

# **Link between Jyotish and Yoga**

**There is a very close link between Jyotish and Yoga. Both sciences come from the same origin - the Rishis, the ancient Yogis. That knowledge was got by divine revelation to the Rishis in their profound meditative and mystical super-conscious states. Jyotish, also known as “Vedic astrology” is one of the 6 “vedangas” or explanatory limbs of the Vedas, 6 sciences which are to be studied in order to be able to fully understand and practice the Vedic teachings. It is called “the eye of the Vedas” because it allows us to “see”, bring some light into the darkness of ignorance and the subtle laws or creation and karma. Many of the Vedic Maharishis like: Vashishta, Brigu, Garga, Jaimini, Parashara, Maiytreya and others were well versed in the science of Jyotish and wrote important treatises on it.**

**If we study the origins of Jyotish, we find that its main use is for the spiritual evolution. Jyotish is a helpful tool used by one who is working toward self-knowledge and understanding of the divine laws. It is a divine Vidya, a science revealed by the Yogis for the understanding of the laws of the universe; karma, the mind and time.**

- Jyotish allows us to know and recognize the individual Karma.**
- Yoga is the way by which one can overcome and liberate oneself from that karma.**

**Jyotish has two dimensions or levels of application and understanding: the “exoteric” or the external, worldly level, and the “esoteric”, the inner or spiritual dimension. Most people are interested mostly in the exoteric and worldly aspects of life, where Jyotish is most popularly used, mainly for making predictions about the future, in areas like**

**professional and material success, marriage, children, health and etcetera. Many people believe that this is all what Jyotish is about but it is in fact much deeper than that. Those aspects of life are important for humans, no doubt, but that is not all there is, that is not enough to find the complete happiness and self-realization, even though very few people are consciously looking for it. The Rishis and Yogis taught emphatically that the highest purpose of life is the attainment of Spiritual illumination, realizing the true spiritual and divine nature of the Self and its identity with the Supreme Consciousness or God. There is a very close link between Jyotish**

**(Vedic Astrology) and Yoga. Both come from the same origin:**

**the Rishis. These wisemen or seers of ancient India were not the creators of Yoga and Jyotish. That knowledge was attained by divine revelation to the Rishis in their profound meditative and mystical super-conscious states.**

**If we study the origins of Jyotish, we find that its main use is for spiritual evolution. Jyotish is a helpful tool used by one who is working toward self-knowledge and understanding of the divine laws, not merely a means by which to satisfy curiosity about future events or to confirm or justify a personality.**

**These concepts are erroneously linked to astrology in general, and more so in the West.**

**Jyotish is a tool used to comprehend personal karma and the samskaras, which are the tendencies of thought and behavior deep-rooted in the subconscious mind. Samskaras**

**create conditioning thought patterns, acting as some sort of mental program. This mental program tends to continually repeat the same attitudes. The total of these attitudes and samskaras form what we call personality, and that is what creates our karma and destiny.**

**Samskaras can be seen by the astrologer in the birth chart, and can also be known by the Yogis in meditation.**

**Understanding and recognition of the samskaras is the key to understand past, present and predict the future.**

**This knowledge by itself is not of much use if we do not have a way of changing its effects on our life.**

**Samskaras can be changed. This is the essence of Yoga. Yoga is considered by the Rishis themselves as the method for transcending and liberating one from the effects of karma.**

**Prarabda is that part of the karma that we cannot change. It is like an arrow that has been released and it is too late to change its direction. It is the karma which is flourishing in this life, even if part of it has not yet shown itself. Therefore, we need to understand, accept, and work out that situation in the best possible way. What we are able to change, is the way we react to this karma; and this is what generates the future karma.**

**In Sanskrit, the word for planet is graha which means that which grabs or that which**

**traps. The grahas act like forces that condition the mind and energy patterns in the astral or subtle body, keeping them fixed and difficult to change.**

**The discipline that allows mental patterns to be modified, overcoming the strong hold of the grahas is**

**Yoga.**

**Spiritual life can be explained with the analogy of an inner battle between the higher and lower mind, the good and bad samskaras, the instinctive and spiritual nature.**

**We can say that Jyotish can show us the battle field, our allies and foes, but Yoga gives us the tools or weapons by which you can fight and win the war defeating the enemies of ignorance, ego and bondage, and attain the victory of freedom.**

**There are various Yoga methods within the Yoga tradition.**

**These methods work differently and have different effects, and are suited for different human temperaments.**

**Finally, they reach the same result, which is God and Self-realization, and liberation from the wheel of Karma.**

**Some of the classical Yoga methods are:**

**Raja Yoga:**

**Raja Yoga is defined as the suspension of all mental fluctuations or vrittis. This can be achieved through rigorous, self-imposed thought discipline that gradually develops into**

**a state of deep concentration until complete mental silence is obtained.**

**Restlessness of mind or distraction is believed to be the source of all human suffering.**

**Patanjalis Yoga Sutras states:**

**Mental pain, depression, physical nervousness, and irregular breathing are the symptoms of a distracted state of mind.**

**Concentration: raises the energetic level of the mind and takes one to inner silence.**

**Within this inner mental silence, the self's true nature is perceived, destroying the illusion of ignorance and bringing the experience of perfect peace and knowledge.**

**While the mind is active and agitated, the individual identifies with his thoughts, acquiring a false sense of himself. He identifies himself as separate from the universe. This creates a feeling of dissatisfaction and unhappiness that, in turn, creates desires and future karma.**

**How can one control and silence that turbulent mind?**

**Without a doubt, the mind is difficult to control. However, control can be obtained through a constant and steady practice, accompanied with indifference toward enjoyment of sensory experiences.**

**Just as an athlete gradually trains his body and muscles,**

**the mind must also be trained. The mind must be observed at all times in order to recognize its tendencies or samskaras.**

**Upon recognition, these thoughts must be substituted by their opposites.**

**For example, if we observe in the mind a tendency towards selfishness, we can concentrate on humility. If we see greed, then we can focus to develop generosity. Each time we see the selfishness vritti manifesting, we can cultivate the opposite in our mind. Through this process we cultivate the mind until the selfishness samskara is substituted and cancelled by the positive samskaras of humility and generosity.**

**Each time negative thoughts appear in the mind, they must be consciously substituted by their opposites.**

**This type of mental discipline requires perseverance and a strong will.**

**It is through this method that negative samskaras are substituted and eventually eliminated. This purification of the mind along with restrictions and ethical and moral observances constitutes the foundation for meditation.**

**The main practice in Raja Yoga is meditation. The mind has a tendency or samskara to go toward the outside, toward senses and external world experience. Meditation begins by taking the mind away from the senses and bringing it within (pratyahara).**

**Later on, concentration on a single thought or idea (dharana)**

**is developed until it flows without interruption (dhyana).**

**When this practice is kept long enough, samskaras are defeated and a super-conscious state arises (Samadhi), a state in which separation between the individual and the whole, subject and object, disappears.**

**Meditation allows the meditator to find or perceive his inner Self, that refuge where the effect of the planets and karmas cannot reach or affect.**

**Adverse planetary positions though, can indicate that the process may be more difficult or may take longer time.**

**One of the most powerful and efficient concentration techniques for controlling the mind, changing the samskaras and destroying astrological adverse effects, is Japa mental**

**repetition of Mantras. The entire universe is made up of sound or the Word. Mind is nothing more than sound**

**in a higher and subtler frequency. Grahas (planets) influence the mind and prana with their own sounds and vibratory frequencies.**

**Mantras are combinations of syllables that correspond to specific vibrations or sounds from the nadis (energy channels) and chakras (psychic energy centers) of the astral body. They**

**act as keys or access codes to a latent superior energy and spiritual power that lies dormant in each human being.**

**The frequency or vibratory level of our mind**

**determines what we attract in our life. Dark and pessimistic**

**thoughts attract other similar thoughts and disgrace or suffering situations. Angry thoughts attract anger from others, creating violent and destructive situations. Enlightened, loving, peaceful and optimistic thoughts attract blessings and well-being.**

**Through mantras, the vibratory frequencies of the mind can be changed and elevated, thus, changing what we attract to our life.**

**There are various types of Mantras used to obtain different kinds of benefits. Each planet has its own mantra and specific purposes that can be used to harmonize their energy in our astral body and invoke their positive influence. But the most powerful mantras are called Moksha Mantras (the names of God). They work on the very root of the mind, awakening the Divine (Gods) consciousness. All planetary energies act as servants or instruments of God. Invoking the divine energy is like going directly to the source, the king or master of the planets, the creator of the law of karma and source of all light.**

**Hatha Yoga / Kundalini Yoga:**

**Nowadays, there is great misunderstanding about Hatha Yoga. It is commonly associated with body discipline and flexibility development. Erroneously called physical yoga, the physical discipline is only a small portion of what it really is.**



**The word Hatha means the union of Ha (solar energy) with Tha (lunar energy), the two poles of the universal cosmic energy. Hatha Yoga relates basically with mastering and controlling the subtle energy or prana with the purpose of mind control in order to reach Raja Yoga or mental silence and the super-conscious state.**

**In the Hatha Yoga Pradipika an authoritative traditional scripture about Hatha Yoga, the author, Yogi Swatmarama, declares that teaching and practice of Hatha Yoga is done with the objective of attaining Raja Yoga or control and silencing of the mind. He says, Hatha Yoga is like a monastery where those that are afflicted by the three classes of tapas (sufferings) take refuge.**

**These sufferings are adhatmika, physical or mental suffering, adidaivika, suffering caused by planetary influences and adhibhautika, suffering caused by natural elements like tigers, serpents, earthquakes, floods, etc.**

**In Hatha Yoga, the psychic energy is controlled from its more dense manifestation, physical body movement, on a subtler level, the movement of the breath and followed yet by subtler levels, energy movement in the astral body, nadis and chakras. In essence, all the elements of nature (earth, water, fire, etc.) are controlled which in a subtle**

way they constitute the mind itself.

**Hatha Yoga practices begin with Yamas and**

**Niyamas (moral and ethical norms), purification, detoxification and body control, achieved through a proper diet, Kriyas and Asanas. Postures, maintained steadily and firm for a length of time, are the asanas. They render health and strength necessary to maintain a quiet, relaxed and controlled body. Techniques that follow are Pranayamas, Bandas and Mudras. Through breath control, the prana is directed toward the central channel or Sushuma nadi (energy channel corresponding to the spinal cord) and the Kundalini Shakti is awakened. The power or creative energy of the universe that lies dormant at the base Chakra (Kundalini) is then directed toward the higher Chakras. When this potential reaches the Sahasrara Chakra (the center of divine consciousness), Samadhi or super-consciousness is attained. This is accompanied by the annihilation of all samskaras, illumination and liberation from karma.**

**A very close relationship exists**

**between Hatha/Kundalini Yoga and astrology.**

**Yoga is based upon the knowledge that the entire universe or macrocosm is present within each individual in his astral body or microcosm.**

**The energies from the sun and moon**

**are manifested in each individual as the two prana poles or**

**vital energy. They manifest in the process of inhalation and exhalation as well as in the two main energy channels or nadis. These nadis are Ida (moon), located in the left side of the body and connected with the left nostril, and Pingala (sun) located in the right side of the body and linked with its corresponding nostril. It is from the interaction of these two energies that all mental and physical activity happens. Planetary imbalances on each individuals natal chart produce a disturbance in the energy flow. As one of them is predominant over the other, physical health and mental equilibrium are affected.**

**Through breath control, balance and regulation of inhalation and exhalation energies, the Hatha yogis are capable of unblocking the nadis, thus, neutralization of the afflictions takes place. Malefic planetary influences, like the one from Saturn, produce prana blockage and constriction, restricting its flow. Another example is Mars; when afflicted it generates excitement, restlessness and prana agitation. These effects can be overcome through the various pranayamas.**

**Another very interesting aspect is meditation on Rahu and Ketu(the moon nodes) in relationship with the Sushuma Nadi and the Kundalini Shakti.**

**Mythology describes Rahu and Ketu as a snake demon who went to drink the nectar of immortality, only allowed to be consumed**

**by divine beings or Devas. The sun and the moon witnessed this and announced it to Vishnu who then cut him in half. However, since the snake had already drunk some nectar, it was transformed to an immortal being.**

### **As a concession, a place**

with the planets in the heavenly function was granted, provoking the solar and moon eclipses. Their function is to make every being face his shadows and unresolved past karma conflicts. The snake represents the Kundalini Shakti or latent spiritual power. When this energy is inactive or disconnected, as consequence of previous karmas, it flows down, closing the entrance of the Sushuma nadi. It manifests as desire, that which creates duality in the mind and the attraction and repulsion forces.

The placement of Rahu and Ketu in the birth chart will indicate the areas of life in which the attraction and repulsion (raga-dwesa) will take place as a result of unresolved previous karmas.

However, when this duality is overcome, through working out the previous karmic debts and acting without attachment to desires, and by the Yogic practices, Rahu and Ketu are reunited or connected. In turn, they transform into the power that

drives conscience and creative energy back to its source or God.

In the Hatha Yoga Pradipika, we read:

Kundalini

Shakti gives liberation to the Yogis and bondage to the fools.

He who knows her, knows Yoga

The same force, when it is dormant or active only in the lower chakras, is a source of darkness, dissatisfaction, conflicts and diseases. It binds us to karma. When it is directed toward the superior chakras, through purification of the nadis, and mind control, through Yoga techniques, illumination and liberation from karma is achieved.

The Kundalini shakti and its negative or positive spiritual potential can be seen in astrology in the 8th house and its strength, and by the placement and influence of Rahu and Ketu.

The mythological snakes search for the nectar of immortality brings out the final motivation of this energy.

The Hatha Yoga Pradipika, says:

When

the sushuma becomes the royal road for Prana, the mind remains suspended and the yogi cheats death

When the prana moves in the sushuma  
and the mind is absorbed in the void, the intelligent yogi,  
he who can stop mind fluctuations, uproots all karmas

The sun and the moon create the division  
between night and day. Sushuma consumes the time; this is  
a secret

Whilst all the planets move in one direction  
(direct movement), Rahu and Ketu move in the opposite direction  
(retrograde). Planetary direct or forward movement can be  
seen as the manifestation process of individual experiences  
in the objective world. The retrograde movement of Rahu and  
Ketu gives us an idea that they move in the opposite sense,  
from the objective and material manifestation back to its  
source, the pure consciousness or God. This is what the Kundalini  
Shakti does. First, it manifests the universe from the original  
pure conscience to the objective manifestation, remaining  
static there in a latent form until the moment it is reactivated  
by Yoga and starts its way back, chakra by chakra, from the

material and objective manifestation to the absolute consciousness or God.

Another aspect that challenges the intellect is death itself.

Astrologically, the moment of death is determined at birth time and is part of our prarabda karma. Nevertheless, death can only happen when prana moves in ida or pingala. This generates the time in the mind and allows astrological forces to act.

However, when prana is retained in the sushuma, it cheats death. This is considered the only way to prolong longevity beyond what has been established by the prarabda karma. This explains the millenary longevity of some yogis or siddhas.

However, that's not the objective of Hatha Yoga. Longevity is interesting only until past karma has been worked out completely and not as an end by itself.

It's important to point out that real Hatha Yoga techniques must be learned from a qualified teacher alone, not merely through books.

## Bhakti Yoga

Bhakti means devotion and love to God.

Bhakti Yoga means a total surrender to God and his will.

A personal relationship with God is established through prayer,

chants, worship ceremonies or rituals and a constant memory or thought of him.

This is the most characteristic path in the majority of the traditional world religions.

Yogis understand that God is one, beyond all duality and form limitation but he manifests himself in infinite names and forms. Each individual can relate, perceive, experiment or conceive God in different ways. In the way that one searches for God, in such a way will God manifest.

That is why Bhakti Yoga is neither a religion nor a dogma.

It recognizes all religions and faith forms as valid, as long as they are practiced with sincerity and for the purpose to unite with the divine. Each person has a different approach towards God. We cannot impose one name or form to be accepted by all.

The essence of Bhakti, beyond any external form in which it is practiced, is about the opening of the heart, feeling of cosmic love, renouncing the ego or individual will and acceptance and surrender to the divine will.

There are different levels of progress in Bhakti.

Beginners are usually only capable of relating to God with



a certain name, in a specific temple and through prayers and rituals pre-established by their religious system.

As the progress continues in Bhakti, God is perceived in all forms, in all beings, inside and outside ourselves and at every moment.

The most important elements in Bhakti are love and self-surrender.

A beginner is only capable of loving a few persons, generally associated to the idea of the and mine.

One says, I love my God, my religion, my parents, my wife or my husband, my children, my friends, my dog, my cat, etc.

Bhakti focuses on expanding this love toward all beings, realizing God and the souls manifestation in all beings and in all creation. It is not an emotional, romantic, or theoretical state. It is an experience that develops gradually through purification of the mind and the ego, an experience that leads to the mystic ecstasies.

The attitude of the devotee or Bhakta toward life and karma is about acceptance and surrender. The Bhakta does not try to change a life situation or its karma, as in other Yoga paths, but he accepts it as Gods will. The devotee

prays, God, may thy will, not mine, be done.

Only God knows what is good for each individual. Sometimes what we don't want or like in our lives is precisely what we need to experience for spiritual progress. Many times, life's adversities are what awaken the Soul to search for an answer and to understand life's higher purpose.

Many people discover the true love and the value of inner peace, after they have passed difficult tests, lost dear ones or suffered through a disease.

God is really our Soul and everything that happens is his will and his divine play. Human intellect is finite and incapable of understanding the divine plan and the cosmic intelligence behind all events.

The mind is under the influence of the principle called raga and dwesha meaning attraction and repulsion.

We desire pleasant things and reject unpleasant ones. Sometimes what begins as pleasure ends up in suffering and vice versa.

God is the master or king of creation and is beyond nature laws, even the law of karma.

That is why true devotion is capable of producing so-called miracles meaning the change of something that

seems impossible of understanding due to the limited intellect. Planetary forces or Grahas are under the control of Gods will. It is said that God always protects those who seek refuge in him (even if his help comes in a way that one does not expect).

Therefore, the true devotee does not fear karma or the planets.

My God, give me the serenity  
to accept the things I can not change,  
the strength to change the things I can  
and the wisdom to recognize the difference.

Saint Francis of Assisi

Gyana(Jnana) Yoga:

Jnana is the way of knowledge or wisdom and it is considered a difficult, advanced one. It requires great previous progress in other types of Yoga and a high degree of spiritual awakening, obtained through many lives.

Jnana means knowledge, not a knowledge of objects, but knowledge of the Self or true nature of the soul.

This Yoga is based in Vedanta philosophy, contained in the last part of the Vedas, called the Upanishads. It teaches that the cause of all suffering is ignorance and erroneous

identification with the ego, mind and body.

All experiences of duality, suffering and separation between the individual and the happiness, the absolute, God or Brahman, is an illusion created by the mind itself in the state of ignorance.

The Upanishads say, you are perfect happiness.

you are the Soul (Atman), the immortal Being, one with God, infinite and luminous. Nevertheless, mental illusion makes us identify with the body and thoughts, which create a personality or ego that is erroneously identified as the .

This illusion is called Maya and is very difficult to overcome.

Mind disturbance creates a veil that does not allow us to perceive reality.

Just as the sun always shines even when concealed by the clouds, so does the Self. Heavy fog, created by the mind, does not allow perception.

The individual, physically and mentally, is in constant change and transformation. However, there is a reality behind it that does not change, a conscious, eternal, silent witness.

Atman or Self is always the same, even if the body and mind change. The Self is eternal. It existed before birth and it will continue to exist after the body's death. We can see how personality can change completely in one person. Simply put, the personality of a person as a child is different than in youth or when old, nevertheless we know the Self or Atman is the same.

All processes of birth, growth, change, decay and death affect only to the body, not the Atman. All suffering is generated when what is changeable and transient is erroneously confused with the Self.

We have an intuition that happiness exists; it is our essential nature.

But due to ignorance and illusion, we search for happiness in the exterior, in whatever can be perceived with our senses; that happiness never arrives. We think that if we had everything we wished for, we would be happy. However, when we obtain these things, happiness does not arrive and there is always a feeling that something is missing. This is the cause of desire and karma, and then, the tangling of the soul in the material world and its suffering.

dhye;ana yoga consists in recognizing

this play of the illusion and meditation in the inner Self or Atman. The main practices to do it are called Viveka and Vairagya

Viveka means discernment or discrimination between real and unreal or illusory, between the Self or Atman and the ego, between permanent and transient. There is an involvement of the intellect that is in constant attention recognizing the ego and Maya plays.

Vayragya means detachment or dispassion and consists of recognizing

the ephemeral existence of all that is perceived through the senses, renouncement of all desires and intention of obtaining true happiness.

A J&ntilde;ani is someone who, through this discrimination and detachment, has reached a state of perfect mental peace.

His mind is no longer disturbed by the pairs of opposites, such as, heat and cold, attraction and repulsion, pleasant and unpleasant, gain and loss, praise and criticism, etc.

dhye;ani is always satisfied in the

inner Self and happiness, drinking the souls nectar

enjoying its divine nature. He does not have desires. For

him, karma generation ceases and he is liberated from the birth and death cycles.

dhye;ani is like an actor that performs his role in life's play, but always remains aware that it is a temporary one and does not identify with the character he is playing.

dhye;ana Yoga is a constant meditation in the Atman and its peaceful, eternal and luminous nature.

The soul or Atman is not affected by karmic law or the planets.

They only operate in the physical, astral and causal bodies, but not in the Atman. The Self does not act. It is always the silent witness. It is the ego, the one that feels the doer and tangles himself up within karma.

This is a description from the Bhagavad-Gita:

The Self is never born, nor does it ever die. After having been, it again ceases not to be; unborn, eternal, changeless and ancient, it does not die when the body is killed.

Just as a man casts off worn out clothes and puts on new ones, so does the embodied Self cast off worn out bodies and enter others which are new

Weapons cut it not, fire burns it not, water wets it not, wind dries it not.

This Self cannot be cut, burnt, wetted, nor dried up. It is

eternal, all pervading, stable, immovable and ancient.

This Self is said to be unmanifested,

unthinkable and unchangeable. Therefore, knowing thus to be such, thou shouldst not grieve

Karma Yoga:

Karma yoga is the yoga of action.

In the Bhagavad-Gita, Yoga is defined as skill in action

All action generates a reaction. The reaction or Karma generated by the action depends on the intention that motivates it.

Two persons can externally be performing the same action with different intentions. For example, two persons will assist a third person. The first one does it simply to help and diminish suffering, while the second does it to obtain a favor in exchange or for others to see him as good. Obviously, the reaction generated will be different.

Karma Yoga consists in selfless action and service.

Each action performed with an expectation harvests a reaction that in turn generates new actions. This tangles the vicious,



karmic cycle.

We must all act. Without performing any action, survival of the physical body is not possible.

What can we do to liberate ourselves from the bond of the karmic circle?

The key is to perform the action as a duty to accomplish, but without expectation of its results.

Each person, according to his previous karma, has a Swadharma, a duty to perform (this can be seen in the astrological birth chart). It is a service to give to the world and a sacrifice to do for others. A duty exists for everyone, according to his or her work. There is a duty for a father, a son, a citizen, etc., to act with justice and straightness when faced with unexpected situations.

Performing duties properly, with the best capacity and without expecting a reward or result, is how past karma is exhausted and ended without generating future karma. This form of action automatically brings mental peace.

The great obstacle for spiritual self-realization is the ego or egoism. We are always acting with the thought of a reward or gain that will be received in exchange. The ego always

wants to take instead of give. This unconscious attitude generates the feeling of separation from others and the entire universe, leaving a sense of dissatisfaction, contraction, mental limitation, loneliness, fear and a feeling of emptiness. Egoism is like a great veil that, with its dense energy, covers and hides the inner light of the Soul.

When service for others and the universe is performed without hoping to gain anything, the mind expands and the ego dissipates, unveiling the inner light.

The soul or Atman is present in all beings and the entire creation. When assisting others, we recognize our presence and the presence of God in all beings, expanding our consciousness and realizing God.

A moment comes when servicing or giving brings more satisfaction than receiving.

Service without interest is one of the more effective ways to overcome limitations and ego impurities and is a necessary factor for all spiritual progress.

Karma Yoga is efficiently combined with Bhakti Yoga when action is performed as a service to God and its results are offered to him, recognizing him in all beings. Also with gyana

Yoga, when actions are taken without personal desires, one feels as an instrument and not as the doer.

The Atman never acts; it always remains as the silent witness.

The role and service of Jyotish for  
spiritual seekers

Jyotish can be a very helpful tool for yogis and spiritual seekers to understand their karma, what can be changed and what can;t, how to recognize and work out the personal karma and dharma.

Even though the universal laws apply for every person, every one has a different path to walk according to their previous karmas. Different lessons are needed to be learnt. What is the best path for one person may not be the best for another.

The capacity and natural tendency or talent for a particular type of yoga path, type of mantra or Ishta Devata, type of Guru or spiritual teacher, can be seen in the birth chart, as well as the obstacles in the path and the areas of life where there will be a need to focus and purify .

Some people will be naturally fitted for a life of renunciation or Sannyasa, monkhood life, while others will have to develop

their spiritual progress while remaining involved in the world or as householders.

It is important to point out that for spiritual advice and counselling, the astrologer should be himself or herself a spiritual Sadhaka or practitioner, and have the experience and the proper training in that field, and not just an intellectual knowledge of Jyotish techniques.

## **The planets And the mind**

**The motion of the planets and their different placements in the sky have a very strong influence on the human mind, mood and behavior. The Sun and Moon have an influence on the Nadis or subtle channels of Prana in the Sūkshma sarira or “astral body”, and therefore a strong influence on the psycho-physiological state.**

**Jyotish is based on the moon. The moon is the mind, and the whole experience of the world and its duality happens in the mind. The placement of the Moon and other planets at the moment of birth show the state of mind we are born with, and the continuous motion of the planets show how this mind and mood are affected and changing.**

**The vedic calendar or Panchanga is based on the relationship between the moon and the sun at a**

**particular time. This shows the relationship and interaction between the mind, body and soul, or how the mind has the capacity or not to reflect the light of the Soul.**

***“The lunar days influence the function of the Nadis (astral energy channels).***

***It should be born in mind that the Moon exercises a powerful influence over the human mind. In the Purusha Sukta you will find:-Chandrama Manaso Jatah- the Moon is born of the mind of the Virat Purusha or cosmic being.***

***In the cosmos, the Moon is controlled by the cosmic mind. The individual mind being a speck of the cosmic mind has therefore the connection with the Moon, and being only a speck it feels controlled by the Moon.***

***When the Moon waxes and wanes, its connection with the mind also fluctuates and thus, there arises a sympathetic reaction in the mind. Hence, the relationship between the flow of the breath and the lunar days.” Rupnathji (Siddha Yoga)***

**Jyotish, Karma**

**And**

**Vedanta philosophy**

**When man forgets his own spiritual nature and identifies himself as a separated individual, there is an experience of dissatisfaction, lacking something and unhappiness.**

**But the mind, in its spiritual ignorance and illusion, thinks that the missing happiness is to be found “outside” in the world, by acquiring something that he**

**thinks he is missing.**

**This ignorance is the cause of desire, which leads to do actions in order to get the desired object or “fruit”.**

**This is the origin of Karma. Every action done in order to get a result or “fruit” creates a reaction to be experienced, and the individual soon becomes trapped to the material and separated experience, which only brings more pain and dissatisfaction and bondage to the Samsara, the wheel of births and deaths.**

**But in fact, that bondage and limited experience is just an illusion experienced by the mind in the state of ignorance.**

**The true Self or Atman is always free, perfect, self luminous and unaffected by karma.**

**In Sanskrit, the word for planet is “Graha” which can be translated as: “that which grabs, grasps, holds or traps”.**

**The Grahas grab, tie us to the material world, to experience the results of the past actions.**

**The Grahas are the instruments of God by which the law of karma operates. Their role is to protect Dharma.**

**The great Maharishi Parashara, father of veda Vyasa and one of the main exponents of the knowledge of Jyotish wrote on his work know as Brihat Parashara hora shastra:**

***3-4. “The unborn Lord has many incarnations. He has incarnated, as the 9 (Nava) Grahas to bestow on the living beings the results due to their Karmas. He is Janardan. He assumed the auspicious form of Grahas to destroy the demons (evil forces) and sustain the divine beings (dharma)”.***

**By analyzing the birth chart we can understand what kind of actions the individual has been doing in the past and how these actions are affecting the current life experience.**

**From a vedantic and Yogic point of view we can say that the grahas basically show our illusion, the “dream”**

**that each person is wrongly experiencing as “the reality”, or what the person wrongly experiences as “this is me”.**

**The Grahas can be viewed as the “Jailors” who keep the soul trapped in the dimension of time and duality, past, present and future, pleasant and unpleasant, which is nothing but an illusory experience of the mind.**

- **The study of Jyotish is not enough for the attainment of Moksha. The intellect alone is insufficient for that purpose**

- **For that, the knowledge of Yoga is given. Yoga is a means for the attainment of Moksha or liberation from karma.**

**But the study of Jyotish is very useful to understand the evolutionary stage of an individual and which are the main lessons that the soul has to learn.**

**We are all born on this earthly plane with the purpose of continuing the learning process towards Self realization.**

**This is a slow process of purification of the mind which requires many life times.**

**Life is a school, where each person is on a different level of progress and needs to learn specific lessons.**

**For each person there are different lessons to learn, even though the goal and final lesson is the same. That can be seen on the birth chart.**

**The favorable or well disposed planets in the birth chart show the result of progress and good actions that the native has already done in the past, he has acquired some knowledge and experience, and that manifests in this life in the form of good opportunities, good luck, talents, protection, enjoyments, health and prosperity.**

**But even these favorable situations have a beginning and an end. They don't last forever, and the more one gets attached to the favorable and pleasant conditions of life, the more one suffers when they end.**

**Even the “good” karma ties the individual to a material level of experience, which is subjected to change and end, and therefore it doesn’t give the expected full happiness**

**That means that the native still has to learn to detach from the pleasant and use the good opportunities in life just to keep progressing in spiritual knowledge.**

**The planets placed in difficult and adverse places in the chart, like for example, debilitated or afflicted planets, or planets ruling difficult houses or receiving bad aspects or forming difficult astrological yogas, show the areas that the person still has to mature and learn important lessons.**

**They show energies that that the native has not yet learned to use correctly or has misused in the past, creating “Papa” or adverse karma, that will manifest in this life in the form of difficult and painful situations.**

**But those difficulties are beneficial for the spiritual growth. The afflicting planets and the sufferings in life are in fact, teachers in disguise.**

**When everything goes well in life, man often gets attached to that enjoyment, thinking it will last forever, whereas when pain manifests, it usually awakes the Soul to look for a deeper meaning of life and a thirst for liberation from pain dawns in his mind.**

**So often is seen that people change their life on a spiritual direction after the experience of pain, loosing a dear person or going through a serious disease.**

**These experiences remind us that everything is temporary and we are just “passing through” this physical existence only for a short time, just to learn something.**

**Both good and bad karmas, favorable and adverse planets, are chains to the material plane.**

**Someone is tied with a golden chain, other with an iron chain, but both are prisoners.**

**Some one is dreaming a pleasant dream, other is having a painful one, but both are just dreams in the mind until one wakes up.**



# **Yoga is the highest “Upaya” of astrological remedy**

**Jyotish and Yoga are complementary sciences.**

- **Jyotish can give us the knowledge for a “diagnose” of the condition of a person.**

- **But it is Yoga which provides the authentic “cure” for the situation.**

**Other upayas are usually performed with the objective of avoiding pain and undesired situations and obtaining what the mind desires. This can only bring limited and temporary results.**

**But Yoga is not an easy upaya. It is not a “magic pill”. It requires a long and constant effort to discipline the mind (Abhiasa) and detachment from the illusory world (Vairagya).**

**Just the intellectual knowledge of the karmic situation helps, but is not enough to liberate oneself from that karma. An intense process of self discipline, by which one can change the setting of the mind is needed. This is Yoga, taught by the Rishis, the Upanishads, the Bhagavad Gita and all the great Vedic scriptures as the means to attain liberation from karma and sorrow.**

**Spiritual life can be explained with the analogy of an inner battle between the higher and lower mind, the good and bad samskaras, the instinctive and the higher spiritual nature.**

**In the birth chart we can see the “battle field”, our allies and foes, but Yoga gives us the tools or weapons by which we can fight and win that inner war, defeating the enemies of ignorance and ego, and attain the victory of freedom.**

**Some of the classical Yoga methods or paths are known as: Bhakti yoga, Gñana Yoga, Raja Yoga, Hatha Yoga, Karma Yoga, Kundalini Yoga and others.**

**These methods work differently and have different effects, and are suited for different human temperaments and capabilities.**

**But finally, they all reach the same end, which is God and Self-realization, and liberation from the grip of Karma. One of the roles of Vedic astrologers is**

**to identify the afflicting planets in the birth chart, but**

**also to advise and prescribe methods to alleviate or counteract**

**those negative effects or sufferings caused by those adverse**

**planets.**

**Those alleviating remedial measures are called “Upayes” or**

**"Upayas". First we have to understand the notion of "fixed" and non-Fixed karmas. The Karmas can be classified in 3 ways, according to the possibilities of changing it:**

**Dridha or Fix karma,**

**is the karma which is very difficult or impossible to avoid or change (only Divine grace could do it)**

**It is identified in the birth chart when there are many adverse indications showing the same affliction, usually repeated on the divisional charts, repeated from the moon ascendant (Chandra lagna) and without any benefic aspects of other planets or other placements suggesting the contrary. The more the indications showing the same thing in the chart, the more difficult it will be to change or avoid the results.**

**If the same indication is shown reading the chart from lagna, Chandra lagna and Surya lagna at the same time (sudharshana chakra) and there are no alleviating factors or aspects, the situation may be extremely difficult to change.**

**Adridha or non-fixed karma**

**is the karma which can be change with a minimum effort, or the effect doesn't last long enough to create a problem.**

**This can happen when there are actions done in the past which neutralize or compensate each other.**

**An example of that: suppose someone has done a wrong action like stealing in a past life, but after that he has also done a lot of charity and help to other people. He may still have to experience some negative result from the wrong action, perhaps being stolen or loose something dear, but because of the other and predominant good actions he may get unexpected donations, wealth, get help from others and recover the lost. This can be seen on the chart when there is an affliction, but there are many other factors which bless the house or indicate the opposite result. For example, let's say, there is a negative planet placed on a certain house, but the ruler of the house is exalted on another good house, hemmed between two benefic planets, and aspected by more than one benefic planet. The problem may still have to be experienced and will manifest in certain time of the life, but it can be overcome easily or even turned into something good at the end.**

**Dridha-Adridha is the mixed**

**kind of situation, when the karma can be changed, but only after intense and prolonged effort.**

**Suppose you see several adverse indications of affliction to a certain house or area of life in the birth chart, but there are some benefic planets aspecting it or some other**

**alleviating factor in the chart.**

**Most peoples chart is of that kind, a mixed karma.**

**It is here that finding the right type of Upaye can be very helpful for the person.**

**One key to find the most appropriate Upaye is to see which are the planets that are beneficial in the chart, and especially those planets that are throwing good benefic aspects to an afflicted area of the chart, and find the way to boost them, strength or amplify their signification.**

**For example, if Venus is a benefic planet for a chart and is aspecting an afflicted planet or house, it may indicate that the remedy will be related with Venus significations, and the remedy could be Shakti Yoga, Kirtan, Pujas, opening the heart and love, being more social, listen or play music, arts, wearing appropriate Gemstones, aromatherapy, etcetera.**

**If Saturn is a benefic influence and help on the chart, then it may indicate that the remedy is more related with the strengthening**

**of the self-discipline, responsibility, austerity, selfless service, fasting and etcetera.**

**How the astrological remedies work**

**The planets are nor just physical masses of matter floating on the space. They are tremendously powerful astral energies or psychic forces which affect us in our astral body, the**

**subtle energy and psychic field surrounding and interpenetrating our physical body.**

**The planetary energies create a pattern, a shape and a combinations**

**of colors in our astral body, which irradiates and attracts a similar energy towards it.**

**The different planets contribute to the color of the aura and that color and vibratory wavelength is related with our thoughts, feelings, health, and the situations we attract to our life.**

**The Upayes work by managing or changing those astral influences in our own astral body, strengthening or diminishing certain colors, frequencies or wavelengths like creating a kind of protective shield.**

**There are several types of Upayes or remedies:**

**Some of them are: YOGA**

**mantras", MANTRAS, yagyas" ,YANTRAS AND**

**PUJAS**

**AND FASTS, DONATIONS:-**

**The most important Upaye or way we can purify and enlighten our astral body is Yoga**

**Please dont understand here the word Yoga as just**

**a form of physical exercise, as it is commonly understood**

**in the west.**

**Even though the physical practices or asanas are a very important part of it and they themselves can bring important changes in the astral body and the mind, Yoga also includes a discipline of the mind, emotions, subtle energies, actions, behavior, the practice of meditation and most important, a total surrender to God.**

**Yoga goes right to the source of the human problems which is the spiritual ignorance and it gives tools to change the thought and behavior patterns that are associated with the negative planets.**

**For each planet and actually for each planetary combination or each individual chart situation the astrologer has to find which is the appropriate Yoga, and give the right kind of spiritual advice for the consultant.**

**In some cases it may be more meditation, in other case it may be more towards devotion and developing pure and selfless love (Bhakti Yoga), in others the practice of asanas or body postures, or different breathing exercises and pranayama, or the path of karma yoga, selfless service and detachment in action, Jnana yoga, Kundalini yoga, etcetera, or most probably a certain combination of more than one path.**

**All those teachings and techniques are based on the developing of self-discipline of the mind and emotions to bring them from a gross level into a tune with the Divine mind and Dharma or cosmic order.**

**Even though The yogic disciplines are the ones that go to the very source of the problems, they can be the most difficult to practice for the majority of people, who just expect the astrologer to give him some quick and easy solution, a magic formulae, whereas the yogic remedies require a change of lifestyle and rigorous discipline sustained over a long period of time.**

**It is like in a case of a person suffering from cough goes to a doctor and ask for a remedy.**

**The good doctor tells him: "quit smoking and do breathing exercises every day". But the patient doesn't want to give up his habit and looks for another doctor who just gives him a cough pill.**

**There is nothing wrong with the cough pills, but in that case it doesn't go to the source of the problem.**

**In the same way, all human problems are caused by the fact of not being aware and in tune with their Soul or divine nature. This is called spiritual ignorance, which**

**is the cause of all karmas and wrong actions which lead to pain either in this life or on a future one.**

**When we see an afflicting planet on a birth chart, it is showing something we have done wrong on the past lives and we need to acknowledge and change in this life. The**

**afflicting planets are in fact, teachers. It**

**is the role of Jyotish to recognize the afflicting planets and their associated karmas to prescribe the right discipline.**

**Each afflicted or afflicting Planet is showing a need to learn certain lesson or to strengthen certain aspect of the mind and personality.**

**Understanding that is the key to the use of astrology as a healing path.**

**Of course each chart has to be analyzed individually and as a whole, and the houses which those planets afflict may show different areas of life in which the meaning has to be applied, but some of the main relationship between the planets and the needed lessons to learn are:**

**Sun:**

**Working out some ego issues. Understanding who we really are, understanding the true nature of the Soul. Meditate on the Atman or inner Self, finding the peace and light within the Self.**



**A weak Sun may show lack of self-esteem, but a too strong Sun badly placed can show a too strong ego and a selfish personality.**

**Learning how to use and relate with power, position and authority in a Dharmic way.<br>**

**Learning to respect the Father and elders, and heal the relationship with them.**

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Moon:

Learning to control and purify the mind and emotions.

Develop mental peace through meditation.

Issues with the mother from bad karma to her.

Respect mother, motherhood and woman. Uplift and channel the emotions through Bhakti, pure love and devotion to God. Mars:

Develop courage and initiative without a selfish purpose; learn to relax, calm down and practice non violence, control anger and use of energy, physical and mental strength for defense of dharmic principles alone.

There may be a tendency to try to impose your will to others by force, a dictatorial or tyrannical nature which has to be changed.

Protect righteousness and justice. Destroy and detach from unnecessary possessions or negative patterns. Separate from the wicked and ignorant. Develop a one-pointed mind.

Practice Hatha Yoga and relaxation techniques.

Mercury:

Learn discrimination and proper use of intellect. Apply intelligence for spiritual and selfless purposes.

Sublimate the intellect into intuition. Learn to deal honestly on business. Speak the truth alone. Aspire for knowledge and impart knowledge to others selflessly. Practice of G&ntilde;ana yoga and study of Vedanta philosophy under a competent teacher.

Jupiter:

Develop a mature faith, philosophy and believe system, being practical at the same time. Learn proper relationship with teachers. Respect and support religious people and values. Follow dharma, righteousness and justice in daily life. Accept an honest, mature and wise person as Guru, do service to him/her and learn about spiritual knowledge.

Venus:

Learn to enjoy life in a healthy and sattvic pure way.

Heal the sexual relationships. Sublimate the grosser sexual energy, avoiding attachment to sensual pleasures and over indulgence.

Transform the need of love from a physical level into a spiritual and divine compassion.

Recognize the beauty of the creation as a manifestation

of the divine presence and grace. Become an artist as an instrument of God's creation work.

Recognize the beauty of woman and the female qualities as a manifestation of the divine mother or cosmic Shakti.

Bhakti Yoga is indicated. Saturn:

Saturn indicates areas that we have to focus and develop responsibility. Develop inner strength and capacity to bear the hardships of life.

Develop strict inner discipline but without repression of the human love and compassion.

Learn to be humble, work hard and serve other people as a duty, without feeling humiliated or expecting nothing in return.

Practice of concentration, austerities, fasting and seclusion for spiritual strengthening.

Work hard for the benefit of others without expectations, as an offering to God. Serve the Sick, afflicted and poor people.

Karma Yoga is indicated

Rahu:

Rahu and Ketu show the play of Raga-Dwesh

the attractions and repulsions that take place constantly on the mind on a sub-conscious level. They are the factors that create the mental agitation and lack of mental peace.

Rahus afflictions can be related with subconscious turmoil coming from unresolved situations from previous lives.

It indicates a need to understand the unconscious and subconscious mind and bring the unresolved issues into a conscious state.

Rahus attraction to the dark and hidden areas can easily tune to lower or negative astral entities and lead to adharmic actions.

Beware of wrong type of spiritual practices which can damage or open too much the astral body. Avoid negative places and people and any kind of intoxication. Be aware and sublimate the strong inner desires.

Rahu is related with strong compulsive desires and fears which are usually unconscious and come from the frustrations of previous lives. They can easily turn into addictions.

Rahus Yogic remedy is basically to introspect,

recognize and detach from the minds strong desires.

Channel and express your personal ambitions and desires toward a higher and spiritual goal, without becoming obsessed and without expecting powers or astral experiences.

Overcome fear by developing spiritual strength, esoteric knowledge, faith, devotion and detachment. Ketu:

Ketu shows a need to renounce the lower Ego, the materialistic attachments, and change the previous Samskaras or mental impressions and tendencies we bring from the past lives.

Ketu shows something we may have done too much on the past and now there is a need to compensate for that. Ketu feels guilty about the personal ego and mistakes done in the past.

Ketu shows a need to spiritualize the areas of life indicated by its house and sign placement, or the planets it conjuncts.

It usually does that by creating separation or dissatisfaction towards the related area of life.

The best ways to manage the Ketu energy is by spiritual practices like seclusion, meditation, introspection, renunciation, study of ancient spiritual disciplines and Vedanta philosophy,

following the intuition, understand death and the ephemeral nature of the material and sensual world.

Both Rahu and Ketu have to be understood as an axis, which shows the play of Raga and Dwesha the desires and repulsions that swing the mind and steal the inner peace.

Understanding their patterns is most important for solving and working out the karmas and inner conflicts. MANTRAS:-

The use of mantras is also a very important form of Yoga, and it is especially recommended as a powerful astrological remedy as well as a spiritual practice and meditation technique.

A Mantra is a sound formula, either a syllable, a word or a combination of words, that when repeated enough times with the right intonation, devotional feeling and concentration of the mind, has the capacity to change the vibrations on the astral body, neutralizing or changing the negative effects of the adverse planetary influences.

The Mantras are sounds discovered or heard by the Rishis on deep meditation states. No one can &ldquo;invent a mantra.

The Vedic Rishis and Yogis understood the process of creation of the world in the form of sound vibrations. Everything in the universe has a particular sound vibration, which can be heard in meditative states.

Thought itself is nothing but sound, in a particular wavelength. Each thought has not only a particular sound, but also a corresponding shape, color, size and weight.

Sound and form go together. Besides each form or shape there is a sound vibration, a name, and vice versa.

The Sanskrit alphabet was made from the sound heard on the different chakras and Nadis (astral tubes), and that's why the mantras are in Sanskrit language.

Mantras are actually what the Sanskrit language is made of.

When a Mantra is repeated correctly, it activates those nadis and chakras.

Repeating a mantra is therefore a way we can manipulate and change the vibratory level on our astral body and activate the Kundalini Shakti or spiritual transformational power.

Each Planet also has a vibratory level and sound associated.



All the actions and thoughts, the karmas that we have created on the past, even past lives, create a particular type of sound and color pattern on our mind and astral body.

That sound and color pattern in our astral body is what attracts the life events.

In what we think, we become. According to the vibration of our astral body we will attract a material situation, a life experience related to that vibration.

The position of the planets at the moment of birth and their continuous movements, transits and periods of influence (dashas) affect our mind and astral body, triggering, amplifying and releasing those past impressions of the karmas into an actual experience, which makes the different life situations manifest in different ways at different times.

So, by repeating a mantra we can invoke a high and positive level of astral energy that can neutralize and change the negative patterns.

Each Planet has one or more Mantras which when repeated

help to transform their negative effect into the positive one. It is like "healing the effect of that planet on our astral body.

Each planet has also a presiding deity, whose mantra can be used with the same or even better effect.

Remember that the planets are nothing but the instruments of God to perform the law of Karma.

Even though God is one, it can be invoked in different ways to help us overcome and liberate from the grip of the planets.

There is a highest category of Mantras called the Moksha Mantras which are also called the names of God and if repeated with sincere devotion and mental concentration, have the capacity to remove all karmic afflictions, independently of which planet is the afflicting one.

It is recommended to choose one Moksha Mantra and focus on that one Mantra for the whole life as the personal mantra, or Ishta Devata mantra.

That mantra can also be chosen by looking at the birth chart.

The best situation is to receive the Mantra from an experienced or realized teacher or Guru, through a ceremony of Diksha or initiation. In this way the right pronunciation and intonation is learned, but the most important benefit of that is that the Shakti or power of the Mantra can be transmitted from teacher to disciple through initiation. Its power and effects will be greater and faster in this way.

So some of the Mantras commonly used for astrological remedies are: Planetary mantras: For the Sun: "Om

Suryaya Namaha"

or the Mantra of lord Rama: Om

Sri Ramaia Namaha"

or the Gayatri mantra: "Om

Bhur Bhuyah Swaha, tat savitur varenyam, bhargo devasya

dhimahi, dhio yo nah prachodayat" For the Moon: "Om

Chandraya Namaha" or "Om Somaya

Namaha"

or the Krishna Mantra "Om Namo Bhagavate

Vasudevaya"

or the Siva Mantra "Om Namah

Sivaya" For Mars: "Om Kujaya

Namaha

or "Om Angarakaya Namaha"

or the mantra of Lord Subramanya: "Om

Subramanyaya Namaha

or "Om Sri Sarabhanavabhaya Namaha" For Mercury: Om

Budhaya Namaha"

or the mantra of Lord Vishnu: "Om

Namo Narayanaya" For Jupiter: Om

Brihaspataye Namaha"

or the mantra for the Guru: "Om

Gum Gurubhyo Namaha" "Om Sri Gurave Namaha" For Venus: Om  
Shukraya Namaha" or the

mantra of goddess Lakshmi: "Om Sri Maha Lakshmiay Namaha"

or goddess Saraswati: "Om Aim Saraswatiay Namaha" or Durga:

Om Sri Durgaiay Namaha" For Saturn: Om

Shanaye Namaha" "Om Shanaischaraya Namaha"

or the Siva Mantra: "Om Namah Sivaya"

or the Hanuman Mantra: "Om Sri Hanumate

Namaha" For Rahu: Om

Rahave Namaha"

or the Durga Mantra: "Om Sri Durgaiay

Namaha" For Ketu: Om

Ketave Namaha"

or the Ganesha Mantra: "Om Gam Ganapataye

Namaha"The Maha Mritunjaya Mantra:

**This is a powerful Moksha Mantra which can be**

**chanted for protection of any adverse planet or any kind  
of adverse omen, danger, disease or accident.Om**

**Tryambakam Yajamahe Sugandhim Pushyavardhanam, Urvarukamiva**

**Bandhanan Mrityor Mukshiyā Mamṛtā".The Ganesha Mantra:Lord  
Ganesha is the remover of all obstacles**

**and the Patron of all the planets. He is called the "Graha**

**Pati" the lord of all the planets and his Mantra can be**

**repeated to remove afflictions from any planet. Om Gam Ganapataye**

**Namaha".The Maha Mantra:This is a great Mantra specially  
recommended**

**for this iron age or Kali Yuga to remove ignorance and**

**suffering and attain God realization. Rama and Krishna also stand for  
the Sun**

**and Moon respectively."Hare Rama Hare Rama**

**Rama Rama Here Hare**

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare"YAGYAS AND  
PUJAS:**

**Jagyas and pujas are traditional forms of Vedic worship**

**to specific Deities or planets.**

**This method of astrological remedy is emphasized on the classical Jyotish scriptures**

**God is the ultimate controller of the planets and dispenser of karma, and everything is possible under his/her grace.**

**There is a very advance knowledge in the Vedic tradition about how to invoke a specific Deity or one of the manifestations or powers of God trough the proper ritual and mantras.**

**By this act, the Deity representing the planet is invoked, invited to come and is served by offerings of a special seat, foods, flowers, clothing, water, milk, ornaments, jewels, light, fire, incense, and other sacred objects.**

**There are specific powerful mantras in the form of Vedic hymns for invoking those energies.**

**The sincerity of the worshipper in wanting to purify his mind and ego is very important.**

**The Puja is a simpler ritual that any person with a little training and sincere intention can do, whereas the Yagyas are more sophisticated and elaborate rituals which should be conducted by a traditional Vedic priest, who does the offerings and rituals in the name of the worshipper.**

**Is important to say that from the Yogic point of view, the highest for of worship is when the intention is to surrender totally to God's will, without expecting anything.**

**In the Bhagavad Gita, Krishna says that the worship of gods with the sole purpose to fulfill the material personal desires is done by people of "small intelligence";**  
**The highest devotee prays: Thy will be done, my lord please give me that which is for my highest good and not just what my ignorant mind wants!**

#### **FASTS:**

**One way of astrological remedy is to do certain form of austerities.**

**Austerities or tapas is a form of accepting voluntarily a penance or self-restraint, in order to pay a karmic debt. Tapas strengthens the mind, will power and capacity to endure any difficulty in life. It takes the mind away from the quality of "likes and dislikes Raga and Dwesha.**

**Tapas activates the Tejas or fire element in the mind and body, which bestows inner strength, sharp mind and the capacity to achieve any desired situation and overcome any difficulty in life.**

**Instead of trying to avoid any form of pain at all means, which is what the mind usually does, the Yogi takes upon himself some challenge to become stronger.**

**Tapas can be especially powerful to counteract any negative influence from Saturn or to strength the Mars or Sun energies**

**if weak on the birth chart.**

**The most recommended Tapas are:**

**Doing service to the poor, the sick, the personal teacher or the wise people, refrain from pleasures that are not healthy and make the mind scattered and attached, observing a pure simple moderated diet, occasional fasts, keeping silence or only speaking what is absolutely necessary and beneficial, getting up early in the morning to do Yoga, meditation or other spiritual practices, assuming and maintaining a steady posture without movement for meditation, sleeping on a hard bed, sitting on the floor.**

**One of the highest (and most difficult, but recommended) tapas is Bear insult and injury not responding with aggression or negativity towards an offender, not identifying with the ego.**

**But tapas don't mean torturing the body by extreme or masochist means, which harm the physical body. Some people cut, burn, beat, pierce their bodies.**

**This kind of extreme Tapas is considered as Tamasic or born out of ignorance and delusion.**

**The Bhagavad Gita clearly explains that:**

**Worship of God, the brahmanas, the teachers, the wise, purity, straightforwardness, celibacy and non-injury are called the austerities of the body-**



**Speech which causes no excitement, which is truthful, pleasant and beneficial and the study of the Vedas are called austerity of speech,**

**Serenity of mind, good heartedness, self-control, purity of nature, this is called mental austerity**

**The austerity which is practiced with the object of gaining good reputation, honor and worship, and with hypocrisy is here said to be of a rajasic unstable and transitory**

**That austerity which is practiced out of a foolish notion, with self-torture or for the purpose of destroying another is declared to be Tamasic or ignorant.**

**Fasting is regarded as an efficient way of physical, mental, spiritual and karmic purification.**

**During fasting the toxins from the body are released and that allows the negativity of the mind to be released too. The mind and will power becomes strong. Karmic debts can be purified too.**

**The prana or vital force usually occupied in digesting the food can be engaged in healing the body and flowing to the higher chakras during fasting.**

**When there is an afflicting planet on the birth chart, or during a difficult Dasha planetary period**

**or difficult transit of that planet, the austerities and fast should be perform on at least the whole day of the week ruled by the planet for at least 6 consecutive weeks.**

**Sun- Sunday**

**Moon- Monday**

**Mars- Tuesday**

**Mercury- Wednesday**

**Jupiter- Thursday**

**Venus- Friday**

**Saturn- Saturday**

**Rahu- Saturday**

**Ketu- Tuesday**

#### **DONATIONS:**

**When a planet creates an affliction on the chart, one way to counteract it is by offerings or donations of items related to the planet, to a person related to the planet on the day of the week ruled by that planet.**

**There are many factors to be considered in each individual chart for that, but just to give a couple of examples:**

**For Saturn: Donate food, money or new black cloths or black mustard seeds to the poor, sick or handicapped people.**

**For Jupiter: Donate money and do personal service to the Guru or a spiritual teacher, a priest, monk or a spiritual or religious organization. Do it every Thursday. Finally, only Devotion**

and total surrender to God,

removal of the ignorance of Ego and realization of the Self

as Atman can be the real remedy for any karmic suffering.

# **The role and service of Jyotish for spiritual seekers**

Jyotish can be a very helpful tool for yogis and spiritual seekers to understand karma, what can be changed and what can't, how to recognize and work out the personal karma and dharma. Even though the universal laws apply for every person, every one has a different path to walk according to their previous karmas. Different lessons are needed to be learnt. What is the best path for one person may not be the best for another. This is shown on the birth chart. The capacity and natural tendency or talent for a particular type of yoga path, type of mantra or Ishta Devata, type of Guru or spiritual teacher, can be seen in the birth chart, as well as the obstacles in the path and the areas of life where there will be a need to focus and purify. Through Jyotish we can understand the quality of time, the cycles and periods of influence that the planets have on the mind and mood and how to prevent or counteract them

Saint Rupnathji wrote:

***"An elementary knowledge of astrology is of immense value. The various Ritus or seasons are brought about by the movement of the earth round the sun. The atmospheric conditions affect the body of man. The planets have an influence on the mind and body of a man. They exercise benign or malevolent influence on him in accordance with their position in the various houses. He who has some knowledge of astrology can ward off the evil effects of unfavorable planets."***

**The field and the knower of the field, a vedantic meditation  
In the Bhagavad Gita chapter 13th, Sri Krishna says:**

***Tat kshetram yaccha yaadrik cha yadvikaari yatashcha  
yat;***

***Sa cha yo yatprabhaavashcha tatsamaasena me shrinu.  
“Do thou also know Me as the Knower of the Field in all  
fields, O Arjuna! Knowledge of both the Field and the  
Knower of the Field is considered by Me to be the  
knowledge.”***

***i.e. “Kshetra means “field”. The body is so called because the fruits (harvest)  
of actions in the form of pleasure and pain are reaped in it as in a field.  
The physical, the mental and the causal bodies go to constitute the totality  
of the field. It is not the physical body alone that forms the field.  
He who knows the field and he who beholds it as distinct from himself  
through knowledge is the knower of the field or matter”  
“The Immortal Soul (yourself), dwelling in the body is the Knower of the  
Field. Verily, it is the Supreme Being who has projected Himself and assumed  
the form of this Knower of the Field within this body. This self is none other  
than That.”***

**Jyotish shows us the “field”. The Grahas are the dispensers of Karma in the  
individual. Jyotish is about understanding Karma, but not to identify with it,  
but rather to observe it as a witness.**

**By Yoga and Jnana we can get the awareness and realization of the “knower  
of the Field” the eternal witness, the supreme consciousness, beyond duality  
and karma.**

**But is he who has knowledge of BOTH, the field and the knower of the field  
and can distinguish between the two that has “the knowledge”.**

**In that sense Jyotish can be used as a vedantic meditation tool, by observing  
everything we can experience in the form of pleasure and pain, just as the  
manifestation of past karma, just the Grahas doing their work. Then we can  
get a higher understanding of what the birth chart is, in the sense of  
understanding and recognizing the Samskaras and Vasanas, the deep rooted  
tendencies and karmic seeds that we bring into this life as a result of past  
actions and how they influence on our current perception of the universe.**

**The placement of the Grahas at our birth show the  
kind of experience we have in the world, how we**

**“superimpose” (adhyarooopa) our individual mental tendencies and impressions on the absolute reality. Also in the same way we know about the yearly seasons and changes in the nature, the changes and cycles of the Grahas in the sky create different effects in the individual and collective minds, triggering the manifestation of certain karmas and affecting the mood, emotions and perception. A person may say “I am depressed” “something is wrong with me” . When we look at the situation in the light of Jyotish we can see that there is a certain planetary period or transit creating that experience. We can observe that the experience of pleasure and pain is a result of karma and ignorance and even predictable through Jyotish. But the wise who understands this can remain as a witness of the situation, even minded, knowing that “that is not me” “that is just the Grahas doing their work”. Pleasure and pain come and go. In the highest realization the wise is not affected by karma any longer. He has complete identification with the knower of the field, the supreme Atman.**