

Introduction

'Veda' is a sanskrit word which means 'knowledge'. 'Vedic' means 'of the knowledge'. This word was used in ancient India to describe the original culture, the original knowledge given to humans at the beginning of creation. It was passed down orally since the time of creation, then eventually in written form to the present. 'Vedic' refers to original knowledge given by God to humankind.

Please understand right from the start that by "God" we are referring to the Vedic Vaisnava conception of Divinity which is vastly different from the Christian conception most Westerners are familiar with. By "God" we are referring to the Supreme Vedic Deity, Sri Krishna, who is always accompanied by his female counterpart, Srimati Radharani. Together they are the Supreme Couple, and they are represented to us through many layers of spiritual and material reality within each of which they are reflected as other deities such as Brahma and Saraswati, and Siva and Parvati.

So, when we say "God" anywhere in this book, we are referring to the revealed Vedic conception of God, which is a far cry from the vague ideas of a bearded old man who judges from a throne. We are using the English language, and we accept its limitations, but ask you the reader to have an expansive and broad understanding as you read. For more information on the Vedic Vaisnava conception of Divinity, please read our book "Vedic Spirituality". It is rather essential for a proper Vedic Astrologer to have both devotion to and understanding of the proper conception of Divinity or God since astrology is studying the direct working of God in our lives.

Vedic Astrology comes from the Vedic scriptures of ancient India. The centerpiece book on Vedic Astrology is the 'Brihat Parashara Hora Shastra'. This is the great scripture on astrology by Sage Parashara.

Parashara Muni and his illustrious son Veda Vyasadeva were both friends of Lord Shri Krishna and the Pandavas. It was the son of Vyasadeva, the grandson of Parashara, known as Shukadeva Goswami, who spoke the Bhagavat Purana to Parikit Maharaj, the grandson of Arjuna. This great work, the Bhagavat Purana, is the cornerstone of personalism in Hinduism, also known as Vaishnavism. It is easy to understand that Parashara Muni, his son Vyasadeva, his grandson Shukadeva and the Pandavas who are also the grandchildren of Vyasadeva- all of them knew Lord Krishna. All of them were personalists, or Vaishnavas.

The Bhagavat Purana teaches that at the beginning of creation, an expansion of Krishna known as Vishnu creates the material universe. Precisely the way it is created is more or less described in various puranas. The creation includes a description of the breathing of MahaVishnu, wherein universes are breathed out like bubbles. Within each universe another Vishnu appears, and a lotus flower sprouts from his navel upon which Lord Brahma appears. At this time the universe is empty. Brahma receives knowledge from Vishnu lying below him in the form of the Gayatri Mantra, which contains all knowledge. Infused with knowledge from Vishnu, Brahma then creates the planets and people and all other manifestations within the material universe. Within the span of only one breath of Vishnu, the universal bubbles go out and then during inhalation are again retracted. During this one breath, Lord Brahma appears, lives his life and then dies during the inhalation or disappears as it were.

Lord Brahma's lifespan is equal to millions and millions of our years. Our current bodily life exists within a fraction of a second of one of Brahma's days. Therefore in truly universal or Brahma-Vishnu time, our lives are considerably insignificant. Because Vishnu breathes out bubbles and then breathes them back in, there is motion upon the bubbles. They are in a sense spinning in cosmic space. Within the bubble Brahma appears and creates everything. Again there is motion. It is said in the Puranas that when the bubbles are out, Vishnu glances upon them and infuses them with life. During Brahma's lifetime which is millions and millions of our years, we small and marginal little living entities go through innumerable lifetimes.

The aim of life is to achieve liberation- attachment to God and detachment from matter- so that we can be elevated to the more eternal spiritual worlds to participate in pastimes with the Lord and all his liberated devotees.

This material creation which is a bubbly dream of Lord Vishnu is created for our perfection, training and liberation. What this really means, especially to an astrologer, is that the material world is a great school created by Vishnu for the elevation of new souls to the status of participating in 'Lila', or the pastimes of God and His liberated devotees. When Brahma creates the universe under the guidance and knowledge of Vishnu, he does so with incredibly divine mystic power and artistry. There is great artistry and wonderful magical formations built into the material nature. Part of that magical mystical artistry is the illusion that we are all on a spacial ball encircling a sun with other balls; when in fact there are actual personalities in charge of, responsible for and carrying out the interactions of all things in this material universe. These personalities who are factually existing and who are of a much higher calibre than us are known as demigods.

The planets are actually physical representations of humans on a much higher plane. What we see as 'the balls' is a representation of their potency to our material eyes. There are other planes of existence that perceived correctly would enable us to see the planets as demigods, just as if we could see souls, we would see one within each living body.

In the Bhagavad-gita, Krishna says that He regularly comes to re-establish religious principles on earth so that at all times there is a chance for the complete liberation of those souls who are ready. It is always therefore the plan of the Lord that sufficient knowledge be brought down to the waiting devoted sincere spiritual aspirants. Therefore, part of the artistry and magical systems used by Brahma in designing everything was taught to his sons who then taught these things to their disciples. Parashara, the so-called father of Vedic Astrology, claims that he learned astrology in this way, ultimately from Brahma, the creator of everything in this universe, who is known as Aja the unborn, because he has no parents within the universe, but rather sprouts directly from the navel of Vishnu.

The proper student of Vedic knowledge understands that ultimately Vedic Astrology, like all Vedic knowledge, is revelation- not the creation of meditation by sages and not the speculative empirical discovery of scientific humans. Vedic Astrology is revelation. It is partial knowledge only of some of the systems of control put in place by Brahma under Vishnu. If a Vedic Astrologer is also a very sincere Vedic spiritualist, they can see and realise new and more full aspects about the science than is currently revealed in the standard books on the matter. This is true of all Vedic and spiritual subjects. Further revelation is possible and available to the sincere, humble and devoted spiritualists, who by sincere practice draw the attention of their invisible guardians and receive gifts from them.

In the Parashara Hora Shastra, where most of the science of Vedic Astrology is taught, at one point Parashara Muni tells Maitreya Muni that "I am revealing to you what the people of Kali Yuga will be able to understand and no more". In other words, there is of course more to be known, and it may not be all in the books. We may or may not find out this 'more' that exists out there in cosmic reality. It is enough for us to be sincere spiritualists, try to learn what is available to us and go on happily.

The main business of life is not astrology. Shri Krishna describes in the Bhagavad-gita that the main business of life is to become His devotee and a detached but sincerely hard-working dutiful servant through whom things are done. Krishna describes that everyone should perform the regular matters that are a part of their everyday life, but this should be done with detachment from the fruits or the outcome of those endeavors. Instead, attachment to relating with Krishna (the Supreme Lord and source of Divinity) should be cultivated, thus attaining maximum satisfaction for the soul. This is more the aim of life than becoming a great astrologer.

My realization is that the reason the Lord has revealed Vedic Astrology to humankind through the agency of the sages and the scriptures is because astrology can confirm the *spiritual* teachings of the scriptures to a large degree. Astrology is one of the strongest material proofs of certain principles given in the spiritual sections of the Vedic scriptures.

One of the cornerstone points of Vedic spirituality is the principle of karma and reincarnation; karmic control of us by the demigods. Vedic Astrology proves that at the time of birth, the entire life of the individual is already largely if not fully planned. This proves that we are being controlled, and that free will is just that- it is *will* alone; but that the actual events are controlled outside of and beyond us by God as it were.

As Shri Krishna states in the Bhagavad-gita that the demigods are His agents, and that they carry out the granting of both good and bad results to us according to our karma, Vedic Astrology gives us a profound way to see and realise that this statement is indeed fact. Anyone who studies Vedic Astrology even just a little will begin to see that it works. There will then be profound realization that indeed the planets are God's agents for controlling our lives or delivering our karmic reactions to us.

Vedic Astrology reveals a profound spiritual and philosophical truth to us: that our lives are fully controlled from the moment of birth to the moment of death. Realising this can be catastrophic to some people who are not yet ready to accept that they are living in the benevolent cupping hands of the Supreme Lord at every moment of their lives. In modern times, especially in the west, it is vogue to think of ourselves as masters of our lives, as the creators of our destiny. This may be argued in philosophical terms as fact, but Vedic Astrology shows that there is another side; a side where we can see that we are fully controlled.

One of the world's greatest philosophers, Shri Chaitanya Mahaprabhu (early 1500's, India), has stated that to understand the Absolute Truth is to know that we are simultaneously both fully controlled and independent. In other words, full determinism and free will exist simultaneously for us. What this means is that while our lives are fully controlled by God through the universal demigods, at the same time His power and majesty in creating us is so amazingly great that we experience free will at every moment even though we are controlled. We feel as though we are choosing. We feel the emotional results of our choices.

It is true however that even our choice is controlled. Even our choices flow from our mental condition from birth and from the mold with which we were individually created.

So the cosmic super-reality is that we are simultaneously free and controlled. Astrology focuses on one side of this equation, while other sciences and perceptions focus on the other side. A Vedic Astrologer must be a genius in such a way that he or she can walk this razor's edge inbetween these two realities, deftly going between the two according to the nature and needs of the situation at hand in both their personal and professional lives.

History

We begin our study of Vedic Astrology by first pronouncing to which version of history we subscribe. I have in my hand a book of Indian Astrology by a modern author in which what has become the traditional version of history of India is recounted for the reader. This accepted version of Indian history includes things such as what are known as the Indo-Aryan tribes from Afghanistan and so forth. This kind of history where the Puranas are completely ignored was established by scholars many decades ago, the last century in fact, and it has become standard in text books and universities and it is taught and taught and taught ad nauseum.

This version of history taught in Western universities does not at all concur with the Puranas which are the version of history that India offers and believe for themselves. This other version of history where the Puranas are thrown out the window is completely cast upon India by outsiders basically to patronize the Christian view of world history and the Darwinian view of world history. However, any serious follower of Hinduism or any Vedunga (a Vedunga is a limb of the Vedas such as astrology and Ayurveda) should believe the Puranic version of Indian history rather than the modern speculative view of Indian history.

So we shall now quickly recount the real history of India, very briefly. In the Bhagavad-Gita Ksna says that in each of Lord Brahma's days he re-creates the entire material creation including all the universes and all the inhabitants. Many millions of years of

our time pass during the one day of Lord Brahma. Krsna states that everything that Lord Brahma knows he gives to his sons and disciples.

Else where in the Puranas it is taught, as it is in the Bhagavad-Gita, that knowledge such as astrology is taught by Lord Brahma to his sons and other sages that he creates and manifests, and they in turn teach it to all the other humans and it is passed down through the ages. The vedic version is that all of this wonderful knowledge is God given and it appears at the beginning of creation, it is passed orally down through the ages until Kali-Yuga at which time books are invented and used.

The Brihat Parashara Sastra, the great scripture of astrology by sage Parashara, was written when books were newly invented in this age that we are living, roughly 5,000 years ago. That is very recent history according to the Puranic view which goes back millions of years. The Puranas are the only source of truly ancient primevil history and information. There is no other scriptures outside of the Vedas and Puranas for truly ancient histories and primevil information such as Vedic astrology.

Sage Parashara states that he received this knowledge through the disciplic succession coming from Lord Brahma the creator. A true follower of the Vedas believes such statements literally and does not attempt to bring any kind of modern understanding of history upon this wonderful ancient wisdom. The scholars who invented this made up version of Indian history. and world history for that matter. are all atheists in the eyes of the Vedic understanding of religion, even if such scholars and scientists call themselves Christians or theists. According to the Vedic view they are atheists because they do not have humility towards the words of Lord Krsna, the Vedas and Puranas.

Astrology has been augmented by the realizations and discoveries of sages and various humans throughout the ages. Nevertheless, the original science is coming from the creator who created the planets and their orbits and karmic patterns- namely Lord Brahma working under Lord Vishnu.

So the history of astrology is that it comes from the brain of Lord Brahma. He creates the universe with wonderful artistry, full of mathematical patterns and beautiful, colorful

symetry. These patterns and symetries are partially taught to his sons and disciples and passed down through the ages orally until Kali-Yuga when they are written down, roughly 5,000 years ago. Today we receive astrology through the same books which have been translated over and over down through the ages. We also receive astrology through the teachings of living humans who practice it, who learned it from other living humans. In this way, through Guru, Sruti and Smriti, or through teachers, hearing from others and from scriptures we learn of astrology and thus the original teachings of Lord Brahma are still available today, however, diluted and visiated they may be due to the natural course of time.

In the Bhagavad-Gita Lord Krsna says that he comes to this earthly plane from time to time to re-establish religious principles. To get rid of the atheistic types and to enliven the devotee types of humans. Since Vedic astrology is a sub-division of the Vedas, it is also dear to Lord Krsna since He also states in the Bhagavad Gita that He is the knower of the Vedas, He is the compiler of the Vedas and that by all the Vedas He, alone, is to be known.

So from time to time, Vedic astrology, like all other parts of the Vedas, get a boost by the presence of an incarnation of the Lord on earth. This happened 5,000 years ago with the advent of Lord Sri Krsna on earth. At that time, Parashara Muni, his son Vyasadeva (the compiler of the Vedas) and many other great personalities were all manifest on earth. At that time, books were invented, the Vedas were recorded in writing and for the very first time in this creationary cycle, Vedic astrology was written down so that it could be passed down through the ages to this very present day.

What you are about to receive is a gift from Lord Brahma, from Lord Vishnu through their devotees like Parashara Muni, Vyasadeva and in a much smaller and less significant way, this humble author, who is also a part of the Lord. You are a child of God. You are receiving this valuable tool so that you can become more enlightened, more illuminated within.

The purpose of Vedic Astrology is simply to know. The word Veda means knowledge. Lord Krsna states that the purpose of all Vedic knowledge is to come to know Him. So

this science of Joytish or Vedic astrology has the chief purpose of increasing your enlightenment and awareness of God's presence in this universe and in the lives of every one as the Supreme Controller.

One of the chief names of Lord Krsna is Param Isvara which means Supreme Controller. A real student of Joytish will, in a very short time, come to see that all living beings are controlled, and that free will is will only, but that the external facts or events are coming from somewhere other than just our will. As Lord Krsna states in the Gita, the lives of all living beings are formed from combinations of what they desire as well as what they deserve in order to right them in their progressive path of life.

Vedic Astrology shows us the actual fact of what each person is born with in terms of gifts, talents and attributes. Further more it allows us to understand how events will unfold in the life of the living being. In other words, Joytish reveals the karmic path that lay ahead both in it's splendorous hill top successes and it's miserable, fearful, dark valleys.

The knower of Joytish or Vedic astrology carries a massive burden of responsibility. A true Vedic astrologer should be a brahman because they receive so much knowledge, they have so much vision. A Vedic astrologer can know so much about their own and other persons lives, therefore, the responsibility is upon them to be excellent persons so that they can show the correct way to others.

Most persons allow themselves much leaway in their understanding of various items. For example, many persons delight in drinking even though it brings out the worst in them. Knowing that alcohol has a tamasic or "mode of ignorance" nature, the real brahman avoids it because alcohol, especially in excess will polute and color his vision, his aura and his ability to emit positive words and vibrations to other living beings. Similarly, having rotting flesh within ones belly is not something we would expect from an enlightened Vedic astrologer.

The real enlightened Vedic astrologer seeks to walk in total harmony with nature which he knows is simply a manifestation of Supreme Divinity. Being one with Divine Nature,

being able to read the cosmos and thus give comfort and wisdom and direction to other persons is the real nature of the true Vedic astrologer. This is ultimately not a material science. This is the science of how God teaches the souls in this creation lessons. This science is not the possession of humans, it is on loan to humans. Abusing this science causes more serious karmic reaction. Using it correctly elevates one to a superior spiritual position.

Therefore, with all humility, sincerity and submission to all the gurus both seen and unseen, we now approach and in the proper mood begin our study of the most ancient science of karma known as Vedic astrology or Joytish.

Beginning

In the beginning of the Parashara Hora Sastra, we find that first the sage offers his obeisances to Lord Ganesh because Ganesh, the son of Lord Siva and Sri Parvati Devi, is the holder and protector of the secret Vedic sciences. Lord Ganesh really exists, and therefore the all-knowing sage Parashara offers him his humble and sincere praises and respects, known as pranams or dandavats which means folding hands or lying like a stick before the superior person in respect.

The Parashara Hora Sastra is a conversation between Parashara and Maitreya Muni. Maitreya Muni is also found in many other Puranas. He was another great sage at the time of Lord Krsna 5,000 years ago. You can find the activities and teachings of Maitreya and Parashara being discussed further in such great Puranic and Vedic works as the Mahabarata and Bhagavata Purana.

In the very beginning of the work, Parashara says that the teaching of this science is to be given only to students who are good and peaceful, who honor the gurus or preceptors and the real elders who are completely truthful and fully faithful in the science of God. He says that only if this is done will goodness follow. This science is not for unwilling students, atheists or cheaters.

Parashara Muni first starts by describing the creation, the various Gods such as Vishnu, Brahma, Siva, and Mother Bhumi who rules over the earth. In this way we can understand the true approach to all Vedic knowledge. First recognition is given to the Supreme Lord, the source of everything, who is known as Sarva Karana Karanum which means the cause of all causes, or the source of even the sources. These early verses of the Hora Sastra are not to be overlooked as simply "Hindu mythology". Rather they are to be taken as fact indeed. No human can say and prove that God does not exist- that Vishnu and Krsna do not exist, and the humble Vedic Astrologer should be of the type that welcomes the faith of their existence, stands up for such theology, and sees it's brightness above all other conceptions.

Since we are in the humble position of being controlled by the nature in which we were born, we should remember that we have no right to discount the ancient Vedic and Puranic histories. After describing the incarnations of the Lord and a general brief description of the creation, Sage Parashara finishes the first part of his book by saying that one who knows and believes all these things can become versed in the knowledge of the past, present, and future. No one else, without believing in this way, will truly be able to understand this science. He further says that one who correctly understands this can be a Brahman (a first class person), and those who do not correctly understand this will most likely be reborn (not liberated) and the misusers of this science will be reborn without eye sight (blind from birth).

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. Never the less, 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 Sanaiscarya. Similarly, Venus is an external representation of part of the potency of Shukracarya.

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. Sadasiva 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.

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, BudHa, Guru, Shukra, Shani, Rahu and Ketu.

Insert planet name table here.

The twelve signs are as follows:

Insert sign table.

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 anyone'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 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 over view 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 known as a yamaca 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 seika. 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

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 seperated.

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 corralation 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 sanscrit and one of them is pati. This is the most commonly used word when referring to the lords of the houses in sanscrit. So in our example, shukra would be the thanupati. Which mean lord of the thanushtana. Which means the house of the body or the first house. In this way the various lords are referred to by the main name that the house is called to in sanscrit.

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 is 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 capicorn 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 for example, 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. Lets take an example of cancer rising. The moon is the lord of cancer. By seeing which sign the moon is in at the time of the horoscope, we then

instantly know what house the moon is also in. Let us imagine that the moon is in gemini, on a particular horoscope which has cancer rising. Since gemini 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 ruled. 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, in such a horoscope, 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 houses that the first house rules. Which will be the first house of course, another house if it happens to be one of the five planets and not the sun or 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 affect 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 a lot 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 placed in the third house, then the body is found to be connected with one's younger brothers 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 a lot 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 a lot 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. 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 astrologer's 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 bold 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 on foreseen and difficulties and serious problems arise at life and overwhelm the lord of the first. Or in other words the person and their body. 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 person's 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. For example, 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 the younger siblings, and since that lord would then reside in the second house of the horoscope, it is likely that that person they will take the wealth of the person of whose horoscope it is. Or could it be that the younger siblings lose 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 ongoing 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 on 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 tends 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 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. (Things ruled by the fourth house) If the tenth lord is placed in the eighth house, since the tenth rules career and the eighth disasters, we find come during the career of the person. Or because of the career of the person. Most people I know, who have the tenth lord in the eighth lord on the tenth house, have great difficulty establishing a career or when they do, there is some sudden disaster that comes and greatly harms 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. 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 acheivement of their desires. In this way of the twelve houses come upon the eleventh lord depending on where he resides. 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 none the less cause loss. One example, from my own life I can relate

an example of the effects of 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 that time, I was one day taken to our local catholic 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 be for some time be placed in a veterans home for the disabled because he had a serious problem in life. So I was informed of the loss of my father in a church, by a priest. This neatly ties together the effects of the twelfth and the ninth house. 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 otherwords, at 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 over many years a persons lives who you know a lot about, 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 affects upon the house he placed within. This is the exact opposit principle, but it is also true. Both things occure simutaenously. 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 otherwords, there was loss of my father that is the effect of the twelfth lord but there was also the ninth lord or the church involved in the loss. Which was the ninth house bringing it's affects upon the twelfth lord. so both things occure simotaneously. And both principles have to be understood and 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 inthe second house while the wife has lord of the fifth in the first house. What in general does this say each of their involvements 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 alot, since the second house is also wealth. especially at the children's rise in career. The father will shellout some money because the second is tenth from the fifth house and indeed in general in their life, that the mother does most of the physical parenting, while the father mostly works on his caeer and talks to the children as their father and has a very good effect on them in that way. But when it comes to outings, bedtime readings, playing games and 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.

LESSON 1 - VEDIC ASTROLOGY - by Das Goravani

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 over- similarly, 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 exist- is 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 it's 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

LESSON 2 VEDIC ASTROLOGY by Das Goravani

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 "siderial 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.

(Open wide in a word processor in Courier or Monaco for lined-up viewing)

#	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)

(Open wide in a word processor in Courier or Monaco for lined-up viewing)

#	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	Ahribudhnya	M	Lower legs	Kshatriya
27	Revati	Pushan	F	Anklrs	Sudra

VEDIC LESSON #3

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.

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VEDIC LESSON #4

The "Bharani" Star or Nakshatra

Nakshatra #2, Bharani, is ruled by Venus in the sign Aries. Bharani's mode is Raja (activity, passion), her nature is Manushya (human), she aims towards Artha (working, acquiring 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 bharani 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 bharan, 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-maintenance, 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 maintenance 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 maintenance of the the life. If a sannyasi does not follow the Vedic teachings regarding his proper maintenance 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 maintenance 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.

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VEDIC LESSON #5

I have 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.

Lesson 5 - 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 identify 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.

Continues in lesson #6

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LESSON #6

Continues from lesson #5: "The Great Free Will Debate"

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.

End of #5 and 6

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VEDIC LESSON #7

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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 it's 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 discipic 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 it's simplistic sounding nature.

In Jyotish we use the real zodiac, known to Western astrologers often as the "siderial 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.

Continues in Lesson 8

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VEDIC LESSON #8

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Continuing from lesson 7...

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 thought 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 subtle 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

If you open the above list in a word processor and use upon the list a "fixed-width" font such as Monaco or Courier, then the list will appear to line up.

Continues in lesson 9...

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VEDIC LESSON #9

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Continuing from lesson 8...

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.

Continues in lesson 10...

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VEDIC LESSON #10

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Continuing from lesson 9...

OK, to talk about the present, lets 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 Ascendent) 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

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VEDIC LESSON #11

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	Venus
Kartikeya	Mars

Sani	Saturn
Budha	Mercury
Bhumi	Earth
Rahu	North Node
Ketu	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.

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Vedic Lesson #12

A summary of the East Coast Conference

Held June 7-14th, 1995, at the Arsha Vidya Gurukulam Ashram
in Pennsylvania

by Das Goravani (goravani@aol.com)

This article may be printed, reused, etc., so long as my name as here is always provided and please don't change the text.

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 Churmuly, and Dr. Charak. Except for Nandan Churmuly, the other teachers are well known to attendees of previous conferences.

Classes were given in different rooms on different subjects. Nandan Churmuly 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.

END of #12

Vedic Lesson #13

A really amazing Psychic Astrologer from India

by Das Goravani (goravani@aol.com)

This article may be printed, reused, etc., so long as my name as here is always provided and please don't change the text.

In #12 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, India 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".

END

Vedic Lesson #14 - Developing the Ability to Predict

by Das Goravani (goravani@aol.com)

This article may be printed, reused, etc., so long as my name as here is always provided and please don't change the text.

In #13 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.

END

Original Manual Introduction

.c.Greetings

Hello, my name is Das Goravani, and I wrote this program and am writing this manual. 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 wish to thank Kilimba Goravani for all of her help and love. Another friend, Greg Calise, also known as Sri Giridhari das, worked in the area of entering and tagging readings. We won't soon forget his support, friendship and help while living with us in Eugene. Input was received from many kind souls. I thank the early supporters of the program for how they helped me get rolling. I apologize to my "competitors" for my existence which will cause them some grief. I do not wish to cause grief to any living being. Most of all, I offer praise to the Lord Himself and Srimati Radharani 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!

Goravani is a compound Bengali word meaning “Golden Instructions”. However, it isn’t impersonal like that, really. What it really refers to is the instructions of Lord Chaitanya, who was known as Goranga, or “the golden bodied”. He was beautiful and golden in color. Therefore, we followers of Chaitanya Vaisnavism use the word Gora to refer to him, or “his”. The word vani means “instructions” or “teachings”. So, Goravani refers to Lord Chaitanya’s teachings. Jyotish, as you know, is the name of astrology in Sanskrit. So, Goravani Jyotish means “Astrology done with regard for the teachings of Lord Chaitanya”.

It would be true to say that such emotion is going a little far. Lord Chaitanya’s teachings have little to do directly with astrology. I named the program that also because that is my last name- so in a way I’m saying “This is Das’s program”, kind of like “Haydn’s Jyotish”, was written by Haydn Huntley- like that. Still, I love Lord Chaitanya and his devotees very much, and to name something after him, or to show that I have respect for him, is something I always want to do. So these places in my heart are where from the name has arisen. I beg your kind indulgence in allowing me these emotions.

My name, by the way, means “Servant of Lord Chaitanya’s Teachings” (Das means servant). I changed my name to that some years back. I was previously “Richard Wurst”. The first parts OK, but the last name of “sausage” had to go (especially since I’m strict vegetarian!). I love my father very much, but he and his name are not one and the same. I can love him without the name.

This is a Vedic Astrology Software Program. But 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, 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 over- similarly, 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 exist- is 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. I'm not fully happy with absolutely everything about this translation, but far more important than the details is the fact that 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 it's 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 that you are receiving from this program, from the books you've bought etc., and so as the author of this program it is my divine and good duty to tell you these things as I hand it over to you, 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. Your payment is, in actual truth, a form of "Guru Dakshin", or donation to the Guru in

reciprocation for what he gives you. I in turn am giving a tool for doing Vedic astrology. 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. We will now proceed with the manual.

Your ever well wishing friend and servant, DG

Chapter 1

Introduction

Hello, my name is Das Goravani, I changed my name some years back. I am a 35 year old white American, but I have been to India four times and during those trips I fell in love with not only the spiritual teachings I received, but also some of the language, culture and customs of especially the Bengali people. So, I changed my name to one which comes from that region.

Das Gorvani means "Servant of Lord Chaitanya's Instructions," or you could translate it another way-- "Servant of the Golden Rule." Although I am only 35, I have had somewhat of an extraordinary life, and I often find myself in my business travels telling people about the philosophy and way of life, mostly the way of thinking and feeling, that I've learned from my spiritual teachers and often I am asked to recommend a book on these matters. I would prefer to hand out my own book because I could most heartily recommend a book in which every word and sentence I would agree with. So this is the first book that I have ever written or published on spiritual life.

There are many paths on earth and there are many religions. I have been taught that religion is a compound Greek word, re and ligio meaning something like, union with God, or to unite with God once again. In this way the word religion is very similar to the word or phrase Bhakti yoga which would mean to link with God through devotion.

Uniting with Divinity is definitely the most noble and deepest pursuit in life. Of all pursuits in life, the pursuit of seeking out our true origin as sentient beings and becoming one with that divine energy from which everything emanates is certainly and unquestionably the most noble pursuit of life.

The real reason I am writing this book is that I want to share what I have received. I have been very fortunate to receive from a number of spiritual teachers a combined spiritual understanding which gives real peace and happiness. A human should be full of spiritual dignity such that no material event, even death, what to speak of everything else, will appear to be frustrating, undaunting, overwhelming, or reason for alarm.

By controlling and directing our consciousness, we can be so fearless and happy that even the gradual decay of our bodies in old age disease and death won't really affect us. We can be beyond the changes of

matter by changing our consciousness. Normally however, we are identifying with our bodies and the current dreams and wishes that flow forth from our bodily stance, and as such since we suffer frustration on a regular basis. We are therefore, feeling frustrated almost all the time.

It is not the goal of true enlightenment to end your material activities. Rather, to change your view of things such that you the living being inside the body remain ever happy and enlightened despite success or failure in your external activities and endeavors. So you can judge a truly successful yoga or religious person by how equipped they are at all times, no matter what is happening around them.

If a so called religious person or yogi seems truly overwhelmed in their consciousness and shows common emotions such as anger, lamentation, frustration, anxiety, envy or grief, then that is a sure sign that they have not really freed their consciousness very fully from attachment to the changes that take place on the material plane.

Ask yourself if you truly want to be equipped at all times and actually enlightened. Are you ready for this final phase of life- the highest lesson- the highest attainment? It will mean separating your consciousness from matter.

Different paths have differing potentials for freeing different people from the connection of the soul and matter. Some paths are good for some people and not others. No path can claim to be the right path for everyone, because people are at different levels of development.

Similarly, some people are going to remain on a certain range or level of consciousness throughout their whole life, and it won't be until some future life that they are different from their current position. So for each of us for whatever level we are at, divinity has placed before us some rewards, some challenges, and some encouraging teachings to help us move forward in our lessons.

For myself, of all religious scriptures I have read, the Satvic Puranas of the Vedic Scriptures, and especially the Bhagavat Purana stand out as the most complete and full. The spiritual philosophy given in the Bhagavat Purana and passed down and taught by true sincere followers of that scripture has proven over and over to me to be the most complete revelation from the divine center from which everything emanates.

Not all paths are the same. Buddhism and most of Hinduism which flows forth from the teachings of Sri Adi Shankara, have an impersonal goal where the highest obtainable position for the soul is to merge into oneness that they say is "God". These philosophies teach that you are God, and that you are currently separated from God and that you can merge back into God in a perfected state of samadhi, whereupon you become one with God and your individuality disappears. That basic philosophy is shared by most of Buddhism and most of Hinduism.

However, there is the path of personalism which is known as "Vaishnavism" in India which is taught by the Bhagavat Purana and other Puranas and arguably is taught by all the Vedas. In any case, it is different from the above impersonal philosophy, and you should learn the difference carefully because the goals, path and emotions they result in are different.

This book is about a more rarely understood path of complete personalism where it is taught the soul does not merge and disappear into the oneness of God when perfected, but rather, remains an individual and instead plays and participates in divine and happy activities with other eternalized and perfected souls.

Actually, personalists also recognize that merging into Brahman (spiritual oneness) does indeed exist as an alternative, but it is not the highest alternative. It is a stage in-between the two manifestations. This

material world is a manifestation where there are individuals who do different things and who interact together in relationships. Then there is the ultra positive origin of this material world. This material world comes from the spiritual divers manifest worlds. In those spiritual worlds there are also people. They also have relationships, but there is a perfection which is omnipresent there.

The perfection of the spiritual worlds is based on the fact that everyone there wants to serve the center and each other more than they want to take from each other. Whereas the nature here is that everyone wants to take more than they give. Thus here we find competition, selfishness, greed, murder, war, rape. These are symptoms of perverted relationships where the relationships are not based on giving, but taking.

In the spiritual worlds it is opposite. The relationships are based on giving not taking, and therefore there is over-abundance rather than lack. There is ecstasy rather than dispare. You can be that way here too- a giver not a taker, and attaining such a mood is the real goal of human life and the goal of true religion. The aim of the universe is to teach us to come to this point.

Previously, before coming here to accept our many births of lessons, we were undifferentiated souls in Brahman which is spiritual "light" made out of innumerable pencil rays, each one being an individual soul. We were not in eternal past-times where we were all totally developed spiritual beings in the spiritual world. Such a position is the goal, not the origin. To become so enlightened, so selfless, so perfect in our desire to serve every other living entity that we are brought to there--lifted up by the residents of those worlds. So when we are ready, they will lift us up to their place. The perfection of human life is to attract their mercy and their attention.

The knowledge and path described in this book can give you complete peace and full enlightenment as far as is possible and available. Ask yourself if you truly want that. If you do, read on, otherwise, why bother?

Chapter 2

The Vaisnava Way

Perhaps the greatest, most unanswerable question of all time in this manifestation is "where does it all come from?". Now probably on our own as scientific people we will never be able to answer this question, because it is inconceivable to think that we will ever come to the edge of the creation, some edge after which nothing exists. And if we came to any edge of this space, outside that edge there will probably be either another different world, universe or space like our own. Or as the ancient books teach, perhaps what is outside the circumference of this creation is that other creation which lords over and masters this one- that great divine creation from which this one comes.

So the ancients teach that the divine source personality, the creator of this whole manifestation, has purposefully made it difficult for us, the residents here, to find out empirically with our own senses and research from where everything comes. That was done because the purpose of this creation is for us to deal with the stuff that is placed here before us. Everything we need is right here. We don't need to empirically figure out where from this creation comes. We don't need to solve that puzzle with our senses. What we need in that regard has already been given. The ancient revelations already give a paradigm for understanding where we come from and ultimately we will only find happiness when we learn to accept what the ancients teach which is true spirituality.

Divinity wants us to perfect our love for divinity and our service attitude right here, right now. That is the aim of life. Everything we need for this has been provided. It is our folly that we toil in other directions with other motivations. True happiness only comes in the way for which everything was created and planned. Bucking the divine system only leads to serious frustration.

This is what the ancients teach about creation: This material creation is an energy of the Divine, namely the "external energy of the Divine". How that energy gets shaped, changed and mutated depends on the needs of the souls who live here to learn lessons. The energy itself is just like mutable clay. It can be used in any way by the artist. The artist is the need of the soul who lives here in this school. This material clay is recycled in a set of four great ages over and over like the seasons.

When one set of four ages comes to an end, another starts over and everything is recycled. Souls are impregnated or imbedded into this nature and they automatically begin a set course of activity in numerous lifetimes going through animal bodies to learn basic lessons about those tastes, those flavors of life. The soul eventually reaches the human form where the lessons become much higher, more detailed and the soul becomes more perfected.

The intrinsic lesson of a life time is not the material knowledge the person learns because that is wiped away at death. Much in the same way that a student's paperwork and home work is thrown away or burnt at the end of a school year. What the student retains is the essential knowledge that they carry into the next year. Similarly, the essential knowledge that we carry from one lifetime into the next life is the emotional development which is embedded deep within our subtle body. It is known as Budhi or intelligence, and is represented by Mercury in ancient astrology. The position of Mercury and the Sun, two planets that travel together represent our soul and our intelligence.

So, even though the course of one's life is a pre-set chain of events and lessons, still part of the divine plan is that we the witness feel that we have free will and choices. We feel like we are choosing many choices in life and then we feel like we are responsible in some way for the reactions that come from our choices. This connection between ourselves and our actions and reactions requires that we feel as if we have some part to play in all of it.

We have to feel free will, but while we feel free will and therefore we can say free will exists, at the same time it is arguably true that there is no free will and that everything is preordained. Some children are born without brains. They die shortly after birth. Certainly they cannot be said to be responsible for their thoughts. On the other hand, we have persons who are born geniuses who have great tremendous powers to think, comprehend and understand the universe around them, but still it is obvious that they were born with such abilities. Then there is everyone in between these two extremes on different levels of mediocre amounts of brain and mental power. All of us, from the brainless birth defect child, to the genius, can't but admit that our brain power, the size of our body, the color of our skin and virtually everything else was determined prior to our birth and that we are simply the feeling witnesses inside our bodies who receive either the pain or the benedictions granted to this body this time around. The so called choices we make are purely going to be based on the perceptions, abilities and understandings which are inherent in our body and its field of activity from the time of our births.

Therefore, our so called "free will" can also be seen to be a pre-determined set of dispositions. While that may be philosophically true, it is more important to understand that divinity wants us to feel free will. There is a purpose to why we feel free will. It is so that we will identify with our mistakes and learn thereby. If we were constantly in perception that everything was done for us and to us, we would not be having deep emotional experiences of learning.

So, this creation is a school capable of producing so many variations on a theme. In other words, every human is an individual. Every life is a unique set of lessons. A unique lesson plan to help a particular soul make certain progressive steps in their life.

Now, different religions say different things about what the purpose of all of this is. The Vedic Vaishnava understanding is that God is the Supreme Enjoyer. Krsna and all of the different Vishnus who are expansions of Krsna all love to play and enjoy on their respective planets in the spiritual sky. They need countless souls to enjoy with. They want you to be amongst those souls with whom they play as friends, lovers, parents, children, comrades, etc. That is a possibility for you. That is the highest goal the soul can achieve.

Krsna and Vishnu do not like to enjoy in any kind of half baked way. Rather they are full of so much power and beauty. Divine knowledge, divine pleasure. The highest, greatest persons in this world appear to be immature, inexperienced and untrained when compared with the residents of those spiritual planets. So the purpose of this school here is to bring us to a point where we are somewhat eligible and capable of reciprocating in that divine place. When we graduate from this school of lifetimes of lessons, they lift us up to that plane of living. This place preps up for that place.

The soul here generally has an attitude of exploitation meaning that they are self centered to a large degree. This is evident in some people more than others of course, but still there is an element of selfishness in all of us. We all want some amount of recognition. To that degree, we are selfish and greedy. It is rare or even never occurring to find a person who truly sees everyone as their equal, there brother or sister.

It is because of this selfishness that this world must contain some pain. Just as a teacher punishes the student who is belligerent and objects to discipline, similarly, this material nature has laws built into it which punish us for our selfishness. In our own worldly society, if someone is a criminal, not respecting the rights of others, they are arrested and jailed. Divinity works in this same way. To the degree that you as an individual respect all other living beings--shelter them, take care of them, cooperate with them and think of them as your equal and act accordingly--to that degree you will be set free to act and have pleasure with everyone and every thing. But conversely to the degree that you harm others and exploit others, hog the goods that are meant to be shared by all, to that degree you will be encased and trapped and put into bondage.

Everyone here feels frustration because no one gets everything they want. In fact, mostly what we get from life are things we don't want. We get bug bites when we go on vacation, and credit card bills when we purchase the things that we want. When we buy something we get the bill and the bill is painful. We enter into love affairs only to find that we argue so much. So mostly what we get in this world is not what we want, but what we don't want.

This frustrated experience seems to never end within our life time and as our life time passes, gradually our bodies become old and invalid, less able to enjoy and eventually death takes everything away. For the attached and unenlightened person, old age and death are very humiliating and frustrating experiences.

Not only is life frustrating when you are healthy and young, but gradually it is completely taken away. This frustrating reality is actually divinity working on you. The real answer to this puzzle, the real way to find happiness is through accepting that this is a blissful process. The aim of enlightenment, or the reason to find an answer to this frustrating situation here, should be permanent pleasure. You should not elevate and change your consciousness in order to become better exploiters.

Pleasure is what we seek. That cannot be changed and that is not wrong. Every living entity simply wants pleasure. The question is what is real pleasure how to get it and where can we get it. It is obvious that through the everyday material struggle in this plane, that most people engage in, that the results we want are not being obtained. This is because this is only a temporary situation for us.

We are here to learn our real relationship with divinity. And that is that we are eternal and meant for selfless service towards the center and that all our relationships with each other must also be based on awareness of the center of all creation. We ourselves as individuals are not the center. We have no right to take for ourselves in any way which ignores the center. We must learn all about this way of life and become saints within it. We must surrender to spiritual life and practice and make it our chief aim, and actually progress in it's application and become saintly.

The divine couple and all their associates have us here only for a short time. We are children in their boarding school. It does not matter so much if we are not completely happy at this boarding school all the time. It is not expected that the young will understand and accept everything immediately. Since they are learning, some rejection, at first, is expected.

The boarding school has a purpose and the purpose is to teach us and when we graduate we can return or go to our real home and begin our real occupations. This is the fact and it will never go away and no amount of rejecting this idea is going to make it go away from your mind. Now that you have heard it, you have actually begun true Vedic spiritual life. And even if you run from this conception, you will eventually come back to it. It is inevitable. You are a captive of a loving couple, eternally. And not understanding them, or running from understanding them, is the cause of all your perceptions of troubles and woes.

The solution to your seeing troubles, and also the way of getting bliss and happiness permanently, is to stop running away from this conception. Accept it and begin to work with it. It is your friend. You are in it and it is in you. It is not ugly, it is not an imposition upon you. Do not think of it as something foreign and unfriendly. Think of it as very friendly. Within this conception you will find so many beautiful things. Life is perfect, but your perception of it is imperfect. Spiritual knowledge, and applying it in your life, is the way to correct your perception. The world, already perfect, doesn't need to be changed- your awareness needs to be changed.

Beautiful sciences which lead to beautiful understanding flow forth from the ancient books. For example, Vedic Astrology, which is known as a Vedanga or a limb of the Vedas, is a very mystical, magical and wonderful science. In that science are so many beautiful calculations, various charts and readings from which you can understand a person by reading the patterns in the heavens, the positions of the planets in an astrological chart calculated for the time of their birth. It is a very amazing science and it really works and it comes from the Vedas. Vedic Astrology is not contrary to the conception of the soul and divinity being presented in this book. In fact, Vedic astrology, as a part of the Vedas supports this conception of life and supports this path to perfection. So such a wonderful thing as Vedic Astrology is found on this path.

Ayurvedic Medicine is also found along this path. Also on this path we find beautiful art forms such as Divine Dance, which we can see reflections of in Indian Dance Systems such as Orisan and Bharatnatyam. These are wonderful cultural dance systems which give strong reflections of divine truths. They support this divine path of life.

Similarly there is so much education, from scientific to artistic. And there is even sex life, plenty of sex life on this path. There is nothing lacking on the path of perfection. Shouldn't the path of perfection include everything? Indeed it should, and it does. How crazy of us to think that becoming enlightened, falling in love with everything, would be limiting. Divinity is everything and everything is in divinity, so falling in love

with everything, correcting our relationship with everything, means to actually have everything, but correctly so. How crazy it is for us to think that this would mean giving up anything. Rather it means to accept everything, but in its true nature, which will of course give better, more fulfilling results for us.

In the recent few thousand years a number of variations on true religion have appeared on this planet. Although they are very good in a number of ways, there is very often a perception that flows forth from their main practitioners and preachers to the common people that religion is somehow a process that takes things away from you which limits your life, makes it less happy, makes it more austere and makes it somehow less enjoyable. There is a perception that holy people retreat from life, cloister themselves in monasteries and ashrams and don't have as much fun as common people.

In America we hear that "blondes have more fun". By "blondes" is meant young, beautiful girls with blond hair. The fun that they supposedly have more of is going out on more dates, driving around in better cars, having better boyfriends, and basically being free to enjoy the youthful pleasures.

So two conceptions are contained in this cliché--what is fun and who has fun. It is not true that really religious people don't have fun and it is not true that blonde girls who are young and beautiful have more fun. Both of these things are not true.

The real truth is that the happiest person on earth is the most enlightened, who has the most divine knowledge and who does not live an emotional life contrary to their divine knowledge. That person has the most fun. On the contrary, those people who are devoted to materialism who think that fun can only be had in a beautiful, youthful body, they suffer the most. No one can keep a beautiful youthful body, it is striped away from everyone, automatically in a course of time. So, such a conception of "the good life" is situated in temporary, passing time. Such a conception of life leads to much woe.

The law of passing time is applied equally. No one can slow time down more than the person next to them. And no one can therefore stay young, free from disease for ever enjoying a youthful body in this world. And, even when youthful and beautiful they cannot be really happy because envy and frustration surround them on all sides. Whatever boyfriend a beautiful blond picks, automatically creates envy amongst the other young boys and that envy has to be felt. There are so many frustrations that come day to day when attempting to enjoy in this world.

Whereas, since the enlightened person enjoys not based on their body, but based on their understanding of eternal play with divinity, and because such happiness is not dependent on a certain bodily state, the natural changes that take place in material nature have absolutely no effect on the happiness level of the truly enlightened person. Therefore, for these reasons, the enlightened person is much happier than the unenlightened person attached to enjoying their temporary bodily condition.

So, as pleasure seeking creatures, it makes sense for us to take to the more seriously pleasurable path of spiritual life, and give up the immature path of pleasure, which is the standard lifestyle we see around us, which is advertised via popular media.

Gradually, life after life, as the souls go through a number of human lifetimes, as they learn the lessons of each life, they gradually become deeper people, or what we might call "old souls". An old soul who has been through many lives is less attracted to shallow materialistic conceptions of happiness. They are less attracted to basing their happiness on temporary relationships, having already done that, and less attracted to greed and the things money can buy. The more highly developed soul is more attracted to prayer and meditation, scriptures, ancient understandings, getting to the heart or the essence of their life, getting to the essence of spiritual truth.

This does not make them better than the soul in an animal body or a tree, it does not make them better than any one in any other level of human existence. The truly advanced spiritualist or old soul who has been through much and is becoming perfect by the divine plan is truly humble because the fact is that his or her spiritual development is not of their own doing. Though they weathered the lessons and can say that they felt the feelings of all the lessons, made all the choices, graduated from all the classes and moved on through all the births, because it is divine will, and everything is provided by divine arrangement, they can not really claim to have done it on their own. Therefore, pride is not a part of the mentality of a truly advanced spiritualist.

When an actually highly developed spiritualist glances upon anyone else, no matter how spiritually advanced or unadvanced, or even any animal or plant, they know that the being they are seeing is equal to themselves. They see themselves in these other bodies because the situation is the same. It is not that we are all one and the same soul. No, we are individual souls, but our situation as subordinates of divinity is the same. Therefore, no pride of one soul over the other should ever be felt by a truly intelligent, spiritually advanced soul. Rather the more spiritually advanced person feels, because of their advanced post, that they should give shelter to other souls and serve all other souls.

Since what goes on in the spiritual world is service to everyone else, the spiritually advanced soul begins that process here and now, knowing that this world is not different from the spiritual in actuality. When one achieves such divine vision, one sees this world as the spiritual world since there is nothing here but different divine energies. How can it be correctly seen as different from the spiritual worlds where also it is simply divine energies?

Here are children of Spirit. There are children of Spirit. Here is divine energy in the form of mutable matter. There is divine energy in the form of mutable, spiritual matter. Here everything can be used for pleasure and service to all living beings. There everything can be used for service and pleasure and service to all the spiritual beings. So there is really no difference between this world and that world. The only difference is that here ignorance is allowed, it is a part of the lesson plan, whereas, there is no ignorance in the spiritual plane. So the truly advanced spiritual person while living here is actually living there.

How is our practice here is shaped by this knowledge? We are taught in the very beginning of time, the Vedic knowledge was revealed to the very first beings in this creation from whom all the other humans were born. Brahma, the very first being in the material universe manifests from his meditation all other things. He is given this power, ability and knowledge directly by Vishnu or God.

From Brahma comes a first set of humans known as the prajapatis. From this name Prajapati, the word progenitor has come in English. The prajapatis are the progenitors at the beginning of time in this creation, which, as I said, happens over and over in a cycle of long seasons. The creation lasts for millions and millions of years and then it is wound up, recycled and again manifest. The creation exists while Brahma is awake during his day, and goes into suspension and is not manifest during his night. During his day Brahma creates the school of the material worlds, and Vishnu then puts in the souls who are to go through this session of the school. The souls then begin the lesson plans which lead them to fullness in their beings, and upon completion they attain to the new, ever expanding edges of the spiritual world to enjoy eternal pleasures in various ways with Vishnu or Krsna.

At the beginning of each cycle the Vedas descend along with the Prajapatis. The Vedic knowledge is passed down orally through the ages for as long as the greatest humans can remember without books. When the time comes and the gradual degradation during the cycle that books are required, the Vedas are

put into writing by divine through a divinely empowered scholarly sage or saint. 5,000 years ago this took place in India on this planet. A great sage known as Vyasadev wrote down the Vedas into book form.

The Vedas are vast, and merciful. They want to encourage everyone and so they give many paths. A loving mother encourages and trains not only her best child, but also her mentally simple child, but in different ways. So also, the divine couple, being the father and mother of everyone want to encourage everyone.

Each person has to choose the appropriate Vedic path for where they are at--what they are and who they are. The real teacher can help in this process, helping the sincere person to find their nature and appropriate practices.

But for those who have the spiritual merit, they should be directed to understand what the greatest ancient book, the Bhagavat Purana, says. In that book we find Vyasadev, the author, saying that the Bhagavat Purana is his master work, his final word. It is the cream of the cream of the Vedas. In the Bhagavatam (a shorter title for the Bhagavat Purana) he reveals that he, himself, was not fully happy until he wrote the Bhagavatam. This is because not until writing the Bhagavatam had he revealed the highest truths.

The first nine sections of the Bhagavatam, known as Cantos, gradually teach the reader about all the different levels of religious understanding. In the 10th Canto the earthly pastimes of the Divine Couple and all their spiritual associates are revealed.

Radha and Krishna (the Supreme female and male, also known as God together) came to this planet 5,000 years ago as was known to the sages since all the comings of the Supreme are pre-scheduled and pre-known to the great ones. So Radha and Krsna came and they performed pastimes here, similar to those eternal pastimes that they are always carrying on with in the spiritual world.

Their earthly pastimes serve as a calling for us - a "homing beacon" to help us know about our highest prospect- home sweet home. Vyasudeva revealed and recorded for us the earthly pastimes of Sri Radha and Krsna in the 10th Canto of the Bhagavatam. Then in the final two sections, the 11th and 12th Cantos, the essential teachings, the highest understanding for humans is given. Therein we find the most refined teachings regarding spiritual life.

Anyone who is serious about understanding the possible gifts from divinity in terms of spiritual knowledge to us on this planet for all time must as a duty to themselves, read and understand the Bhagavatam. Yes, it is a large work. It takes time to study it. It takes decades to study it. But, after all, what it tries to give us is the perfection of our eternal life. That is, it is nothing less than the perfection of our souls, returning or elevating our souls to their highest possible position.

Such an ultimate thing is the subject matter of the Bhagavatam. Should that not be taken seriously by us? Shouldn't we be willing to devote at least a good amount of our time in this life to that particular pursuit? If we are serious about happiness, shouldn't we be interested in understanding why we are here, why this world functions the way it does? Why divinity is doing these things to us? What is the nature of the absolute truth and divine reality? Can we go there? How can we go there? What must we do to qualify to go there? These are the sincere questions and the sincere quest of the real spiritualist and the exclusive subject matter of the Bhagavatam.

There are very few books on earth that fall into the category that the Bhagavatam. It is a superb, paramount, top most scripture. It is the essential scripture of the oldest religious tradition on this planet,

namely the Vedic tradition. It is the cream of the Vedic scriptures. Shouldn't everyone be interested in reading it?

The Bhagavatam claims that it is descended knowledge, not empirically built knowledge. It was not built up by research of humans, nor was it brought by the mediation of sages, rather, it was directly handed down from Divinity to the first beings in this creation. In other words, the guidebook or manual for the creation is contained in the Bhagavat Purana and also in other Vedic scriptures, but the Bhagavat Purana is the top-most Vedic scripture.

The summarized history of this entire universe and creation is also contained in the Bhagavat Purana. Therefore, what we find in this great book is the essential spiritual truths of life as well as the history of the creation up to 5,000 years ago. By giving us these things, spiritual truth and history, the Bhagavatam gives us a grip on where we are and why we are here. It gives us a grip on our spiritual history as souls.

Sometimes people say that they have an understanding of the history of their own people on this earth. But what about beyond the Earth? We as souls can, if we study the Bhagavatam, take pride in being in touch with our people and the history of our people in eternal time. Generally, we find very few people have interest in understanding the history of all the souls who are here, and in why this creation is here.

In essence, any path that teaches us to surrender to divinity is one with the Vedic path. But in order to give us full life, we need so many things, not just philosophy and faith. The Vedic tradition offers many other things besides just philosophy and faith. Other traditions are less rich in culture, but they can help souls surrender to divinity.

It is divine will that so many paths manifest at different times to lead souls forward according to their local interests and natures. There is no need for competition or any feelings of negativity between the followers of different paths. Followers of different paths have their reasons for their choice, and they express these reasons, and it sounds like competition, but in the end there is no need for negativity.

The truly realized person on the Vedic path knows that everything here, not only the other religions, but even the atheists, the violent persons, the hateful persons, that they are all being raised up gradually in the divine school of this world. Material nature will teach them their lessons. No one here gets away with anything--no matter what. Everyone is reduced to ashes in time and everything both good and bad is reduced to nothingness in time. It is only the lessons that remain, elevating the souls gradually upwards. Whatever we do, whether we are caught by the Police or not, will be answered by an appropriate reaction in divinity's own sweet time- perhaps in a miserable next lifetime even.

Therefore the enlightened person who knows that everything here is temporary and will vanish doesn't care as much about what goes on here. Though this body should be used to toil for righteousness and good, and therefore we see great souls are attached to these causes, still in their heart of hearts, they are not attached. They know that Krishna's plan will be carried out, that there is nothing they can do to alter the events of history unfolding, and that only Krishna knows why He does what He does. We are but servants. We must play out our parts even though the script and the conclusion is not known to us.

English is built around a certain conception of reality. Therefore the word God is often thought of as a masculine word. And when referring to God in a gender terminology, we say He. This is the limitation of English. It is not actually correct according to the Vedic conception. Sri Krsna is the Supreme masculine personality. He has a male body, or rather all male human bodies are shaped in His likeness. His counter whole, not counter part, is Srimati Radharani. She is the supreme, original feminine being. All human

females are shaped in her likeness. God is not he or she, but "them". The Divine Couple. Radha and Krsna are the Divine Couple.

Radha and Krishna are never actually separated, though they do have pastimes where they miss each other and live in separation. They do this so that they can enjoy coming back together. This union and separation is going on eternally and it is reflected in this world in the quest of all beings to unite with their loved ones of the opposite sex. This is built into human nature because it is the topmost pleasure and enjoyment of God as the Divine Couple. The polarity of the Divine Couple is reflected in all things, black/white, ying/yang, up/down, left/right, hot/cold, enjoyer and enjoyed, and most of all, male and female.

Radha and Krsna appear eternally as beautiful youths in the prime of their teen years. They have pastimes on different spiritual planets in their different bodily ages. All their bodily ages and related pastime activities are manifest all the time but in different spiritual planets or places in a spiritual dimension.

In one place Krsna is a baby child and he enjoys the pastimes of loving exchanges with his so-called parents who are actually great devotees of the Lord, enjoying him as their child. His parents and their friends are serving him, worshipping him and loving him in the mood of parents. This is known as the "Parental Relationship" with the Supreme Person or God. The same is going on for Radha, and all other personalities that make up the center of divinity.

In another place, the Supreme Lord is enjoying with boyhood friends. This relationship is going on with great devotees who take birth as His friends. This is known as the "Relationship of Friendship" with the Supreme Personalities.

There are five main relationships. Beginning with awe and reference which is Sanka Rasa which is simply to perceive the Lord the way a rock does or the way a cow does or the way a tree does in the spiritual world. Above that is Dasya Rasa which means to serve God. This is the destination of many souls who want to always know that God is God and serve him. Dasya Rasa means to serve God knowing that He is your Lord.

Servitude is prevalent on the "Planets of no anxiety" where Vishnu is worshipped. With Vishnu and his female counterpart "Laksmi Devi", there is always remembrance that they are Supreme. The spiritual planets where Laksmi and Vishnu live as the Supreme Lords served by countless servants who love and adore them, are extremely blissful spiritual planets where there is no want. There is no fear of any enemy or death or anything ever going wrong. Everyone there engages forever in singing, dancing, cooking, eating, merry making, loving and serving Laksmi and Vishnu.

But revealed scripture teaches that higher than all the Vishnu planets are the Krsna planets where Krsna lives and enjoys. There, there is no perception that Krsna is God. Primarily there are his five main rasas of passive adoration, servitude not in the same way as Vishnu loka, but in the sense of simple family servants who don't think of Krsna as God. Then there is also the parental rasa and the loving rasa known as madurya of actually being the girlfriend of God and also the female side of God, Radharani, also has a husband eternally, and the other servants, all the female servants of Krsna have husbands and the men have wives so in this way, the servants of Krsna also serve each other, worship each other and enjoy spiritual mellows with each other while serving the Lord in their various rasas.

But nobody goes around thinking that Krsna is God on the Krsna Loka planets. They simply think of him according to the rasa they have with him. The parents think of Krsna as their beautiful child and they are so absorbed simply in raising that wonderful child and this mutates eternally with the pleasure never

ending, but their is mystical mutation and time does not function the way it functions here. It is all very wonderful and hard to understand because after all we have human brains.

To some degree we have to use our mystical spiritual imagination, but not in any sort of frivolous way, but in a very sincere and serious way because when approaching or dealing with spiritual matters we must be careful to not be whimsical or worldly. We should not place the constraints or limitations or even the moods of this world that we understand upon that world which is above us, created us and which we can not currently fully comprehend.

Do not bring down the spiritual world to this plane. Always keep it above you and worshipable and always remember that it is your divine destination. Do not try to own it now, or you will feel very miserable. Do not try to become the master of God or His realm. The Radha-Krsna conception of divinity is blissful. One can pray with a whole heart to Radha and Krsna for of all of ones needs.

There are other conceptions of divinity that are not as nice, but they are true and real, and they may be the goal of someone's sincere heart. For example, if one makes the aim of their religious life merging, as they say, once again into God, into Brahman or Nirvana, then how can one really pray to a person? Since such an impersonalist does not believe God has a personal form then why would one bother to pray to a personal God? Rather, the impersonalist tend to have more faith in their own knowledge, because after all, they think it is through carefully controlling their consciousness and practicing detachment that they will achieve their aims. Why should they feel emotion for spiritual personalities? Rather they have faith in their own processes of mediation and focus and when troubled they try to increase these. This is a very different feeling from feeling dependent upon spiritual personalities for help. So the different paths do feel different and the different paths do have different techniques. It is not that all spiritual paths are one. There are many different paths and they are different.

A Vaishnava, that is a person who worships God according to the personal conception, is either a worshiper of Vishnu or Krsna. Vaishnavas pass their time engaged in the duties that are befitting for their body, their social position, and their family life. Although engaged in the duties that are right for them, they also add to their life a certain amount of sadhana or bhajan which simply means practice or worship.

Vaishnavas sometimes chant prayers while counting on beads. This is known as "japa". Often they chant the Hare Krsna Maha Mantra, the great Mantra for addressing Krsna and Radharani and begging for engagement in their service eternally. Practices which increase our awareness and devotion to the divine couple and all their associates and divine energies are the best use of the human life.

But no matter how much practice a devotee engages in, they can never know for certain whether they will be liberated to a spiritual place at the end of their life or not. It cannot be known. It can never be known by any human when they will be liberated from this plane, whether they will be reborn here or somewhere else or what. We simply do not know our future.

To some degree, Vedic Astrology can tell us the future in this life. We can somewhat tell through astrology what will happen to us within the confines of this life. But even that can not be known exactly due to the lack of real super-excellent astrologers. But even if that could be known, still we do not know what our next life will be for certain. This state of not knowing is deliberate. Sri Krsna wants it that way. We are not to know everything about our future. Why? Why is it so? Why does it please divinity that we are kept in a state of ignorance? Is it good for us?

We trust that it is good for us, because we have confidence in the divine will. We trust that everything is good for us, but how are we to understand that this ignorance is good for us? It is in this way: We are not

to meditate upon that which is going to happen. We are not to mediate upon the fruits of our endeavors. We are not to care about whether a certain plan is successful or fails. This is because our duty is to worry about our inner motivation only. We are in charge of our mood. We are to worry about that which we are in charge of--not more. Divinity is in charge of the result.

We the small part are in charge of the small part, the mood inside ourselves. When we look after that, we don't care about that which is the duty of another. Vaishnava spiritual life helps us to realize that our real concern is our internal spiritual life. We can be happy or sad no matter what is happening. We know very rich people who have everything, yet are miserable. And then we know of people who have very little and who are happy. So happiness and sadness are not directly related to whether we have or do not have a certain amount of material affluence or possessions.

When we consider that death is inevitable, and that between now and that final moment, it is also inevitable that we will grow old, we will grow diseased and even besides if we don't we will suffer at various times whether it be indigestion, bug bites, a broken bone or disappointment in love affair, we have to become somewhat detached from good results. Everyone has to suffer. That is certain. No matter how rich or famous or poor. Everyone suffers at some point and then everyone dies and loses all that they have accumulated in this bodily life.

Vaishnavism is happiness. The happiness derived from Vaishnavism starts from the point where you accept this inevitability and you cheer up anyway. That is where Vaishnava happiness begins. Divinity has made it such that we must simply have faith that divinity is good. That all things ultimately are good. That the Supreme, the Divine Plane, which exists for itself and which is controlled by no other more supreme level, must be benevolent by nature.

We see that all living beings strive for pleasure and they strive to avoid pain. This, by itself, is proof that in divinity, in the Supreme all living beings do enjoy, the reason why we are not currently always enjoying is that there is something wrong in our consciousness and that is why we are in a school-like level of existence to learn something to correct the problem.

When we wake from a bad dream, it is fully over. So, also, when this material existence ends it will be like a flash, a dream. We will not feel the pain any longer, it will be as if it wasn't real. Just as all the previous years of your life, at this point, are just a memory. Even the very painful spots are just memories. When we are born into a new body, we do not remember the previous life. This is divinity's kind blessing that we do not need to remember all the pain of our previous experiences. We are given a new body and we pick up where we left off. It is not important that we remember all the details. What is important is that eventually, when we reach the end of the lesson and we graduate to eternal permanent life, that we bring with us the accumulated merit of divine consciousness accrued through many life times of getting it right.

It is actually not important to become perfect in external actions. It is not expected or necessary that magic and all types of wonderful perfections will flow from you and surround you at any point in your earthly journey. What is expected is that you achieve an unending and unbroken devotion to the Lord internally. Your attitude and emotions should be pure and perfect, but it is not necessary to expect that there will be no suffering, no mistakes, no errors, no misunderstandings in your external life as you interact with the world and other people. In the lives of saints there is also sickness, and they also make mistakes and miscalculations. But what they don't do is ever desire to exploit or harm other living beings and their consciousness never strays from being fixed upon the service of divinity, and the divine couple.

We must take positive steps to reach this goal. There are various things that all serious seekers of spiritual perfection must do. One of them is you must learn. This is done by reading books such as the Bhagavad-

Gita which is spoken by Sri Krsna and forms the basis of spiritual philosophy. Also the Bhagavatam is a large work giving the philosophy and history of spiritual life on earth and within the universe and beyond. Then there is the Chaitanya Charitamrita which details the life of Sri Krsna Chaitanya, the most recent incarnation of Krsna who lived 500 years ago. You must read and learn about spiritual life so that your consciousness can become fixed and firm with no holes left open.

Then also it is very important to become peaceful in your dealings with all living beings. It is important that a sincere spiritualist not eat meat because meat is born of violence. It is very easy to learn how to cook many vegetarian dishes. Meat is not necessary and it should be abandoned.

Then it is important to have some spiritual practice. You are the master of your body, you can make it bow down, you can make it go to holy places, you can make it sit and listen to holy persons. So these things should be done. You should get a picture representing Sri Krsna or Sri Vishnu or Laxmi Devi and you should bow down to this picture once a day, at least, and also chant some prayers, and there are various mantras that can be learned and employed.

The main mantra recommended for this age is the Hare Krsna mantra because it begs The Lord for his eternal service. That mantra should be preceded by the Pancatattva Mantra (Jaya Sri Krsna Chaitanya Prabhu Nityananda Sri Advaita Gadadhar Sri Vyasadev Gaur Bhakta Vrnda.) Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. First say Pancatattva Maha Manta three times and then recite the Hare Krsna mantra 108 times while sitting respectfully before the picture.

Whenever you meet anyone bow your head slightly in respect to the soul within. Try to be non-violent. Avoid things such as intoxication, foul language or being dirty with your body. Always try to be clean, wear clean clothes, wear natural fibers, speak softly, speak intelligently. Do everything so as to uplift yourself and others and act in such a way and in consciousness that the invisible guardians headed by Srimati Radharani and Sri Krsna and all their devotees will be pleased with your gradual progress.

These high personalities are all your best, highest friends, and they are seeing everything, and they know everything, and you will at the time of your death have to meet them and answer for your position in life. At that time a new position will be assigned to you as this one once was. You will either be reborn in a body somewhere or elevated to some higher plane. All of this is done lovingly according to your real position. But part of their love is to rectify your errors and your faults and help you to move forward in becoming more and more purified. So knowing this eternal truth, try to get it now. Try to learn the lesson now.

Actually, you can not hurry the lesson simply by wishing that it would hurry, but if you are far along, you will notice in yourself that a decision time has come to decide between spiritual life and mundane life so choose spiritual life always in what ever position you find yourself. Whatever choice you have, try to be the best person you can be by choosing the highest path you can handle. Don't go faster than you are capable of, don't be a shooting star because you will simply come back. Take real steps. Take whatever real steps are available to you to be the very best spiritualist you can be. You will inspire others and others will love you in return.

So daily one should read the Bhagavad-Gita or the Bhagavatam, chant their mantras or prayers, and pray for help from the unseen guardians such as Brahma and Saraswati, Siva and Parvati, Laksmi and Narayan, and Radha and Krishna. All these divine couples are willing to help you. Treat yourself and all living beings with respect, and do practical positive things with your life and expect the Lord's mercy. This is the way of the Vaishnava. The Vaishnava are very peaceful because they always know that they are in the hands of the Supreme Lord and that everything, every atom is perfectly moving under divine will- that divine

grace is within everything. When you surrender yourself to this you will see it, and when you see it you will be blissful always.

Chapter 3

The Tape People

If we were to enter a large empty warehouse and find in the middle of the large expansive empty floor a single man sitting in a chair, hands and feet tied to the chair with tape across his eyes and mouth, with captors standing around him holding guns to his head, and if we were to open the tape upon the mouth and asked the man to speak, we would be very surprised if he said:

"I am fully in control of my environment. I know what is going on and I desired everything that is going on around me. I know what I am doing. I know why I'm here. I'm in control."

It would be more normal to find him saying:

"I have no control over the future of my life at this point. My life is in the hands of my captors. I do not know what will be done with me. I am not in control."

And such is our situation. We are the tape people. Our eyes are taped shut in the veil of material nature. Time is holding a gun to our head. It is certain we shall be blown away. It is only a question of when. We cannot see our captor, for the veil of the material nature, the trees, the sky, the air, the universe--it holds us in.

We are inside bodies and we were not on the panel that designed them. We do not remember choosing our parents, our land of birth, the sex of our body, the color of the skin. In deed for some of us, these things pose a great set back.

Indeed, we are the tape people. We are the enclosed. We are the captive. It is not amongst our choices to rebel and say, "wait, I want to choose another God. I do not like what divinity has done to me. I do not like nature. I do not like truth. Oh you who have created me. I give you up and I wish to accept another. That does not seem to be amongst the choices available to us. We are captives- like it or not.

The elders whom we choose as the speakers at our village fires at night should first start with this understanding. "Oh, people of the village, my friends, relatives, children, nephews and nieces. I tell you some grave news that we are captives here on this ball in space known as Earth."

Round about our 10th year we wake up and realize we are in a body made of flesh which is mortal. When we witness the first death of a dear one that we shall ever witness, especially if it be brutal and not due to old age, we can't help but wonder who has done this. Who holds us here? Why?

"My dear children of the village, we are captives, our eyes taped shut by the veil of the material nature. Who has done this to us and why? But my children of the village, there are many ways you can react to this reality and as you wander in the world, you will find many persons reacting in many different ways. Some will speak their philosophies to you and they will sound very educated. In deed they may recognize each of themselves and give letters unto their names such as B.A., M.A., Ph.D. They will shake each

other's hands, slap each other on the back and congratulate each other, but know this, if they do not know that they are amongst the tape people, they know nothing.

"If their philosophy does not recognize that they are the captive, the subject, then they know nothing. Until the basic fundamental truth is allowed to become the foundation of all their knowledge in their heart they still know nothing. If someone says, "Have you seen God?" Then they still do not accept that they are the captive. My children, us tape people, can never test or tempt our captors with such boastful language. Our captors are in control. It is not wise of us to speak to them in any ill manner. Have you seen God? Can you see God? That is like a tape person saying, "I cannot see the gun to my head".

"No the tape is in place over your eyes, true, but you should know that you are the subject, you are the captive- can you not tell that much? Just the fact that you have tape on your eyes and that you are tied in the chair of this body which has a limited life span in a place chosen for you, is that not enough to convince you? You want to fly, but cannot sprout wings. You want to live, but you are killed. You want to keep your loved ones, yet they die.

Can you not tell that you are a captive? Can you not assume that there is a captor? Everything that you have, even the mind with which you think and the ears with which you hear, the mouth with which you speak, your emotions, your nervous system, your life span, everything, it has been given to you. As a conscious being, you, yourself, do not know how to create even a small fraction of just one of these attributes of your own body!

Your entire existence is coming from somewhere outside your conscious self. You do not know if you are eternal. You do not know how to create these wonderful things that make you who you are. So it is only right to say that every single aspect of your life and all that surrounds you is a grant, a gracious grant from divinity who ever He or She or It may be. That being the case, and since also you cannot switch divinity's, you cannot jump to another reality, therefore, is it not wise to assume that divinity is benefic towards you? Since you have no choice and you are nothing but a captive for whom everything has been provided as a gracious grant, should you not assume that that oneness, that great being that has made you is benevolent towards you? All that you love, He has given. And yes, all that you don't understand and therefore possibly loathe, He has also given.

The most logical conclusion to this amazing paradox is that He, She or It wills that you deal with those things which puzzle you which you loathe. Find a way through the paradox to perfect harmony. In that place where you can find perfect harmony between what you feel you love and what you feel you hate you will find the beginning of complete harmony with your creator who has created everything including you and everything you love and hate. How can you have peace until you accept your inevitable oneness with all the other brothers and sister items in this creation?

You are but one of his creations, every other atom is also your brother and sister in that it flows forth from that center. Your provincial interests while identifying yourself with your temporary body should be given up as a guide to what you love and hate.

Rather, you should learn to love everything. When you find that consciousness which allows you to love everything, then it is only logical to know that you have entered the conscious area from which everything has come or at least in which everything can co-exist.

And since everything is co-existing despite your hating some of it, we can know that finding that space of love where all things can exist in your consciousness without you rejecting or editing any part of it, that is indeed reality. For that reality already exists around you despite your hatred.

You are not allowing yourself into that reality because of your likes and dislikes. The reality does not care for your likes and dislikes. It does not change itself to fit you, rather in time it forces you to succumb. You can never free yourself from the reality that surrounds you. You are a child as much as the tree and the bumble bee. But you reject it with your likes and dislikes.

One by-product of the true spiritual path is to attain that consciousness which sees things as they are and the truth is that you are one small part only, equal to all other parts. You are not the center any more than any other part. When you desire to exert yourself upon other parts in a mood of exploitive arrogance, not only do you set yourself apart from the reality in which you exist, thus creating your own frustration and unhappiness, but you also offend the things around you. Your brother and sister, the tree, the earth, the fence, the bee, the house, the fellow human, time, the planets, the universe, the creator.

This is why you are captive--because you have this mood. Because you have the mood of singular importance, because you feel that you are the center, this is why you are a captive here, for in this plane the captives are forced to change bodies periodically. Thus a place is set up where the folly of individuals is erased in time. No Hitler, no Mussolini, no Gangus Kan can live or reign forever here where empires are reduced to ashes in a very short amount of time.

From space, looking at the earth no human body can be seen. Only vast masses of land and ocean covered by movable clouds. The humans that live on that land are like bacteria that grow on the surface of the earth. In large patches of irritation such massive cities come and go in time, the earth being there resting place while they exist, taking themselves so very seriously.

The mentality of a captive is self-centeredness. The Vedic teaching, the descended teaching which the captive must come to eventually accept is that the all loving blissful Supreme Lord want these little souls to come to the Spiritual World for eternal play. But, it must be willfully done on their own- each of those souls must emotionally know deep inside the truth of so many important lessons.

This is accomplished by allowing souls to go through many lives. When the lessons are finally learned these little souls know that they are subordinate to a great, benevolent, loving divinity, the center of which is Sri Krsna and Sri Radha, the Supreme male and Female who together are the divine couple, inseparable, eternally. They are the Supreme Enjoyers of all. Their land known as Goloka Vrndavana is the center or the whirl of the Lotus Flower of the Spiritual world.

In the Spiritual World there is no death because there is no need for karmic lessons, the souls there all have one quality in common, they desire to serve more than they take. They are not self-centered. They are centered on the true center, Sri Krsna and Sri Radha.

Knowing this you gain an eye in this world to judge religious conceptions and all other conceptions. If a conception leaves intact to any degree, the self-centered ego of the small captive, then you can know that that conception, to that degree, remains false and imperfect. The superior conception is that one which totally and wholly reverses the problem which causes the soul to remain captive here. A religious conception should teach the captive soul the true nature of their origin here- why they are here and offer the map for moving beyond.

Chapter 4

The Bhagavad Gita

One of the corner stone literature's of the revealed Vedic scriptures is the Bhagavad-Gita. The Bhagavad Gita is a short explanation by Krsna himself on the true nature of the soul, the reason why the soul is here, and the processes for achieving its freedom from matter. Although this knowledge is eternal. Krsna spoke it a various times on the planet and at various times on other planets in this universe during his different stays on each of them. Roughly 5,000 years ago, Krsna graced this planet with his presence and spoke the Bhagavad Gita once again here. The conversation was recorded and it exists today in its original Sanskrit language. It has been translated to almost every language on earth since then. The Bhagavad Gita means the Song of God. Actually it was not a song, but a conversation that took place between Krsna and Arjuna his friend on a battlefield just prior to the beginning of a great war. Arjuna was a great warrior, a very religious man. He was one of five brothers, the eldest of which was going to be the king of all of India and other lands surrounding India. Some other persons, namely their cousins tried to take the kingdom in an unfair way and this battle ensued.

They had gathered on the battlefield, each side having the help of many other smaller dynasties from all over India. Thus on the battlefield of Kuruksetra, which is a place in Northern India, there was arrayed hundreds of thousands of soldiers in opposition to each other about to begin a war that would last 18 days.

On the very first day, when the two sides faced each other and were about to begin battle, the following events and conversation took place which were recorded by Mystic sages and would become known as the *Bhagavad-Gita* or *Song of God* which is essentially an explanation of the absolute truth given by Sri Krsna on that battlefield that day. Sri Krsna is the Supreme God, himself.

The leader of one side is talking to his teacher who is also on his side and they were discussing the different heroes and soldiers and number of soldiers on each side so that they could be well informed of what to do. Then, when they were all ready, the leader of one side sounded his war cry and blew his horn which marks the beginning of their charge. It is momentarily about to begin. Then the other side responded by blowing their battle horns. Then, Arjuna, who is an intimate friend of Lord Krsna asked Krsna who was performing the duty of Arjuna's charioteer, to place his chariot in between the two armies in the division of the battle field which was currently empty, where the two armies would clash once they began to charge.

Driving the chariot up and down in this empty space between the two armies, Arjuna saw distant relatives and other people he had known while growing on both sides of the battle. He saw Kinsmen or persons he considered his own kinsmen on the opposite side. The tale that led to this battle is so complicated that as it turned out, families were split across the armies. Seeing his kinsmen on the opposite side and seeing so many dear persons on both sides, knowing that many of them would die, he began to doubt why this had come to pass and he began to wonder if this was truly worth it. He became overwhelmed with compassion to them and he began to speak to Krsna. He said that, "Krsna seeing my friends and relatives on both sides, knowing they will die, I am feeling tapped of strength. I am feeling very much in anxiety. I can't hold on to my bow. I can't stop my mind from reeling. I think I see evil in the future. My desire for victory and the ensuing kingdom is weighing greatly. What good is it to live here if all of those people who've you've loved, who you would want to live for to be with are dead. I don't want to kill them, I don't want to see them killed. Even if I became the ruler of the whole universe, I wouldn't want to engage in this act we are about to engage in today. Shouldn't we stop. Shouldn't we stop this war some how or another. Isn't it true Krsna that if a person kills there own family members and sees the destruction of so many persons who they love and know, doesn't that mean that there virtue, piety, virtue are all destroyed. Doesn't that mean that sin

and evil will overcome them. In such a family we would expect that total ruination would come. That everyone in the family would become sinful. They would create children that they don't want and eventually the entire family tradition and the whole city would become completely irreligious and low class. Strong virtuous family traditions would disappear in such a city and the residents of such a place remain forever irreligious. I think right now if some one were to kill me and win this battle, that would be better."

And thus, sitting down in his chariot, literally collapsing in grief and dismay, Arjuna dropped his weapons very much overwhelmed with lamentation told Krsna that he could not fight. He could not go on. Thus, Arjuna, who was a great prince, fully trained in religious knowledge and all types of knowledge found himself in a situation created by a series of events of a long period of time which he could not understand and did not know how to deal with.

It is in this setting that Krsna began to speak and what he spoke is the *Bhagavad-Gita*. First, Sri Krsna simply tried to wake Arjuna up from his lamentation. By asking him why such feelings had overcome him at this critical moment and telling him that it was un-befitting for him and definitely an obstacle for his progressive path as a warrior prince, Krsna told him to give up his cowardlyness, but Arjuna replied, "How can I attack in this battle people who I consider my relatives. It would be better to be a beggar than to kill one's noble teachers. I don't want to live in this world enjoying spoils tainted with their blood. I can't understand if victory or defeat would be better. Either way, this battle seems terrible and unattractive to me. I don't know what my duty is. I see the fall of my great dynasty now and I need you Krsna, please tell me what is right for me. Instruct me in my duty at this time"

Then Krsna said, "Although you speak like a learned person Arjuna, basically you are grieving for something that is not worthy of grief. You are speaking as if death is real, but the fact is that the living being never dies. There was never a time when all the souls before you did not exist. As we are living now, we have always lived and shall always live. We pass through bodies and it is only the body that appears to grow from childhood and eventually to death and old age. A really learned person doesn't grieve for this transformation of the body and it's eventual inevitable death because the really learned person knows that the living being lives beyond the death of the body. It is only the sensations of the senses that makes one feel that pain and pleasure are going on. The wise person just endures such transformations, knowing themselves to be eternal. A wise person is not disturbed by all the changes of our sensual perception. Such a person is eligible for liberation to the spiritual world. The soul does not transform, only the body does. Therefore, you should try to see the difference between these two, just like the real sages. No one can kill the soul. Only physical bodies can be killed. So Arjuna, your religious duty of fighting this religious war should not be abandoned. If you think a person can be slain or that you are the killer of a person, both of these ideas are wrong. The soul is never born, nor does it ever die."

"So a person who knows these things cannot kill or cause anyone to be killed. It is only the karmic bodies that are changing due to their karma. Just as a person takes off old clothes and puts on new clothes, so also the eternal persons known as souls give up old bodies and take on new bodies. Nothing material can cut or effect the spiritual soul. It cannot be burned or cut. So if you know the soul in this way, you will no longer lament. Even if you think the soul does die, why give up your duties since death is inevitable."

"Some people can understand this about the soul and they see the soul as wonderful. Some can repeat such descriptions, but don't actually feel it. Others hear these things and aren't sure what to make of it. And there are others who cannot understand why anyone would believe such things in the first place and they are truly the atheists. These different conceptions arise automatically in these different people."

"But Arjuna, you should understand that the soul cannot be slain and, therefore, you should not lament. And considering who you are, a great prince, a great warrior, you have no reason to not fight in this truly

righteous religious battle. Such a battle as this is actually a gateway to righteousness for warriors such as yourself. But if you leave this battle irreligion and infamy will overcome you. People will make fun of you. You won't be able to tolerate it. And if you fight in this great battle and die, due to your righteousness, you will obtain the heavenly planets. Therefore, Arjuna, give up your lamentation and fight this battle. Know that pleasure and pain, gain and loss, victory and defeat--these are all equal because they are only taking place on the material, impermanent plane. You will be unaffected by sin because your reason for fighting will be secure in the eternal duties. Therefore, get up and fight."

"Now what I have said so far to you is just a basic conception of the soul. But I have more to tell you. I want to tell you about devotion which can completely cut the bondage of action in the material world. Even just beginning in the devotional process that I am about to describe to you can make your life truly great, even a small amount of this devotional process can save you from repeated birth and death. As long as the soul does not engage in the process of liberation, it takes birth over and over on the material plane.

"Arjuna, one who has their mind firmly fixed on devotion is one pointed towards the goal, but those whose minds are devoted not exclusively to me are splayed out all over the place towards many different objects of sensual gratification. Further more, many people are distracted by the flowery words of religious scriptures, especially the Vedas which are very vast and full of such flowery words. They are always interpreting trivial aspects and thus their minds are directed in many directions. Actually, they still just want to enjoy the fruits of this world, either gross or mystical. Such foolish persons are basically enchanted and they are not fixed on the true goal. Such persons do not obtain to uninterrupted and real devotion to Me, The Supreme."

"Arjuna, when describing different paths, the Vedas understand that there are three modes of material nature. Persons who are overwhelmed by material nature and not of the highest caliber, remain ignorant of the chief objective of the Vedic scriptures which is to go beyond the modes of material nature. To basically arrive above matter and this entire universal creation. But you should rise above this duality Arjuna and live in the association of my real devotees. Don't be focused on the gain or preservation of your material position. Dedicate your mind fully to me and free yourself from being subjected to emotions based on matter. Don't try to cultivate knowledge in order to become an expert materialist. Give yourself fully to the path of devotion to me. Just as all the purposes of a tiny pond are served by a large lake, so also everything you might obtain by worshipping various lower Gods or other lower processes or paths are all included in exclusive devotion to me."

"So in this way, a person who understands that this is the end of all Vedic knowledge, automatically fills all the necessities of the lower aspects of the Vedas. So understand this, you should perform your duty on this plane. You should engage in the necessary actions for maintaining the proper material life for yourself and everyone you know. But, you should never be attached to whether those actions are fruitful or failure. In other words, don't be attached to the result of your action because that is not up to you, nor within your control. So be detached from the fruits of your actions, but be attached to performing all your duties in devotion to me. Thus you will be equal towards success and failure. Yet fully endeavoring to carry out the duties which are the natural by-product of who you are. So this detachment, while performing your normal life is what is known as yoga, or linking with Divinity."

"Endeavoring to get material results is very ugly compared to what I am describing. People who want, strongly desire results of their material actions appear greedy and full of ugly desires. So don't be one of them. A person who is truly not motivated by material result in this very life becomes free from all types of karmic reaction."

"This is what wise people do, they become detached from both good and bad action and all the different results of their actions. Thus their mind enters into a state of Divine tranquillity, even in this life. It is only attainable, truly by my devotees, so when your mind finally comes out of attachment to material life which is like a dense forest, then at last, you will become truly indifferent to all the trivia of this material world and eventually you will no longer be deterred by various people's interpretations of the Vedas and when you attain such trance, then you will be on the path of real and pure devotion."

Then Arjuna asked, "What does such a person look like? Tell me how they act." Then Krsna replied, "this person who really relishes this internal ecstasy of detachment and devotion is the only one you should think of as wise, undisturbed by the various types of material miseries and no longer interested in material pleasure because of tasting a higher internal pleasure and free from attachment, fear, anger, such a person is to be known as really wise and intelligent. This person is never elated because of receiving or losing something material. He is like a tortoise who can draw his limbs into his shell. His intelligence is always established despite changes in the outer world or in their outer world. Most people if they avoid being attached to material it is a forcible process, but for this person it is natural. Even inner attachment to material things is not found in my real devotee because he has had a glimpse of Me and the internal truth. If a person does not have attachment to a higher thing, even if they forcefully try to control their mind, it can be carried away by a strong wave of the material energy, some strong attraction that is. But by being devoted to me, because I am so wonderful and beautiful and high and great, the mind of My devotee is never distracted. All other persons attempting all other paths gradually become attached again to various goals and objectives which are material and when such desire is born in them and when those desires are not fulfilled, the normal result of anger will arise and thus begins the chain of fall down because from anger, delusion and then forgetfulness and then loss of intelligence all gradually follow. But a true devotee whose aim is me acts exclusively for my satisfaction, therefore, with that goal as their director, there is no chance of them having their own particular attachment to anything. In a sense I become the way through which they control their mind and senses. With me as their director, they sail easily through all the temptations in their material life. Therefore, only by such devotion can one only achieve a tranquil heart in this material life. A person whose senses and mind are not controlled has no real judgment and their thoughts are meaningless, similarly one who has no purity of thought cannot have peace. With peace, how can one be happy. Thus Arjuna, it is the truth that without real devotion to me, you cannot be happy. The boat of your mind will be thrust all over by the unfavorable waves of the material changes. Therefore, only the person who is really devoted to me and thus indifferent to material attractions, repulsions and all the changes of this material life is really intelligent, wise and happy."

"This spiritual path is like dark night time for the gross materialists, but their way of life is hideous and like night time to the spiritualists. In this way, the two paths are quite opposite and the one does not attract the other. The materialists are attracted to fleeting material pleasures which are devoid of the everlasting spiritual joy which is the essential goal of the spiritualists. The truly fixed spiritualist is like the ocean. Many rivers of sensual input can flow towards him, but nothing changes his size or effects him."

"Giving up attachment to all types of desires which flow forth from the particular body in which the persons finds themselves, such a right thinking and detached spiritualist attains tranquillity. A center of this tranquillity is their relationship with the Supreme. Arjuna, once a person becomes fixed in this spiritual path, they attain to permanent tranquillity. Once attaining that, a person is never distracted back by material life, even the time of death is not bewildering to such a person and if this stage is attained by the time of death the person is liberated to places beyond this material creation." Then Arjuna said, "Oh Krsna, if you consider that the kind of spiritual attention that you've been describing to be better than action in goodness and action in passion, then why do you engage me in this violent activity of warfare. I am confused by your words."

Then Krsna said, Arjuna what I have described is not different types of behavior, but different types of consciousness. There may be multiple types of faith, but really everyone has to act the same. Everyone has to perform some duties just to stay alive. So one might as well perform scripturally. The difference between material and spiritual approved activities is that one leads to the path of freedom and the other does not, so why abandon properly arranged religiously approved or pure duties. A person who pretends like they are detached from material life and doesn't do anything, but eternally is not detached is a hypocrite. It is better to be a person acting for example in married life and actually be engaged in the process of purification than be such a hypocrite. So perform all your duties. Do everything you need to do according to how your life is created. But in your heart and in your mind, do everything to please me as an offering to me. That is real devotion and renunciation. Such selfless duties done as an offering unto me are really religious sacrifice, whereas actions performed for other purposes become a source of bondage and the cause of repeated birth and death in different bodies in this material world.

In the beginning of creation, Lord Brahma creating everything and everybody also brought forth sacrifices aimed at Vishnu which who is my direct expansion. He told the demigods and all the humans that he had created to perform these sacrifices and that by doing so the demigods would also be satisfied and general prosperity would be there for everyone. It was known and it is still understood that someone who tries to enjoy all the gifts of the universe without offering them back to Vishnu and thus satisfying the demigods occurs all the sins of being a thief and basically makes it bad for everyone. So persons who participate in this reciprocatory process of offering and then accepting the remains of such sacrifice of offering as their foodstuffs and everything they need in life are really happy, but those who don't participate in this way of recognizing the Supreme Lord and all His servitors throughout the universe is really sinful and creates a dark situation all around. The Vedic understanding is that living beings need food and food is grown from the rain and rain comes from the happiness of the demigods in the universe and they remain happy by everyone serving the Lord in the way I described. And the proper way to understand and serve the Supreme Lord and how to please Him is understood through the Vedas. And the Vedas arise from Me. Therefore, I the Supreme Lord pervade and am always situated within the acts of proper sacrifice as ordained by the true understanding of the Vedic scriptures. A person who doesn't follow this cyclical system of offering and accepting which is really a loving exchange between all beings and myself, certainly leads a sinful, separates life. Such a compulsive enjoyer and separatist really lives in vain.

Since everything in this universe is designed for the enlightenment of the soul, once a soul has attained the highest levels of enlightenment, they really no longer have any duties to perform in society because they no longer need or want anything. They just act for the bare necessities of what they need and they serve everyone around them. Always self-satisfied within. This person is really graduated from the processes of enlightenment of this world. He rejoices in his own soul and therefore he doesn't need to perform actions in order to gain piety. He doesn't need to engage in the processes of gradual spiritual evolution that others really should engage in. Such a soul, fully enlightened, fully dependent on me is not dependent in his mind upon anyone else from the highest being on the highest material planet down to the lowest. So ignored to attain to this stage of very high devotion and enlightenment, Arjuna, give up your inner attachment to the fruits of your actions and all other material goals, although you should continue to perform the duties to which you are in life. By continuing this cycle of performing action without attachment, you will attain liberation. And true liberation is that state of exclusive devotion to me which is the ultimate maturity of all yogi paths. Other great personalities in the past of this great planet attain to this stage by devotion to me and performing the duties that were a natural part of their life. Therefore, it is proper for you to follow that path and thus by your actions you will instruct everyone who lives with you and who shall follow after you. People look up to great men and they follow their example, you know, I the Supreme Lord have nothing that I have to do in this world since I already own everything. And yet see, I am active, I am setting an example. If I did not act and set a good example, people would become confused trying to imitate me and they would give up doing what they should do. Thus, I would be the cause of creating great turmoil and I

would be spoiling prosperity for everyone. So seeing the general inclination of the masses which is more towards ignorance than it is towards wisdom, the wise persons seeing the fact that most people are in ignorance should work in order to direct the masses. But, they should do so without attachment. Thus in this way they will encourage the proper path for everyone.

The difference between these two classes of persons is not the actions they perform, or the attachment or detachment that they feel in their minds and hearts. In other words, enlightenment is somewhat invisible. You cannot tell if a person is enlightened by their external actions.

Amongst the wise, those persons who are scholarly and very learned should avoid confusing the ignorant people with their complex writings and speakings. Instead they should encourage the general people to engage in the way they can engage. In other words they should encourage the general people to engage in acts of devotion while performing the duties that are necessary for their common lives.

Everything that you body does is automatically performed by my fantastic material nature. But a deluded person identifying with their body, thinks that they are actually doing whatever they do with their body. But one who is really in knowledge of how material nature works does not falsely identify with this body and does not think himself the doer of any action. He knows well that his senses and nervous system, his entire body, activated automatically by material nature is actually doing everything. The person who identifies with his body and is thus under the spell of the material illusion is as if possessed by a ghost. Such a person is captivated and attached. So the wise should not agitate such ignorant, dull-brained and unenlightened persons by revealing philosophical truths to them. They should instead instruct them to perform their normal duties in life, but encourage them to develop the spirit of detachment, because that will gradually nullify their enchantment for material nature. Everyone should think as follows: All my actions are under the control of the in dwelling Lord. And Arjuna in this way you should perform your duty which today is to fight this battle. For persons who constantly practice the path I described, gradually attain full liberation from this material world, even though they are performing all the duties necessary for their life. But the others who will not perform this path of selfless devotion to me and do not follow these teachings are devoid of good sense. They are envious and they will be reborn in order to experience more lessons in this material world.

Even the learned persons are under the control of their own natures inherent in their birth. And endeavoring to become one of them means to be enslaved as such persons, just as they currently are. So each person is invariably attracted to and repulsed by different things, but the key is not to become subjected to such retraction and repulsion. It is better to do your own duties the way they are than to think that some other lifestyle is going to be better. Where ever you are in life, who ever you are, do what you do, but do it well. Do it religiously. Do it spiritually. Do it in devotion to me.

Thinking that true spirituality means to adopt some other persons life or to greatly change your life is not correct, Arjuna. Whatever you are is OK, but offer your life to me and make it as holy as possible, you don't need to become someone else to please Me, The Supreme Lord.

Then Arjuna asked Krsna, "Why are we compelled to be sinful? Why are we compelled to do awful things?" And Krsna replied, "It is lust which compels one to perform sinful acts. Lust and greed are the basis for such desires and it is also lust which transforms into anger and makes people malicious. Therefore it is lust that is the greatest enemy of the living beings. According to their natures at birth, different living beings are covered by different degrees of this lust, but it is this lust that is the greatest enemy of the person on the path of enlightenment because it bewilders and misdirects one's best intelligence and judgment. This lust lives in your mind and in your senses so one has to learn to determine when it is lust that is misdirecting you. So Arjuna, focus your life and your activities upon my satisfaction

and you will easily subdue this enemy, lust. You have to help yourself first, before you can help anyone else.

"Arjuna your senses and working limbs are superior to dull inert matter, and your senses and limbs are under the control of your mind. Your mind can be subjected by your intelligence and the soul is above all of these things. So knowing this and knowing that your soul should be directed towards me and liberation, bring your mind, intelligence, your senses and all your actions under the firm grip and control of your soul on the path of spiritual liberation and perfection and thus you will easily slay this terrible enemy of material lust which is ruining your life and everyone else's.

I have previously taught these things to the gods who taught them to their descendants and disciples and now I am again delivering this knowledge to you. Then Arjuna asked, "The Gods are older than you Krsna, how is it that you taught them?" And then Krsna told Arjuna that He is eternal and that He is the Supreme Lord forever and that he existed previously and was able to thus teach the Gods." Krsna also said, "I appear in every great age to re-establish religious principles. I appear on earth just like a mortal person and speak religious truths so that persons who are ready for the highest thing will have a chance to receive it. Arjuna, if a person can understand me the way I really am, the Supreme Lord and that I appear like a human but I am not human, such a person understands me properly and is eligible for liberation. no longer under the spell of worldly attraction and what goes along with it which is fear and anger, such persons become my devotees. They absorb their hearts in Me. They love to hear about Me, talk about Me, sing my glories and remember Me always. They are fully purified by their knowledge of spiritual life and by their sacrifices for my pleasure. They attain divine love for me and they attain my divine abode after this life. As much as a person takes shelter in Me, I accordingly reward them and reciprocate with their love. I am the ultimate goal of all philosophies and religions. Everyone, ultimately is following my path and attaining to me alone. But those persons who want quick success in this material world, worship other Gods and have other goals in their minds. I arrange for such things to take place to appear to be fruitful. But, I, alone have created everything, including all the divisions in human society according to and for the sake of the different levels of spiritual evolution. But, nevertheless, I am the Supreme Lord, I created everything as well as this system of gradual evolution of the human beings. But, I am not the doer of all of this. I am not fond of or subjugated to this material nature. I am above it. I am always spiritual and that can never change. I am not subject to the laws of karma which I have created to help the living being learn and gradually attain me. I am the Supreme Lord full of everything. Why would I be attached to the insignificant things of this material world. One who understands this true conception about me is never bound by action in this world. Such pure devotees of mine definitely come to me. This is a very simple, spiritual principle and great yogis in the past following it attained to me. Likewise Arjuna, you should try to follow this and attain to me.

But learned persons who avoid me are invariably bewildered and cannot figure out what the truth is. They go on and on year after year trying to figure everything out, but for one who knows me it is very easy. Indeed, it is very difficult for a person to figure out all the intricacies of action and giving up action, attachment and giving up attachment, what is good action, what is bad action, this is all very difficult to actually, fully comprehend. But, one who really knows that the selfless actions performed by my devotees is free from bondage and is, therefore, in fact true renunciation of material life and further more knows that the renunciation of worldly actions by those persons whose hearts are still impure and not my devotees is actually still acting on the material plane and, therefore, attached to this material world. Such a person who understands these subtle facts is indeed intelligent and learned and sees the truth. Only that person who is fully satisfied with internal bliss due to being my devotee and who thus acts in this world without any attachment and doesn't even care for fame or any such thing, he actually is not doing anything, even though he may be acting fully on the material level. He is not bound by the actions he performs. He has renounced all aspirations for material pleasures and enjoyment. And sinful and pious reactions never come to him. He has been freed from the cycle of birth and death. Whatever happens, they are always happy

with that. They are never overwhelmed by pleasure or pain. They are not dejected or elated. This spirit of sacrifice and devotion, dissipates the reactions which normally come to all other persons. Indeed, for ones whose mind is not yet free because of devotion to me, the reactions that come due to their detachment, teach them valuable lessons to encourage them to engage in the path of devotion. In other words, the pain of this world that everyone invariably experiences leads us ultimately to desiring liberation. And true liberation is to become completely attached to an eternal relationship with the Supreme Lord.

"Arjuna, in the Vedas a number of different paths are described and you can find different persons following these various paths. Some follow physical yoga processes. Some follow the path of offering charity. Others do other things such as pursue a life of knowledge of the absolute. These different types of religious performers attain the different ends of their various paths, but in the end, they all eventually reach the supreme, absolute destination. But a person who never performs any religious acts or spiritual life, it is not possible for them to attain to any heaven and they are reborn here over and over until they do engage in the processes of spiritual life. But all these different paths which are given in the Vedas or other scriptures, arise from the needs of different bodies, different minds and different types of lifestyle. But all of them require some action. So when you realize that action can be used for either liberation or bondage, then you've truly understood action. In other words, people who are performing acts can either be doing so in order to go up or they can be doing so without a desire to go up in which case they stay here and are reborn.

"Arjuna, of all these sacrifices, the sacrifice of knowledge is superior to the sacrifice of actions, because ultimately all the actions culminate in knowledge. So the devotee who actually has knowledge of spirit as it really is is further along on the path than that devotee who is engaged in sacrifice of action, or karma-yoga who has not actually achieved enlightenment yet. So approaching a fully enlightened person, a master of spiritual matters, and being very submissive towards him and putting proper questions will greatly help you on your spiritual path. Such highly advanced spiritual persons can help you because they have actually seen the truth. If you can receive knowledge from a real master of spiritual life, you will no longer be deluded. You will be able to see all species of life as equal because you will be seeing just the soul in everything. You will see that everything is situated within me because I am the supreme cause of everything.

Even if you were previously a great sinner, once you have this divine spiritual knowledge, you will easily be able to cross over this ocean of material life. This spiritual knowledge can burn up everything, just as fire burns everything around it. Amongst all the practices I described, nothing is as pure as divine spiritual knowledge. After a while a sincere practitioner eventually achieves this divine knowledge automatically. Being fully purified by non-fruitive action, knowledge arises in their heart. Such persons accept the scriptural purport fully and they are devoted to the path I have described. They swiftly attain freedom of the cycle of birth and death. But a fool who does not follow the scriptures, who has no taste for following my path or who is distracted by many diverse materialistic philosophies or who doubts me. Such persons can never achieve the actual goal. Persons full of doubts cannot achieve happiness in this life or the next. But a person who follows the path of non-fruitive action and duty and eventually achieves divine knowledge, realizes their own internal spiritual nature, that they are no longer implicated by the material world. "Therefore, Arjuna, take this weapon of divine knowledge and kill all these doubts in your heart which were born out of your own material ignorance. Take refuge in this path of selfless duty and arise for this great battle."

Then Arjuna asked, "It seems Krsna that you sometimes recommend renouncing activities, but then again you recommend performing activities, but in a devotional selfless way. Could you please clarify which is superior for me." Krsna said "both of them are good, but of the two, action in devotional selflessness is better. Arjuna, you should understand that that person who is not attracted to things of this world, nor hates

them is truly a renunciate because even though engaged in activities they are actually beyond attachment to this material plane. The goal of renunciation or detachment is also achieved by the person who follows the path of selfless devotional action. One who knows the truth, knows that these two paths actually lead to the exact same destination. Arjuna, a person who merely renounces this world because it is false, actually leads themselves to a place of near sorrow. It is wiser to engage in selfless action in order to attain a supreme spiritual goal because that is very happy."

"Persons who are still in family life, fully living in the world, who are my devotees can be classified in three ways. The one who has pure intelligence, the one who is still working on controlling their mind and the one who is working on controlling their senses. Comparatively speaking the first one is the best because of their possessing pure intelligence. But all of them are to be understood as embodying real good will for every living being. Although they are active people, they are not implicated by action and they are on the path of liberation. They all know that although engaging in so many activities it is really their bodies, their senses and their limbs, (material nature in other words) which is doing everything and that they are not doing anything, but are merely the witness. Just like the leaf of the lotus plant which is waxy and although resting on water never gets wet. In the same way, my devotee although performing so many activities in this world, because of their knowledge remains very detached and unaffected.

The different kinds of devotees of mine, engaging in their various detailed processes of yogi detached work achieve liberation, but the attached fruit-hunting person obsessed with the results and fruits of his actions becomes implicated more and more in material life because of their desire to be here. The living beings begin their material lives in ignorance and due to this ignorance, their material lives here continue over and over until they achieve ultimate liberation. But I did not generate their misconceptions while living here and I do not generate or cause their actions and their attachments to the fruits of their actions. I do not accept either their good actions or their bad actions as being caused by me. Their nature is to be conscious, but they are using their consciousness in the way of their being infatuated with material energy. Thinking themselves to be their bodies, they go on and on here. Their real nature, their real eternal consciousness is clouded by their material misconceptions.

There are two kinds of knowledge, mundane material knowledge and divine spiritual knowledge. One is concerned with the details of this material world and the other is concerned with spiritual reality. Once a person has spiritual knowledge, it overcomes, overwhelms and over shadows the much less important material knowledge. Like the mighty rising sun, divine spiritual knowledge reveals the supreme reality. Those who have tasted this divine knowledge and who are living by it become my devotees and they never tire of unendingly singing my glories having devoted themselves completely to me. They completely transcend this world. Such person see all living beings equally, whether it be a plant, animal or a great saint. They see the soul in every living being and they are true pondits or wise men. Such persons, even though still living in this world, have actually already entered into the transcendental world. They are completely free from the conception of me and mine because they are permanently situated in spiritual thought. They don't care if they get good things or loose good things, they don't care about loss or gain."

"Arjuna, the pleasures of the body in this life are the soul cause of distress because all such things are subject to destruction. They are temporary. A really intelligent person does not delight in temporary material pleasures. One who can stop desire and anger at their source and engage themselves in the process of selfless action I have described is truly happy in this life and actually attains union with me. Such persons are free from bad actions, free from doubts, their minds are fully controlled and they are always engaged in good activities that benefit everyone. Such seers of the truth attain real liberation."

I am the Supreme Enjoyer of everything. Even the persons who work for themselves are really only working for me and of course I am the object of worship for the devoted. I am the indwelling monitor for all

planes of life and I am the Supreme Lord who controls who is liberated and who is not liberated. Yet, I am the well-wisher of everyone. I desire everyone's ultimate benefit. Anyone who truly knows me in this way, achieves divine ecstasy and their own fully developed spiritual body. One does not become a great renunciate or a great yogi simply by becoming an inactive fool, rather a person who genuinely performs selfless action in devotion is the real renunciate and the real yogi, the real saint. Further more Arjuna, all the practices of yoga given in the Vedas including the eight fold path and the various yogas based on meditation, the ends of all of these are achieved through the path I have described. The true aim of all of these paths is devotion unto me.

In all these paths you must learn to control your mind. The mind can be your friend or enemy. The uncontrolled mind clings onto material desires and carries the living being downwards deeper into material existence, but the controlled mind can be your assistant and friend. The real practitioner on the path I have described sees everything equally and is not deterred by the different appearances of cold and heat, happiness or distress. All the time no matter what, they remain absorbed in their path with their mind fixed on me and the superior practitioner on the path is capable of seeing all living beings as equal whether they are his enemy or his friend. They simply see material nature transforming and teaching all souls through different lives and different bodies. The real devotee does not identify himself or anyone else with their current body or life.

At first, when one is on the path, they should accept what is favorable for their beginning stage. They may need to set themselves somewhat apart from the hustle and bustle of society. Perhaps at an ashram or some quiet place which enables them to focus on their spiritual path. They should learn to meditate. How to live a simple, clean life. They should learn from their spiritual master how to control their mind, how to practice different stages of meditation according to the teachings of the real spiritual master. For a person who does not control and balance their eating and sleeping and all other material activities, yoga is very difficult. Yoga must begin in a state of balance. Over eating, over sleeping or under eating and under sleeping will not help, but will rather harm the person's path. It is the excesses of passion in this life which put us off balance and cause us to not be able to focus our minds and make steady spiritual progress. By gradually bringing one's life into balance and under control and by gradually increasing one's spiritual knowledge and awareness, the person gradually achieves to a real state of trance or yoga and ultimately by going on and on like this, attains to permanent trance which is also known as samadhi. This can be done while living one's normal life and engaging in one's normal activities. Only some minor adjustments in order to aid one on the path are necessary."

"Ultimately, my devotee can attain to such a position mentally, that even the most unbearable tribulation of material life does not waver their focus or concentration on divine truth. Ultimately, the real devotee perceives that I am in the heart of every one along with their individual soul. They see everyone engaged in the process of gradual purification. Such a person who sees Me within everything and who sees that the whole creation is under Me, to him I am never away or unseen. And I always see him too, I always remember such a devotee of Mine. I consider the greatest master of religion, yoga or mysticism to be that person who sees everyone as his equal. Who sees the happiness and distress of others as their own and in the same way that they apply detachment to themselves, they similarly do not lament or feel elation on behalf of what happens to other people."

Then Arjuna expressed a doubt and he told Krsna, "It seems impossible to achieve such a great high state of conscious equilibrium." He wondered if it was actually possible to attain what Krsna was describing. Then Krsna said, "You are right Arjuna, this is difficult especially for a person who has not decided to control their mind on the spiritual path, but for one who accepts a real spiritual master and steadfastly practices controlling their mind by their spiritual path can gradually make progress and ultimately attain the state I have described."

Then Arjuna said, "Krsna, what happens to the person who begins such a path, but before their death is not totally successful, aren't they destroyed having neither successful spiritual or material success? Only you being the Supreme Lord can dispel this doubt, tell me Krsna what happens to such a person?" Then Krsna said, "Arjuna, there are higher material planets where great satisfaction and pleasure is going on. The unsuccessful yogi goes there for sometime and enjoys such heavenly pleasures and then after hundreds and thousands of human years returns and I give them birth in a very wealthy or devotional family so that either way they can easily continue on the path where they left off. But know for sure, Arjuna, that I am promising you that nothing bad ever happens to a person who begins on this path. Making an investment on this path is always a good idea and no progress is ever lost, no one should fear that. In fact it is for this reason, Arjuna that sometimes it is seen that for no apparent reason certain people suddenly take with great fervor to the path of devotion to me. It is due to their past merit and previous progress on the path in some previous life. Eventually, when the sincere devotee achieves the full goal that I have described, no matter how any life times it may take, such a devotee eventually achieves me."

"As the Supreme Lord of everything, I declare to you Arjuna, that my devotee, the true saintly person who is a worshiper of my presence in all things is superior to those who engage in austerity simply to achieve liberation and superior to those who worship spirit in an impersonal way and definitely superior to those who are simply attached to material activities in this life, therefore, My friend, Arjuna, become a devotee of Mine, worship Me with all your heart, adoring Me, singing My glories and rendering all services unto Me."

"Arjuna, nothing is superior to Me. Everything in creation, even every thing you don't know or understand or can see, everything, virtually everything rests and depends upon me. I am the basis of the flavor in everything. I am all opulence. I am in the planets. I am the basis of the sound vibration. I am the basis of the Vedas. My male side is in all men, My female side in all women. I am the pure fragrance of the earth and I am the light in all fire. I am the life span, I am the strength. I am the cause of everything. I am intelligence personified. I am the supremely powerful. Although I am the source of all things, I am not in them, they are all subordinate to Me, existing in Me, dependent on Me. Mostly everyone is diluted by my external eternal energy and therefore, they do not know Me even though I am above all these things. My external potency is insurmountable, only those who exclusively surrender to Me can rise beyond it, otherwise this dream or fantasy engulfs the living entity. People who are too attached to material things, people who reject this devotional path, people whose knowledge is mislead and people who think My lower forms to be higher than Me, never worship Me. These four kinds of people do not worship me. There are another four kind of persons who do worship Me. They are the afflicted, the person who wants the highest knowledge, the person who prays to Me for worldly enjoyment and the very pure hearted person who actually sees the soul. These persons if they pursue the devotional service I have described can eventually obtain Me. Amongst these four, the highest one is the one who is enlightened. Who is actually absorbed in Me and devoted to Me. Whoever holds my personal form as Krsna as dear, is also very dear to Me. Anyone who is seeking God is dear to me. But the person who actually has realization, who is actually willing to come to the highest stage of knowing Me is most dear to Me and becomes basically inseparable from Me. A person who has been through many life times and comes to the understanding that everything is going on within Me and is dependent on Me, who becomes very much attached to My personal form, this person is extremely rare. Know this for sure. Some persons have material desires and find religion such as Hinduism they worship various demigods, they follow the rules and they get the result according to their faith. However, all sorts of things are awarded by Me alone. These fruits that they obtain are temporary, whereas my devotees come to Me and that is eternal. My own body and my abode, my nature qualities and everything I do are all transcendental and eternal. They are never in illusion. They are above maya. But unintelligent men think that when I take birth amongst the humans that I am simply Brahman or spirit taking birth as a human, but this is not the case. My world and My spiritual body are eternally spiritual and eternally manifest. They are never subject to illusion. They are the source of both this world of Maya and

the expansive Brahman that provides everything. I conceal Myself from those who are not willing to know me as I really am. I reveal myself when I desire to reveal Myself. I know every body and every thing in the past, present and future. But the minute living entities because of their size cannot know even their own past what to speak of the future. Because from the very beginning of creation, all the living beings are just literally overwhelmed by the dualities of happiness and unhappiness based on their desires for certain types of sensual contact. But those fortunate persons who have risen to the point of being able to associate with My lineage of pure devotees become purified. They become free from the delusion of duality and they constantly engage in my devotional service. And for whatever reason people come to me, they receive that reward whether it be Brahman or some type of realization. But those who come to Me for the right reason, who know Me as I really am, they can know Me even at the time of death. Even when afflicted by the terrible ghastly experience of leaving the body, they do not run or take shelter anywhere else. Instead they remember only Me.

Arjuna asked some questions. He asked Krsna, "What is spirit and what is the soul, what is work or karma as differentiated from that, what is caused by the environment alone? Who governs this entire universal environment and who exactly is God within us? How is God situated within us? How do you devotees know you even at the time of the greatest tribulation which is death?"

Then Krsna replied, "Spirit is the indestructible, unchangeable, absolute truth. This spirit actually constitutes what makes the soul inside each of us. Work is that which one performs for the sake of a demigod or some goal and that actually every goal is a demigod and that work produces the bodies that we live in both as humans and animals and plants or all bodies. The bodies which our egos produce form the environment and the entire universe is governed by all the demigods taken together at the top of which is the solar gods or the central god and that, I, Krsna, alone, am the Supreme Lord of all endeavors. The enjoyer of everything and that I, alone, am situated within every body given their impetus and their reward for their various actions, charities, sacrifices, etc. Anyone who thinks of Me at the time of death attains to Me. Indeed whatever one is meditating on at the time of death, being the summation of their meditation for a whole life time forms their next destination. Therefore, it is wise to remember me at all times. To situate your life in such a way that you are always thinking of Me. Make your life a meditation upon Me. I am in everything, somehow or another learn to see everything connected to me.

One can try to attain to constant meditation upon me by performing strict yoga disciplines or one can become my devotee acting spontaneously within their life with their mind fixed on me. Either way I can be obtained. Anyone who reaches my abode to participate in my pastimes never returns here again. From Lord Brahma's planet on down in this material universe, everyone must die and take rebirth. But for those who have gone beyond this material creation and reached my planet there is no rebirth ever again.

Lord Brahma's day lasts for 1,000 Tatra Yugas or 4 Yuga cycles and his night lasts that same length. This is the true day and night. During His day, everything is born and all different types of bodies and at night everything is again absorbed with Him. In other words, every thing in creation is a part of the day consciousness of Lord Brahma and is unmanifest during His night of sleep. But, my own personal abode is beyond this realm of Brahma and it is not destroyed ever. And anyone who attains there, enjoys in that way. I am the Supreme Person within whom all other things exist and live. Myself and My abode are attainable only by fully correcting one's consciousness to the point where it becomes full to the brim 100% with dedication and completely 100% free from the opposites which are exploitation, renunciation, mysticism, attachment to empirical thinking, separatism and all other types of exploitation when the individual soul is trying to be the center.

Arjuna, there are material paths which some mystics follow in order to attain certain results such as using astrology in order to manipulate one's future. But devotional service to me is transcendental to both of

these and My true devotee never thinks that he has to engage in such material machinations in order to achieve my favor. Devotional service is always transcendental to all such mystical machinations. My devotee achieves everything and anything promised by any other sub-path of the Vedas. This includes charity, sacrifices, mysticism, astrology, etc. Only by exclusive devotion onto me in all aspects of their life can a person attain Me and any one who does this is not held back by any other part of the Vedas.

Arjuna, now I want to give you something very great. It is like a hidden treasure. By knowing about this you will definitely achieve freedom from the mundane. This is pure. This is the essence of everything. It makes you very joyful. It is completely transcendental. Persons who have no faith in what I am about to tell you cannot attain Me. They remain here forever. I pervade the entire universe and every thing is situated within me and yet, I am not within every thing. Even though I am in every thing and not within it, it is also true that it is not within Me. Behold my inconceivable divine nature. Although I am the source of everything, I cannot be held to anything. I am completely free to do anything and every thing I want. I create the entire material nature and all the beings within it according to their aspirations and needs. I create this nature over and over. Since it is created it must also disappear so I create the universe again and again. When I appear within the universe by My own sweet will, only a fool would think I am implicated by it. Some ignorant persons think I am human and they speak about Me like that. How foolish that persons totally trapped within my material nature dare to judge Me or talk about Me. These persons are idiots and all their desires will be baffled, but great souls take refuge in My divine and godly nature. And with their hearts directed to Me, they devote themselves to Me, knowing Me to be the cause of every thing. They don't worry about the regulations of worship. Their love for me is the guiding force behind their worship. Trusting that one day they will get to be with Me they go on with their devotional service to Me. And their others who are absorbed in knowledge who are aware of their oneness with Me or their oneness with the demigods or the demigod's oneness with Me. All of these people worship Me alone. I am all of the Vedic sacrifices. Whether it is the Nalagraha Puja to the nine main planets or the puja to the five main demigods or the oblations offering to the ancestors or worship of spring or the autumn crop or the sun worship or any worship that their might be, I am all of these things. I am the place of worship and I am the act of worshipping. I am the father and mother of this universe. I am all the ancestors and I am the only thing that could be thought of as the true object of knowledge. I am everyone's ultimate goal. I am their maintainer. I am their controller. I witness every thing. I am everyone's refuge. Their only guardian and their only unconditional well-wisher. I am creation, disillusion and the maintainer of every thing. I am the reservoir and I am the seed. And all of this I do as the Supreme, eternal person. I am the extremes such as heat and cold, winter and summer, I send forth the rains and the draughts. I am liberation and death. I am in every thing, both gross and subtle.

Arjuna, what is the point of following the various Vedic performances in order to attain to the heavens. Persons who do this strictly, indeed go to the heavenly planets, but after some time they come back to the earthly realm as humans, what is the point of this going up and down in the material world? But I personally take great interest in the lives of my exclusive devotees. I personally provide for them, take care of them, bring them what they need. Whatever somebody worships that is what they attain. People who worship the demigods go to the demigods, but that is all temporary. People who worship other Gods are actually only worshipping Me, but they are doing it improperly. It doesn't matter what you offer to Me since I already own every thing. But, you should offer Me every thing because that is good for you. I will accept your love. Do everything for Me, whatever you do, do it for Me. Try to make me the goal of your life and then all your actions as offerings unto Me, perform daily. It doesn't matter if what you do is just a general action or something regulated and recommended by some scripture. If you do it for Me, you will be liberated from bondage. But, always remain indifferent to the fruits of all your actions. Just do it for Me. I am not partial to anyone. All souls are equally My ?????? But, those who have come to the point of recognizing Me as their master, they get some special affection from Me, because they have started up their eternal relationship with Me. They love me and I love them, but this does not mean that I disregard

any other soul. I am equal to all. Even a person who is seemingly low class, if they, in their own way, make me their only exclusive goal and try to serve Me as best they can, even they become saintly, even though they are low-class by nature. It won't be long before such persons, even though low class, become adorned with all the beautiful qualities of an excellent person. Declare it loudly to every one Arjuna, tell every one that nothing ever gets in the way of my devotee. My devotee is never, ever beaten down, vanquished, over come or tossed away. I always protect my true devotees in all circumstances. Know this for sure and tell it proudly to anyone and every one."

"Any one who goes out and dares to broadcast what I just said about My devotees is dear to Me and very soon gets My grace and becomes, himself, a great devotee.

Arjuna, no one is banished or held back from My devotional service. No one is prevented from taking shelter of Me. Any one no matter what body they are in, no matter what cast or family or country they take birth in, no matter how low class they may seem to some one else, no one seems low class to Me. Any one who devotes themselves to Me. attains to Me no matter what the situation of their birth or body may be. That being the case Arjuna, there is no question that a great personality like yourself, highly learned in Vedic culture, a great prince could attain to me. Certainly, you, can attain to me. Therefore, become my full time devotee. You've had many births before. Now you should end this wandering through birth after birth in the material world. Just give your heart to Me. Become My devotee. Give everything to Me. Take full shelter in Me Arjuna and I guarantee you that you will come to Me.

3rd World War in 2,000? The pattern can be seen in the planets

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The 60 Year Repeating Planetary Cycle

The planets, Saturn, Jupiter etc., move through the constellations which form the Zodiac in the sky at different rates. Saturn traverses one sign every two and a half years, whereas Jupiter moves through about one sign per year. The Sun moves through one sign per month, etc. Saturn ends up back around at the same place in the 12 signs of the zodiac about every 29 years. However, because the planets move at different rates, they don't always line up the same. There is however a 60 year cycle which deserves mention.

Every 60 years roughly, most of the planets end up in the same relationship with each other as they shared 60 years earlier. That is, Saturn, Jupiter, Mars, the Sun, Venus and Mercury will all be in the same signs of the Zodiac that there were in roughly 60 years earlier in history.

The Hindus believe that God gave to humankind the original form of Astrology, now known as "Vedic Astrology" after the name of the ancient Hindu scriptures. Vedic Astrology therefore traces its roots not to the empirical findings of man or even sages, as much to an original revelation given by the creator, and then embellished by all-seeing sages of long ago. In the vast Vedic Astrology Scriptures we find readings for the various combinations of the planets, and we find remedies for curing evils indicated by the planetary positions.

To make it clear that the planets do move through signs, here is a list of the signs that they planets are currently located in. Notice that the planets move at different rates. For brevity, the list below excludes the Moon, Neptune, Uranus and Pluto. A line is created in the list each time one of the listed planets changes positions. The numbers under the headings indicate the number of the Zodiac Sign the planet currently occupies. The numbers are 1 through 12 indicating the signs starting with Aries and ending with Pisces. Notice that Saturn, which moves slowly, remains in 11-Aquarius, throughout the duration of the period listed. *As an aside for those knowledgeable about the positions of the planets: This list is adjusted using the procession of the equinox as per the Vedic way, such that the planets are roughly 23 degrees shifted from the Tropical Zodiac positions used by Western Astrologers. (That is the root cause of the failing of Western Astrology).*

Date	Sat	Jup	Sun	Mercury	Venus	Mars
12/03/1993	11	7	8	8	8	8
12/12/1993	11	7	8	8	8	9
12/16/1993	11	7	9	8	8	9
12/22/1993	11	7	9	8	9	9
12/23/1993	11	7	9	9	9	9
01/11/1994	11	7	9	10	9	9
01/15/1994	11	7	10	10	10	9
01/21/1994	11	7	10	10	10	10
01/29/1994	11	7	10	11	10	10
02/08/1994	11	7	10	11	11	10
02/13/1994	11	7	11	11	11	10
02/28/1994	11	7	11	11	11	11
03/01/1994	11	7	11	10	11	11
03/04/1994	11	7	11	10	12	11
03/11/1994	11	7	11	11	12	11
03/15/1994	11	7	12	11	12	11
03/28/1994	11	7	12	11	1	11
04/06/1994	11	7	12	12	1	11
04/07/1994	11	7	12	12	1	12
04/15/1994	11	7	1	12	1	12
04/22/1994	11	7	1	12	2	12
04/23/1994	11	7	1	1	2	12
05/07/1994	11	7	1	2	2	12
05/15/1994	11	7	2	2	2	12
05/16/1994	11	7	2	2	3	1

If we take a list such as the one above that spans a couple centuries and sort is according to positions rather than date, we can easily see on *which dates* the planets repeated their earlier patterns. Such a "position sorted list" sample is shown below.

Look at the examples in bold text. Note that the planetary positions are the same, and then note the dates involved. Notice that the dates are roughly 60 years apart when the planets are "back around to where they were".

Date	Sat	Jup	Sun	Merc	Ven
07/22/2028	1	5	4	4	2
08/05/2086	1	5	4	4	4
07/29/1968	1	5	4	4	4
07/31/2027	1	5	4	4	4
08/04/1968	1	5	4	4	5
08/15/2027	1	5	4	5	4
08/12/1968	1	5	4	5	5
08/17/2027	1	5	4	5	5
08/18/2087	1	5	5	5	3

The conclusion is that the same basic planetary arrangements appear over and over every 60 years. When you take a given set of planetary positions and write them down on paper in a circle representing the heavens, you essentially have a "Horoscope". There are readings for the basic positions of the planets in signs given in the ancient scriptures. Furthermore, we can begin to understand the influences of the planets simply by studying patterns of actual events in history.

Below are some examples from the list of planetary positions. You can buy a book called an "Ephemeris" in any book store which will give you these positions. They are very scientific and real. This is not in any way data that requires faith in any religion.

Examine the dates and planetary positions shown in the examples below, then consider the similarity in the historical occurrences of the decades indicated:

Date	Saturn	Jupiter	Sun	Mercury	Venus
12/16/1910	1	7	9	9	9
01/13/1970	1	7	9	9	9
08/11/1921	6	5	4	4	3
08/05/1980	6	5	4	4	3
12/27/1931	10	4	9	8	10
01/03/1991	10	4	9	8	10

In the 1910's and 1970's there were similar situations. Troubled by economic problems, yet experiencing a growth in areas of innovation, trying to adjust to recent liberalization's in society. Saturn's restrictive nature has a chilling effect on Jupiter's expansive nature which cause recessions and political turmoil. In 1910 as

'70, Saturn was directly "aspecting" Jupiter, which means that it was 6 signs away from it, which pits it directly across from Jupiter in the Zodiac consisting of 12 signs.

In the 20's as the 80's, things were booming economically. People were liberal and perversity was spreading. The old codes of moral ways were being abandoned by many people. Instead, a feeling of moral freedom and attraction to material wealth and pleasures were the order of the day. In the 20's we saw the decline of the traditional family and the spread of "night life" and economic growth. The same things occurred in the 80's. We had a dangerous leap in economic growth, as well as a deep entrenching of anti-religious sentiment, followed by a reactionary gathering of the Christian Right. But the bottom line overall is that crime is up, and morality down. Even our hero "Batman" has premarital sex on his first date on the silver screen (in the Batman film released in the 80's). We see what was once irreligious as totally normal.

Now examine the early 30's and the early 90's. Homelessness, recession, a bounce back from the previous boom-time decade. Sure enough, all over the magazines and newspapers these days we deal with the problem of homeless families, created supposedly by the credit-crazy eighties. The depression of the 30's seemed worse by comparison, but perhaps it's just because the 90's version is more subtle, and harder to see in photographs. Besides, it may not always be America. The situation right now in many countries in the former Soviet Union as well as Africa are completely disastrous economically and there is massive poverty and even starvation. We are involved via our military in such areas as Somalia and we are having to worry about the Winters in Russia, and the lack of food there etc.

Again, hard times economically are connected to the opposition of Saturn and Jupiter and that better times have something to do with Saturn leaving Jupiter alone. Notice that in the 30's and 90's as shown above we see Saturn and Jupiter again opposing each other, 6 signs apart. This is a standard principles when reading a Horoscope using the Vedic readings where Saturn is considered to be capable of stripping Jupiter of it's normal monetary benevolence and protection.

Consider these two periods and how they share planetary positions:

Date	Sat.	Jup.	Sun	Merc.	Ven.
02/12/1935	11	7	10	11	11
02/08/1994	11	7	10	11	11

Saturn is strong being in it's own sign, and Jupiter is in an enemy sign, thus weakening it's benevolence. Sun is weakened also, Venus feels OK but is with the "dark lord", and changeable Mercury is also with the dark lord. Conclusion, the King of planets (Sun) and the Chief advisor of the planets (Jupiter) are ill, and thus the dark lord (Saturn) is out of control. When the "good" planets such as the Sun and Jupiter are weakened by positions in signs ruled by unlike planets (as they now are) and evil causing planets such as Saturn are strong (as it now is), you have problems on Earth of a serious nature. Consider: In 1935 Hitler was rising in Power, and Germany was building. In 1994 we have Nationalist voices again rising to power in Europe, and countries there in a mood of "lets rebuild and get strong again" Similar and perhaps more serious patterns are going on in Islamic countries. It's a very similar scenario. The headlines in the Eugene Oregon Register Guard newspaper yesterday said "Clinton warns against Nationalism".

Now, for the worst part. The planets continue to follow their 60 year patterns quite unfailingly. Therefore, you should not be surprised to see the dates and positions listed below, but hopefully you're a little scared by it:

Date	Sat.	Jup.	Sun	Merc.	Ven.
05/19/1940	1	1	2	2	3
05/27/1999	1	1	2	2	3
04/14/1941	1	1	1	12	12
04/14/2000	1	1	1	12	12

We see that the planetary situations in the 1940's will be repeated (by some of the planets) a mere six years from now. That's time enough for arsenals to be built and countries invaded. Will we be involved in large scale wars as we were back then?

Above we see that Saturn and Jupiter are in the sign called "Aries". This is, according to classical texts, the "sign of Saturn's fall". That means that Saturn causes it's worst havoc during the two and a half years it transits that sign. Certainly, the early '40's were horrible. There was general terror the world over. The next time Saturn was "in fall" was in 1969/70, but it never "conjoined" Jupiter as it did in the early 40's, and will in the late 90's. When Jupiter conjoins Saturn in Aries, bad things take place. There is a prominence in political atrocities, and severe cruelty.

Next, lets examine some of the actual readings from the Ancient Vedic texts that speak out about the nature of the situation caused by the presence of Saturn and Jupiter in Aries.

Most of the readings that will be quoted below are worded as if speaking about the life of one individual. In order to understand their application to world societies in general, simply think of humankind as the person being referred to. These quotes are taken from various ancient Hindu astrological texts such as Chamatkar Chintamani, Saravali, Nadi Grantas and others, which are only available in India, and through a couple importers of rare and foreign books. They are written originally in the ancient Sanskrit language, and some of them have been translated to English. They are read not by Western Astrologers, but rather by a rather small but growing group of "Vedic Astrologers".

Jupiter will be traveling across the "Aswini" and "Bharani" constellations (in the first part of the sign Aries) during 1999 and 2000 as it was during 1939 and 1940. The following are readings for this situation. Think of Hitler as you read these, as well as those times in general (the early 1940's), and what the world was undergoing. These are the positive readings for those times, if they could be called that. After these, we'll examine the negative effect Saturn had (and will have later this decade) on the situation.

"The native successfully achieves intellectual and material growth as fixed aim of life through friends and others. Gain through speculation, patrimony, children and partner. Name and fame through religious links and even enemies. Peaceful and much traveling; great authority. Highly learned in religious, spiritual and philosophical field. He has a magnet in his tongue i.e. has the

capacity to attract the crowd with his sweet speech. He will attain fame after 35 years of age. Magnificent personality. Honest. Good position to become an author or writer. Earns respect, love and affection from others. But always in debt. Achieves intellectual and material growth. Much learned. Jupiter in this position confers much fame. He becomes 'Raja-adhi-Raja' (King of Kings). But the life span is only 16 years. This is the native who enjoys the life in it's full swing. He enjoys much fame and acquires wealth. There will be many persons working under him. He will also have good duty bound children. A good speaker. He will love his fatherland very much. Others will respect and adore him like a god. He may be an expert criminal yet religious. He will travel extensively in far-off places. On several times he escapes accidents miraculously. He can come out successful in any of the competitive examinations. He will be cunning and will exploit others."

Next, let us examine the readings that apply to Saturn joining Jupiter in Saturn's worst position, or it's "sign of fall".

"Jupiter in Aries afflicted by Saturn grants greed, ugliness, fame, chivalry, political leaders, good at manufacturing things, bereft of comforts from family, cruelty, gives negative advise to others. The native is industrious, firm, ambitious, rational, short tempered, trouble from partners. During early life, he is perverted, inert, tricky, jealous cruel, vocal, poor, ugly, anti-social and vicious. But, the native attains a very high position in the government and earns ample wealth. Lacks clear common sense, is rational and short tempered, anti-social, clever in business and travels extensively, has subordinates, ambitious. Jupiter's contribution lends high placement in the political circle and wealth, vehicles, houses and servants. He will be interested in the research of religious matters or books. He acquires considerable wealth on account of this research. He is intelligent and earns respect and honor from well known persons. Scar in the head due to injury. Severe headache. Boils, insomnia and high fever. A dependent on others. The native's own father or mother may die during his childhood or desert him. He later on enters some military or police service."

Again, although they may sound like it, these are not readings for Adolph Hitler's own horoscope. Instead, they apply to the times during which his power was at full swing, and also to the times that lie a few years ahead of us. The references above to interest and religion can be taken various ways. The churches did see (will see) a resurgence in faith, because people were being terrorized. Also, Hitler himself was interested in studying religion, and sent his people all over in pursuit of relics, ancient books, and so on.

These readings may not say, "nationalism and war" outright, but since it was these planetary situations that were in control the last time around, we can rely on them to cause a similar situation again this time. Right now in the sky the planets are sitting just the way they were in the late thirties as Nazi-ism was spreading in Germany and Europe. We see that the same thing is happening now again. In different forms we see that Nationalism is gaining ground. Some Russian leaders are worried about the Russian welfare and are using Nationalism as a tool to rally their people. Germany is experiencing a resurgence in Nationalism again also. Certainly the Islamic countries are nationalistic r own religious way.

The only way to redirect the negative influence of the planets so that only the good side of their aspects manifest materially is to propitiate them or their master (God) with appropriate prayers and sacrifices. The sacrifice recommended by the Vedic scriptures for this age (Kali Yuga) is to chant the names of God. Interestingly, both Jesus and Krsna Chaytanya (God) said that "the name of God is Holy". Praying the Rosary, singing songs in praise of God congregationally in any religion, such as the chanting of "Hare Krsna", is the only means through which the coming calamities will actually be avoided.

Any and all types of political machinations are only a part of the problem, not the solution. Notice that politics are a big part of the readings above. Such manipulations and deceitful diplomatic maneuvers do no good actually. Only redirecting the aggressive, martial spirit that is pervading mankind at this time will do any good. Only active participation by each person in some form of religious worship of God's Holy Names will spare the world another Holocaust. That is the opinion of God, and therefore we should just simply accept His opinion. He has invested in His Holy Names the nectar which cools off our greedy and selfish ambitions. That is His help for us in our time of need. We need to take it, or accept the results of our past sins in the form of big wars.

If we individually and congregationally make prayer a part of our daily life, in our various ways, we will automatically be given the intelligence of how to apply welfare work to help all peoples. Otherwise, without real and sincere prayer, we will be misled by our material attachments and desires. You can count on more war, unless God's instructions are actually followed.

Our Real Situation as revealed in Scripture by Krsna Himself

Although human life on Earth, in the West, is often tolerable materially, especially for the young person, still, we find that though we are given everything we need, still we are not happy or fulfilled. Material happiness, such as eating nicely, enjoying fine things, enjoying the company of friends and sex partners, and so on, simply does not make us feel whole. There is a perceivable emptiness despite fully clothing the body with all it could possibly want.

There are many persons who think that they will overcome this problem by desiring and struggling to get even more material things. For example, even though they live in a decent home, they will think that they will be happy if they get an even bigger, grander, more nicely decorated home. Or they focus on their conveyances, or their clothes, or their sex, or their relationships. Forever struggling to improve their material situation, even at the expense of putting others in distress, they waste their life engaged in a futile pursuit.

The Bhagavad Gita is a book which is the recording of a conversation between Krishna and Arjuna. This conversation took place roughly five thousand years ago. Krishna's life is detailed in another work, the Srimad Bhagavatam. Krishna is God, the Supreme Person who lives forever in His spiritual realm which is diverse, full of happy devoted friends, servants, lovers, relatives and awestruck onlookers. Krsna is beautiful and blissful. Krsna

causes all who know Him and see Him to also become beautiful and blissful. To remember Him, even though living in a human body here on Earth, means to become beautiful and blissful.

So, the Bhagavad Gita is a book, which to read means that you are directly hearing from God, the Supreme Blissful Person Himself. Fortunately for us, He descends from time to time, or sends someone dear to Him, to teach us about Himself, and His world, which is our best eternal home. This place we know as Earth may also be our home, but it has many problems for us. As such, we should be interested in making a better solution for our permanent residence if we can believe that such is possible.

In the Bhagavad Gita Krsna describes for our benefit all about the Soul, the Soul's relationship with Him (God), the soul's relationship with the material energy which surrounds us, the process for transiting from residence in the material realm to the spiritual realm, what is helpful here verse harmful, and so on. By reading the Bhagavad Gita and trying to follow its instructions in your everyday life, you gradually realize all the things Krsna is teaching us. Thus, you gradually become fully aware of the truth. Krsna describes this happy state of mind in the Gita. He says that "one having attained such an awareness, which is very blissful, one never returns to the mundane way of thinking". Furthermore, he says "When your awareness has gone above and beyond the dense forest of delusion you will see that all things are in me and are mine".

Of course, Krsna says many more things in the Bhagavad Gita, much of which are higher truths than the two verses I just quoted. You should make it an immediate priority in your life to acquire the Gita and begin reading it every day, early in the morning (or any time) when you can be peaceful and meditate on its deep messages.

The Gita (and Bhagavatam, and all their followers) teach us what is known as "Sumbunda Gyan", which means "knowledge of our relationships". This refers not to your love affairs or friends, though they are included in the greater scheme of course. Rather, this "Gyan" (knowledge) refers to knowing your relationship with nature, both material and spiritual. Ultimately, this knowledge leads us to the highest state of awareness possible. Know right from the start that we are talking about the very highest possible thing here. We are not

talking about a petty pursuit to amaze yourself or your friends. We are talking about the most primeval and fundamental truths. We are talking about that truth which controls everything, seen and unseen. We are talking about reuniting you, the living small soul, with God, the living great soul.

Ask yourself: Are you truly interested in knowing the truth? Or, do you like your current lack of full knowledge? You must admit to yourself that you truly do not know the full truth about your existence. You are going on with only partial awareness of your real situation. You do not remember being a sperm cell, but you once were just a little sperm cell, trying to penetrate an egg. You may be in that condition again. You do not remember sucking the breast of your mother. You do not know what will happen to you when you die. You do not know why the world is here and what God, if he or she exists looks like. Yet, you go on, day after day, living your life as best you can.

Do you want to know the truth? Are you ready to serve and live the truth?

Of course, being afraid of the truth, many persons will say something like “we cannot know the truth”. In this way, they conveniently leave the room just when the conversation starts to get interesting. They are afraid. Others, trying to mask their fear as knowledge and thus gain adoration from other fools say that they have “discovered” the scientific evidence to “prove” that there is no truth above their silly big bang theories. They believe in their eyes alone, though they don’t know the mastermind who created their eyes.

Therefore, there is always a good supply of persons who cannot accept even the first step of spiritual life which is to read the Bhagavad Gita. They figure that anything that talks about things they can’t completely see and put under their microscopes must be “myth”. Others, who are more inclined to accept their own mind and emotions as evidence say things such as: “go with the flow”, “be one with the questions”, “we’re already perfect- just accept life”, and other mentally concocted adjustments.

Actually however, since both the scientific atheist and the atheistic “new age thinker” (for want of a clear way to describe those who avoid true religion using what sounds like

religious, or Budhistic type arguments) derive their arguments from mental adjustments they make for themselves in thier minds, neither are happy. Yet, they like their struggles with nature, and their mental concocting. It keeps them in the center of their lives. Avoidance of God in all varieties of human persuit is simply one thing: different types of selfishness. To recognize God takes becoming unselfish, stepping aside, and giving the limelight to the “big guy above”.

Deep down inside we are keenly aware that we are dependent, and not the controllers of hardly anything that happens to us. We know this, though we walk, talk and act as if the opposite were true. So, deep down inside their fear. Fear of loss, fear of death, fear of unhappiness, etc. This is true for everyone, including atheists of all varieties. This unhappiness and fear will never be gotten rid of for the non-believer. Only the believer can overcome this fear, which causes unhappiness. They do this be fully surrendering to the knowledge that they are dependent on Krsna, or God. By fully surrendering to God, they become engaged in a relationship of chastity to the will and instructions of God. Thus their lives are overtaken by this relationship, and they become saintly, spiritual persons. They alone can attain true happiness. This is confirmed by Krsna in the Bhagavad Gita (and other scriptures of many faiths).

On the other hand, the atheist, no matter which type of non-believer, New Ager, Scientist, Disinterested Materialist, and so on, cannot ever overcome this inner fear and unhappiness because their soul inwardly knows at all times that they are “disconnected” from their own source. Like children separated from their guardians in a large carnival of vicious elements, the atheistic soul runs hear and there, cryeing and screaming in fear, trying desperately to find a safe and happy home. They waste their precious human lives trying to carry this out based on their material bodies. Identifying with their bodies, they try desperately to secure homes, food, clothing, conveyances, entertainment, etc.

Actually, full happiness is available for them within themselves, as it is within all of us. Caught up in the illusion of our physical material bodies, we ignore the words of He who is our origin and constant supporter. Although we definately do not know the truth of where we come from, where we go, or how everything is going on so perfectly, we don't stop to think that perhaps the truth is known by somebody. Out of pride in something

which isn't making us fully happy anyway (our current bodies and world and our illusions based on these) we assume that nobody knows more than us. Certainly we believe that no scripture from some "ancient third world country" could possibly be the answer for "we who are intelligent and modern and fully educated".

In this way, our pride increases our illusion and causes us to be sunk deeper into the quicksand of our incorrect mental and emotional position.

We think that nature is not perfect. We think that we can improve upon nature by creating tools and a more comfortable life. We have taken this pursuit so far that we have created an industrialized society. We believe in our chemicals, not the laws of nature. This implies an underlying belief that it was not perfect in the first place. Therefore, we alter the teachings of God so that they look like a backing for our dumb ideas. (Referring to those who think that God wants us to create a "heaven on earth" by chemicals, plastics, and all the other dumb things we do here these days).

Actually, the truth is that, in the beginning, which was very long ago, God endowed humankind with the ability to live in total harmony with nature. This included the ability to heal with sounds. Herbs were the most gross type of medicine employed. Better than herbs was penences. In other words, everyone understood that all bad results, whether that be weather, diseases or whatever, were caused by something they did, and they deserved the negative result. In this way, they understood that nature was perfect in it's management of an "eye for an eye". Thus, they followed lives of virtue, because they knew that they were fully responsible, and would suffer for, all their thoughts, words, actions, etc.

Although nature is still exactly like that, modern persons do not believe like this any longer. Instead, they believe that there is no controller whatsoever. They believe everything is simply chemicals and physics. Therefore, they, being the only conscious beings around that they can see with their inherited material eyes, feel that they can exploit nature freely without suffering any reaction. If there is a reaction that they see, they think that the only thing they need do now is improve their chemicals and make a

new solution to their new problems. They call the hellish reactions to their greedy pursuits “new challenges” and “opportunities”.

Picture a room full of nuclear physicists sitting around discussing the “possibilities”, “opportunities” and “challenges” that they now face. They are excited to work on creating more and more hellish entanglement for themselves and the rest of us. They never stop to believe that they are going in the wrong direction. They are proud, selfish, unable to see simple truths, and uninterested in truth. Krishna says that “such demons are bent on destroying the world, and that they think it has no basis other than the satisfaction of their own lust”.

Introduction

Happiness. We all want it. Our cats and dogs want it and our houseplants want it. The trees in the forest stretch ever upward in an effort to receive enough light to go on living. At least we want to go on living- to survive. At the very least we want survival. But beyond survival we want fulfillment of other desires. Even prisoners in the worst jails survive. We want more than survival- we want fulfillment of quite a few desires. For this fulfillment of desires we struggle hard. Pleasure- enjoyment- happiness- we strive for these things- we want these things. For each of us, the fulfillment of desire and the sense of pleasure takes on different forms. Some humans consider eating a t-bone steak to be a pleasurable experience while for others it is vile, even while still in the thought stage. Some consider enlightenment a worthwhile endeavour while others consider it a waste of time at best.

This Earth seems to be a dirt ball floating in a great space. Combined with atmosphere and sunlight it has proved itself capable of providing so many varieties of animated beings with an environment in which they can pursue both survival and fulfillment of their variegated desires. Yet, oddly, no living thing survives- everything dies. Every 100 years or so the Earth is supporting a whole new set of human bodies, with all previously living ones are either buried, burnt or eaten by animals and turned into stool. Therefore, there is a constant sense of not only urgency, but of competition for the use of limited resources. An underlying knowledge in all living things here is that death is the greatest deadline we face, and that between this moment and that unknown deadline, we have but a limited time in which to gather and enjoy whatever we seek. This creates tension, to put it mildly.

To make matters yet even more interesting, nobody knows for sure, at least in terms of "scientifically 100% sure" why the heck this is all here. Why is it like this- what is it for- is there a purpose- is it an accident of chemistry and evolution- a folly of enzymes and microbes- or is there a reason- a God- a purpose- what am I- what are we- why are we? In this ocean of tension, competition, unfulfillment and impending deadlines we are also faced with a lack of reasons and answers to the most basic questions. And so it is, as it is, and so it shall be, and so we go on, at least trying to survive and enjoy our senses, as it always has been, as it were.

Then we meet the "Vedic Scriptures". What are these- these ancient books of India. Mythology perhaps- the wishful thinking of ancient tribes of villagers in an "uncivilized" country? Or are they parables containing somewhat valuable, but still mythologically phrased, teachings of super-thoughtful sages of a pure and enlightened ancient India? Or can we- dare we- take them literally? Do the far-out stories and histories go beyond our sense of rational? Should we, orphans afloat in an ocean of insecurity, uncertainty and certain peril, dare decide what is "rational"? Should we instead adopt a mood of submission and surrender to what describes itself as "truth revealed from beyond the borders of this time and space". Do we dare have faith in such a thing?

In this world there are atheists and atheistic scientists. These are persons who believe only what they can see, test and prove. They discourage others from the path of "faith in the unseen". For them, religion is wishful thinking- folklore for simple folk- the opium for the masses of suffering, irrational humanity.

Yet, they cannot see to the edge of the universe. They cannot prove from where everything came. They cannot answer the fundamental questions of life- why we are, what we are, and what follows death, if anything. Yet, they dare to attack the competition- religion, as irrational, and not worth our faith or attention. How dare they! They provide virtually no answers, yet they insult that which does!

Religion, a compound Greek word meaning "again union with God" is similar to the Sanskrit word "Yoga", which means "to link" or "union". Although there are various religions, or paths to linking with the whole truth, the Vedic Scriptures, and the path or paths they represent and teach, are undoubtedly the most vast, and the most primeval. Therein we find practical science, systems, instructions and philosophy covering virtually every aspect of life and creation. We find descriptions of the origin of the universe, the ontology of the progress of the soul, the theology of the souls encasement in bodies, the science of war, the art of lovemaking, and the science of medicine, just to name a few, and all described within a consistent framework of interrelation which clearly leads us to, guess what, "happiness".

Yes, the aim of the Vedas is happiness, and nothing less than full happiness. In fact, in describing the destinations of the various Vedic paths, we find words and phrases describing highly happy states of existence which are somewhat untranslatable into English. However,

translations are required, and therefore states of Yoga, or Vedic religion, such as "Brahmananda", "Prema Bhakti", "Madhurya Rasa" and "Mukti" are translated into spiritual bliss, the highest love, divine union with God, and liberation from matter.

Because the goals, and even the daily disciplines, of the various Vedic paths to happiness defy simple translation, one finds that the condensed Vedic aphorisms found in the Sanskrit scriptures expand dramatically when carefully translated by a devoted translator. In English, one must use many more words to describe that which is told in short Sanskrit verses. Not only that, but the way of Vedic thought, is dramatically different from the way of modern thought, especially in the West. Therefore, along with translations of the Vedic scriptures we often find "discussions", "purports" or "illuminations"- those lengthy add-ons by the translator or commentator, wherein they attempt to bring us up to speed with what is actually being taught.

And so it is with Vedic Astrology. This form of astrology, which claims to be a God-given science from the spiritual world beyond our universe, is rooted in a system of consciousness which must be learnt by Westerners through a deliberate attempt at consciousness transformation. The serious student of Vedic Astrology in the West, and India for that matter, can only be that person who is willing to submit themselves to belief in things which are not easily seen with our flesh-eyes. The student must be willing to develop their faith in things divine with a passion- not as a part time interest, but as a full time paradigm- a view of the creation and life which overwhelms and encompasses their whole being. Only in such a state of devotion to the Vedic truths can one actually understand the Vedic conclusions or sciences, including astrology. Lack of this level of devotion is the prime reason for the lack of good Vedic astrologers worldwide, especially in the West. The increase of the above level of interest and devotion will therefore be the prime reason for the increase in the number of competent Vedic Astrologers worldwide and in the West.

From this point forward in this introduction, I shall now speak from the purely Vedic viewpoint without any apology or adjustment for the doubting Western mind. I shall now introduce Vedic astrology the Vedic way- which is to begin by describing the overall Vedic view of life.

Nakshatras

Signs *Rasis*

This table shows the signs with their rulers, sanskrit names and symbols etc.

Sign	Sanskrit Name	Meaning of Sanskrit Name	Symbol	Type	SEX	Mobility	Planetary 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

Nakshatras

The tables in this chapter 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. The Abbreviation column shows the abbreviation used in the Varga tables within this book.

#	Name	Lord	Sign(s)	Guna	Gana	Type	Symbol	Demigod	Sex	Body	Caste
1	Ashvini	ॐ	♈	Tama	Deva	Dharm	Horse Head	Asvini	M	Top of	Vaisya
2	Bharani	1	♈	Raja	Manushy	Artha	Vagina	Yamaraj	F	Sole of	Lower
3	Kritika	☉	♈ ॐ	Raja	Rakshas	Kama	Razor	Agnidev	F	Head	Brahmi
4	Rohini	☽	ॐ	Raja	Manushy	Moksh	Chariot	Lord Brahma	F	Forehe	Sudra
5	Mrigashira	♂	ॐ II	Tama	Deva	Moksh	Deer Head	Candrama	~	Eyebro	Servan
6	Ardra	♁	II	Tama	Manushy	Kama	Head	Lord Rudra	F	Eyes	Butche
7	Punarvasu	♃	II ॐ	Satva	Deva	Artha	Bow	Sri Aditi	M	Nose	Vaisya
8	Pushya	♄	ॐ	Tama	Deva	Dharm	Flower	Brihaspati	M	Face	Kshatri
9	Ashlesha	♆	ॐ	Satva	Rakshas	Dharm	Serpent	Nagas	F	Ears	Lowest
1	Magha	ॐ	♌	Tama	Rakshas	Artha	Palanquin	Pitris	F	Lips/C	Sudra
1	Purva Phalguni	1	♌	Raja	Manushy	Kama	Front Legs of	Bhaga	F	Right	Brahmi
1	Uttara Phalguni	☉	♌ ॐ	Raja	Manushy	Moksh	Back legs of	Aryaman	F	Left	Kshatri
1	Hasta	☽	ॐ	Raja	Deva	Moksh	Palm	Suryadev	M	Finger	Vaisya
1	Chitra	♂	ॐ ॐ	Tama	Rakshas	Kama	Pearl	Visvakarma	F	Neck	Servan
1	Swati	♁	ॐ	Tama	Deva	Artha	Sapphire	Vayu	F	Chest	Butche
1	Vishakha	♃	ॐ ॐ	Satva	Rakshas	Dharm	Potters	Indra & Agni	F	Breast	Lowest
1	Anuradha	♄	ॐ	Tama	Deva	Dharm	Umbrella	Mitra	M	Stoma	Sudra
1	Jyeshtha	♆	ॐ	Satva	Rakshas	Artha	Umbrella	Indra	F	Right	Servan
1	Mula	ॐ	♍	Tama	Rakshas	Kama	Crouching	Nritta	~	Left	Butche
2	Purva Ashadha	1	♍	Raja	Manushy	Moksh	Front of	Apas	F	Back	Brahmi
2	Uttara	☉	♍ ॐ	Raja	Manushy	Moksh	Back of	Visvadev	F	Waist	Kshatri
2	Shravan	☽	ॐ	Raja	Deva	Artha	Arrow	Sri Visnu	M	Genital	Lowest
2	Dhanistha	♂	ॐ ॐ	Tama	Rakshas	Dharm	Drum	Vasus	F	Anus	Servan
2	Satabishak	♁	ॐ	Tama	Rakshas	Dharm	Flower	Varuna	~	Right	Butche
2	Purva	♃	ॐ ॐ	Satva	Manushy	Artha	Front Legs of	Ajaikapad	M	Left	Brahmi
2	Uttara	♄	ॐ	Tama	Manushy	Kama	Back legs of	Ahirbudhnya	M	Lower	Kshatri
2	Revati	♆	ॐ	Satva	Deva	Moksh	Fish	Pushan	F	Anklrs	Sudra

Nakshatras

This table shows further information regarding the 27 Nakshatras or stars. The main information regarding the stars appears in the preceding table. The ~ symbol used in the *Sex* column indicates *neuter*, or no sex/gender classification applies to this sexless star. In the *Caste* column, the terms used are from the Vedic *Varna-Ashrama* System of classifying persons by their qualities and work propensities. Below are some brief descriptions to help the person unfamiliar with Varna-Ashrama Dharma and the caste classifications:

<i>Brahmin</i>	the highest class- priestly, saintly, learned, reliable, clean, respected
<i>Kshatriya</i>	The warrior caste, government officers, officials, kings, leaders
<i>Vaisya</i>	mercantile, businessperson, landlord, money-oriented person
<i>Sudra</i>	the skilled worker who serves Brahmins, Vaisyas and Kshatriyas
<i>Servant</i>	simple worker, no skills, no family tree, does any work
<i>Lower</i>	low standards, no matter what work, don't follow any religious principles
<i>Butcher</i>	Vicious, killer, meat eater, non-scriptural persons
<i>Lowest</i>	Those who are opposed to the Vedic systems, the demonic

Varna means ones caste, or work classification in society, and *Ashram* means one's stage of life, ranging from student life, to married life, to later marriage/partial renunciation, to full renunciation. The *Caste* classifications refer only to the *Varna* part of the system. In the Bhagavad Gita, Sri Krishna describes how He, the Supreme Lord, is the source of the natural and omnipresent caste system. It is natural to find those who are educated and caring in positions of leadership, those who are martial in positions of enforcement, those who are money oriented running businesses, and those who are none of the above serving the above. These are the Brahmin, Kshatriya, Vaisya and Sudra. In direct translation, the priest, the warrior, the businessman and the worker. However, it is understood that these four top classes are following religious principles like honesty and cleanliness. Below the worker class, or sudras, there are the outcastes. They are *out* because they choose to live outside the directives of the Vedic religious systems meant for regulating the health of human society. Because they are unrestricted in their carnal passions and pleasures, they are threats to themselves and others. Hence, contact with them is avoided by the 4 higher castes.

Nakshatras

Further Information regarding the Nakshatras:

#	Name	Sex	Body Part	Caste
1	Ashvini	M	Top of foot	Vaisya
2	Bharani	F	Sole of foot	Lower
3	Kritika	F	Head	Brahmin
4	Rohini	F	Forehead	Sudra
5	Mrigashira	~	Eyebrows	Servant
6	Ardra	F	Eyes	Butcher
7	Punarvasu	M	Nose	Vaisya
8	Pushya	M	Face	Kshatriya
9	Ashlesha	F	Ears	Lowest
10	Magha	F	Lips/Chin	Sudra
11	Purva Phalguni	F	Right hand	Brahmin
12	Uttara Phalguni	F	Left hand	Kshatriya
13	Hasta	M	Fingers	Vaisya
14	Chitra	F	Neck	Servant
15	Swati	F	Chest	Butcher
16	Vishakha	F	Breasts	Lowest
17	Anuradha	M	Stomach	Sudra
18	Jyeshtha	F	Right torso	Servant
19	Mula	~	Left torso	Butcher
20	Purva Ashadha	F	Back	Brahmin
21	Uttara Ashadha	F	Waist	Kshatriya
22	Shravan	M	Genitals	Lowest
23	Dhanistha	F	Anus	Servant
24	Satabishak	~	Right Thigh	Butcher
25	Purva Bhadrapad	M	Left Thigh	Brahmin
26	Uttara Bhadrapad	M	Lower legs	Kshatriya
27	Revati	F	Anklrs	Sudra