a serious student and possibly a teacher too. You will be a person who will often frequent libraries and bookshops in order to feed your insatiable hunger for information and you may have some writing skills as well. It is likely that you will be a very sensitive person who may experience some setbacks in early life, but will become more successful in later life.

23. Danishtha. *The Drummer* 23 degrees 20' Capricorn - 06 degrees 40' Aquarius

You will be an optimistic and liberal person who is powerful, ambitious, adventurous and highly motivated, with a strong personality. Generally you will like to be in control and will often be more successful away from your home. However, you will need to be careful that your natural need for power does not make you ruthless, arrogant or overly materialist and self absorbed. There will be a need for the Danishtha person to develop the virtue of patience so that your basically generous nature can be used with their ability to see the bigger picture, as you join with others in causes for the greater good.

24. Shatabhisha. *The Divine Healer*. 06 degrees 40' – 20 degrees 00' Aquarius

Shatabhisha born are independent, reclusive and mystical in nature, with a talent for delving into the philosophical, scientific, psychological or metaphysical worlds. Generally you will prefer solitude and become so involved in your studies that you can feel cut off or discontent with the outside world. This is quite an intellectual sign with possible literary skills as well. There is a sense of you being a wounded healer, who experiences extremes in life and has the capacity to turn a crisis into self-realization. Overcoming a health crisis can transform you into a powerful healer.

25. Purva Bhadrapada. *The fire Dragon. 20 degrees 00' Aquarius – 03 degrees 20' Pisces*

This is the sign of purification and transformation, discarding the old so that the new can emerge. You will be a good speaker, with fire and passion and a commitment to your vision of social reform. In addition it is likely that you will be unique, powerful, eccentric and a little mystical, with the power to be impetuous and opinionated at times. You may also perceive the world as an unfriendly place, which may make you a little suspicious in general. This may lead to you being a little harsh or critical of those around you at times. It is better for you not dwell too much on the injustices of life and to forge ahead with your vision of personal and social transformation.

26. Uttara Bhadrapada. *The dragon of the Deep. 03 degrees 20' – 16 degrees 40' Pisces*

Born here you will have a skill for speaking and writing that can be passionate and fiery, but also restrained by discipline and intellect. You have extraordinary insight and clarity. Generally you will be quite lucky and protected particularly in the financial areas of life. This is the sign of the Dragon Serpent of the Deep, representing a person who will need time alone and can be quite secretive and magical. You will need to decide how you are going to use your intuition and wisdom, as you have the choice to use it for the higher or lesser good. The kundalini can be awakened here.

27. Revati. *The Moon of Splendour. 16 degrees 40' – 30 degrees 00' Pisces*

This is a sweet nurturing and responsible person who is a true humanitarian and will always provide help and care to the needy and is likely to have a love of animals. You will generally prefer to help or heal rather than pursue material goals nevertheless, you will generally be blessed in receiving what you need in terms of material wealth. You will have a sensitive, soft nature that is also artistic and creative and are likely to receive some disappointments in early life. You may experience the world as a rather harsh environment. This is a strongly spiritual sign.

Both navamsha and the rashi charts are looked and examined to derive the lunar mansion, more strong and applicable to one's karma chart. The position of Rahu in the Vedic astrology chart will show the main area of focus for the person. For example someone with Rahu in the ascendant sign (the first house) will be very self-focused and may even appear to be quite selfish to those around them. However, it is necessary for that person to have this focus and it is their challenge to somehow balance their own needs with those of a partner, if they wish to have a relationship. Here lies the challenge for a person with Rahu in the first house. Those people with Rahu in the 10th house of career will have a strong focus on career and status and will very much need recognition in terms of power and status. Those with Rahu in the 6th house will be intent on giving service to others in terms of healing and helping the public. Rahu in the 4th house will give a strong focus on the home environment. In this way the Rahu Ketu axis can be used to give a different layer of meaning to the chart and will help to illuminate life purpose and direction for each individual, regardless of their rising sign, Moon or Sun sign.

From light we came, to light we return back, merging in our primal spiritual destiny.

Maya is materialism, desire, emotions, attachments, ownership and relationships. Once, we are entrapped in the vicious cycles of identifying with the impermanence of worldly maya, we become prominently sorrowful and fearful to travel in the dark. Our later years may fill us with daunting experiences in health and self-security.

Maya is falsity that bounds us falsely towards one another.

Vedic astrology and Vedic contemplation frees us from the bondages of falsehood and takes us towards the light of truth, the divinity of soul.

An understanding of our Maya, and taking responsibility of our shortfalls, rectifying and amending our spiritual positions, gradually brings grace of divine light of God whose wholeness dispels diseases, sufferings, and fear.

Our lives are to be experienced in entirety, whole joy, whole divinity, whole exhilaration, whole emotional freedom and not in suppression, oppression, depression or denials.

When we express our emotions, deeper sentiments, deeper feelings of love we express our innate spiritual quest of who we truly are?

We need to become whole, at peace, with the whole purpose not part purpose.

We need to become Jyoti to be part of the grandeur Jyoti – divine delight of million lights of the effulgent sun.

Hari Aum Tat Sat. Aum Shanti.



Cycle of creation, preservation and destruction; nurture, inspire and grow.



Passage of the soul through the karma



“Consciousness” is a characteristic of all reality, a spirit pervading all manifestations. Consciousness is all pervading field of cosmic awareness which we individually tune into through the parallels of Vedic cosmological science, Vedic life science and Vedic divinity. “Consciousness” is therefore divinity, divine delight of all lights put together. Consciousness is awareness, a state of awakening, a state of blissfulness; a state of stillness even...

Vedic astrology is complex and indeed a very explicative science. Its principles therefore have to be carefully considered under numerous parameters and weighing the various pros and cons carefully.

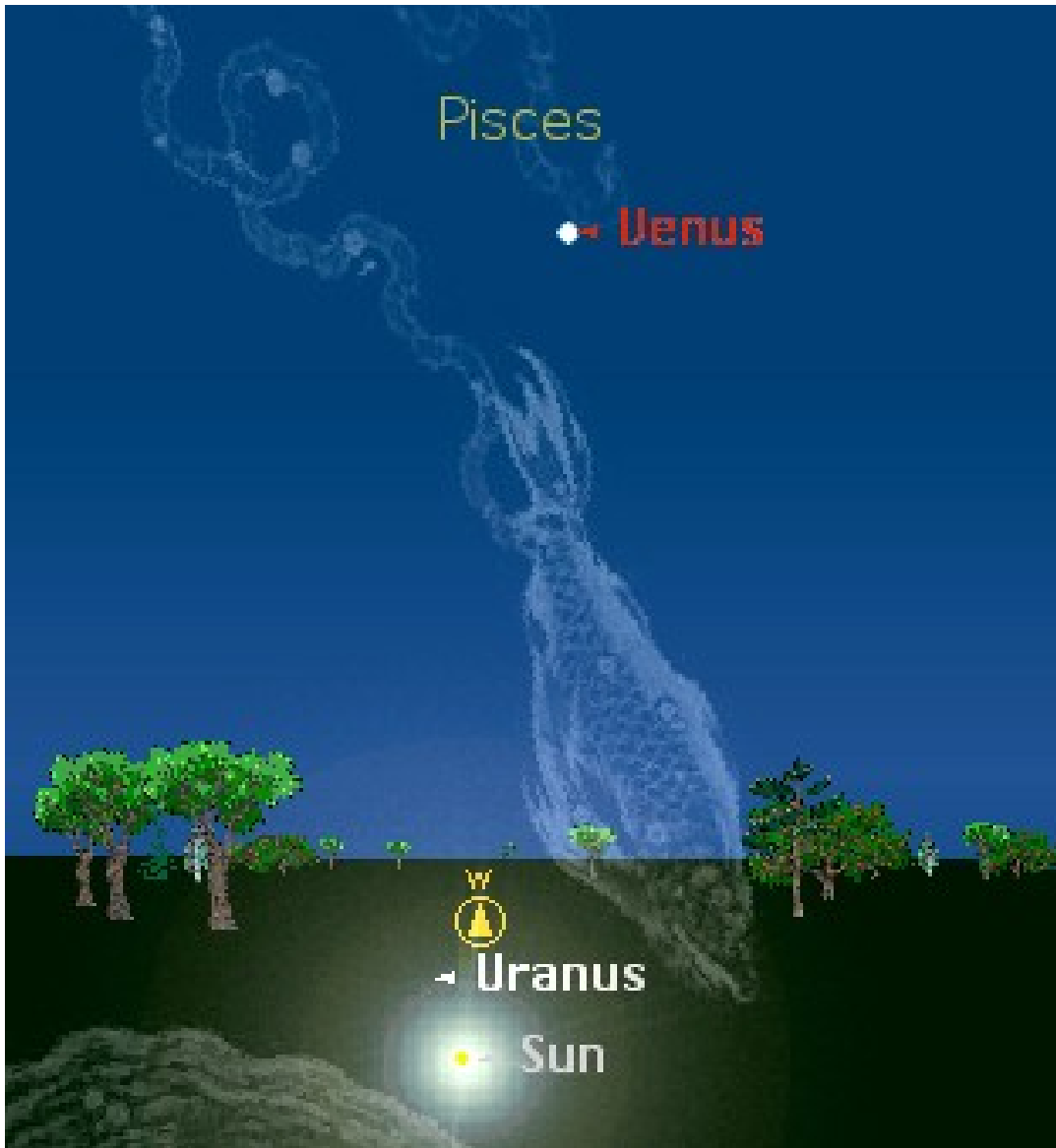
There is an intimate relationship between the movements of those 'mysterious intelligences' - planets in the heavens and the fortunes and misfortunes of men, rise and fall of empires, ebb and flow of human passions and the regeneration and degeneration of arts, sciences, literature and philosophy.

Yet astrology remains somewhat placidly a dicta mysteriously unfolding over dazzling new findings and new researches based on ancient numerical sciences. For example; a certain subtle power, derived from nature, pervades the entire universe, and the earth we inhabit is also subject to this mysterious and subtle power is evident to all. The motions of this ethereal power alter the various elements encompassing all matter. The acts of creations (sristi), protection (sthiti) and destruction (pralaya) are embedded in the womb of the all-powerful Time and these variations are brought about as a consequence of this subtle power.

Therefore, according the Vedic astrology, the Sun by his daily movements and the changes of seasons brings to perfection the embryo in plants and animals and brings about various changes on the earth, as photosynthesis and many other scientific concepts. The Moon being nearest to the earth exercises much influence on it and as she wanes and waxes - rivers swell, the tides of the sea are ruled and the plants and animals affected. The Sun as the central figure predominates over the entire arrangement of the celestial system. Thus, it invariable follows, that all bodies in nature, whether animate or inanimate, are subject to the motions of the celestial bodies. Astrologer interprets what it conceives to be the future of man as molded by his previous 'Karma' and indicated by the planetary positions at the time of birth.

The greatest men of the world believed in and practiced astrology. Dante declared it to be the highest, the noblest and without defect. Kepler, Bacon, Pythagoras and Democritus were masters in astrology. The ancient Hebrews called the astrologer 'Asphe' meaning 'the mouthpiece of the star'. It is recorded that Newton was attracted to the study of mathematics and astronomy by the contemplation of an astrological figure of the heavens. When one has acquired a thorough knowledge of the everlasting and ever changing influences of the stars, he will be able to prognosticate correctly the mental and physical qualities of any man and the fortunes and misfortunes that await his and his progress in the world thus by knowing the future correctly, man can so create an environment that: he can cope with the adverse periods of his life and alleviate the evils, indicated by the planets to a great extent. The human will is free to a certain extent and advance knowledge of the future can enable one to mitigate many evils.

If there is light in the soul, there will be beauty in the person. If there is beauty in the person, there will be harmony in the house. If there is harmony in the house, there will be order in the nation. If there is order in the nation, there will be peace in the world. ~ *Chinese Proverb*



All things arise, suffer and change and ultimately from birth, pass away in dissolution. This is their nature. When one knows this, that all things eventually decay and pass away in cycles of karma, nothing perturbs one, nothing hurts one, nothing upsets one. All shall pass away, become still, for it is easier and much happier to pass into the light of divinity feeling happy, fulfilled, and prepared for the passage. What is emptiness or despair to a spirit of life that has embraced all fear. Be still and happy; let Raama sit in thine heart and enshrine it with a glow of divine delight!

Aum Tat Sat. Hari Aum.

The knowledge of the Soul comes from the Vedas

Vedas help us

There are six parts of Vedas and Astrology is the sixth part, by the simple way we can say it is the sixth sense of human kind. Gods and Goddess are responsible for the Vedic Astrology. Gods and Goddess are in the save of stars, "Atharvaveda" describes about this combinations.

Stars (Graha)	Image in God	Image in Goddess	Type of Worship
Ketu	<u>Lord Ganesha</u>	<u>Riddhi-Shiddhi</u>	Feeling by Mind, Support tu Humankind
Rahu	<u>Veda-Vyash</u>	<u>Saraswati</u>	Communication of Knowledge
Saturn	<u>Bhairava</u>	<u>Bhairavi</u>	Providing Fields of Works, Dark of Karma
Venus	<u>Lakshmiapati</u>	<u>Lakshmi</u>	Money and Physical wealth, Donations
Jupiter	<u>Indra</u>	<u>Indrani</u>	Storing of Knowledge, Distributing of Knowledge
Mercury	<u>Kartaveeryaarjun</u>	<u>Durga</u>	Place for Making Physical work
Mars	<u>Kalpurush</u>	<u>Chamunda, Kali</u>	Providing strength, Donating Food
Moon	<u>Shiva</u>	<u>Parvati</u>	Recycling of Souls, Donate Water, Respects to Elders
Sun	<u>Vishwa Deva</u>	<u>Gayatri</u>	Making physical sense, Donate helps to blinds

Rahu and Ketu are karmic nodes that hold the human life spirit in the crux of the karmic time kaal.

Not really planets, the nodes of the Moon are mathematical points in space, responsible for creating the "shadow" effect on the Sun and Moon during eclipses. Depending on which system the student is studying, the nodes get interpreted in varying ways with some authors laying great emphasis on them in chart interpretation, and others practically ignoring them altogether.

In Jyotish, the ancient astrological system of India, the lunar nodes are major points in the natal chart and are closely looked at, especially in their transit movements through the birth chart. As opposed to Western astrological systems which tend to view the nodes as favorable influences, Jyotish regards the lunar nodes as malefic forces, responsible for chronic disease, loss, suffering, “fated” cataclysmic events, and other maladies.

Let us take a close look at how the nodes, known as Rahu (north node) and Ketu (south node), are viewed in Vedic astrology. It is hoped that all students of the Divine Science will look at the nodes more seriously and cautiously in the future when analyzing charts. It is also hoped that this article will end some confusion over just what the nodes are and that they are, indeed, baleful cosmic influences that continually plague humanity.

THE NODES IN OTHER SYSTEMS

In Western astrology, there is a strong tendency to view the lunar nodes as having something to do with one’s karma—the accumulated lessons of one’s past lives. In this view, popularized by such authors as Martin Schulman of the Karmic Astrology series, the north node represents what we should be striving towards in this life time, a sort of karmic goal for us to reach in our lives. The south node is viewed as the past that we need to leave behind and not hold onto. Proponents of this view contend that, by looking at the sign and house placements of the nodes, one’s karmic past and destiny can be ascertained. Curiously, the nodes are given rather strong importance in natal chart interpretation, but are seldom looked at closely in transit analysis of the here and now of one’s life.

In the Uranian and Cosmobiological systems of Germany, the nodes are interpreted as having a lot to do with interpersonal relationships, rather than karma. Alfred Witte, founder of the Uranian astrological system, strongly propounded this view. The nodes, north and south, were regarded as key in determining how social a person was and, as opposed to the American view, looked at in transit analysis. Aspects from the nodes to other planets would indicate where and of what nature one’s relationships would take. For example, a Venus-Node contact would indicate a romantic relationship, or an ability to socialize well with others.

In the Vedic astrological system, however, while the nodes may have something to do with one’s karma and may involve relationships with others, they are inherently viewed as evil cosmic influences. This will become crystal clear in the discussion and chart analysis’ which will follow.

We hope you have enjoyed reading. In essence Vedic astrology portrays journey through life by the dictum of our accumulated Karma.

This is a basic reading and one may find that some of the characteristics described may not be relevant since there are many aspects and considerations in a chart that may not have been covered here. We emphasise once again, that it is not Vedic astrology's purpose to replace an individual's responsibility to decide what is best for them. The role of astrology is to make one aware of the presence or absence of certain tendencies, and should be used as a tool for making better decisions.

Ultimately, the purpose of astrology is self-knowledge, self-awareness and improvement. Consider the relative strengths of your birth chart and become aware of how the stars influence you and choose accordingly. You will have taken your first steps to a happier future!

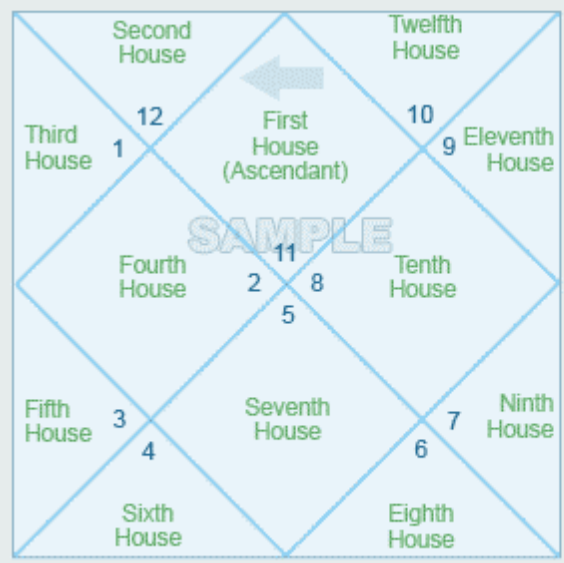


How to Read Your Vedic Birth Chart

Your birth chart is depicted in the North Indian style of Vedic astrology. The example below shows you the positions of the Houses. Each House is a triangle in the chart, which is read from right to left, counterclockwise. The numbers shown on the chart represent the 12 signs of the zodiac and rotate according to the ascendant for each individual chart. Abbreviated letters, a key for which appears below, shows the location of planets in the Houses.

Abbreviation Key for the Planets in the Houses:

Asc - Ascendant	Me - Mercury	Sa - Saturn	Ra - Rahu or North Node
Su - Sun	Ve - Venus	Ju - Jupiter	Ke - Ketu or South Node
Mo - Moon	Ma - Mars		

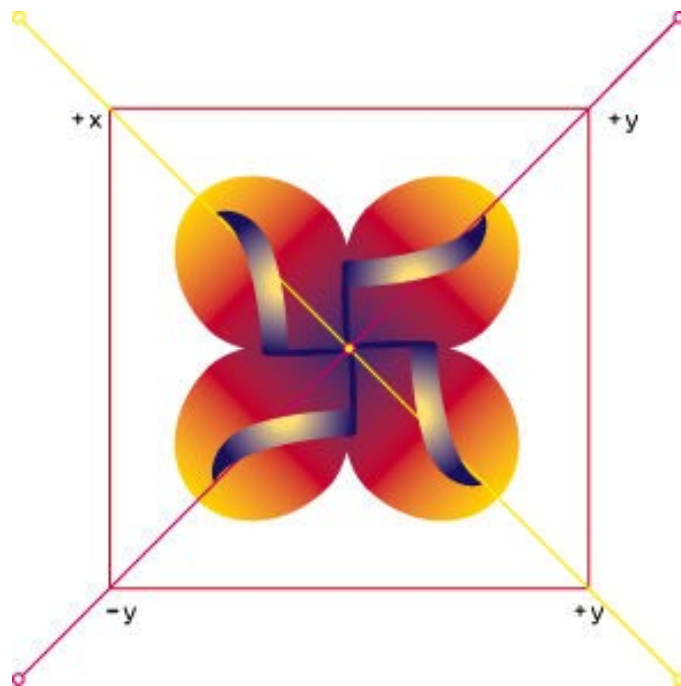


Number Key for Signs of the Zodiac in the Houses:

- 1 Aries
- 2 Taurus
- 3 Gemini
- 4 Cancer
- 5 Leo
- 6 Virgo
- 7 Libra
- 8 Scorpio
- 9 Sagittarius
- 10 Capricorn
- 11 Aquarius
- 12 Pisces

The kundali is an extension of Swastika in the multiplicity of three to get four times three equals twelve houses, twelve rashis and twelve life karma fortunes. The clockwise rotation of the symbol will bring evolution in karma whereas the anticlockwise will bring dissolution, destruction and involution in karma.

The Swastika may map the turning sky down onto the ground, forming the bond between 'levels' that is so central to cosmology.



The word Swastika comes from the Sanskrit words su, meaning well, and asti, meaning to be.

**With the eye of a friend
may each single being
regard all others!**

*A meditation from the
Hindu Sukla Yajur, Veda XXXVI*

*Beyond the senses are the objects;
beyond the objects is the mind;
beyond the mind, the intellect;
beyond the intellect, the Great Atman;
beyond the Great Atman, the Unmanifest;
beyond the Unmanifest, the Purusha.
Beyond the Purusha there is nothing:
this is the end, the Supreme Goal.*

*Katha Upanishad
Chap 3, Verses 10-11*



Highlights and revaluation of Vedic astrology

Brahaspatti is the lord of the nine planets and the Guru of the Atman

The atma that we are referring to is the cosmic purusha-atma the Jagada-Atma.

The Vedic astrology is based on nine planets, twenty seven nakshattaras or constellations, the twelve rashis [zodiac signs], and the four karmic ethos of kamm [desire], artha [proliferations], dharma [righteousness; and moksha [emancipation].

Ancient & Vedic Astrology

Each house system uses a different set of mathematical formulae to calculate the cusps. The Porphyry system of houses is an easy one to understand; in this house system the angle between the Ascendant and MC is divided into 3 equal sections.

In the Porphyry system, the 1st, 2nd, 3rd, 7th, 8th, and 9th houses are all the same size. The other 6 houses also have the same size. Another house system that is simple is the equal house system where each house has a size of 30 degrees. In the equal house system, the MC is a sensitive point that is used but it is not the beginning of the 10th house as it is in most other house systems. The other house systems use various more technically complex means to divide the sky such as dividing the celestial equator, or horizon into equal sections and then projecting these points on to the ecliptic plane.

Houses in Ancient Astrology

Two house systems are referenced in the ancient material. The first takes the zodiacal sign of the Ascendant and considers that whole sign to be the First house. Houses and Signs were used interchangeably. This usage is called "Whole Sign" houses. The second method takes the Ascendant degree and subtracts five degrees from it (which places you into the modern Twelfth house). That point (which is called the horoscopes) then becomes the cusp of the First house in this system, and all other houses are measured thirty degrees from the horoscopes. Note that the horoscopes are not the Ascendant, nor does it replace the Ascendant. Houses are also referred to as Places, or Domiciles.

Houses in Vedic Astrology

In Vedic Astrology Houses and signs are used interchangeably. Whatever sign is on the Ascendant becomes the 1st house. The sign is the house, the house is the sign.

The Ascendant then is a point which lies in that 1st house, but the cusp of the 1st house is zero degrees of the sign which the Ascendant occupies, in the Rasi or natal chart. The Porphyry house system (see "House Systems") is commonly used in Vedic astrology

The Different Vedic Names for the Houses-

- 1st: Bhava Lagna, Kalpa, Tanu, Udaya, Vilagna
- 2nd: Artha, Dhana, Nyana, Swa, Vak, Vitta
- 3rd: Dhairya, Dushchikya, Sahodara, Veerya, Vikrama
- 4th: Ambu, Geha, Hibuka, Jala, Matru, Rasatala, Sukha, Vidya, Vriddhi
- 5th: Deva, Dhee, Nandana, Panchaka, Pitru, Putra, Santana
- 6th: Bhaya, Ripu, Roga, Shashta, Shastra, Shatru
- 7th: Asta, Dyuna, Gamana, Jamitra, Kama, Saptama
- 8th: Mrityu, Parabhava, Rana, Randhra, Vinasha
- 9th: Dharma, Nava, Shubha, Tapu
- 10th: Aspdad, Gnana, Karma, Kha, Madhya Lagna, Meshurana, Vyapara
- 11th: Aya, Labh, Upantya
- 12th: Antya, Dwadashaka, Rina, Vyaya

The bhavas are called sthanas or the houses of the planets residing in them and the twelve bhavas are called twelve houses of the kundali.

1st House: The Self/ the live/ the karmic present life/the ego/the overall life

According to some astrologers the first house shows how you appear to others, the persona, or mask you wear. Other astrologers feel that the first house is not this superficial and describes an essential part of who you are and how you project yourself in the world.

Some astrologers believe that the first house describes issues that are very important to the person, issues that the person wants to resolve and master in this lifetime and they tend to become increasingly important as the person grows older.

2nd House: Possessions/ wealth/ proliferations/ artha/ karmic placement of wealth, karmic placement of rewards.

Many astrologers believe that the second house describes your possessions and is a key to understanding whether you will be wealthy and have many possessions. Other astrologers believe that the second house describes your values, whether you are a person with strong and rigid values, for example, or whether you tend to be liberal, accepting, and tolerant of different ethical standards and also what kinds of things are important and of more value to you.

3rd House: Environment/ communication/ talent/ courage/ ambition/ influence/ controlling intellect.

Communication and how one expresses oneself are key issues of the third house. Some astrologers believe that the third house describes how a person relates to the immediate environment, how observant and alert the person is, how the individual learns new material, and how the person processes information.

4th House: Home/ mother/romance/ love/ female issues and desire to live a healthy lifestyle

Many astrologers believe that the 4th house describes your home; some believe it describes your mother, and some believe it describes your father. A more psychological interpretation of the 4th house is that it describes where you feel comfortable and what kinds of things and what kind of environment makes you feel relaxed, unstressed, peaceful, and comfortable.

5th House: Creativity/ asset/ children/ love/ wife/ personal motive/ intention

The fifth house is associated with creativity, children, and play. Some astrologers also associate the 5th house with romance. A more psychological interpretation of the 5th house is that it describes how you express yourself in a personal and creative way.

6th House: Practical Error/ enemy/ weakness/ shortfall/ threat

The 6th house is associated with work and health. A psychological interpretation of the 6th house is that it describes your attitude towards improving things and taking care of things. It describes the extent to which you focus on fixing, repairing, improving, and maintaining things.

7th House: Partnership/ marriage/ long term relationships/ family/ society

The 7th house is the house of partnerships and relationships. It describes how you relate to others, what you value in a relationship, and what you expect from others.

8th House: Business/ life threatening issues/ attacks/ inheritance/ money

The 8th house is associated with many different things, from inheritances to business transactions, death, and sex. A psychological interpretation of the 8th house is that it describes how you share and bond with others, whether you can make commitments to others and whether you will abide by the commitments you make. The 8th house encompasses all forms of bonding and sharing, especially strong or meaningful ones, and therefore has a big impact on marriage, sexuality, business contracts and attitude towards money.

9th House: Travel/ dharma/ social fame/

The 9th house is associated with travel, philosophy, religion, education, and publishing. A psychological interpretation of the 9th house is that it describes how a person grasps larger concepts and the degree to which the person focuses on distant or loftier issues and to what extent these are important to the person.

10th House: Career/ ambition/ work success

The 10th house is associated with career, reputation, and public image. The 10th house describes how we project ourselves into the world, and the roles that we enjoy playing in our careers and jobs.

11th House: Groups/ income/ earning ability/ blessings from people/ social

The 11th house is associated with friendship and goals. Some astrologers feel that the essential meaning of the 11th house is how we relate to larger groups and the community in which we live. It describes the manner in which we participate in community activities, and how important the larger community, national, and global issues are to us.

12th House: Guilt/ Selfishness/ moksha/ retrospection/ reflection/ dedication/ sacrifice and responsibilities

The 12th house is associated with various things such as isolation, institutions, hospitals, prisons, etc. A psychological interpretation of the 12th house is that it describes the often subconscious and emotionally based feelings of responsibility that we have as people and citizens of the world. It describes the extent to which we feel responsible to serve the larger community, and the extent to which we take the problems of others seriously as concerns of ourselves, and the extent to which we feel guilty when we feel that we do not do what we know deep within ourselves we should do.

The dividing line between one house and another is called the house cusp, so, for example, when the Sun moves from the 10th house to the 9th house around 12 noon, it is crossing the 10th house cusp.

There are some alternative ideas about the positions of houses: for example, some astrologers believe that the house cusps are the centre of the house and not the beginning of the house. An even more radically different (and unusual) idea is that there are actually only 8 houses and not 12. In Chapter 19 of the book *Astrological Origins*, Cyril Fagan, for example, proposes the existence of a house system based on an 8 house division.

The most important house cusps are the 1st, 4th, 7th, and 10th. Almost all astrologers agree that a planet near one of these house cusps is very powerful. These 4 house cusps are sometimes referred to as the angles or the angular house cusps. The other cusps (the 2nd, 3rd, 5th, 6th, 8th, 9th, 11th, and 12th) are sometimes referred to as the intermediate cusps. Astrologers generally agree about the positions of the angles, but there is a great deal of disagreement about precisely where the intermediate cusps are. Many different mathematical formulae have been proposed to calculate where the intermediate cusps are. The various house systems such as Campanus, Porphyry, Koch, Placidus, etc. differ in their determination of where the intermediate cusps are located

We believe in the belief that every sunrise, every flower, every beautiful face, is a poetry of cosmic geometry composed to elucidate a symphony, a song and music, all beauty capers to the dance of karma and the qualities of consciousness that reside within each one of us structure both our internal and external realities. Therefore, beautiful souls resonate divine bliss and divine radiance with them because that is what they are embedded with.

From Sage Varahamihira in the *Brihat Samhita*:

"The astrologer must be clean, efficient, bold, eloquent, possessed of genius, sincere, not timid in assemblies, not to be overpowered by fellow students, expert, well versed in the art of performing rituals of both curative and preventive types and suggesting remedial measures."

From Sage Parashara in the *Brihat Parashara Hora Shastra*:

Teach this supreme vedanga jyotish shastra only to one who is gentle and amiable, devoted, truthful, brilliant and well known to you. Only that person, who possesses adequate knowledge of time and the positions of grahas and nakshatras, can understand this Hora Shastra. Only that person, who has complete knowledge of the Hora Shastra and who is truthful, can make correct favorable, or unfavorable predictions." (Ch. 97)

Summary of nine planets [yantra/mantra and tantra]

SUNDAY

Surya Yantra used to appease planet Sun. Surya Yantra enhances the peace of mind, gets favor from Superior, officers and Govt. Sun stands for power and authority. When one is deprived of happiness through termination of service, suspension or through opponents or

diseases etc., worship of Sun through Surya Mantra is always advised. Such difficulties are overcome and cure from disease is attained with good health through pooja of Surya yantra. By the use of Spiritually Charged Surya Yantra enemies are suppressed and eliminated the Malefic effects of Sun through spiritual help.



"Om Ghrinee Surya Aditya Namah"

This mantra is to be chanted on Sunday morning at sunrise.

Problems signified by Sun are weak eye sight, headache, disturbance of blood circulation bone weaknesses, palpitation of heart and inflammatory conditions etc.

Remedies : Donate wheat and avoid eating salt on Sunday.

MONDAY

Chandra Yantra is used to appease the planet Moon or Chandra spiritually. Moon yantra or Chandra yantra is used to remove the malefic effect of planet Moon spiritually. Yantra spiritually blesses the worshiper with respect, friendship and create contact with opposite sex. When moon is malefic in the chart or horoscope, Chandra Yantra/ Moon Yantra is kept in the house or pocket to negate the malefic effects of the Planet and help spiritually.



७	२	९
८	६	४
३	१०	५
चन्द्र ग्रह यंत्र		

"Om Shraang Shreeng Shrong Sahe Chandramase Namha"

It is to be chanted especially during major or minor Moon periods:

Complications signified by Moon are Urinary diseases, Lack of Mental Balance, insanity, nervousness, throat troubles, asthma, bronchitis etc.

Remedies: Donate water, cow's milk or white rice especially on Monday.

TUESDAY

Mangal Yantra is used to remove the malefic effects of Mars and appease Planet Mars spiritually. The Man or Woman who are deprived off the marriage even upto 30 to 40 years due to certain obstacles or married life is full of miseries and difficulties, bickings, threatened separation or divorce, should keep Mangal yantra/Mars Yantra toward off above evils. Also Mangal yantra/Mars Yantra works remarkably in case of abortions, denial of children, one remains in debt and is not capable to repay in spite of honest intentions rather debt increases making the life hell, all these difficulties can be spiritually overcome by the keeping the Mangal yantra/Mars Yantra.

Mangal Yantra helps the worshiper spiritually to overcome the above difficulties and one succeeds in all his efforts to gain desires and led a comfortable life. When Mars is malefic or one is of rash temperament, Mangal yantra/ Mars yantra is very useful. One overcomes his enemies, protects from effects of poisonous articles. Mangal yantra/ Mars helps spiritually in removing the evil effects of Mars like injury, accident etc.

Those who are suffering from high blood pressure and those whose Mars is placed in first, fourth, seventh and 12 house shall keep this spiritually charged yantra at their homes or with themselves to ward off the evil effects of planet Mars on them. Whenever Mars is situated in 1,4,7,8,12th house of a Rashi or lunar chart (Moon chart) it is called as "Manglik dosha, Kuja Dosha, in Vedic Astrology, Resulting problems in marriage life or partnership situations. The person will also have to endure hardships in the marriage generated by the spouse. The person with Kuja Dosha does not have the nature to victimize the spouse. Mangal Yantra is the best way out or a remedy for a person with Kuja Dosha



“Aum kram krim kraum sah bhaumaya namah”

Complications indicated by Mars are Pimples, wounds, tumor eruptions, blood or tissue diseases, throat, ear, tongue, infections, bleedings, high blood pressure etc.

Remedies: Donate Grams (Channa) to monkeys on Tuesday, sweets made from sugar mixed with white sesames seeds, or masoor dal (red lentils) to a celibate especially on Tuesday. One may donate gold and copper coins at 3:15 pm on Tuesdays that fall on chaturtee tithi [the fourth day of the bright cycle of the moon]

WEDNESDAY

Budh Yantra is use to appease the planet Mercury or Budh. Budh Yantra or Mercury Yantra is use to remove the malefic effect of planet Mercury. When Mercury is malefic, the use of mercury yantra/budh yantra is very benefic and favorable. Those having the problem of stammering and speech shall perform daily puja to Mercury yantra/Budh yantra.



“Aum bram brim braum sah budhaya namah”

Malefic effects indicated by Mercury are, mental diseases, nervous break down, hyper sensitiveness, difficulties in vocal expressions, stammering etc.

Remedies: Donate small green lentils, a green pumpkin, a goat, or green clothes to a poor student on Wednesday.

THURSDAY

Brihaspati (Jupiter) Yantra is use to appease the planet Jupiter or Brihaspati. Brihaspati Yantra is use to remove the malefic effect of planet Jupiter or Brihaspati. When Jupiter is malefic, the use of Brihaspati yantra is very benefic and favourable. Jupiter Yantra negates the malefic effects of planet Jupiter and bestows power, rank and authority. Jupiter Yantra is best for profession and business.



"Om Graang Greeng Grong Sahe Guruve Namah"

Jupiter Effects are, liver complaints, excess fat in the body, anemia's, piles, diabetes etc.

Remedies: Donate saffron, turmeric, sugar, yellow flowers, Books, Holy Spiritual Books to a brahmin (priest) on Thursday.

FRIDAY

Shukra Yantra is use to appease the planet Venus or Shukra. Shukra yantra is use to remove the malefic effect of planet Venus. Shukra Yantra spiritually helps to bestow respect, love of opposite sex and peace of mind. When Venus is malefic, the use of Shukra yantra is very benefic and favorable. Venus Yantra / Shukra Yantra bestows respect; love of opposite sex and peace of mind.



११	६	१३
१२	१०	८
७	१४	९
शुक ग्रह यंत्र		

“Aum dram drim draum sahe shukraya namah”

Complications indicated by Venus are Stones in bladder, eye afflictions, diseases of ovaries, weakness of sexual organs, exudation of semen, menstrual troubles and abortions etc.

Remedies: Donate silk clothes, dairy cream, scented oils, sugar, or camphor to a poor young woman on Friday and one special remedy donate green leaves of Jai (Herb) to Cow on Friday.

SATURDAY

Shani Yantra is very effective to remove the malefic effect of Saturn and help spiritually. This Shani Yantra is used to propitiate an afflicted Sani/Saturn and achieve Rajayoga through complete blessings of Sani through spiritual help. When Saturn is malefic in a horoscope, in transit or causes Sadesati, use of Shani yantra is very Beneficial. Shani yantra is useful, when one feels depressed. It indicates success in worldly affairs; success in business and the man touches the dizzy heights.



"Om Prang Preeng Prong Sahe Shanischaraya Namah"

Complications indicated by Saturn are paralysis, insanity, limb injury, cancer, tumors, heart pain, rheumatism, bronchitis, etc. Remedies: Donate leather, farm land, a black cow, a cooking oven with cooking utensils, a buffalo, black mustard or black sesames seeds, to a poor man on Saturday and Tula Dan.

RAHU

Rahu Yantra helps to appease the planet Rahu. Diseases paralysis, insanity, limb injury, cancer, tumors, heart pain, rheumatism, bronchitis, etc. are caused by Rahu, other problems are anger, leaving home, dissatisfaction, fear complex, liar, slow working change of residence, disfavor of superiors, etc.



“Aum bhram bhrim bhraum sahe rahave namah”

To be chanted daily after sunset before darkness, especially during major or minor Rahu periods

KETU

Ketu Yantra is use to appease the planet Ketu. Ketu Yantra is use to remove the malefic effects of Ketu. When Ketu is malefic, the use of Ketu yantra is spiritually very benefic and favorable. Ketu yantra helps and indicates success in business, Victory over enemies, and all round success.

१६	१४	९
११	१५	१३
१२	१०	१७

केतु यंत्र



“Aum sram srim sraum sahe ketave namah”

Ketu Mantra to be chanted early morning half an hour before Sun Rise, especially during major or minor Ketu periods

Complications caused by Ketu are loneliness, depression, allergies, difficulty of gaining recognition for hard work of efforts etc.

Remedies: Donate a brown cow with white spots, colored blankets, or a dog to a poor young man on Thursday. Neither order to beat dog nor beat Dog yourself.

AUM SHANTIH SHANTIH SHANTIH



At Sunrise

sooryaya swaha

sooryaya idam na mama (first mantra)

prajapataye swaha

prajapataye idam na mama (second mantra)

At Sunset

agnaye swaha,

agnaye idam na mama (first mantra)

prajpataye swaha

prajapataye idam na mama (second mantra)

According to Hindu Vedic Astrology, the unfavorable position of Planets in the Horoscope is responsible for all the hardships and struggles faced by us despite of the hard work and efforts we put in to improve our lives.

The placement of the nine planets in the Horoscope points out the karmic influence on the behavior of the individual.

Astrologists and Numerologists use this information to suggest remedial measures for appeasing the ill effects of Planets and there by bettering our lives. One such method is mantra chanting.

Research has proved mantra's as a powerful tool for healing. Mantra chanting or even listening to it creates positive vibrations and removes negativities. 'Navagraha Mantra' is a very popular Mantra and is used to please the planets and influence them positively. VedVyas has written mantra's to please the navagraha's including the Sun, Moon, Rahu and Ketu in actuality are not planets according to the modern astronomy.

Representations

Sun represents soul, king, highly placed persons, father.

Moon represents Mind, queen, mother.

Mars represents energy, confidence and ego.

Mercury represents communication.

Jupiter represents the great teacher.

Venus represents wealth, pleasure and reproduction.

Saturn represents learning and Career.

Rahu represents 'Asura' - plunges any area of one's life he controls into chaos. Upheaval.

Ketu represents supernatural and mystical extra ordinary influences. Ketu also denote loss.

"Graha" is a "cosmic marker of influence" on the living being of mother earth (Bhumidevi or Prithvi). In Hindu Vedic Astrology, the Navagraha (Navagraha - Nine planets or nine realms) are some of the major markers that point out the karmic influence on the behavior of the living beings.

The Navgraha (Navagraha), personified as celestial beings, are:

1. Surya (Sun): Its considered as Male with Sattvik guna and represents soul, king, highly placed persons, father.
2. Chandra (Moon): Its considered as Female with Sattvik guna and represents Mind, queen, mother.
3. Mangala (Mars): Its considered as Male with Tamas or Tamsik guna and represents energetic action, confidence and ego.
4. Budha (Mercury): Its of Neutral gender with Rajas or Rajsi guna and represents communication.
5. Brihaspati (Jupiter): Its of Male gender with Sattva or Sattvik guna and represents the great teacher.
6. Shukra (Venus): Its of Female gender with Rajas or Rajsi guna and represents wealth, pleasure and reproduction.
7. Shani (Saturn): Its of Female gender with Tamas or Tamsik guna and represents learning (the hard way), Career and Longevity.
8. Rahu (Head of Demon Snake - Ascending/North Lunar Node): Its of Female gender with Tamas or Tamsik guna and represents an Asura who does his best to plunge any area of one's life he controls into chaos.
9. Ketu (Tail of Demon Snake - Descending/South Lunar Node): Its considered of Male gender having Tamas or Tamsik guna and represents supernatural influences.

"Nav" or "Nava" means "nine". Graha is sometimes translated as "planet", but the Sun, Moon, and Rahu and Ketu are not "planets" according to modern astronomy. "Graha" is sometimes translated as "celestial body", but Rahu and Ketu are not celestial bodies either. A third translation is celestial god or demi-god, but again, Rahu and Ketu are Asuras not Devas. Rahu and Ketu are further believed to be only positions in the planetary paths. A fact common to all navagrahas is that they have relative movement with respect to the background of fixed stars in the zodiac belt.

There is also a stotra in the praise of the Navgrahas (Navagrahas).

"Namah Sooryaya, Chandraya, Mangalaya, Budhaya cha, Guruhu, Shukra, Shanibhihi cha Rahuve, Ketuve Namaha"

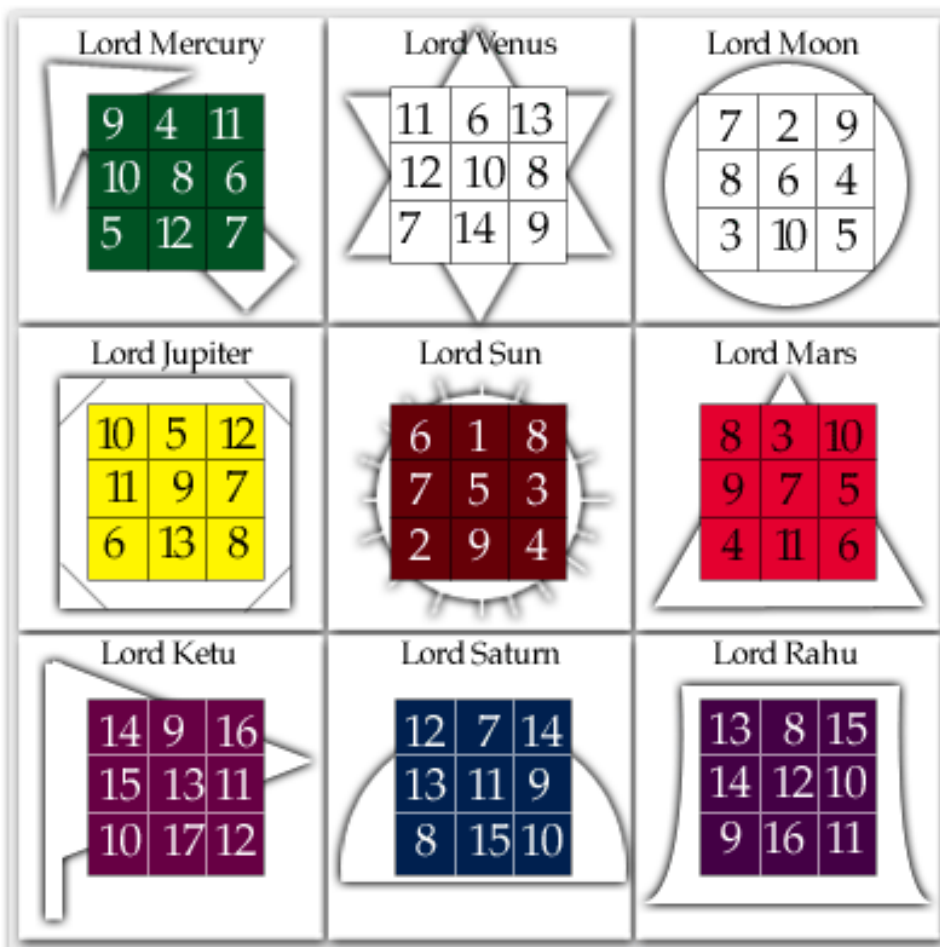
It is believed that by chanting this stotra, the human is relieved from all his sins and bad effects that may occur due to these grahas upon one's karmic lifetime.

A general mantra for Navgrahadevataaya (Navagrahadevataaya):

"Aum, brahmaamuraaris-tripuraantakaari, bhaanuh-shashi, bhoomi sutau buddhashca, gurooshca-shukrah shani-raahu-ketavah, kurvantu sarve grahaah shaanti-karaa bhavantu".

This mantra is associated with Brahmaa and the nine planets (grahas). Brahmaa is the Lord who controls the nine planets. This mantra calls for him and the nine planets to relieve the ill effects of the nine planets in general. You can chant this mantra for at least 7 times a day.

Navgraha Yantra



Navgraha Yantra (Navagraha Yantra) helps negate or nullify the bad and malefic effects of the nine planets or Navgraha and bestows beneficial effects. It consists of nine squares, each with a talisman representing one of the nine planet. The nine planets that influence humankind and their lives are Sun (Surya), Moon (Chandra), Mars (Mangal), Mercury (Buddha), Jupiter (Brihsapati), Venus (Shukra), Saturn (Shani), Rahu (Dragon's head) and Ketu (Dragon's Tail). Navgraha Yantra is extremely useful for worship to strengthen benevolent planets by increasing their positive influences. At the same time, this Yantra pacifies malefic planets and netralizes their negative effects.

The Nav-Graha Yantra is recommended for all individuals whose birth charts indicate negative positioning of planets within the horoscope that can afflict one's health, prosperity and peace of mind. Lifelong worship of the Nav Graha Yantra maximizes advantages from planetary influences.

Navagraha Stotram - Navagraha Prayers for Nine Planets

Nama Suryaya Somaya Mangalaya Budhaya Cha,
Guru Shukra Sanibhyascha, Rahava Kethave Nama.

Phala Sruthi

Ithi Vyasa Mukhod Geetham Ya Padeth Susamihitha,
Dhiva Vaa, Yadhi Vaa Rathrou Vigna Santhir Bhavishyathi

Nara Naari Nrupaanam cha Bhaved, Duswapna naasanam,
Iswaryamathulam Teshama arogyam Pushti Vardhanam.

Graha Nakshatraja Peeda , taskaragni Samudbhava,
Thaa Sarvaa prasamam Yanthi Vyaso Bruthe Na Samsaya.

Conclusion on Vedic Astrology:



Vedic astrology is presently transforming and being reborn into developed science of the systematic techniques of the metaphysics of the cosmos related to the human karma.

Parashara and Hora astrology are both becoming authentic source of Vedic astrology.

Vedic astrology is Divine life science.

Vedic astrology is based on the principles of sanattana dharma philosophy and the path of spiritualism. Religion is the basis of human life in human society. This “religion” that conceptually we are referring to is dharma – the “rrta” the laws of nature, the karmic laws of nature, the conscience of altruism and the basis of righteousness in the conduct of human thought, activity and intentions. Dharma [righteousness of life], one’s vocation and one’s life purpose render one a platform of “fate”. Fate is a direct manifestation of karma and karma is directly related to fate.

Therefore, the concept of dharma is deeply ingrained in Jyotisha, or what is commonly called Vedic astrology. A correct understanding of this concept is essential in more detailed comprehension of one’s vocation and one’s enduring lifestyle and life as a whole. The word dharma implies a fulfilment of honour and recognition according to one’s inherent purpose. Dharma is the law of our existence, the path of our destiny. The Vedas suggest that there is nothing higher than dharma. Verily, that which is dharma is truth and it implies that whatsoever we sow in divine thoughts, divine contemplation, divine intention, divine action, divine self-less motif, divine lifestyle, divine welfare, divine compassion, shall only render righteousness and blissfulness and happiness. According to ancient Vedic scripture, dharma operates on four levels, four levels of divine order within the centrifugal existence.

Universal dharma, or “rritta”, is divine order, or the operation of a conscious cosmic law, regulating the natural world of phenomena. The Earth is upheld by truth. Heaven is upheld by the sun. The solar regions are upheld by eternal laws, “Rritta”. Social dharma, or ‘varna’ dharma, consists of the complex social matrix of family-hood and vocational responsibility within all human societies. The great Vedic sage Manu cognized that humanity naturally occurred in four states:

1. Brahmins ... spiritual and scholarly types
2. Kshatriyas ... administrative and executive types [entailing leadership and protection of dharma]
3. Vaishyas ... merchant and business types [entailing strategy and econometrics]
4. Shudras ... servant and artisan types [entailing physical labour]

Social dharma is realised in the fulfilment of our familial, communal and cultural responsibilities in this world. Properly followed social dharma fuels the evolutionary progress of existence. The ancient Vedas say, “When a person is born, whoever they may be, there is born simultaneously a debt to the Gods, to the sages, to the ancestors, and to humanity.”

According to our sacred scriptures, therefore, we owe one third of our accumulation towards the spirit world, one third to the world of Gods and one third of the remaining to our enjoyment. When thus, we apportion, our remaining funds from expenditure, the balance of our funds must appropriately be apportioned in accordance to this rule.

Otherwise one invokes only diseases and wreck. Disease is nothing but the manifestation of imbalance in karma such that our karmic bank has no surplus but greater deficits because we have taken what rightfully does not belong to us. In Vedas, this view is a collective view of many lives put together rather than one lifetime.

Human dharma, or “*ashrama sanatana dharma*”, is the natural state of human existence, expressed in the four ashrams, or stations of life. These four stages of human existence according to Vedic scripture are:

1. Brahmacharya ... a time of study
2. Grihastah ... a time of work and family
3. Vanaprasta ... a time of slow withdrawal from public life
4. Sannyasa ... a final time of renunciation to give ourselves back to the divine from which we came

The ancient Vedas say, “Pursuit of the duties of the stage of life to which one belongs, that, verily is the rule of goodness, good karma and righteousness.”

“Swadharma” is human manners, according to scripture, is said to be determined by two factors: firstly the karmas of the past, and, secondly - the three aforesaid dharmas of this life.

Based upon our previous lifetime collective Karma, our present lifetime is shaped by the Vedic birth chart to design our present lifetime fate and destiny.

Swadharma means, “one's personal law”.

The Vedas say that the worship of the Hindu deity, Ganesha, the Vedic deity of dharma, reveals one's personal law. This deity governs the higher intellectual faculties of human consciousness, and most importantly, for the purposes of this article, is the divine deity that specifically governs astrology.

The study of astrology is linked to an understanding of one's personal dharma.

The ancient scriptures further suggest that personal dharma can be determined by the right study of Jyotish, or Vedic astrology with the intention of improving one's family health, one's family unity and one's family welfare.

By selfishness of one's behaviour, one only accumulates life's many adventures without the thought of one's fellow. One's family becomes broken, hurt and bruised with much despondency and misunderstandings and one's family differentiates into different directions in different fates and different faiths. When conversion therefore in religion takes place, this is an empirical manifestation of EGO, the stubborn aggression of the “individualism” and the wrath of hatred.

We have come full circle from the deities of the heavens, back to the astrological chart of terra firma to reveal our personal purpose here on mortal planet of sins – the human world.

The ancient scriptures say:

“Every person has his life designed beforehand, and the light of the purpose he is born to accomplish in life has already been kindled in his soul!”

This Vedic concept of personal law, or swadharma, is deeply ingrained in the infrastructure of the Vedic astrological chart. Like the four stages of human dharma, or ashrama dharma, the Houses of the astrological chart are divided into four stations, or types, reflecting the four ends of human pursuit. In order, the four ends of human pursuit are:

1. Dharma ... rightful fulfillment of personal law
2. Artha ... rightful acquisition of personal resources
3. Kama ... rightful fulfillment of desires
4. Moksha ... liberation and emancipation from this world

You can see that this categorization is but a personal microcosm of the stages of ashrama, or human dharma from start to finish!

Bhavas: The Houses

The bhavas, or houses of the Vedic astrological chart, are correspondingly arranged to reflect these four fruits of personal existence.

- Houses 1, 5, and 9 are the dharma stations
- Houses 2, 6, and 10 are the artha stations
- Houses 3, 7, and 11 are the kama stations
- Houses 4, 8, and 12 are the moksha stations

The rightful pursuits of the field of human experience is completely contained within the bhavas. The bhavas of the Vedic chart start with dharma. The first house initiates the cycle of dharma, artha, kama, and moksha. The second bhava follows as an artha house. The third house follows as a kama house, and lastly the fourth house completes the cycle as a moksha house. These stations repeat in the exact same order throughout the twelve houses of the astrological chart.

The Vedic sages consider the trikonal houses, houses 1, 5, and 9 the most auspicious houses because they are dharma houses.

What can be said of personal existence if it has no personal purpose, if it does not follow swadharma, that is personal dharma. One's innate intentions, one's "attitude" determines one's track in one's present lifetime.

Therefore, one who tries to keep his beloved happy and sacrifices one's own towards the betterment of one's siblings, one's loving wife, one's loving husband, one's loving parents, that one has accomplished one's duty as a human. One who forms hatred and anger and rejects his own family for the sake of his own selfish gains, will in the next life encounter much hardships and difficulties and such cycles of karma perpetuate without interruptions until one realises that this world is an illusion, a maya, a falsity, a mere mirage. The reality is the permanent feature of human spirit and the human spirit of life therefore should not be judged by the contemporary mind and negativity.

All human are spirit of life and if we encounter slander from another, the best form of reply is silence rather than aggressive reaction of responding with aggressive words.

The human pursuit of artha follows dharma. Therefore, the houses that follow the dharma houses are the artha houses. These are house 2, 6, and 10. Of what value is the accumulation of resources without "swadharma" or good dharma or good attitude?

What is the value of any material resource if you are ignorant of its purpose? You will probably not be aware of its purpose according to "rruta", or universal dharma. Only the sages and the Gods have this awareness.

We may not be aware of its purpose according to "varna-dharma", or social dharma. We may not be aware of its purpose according to "ashrama dharma", or human dharma. But if we don't know the purpose of our acquisitions according to 'swadharma', or personal dharma, then we need to understand why we have acquired and accumulated what we possess in a profound state of ignorance and acknowledge our own ignorance of the Vedas. We often leave ourselves out of the loop of our own true spiritual personal purpose in life – our true essential nature!

Next to the trikonal houses the kendras, or the angles are said to be of auspicious import. The angles of course are houses 1, 4, 7, and 10. As in western tropical astrology, these houses are the power centers of the chart. Notice how both the first house and the tenth house are included in this grouping. These are respectively both a dharma and an artha house, connected to the revelation of purpose and the material necessary to accomplish this task. The first house pulls double duty as a trikonal and a kendra house; after all, it is chiefly indicative of self and therefore the most powerful representative of the individual.

In Vedic astrology, the power of the trikonal and kendra houses increases throughout the house order. Of the three trikonal houses, 1, 5, and 9; the ninth is the most powerful and auspicious of the dharma trines. It is a house of supreme dharmic intent, known as bhagya bhava; the house fortune. Of the four kendras, houses 1, 4, 7, and 10; the tenth house is the most powerful and auspicious of the angles. As the most powerful angle in the chart, the tenth house is known as karma bhava. The Sanskrit word karma means, action.

The tenth bhava is the house of action. It is where our deeds take place in the world. You may be well intentioned, but you will be known by your deeds! That's where the rubber meets the road!

Yogas are the Planetary Unions

The planets that rule over the trikonal, or dharma houses, and the kendra houses are the most powerful planets in the birth chart. Whenever a planet that rules a dharma house is connected with a planet that rules a kendra house, a raja yoga manifests in the birth chart. A raja yoga means: a royal union. This category of raja yogas is the most beneficial yogas of the birth chart. Think about the wisdom of the sages. The planets that rule the dharma houses 1, 5, and 9, are associated with the fulfillment of your purpose. The planets that rule the kendras, houses 1, 4, 7, and 10, are associated with the places of power in this life. Those places, of course, are; the self, the family, relationship, and vocation.

The association of planets bringing these great houses together is very purposeful and powerful indeed. Whenever dharma is linked with the power to bring it forth in the world, this is a very important for the evolutionary progress of the soul!

It is especially significant, purposeful and auspicious when planets are connected in some way that rule the most powerful of the trikonal houses; the ninth house, and the most powerful of the kendra houses; the tenth house. This is a raja yoga of supreme import. It is called dharma/karma yoga. It is the supreme yoga of purposeful, fortunate action, for it involves bhagya bhava and karma bhava. What could be more illuminating to the self than to reveal one's swadharma through right action in the world of manifestation?

This is truly splendiferous, for it involves all four levels of dharma aligning the evolving soul with the divine intent.

The planets that rule the ninth and tenth houses can be connected in a number of ways. They can be in conjunction in the same sign, or they can be aspecting each other by opposition in opposite signs. Just like western tropical astrology, Vedic astrology has a myriad of planetary aspects. Any good beginning book will explain the aspects in great detail. Planets can also be associated by mutual exchange, by being influenced in in each other's signs.

In addition planets can be associated by being in each others Nakshatras, that is being in each others lunar mansions. The Nakshatras are 27 in all, being 13 degree and 20 minute partitions of the signs reflecting the Moon's movement during the sidereal month. Again, the Nakshatras can be found in complete detail in any good beginning book on Vedic astrology. Such a planetary combination producing a dharma/karma yoga gives the potential to realize personal dharma through our actions in the world at large.

Karma Bhava: The House of Action

The tenth bhava, as previously explained, is known as karma bhava; the place of our action in the world. The tenth bhava is described as the house of honor, sacred studies, virtuous deeds, and vocation. But it has another special distinction in Vedic astrology. It specifically is the house that rules over dharma! In addition, the tenth house is the only artha house, a house of acquired resources that is a powerful angle.

The specific aspect of dharma and artha combined in the most powerful angle, give extraordinary import to the resources we acquire through our vocation. Here we have the opportunity through rightful action to acquire resources for the self that are predicated upon personal dharma. These rightful actions, or karmas, over time will continue to clothe the self in the garments of personal truth, until the purposeful self shines forth for all to see. This is the bhava of self realization, according to dharma, in the world of material manifestation. The Ancient Vedas say: "Having realized the Self, the perfected souls, satisfied with their knowledge, passion free, tranquil - those wise beings , having attained the omnipresent on all sides - enter into the All itself."

In assessing the vocational attributes of the tenth bhava it is essential to look at the planetary ruler of this powerful house. The nature of the planet ruling the tenth will make itself known by its sign and house position. If the planet ruling the tenth is in its' own sign, a friend's sign or exaltation, it will prove to be very powerful. If this planet is in an inimical sign, or in the sign of its' fall, it is weakened. Further, if the planet ruling the tenth is placed in one of the dharmic, trikonal houses it is very auspicious. The planet ruling the specific house of dharma falling into one of the trikonal houses of dharma creates a confluence of dharma! If this planet falls into a kendra bhava, one of the angles, it is capable of manifesting great worldly power, according to the power of the particular kendra. When the ruler of the tenth falls into one of the dustanna bhavas, or evil houses, houses 6, 8, 12, and to a lesser degree house 3, it is capable of creating difficulties in the unfolding of vocation, based upon the karmic considerations of the particular dustanna house. If you have one of these aforesaid dustanna locations associated with the tenth lord, please do not take your life in hopes of reincarnating with the tenth lord in a kendra, or a trikonal house!

These are only general guidelines and there are a myriad of mitigating circumstances. In addition, benefic planets aspecting the tenth lord, or on either side of the tenth lord are capable of creating uplifting circumstances for vocation. Conversely, malefic planets aspecting, or on either side of the tenth lord are capable of creating difficult circumstances for vocation.

The ruler of the tenth house is of paramount importance when assessing vocational dharma. The ruler of karma bhava is to be considered, even before looking at the planets contained within the tenth house! Think about the wisdom of the sages.

Even if the most honoured guests are in the house, to what avail is it for the condition of the house if the landlord is not in a position of power, or worse in jail! The powerful guests aside, the house will become dilapidated; a mere shanty with the passage of time! Planets within the tenth house can only deliver their strength if the planetary ruler of karma bhava is in a position of strength.

The planets in karma bhava deliver vocational power based upon their inherent natures. Generally speaking:

- Sun indicates executives, government service and organizational and political administrators
- Moon indicates commerce and occupations connected to water, the nurturing, care giving, and counseling professions, and professions that deal with the public
- Mercury generally indicates, merchants, writers, authors, journalists, information processing and telecommunications professions, as well as counselors, astrologers and yes, thieves; that is the proverbial used car salesperson!
- Venus generally indicates professions involving personal enhancement, cosmeticians, clothier, jewelry and decorative professions, the hotel and entertainment profession
- Mars represents the military and all courageous professions such as police, fire department, etc. Mars also indicates mechanical ability represented in the engineering, service and medical professions
- Jupiter generally represents the judicial branch, such as lawyers, judges, as well as teaches, ministers, both politically and spiritually, bankers and general big picture corporate types
- Saturn generally speaking represents scientists, administrators, engineers, as well as the service industry and all professions associated with the earth, such as farming and agriculture
- The Nodes of the Moon basically have the same consideration as the planets in Vedic astrology
 - Rahu, the north node of the Moon, is generally considered to represent researchers, psychotherapists, criminologists and all professions involved with penetrating insight into both the spiritual and dark side of life
 - Ketu, the south node of the Moon, gives otherworldly vocational trends, such as spiritual and religious professions, as well as vocations involving the aerospace-space industry

These general planetary indicators aside, planets in the tenth become increasingly powerful if they themselves are rulers of the trikonal and kendra houses.

They further gain stature if they are in combination with such planets that rule the auspicious houses of dharma and power. Of course, planets in their own signs, or sign of exaltation become increasingly powerful tenants in the house of karma. Are you beginning to assess your vocational dharma like the ancient Vedic mind yet?

Karakas of Karma Bhava: Indicators of Profession

As well as planetary rulers, every house in Vedic astrology has planetary indicators, or karakas specifically associated with it. In the classic Vedic text, Brihat Parasara Hora Shastra, the father of Vedic astrology, Sage Parashara proclaims that the karaka of the tenth bhava is the planet Mercury. Planetary karakas must always be considered, along with planetary house rulers, to assess the affairs of the particular house in question. The planet Mercury is the planet of the discriminating intellect in Vedic astrology. Mercury offers a choice based upon our discrimination. We can choose to embrace our swadharma. We can also choose not to embrace our dharma. Opposition to dharma is called adharma. It means to go against divine law. As karaka of the tenth, Mercury gives us a choice at the cross roads of vocation.

In addition to fixed planetary karakas for each of the houses, in Vedic astrology there is special group of moveable planetary karakas. These are calculated by how many degrees a planet has traversed in zodiacal longitude in the sidereal zodiac. The planet that has the highest number of degrees in any sign is considered the atmakaraka. Atmakaraka means, “indicator of the soul.” The late zodiacal degree of the atmakaraka indicates that the quality represented by this planet is in an advanced state of development within the person. If this planet is in it’s own sign, a friend’s sign, or exaltation then this quality is deeply ingrained in the self. Because the atmakaraka is indicative of self maturity it must be figured in the assessing of personal dharma.

There is a further refinement of the atmakaraka that is used in assessing vocation. Vedic astrology uses a number of harmonic charts called vargas, or divisional charts.

Once you have determined your atmakaraka you will want to see in what zodiacal sign it falls within the navamsa. The sign that the atmakaraka falls within in the navamsa is known as the karakamsa. The wisdom of the ancient sages is that these further refinements of the atmakaraka, the indicator of the soul, reveal more subtle aspects of the self. There are varied schools of thought and many techniques, but the line of thinking is that the quality of the sign in which the karakamsa is placed is present in the vocational dharma of self. Again if the atmakaraka is in its’ own sign, a friend’s sign, or exaltation sign it becomes powerfully disposed. With all the attention to detail in this article you will not at all be surprised to find that my karakamsa fall in the sign of Virgo!

Then there is a specific harmonic, or varga chart that is associated with vocation. It is the tenth harmonic and it is called the dassamsa chart.

Vedic sage Parasara said this chart should be studied only in reference to the natal chart to reveal elements of the person's vocational life. The technical aspects of the varga charts are beyond the scope of this article, but please remember that any one of the vargas are only to be studied in reference to the natal chart. They are limbs of a body, and only have meaning in reference to the whole. These vargas are like the various Vedanga, additional sacred text, which are considered the limbs of the Vedas. Jyotish, or Vedic astrology is one such limb. The sages suggest that these limbs should not be studied without reference to the main body; the Vedas. It is almost impossible to define the Vedas without reference to the concepts of *dharma* and *brahman*. The well-known synonyms of the Veda, *shruti* and *amnaya*, make this point clear. The term *shruti* is defined as '*shruyete dharmadharmau anaya iti shrutih*'; that by which one learns about dharma and adharma is shruti', and *amnaya* as '*amnayate upadishyate dharma ityanena*'; that by which one is instructed in dharma'.

om iti etad aksharam udgitam upasita;

om iti hy udgayati tasyopa vyakhyanam. (1.1.1)

OM is the syllable (the Imperishable One); one should follow after it as the upward Song (movement) for with OM one sings (goes) upwards; of which this is the analytical explanation.

Life in the universe is a wonderful mystery. Human beings have the privilege of seeking the meaning, experiencing the mystery and realizing the purpose of life. In a triadic approach based on the Vedas, existence of life can be described through God (Ishwara), Universe (Jagat) and an individual soul (Jeeva). Any individual could see the universe as an entity that consists of all beings including other individuals and nature. The GOD as Supreme Being and One Source (Bramhan) is seen as a free and independent entity responsible for Generation, Operation and Dissolution of everything in the universe and all beings. The multi-faceted knowledge emanating from this One Source is referred as Vedas also called Shruti, that are mantras "heard" by rishis in their deepest meditative states and then orally transmitted as mantras to their disciples. The Vedas originating from Supreme Being is infinite and eternal. Vedas deal with topics such as God, soul, life, nature and cosmos etc. Vedas are compared to Breath of the Supreme Being. The infinitely large Vedic literature that includes scriptures (shastras) such as smritis, itihisas, puranas, upavedas, vedangas and upaangas etc. is a collection of compositions by large number of rishis who were seers of Vedic truths. This infinitely large body of knowledge is represented as an inverted tree (also referred in Bhagavadgita 15-1) in figure 1. However, there are different ways of classification including several additional scriptures referred as vidyas, kavyas etc. Thus as in a tree, the multi-faceted manifestations of knowledge in Vedic Hinduism or Sanatana Dharma is emanating from One Source or Supreme Being.

Also, in Vishnusahasranama, we have the verse:

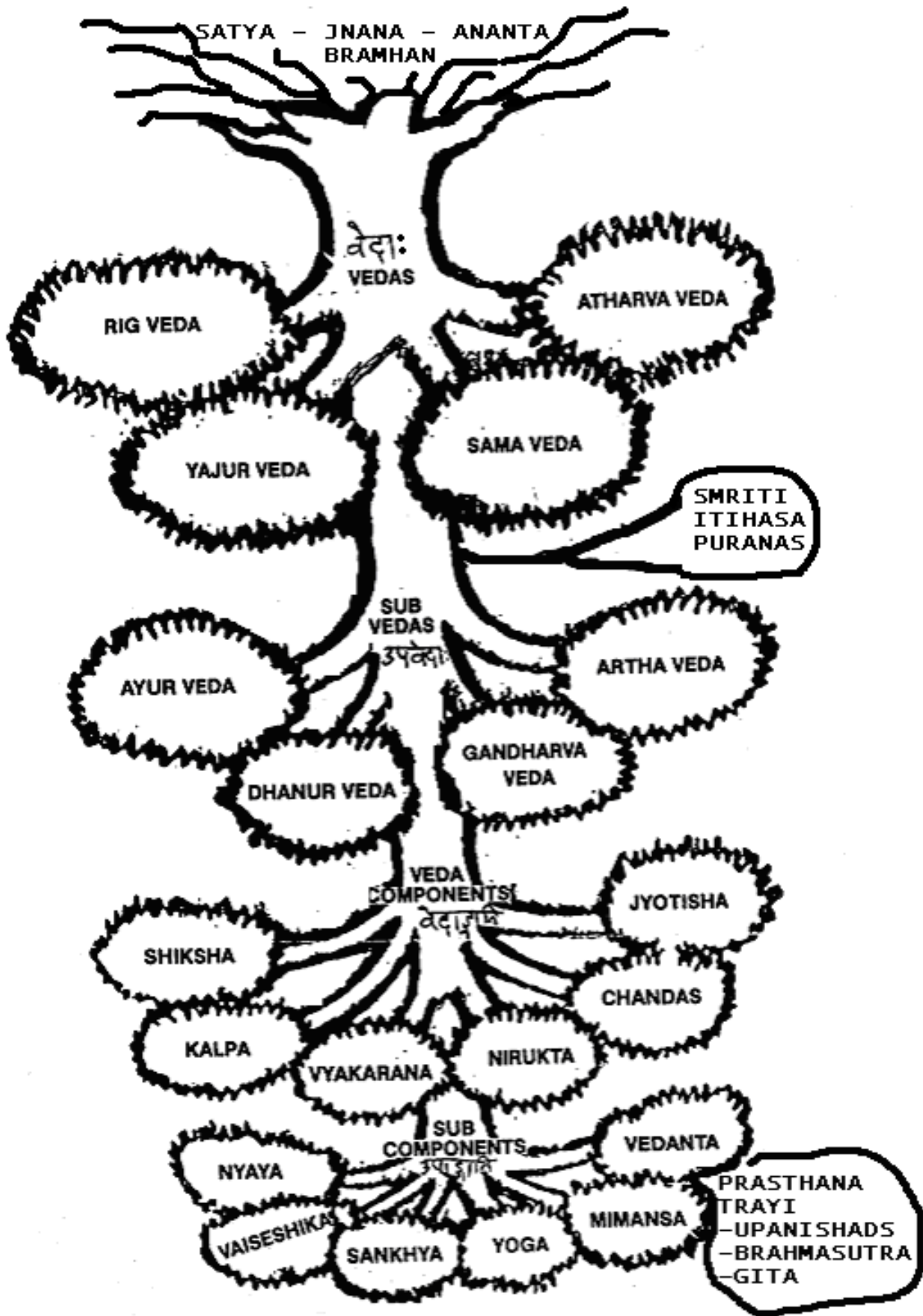
Yogo jnanam tatha sankhyam vidya shilpadi karma cha

Vedaa shastraani vijnanam etatt sarvam janardanaat

Which means that yoga, all types of knowledge, art, sculptures, rituals, Vedas, Vedic scriptures and science have emanated from Janardana (denoting One Source).

Presented at the symposium on Hinduism in June 2002, organized by Sri Venkateswara Temple, Pittsburgh, PA and also, at the Vedic conference organized by WAVES and University of Massachusetts at Dartmouth, in July 2002.

The primary aim of this infinitely large multi-faceted Vedic Hinduism is to provide the vision and guidance to all human beings through four-fold objectives (Purursharthas) for life. The fulfillment of these objectives namely Dharma (knowledge and application of life-principles), Artha (money and means), Kama (rightful desires) and Moksha (spiritual bliss and freedom from all desires) gives the meaning and purpose of life. The authority and authenticity of multi-faceted Vedic-Hinduism is due to innumerable rishis (seers) who have showed the paths of reaching that One Source of Light and Bliss. That is attainment of ultimate joy (Ananda). That is liberation (Mukti). Spiritual knowledge (Jnana) is that by which one merges into the light of Atman as river merges into the ocean.



Tree representation of Vedic wisdom.

It is easy to appreciate that any given sign remains on the horizon for an average of two hours, plus or minus a few minutes. This means that all persons born during that time will have a similar planetary disposition in their charts. Also, a given sign rises on the horizon at approximately the same time(with a difference of approx. 4 minutes) on the subsequent day also.

It is possible that the planetary disposition as well as the rising sign may remain unaffected even if two births happen a day apart. In case of twins too, where the rising signs and the planetary positions are likely to be similar, segregation of the natives appear difficult.

One of the brilliant methods of overcoming the difficulties mentioned above is the use of Vargas or subtle division. Each sign is divided into specific number of parts. Thus, the lagna or rising sign falls in a specific area of the division.

Rishi Parashara describes sixteen divisions called as the Shodashavargas. These Vargas not only help segregate the apparently similar charts, they also specifically deals with the specific area's of the native life. Thus, the use of Vargas is essential in order to make accurate and specific predictions. The Sixteen Vargas of Parashara are as follows :

1. Rashi or complete sign of 30°
2. Hora or one-half of sign (15°)
3. Drekkana or one-third of a sign (10°)
4. Chaturthamsha or one-fourth of a sign (7°30')
5. Saptamansha or one-seventh of a sign (4°20')
6. Navamsha or one-ninth of a sign (3°20')
7. Dashamsha or one-tenth of a sign (3.00°)
8. Dwadashamsha or one-twelfth of a sign(2°30')
9. Shodashamsha or one-sixteenth of a sign(1°52'30")
10. Vimshamsha or one-twentieth of a sign(1°30')
11. Chaturvimshamsha or one-twenty-fourth of a sign(1°15')
12. Sapta-Vimsha or one-twenty-seventh of a second(1°6'40")
13. Trimshamsha or one-thirtieth of a sign(1'00")
14. Khavedamsha or one-fortieth of a sign(0°45')
15. Aksha-Vedamsha or one-fortieth of a sign(0°40')
16. Shashtyamsha or one-sixtieth of a sign(0°30')

Shadbala or Six-fold Strength

- A. Sthana Bala or Positional Strength
- B. Dig-Bala or Directional Strength
- C. Kaala Bala or Temporal Strength
- D. Chesta Bala or Motional Strength
- E. Naisargika Bala or Inherent Strength
- F. Drig Bala or Aspectual Strength

Vimshottari dasha periods

S.No	Planet	Nakshatras	Dasha Period (years)
1	Sun	3, 12, 21	6
2	Moon	4, 13, 22	10
3	Mars	5, 14, 23	7
4	Rahu	6,15,24	18
5	Jupiter	7,16,25	16
6	Saturn	8,17,26	19
7	Mercury	9,18,27	17
8	Ketu	1,10,19	7
9	Venus	2,11,20	20

Total number of years 120

The Parashri dashas are generally nakshatra based. That is to say, they depend upon the birth nakshatra or the nakshatra of the Moon in the birth chart.

The Vimshottari dasa system is more widely used.

The Vimshottari Dasha : The twenty seven nakshatras are divided into three groups of nine nakshatras each. These are owned by nine planets. Each planet is allocated specific number of years over which it operates.

Each cycle of karma is represented by the quality of the bhava in which the dasa lord and the bhukti lord construe, aspect, influence and co-relate to one another.

Karakas: Cause of planets to influence our karma

The nine planets, the twelve rashis [zodiac signs] and the twelve bhavas [zodiac houses] confirm to karakas – meaning that which causes and that because of which the birth chart placement is due to previous life karma. Karaka is chiefly divided into the ‘kamma’ [desire/proliferation], ‘artha’ [reaping fruits of karma], dharma [religion, righteousness and good thoughts], and ‘moksha’ [spiritual emancipation. Many charts focus a native’s birth purpose and we can derive one’s life purpose from the placement of the planet in a specific segment of the birth chart.

Rahu and Ketu are moksha karakas. These are planets that lead one towards god because both planets bring material loss. They are enemies of the sun and moon. However such enmity only transpires during eclipses, transits of the sun and moon during their main periods or otherwise intermittent transits of Rahu and Ketu during the Sun and Moon periods.

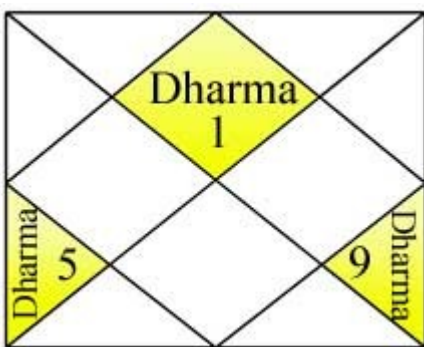
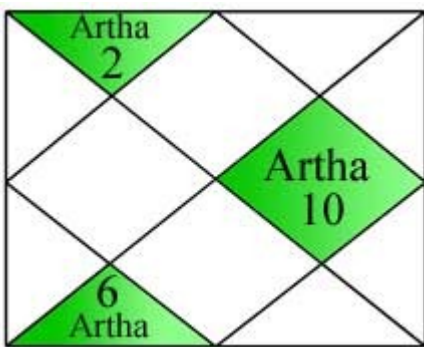
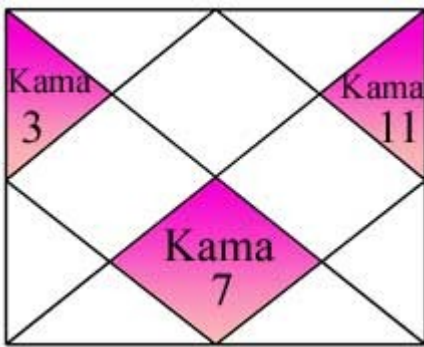
Karaka means the doer of certain activities. This means that the karakas represent the influence of various things animate or inanimate, in our life. They are the planets that cause the karma or the reason because of which we are confronted by certain circumstances and conditions in our live.

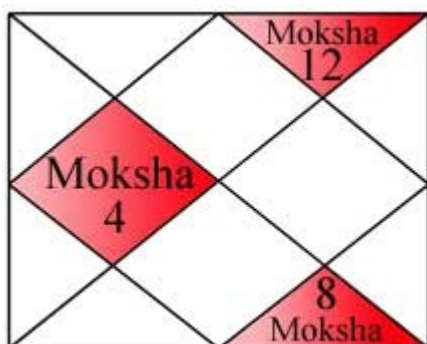
Based on the inhenrent gunas, Sattva, Rajas and Tamas the karakas are classified in three categories namely the Naisargik karaka which is predominant in Rajas Guna, the Chara Karaka which is predominant in the Sattva guna and the Sthira Karaka which is predominant in the Tamas guna. The utility of these karakas can be understood from the standpoint of their gunas. The sthirakarakas are governed by by Shiva and there are 7 such karakas. They represent the death of various animate things surrounding us (Rahu and Ketu, who are the shadowy planets without body cannot die and hence is excluded from the scheme of the 7 sthira karakas). The charakarakas are governed by vishnu and are 8 such karakas. They show the influence of various atmas / souls in our life and thus means our sustainence in this material world in the form of a social life (having inter relationships with various souls in this world) and spiritual growth. The remaining category is the Naisargik karaka governed by Brahma and there are 9 such karakas.

They represent the creation process and hence all perceptible and imperceptible creation of the world are governed by them. The rasis represent different parts of the Lord and the grahas represent the deities who signify a particular aspect and event in the life of a creature. The rasis are fixed and represent the environment, while the grahas are in motion which represent people who come and influence us

All karakas are taken in relation to the moon and rashi. In Vedic Astrology, no evaluation or conclusion can be derived unless both the rashi and the navaamsha charts are taken jointly and relative degrees of planets in both the charts examined closely. When planets reign in cusps, their influences cause complex karmic issues in our lives.

Illustration of houses: By their Gunas of karmic categories.





THE CHARAKARAKAS (8 planets)

Atmakaraka

The graha that obtains the highest longitude in the chart is the *Atmakaraka*, the signification of the soul (atma). It is the king of the chart. Ishtha Devata is also the Deva of the life in general.

Amatyakaraka

The graha obtaining the second highest longitude is called *Amatyakaraka*. It signifies the mind. Its role is to guide with the conscious, and guides the destiny of the person towards attainment of the desires of the Jiva – spirit of life.

Bhratrikaraka

The graha obtaining the third highest longitude is called the *Bhratrikaraka* - the cause of karmic bond with brothers and co-born who actually are expected to stand by us in times of dire need. It is also known as the Gurukaraka, as next to the Amatya it is only the Guru (preceptor) who can help and guide the atma towards its desired goal and God.

Matrikaraka

The graha obtaining the fourth highest longitude is called the *Matrikaraka* - the influence of mother [birth mother]. It is also planet that helps one to attain glory and God.

Pitrikaraka

The graha obtaining the fifth highest longitude is called the *Pitrikaraka* - the influence of the father over the native.

Putrakaraka

The graha obtaining the sixth highest longitude is known as the *Putrakaraka*. and it is the cause of karma of children. Notice that when Venus is the planet, especially in the artha house, the navaamnsa chart will show such configuration to be in the moksha house with conflicting planet. In such natives, adoption is a possibility in late life perhaps middle age.

Gnyatikaraka

The graha obtaining the 7th highest longitude is known as the *Gnyatikaraka* - the significator of relatives. The relatives of the person are the ones who are expected to be near the person in times of happiness and distress. In my chart, the moon is on the cusp causing lack of happiness from relatives and family. Such is also prominently true of no attachment of my spouse to her family.

Darakaraka

The graha obtaining the eighth highest longitude is called Darakaraka - the significator of wife. The spouse is the 'Ardhangini' (equal partner) of the person. As importance to the self is always last, the spouse (Dara) is placed last at the 8th place. Spouse is always there as best friend, soulmate.

The Atmakaraka has a very vital role to play in the horoscope of a person. It actually shows the objectives, ideals and goals of the soul for which it has born on earth. No graha in the horoscope can actually give benefic or malefic results beyond what the Atmakaraka could signify.

When courage or mars is stated, one must fight till the end like a warrior.

Our atma is a jeevan-atma. The ultimate objective of the atma is to mingle with the paramaatmamsa - God. To attain this, the activity of the person whose physical form the atma has obtained, should perform 'satt-karma' sattwik acts so as to cleanse the soul off its impurities and lead it to God. Sattwik guna alone is the sustainer of the atma and it leads it to the lord. As the atmakaraka has an objective with which it is born, it has certain abilities of its own towards that direction. While the Karakamsa itself will help see the desire of the atma, the Trines from the Karakamsa will show the actual desire of the atma. The Trines from the Karakamsa, therefore, become very vital signs to determine the native's spiritualism. Any graha located in the 1st, 5th and 9th (Trines) bhavas from the Karakamsa, thus, become automatically good for the spiritualism of the person and also to provide gati for his atma (known as Atmagati).

Thus, the role of Brihaspati (who represents God) becomes very vital in the Navamsa division of the person, as Brihaspati is the naisargika karaka for the 9th house (Dharma) significations. It is Brihaspati as the sustainer of the jeevatma and Surya as the provider of jeeva (life) who predominate the person's Dharma bhava. This is one of the very important and significant reasons why the 9th house in the Rasi chart is associated with Jupiter and Sun as the natural significators of the person's Dharma bhava.

Brahaspatti or Jupiter is by far the most powerful planet in the birth chart. When Jupiter is favoured in any birth chart, no other planet can affect the native adversely. Also, to look for Jupiter placement in the Navaamsha chart.

In summation, the crux of Vedic astrology is based on The 9 Planets, 12 Signs and 12 Houses and 27 nakshataras/constellations. Brahmins and pundits should conduct Graha Shantih Pujas and rituals in accordance with this concept interlinking the Nakshattaras to the rashis and rashis to the planets and houses. Thereby, conducting a more relevant shantih puja.

Vedic astrology takes 9 astronomical planets into consideration of which two are nodes of the moon. The 7 planets are the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. The two nodes of the moon are known as Rahu and Ketu. In Vedic astrology these are karmic planets determining a person's karmic place in the present life time, based upon one's past karma. Rahu and Ketu whilst considered to be the north and the south nodes respectively, are also responsible for causing the eclipses, upheavals, loss, or even sudden gain, sudden illumination on spiritual levels. The signs are 12 in number-Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. A house is a position in the chart decided upon by the time of birth at which the zodiac rises on the horizon also known as the "ascendant". This becomes the first house or mid-point, all other houses are calculated based on this position. Each planet is placed both in a sign as well as a house. In Vedic astrology, there is the Navamsha [spouse/atma] chart, which is also looked at when determining the extent of imbalance in the rashi [birth] chart.

Aspects: Relations between Planets and Houses

Aspects are degrees of association between planets, as also between planets and house positions. Aspects have different degrees of association. A 0 degree aspect is known as a Conjunction. A 180 degree aspect is known as a Opposition. A 90 degree aspect is known as a Square. A 60 degree aspect is known as a Sextile.

Natal and Transit Positions

A natal position is the one prepared at birth of an individual or of an event. A transit position is a moving position, which takes place after the natal position has passed. The transit positions are used in comparison to natal positions to study events and to prescribe effects. Transiting positions in aspect with natal positions trigger events.

Lunar Constellation Signs

Vedic astrology also gives credence to the 27 lunar constellations in the zodiac. Each of this is made of 3 degrees and 20 minutes and add up to make a 360 degree zodiac. Every individual has a constellation based on the position of the moon in a constellation in his natal chart. This is also known as the moon sign in western astrology, which is the sign rather than a constellation.

Major and Minor Periods in Lunar Constellation Signs

Lunar constellations have a system of major and minor planetary periods. These periods stretch for different periods of years and months for an individual, event or object. A major period of Saturn has the sub period of all the other planets and vice versa.

Nakshattara based astrology means each one of us has a constellation of the soul [rashi] and constellation of the spirit of life [navaamnsha].

What one has to face during one's karmic life pilgrimage is due to causes generated by one's past and present karmic actions. Vedic Astrology takes an account of one's strengths and weaknesses and various tendencies, with the purport through self-awareness, one can become more conscious of the choices of actions available under limited constraints.

In Vedic Astrology, worst never lasts. Vedic astrology gives hope, brings solace and guides one towards one's life goal. If someone treats us badly, for example, that person is simply a messenger of our own previous life karmas. The interaction with that person becomes an opportunity for us to reflect, gain insight, or in some manner elevate ourselves either through divine contemplation, thought, deed or retrospection.

Every condition and circumstantial situation presents us with an opportunity to learn something, or to choose a response, which is better for us than what we have chosen in the past, or a chance to grow in our resolves, or to strengthen our values, and so forth. Astrology is a means of taking stock of one's circumstances, tendencies and natural resources so that one may live more wisely, in tune with one's own karma or life's lessons. As a science and as an art form, astrology is the study of the subtle energies, which make up our world. When we evaluate a horoscope, we are looking at nothing more than the blending of energies, which can combine in an infinite variety of ways. Reaching deep into the essence of Vedic philosophy, the Vedas are truths from Gods and Devas and as such can assist us or support us in our karmic life.

The planets do not dictate, but indicate the energies that are influencing a situation at a given time. Astrology is determination, courage and self courage to change what so ever we can change within the limited constraints of our lifetime within the imperfections presented to u, to the extent that the unchangeable law of karma shadows it. However, our lifetime is guided by karma. Karma determines life pattern. In some life, there are more sufferings than others. It is not a coincidence that fortune and misfortune are two facets of the same coin of fate, which is not guided by free will and does not follow any preordained pattern. It is conscious effort, of understanding our problems and robust courage that through our own free will our own fate will touch humanity may guide the future and thereby take charge of creating its own personal destiny.

My concluding reflections:

Vedic astrology is an ancient science being put to use in modern times for delineating present, past and future events of an individual, object or event.

Over the years of practicing Vedic Astrology, it has been established with certainty that fate has been altered, negative karma neutralised and bad luck minimised by implementing the rightful remedial measures, rightful divine intentions towards the divine interventions of the celestial mystical powers of mantras, sacred sacrifice, rites and rituals carried out religiously.

It can further be said with confidence that such analysis in accordance with the crux of practical experience are only overview analysis, and if God's powers or the higher order so ordains, one's life fate can alter in accordance with one's Karma.

Vedic Astrology is scientific because it utilises a system of dividing the zodiac into a 360 degree chart for an individual or an event for analysis of characteristics and events. Planets, Signs and Houses are part of this analysis. Aspects between planets and between planets and house mid-points trigger events. Lunar constellation signs give information of passing periods in years and months. Though, the approach is very scientific, Vedic astrology can be said to border between divination and science.

According to the Ayurvedic Medicine, Vedic astrology and Vedic Medicine analysis is based on subtle divination of the intuition, insight, and spiritual visions.

Much of ancient evaluation of conceptual human life is based on meditation, divine contemplation, and divine medicines which are combination of physical, metaphysical and spiritual remedies. Therefore, one can conclude with confidence that a 1 carat diamond will radiate energy with the power of the Sun, as much as a 3 carat Sapphire will generate energies of the Saturn with the sun rays. Gem therapy works as has been seen in many subjects provided the jaapas, or the recitations tantamount to the three times the prescribed quantity of mantras because we are in Kaaliyug the dark age of sins.

If there is light in the soul, there will be beauty in the person.

If there is beauty in the person, there will be harmony in the house.

If there is harmony in the house, there will be order in the nation.

If there is order in the nation, there will be peace in the world.

~ Old Chinese Proverb

Acknowledgements

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Dedication:

This composed article is dedicated to the sages and seers of the Himalayas, the Rishis and the true real saints of Mother India without prejudice.

I owe "all" of my Vedic knowledge and wisdom to "MAA" without any personal intentions or prejudices whatsoever. Aum Tat Sat. Prannamm Namaskaram. Jaya Shree Krushna.



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