

Vedic Astrology, An Introduction by Das Goravani

... Astrology is the science of the effects of the planets movements on our lives and all things. Astrology is based on astronomy in that astrologers need to know the correct positions of the planets at any given time, as well as the correct positions of the zodiacal fixed star signs in relation to any place on earth at any given time. ...

... Vedic astrology differs from Western or Tropical astrology mainly in that it uses the fixed zodiac as opposed to the moving zodiac. Because of the gradual tilting of the earth in space on it's axis, the zodiac, if you calculate it from the Sun's relationship to the Earth, appears to be moving at the rate of a little less than 1/60th of a degree per year. Currently, the relative or movable zodiac is off or out of alignment with the fixed or real star-based zodiac by roughly 23 degrees, which is almost one whole sign of the zodiac. ...

Lesson #1: What does Vedic mean?

Lesson #2: What's Astrology, what does "Vedic" imply?

Lesson #3: Ashvini Star or Nakshatra

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Lesson #10: Developing the Ability to Predict

In the service of Sri Vishnu, I have been writing articles on Vedic Astrology and Spiritual Philosophy to help the Western world become more acquainted with these primeval divine concepts. These articles are included in the reference manual within my Vedic Astrology Software program "Goravani Jyotish":

Lesson #11: Basics

Lesson #12: Components

Lesson #13: The Lords of Houses

Lesson #14: The Houses and Signs

Lesson #15: Going House to House

...

Glossary (searchable)

Request: I have a large amount of service to perform in this life for the divine will. If you can help, please contact me.

Specifically, I want to write Vedic Astrology Research Software to help prove that the science most definitely works. I have the software planned, but lack funding to get it done. If you or someone you know can help, please contact me. Thanking you in advance. Full details and non-profit ID numbers available on request.

I hope these writings aid in your path. -Das Goravani (goravani@aol.com)

Consider to visit Das Goravani's own web-pages at www.goravani.com with further detailed information.

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Vedic Astrology

Lesson #1

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Greetings

Hello, my name is Das Goravani. I love Vedic astrology and I'm really honored and humbled by the fact that the Lord is allowing me to be involved with his divine sciences. I offer praise to the Lord Sri Krishna/Sri Vishnu/Sada Siva and Srimati

Radharani/Laksmidevi/Bhavani for literally everything. I am trying to become their servitor. May they be pleased with this program. Everything is but a mere spark of their splendor!

What does Vedic mean?

Veda means original knowledge and truth. Vedic means of the original knowledge and truth. The Lord, who ever resides in his own blissful abode of Vaikuntha (means "free from anxiety"), the Spiritual World, creates Jiva souls, small souls, that's us, from the light that shines forth from his divine body. Those spiritual sparks are at first undifferentiated from each other and are called "tatata shakti" or the marginal potency of the Lord.

At that stage we are like pencil rays of light all side by side floating in undifferentiated bliss, but inactive and not fully conscious. In that blissful, peaceful state, an agitation can come which makes the Jiva soul want differentiation and action. Thus, we enter this plane, known as the material world, where the external potency of the Lord surrounds us on all sides, as our own bodies and as the environment, the universe.

The purpose of coming here is to play out parts in a drama and learn thereby- it is essentially a school. The lessons are hard, and often painful. What we are learning is "our position" and our relationships, or "sambandha gyan", with everything. Nature, being perfectly under the constant, perfect control of an absolutely benevolent divinity, is perfect in gradually raising our consciousness through the process of "touch-burn-don't touch it again". Everything is working that way- there are easy lessons and there are hard lessons. Ultimately, the soul must learn that she is prakrti, not purusa. This means that we are subordinate, yet fully provided for, participants in a play which is for the pleasure of the purusa, and that is God himself- Krishna- who is purush-uttama, or the Supreme Enjoyer.

When the Universe gets created by Lord Brahma under the instructions of Vishnu, at that time Brahma receives full knowledge about basically everything. He receives, for example, complete information on how to create the material world. The best

scriptural resource we have that narrates to us the very primeval interaction between Vishnu and Brahma at the time of creation is the Brahma Samhita. That great scripture, spoken by Lord Brahma, gives detailed information as to what were the main points, the main knowledge was that was given to Brahma via the Gayatri Mantra.

Part of that was the knowledge of Astrology. Brahma actually creates the material world under the direction and authority of Vishnu. Brahma directly knows the controlling systems put in place here because he put them there, even though the power comes from Vishnu. So, Brahma gave Jyotish Vidya to his sons such as Narada Muni, the Four Kumaras, and so on, who in turn gave it to their disciples, such as Vyasadeva.

That knowledge was passed down through disciplic succession until around the start of Kali Yuga because that is when books become required because human memorization ability decreases to a large degree. Previously Brahmin children had to simply memorize everything. So anyway, around the beginning of Kali Yuga sages such as Parasara and Vyasadeva created so many books so that Vedic knowledge, the original knowledge, would not be lost in this Kali Yuga.

It is a big hassle to make books- even for great sages. It is not pleasant to sit and write and write and write. You just want to give codes- to make sure the essential is not lost. However, what this means is that there is much detail that is not in the books. However, the sincere seeker who has a natural insight into things Vedic will be able to discover that which is not literally given. Because of possessing the proper mood of service and submission to the great truth many hidden things become revealed to the heart of such a surrendered soul.

Please indulge me a few more points: I have been around this Vedic path for quite some time now and I have seen and heard it correctly and incorrectly perceived and reflected by others. For example...

Vedic scripture is NOT myth. While there may be interpolations and exaggerations and the like, the basic punch of it all is true.

There is a personal God, there is a creator, the Vedic times did happen, the battle of Kurukshetra took place, Krishna really

lived, as did Lord Ramachandra, etc. Lord Ganesh is not an energy nor a myth, he is a real being who can stand in front of you and chew you out for insubordination should he so desire!

Why not believe? Look at yourself in the mirror- do you not see an amazing creation- isn't it weird and wonderful- two eyes that roll around, one nose- a mouth, a genital- the whole thing is so strange and bizarre- why can't there also be a human with what we call an elephants head? Is it impossible to you? Have you ever seen a hammer head shark? Can you believe how shocking that must have been for persons to see those weird creatures for the first time having never heard that they existed?

When it is foggy we forget that the Sun is shining above the clouds. On mountain tops it is often sunny when the valley is fogged oversimilarly, just because the coverings of this Universe obstruct and limit our vision doesn't mean there is nothing beyond. So, why not believe why can't a benevolent God and cast of demigods such as Lord Ganesh existis there something that says we must be the only great things around?

It is rather sane to believe in the Vedic version, and rather insane to not believe- that is my carefully considered opinion. That we are in school learning to become fully trained, willing and detached players in the Lord's eternal pastimes or Lila is wholly believable, whereas the dialectical materialist or "scientific" atheism is rather unbelievable to me. (where did it all begin- they can NEVER answer that- Big Bang? Ridiculous!)

The other thing I wish to say is that the correct Vedic understanding is never sectarian, dogmatic or fixed, and, any follower of the Vedas must be loving and kind. Ahimsa, or non-violence is a primary principle. If you want to be happy, definitely spread happiness, give protection, serve more than you receive. Definitely be vegetarian. You cannot feel God in yourself in you kill to eat unless absolutely necessary for survival. Give up being a party to the killing of innocent animals. Learn how to cook enough variety of vegetarian dishes that you don't miss meat- that is possible, and you need to do it. To be a truly great soul who can

read karma and help others, you can't be involved in such base karma yourself it will definitely block your vision.

In the beginning of the Parasara Hora Sastra and other classics there are always verses describing who can and cannot be taught astrology. Astrologers are advised by the great sages, who must be followed, NOT to teach this divine science to those who are faithless, who do not love and follow the Vedic path, or who are not surrendered, or who are simply not qualified with the requisite intelligence in the areas of math, calculation, space and time, etc. In the West, these admonitions are not being followed- and anyone can buy the books, buy the programs, go to the seminars, and learn Jyotish. This is not good, and yet from another angle, we can say that at least it is spreading- there must be mercy before law is applied. If the Vedas are not allowed to come to the West freely, they may never come at all, and that would be worse than misuse I agree.

However, if you are sincere and serious about being granted entrance into the deeper truths, then you should not apply such leniency to yourself. That is for rationalizing the misuse by other beginners- but do you forever count yourself in that group? Don't. Move on- take responsibility- become a member of the more sincere group who actually want for themselves to become pleasing to the hidden, yet very real and seeing, Guru Varga (which means the Great Masters of truth and religion as one entity).

I encourage you to read the Srimad Bhagavatam (which is also known as the Bhagavat Purana) as translated by Bhaktivedanta Swami. It is, as a presentation of this most important Purana, very good at getting across the correct mood of submission and surrender to the Lord, and the whole Vedic truth and path. Therefore, I recommend reading it and trying to understand deeply, and follow. Please do that for the perfection of your life.

Try to live cleanly, free from drugs, meat and gross engagements of all kinds. Become a Brahmin in action- clean, merciful, tolerant, ever learning good things, helpful to all, and devoted to truth. The four pillars of religion or dharma are: Truthfulness, Mercifulness, Cleanliness, and Austerity. Practice these.

Don't try to get everything you desire (austerity). You will simply become a materialist who is too overwhelmed by their temporary body and its temporary desires. Be satisfied with what comes without too much endeavor.

Be merciful to all living beings. Ask much of yourself, but be kind to others while gently encouraging them to raise their own standards.

Be clean in as many ways as you can- health, bodily, eating, thinking, speaking. Associating with the Tamasic Guna is dirty, so avoid it. The lower you associate, the lower you are- so associate with cleanliness.

Be honest and truthful- that is said by scripture to be the last leg of dharma left in this Kali Yuga.

If I can be of any help to you in your path do not hesitate to call on me. I hope this introduction has not been offensive to you- it is quite standard Vedic teaching. You may find it surprising that I have the audacity to "preach" herein, but after all, begging your indulgence, it is a Vedic science we are talking about here - it is my divine and good duty to tell you these things as hearing these things is part of the price you must pay to receive this Vedanga, if you are to actually get the real thing and not just the shell or mirage. Just because I am doing some speaking, Vedic etiquette dictates that it is my duty to say something high and divine at that time of transfer, lest either of us fall prey to lower conceptions of what we are, where we are, and what really matters. That is my duty. If in doing my duty I have offended your sentiments in any way, please forgive me.

May your attention be on Sri Krishna, and may you have a life full of spiritual emotion. Please think of me kindly, as I need the good wishes of all my brothers and sisters. If in any way, at any time, I offend your soul on the path, please forgive me.

End of lesson One.

Your ever well wishing friend and servant,
Das Goravani

Vedic Astrology

Lesson #2

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Basically, what is astrology?

Astrology is the science of the effects of the planets movements on our lives and all things. Astrology is based on astronomy in that astrologers need to know the correct positions of the planets at any given time, as well as the correct positions of the zodiacal fixed star signs in relation to any place on earth at any given time. Once the correct positions of the signs and planets are known, the astrologer then constructs charts representing these positions, and using the astrological science, studies the charts and can make quite a wide range of conclusions about the moment the chart was cast for.

Charts are cast based on an exact moment at an exact place on Earth. Therefore, the moment you were born and the place you were born has a chart, or can have a chart, and that is called your "birth chart" or "natal chart". By reading the chart of the heavens for the time and place of your birth, we can know much about you. That is the claim of astrology. It can be used for other things such as the chart of a question asked (called "Prasna" astrology) or for planning when to do some certain action (called "Muhurtha" or "Electional" astrology).

Primarily, astrology is used to understand ourselves, or our karma for this life.

What does the word "Vedic" imply about this type of astrology?

Vedic astrology differs from Western or Tropical astrology mainly in that it uses the fixed zodiac as opposed to the moving

zodiac. Because of the gradual tilting of the earth in space on its axis, the zodiac, if you calculate it from the Sun's relationship to the Earth, appears to be moving at the rate of a little less than 1/60th of a degree per year. Currently, the relative or movable zodiac is off or out of alignment with the fixed or real star-based zodiac by roughly 23 degrees, which is almost one whole sign of the zodiac.

So, first and foremost you should know that Vedic astrology sticks with that original, star-based zodiac and thus another term to describe Vedic astrology is that it is "sidereal astrology", which simply means that the real zodiac is used to locate WHICH SIGNS THE PLANETS ARE CURRENTLY LOCATED IN.

The signs the planets are in is one important part of astrology. Because the two systems are skewed from each other by nearly one whole sign, most people's "Sun Sign", that which you can get from the paper each day, is usually one sign back when the chart is refigured using Vedic astrology.

So, the first surprise using Vedic is that you are no longer the Sun Sign you always thought you were. This happens with many charts. However, if you were born in the last 5 days or so of the Western Sign month, then you will probably still be that sign in Vedic since the difference is 23 degrees currently, and signs are 30 degrees long in space (12 signs times 30 degrees each each a 360 degree circle surrounding the Earth).

Vedic astrology also has a great number of techniques for studying the charts once they are cast which give Vedic a predictive edge. For example, the "dashas" or "planetary ruling periods" system which is a part of the Vedic system give Vedic astrologers a tool for quite accurately predicting the trends, changes and events in your life with good accuracy regarding dating when things will take place. Therefore, Vedic astrologers are less limited to talking about your general overall self and can get more deeply into what's going to happen in your life.

These two things are the primary, immediate things you should know about Vedic astrology.

The Signs

Signs are called "Rashis" (raw-shees) in Sanskrit. This table shows the signs with their rulers, sanskrit names and symbols etc. If you open this table using a monospaced font such as Monaco or Courier, it will space correctly into columns. You may have to set your ruler in your word processor to about 7.25 inches wide.

Sign Name	Sanskrit Name	Meaning of Sanskrit Name	Type	Sex	Mobility	Lord
Aries	Mesha	Ram	Fire	M	Movable	Mars
Taurus	Vrishaba	Bull	Earth	F	Fixed	Venus
Gemini	Mithuna	Couple (embracing)	Air	M	Common	Mercury
Cancer	Karkata	Crab or Circle				

			Water	
			F	
			Movable	
			Moon	
Leo				
	Simha			
		Lion		
			Fire	
			M	
			Fixed	
			Sun	
Virgo				
	Kanya			
		Virgin or Daughter		
			Earth	
			F	
			Common	
			Mercury	
Libra				
	Thula			
		Balance or Weight		
			Air	
			M	
			Movable	
			Venus	
Scorpio				
	Vrishchika			
		Scorpion		
			Water	
			F	
			Fixed	
			Mars	
Sagittarius				
	Dhanus			
		Bow (the weapon)		
			Fire	
			M	
			Common	
			Jupiter	
Capricorn				

	Makara				
		Alligator & Shark			
			Earth		
			F		
				Movable	
					Saturn
Aquarius					
	Kumbha				
		Pot or Jug			
			Air		
			M		
				Fixed	
					Saturn
Pisces					
	Meena				
		Fishes			
			Water		
			F		
				Common	
					Jupiter

As you can see, the signs are the same ones used in Western Astrology. However, as you go on, you will see that the understanding of what the signs do, and the demigods behind them, who control them, vary and are greatly augmented in Vedic astrology.

These tables cover Nakshatras, or the 27 fixed stars of Vedic Astrology. The stars with two signs (such as Kritika) are the ones whose domain crosses the border between the two signs listed.

#					
	Name				
		Lord			
			Sign(s)		
				Guna	
					Gana
					Type
					Symbol

1
Ashvini
Ketu
Ari
Tama
Deva
Dharma
Horse Head

2
Bharani
Venus
Ari
Raja
Manushya
Artha
Vagina

3
Kritika
Sun
Ari/Tau
Raja
Rakshasa
Kama
Razor

4
Rohini
Moon
Tau
Raja
Manushya
Moksha
Chariot

5
Mrigashira
Mars
Tau/Gem
Tama
Deva
Moksha
Deer Head

6
Ardra
Rahu
Gem
Tama
Manushya
Kama
Head

7
Punarvasu
Jupi
Gem/Can
Satva
Deva
Artha
Bow

8
Pushya
Sat
Can
Tama
Deva
Dharma
Flower

9
Ashlesha
Merc
Can
Satva
Rakshasa
Dharma
Serpent

10
Magha
Ketu
Leo
Tama
Rakshasa
Artha
Palanquin

11
Purva Phalguni
Venus
Leo
Raja
Manushya
Kama
Front Legs of Cot

12
Uttara Phalguni
Sun
Leo/Vir
Raja
Manushya
Moksha
Back legs of Cot

13
Hasta
Moon
Vir
Raja
Deva
Moksha
Palm

14
Chitra
Mars
Vir/Lib
Tama
Rakshasa
Kama
Pearl

15
Swati
Rahu
Lib
Tama
Deva
Artha
Sapphire

16

Vishakha
Jupi
Lib/Sco
Satva
Rakshasa
Dharma
Potters Wheel

17

Anuradha
Sat
Sco
Tama
Deva
Dharma
Umbrella

18

Jyeshtha
Merc
Sco
Satva
Rakshasa
Artha
Umbrella

19

Mula
Ketu
Sag
Tama
Rakshasa
Kama
Crouching Lion

20

Purva Ashadha
Venus
Sag
Raja
Manushya
Moksha
Front of square

21

Uttara Ashadha

Sun

Sag/Cap

Raja

Manushya

Moksha

Back of square

22

Shravan

Moon

Cap

Raja

Deva

Artha

Arrow

23

Dhanistha

Mars

Cap/Aqu

Tama

Rakshasa

Dharma

Drum

24

Satabishak

Rahu

Aqu

Tama

Rakshasa

Dharma

Flower

25

Purva Bhadrapad

Jupi

Aqu/Pis

Satva

Manushya

Artha

Front Legs of Cot

26
 Uttara Bhadrapad
 Sat
 Pis
 Tama
 Manushya
 Kama
 Back legs of Cot

27
 Revati
 Merc
 Pis
 Satva
 Deva
 Moksha
 Fish

More info about the Nakshatras (knock-shut-raws)

#	Name	Demigod	Sex	Body Part	Caste
1	Ashvini	Asvini Kumars	M	Top of foot	Vaisya
2	Bharani	Yamaraj	F	Sole of foot	Lower
3	Kritika				

		Agnidev		
		F		
			Head	
				Brahmin
4	Rohini			
		Lord Brahma		
		F		
			Forehead	
				Sudra
5	Mrigashira			
		Candrama		
		~		
			Eyebrows	
				Servant
6	Ardra			
		Lord Rudra		
		F		
			Eyes	
				Butcher
7	Punarvasu			
		Sri Aditi		
		M		
			Nose	
				Vaisya
8	Pushya			
		Brihaspati		
		M		
			Face	
				Kshatriya
9	Ashlesha			
		Nagas		
		F		
			Ears	
				Lowest

10

Magha

Pitris

F

Lips/Chin

Sudra

11

Purva Phalguni

Bhaga

F

Right hand

Brahmin

12

Uttara Phalguni

Aryaman

F

Left hand

Kshatriya

13

Hasta

Suryadev

M

Fingers

Vaisya

14

Chitra

Visvakarma

F

Neck

Servant

15

Swati

Vayu

F

Chest

Butcher

16

Vishakha

Indra & Agni

F

			Breasts
			Lowest
17	Anuradha		
		Mitra	
			M
			Stomach
			Sudra
18	Jyeshtha		
		Indra	
			F
			Right torso
			Servant
19	Mula		
		Nritta	
			~
			Left torso
			Butcher
20	Purva Ashadha		
		Apas	
			F
			Back
			Brahmin
21	Uttara Ashadha		
		Visvadev	
			F
			Waist
			Kshatriya
22	Shravan		
		Sri Visnu	
			M
			Genitals
			Lowest
23	Dhanistha		

Vasus
 F
 Anus
 Servant
 24
 Satabishak
 Varuna
 ~
 Right Thigh
 Butcher
 25
 Purva Bhadrapad
 Ajaikapad
 M
 Left Thigh
 Brahmin
 26
 Uttara Bhadrapad
 Ahirbudhnya
 M
 Lower legs
 Kshatriya
 27
 Revati
 Pushan
 F
 Anklrs
 Sudra

Lesson #3

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The 27 fixed stars used heavily in Vedic Astrology appear to us as stars within the 12 signs of the zodiac. Actually, some of them are stars, and some are clusters of stars. In any case, it is known through the descending knowledge which Gods and Goddesses rule the different nakshatras. And, through Puranic histories, we can know much about the past activities and therefore the natures of these ruling personalities. Just as you really exist, so do they. The demigods are actually higher forms of human's, having more subtle bodies than ourselves, and living on higher, more subtle planes of existence. Nonetheless, they have human forms more or less and activities. Many of the Puranic histories take place on these higher planets involving these higher demigods. From these histories we can know the true nature of these personalities and thus better understand how their respective planets, signs, and stars are directing our world and our lives. This is the true nature of Vedic astrology- to believe and read. It is somewhat foolish to be simultaneously both an Atheist and a Vedic Astrologer.

Let us take a deep look into the background of the first star, which is "Ashvini". This will be an example of how deeply it is possible to go into the background of each of the Nakshatras.

The Ashvini Star or Nakshatra

Star #1, Ashvini, is ruled by Ketu within the sign Aries. Ashvini's mode is Tama (lower qualities such as indolence etc.), her nature is Deva (Godly), she aims towards Dharma (Religiosity), her symbol is the Horse Head, and she is controlled by the Asvini Kumars.

Independence, working alone, and stubbornness or fixedness in purpose are the traits of this star's influence. This is the place of exaltation for the Sun, the planet of independence and authority. Ashvini is a Vaisya (merchants) caste star, and the Srimad Bhagavatam (also known as the Bhagavat Purana- a 5000 year old history summing up all pre-history since creation) says that the nature of the Vaisya is that they are never satisfied with their material attainments, and thus always want more. Being the first star, this one stands for jumping forward, into material creation, taking charge, and doing something.

The controllers of this nakshatra, the Asvini Kumar twin demigods, appeared very early on in the creation, and are mentioned in many places in the Sastras (scriptures). Krsna mentions them to Arjuna in the Bhagavad Gita when He is showing Arjuna His Universal Form, or the Virat-Rupa. Arjuna sees within the Virat Rupa all the demigods, including the Asvini Kumars. Also, in Srimad Bhagavatam 3-6-14 we learn that it is the Asvini Kumars who are partly responsible for the sense of smell in all living creatures within the creation.

Asva means "horse", Asvini is the "she-horse", and Kumars means "young boys". Their title as the Ashvini Kumars means that they are the sons of a mare or female horse. The star is named after their mother and therefore the symbol is the horse head. One of Vivasvan's (the Sun God) wives whose name is Samjna once took the body of a mare in order to spend some time performing austerities on Earth. During that time, Vivasvan (other names: Sun, Ravi, Surya, Aditya) also came down as a horse to be with her and together they parented these twin sons, the Ashvini Kumars.

The Ashvini Kumars are the physicians of the demigods. They are very learned in Ayurveda, and all forms of medical practice. Once they used this talent to receive knowledge from the sage Dadhici, who was learned in material and spiritual knowledge. Indra warned Dadhici not to teach the Kumars Brahma-Vidya since their occupation placed them outside that realm. He promised to cut off Dadhici's head should he not heed the warning. Dadhici relayed this to the Kumar's. With their great medical abilities however they removed Dadhici's head and replaced it with a horse head. Dadhici then spoke to them through the horse's mouth. They were then able to replace the original human head of Dadhici after Indra cut off the horse head. In this way they received Brahma-Vidya, or spiritual knowledge.

In the eighth canto of Srimad Bhagavatam we find the history of the Ashvini Kumars restoring the youth of Cyavana Muni. Through this service to a powerful Muni, the twins were granted the right to drink Soma Rasa, an immortalizing drink, with the

other demigods. Formerly they were excluded from this elite group due to disqualifications born of their occupational stature as that of physicians only. The Maha Bharat, which is the history of the battle of Kurukshetra and other important events on Earth of roughly 5,000 years ago, is centered around the Pandavas, who were five brothers who were great Ksatriya heroes, and personal friends of the Lord Sri Krishna during His manifest pastimes on Earth during that time. Two of the brothers were twins, born of Madri, the second wife of Maharaja Pandu. However, because Pandu was restricted from sex life by a curse, the five sons were all fathered by demigods, and for the twins the fathers were the Asvini Kumars. These five brothers never knew of the sixth, oldest, brother because Kunti, the first wife of Pandu, bore this son before she was wed, through connection with the Sun God, Vivasvan, whom she called to herself by accidentally invoking the proper mantra. That son was the tragic personality known as Radheya in the Maha Bharat.

Radheya, son of the Sun God, is therefore a brother to the Ashvini Kumars, and Radheya was a greatly powerful Ksatriya. Similarly, the Pandava sons of the Ashvini Kumars, named Nakula and Sahadeva, who are grandchildren to the Sun God, were also powerful Ksatriya princes and highly elevated spiritual associates of the Lord Sri Krishna. Therefore, we can understand why, in Vedic Astrology, that the Sun, especially when powerful or exalted, grants nobility, leadership and other Ksatriya qualities.

Ashvini is a Ketu ruled Nakshatra. Ketu, as all Vedic Astrologers know, is intimately connected with liberation from material bondage, or Moksha. Ashvini is located within the sign of Aries, which is ruled by the military planet Mars. Therefore, the Sun is exalted there because He is the father and grandfather of the greatest Ksatriyas. He stands regal and splendid amongst his army, who is headed by Mars. Like all the greatest Ksatriyas or Vedic warriors, His power is based upon service to Visnu. Hence, Moksha, or liberation from material bondage, which is obtained best by serving the Lord, remains the aim of the Sun, the Karaka of soul. In the sign of external action or Aries, the commander in chief, the Sun, stands resplendent and dignified, ready

to lead all other leaders, on the righteous path of liberation.

From histories such as those related above we can gain an understanding of the personalities who are the deities behind the forces that come to us through the stars and planets. Just as the real, eternal soul inside each living being is something much more powerful and greater than the bodily casing we see representing it at this time, similarly the planets and stars we see and track in space are simply representations of greater beings, demigods, who are actual personalities who actually exist right now in another dimension our eyes are not priviledged to perceive.

Knowing that Ashvini is actually Samjna, the wife of the Sun, we can understand another part of the reason why the Sun feels exalted and powerful under this star. Also, knowing the nature of Samjna and her sons, the Ashvini Kumars, we can understand some of the powers and influences that come through this Nakshatra, such as medicinal and spiritual knowledge, and nobility and leadership qualities.

Vedic Astrology

Lesson #4

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The "Bharani" Star or Nakshatra

Nakshatra #2, Bharani, is ruled by Venus in the sign Aries. Bharai's mode is Raja (activity, passion), her nature is Manushya (human), she aims towards Artha (working, aquiring needs), her symbol is the Vagina, and she is controlled by Yamaraja (the God of Death).

This star is under the planetary lordship of Venus and is within the sign of Aries, ruled by Mars. Therefore, this is an passionate,

Raja Guna star because wherever there is a mix of the energies of Venus and Mars simultaneously, we get strong passion. Raja Guna means passion, or the energy applied for material ends. The word bharan means to maintain. This star is connected with the energies we expend to maintain ourselves in the material world. In order to go on in life, we need to maintain our lives with the necessary foods, air, shelter, and so on, and in so doing we are required to have and use some energy.

The vagina symbol refers not only the vagina opening, but to the entire womb. The womb is the first protective and necessities-supplying environment that we take shelter in when entering the world within a new material body. The womb is the place where we receive the most fundamental necessity (artha) of material life, namely, our body. The way in which the Bharani nakshatra is symbolized by the vagina is of the higher order of vision, as a source of provisions, arthas, for maintenance of human life, and not as an object of sensual pleasure.

In general, people in material life are heavily under the sway of things ruled by Venus, namely pleasure giving things. Most people are after pleasure, and certainly the vagina is one of, if not the most, popularly worshipped symbol of material pleasure. Therefore, the Vagina can be seen in a very low or very high conception, as the object of pleasure for the man, or as the provider of the body for a life of enlightenment. When a male human acting under normal sexual impulses is under the sway of the purusha bhava, or mood of being an enjoyer, he sees the vagina as an object of his enjoyment. When however, the same person becomes enlightened with proper Vedic knowledge through surrender to a teacher in a proper Sampradaya, and assumes the prakriti bhava, or mood of surrender and submission, thereafter he sees the same vagina or womb as that serving instrument through which souls are fortunate to receive the human body, which they can use for getting free from matter once and for all, by surrendering to the Lord. Such a properly seeing person is not lusty, and his vision of the vagina becomes purified. It is from the platform of such pure vision that the nakshatras should be understood. In fact, one with polluted vision cannot see the nakshatras correctly at all.

Since the soul is eternal and transcendental but the desire to enjoy in the material world is not, the Vedic scriptures prescribe codes for how humans should perform their material lives so that their kama (satisfaction of physical desires) and artha (means of acquiring one's necessities in life) don't ruin their dharma (their religion) and their chances for moksha (liberation from material entanglement). Following these codes is proper bharaṇa, or maintenance, and is allowable under the laws of karma. Proper use of the "womb" of human life on Earth for the purpose of sense gratification, maintenance, religious practice and liberation is allowable and taught in the Vedas.

The demigod who is the judge of how well we performed such actions in our lives is Yamaraj. He is known as the lord of death and judgement of our actions. He is the one who assigns us to our next lives, and sentences us to punishments for our past bad karmas, known as ugra-karmas or vi-karmas, bad or forbidden actions. If we followed scriptural injunctions either strictly or in spirit correctly, then we shall not fear Yamaraj at the time of our death. Otherwise, his servants, the Yamaduttas will be visiting us in their ghastly forms as we leave our bodies, and they drag us kicking and screaming to the court of Yamaraj where we shall have to answer and pay for our misdeeds. Therefore, it is Yamaraj who is the demigod controller of the Bharani Nakshatra, because of its intimate link to how we maintain ourselves in this world.

Bharani is an artha class nakshatra. Of the four aims of life, kama, artha, dharma and moksha, artha is the one which means "necessities". Arthas are the things we need. We all have some needs, and the fulfillment of such basic needs is allowable under divine or karmic law. However, anarthas, which means "things which are unnecessary" are not allowable under divine or karmic law. Therefore, the true devotees on the Vedic path strive, through their practices, to arrive at the state of anartha nivritti, or "freedom from unwanted actions, habits, etc". If we make a life out of trying to enjoy unnecessary things such as overt sexuality, intoxications, meat eating, exploitation of economics and money, and many other things, then we shall not be very happy in our

next life because Yamaraj will have to correct us by applying some restrictions through which we shall learn to be of a higher nature. Because artha and anarthas is the primary axis across which one either stays righteous or deviates, it is therefore appropriate that Yamaraj rule over this artha class star, which has much to say about how we maintain ourselves in this life. Hence the connection between raja-passion, manushya-of mankind level, artha-needs, bharan-maintainence, and Yamaraj-judgement.

Here is a typical verse from scripture (from Caitanya Caritamrta, Antya 6/226) regarding how persons in the final ashram of life, the renounced order known as sannyas, should maintain themselves:

vairagira krtya- sada nama sankirtana
saka patra phal mule udara-bharan

"It is the duty of a sannyasi to always chant the holy names of the Lord and for his bodily maintainence he should collect whatever vegetables, leaves, fruits and roots are easily available."

Notice the word bharan at the end of the verse, meaning for the maintainence of the the life. If a sannyasi does not follow the Vedic teachings regarding his proper maintainence practices, then he may be liable for correction later.

The Vagina symbol of the Bharani star does not imply mainainence only for badly inspired pleasures, but rather it just means maintainence of our lives here in an overall sense. Sometimes we say things such as "living in the womb of material life". The womb or vagina should not be thought of as bad in any way. Rather, it should be thought of as a cradle for helping the soul have a life wherein it can achieve the necessary enlightenment for achieving the higher destinations. Therefore, we are taught to honor and respect motherhood, for which the vagina or womb is a fundamental instrument. The way that modern society spreads within itself the lust of the vagina, or entire female form, through movies, advertisements and language usage, is very destructive to a proper, enlightened conception of the female form, and the vagina.

It is therefore imperative that the Vedic Astrologer, in order to properly understand Bharani Nakshatra, and guide souls in their lives, lead a personal life of spiritual regimen or sadhana, with the aim of achieving a proper conception of all creation. If a Vedic astrologer has no better of a conception of sex, the female form, and the vagina, and the eternal purposes of these things in the progressive journey of the soul to the state of spiritual perfection in service to the all-blissful Lord Sri Visnu or Sri Radha-Krishna, than an average lusty modern-day person, then such a so-called Vedic astrologer will not be able to really enter into the true workings of the planets, their vision being clouded by illusion or mohan, created by Cupid, or Madan.

In Vrndavan India, the place of the appearance and main pastimes of Lord Sri Krishna roughly 5,000 years ago, their resides an important temple known by the name of Sri Sri Radha-Madan Mohan. This name means "that Krishna who is so beautiful that he can bewilder even Cupid, or lust personified". Madan means lust, and Mohan means "to put in illusion". Therefore, it is none other than the Lord Himself, Sri Krishna, who can put even illusion personified into illusion. By worshipping Him, the worshipper can become freed from the illusion of lust. The Vaisnavas of Vrndavan worship this deity as the first of three important deities for the upliftment of their souls out of illusion and into the eternal service of the Lord and all his diverse energies, of which a very important one is the planetary controllers whom we study and use in astrology daily. It is commonly known and understood by proper students of astrology in properly maintained sampradayas or schools of divine teachings that the student must advance on the path of liberation himself, otherwise their no chance of properly understanding any of the Vedic sciences or Vedangas, including that of astrology.

Sometimes Vedic astrologers are found in the West and in India who still maintain their eating of meat and while practicing Vedic Astrology. Such persons can certainly give some correct interpretations and predictions, using the science as they learn it from the scriptures which are readily available to all. However, they cannot enter into the deeper understandings, and they

cannot really receive the blessings of Lord Ganesh or Brhaspati, just to name a few, because of their avoidance submission to the actual path which begins with "ahimsa" or non-violence towards all living beings as far as is practically possible for each person. In other words, you have to be making a conscious effort to spread as much good as possible, while avoiding causing pain to living beings as far as you can.

Some atheists go so far as to call the personalities who preside over the planets and astrology as mythological beings with no real existence of their own outside of "energies". Their study and practice of astrology shall forever remain on a very superficial level only. Such persons are no doubt very good souls despite this error in judgement. It is their karma to not be ready for giving up violence in the form of meat eating or doubting divinity.

I know many such persons and they are very likeable, kind, giving, good people. But it would be better if one and all could accept that nonviolence is a necessity for peaceful existence and that faith in divinity is the highest nectar and possession one can ever hope for.

Vedic Astrology

Lesson #5

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Personal Note: I have a received a number of thank you notes for this series. I wish to thank you instead, for being there to read these, which along with your thanks is validation enough for me. I am a spiritualist student in divinity's school of the universe of soft and hard knocks- trying to get it right. Thanks for your part in shaping my path. -
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Spiritualizing the Great Free Will Debate

Before we begin, let us recognize the transcendental truths that surround us and go on for infinity, beyond the covering of this universe, which we may never discover while in these bodies. Let us be centered on truth and devoted to truth. Let us be humble and sincere.

I offer my praise to the Supreme Divine Couple who is sometimes manifest as Sri Sri Sita Rama. I offer my praises to their servant who is my personal guardian, Sri Hanumanji.

To begin, let us remember that since we small souls actually do not know for sure what is really going on "out there" beyond the Universe, and since we really don't know for sure anything other than what we can see, let us remember that all opinions about the unknown remain only opinions and faith. And that is good- for it seems that that is exactly the way divinity wants it, otherwise divinity would do something more than what he and she already do. Since they're in control, we can assume that what is happening is very well and good indeed. In fact, it's ecstatic.

But back to the point: The conclusions that each of us has about divine matters and arguments are derived sometimes from our own speculative thinking, and sometimes from what we've heard from others, perhaps even from scriptures or spiritual leaders. Nevertheless, humility dictates that none of us be so boisterous as to think or project that our conclusion from our own processes of reception is THE ONE AND ONLY ONE that is right for everyone.

So, it is normal and good to humbly admit one's bias before speaking. If for no other reason than to help the listener more quickly realize where you're going with your arguments.

So, I would like to reveal my background briefly before speaking: I was introduced to formal and strict Vaishnava Hinduism at the age of 19. Vaisnavism is that branch of Hinduism which chooses to worship Vishnu, the Supreme God, rather than

worshipping separately any of his parts or expansions such as Siva or Durga Devi. Vaisnavas are personalists, which means they believe that there actually are spiritual planets or "heaven" where there are actual spiritual people in spiritual bodies, and that this can be attained after many births when one is finally ready. This is in opposition to those who believe that the highest attainment is merging into one great, formless soul known as "Brahman" or just "pure spirit". So, I'm a Vaisnava by faith. I have had my own visions, and done my own studies, and have my own realizations, which embellish what I write. But in overall conclusion I am one with the Vaisnava followers of the Sri Chaitanya branch of Bengali Vaisnavism. I lived for a long time with the monks at the Sri Chaitanya Gaudiya Math temple which is near the border with Bangladesh but is in West Bengal on the outskirts of the city of Navadwip, the birth place of the Great Avatar Sri Chaitanya. These monks are most adept at analyzing the nature of the soul, and the science of Karma, Reincarnation, Free Will, Destiny, etc.

We are considering now the subject of Free Will verse Destiny. The Question is: Which one is correct? Do we have free will- are we creating our future? Or, is a predetermined path of destiny guiding our every step and thought as if we have no freedom at all? Or is it some sort of mix?

First I will give my conclusion, then the supporting understanding. The conclusion which I ascribe to after much careful thought on the matter is that which I feel was a central expression of the philosophy of Sri Chaitanya. Namely, that he described reality as "acinta bed abeda tattva", which means "that everything is inconceivably simultaneously one with yet different from divinity".

Therefore, I believe and more than belief, I can see it happening, that we are fully controlled- our thoughts, everything, is in one sense, fully controlled. I will explain how and why I believe that. But also, at the same time, due to the great wonderful magic of the source of our creation, we feel free will at every step- as if we are doing it. This is the wonder of creation!!!

Krishna says to Arjuna in the Gita: "Although the soul in the body thinks himself the doer of activities- actually he does nothing at

all- but instead everything is carried out by my external energetic force known as the material nature".

So, I conclude, as per the Gita's version, that the soul is merely a witness in the body. And that the lives we go through are a gradually improving building process of graded lessons, one after the other, much like school. The soul is raised up through a pre-determined or fully controlled lesson plan, but simultaneously always feels right at home and identifies with the lesson fully due to having really no other choice.

When you're in a body, you usually feel pretty much like it's you, and most conscious sentient beings don't take too kindly to someone ending their bodily existence early for them. So, we feel like we have free will, but it's really not that- we indentify with our conditioning in the form of our body and all it's likes and dislikes which are also automatically coming to us based on our birth- our race, family, nation, particular sub-culture experiences, schooling, exposure, and so on. It's all a part of the universe and because we're plunked down into the middle of a body as a conscious witness, and our brain is hooked up to what feels like the control panel, we feel pretty much like pilots.

In fact our so called "choices" are taking place within such a totally predetermined spectrum. We can't choose to date martians, we can order food not on the menu, we can't decide to not breath, we can't change our parental set in for another. A baby born with half a heart or no brain doesn't have much choice, does it? My daughter, burned badly when one years old doesn't have much choice about that event or the scars. The dead on the ground in Bosnia don't have much choice about remaining dead.

Since I program and use Vedic astrology daily, and since I've seen many charts and discussed peoples lives with them so much using the Vedic chart as a guide and reference, I have literally seen repeatedly that people are all following their karma as specified by their Vedic chart. It is very rare that a chart will not match or appear to match what the person describes of their life. It is a most amazing and excellent science and enlightening tool.

So I see regularly that what people are doing was indicated and could have been known at the time of their birth. This includes people with serious mental disease and serious physical problems. So, if we say that in this life you are getting reactions to your past good and bad deeds and acting accordingly, then isn't it also true that that was the case in the last life. If we are constantly products of reactions to OUR OWN past deeds, then how can we create new good and bad deeds, if we are going to be limited by our past?

Some babies are born totally mentally retarded and live their whole life in an institution. What is the point? Is God punishing the soul for being bad in a past life? What is God doing to the souls in animal bodies? What's the point of those incarnations?

The atheists and scientists have a view which cannot answer these basic questions in any way which gives the mind and intelligence the loving, protective peace that is necessary for happiness. The Vedic theistic conception can and does however. So which is right?

The Vedic conception is that the soul, encased in bodies in this plane is a student of divine teachings by need and nature. The karma is a lesson plan to refine our conceptions of ourselves, our needs, and the answers to our needs. Gradually divinity raises us in that we become purified. As Krsna says in the Gita "vasudevam sarvam iti, sa mahatma sudurlabha", that the soul is indeed rare in this world who, after many births, finally throws up his or her arms and surrenders to divinity in devotion. Until that point, we find that the soul remains stubborn, trying this theory and that pursuit according to their own mental speculations. Thus the scientists and atheists are described by Krsna, and we see they are doing just what he said they will do. Then we find the devotees, the surrendered souls, who attain real peace due to acceptance of divinity. Thus we see the purpose of this world, as taught in the Vedas, panning out in real life.

We see that we are fully controlled, yet we see that we are forced to indentify with our lives as if we are responsible for our

choices. So again the conclusion is that free will is a planned, cognitive part of our controlled lives. Part of the absolute control is that we are forced to face our lesson plan as if it's our own- we have to own it- even though it is also obviously fully planned and cast upon us by divine will or destiny. Thus the conclusion "acinta bed abed", the "one yet different" philosophy, is the one that is most correct.

The astrologer has the unique position of being able to read the karma of self and others. Thus the astrologer has the unique position of hopefully being at peace with the divine paradigm of simultaneous destiny and ownership or free will. It is natural that an astrologer will have some mental way of dealing with the mental impact upon themselves of this knowledge. So what is your way of dealing with it?

Some astrologers see karma, or astrological reality, as mere "pushings" or "impetus" that can be avoided willingly if enough effort is made. Such astrologers are not totally theistic in their conceptions. They see themselves and others as free agents who can choose to avoid that which is indicated. However, a deeper view is that the process of doing just that, must also be indicated in the chart. And then, it becomes more correctly read that:

"You will be pushed in a certain direction, but due to your other better planetary placements and fortunes, you will be able to go a different route than the lure. And this is part of your lesson plan for this life- that you will begin to make progress away from certain things, towards higher things."

Another example: Suppose a certain chart indicates sickness, and the astrologer gives a prescription of mantra, stone wearing, or some other measure to appease the planet and thus the indicated karma. Suppose it works for the individual. Has the person out-smarted the planets? The Vedic answer is a strong NO. It will be elsewhere indicated in the chart that the person meets the astrologer and gets upliftment. The act of carrying out the worship of the mantra or wearing of prescribed gems is the requisite external action, which seems to effect the positive change, but the deeper reality is that the individual is merely being shown the

power of divine controls and the power of divine remedies. You see, the purpose and result here is a raising of the soul's conceptions of life. And that is always the Vedicly understood purpose of life. So, such happenings are not out-doing the Vedic planetary conceptions and divine theistic conceptions, but rather actually the fulfillment of them!

If one can understand thus the absolutely good and positive nature of the reality we are parts of, then one is seeing the Vedic way. If one has the opposite conception where we are free agents fighting for our own existence and fulfillment, then they are seeing only the lessons, and not the purpose behind the lessons.

In the end, all is ordained, and all is good. Even ignorance is good because it is leading, through the process of frustration, to a higher consciousness. But, if you are ready, and you accept, and you act directly towards divine connection, then it is understood that you are further along. And that is always a happy conclusion.

Vedic Astrology

Lesson #6

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Overview of the Vedic Astrological Process

First of all I offer my praises to Sri Sri Lakshmi Narayana Vishnu, the Supreme Couple, and to all their associates and servants in both worlds. I offer my respects to the dear reader and beg their kinds thought upon this humble author.

So far we've talked about some philosophical issues, looked deeply into a couple of the Nakshatras, and briefly gone over the signs and nakshatras in table formats.

Now I want to give you an overview of how Vedic astrology works- explaining what are its key ingredients and how most Vedic astrologers approach reading a chart.

The main book from which Jyotish (Vedic Astrology - "the science of light") comes is the "Brihat Parasara Hora Sastra".

Translated that means "the great scripture of astrology by Parasara Muni". Parasara was a great sage who lived roughly around 5,000 years ago. His great son, Veda Vyasadeva, wrote down most of the Vedic scriptures for the first time, bringing them from oral to written tradition. In any case, Parasara wrote down the astrological science, which prior to 5000 years ago was an orally passed science given by Brahma to the first created beings of this universal cycle.

You can purchase English translations of the Parasara Hora Sastra from JDR Ventures 918 Douglas Dr., Wooster, OH 44691, 216-263-1308. Tell them Das Goravani referred you please if you call or write.

The Parasara Hora Sastra is a large book- 2 volumes each roughly 2 inches thick. However, it is undoubtedly the most exhaustive compendium of the science of Jyotish. From this book comes the main directives on how to practice Jyotish. In this volume Parasara states what I have repeated, namely that this science comes from Vishnu to Brahma, and then down from there- it was therefore not created or discovered or found while meditating. It was handed down through disciplic succession. In this scripture, we are advised to be pure and godly in order to receive this science properly, and to not pass it on to those who are not such. Of course, these days we are freely distributing this more as a tool to help direct the Western culture towards the Vedic direction. We trust our guardians seen and unseen will be pleased with our efforts due to the motive behind them.

The Parasara Hora Scripture teaches us how to construct the main chart and the divisional or harmonic charts. There are a total of 16 charts for a person, the main one being called the "Rashi Chart" which means the basic chart of the planets and signs they are in with the rising sign noted. Of great importance also is the primary harmonic chart which is called the "Navamsha Chart"

which simply means the "chart made by dividing each sign into 9 parts". There is a certain way to construct the divisional charts and this method is revealed in the book. All Jyotish software programs, including the one I've created, construct these charts for you.

Of also great importance is the Bhava Chakra, also known as Chalit Chakra, and these names mean "chart of houses". In Vedic astrology, we generally use the whole signs as the houses. Whatever sign was rising, that whole sign becomes the first house, no matter where in the sign the rising angle actually falls. The next sign becomes the 2nd house, and so on up to 12 houses. It's amazing how well this works despite its simplistic sounding nature.

In Jyotish we use the real zodiac, known to Western astrologers often as the "sidereal zodiac". In other words, the actual stars in the zodiac are used, not the tropical zodiac which is now roughly 23 degrees off from the actual stars that make the signs.

So the main chart we use is the actual signs, where the rising sign becomes the first house, the next sign becomes the second house, and therefore whatever signs the planets were actually in at the time of the nativity determines therefore what house they are in.

For example, at the time of my birth Aries was rising at about 7 degrees. Therefore, all of Aries becomes my first house in the main chart, known as my "Rashi Chart". Therefore Taurus is my second house, Gemini my third, and so on. Since the Sun and Mercury were in Taurus, they are automatically in my second house. So, this is very simple and straightforward.

The harmonic charts, the other 15 charts that is, are constructed following various divinely revealed patterns of dividing the signs into small parts, finding where the planets sit in these divisions, and thereby reassigning them to other signs. Thus, these additional charts take shape through specified patterns. Thus, a planet might be in Sagittarius in the 9th house in your main chart, but in Gemini in the first house in the Navamsa, or 9-fold divisional chart. The Vedic astrologer takes that additional placement

into consideration before pronouncing judgement on the planet in the main chart. So, there is some blending of placements which goes on in the mind of the astrologer before he speaks.

After constructing the charts according to Parasara's instructions, the Vedic astrologer, or his computer program, constructs the "Dashas". These are a fundamental part of Vedic astrology which is immediately attractive to Western astrologers because it is the first and primary ingredient of the predictive power of Vedic astrology.

By the way, when pronouncing Sanskrit words, never say the "a" as we do in the word "sat". There is no such sound in Indian languages. Always say the "a" as in "saw". Therefore, the Dashas, which refers to a list of ruling planetary periods governing distinct periods of our lives, is pronounced "daw-shaws", though don't make it too extreme in pronunciation. Just don't make the "a" sound midwestern or twangy.

There are a number of dasha systems taught in the Parasara Scripture as well as in other major works. However, by far and away the leading system both in accuracy and widespread use is the Vimshottari Dasha system, which simply means "the one that adds up to 120 years".

This dasha system is what most astrologers use. The way a dasha system works is that it tells you how to construct a list of dated life periods and know which planets in a particular horoscope will govern each period. Thus, you know if you are currently being ruled primarily by your Jupiter, or Saturn, etc. And beyond that, the dashas have levels. Thus, you always know that you are in "Sun-Jupiter-Mercury", or you might be in the period of "South Node-Mars-Venus". All combinations are possible, but the science of calculating these periods is divinely given, to be exactly followed, and produces wonderful results.

After constructing the charts and dashas, most astrologers have what they need. There are many other things and parts of Vedic astrology, but these 2, charts and dashas, are the predominant parts. A good astrologer always knows the current transits of the

planets and thus can take such into consideration at any time while reading charts. Additionally, there are complex strength calculations and other various charts and diagrams which help the Vedic astrologer to understand the subtleties of a chart. But here we will stick to focusing on the main charts and dashas.

With the Rasi, Navamsa, Bhava Charts and the Dashas listing of dates and periods in front of them, the Vedic astrologer is ready to study and read the chart. In Vedic astrology, the first directive is to never forget the nature of a persons rising sign, or in other words, their first house, all influences upon that house and it's lord, and similarly never forget the moon- it's house, it's sign, and all influences upon it. These two sensitive points- the Ascendent (known as the Lagna- pronounced like "lug-nut" without the 't' on the end), and the Moon must be though of as filters for everything in the chart. These two points are the essential shapers of the personality, the final filters of everything else in the chart. So, before reading the results of another one of the planets, the astrologer should try to consider how the particular rising and moon sign combo in the chart would choose to express the effects that the other planet is indicating.

Of course, the Sun is also an important sensitive point, but actually it comes third. The Moon rules the mind, and the mind is the guide in life. So, we tend to reflect our Moon signs more than our Sun signs. The ascendent shapes the body and the karma, and the Sun represents the inner self on a very sublte level, and also the life force or tendencies of the body. But when dealing with a person, you deal more with their mind than these other things.

So, the Vedic astrologer studies the chart and arrives at a mental overview of the person. Then, in order to predict current, future, or past events in the life, he or she looks at the dasha listing. Here's a small part of the dasha listing for the current period from my chart:

Maj
Min
Sub
From

To
Age

Sat
Ketu
Jup
11/26/92
01/18/93
32

Sat
Ketu
Sat
01/19/93
03/23/93
32

Sat
Ketu
Merc
03/24/93
05/19/93
32

Sat
Ven
Ven
05/20/93
11/28/93
33

Sat
Ven
Sun
11/29/93
01/25/94
33

Sat
Ven
Moon
01/26/94
05/01/94
33

Sat
Ven

Mars
05/02/94
07/07/94
33

Sat
Ven
Rahu
07/08/94
12/28/94
34

Sat
Ven
Jup
12/29/94
05/31/95
34

Sat
Ven
Sat
06/01/95
12/01/95
35

Sat
Ven
Merc
12/02/95
05/13/96
35

Sat
Ven
Ketu
05/14/96
07/19/96
36

Sat
Sun
Sun
07/20/96
08/05/96
36

Sat
 Sun
 Moon
 08/06/96
 09/03/96
 36
 Sat
 Sun
 Mars
 09/04/96
 09/23/96
 36

Looking at the list, here's what you're being shown:

Maj: This stands for "major period". It is the primary ruling planet at the time. The major periods are long. For the

9 planets used in Jyotish the combined major periods add up to 120 years. I'm in Saturn major, which lasts for 19 years. The major period is known as the "maha dasha pati" or "lord of the major period".

Min: This is the first sub period, known as the minor period, and in Sanskrit as the "Bhukti pat" or sub period lord.

In every major period, all nine planets have a minor period. The planets always follow each other in the same pattern. So as you can see, I am in Saturn-Venus-Saturn.

Sub: This is the "antar dasha" which means the sub-sub period, or "third level" period. There are many ways to refer to these levels. You can actually take it further, and add fourth and fifth levels.

From: The date this particular 3rd-level period began.

To: The date this three level period will end.

Age: My age at the time it begins.

For now I'm going to skip the math of constructing dashas. If you think I should give it, send me a note. If I get a couple or so

such notes, I'll post it next. Otherwise, it's given already in so many books and all programs do it for you as well, including mine, from which I snipped the above text.

Anyway, I'm in "Saturn-Venus-Saturn". These are the planets ruling the few months of my life in which I am currently living.

Then comes Saturn-Venus-Mercury, and so on. The Bhukti, or second level Lord, switches from Venus to Sun on July 20, 1996. Up until then Venus is the 2nd level lord, known as the "bhukti". An Indian astrologer would refer to my current period as "Sani maha dasha, Shukra bhukti, Sani antar dasha". That simply means the same thing as saying "you're in the period of Saturn-Venus-Saturn".

So what does this do to me- what does it indicate? Well, to answer that, you look to these planets in my chart. Whatever they indicate is what is going to happen. It's that simple really. But, it's a real good idea to take into consideration what dashas, at least the major dashas, the person has gone through so far in life. This is important because the current effects are going to happen ON TOP OF who the person already has become. Also, look at current transits of the slow planets- they are important.

In my chart, I have Saturn in the 9th in Sagittarius with its lord Jupiter there also, and Venus is alone in the ascendent sign Aries. Saturn and Venus are in an EXACT trine from each other (within seconds).

So, what would you predict for Venus in Aries in the first, and Saturn in Sagittarius in the ninth, knowing that I began life and lived through about 10 years of Rahu (North Node) major dasha, then the entire Jupiter Major Period, and now am about halfway through Saturn Major? You have to take into consideration what I've been through before speaking about my present.

Forgetting Rahu and my childhood for now, look at Jupiter, knowing that I went through that major period from 9 years old to 25 years old and that I'm now 35. So, all of my teens and early 20's were spent in Jupiter major, and Jupiter is in its own sign Sagittarius in the 9th house.

You must look at the houses that a planet lords over, the sign it is in, the aspects upon it, its placement in at least the Navamsa harmonic chart, the star or nakshatra it is under, the lord and sub lord of that nakshatra (not yet explained I realize), and some other things, before actually pronouncing predictions. But of course, we have to start simply to learn anything. So, to finish this lesson, let us SIMPLY examine my situation. I am going to stick to just a couple things per planet and sign and house to keep it really simple.

OK, to talk about the present, let's put it in past context. I've gone through Jupiter major- Jupiter is in the 9th house of religion and it's the religious leader planet. Jupiter is very strong being in a sign it owns, and in a house it really likes (according to Vedic astrology, Jupiter has a natural affinity for the 9th house). So, during Jupiter major we would expect this person (me that is) to be very religious in a formal way (because Jupiter is rather a conservative or formal personality). Well, is this true?

Yes. I joined the Catholic seminary while in High School and halfway through college became a Hindu convert and monk. I ran temples, travelled all over the world working on behalf of my religious beliefs and gave up virtually everything else in my life in favor of this one part of my life. It was total, very austere, and very intense.

OK, then comes 1985 and Saturn Major begins. It is also in the 9th house, and it is said in the Jyotish classics that Saturn in the 9th house as lord of the 10th and 11th houses in my case (Aries Ascendant) somewhat spoils one's religion and turns it instead to mysticism.

Well, is this true? Yes. In 1985 I finally left living in temples once and for all, moved back to America, got a job, began raising children and got quite re-absorbed back into normal family American life. I never have to this day given up my faith, but it has sure changed and become much less formal and external. I am not connected to any group, have no living spiritual master, as I did through Jupiter major, and in terms of mysticism, well, astrology would fall into that category, and that has come during

Saturn major.

So, this is a brief overview of how my life has tended to follow my Dasha periods. When you go into the 2nd and 3rd level periods you can nail down events to specific months rather easily.

This is an exciting part of Vedic astrology. I hope you're now excited to study this aspect further. We shall continue with it in the next lessons.

End

Vedic Astrology

Lesson #7

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Divinely understanding the roots of astrology

Before beginning let us offer our mental and heartfelt respects to Sri Brahmaji, who is known as Aja, or the "unborn" because he emanated from a lotus flower, which grew from the naval of Sri Vishnu. Brahma is the creator of all that we see, as he is the topmost demigod, acting directly under the orders of the Supreme Lord, Sri Vishnu. Brahma is the funnel through Whom all Vedic knowledge, or original, primeval knowledge comes to us. Let us ever offer our praises to Brahma, who is one of our highest guardians (and whom really exists in fact, not myth).

I have received more kind notes of encouragement and I am very grateful as it indicates that I should continue this service to our guardians. All glory is theirs, ourselves being only temporarily empowered conduits of whatever we possess. As my Gurudev used to say "everything is but a gracious grant from divinity".

To recap: The material creation is a school in which Vishnu sees fit to "raise up" new souls to the standard of spiritual interaction with each other. We are "jiva" souls (jee-va). We are not yet learned in spiritual truths and make mistakes, have greed, selfishness, fears, are not attracted to serving divinity, and other pollution's and imperfections. Hence, an ever changing, erasable classroom situation is setup by Vishnu, known as this material world, wherein we can learn our lessons in a very special format. Namely, reincarnating in temporary bodies which feel very much like our real selves, and through these carry out all kinds of imaginary lives through which, by interacting with each other in various ways, we realize the truth gradually and when qualified, are raised out of here by Vishnu and His associates, or Laksmidevi and her associates and placed in Their eternal pastimes in our pure spiritual bodies never to come to this plane of death and imperfection again.

This is the Vaisnava Vedic version of ultimate reality as it relayed to us in the Bhagavat Purana, Vishnu Purana, Garuda Purana, and other "sattvic" or "pure" Puranas. Which by the way you will find glorified in some of the classic Vedic Astrology Books. It is Parasara Muni's great son, Vyasadeva, who wrote the Bhagavat Purana for example, and when it was spoken by Sukadeva Goswami to Pariksit Maharaj roughly 5000 years ago, Parasara Muni was also present and consented fully to the entire content. Therefore, we can assume and know in our heart of hearts that the main father of Vedic Jyotish, the conduit to us, Parasara himself, accepts this Bhagavat Puranic view of reality. Vedic Jyotish supports it.

So, Vishnu wills the material creation into existence. There are many demigods, and some of them are assigned to run the affairs of the humans. The main demigods assigned to this task are as follows:

Brhaspati	Jupiter
Surya	Sun
Candra	Moon
Shukra	

Kartikeya	Venus
Sani	Mars
Budha	Saturn
Bhumi	Mercury
Rahu	Earth
Ketu	North Node
	South Node

These are actual personalities who have powers greater than you can imagine. They live as people on a higher plane which we cannot see, but the heavenly bodies we can see are their material reflections on our level of existence. But to actually understand how Vedic astrology really works, it is best to understand their personal reality as it is revealed to us in the Puranic literatures. We should go with the entire Vedic program in other words, and not try to pick just the fruits that attract us. That is not the Vedic way and will result in only a partial cure of our problem. Sincerely accepting the whole remedy results in gradual, complete purification and total happiness and ultimately, spiritual liberation.

In arranging the material world for our sustenance, maintenance, our play, our games, and our upliftment, the all knowing Brahma and his demigod assistants made a very complex system of karma. Vedic astrology is a partial map of this system. There are more layers of complexity which they chose to not reveal to us. As Parasara Muni says in his pivotal Jyotish work: "Maitreya, (his student in the book), I am giving only up to what people in Kali Yuga will be able to understand, and not more than that".

In arranging the material karmic control system, the stars were assigned powers. These powers are primeval reality. There are

like icons of truth different parts of the truth- some ghastly, some benefic, etc. The planets, or demigods mentioned above, have to pay homage to these stars as they transit around. Thus, it is really the stars which control the planets temporarily as they pass under them. Yet, the planets also have their natures which may be altered but not fully, by the stars.

Our demigods (the planets) own houses, which are "theirs". They feel at home there. Some of our demigods like each other and get along, while others don't. Would you want an "enemy" in your room when you weren't there or couldn't see it? No way.

That's how they feel when an "enemy" planet is in their house and they are neither in the house nor aspecting "seeing" it.

In this way, you can divinely read a chart. By knowing these personalities via the Puranas, you can understand rather quickly, naturally and in a very deeply significant way, what was going on with the Gods at the moment of some one's birth, which determines what nature they are going to reflect in this life.

For example, Capricorn is Saturn's sign, and of the two, it's the one where Saturn is at his lowest point, in the sense that he is vain, worldly, proud, and not interested in spiritual input. Therefore, it is the sign of debilitation for Jupiter. Jupiter is Brhaspati, the Guru of the Demigods all of them. His role is to give advice both practical and spiritual. He does not like Capricorn because it is like a locker room to him. He hates it.

To understand Venus one should get to know Shukracarya. He is the Guru of the demons or Rakshasas. Yet, he is a real Brahmin, and he really does know the truth. But, he has a soft spot in his heart for the low class persons, the Rakshasas, those who are opposed at this point in their lives to surrendering to divinity. Shukra wants to help them, to protect them, to give to them.

There are many stories in the Puranas about Shukracarya's activities. He has many times done the opposite of what you would

think a Brahmin would do. He has vainly tried to oppose the Lord to help the demons. He thinks "why should only the pure souls always get the Lords protection and not these poor Rakshasha fools?"

So, he has a soft heart for the low persons. And what does he do? He gives them luxury, and directives on how to get happiness now, in this plane. The forward looking more truly religious souls simply know that this is not our permanent home and hence try to make sure that they are fixing up a proper situation in the eventual reality of the next life. But, the Rakshasha mentality is "happiness now". So, Shukra gives advice. Inside his real hope is that, after buying these peoples happiness, maybe they will calm down and come around to the real Vedic ideal and worship Vishnu without any grudge.

Believe me, that is His real intention. So, how does this effect astrology? Here's how: Wherever you see Venus in the chart- don't see Venus, see Shukracarya, and knowing at least the little bit I've told you, see that. See that here is coming their pleasures and their worldly drives, but ultimately it will be frustrating- that's the inbred divine plan of Venus. You can take now, you can try to enjoy it, but ultimately the fact is that this world is only a school and the lessons are intended to eventually lead you OUT OF HERE- so you're never going to find the perfect Venusian situation here- that's part of the plan!

So Venus's placement is where the person is going to try to enjoy, and ultimately get frustrated. It's the point of attachment to matter through which subtle but true spiritual lessons will come. This is the way of Shukracarya.

Now if it is debilitated, as it is in Virgo, then this means that Shukracarya is very frustrated there. He is not able to do his pleasing giving to the person. The person is too mental around the Venusian things. Virgo is ruled by Budha, and Venus doesn't like it when people think too much. That's not his program. His program is "enjoy, be happy, be peaceful, and find God in this beauty". He doesn't like "Gyan" (knowledge). Therefore, he and Budha, the thinking planet, have total disagreement over which

signs are "cool". Venus loves Pisces, and Budha hates it, and Budha loves Virgo and Venus hates it.

So, to begin the study of Vedic astrology it is best if one first reads the entire Bhagavat Purana and Bhagavad Gita. The Purana will train you in Vedic Cosmic reality (the Gods and Goddesses, their lives and ways of interacting) and the Gita will teach you the Supreme Lord's conclusions about why He allows this material creation, what is it's purpose, what is the purpose of human life, and so on. Then you are best suited to learn to read the karmic maps presented by Vedic Astrology. These books are available in good English translations. I am more than willing to help anyone interested in any way.

Then, after that, you can trust that Vedic astrology primarily consists of the Nakshatras which are 27 in number, and the signs, which are 12, and the planets, which are 9, and the varga or divisional charts, which are 16 including the Rashi or main chart, and using these primordial elements there are techniques such as Ashtaka Varga and Dasha systems etc., which provide the predictive tools.

Buying a computer program that does everything or learning the rules anyone can do. But having actual deep insight into the nature of the Signs, Stars, and Planets can only be done by one submissive and sincere. We are talking about reading divine game plans. If we rule out the divine, then how smart are we?

Brhaspati is the noble and learned Guru of all the Gods.

Surya is the Sun God and is the father of the warrior class on Earth.

Chandra is the Moon God, in charge of many things indeed.

Shukra is the God of the Venus planet, and is a noble but too soft hearted Brahmin.

Kartikeya or Kuja is a fierce God, Mars.

Sanaiscarya is Saturn, brother of the God of death, Son of the Sun.

Budha, son of the Moon, is youthful, in charge of intelligence.

Bhumi, the Earth Mother Goddess, she is well aware of all that we do on her.

Rahu was a demon but has been rectified largely by getting his head cut off by Vishnu.

Ketu is Rahu's severed body. Rahu is just the head of the original person.

The greatest demigods are not these personalities. Brahma and Indra are leaders amongst the Gods. Brahma is the Supreme.

Some think of Siva amongst these but that is not correct. Siva is eternal, and all of these others are not. Even Brahma is "mortal"

in the sense that he has a body which is part of this manifest realm and it is also absorbed back into Vishnu at the end of

Vishnu's breath.

Only Siva and the Vishnu Tattva Personalities (such as Rama, Nrsingha, Sankarsan, Krishna etc.) are beyond the temporary creation. All the demigods and ourselves are within the material creation. The material creation is only 1/4 of the Supreme

Lord's potency, though such numbers are only for our benefit of understanding. He is not bound to them.

So, the demigods who rule all these matters are also living out temporary lives, which are billions of our years long. To them we are like bacteria that come and go faster than you can care and who are smaller than anything you'd care to look at. They see to our environment as a very easy part of their day. It is on automatic pilot you could say. The creation is embedded with super-excellent, loving, automatic lesson giving time. Time is our friend in that is WILL liberate us ultimately, we just have to put with it the hard lessons in the meanwhile. That is why the process of detaching ourselves from our attachment to our bodies- liberating our minds from the false ego of being these bodies- is always the essential Vedic practice or Sadhana in all the levels and forms of Vedic "religion".

I am not harping on religion to avoid talking astrology. If you just want the science, you can easily buy such books at many

book stores. I am trying to remain faithful to Parasara who says that only those who believe in God and Guru should be taught the science. I am trying to do it right according to them. Thank you for appreciating this important point.

I have to go get ready for the East Coast Vedic Astrology conference. While there, over the week of June 7 to 14th I probably will not be able to post any lessons til I return. Sorry. I will feel some pain in not being able to do so as this has become an important part of my daily service. I shall continue when I return.

May you be able to make progress in devotion to the center, Vishnu, from which all other things will naturally flow.

Vedic Astrology

Lesson #8

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A summary of the East Coast Conference
Held June 7-14th, 1995, at the Arsha Vidya Gurukulam Ashram
in Pennsylvania

One part of studying Vedic astrology is knowing how to network in the current Vedic Astrology circles which are forming at a rapid pace around the country. This article will focus on this topic using the just finished conference on the East Coast as an example. Roughly 70 attendees were present to hear 4 main teachers, all of whom were Indians.

The conference was organized mainly by Rakesh Sharma and Beth Field. Ads were placed in various periodicals such as Hinduism Today and the Mountain Astrologer. This conference, unlike it's predecessors held primarily on the West Coast, was

held at a place which supported the "Vedic" theme- namely, a temple/ashram compound under the direction of Dayananda Swami, an Indian monk. His various students and associates run the complex, which has a range of cabins, meeting and dining halls, a large temple room, regular worship ceremonies, etc. Everyone had a pleasant stay in the well kept compound which resembles a country retreat or resort.

A number of qualified teachers gave classes, including Chakrapani Ullal, K.N. Rao, Nandan Churmulay, and Dr. Charak. Except for Nandan Churmulay, the other teachers are well known to attendees of previous conferences.

Classes were given in different rooms on different subjects. Nandan Churmulay taught techniques on how to rectify charts. Dr. Charak taught basics and "Varshaphal" which means "annual horoscopy" or "solar return" techniques. Chakrapani Ullal taught about human behavior and the planets, and Mr. Rao gave the dominant courses, the main one of which covered Jaimini Astrology, which is an important sub-branch of Vedic astrology.

There was a special atmosphere at this conference. After a few days, everyone seemed to be very happy. Perhaps it was the spiritualized atmosphere. The temple has a few South Indian priests performing the very authentic South Indian style Siva worship daily in the temple room. Perhaps seeing the priests in their traditional dress and chanting of Sanskrit mantras transported the attendees to a higher place. All in all, there was a very nice mood amongst one and all it seemed.

As usual, everyone made new friends and got together with old friends. There is somewhat of a regular crowd of us who attend all the main conferences, and we're always happy to see each other once again, catch up on our life stories, share new insights, teach each other what we've learned, and have a happy time.

Four vendors were present at this conference. One was the temple book store, which stocks and was selling Vedic astrology books, mostly from India. The other three vendors were the three main Vedic astrology programs sold in the West, which

includes myself showing my Goravani Jyotish program for Mac and Windows, and the creators of Parasara's Light and Visual Jyotish were also demonstrating and selling their Vedic Astrology software programs on various computer platforms such as Mac, Windows and DOS. The vendors who normally show at the larger West Coast conferences were absent including the other booksellers, gem sellers, and so on. Their presence was missed by many.

These conferences are an excellent way to learn Vedic astrology in more detail and in more reality because of the presence of such a diversity of experience. On the one hand you have the teachers, but on the other hand you have a number of practicing Vedic astrologers who live in and deal with Western clients daily. Their experiences are invaluable to a student considering this profession. Most of the attendees are Western astrologers or students of Western astrology who are adding to their knowledge or even fully converting over to Vedic astrology. The smaller group are those who have only studied Vedic astrology.

To attend these conferences usually costs at least \$1,000 and sometimes as much as \$1,500. There is your airfare or travel expenses, then the cost of the conference itself, then the cost of accommodations to house and feed your body while it's there. Most conferences cost around \$300 to \$500 for the tuition, and accommodations for the 4 to 7 days they normally run can range from \$300 to \$600 dollars, depending on the hotel or other location's fees, and then your travel entirely depends on where you live versus where it's held. In any case, it's a good idea to watch the trade journals for the earliest ads for these conferences, then plan ahead so that you can afford them.

In any case, there's no question about their value. If you are serious about astrology, you really must attend at least one convention per year in order to feed the growth of your knowledge. You will undoubtedly meet and learn many interesting things.

Here's some of the coming astrology conferences I'm aware of:

"Rebuilding the Ancient Temple of Astrology" "Revisioning the future of Astrology"

"A sacred summit in Seattle"

October 12 - 17th, 1995

15 speakers on Western and Vedic techniques

Contact either Dennis Harness at 520-282-6595, or

Dennis Flaherty at 206-525-2229, or Ellen Black at 304-258-5873

To be held at the Embassy Suites Hotel, North Seattle. Main conference fees \$145 before 7/15/95 and \$195 afterwards.

The Fourth International Vedic Astrology Symposium

February 1 to 6, 1996

Del Mar Hilton Hotel, Del Mar California (15 miles north of San Diego)

\$145 before 7/31/95, \$195 afterwards

For information etc. contact:

Dennis Harness: 520-282-6595

James Kelleher: 408-354-6719

David Frawley: 505-983-9385

Christina Collins: 303-786-7868

East Meets West

A mix of Western and Vedic astrology and other predictive techniques

8-31-95 through 9-3-1995

The Plaza Inn, Kansas City MO

\$195 members before 7/1, non members \$230

To register call 1-800-PTOLEMY or for info call 407-722-9500

So that's three conferences you can look into if you're interested.

Next subject: Books. There are a number of sellers of books on Vedic astrology. My favorite is JDR Ventures of Ohio. If you call them, tell 'em I sent you. I don't get anything out of it except maybe a hug next time I see Deepak, the owner. In any case, here's their address:

JDR Ventures

918 Douglas Dr.

Wooster, OH 44691

216-263-1308

If you have not a clue as to which books to get, here's some clues. To start with, if you new to all of this, either because you've

always done Western, or you're just new completely, either way you could start with a few of the books aimed at beginners, such as David Frawleys "Astrology of the Seers", or James Brahas "Ancient Astrology for the Modern Western Astrologer", or "Learn Astrology the Easy Way", by GS Kapoor.

Then, if you're ready for deeper study, try the cornerstone classic of the entire Vedic system, "Brihat Parasara Hora Sastra", a 5,000 year old classic which is available in a very nicely translated English version (2 volumes).

The books by Sumeet Chugh and KN Rao are well written and understandable. They are the new trend setters in modern Vedic teaching. The classics Jataka Tattva and Phala Dipika are also very good.

Normally, most of us end up spending \$500 to \$1,000 on books- those of us that are totally and utterly into this pursuit. We want them all- one of each. I have about 60 books now myself- a mix of classics and modern works.

Another good vendor whose catalog you might want because it contains not only astrology books but many other items from India which are very useful and aid in your spiritual practice (ask for their catalog):

Krishna Culture
P.O. Box 12380
Philadelphia PA 19119
1-800-829-2579

They also have the complete works of Bhaktivedanta Swami. For example, you can get the Bhagavat Purana from them, which is the cornerstone classic of Vedic spiritual truths, which really form the basis of all Vedic sciences. I highly suggest you read it in conjunction with all other aspects of your life so that you can gradually develop a really strong spirituality (a process that takes years at least).

So, in conclusion, it is in reading books, using a computer program or manually constructing charts of yourself and friends, or getting printouts of charts AND READINGS from somewhere, and by attending conferences or classes- by all of these

methods most of us who are serious about developing our astrological knowledge and abilities are moving forward. The amount of discussion you can have on the Internet and other email systems, and even by voice phone calls, cannot ever compare to that which you get at conferences. Hour long meals together with 10 strong astrological minds around you take place at least twice a day at these conferences. What to speak of the hallway chats, classroom lectures, and so on.

However, there are some, such as myself to be honest, who can learn everything, or nearly everything, from books. Others need a more social and hands on approach with teachers and fellow students around.

In the end, it is the Supreme Lord, or Supreme Divinity controlling both the granting and removal of all our abilities who decides what we will and will not be able to accomplish in this life. Therefore, in the end, we have to take seriously our prayer life, our life of "sadhana" or spiritual practice. If we are not consciously asking the planets and their Lord to grant us entrance into the realm of real knowledge and truth, we probably won't get it. This is actually a great subject, not to be actually covered in a quick paragraph here. In the next lesson I will talk about one amazing astrologer who was present at the last conference. Hearing about him and his abilities will shed a vast amount of light on the importance of connecting with the Supreme.

May your days be filled with the happiness created by remembering your eternal position and may you have only divinely connected thoughts in all matters.
Vedic Astrology

Lesson #9

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A really amazing Psychic Astrologer from India

In #8 I spoke about the recent Vedic Astrology Conference held in Pennsylvania. Now I will tell you something which should challenge your conception of reality, or strengthen it if you happen to be one of us who are already convinced about psychic powers and the presence of persons possessing them on this planet.

I met a man known as "Mr. Karve" (kar-vay) at the conference. He is a very small and old Indian man who was brought from India by the organizers of the conference for the purpose of sharing his enlightenment with the attendees.

Let me relate to you a typical encounter with him which has happened to numerous persons in India and now America. This account is totally true- there is not part of which is exaggerated or fabricated. He could do this same thing in front of anyone- it is not secret nor reserved for only the believers or anything like that. He could do it on camera or with reporters- it's totally natural to him.

A woman or man visits Mr. Karve, a real Yogi or Hindu Saint, in his room, wherever he happens to be traveling or living at the time. In this case, it was one of the cabins at the Ashram where we were all staying during the recent Vedic astrology conference. The visitor sits before Mr. Karve who greets them in a friendly way. He looks at the person, and then simply straight out tells them their birthday. This is the first shock. You meet someone who doesn't speak English at all, and before you say anything to him or his translator, he tells the translator your birthday in Hindi and he tells it to you in English. Then he tells you your birth time, which may be a few minutes different than what your birth certificate says or what your mother says- and you would be wise to believe him because his information is coming from beyond human error.

Then he can tell you so many things about your life, past, present and future. All this is done without you saying anything, and without calculations, computers, or books, or anything.

His life is an amazing story- and to see him now is amazing. He hardly eats- he goes in and out of a sleep like meditative state

quite often- even while you're sitting right in front of him. He is a real yogi- a person who lives for linking with divinity at all times. Nobody in America can do this, yet such things can be found in India in a small number of cases.

In my travels with my previous teacher back in the late seventies and eighties we visited a small number of different types of amazing psychics and seers. The techniques for acquiring these "mystic sidhis" or "perfection's" are still known in India, and some rather austere and spiritually strong persons are still capable of carrying out these paths and attaining to these abilities. In Mr. Karve's case the ability came early in life, without any effort on his part. It is understood therefore that he earned this ability in a previous life and was granted it early on in this life.

In one instance, much earlier in his life, he told President Nehru, the first prime minister of India after independence from the British:

"Don't worry, your daughter will become Prime Minister, and she will have a son, who will also be Prime Minister, and he will have a wife, who will also become Prime Minister".

Nehru doubted astrologers, as there are many bad ones in India (just like here). But in this case, what he once laughed off later came true. Oddly enough, Indira Gandhi, though a woman, became the Prime Minister of India, and her son did also (Rajiv Gandhi) and now his wife, an Italian, may actually become Prime Minister.

Mr. Karve teaches that to get clairvoyant powers one must submit themselves to the Universal Lord, who is the source of all Gods, the Creation, all humans and all life. This Universal God is the common root of everything that be. It is the one God worshipped in many different names. At the conference Mr. Karve taught the students the mantra he worships with, which is as follows:

Om Sree Vishva Darshan Devata Yay Namaha

Translated this means "Unto the one great universal being who is present within everything I offer my praises or worship".

Mr. Karve showed the students in attendance how he prays this mantra many times in row each day, and how he does so by facing the four directions successfully while reciting the mantra, hands folded in prayer before him, and how he also raises his hands above to the sky while reciting, and then to the Earth in the same way. In this way he offers his prayers in all the directions each day.

This is actually typical of strict Hindu practice or sadhana- to have a mantra or prayer which reminds us of divinity and aligns us with divinity's will. There are various mantras and various schools- with significant differences between them- but the one thing they share is the aim of progress towards complete truth, emancipation of the eternal soul within to it's highest possible destination either here or in a spiritual plane, and ultimately the chief aim is the attainment to happiness, to "be all we can be".

Vedic Astrology

Lesson #10

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Developing the Ability to Predict

In #9 I told you about Mr. Karve, a real psychic from India. I described how he can tell your birth data and chart just by looking at you, and immediately give accurate readings from your past and predict your future. This he does without any computer or paper or books and it happens immediately without any delay. His abilities appeared early in life, basically coming

out of nowhere- they didn't come from study at all. He just knows how to do this as a natural feature of his mental faculties in this entire lifetime.

This lesson is about developing predictive ability as an astrologer. If we are "normal" people, not possessing the kind of natural ability Mr. Karve has, then we have to learn from books, studying charts, hearing from more advanced practitioners, and thus gradually build up our memories and awareness of the effects of planets in their various positions.

Astrology is based on reading the effects of the planets, other sensitive points such as the ascendent, midheaven, the Moon's nodes, and invisible planets such as Mandi and Gulik, all against the backdrop of the signs of the zodiac, the fixed stars of the zodiac, and the inter-relationships of all of these.

First one must learn about all of these items as individual entities. For example, one must learn about the ascendent angle- what it stands for, what it governs, why it is important. Of course each planet is a study unto itself. One learns the things a planet governs in the chart and one learns the places in the zodiac where each planet likes to be, or performs best, and then one learns where the planet hates to be, or performs worst, and so on. In this way each individual component of the astrological science is studied by the student one by one and gradually he or she becomes familiar with all of these entities.

Here is a list of the basic individual components that are very important to Vedic astrology:

- 1.The 2 luminaries, or the Sun and Moon
- 2.The 5 planets, Mars, Mercury, Jupiter, Venus, Saturn
- 3.The 2 nodes of the Moon, Rahu and Ketu
- 4.The Ascendent, or the exact point in space that was rising at birth
- 5.The 12 Signs of the Zodiac
- 6.The 12 Houses of a chart
- 7.The 27 Nakshatras or fixed stars and constellations of the Zodiac

After becoming familiar with the above, one gets into their applications in the following principles which arise out of the above:

- 1.Effects from the houses on the various planets and points
- 2.Effects from the signs on the various planets and points
- 3.Effects from the nakshatras on the various planets and points
- 4.Effects of combinations and aspects of the planets on each other
- 5.Effects of the dashas which are based on the star the Moon falls under
- 6.Effects of placement of the planets in divisional (Varga) charts

In the end, it is through increasing one's understanding of the basics in the first list, and then increasing one's experience of the interactions of the items in the second list, that one gradually becomes a better predictor of events.

Often you will find that people are only mildly satisfied with predictions received from even very famous astrologers. This is so simply because the ability to actually and accurately predict the future is extremely difficult and therefore very rare. As I said in lesson 13, Mr. Karve told Prime Minister Nehru, the first prime minister installed at the time of independence from the United Kingdom, that his daughter (the then very young Indira Gandhi), would become Prime Minister eventually, as also would her son and her son's wife. The part about the son's wife has yet to be seen, but the daughter and son have both already served in this job.

To see so accurately and so confidently is indeed very rare, even for those who are expert in the science of astrology and at analyzing charts. What happens most often is that the astrology says something like "you may get married at such and such time", and then in actuality the person has a relationship but perhaps it doesn't become a marriage. In other words, the state of affairs is most often that the astrologer comes very close to predicting the future, but is not able to confidently and accurately know the actual events.

But, simply by learning standard Vedic astrology, one can predict the general flow of life- of this there is no doubt. Many of us regularly give people predictions which more or less come true- we are almost always able to pinpoint the AREA OF LIFE that

is going to be effected and THE DIRECTION of the effect- such as whether it will be a comfortable effect, or an uncomfortable effect.

For example, a lady I know has Saturn and Ketu in the 7th house. The 7th house rules amongst other things one's marital relationship. Her husband has Venus, the lord of the 7th house in his first house and Venus is also dispositor (the lord of the sign where a planet sits) of the lord of the 6th. The lord of the 6th is opposed in general to the longevity of one's marriage, because it is the 12th house (loss) from the 7th (marriage). So, in the mans chart Venus has alot to do with bringing about a break in this man's marriage. Similarly, in her chart, Ketu, which often brings separations and losses, is in her seventh with Saturn, a difficulty causing planet.

The dasha system of assigning specifically dated control periods to the planets (an important Vedic technique covered somewhat in earlier lessons) is always constructed for Vedic charts, and is the primary tool used by astrologers for giving dated predictions.

So, in her life at one point she entered Saturn-Ketu period, and he entered Saturn-Venus. The result was their marriage was interrupted by a separation- and any Vedic astrologer worth his salt could have seen this coming. I did not outline above all the things one can read from these two people charts based on these few planets, but I can say that if one did not have the dasha system to tell them when these planets would take effect, they would not have been able to predict these events. The transits and progressions as used in Western astrology alone would not have allowed such a prediction.

So, Vedic astrologers who have studied seriously for a number of years all the Vedic techniques by using books and learning from successful practicing Vedic astrologers from either the West or India can learn to predict with what I would call "general accuracy". To get to a respectable point of development of this ability through this study process usually takes about 5 years of very regular and strong devotion to the subject. During this period, one should be careful when venturing predictions as you can

really harm a person's path by telling them things about their life which they chose to fear. Be very careful. People have no defense against the words of an astrologer regarding the future. They can't say "I know that won't happen". Therefore, whatever you say will eat away at their consciousness until the specified predictive time period has fully passed. In other words, you can really mess up one's consciousness for a long time with bad astrology, so don't do that, ever.

Here's a typical Vedic predictive technique to consider: Examine some one's chart, see where the malefic planets Mars, Saturn and the nodes aspect, then see where the "temporary malefics" aspect or stay. (Temp. malefics are planets which acquire specific destructive duties due to lording the 2nd, 6th, 8th and 12th houses for example- there are other rules, but this is one rule). Then, examine when the dashas, or "control periods" for these planets take place in combination as the first, second and third level lords of the period. Then, on top this, within the time period specified by the dasha, find out when transits will be bad, such as malefics crossing the moon or ascendent (there are many other things that could be considered bad, but this is one).

At such a time when these two things occur simultaneously (malefic dashas and malefic transits) something bad will definitely happen. Similarly, take the reverse- good dashas and good transits, and something good will happen. The goodness will come in the area of life which is pointed to by the planets involved due to the houses they stay in, own, aspect or the things they themselves directly control.

This is the basic way of Vedic predictive astrology- see the planets- see what they control due to ownership, conjunction and aspect, see the periods they rule- combine with transits, and bingo- you can begin to pinpoint the areas of life that will be effected at various times and whether the effects will be wanted, unwanted, or mixed.

The result of being involved in this pursuit is that you learn that karma is inevitable, and that the only way out is toleration, transcendence and perhaps, propitiation or worship to gain relief. In other words, when it comes to negative or unwanted karma, you can either put up with the punishment or beg forgiveness.

Sometimes people get confused and ask "I can do something about the bad periods". For example, they think that by knowing that disease is coming, that if they know enough in advance and begin to exercise and eat right, they will avoid the disease and thus cheat the planets out of their powers. This implies that our meager attempts at astrology, combined with will power and vitamins, is more powerful than the planets, the heavens, and the laws of karma. This is an utterly ridiculous state of mind if used this simply.

However, the actual truth and proper use of our minds doesn't look much different than the above in practice, but internally proper understanding is a very different mood.

The planets cannot be cheated out of their effects by our tiny brains and all that we can muster in our defense. We are ants compared to the universe, so give up any mood of being an independent actor. Rather, if you are to be cured of a disease, understand that is also in your chart. In other words, a really great astrologer could say "you are going to get a disease but you will be cured by medicine". A bad astrologer will simply say "a bad time for your health is coming".

In the proper understanding, we learn that we are to attempt to do all that we can with our strength to create good in our lives. In other words, you should try to survive, to overcome a disease, to overcome a problem. The problems are to teach you lessons, and giving up simply puts off the lesson. If a person gives up, then others can understand that the lesson divinity plans next for them is to teach them the negative effects of giving up. In this way, others looking at us can make certain judgments that we can never make upon ourselves. We can never give up internally- our mood should always be, or rather, will always be, to survive and go on somehow. In a funny way, even suicide is an attempt to survive- the person simply thinks that leaving their body will be better than staying in the current situation. In other words, the living being cannot but constantly search for the better situation. It is our permanent nature to seek higher pleasures than we are currently experiencing.

The way we seek pleasure creates our lives and our wanted and unwanted karmas. The whole of the creation has but one chief purpose and that is to teach us what really works in the pursuit of pleasure. Gradually, through many soft and hard lessons we learn the unavoidable truths that govern us on all sides. Astrology is simply a way to see what's coming- but it offers absolutely no way, by itself, to avoid those lessons.

The Vedic scriptures do in other places, seem to offer ways to avoid karma, and this is always through various types of worship. There are pujas (specific worship processes) one can perform to the various sub-gods, or demi-gods, to obtain relief from their negative effects, and so also one can worship such deities to gain extra favor from them for fulfillment of positive desires such as success in some endeavor. So, there is worship of deities for both relief and boons or grants.

Then there is the higher path, which is not based on attempting to find happiness here, and that is to appeal to the Supreme God of Everything for admission into that plane beyond this entire creation. In other words, you can attain to that point where your mood is:

"I get it now, I've seen this plane, and I'm finished here- I don't really have any more interest in playing out parts in a body built of muscles and bones. I don't delight any longer in embracing such fleshy bodies, and I don't desire to impress souls living in such bodies with my music and dance or creativity. Basically, I want out of here. I'm tired of this world where everyone seems averse to really seeing each other as brothers and sisters, and where greed is the actual ruler of everything. Although some here talk of devotion to you, dear Supreme, pretty much even such talkers don't stay fixed to their devotions to you. From this point on I focus on you and you alone, and yet I don't expect your mercy, your release for me from here, nor any boon from you, because I'm sure I deserve many more lives of karma for everything I've done in the past. You alone control everything, and you alone know what I really need for my full purification, so I place myself willingly in your hands. Though I've always been in

your hands, I now place and surrender my consciousness to this truth at your feet forever."

This is the highest possible consciousness, and this is how real saints think. Such persons have absolutely no concern over what their karma might be. Moment to moment they are aware of the fact that life could end any time, and that there are no guarantees. Since they don't desire any specific fulfillment for their minds in this plane, they really don't care how much time they have left, or when any particular event may or may not happen. Their lives take on a quality of stability and oneness, though they engage in positive actions aimed at serving all living beings. This is the most natural and wholesome position for the soul, and the only one where permanent happiness can be achieved.

Therefore, on the highest level of human attainment, astrology is no longer significant. That being the case, it is understood to be placed on Earth in our hands not for any purpose other than to help fill in the gaps in our knowledge towards becoming enlightened. Astrology teaches us about the controls upon us, and that in great detail. This is very important in pushing us down the divine path. In this way, as part of our schooling towards becoming saintly astrology finds its purpose on Earth. This is the real value of astrologers and their interactions with the clients, that both are becoming more convinced of the need for spiritual progress in their lives.

Now back to our accomplished psychic Mr. Karve. Try as we might with our tiny brains and short lives, we will probably never match his abilities in this life. That goes for the great brains amongst us as well as the rank and file. This teaches us that divinity can, or karma can, simply GRANT excellent abilities and qualities to a person at birth. Yet more proof of the greatness and insurmountable nature of divine control. Even us astrologers must bow to the great divine will because even in our midst we see such things as to remind us that we cannot but act within the frame granted us. Even though we portend to know about karma, and perhaps prescribe remedies and solutions, we cannot force divinity to allow us to see karma as well as this little old 80 pound Indian man who barely eats and is barely conscious in this world.

And what does he say? He teaches astrologers to worship the Universal Lord in order to gain not only abilities, but inner perfection for the benefit of their own soul. There is no way around it, divinity has us cornered on all sides, and the only way to perfection and happiness is surrender, cooperation and devotion to Divinity.

Vedic Astrology

Lesson #11

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Introduction

In the service of Sri Vishnu, I have been writing articles on Vedic Astrology and Spiritual Philosophy to help the Western world become more acquainted with these primeval divine concepts. These articles are included in the reference manual within my Vedic Astrology Software program "Goravani Jyotish".

Request: I have a large amount of service to perform in this life for the divine will. If you can help, please contact me.

Specifically, I want to write Vedic Astrology Research Software to help prove that the science most definitely works. I have the software planned, but lack funding to get it done. If you or someone you know can help, please contact me. Thanking you in advance. Full details and non-profit ID numbers available on request.

I hope these writings aid in your path. -Das Goravani (goravani@aol.com)

Basics

The basic paradigm of Jyotish is that we are children of God and we are being lovingly and carefully carried through a very large set of lessons which takes a number of life times to accomplish. The lessons begin in lower forms of life and end in higher stages of human development. At a certain point when we have learned the lessons of this material creation, we are lifted to spiritual worlds beyond the material creation. While in human life in this material creation, we are sometimes promoted to heavenly planets. Sometimes demoted to lower planets than earth, while at other times we reside on earth which is in the middle of the range of possibilities.

While we are here, we are controlled by our loving older brothers and sisters, also known as the demigods. The demigods, although mortal, live much longer than we do. They have material bodies, but we cannot see them as they live on higher material planets. Their bodies are more closely related to a thought than our earthen bodies. Therefore, it is appropriate to say that the bodies and lives of the demigods are more subtle than our own.

Just as we control and take care of our pets, similarly, the demigods control and take care of us. The ant living in our garden may not know that we control the garden because we are so large and completely not present in their little world. Nevertheless, their ignorance of us does not make us less real, or less potent and capable. Indeed, with a single stroke of our spray bottle, we can wipe out an entire colony of ants who never knew it was us who did this to them. Similarly, the demigods can with a single stroke or thought annihilate an entire continent on our teeny dust ball in space known as earth.

The planets which revolve within our solar system are physical external representations of small parts of the personalities of certain demigods. For example, Saturn is an external representation of part of the personality known as Shanaischarya. Similarly, Venus is an external representation of part of the potency of Shukracharya.

Another way to understand the planets relationships with ourselves is to see that the guards in a prison did not put the prisoners

in a prison, but once the prisoners are in the prison, it is the duty of the guards to keep them in the prison and administer various punishments and disciplinary actions, but also to protect the prisoners from each other to feed them and provide for them. This is exactly like our position. We live in Durga Dham which means we live in the prison. The demigods simultaneously provide for us and punish us, but it is not them who are doing it to us. They are only carrying out the will and order and need of the greater whole which they are also a part of. They are simply above us, but they also have their superiors.

Amongst the demigods, they have their own hierarchy, or rank and order, and ultimately they are all within the material creation except for Lord Brahma who is right on the edge. Sadashiva is beyond the material creation, but barely. Lord Vishnu's planets alone are securely above and beyond all material consideration and the highest of those is Krsna Loka or Goloka Vrndavana, the personal planet of the most personal and sweet form of the Lord, Sri Krsna.

So Vedic astrology is the science of the effects of the planets on all things on our world. Lord Brahma has taught that although what we see is his material creation and in a way an illusory cover to keep us in ignorance, still by studying the movements of the heavenly bodies, we can know the particular way in which the demigods have cast their will and effects upon a person. The positions of the various planets at the time of a person or thing dictate and control and reflects the way in which the demigods will control and manipulate the life of that person or thing.

All things whether they be humans or just thoughts are born and die within the great cycles within this universe. We are all creations of the great cycles and systems functioning within this universe. We are not separate. Vedic astrology is the science of reading the imprint of the universe upon the human or thing at the time of their birth and from that chart or imprint knowing and foretelling the nature and life events destined to be enjoyed or suffered by that person or thing.

When we study the birth chart of a human, we are studying their life. When we study the birth chart of a question, we are

studying the outcome and answer. When we study the birth chart of a material item such as a vehicle, the christening of a house or boat for example, we are studying the lives of those things. Vedic astrology can apply to questions, things, people, pets, etc. All things within this universe are subject to the controls of the Gods, and therefore, astrology applies to all things.

Vedic Astrology

Lesson #12

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Components

The most basic elements of Vedic astrology are the nine planets or heavenly bodies and the twelve signs of the zodiac and the twelve houses of the chart. When studying Vedic astrology, it is important to become familiar with the Sanskrit words for all the main components. Therefore, through out this book, we will often refer to these Sanskrit words. To begin with, let it be known that the words planets and "grahas" are synonymous. The twelve signs of the zodiac are called "rashis" and the houses are called "bhavas" or "sthanas". The nine planets used in Vedic astrology are the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. These are known in Sanskrit as Ravi or Surya, Candra, Mangal or Kuja, Buddha, Guru, Shukra, Shani, Rahu and Ketu.

Brhaspati	Jupiter
Surya	Sun
Candra	Moon

Shukra	Venus
Kartikeya	Mars
Sani	Saturn
Budha	Mercury
Bhumi	Earth
Rahu	North Node
Ketu	South Node

The twelve signs are as follows:

Sign Name	Sanskrit Name	Meaning of Sanskrit Name	Type	Sex	Mobility	Lord
Aries	Mesha	Ram	Fire	M	Movable	Mars
Taurus	Vrishaba	Bull	Earth	F	Fixed	Venus

Gemini
Mithuna
Couple (embracing)
Air
M
Common
Mercury

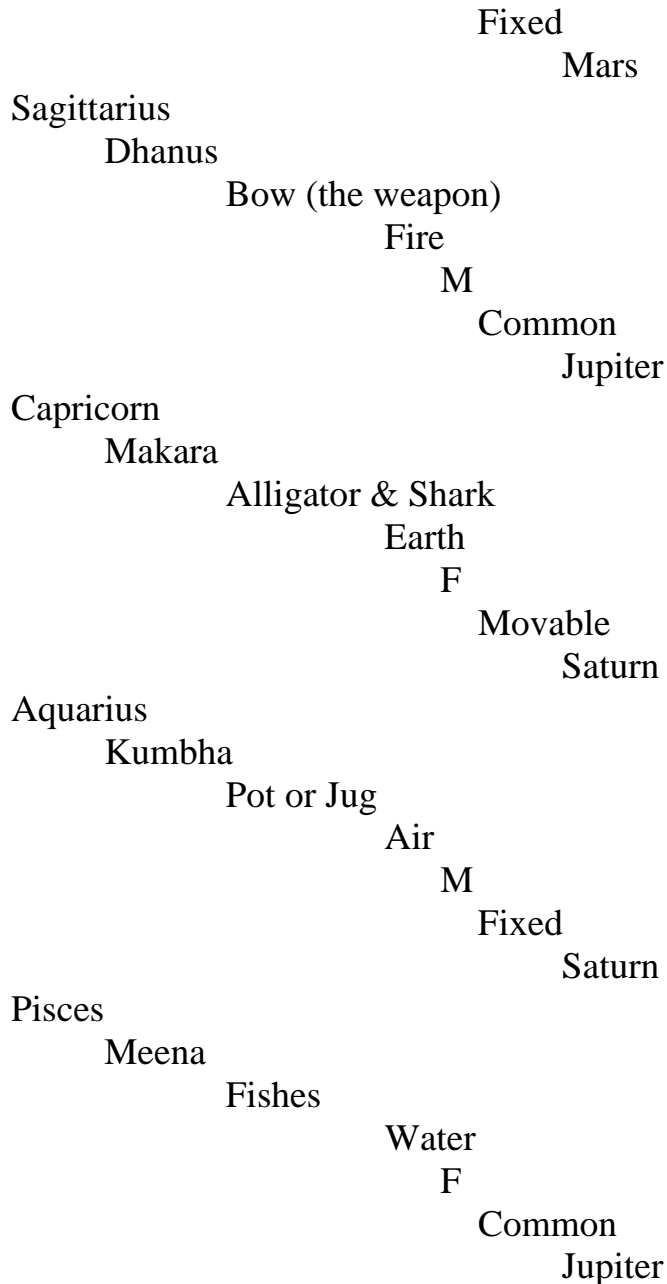
Cancer
Karkata
Crab or Circle
Water
F
Movable
Moon

Leo
Simha
Lion
Fire
M
Fixed
Sun

Virgo
Kanya
Virgin or Daughter
Earth
F
Common
Mercury

Libra
Thula
Balance or Weight
Air
M
Movable
Venus

Scorpio
Vrishchika
Scorpion
Water
F



There are twelve houses in a chart. The chart is also called the "Kundali Chakra". The twelve houses govern all the various parts of our lives. The houses are domains in space. When you stand anywhere on the earth, at that moment you are surrounded by space all the way around you. Space even surrounds the earth which is below your feet. You are standing on a ball floating in space so space surrounds you and your earth ball on all sides.

If you look directly East and point your hand at the Eastern horizon where the Sun rises, you are pointing in the direction of what is known as the first house. The first house governs the 30 degree span of space where the Eastern horizon is. Directly across from it, or on the Western horizon is the 7th house. From the first to the 7th are the 2nd through 6th houses.

Directly over your head is the 10th house. That is, straight up into space where the high noon Sun beams down on us is the 10th house. Straight below your feet covering the span of space on the other side of the earth from you, is the 4th house.

So the first house governs the Eastern horizon, the 2nd house is just below the Eastern horizon, the 3rd house is deeply below the Eastern horizon, the 4th house is directly underneath you, the 5th house is underneath you and behind a little bit. The 6th house is underneath you and behind you quite a bit. The 7th house is behind you covering the Western or Sunset horizon. The 8th house is just over your shoulder when you turn your head around and look behind you. The 9th house is above the top back part of your head, the 10th house is straight over your head, the 11th house is what you see when you look upwards but not straight up. The 12th house is just slightly above the eastern horizon and this brings us back around to the first house which governs the eastern horizon.

In this way, the entire 360 degree circular span of space surrounding you and your earth are divided into 12 equal 30 degree sections, each of which has a number from 1 -12 and is known as a house. Studying the parts of life that these houses govern is a large part of astrology.

For example, the 10th house, i.e., the span of space directly over head, governs power, position and our career to a large degree. Any planets in this span of space at the time of our birth greatly affect our career, power and status in life. As you study astrology, you will find this to be unfailingly true and eventually you will become so familiar with the effects of planets that effect this house that you will be able to tell much about the success and failure of any one's career who's chart you glance upon.

In conclusion, the 12 houses are always present. At every moment the 12 houses are present surrounding you and your earth.

>>>>> Insert House Table #1 here.

Besides the 12 houses there are 12 signs. It is important to differentiate in your mind between the 12 signs and the 12 houses.

Let us examine this difference more closely and then ultimately bring the two together where they become one in Vedic Astrology.

First let us discuss the physical zodiac which is comprised of 12 main constellations also known as signs or rashis.

The zodiac is a band of stars that surrounds the earth like a ring. There are 12 main constellations that form this great ring around us. The stars that we see in the night sky are mostly very, very far away. Amongst the millions of stars in the night sky, the 7 planets and two invisible planets in Vedic Astrology exist also, although they are much closer and they move. Besides these few, very few, moving planets all the other stars are fixed out in space.

The zodiac is comprised of a band of these fixed stars, very far beyond the planets that form our immediate solar system. So you could say that the fixed stars of the night sky which includes the band called the zodiac altogether form the "back drop" of the sky or the back drop against which our solar system is moving.

For example, in astrology, we always speak of which sign a planet is in. The planets are not actually mixing in the stars at the sign, it is just that because the planet is circling with us around the sun, looking from earth towards the planet in question, we always see some sign of the zodiac as the back drop of that planet.

For example, picture yourself standing in the middle of a circular room. There are seven other people with you in the room. You yourself and the 7 other people are all walking in circles around in the room. Some of you are closer to the wall, some of you

are closer to the middle. You are all walking at different speeds, but you are all walking around the central point of the room.

Some of you complete your circles around the center of the room on your own path very quickly and begin again, circling again and again. While others, walking closer to the outer edge, and perhaps walking slower due to their own natures, take longer to complete their circle around the room.

The wall of the room surrounding all of you is painted with 12 different distinct colored sections. One section is orange, the next section is green, the next section is red and so on. You are walking on the 3rd or 4th ring out from the middle of the room.

When you look to your right or left you see the other walkers within the room. Whenever you look at any one of them, you see a colored back drop behind them from your relative view point. For example, you may look at the person on the 5th ring from the center, and when you look at them you see that behind them is the green section of the wall which is 1/12 of the circular wall surrounding all of you. If you were to refer to that person, you might say the 5th walker is in the green section. Looking yet at another person, you may see an old man on the very most outer ring, walking very slowly against the gray 1/12 of the back drop wall. You could then say, the old man who is on the outer most ring is currently in the gray section as he walks around the room.

In this way the various heavenly bodies known as grahas or planets are always, in relation to our vision, situated in front of one of the signs of the zodiac which is behind them. Thus we say that the planet is in a certain sign. It does not mean that the planet is actually in those stars at this time, but simply that that constellation (sign) is the back drop far away behind the planet as we gaze upon it. Apparently it is the will of the Lord that these relationships of the planets to signs and the houses in relation to us, is how the effects of the Gods can be read.

Our universe is so dependent upon the higher controlling demigods that what we see as our planet, the 12 divisions of space surrounding it (the houses) and the other floating planets in our solar system, are all actually a reflection of the dance of various

demigods during the minute fraction of their day that passes while we have an entire lifetime. Their thoughts at a moment reflected in the planets, control our entire lives.

A real astrologer looks at the planets in a chart and having already become familiar with the nature of the demigods that each planet represents, can immediately tell the mood and effect upon the person whose chart it is. Vedic Astrology is actually a system of reading the effects of the demigods based on their positioning within a chart. These three elements, the planets, signs and houses are the most important fundamental building blocks of Jyotish. One must become intimately familiar with the nature of these 33 items. Namely, 9 planets, 12 signs and 12 houses. After this there are 27 special stars or Nakshatras. The 27 Nakshatras are the most important stars in the zodiac. They are spaced roughly evenly around the zodiac and they control 13 degrees and 20 minutes of the zodiac each. Studying the Nakshatras or special stars will come later. First one must become familiar with the 33 main elements. Before we begin to study these elements in detail and individually, let us first take a brief overview of the process of actually reading the chart or practicing Vedic Astrology.

Vedic Astrology works like this. You take an exact moment in time, such as 4:42 a.m. for example, and a date, such as May 18 1960, and a place on earth, such as Oakland California U.S.A. On that date, at that place, at that exact time, the heavens were in a certain position in relation to that spot on earth at that moment. In fact, that moment was the moment and place of my own birth.

At that time, the sign known as Aries was rising on the eastern horizon. Roughly 1/4 of the sign had risen above the eastern horizon when that moment in history flashed by. The planet known as Venus was in the 30 degree domain of space close to the Eastern horizon, which we earlier discussed as being the first house. The Sun and Mercury were under the Eastern horizon, and they would soon rise above the Eastern horizon and thus the dawn of that day, May 18th 1960, was soon to begin.

But at 4:42 a.m. it was still dark. It was very early morning, just prior to dawn. Therefore the sun and Mercury who always travels near to the sun were in the 2nd house which is the next house just under the eastern horizon. It is the next house to rise. It takes roughly two hours for each sign of the 12 to pass by the eastern horizon. Thus, roughly within every 24 hour period, the 12 signs of the zodiac each take a 2 hour turn rising on the eastern horizon. And as each one rises, it's opposite across the zodiac is setting on the western horizon. So at the time of my birth, there were no planets in the 3rd or 4th houses underneath the earth, but the shadow node of the moon known as Rahu was in the 5th house which is just under and towards the west a little, there was nothing in the 6th, 7th (western horizon) or 8th. Then we come to the 9th house which if we look towards the east is just above our heads and to the back a little bit. The 9th house rules religion in Vedic Astrology. It is interesting to note that many religions honor this angle through various customs. For example, Jewish men wear a small hat on that part of their head. Many Hindu men shave every part of their head except that part which they let grow into a long pony tail known as a sheeka. It is also taught in the Vedas that that crown of the portion of the head which faces the 9th house is where certain types of yogis of the past used to burst through at the time of their death and would actually leave their body through that spot which is known as the Brahma Rundrum. It is also interesting to note that the hair often curls in a swirling pattern on that part of the head as if the universal swirling pattern enters us at that point.

Vedic Astrology

Lesson #13

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The Lords of Houses

In vedic astrology, each of the twelve houses of the horoscope is considered to be the same as one of the twelve signs. In other words, one sign per one house. That is the vedic system. In western astrology, there are a number of different house systems employed and most of them are not the equal house system that vedic astrologers use. Most of them do not exactly align the houses of the chart with the signs but rather, the houses start with anywhere within a sign and may end within that same sign or somewhere in the middle of the next sign. In this way the signs in the house are not aligned, but are two independent wheels discussed separately.

But in standard vedic astrology, whatever sign is rising no matter what the rising degree is, that entire sign is considered as the first house, and that the next sign in the zodiac is the second house and so on. In this way there is an exact correlation between sign and house in vedic astrology. All of the twelve signs of the zodiac are ruled by one of the seven planets. The following table shows the ruling planet of each sign

>>>> Insert lordship table here

As you can see the sun and moon each lord over one sign only. Namely Leo and Cancer. Whereas the other planets each have two signs for which they are the lord. This is always the case. The signs never have different lords. In a horoscope, as mentioned, one sign is considered the rising sign and the other signs follow in their nature order and take control over the other eleven houses of the horoscope. Whatever planet lords over each of the signs becomes the lord of the house that that sign controls.

For example, if Taurus is the rising sign, then Venus is the lord of the first house since Venus is the lord of Taurus. The second house would then be Gemini and therefore mercury would then be called "The Lord of the Second." Then cancer would be in third house and therefore the moon would be called "The Lord of the Third." There are a number of words for Lord in Sanskrit

and one of them is "Pati" (pronounced "putt-tee"). This is the most commonly used word when referring to the lords of the houses in Sanskrit. So in our example, Shukra would be the Thanupati. Which mean lord of the Thanusthana. Which means the house of the body or the first house. In this way the various lords are refereed to by the main name that the house is called to in Sanskrit.

But the most important thing is to know the natural order of the twelve signs very fluently and to therefore know quickly which planets rule each of the twelve houses for each twelve possible rising signs. Thus if a particular sign is rising the student astrologer must be able to quickly ascertain in their mind which planet will be the lord of the ninth house, which planet will be the planet of the fourth house, which planet is the lord of the eleventh house, etc.

This process of instantly knowing the lords of the houses in very important and fundamental vedic astrology. If a very solid, graphical, picture is somehow learned, remembered and lodged in the mind of the twelve houses in their natural order. And the distances between each. Then this process becomes very easy. This requires that the astrologer have the kind of mind which can quickly determined distances between two points within a circle.

For example, the distance between Capricorn and Taurus is five signs. Because you start counting from the first one. In this case Capricorn, Aquarius, Pisces, Aries, Taurus, that's five. What is the distance between Virgo and Aquarius?...Six houses. In this way one must be able to quickly know immediately the number of houses one sign is away from another sign. With experience and practice this becomes easy.

Now let us begin to examine the importance and use of the lords in vedic astrology.

The first house rules the body amongst other things. All things about the body can be determined from the first house and it's lord, aspects upon the first house and the lord of the first house, as well as planets that reside in the first house, etc. In this chapter we are concerned with the lords primarily so let us focus on that.

Each lord must be somewhere in the horoscope, so the lord of the first house or sign must be in one of the twelve signs.

According to which sign he is in, that also determines the house. Let's take the example of Cancer rising. The moon is the lord of Cancer. By seeing which sign the moon is in we then instantly know what house the moon is in as well. Let us imagine that the Moon is in Gemini, on a particular horoscope which has Cancer rising. Since Gemini is one sign before cancer, this would put the lord of the first in the twelfth house. Because cancer is rising, moon is the lord, Gemini is therefore the twelfth house and therefore we say "The Lord of the First is in the twelfth".

Primarily, two things happen when a lord goes to any house. Of these two things, by far the most important to know and understand and be able to read is that the house shapes the lord that comes to stay in it. For example, the eighth house is a seriously bad house. Of all the houses in the horoscope, the eighth has the most power to cause bad effects. Therefore, when the lord of the first house goes to the eighth house in a horoscope, then serious physical harm comes to the body. We never like to see the lord of the first house in the eighth house. Because it means serious difficulty will come to that person during their lifetime.

So the principle is the house that a lord goes to greatly affects the affairs of life ruled by the houses that that lord concerned rules.

Again for example, let us say that Taurus is rising. Therefore Venus is lord of the first house as well as the sixth house. If Venus is found in the ninth house then the highly benefic affects of the ninth house flow in a great way towards the first and sixth houses because the ninth house is holding their lord, passing its benefic affects onto the first lord who therefore passes them on to his own houses. Therefore, to have the lord of the first in the ninth house which is the most fortunate house in the horoscope, is a very positive lordship placement.

If the lord of the first is in the sixth house, since the sixth house is one of the more detrimental houses because it passes the

effects of death, diseases and enemies onto the planets it controls, therefore these more negative aspects of life will be placed onto the first lord who will then pass them along to the first house, and the other house he rules (if he be one of the planets other than the Sun and Moon which rule only one house each).

Now let us briefly examine the main areas of life that each of the twelve houses controls and how this might effect a particular lord, namely the lord of the first.

If the lord of the first is placed in the first house, then we could say that the body becomes the focus of the body. In other words, the person focuses much on their own life, their own self and their body during this lifetime.

If the lord of the first is placed in the second house then the body, first lord, shall be greatly influenced by and focused upon the things the second house rules such as family and wealth. Thus people who have lord of the first in the second, are found often to be entangled with and coming from a strong family background and they are concerned with accumulating wealth in some way.

If the lord of the first is place in the third house, then the body is found to be connected with ones younger bothers and sisters the acquisition of college degrees, spiritual initiations and other things that the third house rules.

Since the fourth house rules mother, home, heart and happiness, if the lord of the first is placed there then we find that the person will be greatly concerned with these affairs during their life. They will likely spend alot of time at home, since the first lord rules the body and the fourth house rules home, we find their body at home rather than on the road or at work etc.

At this point, let us take a small digression into greater complexity and note that since the fourth house is tenth from the seventh house, it therefore stands for the career of the spouse. So if the lord of the first is in the fourth, then we will find likely in the life that the person's body will have some connection with the career of the spouse. This means that the person might work for their

spouse or work with their spouse and since the fourth also rules the home of the person we may expect that they work for the spouse or with the spouse in their own home in perhaps a home-based business.

So the point here is to see that not only does each house rules something when counted from the Ascendent, but it also rules other things depending on it's distance from other houses. In this way the placements of the lords have their first level meanings and then second, third, fourth and deeper and deeper meanings depending upon the astrologers ability to read the complexity of the house relationships.

If the lord of the first is placed in the fifth house, then the concerns of children, creativity, romance and what one does to make others happy becomes the focus of their bodily activities to a large degree especially during periods ruled by the lord of the first house in the Vimshottari dashas.

To understand when things will take place we need to look to the dashas. That is of course the concern of another chapter of this book, but it is worth mentioning and always remembering that effects take place at certain times in the life according to dashas and transits.

If the lord of the first is placed in the sixth house, then the affects of deaths, diseases and enemies overwhelm the person at points in their life. Obviously that is not a good placement for the lord of the first.

If the lord of the first is placed in the seventh house, then the person is heavily focused on their partner, their spouse, etc., during their life.

If the lord of the first is placed in the eighth house, as already mentioned unforeseen difficulties and serious problems arise at life and overwhelm the lord of the first, or in other words, the person and their body in general.

If the lord of the first is placed in the ninth house then there is an overall fortunate protective cover on the person's body throughout their lifetime; because the ninth house stands for fortune and all general good things that simply come from the

environment.

If the lord of the first is placed in the tenth house, then the person's body or the life in general in other words, is heavily focused upon the attainment of career, status position, and success are the domain of the tenth house.

Next the eleventh house controls desires, friends oldest siblings, and gains. If the lord of the first is placed in the eleventh house, then the person is heavily focused upon the achievement of desires and certain gainful things in life.

If the lord of the first is placed in the twelfth house, since this house rules charity, donations, and losses, the persons body will therefore be used up in these ways throughout their life. In other words they may donate themselves to causes. They may live for some other purpose other than their own life. Or in general there just may be a lot of loss in their life.

These are brief examples of how the placement of the first lord in the twelve houses affects the body or the life in general, since the first house stands for the body and the life in an overall general way.

An astrologer must take each of the twelve lords and examine which house they reside in and predict the effects on each accordingly.

More examples: If the lord of the second is in the ninth then fortune will come to the wealth since the ninth is fortune and the second is wealth. If the lord of the third is in the second, then the younger siblings will have a connection with wealth either by giving or taking.

Since the second is twelfth to the third, it indicates loss to the younger siblings, and since that lord would then reside in the second house of the horoscope, it is likely that that person will take the wealth of the person of whose horoscope it is. Or could it be that the younger siblings loose their wealth and donate it to the second house of the concerned person? This is the kind of difficult question that an astrologer concerns themselves with in their on going years of study. The answer of course lies in the

nature of each planet concerned since any of the planets could be the lord of the third house depending of the rising sign.

If the lord of the fourth house is in the twelfth house, since the twelfth house is ninth from the fourth house, and the fourth house rules the mother then we can understand that the mother will be strong in her religion. Because the fourth lord has gone to the ninth house from itself. That is similar to having lord of the first in the ninth for yourself. It indicates that the person in general tend to have strong faith, belief, spirituality or religion. So if the fourth lord is in the twelfth, that means that the mother of the person has her own strong religion and it causes a great impact on the life of the individual whose chart we are examining.

If the lord of the ninth is in the eighth, generally this means that there is loss to the ninth house, since the eighth is twelfth from the ninth house. Since the ninth house stands for father, it often means that the father goes away. That there is loss of the father early in life. And indeed we see this lordship placement in many persons who were raised without a father present.

If the lord of the sixth house is placed in the fifth house then there is a draining away of the negative things in life such as death, diseases and enemies. This is good. We do not want the sixth lord to be strong or prominent. We want him to be weakened because he carries many negative properties. The fifth house is twelfth to the sixth house and represents the loss of the sixth house. This is one reason the fifth house is such a good house because it stands for the ending or termination of deaths, diseases and enemies.

If the seventh lord is placed in the ninth house, then since the seventh rules spouse and the ninth one's religion, one may find their spouse in their religion. Or their spouse will have an affect upon their religion. Similarly, their religion will have an affect upon their spouse.

When the seventh lord is placed in the tenth house, we find that the person works with their spouse because the tenth is work or

career and the seventh is spouse. If the ninth lord is placed in the fourth, then fortune, ninth, comes upon their home, heart, etc., the things ruled by the fourth house.

If the tenth lord is placed in the eighth house, since the tenth rules career and the eighth rules troubles, we find troubles come within the career efforts of the person or because of the career of the person. Most people I know who have the tenth lord in the eighth house have great difficulty establishing a career. Or when they do establish one, there is some sudden or serious troubles that come and greatly harm their progress in their career.

Because the eleventh lord has much to do with gains and achievement of ones desires, it's placement in the various twelve houses tells us alot about how well this person will achieve the desires in life and where their desires lay.

For example, if the eleventh lord is in the ninth house, then fortune flows to the achievement of their desires. If the eleventh lord is in the eighth house, then great trouble comes in the achievement of their desires. In this way one of the twelve houses exerts itself upon the eleventh lord and the things he controls.

The twelfth lord rules loss and as we said, the house in which the lord resides greatly effects that lord and that lord's houses. So if the twelfth is in the ninth house then religion, spirituality, dharma and god above, have a great affect upon the losses in this person's life. What could this mean? It means that losses will come to this person because of their faith, spirituality, or acts of god. There will tend to be losses based upon the person's religion or by situations which are good and righteous but still cause "loss".

From my own life I can relate an example of the effects of the lord of the twelfth placed in the ninth: In my horoscope the ninth and twelfth lords is Jupiter and Jupiter is placed in the ninth house in Sagittarius. So I have lord of the twelfth in the ninth and lord of the ninth in the ninth. I began Jupiter major period around ten years of age.

Around the age of ten or eleven I was one day taken to our local Church where the priest told myself and all my many brothers and sisters that the church and my mother had reached an understanding whereby my father would for some time be placed in a veterans home for the disabled because he had a serious mental health problem. I was informed of the loss of my father in a church, by a priest.

This example neatly ties together the effects of the twelfth and the ninth houses. Namely, loss, religion and father. There was a loss, twelfth lord, of my father, ninth lord, and since the lord of the ninth and twelfth is in the ninth, I heard about it in the ninth house, or in other words, at a Church, by a priest.

So this is one example of the practical effects of the lords. So the most important thing that happens to a lord placed in a house, is that the house it is placed in greatly shapes how that lord will act. This is the first principle that must be fully understood and through studying real charts, learned; so that you can predict with this technique. In studying real charts of persons you know well, over a number of years, you will gradually see realistically the effects of the houses upon the lords.

The second thing that happens when a lord goes to a specific house, that lord brings his baggage to bear upon that house. This is different from what we were previously discussing. Previously we were discussing how the house effects the lord placed within it. Now what we are saying is that the lord brings effects upon the house he is placed within. This is the exact opposite principle, but it is also true. Both things occur simultaneously.

For example, in the example from my own life that I gave earlier, we saw that the twelfth lord brought his affect of loss upon the ninth house. But we also saw that the ninth house affected how the twelfth lord acted. In other words, there was loss of my father- that is the effect of the twelfth lord, but there was also the ninth lord, or the church and priest, involved in the loss- which was the ninth house bringing it's affects upon the twelfth lord.

Both of these principles have to be used in prediction. Let us take another lordship example in practical life.

I know a couple who have two children.. When we examine the charts of the husband and wife we find the husband has lord of the fifth in the second house while the wife has lord of the fifth in the first house. What in general does this say each of their involvement's with their two children? Overall which of them has more involvement with raising the children?

The correct answer would be the mother because she has lord of the fifth in the first house, which means that the fifth lord or children, has a great effect upon her first house, or her body. Whereas, the husband has the fifth lord in the second house which means that he may speak to the children more than anything else, since the second house rules ones mouth and speech.

Also he will pay for the children's way in life often, since the second house is also wealth, especially at the children's time of rise in career. The father will shell out some money at that time in their lives because the second is tenth (career) from the fifth (children).

When you look at the realistic day to day lives of this family I'm referring to, the mother does most of the physical parenting, while the father mostly works on his career and talks to the children as their father, and he has a very good effect on them in that way. But when it comes to outings, bedtime readings, playing games, and just being with the kids, it is usually their mother who does these things and not their father. The father does however concern himself with making money and supporting the family.

What does Vedic astrology have to say about mothering? The answer is implied in every chart simply by the layout of the houses. The first house is tenth from the fourth house. In other words, our first houses, which represent our early lives, also represent the career, or tenth angle, from our mothers, or our fourth houses. So, the layout of the houses implies that during our early lives our very bodies are the careers of our mothers. It is simply a fact of nature that mothers raise kids and the chart

implies that this is their path or proper karma.

Karma means "work" and the tenth house or tenth angle from any house rules karma. Karma is not a bad word. It simply refers to our actions. The tenth house also rules power and position. Our charts imply that our mother's power and position should have been found in raising us as strong, healthy, good children. If the lord of the fourth and first houses in our charts are not nicely placed, then it says something about how our mother's raised us.

Hopefully the above examples show how realistically the lords can be tied directly to real life. By learning what the houses stand for, placing those effects upon the lords, and then going further to understand the "houses from houses" principle (like the 2nd is 10th from the 5th and thus stands somewhat for the rise of the children's career), then we can see life itself unfold before us in every person's chart.

Vedic Astrology

Lesson #14

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The Houses and Signs

Each person is a product of the universe at the time of their birth. There are two dials and nine hands on the universal clock. The two dials each have twelve compartments. One dial is the 12 houses, the other dial is the 12 signs. The 9 hands on this clock are the 9 planets. The houses rule actual things in our life.

In the classic scriptures, the houses have single word names, for example, the first house is Thanu Bhava which means the house of the body. The 2nd is Dhana Bhava, the house of wealth. In this way every house has its single word name that describes the

main thing that it rules over. An astrologer gradually gains realization into what the houses govern, and as this realization becomes deeper and deeper through actual practice in real life, one's perception and appreciation of an individual house becomes very broad and, therefore, based on the planets effecting that house, one can render many detailed and accurate predictions and revelations.

The houses are always situated in space in relationship to the earth in the same way. The first house is always on the eastern horizon and the 7th house is always in the western horizon and so on. So the dial of the houses is fixed in space. The houses are sections of space surrounding us at all times and they are always the same.

The dial of signs of the zodiac however, appears to be moving in relation to us, but this is because our planet is spinning. The zodiac is stationary and the earth is spinning. So the zodiac signs appear to move- one sign every two hours across the eastern horizon up into the sky. The sign that is crossing the eastern horizon is known as the ascending sign, the ascendent, the lagna, or the rising sign.

The signs of the zodiac are always in the same order because they represent sections of the stars of space that never change. At any given time of the day, one of the twelve signs will be on the eastern horizon and since they are in the same order, then we can easily recite their names in order and know which sign is filling which house.

For example, when Aries is rising, since Taurus is always the next sign, we know that Taurus is in the second house when ever Aries is rising or in other words, when Aries is in the first house. Similarly, since Sagittarius is always 9 signs from Aries, we know that Sagittarius is in the 9th house whenever Aries is in the 1st house. If Capricorn is rising, or in other words, tenanting the 1st house, then we know that Taurus will be in the 5th house since Taurus is always five signs from Capricorn, always and forever.

So there are two dials in space, the houses and the signs. The houses rule actual things in the life like the body, the wealth and

the religion, the mother, the career, etc. of the person. The signs are like "colored glasses". If you are wearing the red colored signs in your 9th house of religion, then when it comes to religion, you are red colored, or in other words, rather passionate and fiery.

If you are wearing a rainbow colored sign in the house of the spouse or the 7th house, then you will have a natural tendency to seek spouses or partners who are beautiful or who move in beautiful ways.

In this way, the signs represents natures or modes of existence, or flavors, and depending on the houses they are in at the time of the birth, they color the aspects of the life governed by the houses. So one of the early duties of a student of astrology is to learn the areas of life governed by the houses, and then learn the ways in which the twelve signs do their coloring and then begin to combine these two. Never mind the planets at first.

So the first thing to find out about a person when looking at their chart is what is the sign that was rising on the eastern horizon at the time of their birth. In other words, find out their rising sign. Their rising sign will determine where all the signs fall in their twelve houses and right away just based on this, you can say quite a bit about them.

Of course there are only 12 signs, and everyone must have only one of them as their rising sign. So basically there are only twelve types of people when it comes to rising signs because, again, in case it is not already clear, if some one has Cancer rising, then they have Leo in the 2nd house, and so on around. The person who lives next door to them who also has Cancer rising will also have Leo in the 2nd house. These two people may be very different so obviously you cannot make huge sweeping judgments based just on the rising sign and the sign placements in the persons 12 houses. But even though that is true, you can say many things that are true about these two people, just based on a their rising sign.

Also, we don't care so much about the rising sign to make predictions as much as we do about the fact that it sets up the base of this person's being upon which the artwork of the planets is drawn. For example, for Cancer rising people, since Cancer is

the only sign ruled by the moon, and Cancer is a watery sign and the moon is a very sensitive planet, we, therefore come to realize that Cancer is the sign that rules emotions- and scripture confirms this. Cancer is an emotional sign because being watery, it is fluid and easily changes and moves and adjusts itself to fit its surroundings. Ruled by the sensitive Moon gives it a sensitive nature.

The Moon reflects the light of the Sun, therefore, people with Cancer rising are like the Moon. They like to reflect the light of some greater Sun whom they hold very intimate to themselves. Why is that? Because the Sun rules the 2nd house for a Cancer ascendent and the 2nd house rules those people who we hold very near and dear- like our family and other intimate persons. So Cancer people like to have some intimate near and dear person who is like a light for them. And they, being like the Moon, want to reflect that light. This is true in general for all Cancer ascendents, and this kind of generalization is possible, permissible, and works well, once you learn the things that are true for each of the 12 ascendents.

For all Cancer ascendents, Mars rules the two signs (Scorpio and Aries) which occupy the 5th and 10th houses. Thus, Mars rules 2 important houses for the Cancer ascendent. The 5th house governs how we deal with creativity, romance, and all types of projection that we put forth into the environment- all the creativity that we engage in in order to please other people. That is why the 5th house deals with romance because romance is what we do to attract others.

Therefore, the 5th house would also deal with trying to please a boss doing creative things to please a boss at a job. So all types of creative projection in order to satisfy the desires and wishes of other prominent people in our lives is the domain of the fifth house. The 5th also rules children because children are a creation of us in partnership with another person. The 10th house deals with status, position, our rise in life, our career, etc. The 10th house is that section of space straight over head and, therefore, at high noon when the Sun is straight over head, every one is at the peak of their daily actions, performing their daily work and their career.

Mars rules these two all important houses for a Cancer ascendent. So although Cancer ascendent people may be emotional, watery, and changeable, they are also extremely aggressive in action, because in regards to their creativity and rise in life, they apply Martian qualities because the two Mars ruled signs are the filters they feel on their houses of creativity and career- so they can be aggressive artists. They can be aggressive people in general.

In this way we can judge the way each rising sign personality type will behave in regards to the 12 main areas of life governed by the signs in their houses. So once again, in a succinct formula form, this principle works as follows:

Take any rising sign and take any one of their 12 houses, look at the sign that governs that house for that rising sign and know that the person with that rising sign will perform the activities governed by that house in the way that the sign filter dictates.

In this way, if you study each of the 12 house and sign combinations for one rising sign, you will understand the overall nature of the people who have that rising sign.

For example, let us examine the 12 houses and their filtering signs for the Aries ascendent. First of all, Aries rising people have Aries in the 1st house. The 1st house governs the body and the over-all nature in life, and how one begins things because the first house also rules "beginnings".

Since Aries is a sign that represents passion in its jittery-most form, Aries rising people begin things quickly and with a bang. In other words, they are better sprinters than long distance runners. Because Taurus rules their second house they are fond of having money because the 2nd house is the house of wealth and Taurus is the sign of pleasure. So they like to have enough money to spend on pleasures.

Because Gemini, an intellectual, Mercurial sign rules their 3rd house, the house of courage and communication, they are good communicators and would rather think or communicate their way out of a confrontation than face it physically. Also they are

very fond of learning because the 3rd house rules degrees and writing and Gemini is a natural sign for this house. These two go well together to make Aries rising people fond of books and learning.

The 4th house rules mother, home, real estate and Aries rising people have Cancer in the 4th house. Therefore, they are fond of living near water since Cancer is a watery sign. They may change residence often because Cancer is a moveable sign which is also very responsive to other impulses. Since Cancer rules emotions they have a soft spot for mother, and home.

Aries rising people have Leo in the 5th house. The 5th house rules creativity and romance. Leo is the sign or filter of independence, freedom, dominance. Therefore, Aries rising people are independently creative and aggressive and dominant in their romance or affections. They are not shy in approaching others in romance- in fact, they feel fearless, like a Lion, since such a filter is ruling that house.

Aries rising people have the Virgo filter upon their 6th house which rules enemies, debts and diseases. As a filter, Virgo is a sign ruled by Mercury whose symbol is the virgin or young girl holding grains seated in a boat. Because the over all nature of the Aries person will be passion and fire, they have a natural distaste for that sign ruling their 6th house or Virgo. Virgo is an intellectual, rather nit-picky sign (according to an Aries person). The pragmatic, detailed-oriented nature of a Virgo person aggravates the passionate, quick action oriented nature of the Aries, this is why we find Virgo in the 6th house of "enemies" for an Aries ascendent.

Libra rules the 7th house for an Aries ascendent. This Venus ruled sign rules the market place and the scales of commerce. It is the sign of exaltation for Saturn which means that it is a sign very dear to the working class. Libra rules the market place. The best way to understand it is a beautiful shop full of nice things, ladies, where the workers are happy and working hard. Therefore, Aries rising people with their passionate nature tend to bond and partner up with those who are fond of beautiful

things and business, trade and bustling activity. People with Libran moons are very expert at most things in regards to making nice arrangements while we are in this material world and Aries rising people find this to be an attractive and workable relationship, hence, Libra rules their 7th house.

The 8th house for an Aries ascendent is ruled by Scorpio which is ruled by Mars, the lord of the 1st house. Aries rising people have the Scorpio filter applied to their 8th house which means that 8th house affairs are run through the filter of this most difficult sign of all. The 8th house is difficult, this sign is difficult, so Aries rising people can at times of their lives know the worst. But because the same Lord rules the 8th as well as their first, the 8th house troubles are somewhat familiar to them by nature- in other words, they have the grizzle to take what life dishes out. We would expect this from a Martian rising sign since Mars is, after all, an aggressive planet ruling a rather intense lineup of difficult matters such as cutting, killing, police, military, the red color, precision, etc.

The 9th sign of Aries holds the sign of Sagittarius which governs religious ashrams, military fields and other place where there is a lot of virtue and regulation applied for the sake of achieving high ideals. The symbol for Sagittarius being the arrow pointed up in the air, symbolizing the desire to attain high ideals. So when discussing the 9th house affairs for an Aries rising person, we can assume that they have a natural affinity for organized religion such as movements, ashrams and churches, and that they are goal oriented in the areas of the 9th house- religion, father, faith, God's grace, fortune, etc.

The 10th house runs through the filter of Capricorn for them. Thus, the house of career is ruled by the sign of hard work, so aries rising people can be very hard workers in their careers. When motivated, you can count on an Aries rising person to have a natural affinity for hard work. Because Capricorn as a sign likes being appreciated and recognized, and is not at all humble, Aries rising people liked to be recognized for their work. Wherever Capricorn is for someone's rising sign, that's a good place to pay compliments to the person.

The 11th house contains Aquarius which is a Saturn ruled air sign telling us that Aries rising people have ideals and desires governed either by darkness or ancient solid truths, depending on the disposition of Saturn in their chart. This sign of Aquarius can be very high and spiritual, or very low and mundane.

Lastly the 12th house for the Aries rising person is colored by the sign of Pisces. Pisces is a watery sign representing either liberation or the return to this world. Because the 12th house rules such things such as loss of all types, then there is a dissolving nature placed upon this house of loss for Aries rising people, so depending on the placement of the Lord of Pisces or Jupiter, either their losses dissolve away, or dissolve the person.

In this way by examining the effects of the signs or filter upon the houses we can understand the nature of people born under each of the 12 different rising signs. Advanced and experienced astrologers speak about each rising sign with great ease and accuracy. Overall, the sign that is rising in the first house has the greatest effect of all upon the person. The other sign that is most important in understanding a person is the sign which holds their Moon. In actual practice we find that both of these points are very sensitive and important- that is, the rising sign and the Moon sign.

Many classics recommend that a chart be judged from its ascendent or rising sign in totality. Then, they say, it should be again judged using the Moon sign as the rising sign. When the Moon sign is used as the rising sign, that chart is called the Candra Lugna Chart. It means you simply take the Rashi chart, or the main chart, and rotate it so that whatever sign the Moon is in becomes the first house. So judging the Moon sign as the first house, we look at all the houses and planets. Rasi means signs and the rasi chart means the chart of our signs. The Candra Lugna or Moon chart is simply the Rashi chart rotated so that the sign the Moon is in becomes the first house.

In other words, our Moon sign is a lot like our ascendent. It is a very important, central and pivotal sign. To understand a person you need to examine both their rising sign as well as their Moon sign - and all other things- the houses, the lordship

placements, everything, from both of these "ascendents". Both play a big part in determining the life and mentality of the person.

The rising sign in the rashi chart determines most about what will actually happen to the person in their life, whereas the Moon sign and the chart judged from the Moon sign determines more about the person's internal mental makeup. Since the Moon rules the mind, the sign the Moon is in says a lot about the overall nature of our mind and just as the 4th house from the ascendent rules happiness, the 4th house from the Moon sign rules mental happiness.

Since the rising sign, and the houses counted from it, rule our actual body and life, and since the Moon sign and houses counted from it have more to do with our mental world, therefore, anyone who has the Moon in any house other than the first house will naturally have a mental world that does not exactly match their actual world. This is true for most people since only about 1 in 12 people has Moon in the first house.

So most of us in the material world naturally have a mental world, or in other words, a world of perception and desire, which does not exactly match our actual life. Whereas people who have the Moon in the first house are often found to be very realistic in matching their mental world with their physical life.

So when talking to someone about their chart, you predict from the rising sign and the houses counted from it, which is their natural rashi chart, and you talk about their mental or emotional world based on their Moon sign and the houses judged from it. So the persons who have Moon in the first house in one sense are more congruent overall than all other persons. Of course, this is subject to great modification based on other things, but this principle needs to be understood.

In review, we have examined in this chapter how the rising sign determines where the rest of the 12 signs fall within a chart. One sign occupies one house, therefore 12 signs occupy the 12 houses. The signs are always in the same order around the zodiac. By understanding the areas of life governed by each house and filtering those through the nature of the signs, we can understand

the basic foundational nature of a particular rising sign. This is the foundation of any chart. Lastly, the chart judged from the ascendent rules more the external karma, whereas the chart judged from the Moon rules more the mental inner world of the person.

Vedic Astrology

Lesson #15

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Going House to House

Just as the 12 houses rule different parts of life, for example, the 2nd house is wealth, the 3rd house is younger brothers and sisters, the 4th house is mother and real estate and so on, similarly, these same houses from each house, rule these same things for the house in question.

For example, the 4th house is real estate and, therefore, the 4th house from any house is the real estate of that house. The 9th house is religion and also the spiritual master or priest or guru, therefore, the 12th house which is 4th from the 9th, rules the real estate of the spiritual master or guru.

Let's use a couple tables to make this point. Here's a single word or concept for each of the 12 houses in a chart. These are not the only or even the best or main descriptions of the houses, but let's work with these in our example:

- 1-Overall life
- 2-Money
- 3-Younger siblings
- 4-Vehicles

- 5-Intelligence
- 6-Debts
- 7-Spouse
- 8-Worries
- 9-Religion
- 10-Career
- 11-Friends
- 12-Donations

Now, taking these concepts given above, let's apply them to the houses COUNTED FROM the 4th house, and see how we can read much about "mother" from our own chart:

- 4- Mother's Overall life
- 5- Mother's Money
- 6- Mother's Younger siblings
- 7- Mother's Vehicles
- 8- Mother's Intelligence
- 9- Mother's Debts
- 10- Mother's Spouse
- 11- Mother's Worries
- 12- Mother's Religion
- 1- Mother's Career
- 2- Mother's Friends
- 3- Mother's Donations

Simple and clear right? And you can and should do this from each and every house. These are the "compound" or "secondary" things that houses stand for. If you know how to read a chart in this way, you can comment on almost anything a person asks about. You can usually describe their immediate family members quite accurately. I have had experiences in talking to people about their charts, using this system, where I was able to accurately guess the nature of their immediate relatives rather accurately.

The 12th house rules loss, and therefore, the 12th house from any house is the loss of that house. For example the 7th house rules marriage and any other types of partnerships. Therefore the 6th house which is 12th from the 7th rules over loss of the

partner or loss of the spouse. One way to know some of the good and bad things governed by a house is to judge the house that is 12 from it and that it is 12th from.

For example, take the 9th house which rules fortune, religion or Dharma, the father, the spiritual master and guru, and God's grace. The 9th house is 12th from the 10th house. This means that the house of Dharma or religion is the house of loss to our house of career, profession and position. Does this make sense? Does religion or Dharma drain away the energy of our career?

According to the Vedic system of philosophy, yes it does. The truth is that the creation itself is set up in such a way to say yes to this important question. The Vedic house system reflects the utter truth surrounding us on all sides. The answer is automatically yes and so you can further deduce that until you understand that "religion" drains "position" you have not understood either these words, or the real nature of these houses.

The 10th house rules not only career, but mainly it rules rise and status in material life. It rules standing up tall and straight and getting some position, some fame, some power in this material life. The 9th house is definitely detrimental to this because it is the aim of real dharma or real religion to end our pride in this our material lives, to bring us to a point where we see ourselves as servants of God, humble, dependent, and so forth. This is definitely contrary to a rise in power and position in this material life.

To even want to be powerful in this material life means to identify ourselves as our material body. Vedic religion comes and tells us as it's first lesson that we are not this body and thus immediately deals a pretty serious blow to our material ego. To make progress in spiritual life, one begins by understanding that they are not the body. This very first lesson is detrimental to the 10th house, or the house of "pratishta" (material position).

Later, as we progress in spiritual life, our material ego is replaced with a spiritual ego. The 9th house, the house of true fortune and grace from above, can easily replace and give more to us than anything that we can hope to receive from the 10th house.

So, to continue with the "12th house" relationship examples:

The first house is 12th from the 2nd, meaning that our body drains away our money, and indeed, paying for our bodies shelter, food and medical bills, are some serious wealth drainers- so the 1st house (our body) is a serious cause of loss (12th) to our wealth (2nd).

The 2nd house is 12th from the 3rd house. The 2nd house rules, amongst other things, our family members and the 3rd house amongst other things rules courage. Therefore, it would not be incorrect to say that our family drains away our courage. Indeed, it is often said that a great person is not recognized in their own land. Perhaps this is because of another saying, "familiarity breeds contempt." The people who know us best all our lives are the ones who are most likely to put us down and tell us we won't achieve something. Often our own family members work to our great detriment in life. So in this way, the 2nd house is 12th from the 3rd house showing that according to nature and reality, family often drains us of courage. Due to their attachment for us also, they often don't want to see us venture out to "take on" life. Rather, they want us to stay home (in the 2nd house), and thus they drain away our courage.

Next, the 3rd house is 12th from the 4th house. The 4th house amongst other things rules mother and the 3rd house amongst other things rules younger siblings. Is it true that younger siblings drain away the energy of our mother. Yes, indeed, especially in relation to us. As soon as there is born a younger brother or sister, the mother's attention turns to them and away from us. Often times we find the child who was the youngest baby beating up on the new baby because the new baby is responsible for taking away the mother's affection. So in this way, our third house is inimical to our fourth house.

Next the 4th house is 12th to the 5th house. The 5th house amongst other things rules romance and the 4th as already mentioned, mother. Is our mother often inimical to our romance? Indeed. We are least comfortable displaying our romance in

front of our mother, and often our mothers are not exactly immediately friendly towards those who we pick to be romantic with.

Next, the 5th house is 12th to the 6th house. Amongst other things, the 5th house rules winning at the lottery and the 6th house rules debts, therefore, it is easy to understand that if we win at the lottery, we can cure all our debt problems. So, the 5th house which is a money house, puts an end to the 6th house, the house of debts.

The 6th house is 12th to the 7th house. The 7th house rules the other people in our life, our partners, our spouses mainly. The 6th house ruling enemies, diseases and debts is naturally 12th to the 7th house. In modern life there is a saying, "Until debt do we part" as a replacement to "Until death do we part," because, indeed, it is often debt that drives marriages crazy and ultimately to the brink of divorce. So our debts (6th) are one of the worst things we can bring to our partner, and therefore, our 6th house has a very negative effect on our 7th house affairs.

The 7th house is 12th to the 8th house. The 8th house rules the base of the spine, the genital and the seat of mysticism or the kundalini chakra, the lower chakra. The 7th house ruling the spouse drains away the energy of the 8th house, because the spouse offers us unlimited sex life which drains away the vital source of energy which is seated within the 8th house. It is said that the 8th house rules mysticism. This is referring to the mystic processes of yoga such as Kundalini Yoga. Most of the Yoga systems of India, especially the serious mystic processes, all assume the position of brahmachari or celibacy because of the great need for the seminal energy regardless of the practitioners gender, in order to begin and sustain the mental concentration required for these yogic processes.

The 8th house also rules longevity and the 7th house which amongst other things governs our love life, drains away our vital energy decreasing our life span. This is the opinion of the Ayurvedic and other Vedic scriptures that deal with the energies within the body. This does not mean that Vedic wisdom is anti-sex life exactly, but there is a price for every action. If you want one

thing, you have to give up those things opposed to it. For 8th house style Kundalini Yogic processes, retention of the sexual energy is essential.

The 8th house rules independent endeavor to achieve mystic power. It is 12th to the 9th house. The 9th house rules the receiving of power through the process of grace, revelation, or in other words, gifts from God. Therefore, the 9th house rules really very pure religion because of its basis being dependence upon the supreme power, whereas the 8th house rules our own individual, empirical endeavor to achieve mystic power through yoga and other difficult processes. So, since the 8th house rules the approach to mystic power which is opposed to simply receiving grace from God, it is, therefore, 12th from the 9th.

Also, on another level, the 9th house represents father. The 8th house, therefore, represents loss of father. Therefore, if we find the 9th lord in the 8th house in a chart, it is often found that the person lost their father.

As mentioned earlier, the 9th house is 12th to the 10th house and indeed, true religion attempts to end our pride of existence in this material world. It is said that pratishta, which means the attainment of position, name and fame in this world, is one of the main enemies of the real spiritual seeker. So, when our 10th house comes under the control of our 9th house, it becomes purified. If the 10th house and its lord are stronger than the 9th house and its lord, then our attempt to gain position and status in this life will be stronger than our spirituality.

The 10th house is 12th to the 11th house. The 10th house rules the attainment of position, status and eminence and our career.

The 11th house is called labha stana which means the house of desire. It rules friends, because we all desire to be with our friends. It also rules hopes, wishes and dreams that we have. It also rules gains, so it is the house of the material incoming current- the house of desire.

How is it that the 10th house then is 12th to the 11th house? Don't we work in order to fulfill desires? Indeed, the 11th is 2nd

from the 10th, meaning it is the place where the money of the career is stored. So we work in order to fulfill the 11th house. But how is it that the 10th drains away the 11th? It is because when we want to go to attain status and eminence, we must leave the comfortable place of our lolly-gagging dreams and hanging-out. We must stand up and work and go away from our friends. Simply have desires (11th) is not the way to actually attain your goals (10th). It takes work (10th) and people who are simply wanting to hang out with their dreams and wishes never seem to actually get to work. Therefore, for judging if someone will actually do what they want, see if the 10th lord (doing) is stronger than the 11th lord (wanting). In general, those planets which are hanging out in the eleventh house represent departments of life (the houses they lord) which will always be "in a state of want" (11th), or in other words, "unfulfilled", indicating a lot of unfulfilled dreams or desires in life- not a truly happy or successful way to live.

The 11th house is 12th from the 12th house. As mentioned, the 11th house is the house of desire and gains. The 12th house is the natural house of losses. So, naturally, getting our desires fulfilled is the opposite of losing out. Fulfillment of gain is the opposite of fulfillment of loss. Picture in your mind "Rudolph the red nosed reindeer". When they didn't let him into any more reindeer games he was experiencing the 12th house energy- losses and disappointments. Later, when he became appreciated and loved by one and all for being the "guiding light" on Santa's sleigh, he was experiencing a large dose of "satisfaction", or 11th house energy. Often, what people "want" is not actually "good for them", if judging from the perspective of their bodily health or spiritual growth. The eleventh house can be a killer in that it can drag us down the path of slothful indulgence.

Lastly we come to the 12th house, which is the house of loss for the 1st house, which is our overall life. So, the 12th house is the "overall" house of loss- not governing a particular type of loss, but rather, his signature is often required in a chart to "seal the deal" regarding other losses.

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Glossary

Vedic Astrology Glossary

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Introduction

In the service of Sri Vishnu, I have been compiling a glossary of Vedic Astrology and Spiritual Philosophical terms, some Sanskrit, some English to help the Western world become more acquainted with these primeval divine concepts. This glossary is included in the reference manual within my Vedic Astrology Software program "Goravani Jyotish". Request: I have a large amount of service to perform in this life for the divine will. If you can help, please contact me. I hope this glossary aids in your path.

Searches are case-insensitive

adhama - The lowest or bad, used in combination with other words, such as naradhama which means 'the lowest of persons', or nara.

adhimas - These are lunar leap months which occur every once in a while in order to adjust the lunar calendar. These leap months have names such as Purushottam Adhimas. They are found interjected into the regular lunar months on Indian calendars known as "panchangas".

adhimitra - 'original friend'. Refers to the natural friendly relationships of planets (not based on their temporary positions in a chart). For example, Jupiter and Mars are naturally friends and are therefore called adhimitras.

adi - 'the beginning' or 'original'. It is used in conjunction with many other words, such as 'adi purusha' which means the 'original lord'.

adi purusha - 'original lord'.

adipati - 'original lord'. In astrology it refers to the owner of a sign. Sample usage: karma-dharma-adi-pati-yoga.

Afflicted - A planet that is aspected by or is associated with malefics.

affliction - Adverse aspects between planets or between a planet and a cusp (house) Planets getting debilitated or conjoined with evils are also said to be afflicted.

agni - 'fire'. Agnideva, the god of fire is one of the most primeval demigods in creation and is referred to throughout the Vedic scriptures. He is the lord over certain nakshatras and shastiamshas.

Airy - Gemini, Libra and Aquarius.

akash - This refers to space or ether; a mystical element difficult to describe in material terms. Often it is said that revelation comes to us through the akash.

akshavedamsha - Literally meaning forty-five parts, it refers to the forty-five part varga or divisional chart. This chart is used for fine tuning general indications and studying the morals and ethics of the subject. Best results will be obtained from having exact time of event.

amatyakaraka - This is the second of the seven karakas that the planets create depending on their advancement through the signs in a chart. The amatyakaraka refers to the second-most important karaka which means 'the minister' or 'the mind'.

amavasya - Refers to the new Moon- when the Moon is conjunct with the Sun and is not visible to our eyes. The end of Krishna paksha or the dark half of the Moon's cycle. The beginning of shukla paksha or the bright half.

amsa - 'Part' or 'division' or 'limb'. Similar to the word 'anga' which has the same definition.

anartha - This refers to unnecessary or unwanted things. Artha means necessities, and anartha means things which are unnecessary such as negative habits or misconceptions which cover clear perception and which therefore are unwanted or unnecessary. Used in spiritual Vedic scriptures to refer to the unnecessary materialistic possessions of deluded society. One of the stages of progress in spiritual life is referred to as "anartha nivritti", or freedom from all unwanted habits and acquisitions which stand between the soul and perfection.

angavidya - The science or 'knowledge of the parts' of the body; i.e., reading the parts of the body to know about a person. In the Vedas, the rajalakshanas or most auspicious markings of the human form are defined. The Supreme lord Shri Krishna has all of the rajalakshanas in perfection. Humans have them to some degree. Complete absence of these beautiful formations of each part of the body renders a person completely ugly.

ANGLES - Houses 1, 4, 7 and 10 are said to be the angular houses. Hindus call them as Kendra-sthanas.

animal signs - Refers to the animal signs which are: Aries, Taurus, Leo, the second half of Sagittarius and all of Capricorn.

antardasha - This refers the sub-period of a dasha. It is also known as 'bhukti'. The maha-dasha is the main period.

anuradha - One of the 27 nakshatras, ruled by Saturn.

apachaya - Refers to the following houses in a chart: first, second, fourth, seventh and eighth.

aparadha - 'offending another'. Usually used in combination with other words. For example, vaishnava-aparadha means to commit an offense or sin against a devotee of Vishnu, whereas guru-aparadha means to offend one's own guru. Aparadhas or offenses are the greatest stumbling blocks on the path of perfection.

APHELION - Every planet has its own orbit. That area in the orbit which is farthest from the Sun is called Aphelion.

apoklima - These are the cadent houses: third, sixth, ninth and twelfth. These are the four houses which are twelfth to the angle houses, not so good for material happiness.

Apoklimas - The 3rd, 6th, 9th and 12th.

APPLICATION - The approach of one planet to another planet to the exact degree to form an aspect or the approach of a planet to the cusp of a house.

ARC - The distance measured along a circle.

ardra - This is one of the 27 principle stars or nakshatras and this one is ruled by Rahu.

argala - This is an obstruction or an augmenting aspect upon a planet. It is discussed especially in regard to transits and in other more obscure sections of Vedic Astrology.

arishta - This means evil or danger. For example, balarishta-yoga is a combination of the words bala and arishta which means 'danger to children'. arishtabhanga-yoga means that the arishtas or evils in the chart are bhanga or broken. It is interesting to note that the word bhanga seems to have become bungle which means to mess up or break.

arishtabhanga - This is a general yoga which gives protection to the chart because it 'breaks the evils'. Arishtabhanga means to break the evils within a chart. This yoga is formed by having very good planets or very good lords in the angles or trines of the chart.

artha - 'necessities'; one's necessities in life. Refers to the process of doing business or acquiring finances to meet one's necessities. See also anartha.

artha trikona - Literally means the triangular houses of economic or material necessity issues. It refers to the tenth, second and sixth houses, because these are the houses which form the triangular or trikona formation from the tenth house.

arudha - As in 'arudhapada-lagna'. This refers to that sign which is the same distance from the lord as the lord is from it's own house. For example, if the lord of the first is in the fifth, then the ninth house is the arudha of the first lord, because it is fifth from where the lord of the first is posited in the fifth.

ASCENDANT - The part that rises in the east at the time of the birth of a child or commencement of an event. It is also called , 'Lagna',

ASCENSIONS - Though each sign is 30x, some signs take a longer duration to rise in the east and some signs a shorter period.

ashlesha - This is one of the 27 nakshatras and is ruled by Mercury.

ashta - the number eight.

ashtakavarga - literally means the divisions of eight dots; refers to the process of judging the strengths of the planets and the houses in relation to transits. Described in a number of classics, it is a system which can be used to judge the strengths of the planets as well as make predictions, especially regarding counting various things in life such as numbers of children and how benefic or malefic transits will be over one's chart.

ashtami - This is the eighth lunar day or eighth tithi.

ashubha - Refers to 'not good' or inauspicious. The opposite of shu, meaning auspicious.

ashvini - This is the first of the 27 nakshatras and is ruled by Ketu. Within this nakshatra is the exaltation degree of the Sun.

Ashvini literally means a female horse or a mare. It is the name of the wife of the Sun-god when she took the form of a mare to perform austerities on the earth. At that time, she gave birth to twin boys known as the Ashvini Kumaras: the demigods in charge of this nakshatra.

Aspects - All planets aspect the 7th house powerfully. Sani, Guru and Kuja have special aspects or Vissha Drishti, viz., Saturn the 3rd and 10th, Jupiter the 5th and 9th. and Mars the 4th and 8th.

asura - This is the opposite of sura, or godly person. An asura is an ungodly or demoniac person. Rahu, prior to being beheaded by Vishnu, was an asura or demon.

atma karaka - This is the principle or first significator amongst the seven planets. It is the planet with the highest degrees of all in the chart. It literally means the significator of the self. The atma karaka planet, or the one having the most degrees in any sign, somewhat represents the person whose chart it is in.

avaroha - This means the descent or the setting of the planet. It also refers to the planet approaching its debilitation point.

avasthas - Literally means states or situations and refers to the condition surrounding a planetary placement. The avastha of a planet refers to which sign and house it is in, whether that planet is exalted or debilitated, etc.

ayanabala - This is one of the six strengths which comprise the shadbala or six strengths of the planets. This strength comes from the planets' relationship with its Northern or Southern course above and below the equator.

ayanamsa - the distance of zodiac arc or measure of 360° which differentiates the actual zodiac from the tropical or relative seasonal zodiac. Currently the ayanamsa or difference between the actual start of the zodiac and the springtime tropical start of the zodiac is roughly around 23°. The exact ayanamsa is not known, therefore there are a number of ayanamsas put forth to the

world by various astronomers and well known astrologers.

ayurveda - This is the vedic science of medicine which literally translates as "The knowledge for increasing the span of life".

ayus - Longevity; length of life-span, as in the word ayurdaya: the astrological practice of determining the life-span. This is also the root word of ayurveda.

badhakasthana - This literally means the 'house of obstruction'. These are bad houses. For Aries, Cancer, Libra and Capricorn rising signs, the eleventh house is the badhakasthana. For the rising signs of Taurus, Leo, Scorpio and Aquarius, it is the ninth house. For Gemini, Virgo, Sagittarius and Pisces, it is the seventh house.

badhakgraha - This is the lord of the badhakasthana or obstruction house. These lords cause bad results in their sub-periods according to some classics. But this principle is generally not used by modern vedic astrologers.

bal - Infantile or young.

bala - Strength or power.

balarishta - Evils affecting children. Refers to a group of yogas that deal with the death of infants.

benefic - Refers to a planet which is beneficial, given the particular rising sign of the chart. In general, the most benefic planets are the lords of the trikona houses: the first, fifth and ninth. The lords of the kendra houses, the fourth, seventh and tenth are also benefic, but may become malefics under certain rules.

Benefics - The waxing Moon, well-associated Mercury, Jupiter and Venus. These are the "natural benefics" whereas, depending on the rising sign in a chart there are "temporary benefics" given to any of the planets due to their lording over good houses.

bhadra - One of the lunar solar months of the Indian calendar.

bhadra yoga - One of the panch-mahapurush yogas, which means five great person yogas. Bhadra yoga is the mahapurush yoga caused by Mercury when Mercury is in its own sign or sign of exaltation in either an angle or trikonal house.

bhaga chumban - Bhaga is the female genital and chumban refers to oral contact.

bhagya - Refers to fate or destiny.

bhamsha - Literally meaning twenty-seven parts, it refers to the twenty-seven part varga or divisional chart. Used for the fine-tuning of general judgments.

bharani - The second of the 27 nakshatras, ruled by Venus. Bharani means maintenance.

bhava bala - Literally means the strengths of the houses in the chart. Described in a number of the classics, it is a complex mathematical process for arriving at the relative strengths of the houses in a chart. The overall use is that the stronger a house, the more it will be able to give its best results. The weaker each house is will be an indicator of weakened or malefic results.

bhava - Literally means 'house', as in the houses of the horoscope.

bhava - Refers to the houses of a horoscope. Literal meaning: house.

bhavachakra - This refers to the chart of houses as opposed to the rasi chakra which is the chart of signs. Bhava chakra means exactly the same thing as chalitachakra.

bhavamadhya - This is the middle of a house. Madhya means middle, bhava means house.

bhavasandhi - This refers to the very end or very beginning of a house or the junction of two houses. Planets lose their strength when in the bhavasandhi or junction of houses.

bhavat bhavam - This is a principle in vedic astrology which means that the house that is as far away from a house as the house is from the ascendant also signifies those same things in a harmonic sort of way. For example, the third house is the eighth

from the eighth house and is therefore similar to the eighth house and should be looked at when judging the affairs of the eighth house. This principle applies to all houses and is referred to regularly in astrological works as the bhavat bhavam principle.

bhinnashtakavarga - This is the ashtakavarga of each planet spelled out individually and separately in a grid-like chart and is used in a number of predictive techniques described in various classic jyotish books.

bhoga - Refers to pleasure or enjoyment; also foodstuffs and other items which have not yet been offered to one's deity or offered to the Lord. Esoterically refers to that which is yet to be enjoyed by the Lord. Bhoga, or unoffered items are not to be taken by the humans. Only prasad, or those items which have been offered to the Lord already are to be enjoyed by humans. Prasada means mercy or remnants, and is the opposite of bhoga or unoffered sacrificial items.

bhratru - brother

bhratru karaka - The significator of the brother. One of the planetary significators defined in the Parashara Hora Shastra.

bhu (Bhurloka) - This is the name of the earth. Refers literally to the name of Bhumi, who is the mother goddess of the earth. Her planet is part of what is called Bhurloka. It should be noted that the earth is not the only part of Bhurloka or the earthly plane. What we see of as the earth ball in space is only a part of the earth plane or Bhurloka, which in its real form as a vast expanse is hidden from our vision, controlled by the demigods. In other words we see only what we are meant to see. For the rest of the truth we have to see through the revealed scriptures.

bhukti - This is the second level in the dasha system. It is the sub-period after the main period of the current dasha.

bindus - Literally: dot. Refers to the number of positive points in a particular sign in the ashtaka varga system of strength judgment as described in a number of the classics. A planet has from one to eight bindus in its ashtaka varga chart. The more bindus, the better.

BIRTH TIME - The exact moment when the whole body of the child gets separated from the mother.

Blind - Aries, Taurus, Leo are day-blind; Gemini, Cancer and Virgo are night-blind.

Body Parts Rulers - Aries-Head; Taurus-Face; Gemini-Neck; Cancer-Chest; Leo-Stomach; Virgo-Waist; Libra-Sexual Organ; Scorpio-Belly; Sagittarius-Thighs; Capricorn-Knees; Aquarius-Buttocks; Pisces-Feet.

brahma - The name of the highest demigod in this creation. He is born on a lotus flower which sprouts from the navel of Lord Vishnu. He has four heads. During his day, the creation exists, and during his night it is absorbed within him. His day lasts for 1,000 chatur yugas, or 1,000 cycles of four periods: Satya yuga, Treta yuga, Dvapara yuga and Kali yuga. As a demigod, he rules over some of the nakshatras as well as some of the shastiamshas used in vedic astrology. He is beholden only to Vishnu, Sada Shiva and Krishna. All other demigods in this creation are under Brahma, including such great personalities and demigods as Indra, Agni, Surya, Chandra, etc. The incarnations of the lord that appear on earth by Their own sweet will are above Brahma. This includes Shri Krishna, Shri Ramachandra, Shri Narasimha, and Shri Chaitanya to name a few.

brahman - A person who belongs to the first class or caste of human beings. A person who studies the vedas diligently and imbibes all the good qualities recommended therein. A person who knows the science of spirit, religion, liberation, astrology, literature, medicine, etc.- a first class human being. This is not something that can be inherited by birth. It must be earned individually and it is subject to reversal at any time by falldown from the brahminical qualities. The word also refers to spirit in general- the all pervading aspect of Supreme Divinity that pervades every atom in all time and all space. A brahmana is a knower of brahman or spirit, which is also absolute truth.

brihaspati - This is the sanskrit name for Thursday, but really it is the name for the demigod who rules Jupiter. Brihaspati is a

great personality referred to in many of the puranic scriptures of ancient India. He is the guru of all the demigods. In other words, he is the great sage who the demigods under Brahma listen to for daily advice. As the ruler of the planet Jupiter, he is the personality behind all the aspects and functions of the Jupiter planet. So his other name is guru. In understanding the actions and ways of Brihaspati, who is a real person living on higher planets within this universe which are relayed to us through the Puranas such as the Bhagavat Purana or Shrimad Bhagavatam. We can come to understand the true functionality and ways of behavior of the Jupiter planet.

brihat - Literally means great.

budha - This is the name of the planet Mercury in sanskrit. Budha is a demigod who is a yuvaraj to the rulership of the Sun.

Yuvaraj means the crowned prince or successor to the throne. It is the nature of Budha which gives Mercury it's functionality and nature.

budhi - Intelligence; that which flows from Budha or the planet Mercury, the controller and significator of our finer thinking capacity or intelligence which is known as Budhi. This word is used throughout sanskrit philosophical literature, such as in the verse in the Bhagavad gita spoken by Lord Krishna which begins: "vyavasayatmika budhi ekeha kuru nandana", which refers to the one-pointed intelligence of those who are devoted to Krishna.

CADENT - Houses 3, 6, 9 and 12 are called Cadent Houses.

CARDINAL - Aries, Cancer, Libra and Capricorn are Cardinal signs.

chakra - This word has a number of meanings. Amongst them, a spinning circle, a diagram formed more or less in the shape of a circle, a center of energy radiating from a central point within the body and also a cycle or procession of events that recurs in a circular fashion. This is also the word used to describe a chart such as in the two word combination of rasi chakra which means the chart or circular formation of the signs of the zodiac. The best single word for defining chakra is circle.

chalitchakra - This refers to the chart of houses as opposed to the rasi chakra which is the chart of signs. Chalitchakra means exactly the same thing as bhavachakra.

chamara - A white or light gray fluffy whisk fan made out of a yak tail, used in ceremonial worship of the Supreme Lord or His representative.

chandala - This is the name of one of the lowest rungs of human society. It means persons who have no discretion and would even engage in what the vedas consider to be a most abominable activity- that of eating small animals such as dogs and cats.

chandra mangala yoga - This refers to a combination between the Moon and Mars. Chandra is the Moon and mangala means Mars. Chandra mangala yoga fires up the mind. The Moon rules the mind.

chandra - This is the Moon and also the name of the demigod who rules the Moon, Chandradeva. He is one of the primeval demigods in this creationary cycle. This is what the Moon is called in India, as well as by Indian or Hindu astrologers.

chandrashtama - This is when the Moon transits in the eighth sign from a person's rising sign and is not considered good at all. This word is primarily formed by combining the two words chandra and ashta which mean Moon and Eighth respectively.

chandrodaya - Moonrise. It is also the name of the very large temple constructed in the city of Mayapura by Bhaktivedanta Swami to commemorate the birthplace of the most recent incarnation of Krishna on earth known as Shri Chaitanya Mahaprabhu, who is likened to the rising Moon due to his lighting and giving cooling rays to the earth. Therefore, Bhaktivedanta Swami named his massive temple in Mayapura on the Ganges river in India the Chandrodaya Mandira, or Temple of the rising Moon.

chara dasa - Refers to the dasa system propounded by Sage Jaimini. This dasa system is the subject of a book by Mr.

K.N. Rao. This system is based on the signs rather than the planets.

chara - This means movable and is often used in combination with rasi to indicate the movable signs: Aries, Cancer, Libra and Capricorn.

chatur - Four.

chaturdasi - This is the fourteenth tithi or lunar day.

chaturmas - Literally means the four months of winter. During this period many yogis and devotees practice more strict austerities to help them in their spiritual advancement.

chaturtamsha - Literally means four parts and refers to the four-part divisional or varga chart. The chaturtamsha chart fills in more information than the fourth house about one's home, happiness and matters relating to the fourth house.

chaturthi - This is a combination of the two words chatur and tithi and therefore refers to the fourth lunar day of both the dark and bright halves of the lunar month.

chatuspada - This refers to a four-footed animal such as a cow or a horse. There are signs which are called chatuspada signs, because they are animal signs such as Aries and Capricorn, the second half of Sagittarius, Leo and Taurus.

chaya graha - Chaya means shadow and graha means planet; referring to Rahu and Ketu, the nodes of the Moon. These do not have physical mass but are shadowy points in space.

cheshta - Motion; cheshta bala refers to motional strength.

Combustion of Planets - Planets situated within distances mentioned from the Sun become combust, The Moon within 12x, Mars-17x, Mercury-14x, Jupiter-11x, Venus-10x, Saturn-15x

Common - Gemini, Virgo, Sagittarius and Pisces.

conjunction - When two planets are together in one house.

CONSTELLATION - Means a star covering 1 3 deg. 20 min. the Zodiac is divided into 27 equal parts also called Nakshatras or Lunar Mansions.

CUSP - The exact point where a house ends or begins or the middle of the house, depending on which philosophy of houses you are following.

daivajna - Astrologer. One who has divine vision or vision of reality beyond our immediate senses.

danda - Stick or rod. Refers to the staff carried by those in the renounced order, the sannyasins.

dara - Wife.

darakaraka - The significator for wife. One of the seven Jaimini karakas.

daridra yoga - Refers to a planetary combination which causes poverty or difficulty in life.

dasha - Literally means periods. Refers to the mathematical process of defining the planetary control periods within a lifetime.

Although there are a number of dasha systems, the vimshottari dasha system is by far the most used and trusted amongst all vedic astrologers. The vimshottari dasha system is a mathematical calculation starting from the exact degree of the Moon in a particular Nakshatra.

dashamsa - The name of the varga chart created by ten divisions. Dasha means ten and amsa means divisions.

dashmi - The tenth tithi or lunar day.

dashsamsha - Literally meaning ten parts, it refers to the ten part varga or divisional chart. The ten part chart gives more detail than the tenth house about one's career, profession, status and rise in life.

Deaf - Libra and Scorpio cannot hear in the morning. Sagittarius and Capricorn become deaf in the evening. Cancer and Virgo

are deaf at midday.

debilitation - This is called Nicha in sanskrit and refers to the weakest point in the zodiac for a particular planet. See also Nicha.

decanat - The one-third division of a sign.

DEGREE - The Zodiac (360 deg.) is divided into 12 equal parts of 30 deg. each. A degree contains 60 minutes and every minute contains 60 seconds of longitude.

deity - A name for a divine statue. For example, the Vaishnavas worship the deity or form of Krishna. A reverent way of referring to a statue of a god.

demon - One who is opposed to spirituality and is on the contrary attached to an irreligious and harmful way of life.

descendant - This is the opposite of the ascendant. The descendant is the western horizon or the spot in the zodiac which is setting at any given moment in the seventh house.

deva - The literal translation is God or godly. The devas or demigods, although mortal live a very long time. They rule various aspects of the material creation. For example, Agnideva means 'fire-god'. It is also a name for the fifth house which has some bearing on the gods that we worship.

devarshi - A compound of the words deva and rishi, meaning 'godly sage'. For example, this is an affectionate and respectful title given to the great sage Narada for his special qualifications.

devotee - One who is devoted to guru and god.

dhana - The literal translation is wealth. It is also the name for the second house because the second house rules wealth. There are also a number of yogas called dhana yogas or combinations that indicate wealth.

dhanishta - This is one of the 27 nakshatras and is ruled by Mars.

dhanus - Literally means bow as in bow and arrow. It is the name of the ninth sign of the zodiac also known as Sagittarius, whose symbol is an arrow being shot from a bow.

dharma - Refers to religion or activities regulated by religion; one's faith; one's spiritual path in life. Also in the lowest sense it refers to the duties one is compelled to perform in vedic culture based on their stage in life and family in which they were born. In other words there is both a mundane and spiritual conception or definition of this word.

dharmasthana - Also called the dharma bhava, it refers to the ninth house which rules religiosity.

dhatu - Metal or mineral. For example, sometimes deities are made of astadhatu or eight primary metals all mixed together.

dhuma - This is one of the subtle planets defined in the Parashara Hora Shastra. It is a subtle point rather than a physical mass; an upagraha or invisible planet which is related to Mars.

dig-dik - Direction; dik-bala means directional strength gained from the directional placement of a planet in a chart. For example, Saturn always gets directional strength in the seventh house, Mercury and Jupiter in the first house, Moon and Venus in the fourth house and Sun and Mars in the tenth house. These are the areas of the chart or the direction which these various planets get dik-bala or directional strength.

DIRECT MOTION - Planets moving forward through the signs- sometimes planets are "retrograde" or moving backwards.

dispositor - This is the lord of the sign in which a planet rests. For example, if Saturn is in Aries, then Mars is the dispositor of Saturn, since Mars is the lord of the sign in which Saturn is placed. The dispositor and its location and disposition within the chart have a great say over the planets in their signs.

drekkhana - Refers to the three-part varga or divisional chart.

drikbala - Strength gained because of aspects upon a point or planet. Drk refers to aspect and bala is strength.

drishti - Aspect.

dur - Difficult. Used in conjunction with other words such as 'duryoga' meaning difficulty in the life.

dwadashamsha - Literally meaning twelve parts, it refers to the twelve part varga or divisional chart. Used to judge last life, our underlying conditioning brought forward to this life.

dwadashi - The twelfth tithi or lunar day.

dwitiya - This is the second tithi or lunar day.

EARTHY SIGN - Taurus, Virgo and Capricorn

Earthy - Taurus, Virgo and Capricorn.

ECLIPTIC - Sun's apparent path in the orbit of the earth, but really it is the pathway of the earth around the Sun. Measurement on the Ecliptic is made by longitude i.e., by signs and degrees.

Ekadashi - The eleventh tithi or lunar day. Vaishnavas fast from grains and beans on this day as a sacrifice for Vishnu. The vedic scriptures extol the glories of performing this vrata for spiritual benefit. This fast also gives the health benefit of rest from digesting heavier foods twice per month.

ekadhipatya - This refers to a planet which owns two signs.

ELECTION - Finding a good moment for any action. See also Muhurtha and Horory.

EPHEMERIS - A book wherein you can find the positions of the planets.

EQUATOR - The apparent line that is drawn through the center of the earth, which divides it as the northern and southern hemispheres.

Fiery - Aries, Leo and Sagittarius.

Fixed - Taurus, Leo, Scorpio and Aquarius.

fortify - To make a house or planet stronger by directing positive influences upon it or its angles and trines or its lord etc.

gaja keshari yoga - Gaja means 'elephant', keshari means 'lion'. This yoga refers to Jupiter and Moon being in kendras from each other in kendra houses in the chart.

Gauranga - This literally means gaura-'golden' and anga-'limbs', or one who has a golden colored body. This is one of the names the followers of Shri Chaitanya Mahaprabhu use to describe Him. He lived on earth approximately 500 years ago in India and is considered to be the most recent incarnation of Krishna by many Vaishnavas. His coming was also foretold in the Bhagavat Purana which preceded Him by 4,500 years, as was the coming of Lord Buddha.

gauravani - The instructions of Lord Shri Krishna Chaitanya Mahaprabhu, Gaura referring to Lord Chaitanya's golden body; vani referring to His instructions

gauri - This means a light colored or golden girl. It is a name for Srimati Radharani and other forms of the divine goddess.

GEOCENTRIC - All astrological aspects are geocentric as they relate to the earth.

ghati - A measure of time equaling 24 minutes.

gochara - transits of the planets. It refers to where the planets are wandering at this time.

Gokula - This is a name for Taurus. It literally means the place of the cows. Go means 'cows' and kula means 'place'. It refers to pasturing grounds. It is also the name of the village where Krishna grew up during His earthly pastimes approximately 5,000 years back. In the tenth canto of the Srimad Bhagavatam or Bhagavat Purana, the area of Vrindavan village now in the Northern Uttara Pradesh part of India, is referred to as Gokula because Lord Krishna and all His village people were all

cowherds.

graha - Planet.

griha - House.

grihastha - A householder or married person; a property owner or controller of worldly possessions not materialistic who maintains respect for divinity. One of the four stages of life in the varnashrama dharma system. The four ashrams are: brahmacharya or celibate student; grihastha or married householder; vanaprastha or semi-retired and sannyas or fully renounced and retired.

gulika - This is a subtle planet, calculated in relationship to Saturn. It is considered to be the son of Saturn. It is referred to in the Parashara Hora Shastra as one of the upagrahas or invisible planets.

guna - This means qualities or attributes. There are three main gunas: sattva, raja and tama. Purity, passion and ignorance respectively.

guru - The name for Jupiter as well as the general title for a 'teacher'. Guru literally means 'heavy' and refers to 'heavy with knowledge'. Jupiter is also the largest planet. The blessings of the real guru are totally necessary for material and spiritual advancement. This stands for Jupiter as well as teacher or guru in life. Guru ninda, or guru aparadha, offenses to the guru for a follower of the pure vedic path are completely detrimental for all aspects of life. In the vedic tradition when approaching one's guru and requesting spiritual instructions, one should approach very humbly and bow down. In the Bhagavad-Gita Lord Krishna recommends approaching a real guru, asking sincere meaningful questions ready to render menial services in return and thus receive from the tattva-darshini or seer of the truth the real meaning and essence of life.

gurubar - Thursday. The day ruled by Jupiter, the planet called Guru.

gyan - This is the correct pronunciation of the word which is most often spelled thus: jnana. Gyan refers to knowledge.

hamsa - Literally means 'swan'. It is also used in astrology to describe the yoga caused by a very prominent or strong Jupiter in the chart, such as in exaltation or own sign in a kendra or trikona house. One having such a placement will be like a swan. In vedic wisdom the swan is considered to be an emblem of grace.

hara - Refers to the feminine side of god, or Shrimati Radharani. When used as an address it becomes Hare; the first word of the Hare Krishna Maha or great mantra, which is declared by many of the vedas- Puranas and Upanishads to be the supermost mantra for deliverance of the soul from material bondage to the highest spiritual destinations. The maha mantra: Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.

hari - Literally means 'thief', but is actually used as a name for Krishna or god in much of India, as god takes away ignorance and misconception and gives eternal, blissful life full of knowledge.

hasta - One of the twenty-seven nakshatras and this one ruled by the moon.

hora - Similar to the English word hour. It refers to half of a sign. Half of a sign rises in roughly half of an hour.

hora - This is the middle of the sanskrit word 'ahoratri', which refers to day and night. Hora is in-between day and night. Hora also refers to the two-part varga or divisional chart.

HORARY - This is a branch of astrology which answers to any important question with the help of a chart erected at the time of query.

HOUSE - One - twelfth portion of the heavens as viewed from the earth is called a House.

Houses - Horoscopes have 12 houses which govern everything in life. Here's the basic things each covers: 1st-Build, body, appearance; 2nd-Family, source of death, property, vision; 3rd-Intelligence, brothers, sisters; 4th-Vehicles, general happiness, education, mother; 5th-Fame, children; 6th-Debts, diseases, misery, enemies; 7th-Wife or husband, death, tact.; 8th-Longevity,

gifts, disasters, serious misfortunes; 9th-God, Guru, father, travels, piety; 10th-Occupation, karma, philosophical knowledge; 11th-Gains; 12th-Loss, moksha.

inauspicious - Not good, not beneficial.

indra - One of the original demigods in this creation. Rules as the king of the heavenly planets, also known as "deva-lokas", which means "planets of the gods". An important demigod mentioned often in the Puranas and other Vedas. Also in charge of rain directly - the god of rain (and other things of course).

interpolation - To calculate a point in between two known points. A method of calculating planetary positions by using formulas to find a position in between midnight positions which are known from an Ephemeris.

ishtadeva - One's chosen Deity or God of worship.

issue - Indian translators of astrology books refer to children as "issues" and childlessness as "issueless".

jaimini - The name of a great sage of India who had somewhat of his own school of Vedic Astrology which is still studied and taught today as "Jaimini Astrology".

janma - Birth. One of the four great miseries of material life: janma, mrityu, jara and viyadhi; or, birth, death, old age and disease.

janma rasi - The sign in which the moon is placed in ones birth chart.

jyotish - the science of light, the science of seeing, the science of astrology as defined in the Brihat Parashara Hora Shastra and other authorized scriptures coming from the vedic sages.

Kala Purusha - Time Personified.

kala chakra - The wheel of time.

kala purusha - The personality of time or, God as time.

kala - The time factor.

kanya - Literally meaning daughter, it refers to the sixth sign of the zodiac also known as Virgo. Kanya has the connotation of a young virgin girl.

karakas - signifiers; something which stands for something else. Example: the Moon is the karaka for the mind. This means that the Moon is the main controller of the mind as per vedic astrology.

Karanas Unfavorable - Vishti, Chatushpada, Naga, Kimsthugna and Sukuna.

karkata - Means the crab or circle, and refers to the fourth sign of the zodiac, also known as Cancer.

karma-dharma-adipati-yoga - This refers to a raj-yoga formed by the lords of the ninth and tenth houses in a chart. Karma refers to the tenth house- the house of karma our work. Dharma refers to the ninth house- the house of dharma or religion. Adi-pati means the lords of these two houses are in combination. The whole phrase refers to the fact that the lords of the ninth and tenth houses are combined together in one of those two houses. This yoga may cause one to be very successful in their career and, if this yoga takes place in the ninth house, to become a religious leader in their career.

Kendras - The 1st, 4th, 7th and 10th.

khavedamsha - Literally meaning forty parts, it refers to the forty part varga or divisional chart. Relating to the fourth house in the rasi chart, this chart is used also for fine-tuning of special auspicious and inauspicious effects, good and bad habits and particulars of the emotional and psychological natures.

Krishna - The name of the Supreme Lord and subject of numerous stories in all the great Puranas and Vedas. Also refers to darkness or blackness in color, such as the dark half of the Moon's monthly cycle when it is returning from the position of being

full to the position of being new or conjunct with the Sun. This is also called the waning phase of the Moon when it is getting smaller or darker or krishna.

kuja dosha - Affliction caused by Mars. If present in a chart, it refers especially to difficulty within marriage or in partnerships.

The afflictions caused by kuja dosha have less or no significance after one passes the age of roughly 30 years.

kumbha - Literally means water-pot or jug, referring to the eleventh sign of the zodiac known in the west as Aquarius. It is interesting to note that the largest gathering of humans on earth is the Kumbha-Mela festival in Northern India which occurs every twelve years when Jupiter transits the sign of Kumbha in the sky. This festival takes place at the confluence of three holy rivers known as Tri-Veni in Northern India, where nectar once fell from the sky.

Lame - During twilight Aquarius and Pisces become lame.

LUNATION - The period taken by Moon to complete A circle, i.e., 27 days 7 hours 43 minutes.

Maharishis - Great sages of India. "Maha" means great and "rsi" means one who speaks divine sound vibration.

makara - Literally means shark or alligator, referring to the tenth sign of the zodiac known in the west as Capricorn. It is interesting to note that in the Bhagavad-gita Krishna says that He is the best thing in all categories in existence. Among the swimming creatures he declares that He is the shark, makara.

malefic - Refers to planets which for a particular rising sign are not at all beneficial but whose effects are rather harmful. In general, the lords of the sixth, eighth and twelfth houses are malefics, but sometimes the lords of the kendra houses, namely first, fourth, seventh and tenth also have a malefic nature. The science of benefic and malefic planets is a great one and very important in vedic astrology.

Malefics - The waning Moon, Mercury with evil planets the Sun, Saturn and Mars. These are the natural malefics but due to

lording over bad houses in a chart any planet can become a "temporary" malefic.

mesha - Literally meaning ram, it refers to the first sign of the zodiac known as Aries. The lord of mesha is Mars.

mina - Literally means fish and refers to the twelfth sign of the zodiac known as Pisces, whose symbol is two fish chasing each other in pursuit of each others' tail.

mithuna - Refers to the third sign of the zodiac, also known as Gemini. Mithuna means embracing or conjugal affairs.

Movable - Aries, Cancer, Libra and Capricorn.

muhurta - refers to selecting a moment for an event, for example, choosing the auspicious time for marriage or entering a new house. Also known as Horary or Electional Astrology.

Muhurtha - This is one of the important branches of predictive astrology having mainly to do with the election of favorable time for different human activities.

mulatrikona - This refers to the second-best position a planet can be in, second only to the planet's place of exaltation. In their mulatrikona positions, the planets are very strong. The mulatrikona positions of the planets are as follows: Sun: 10 to 100 Leo; Moon: 40 to 300 Taurus; Mars: 00 to 180 Aries; Mercury: 160 to 200 Virgo; Jupiter: 00 to 130 Sagittarius; Venus: 00 to 100 Libra; Saturn: 00 to 200 Aquarius; and amongst some astrologers it is considered that Rahu has mulatrikona in Cancer, while Ketu has it in Capricorn.

MUNDANE - A branch of astrology dealing with the study and prediction of worldly events either on a country-city-state level or in an individuals life - specifically not dealing with inter-personal matters, but rather, with factual external "mundane" affairs.

nadi - Refers to points or stars. Used to refer to the stars as in nadi-shastra. It is also used in the science of Ayurveda to refer to points in the body.

nakshatra - Literally refers to a star in the zodiac. There are 27 main nakshatras encircling the entire zodiac each ruling a span of the zodiac equal to 13o20' of arc. The Moon travels through roughly one nakshatra per day. The nakshatras are said to be the wives of the Moon. Each has a ruler planet, a ruler demigod or devata, a specific nature, and various predictions associated with it. The nakshatras are extremely important in all aspects of vedic astrology.

Nakshatras, Types of - Vaira or Kshipram-Bharani, Makha, Pubba, Poorvashadha and Poorvabhadra. Theekshna or Ugram-Aridra, Jyeshtha, Aslesha and Moola. Laghu-Aswini, Pushya and Hasta. Mrudu-Mrigasira, Chitta, Anuradha and Revati. Sthira-Rohini, Uttara, Uttarashadha and Uttarabhadra. Chara-Punarvasu, Swati. Sravana, Dhanishta and Satabhisha.

naradhama - Literal meaning: the lowest of persons.

NATIVITY - The chart made for the moment of birth.

navamsha - Literally means nine divisions. Refers to the chart produced by dividing every sign in the main chart by nine.

Follows a specific mathematical formula. The navamsha chart is the second most important chart when examining a person's horoscope using jyotish. Deals mostly with karma regarding the spouse, partnerships, and general judgment of planetary strengths.

nicha - Refers to the fallen position of a planet. This is the worst position in the entire zodiac for a given planet. At this point, also known as debilitation, the planet loses all its strength. For the Sun this is at 10o Libra; Moon: 3o Scorpio; Mars: 28o Cancer; Mercury: 15o Pisces; Jupiter: 5o Capricorn; Venus: 27o Virgo; Saturn: 20o Aries and some believe that for Rahu it is the entire sign of Scorpio and for Ketu it is Taurus. Note that these points of debilitation or Nicha are exactly opposite in the zodiac from the same planets' exaltation points which are known as ucha.

NODES - Rahu and Ketu are the two nodes of Moon Generally the point of the Zodiac, where a planet crosses from the

south to north latitude is the ascending node and the point of the Zodiac where a planet crosses from the north latitude to south latitude is called the descending node. Each planet has got its own ascending and descending nodes except the Sun.

northern chart style - In North India the horoscope is displayed in a number of different patterns, the main one of which is a square with lines drawn forming the appearance of a diamond in the middle. In this style the houses stay put while the signs move. See also Southern Chart Style.

padma - Literally means: lotus flower. The lotus flower is associated with purity and divinity. The word padma is used throughout the Vedic scriptures, especially in conjunction with other words, such as padmalochana, which means: lotus-eyed, describing the beautiful flower-petal like shape of the Lord's eyes.

Panaparas - The 2nd, 5th, 8th and 11th.

panchang - 'Five limbs'. Refers to the five parts of the Indian or astrological almanac or calendar. The five parts of the panchang are: the tithi, nakshatra, sign, the yoga and the karan that are ruling at a particular time.

Parashara - The name of a very great sage who lived roughly 5,000 years ago. He narrated the cornerstone classic on vedic astrology. He was the father of Shri Vyasadeva, the compiler of the vedas. Parashara, Vyasa and his son Shukadeva were all contemporaries of Lord Krishna and the Pandavas. These personalities are the central characters in the great epic detailing the history of India known as the Mahabharata.

Planets - Ravi or the Sun, Chandra or the Moon, Kuja or Mars, Budha or Mercury, Guru or Jupiter, Shukra or Venus, Sani or Saturn, Rahu or Dragon's Head and Ketu or Dragon's Tail .

Rahukalam - This is the period ruled by Rahu in each day. Many educated Indians avoid travel and exposure to outsiders during these periods. When the sunrise is 6 a.m., Rahukalam Will rule at the following times: Sunday 4-30 p.m. to 6-00 p.m.;

Monday 7-30 a.m. to 9-00 a.m.; Tuesday 3-00 p.m. to 4-30 p.m.; Wednesday 12-00 noon to 1-30 p.m.; Thursday 1-30 p.m. to 3-00 p.m.; Friday 10-30 a.m. to 12-00 noon; Saturday 9-00 a.m. to 10-30 a.m.

raj yoga - Literally means 'royal combinations' and refers to same in chart which bring about materially pleasant and beneficial aspects in the life.

rasi - Literally means the sign, as in signs of the zodiac- Aries through Pisces. Refers also to the sign in which a person's Moon is situated in a chart. Refers also to the main chart used in vedic astrology known as the rasi chart or the rasi kundali, because the rasi chart is the main chart of the person's signs as opposed to their houses. In vedic Astrology the main chart's houses are simply the signs. There is a separate chart known as the bhava chakra which is specifically houses.

RECTIFICATION - A method of correcting the time of birth. Usually done by gradually adjusting the birth time to see if the dashas and varga charts can be lined up with the individuals past history. A yogi by name of Mr. Karve can know your birth date and time just be looking at you. His powers have been witnessed by me and proven to many over and over. He is living proof of the existence of ACCURATE divine revelation to Sages attained through meditation and devotion. Such powers are called "sidhis" which means "perfections".

RETROGRADE - Sometimes planets appear to have backward motion. mainly in consequence of the relative position and motion of the earth. It is called retrograde. The Sun and Moon never retrograde. Retrograde planets tend to act more strongly in the chart, for either bad or good, depending on other matters.

RISING SIGN - The sign which rises at the time of birth (the sign which is actually on the eastern Horizon) and place for which a chart is being prepared. It is also termed as the "ascendant" or "lagna".

saptamsha - Literally meaning seven parts, it refers to the seven part varga or divisional chart. The saptamsha chart fills in more details about one's fifth house affairs, such as children.

shad bala - literally means six strengths. This is described in a number of the classics as one of the main ways of judging the strengths of the planets using jyotish.

Shastiamsha - Literally meaning sixty parts, it refers to the sixty part varga or divisional chart. This chart is used in the very fine-tuning of predictions and judgment. It's subtle impact is felt in the cases of twins, born just minutes apart. It is essential for the accuracy of this chart to have used the exact time of the event being studied.

shastra - Scripture, great or holy books.

shloka - a verse or a passage from a scripture, a single paragraph with a succinct meaning.

Shodasa Karmas - Sixteen kinds of pre-natal and post-natal ceremonies which the Hindu is enjoined to undergo.

shodashamsha - Literally meaning sixteen parts, it refers to the sixteen part varga or divisional chart. This chart gives additional insight into the affairs of the fourth house: happiness, home, vehicles and property etc.

shuka - Literally means parrot. Refers to Shukadeva Goswami, one of the great sages of the puranic times- the son of sage Vyasa, compiler of the vedas.

shukla - Refers to the waxing bright half of the Moon's monthly cycle when it is moving toward the position of being opposite the Sun or 'full' to our vision. There are 15 tithis or days of the Moon during this bright half phase. Each tithi is a lunar day and is shorter than a solar day.

siddhamsha - Literally meaning twenty-four parts, it refers to the twenty-four part varga or divisional chart. This chart can give deeper insight into the spiritual capabilities or readiness of the individual, education and ability to meditate on higher things.

siddhanta - The conclusion used in conjunction with other words, such as bhaktisiddhanta, which means the conclusion

regarding bhakti. Can be used singularly such as in the question: "What is your siddhanta?"
When asking a person what their conclusion about a particular philosophy, siddha means 'perfection' and anta means 'the end'.
The perfect end or conclusion is what siddhanta means.

significator - The planet which rules a thing- for example, the Moon rules the Mind of the individual, and so is called the "significator of the mind". "Karaka" is the sanskrit word for "significator". There is an extensive list of Karakas present in the Goravani Jyotish software.

simha - Literally means lion. Refers to the fifth sign of the zodiac or Leo.

southern chart style - In South India the chart is displayed in a square comprised of 12 small squares. This style is used in most published books and by most practicing Indian astrologers. In this style the signs stay fixed, while the houses move. See also Northern Chart Style.

SQUARE - Indicates a relationship between two planets in a chart as one of three positions- 4 or 7 or 10 houses from each other. These are the "squares".

STAR - English word for "Nakshatras". See Nakshatras.

STATIONARY - When a planet is in its station apparently, standing without any movement between retrograde and direct motions. It is only an appearance due to the relative motion to the earth and the position of planets- it generally increases the planets strength of effect upon the chart.

stri jatakam - Literally means the birth of women and refers to the study of horoscopy specifically regarding females. Stri means to expand and is a sanskrit word used for femininity.

sudarshan - Literally means holy or auspicious view. Sudarshan refers to the blazing fiery spinning weapon of Lord Vishnu and Krishna. The Sudarshan Chakra is a weapon used only by Vishnu-tattva Deities. Because this Sudarshan weapon is dear to all

devotees of the Lord, it has been used to describe other things. In astrology Sudarshan Chakra has been used to describe the overlaying of three charts for the same person- their rasi chart, their Moon as rising sign or Chandra Lagna chart and Surya rising chart or their Sun rising chart. When these three charts are laid upon each other it forms what is known in the Parashara Hora Shastra as the Sudarshan Chakra, and it is a way of judging total house strength for a particular person's chart.

thula - Literally means scale. It refers to the seventh sign of the zodiac also known as Libra. Thula also means one's position or stance, which is similar to one's weight on a scale. The word thula is used throughout Indian language to mean one's position. For example, in the west if someone is known as a "heavyweight", or " a major player", such references are in regard to one's thula, position or stance in relation to others. This process of judgment can be likened to the balance of a scale.

tithi - This is a lunar day. A tithi is shorter than a solar day. There are 30 tithis in a lunar month; fifteen during the bright half known as shukla paksha and fifteen during the dark half known as krishna paksha.

Tithis, Different kinds of - Nanda-the 1st, 6th and 11 th lunar days are known as Nanda. Bhadra.-the 2nd, 7th and 12th lunar days. Jaya.-the 3rd, 8th and 13th lunar days. Riktha.-the 4th, 9th and 14th lunar days. Poorna.-the 5th, 10th and 15th lunar days.

TRANSIT - The planets are always moving- as they move over key points, such as other planets, in a natal chart, they are said to be "transiting" that position- so refers to the ever movement of the planets in space. Transits of planets have major effects on all of us and world events.

Tridoshas - According to Ayurveda, health is maintained by a certain equilibrium of three fundamental humors or doshas, viz., Vatha (wind), Pitha (bile) and Sleshma (phlegm).

Trikonas - The 1st, 5th and 9th.

trimshamsha - Literally meaning thirty parts, it refers to the thirty part varga or divisional chart. This chart deals with misfortunes, injuries, enmity, diseases and discovering hidden dangers in life.

Trine - 120 degree distance, or one third of the zodiac, hence the word trine like "triangle". There are 3 trinal houses in a chart- the first, fifth and ninth houses. Any planet either 5 or 9 houses from another planet is said to be in a "trine" from the first planet- regardless of the houses of the chart in questions. For example, any planet in the 6th house is in trine to any planet in the 2nd or 10th houses. The most auspicious and divine yantra, or pattern, is the pattern which is commonly known as the "Star of David" as it represents Radha and Krishna, the divine couple, the male and female counter-wholes of Supreme Divinity. The upwards pointing triangle represents Sri Radha and thus in astrology are called the "Laksmi Sthanas" or houses of the Goddess of fortune. The other triangle represents Sri Krishna. Meditating upon this star, properly drawn with other elements not mentioned here, increases one's mystic and devotional qualities and is therefore the central subject of the study of mystic devotion or Krishna Bhakti. Much of this science is revealed only after initiation under a real spiritual master who transforms the disciple both inwardly and externally. The "Yantra" chart format in the Goravani Jyotish Software is fashioned after the Krishna Yantra to a large degree.

Ucha - Literally means topmost. It refers to the exaltation point of a planet or the best point for that planet in the entire zodiac. The exaltation points for the planets are as follows: Sun: 10° Aries; Moon: 3° Taurus; Mars: 28° Capricorn; Mercury: 15° Virgo; Jupiter: 5° Cancer; Venus: 27° Pisces; Saturn: 20° Libra. By some it is believed that for Rahu it is the entire sign of Taurus and for Ketu it is Scorpio.

Upachaya - The 3rd, 6th, 10th and 11th signs from Lagna.

Vainasika - This denotes the 22nd constellation from that of one's birth. It indicates destruction and should be avoided for all good work.

vaishnavas - Worshippers of Lord Vishnu or Lord Krishna, since it is believed that the one comes from the other. Vaishnavas worship Lord Krishna or Lord Vishnu because He is supreme. All other gods come from Him. Scriptures such as the Bhagavad Gita and the Bhagavat, Vishnu, Garuda Puranas to name a few, recommend Vaishnavism as the supreme Sanatana dharma of the jiva soul.

varga - Literally means: division. Refers to the charts other than the main chart used in vedic astrology. There are 16 varga charts in all in the Parashara style of vedic astrology. The rasi chart is the first or main chart where each sign is judged in whole; and therefore can be referred to as the one part varga chart. The other varga charts divide the signs into parts and using various patterns, create new charts from this process of dividing the signs. Thus the varga charts are also correctly known as divisional charts. They have also been called harmonic charts, as they sometimes represent finer harmonics of things that are represented in the main chart. The varga charts of the Parashara school include the following divisional charts, each with it's own sanskrit name: Hora- the two part, Drekkhana- three, Chaturtamsha- four, Saptamsha- seven, Dashamsha- ten, Dwadashamsha- twelve, Shodashamsha- sixteen, Vimshamsha- twenty, Siddhamsha- twenty four, Bhamsha- twenty seven, Trimshamsha- thirty, Khavadamsha- forty, Akshavadamsha- forty-five and Shastiamsha- sixty.

vedic - of the veda, veda means knowledge. Vedic refers to things that come from the original knowledge of the vedic scriptures of ancient India, revealed by God through sages.

vimshopak - Literally means 20 points. Refers to a process of judging the strengths of planets within a chart by mathematically adding up their various positions throughout the varga charts of a particular person's chart. This is yet another way of judging the strengths of the planets. This process is rarely used by practicing modern astrologers though it is included in most computer programs and described in a number of the classics.

vimshottari - Literally means 120. Refers to the dasha system which covers a 120 year span. This is the main dasha system

used in vedic astrology.

vimshsamsha - Literally meaning twenty parts, it refers to the twenty part varga or divisional chart. Used for gaining insight into the religious development of the subject.

vrischika - Refers to the scorpion and the eighth sign of the zodiac known as Scorpio.

vrishabha - Refers to the second sign of the zodiac, or Taurus the bull who is the symbol of the sign.

Watery - Cancer, Scorpio and Pisces.

yantra - mechanistic patterns, designs and symbols which represent someone or something. Yantra refers to mechanistic science. Yantra has become known as the symbology for various divine realities through mystical patterns which are drawn on the ground, on paper, etched in copper or drawn on computer screens, etc. For example, the Star of David is a component in many yantras, as is the swastika. Both of these are ancient vedic symbols.

yoga - Literally means 'link' or 'combination'. This word has broad implications and is used in many ways throughout the Vedas and within astrology. Primarily, the word yoga refers to the processes employed for reconnecting the soul with it's divine origins. For example, bhakti-yoga means to unite with God through devotion or bhakti. In astrology, yoga refers to various planetary combinations such as: saraswati-yoga- a yoga of planetary positions which indicate that one has the blessings of Goddess Saraswati, the goddess of learning. Yoga in this sense is also one of the five angas or divisions of the Panchanga (the five divisions included within the Indian calendar).

Yogas, Bad - Of the 27 yogas which are part of the panchang (calendar) the following are inauspicious:-Vyaghatha, Parigha. Vajra, Vyathipatha, Vydhriti, Ganda, Atiganda, Soola, Vishkambha.

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