

Vedic Remedies in Astrology

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[Author of Upadesa Sutra of Maharishi Jaimini (1997), Crux of Vedic Astrology (1998)]

SAGAR PUBLICATIONS

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PREFACE

There was a felt need to consolidate the various types of remedial measures available in Vedic astrology. The scope of remedial measures available is very vast and a system of classification has been attempted based on the predominant *guna* (nature) of the remedy. The first chapter explains this classification and cautions the astrologer against indulging in black magic and other forms of black *tantricism* that will only destroy his good karma.

VEDIC ASTROLOGY

Some people have expressed the opinion that Jyotish is not a *vedanga* and that the word "Vedic" is a misnomer.

The six important parts of the Vedas are personified as its feet, face, hands, eyes, nose and ears. *Chandas*, *vyakarana*, *kalpa*, *jyotish*, *siksha* and *nirukta* represent these respectively. Harihara author of *Prasna Marga* adds that since Jyotish (Astrology) is the eye of the Vedas it is given the highest pedestal. Thus, there is no further doubt that Jyotish is a *vedanga*.

Astrology is a very vast study and is practiced in different forms in various nations around the globe. The term "Vedic Astrology" refers to Jyotish as studied and practiced in the Indian sub-continent. It is composed of six parts namely:-

- *Gola*: The nature of planetary systems and spherical astronomy.
- *Ganita*: All aspect of mathematical astronomy and astrology.
- *Nimitta*: Study of omens, gestures etc. The study of Omens and gestures is called *Sakuna Shastra* while there are other related areas like *Pallipatana* (falling of the

common house lizard on different parts of the body at different times) or *Swapna Shastra* (Dreamology). These have not been covered in this book for the present.

- *Jataka*: Birth Horoscopy. The Birth chart provides the details of Karma inherited from past birth and gives us the indications of the suffering due.
- *Prasna*: Horary astrology based on the time of query. The Prasna or horary chart is an important tool for the Jyotish to determine whether the suffering is due to the karma of past birth or of the present birth. If the Prasna Chart alone shows the suffering while the Birth Chart is indicating otherwise, then infer that the suffering is due to the bad karma in this birth. If both the Prasna and the Birth chart indicate the suffering, it is surely due to the bad karma of the past. The recommendation of remedial measures requires an intelligent application of mind on the part of the Astrologer.
- *Muhurtha*: Determining auspicious time for initiating important activities like religious ceremonies etc. This by itself, is an important remedial measure. If the Birth Chart has negative indications, then the best remedy is to start the concerned activity at a most auspicious date and time. This itself can check some of the negative indications in the Birth chart provided remedies are also carried out for alleviating the negative indications.

REMEDIAL MEASURES

When an error or evil planetary combination is noticed, it causes hindrances and can even deny fructification of otherwise good combinations in the horoscope. Vedic remedies refer to all the methods of overcoming these hindrances/obstacles and helps in achieving the desired objective. These remedies are normally found in books/literature dealing with *Jataka*, *Prasna*, *Nimitta* and *Muhurtha Jyotisha*. This book covers the important and effective remedies and in that sense, attempts a compendium of remedial measures. The first four chapters deal with the remedial methods and the principles involved, the fifth chapter is a Compendium of the most potent Mantra while the sixth

chapter shows the application of these remedies in the birth chart. The seventh chapter deals with Gemology. The Frequently Asked Questions have been listed at Appendix V.

SRI MAHA VISHNU

Since it is established that Jyotish is the eye of the Vedas, than in what form should one aspiring for knowledge of astrology worship the Almighty?

तदविष्णुं परम् पदम् सदापश्यन्ति सूरः । दीविव चक्ष्युत्तम् । ।

(Rig Veda I.22.20)

The Rig-Veda explains that lord Vishnu is the ultimate goal (*paramam padam*). He preserves and protects all souls. *Divivah* refers to the Lord as the harbinger of day/ light and, in the physical aspect refers to the Sun whereas in the metaphysical aspect it refers to enlightenment. He is the soul/life force of the eyes (*Chaksyu*: eyes). Jupiter will signify this metaphysical aspect. Thus, the Sun and Jupiter become the two important signicator for Dharma and Lord Maha Vishnu is the presiding deity of Jyotish. The detailed procedure for the spiritual development and correct intuition for an astrologer has been given in Appendix I. The views of Maharishi Parasara can be understood in the Chapter titled Astrology & Deity.

VAASTU & OTHER FLAWS

Similarly, the Vaastu¹ Flaws can lead to considerable trouble. This should also be indicated in the Birth Chart or Prasna Chart. The rectification of these flaws can be done either through the costly methods like making complete changes in the architecture or by applying simple Vaastu correctives like Yantra etc at the appropriate place. This is very exhaustive and has been kept out of the preview of this book. The general remedies for the Dasa-Bhukti or for the birth in Gandanta etc. has been included.

FAITH

It is important to understand that the real fight is between Hinduism and Discord Server <https://dsc.gg/dharma> | MADE WITH

tween the extent of the problem and the faith of the Jyotish. Thus for effective remedial measures the Jyotish must have unflinching faith in the Lord and should himself set an example of a pure and simple life. With these words, I wish the learned readers well and offer this book for the welfare of the world.

THANKS GIVING

I am indebted to the inspiration of an elder Jyotisha who has been the Guru guiding this pen (I cannot mention his name as per his desire for anonymity). Such great souls continue to guide the spiritual direction of many lives. Once again Sri Narinder Sagar has come forward to support this work as the mantle of Jyotish Publications of "Sagar Publications" is passed on to the next generation: Sri Saurabh Sagar continues in the footprints of his illustrious elders. Thank you one and all, especially Manpreet, Ravi, Narasimha, Ashok, Dinanath and all my Jyotish sisya.

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¹Vaastu Shastra is the science of Vedic Architecture. This takes into consideration various factors like direction, soil quality and other factors for judging the suitability of a habitation. Vaastu errors can be serious hindrances.

ॐ गुरवे नमः

CONTENTS

	Page
<i>Preface</i>	
Chapter I	1
Chapter II	21
Chapter III	54
Chapter IV	90
Chapter V	128
Chapter VI	271
Chapter VII	292
Appendix I	381
Appendix II	391
Appendix III	394
Appendix IV	405
Appendix V	410
Appendix VI	430
Appendix VII	439
<i>References & Bibliography</i>	450

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CHAPTER I

INTRODUCTION

1.1 LIFE AFTER DEATH

The question of life after death has been the seed for the birth of all religions. Simple philosophies ascribe a simple good and bad or black and white theory where the good souls go to God and the evil souls rot in hell. The definition of God has been limited by the human mind that fails to conceive of the end of the universe and consequently, fails to define God. Because of this natural limitation, every attempt to define God is bound to fail. This is well exemplified in the Upanishads where the nature of Brahman¹ (God) has been debated. These debates are in the form of 'God is like water, but God is not water...' and the realization of the existence of this inner self has been stressed. The point is that all those great saints who have had this revelation or self-realization still fail to define God for the common man due to the various limitations. Swami Abhedananda² and many other saints have done extensive research on this issue of life after death. The following facts emerge from their research: -

1. All beings are composed of three elements. These are the Physical Body (Deha), the Conscious Mind

¹ Brahman is the Universal soul or God Almighty and should not be confused with Brahmana the Priest.

(called Mana) and an ethereal spirit (called Atma).

2. Consequently, birth or life would imply the coming together of these three factors of Body, Mind and Soul while perfect death will imply the separation of these three elements. **Physical or Medical death** will imply the separation of the two elements of Mind and Soul from the Body. Similarly, **Coma (Mental death)** and such physical conditions where the death of the conscious Mind are seen, yet the person is medically alive occurs when the Body and Soul are separated from the Mind. Thus, three types of death occur where all three of Body, Mind and Soul are separated or either of Body or Mind is separated from the other two. However, there is another type of death where the Body and Mind exist, but the Soul is temporarily or permanently replaced by another. This is **Possession** and has been recorded by various saints and shown in movies like the Exorcist.
3. Normally, medical death occurs when the Body is separated from the Mind and the Soul. The Soul, which is conscious of its existence, continues to exist and to do such things, as it desires to do. This existence is in various astral planes, which for simplicity can be called the planes of consciousness.

Having established that the conscious Soul exists with the Body and Mind from birth till physical death and that it exists with the Mind for some time after medical death, what happens thereafter has been the vexed question for which we have to fall back on the various philosophies and sacred literature. The *Brahmana* literature recognizes death even in heaven. Thus, heaven is also a state of astral existence of the conscious Soul and perfect death occurs when the bond between the conscious Mind and the Soul is finally broken. Besides, there can be many such heavens called *loka* for the existence of the conscious Soul. The void between the final perfect death and birth was filled up by

the most logical magnificent theory of transmigration called *samsara*. In whichever form or manner, this theory suggests repeated deaths and births, till the soul tired of its continued independent existence and having satisfied or shed all its desires merges into the Universal Soul (God). This final end is called *Moksha* (emancipation) or *Nirvana* (liberation). The greatness of the *samsara* theory is its universal applicability wherein all systems of life and existence were linked. It recognized the unity of Godhead. Thus the *devas*³ themselves were subject to change and were a part and parcel of the *samsara*. For example, Indra was an important Deva during the Vedic period. Subsequently, with the changes in the quality of time His importance and popularity dwindled and in the Medieval India we find Indra as *lokapala* or *digpala* in-charge of and protecting the eastern direction like a doorkeeper.

1.2 COSMOLOGY

1.2.1 Quality of time

The quality of time is explained in the *Manu Smriti* where a day and night of the Gods equaled a year for human beings. This formed the primary basis for progression where the progress of the Sun by about one degree⁴ from its natal position. The quality of time was defined by the 60 Jovian years alternating as rising and falling quality of time. Thus in one Jovian cycle, we find Jupiter and Saturn moving towards their simultaneous exaltations (rising time quality) while in the next we find Jupiter and Saturn moving towards their mutual debility (falling time quality). These two cycles comprise the full life span of a human being (120 years). Such cycles add on to finally form the *Yuga* of

³ *Deva* has been loosely interpreted as God by most commentators who see this world in only two colors- Black and white or Good and Bad. *Deva* is derived from the word *Diva* meaning light and hence, *Deva* can be interpreted as the luminous ones or the guiding lights. Thus, *Gurudeva* means the teacher (Guru) as the guiding light or *Indradeva* would mean Indra (the strongest) as the guiding light.

⁴ The solar progression in 24 hours is approximately one degree in the zodiac. Rudimentary astrology uses this system of progression, which is presently popular in the west.

which we are presently, in the *Kali Yuga*. The twelve signs of the zodiac were divided into three types of movable, fixed and dual signs to represent the three predominant Guna types of Rajas, Tamas and Satwa respectively. Thus, the four movable signs Aries, Cancer, Libra & Capricorn represent Brahma the Creator. The four *Yuga's* are represented by the four quadrants of the Zodiac called *chatuspada Gayatri*. The ascendant of the natural Zodiac is Aries representing *Krta Yuga*, Cancer represents *Treta Yuga*, Libra represents *Dwapara Yuga* and Capricorn represents *Kali Yuga*. These quadrants are the four *Gayatri's* which rise at 6 AM, Noon, 6PM and Midnight respectively everyday and during which, the pious Hindu is expected to recite the most Holy *Gayatri Mantra*⁵.

1.2.2 Effect of Kali Yuga

The effect of the Iron age (*Kali Yuga*) is very negative on the human mind as the negative traits of human nature will be on the rise. This is seen in various habits and ways that the world adapts to. The first is the reckoning of the day. While this should be done from sunrise, or at best 6 AM should be made as 00 Hours, the effect of *Kali Yuga* is to reckon the day from the *Kali Gayatri* i.e. midnight instead. Another feature is the large number of bogus dooms-day predictions made by all kinds of God men that has resulted in many deaths and a lot of anxiety for the general public. There is no doom. Sri Achyuta Dasa⁶ the direct disciple of Sri Sri Chaitanya Mahaprabhu has stated in a stanza about India that "FROM 1300 AD TO 2000 AD INDIA SHALL SUFFER DASATWA OR BONDAGE. TOWARDS THE END, THIS WILL BEGIN TO BREAK AND FROM 2000 AD SATYA SANATANA WILL BE ESTABLISHED." Thus, when we are going to see a very glorious phase beginning 2000 AD, I cannot agree with those predictions about Doom. Later Sri Achyuta adds that the strength or

⁵ अ॒ तस्मिन्विश्वरूपं भग्वा॑ देवस्य धीमहि । धियो यो नः प्रचोदयात् । R.V. III.62.10

⁶ Sri Achyuta Dasa, the pride of the Tradition of Orissa and the Direct Disciple of Sri Chaitanya Mahaprabhu has left such brilliant Gems in Oriya Prose and I hope to translate them properly for the benefit of all Jyotish.

people of Baladeva (Sri Balaram, the elder brother of Sri Krishna) will do this. Now, we can only speculate here.

1.2.3 Brahma Vidya

“*Sankalpa*” is a ritual performed by the pious Brahmin at the beginning of the prayers. The day of Brahma is called “*Kalpa*” from which the word “*Sankalpa*” is derived. *Kalpa* also means *Lagna*. Hence Brahma controls longevity and Maharishi Parasara has identified Brahma as the deity of Saturn the *Ayush-Karaka*⁷. In the day there is “*Leela*” and in the Night, the universe is withdrawn and exists as a potentiality. This *Kalpa* is about 4320 Million years and 360 such Brahma days make a Brahma Year. Now, Brahma’s life is for 100 such years and it is believed that Brahma is in His 51st Year. The *Kalpa* is divided into 14 *Manvantaras* of which we are in the 7th called Manu Vaivasvata. Each *Manvantara* is for 306,720,000 years with gaps between the *Manvantara*’s in any *Kalpa*. Each *Manvantara* is further subdivided into 71 *Mahayuga* (approx) as 1000 *Mahayuga* make one *Kalpa*. Each *Mahayuga* is further divided into four *Yuga*’s called *Krita* (Four), *Treta* (Three), *Dvapara* (Two) and *Kali* (One) of lengths 4800, 3600, 2400 and 1200 years of the Gods⁸ respectively. These four *yuga* together constitute the

⁷ *Ayush-Longevity; Karaka-significator*. Hence *Ayush-Karaka* refers to the significator of Longevity.

⁸ A year of the Gods was equal to 360 earth years. Here the years of the Gods refers to the Sun as Deva is derived from Diva (Light) and the Sun is also called *Divakara*. THIS IS WHERE THE ERROR CREEPS IN I.E. THE INTERPRETATION OF THE TERM “YEAR OF THE GODS”. WHILE THIS IS GENERALLY ACCEPTED AS THE MOTION OF THE SUN IN ONE DAY, SOME HAVE EQUATED THIS TO ONE YEAR OF HUMAN LIFE. Thus, they misrepresent the periods as 4800, 3600, 2400 and 1200 human years instead. This is also the reason why I have been requesting the Software programmers to calculate the dasa-antar and other smaller periods correctly on the basis of the actual solar transit of 360 Degrees with fluctuations in one year instead of interpolating on the figure of 365.25 days as a lot of approximation creeps in. Another blunder is to equate the year of the Gods blindly to 360 human years on the approximate basis of 1-Degree transit of the Sun per day when we know this to be 365.25 solar days. This is how another doubt of 360 days instead of 365.25 days per year has crept in.

Mahayuga of 12,000 years of the Gods or 4,320,000 earth years. This is the foundation stone of Vedic Astrology as it is perhaps, the least common multiple of the periods of revolution of the planets. Seventy-one *Mahayuga*'s form a *Manvantara* (popularly called *Manu*) and fourteen *Manvantaras* constitute a day of *Brahma* called *Kalpa*. The day of *Brahma* is followed by an incidental dissolution called *Naimittika* wherein all living forms are only destroyed and after passing through the night of *Brahma*, creation again occurs.

The primary cosmic cycle is the *Kalpa* or day of *Brahma* equal to 4320 million earth years. Thus a day and night of *Brahma* is 8640 million earth years. 360 such days⁹ make a year and *Brahma*'s life is said to be of 100 such years. At the end of the cycle of *Brahma* *Prakrittika Mahapralaya* occurs and everything including all matter and substance is dissolved. The cycle of *Brahma* is 311,040 Billion years after which another *Brahma* recreates the world from the Navel of *Narayana* (World Spirit or Universal Soul, the infinite God). The Zodiac as viewed from the earth with its 12 spokes demarcating the 12 signs represents the entire Universe and is thus representing *Narayana*. Since the time quality cycle is for 120 years (two Jovian cycles of 60 years each), it can be represented by 120 degrees of the zodiac. Thus, there can be three portions of 120 degrees each starting from zero degrees in Aries. These are the three navels of the zodiac at zero, 120 and 240 degrees respectively called *Brahma Nabhi*. The zodiac also represents the human being (*Nara*). Hence, *Nara* is said to be a replica of *Narayana*.

1.2.4 Smaller cycles of time

The dating of the Kali Yuga is the vexed question. Tradition accepts this as 3102 BC, whereas others relying on the other factors give 900 BC or 600 BC etc. How do we resolve this? Not going into other considerations, the 60-

⁹ On the basis of 360 degrees of the zodiac, which in turn, were on the basis of the solar diurnal motion of one degree per day approx. Which was equated to a year.

Year cycle of Jupiter and Saturn is considered very significant. The Yuga of Kali of 1200 Years of the Gods can be sub-divided into four sub-periods of 480, 360, 240 and 120 years of the Gods. We can again divide this into sub-sub-periods...and so on. Now, two such cycles of Jupiter-Saturn conjunction in Aries maybe called a "Chakra" with the first cycle called as Avaroha and the second as Aaroha. Thus the smallest measure of quality of time or "Chakra" is 120 solar years. These Chakra can again be grouped as Krta (Four Chakra), Treta (three Chakra), Dvapara (Two Chakra) and Kali (one Chakra) having periods of 480, 360, 240 and 120 solar years each and the Maha-Chakra will be for 1200 solar years. According to Sri Achyuta Dasa, the "Dasatva (Bondage) of India ends in 2000 AD" showing that the Kali Chakra of 120 years that started in 1880 AD is to end in 2000 AD when Jupiter & Saturn are to conjoin in Aries again. Thus, this Maha-Chakra must have started 1200 years back in 800 AD. Further, the Krta Chakra should have been from 800 AD to 1280 AD and during this period the best temples were built and the finest literature produced. This was the golden age of India. After this, Treta Chakra was from 1280 to 1640 AD during which we find that Satwa declines and strife increases. The Dasatva (Bondage) of India begins as invaders came to rule and Muslim dynasty's are set up in India. Dvapara Chakra was from 1640 to 1880 when the British directly ruled India under the Crown. With the advent of Kali Chakra (1880 to 2000 AD), the fight for freedom begins in the form of revival of religion etc. Strife is at its highest and has gone to the villages as well. The main theme in India, the most spiritual Land, is still peace or a peaceful approach to freedom in the Aaroha (Increasing) portion of 60 years (1880 to 1940 AD) whereas in the Avaroha portion 1940 to 2000 AD even Mahatma Gandhi takes a war-like posture in the Quit India resolution of 1942.

The Kali Chakra (1880 to 2000 AD) has seen the development of the most powerful weapons for mass destruction (as well as their use in World War II). Next

year, the entire cycle changes and another Maha-Chakra of 1200 Years begins with a Kreta-Chakra (2000 to 2480 AD) and once again, the temples will be built, literature will flourish and a lot of good will happen on this planet.

1.3 KARMA

The *Brhadaranyaka Upanishad*¹⁰ explains the Karma theory with reference to the theory of Transmigration of the soul (*samsara*). The pious and good souls who have lived a *dharmaic* life depart for the abode of the forefathers and other such *loka*. After a period of temporary bliss, they move on to emptiness via the Moon. From emptiness, they descend to the earth with the rain and enter the food that is consumed by the prospective father. From the food they become spermatozoa and are offered to the prospective mother in the altar of fire (copulation). Then the birth occurs.

The *Upanishad* adds that the unrighteous are incarnated as birds, insects, animals or plants on the basis of the *Karma* of the past lives. It is generally taught that conduct and adherence to the moral code determined these changes. Thus good karma would promise an exalted future while bad *karma* will tend to degrade the soul in the lines of 'as you sow so will you reap'. This doctrine of Karma (literally "action") provides a very satisfactory explanation for the various social inequalities that exist as well as the troubles or grief that one faces as it is the result of one's own acts or misdeeds in the past. References galore in the sacred literature where even the most evolved souls have to undergo punishment until deliverance. For example, two demi-Gods had to reincarnate as *Arjuna* trees due to their misconduct of appearing nude in front of a sage and when the period of punishment ended, baby Krishna delivered them from the misery¹¹. Thus, if a chart is under the curse of a sage, the deliverance is achieved by worshipping *Sri Krishna* in

¹⁰ Brihadaranyaka Upanishad VI.2.16

¹¹ Sri Krishna is the lunar incarnation of Maha Vishnu the Universal soul as explained by Parasara in the *Brihat Parasara Hora Shastra*.

his baby form. In this manner, the intelligent *jyotish*¹² can learn the remedial measures from the sacred literature. Some philosophers of recent times have expressed the opinion that a human being cannot be reborn as an animal or plant. This view is neither supported by the scriptures nor by astrology. The *Jaimini Sutra* provides a vital clue for determining the past life of any creature on the basis of the conception¹³ chart. In the conception chart, Venus represents the sperm while Mars represents the ovum. The creature would have been a human being in the past life if Venus is in a *Manushya Rasi* (human sign) in the Dwadasamsa chart (D-12 Chart) at the time of conception. If Venus is in a *Keeta rasi* (Insect sign), it would have been an insect and if in a *chatuspada rasi* (four-footed animal sign), an animal. If the past shows an animal or lesser *jiva*¹⁴ and the conception is of a human birth, then good *Karma* should be ascribed to the past life for this up gradation while the reverse holds true for bad *karma*.

What comprises past *Karma* and how to decipher the same from the horoscope is the next question. The *Bhagavat Gita* explains that on the basis of the merits of past birth the Lord sends the souls to such *Yoni's* (Physical bodies) and such parents as they deserve. Thus a human birth itself indicates good *Karma* in the past. Birth in the family of a king or a pauper, education and culture etc. all depend on the past *Karma*. The trines (1st, 5th & 9th houses) indicate the past karma that shapes the fortune of the individual. The Sun and Jupiter are the natural signifier of these houses. The presence of these signifier in the trines does not damage the signification and instead is a blessing that shows good karma in the past. The presence of Rahu (opposed to Jupiter) and Saturn (opposed to the Sun) in the trines damages the signification as it shows bad karma in

¹² *Jyotish*: Astrologer

¹³ The horoscope drawn for the exact moment of copulation is the conception chart. Considerable details about the development of the fetus and parents can be determined from this chart. Kalyan Verma (*Saravali*) and Maharishi Jaimini (*Upadesa Sutra*) have spoken in detail on this subject.

¹⁴ creature

the past birth. The three Arudha Pada of ascendant, fifth and ninth called *Pada Lagna*, *mantrapada* and *Bhagya Pada* also become very relevant in this context. Thus all the evil and sorrow that the native experiences in the present birth is on account of the bad *karma* of the past birth. The past *karma* of the individual is seen in the *Rasi*, *Navamsa* and *Shastyamsa* charts. The intrinsic nature of the individual and the abilities inherited from past life is seen in the *Shastyamsa* (D-60) chart. It is for this reason that Parasara gives the highest weightage to the *Shastyamsa* chart in the *vimsopaka bala* (20-point strength) scheme. If either of these charts shows an evil influence, remedial measures become necessary. Similarly, details about the parents are seen from the fourth and ninth houses in the *Rasi* and *Dwadasamsa* (D-12 Charts). The Karma inherited from the matriarchal lineage is seen in the fourth house of the *Khavedamsa* (D-40 chart) (note $40=12*3 + 4$) while the Karma inherited from the patriarchal lineage is seen in the ninth house of the *Akshavedamsa* (D-45 chart) (note $45= 12*3 + 9$).

The remedial measures that one performs are also karma and the good karma in adequate measure envelops the bad karma thereby preventing its manifestation or alternatively burning the same. Suffering is the natural way of spending the bad karma and coming out clean. There can be innumerable ways to deal with the bad karma of the past and all these will fall in the category of 'remedial measures'. All these methods can again, be categorized as *Satwa*, *Rajas* or *Tamas* on the basis of the *Guna* (attributes) of the remedy. All actions like recitation of holy scriptures, names describing the attributes of God, prayers, temple or church activities, feeding of the pious and the poor, charity to the pious and the needy fall in the category of *Satwa Guna*. All actions that are born out of ignorance and that cause harm to another creature or the environment can be broadly grouped as *Tamas Guna*. All actions that are performed due to a selfish desire or born out of passion are broadly grouped as of *Rajas Guna*. Since, the basic idea is to either envelope or burn the sins of the past, the karmic

remedy should fall in the category of Satwa. If the karmic remedial measure is of Rajas Guna, the cure is temporary while if it is of Tamas Guna, the cure is very temporary and additional sin is incurred. The astrologer who gives *Satwik* advise is doing good karma and is blessed by Sri Vishnu¹⁵ while the astrologer who gives the advise of *tamasik* remedies is punished by Sri Rudra¹⁶ (*Siva*). Astrologers who fail to give any advise on remedial measure fall in the middle category of *Rajasik karma* and their efficacy as astrologers is always suspect. It is evident from the above that mere remedial measures is not adequate and that the same should fall in the category of Vedic¹⁷ Remedies having the sanction of the Holy books, scriptures etc.

1.4 THE BOOKS OF VULCAN

There is no limit to the Karma that one can do and thus, the remedial measures that can be undertaken are limitless. There are certain books like the *Red or Black Kitab* that prescribe all kinds of remedial measures that can range from throwing a few kilograms of coal into the river to keeping a pot of water from the burial ground in the house! Most of the remedies prescribed in such books fall in the category of *Rajasik Karma* while a few are very *Tamasik*

- *Paramita* teaches that God manifests Himself in three different forms due to *yoga* (union) with three forms of nature (*Prakriti* personified as the Mother/female gender). When the *Yoga* is with *Satwik Shakti* Sri Maha Lakshmi, the divine manifestation is as Sri Vishnu. When the *Yoga* is with *Rajasik Shakti* Sri Maha Saraswati, the divine manifestation is as Sri Brahma and when the *Yoga* is with *Tamasik Shakti* Sri Kali, the divine manifestation is as Sri Siva. Since the Lord Almighty (Narayana) is above these attributes (Gunas), worship of Sri Siva & Sri Kali destroys Tamas and ones sins of the past. Similarly, the worship of Sri Brahma & Sri Saraswati removes the effect of Rajas and passion or desire no longer torments the mind. The worship of Sri Vishnu & Mahalakshmi maintains the individual in *Satwa Guna* at all times. These divine manifestations are worshipped by their *beejakshara* (seed syllables) namely, "A" for Brahma, "U" for Vishnu and "M" for Siva. Thus, the *Beejakshara* mantra (seed syllable) of the Almighty Narayana should be composed of these three syllables in the order of Birth (Rajas), Sustenance (*Satwa*) and Death (*Tamas*) and is the greatest Vedic mantra "AUM" (commonly written and spelled as OM).

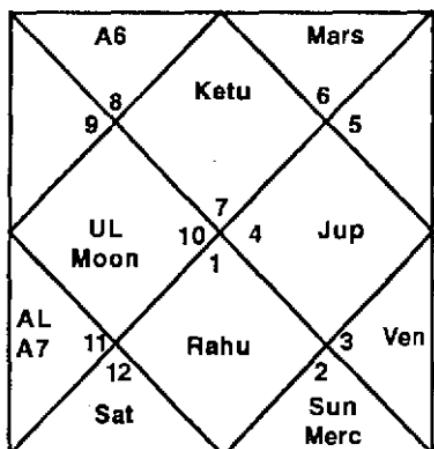
¹⁶ Lord Siva has various names describing His attributes or action. As Siva, He is the eternal purifier and destroyer of sins. Hence the famous *Panchakshari* mantra NAMAH SIVAYA . As Rudra, He is the destroyer of sinners.

¹⁷ Vedic is derived from Veda meaning Knowledge and is squarely opposed to ignorance that causes *Tamasik* qualities.

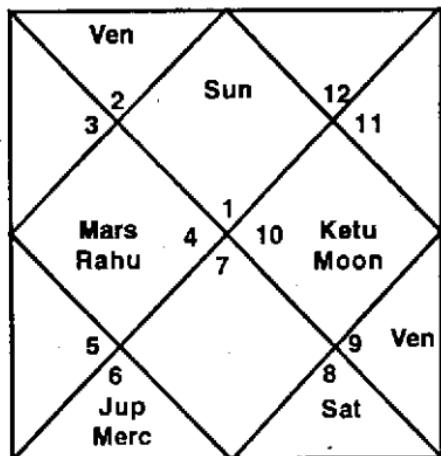
and should be totally rejected. Using these books for astrology or predictive purposes is one thing and prescribing remedies is another. The pious Hindu is advised to keep the water from the Holy Ganges (symbol of Purity) in the house and the prescription of keeping of water from the burial/cremation ground in the house is blasphemous. Thus, by following such remedies, the native ends up doing *Karma*, which is opposed, to *Dharma* (duty as prescribed by the scriptures) and incurs sin. There are certain other books generally termed as *ghora tantra* and falling in the category of black magic where all kinds of animal and human sacrifices are indicated for fulfilling desires. The moot question is as to what extent the native is prepared to fall/ sell his soul to the Devil to achieve materialistic desires? History has recorded the brave act of astrologers like Nostradamus who did not hesitate to set fire to the books of the Vulcan and have earned permanent glory. However, the dark forces will remain in existence during the *Kali Yuga* and it will be the constant endeavor of all good men to rid this world of these forces.

1.5 ILLUSTRATION

Chart 1-1: Female born on 27 May 1967 at 5: 25 P.M IST at New Delhi (28N40; 77E13) Atmakaraka: Mercury; Arudha Lagna (AL): Aquarius; Upapada(UL): Capricorn; Mantrapada(A5): Aries; Bhagyapada(A9): Aries.



Sat	Rahu	Sun Merc	Ven
AL A7	CHART 1-1 RASI		
UL Moon			
	A6	Lagna Ketu	Mars



	Lagna Sun	Ven	
		CHART 1-1 NAVAMSA	Rahu Mars
Ketu Moon			
	Sat		Jup Merc

In Chart 1, the Upapada (UL) represents the spouse and the Lagna of her husband is Taurus (trines to her Upapada). The Arudha Lagna is in Aquarius and the Upapada is in the twelfth house from the Arudha Lagna showing that the native will tend to ignore or reject the spouse. The Mantrapada (A5) is in Aries conjoined Rahu and subject to a *paapakartari*¹⁸ *yoga* between the Sun and Saturn. The Bhagypada (A9) is also in Aries and the same situation obtains. During Rahu dasa Saturn Antardasa the native visited an uncle who is well versed in the *Lal Kitab* and was advised to visit a cremation ground during a particular night and bury some Tantra articles. She was also given some magical formulae (black magic mantra) to recite. All this was advised as she was passing through a difficult married life. The results were disastrous. The spouse was transferred to a remote locality and she ended up in a strange love affair with her boss. She contemplated divorce and even consulted lawyers. She had decided to forsake her children and spouse for marrying her boss. The boss, in turn sent his family away and decided to forsake his family, children and two other love affairs for her!

At this juncture she called on the author with a common friend to determine the outcome of the love affair. Jupiter is exalted in Cancer and will surely deliver her from sin. After she confirmed the above-mentioned incidents,

¹⁸ Sandwiched between *Paapa* means bad or sinful.

she was categorically told to refrain from the evil practices. Since the prevalent Guna was largely Tamas, as per Vedic tradition it was necessary to rescue her from the clutches of the evil mantra and destroy Tamas by worshipping Sri Shiva or Sri Kali. Durga is a form of the divine Mother who destroys darkness and delivers one from sin. For this purpose, the 17 syllable *Kalpavriksha Mantra*¹⁹ of Durga is most effective and she was asked to chant the mantra till the end of Rahu dasa Saturn antardasa. The fight against the evil and the emotional turmoil that she underwent is beyond description. With the advent of the antardasa of the Atmakaraka Mercury the going became easy as although the AK tends to punish, it will always take the native on the divine path. She was asked to write the *Beejakshara Mantra*²⁰ of Sri Ganapati²¹ and within a month of doing so, her spouse was transferred back to hometown. She developed the character and strength to ask her paramour to get out of her life and took up a job to augment family income. All's well that ends well. The tears and turmoil that the astrologer has to share for about a year and a half seem to be well compensated in the end as it reinforces faith in the Almighty.

There maybe cases where the people who have visited the Lal Kitab for consultation have got temporary relief, but there is no doubt that they have only deferred the debt of bad karma and will have to pay for the same with inter-

¹⁹ *Kalpavriksha* is the celestial tree that grants any boon. In the Human body, it is the *Kundalini Shakti* in the spinal chord. The roots of the Celestial tree are in the *Mooladhara Chakra* in the base of the spine and its branches and leaves with fruits in the *Sahasrara Chakra* in the brain. The Kalpavriksha mantra is "OM HRIM SRIM KRIM DURGATINASINYAI MAHAMAYAYAI SVAHA". ॐ ह्रीं श्रीं क्रीं दुर्गतिनाशीन्यै महामायायै स्वाहा ।

²⁰ The Beejakshara of Sri Ganpati is "GAM" and the mantra is " OM HRIM GAM HRIM MAHAGANAPATAYE NAMAH SVAHA". ॐ ह्रीं गं ह्रीं महागणपतये नमः स्वाहा ।

²¹ Sri Ganapati is the elephant headed son of Sri Shiva. Belonging to the divine family that delivers the soul from darkness and sin, the specific function of Sri Ganapati is to teach and drive away ignorance (*avidya*). He is represented by Ketu the signifier of emancipation from all kinds of bondage including rebirth.

est. Normally during the period of Rahu a native likes to learn about such occult practices and reads such books.

1.6 DIVISIONAL CHARTS

Vedic Astrology uses the system of harmonic divisional charts called *Varga*. Kalyan Verma (Saravali 3.12) expresses the importance of divisional charts. He opines that the divisional charts provide complete knowledge (enlightenment) on the bhava's, without which it is impossible to take even a step into this great science (of astrology). Thus, it is evident that the divisional charts hold the key to predictions and understanding the horoscopes. The birth of twins provides the greatest challenge to all astrologers. The general concept that the Rasi chart is the be all and end all of Jyotish takes a beating as the Birth Chart and sometimes even the navamsa charts of twins are invariably the same, yet their fortunes, looks etc are totally different. It becomes amply clear that there is yet another chart that is far more important than the Rasi & Navamsa Charts. This is the Shastyamsa Chart (D-60) as Parasara gives the highest weightage to this chart under the Vimsopaka Bala scheme (20-Point strength based on divisional dignities). We must respect the teachings of the Maharishi's, and then the knowledge will unfold.

Every facet of life finds place in one of the twelve signs of the zodiac and the twelve houses of the horoscope. This results in the clubbing of many aspects in a particular house or sign thereby making the interpretation very subjective. Assigning natural lordships to planets over individual matters (*Naisargika Karakatwa*) supports this. For example, the fourth house rules over properties, mother, home, happiness, vehicles, formal education etc. While the examination of the Bhava may not be able to give a clear-cut picture and additional examination of the natural signifier like Moon for mother, Venus for vehicles, Mars for properties, Ketu for home etc. will make the reading easier, but definitely not affirmative. This is where intuition steps in and the gifted astrologer is bailed out. If the invaluable tool of

divisional chart were added, the reading would not only be accurate, but quite detailed.

Since the twelve sign division is the primary division, it follows that all sub-division of the sign will fall in a sequence that repeats after every twelve divisions. Thus, for example, the D-16 Chart (*Shodasamsa* or *Kalamsha*) will be the first harmonic (or second cycle) of the D-4 Chart (*Chaturthamsa*). This can be expressed mathematically as $16 = (12 \times 1) + (4)$; where 1 represents the first harmonic. Similarly, the D-40 (*Khavedamsa*) Chart is the third harmonic (or 4th cycle) of the D-4 Chart as $40 = (12 \times 3) + (4)$.

Table 1-1: Divisional Charts

Level of Consciousness	Cycle/ Harmonic	Divisional Charts range
Physical Conscious	Primary	(D-1 to D-12)
Sub-Conscious	Secondary/ First harmonic	(D-13 to D-24)
Super- Conscious	Tertiary/ Second harmonic	(D-25 to D-36)
Supra- Conscious	Quaternary/ Third harmonic	(D-37 to D-48)
	Pentenary/ Fourth harmonic	(D-49 to D-60)

The **first cycle** of divisional charts from Rasi chart (D-1) to Dwadasamsa (D-12) rules over the **physical plane** and covers such matters as physical body (D-1), material wealth (D-2), brothers & sisters (D-3), immovable properties (D-4), children (D-7), authority over others (D-5), spouse (D-9), work (D-10) and parents (D-12). The **second cycle or first harmonic rules over the conscious plane**. Technically it covers charts D-13 to D-24, but Parasara has restricted the scope to the three primary areas of mental activity namely Shodasamsa or Kalamsha (D-16) ruling over matters of general mental happiness, luxuries, vehicles etc; Vimsamsa (D-20) wherein spiritualism, occult studies etc are examined and Chaturvimsamsa (D-24) for all kinds of learning (which is actually considered a heritage from the society). The **third cycle or second harmonic rules over the sub-conscious plane** covering charts D-25 to D-36. Parasara advises us to focus on two charts in this group, namely Nakshetramsha (D-27) for strengths & weaknesses

and Trimsamsa (D-30) for all evils. For example if the Moon is exalted and placed in a quadrant in the D-27 Chart, we can infer that the native is mentally very strong. A weak Mercury in this chart can show speaking disorders or a weak speech. The **fourth cycle or third harmonic rules over the super-conscious plane** covering charts D-37 to D-48. However, the good & bad accruing to the destiny of the individual due to the Matrilineal karma (seen from Khavedamsa D-40 Chart as $40 = (12 \times 3) + 4$) and that from the Patrilineal Karma (seen from the Akshavedamsa D-45 Chart as $45 = (12 \times 3) + 9$) are considered important in the Shodasavarga scheme of Parasara. The **fifth cycle or fourth harmonic rules the supra-conscious plane** covering the charts D-49 to D-60. At this level, the heritage (equivalent of D-12) of the karma from past births is relevant and the Shastyamsa (D-60 Chart) is vital. Parasara gives the highest weightage to this chart in the Shodasavarga scheme.

There are much higher planes of Consciousness and some other divisional charts like the *Nava-Navamsa* (D-81), *Ashtorramsa* or *Navamsa-Dwadasamsa* (D-108) and *Dwadasamsa-Dwadasamsa* (D-144) are used. A detailed discussion on the divisional charts is beyond the scope of this book. Suffice is to say that the scheme²² of Parasara employs the most vital 16 charts. These are the *Rasi* (D-1: Physical body), *Hora* (D-2: Wealth), *Drekkana* (D-3: Co-born), *Chaturthamsa* (D-4, fortune, properties), *Saptamisa* (D-7: children), *Navamsa* (D-9: Self & spouse), *Dasamsa* (D-10: Power, Career & Profession), *Dwadasamsa* (D-12: Parents & elders), *Kalamsa* (D-16: Vehicles, all luxuries & happiness), *Vimsamsa* (D-20: Worship and spiritualism),

²² There are other schemes depending on the extent and depth of study to be done on the chart. The scheme of Jaimini adds the *Shastamsa* (D-6: enemies), *Rudramsa* (D-11) and *Panchamamsa* (D-5) charts to the Parasari scheme and thus, does not deviate from the primary usage of the divisional charts. Some other later day astrologers advise the use of *Dasavarga* (Ten divisional charts: *Jataka Parijatha*) while others recommend *Shadvarga* (Six divisional charts) and *Saptavarga* (Seven divisional chart) schemes. Some astrologers have also differed on the methodology of construction of the divisional charts while others have differed on its usage like recommending the *Drekkana* (D-3 chart) for *Karmaphala* (Results of deeds or profession) instead of co-born.

Siddhamsa (D-24: Education & all learning), *Bhamsa* (D-27: strengths & weaknesses), *Trinisamsa* (D-30: all evils), *Khavedamsa* (D-40: Matrilineal Karma showing good /bad), *Akshavedamsa* (D-45: Patrilineal karma showing good/bad) and *Shastyamsa* (D-60: Own past *Karma* showing good/bad). The *Brihat Parasara Hora Shastra* gives the names and presiding deities of these divisions of the zodiac. According to *Satyacharya's*²³ principle for *Vimsottari dasa*, the dasa lord acts as the Sun. By extension, the *antardasa*²⁴ lord acts like the Moon and the *Pratyantar dasa*²⁵ lord acts as the Lagna. The divisional deities provide the clue to propitiation during the Vimsottari dasa and sub-periods. For example, if during a particular antardasa the native suffers from a setback in career, the deity of the *Dasamsa* (D-10 chart) occupied by the planet governing the *antardasa* should be propitiated for immediate relief.

1.7 CONSTELLATION

The constellation (called *Nakshatra*) plays a key role in Vedic Astrology providing common links, initiating the Vimsottari dasa and for various purposes of Natal, Annual and Horary astrology. For example, if the lords of the ascendant, tenth and the Sun are in the same constellation or occupy constellations owned by a common planet (as per Vimsottari dasa scheme), then a powerful Rajyoga is caused. However, if the constellation dispositor is ill placed, Rajyoga will be felt only during its periods. Thus, it becomes important to enhance the influence of the constellation dispositor either by the use of a gem or by propitiation. The sign dispositor of a planet is called its *Deha* (Body) while the constellation dispositor is called its *Jeeva* (Life force). Thus if the sign dispositor of the ascendant lord is placed in the 3rd, 6th, 8th or 12th house, ill health is expected during the periods of the dispositor as the *Deha* is afflicted. Similarly,

²³ Satya Jataka of Satyacharya. It provides valuable insight into interpreting the Vimsottari and other dasa as well as longevity analysis. An important text of Vedic Astrology.

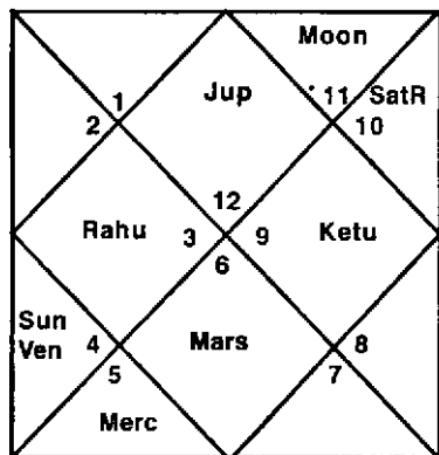
²⁴ Also called Bhukti, it is the sub-period.

²⁵ Sub-sub period.

if the constellation dispositor of the ascendant lord is ill placed the fortunes of the native take a nosedive. In both cases, suitable remedial measures are necessary. Presiding deities of the constellations and their mantra are given in the Appendix C.

1.8 ILLUSTRATION

Chart 1-2: Male born on 7th August 1963 at 9.15' PM IST at Lat: 21N28' & Long: 84E01'.



Lagna			Rahu
Moon	CHART 1-2 RASI		Sun Ven
SatR			Merc
Ketu			Mars

In chart 1-2, the Lagna lord and tenth lord is Jupiter placed in its own sign in Pisces in Revati Nakshatra ruled by Mercury. The Rajyoga Karaka Sun is also placed in trines in the fifth house in Aslesha constellation ruled by Mercury as per the Vimsottari dasa. Thus, Mercury becomes an important *Jeeva* for the tenth house and Rajyoga should be expected during its periods. However, its placement in the sixth house and being subject to a Papakartari yoga between the Sun and Mars makes it weak in position. A substantial portion of the negatives are removed by its placement in vargottama Navamsa and being in mutual aspect with the fifth lord Moon gives another fine Rajyoga due to the mutual aspect between 4th, 7th & 5th lords. Mercury is also placed in the 12th house from the Atmakaraka and shows the spiritual inclination as Sri Vishnu or Bhagavan Krishna.

During Saturn dasa Mercury antardasa, Rajyoga re-

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sulted and the family was elevated to a very high status. However, the Rajyoga was destroyed due to politics with the advent of Ketu antardasa in Saturn dasa. Thus, in order to strengthen the Rajyoga, it will be most advisable to worship the *Kula devata* (Mercury is 4th Lord) and Sri Vishnu.

The birth constellation is called the Janma Nakshetra and remedial measures should be undertaken after a careful consideration of the Tara Bala and other Horary astrology considerations. Replies to some frequently asked questions (FAQ) as well as questions like how does a mantra work etc. can be found in Appendix 5.

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ॐ गुरवे नमः

CHAPTER II ASTROLOGY AND DEITY

2.1 VIEWS OF MAHARISHI PARASARA

Maharishi Parasara is considered the father of Vedic Astrology and his views on worship or remedial measures are outlined in the subsequent paragraphs. Since Parasara is also a Rishi (Author and Seer) of the Rig Veda, his contribution is the authentic view on remedial measures.

2.1.1 Planets & deities

After explaining the creation, Maharishi Parasara has taught that based on the effect of the planets Sri Vishnu has appeared as different Avatar's to protect and sustain this creation. The table 2.1 gives the holy names (Avatar or reincarnations) of Sri Vishnu as given by Parasara. Although later day authors have given another list, their authenticity is doubted. Parasara has also given the names of the Devata (Deities) of the planets (Table 2.2). These are the deities' represented by the planets and have a different usage. The detailed description of the Dasa Avatar are beyond the scope of this book and readers can refer to Srila Prabhupada's translation of the Srimad Bhagavatam for more details.

Table 2-1 Sri Vishnu Avatar

Graha	Sri Vishnu Avatar	Graha	Sri Vishnu Avatar
Sun	Sri Rama	Venus	Sri Parasurama
Moon	Sri Krishna	Saturn	Sri Koorma
Mars	Sri Narasimha	Rahu	Sri Varaha
Mercury	Sri Buddha	Ketu	Sri Matsya
Jupiter	Sri Vamana	Lagna	Sri Kalkin ¹

Table 2-2 Deities of planets

Graha	Devata	Graha	Devata	Graha	Devata
Sun	Agni (Fire)	Jupiter	Indra	Mercury	Vishnu
Moon	Jala (Water)	Venus	Sachi Devi ²		
Mars	Skanda (Kartikeya)	Saturn	Brahma		

2.1.2 Remedies for Adverse Dasa

Maharishi Parasara has also given detailed remedial measures for all kinds of problems. Table 3.2 gives his views on the basis of the Dasa-Antardasa.

Table 2-3 Worship for dasa effects.

Dasa Planet	Worship	Donate
If Lord of 2 nd or 7 th houses or placed in these houses	Mritunjaya mantra	
Sun	Surya (Sun God), Aditya Hridaya Mantra	
Moon	Durga	Cow, Female buffalo; Rice, Ghee ³ & Curd at the Yagna ⁴
Mars	Vedic Mantra	Bull; Yagna

¹ Sri Kalkin Avatar has not yet appeared and is expected at the end of the present Kali Yuga.

² Sachi Devi is the wife of Indra the Lord of all the Deva's (Deities).

³ Ghee: Clarified Butter

⁴ Yagna: Fire Sacrifice done by the Agnihotri's or Brahminical priests.

Mercury	Vishnu Sahasranama	Grains
Jupiter	Ista Devata, Shiva Sahasranama	Gold, Food
Venus	Jagadamba ⁵ or Lakshmi	White Cow, Female buffalo
Saturn	Mritunjaya Mantra	Sesamum oil lamp in the evenings to overcome drowsiness and weak- nesses.
Rahu	Durga	Goat, Buffalo
Ketu		Goat

2.1.3 Astakavarga

Remedial measures for solar transit in signs having low *rekha's* (score) in the *Sarva-Astakavarga* (SAV). The remedial measure should be performed on an auspicious day ruled by the lord of the sign or the day of worship of the deity, as the case maybe, when the Sun transits the sign with the low SAV score. For example, if Virgo has a score, then the date should be between 15 September to 15 October (Transit Sun in Virgo). The remedial measure as given in table 2.4 should be prescribed. This maybe expensive for some persons and they may spend as per their means only. For the benefit of the readers, the names of the *Rishi's*⁶, the Sun etc have also been given in table 2.5.

Table 2-4 Astakavarga Remedies

SAV EFFECTS	REMEDIAL MEASURES
<7 Death Like suffering sesame	Donate 20 Tola ⁷ gold & two heaps of
8 Death Like suffering	Donate camphor equal to your weight

⁵ Jagadamba refers to the Divine Mother or the Sapta Matrika (Seven Mothers feeding this universe).

⁶ Rishi's refers to the saints.

⁷ Tola is equal to 10 gms. Thus 20 tola is about 200 gms of gold.

9	Danger from snakes	Gift an idol of the Sun God in a chariot with seven horses
10	Weapon injury	Donate an armor & symbol of thunderbolt
11	Disgrace	Donate an idol of the Moon made of 10 tola gold
12	Danger of drowning	Donate some Land full of crops
13	Danger from wild animals/ canines	Donate a Saligrama ⁸
14	Death	Donate a Varaha ⁹ Moorti of Gold
15	Anger of the king/ Government.	Donate an elephant
16	Misfortunes and disaster	Donate a Kalpavriksha ¹⁰ made of gold
17	Disease	Donate a cow and Jaggery
18	Differences and fights	Donate a cow, jewels, some land and gold
19	Banished or compelled by circumstances to leave ones home	Worship the Kula Devata (family deity).
20	Dull-witted/loss of memory or intelligence	Goddess Saraswati should be worshipped.
21	Disease	Heap of grains
22	Kith & Kin in distress	Donate some gold
23	Torment & distress	Donate an idol of the Sun made of 7 tola of gold
24	Death of relatives & friends	Donate 10 cows
25	Foolish acts/ loss of wisdom	Worship Sri Saraswati
26	Loss of wealth	Donate gold
27	Loss of wealth	Recite the Sri Sookta/ Worship Lakshmi
28	All kinds of losses	Worship the Sun God
29	Anxiety	Donate some Ghee, clothes and gold

* Saligrama: A polished stone representing Sri Vishnu

⁹ The Varaha Avatar is an incarnation of Lord Vishnu represented by Rahu. He has a face of the wild boar. Varaha Moorti refers to an idol of Sri Varaha Avatar (Tirupati Balaji).

¹⁰ Kalpavriksha refers to the Holy Tree (symbolically) growing upside down in the abode of Lord Indra (King of the Gods). The roots are in heaven and the branches, leaves and fruits stretch down to the earth.

Table 2-5 Dwadas Aditya (Twelve Sun Signs)

Sun Sign	Name	Rishi	Apsara	Sarpa	Yaksha	Rakshas	Gandharva	Vedic Month
Aries	Aryama	Pulaha	Punjikasthali	Kacchanira	Urja	Praheti	Narada	Vaishakh
Taurus	Mitra	Atri	Menaka	Takshak	Rathaswan	Paurusheya	Haha	Jyestha
Gemini	Arun	Vashistha	Rambha	Sahajanya	Chitraswan	Suka	Huhu	Ashadha
Cancer	Indra	Angiras	Pramlocha	Ealaputra	Srota	Sarya	Viswavasu	Sravana
Leo	Vivaswan	Brighu	Anumlocha	Sankhapal	Aasaran	Vyaghra	Ugrasen	Bhadrapad
Virgo	Pusha	Gautam	Ghritachi	Dhananjaya	Sushena	Dhata	Suruchi	Aswinu
Libra	Parjanya	Bharadwaj	Katurvarcha	Airavat	Senajit	Vishwa	Varcha	Kartik
Scorpio	Anshuman	Kashyap	Urvashi	Mahasankh	Tarkshya	Vidyuchatru	Ritasen	Jyestha
Sagittarius	Bhaga	Aristhnemi	Poorvachitti	Karkotaka	Aayu	Sphurja	Urna	Margasira
Capricorn	Twastha	Brahmarat	Tillotama	Kambala	Shatajit	Ruchik	Dhritarastra	Magha
Aquarius	Vishnu	Viswamitra	Rambha	Aswatar	Satyajit	Mahapreta	Suryavarcha	Phalgun
Pisces	Dhata	Pulasty	Kritastali	Vasuki	Rathakrit	Heti	Tumburu	Chaitra

2.1.5 Deities of Divisional Charts

Maharishi Parasara has given us exhaustive details on the deities for the divisional charts. The use of these charts and the prescription of remedial measures on the basis of the deities are outlined in subsequent chapters.

2.1.5.1 RASI CHART: (D-1)

The Rasi's are lorded by the planets and the Sun is the overlord of all the signs. Thus most remedial measures for good health of the physical body prescribe the worship of the Sun. Various deities as per Table 3.6 rule the Nakshetra (Constellation). The Moon is the Overlord of all the Nakshetra. Thus most of the remedial measures for maintenance of good mental health prescribe the worship of the Moon. Now Maharishi Parasara teaches that the Sun represents Sri Ram while the Moon represents Sri Krishna. Hence the best mantra for maintaining good mental and physical health is the Janak Shadakshara¹¹ " HARE RAM-KRISHNA" (हरे रामकृष्णा).

2.1.5.2 HORA CHART: (D-2)

There are various methods for drawing the Hora¹² Chart for various purposes. However, there is unanimity in the overall lordship of the Hora. The Sun is the overlord of the first Hora in odd signs and second Hora in even signs whereas the Moon is the overlord of the second Hora in odd signs and first Hora in even signs. Thus, as explained above, the best Mantra for daily worship and remedies pertaining to the Hora chart is also the Janak Shadakshara Mantra.

¹¹ Rishi Janak was the father of Sita, the wife of Sri Ram. Shad-Akshara refers to the six-lettered mantra given by Rishi Janak. This is also the Guru mantra of the Jyotish Parampara of Orissa as given by Sri Achyuta Dasa. This mantra is the root for the Mahamantra: HARE RAM HARE RAM RAM RAM HARE HARE HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE.

¹² Hora is one half of a sign measuring 15°. There are various methods to draw Hora charts and readers can refer to my translation of Jaimini Maharishi's Upadesa Sutra.

Table 2.6: HORA (HALF A SIGN) TABLE

2.1.5.3 DREKKANA CHART: (D-3)

The three sages Brahmarshi Doorvasa, Maharshi Agastya & Devarshi Narada are the deities of the three types of Movable, Fixed and Dual Drekkana¹³ respectively.

Table 2-7: Table of Drekkana

DEGREES	ARIES	TAURUS	GEMINI	CANCER	LEO	VIRGO	LIBRA	SCORPIO	SAGITTARIUS	CAPRICORN	AQUARIUS	PISCES
10	1	2	3	4	5	6	7	8	9	10	11	12
20	5	6	7	8	9	10	11	12	1	2	3	4
30	9	10	11	12	1	2	3	4	5	6	7	8

Note: Movable signs 1,4,7,10: Rajas Guna Manushya, Deity: Sri Doorvasa
 Fixed Signs 2,5,8,11: Tamas Guna Rakshasa Deity: Sri Agastya
 Dual Signs 3,6,9,12: Satwa Guna Deva Deity: Sri Narada

2.1.5.4 CHATURTHAMSA (D-4):

The four Vaishnava Sanaka, Sananda, Kumara and Sanatana are the deities of the four Chaturthamsa¹⁴ of a sign.

Table 2-8: Chaturthamsa

Degrees	Deity	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
7-30	Sanaka	1	2	3	4	5	6	7	8	9	10	11	12
15-0	Sananda	4	5	6	7	8	9	10	11	12	1	2	3
22-30	Kumara	7	8	9	10	11	12	1	2	3	4	5	6
30	Sanatana	10	11	12	1	2	3	4	5	6	7	8	9

¹³ Drekkana is the one-third division of a sign measuring 10°. The first Drekkana is in the same sign, the second in the 5th and third in 9th from it.

¹⁴ Chaturthamsa is the One-fourth division of a sign measuring 7°30' each. The first Chaturthamsa is in the sign itself, the second in the fourth house, the third in the 7th house and the fourth in the 10th house.

2.1.5.5 SAPTAMSA¹⁵ (D-7):

The seven Rasa¹⁶ Kshaara (Bitter), Ksheera (Milk), Dadhi (Curd/Yoghurt), Ghrita (Ghee or clarified butter), Ikshu Rasa (Sugarcane juice), Madhu (Honey), Suddha Jala (Pure Water) rule the seven divisions in an odd sign. In an even sign, these seven lordships are reversed.

Table 2-9: Saptamsa

Degrees	Rasa	Aries	Taurus	Gemini	Leo	Virgo	Libra	Sagittarius	Aquarius	Rasa	Taurus	Cancer	Virgo	Scorpio	Capricorn	Plures
4-17	Kshaara	1	3	5	7	9	11	13	15	Jala	8	10	12	2	4	6
8-34	Ksheera	2	4	6	8	10	12	14	16	Madhu	9	11	1	3	5	7
12-51	Dadhi	3	5	7	9	11	1	13	15	Ikshu Rasa	10	12	2	4	6	8
17-8	Ghrita	4	6	8	10	12	2	14	16	Ghrita	11	1	3	5	7	9
21-25	Ikshu Rasa	5	7	9	11	1	3	15	17	Dadhi	12	2	4	6	8	10
25-42	Madhu	6	8	10	12	2	4	16	18	Ksheera	1	3	5	7	9	11
30	Jala	7	9	11	1	3	5	17	19	Kshaara	2	4	6	8	10	12

2.1.5.6 NAVAMSA (D-9):

The navamsa¹⁷ falling in fixed signs are called Rakshasha (Tamas), in movable signs are called Manushya (Rajas) and in dual signs are called Deva (Satwa) being presided by Shiva, Brahma & Vishnu respectively.

¹⁵ Saptamsa is one-seventh division of a sign measuring $4^{\circ} 17' 9''$ each. These are reckoned from the sign itself for odd signs and from the seventh house for even signs.

¹⁶ Rasa refers to nectar and the seven types of nectar are further over lored by the Divine Mother Saraswati who is the wife of Brahma, the Creator. Since Saptamsa deals with the act of creation, Saraswati and the specific Rasa are worshipped and consumed.

¹⁷ One-ninth division of a sign measuring $3^{\circ} 20'$ of arc. Reckoned from the movable sign in trines to it.

Table 2-10: Navamsa

Degree	M Aries	P Taurus	G Gemini	A Cancer	R Leo	D Virgo	N Libra	H Scorpio	S Sagittarius	M Capricorn	P Aquarius	P Pisces
3-20'	1	10	7	4	1	10	7	4	1	10	7	4
6-40'	2	11	8	5	2	11	8	5	2	11	8	5
10-0'	3	12	9	6	3	12	9	6	3	12	9	6
13-20'	4	1	10	7	4	1	10	7	4	1	10	7
16-40	5	2	11	8	5	2	11	8	5	2	11	8
20-0	6	3	12	9	6	3	12	9	6	3	12	9
23-20	7	4	1	10	7	4	1	10	7	4	1	10
26-40	8	5	2	11	8	5	2	11	8	5	2	11
30	9	6	3	12	9	6	3	12	9	6	3	12

Note: Movable signs 1,4,7,10: Rajas Guna
 Fixed Signs 2,5,8,11: Tamas Guna
 Dual Signs 3,6,9,12: Satwa Guna

Manushya,

Rakshasa

Deva

Deity: Brahma

Deity: Shiva

Deity: Vishnu

2.1.5.7 DASAMSA¹⁸ (D-10):

The deities of the Dasamsa are the ten Digpalaka or the ten lords of the directions. These are the eight surface directions, the vertical upward and the vertical downward. The Dasamsa rules the profession/ vocation of the native and gives the direction of life. The names of the ten divisional deities of odd signs are Indra (E), Agni (SE), Yama (S), Rakshasha (SW¹⁹), Varuna (W), Vayu (NW), Kubera

Table 2-11: Dasamsa (3°)

Degree	ODD SIGNS							EVEN SIGNS						
	Deity Odd Signs	Aries	Gemini	Leo	Libra	Sagittarius	Aquarius	Taurus	Cancer	Virgo	Scorpio	Capricorn	Pisces	Deity Even Signs
3	Indra	1	3	5	7	9	11	10	12	2	4	6	8	Ananta
6	Agni	2	4	6	8	10	12	11	1	3	5	7	9	Brahma
9	Yama	3	5	7	9	11	1	12	2	4	6	8	10	Isana
12	Rakshas	4	6	8	10	12	2	1	3	5	7	9	11	Kubera
15	Varuna	5	7	9	11	1	3	2	4	6	8	10	12	Vayu
18	Vayu	6	8	10	12	2	4	3	5	7	9	11	1	Varuna
21	Kubera	7	9	11	1	3	5	4	6	8	10	12	2	Rakshas
24	Isana	8	10	12	2	4	6	5	7	9	11	1	3	Yama
27	Brahma	9	11	1	3	5	7	6	8	10	12	2	4	Agni
30	Ananta	10	12	2	4	6	8	7	9	11	1	3	5	Indra

¹⁸ One-tenth division of a sign measuring 3° of arc. Reckoned from the sign itself for odd signs and from the ninth house for even signs

¹⁹ The SW direction is called Nirriti but is ruled by Rakshasha (Demon). The other names are synonymous with the names of the directions.

(N), Isana (NE), Brahma (Vertical downward) & Anantha (Vertical Upward). For even signs, the deities are reversed i.e. the first is presided by Anantha and the last by Indra.

2.1.5.8 DWADASAMSA²⁰ (D-12):

This divisional chart is used to determine the Gotra (lineage) and Kula (dynasty/ family) of the native. The divisional deities are Ganesha, Asvini Kumar, Yama and Sarpa repeating thrice. This order is applicable for both odd and even signs.

Table 2-12: Dwadasamsa

Degrees	Deity	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
2-30	Ganessa	1	2	3	4	5	6	7	8	9	10	11	12
5-0	Asvinis'	2	3	4	5	6	7	8	9	10	11	12	1
7-30	Yama	3	4	5	6	7	8	9	10	11	12	1	2
10-0	Sarpa	4	5	6	7	8	9	10	11	12	1	2	3
12-30	Ganessa	5	6	7	8	9	10	11	12	1	2	3	4
15-0	Asvinis'	6	7	8	9	10	11	12	1	2	3	4	5
17-30	Yama	7	8	9	10	11	12	1	2	3	4	5	6
20-0	Sarpa	8	9	10	11	12	1	2	3	4	5	6	7
22-30	Ganessa	9	10	11	12	1	2	3	4	5	6	7	8
25-0	Asvinis'	10	11	12	1	2	3	4	5	6	7	8	9
27-30	Yama	11	12	1	2	3	4	5	6	7	8	9	10
30	Sarpa	12	1	2	3	4	5	6	7	8	9	10	11

2.1.5.9 KALAMSA²¹ (D-16):

This divisional chart is used to determine the level of mental happiness and luxuries in the life of the native. The divisional deities Aja (Brahma), Vishnu, Hara (Shiva) and Surya repeating four times for odd signs. In the case of even signs, the deities are reversed i.e. Surya, Hara (Shiva), Vishnu and Aja (Brahma) repeating four times.

* Dwadasamsa: One-twelfth division of a sign measuring $2^{\circ} 30'$ of arc. Always reckoned from the sign itself.

** Kalamsa is also called the Shodasamsa and is the one-sixteenth division of a sign measuring $1^{\circ} 52' 30''$ each. These are reckoned from Aries for movable signs, from Leo for fixed signs and from Sagittarius for Dual signs.

Table 2-13 Shodasamsa or Kalamsa

Degree	ODD SIGNS							EVEN SIGNS						
	Deity	Aries	Gemini	Leo	Libra	Sagittarius	Aquarius	Deity	Taurus	Cancer	Virgo	Scorpio	Capricorn	Pisces
1-52-30	Aja	1	9	5	1	9	5	Surya	5	1	9	5	1	9
3-45-0	Visnu	2	10	6	2	10	6	Hara	6	2	10	6	2	10
5-37-30	Hara	3	11	7	3	11	7	Visnu	7	3	11	7	3	11
7-30-0	Surya	4	12	8	4	12	8	Aja	8	4	12	8	4	12
9-22-30	Aja	5	1	9	5	1	9	Surya	9	5	1	9	5	1
11-15-0	Visnu	6	2	10	6	2	10	Hara	10	6	2	10	6	2
13-7-30	Hara	7	3	11	7	3	11	Visnu	11	7	3	11	7	3
15-0-0	Surya	8	4	12	8	4	12	Aja	12	8	4	12	8	4
16-52-30	Aja	9	5	1	9	5	1	Surya	1	9	5	1	9	5
18-45-0	Visnu	10	6	2	10	6	2	Hara	2	10	6	2	10	6
20-37-30	Hara	11	7	3	11	7	3	Visnu	3	11	7	3	11	7
22-30-0	Surya	12	8	4	12	8	4	Aja	4	12	8	4	12	8
24-22-30	Aja	1	9	5	1	9	5	Surya	5	1	9	5	1	9
25-15-0	Visnu	2	10	6	2	10	6	Hara	6	2	10	6	2	10
28-7-30	Hara	3	11	7	3	11	7	Visnu	7	3	11	7	3	11
30-0-0	Surya	4	12	8	4	12	8	Aja	8	4	12	8	4	12

2.1.5.10 VIMSAMSA²² (D-20):

The Divine Mother rules Upasana (Spiritual desire). Adi Sankara had prayed for Her guidance in the lines "Gatistwam Gatistwam Twam Eka Bhavani". Maharishi Parasara has given the forms that She appears in to guide the people into the spiritual path. For odd signs, the Divisional deities reckoned from the first, are Kali, Gauri, Jaya, Lakshmi, Vijaya, Vimala, Sati, Tara, JwalaMukhi, Sveta, Lalitha, BagalaMukhi, Pratyangira, Sachi, Raudri, Bhavani, Varada, Jaya, Tripura and Sumukhi. For even signs, the Divisional deities are Dayaa, Megha, Chinnasi (Chinnamasta), Pisachini, Dhoomavathi, Matangi, Bala, Bhadra, Aruna, Anala, Pingala, Chuchchuka, Ghora, Vaarahi, Vaishnavi, Sita, Bhuvaneswari, Bhairavi, Mangala and Aparajita.

Table 2-14: Vimsamsa

S.No.	Devi	ODD SIGNS						EVEN SIGNS						Devi
		Aries	Gemini	Leo	Libra	Sagittarius	Aquarius	Taurus	Cancer	Virgo	Scorpio	Capricorn	Pisces	
1	Kali	1	5	9	9	5	1	9	1	5	1	9	5	Daya
2	Gauri	2	6	10	2	6	10	10	2	6	10	2	6	Medha
3	Jaya	3	7	11	3	7	11	11	3	7	11	3	7	Chhinna
4	Lakshmi	4	8	12	4	8	12	12	4	8	12	4	8	Pishachi
5	Vijaya	5	9	1	5	9	1	1	5	9	1	5	9	Dhuna
6	Vimala	6	10	2	6	10	2	2	6	10	2	6	10	Matangi
7	Sati	7	11	3	7	11	3	3	7	11	3	7	11	Bagla
8	Tara	8	12	4	8	12	4	4	8	12	4	8	12	Bhdra
9	JwalaMukhi	9	1	5	9	1	5	5	9	1	5	9	1	Aruna
10	Shveta	10	2	6	10	2	6	6	10	2	6	10	2	Sheetla
11	Lalitha	11	3	7	11	3	7	7	11	3	7	11	3	Pingala
12	Bagla	12	4	8	12	4	8	8	12	4	8	12	4	Chhuka
13	Partya	1	5	9	1	5	9	9	1	5	9	1	5	Ghora
14	Shachi	2	6	10	2	6	10	10	2	6	10	2	6	Varahi
15	Raudri	3	7	11	3	7	11	11	3	7	11	3	7	Valshnavi
16	Bhavani	4	8	12	4	8	12	12	4	8	12	4	8	Sita
17	Varda	5	9	1	5	9	1	1	5	9	1	5	9	Bhavna
18	Jaya	6	10	2	6	10	2	2	6	10	2	6	10	Bhairvi
19	Tripura	7	11	3	7	11	3	3	7	11	3	7	11	Mangala
20	Sumukhi	8	12	4	8	12	4	4	8	12	4	8	12	Aparajita

²² Vimsamsa is the one-twentieth division of a sign each measuring $1^{\circ}30'$ of arc. These are reckoned from Aries for Movable signs, from Sagittarius for Fixed signs and from Leo for Dual signs.

2.1.5.11 SIDDHAMSA²³ (D-24):

This divisional chart is examined for educational attainments. The deities for the divisions in an odd sign are the twelve of Skanda, Parsudhara, Anala, Vishwakarma, Bhaga, Mitra, Maya, Antaka, Vrishab-Dhwaja, Govinda, Madana & Bhima repeating twice ($12 \times 2 = 24$). The deities for the even signs are in the reverse order starting from Bhima and repeating twice.

2.1.5.12 BHAMSA²⁴ (D-27):

This divisional chart is examined for strengths and weaknesses. The lords of the 27 divisions of a sign (which is equal to the one-twelfth division of a constellation) are given by the lords of the 27 constellations. These are the Dastra (also called Aswini Kumar), Yama, Agni, Brahma, Chandra, Isa, Aditi, Brihaspati (also called Jeeva), Ahi, Pitara, Bhaga, Aryama, Surya, Tvastha, Marut, Sakragni, Mitra, Vasava, Rakshas, Varuna, Viswadeva, Govinda, Vasu, Varuna, Ajaikapada, Ahirbudhanya and Pusha for the 27 constellations starting from Aswini (1).

2.1.5.13 TRIMSAMSA (D-30):

This chart is used to determine evils. The Trimsamsa lords are Mars (5°) Saturn (5°) Jupiter (8°), Mercury (7°) and Venus (5°) for odd signs and the reverse for even signs. The deities accordingly are Agni, Vayu, Indra, Kubera and Varuna for odd signs and the reverse for even signs.

²³ Siddhamsa is also called Chaturvimsamsa and is the one-twenty-fourth division of a sign each measuring $1^{\circ} 15'$ of arc. These are reckoned from Leo or Cancer depending on the sign being Odd or Even.

²⁴ Bhamsa is also called Sapta-Vimsamsa and is the one-twenty-seventh division of a sign. It is also called Nakshetramsa as there are 27 constellations and shows the mental strengths and weaknesses. It measures $1^{\circ} 6' 40''$ of arc and is reckoned from the four movable signs Aries, cancer, Libra & Taurus depending on the nature of the sign of placement as Fire, Earth, Wind or Water.

Table 2-15: Siddhamsa

No.	Degree	Sign Lords ppro s	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces	Seven Sigh Lords of	Degree
1	1/15	Skanda	5	4	5	4	5	4	5	4	5	4	5	4	Bhima	1/15
2	2/30	Pashudhar	6	5	6	5	6	5	6	5	6	5	6	5	Madan	2/30
3	3/45	Anal	7	6	7	6	7	6	7	6	7	6	7	6	Govind	3/45
4	5/0	Vishvaka	8	7	8	7	8	7	8	7	8	7	8	7	V.Dhwaj	5/0
5	6/15	Bhaga	9	8	9	8	9	8	9	8	9	8	9	8	Antaka	6/15
6	7/30	Mitra	10	9	10	9	10	9	10	9	10	9	10	9	Maya	7/30
7	8/45	Maya	11	10	11	10	11	10	11	10	11	10	11	10	Mitra	8/45
8	10/0	Antak	12	11	12	11	12	11	12	11	12	11	12	11	Bhaga	10/0
9	11/15	V.Dhwaj	1	12	1	12	1	12	1	12	1	12	1	12	Vishvaka	11/15
10	12/30	Govinda	2	1	2	1	2	1	2	1	2	1	2	1	Anala	12/30
11	13/45	Madan	3	2	3	2	3	2	3	2	3	2	3	2	Pashudhar	13/45
12	15/0	Bhima	4	3	4	3	4	3	4	3	4	3	4	3	Skanda	15/0
13	16/15	Skanda	5	4	5	4	5	4	5	4	5	4	5	4	Bhima	16/15
14	17/30	Pashudhar	6	5	6	5	6	5	6	5	6	5	6	5	Madan	17/30
15	18/45	Anala	7	6	7	6	7	6	7	6	7	6	7	6	Govind	18/45
16	20/0	Vishvaka	8	7	8	7	8	7	8	7	8	7	8	7	V.Dhwaj	20/0
17	21/15	Bhaga	9	8	9	8	9	8	9	8	9	8	9	8	Antaka	21/15
18	22/30	Mitra	10	9	10	9	10	9	10	9	10	9	10	9	Maya	22/30
19	23/45	Maya	11	10	11	10	11	10	11	10	11	10	11	10	Mitra	23/45
20	25/0	Antaka	12	11	12	11	12	11	12	11	12	11	12	11	Bhaga	25/0
21	26/15	V.Dhwaj	1	12	1	12	1	12	1	12	1	12	1	12	Vishvaka	26/15
22	27/30	Govinda	2	1	2	1	2	1	2	1	2	1	2	1	Anala	27/30
23	28/45	Madan	3	2	3	2	3	2	3	2	3	2	3	2	Pashudhar	28/45
24	30/0	Bhima	4	3	4	3	4	3	4	3	4	3	4	3	Skanda	30/0

Table 2-16: Bhamsa or Nakshatramsa

Sl. No	Degree	Devata	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
1	10-6'-40"	Dasra •	1	4	7	10	1	4	7	10	1	4	7	10
2	2-13-20	Yama	2	5	8	11	2	5	8	11	2	5	8	11
3	3-20-0	Agni	3	6	9	12	3	6	9	12	3	6	9	12
4	4-26-40	Brahma	4	7	10	1	4	7	10	1	4	7	10	1
5	5-33-20	Shashi ¹	5	8	11	2	5	8	11	2	5	8	11	2
6	6-40-0	Rudra	6	9	12	3	6	9	12	3	6	9	12	3
7	7-46-40	Aditi	7	10	1	4	7	10	1	4	7	10	1	4
8	8-53-20	Jeeva ²	8	11	2	5	8	11	2	5	8	11	2	5
9	10-0-0	Sarpa	9	12	3	6	9	12	3	6	9	12	3	6
10	11-6-40	Pitar	10	1	4	7	10	1	4	7	10	1	4	7
11	12-13-20	Bhaga	11	2	5	8	11	2	5	8	11	2	5	8
12	13-20-0	Aryama	12	3	6	9	12	3	6	9	12	3	6	9

²⁵ Moon or Chandra²⁶ Brihaspati

13	14-26-40	Ravi	1	4	7	10	1	4	7	10	1	4	7	10
14	15-33-20	Tvastha	2	5	8	11	2	5	8	11	2	5	8	11
15	16-40-0	Vayu	3	6	9	12	3	6	9	12	3	6	9	12
16	17-46-40	Shakragni	4	7	10	1	4	7	10	1	4	7	10	1
17	18-53-20	Mitra	5	8	11	2	5	8	11	2	5	8	11	2
18	20-0-0	Indra	6	9	12	3	6	9	12	3	6	9	12	3
19	21-6-40	Nirriti	7	10	1	4	7	10	1	4	7	10	1	4
20	22-13-20	Jala	8	11	2	5	8	11	2	5	8	11	2	5
21	23-20-0	Vishve Deva	9	12	3	6	9	12	3	6	9	12	3	6
22	24-36-40	Vishnu	10	1	4	7	10	1	4	7	10	1	4	7
23	25-33-20	Indra	11	2	5	8	11	2	5	8	11	2	5	8
24	26-40-0	Varuna	12	3	6	9	12	3	6	9	12	3	6	9
25	27-46-40	Ajapada	1	4	7	10	1	4	7	10	1	4	7	10
26	28-53-20	A Budhnya	2	5	8	11	2	5	8	11	2	5	8	11
27	30-0-0	Pusha	3	6	9	12	3	6	9	12	3	6	9	12

Table 2-17: Trimsamsa

Degrees	Odd Signs	Tatwa	Deity	Degrees	Even Signs	Tatwa	Deity
5°	Aries	Agni	Agni	5°	Taurus	Jala	Varuna
10°	Aquarius	Vayu	Vayu	12°	Virgo	Prithvi	Kubera
18°	Sagittarius	Akash	Indra	20°	Pisces	Akash	Indra
25°	Gemini	Prithvi	Kubera	25°	Capricorn	Vayu	Vayu
30°	Libra	Jala	Varuna	30°	Scorpio	Agni	Agni

The deities are based on the five elements of Fire (Agni), Wind (Vayu), Akash or Ether (Indra the God of Gods - the Sky), Prithvi or Earth (Kubera the lord of wealth), and Jala or Fluid (Varuna the God of Water). Whereas each of the four elements of Agni (Fire), Jala (Water), Vayu (Wind) and Prithvi (Earth) rule the trines of Aries, Cancer, Libra and Capricorn respectively, the fifth element Akash (Ether) pervades all signs and hence, Indra becomes the God of all these Gods. This is mentioned in the Vedic Hymn "Sam No Indra Vriddha Sravaha" wherein all the peoples from time immemorial have been taking shelter (*Asraya*) under Indra for their welfare and protection from evils as the Trimsamsa represents the evils that befall man.

2.1.5.14 KHAVEDAMSA²⁷ (D-40):

This division determines the Karma matrilineally inherited and the deities are the twelve of Vishnu, Chandra, Marichi, Tvashta, Dhata, Suva, Ravi, Yama, Yaksha, Gandharva, Kala and Varuna repeating successively for all signs in this order itself.

²⁷ Khavedamsa is also called Chatvarimsamsa and is the one-fortieth division of a sign measuring 45° of arc. These are reckoned from Aries for odd signs and from Libra for even signs.

Table 2-18: Khavedamsa

S.No.	Degrees	Devata	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
1	0-45	Vishnu	1	7	1	7	1	7	1	7	1	7	1	7
2	1-30	Chandra	2	8	2	8	2	8	2	8	2	8	2	8
3	2-15	Marichi	3	9	3	9	3	9	3	9	3	9	3	9
4	3-0	Tvashta	4	10	4	10	4	10	4	10	4	10	4	10
5	3-45	Dhata	5	11	5	11	5	11	5	11	5	11	5	11
6	4-30	Shiva	6	12	6	12	6	12	6	12	6	12	6	12
7	5-15	Ravi	7	1	7	1	7	1	7	1	7	1	7	1
8	6-0	Yama	8	2	8	2	8	2	8	2	8	2	8	2
9	6-45	Yakshesha	9	3	9	3	9	3	9	3	9	3	9	3
10	7-30	Gandharva	10	4	10	4	10	4	10	4	10	4	10	4
11	8-15	Kala	11	5	11	5	11	5	11	5	11	5	11	5
12	9-0	Varuna	12	6	12	6	12	6	12	6	12	6	12	6
13	9-45	Vishnu	1	7	1	7	1	7	1	7	1	7	1	7

14	10-30	Chandra	2	8	2	8	2	8	2	8	2	8	2	8
15	11-15	Marichi	3	9	3	9	3	9	3	9	3	9	3	9
16	12-0	Tvashta	4	10	4	10	4	10	4	10	4	10	4	10
17	12-45	Dhata	5	11	5	11	5	11	5	11	5	11	5	11
18	13-30	Shiva	6	12	6	12	6	12	6	12	6	12	6	12
19	14-15	Ravi	7	1	7	1	7	1	7	1	7	1	7	1
20	15-0	Yama	8	2	8	2	8	2	8	2	8	2	8	2
21	15-45	Yakshesha	9	3	9	3	9	3	9	3	9	3	9	3
22	16-30	Gandharva	10	4	10	4	10	4	10	4	10	4	10	4
23	17-15	Kala	11	5	11	5	11	5	11	5	11	5	11	5
24	18-0	Varuna	12	6	12	6	12	6	12	6	12	6	12	6
25	18-45	Vishnu	1	7	1	7	1	7	1	7	1	7	1	7
26	19-30	Chandra	2	8	2	8	2	8	2	8	2	8	2	8
27	20-15	Marichi	3	9	3	9	3	9	3	9	3	9	3	9
28	21o-0'	Tvashta	4	10	4	10	4	10	4	10	4	10	4	10
29	21-45	Dhata	5	11	5	11	5	11	5	11	5	11	5	11
30	22-30	Shiva	6	12	6	12	6	12	6	12	6	12	6	12
31	23-15	Ravi	7	1	7	1	7	1	7	1	7	1	7	1
32	24-0	Yama	8	2	8	2	8	2	8	2	8	2	8	2

2.1.5.15 AKSHAVEDAMSA²⁸ (D-45):

This division determines the Karma patrilineally in-

Table 2-19 Akshavedamsa

MOVABLE SN		FIXED SIGN		DUAL SIGN			
Div	Deity	Ari; Can; Lib; Cap	Deity	Tau; Leo; Sco; Aqu	Deity	Gem; Vir; Sag; Pis	Degrees
1	Brahma	1	Shiva	5	Vishnu	9	0°-40'
2	Shiva	2	Vishnu	6	Brahma	10	1-20
3	Vishnu	3	Brahma	7	Shiva	11	2-00
4	Brahma	4	Shiva	8	Vishnu	12	2-40
5	Shiva	5	Vishnu	9	Brahma	1	3-20
6	Vishnu	6	Brahma	10	Shiva	2	4-0
7	Brahma	7	Shiva	11	Vishnu	3	4-40
8	Shiva	8	Vishnu	12	Brahma	4	5-20
9	Vishnu	9	Brahma	1	Shiva	5	6-0
10	Brahma	10	Shiva	2	Vishnu	6	6-40
11	Shiva	11	Vishnu	3	Brahma	7	7-20
12	Vishnu	12	Brahma	4	Shiva	8	8-0
13	Brahma	1	Shiva	5	Vishnu	9	8-40
14	Shiva	2	Vishnu	6	Brahma	10	9-20
15	Vishnu	3	Brahma	7	Shiva	11	10-0
16	Brahma	4	Shiva	8	Vishnu	12	10-40
17	Shiva	5	Vishnu	9	Brahma	1	11-20
18	Vishnu	6	Brahma	10	Shiva	2	12-0
19	Brahma	7	Shiva	11	Vishnu	3	12-40
20	Shiva	8	Vishnu	12	Brahma	4	13-20
21	Vishnu	9	Brahma	1	Shiva	5	14-0
22	Brahma	10	Shiva	2	Vishnu	6	14-40
23	Shiva	11	Vishnu	3	Brahma	7	15-20
24	Vishnu	12	Brahma	4	Shiva	8	16-0
25	Brahma	1	Shiva	5	Vishnu	9	16-40
26	Shiva	2	Vishnu	6	Brahma	10	17-20
27	Vishnu	3	Brahma	7	Shiva	11	18-0
28	Brahma	4	Shiva	8	Vishnu	12	18-40
29	Shiva	5	Vishnu	9	Brahma	1	19-20
30	Vishnu	6	Brahma	10	Shiva	2	20-0
31	Brahma	7	Shiva	11	Vishnu	3	20-40
32	Shiva	8	Vishnu	12	Brahma	4	21-20
33	Vishnu	9	Brahma	1	Shiva	5	22-0
34	Brahma	10	Shiva	2	Vishnu	6	22-40
35	Shiva	11	Vishnu	3	Brahma	7	23-20
36	Vishnu	12	Brahma	4	Shiva	8	24-0
37	Brahma	1	Shiva	5	Vishnu	9	24-40
38	Shiva	2	Vishnu	6	Brahma	10	25-20
39	Vishnu	3	Brahma	7	Shiva	11	26-0
40	Brahma	4	Shiva	8	Vishnu	12	26-40
41	Shiva	5	Vishnu	9	Brahma	1	27-20
42	Vishnu	6	Brahma	10	Shiva	2	28-0
43	Brahma	7	Shiva	11	Vishnu	3	28-40
44	Shiva	8	Vishnu	12	Brahma	4	29-20
45	Vishnu	9	Brahma	1	Shiva	5	30-0

²⁸ Akshavedamsa is the One-forty-fifth division of a sign measuring 40' of arc. These are reckoned from Aries for Movable signs, from Leo for fixed signs and from Sagittarius for Dual signs.

herited. These are reckoned from Aries for Movable signs, from Leo for fixed signs and from Sagittarius for Dual signs. Hence the deities are Brahma, Siva and Vishnu respectively for Movable, Fixed and Dual Akshavedamsa..

2.1.5.16 SHASTYAMSA²⁹ (D-60):

This division determines the Karma inherited by one's own actions and desires from past births. Maharishi parasara gives the highest weightage to this chart in the Vimsopaka Strength scheme.

2.1.5.17 RUDRAMSA³⁰ (D-11):

This division determines the strife etc. Although not one of the sixteen divisions given by Parasara, it finds mention and detailed usage in the works of Jaimini, Varshaphal etc. The deities of the eleven divisions are the eleven Rudra namely (1) Kapali (2) Pingala (3) Bhima (4) Virupaksha (5) Vilohita (6) Shasta (7) Ajapada (8) Ahirbudhanya (9) Sambhu (10) Chanda (11) Bhava.

²⁹ Shastyamsa is the one-sixtieth division of a sign measuring 30° of arc. Like the Dwadasamsa, it is always reckoned from the sign itself.

³⁰ Rudramsa is also called Ekadasamsa and is the one-eleventh division of a sign. It is also used to determine strife, affliction by enemies and war.

Table 2-20: Shastyamsa

	In Odd Sign Devata	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces	In even Sign Devta	Degrees
1	Ghoransha	1	2	3	4	5	6	7	8	9	10	11	12	Indu Rekha	0o-30'
2	Rakshas	2	3	4	5	6	7	8	9	10	11	12	1	Baraman	1-0
3	Deva	3	4	5	6	7	8	9	10	11	12	1	2	Sudha Yoga	1-30
4	Kuber	4	5	6	7	8	9	10	11	12	1	2	3	Atisheeta	2-0
5	Raksho Gana	5	6	7	8	9	10	11	12	1	2	3	4	Ashubha	2-30
6	Kinnar	6	7	8	9	10	11	12	1	2	3	4	5	Shubha	3-0
7	Bhrasht	7	8	9	10	11	12	1	2	3	4	5	6	Nirmal	3-30
8	Kulaghna	8	9	10	11	12	1	2	3	4	5	6	7	Dandayudh	4-0
9	Garla	9	10	11	12	1	2	3	4	5	6	7	8	Kalagani	4-30
10	Agni	10	11	12	1	2	3	4	5	6	7	8	9	Praveen	5-0
11	Maya	11	12	1	2	3	4	5	6	7	8	9	10	Indumukh	5-30
12	Yama	12	1	2	3	4	5	6	7	8	9	10	11	Danshtrakar	6-0
13	Varuna	1	2	3	4	5	6	7	8	9	10	11	12	Sheetal	6-30
14	Indra	2	3	4	5	6	7	8	9	10	11	12	1	Mridu	7-0
15	Kala	3	4	5	6	7	8	9	10	11	12	1	2	Saumya	7-30
16	Ahi	4	5	6	7	8	9	10	11	12	1	2	3	KalRup	8-0

17	Armirtanshu	5	6	7	8	9	10	11	12	1	2	3	4	Utpat	8-30
18	Chandra	6	7	8	9	10	11	12	1	2	3	4	5	Vanshkshaya	9-0
19	Mridu	7	8	9	10	11	12	1	2	3	4	5	6	Mukhya	9-30
20	Komal	8	9	10	11	12	1	2	3	4	5	6	7	Kulnash	10-0
21	Padma	9	10	11	12	1	2	3	4	5	6	7	8	Pradima	10-30
22	Vishnu	10	11	12	1	2	3	4	5	6	7	8	9	Chandra	11-0
23	Vageesh	11	12	1	2	3	4	5	6	7	8	9	10	Amrita	11-30
24	Digambar	12	1	2	3	4	5	6	7	8	9	10	11	Sudha	12-0
25	Deva	1	2	3	4	5	6	7	8	9	10	11	12	Kantra	12-30
26	Ardra	1	2	3	4	5	6	7	8	9	10	11	12	Maya	13-0
27	Kalinash	2	3	4	5	6	7	8	9	10	11	12	1	Ghora	13-30
28	Kshitish	3	4	5	6	7	8	9	10	11	12	1	2	Vadagni	14-0
29	Kamlakar	4	5	6	7	8	9	10	11	12	1	2	3	Kala	14-30
30	Manda	5	6	7	8	9	10	11	12	1	2	3	4	Mritya	15-0
31	Mritya	6	7	8	9	10	11	12	1	2	3	4	5	Manda	15-30
32	Kala	7	8	9	10	11	12	1	2	3	4	5	6	Kamalakara	16-0
33	Davagni	8	9	10	11	12	1	2	3	4	5	6	7	Kali Nash	16-30
34	Ghora	9	10	11	12	1	2	3	4	5	6	7	8	Ardra	17-0
35	Maya	10	11	12	1	2	3	4	5	6	7	8	9	Deva	17-30

36	Kantak	11	12	1	2	3	4	5	6	7	8	9	10	Digambar	18-0
37	Sudha	12	1	2	3	4	5	6	7	8	9	10	11	Vagisha	18-30
38	Amrit	1	2	3	4	5	6	7	8	9	10	11	12	Vishnu	19-0
39	Puran Chandra	2	3	4	5	6	7	8	9	10	11	12	1	Padam	19-30
40	Vi Pradima	3	4	5	6	7	8	9	10	11	12	1	2	Komal	20-0
41	Kulnasha	4	5	6	7	8	9	10	11	12	1	2	3		20-30
42	Mukhya	5	6	7	8	9	10	11	12	1	2	3	4	Mridu	21-0
43	Vansh Kshay	6	7	8	9	10	11	12	1	2	3	4	5	Chandra	21-30
44	Utpat	7	8	9	10	11	12	1	2	3	4	5	6	Amrit Ansh	22-0
45	Kal Rupa	8	9	10	11	12	1	2	3	4	5	6	7	Ahi	22-30
46	Saumya	9	10	11	12	1	2	3	4	5	6	7	8	Kala	23-0
47	Mridu	10	11	12	1	2	3	4	5	6	7	8	9	Indra	2330
48	Sheetal	11	12	1	2	3	4	5	6	7	8	9	10	Varuna	24-0
49	Danshtrakar	12	1	2	3	4	5	6	7	8	9	10	11	Yama	24-30
50	Indumukha	1	2	3	4	5	6	7	8	9	10	11	12	Maya	25-0
51	Praveen	2	3	4	5	6	7	8	9	10	11	12	1	Agni	25-30
52	Kalagni	4	3	4	5	6	7	8	9	10	11	12	1	Garla	26-0
53	Dandayudh	5	4	5	6	7	8	9	10	11	12	1	2	Kulaghna	26-30
54	Nirmal	6	4	5	6	7	8	9	10	11	12	1	2	Bhrasht	27-0
55	Shubha	7	5	6	7	8	9	10	11	12	1	2	3	Kinnar	27-30
56	Ashubha	8	5	6	7	8	9	10	11	12	1	2	3	Rakshogan	28-0
57	Atishi	9	6	7	8	9	10	11	12	1	2	3	4	Kubera	28-30
58	Sudhapaya	10	6	7	8	9	10	11	12	1	2	3	4	Deva	29-0
59	Bhraiman	11	7	8	9	10	11	12	1	2	3	4	5	Rakshas	29-30
60	Indu Rekha	12	7	8	9	10	11	12	1	2	3	4	5	Ghoransh	30-0

2.2 JAIMINI'S VIEWS

Maharishi Jaimini has expressed similar views as Maharishi Parasara about the deities, but with a slight difference as he does not advise the worship of Brahma. In fact, there is only one shrine of Brahma in India at Pushkar, Rajasthan. The reasons for this is the marriage of Brahma with His own daughter Goddess Saraswati that resulted in the anger of Lord Shiva. Even today there are many women who are, or have been sexually tormented by their own relatives and parents. They should be advised to worship Lord Shiva with the Mritunjaya Mantra. Table 2.6 gives his recommendations.

Table 2-21: Jaimini Views on Deities

Planet	Deity	Planet	Deity
Sun	Shiva	Venus	Lakshmi
Moon	Gauri	Saturn	Narayana
Mars	Skanda	Rahu	Durga
Mercury	Vishnu	Ketu	Ganapati
Jupiter	Sambasiva		

2.3 HARIHARA & OTHER AUTHORS

Harihara, the author of Prasna Marga and later day authors of the Middle Ages have given a host of deities for various combinations and placement of the planets making the study very cumbersome (and rather Rajasik). They belong to the middle ages where Vedic Worship was almost forgotten and the Gandharva, Yaksha as well as various forms of Black magic rituals prevailed till the emergence of Adi Sankara and the other teachers of the Bhakti Marga (Bhakti School which resulted in the revival of Hinduism). Harihara has given the methods for determining the use or rather misuse and torment by Black Magic, spirits, ghouls and various symptoms and diseases. Some of the remedial measures suggested are quite effective and fi-

Table 2-22: Harihara's Views on deities

Planet	Placement	Deity
Sun	All signs except 1 st & 2 nd Drekkana of Dual signs	Lord Shiva ¹
	1 st Drekkana of Dual signs	Kartikeya ²
	2 nd Drekkana of Dual signs	Ganapati ³
Moon	Strong ⁴	Durga
	Weak	Kali
	Martian signs (Aries & Scorpio)	Chamundi
Mars	Odd signs	Male Deities like Kartikeya & Bhairava
	Even Signs	Chamundi, Bhadrakali and other female Martian deities
Mercury	Movable & Dual signs ⁵	Sri Vishnu Avatar
	1 st & 2 nd Drekkana of fixed sign	Sri Krishna
	3 rd Drekkana of Fixed sign	Sri Vishnu Avatar
Jupiter	All signs	Maha Vishnu or Narayana ⁶
Venus	Signs of satwik planets ⁷	Annapoorneswari
	Signs of Rajasik planets	Lakshmi
	Signs of Tamasik planets	Yakshi
Saturn	All signs	Shashtha & Kiratha
Rahu	All signs	Sarpa ⁸
Ketu	All signs	Ganapati ⁹

³¹ [Prasna Marga Chapter 13 Stanza 37 & 38]

TivrajwarabhicharadiShantidam Havanam Matam (.) Mritunjayakhya Mantrena Naiva Kevalamayusham (.) Tivrajware Tivratrabhichare Somanodake Dahagade Cha Mohe (.) Tanoti Shantini Nachirena Homah Sanjeevanascha Sahasra Samkhya (.)

Mritunjaya Mantra (as taught by Maharishi Vashistha in the Rig Veda VII.59) is also called the Sanjeevani Mantra (that was taught by Sukracharya to Kaccha the son of Brihaspati). It not only gives relief from intermittent and all evil influences from spirits etc, but it can also conquer (premature) death. Black Magic, seemingly incurable diseases, mental diseases, epilepsy etc., can all be overcome by the Japa (repetition) of the Mritunjaya Mantra 8000 times (normally, this figure is covered in 40 days by reciting the Mantra 108 times in the morning and evening).

³² Refers to the 12 Jyotirlinga's of Lord Shiva. The Jyotirlinga refers to the Sun signs as given in Table 2.23. One basis of fixation is the principle of exaltation of the planets. For example Rameshwaram causes the exaltation of the Sun and this is Aries, while Somanath causes the exaltation of the Moon and this is Taurus. Tryambakeshwaram causes of exaltation of Venus and is the deity of the Mritunjaya mantra and this is in Pisces ruling hospitals, nursing, cure etc.

³³ Elder son of Lord Shiva also called Subramanya and referred to as the God of War carrying a Spear. He rides the peacock, the symbol of victory among the Pancha Pukshi (Five Birds).

³⁴ Younger son of Lord Shiva and the Lord of Education, Knowledge (that leads to Moksha) as well as obstacles (as per the name Vigneswara). Also see footnote

³⁵ Strong and Weak Moon refers to the Waxing and waning phases of the Moon, although astrologically, the Moon is strong from Sukla Paksha Ekadasi to Krusna Paksha Panchami i.e. from 120° to 240° from the Sun. Durga is worshipped in Her ten forms during the Sukla Paksha whereas Kali is worshipped as the Dasa Maha Vidya (again ten forms) during the Krusna Paksha. These ten forms are with reference to the nine planets and Lagna. The Das Maha Vidya are Sri Matangi (Sun), Sri Bhuvaneswari (Moon), Sri Bagalamukhi (Mars), Sri Tripurasundari (Mercury), Sri Ugra Tara (Jupiter), Sri Kamalatmika (Venus), Sri Kali (Saturn), Sri Chinnamasta (Rahu), Sri Dhoomavati (Ketu) and Sri Bhairavi (Lagna).

³⁶ Refer to table 2.1 that gives the Vishnu Avatar. Thus, the deity can be easily chosen on the basis of the dispositor of Mercury. Care should be taken in the four fixed signs as in the first two Drekkana of these signs, Mercury represents Sri Krishna in addition to its placement in Cancer. Thus, Mercury in the third Drekkana of Leo (Sun-Lord) alone will represent Sri Ram; in the third Drekkana of Scorpio (Ketu-Lord) it will represent Sri Matsya; and in the third Drekkana of Aquarius (Lord-Rahu) Sri Varaha. However, this theory of dispositor suggested by Harihara is to be applied if no planet conjoins or aspects Mercury. If planets conjoin or aspect Mercury, then the strongest of them will indicate the Avatar.

³⁷ Being Rajas by nature Mercury causes one to differentiate and hence the native worships Vishnu in His incarnations, whereas Jupiter is very Satwik by nature and does not like differentiation. Hence he worships Vishnu in His undifferentiated form i.e. as Parambrahma like Satya Narayana.

³⁸ The Satwik planets are the Sun (Leo), Moon (Cancer) and Jupiter (Pisces & Sagittarius). The Rajas Planets are Mercury (Virgo & Gemini) and Venus (Taurus & Libra). The Tamas Planets are Mars (Aries & Scorpio) and Saturn (Capricorn & Aquarius). This should NOT BE MISTAKEN with the natural nature of the signs on the basis of Movable (Rajas), Fixed (Tamas) and Dual (Satwik).

³⁹ Sarpa refers to the various Snakes as given in Table 2.5 Column 5.

⁴⁰ Sri Narada has advised the recitation of the twelve names of Sri Ganapati (for the 12 signs starting from Aries). These are (1) Vakratunda (2) Ekadanta (3) Krosnappingakshya (4) Gajavakra (5) Lambodara (6) Vikata (7) Vighnaraja (8) Dhoomravarna (9) Bhala-Chandra (10) Vinayaka (11) Gajapati (12) Gajananna.

nally he states³¹ the penultimate remedy for all these evils is the Mritunjaya mantra. This only proves the point that one should stick to the best and most effective *satvik* remedies. The general views of Harihara on determination of the deities from the Chart are in Table 2.22.

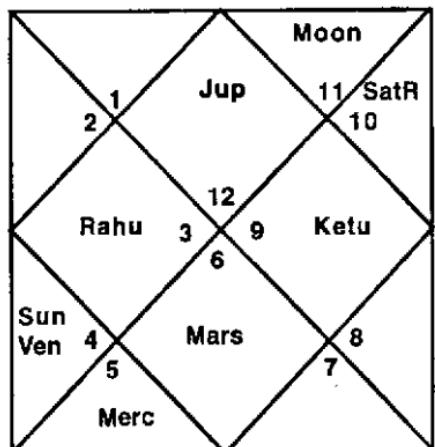
Table 2-23: Jyotirlinga

Aries	Rameshwari	Rama's Lord or Whose Lord Rama (Sun) Is; Sun Exaltation	Libra	Mahakala	Exaltation
Taurus	Somanath	Krishna's Lord or Whose Lord Krishna Is; Moon Exaltation	Scorpio	Vaidyanath	
Gemini	Nageswar	The Lord of the snakes (Naga) Rahu Exaltation	Sagittarius	Vishwanath	Exaltation
Cancer	Omkar	Om the Beejamantra responsible for Jupiter's Exaltation	Capricorn	Bhimashankar	Exaltation
Leo	Dhusaneswar	Lord of the Tapaswi in the jungle/remote areas.	Aquarius	Kedarnath	
Virgo	Mallikarjuna	Causes the exaltation of Mercury	Pisces	Tryambakeswar	Exaltation

2.4 ILLUSTRATION

Chart 2-1: Male Born on 7th August 1963, 9:15' PM IST; 21N28, 84E01, India

Determine the constellation occupied by the ascendant and other planets as well as the deities of the divisions occupied by the planets.



Lagna Jup			Rahu
Moon	CHART 2-1 RASI D-1 CHART		Sun Ven
SatR			Merc
Ketu			Mars

³¹ Refer to Maharishi Jaimini's Upadesa Sutra for calculations

Table 2-24: Longitude of Lagna and Planets, Constellation and Lords of Shastyamsa

Planet	Position	Star-Pada	Chara Karaka	Date of Birth	August 7, 1963
Lagna	14 Pi 04'55.90"	U.Bhad. 4		Time of Birth	9:15:00 pm
Sun	21 Cn 04'32.78"	Aslesha 2	BK	Time Zone	5:30 East of GMT
Moon	19 Aq 59'04.44"	Satabhisaj 4	MK	Longitude	83 E 58
Mars	13 Vi 40'56.92"	Hasta 2	PK	Latitude	21 N 27
Mercury	13 Le 23'16.36"	Poo.Pha. 1	GK	Vedic month	Sravana
Jupiter	26 Pi 07'55.43"	Revati 3	AmK	Vedic day	Krishna Truteeya
Venus	14 Cn 56'03.25"	Pusya 4	PiK	Star balance	0.001157
Saturn R	26 Cp 49'40.83"	Dhanista 2	AK	Sun-Moon-Yoga	Atiganda
Rahu	25 Ge 45'41.53"	Punarvasu 2	DK	Sunrise	5:29:14 am
Ketu	25 Sg 45'41.53"	Poo.Sha. 4		Ayanamsa	23:20':39"
Shri Lag	13 Pi 39'55.89"	U.Bhad. 4			
Bhava Lag	16 Pi 53'03.17"	Revati 1			
Hora Lag	13 Sc 19'18.17"	Anuradha 3			
Ghati Lag	2 Sc 38'03.17"	Visakha 4			

Table 2-25: Chara⁴¹ Karaka Chakra

Atma	Amatya	Bhratri	Mata	Pita	Putra	Gnati	Dara
Saturn	Jupiter	Sun	Moon	Venus	Mars	Mercury	Rahu

Table 2-26 Deities of Navamsa on the Basis of Nature of signs

(Refer Table 2.10)

Planet	Lagna	Sun	Moon	Mars	Merc	Jup	Ven	Sat	Rahu	Ketu
Nature	Fixed	Movable	Dual	Fixed	Fixed	Fixed	Fixed	Dual	Fixed	Fixed
Lord	Rakshas	Manushya	Deva	Rakshas	Rakshas	Rakshas	Rakshas	Deva	Rakshas	Rakshas
Deity	Shiva	Brahma	Vishnu	Shiva	Shiva	Shiva	Shiva	Vishnu	Shiva	Shiva

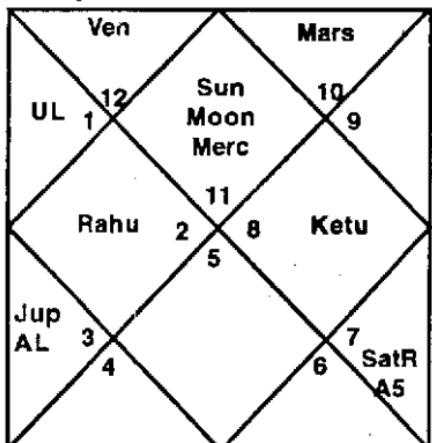
Table 2-27: Deities of the Dasamsa

(Refer Table 2.11)

Lagna	Sun	Moon	Mars	Merc	Jup	Ven	Sat	Rahu	Ketu
Vayu NW South	Yama North	Kuber North	Vayu NW	Varuna West	Agni SE	Vayu NW	Agni SE	Brahma Down	Brahma Down

Similarly, the deities of the other divisional charts can be determined.

Chart 2-2: Ramakrishna Paramahansa Born on 18th February 1836 at 6:23' AM; 22N53, 87E44

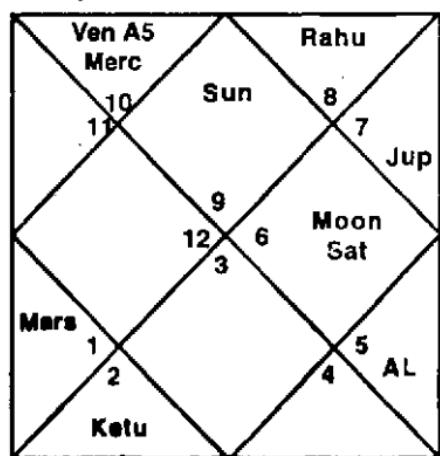


Ven	UL	Rahu	Jup AL
Lagna			
Sun			
Moon			
Merc			
CHART 2-2			
Ramakrishna			
RASI			
D-1 CHART			
Mars			
	Moon	SatR A5	

Let us determine the deity on the basis of the nature of the person (Vedic Method). The nature is seen from the trines to the ascendant. All trines are occupied and the ascendant with three planets is stronger than the others. Among the three planets in the ascendant, the strongest is the Moon with the highest longitude. Hence the Moon determines

the deity. The Moon is almost new and very weak in Paksha Bala. Hence between Kali and Durga, it will represent Kali and the Dasa-Mahavidya. The Moon is also in a Saturnine sign and is also having Saturn exalted in trines to it. Ramakrishna Paramhamsa worshipped the Divine Mother in the form of Kali Mata and is known for the popularization of Her worship and the spread of Dasa Mahavidya throughout the globe. He is considered as a reincarnation of the Divine Mother herself by many devotees. It is noteworthy that the Mantrapada (A5) is in Libra conjoined Saturn (Kali). .

Chart 2-3: Swami Vivekananda Male Born on 12 Jan 1863, 6:33' AM LMT Calcutta India

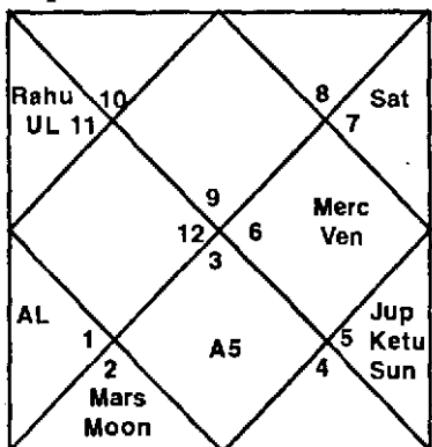


	Mars	Ketu	
Merc Ven	CHART 2-3 Vivekananda RASI D-1 CHART		AL
Lagna Sun	Rahu	Jup	Moon Sat

Let us determine the natural deity of the person as per the Vedic method. The nature is seen from the trines to the ascendant. This is Sagittarius with Mars and Sun in trines in Sagittarius and Aries respectively. Both signs are equally occupied and hence equally strong. The Sun has a higher longitude in the sign than mars and it is also the Chara-Atmakaraka (Temporal AK) and hence is stronger than Mars. The Sun in all signs represents Lord Shiva except the 1st & 2nd Drekkana of Dual signs. Here it is in the third Drekkana of Sagittarius and clearly represents Lord Shiva. Thus, the deity as per the nature of Swamiji is Lord Shiva. It is recorded that his parents had performed severe aus-

terities at Kashi Vishwanath (Jyotirlinga) for begetting a son. After the austerities were completed, his mother saw a vision in which she saw the son. Readers may note that his Guru Ramakrishna Paramhamsa has named him very aptly "Vivekananda" or "He who brings joy to the Sun God". Remedial Measures will be successful if this inherent nature of the individual is always kept in the perspective.

Chart 2-4: Chart 5 Srila Prabhupada Male born on 1st September 1896 at Calcutta at 15:24' LMT 22N32 88E22

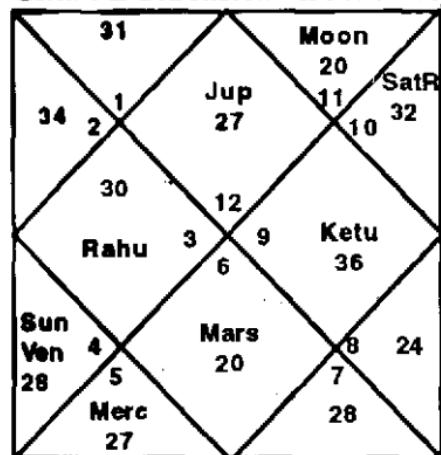


	AL	Mars Moon	A5
Rahu UL	CHART 2-4 Srila Prabhupada RASI D-1 CHART		Jup Sun Ketu
Lagna		Sat	Merc Ven

In chart 2-4, the ascendant is a fiery Jupiterian sign Sagittarius with three planets in the ninth house in trine. Among the three, Jupiter is closely conjunct Mokshkarak Ketu and the Sun has the highest longitude. Thus, although the Sun would justify being the strongest, by virtue of also being the Lagna Lord, and also by the Veeryakoti Principle, Jupiter will dominate and the native will be an ardent devotee of Lord Mahavishnu. It is important to note the strongly Satwik nature of the planets involved and this suggests an undifferentiated view of the Lord. True to the nature of the Jupiter and the Sun, he worshipped Lord Jagannath (Sri Krishna in His Parambrahma Vesa as the teacher of the Universe as worshipped in Puri, India). Thus, his worship was natural to his Satwa Guna and showed up very early in his life. It is noteworthy that the Mantrapada (A5) is in Virgo conjoined exalted Mercury

Astakavarga Illustration

Chart 2-5: Standard Nativity (See Chart 2-1 for details)



27 Lagna Jup	31	34	30 Rahu
Moon 20	CHART 2-5 Astakavarga RASI Male 7 Aug 1963 9:15' PM IST Sambalpur India		Sun Ven 28
Sat 32			Merc 27
Ketu 36	24	28	Mars 20

The first thing to check is the signs having low SAV score, especially those below 25. Here, three signs Virgo, Scorpio and Aquarius have scores below 25. Both Virgo and Aquarius have a score of 20 points and also house the ninth and fifth lords which are very crucial for the financial strength and well being of the chart. Under Table 2.4, the row for score 20 reads as follows:

20	Dull-witted/ loss of memory or intelligence	Goddess Saraswati should be worshipped.
----	---	--

Thus the native should worship Goddess Saraswati to ward off the negative effects of loss of memory etc. The ninth house of Father & fortune has a low score of 24 points. The relevant row of Table 2.4 reads as follows:

24	Death of relatives & friends	Donate 10 cows
----	------------------------------	----------------

Since the donation of Cows should be only done to a pious Brahmin who can care for them, it is better to look for another way out. The Moon rules cows and so also rice. Thus donation of rice will also be beneficial. Alternatively, milk & water can be offered to Lord Shiva. In this manner the intelligent Jyotish should prescribe practical remedial measures.

ॐ गुरवे नमः

Chapter III

ASTROLOGICAL PRINCIPLES

3.1. DETERMINATION OF DEITY

The determination of the deity is to be done in two stages. First is to determine the guiding deities of the native. These are the three of **Ista Devata** or the deity guiding the individual soul towards emancipation, the **Kula Devata** or the deity guiding him in the present life to improve his life and surroundings and the Teacher or **Guru Devata**. These three form the primary tripod of his life and are akin to the Sun (Natural signifier of Soul), Moon (Natural Significator of Mind and the well being in this life) and Jupiter (Natural signifier of Pakha Lagna or the sign occupied by Lagna Lord, and Guru) respectively. Second is to determine the immediate problem and offer a solution. The second would be a short-term remedy that is really not going to help much in spiritual development, but is vital to establishing faith in God. All Jyotish are advised to tread very carefully in this region of remedial measures as in our anxiety to help we should not end up doing bad karma.

3.1.1. ISTA DEVATA & DHARMA DEVATA

In the previous chapters we have discussed the determination of the deities on the basis of signs and planets. Maharishi Jaimini¹ advises us to examine the ninth & twelfth houses from Karakamsa² to determine the worship.

¹ Jaimini's Upadesa Sutra 2-1-68

² Sign occupied by the Atmakaraka in the Navamsa

The ninth house rules temples and the Dharma whereas the twelfth house rules Moksha or emancipation. As far as the Atmakaraka is concerned, its main objective is to attain Moksha and hence, the Ista Devata of a person is seen from the strongest planetary influence on the twelfth house from Karakamsa. Similarly, the Dharma Devata is seen from strongest planetary influence on the ninth house from Karakamsa. Unlike the Ista devata, the Dharma Devata helps a person to attain the ideals and objectives that the soul wishes to achieve in this life.

The strongest planetary influence is determined as follows:

The strongest planetary influence on the twelfth house is seen from the placement of planets in the twelfth house. If more than one planet is placed therein, then their placement in Exaltation/own house etc should be considered failing which, their degrees in the Rasi Chart is to be taken and the one with the highest degrees is to be declared the strongest.

If there are none in the twelfth house, then the planetary aspects on the second house should be determined. In this case, the aspect of the signs alone are to be used as the deities do not exist in a "human body". If more than one planet aspects, then the strongest amongst them should be considered.

If there are no planets aspecting the twelfth house, then the lord of the house should be considered.

Maharishi Jaimini adds "*Kaitou Kaivalyam*"³ or if Ketu the Mokshkaraka is placed in these house (i.e. the 9th or 12th from Karakamsa in the Navamsa Chart), then the native aspires for final emancipation. Further, if these signs⁴ are Pisces or Cancer (the natural Moksh trines), this desire for

³ Jaimini's Upadesa Sutra (Stanza 2-1-69)

⁴ Jaimini uses the terms "Kriya" and "Chapa" to refer to the signs, which by the Katapayadi Varga are Pisces and Cancer. Some translators have preferred "Aries" and "Sagittarius" as the direct translation of the terms instead. (Stanza 2-1-70)

emancipation will be marked. While giving the list of deities for planets from the Sun to Ketu, Jaimini adds "Paparshe Mande Kshudradevatasu" (Stanza: 2-1-80). Thus, if Saturn is ill placed in a malefic sign in the 9th or 12th house from the Karakamsa, the native worships devils and indulges in other forbidden acts like black magic. Venus similarly placed also makes the native indulge in black magic involving the act of sexual intercourse etc. However, readers are advised not to jump to conclusions prematurely and to ascertain the nature of the ascendant as per the teachings of the Bhagavat Gita⁵. The faith of a person is the clue to his nature and we are already aware of the fact that the nature of a person is seen from the trines to the Ascendant or AK, the latter speaking more about his inner nature in the spiritual sense. Thus, the ninth house from the AK is the most vital deity who guides him in achieving the objectives of his nature. This is the Dharma Devata. Yet, the real achievement is to lose the "self" identity of the soul so that it can merge in the consciousness of Godhead. This is self-undoing and is seen from the 12th house. From the Karakamsa, the deity seen in the 12th house becomes the Ista Devata as it guides the soul towards the high spiritual ideal. This deity should be favorable; else, the entire voyage of this life could become meaningless.

"Trikone Papadwaye Mantrika" (Stanza: 2-1-83) implies that if two malefics are in trines to Karakamsa the person is a Mantrika⁶ i.e. he has powers of invoking the supernatural by magical formulae. "Papadruste Nigrahaka" or if malefics also aspect these two malefics in trines (or if at least three malefics are in trines), then he has the powers to call spirits, grahas' etc by using magical

⁵ Srimad Bhagavat Gita Chapter 17 Sloka's 2-4. The faith of the embodied beings born of their own nature is threefold- born of Sattva (Truth), Rajas (Passion) and Tamas (Ignorance). (Gita 17-2) The faith of all beings is in accordance with their nature (Lagna / Moon). The person is made up of faith as the dominant factor. He is verily what his faith is. (Gita 17-3) Those having Satwa Guna worship the Gods, Rajas Guna the Demi-Gods, and Tamas Guna worship Pretam (spirits, ghouls) or the Sapta-Matrika (Shakti cult). (Gita 17-4)

⁶ A person adept at Mantra Shastra.

formulae. The maximum number of malefic planets influencing the trines can be four and give this a 100% strength. This will decrease to 75% for three, 50% for two and so on. The knowledge grades can be Tantrika, Yantrika and Mantrika respectively. Tantrika is derived from the word "Tan" or Body and "Tra" to control. Thus, a Tantrika can control the bodies of others or influence them in a positive or negative manner. Yantrika is one who uses implements and drawings (Yantra). Mantrika is one who uses Mantra alone. These are also grades of knowledge of the occult. The point to be noted is that this only gives the extent of occult and spiritual knowledge. How is this knowledge going to be used is the next question. "**Subha Druste Anugrahakah**" i.e if benefic's aspect, then this knowledge shall be used for the welfare of all. It should be carefully noted that the benefic in question is not in direct conflict with a malefic involved in the yoga. Maharishi Jaimini explains this point with some examples. If Jupiter and Rahu conjoin/ aspect the trine, then the native indulges in Black Magic or maybe subject to the same. Dental problems show up in the latter case as a symptom. If Saturn and Jupiter conjoin/ aspect the trine, then both the native and the enemy are destroyed i.e. the native could die fighting for another person or self.

3.1.2. PALAN KARTA

The Palana Devata is signified by the Moon and is responsible for guiding the activities of the members of the family in their material life. He looks after the individual during the present birth. Jaimini spells out the method of locating this in the stanza "**Amatyā dase chaivam**" or the Palana Devata is seen from the sixth from the Amatya Karaka⁷ (in the Navamsa) in the same basis as the twelfth from the AK. It is for this reason that the profession of the parent was advised to the natives in days of yore. However, in modern day charts, this feature may not be present and the Palana Devata will have to be determined for each

⁷ Amatya Karaka is the second among the Chara Karaka in the eight planet scheme.

chart. This deity should be favorable for good livelihood and financial success. The strength of planetary influence on the concerned house should be seen on the basis or rules given under 3.1.1.

3.1.3. GURU DEVATA

The Navamsa sign of the Bhratrikaraka⁸ itself is seen for the Guru Devata or Guide & teacher of the chart. The Guru(s) are indicated by the Bhratrikaraka as well as the planets conjoining and aspecting it in the Navamsa. These Guru(s) would be teaching Dharma, Jyotisha etc. i.e. Veda or Vedanga. Guru(s) in other areas are to be seen in other divisional charts. The strength of planetary influence on the concerned house should be seen on the basis or rules given under 3.1.1.

3.1.4. KULA DEVATA

Kula refers to the family and hence Kula Devata refers to the family deity. The second house rules the family and the Vimsamsa (D-20) Chart is used to determine Upasana or worship. Thus, we can infer that the family deity is seen from the second house in the Vimsamsa (D-20) Chart. Thus, this can also be useful for birth chart rectification in the case of babies as other events of their life would not be available. The strength of planetary influence on the concerned house should be seen on the basis or rules given under 3.1.1.

3.1.5. GRAMA DEVATA & STHANA DEVATA:

*Gram*a means village and hence *Gram*a *Devata* refers to the Guardian or presiding deity of the village. The Kula Devata is also referred to as the *Gram*a *Devata* or the deity of the village/town to which the person belongs. However, these can be different if the fourth house does not have any association with the second house. This normally happens in a small village, which constitutes a *Kula* (Family).

However, in large cities and towns, the *Sthana* *Devata* is definitely different (*Sthana* refers to large place in this

⁸ Third in the hierarchy after Atmakaraka & Amatyakaraka.

context) and is seen in the strongest planetary influence on the fourth house in the Vimsamsa Chart. The strength of planetary influence on the concerned house should be seen on the basis or rules given under 3.1.1.

3.1.6. TRADITIONAL TOOLS FOR TIMING

There are many traditional tools for timing the event of meeting the Guru or spiritual guide. These include:

The aspect of transit Jupiter (by Rasi dristi or sign sight) on the Mantrapada (A5) brings one into contact with the Guru and the receipt of Guru Mantra can take place if other factors favour.

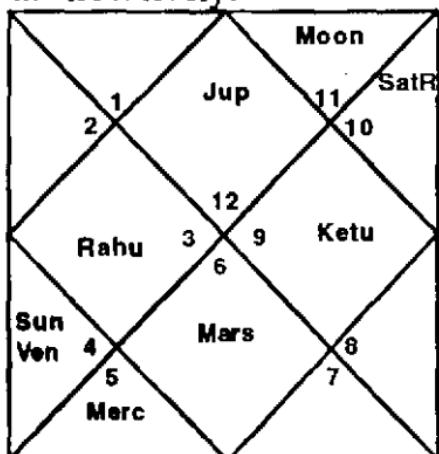
The transit of Ketu in trines to the Arudha Lagna (AL) makes a person spiritually inclined and renunciation can occur.

The Drig dasa of the Arudha Lagna surely gives spirituality and can make a person join a spiritual/ religious order.

The Vimsottari dasa of planets influencing the fifth and ninth houses gives the knowledge of Mantra and Guru. This is also to be seen in the Vimsamsa (D-20) Chart.

ILLUSTRATION

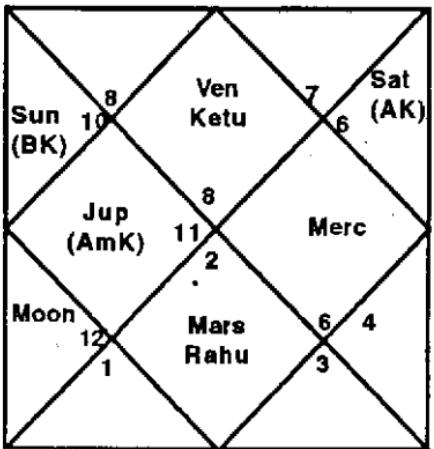
Chart 3.1 Male born on 7th August 1963 at Sambalpur, India at 9:15'PM IST Determine the Devata for the Standard Nativity.



Lagna Jup	31	34	Rahu
Moon			Sun Ven
			Merc
SatR			
Ketu			Mars

CHART 3-1
RASI

We need to see the Navamsa and Vimsamsa charts only for this purpose after determining the Chara Karaka from the Rasi (D-1) Chart. In Chart 3-1, the Atmakaraka is Saturn, Amatyakaraka is Jupiter and Bhratrikaraka is Sun.



Ista Devata

The Atmakaraka Saturn is placed in Virgo in the Navamsa Chart. This is called the Karakamsa. The twelfth house from this sign is to be examined for Bandana (bondage/re-birth) & Moksha (emancipation). This is Leo and Mercury is placed in this sign in Vargottama. Mercury indicates Vishnu and (as per Harihara⁹) being in the second Drekkana will indicate Sri Krishna specifically. Since the signs are fiery, the direction indicated is the east (Sri Jagannath at Puri in East India). Thus, the Ista Devata is Sri Jagannath Krishna.

Palana Karta

The Amatyakaraka Jupiter is placed in Aquarius Navamsa. The sixth house from this sign is Cancer. No planets are in Cancer, but being a movable sign this is aspected by the fixed signs Taurus (with Mars & Rahu indicating Chamunda Devi), Aquarius (with Jupiter indicating Guru/Samba Siva) and Scorpio (with Venus & Ketu indicating Lakshmi & Ganesha). The native can

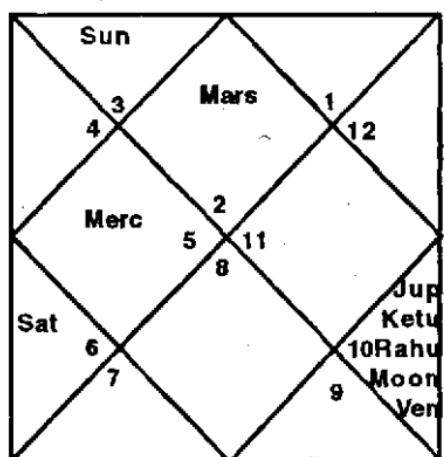
Moon		Mars Rahu	
Jup (AmK)	CHART 3-1 NAVAMSA		
Sun (BK)			
	Lagna		Merc
	Ven Ketu		Sat (AK)

⁹ Chapter 2; Para 2.3 and table 2.22

worship any of these deities although the strongest is the Mars & Rahu combination indicating Chamunda Devi.

Guru Devata

The Guru or teacher is seen from the Devata Karaka Sun which is placed alone in Capricorn in Navamsa. Thus, the Guru can be a worshipper of Shiva or one named after Shiva/Surya the Sun God. The native was given the Diksha of the Gayatri mantra by Late Sri Kasinath Rath (Kasinath refers to the Jyotirlinga Vishvanath (Shiva) as the Lord of Kasi/Benaras). The picture of these Devata and Guru becomes clearer if we examine the Vimsamsa (D-20 Chart).



		Mars Rahu	Sun
CHART 3-1 NAVAMSA			
Ven	Jup	Ketu	Rahu
			Merc
			Sat

In the Vimsamsa, the Atmakaraka is also placed in Virgo and Mercury indicating the Ista Devata in the Navamsa is again placed in the Leo (12th from AK) and in the fourth house from Vimsamsa Lagna to show the **Sthana/Grama Devata**. The native belongs to a Brahmin family of Puri and hence the reading about Jagannath Krishna as the Sthana Devata and Ista Devata is accurate and crystal clear now.

The Sun is the Lord of the 4th house but is placed in the second house (family) and indicates the **Kula Devata** as Shiva. The Kula Devata of the native (belonging to Atri Gotra) is Lord Somanath (Jyotirlinga) or Shiva and since the sun also indicated the Guru, it is from his Diksha Guru

Guru Devata) in the form of knowledge etc.

3.2. ASTADALA PADMA (EIGHT PETAL LOTUS)

The Astadala Padma (Eight petal lotus) is the foundation of Hindu philosophy. It is based on the Kalachakra or the wheel of time, which is composed of eight spokes and has the 28 constellations distributed in these spokes. Each of these spokes is in one of the cardinal or intermediate directions and is reckoned starting from the east and moving in the clockwise direction. Based on this we have the Chatusdalapadma (Four petal lotus) and the Astamangalam Kriya which is the ritual of worshipping the deities and the Graha's inside the horoscope before conducting a Prasna (Horary chart) or studying a horoscope. Fig 4.1 gives a schematic representation of the principle of the eight-petal Lotus.

The Eight Petal Lotus with the eight planets holds the eight Chara Karaka (Temporal Significators). The Sun is worshipped in the eastern direction and rules the Pratipada and Navami Tithi in both the bright and dark halves of the lunar month. Thus, an idol or picture or any symbol of the Ista Devata should be placed in the eastern direction.

The best time to worship any deity is on the day (weekday) ruled by the lord of the sign wherein the planet representing the deity is placed in the natal chart. For example, if a person has Rahu in the fourth house in Gemini, then Durga Devi, the deity of Rahu is to be worshipped on a Wednesday during Rahu Kalam¹⁰. This is the best time of propitiation as given in the Agastya Nadi. If the Tithi is also ruled by Rahu like Astami(8) or Amavasya (K-15), then the results are sure to accrue at an early date.

The deities are also seen from the Kalachakra. The evils

¹⁰ The eight Yama of the day are reckoned in the clockwise direction starting from the planet ruling the day. Similarly, the eight Yama of the night are reckoned from the fifth from the planet ruling the day. For example, Rahu Kalam in the daytime or the Yama of Rahu (NE) on a Wednesday will be the fifth as the same is computed from Mercury (SW) in the Kalachakra. Starting from 6.00AM (or Sunrise), this time is from 12:00 Noon to 1:30' PM.

Figure 3-1 Schematic representation of Kalachakra

KALACHAKRA

KALACHAKRA

NE

Sign: Gemini
Planet: Venus
Tithi: Asami (8)
Amavasya (Krishna Paksha 15)
Yoni: Vayasa (Crow)
Animal: Hare
Bhuta: Ether

E Sign: Aries Taurus; Planet: SUN Bhuta: Prithvi
Tithi: Pratipad (1) Navami (9);
Animal: Garuda (King of Birds) Yoni: Dhvaja (Flag)

SE

Sign: Virgo;
Planet: Mars;
Tithi: Truteya (3)
Ekadasi (11)
Animal: Cat;
Yoni: Dhuma
Bhuta: Agni

N

Sign: Capricorn
Aquarius;
Planet: Moon
Tithi: Dwiteeya (2)
Dasami (10)
Yoni: Matangaa (Elephant)
Animal: Elephant
Bhuta: Jala

S Sign: Cancer Leo
Planet: Jupiter
Tithi: Panchami (5)
Trayodashi (13)
Yoni: Hari (Lion)
Animal: Lion
Bhuta: Prithvi

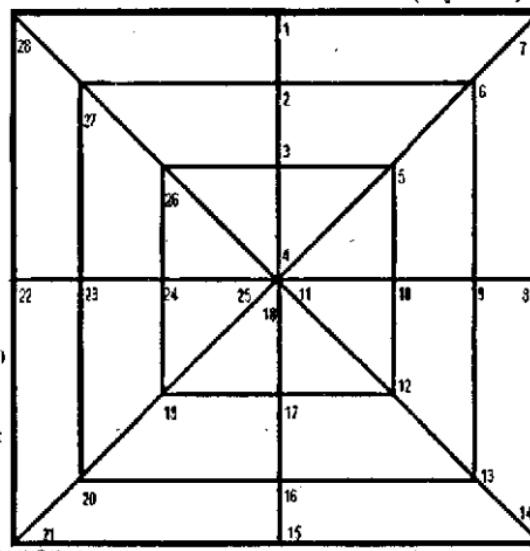
NW

Sign: Pisces; Planet: Saturn;
Tithi: Septamti (7) Poornima (Full Moon)
Yoni: Khera (Donkey); Animal: Mouse
Bhuta: Vayu

W Sign: Libra Scorpio; Planet: Venus
Tithi: Shashi (1) Chaturdasi (14)
Yoni: Vrishabha (Bull)
Animal: Sarpa (Snake)
Bhuta: Jala

SW

Sign: Sagittarius
Planet: Mercury
Tithi: Chaturthi (4)
Dwadeshi (12)
Yoni: Swana (Dog)
Animal: Dog
Bhuta: Ether



of the natural malefic planets are removed and the blessings of natural benefic planets are obtained by worshipping the deities associated with the Tithi ruled by the planets. The Sun rules Pratipada (1) and Navami (9) and Vishnu/Sri Rama respectively are worshipped on these Vedic days to get the blessings of the Sun like good health and intelligence (Pratipada) and increase in good fortune and Dharma (Navami). The Moon (Divine Mother) rules Dwiteeya (2) in the form of Bhuvaneshwari and Dasami (10) in the form of Vijaya or Chamundi. Mars rules the Truteeya (3) representing lust and Ekadasi ruling anger. Hence Ananga (alias Kaama Devata), the God of love is worshipped on Truteya with his wife Rati to protect oneself from his arrows of passion while Hindu's keep Ekadasi fasts to destroy anger and associated evils. Ganesha is worshipped by students on Chaturthi (4) to increase their desire for learning (Mercury). Saraswati is worshipped on Panchami (5th Tithi also called Sri Panchami) to increase knowledge and understanding (Jupiter) as Brihaspati is

worshipped on Dhana Trayodasi (13) to augment wealth. Venus rules "*Ihaloka Sukha*" or all the happiness that comes from the fulfillment of desires in this birth. These desires are unlimited and being the Asura Guru, he gives knowledge of the things and acts of pleasure. To overcome this evil a person should lead a simple life and curtail desire. When this desire is denied or delayed, it gives rise to passion and envy and takes the form of a poisonous snake in the Kundalini (i.e. the Kundalini Shakti that is represented by a snake is misused for achieving mundane goals like sexual satisfaction etc.). Thus, Shiva the overlord of all snakes is worshipped in the form of a renunciate (Sadhu/ Sanyasi) with Nagaraja (King of snakes) around His neck on Shasti (6) to overcome the evils of desire by either removing or fulfilling them. Worship of Shiva in this form leads to great prosperity and fulfillment of all desires. Shiva is worshipped in the form of a Linga (Golden embryo called Hiranyagarbha) on Narka Chaturdasi(14) to remove all the sins caused by desires of the past or present along with the Bull (Nandi). Saturn keeps track of all our sins and punishes us during his Dasa, Sade-sati¹¹ or Kantaka Sani¹² periods. The effect of Saturn can be very disastrous and suitable remedial measures as indicated by the Kalachakra are always advised. The two great evils that are born from the *Shadripu* (six weaknesses) are called *ADHARMA* (Anti-Dharma or anti natural principles) and *ASAT* (Untruth) respectively. The solution lies in increasing Dharma which causes prosperity and a good life by worshipping the SUN GOD on Rath-Saptami¹³ (7). To remove the evils of having told lies or behaved in an unrighteous manner in the past or having caused sorrow to one's teacher (Guru), Sri Krishna is worshipped in the form of Satya-Narayana on

¹¹ Sade-Sati is the seven and half transit period of Saturn as it passes through the signs in the twelfth, first and second as reckoned from the Natal Moon.

¹² Kantaka Sani means Saturn behaving like a thorn in the leg and the person has to limp in all activities of life. Profession/Career is hampered and finances dwindle. The transit of Saturn in the 1st, 8th and 10th signs from either Lagna, Arudha Lagna or the Moon sign causes Kantaka Sani to operate.

¹³ Rath-Saptami is the seventh day of the bright half of the lunar month when the Sun God is worshiped sitting on His chariot (Rath means Chariot). *Vrishabha* (translated as 'Strong and righteous men' by Dayananda Saraswati in the Rig Veda) pull the *Rath* (Chariot) of Sri Jagannath (form of Sri Krishna) in a festival dedicated to protecting and increasing Dharma in Puri, Orissa.

Poornima (Full Moon) with the mantra "OM TAT SAT". A combination of both of these remedies is to worship Krishna in the form of Sri Jagannath¹⁴ with the mantra "HARI OM TAT SAT" and to attend and pull His chariot during the Ratha-Yatra festival (Fig 3.2). Rahu is the cause of re-birth as it is always opposed to Ketu the cause of Moksha or emancipation. Rahu represents all kinds of curses and bondages including re-birth. Thus, to overcome the evils of ones Karma that cause rebirth, Krishna is worshipped in the form of Bal-Gopal (Baby Krishna) on Janmastami (8th Tithi) and the Divine Mother is worshipped in the form of Kali (Satwik worship is advised) on Amavasya (Dark fortnight-New Moon). Please note the specific association of the planets and the Tithi (Vedic days) in the Kalachakra.

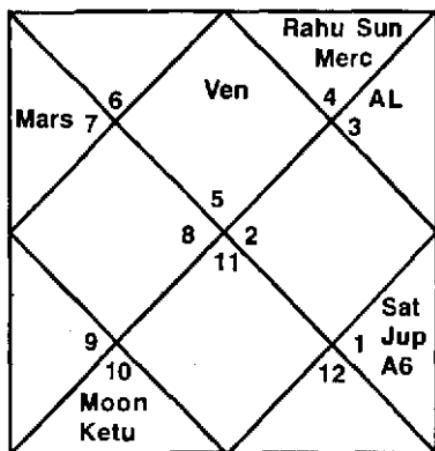
3.3. KASTHA PHALA (DIFFICULTIES)

Having determined the Ista and other Devata, the next step is to determine the Kastha Phala (Problem causing pain/sorrow). For those adept at using the Prasna Chart and the Hora, this is relatively simple. Draw the Prasna Chart for the moment and determine the Lord of the Hora of the time of query. The placement of the Lord of the Hora will indicate the aspect of life troubling the mind. The Arudha Lagna will be the Area of life the problem relates to. If a malefic is in Arudha Lagna (Maya Peetha) and a Benefic in Lagna (Satya Peetha), then be assured that the problem is going to be solved quickly. Instead if a malefic is in Lagna and benefic in Arudha Lagna, know that the problem is very deep-rooted and perhaps quite difficult to solve. The Lord of the Hora shows the immediate cause of manifestation of the problem. The other rules can be learnt from Prasna Marga or any other standard text.

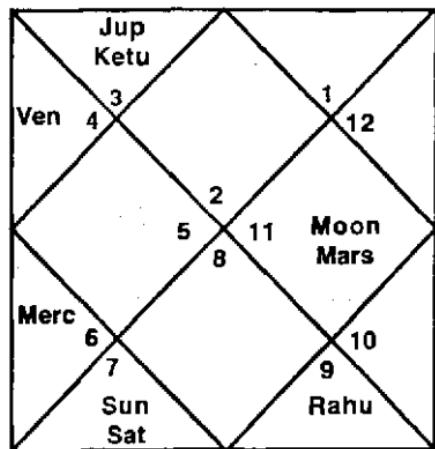
* This particular form of Sri Krishna as the Teacher of this entire Universe is known as Sri Jagannath. Since in this form, He is giving enlightenment, the planets Sun & Jupiter combine to represent Him. We see the mention of this Vishwaroopaa form (Jagat-Natha or Lord of Universe) in the Bhagavat Gita and it is for this reason that Maharishi Jaimini gives the Dictum that the Sun in trines to Karakamsa/Swamsha gives the knowledge of the Gita, which is the Vedanta (leads to emancipation). The Rig Veda (III.62.7) states "VRISHABHAM CHARSHANINAAM VISHWAROOPAM-ADABHIYAM BRIHASPATIM VARENYAM".

Prasna Marga or any other standard text.

Chart 3.2 Prasna by a Lady on 28 July 1999 7.35 AM New Delhi



	Sat Jup A6		AL
	CHART 3-2 PRASNA Rasi D-1		Rahu Sun Merc
Moon Ketu			Lagna Ven
		Mars	



		Lagna	Jup Ketu
Moon Mars	CHART 3-2 NAVAMSA		Ven
Rahu		Sun Sat	Merc

Chart 3-2 is the Prasna (Query) of a Lady. The time is the second Hora of Wednesday. This is ruled by the Moon. The Moon in the sixth house indicates that the Prasna relates to a forthcoming fight/duel etc. and this would be the second (Moon) attempt. The Lady was surprised that I could say all this and stated that she wanted to know whether her husband would get a ticket to fight the forthcoming election in Andhra Pradesh, and the outcome.

The Lagna with the tenth Lord shows the objective of Power and position. The Lagna Lord Sun in a house of the Moon shows that this is the second attempt and that there are too many secret enemies (Rahu) who threaten to eclipse

the beginning (Sun). The Sun indicates the beginning i.e. the question of getting the ticket and its dispositor Moon going to the sixth is not desirable. Further, the 11th Lord Mercury (gain of final objective) is retrograde and also placed in Cancer in the 12th house. While this combination denies success, its conjunction with the Sun can show gain of objective. Propitiation of the Shiva (Sun) was advised by offering 108 Bel Leaves (Mercury) in the morning.

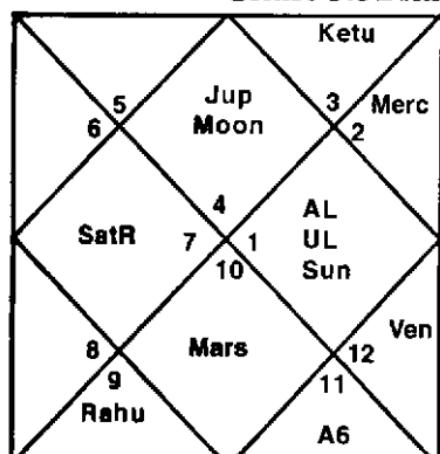
3.3.1. CURSE OF PAST BIRTH

The deep-rooted problems have been explained in the Brihat Parasara Hora Shastra where the curses that cause delay or denial in childbirth are indicated. These can also be suitably extended to other houses. The principle is that the house, its Lord as well as its natural signifier should all be afflicted either together or separately by malefics. These are as follows:

3.3.1.1. CURSE OF A BRAHMIN (JUPITER):

Jupiter indicates Brahmins & priests. Affliction of Jupiter by Saturn and Mars or by Rahu indicates the curse of a Brahmin (Priest or spiritual person) in the last birth. The houses owned by Saturn shows the area of trouble. A Brahmin will also fulfill the curse of a Brahmin, although he would be of very bad temperament and nature. Remedy lies in Chandrayana¹⁵ Vrata (fasting) and donation of cows, five gems and some gold.

Chart 3.3Bhagawan Sri Ram



Ven	AL UL Sun	Merc	
A6	CHART 3-3 SRI RAM RASI (D-1 Chart)		Lagna Jup Moon
Mars			
Rahu		SatR	
SatR			

Chart 3.3 is the horoscope of Bhagawan Sri Ramchandra. Jupiter is the ninth Lord (Guru) in Lagna with the Moon showing a powerful Gajakesari Yoga as well as Hamsa Mahapurusha Yoga. The presence of other exalted planets in quadrants also constitutes powerful Mahapurush Yoga like Ruchak (Mars) and Sasa (Saturn), besides Dharma Karmadhipati yoga etc. Yet anyone who has read the Ramayana will see how much suffering Bhagawan had to undergo in this incarnation. Thus, the presence of a curse can mar the fructification of a Rajyoga. Jupiter is aspected by Saturn and Mars showing the curse of a Brahmin¹⁶. Since Jupiter is in Lagna, Sri Ram had to undergo this suffering. The houses owned by Saturn indicate the aspect of life where the suffering will occur. Here, Saturn is the Lord of the 7th and 8th houses and the seventh house is stronger to indicate the problem area as marriage/married life. Ravana the Lanka King abducted his wife Sri Sita and they had to undergo untold suffering leading to the death and destruction of the Demon King. Ravana was a Brahmin by birth (but not by Karma). Bhagawan Sri Ram worshipped Lord Shiva at Rameshwar (just before the battle with Ravana) and was redeemed from the curse.

3.3.1.2. CURSE OF SERPENTS (RAHU):

Rahu indicates the serpents. Its affliction of a house, its lord or its signifier (either together or separately) with either Saturn or Mars shows the curse of serpents. The curse of serpents is very destructive in nature and results in the gradual destruction of a house due to the spread of poison in that house. The curse of serpents is also seen in such adverse yoga like Sarpa Yoga (presence of three or more malefics in quadrants) or Kalasarpa Yoga (all planets hemmed between the nodes). Remedy lies in making an

* As per tradition, Devarshi Narada was struck by the arrow of his younger brother Kama Devata (God of Love) and wanted to marry which amounted to breaking his solemn promise of celibacy. Sri Narayana (Vishnu) turned his face into that of a monkey and the bride rejected him. Learning about this, Narada flew into a rage and cursed Narayana that He too would have to suffer the loss of His beloved Sri Lakshmi. In order to fulfill the words of His ardent Devotee as well as to establish Dharma the Lord incarnated as Sri Ram.

idol of Nagaraja¹⁷ (Lord of Serpents) in Gold and worshipping it. Donate a cow, some land, sesamum seeds and a little gold. In the case of Sarpa Yoga, the presence of benefic planets in quadrants destroys the Sarpa Yoga while for Kalasarpa Yoga, the presence of benefic planets in either the Lagna or 7th house or conjoining either of the nodes destroys the Kalasarpa yoga. In such cases, the Moon breaking the Yoga results in Mahasankha Yoga whereby fasting on Mondays and worshipping Lord Shiva and Nagaraja¹⁸ is advised. If Jupiter is the planet, then the resultant Yoga is called Mahapadma Yoga and fasting on Thursdays and worshipping Lord Vishnu and Sri Balaram¹⁹ is advised. In this manner the remedial measures can be prescribed.

3.3.1.3. CURSE OF FATHER (SUN):

Although the ninth house rules the Father, the relationship of Father & son is focused on the artha-trikona²⁰ of both especially the tenth house through which the Karma is transferred. Thus, affliction of a house, its Lord and signifier by the Sun and other malefic planets (either jointly or separately) results in Pitrishapa²¹. Alternately, the placement of the tenth lord and its affliction by malefics in its trines as well as in the ascendant shows the Pitri-Rina (see footnote under artha-trikona). Remedial measure lies in performing Shraddha (Last rites), feeding Brahmins,

¹⁷ See table 2.5 for determining the serpent (Sarpa) accompanying the Sun (Soul).

¹⁸ Nagaraj is the King of serpents who forms a protective garland for Lord Shiva. This is symbolized by the rosary of 108 Rudraksh beads.

¹⁹ Sri Balaram is the incarnation of Seshanag, the thousand-headed serpent who coils into a bed for Lord Vishnu (Ananta sayana) and works as His guardian.

²⁰ Artha-Wealth; Trikona-trines. Thus artha-trikona from the ascendant and the ninth house are the 2nd, 6th and 10th houses. This formed the basis of the caste system whereby the son followed the same profession as his father. Thus the 2nd house gives the Jati or family/lineage.

राज्यं चाकाङ्गवृत्तिं व मानं दैवं पितृस्तथा । पुरासस्य ऋणस्यापि ल्लोमस्थाननीरीक्षणम् ॥ (BPHS 11.11)

²¹ The place of power, authority & profession is seen in the tenth house. The tenth house is the focus for determining Pitri-Rina or the debts of Father and ancestors in the Patriarchal lineage (The entire theory of Karma and Samsara is based on this foundation). Besides, it being the opposite to the 4th house, it rules "leaving home".

²² Curse of father

performing (funding & arranging) a marriage, giving a cow (or Bhagavat Gita) in charity etc.

3.3.1.4. CURSE OF MOTHER (MOON):

The 4th house, its lord and the Moon signify Mother. The Moon should be in a house under severe affliction from malefics, especially Saturn and/or the 4th and ascendant Lord should be ill placed or afflicted. Simultaneously, the lord of the house where the curse falls should also be afflicted. Remedy lies in taking a dip in the holy waters of Rameswaram (South India) and reciting the Gayatri Mantra 1 Lakh times and finally doing 1008 Parikrama (going around in the clockwise direction) of a Pipal tree or a Vishnu temple while reciting the Mahamantra or the Janaka Shadakshara mantra.

3.3.1.5. CURSE OF BROTHER (MARS):

Mars, the third house and lord signify brother. Mars afflicting a house as the lord and signifier of that house are afflicted elsewhere and related to trines shows the curse of a brother. Alternatively, the third lord replacing Mars also shows the curse of brother. Remedy lies in performing Chandrayana Vrata (or Ekadasi Vrata²²) and reading the Harivamsa Purana; planting holy trees and plants like the Pipal, Tulsi etc; performing penance/ holy dip near the three rivers Ganga (which marks the beginning of the Harakshetra or Himalayas), Mahanadi (which marks the beginning of the Srikshetra or Jagannath) and Kaveri (which marks the beginning of Arkakshetra or Rameswaram); donating cows through one's spouse and donating land having mango trees.

3.3.1.6. CURSE OF MATERNAL UNCLE (MERCURY):

Mercury, the sixth house and Lord signify maternal uncle. These under affliction related to any house show the curse of a Maternal uncle in the last birth. Remedy lies in the installation and worship of an idol of Sri Vishnu or the construction of a well, dam or reservoir for public welfare.

²² Ekadasi is the 11th and 26th day of the Lunar Month

3.3.1.7. CURSE OF WIFE (VENUS):

Venus, the seventh house and Lord indicate wife. These under affliction related to any house show the curse of wife in the last birth. Remedy lies in the donation of an idol of Lakshmi-Narayana, fertile cow or a bed/ ornaments/ garments for a newly married couple. Alternatively, by helping other people to marry and settle down, one is relieved of the curse.

3.3.1.8. CURSE OF DEPARTED SOUL (SATURN):

Saturn & Sun or Saturn & Moon combination/ aspect in any house shows the curse of departed soul of a paternal or maternal elder respectively. Similarly, Saturn with other malefics afflicting a house as its lord is related to the 8th house also shows this. The combination of Saturn and a node in the visible signs shows that the last rites of father will not/have not been performed while in the invisible signs, it indicates the same for mother. The lord and signifier of a house in their signs of debility also indicate the curse of departed souls. Remedy lies in Shraddha (Pinda dana), Rudrabhishek, or donating a gold idol of Brahma, a cow, vessel of silver and Neelam (Blue sapphire).

3.3.2. FLAWS IN THE QUALITY OF TIME

Maharishi Parasara has described the following birth time to be inauspicious as it indicates considerable turmoil for both the native and family. Irrespective of the fine yoga's obtaining in the chart, these moments are inauspicious for births as well as starting any activity. These are broadly called *Dosha* (Flaw or fault in the quality of time) and include *Tithi Dosha*, *Karanadi Dosha*, *Nakshatra Dosha*, *Surya Dosha*, *Upagraha Dosha*, *Gandanta Dosha* and *Trideva Dosha*.

3.3.2.1. TITHI DOSHA:

Tithi is the Vedic Lunar day reckoned from the Full Moon or New Moon wherein each day is equal to a lunar transit of 12° from the Sun. The birth in Amavasya²³,

²³ Amavasya: 15th day of the waning phase when the Moon is between 348° to 360° from the Sun.

Krishna Chaturdasi²⁴, Soonya Tithi (Zero effect Tithi) and Dagdha Tithi (Combust Tithi) are considered inauspicious.

3.3.2.1.1. Amavasya

This Tithi is ruled by Rahu and is considered very inauspicious as it brings poverty on the person born as well as the family. It rules hell and brings untold misfortunes. A lady born in this Tithi is said to become a widow early. However, if suitable remedial measures are performed, then great wealth is obtained through foreign connections & trade, or from mines etc. from below the ground. A female born in such a combination also begets three sons after the remedial measures. Since Rahu afflicts the Sun and Moon, the remedy lies in worshipping them in the direction of Rahu (South-West).

Thus, choose a suitable place in the Southwest direction. Install a water vessel (*kalash*) containing Ganga water (preferably water from a holy place) and the Panchapallava²⁵. Install the idols of the Sun & Moon near it. Worship the idols with the Mantra "Apyayasva" (आप्यायस्व) for the Moon and the Mantra "Savita" (सविता) for the Sun. Thereafter performing a *Yagna*²⁶, the water from the vessel should be poured on the child and the parents. Donate some gold, silver and a black cow. Be of service to the priests or make some donations for their welfare. For those who cannot perform the elaborate ritual, it is advisable to install a simple water pot and worship the Sun & Moon near it with the mantra's. They can also worship Goddess Kali the deity of Amavasya Tithi. However, the Astami Tithi is also ruled by Rahu and persons born in it should worship Sri Krishna for protection.

In Chart 3-4 the Sun is at 11° as the Moon is at 10° in Libra. Thus, the birth is in Amavasya Tithi and the Lady although born in an affluent family had to undergo untold financial hardships. The family undertook some remedial measure in the form of regular worship of Goddess Kali.

²⁴ Krishna-Chaturdasi: 14th day of the waning phase when the Moon is between 336° to 348° from the Sun.

²⁵ Leaves of the five plants Goolar (wild fig), Vata (Banyan), Pipal, Mango & Neem.

²⁶ Fire sacrifice where prescribed fuels are thrown into a small copper vessel containing the holy fire.

Chart 3.4 Female Born on 28th October 1943, 5:45'AM IST; 20N51, 86E20 Birth on Amavasya Tithi.

		MarsR	SatR
		Rahu	
A7 Ketu	CHART 3-4 RASI (D-1 Chart)	Jup Ven	
UL	AL	Sun Moon Merc	Lagna

Hence, she married early and had three sons. However, disaster struck with the advent of the dasa of Saturn and the financial hardships started to increase. Her husband had a terrible accident and was bedridden for a month or so, but survived miraculously. Saturn is the lord of the second from the Upapada (UL) indicating spouse and is placed in the 7th house from UL. Thus the remedial measure did work to a large extent.

3.3.2.1.2. Krishna-Chaturdasi

The Krishna Paksha Chaturdasi Tithi occurs when the Moon is at a distance of 336° to 348° from the Sun. It is also called Narka (Hell) Chaturdasi. This span of 12° is divided into six parts of 2° each with the results as follows:

Table 3-1 Krishna Chaturdasi Effects

Part	Extent (Moon-Sun)	Results	Remarks
1	336-338	Auspicious and good results	The effect is of the Rudra in the first house
2	338-340	Destruction or death of Father	The effect is of the Rudra in the third house, being the seventh from the ninth house causes death of father.
3	340-342	Death of Mother	The effect is of the Rudra in the fifth house, being the second from the fourth causes the death of mother.
4	342-344	Death of maternal uncle	The effect is of the Rudra in the seventh house. Being the second from the sixth causes the death of maternal uncle.
5	344-346	Destruction of the lineage	The effect is of the Rudra in the 11 th house. Being the seventh from the 5 th , it destroys the lineage or progeny and next generation.
6	346-348	Death or destruction of the native	The effect is of Rudra in the ninth house.

Remedy lies in worshipping a gold idol of Lord Shiva²⁷ having a crescent moon on the forehead, a white garland around the neck, with three eyes (One in the middle of the forehead), dressed in white robes, seated on a bull and with two arms having the 'Varada' (वरद) & 'Abhaya' (अभय) Mudra. The worship begins with the invocation of Varuna in a water pot placed in the North Eastern direction followed by the worship of Tryambakkam, Agni etc. Rudrabhishek²⁸ of the idol is performed and the navagraha²⁹ worship is done. The ceremony ends with the Yagna. This should be performed only by competent priests.

Alternatively, daily worship of Lord Shiva in the form of Somanath (Lord of the Moon) preceded by the worship of Varuna (Lord of the waters) saves a person from Narka (Hell) and Yama (God of death).

3.3.2.1.3. Soonya & Dagdha Tithi

The Tithi are classified on the basis of the *Panchatatwa*³⁰ as Nanda (1, 6 & 11), Bhadra (2, 7 & 12), Jaya (3, 8 & 13), Rikta (4, 9 & 14) and Poorna (5, 10 & 15). If the Tithi is *Ghatak*³¹ (afflicts) to the Moon sign then it is Soonya (Zero effect) Tithi, whereas if it is *Ghatak* to the Sun sign, then it is Dagdha (Combust) Tithi.

Table 3-2 Ghatak Chakra

Moon sign at Birth	Ghatak/ Afflicting Transits				
	Moon	Tithi	Day	Nakshatra	Lagna
Aries	Aries	Nanda	Sunday	Makha	Aries
Taurus	Virgo	Poorna	Saturday	Hasta	Taurus
Gemini	Aquarius	Bhadra	Monday	Swati	Cancer
Cancer	Leo	Bhadra	Wednesday	Anuradha	Libra
Leo	Capricorn	Jaya	Saturday	Moola	Capricorn
Virgo	Gemini	Poorna	Saturday	Sravana	Pisces
Libra	Sagittarius	Rikta	Thursday	Satabhisaj	Virgo
Scorpio	Taurus	Nanda	Friday	Revati	Scorpio
Sagittarius	Pisces	Jaya	Friday	Dweja	Dhanus
Capricorn	Leo	Rikta	Tuesday	Rohini	Aquarius
Aquarius	Sagittarius	Jaya	Thursday	Ardra	Gemini
Pisces	Aquarius	Poorna	Friday	Aslesha	Leo

²⁷ This particular form of Lord Shiva is most adored by the Brahmins and is popularly known as the Jyotirlinga SOMANATH.

²⁸ Holy bathing with the recitation of Mantra

²⁹ Nine Planets

³⁰ Five elements or states of matter/energy.

³¹ *Ghatak* refers to days and times when bodily affliction can occur. Hence, this is studied from the Chandra (Moon) Lagna Chart i.e. treating the Moon sign as ascendant.

Remedy for Soonya Tithi lies in the worship of the Moon whereas for birth in Dagdha Tithi the worship of the Sun/Shiva is advised. Alternatively, the worship of the deities of the Sun (Rama) and Moon (Krishna) with the Janaka Shadakshara Mantra (Hare Rama Krishna) removes the blemish. Soonya Tithi indicates some deep sorrow to mother at the time of birth whereas the Dagdha Tithi indicates sorrow of father at the time of birth. In these cases, the Moon/Sun respectively become very weak and need to be strengthened by using gems, Mantra etc.

For example in Chart 2, the Moon sign is Aquarius and the Janma Tithi is Krusna-Truteeya (K-3). This is a Jaya Tithi and is Ghatak for Kumbha Rasi (Aquarius Moon sign) as per the table 3.2. This is Soonya Tithi indicating a very weak Moon. At the time of birth of the native the mother was very sad and weeping due to the demise of her grandmother a few weeks back.

3.3.2.2. KARANADI DOSHA

Birth in Bhadra Karana, Tithi Kshyaya etc. is not considered auspicious and remedial measures are advised. Remedy for birth in Bhadra Karana lies in the worship of Lord Vishnu and other accompanying deities on an auspicious date (Preferably when Mercury is strong) or on a Thursday, whereas the blemish of birth in Tithi Kshyaya is removed by showing a Ghee Lamp to Lord Shiva in the evening.

3.3.2.3. UPAGRAHA DOSHA

Birth at the time of Vyatipata, Paridhi, Vajra etc. or in Yamaghantaka is inauspicious. Remedy lies in the Parikrama (going around in the clockwise manner while reciting the Mantra) of the Pipal tree 108 times for improving the Longevity, Yagya for Lord Vishnu or Rudrabhishek for Lord Shiva.

3.3.2.4. SURYA DOSHA

Errors associated with the Sun are called Surya dosha.

This could be either due to birth at the time of sankranti (Solar ingress into a sign) or due to birth during an eclipse.

3.3.2.4.1. Sankranti (Solar ingress)

Birth in Sankranti³² causes Surya dosha. Depending on the day of birth, the names of the seven Sankranti are Ghora, Dhwanshi, Mahodari, Manda, Mandakini, Mishra and Rakshashi. Surya dosha causes poverty, loss of health* and many troubles related to the profession.

The remedial measure in the form of a religious ritual is very elaborate and should be performed by a competent priest only. It includes installation of the water pot in the eastern direction followed by the worship of the Navagraha. The water pot (Kalasha) should contain holy water, Saptamrittika³³, Shastaushaddhi³⁴, Panchapallava, and Panchagavya. The idol of the Sankranti (as per weekday) is installed along with the Adhidevata (Sun) and Pratiadhidevata (Moon) and worshipped. The idol of Sankranti is worshipped with the "Tryambakkam" or Mritunjaya Mantra while that of the Sun with the "Utsurya" Mantra and the Moon with the "Apyayaswa" Mantra. This is followed by a Yagna and the sprinkling of the water from the Kalash on the head of the parents and child. Alternatively, those who cannot have this elaborate ritual performed should recite the Navagraha stotra of Vyasadeva followed by the Mritunjaya Mantra (108x2 times daily for 40 Days).

3.3.2.4.2. Eclipse

Birth in a solar eclipse causes poverty and many hardships while that in a lunar eclipse causes physical ailments and all kinds of health problems. Determine the lord of the constellation in which the eclipse occurs at birth and prescribe remedial measures.

³² Day of ingress of the Sun into a sign.

³³ Saptamrittika is the seven Rasa as given under Saptamsa in the previous chapter.

³⁴ Six fundamental medicinal herbs

Table 3-3 Nakshatra deities

No.	Constellation	Deity	No.	Constellation	Deity
1	Aswini	Aswini Kumar	15	Swati	Indra
2	Bharani	Yama	16	Visakha	Mitra
3	Krittika	Agni	17	Anuradha	Indra
4	Rohini	Brahma	18	Jyestha	Nirriti
5	Mrigasira	Chandra ³⁵	19	Moola	Varuna
6	Ardra	Rudra	20	Poorvasadha	Vishwa Deva
7	Punarvasu	Aditi	21	Uttarasadha	Brahma
8	Pusya	Brihaspati ³⁶	22	Sravana	Vishnu
9	Aslesha	Sarpa ³⁷	23	Dhanista	Vasudeva
10	Makha	Aditya ³⁸	24	Satabhisaj	Varuna
11	Poorva Phalguni	Aryama	25	Poorvabhadrapad	Ajapada
12	Uttara Phalguni	Surya	26	Uttarabhadrapad	Ahirbudhanya
13	Hasta	Vishwa Karma	27	Revati	Pooshan
14	Chitra	Vayu	IC ³⁹	Abhijit	Hari

Prepare an idol⁴⁰ of the deity of the constellation and in addition an idol of the Sun if birth is in solar eclipse or of the Moon in silver if the birth is in lunar eclipse. Another idol of Rahu should be made of Lead. People who cannot afford the idols can use gold/silver/lead-plated coins with the drawings or markings of the Sun/Moon/Rahu respectively. After worshipping the Lord of constellation with the mantra for the constellation (see next chapter), the Sun with the "Aakrishnena" Mantra⁴¹ or the Moon with "Imam Deva" Mantra⁴², Rahu is worshipped with the "Kayanachitra" Mantra⁴³. The offerings to the Sun are red sandal paste, red colored rice, garland of red flowers, red clothes etc. while that to the Moon are white sandal paste, white flowers & garland, white clothes etc. Rahu is offered black

³⁵ Moon³⁶ Jupiter³⁷ Snakes ruled by Rahu³⁸ Surya or Sun³⁹ Inter Calary Constellation occurring in Capricorn⁴⁰ The idol of the deity of the birth constellation can also be made of the wood of Pipal tree. Alternatively, the idol of Sri Jagannath (Sri Krishna as Lord and teacher of the Universe) can be used for all constellations for removing any form of blemish on the Moon, its sign or constellation. These idols are always made of wood and nails are not used. The arms are made with dovetail joints and the wood is of the Neem tree. The carpenter is required to recite the Bhagavat Gita at the time of preparation of the idol.⁴¹ This is the Vedic Mantra of the Sun and has been provided in Chapter V.⁴² This is the Vedic Mantra of the Moon and has been provided in Chapter V.⁴³ This is the Vedic Mantra of the Rahu and has been provided in Chapter V.

clothes, *Kaajal* (black sooth), black flowers etc. Finally, the *Yagya* is performed. *Samidha* refers to the small pieces of wood offered to the holy fire. *Samidha* for the Sun is from the *Aak* tree, for the Moon from the *Palasa* tree, for Rahu *Doorva* grass is used while for the deity of the constellation *Samidha* from the *Pipal* tree is used. The ritual ends by offering the *Dakshina*⁴⁴ to the priest and breaking the fast.

3.3.2.5. GANDANTA DOSHA

Gandanta Dosha is of three kinds. These are Lagna Gandanta, Rasi Gandanta and Tithi Gandanta.

3.3.2.5.1. Rasi Gandanta

Gandanta refers to the junction signifying end or a new beginning and in the Bha-Chakra (Zodiac) the three points of Zero degree Aries, Leo and Sagittarius in the junction of the Fire and Water signs shows the Gandanta. These are called *Nabhi* (Navel of Brahma the Creator). The Gandanta stretches for 3° 20' on either side of these points. Thus, the last quarter of Jyestha Nakshatra and the first quarter of Moola Nakshatra are called Jyestha Gandanta and Moola Gandanta or *Abhukta Moola*. The deities of these two constellations are Indra and Rakshas respectively and are highly inimical to each other. Similarly the junction between Aslesha and Makha constellations (last quarter of Aslesha in Cancer and first quarter of Makha in Leo) is very inauspicious. These four quarters have been given the highest negative value requiring the donation of three cows (or alms). The other junction between the last quarter of Revati in Pisces and the first quarter of Aswini in Aries is also baneful, but has a lesser inauspiciousness value of two cows.

More precisely, the three Ghatika (1 hour 12 minutes) after the start of the first constellation of fiery signs and five Ghatika (2 Hours) before the end of the last constellation of watery signs is called Candanta. If birth is in the daytime, it is called *Pitri*⁴⁵ Gandanta while a night birth during Gandanta is called *Matri*⁴⁶ Gandanta. Another classification

⁴⁴A token of gratitude in the form of alms, clothes, rice etc. Some people offer cows.

⁴⁵ Pitri- Father or father related

⁴⁶ Matri- Mother or mother related

is that the birth in Revati (Pisces) - Aswini (Aries) junction is called *Swa*⁴⁷ -Gandanta, birth in Aslesha (Cancer) - Magha (Leo) junction is called Matri Gandanta while that in the Jyestha (Scorpio) - Moola (Sagittarius) junction is called Pitri Gandanta.

Abhukta Gandanta

Narada Muni has stated that of these six constellations, the "Abhukta Moola Gandanta" comprises the last two Ghatika (48 minutes) of Jyestha and first two Ghatika (48 minutes) of Moola constellation. [The times given here are for the lunar transit and not degrees of the zodiac]. He adds that such a child should be abandoned (or given away) or any form of hope from him should not be made. If the child survives, father should not see his face for 8 years after birth. Other authorities indicate 27 days for this abstainance of father from seeing the face of the child, which seems more practical in today's context. Thereafter suitable remedial measures should be performed.

Moola-Nivasa (Residence of Moola)

In the Vedic months of Margasira phalgun, Vaisakha and Jyestha the residence of Moola is in "Patala Loka" (the hell). In Sravana, Kartika, Chaitra and Pausa the residence of Moola is in Martya Loka (the realm of Dead). In the four Vedic months of Ashada, Aswina, Bhadra and Magha, the residence of Moola is in Swarga Loka (the Heavens)⁴⁸.

In birth is in Gandanta and the residence of Moola is in the realm of the dead (Martya Loka) then great evil is indicated. The evil is lesser for the other Loka. Movable fixed and dual signs in the ascendant (Lagna) are said to give Moola residence of Swarga (Heaven), Patala (Hell) and Martya loka (Death realm), respectively.

3.3.2.5.2. Lagna Gandanta

In the junction of water & fire signs Lagna Gandanta

⁴⁷ Swa- Self or self afflicting

⁴⁸ Maharsi Gargi has a divergent view on the allocation of months for the loka. He gives Vaisakh, Sravana, Kartika & Magha for Swarga Loka; Ashada, Pausa, Margasira, Jyestha for Martya loka and Aswina, Chaitra, Phalgun and Bhadra for Patala loka residence of Moola.

exists for duration of 1 Ghatika 15 Vighatika each in the end/beginning respectively. [Note: 1 Ghatika 15 Vighatika is a duration of 1 hour. The second half of water sign and first half of fire signs have this Gandanta (However, most authorities agree that the Gandanta is in the related constellation). The Lagna falling in any of these points causes Lagna Gandanta while the Moon in these quarters causes Rasi Gandanta.

3.3.2.5.3. Ganda Phala: (Results of birth in Gandanta).

Lagna Gandanta results in the loss of intelligence while Rasi Gandanta results in premature death or loss of longevity. The remedy lies in worshipping the Lord of the Lagna/Moon constellation depending on the type of Gandanta. This deity becomes the Devata (Deity-in-Chief). Since the affliction comes from an adjoining sign, the lord of the nature of the sign becomes the Adhi-Devata and the lord of the afflicting constellation becomes the Pratyadhi-Devata. For example, let us determine the deities for Jyestha Gandanta. The Lord of the Jyestha constellation (as per table 3.2) is Indra. So, Indra is the Devata or Chief deity. Jyestha is in Scorpio and the junction affliction comes from the sign Sagittarius having the Moola constellation. Sagittarius is a fiery sign and the God of fire Agni is the Adhi-Devata. Moola is the afflicting constellation and the Lord of this constellation (as per table 3.2) is Rakshas who is the Pratyadhi-Devata. The ritual is normally performed in the Eastern or Northern part of the house depending on whether the Gandanta is in a fiery sign (East) or watery sign (North). The Kalasha (water pot) containing Panchagavya, Shastaushadhi and Ganga water is installed. The idol of the Devata is installed on another earthen pot adjoining the Kalasha or a gold coin can be used to represent the deity. Similarly, the Adhi-devata and Pratyadhiddevata are also installed and worshipped (For more details refer to BPHS). This is followed by a Yagya (Fire sacrifice) & Abhishek (Ritual bathing with Mritunjaya Mantra). The water from the two Kalash should be poured on the head of the parents and the child. Donations, (Dakshina) and breaking of fast ends the ritual. Rudrabhishek as well as ceremonial bathing of the afflicted persons is necessary. For

(1) day Ganda dosha father and child (2) Night birth Ganda dosha Mother & child and (3) Sandhya (Sunrise/ sunset) born Ganda dosha both father & mother and child are protected with Abhishek using four vessels of water etc and Sahasraksha Mantra.

People who cannot afford these elaborate rituals should recite the Mahamritunjaya Mantra eight thousand times within 40 days starting from the 12th day from the birth of the child. It maybe noted that remedial measures cannot be performed for 11 days following birth.

Besides what has already been stated, there are other methods of determining the results of gandanta. The number of the birth asterism (Janma Nakshatra) is multiplied by three (3). The numbers of birth tithi (as recknoed from Sukla Paksha prati pada) and the day of birth (as reckoned from Sunday) are added and the sum is divided by eight (8). The remainder indicates the Ganda Dosh (Error/ Evil) as given in table3-4.

Table 3-4:Ganda Dosha

Remainder	Ganda Type	Results
1	Moola Ganda (मूल गंड)	Mula Vinasha (मूल विनाश) : Complete destruction of ideals and personality/identity of the self or death.
2	Stanwa Ganda (स्तन्य गंड)	Dhana Nasha (धन नाश): Destruction of wealth.
3	Twaccha Ganda (त्वचा गंड)	Matri Vinasha (मातृ विनाश): Destruction of mother (and maternal relation).
4	Sakha Ganda (शक्ता गंड)	Atma Shakti Vinash (आत्मा शक्ति विनाश): Destruction of physical power and mantel strength.
5	Patra Ganda (पत्र गंड)	Matula Nasha (मातुल नाश): Destruction of maternal grand father (also maternal relations).
6	Pushpa Ganda (पुष्प गंड)	Bhratri Vinasha (भर्तृ विनाश): Destruction of Co-born.
7	Phala Ganda (फल गंड)	Pitri Vinasha (पितृ विनाश): Destruction of Father.
8	Sheeshna Ganda (शीशन गंड)	Sarva Vinasha (सर्व विनाश): Complete destruction.

Example: Male born on 28 March 1962. Tithi: Saptami (7) Krisna Paksha (Dark fortnight) on Wednesday. Moon in Jyestha constellation.

Jyestha is the 18th star counted from Aswini. Thus
 $18 \times 3 = 54$;

Birth Ththi is 7th lunar day of dark half = 7+15 = 22;
 Birth day = Wednesday = 4

Sum = 54+22+4 = 80 Divided by 8, the remainder is 0/8, indicating ***Sheena Gandanta*** or complete destruction. In the horoscope, the Moon is in the ninth houses ruling father and Dharma. The native saw the complete destruction of his fathers business and status within two years of his going abroad for higher studies (ninth house).

3.3.2.5.4. PADA PHALA

Results of birth in different quarters of the constellation causing Gandanta:

ASWINI: (1) Father Suffers (2) Destruction of wealth and happiness (3) Kingly status and respect

ASLESHA: (1) Kingdom (governor of a territory) (2) Loss of wealth (3) Loss of mother (4) Loss of Father

MAGHA: (1) Mother/relatives loss (2) Loss of Father (3) Loss of happiness and wealth (4) Loss of wealth

JYESTHA: (1) Lost of eldest brother (2) Loss of younger brother (3) Loss of father (4) Early death.

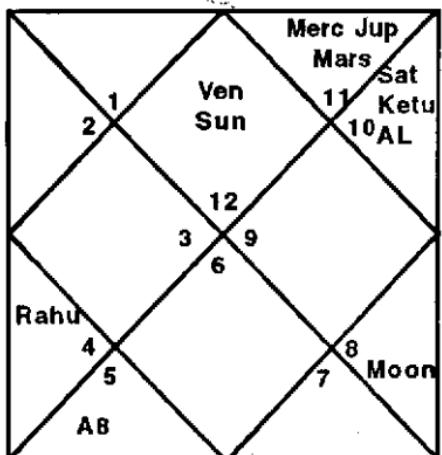
REVATI: (1) kingly status (2) Ministerial status (3) Gain of happiness and wealth (4) Many difficulties

3.3.2.5.5. RIDERS

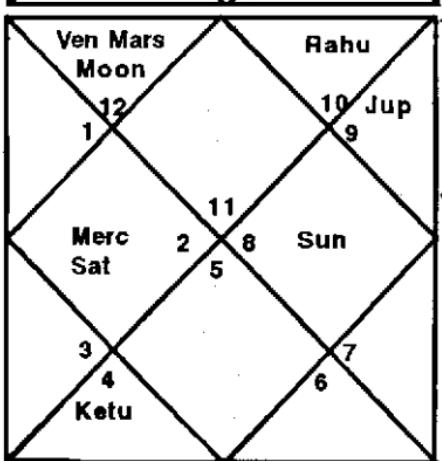
Abhijit Muhurta and good yoga's obtaining at birth tend to nullify the adverse effect of birth in Gandanta.

Female birth in daytime and male birth at night are exempt from Ganda dosha. However, this only reduces the extent of the evil and does not terminate it.

Chart 3.5 Male born on the 28th of March 1962 at 6:29'AM at 22N6, 85E17



Lagna			
Ven			
Sun			
Merc	CHART 3-5 RASI (D-1 Chart)		Rahu
Mars			Jup
Jup			
AL			
Sat			
Ketu			
	Moon		



Ven		Merc	
Moon		Sat	
Mars			
Lagna	CHART 3-5 NAVAMSA (D-9 Chart)		Ketu
Rahu			
Jup	Sun		

In Chart 3-5, the Moon is in 29°41' in Scorpio in Jyestha Nakshatra (fourth Pada). This is *Jyestha Gandanta* and since it is a Rasi (Moon) Gandanta, there will be danger to the life. The remedial measures were performed and the Parents took the child to a *Siddhapurusha* Swami Mintoo Maharaja. On seeing the child the Maharaja observed "a storm will blow but the child will survive" and gently patted the left eye if the child. In his sixth year while going to school, the bus crashed on the mountain roads and miraculously the child survived. An iron rod had cut his left eyebrow narrowly missing his left eye and his navel was swollen considerably. Yet he survived the storm. The reasons can be seen from the exalted Venus⁴⁹ in Vargottama in the Lagna.

⁴⁹ Venus rules the Mritunjaya mantra and has the power to give a second life. As the 8th Lord, it showed the danger from vehicle (Venus) accident as it is also placed in the third from the Arudha Lagna in Capricorn. In the natural order of the planets as per weekdays starting from the Sun, Venus rules the sixth year.

Maharishi Parasara adds that if the child survives the *Gandanturistha*⁵⁰, then he becomes very strong and powerful and enjoys many Rajyoga. The point is that the Gandanta are akin to Rudra (Shiva/Hanuman) and symbolizes the birth of a powerful individual. They are exceedingly brave and fearless. It is also observed that like Hanumanji, these persons either stay bachelors/ *Brahmachari* throughout life or marry at a very late age. Thus, suitable remedial measures will also have to be performed for marriage at a later date for them. Tulsidas the author of Ram Charita Manas was born in Moola Gandanta. He lost his mother in child-birth and his father died in a fire accident occurring within 12 days of his birth. Miraculously he survived the fire but was abandoned. He was brought up by monkeys (Hanumanji) in the outskirts of the village! He was fortunate in his Guru and his compositions like the Hanuman Chalisa are considered very auspicious.

3.3.2.5.6. Tithi Gandanta

Tithi Gandanta: The junction between Poorna⁵¹ and Nanda Tithi are called Tithi Gandanta. Here the junction is defined as four Ghatika (two Ghatika in the end of Poorna Tithi and two Ghatika in the beginning of Nanda Tithi).

Just like the Rasi and Lagna Gandanta occurred at the junction between two groups of signs having the four Tatwa⁵², the Tithi Gandanta occurs in the junction of the Tithi when one group of the five elements ends and another begins. Thus, the junction is always between Poorna (5, 10 & 15) Tithi and Nanda (6, 11 & 1) Tithi. These junctions are between Amavasya (K-15) and Sukla-Pratipada (S-1); Panchami and Shasti (S-5 & S-6 or K-5 & K-6); Dasami & Ekadasi (S-10 & S-11 or K-10 & K-11) and Poornima and Krusna Pratipada (S-15 & K-1). The Gandanta extends for 1° (One Degree) on either side of the junction. This is not a very serious Dosha. However, the remedy lies in worshipping the Luminaries.

⁵⁰ Evil of death due to Gandanta Dosha

⁵¹ Nanda Tithi are 1, 6 & 11 while Poorna Tithi are 5, 10 & 15 in both fortnights

⁵² Basic elements of Agni (Energy/Light), Prithvi (Solid/Earth), Vayu (Gas/Air) and Jala (Liquid/Water)

3.3.2.6. TRIDEVA DOSHA

Trideva refers to Trimurti or the three chief deities Brahma, Vishnu & Shiva. Similarly, Tridevi refers to their spouses Saraswati, Lakshmi & Parvati (Gouri/Durga) respectively. If a person has three sons, then he is said to be blessed by the Trideva while if he has three daughters, then he is blessed by the Tridevi. The eldest son/daughter has the blessing of Shiva/Durga respectively, the second of Vishnu/Lakshmi and the third of Brahma/Saraswati. If the native is still dissatisfied and yearns for another child of the opposite sex, it brings the curse of the Trideva or Tridevi respectively. If there is the birth of a daughter after three sons, then the ire of the Trideva is directed to the mother and maternal lineage. Similarly, the birth of a son after three daughters brings the ire of the Tridevi on the father and the paternal lineage. Unless suitable remedial measures are undertaken it could spell doom for the concerned persons and the children suffer.

In addition to the remedial measure described below, the four concerned children should worship Shiva/Vishnu/Brahma/Indra respectively for the birth of three sons followed by a daughter. If the birth is of three daughters followed by a son, they should worship Durga/Lakshmi/Saraswati/Santoshi respectively. In fact, the Santoshi Mata Vrata is performed for 16 Fridays by many pious women aspiring for a son after three daughters. However, if after the birth of the son (being blessed by Santoshi Mata), they are still dissatisfied and have another child (fifth), then the suffering is intense and poverty befalls their lot.

The remedial measure for Trideva Dosha is performed on an auspicious day by worshipping Sri Ganesha and the NavaGraha⁵³. On a large plateau of paddy four Kalasha (water pots) are installed with a platform atop. The idols (in gold/plated) of Brahma, Vishnu, Shiva and Indra⁵⁴ are installed on these pots and worshipped. Recitation of the

⁵³ Nine planets

⁵⁴ In the case of birth of son after three daughters, the idols should be of Saraswati, Lakshmi, Durga and Santoshi Mata.

⁵⁵ Fire sacrifice

four Rudra Sukta's and the Shanti Sukta follows. A Yagya⁵⁵ is performed with the Samidha⁵⁶, Ghee⁵⁷ and Til⁵⁸ seeds with the recitation of the mantra of the deities. After Swastakrita and Poornahuti (Ritual ceremonies), the water from the four kalash is poured on the heads of the parents and child in the ritual called Abhishek. The pooja⁵⁹ ends by giving a donation to the priest (Guru Dakshina) and breaking of fast. It is important that the child and parents should see the reflection of their faces in the molten Ghee that is to be offered at the Yagya. Some social service like distribution of grains/food/clothes to the needy or at a shrine should be undertaken.

3.3.3. MINOR PROBLEMS & CONCLUSION

Minor problems include temporary setbacks in career, marital tensions etc. These have been dealt with in the relevant chapters under application of remedial measures. The most important decision that the astrologer has to make is whether to provide short-term solutions to the immediate problem at hand or to aim for the long-term goals of life. There can be no hard and fast rules on this and the spiritual development of the astrologer himself has a strong role to play. The general advise is to first aim at the immediate problem and then gradually lead the native to his Ista Devata and other deities to enable his material and spiritual development.

3.4. ILLUSTRATIONS

3.4.1. DETERMINE THE ISTA & PALANA DEVATA OF THE CHART AS WELL AS THE GURU AND THE TIMING OF DIKSHA

The Atmakaraka is Jupiter, Amatyakaraka is Rahu and Bhratrikaraka is the Moon. The Ista Devata is to be determined from the 12th from Karakamsa i.e. the sign occupied by the Atmakaraka in the Navamsa. In the Navamsa Chart 3.6, AK is in Sagittarius in the ninth house with Mars in the twelfth there from in Scorpio. Thus, Mars determines

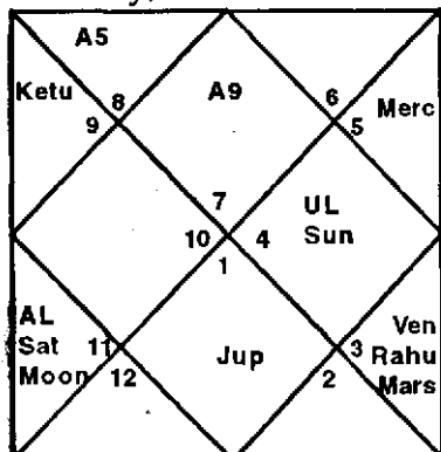
* Small wood pieces of the Pipal tree.

⁵⁷ Clarified butter

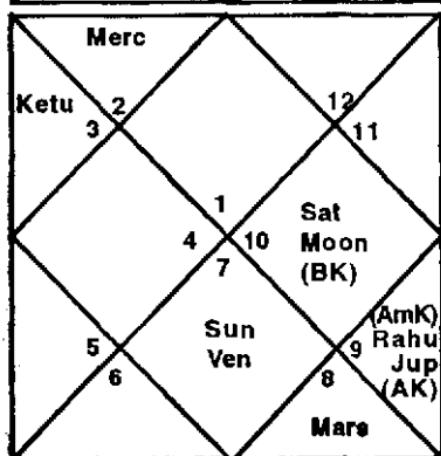
⁵⁸ Sesamum seeds

⁵⁹ Ritual prayer

Chart 3.6 Female born on 27th July 1964 at 13: 30 AM at Bombay, India.



	Jup		Ven Rahu Mars
Sat Moon AL	CHART 3-6 RASI (D-1 Chart)		Sun UL
			Merc
Ketu	A5	Lagna A9	



	Lagna	Merc	Ketu
Sat Moon (BK)	CHART 3-6 NAVAMSA (D-9 Chart)		
(AmK) Rahu Jup (AK)	Mars	Sun Ven	

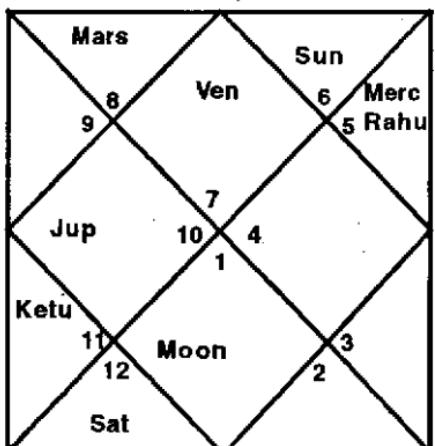
the Ista Devata. Mars can represent the deities Hanuman, Skanda, Chamundi etc. It is well known that during the Vimsottari dasa/antardasa of Jupiter a person has Yoga with the Ista Devata. In the Rasi Chart Mars is placed in a Vayu (Airy) sign in the ninth house with Rahu (Male) and Venus (Female). Rahu has a higher longitude than Venus showing that the masculine attributes will dominate. Thus during the Jupiter Dasa she had visions of Sri Hanumanji Who appeared in her dreams and had detailed discussions regarding spirituality & religion. Hence, it is evident that Mars represents her Ista Devata-Sri Hanuman.

The Amatyakaraka is also Rahu placed in the sign Sagittarius in Navamsa. The sixth from this sign is Taurus with Mercury in it. In the Rasi Chart Mercury is in Leo (ruled by

the Sun) and is in the first Drekkana. Thus, Mercury representing the Vishnu Avatar will specifically represents the "Sun" Avatar or Sri Ram. She is very much attached to the Holy name of Sri Ram Who will look after her in this life and will guide and protect her. (**Palana Devata- Sri Ram**).

The Guru is to be determined from the Bhratrikaraka of the Chart. Saturn is the Bhratrikaraka and is with the Moon in the fifth house generating a perfect Kalika Yoga (Worship of Mother Kali). Thus, her Guru is bound to belong to the tradition of the Shakti worshippers. With the advent of the Dasa of Saturn, she was bound to move towards her Guru and in the Antardasa of Ketu and Pratyantar dasa of Venus, she was given her Guru mantra at the Ramakrishna Mission. Readers may note the influence of the three planets on the fifth and ninth houses. Most important is the rulership of the Mantrapada (A5) by Ketu and its placement in the ninth from Jupiter, the natural signifier of the spiritual master. The Chart 3-7 for the time of Diksha (initiation into the Guru Mantra) is given below.

Chart 3.7 Diksha Mantra 20 September 1997 at 8.30 A.M. at Delhi, India.



Sat	Moon		
Ketu	CHART 3-7 TRANSIT Guru Mantra Diksha		
Jup			Merc Rahu
	Mars	Lagna Ven	Sun

The MANTRAPADA (A5) in the Natal Chart is in the sign Scorpio and transit Jupiter aspects this sign by Rasi Drishti. This is an important condition to confirm the timing of the receipt of the Guru Mantra.

Increase in spirituality and renunciation etc, are timed from the transit of Ketu (Mokshikarak) in trines to the Arudha Lagna (AL). The Arudha Lagna of the Natal chart (Chart 3.6) is in Aquarius and at the time of initiation into the Guru Mantra, Ketu was transiting Aquarius. However, the presence of a malefic Ketu in the fifth house of the Muhurta Chart 3.6 is not good for the mantra as there will be too many obstacles to its fructification.

The best method of correctly predicting the event of Diksha and Guru Yoga is seen from the Drig Dasa. *This occurs during the Drig Dasa of the Arudha Lagna or such sign aspecting the Arudha Lagna.* The AL is in Aquarius and the Drig Dasa of Aquarius (See table 3.5) was from July 1994 to July 2003. She was advised by this author to visit the Ramakrishna Mission and seek her Guru in early 1996. However, for one reason or the other the same was delayed until the advent of the antardasa of Libra (Lagna in the birth chart that aspects the sign Aquarius) in July 1997. The Pratyantar Drig dasa was of Leo, the sign housing the ninth lord Mercury and the Tithi on the date of the Diksha was Krusna Paksha Chaturthi ruled by Mercury.

Table 3-5 DRIG DASA

DASA	PERIOD	FROM	TO	AGE
Gemini	2	1964	1966	2
Virgo	1	1966	1967	3
Sagittarius	4	1967	1971	7
Pisces	11	1971	1982	18
Cancer	5	1982	1987	23
Scorpio	7	1987	1994	30
Aquarius	9	1994	2003	39

ॐ गुरवे नमः

CHAPTER IV

MANTRASHASTRA

4.1. SCIENCE OF MANTRA

Mantra Shastra is the science of Mantra. The word Mantra is derived¹ from two words “Mana” or the mind that thinks and “Trai” or to protect. Thus mantra is the science of training the mind to protect the self. As indicated earlier, the human being is composed of three entities viz. (1) Atma (Soul) represented by the Sun and Atmakaraka, (2) Mana (Mind including the conscious, sub-conscious and other levels) represented by the Moon and Amatyakaraka and (3) Sareera (Physical Body) represented by the Lagna Lord² or Devatakaraka Guru. The selection of the deity for these purposes has already been explained earlier. The scope of the science is very vast having three major divisions called Kerala (or Misra), Kashmira (or Satwika) and Ganda (or Vama

¹ Source Yaska: Nirukta 7.12

² Some opine that the Lagna represents the Body, but this is incorrect as the Lagna is only a point in the zodiac without a physical body. The lord of Lagna represents the physical body. Parasara has clearly stated that the Graha (Planets) represent people (animate objects) as they are living and moving around. The signs represent inanimate objects.

Marga). It covers all religions³ and cuts across all castes and creeds. A mantra is a mystical formula composed of letters (or phonemes) and words that is meaningful to the initiated⁴. The creation of *vac* or speech has its origin in the Muladhara Chakra⁵ which is the seat of all creation and is lored by Ganesha. The desire is from a primal impulse called *para-vac* or transcendental speech. This desire has to cross the *Svadhisthana Chakra* (Navel), *Manipura Chakra* (Solar plexus) and *Anahata Chakra* (heart) wherein it transforms into *Pasyanti* and *Madhyama* to finally reach the *Visuddha Chakra* (Throat) wherein it takes the form of audible sound called *vaikhari* which has been categorized into 50 alphabets⁶ of Sanskrit starting from "a" (अ) and ending with "ksh" (श). Hence the alphabet is called "*Akshara*".

The mantra is thus a collection of "*akshara*" meant to raise the Kundalini Shakti from the *Muladhara Chakra* to the *Visuddha Chakra* in the first stage (*Bhu Loka*) and either with or without a material objective in view. In this stage the mantra is recited verbally in a rhythm called *Chhanda*. It gives success in the material world and fulfills material desires as well as all desires related to the Physical Plane of consciousness. In the sec-

³ Some authors have tried to restrict this to the most advanced Hinduism, while others have added Buddhism and Jainism, but this is not correct, as there are fine Mantra in Islam and Christianity as well.

⁴ *Gurupadesatoh Mantra* i.e. when the mantra is given by a guru it becomes meaningful. Initiation into a mantra is very beneficial. Ekalavya the unsung warrior in the Mahabharata did not receive the mantra directly from the Guru Dronacharya, yet became proficient in the same. When mantra cannot be taken from the Guru, then prepare an idol of the Rishi (Guru/Sage) of the mantra and worship it. After that the mantra becomes very effective. If the person is alive, then making his idol is prohibited. Ekalavya made this mistake and ended on the wrong side (Adharma) in the Mahabharata war. Thus, people who cannot find a Guru should worship Sage Veda Vyasa with the Mantra “ॐ व्यासदेवाय नमः” (Vyam Vyasadevaya namah).

⁵ One of the Kundalini Chakras at the base of the spine in the form of a Lotus.

⁶ These are 49 Akshara from "A" to "Ha" and "Ksha"

ond stage (*Bhuva Loka*), the Mantra is meant to raise the Kundalini shakti from the *Muladhara Chakra* to the *Ajna Chakra* (Center of forehead called the third eye) and is repeated silently in a rhythm in the conscious mind. This opens the third eye to super-consciousness whereby the knowledge of the past-present and future are revealed as well as the manifestation of desires of the Mental Plane involved in the mantra. In the third stage (*Svah or Swarga Loka*), the mantra is meant to raise the Kundalini shakti from the *Muladhara Chakra* to the *Sahasrara Chakra* (Situated in the cranium called *Brahmarandhra* in the form of a white thousand petal lotus). Here the repetition is more of a subconscious habit of the mind and continues in Transcendental state of meditation or while sleeping in the form of *Ajapa Japa*. The individual loses the consciousness of the self and is completely unconscious of time and space, yet the mantra continues to lead him towards the penultimate goal (Narayana). These three have been explained by Brihaspati to Indra in the mantra "OM BHUR BHUVA SVAH" (ॐ भूभुवः स्वः⁷)

4.1.1. RULES

The rules for the constitution of a mantra include: -

⁷ Govardhana Parikrama refers to the pilgrimage of going around the Govardhan hill near Vrindavan whereby the pilgrims extol the virtues of Vasudeva Krishna in protecting the devotees from the power of Indra who had sent problems and dangers in the form of thunder showers on the shepherds and devotees. Krishna lifted the entire Govardhana hill with His little finger and all men and animals rushed under it for shelter. Indra was incensed with rage and hurled the Vajra (thunderbolt) at Krishna. The Vajra was dissolved in the body of the Lord of the three worlds (Bhu, Bhuva & Svah) Who then lifted his gaze at Indra. Indra was struck with fear and his body started to ache and break apart. He cried out for the grace of His teacher Brihaspati. Sri Guru Brihaspati chided Indra for this foolish act and for not being able to recognize Narayana in the physical form of Krishna and gave the remedy "OM BHUR-BHUVA SVAH" i.e. the recitation of the *Ekakshara Mantra* (ॐ) in all the three *Loka*. Indra was cured. Pleased with his devotion, Krishna promised support to his son (Arjuna).. Indra symbolizes the intelligence of a person that is often misled by the Indriya's (Senses) to start believing in ones immortality. Thus, OM BHUR-BHUVA SVAH refers to the penultimate rulership of God (OM) in the three worlds/ states of existence and the ultimate reality i.e. OM.

- 1) **Mantroddhara** or the source/extraction of the Mantra. Source of a mantra can be in any form. For example, the *Kali Karpura Stotra* is the source of the *Dakshina Kali Mantra* or the *Madhusudana stotra* is the source of the famous Dwadasakshari Mantra (*Om Namo Bhagavate Vasudevaya*). The source explains the import of each and every syllable in the Mantra.
- 2) **Purascharana** or the number of repetitions of the mantra.
 - a) To attain the Siddha (expertise or mystic power) of the Mantra, this is equal to the number of letters (syllables) in the Mantra in lakhs. For example the Dwadasakshari Mantra (as per its name itself, has 12 *akshara* or letters. Thus by repeating it 12 lakh times, the Siddhi of the Mantra is attained).
 - b) To remove the negative effects of a particular Bhava (House), the mantra is repeated as many thousands of times as the number of the Bhava. For example if one is tormented by diseases, the Mrityunjaya Mantra is prescribed to be repeated 8000 times since the 8th house rules *Roga* (disease). Similarly, mercury and Jupiter have *digbala* (directional strength) in the Lagna. Hence during their Antardasa the remedy prescribed is that the thousand names of Vishnu/Shiva⁸ are to be recited.
 - c) The Purascharana should be doubled for Sadhya⁹ Mantra and halved for Susiddha Mantra.
- 3) **Samskara** or the sacred rituals connected with the Mantra. These rituals could be very elaborate or simple depending on a host of factors. The Mantras

⁸ Vishnu Sahasranama for Mercury and Shiva Sahasranama for Jupiter.

⁹ Relationship of the name of the person with the mantra as *Siddha*, *Sadhyा*, *Susiddha* or *Ari*. See 3.4.1.1

have definite time of the day for the invocation of the deity and the other methods of use of the mantra should be understood from texts like Saradatilaka (Patala II) etc. Many of the seven crore mantra have some blemish or the other. The performance of the ten Samskara (Rituals) removes the blemish thereby making the mantra effective. These Samskara are

- (i) **Janana (Extraction/giving birth):** This is the birth ritual of the mantra whereby the Mantra is taken from the Divine Mother as per the canon "Matri bhavo Devata". Draw the triangular diagram with the base in the east and the apex in the west symbolizing *Shakti* (Divine Mother) (See Kali Yantra Fig 5-12). The letters written inside show the evolution of Akshara's because of the yoga of Brahma with *Bhu Shakti*. The Matrika Devi are worshipped in them. While these are elaborate, the simplest mantra is given as under that can be recited with each of the Akshara. The pattern is "OM HRIM SRIM KLIM" followed by the Letter, then "KLIM SRIM HRIM" followed by "VISHNUSHAKTI-BHYAM NAMAH". [ॐ ह्रीं श्रीं क्लीं (अं०) क्लीं श्रीं ह्रीं विष्णुशक्तीभ्यां नमः]. In this manner, each syllable of the mantra is replaced in the place of *Am*(अं) in the aforesaid mantra and is repeated 108 times. Thereafter it is written in a *Bhurja Patra* or a palm leaf (or a neat paper). This is followed by the second syllable in the mantra and so on till all the letters are extracted.
- (ii) **Dipana (Kindle):** This is the spiritual method of lighting the inner lamp with the Mantra. The

¹⁰ This is to be replaced by the other letters of the mantra thereby extracting each from the Shakti Yantra (and other names of Vishnu and Shakti can also be used.)

Mantra to be mastered is prefixed and suffixed with the *Hamsa Mantra* and recited 1008 times. For example if the mantra "HARE RAMA KRISHNA" is to be mastered, then the Dipana ritual consists of lighting a lamp and reciting the mantra "HAMSA HARE RAMA KRISHNA SO'HAM" (हंस हरे राम कृष्ण सोहम) 1008 times.

- (iii) **Bodhana (awaken or enlighten):** This ritual is meant to understand the inner meaning of the mantra. The mantra to be mastered is prefixed and suffixed with the Beejakshara "HRUM" (ह्रु) and repeated five thousand times. For example if the Bodhana of the mantra 'HARE RAMA KRISHNA' is to be performed, then the mantra "HRUM HARE RAMA KRISHNA HRUM" (ह्रु हरे राम कृष्ण ह्रु) is to be recited 5000 times.
- (iv) **Tadana (Striking Power of the Weapon):** All mantra are also protective by nature and the weapon carried by the deity of the Mantra is worshipped and activated by *Tadana*. This weapon (Astra (फट)) is prefixed and suffixed to the mantra and repeated 1008 times. For example if the Tadana of the mantra 'HARE RAMA KRISHNA' is to be performed, then the mantra "FHUTHARE RAMA KRISHNA FHUT" (फट हरे राम कृष्ण फट) is to be recited 1008 times.
- (v) **Abhisheka (Cleansing/Ritual Bathing):** *Abhisheka* is the process of ritual bathing of the mantra written on the palm leaf using the holy water of the Ganges or other river. The water is kept in a vessel having a hole at the bottom and drips on the palm leaf bearing the extricated mantra. Since the cleansing has to be done at three levels of the Chaitanya (Our intellect(एँ),

Jeevatma (Our soul(हृत्स)) and Paramatma Yoga (Universal Soul(ॐ)), the three Beejakshara are used. This is the same for each and every mantra. For example if the Abhisheka of the mantra 'HARE RAMA KRISHNA' is to be performed, then the mantra "AIM HAMSA OM" (ऐ हंस ओऽ) is to be recited 1008 times as the holy water drips on the palm leaf.

- (vi) **Vimalikarana (Purification):** After cleansing, the next step is to prepare the mantra for infusion of life force. This is called *Vimalikarana* and is done with the Beejakshara's "OM TROM VASAT" prefixed and suffixed to the mantra which is recited 1008 times. For example if the Vimalikarana of the mantra 'HARE RAMA KRISHNA' is to be performed, then the mantra "OM TROM VASAT HARE RAMA KRISHNA VASAT TROM OM" (ॐ त्रों वषट् हरे राम कृष्ण वषट् त्रों ॐ) is to be recited 1008 times.
- (vii) **Jivana (Life infusion):** The infusion of life or Jivana is done with the words "SWADHA VASAT" prefixed and suffixed to the mantra and repeated 1008 times. For example if the Jivana of the mantra 'HARE RAMA KRISHNA' is to be performed, then the mantra "SWADHA VASAT HARE RAMA KRISHNA VASAT SWADHA" (स्वदा वषट् हरे राम कृष्ण वषट् स्वदा) is to be recited 1008 times.
- (viii) **Tarpana (Worship/Ritual offering):** This is done by *Panchamrita Snana* (Bathing of the palm leaf bearing the extracted mantra with a mixture of Water, Milk, Ghee¹¹, Curd and Honey). The

¹¹ Clarified butter

mantra itself is to be repeated a hundred and eight (108) times as this is offered to the deity. For example if the Tarpana of the mantra 'HARE RAMA KRISHNA' is to be performed, then the mantra "HARE RAMA KRISHNA" (हरे राम कृष्ण) is to be recited 108 times as the *Panchamrita* is offered to the deity. Others prescribe a mixture of Milk, Ghee and Water only.

- (ix) **Gopana (Shielding/Concealing):** It is necessary to shield the mantra so that external influences do not weaken its potency. This is done by prefixing and suffixing the Maya Beeja (Hrim) to the mantra and repeating it 1008 times. For example if the Gopana of the mantra 'HARE RAMA KRISHNA' is to be performed, then the mantra "HRIM HARE RAMA KRISHNA HRIM" (ह्रीं हरे राम कृष्ण ह्रीं) is to be recited 1008 times.
- (x) **Apyayana (Self complete/Fullness):** The mantra is made self complete and self dependant or complete in itself by infusing it with the Beejakshara "HSAUH" (हसौः) that is prefixed and suffixed to the mantra and repeating it 1008 times. For example if the Apyayana of the mantra 'HARE RAMA KRISHNA' is to be performed, then the mantra "HSAUH HARE RAMA KRISHNA HSAUH" (हसौः हरे राम कृष्ण हसौः) is to be recited 1008 times.

It maybe noted that all the mantras given in the steps (i) to (x) require the mantra to be recited a thousand times except (i) Janana where each syllable is extricated by reciting it 108 times, (iii) Bodhana recited 5000 times and (viii) Tarpana recited 108 times.

4) Devata or the deity of the Mantra. Most mantras Hinduism Discord Server <https://dso.gq/dharma/> | MADE WITH LOVE have a Devata (literally deity). Devata is derived

from the word Diva or light and Devata is the deity or the form in which God accepts the offerings and guides the worshipper through his material and spiritual existence.

- 5) **Chaitanya** or the method of infusing the mantra with spiritual energy and power. This is essential as it makes the mantra very effective.
- 6) **Rishi (Nyasa)** is the giver of the mantra. As such the *Nyasa* consists of placing the five important constituents of the Mantra in five parts of the body.
 - i) The *Rishi* (sage/seer) is seated on the *Siras* (head);
 - ii) The *Channdah*¹² (Grammatical rendering of the mantra) is seated on the *Mukha* (face);
 - iii) The *Devata* (Deity) is seated in the *Hridaya* (heart);
 - iv) The *Beeja* (Seed syllable or phoneme that led to the revelation/ birth of the mantra) is seated in the *Guhya*;
 - v) The *Shakti* (Active power that directs the Karma and also the *Gati*¹³ or movement of the individual for the same) of the mantra is seated in the *Pada* (feet).
- 7) **Anga (Nyasa)** or the limbs or body parts of the mantra. The Mantra represents the deity and the parts of the mantra represent the different essential body parts called the *Anga* in general. This is done in two stages.
 - i) First of the six body parts: (a) *Hridaya* with the word *Namah* (b) *Sirasa* with the word *Swaha* (c)

¹² Among the *Channdah*, the Gayatri is the best. It has 26 syllables in the Mantra and when the monosyllable OM is added to the Mantra the length becomes 27 (equal to the number of constellations).. The others of some importance are Anustup, Brihat Gayatri etc.

¹³ That is why Adi Sankara sings “ Gati-stwam Gati-stwam Twam-Eka Bhavani”.

Sikhaya with the word *Vashat* (d) *Kavacha* with the word *Hum* (e) *Netra* with the word *Vowshat* (f) *Astra* with the word *Fhut*.

- ii) The second stage is the Nyasa of the fingers and palm (six parts): (a) *Angusthan* (Thumb) with the word *Namah* (b) *Tarjanee* (Index finger) with the word *Swaha* (c) *Madhyama* (Middle finger) with the word *Vashat* (d) *Anamika* (Ring finger) with the word *Hum* (e) *Kanishtika* (Little finger) with the word *Vowshat* (f) *Karatatalakara-Prustha* (Palm) with the word *Fhut*.
- 8) **Sadhana** or the penance/practice of the mantra. This will depend on the type of mantra and objective of the individual.

4.1.2. VARIETY OF MANTRA

There are at least seventy million Mantra in the Hindu texts. Many of these suffer from some error like *Chinnarudha*, *Visirna* etc. Thus it is important to pick a mantra without errors so that the error rectification rites need not be performed.

4.1.2.1. SIDDHA MANTRA

The mantra can be classified as (a) **Pra-siddha Mantra** or those that can be recited by any person irrespective of whether they are given by a Guru or not and without a specific objective of solving a problem or (b) **Kamya-siddha Mantra** which are meant to solve specific problems. While there is an agreement on which mantra belongs to which category, there is some minor disagreement on which mantra needs to be given by a Guru. For example there is complete agreement on the Panchakshari Mantra “**नमः शिवाय (Namah Shivaya)**” (or its Shadakshari counterpart “ॐ नमः शिवाय (Om Namah Shivaya)”) as belonging to the Pra-siddha group whereby anybody can

practise it and it is for general well being, but then there are mantra like that of *Savitur* popularly called the Gayatri Mantra which although meant for general well being and Prasiddha in that sense, needs to be communicated by a competent Guru.

4.1.2.2. SEX OF MANTRA

The mantra can also be classified on the basis of the ending words¹⁴ that have an effect on the attitude of the practitioner. Masculine mantra (*PUM*) can be identified by their ending syllable/ words like "VASAT" or "FHUT" etc. These have the strength to ward off evil and are generally aggressive. Feminine mantra (*STRI*) on the other hand is docile and generally ends with "SWAHA" or "VAUSHAT" etc. They require the practitioner to be dedicated and make offerings to the Deity. Neuter mantra (*NAPUMSAKA OR KLIBA*) has words like "NAMAH" "HUM" etc, which require the practitioner to submit to the will of the Deity.

The choice of a mantra does not depend on the sex of the person as being male or female. The choice would depend on the attitude that one wishes to invoke the deity with. In general, the mantra for the Ista Devata should preferably be Neuter mantra thereby enabling the person to submit fully and easily to the deity. The mantra for the Palana Karta (6th from Amatyakaraka) requires that the native be given the energy to fend for himself and near and dear ones in this life. Hence, a Masculine mantra is preferred. The Mantra for Devata Karaka or guru requires an attitude of offering oblations and dedication. Thus, the Feminine mantras are preferred. Captivation (*Vasikaran*), aversion (*Ucchatan*) and other aggressive acts are best done with the aid of *PUM* (masculine)

¹⁴ Mantramahodadhih (24.92 & 93) Pumstrinapunsakahprokta manavastrividhabudhahih, vasadantaphadantasca pumamso manavah-

mantra, while for destruction of diseases and general welfare the *STRI* (Feminine) mantra are preferred. *KLIBA* (Neuter) mantras can remove black magic and are very protective¹⁵.

4.1.2.3. NUMBER OF AKSHARA'S (SYLLABLES)

Shorter mantras are to be prescribed initially. Another thing to be noted is that shorter mantra are suitable for younger persons while longer mantra are suitable for elder persons¹⁶. However this is very general principle and Mala-mantra like the Gayatri are taught at a very young age as per prescription of the sacred texts. Depending on the number of *akshara* (letters or phonemes), the mantra can be classified as *Pinda* (One Phoneme), *Kartari* (Two Phoneme), *Beeja*¹⁷ (Three to ten Phoneme), *Mantra* (Eleven to twenty Phonemes) and *Mala-mantra* (more than twenty phonemes). For example, the monosyllable "OM" (ॐ) is a *Pinda*, the

¹⁵ Mantramahodadhih (24.93 & 94) ..Vasyocchatanarodhesu pumanisahsiddhi-dayakah .Kshudrakarniarujam nase strimantrahsigrasiddhidah, abhichare smrta kliba evam te manavastridah.

¹⁶ Mantra Mahodadhih (24.77 & 78)

Balye vayasi Siddhyanti Bijamantraupasitah, Mantra Siddha Yauvane tu Malamantrasca Varyaddhake Uktanyasyamavasthayamabhistaprapta耶 Sudhih, Bijamantradimantranaam Dwigunam Japamacharet.

Translation: Bijamantra are meant for children and teenagers while Mantras are meant for middle aged persons. The older generation is prescribed Mala-mantra.

¹⁷ Bija Mantra is different from Bijakshara (seed syllable). Bija Mantra is the starting mantra for propitiating a Deity through Mantra-Japa (Repetition). There are various dictionaries called *Bijakshara nighantu* that define these Beejakshara or seed syllables that help us to meditate on the deity. These are *IM* (Vishnu), *Kshroum* (Mahavishnu), *Hrim* (Maya or Shakti), *Shrim* (Rama), *Aim* (Saraswati), *Strim* (Tara), *Haoum* (Tryambakeshwar-Shiva), *Jum* (Driving away disease, evils etc), *Hum* (Protection), *Krim* (Kali), *Klim* (Krishna or Kamabeeja), *Hsaum* (Power), *Blum* (Chasing away), *Kroam* (Suppression), etc.

The mantra can also be derived from the first syllable of the name of the deity like *Hum* for Hanuman, *Gam* for Ganesha, *Dum* for Durga, *Dam* for Dattatreya, *Vyam* for Vyasadeva or Vedavyasa etc. The mantra emanating from these Beejakshara take the form of Beejakshara followed by the Name of referring to the deity and then the ending signifying the relationship in the form of prostration (Namah) etc. For example the mantra for worshipping Maharishi Vedavyasa will be "VYAM VYASADEVAYA NAMAH", for Ganesha will be "GAM GANAPATAYE NAMAH" and so on. The beejakshara are also of use in the various Nyasa like Anga Nyasa etc.

Holy Name "Krishna" (कृष्ण) is a *Kartari*, the mantra "Hari Om" (हरि ओँ) is a *Beeja-Mantra etc.* Most authors have opined that *Pinda* and *Kartari* are also *Beeja Mantra*. Thus, there are three types¹⁸: *Beeja* (1-10 Syllables), *Mantra* (11-20 Syllables) and *Mala-Mantra* (21 or more syllables).

The mantras are also known by the number of letters they possess. Some famous Prasiddha mantra are the Panchakshari (Five-lettered mantra) "NAMAH SHIVAYA" (नमः शिवाय) which is for general well being OR the Shadakshari (Six lettered mantra for destruction of all sins) "OM NAMAH SHIVAYA" (ॐ नम शिवाय); Astakshari (Eight lettered Mantra of Narayana for Moksha/emancipation from the cycle of rebirth) "OM NAMO NARAYANAYA" (ॐ नमो नारायणाय) and the Dwadasakshari (Twelve lettered Mantra of Vasudeva Krishna for enlightenment) "OM NAMO BHAGAVATE VASUDEVAYA" (ॐ नमो भगवते वासुदेवाय). **The number of letters indicate the house which is being effected by the Mantra.** The four Kendra are the seats of **Dharma** (Lagna called Brahma Gayatri and its trines the fifth and ninth houses), **Artha** (Tenth house called Vishnu Gayatri and its trines the sixth and ninth houses), **Kama** (Seventh house called Shiva Gayatri and its trines the third and eleventh houses) and **Moksha** (Fourth house called Kali or Tureeya gayatri and its trines the eighth and twelfth houses). The tenth house is also called *Swarga*¹⁹ as the Dasamsa is called *Swargamsa*. Thus, on the basis of our Karma alone or the mercy of Vishnu can we find a berth at Vaikuntha.

Example 1 "Astakshari" : The eighth house is the

¹⁸ Mantra Mahodadhih (24.75 &76):

Beejamantraprastathamantra Malamantraprastathapare Tridhamantraganah prokta budhairagamavedibhih Beejamantradasarnantastato Mantranakhavadhi Vimsatyadhidhikavarna Ye Malamantrastu Te Smrtah. Translation: The Sages of the Agama's have defined the three Mantra types of Beeja-mantra, Mantra and Mala-mantra. Mantras with ten or less syllables are called Beeja-mantra, while those with eleven to twenty syllables are called Mantra and those having more than twenty syllables are called Mala-mantra.

11th from the tenth and is the HARASTHANA²⁰ or destruction of Karmayoga. This house and its signifier Saturn represents all the sins of past birth and unless we are absolved of the sins of past lives how can emancipation from the cycle of rebirth come to happen? Thus Sri Ramanujacharya the great Vaishnava gave the Astakshari mantra for emancipation. In this manner, the effect of the mantra on the different houses are to be understood.

Example 2 “Janaka Shadakshari”: The sixth house is the house of service and is the trines to the tenth house whereby we serve God and add to the good karma leading to a berth in Vaikuntha (Heaven). The six lettered mantra given by Janaka Rishi is “**HARE RAMA KRISHNA**” (हरे राम कृष्ण). Now, the second house rules eyes and the tenth controls the eyes being the ninth there from. Thus the tenth and its trines signify the three eyes (right eye-Sun, left eye-Moon and Third eye in the center of the forehead-Jupiter). Jupiter is worshipped with the Akash Beejakshara “Ha” (ह) and Agni Beejakshara “Ra” (र) combining to give the mantra “HARA”, “HARI” or “HARE” depending on whether the focus is on the 7th, 1st or 10th house respectively. Maharishi Parasara has taught that Sri Rama is the Surya (Sun) Avatar and Sri Krishna is the Chandra (Moon) Avatar of Vishnu. Hence, the mantra for opening the three eyes and worshipping Vishnu for guiding the eyes in the correct path of Karma Yoga is “**HARE RAMA KRISHNA**”. Being six lettered, it makes the mind to focus on good Karma and the eyes and intelligence to be directed to the same. Being the 11th from the 8th house, this mantra urges one to do good Karma thereby destroying or enveloping the bad Karma/sins of the past. The difference between this and the Astakshari maybe noted as the latter is a prayer to God (Narayana) for forgiveness and deliverance.

¹⁹ Heaven or Vaikuntha

²⁰ “Tanoutana Danda Hara” Jaimini’s Upadesa Sutra

²¹ See Para 3.3.2.3. The mantra has six letters and is within the range of 10 syllables. Readers may note that the Dwadasakshari (12 syllable mantra) is not a Beeja-mantra.

4.1.2.4. DERIVATION OF MALAMANTRA FROM BEEJAMANTRA.

The *Shadakshari* is a Beejamantra²¹ or one that leads to a higher mantra. Let us attempt to derive a Malamantra that can be sung all the time from this Beejamantra. If we do not change the three words, we have "HARE" "RAMA" & "KRISHNA". Thus the number of words for the Malamantra is given by the formula:

$W=n(12+1)+w$ where "W" is the total number of words in the Malamantra; "n" is any integer and "w" is the number of letters in the Beeja-mantra. Thus, with "w"=3 and "n"=1, we have "W"=16. Hence we have the 16 word 32 syllable²² Mahamantra.

"HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE
HARE
HARE RAMA HARE RAMA RAMA RAMA HARE HARE"
(हरे कृष्ण हरे कृष्ण कृष्ण हरे हरे हरे राम हरे राम राम हरे हरे)

4.1.2.5. SOLAR/LUNAR MANTRA.

Mantras containing the fire syllables are called Saura (Sun) or Agneya (Fire/Energy). If they do not contain the fire syllables Om²³ (ॐ), Ha (ह) and Ra (र) are called

²² We can also use the formula $L=N(12+1)+1$ to derive the syllables. Using $l=6$ and $N=2$, we get 32 as the number of syllables of the Mahamantra.

²³ Om (ॐ) is the Ekakshara or one-lettered mantra representing divinity. It is composed of three letters "A" (Brahma), "U" (Vishnu) and "M" (Shiva) and represents the entire life process of birth, sustenance and death. Since it represents God in all the three aspects, it is also the Trimurti (Dattatreya Mantra). Hence it becomes the Guru of all Mantras meant for achieving Yoga with God. These three letters also represent the three Guna (Satwa, Rajas & Tamas), the three Rishi (Narada, Agastya & Dooryasa), the three levels of the body (Navel, Heart and Head) etc. For a fuller understanding, a reading of the SRIMAD BHAGAVATAM translated by Srila Prabhupada is recommended to be followed by the KENA UPANISHAD and the RIG VEDA.

Several mantra start with OM on the basis of the teachings of the Rig Veda in the following Mantra:

गानां त्वा गणपते हवामहे कवि कवीनामुपमश्वसतम् । ज्येष्ठरजं ब्रह्मणां ब्रह्मणस्त आ नः शणवन्तिभिः सदि सादनम् ॥ १ ॥
"Gananaam Twa Ganapatim Havamahey; Kavi Kavinam Upavasra-vastamam; Jyestha-Rajam Brahmanaam Brahmanaspata Aa Nah Sranavannutibhih Sidda Sadanam" (R.V.II.23.1) [Transliteration]

O Ganesha, Lord of all seers, praise be to Thee: Thou art Omniscient and the unmatched wisdom of the wise. Thou art the precursor [OM ()] of all the prayers and the Lord of all souls; we pray for Thy guidance for success in all good actions. [Translation]

Chandra/Saumya (Lunar) mantra. Saura mantra are said to be effective during the day while the Saumya Mantra are more effective at night. However, in actual practice, this is not correct as there are many mantras starting with OM that have to be recited only at nighttime. Thus, this differentia only checks for the presence of the fire element (symbolizing the soul) in the mantra.

4.2. SUITABILITY OF A MANTRA

The suitability of a mantra should be judged before giving it, else the consequences can be negative or disastrous depending on the extent on unsuitability. This is tested based on the name²⁴ and the *Varna*²⁵ (profession) of the *Sadhaka*²⁶. This is done in a few stages. Firstly we need to check the starting letter of the Mantra. This is followed by a check on the total number of letters of the Mantra. The third step is to check the overall impact of all the letters of the Mantra.

4.2.1. FIRST LETTER SUITABILITY

4.2.1.1. AKATHAHA CHAKRA

Draw a table with five vertical and horizontal lines to have four rows and four columns (See Table 3.4) and place the letters in them. The blocks are numbered in the regular manner. The placement of the letters is on the basis of the block numbers in the following order: 1, 3, 11, 9, 2, 4, 12, 10, 6, 8, 16, 14, 5, 7, 15, 13. Now determine the block having the Name Letter and the Block having

²⁴ Names were based on Janma Rasi, but the system is not strictly followed. Hence, the stronger of the two of Janma Rasi (Moon sign at birth) and Nama Rasi (Sign having the Name letter) should be selected or both.

²⁵ Since Varnashrama (the social system of following the profession on the basis of the caste) is hardly existent today, this should be based on the predominant *Guna* or the nature of the dominant sign determining nature from the horoscope. The Fiery signs are Kshatriya, the watery signs Brahman, the Airy signs Vaishya and the Earthy signs Sudra.

²⁶ Person taking the mantra for practise.

the first letter of the Mantra (In case the Mantra starts with Om (ॐ), then the next letter is to be used).

Table 4.1 Akathaha²⁷ Chakra

	A	B	C	D
I	1 अ क थ ह A Ka Tha Ha	2 उ ड प Uo Am Pa	3 आ ख द Aa Kha Da	4 ऊ च फ Uu Cha Fa
II	5 ओ ड व O Dah Va	6 ल झ म Lri Jha Ma	7 औ ढ श Oo Dhha Sha	8 ल ज य Lree Nya Ya
III	9 ई घ न Ee Gha Na	10 र्र ज भ Ree Ja Bha	11 इ ग ध E Ga Dha	12 र्र छ ब Re Chha Ba
IV	13 अः त स Ah Ta Sa	14 ऐ ठ ल Aai Ttha La	15 अं ण ष Am Una Ssa	16 ए ट र Aye Tta Ra

It is always advisable to write the name using Devanagari script so that errors do not occur. The blocks containing the first letter of the name and the first letter of the Mantra should be determined. These are called the name block and the Mantra block respectively. Count the number of Rows and Columns from the Name Block to the Mantra Block.

On the basis of the rows, the following delineation is made:

- a) The four blocks in the same row as the name block are called **Siddha Chatustaya**.

The four blocks in the second row (counting downwards in the order of I, II, III & IV) are called **Sadhyा Chatustaya**.

The four blocks in the third row from the name

²⁷ Named on the basis of the letters in the first block i.e. "A" "Ka" "Tha" & "Ha".

block are called **SuSiddha Chatustaya**.

The four blocks in the fourth row from the name block are called **Ari Chatustaya**. **Ari** is another word for **Satru** or enemy.

Similarly, counting the columns from the Name block to the Mantra block we have the four of **Siddha**, **Sadhyā**, **Susiddha** and **Ari** depending on whether the name block is in the first, second, third or fourth column respectively. In this manner, we can sixteen combinations on the basis of the Row & Column relationship between the blocks. These are referred to as "Row relationship"- "Column relationship" like **Siddha-Susiddha** or **Sadhyā-Ari** etc. The results of these are given in table 3.5.

Table 4.2 Akathaha Relationship results

RELATIONS		RESULTS
ROW	COLUMN	
Siddha	Siddha	Mantra fructifies after prescribed Japa (Repetitions/Chant)
Siddha	Sadhyā	Mantra fructifies after double the prescribed number of chanting.
Siddha	Susiddha	Mantra fructifies after half the number prescribed for chanting.
Siddha	Ari	Destroys immediate family members like son etc.
Sadhyā	Siddha	Mantra fructifies after double the prescribed number of chanting.
Sadhyā	Sadhyā	Fruitless i.e. results will not follow
Sadhyā	Susiddha	Mantra fructifies after double the prescribed number of chanting.
Sadhyā	Ari	Destroys the entire family (<i>Kula</i>)
Susiddha	Siddha	Mantra fructifies after half the number prescribed for chanting.
Susiddha	Sadhyā	Mantra fructifies after double the prescribed number of chanting.
Susiddha	Susiddha	Mere initiation is enough for the mantra to fructify
Susiddha	Ari	Destroys family members
Ari	Siddha	Destroys the son(s)
Ari	Sadhyā	Destroys the daughter(s)
Ari	Susiddha	Destroys spouse
Ari	Ari	Destroys the native himself.

Example 1: Let us determine the suitability of the Chamundi Mantra for a person named Kailash. The Mantra for worshipping Durga in the Chamundi form is

"OM AIM HRIM KLIM CHAMUNDAYAI VICHCHAI" (ॐ ऐं ह्रीं क्लीं चामुण्डायै वीचै). Thus the first letter of the name is "Ka"(क) and the name block is **AI** (see table 3.4). Similarly, the first letter of the Mantra (excluding the common starting syllable Om) is "Aai" (ऐ) and the mantra block is **BIV**. Counting the Rows from name block (I) to mantra block (IV) we get four and the relationship is "**Ari**" or enemy. Counting the columns from name block (A) to mantra block (B) we get two and the relationship is "**Sadhyा**". Thus the overall relationship is **Ari-Sadhyा** and table 3.5 gives the result as destruction of daughters. Hence, this mantra should not be used by the person. It maybe noted that we have used the letter of the name itself instead of the birth chart.

Example 2: Let us determine the suitability of the Tantrik mantra for Jupiter for a person named Ravi having Tula Rasi. The tantrik mantra for Jupiter is "**OM GRAM GRIM GRAUM SAH GURAVE NAMAH**" (ॐ ग्रं ग्रीं ग्रों सः गुरवे नमः). The first letter of the name is "Ra"(र) (for the Moon sign as well) and the name block is **DIV**. The first letter of the mantra (after OM) is "Ga"(ग) and the mantra block is **CIII**. Counting from the name block row (D) to the mantra block row (c) we get four and the relationship is **Ari** or enemy. Counting from the name block column (IV) to the mantra block column (III) we get four and the relationship is **Ari** (enemy). Thus the overall relationship is **Ari-Ari**. The result for this as per table 3.5 is destruction of the native himself. Hence, this mantra should not be given to Ravi. **Inference (1): All the letters in the fourth row and fourth column from the name block should be rejected while selecting a mantra.**

Example 3: In the example 1 above, we find that the Janma Rasi of the person named Kailash is Leo and that the name letter as per the constellation of the Moon is "Ma" (म). Then the name block is **BII** instead. The

Chamundi mantra starts with “Aai” (ऐ) and the mantra block is **BIV**. Counting the Rows from name block (II) to mantra block (IV) we get three and the relationship is “**Susiddha**”. Counting the columns from name block (B) to mantra block (B) we get one and the relationship is “**Siddha**”. Thus the overall relationship is **Susiddha-Siddha** and table 3.5 gives the result as mantra fructifies after half the number prescribed for chanting. Thus the mantra is very favourable. *Inference (2): If the birth chart is available, then the name letter as indicated by the Nakshatra-Pada of the Moon should be used instead of the name of the person. In case of doubt, the Moon position at Prasna time should be used to decide.*

4.2.1.2. AKADAMA CHAKRA

AKADAMA CHAKRA is an alternative method of testing the *Siddhadi* suitability of the first letter of the name and the mantra. However, this method is not recommended as it ignores the four neuter letters Lri, Lree, Ri & Ree (ଲ୍ ଲ୍ ର୍ ର୍) thereby reducing the number of Suryakshara (Vowels ruled by the Sun) from 16 to 12. The problem arises when a name like “Rishi” comes up and then this Chakra is inapplicable. Some recent authors have advised the use of this Chakra to determine the efficacy of usage like “Ucchatan”, “Maran” etc, but this Chakra does not have the sanction for such a use.

4.2.1.3. NAKSHATRA SODHANA

The twenty seven Nakshatra (constellation) are divided into three groups of nine each starting from the constellation having the first letter of the name. This group of three constellations in trines to the name²⁸ constellation is called Janma, the second-Sampat, third-

* This assumes that the constellation bearing the first letter of the name is also the birth Moon constellation. If not, then the Moon constellation be used. If the birth data is unknown, then the name constellation be used.

Vipad, fourth-Kshema, fifth-Pratyari, sixth-Sadhaka, seventh-Vadha, eighth-Mitra and ninth-ParamMitra. Avoid mantra where the starting letter belongs to a constellation that is Vipad (Third-Problems), Pratyari (Fifth-Sworn enemy) and Vadha (Seventh-obstacles). Some authors²⁹ have given a different set of letters for different constellations, but the standard letters used in Vedic Astrology are recommended.

4.2.2. SUITABILITY OF ALL LETTERS (AKSHARA SAMUDAYA)

The total number of letters (Akshara) In the mantra is added to the number of letters in the name³⁰ of the person. This sum is divided by four. Following results should be declared:

If the remainder is One (1) the Mantra is said to be **Siddha** (Can yield results after completing the normally prescribed number of chanting),

If the remainder is two (2) the Mantra is **Sadhyā** (Can yield results after double the normally prescribed number of chanting),

If the remainder is three (3) **Susiddha** (Can yield results after half the normally prescribed number of chanting and,

If the remainder is 0 or 4 **Ari** (Opposite and evil results).

Example 4: Let us determine the suitability of the Panchakshari Mantra for a person named "Kailash". The Panchakshari (Five-lettered mantra) is "NAMAH SHIVAYA" (नमः शिवाय) and has five letters (excluding *Matra's*) and the name "Kailash" (कैलाश) has three letters. The total number of letters in the name and the mantra

²⁹ Mantramahodadhih (24.28-31)

³⁰ The name refers to the Indivedual or what is called the first name of the person and does not include the family name or Surname of the person.

is eight ($5+3=8$). Now, dividing this sum (8) by 4, we get a remainder of zero(0). The results ascribed for this is Ari (enemy) and should be rejected.

Example 5: Check the suitability of the Astakshari Mantra for a person named Zoran. The name Zoran (जोगन) has three letters (complete Akshara). The Astakshari (Eight lettered Mantra of Narayana for Moksha/emancipation from the cycle of rebirth) "OM NAMO NARAYANAYA" (ॐ नमो नारायणाय) has eight complete letters in the Devanagari script. Thus, the sum of the two is eleven ($8+3=11$). Dividing the sum(11) by 4 we get the remainder three (3). Hence, the Mantra is Susiddha and will yield the desired results very early.

Example 6: Check the suitability of the mantra for Mother Mary for a lady named Leela. The mantra for Mother Mary is "Ave Maria" (अवे मारीया) and it has five complete letters. The name Leela (लीला) has two complete letters. Hence the sum of the number of letters of both the mantra and name is seven ($5+2=7$). Dividing this by four (4) we get a remainder of three (3) indicating the result to be Susiddha and yielding fruits very early.

4.2.3. SEQUENCE OF LETTERS

The sequence of letters in the mantra is to be compared to that of the sequence of letters in the name of the person to determine the number of letters in consonance with that of the name. If the letters of the name are more, then only the letters in the beginning of the name equal to the letters in the mantra are to be considered. If the letters in the mantra are more than that in the name, then the letters in the name should be repeated as many times as necessary.

Count from the first letter of the name to the first letter of the mantra as per the sequence of alphabets in

the Devanagari³¹ script. Divide the number by four. Following results should be declared:

If the remainder is One (1) the Mantra is said to be **Siddha** (Can yield results after completing the normally prescribed number of chanting),

If the remainder is two (2) the Mantra is **Sadhyā** (Can yield results after double the normally prescribed number of chanting),

If the remainder is three (3) **Susiddha** (Can yield results after half the normally prescribed number of chanting and,

If the remainder is 0 or 4 **Ari** (Opposite and evil results).

Similarly, count from the second letter of the name to the second letter of the mantra, the third letter of the name to the third letter of the mantra and so on. For the purpose of this method, "Om" occurring at the beginning of a mantra should also be taken as the first syllable/letter. Siddha and Susiddha are very desirable, whereas Sadhya is not bad. Ari is definitely negative. The easier method is to ensure that the number of Siddha and Susiddha exceeds the number of Sadhya and Ari. However, we can have a grade system whereby we give 1 Point for Siddha, 2 Points for Susiddha, 0 Points for Sadhya and -1 (Negative) Point for Ari. Then, if the result is positive, the mantra can be prescribed.

To enable simplicity in counting, the letters of the Devanagri Script maybe written in four squares in the clockwise manner (Table 3.6 Siddhadi-sodhana Chakra). Some authors consider this as a separate method itself

³¹ Also called Nagari script and is the script of the Hindi Language as well. A working knowledge of Hindi or Sanskrit is essential for this purpose. Further, all 65 Akshara of the Sanskrit script as indicated in the table 3.4 of the Akashaha Chakra are to be used.

because of the name, but this view is not correct as the Akathaha Chakra has already been given for comparing only the first letters of the name and the Mantra. This Siddhadisodhana Chakra is meant for comparing the sequential relationship of letters of the name and that of the mantra.

Table 4.3 Siddhadisodhana Chakra

अ क थ हउ ड प ओ ड व ल झ म A Ka Tha Ha Uo Am Pa O Dah Va Lri Jha Ma	आ ख द ऊ च फ औ ढ श ल ज य Aa Kha Da Uu Cha Fa Oo Dhha Sha Lree Nya Ya
ई घ नक्क ज भ अः त स ऐ ठ ल Ee Gha Na Ree Ja Bha Ah Ta Sa Aai Ttha La	इ ग धक्क छ ब अं ण ष ए ट र E Ga Dha Re Chha BaAm Una Ssa Aye Tta Ra

Example 7: Let us determine the suitability of the mantra "Hari Om" (हरि ओं) for a person named Ramanujam (रामनूजम्). The mantra has three letters whereas the name has more. Hence only the first three letters of the name are to be considered. The name and mantra letters are to be compared as per table 4.4. Two letters of the name have attained a Susiddha relationship with that of the mantra while the third has a Siddha relationship. This makes 5 Positive points and the mantra is very suitable.

Table 4.4

Name	र	म	न
Mantra	ह	र	ओ
Count	7	3	29
Remainder	3	3	1
Relationship	Susiddha	Susiddha	Siddha
Points	2	2	1

Example 8: Determine the suitability of the Janaka

Shadakshara (six lettered mantra given by Janaka Rishi is "HARE RAMA KRISHNA" (हरे राम कृष्ण)) for a person named Sanjay (संजय). The mantra has six letters whereas the name has three letters indicating that it has to be written twice. The comparative statement is at table 3.8 wherein the Susiddha has occurred thrice, Sadhya twice and Ari once. The net points is 5 positive and the mantra is allowed. This is merely an example for explaining the mathematical computation. However, as per tradition³² there is no need to test the suitability of the mantras for Sri Krishna (This is the ONLY EXCEPTION)

Table 4.5

Name	sa	ja	ya	sa	ja	ya
Mantra	h	r	r	ma	k	Na
Count	2	20	2	43	43	39
Remainder	2	4	2	3	3	3
Relationship	Sadhya	Ari	Sadhya	Susiddha	Susiddha	Susiddha
Points	0	-1	0	2	2	2

4.2.4. RNA-DHANA³³

Rna-Dhana is the method of determining the efficacy of a mantra. By the mathematical tools it has to be ascertained whether the mantra or the person (using Name) is in debt. If the mantra is in debt, then it implies that the mantra is going to give good results due to the good karma of the past. If the person is in debt, then the sins are still weighing heavily and a lot of additional effort like double the number of repetitions, has to be made to make the mantra effective. It maybe noted that

³² Brihad Gautamiya Transliteration: " Siddha-Sadhya-Susiddha Ari Rupa Natra Vicarana "

Translation :There is no need to consider the Siddha-Sadhya-Susiddha & Ari relationships (in a mantra for Sri Krishna).

³³ Lit. Rna means debt and Dhana means money. Hence Rna-Dhana is a mathematical tool for determining the efficacy of a Mantra. It is something akin to "Debt-Equity" in economics.

this method does not reject mantra even if it is *Dhani* (Richer) than the name, which is *Rni* (In debt). The three methods for estimating Rna-Dhana are being described hereunder.

4.2.4.1. RNA-DHANA CHAKRA

Table 4.6 gives the Rna-Dhana Chakra which is to be used to determine the values for the Mantra and Name (of the person) separately. The Akshara comprising the Mantra/Name are separated and their numerical value ascertained from the table 3.9. Thereafter, the numbers are added and the sum is divided by eight (8). The remainder is the net value of the mantra/name. The numerical values for the letters of the mantra correspond to the ones in the top row whereas the numerical values for the letters of the Name correspond to the ones in the bottom row. In the case of the longer vowels, the numerical values of the corresponding shorter vowels should be taken. Now, if the net value of the Mantra is higher than that of the name, then it is *Rni* (In debt) and the person (name) is *Dhani* (rich). This is auspicious whereas if the net value of the name is more than the mantra, then the person (name) is in debt (*Rni*). If both are equal, then also the person (name) is not in debt and the mantra fructifies. Further, all the letters including semi-vowels, vowels etc. have to be considered.

Table 4.6 Rna-Dhana Chakra

14	27	2	12	15	6	4	3	5	8	9
अ	इ	उ	ऋ	ल	ए	ऐ	ओ	औ	अं	आं
ক্ষ	খ	গ	ঘ	ঙ	চ	ছ	জ	শ	ঞ	ঞ
ঢ	ঢ	ঢ	ণ	ত	ধ	দ	ধ	ন	প	ফ
ঘ	ঘ	ঘ	ঘ	ঝ	ল	ব	শ	ষ	স	হ
10	1	7	4	8	3	7	5	4	1	7

Example 9: Examine the Rna-Dhana of a person named “Sanjay” (saMjaya) for reciting the Baudhayana Rudra Mantra. The ten syllable mantra for worshiping Sri Rudra as given by Rishi Baudhayana is OM NAMAH BHAGAVATE RUDRAYA (ॐ नमः भगवते रुद्राय). This mantra is very effective during the periods of Mars (Rudra) in the tenth house (Ten syllable).

The name has four Akshara (including semi-letters). These are Sa (स)=1; Am(अ)=1; Ja(ज)=5; Ya(य)=4. The values of the alphabets have been taken from the last row of table 4.6. The sum of all four is 11 ($1+1+5+4=11$). Dividing the sum by 8 we have a remainder of 3. Thus, the net value of the name is three (3).

The mantra has fifteen Akshara (including semi-letters). These are Oo(ओ)=3; Am(अ)=8; Na(न)=5; Ma(म)=2; AH(आ)=9; Bha(भ)=27; Ga(ग)=2; Va(व)=2; Ta(त)=15; Ai(ऐ)=6; Ra(र)=15; Uu(उ)=2; Da(দ)=4; Ra(ର)=15; Aa(ଆ)=14 Ya(ୟ)=12. The values of the alphabets have been taken from the first row of table 4.6. The sum of all fifteen is 135 ($3+8+5+2+9+27+2+2+15+6+15+2+4+15+14+12=135$). Dividing the sum by 8 we have a remainder of 7. Thus, the net value of the mantra is seven (7). Since the net value of the mantra is higher than that of the name, the mantra is Rni (in debt) and will fructify quite fast. Inference: A good mantra can be defined as one with a high net value so that it can be adopted by a large number of persons and can be easily beneficial for them.

4.2.4.2. RNA-DHANA OF FIRST LETTER

This method ascertains the *Rna-Dhana* based on the first letter of the name and that of the mantra. Count the Akshara (alphabets) from the first letter of the name to the first letter of the mantra. Multiply the result by three (3) and divide by seven (7). The remainder is the net

value of the name. Similarly, count the Akshara (alphabets) from the first letter of the mantra to the first letter of the name. Multiply the result by three (3) and divide by seven (7). The remainder is the net value of the mantra. Again, if the net value of the Mantra is higher than that of the name, then it is *Rni* (In debt) and the person (name) is *Dhani* (rich). This is auspicious whereas if the net value of the name is more than the mantra, then the person (name) is in debt (*Rni*). If both are equal, then also the person (name) is not in debt and the mantra fructifies.

Example 10: Examine the Starting letter Rna-Dhana of a person named "Sanjay" (संजय) for reciting the Baudhayana Rudra Mantra (ॐ नमः भगवते रुद्राय). The first Akshara of the name is Sa (स) and that of the mantra is Oo (ओ). Name Value: Counting from Sa (स) to Oo (ओ) both inclusive, we get 16 akshara (that includes Ksha (क्ष) after Ha(ह)). Now this number multiplied by three gives 48 ($16 \times 3 = 48$) and dividing by 7 we have the remainder of six (6) which is the net value of the name. Similarly, count from Oo (ओ) to Sa (स) to determine the Mantra value. This count yields 36. Multiply this by 3 ($36 \times 3 = 108$) and divide by 7. The remainder is three (3) which is the net value of the mantra. Thus, the starting letter of the mantra has a lower net value than the starting letter of the name thereby making the name *Rni* (in debt) and indicating that the mantra has to be recited many more times to yield fruits.

4.24.3. AKSHARA SAMUDAYA (ALL LETTERS)

Determine all the Akshara (including the semi letters i.e. all vowels, semi-vowels and consonants) in the Mantra and the Name separately. To determine the net value of the name, multiply its total letters by two (2) and to this add the letters of the Mantra. Divide the sum by

eight (8). The remainder gives the net value of the name. Similarly, to obtain the net value of the mantra, multiply its total letters by two (2) and to this add the letters of the Name. Divide the sum by eight (8). The remainder gives the net value of the Mantra. If the net value of the Mantra is higher than that of the name, then it is *Rni* (In debt) and the person (name) is *Dhani* (rich). This is auspicious whereas if the net value of the name is more than the mantra, then the person (name) is in debt (*Rni*). If both are equal, then also the person (name) is not in debt and the mantra fructifies.

Example 11: Examine the Rna-Dhana of a person named "Sanjay" (संजय) for reciting the Baudhayana Rudra Mantra i.e. OM NAMAH BHAGAVATE RUDRAYA (ॐ नमः भगवते रुद्राय).

The name has four (4) Akshara (including semi-letters). These are Sa (स), Am(अ), Ja(ज), Ya(य). The mantra has sixteen (16) Akshara (including semi-letters). These are Oo(ओ); Am(अ); Na(न); Ma(म); Oo(ओ); Bha(भ); Ga(ग)=2; Va(व); Ta(त); Ai(ऐ)=6; Ra(र); Uu(उ); Da(ଦ); Ra(ର); Aa(ଆ); Ya(ୟ). Now to determine the net value of the name, its letters (4) are multiplied by two (2) to get eight ($4 \times 2 = 8$). The number of letters of the mantra is added to this ($8+16=24$) to get 24. This is now divided by 8 and the remainder is 0. Thus, the net value of the name is 0. Similarly, to get the net value of the mantra, its letters are multiplied by 2 and the letters of the name are added to it to get 34 ($16 \times 2 + 4 = 36$). This is divided by 8 to get the remainder of 4. Thus, the net value of the mantra is 4. Since the mantra has a higher net value, it is *Rni* (in debt).

4.2.4.4. RNA-DHANA CONCLUSION

The first method to determine the Rna-Dhana using the Chakra is the most sound method. The others merely

give the suitability of the first letter and the total letters. In case the suitability is not good, then by performing the Mantra Samskara this is removed and the mantra becomes suitable. However, there is no need to test the *Rna-Dhana* of any mantra for Sri Krishna³⁴.

4.2.5. MANTRAS EXEMPT FROM THE ABOVE TESTS

Although texts have given different lists of mantras exempt from the above tests, only the Pra-siddha mantras and those given in the Holy Rig Veda (Mala Mantra as these are Gayatri etc.) can be exempted from the tests. As explained earlier, the mantras of Sri Krishna are also exempt from these tests. For the convenience of readers a list of some mantras exempt from the tests is being given here: -

- 1) OM NAMO NARAYANAYA
- 2) OM NAMAH SHIVAYA
- 3) OM TAT SAT
- 4) GAYATRI MANTRA'S OF RIG VEDA
- 5) OM NAMO BHAGAVATE VASUDEVAYA
- 6) HARE RAMA KRISHNA
- 7) MAHAMANTRA ETC.

4.2.6. UNDOING A WRONG MANTRA

If out of ignorance an incorrect/Ari (Enemy) mantra has been practiced for some time, then it should be discarded immediately. This is done by worshipping the deity of the mantra by reciting the mantra in the reverse order 1008 times. A water vessel is placed on the Sarvatobhadra Mandala and consecrated with the favor-

³⁴ Trailokya Sammohana Tantra: "Na Catra Satrava Dosha narnasvadi vicharana, Rksha rasi vicharo va na kartavyo manau priye".

ite items of the deity. The deity is worshipped inside the pot. Then a *Yagya* (fire sacrifice) is performed with 108 oblations of ghee etc.

Finally, the following prayer is made as the mantra is written in the reverse order of its syllables on a palm leaf:

Mantra	आनुकूल्यमनालोच्य मया तरलबुद्धिना ।। षटुपातं पूजितं च पंभो मन्त्रस्वरूपकम् । तेन मे मनसः क्षोभमशेषं विनिवर्तय ।। पापं पंतिहतं चास्तु भूयाच्छेयः सनातनम् । तनोतु मम कल्याणं पावनी भक्तिरस्तु ते ।।
Transliteration	<i>Anukulyamanalochya maya taralabuddhina</i> <i>Yadupattam pujitam ca Prabhu Mantraswarupakam,</i> <i>Tena me manasah Kshobhamashesham Vinivartaya</i> <i>Papam pratihatam castu bhuyacchreyah sanatanam</i> <i>Tanoutu Mama kalyanam pavani bhaktirastu te.</i>
Translation	<p>Without considering its suitability I have (erroneously) worshipped (You, the Deity) with this Mantra. This has agitated my mind and it is prayed that the evils of this wrong doing be eradicated. May the sins be washed away and welfare and prosperity accrue with this sanctifying (prayer) devotion.</p>

Thereafter the palm leaf is tied on the head and the water in the pot is poured on the head. Again, the palm leaf is untied and placed inside the pot that is filled with water and is thrown in a river/pond etc.

4.2.7. MANTRA RECTIFICATION

The adept at Mantra Shastra³⁵ can minutely alter a Mantra to suit the person provided other mantras are also not suitable or he is unable to obtain another. This is done in two ways.

- a) By adding either one or more of the three Beejakshara of Hrim(ह्रीं), Klim(क्लीं) or Srim(श्रीं) to the mantra as a prefix. For example if the Mantra "Suryaya Namah" (सूर्याय नमः) is not suitable for some person named Pawan [Ari-Ari], then by adding the syllable Hrim (ह्रीं), the mantra becomes Hrim Suryaya Namah(ह्रीं सूर्याय नमः) and the relationship is [Siddha-Ari] i.e. slightly better but still with problems. Then the second alternative Srim(श्रीं) can be tried as "Srim Suryaya namah" (श्रीं सूर्याय नमः) and the relationship becomes Sadhya-Sadhyा and is acceptable. OR
- b) By adding OM(ॐ) at the beginning and end of the mantra (i.e both prefix and suffix) thereby the mantra becomes "enclosed" and the defect is removed. In the above example, the mantra can then become "Om Suryaya Namah Om" (ॐ सूर्याय नमः ॐ) OR
- c) Performing the recitation in the regular and reverse order of the syllables. In the above example, first recite the mantra as "Suryaya namah" (सूर्याय नमः) and then as "Mana Yaryasu" (मन यायसु), OR
- d) Faith can move mountains. If the person has undying faith in a mantra, then even if it belongs to the group called Ari (Enemy) and has all the flaws, it will still fructify. There can be no substitute for this faith. All the Shastra etc. fail in front of His Mercy (Divine Grace).

³⁵ The science of Mantra

4.2.8. KULAA-KULA

Kula means family or lineage and in the case of the Mantra, the family tree can be on the basis of the five elements/states of existence as Agni (Light/Energy), Vayu (Gas/Air), Jala (Water including all fluids), Prithvi (Earth including all solids) and Akash (Ether that exists in Vacuum as well). All the letters of an element are said to belong to one Kula or family and are naturally benevolent to each other. Similarly, some families are friendly to others and inimical to some others. It is important that the starting letter of the mantra is not inimical to that of the name. The columns in Table 4.7 give the five families. The relationship between families is at Table 4.8. The planets have been shown for additional information and are as per Parasara. Their ownership of letters/Akshara is along the rows indicated. The Sun owns the vowels, the Moon the semi-vowels and so on. The results of the Kulaa-Kula relations are to be deciphered as follows:

- If the starting Akshara of the Mantra belongs to the same family as that of the name, excellent results are obtained.
- If the starting Akshara of the Mantra belongs to a friendly family as that of the name, good results are obtained.
- If the starting Akshara of the Mantra belongs to a neutral family as that of the name, no results are obtained.
- If the starting Akshara of the Mantra belongs to an inimical family as that of the name, adverse results like disease and death are obtained.

Example 12: Suppose “Sanjay” wants to adopt the Mantra “Hare Rama Krishna”, we ascertain the starting letters of the name as Sa(स)-Water and that of the mantra

Table 4.7 Kulaa-Kula Chakra

PLANET (PARASARA)	Air(वायु)	Fire(अग्नि)	Earth(पृथ्वी)	Water(जल)	Ether (आकाश)
SUN	अ आ	इ ई	उ ऊ	ऋ ऋ	ल ल
	ए	ऐ	ओ	औ	अ
MARS	क	ख	ग	घ	ड
VEN	च	छ	ज	ঞ	জ
MERC	ট	ঠ	ঙ	ঢ	ণ
JUP	ত	থ	দ	ধ	ন
SAT	প	ফ	ব	ভ	ম
MOON	য	ৰ	ল	ৱ	শ
	ষ	ঞ	ঠ	স	হ

Table 4.8 Kula Relations

Element	Friends	Neutral	Enemy
Vayu (Wind)	Agni (Fire) Akash (Ether)	Jala (Water)	Prithvi (Earth)
Agni (Fire)	Vayu (Wind) Akash (Ether)	Prithvi (Earth)	Jala (Water)
Prithvi (Earth)	Jala (Water) Akash (Ether)	Agni (Fire)	Vayu (Wind)
Jala (Water)	Prithvi (Earth) Akash (Ether)	Vayu (Wind)	Agni (Fire)
Aakash (Ether)	All	None	None

as Ha(ঃ)-Ether. Since the Akshara of the Mantra is in the Ether family, it is friendly to all and anybody can adopt this mantra. Inference: All Prasiddha mantra meant for the Public usage should always be starting with a letter belonging to the Ether Family.

4.3. PURPOSE OF MANTRA AND JYOTISH

The purpose of a Mantra in this material world can be classified into six groups as per the final objective to be achieved called **Shadkarma**. Of these only the *Shanti Mantra* are Satwik. Vasikaran and Stambhanam are Rajasik as the remaining three are definitely Tamasik. Only when these are done for the National interest or the welfare/protection of the world can they be classified as Rajasik/Satwik respectively. Details of these rites are given in table 4.9. These are: -

- **SHANTI** (Pacification) meant for the destruction of diseases, general well being and Emancipation from the cycle of re-birth.
- **VASYAM** or **VASIKARAN** (Captivation) meant for captivating another in the form of bondage or physical attraction etc.
- **STAMBHANAM** (Immobilisation) meant for mentally or physically obstructing a person or group.
- **VIDVESANA** (Dissension) meant for creating differences between couples or close friends or allies.
- **UCCHATANA** (Aversion) meant for making a person hate another person or place.
- **MARANA** (Eradication) meant for causing the death of a person (or enemy).

Table 4.9 Details of the rites etc. of the Shadkarma.

SHADKARMA	SHANTI	VASYAM	STHAMAN	VIDVESAN	UCCHATAN	MARAN
SHANTI	Rati White	Vaari Pink	Ramaa Deep Yellow	Jyestha Mixed	Durga Black	Kali Gray
KUNTHAKARMA ¹⁰	Hemantaa ¹¹ 2 AM - 6 AM	Vasanta 6 AM - 10 AM	Sisira 10 AM - 2 PM	Grama 2 PM - 6 PM	Vansha 6 PM - 10 PM	Sarada 10 PM - 2 AM
DINA (DAYS 11-12 TIGER MOUNTAIN E)	North-East	North	East	South-West	North-West	South-East
TIMES	Sukla Paksh Dwiteeya (2), Truteeya (3), Panchami (5) or Septami (7)	Sukla Paksh Chaturthi (4), Shasti (6), Navami (9) or Trayodashi (13)	Krama Paksh Astami (8), Navami (9), Dasami (10) or Amavasya (15) or Sukla Paksh Pratipada (1)	Astami (8), Navami (9), Dasami (10) or Ekadasi (11)	Krama Paksh Astami (8), Chaturdasi (14) or Amavasya (15) or Sukla Paksh Pratipada (1)	Krama Paksh Astami (8), Chaturdasi (14) or Amavasya (15) or Sukla Paksh Pratipada (1)
VARA (DAY)	Wednesday or Thursday	Monday or Tuesday	Sunday, Tuesday or Saturday	Friday or Saturday	Saturday	Sunday, Tuesday or Saturday
ASANA (POSTURE)	Padmasana	Swastikasana	Vikrasana	Kukutasana	Vajrasana	Bhadrasana
VINYASAS ¹²	Granthas ¹³	Vidarbhas ¹⁴	Samputas ¹⁵	Rodan ¹⁶	Yogas ¹⁷	Pallavas ¹⁸
MANDALA (MYSTIC DIAGRAM)	Jala (Water) Mandala	Vahni (Fire) Mandala	Pritivi (Earth) Mandala	Akash (Ether) Mandala	Vayu (Air) Mandala	Vahni (Fire) Mandala
MUDRA ¹⁹	Padma	Pasa	Gada	Musala	Vajra	Khadgas ²⁰
HOMA YAGYA MUDRA ²¹	Mrigi ²²	Mrigi	Hamai ²³	Sukari ²⁴	Sukari	Sukari
VARNAKHARA (A) ²⁵	Chandra	Jala (Water)	Prithvi (Earth)	Akash (Ether)	Vayu (Air)	Agni (Fire)
VARNAKHARA (B) ²⁶	Sa (sa)	Va (va)	La (la)	Ha (h)	Ya (ya)	Ra (r)
JATI	Namah	Swaha	Vasat	Vaushat	Hum	Hum
BHUTODAYA (RISING OF ELEMENTS) ²⁷	Breath in lower part of both nostrils	Breath in upper part of both nostrils (Fine)	Breath in middle part of both nostrils (Earth)	Breath in middle part of both nostrils (Ether)	Breath in oblique (Air)	Breath in upper part of both nostrils (Fire)
SAMIDHA (FUEL WOOD FOR YAGNA)	Cow's Ghee & Durva Grass	Goat Ghee & pomegranate wood	Sheep Ghee & Amalatasaa wood	Atasi Oil & Bhatura wood	Mustard oil & Mango wood	Bitter oil & Khadira wood
MALA (ROSARY)	Conch, Tulsi, etc.	Lotus seeds	Lemon or Turmeric	Neem seeds	Horse teeth or Red coral	Donkey teeth
AGNI (HOLY FIRE) ²⁸	Domestic Fire	Domestic Fire	Vata wood fire outside the house	Vibhitaka wood fire outdoors	Cremation ground	Cremation ground
NAME OF FIRE TOKTI ²⁹	Suprabha	Rakta	Hiranya	Gagana	Attraktika	Krishna
INK MATERIAL	Sandal paste	Goracana	Turmeric	Kaal ³⁰	Charcoal	Visastakat ³¹
PAPER MATERIAL FOR YANTRA	Bhurja Patra	Bhurja Patra	Tiger skin	Donkey hide	Banner cloth	Human bone
YAGNA KUNDA (FIRE PIT)		Lotus shape	Square	Triangular	Hexagonal	Semi-circular
SRUVA & SRUCI (LADLE)	Gold	Prescribed Yagna wood	Iron	Iron	Iron	Iron
PEN MATERIAL	Gold, Silver or Chameli wood	Durva Grass	Agastya or Amalatasaa trees	Karanja	Vibhitaka	Human bone

Other details about the foods, etc should be learnt from the standard Mantra texts.

* Mantramahodadhih 25.7 & 8: ऋतुषट्कं तसन्तायमहोरात्रं भवेत्कामात् । एषैकस्यऋतोमानि घटिकादशकं पतम् । This is not the normal Ritu or astrological season on the basis of the transit of the Sun. These are the daily temperature fluctuations and are to be based on the six seasons covering the full day of 24 hours. Thus each season has influence for 4 hours or 10 Ghati. Thus, these season periods start from Vasant coinciding with Sunrise. Alternatively, the effects can be taken from 6 AM coinciding with the start of the Vasant Ritu. Accordingly the timing of the seasonal effects in a day are Vasant (6AM-10 AM), Sisira (10AM-2PM),

Grisma (2 PM-6 PM), Varsha (6PM-10 PM), Sarada (10PM-2 AM) and Hemanta (2AM-6 AM).

³⁷ Since the time for the most Satwik Shanti Mantra is 2 AM to 6 AM, this is the best time to worship for a person aspiring for a peaceful life, general well-being, eradication of diseases or Moksha.

³⁸ Vinyasa: It is the method of adding ones name to the mantra so as to be accepted by the Deity of the Mantra. If the deity does not accept the Sadhak, then how can the Mantra fructify? Hence, this Mantra with the name added to it is recited 108 times for acceptance by the Mantra Deity.

³⁹ Granthana: A syllable of the mantra is followed by a syllable of the name. This process is continued till the last syllable of the Mantra. If necessary, the syllables of the name are to be repeated. For example, if "Sanjay" (3 Syllables Sam, Ja & Ya) is to do the Granthana of the Mantra " Hare Rama Krishna" (6 Syllables Ha, Re, Ra, Ma, Kri, Sna) then the Granthana Mantra becomes "Ha-Sam-Re-Ja-Ra-Ya-Ma-Sam-Kri-Ja-Sna-Ya".

⁴⁰ Vidarbha: Two syllables of the Mantra is followed by one syllable of the Name. This process is continued till the last syllable of the Mantra is exhausted. If necessary, the syllables of the name are to be repeated. The final result is the Vidarbha Mantra.

⁴¹ Samputa: The whole Mantra is followed by the name and then the Mantra is repeated in the reverse order of syllables. For example Samputa of the "Hamsa" Mantra is desired by a person named "Sanjay", then the Samputa Mantra is "Hamsa-Sanjay-Soham".

⁴² Rodhana: The mantra is repeated thrice, in the beginning, middle and end of the name. In case the name has odd number of syllables, more are to be used in the initial half. For example, if the Ajapa mantra/"Hamsa Mantra" is to be used by "Sanjay", then the Rodhana mantra is "Hamsa-Sanja-Hamsa-Ya-Hamsa".

⁴³ Yoga: The Name is prefixed to the Mantra. For example, if the "Hamsa Mantra" is to be used by "Sanjay", then the Yoga mantra is "Sanjay-Hamsa".

⁴⁴ Pallava: The Name is suffixed to the Mantra. For example, if the "Hamsa Mantra" is to be used by "Sanjay", then the Pallava mantra is "Hamsa-Sanjay".

⁴⁵ Mudra refers to the posture of the hands including the palm and fingers. Refer Standard texts on Tantra like "Tantrabhidhana". The names of the Mudra given in the table are as per the Nabhasa Yoga in Jyotish.

⁴⁶ Mantramahodadhih 25.29: SaantaO vaSyao maRgal hMsai stmBanaaidYau saUkrl ..

⁴⁷ Mrigi Mudra is formed by bending & touching the middle and ring fingers (third & fourth counted from the thumb) with the thumb as the index and little finger (second and fifth counted from the thumb) stretches out.

⁴⁸ Hamsi Mudra is formed by bending & touching all the fingers except the little finger with the thumb as the little finger (fifth counted from the thumb) stretches out.

⁴⁹ Sukari Mudra is formed by contracting the palm and narrowing it as the fingers stretch out.

⁵⁰ Vama refers to the Akshara or letters used in the Mandala (Yantra). For this purpose only, the Sixteen Swara (Vowels) and Sa & Tha are taken as the Akshara of the Moon. The remaining are as per the Kulaa-Kula Chakra.

⁵¹ Views of other authorities

⁵² Bhutodaya: There is a fine Jyotish tool for determining the rising of the five elements instead of relying on the breath, which requires a lot of training under a Guru. A day is divided into two Parts called "Ahoratra" i.e. Day and Night of 12 hours each. Each such half is divided into 4 Yama of 3 hours each and each Yama is further divided into two Yamardha (Half-Yama literally) of 90 minutes each. The first Yamardha is Aaroha (rising) as the second is Avaroha (decreasing). Each Yamardha 90 minutes has 15 parts of 6 Minutes (or 15 Vighati) each. These are the five Tatwa having the following number of Parts: Prithvi (1), Jala (2), Agni (3), Vayu (4) & Akash (5). For example, let us determine the Tatwa for Tuesday. Since Mars rules the fiery element, the first Tatwa at 6 AM (or Sunrise) is Agni and this has 3 Parts i.e for 18 minutes. Next is Vayu having 4 Parts for 24 minutes and so on. This is *Aaroha* or ascending cycle. The next cycle starts at 7.30 AM (approx) and the first three parts are again ruled by Agni for 18 minutes i.e. 7.30 AM to 7.48 AM. The next is seen in the reverse since this is an *Avaroha* or descending cycle. This makes the Water element rise for 2 parts (12 minutes) from 7.48 AM to 8.00 AM. In this manner, the element rising at the given time can be ascertained.

⁵³ Normally auspicious rituals fire should be kindled with the wood of trees having milky sap while in inauspicious rites the wood of Vibhitaka, Dhattura, Lemon etc are used.

⁵⁴ These are the different parts of the flame. The initial part next to the wood is transparent and colorless. This is *Suprabha*. The orange flame next to it is called *Rakta*. The yellow flame is called *Hiranya* and the deep reddish flame above the yellow is called *Atiraktika*. The bluish flame is called *Gagana*. The heat or invisible flame just above the visible flame is called *Krsna*.

⁵⁵ Kaajal: Black sooth from domestic smoke

⁵⁶ Visastaka: Eight types of poisonous substances added to the ink. Refer standard texts for details.

ॐ गुरवे नमः

CHAPTER V

COMPENDIUM OF MANTRA

5.1. GURU

1. GURU MANTRA

Every parampara has its own Guru mantra and any mantra that is communicated verbally becomes a Guru mantra for the person to whom it was communicated. However, here we shall list some of the mantra for worshipping Guru. A person who worships the five deities Ganesha, Surya, Vishnu, Shakti and Shiva (ideally in that order) everyday shall have a smooth and happy life. However, all texts are unanimous in their advise of worshipping the Guru immediately after waking up and before stepping out of the bed. This procedure of daily spiritual discipline is at Appendix-1.

a) GURU BEEJAKSHARA¹

ॐ

Om

This is the Naisargika Taraka Mantra and is also called the Tara Beeja. It is the mantra prescribed for all worshippers of Guru. The Guru Granth Sahib advocates the repetition of this single syllable mantra in its greatest truth "Ek-Omkar" i.e. "single-Om-syllable" is to be recited. This is also advised in the Dakshinamurti stotra etc.

¹ This is different from the Gord Beejakshara "Greem" for Jupiter or Guru.

b) GURU SHADAKSHARI

ॐ गुरवे नमः ।

Om Gurave Namah

2) SRI KRISHNA

Krishna is regarded as the Jagadguru (teacher of the Universal truth in the form of the mantra OM TAT SAT), as He is the teacher of the Bhagavat Gita.

a) PANCHAKSHARI

ॐ कृष्ण गुरुः

Om Krishna Guru

Comments: for those persons, who have not been able to find their Guru, recite this mantra and Krishna will surely take you to your spiritual teacher.

b) TRAYODASAKSHARI

ह्रीं श्रीं क्लीं कृष्णाय जगन्नथाय नमः ।

Hrim Shrim Kleem Krishnaya Jagannathaya Swaha.

c) JAGADGURU MANTRA (ANUSTHUP CHHAND)

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगदगुरुम् ॥

*Om Vasudevasutam Devam Kansachanurmardhanam.
Devakiparamanandam Krishnam Vande Jagatgurum*

d) YOGESHWARA MANTRA (BADRINATHA VESHA-ANUSTHUP CHHAND)

ॐ कृष्णाय यादवेन्द्राय ज्ञानमुद्राय योगिने ।

नाथाय रुक्मिणीशाय नमो वेदान्तवेदिने ॥

*Om krishnaya Yadavendraya Gyanamudraya Yagine.
Nathaya Rukminishaya Namo Vedantavedine.*

e) ATMA-SAMARPAN MANTRA

Recited after the Japa for submission of the self at the feet of the Lord.

ॐ नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् ।

यथा नव्यरणाभोजे रतिः स्यादनपायिनी ॥

*Om Namostute Mahayogin Prapannamanushadhi
Mam.*

Yatha twaccharanaambhoje Ratih syadanapayini.

3 HAYAGREEVA MANTRA (LEARNING THE VEDA'S)

ॐ ऋग्यजुःसामस्तपाय वेदाहरणकर्मणे ।

प्रणवोदगीतवपुषे महाश्वशिरसे नमः ॥

Om Rig-Yajuh Samarupaya Vedaharanakarmane.

Pranavodgitavapushe Mahashvashirase Namah.

4) DAKSHINAMURTI MANTRA

i) Dhyana

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।

निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।

गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥

चिदघनाय महेशय वटमूलनिवासिने ।

सच्चिदानन्दस्तपाय दक्षिणामूर्तये नमः ॥

*Om namah Pranavarthaya Suddhaigyanenikamurtaye
Nirmalaya Prashantaya Dakshinamurtaye Namah
Nidhaye Sarvavidyanaam Bhishaje Bhavaroginaam
Gurave Sarvalokanaam Dakshinamoortaye Namah
Chidghanaya Maheshaya Vatamulanivashine
Sacchidanandaroopaya Dakshinamoortaye Namah*

ii) Sharana Mantra

अं ह्री क्रौं गुरुदेवमिशं दक्षीणामूर्तये नमः ।

*Am Hrim Kroum Gurudevanisham Dakshinamurtaye
Namah*

iii) Navakshari

ॐ दक्षीणामूर्तये नमः ।

Om Dakshinamurtaye Namah

5) DATTATREYA MANTRA

Muniraj Datta was the son of **Maharshi Atri²** and Anusuya (hence the name Datta-atreya or Datta

² One of the seven Maharishi's and a co-author of the Rig-veda, Nadi's etc.

the son of Atri³). They lived in Saurashtra (Modern Gujarat) and their Kuladevata is Sri Somanath. The fact that he was a Muni shows that his Ista Devata was Vishnu. His most important works on Tantricism and the establishment of the Datta-Parampara show his devotion to the Kula Devata (Family deity-Shiva). Thus, the worship of Shiva & Vishnu/Krishna was encouraged in the Vedic times. In the form, which is advocated for worship, he has six arms with two each from Brahma, Vishnu & Shiva and is a composite mixture of all three divinities symbolizing A-U-M (OM in its transcendental form).

i) Sharana Mantra

(a) Prayer

ॐकारतत्त्वरूपाय दिव्यज्ञानात्मने नमः ।
 नमोऽतीत महाधाम ऐन्द्रिद्धया ओजसे नमः ॥१
 नष्टमत्सरगम्याय गम्याचारात्मवत्मने ।
 मोचितामेध्यकृतये ह्रींबीजश्राणितश्रीये ॥२
 मोहादिविभामान्ताय बहुकायधराय च ।
 भक्तदुर्गे भवच्छेत्रे कर्लींबीजवरजापिने ॥३

*Omkararatwarupaya Divyagyanatmane namah
 Namoatita Mahadhamne Aindriddhya Ojase namah
 Nastamatsaragamyaya Gamyacharatmavartamane
 Mochitamedhyakritaye Hrim-BeejaShranitashriye
 Mohadivibhramantaya BahukayaDharaya Cha
 Bhakta-Durge Bhavacchetre Klim-BeejaVarajapine*

(b) Mala Mantra

ॐ ह्रीं कर्लीं ब्रह्महरिहराय दत्तात्रेयाय नमः ।
*Om Hrim Klim Brahma-Hari-Haraya Dattatreya
 Namah.*

(c) Dasakshari Mantra

ॐ ह्रीं कर्लीं दत्तात्रेयाय नमः ।
Om Hrim Klim Dattatreya Namah.

* We find mention of other sons of Maharishi Atri as Rishi's of the Rig Veda like Rishi Rath-atreya (i.e Rath, the son of Atri).

ii) Other Mantra

a) *Sai⁴ Panchakshari (Meditation)*

ॐ दत्त साई

Om Datta-Sai

b) *Guru Panchakshari (Meditation)*

ॐ दत्त गुरुं

Om Datta-Gurum

c) *Shadakshari (For removing weaknesses)*

ॐ ह्रीं दत्त गुरुं

Om Hrim Datta-Gurum

d) *Shadakshari (For protection from evils)*

ॐ क्लीं दत्त गुरुं

Om Klim Datta-Gurum

e) *Trayodasakshari (Removing Snake's & related dangers⁵)*

ॐ क्लीं आस्तिकं मुनिराजं नमोनमः ।

Om Klim Aastikam Munirajam Namonamah

Figure 5-1: Datta-Raksha Yantra

Replace the name "Sanjay" with the name of the person seeking the shelter of Sri Dattatreya. Draw the following figure and after Pooja and recitation of the mantra (12,000 repetitions), place it inside an amulet to be worn on the neck or right hand. This can also be inscribed on a gold ring that is worn on the right hand ring finger or a large drawing can be placed in the room on the eastern wall.

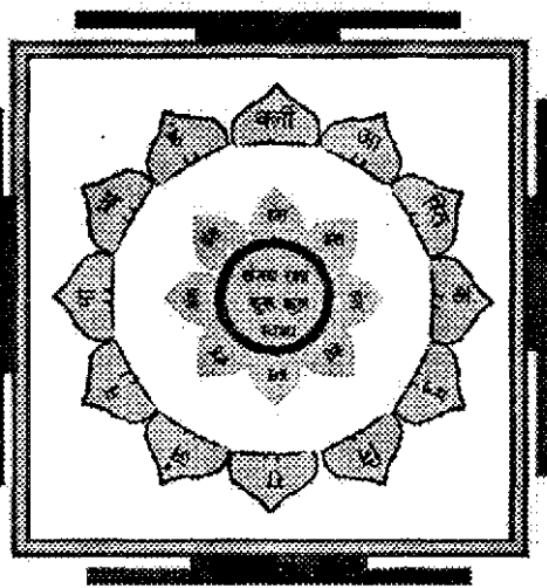
f) *Sarvoopari Tantrik Siddhi Mantra*

ॐ परब्रह्म परमात्मने नमः । उत्पत्तिस्थितिप्रलयकराय ब्रह्महरिहराय त्रिगुणात्मने सर्वकौतुकानि दर्शय दर्शय दत्तत्रेयाय नमः तत्रसिद्धिं कुरु कुरु स्वाहा ॥ ॥

Om Parambrahma Paramatmane Namah. Utpattisthi-

⁴ Sai Baba of Shirdi is considered the incarnation of Dattatreya for teaching Universal Love as expounded in the Bhagavat Gita. The other incarnation is that of Gyaneshwara in which He gave the most brilliant commentary on the Gita at a very young age.

⁵ There are various mantras for removing the effects of Kalasarpa Yoga, Sarpa Yoga and the evil effects of Rahu/Ketu. This is a Guru Mantra and should be used by the initiated. Its results are remarkable.



*tipralayakaraya BrahmaHariHaraya Trigunatmane
Sarvakautukani Darsaya Darsaya Dattatreya Namah
Tantra-Siddhim Kuru Kuru Swaha.*

(g) Sarvopari Mautrik Siddhi Mantra

ॐ परंब्रह्म परमात्मने नमः । उत्पत्तिस्थितिप्रलयकराय ब्रह्महरिहराय त्रिगुणात्मने
सर्वकौतुकानि दर्शय दर्शय दत्तत्रेयाय नमः मन्त्रसिद्धिं कुरु कुरु स्वाहा ॥

*Om Parambrahma Paramatmane Namah. Utpattis-
thitipralayakaraya BrahmaHariHaraya Trigunatmane
Sarvakautukani Darsaya Darsaya Dattatreya Namah
Mantra-Siddhim Kuru Kuru Swaha.*

6) VEDA VYASA

Maharshi Vyasa Deva was the son of Maharshi Parasara. He authored the Mahabharata, Bhagavat Gita and countless other sacred literature of the Hindu's.

i) Dhyana

व्याख्यामुद्रिकयालम्बकरतलं सद्योगपीठस्थितं
वामेजानुतले दधानमपरं हस्तं सुविद्यानिधिम् ।
विप्रवातवृत्तं प्रसन्नमनसं पायोरुहाङ्गद्युतिं
पराशार्यमतीवपुण्यचरितं व्यासं सरेत्सिद्धये ॥

Vyakhyamudrikayalasatkarakatalam sadyogapithasthitam

*Vanejanutale dadhananaparam hastam suvidyanidhium,
Vipravratavartam prasannamanasam pathoruhangadyutim
Parasaryyamatiyapunyacaritam vyasam snaretsiddhaye*

Translation: With the objective of attaining the Siddhi's [and supernatural powers and abilities], we meditate on the treasure trove of all knowledge, Sri Vyasa Deva the most pious and holy. His right palm glows with the light of the Vyakhyana Mudra as his left palm rests on the left knee. He sits in Padmasana on a Yogapitha⁶ surrounded by learned persons (Brahmana). He is cheerful and has the lustre the blue lotus⁷.

ii) Vyasa – Mantra

(*Brahma Rishi, Anusthup Chhand, Satyatiputra devata*)

ॐ व्यासदेवाय नमः ।

Vyam Vyasadevaya Namah.

iii) Vyasa Mantra (Samputita)

Vyasa mantra prefixed and suffixed with the Mritunjaya Beeja Mantra bestows incredible results of knowledge, protection etc.

ॐ जुं सः व्यं व्यासदेवाय नमः सः जुं ॐ ।

Om Jum Sah Vyam Vyasadevaya Namah Sah Jum Om.

7) SRI CHAITANYA MAHAPRABHU

(a) *Trayodasakshari (13 phonemes/syllables)*

श्री कृष्ण चैतन्याय गौरांगाय नमः ।

Shrim Krishna Chaitanyaya Gourangaya Namah

(b) *Chaturdasakshari (14 phonemes or syllables)*

ॐ श्री कृष्ण चैतन्याय गौरांगाय नमः ।

Om Shrim Krishna Chaitanyaya Gourangaya Namah

Remarks: This mantra is recommended only for those where the previous does not suit as per the mantra tests.

3) DIVINE TEACHERS

a) *Brihaspati (The Spiritual Teacher)*

The mantra given here are addressed to Brihaspati as the Devaguru (preceptor of the Gods) and not Graha Mantra. The same goes for Sukra the pre-

ceptor of the demons (or teacher of material knowledge called *Aparaa Vidya*)

i) Dhyana

रत्नास्तपादवस्त्रराशिममलं दक्षात्किरन्तं
करादासीनं विपणौ करनिदधतं रलादिराशौ परम् ।
पीतालेपनपुष्पवस्त्रमयिलालडकारसंभूषितं
विद्यासागरपारगं मुरुगुरुं वन्दे मुवर्णप्रभम् ॥

*ratnastapadaastrarasi mala daksatkiranam
karadasinam vipanau karamnidadhata ratnadirasau param,
pitalepanapuspavastramakhilalankarsambhusitam
vidyasagaraparagam suragurum vande suvarnaprabham.*

Translation: O! Ocean of learning, golden hued Teacher of the Gods, (we) sing Thy praise. He sits in the market bedecked with yellow cloths, ornaments, scented pastes and flowers. His left hand rests on a heap of gems, gold and raiments as He distributes these with his right hand.

Notes:-

(1) A pinch of turmeric and vermillion (Sindoor/ Kumkum) added to the Ghee in the lamp while worshipping Guru brings the blessing of knowledge, wealth and good fortune.

(2) Wood of Pipal tree offered to the sacrificial fire (yagya) brings the blessing of Maha Vishnu through Guru and torment by enemies; diseases, dissension or strife ends as peace is restored in the locality.

(3) The difference between the hands used by Brihaspati (Jupiter-Right hand) and Sukra (Venus-Left hand) in making offerings is used in the Satwik and Tantrik worship or more precisely, in white/black mystical rituals. For example, the worship of Durga (Divine mother-waxing Moon) is with the right hand while that of Kali (Divine Mother-waning Moon) is with the left hand.

⁶Sad-yogapitha refers to the place of yogasana for performing Sadkarma or satwik practises and work. This has been previously indicated as Padmasana or the lotus posture.

⁷Lustre of blue lotus is the color of the evening sky (light blue hue) as it also refers to Tara Shakti (spouse of Brihaspati) or Nila Saraswati.

ii) Astakshari Beejamanttra

बृहस्पतये नमः ।

Brim Brihaspataye Namah.

iii) Prarthana Mantra (Rig Veda 3.62.5)

(Prayer Mantra) Vishwamitra Rishi, Gayatri Chhand, Brihaspati Devata

शुचिमर्कं बृहस्पतिं मध्वरेषु नमस्यत । अनाम्योज आ चके ॥

Suchim-arkair-Brihaspatim-Adhvareshu Namasyata (.) Anamyoja Aa Chake (.)

Translation: With excellent, respectable and illuminating thoughts we pray to Brihaspati, for His unmatched knowledge and inviolable (principles of) action. May our desire of these unsurpassable qualities (be fulfilled).

iv) Brihaspati Gayatri (Rig Veda 3.62.6)

Vishwamitra Rishi, Gayatri Chhand, Brihaspati Devata
वृषभं चर्षणीनां विश्वस्पदाभ्यम् । बृहस्पतिं वरेण्यम् ॥

Vrishabham charshaninaam Vishwaroopam-adabhyam (.) Brihaspatim Varenym (.)

Translation: O Great Men! We sing the praise of Brihaspati (the preceptor of the Gods) for the joy of learning and for success in all our good actions. He is the most respectable and the greatest. His wishes are inviolable and we gain in (spiritual) strength by following in His footsteps.

Note of Caution: (1) Some other mantras are often mistaken as Brihaspati Gayatri. One such mantra reads something like “..vidmahe ..Dhimahi...tanno Guru Prachodayat” and is framed based on the Mantra Mahodadhih of Mahidhara. In that book, Mahidhara also admits that some of the mantra are his own creation (referring to the Gayatri's) and requests the elders to accept them. When we have the Rig Veda etc. where the Gayatri Mantra's have been expounded by the Maharishi's, I fail to see the

need to modify or replace them.

(2) Others have advised the addition of prefix's and suffixes like "Om Bhur Bhuva Swa" or "Om Houm Jum Sah" with some of the Rig-Veda Mantra like the Savitir Gayatri and Mritunjaya Mantra, but this is only for the initiated. It is advised⁸ that unless otherwise instructed, ONLY the monosyllable "OM" be added to a Gayatri Mantra as per the directions contained in the Ganesha Gayatri⁹. By adding other syllables and phonemes, we alter the sound vibration or frequency of the mantra and its effects.

(3) In the words of Sri Aurobindo Ghose¹⁰ "To translate the Veda is to border upon an attempt at the impossible." In fact every interpretation seems to be apt from the angle and depth of understanding of the translator, yet is grossly deficient in the higher spiritual thought that is impersonal, universal and full of symbolism.

b) SUKRACHARYA (TEACHER OF MATERIALISM)

i) Dhyana

श्वेतांश्चोजनिषण्णमापण तटे श्वेताम्बरालेपनं
नित्यं भक्तजनाय सम्प्रददतं वासोमणीन्हाटकम् ।
वामैनैवकरेण दक्षिणकरे व्याख्यानमुद्राकितं
शुक्रदैत्यवरार्चितं स्मितमुखं वन्देसिताङ्गप्रभम् ॥

*Svetambhojanisannamapanataste svetambaralepanam
Nityambhaktajanaya sampradadatam vasomaninhatakam,
Vamenaivakarena daksinakare vyakhyanamudrankitam
Sukrandaityavararcitam smitanukham vanadesitangaprabham*

Translation: O! Sukra of feminine body and a

⁸ I was initiated into the Gayatri Mantra (Savitir) at a young age. When the chief Puroit (Priest) recited this in my ears, I requested clarification as to why "Om Bhur Bhuva Swa" had been omitted. In his quiet and stern manner, he advised me to stick to the Rig-Veda and to recite "OM" mentally while breathing in and the rest of the Gayatri Mantra while breathing out. This incident proved to be the beginning of my quest for Para-Vidya (Divine knowledge).

⁹ Para 4.2 (4)

¹⁰ The Secret of the Veda by Sri Aurobindo, Sri Aurobindo Ashram Trust, Pondicherry, India

cheerful face, (we) sing Thy praise. He sits in the market on a white lotus bedecked with white cloths, ornaments, scented pastes and flowers. He distributes gems, gold and raiments with his left hand as His right hand is in the posture of Vyakhana Mudra. He is the preceptor of the sons of Diti¹¹.

ii) Mantra

ॐ वस्त्रं मे देहि शुक्राय स्वाहा ।

Om Vastram Me Dehi Sukraya Swaha

9)

OTHER VEDIC MANTRA

These mantra are for higher spiritual realisation. Individual conceptual descriptions are beyond the scope of this book.

a) BRAHMA MANTRA

सत्तचिद एकं ब्रह्म

Sat Chid Ekam Brahma

Translation:

b) WITH BEEJAKSHARA

ॐ ऐं ह्रीं श्रीं क्लीं सौः सत्तचिद एकं ब्रह्म

Om Eim Hrim Shrim Klim Sauh Sat Chid Ekam Brahma

c) SWA-MANTRA (THE COSMIC SELF)

ॐ तत्त्वमसि

Om Tat-Twam-asi

Translation: "Om"-that is what you are

d) LIGHTING THE INNER LAMP

हंसा ॐ सोऽहम्

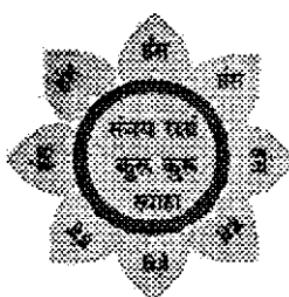
Hamsa Om Soham

Comments: The Dipana mantra¹² for "Om" is "Hamsa Om Soham".

¹¹ Rishi Kashyap had two wives named Diti & Aditi. The children of Diti are called Daitya and are of Demonic nature while the sons of Aditi are of Divine nature and are called Deva (Gods). Among the planets the Sun, Moon, Mars & Jupiter are in the Deva group while the other are in the Daitya group.

¹² Ref. Para 4.1.1 (3) (ii)

Figure 5-2:Raksha Yantra



1) PERSONAL GURU

Any teacher is a Guru whereas the teachers of Vedanga can be referred to as Siksha Guru. The teachers of the Veda and spiritual guides are called Diksha Guru. The Diksha Guru is to be worshipped everyday. Meditate on the figure of the Guru in the “*Sahasrara Padma*¹³” as being of fair complexion and human with two hands and seated in *Padmasana*¹⁴ with the palms in *Abhaya* and *Varada* postures. Guru is always to be meditated/ worshipped¹⁵ with the Tara Beeja (*Om*) and Rama Beeja (*Shrim*). Thus, the Mantra for keeping us close to our chosen Guru should have the Pranava, Rama Beeja followed by “*Satguru*¹⁶”, Name, “*Devaya*¹⁷” and *Namah*.

As an example I give below the ten mantra that will open the doors of the mind to the Guru (Gurudwara). This is based on my research (with Sri Manpreet Singh Gambhir) and will require further study of Indian History in the re-establishment of the Guru Parampara initiated by Guru Nanak Dev.

¹³ Thousand petal lotus in the cranium of the head.

¹⁴ Lotus posture where the feet are placed over the thighs.

¹⁵ Guru Bhakti Gita by Sri Achyuta Das

¹⁶ Sat (Truth knowledge/Satwa etc) of Guru as in OM TAT SAT

¹⁷ Devaya refers to Him as the giver (of wealth, light of knowledge etc.). Diva: Light, to enlighten.

Guru	Planet ¹⁸	Mantra	Transliteration
Nanak Dev	Sun ¹⁹	ॐ श्रीसतगुरु नानकदेवाय नमः ।	Om Sri Satguru Nanakdevaya Namah
Angad Dev	Rahu ²⁰	ॐ श्रीसतगुरु अंगददेवाय नमः ।	Om Sri Satguru Angaddevaya Namah
Amar Das	Saturn ²¹	ॐ श्रीसतगुरु अमरदासाय नमः ।	Om Sri Satguru Amardasaya Namah
Ram Das	Lagna ²²	ॐ श्रीसतगुरु रामदासाय नमः ।	Om Sri Satguru Ramdasaya Namah
Arjun Dev	Jupiter ²³	ॐ श्रीसतगुरु अर्जनदेवाय नमः ।	Om Sri Satguru Arjunadevaya Namah
Gobind	Moon ²⁴	ॐ श्रीसतगुरु हरगोविन्ददेवाय नमः ।	Om Sri Satguru Hargovinddevaya Namah
Har Rai	Ketu ²⁵	ॐ श्रीसतगुरु हर्रायदेवाय नमः ।	Om Sri Satguru Harraidevaya Namah
Har Krishan	Mercury ²⁶	ॐ श्रीसतगुरु हरकृष्णदेवाय नमः ।	Om Sri Satguru Harkrishndevaya Namah
Tegh Bahadur	Venus ²⁷	ॐ श्रीसतगुरु तेजबाहादुर्देवाय नमः ।	Om Sri Satguru Tejbahadurdevaya Namah
Gobind Singh	Mars ²⁸	ॐ श्रीसतगुरु गोविन्ददेवाय नमः ।	Om Sri Satguru Govinddevaya Namah

¹⁸ The strongest planet/Lagna influencing the ninth house from Jupiter brings the Guru. The mantra should be chosen on this basis. Whether one is faithful to Guru is seen from the ninth house from Navamsa Lagna while the ninth from Lagna (Rasi Chart) shows faith & Dharma. The ninth from Karakamsa shows the Atmashakti in the Mantra etc. for invoking the deities.

¹⁹ Guru Nanak Dev was the first to re-enlighten this path; Giver of enlightenment (OM)

²⁰ Guru Angad Dev used to worship Durga (Destruction of the evil of Rahu) before becoming the Guru.

²¹ Guru Amar Das took the headship of the Guru's at a very old age (Saturn). He worked like a servant for the welfare of all. Service (Saturn-positive) was his motto. Thus, the best way to appease Saturn is to do some service at the Gurdwara or Temple.

²² Guru Ramdas started the building of the golden temple and also the lineage of the Guru's (He was the son of Guru Amar Das).

²³ Guru Arjundev compiled the voluminous Guru Granth Sahib.

²⁴ Guru Har Gobind carried two swords (Duality-Moon). One for the protection of Dharma and the other for his followers. Women (Moon) were very loyal to him even under the pain of death.

²⁵ Guru Har Rai was very disciplined, just like a military officer (Ketu).

²⁶ Guru Har Krishan became the head at a very young age (about 6 years-Mercury). The teaching institutions and schools for children (Mercury) are normally named after him. He worked hard to cure (Chikitsaka- Merc+Moon) the plague/disease spreading in Delhi (Delhi is ruled by Virgo-Mercury).

²⁷ Guru Tej Bahadur was a Tapaswi (Venus+Saturn) and could not see sorrow in others (Venus).

²⁸ Guru Gobind Singh was from Patna Sahib, Bihar (Mars) and fought many battles for protecting Dharma.

5.2. GANESHA

1) GANESHA MANTRA

a) DHYANA

खर्व स्थुलतनुं गजेन्द्रबदनं लम्बोदरं सुन्दरं
 प्रस्यन्तभदगन्धलुवृधमधुपव्यालोलगण्डस्थलम् ।
 दन्ताश्रात विदारितारि सूधिरे सिन्दुर शोभाकरं
 वन्दे शैलसुतासुतं गणपतिं सिद्धिप्रदं कामदम् ॥

*Kharva Sthulatanum Gajendrabadanam Lambodaram
 sundaram*

*PrasyandanmadaGandhalu bdhamadhupa Vyalolaga-
 ndastalam*

*Dantaghata Vitaritari Rudhirai Sindoorashobhakaram
 Vande SailasutaSutam Ganapatim Siddhipradam
 Kamadam*

b) SAPTAKSHARI MANTRA

ॐ गणेशाय नमः ।

Om Ganesaya Namah

c) Bala Ganeswara Mantra. (Ekadasakshari Mantra)

ह्रीं गं ग्लौं गणपतये ग्लौं गं ह्रीं ।

Hrim Gam Glaum Ganapataye Glaum Gam Hrim.

d) YANTRA

Although there are many yantra for worshipping Lord Ganesha, the following Yantra uses the twelve names of Sri Ganesha as given by Narada Muni and is considered most auspicious for education. This has been tried many times by your author and remarkable results have been reported, at times beyond the wildest imagination of the persons using them. This is to be drawn on a silver plate/foil and is to be kept near the study.

Figure 5-3: Ganesh Yantra

ॐ गजाननाय नमः	ॐ वक्तुण्डाय नमः	ॐ एकदन्ताय नमः	ॐ कृष्णपिंगाक्षाय नमः
ॐ गजपतये नमः			ॐ गजवकाय नमः
ॐ विनायकाय नमः			ॐ लम्बोदराय नमः
ॐ भालचन्द्राय नमः	ॐ धूमवर्णाय नमः	ॐ विघ्नराजाय नमः	ॐ विकटाय नमः



2) SIDDHA MANTRA

(a) PRARTHANA (PRAYER)

अजम् निर्विकल्पं निराकारमेकं । निरानन्दमानन्दमद्वैतपूर्णम् । ।

परं निर्गुणं निर्विकल्पं निरिहम् । परंब्रह्मस्तुपं गणेशंभजेऽहम् । ।

गुणातीतमानम् चिदानन्दरूपम् । चिदाभासकं सर्वगं ज्ञानगम्यम् । ।

मुनिध्येयं आकाशस्तुपं परेशं । परंब्रह्मस्तुपं गणेशंभजेऽहम् । ।

Ajam Nirvikalpam Nirakaram ekam; Nirananda-manandamaddaitapurnam.

Param Nirgunam Nirvikalpam Niriham; Parambra-hmarupam GaneshamBhajeaham.

Gunateetamanam Chidanandarupam; Chidabhasakam Sarvagan Gyanagamyam.

Munidhyeyam Aakasharupam Paresham; Parambra-hmarupam GaneshamBhajeaham.

(b) DHYANA

सर्वविघ्नहरं देवं शर्वविघ्नविवर्जितम् ।
सर्वसिद्धिप्रदातारम् वदेहं गणनायकं । ।

*Sarvavighnaharam Devam SarvaVighnaVivargitam
SarvaSiddhiPradataram Vandeham Gananayakam*

(c) MANTRA**i) Siddha Mantra**

नमो गणपते तुभ्यं ज्येष्ठज्येष्ठाय ते नमः ।

Namo Ganapate Tubhyam JyesthaJyesthaya Te Namah

ii) Siddhi Beeja Mantra

Siddhi Beeja Mantras of Ganesha are capable of accomplishing any task or desire. The activity desired is to be mentioned with the word “Siddhaye” and “Namah” after either of the two Beeja Mantra. The first mantra is for positive karma whereas the second mantra has the “Astra (Weapon)” and should be used sparingly.

(a) Mantra-1

ॐ अन्तरिक्षाय स्वाहा ।

Om Antarikshaya Swaha

Example: If a person wants to become an expert in Mantras, then the Siddhi mantra for this will be as follows:

ॐ अन्तरिक्षाय स्वाहा मन्त्रसिद्धये नमः ।

Om Antarikshaya Swaha Mantrasiddhaye Namah

(b) Mantra-2

ॐ ह्रीं पूर्वदयां ॐ ह्रीं फट स्वाहा ।

Om Hrim Purvadayam Om Hrim Phut Swaha.

3. GANESHA GAYATRI (RIG VEDA)

गणानां ल्वा गणपतिं हवामहे कवि कवीनामुपमश्चवस्तम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्यत आ नः श्रणवन्नूतिभिः सिद सादनम् । ।

*Gananaam twa Ganapatim Havamahey Kavim
Kavinamupamasravastamam*

*Jyestharajam Brahmanaam Brahmanaspata Aa Nah
Sranavannutibhih Sidda Sadanam*

Translation: O Ganesh, Lord of all seers, praise be to Thee; Thou art Omniscient and the unmatched wisdom of the wise. Thou art the precursor (OM) of all prayers and the Lord of all souls; we pray for Thy guidance for success in all good actions.

Comments: This mantra clearly advises the prefixing of the monosyllable "OM" before all mantra.

4) **VICHNESWARA MANTRA**

This famous sixteen-syllable mantra of Sri Ganesh was said to have been recited by Radha Rani to alleviate the suffering that followed the admiration of the Chaturthi Moon by Sri Krishna. Even to this day, the Moon is not seen on Chaturthi and people recite this to come out of the suffering of planets like Ketu or for the removal of all obstacles.

a) **DHYANA:**

ॐ शुक्लाम्बरधरं विष्णुं शशीवर्णं चतुर्भुजम्
प्रसन्नबदनं ध्याये सर्वविघ्नोपशान्तये ।

*Om Suklambaradharam Vishnum Sasivarnam
Chaturbhujam*

Prasannabadanam Dhyaye Sarvavighnopashantaye.

b) **SHODASAKSHARI MANTRA**

ॐ गं ग्लौं गणपतये विघ्नविनाशीने स्वाहा ।

Om Gam Glaum Ganapataye Vighna-Vinashine Swaha

5) **LAKSHMI GANESHA MANTRA**

a) **DHYANA**

दन्ताभयेचक्रदरौदधानं कराग्रगस्वर्णघटं त्रिनेत्रम् ।

धृताब्जयालिङ्गतमध्यपुत्रया लङ्घमीगणेशं कनकाभमीडे । ।

*Dantabhayecakradaraudhanam karagragasva-
rnaghatham trinetram,*

*Dhrtibjayalingitamavdhiputrya laksmiganesam
kanakabhamide*

a) JAPA MANTRA

i) Saptakshari (Seven letter Mantra)

श्री गणेशाय नमः ।

Shri Ganesaya Namah

ii) Eleven letter Mantra

ॐ श्री महागणपतये नमः ।

Om Shri MahaGanapataye Namah

iii) Fourteen letter Mantra

Light five Diya (lamps) of Ghee and five incense sticks. Thereafter using a rosary of 108 lotus beads, recite the following mantra (21 rosary every day)

ॐ गं गणपतये वर वरद गं ॐ

Om Gam Ganapataye Vara Varada Gam Om

iv) Twenty Seven Letter Mantra

ॐ श्रीं गं सौम्य गणपतये वर वरद सर्वजनं मे वशमानय स्वाहा ।

Om Shrim Gam Saumya Ganapataye Vara Varada Sarvajanam Me Vasamanaya Swaha

v) Freedom from Debts.

Use a sphatik rosary (crystal beads rosary of 108 beads) for counting and 11,000 mantras are to be recited daily for 40 days.

ॐ श्रीं गं रुण हर्तये गं श्रीं ॐ गणपतये नमः ।

Om Shrim Gam Runa Hartaye Gam Shrim Om Ganapataye Namah.

6)

TRAILOKYA-MOHANA GANESHA

This mantra has the power of captivating the entire world and leads to considerable popularity. An excellent mantra for top politicians and industrialists as it has the foundation of the Lakshmi-Ganesha Mantra.

a) DHYANA

शूलचक्रे

गदाबीजपूरेधनुः शूलचक्रे सरोजोत्पले पाशधान्याग्रदन्तान् ।

कौरै संदधानं स्वशुण्डाग्राजन्मणीकुष्मण्डकाधिरूढं स्वपत्या ॥ ।

सरोज्जनाभूषणानां भरेणोज्ज्वलद्वस्ततन्यासमालिङ्गताडगम् ।

करीन्दानं चन्द्रचृडं त्रिनेत्रं जगभोहनं रक्तकान्ति भजेत्तम् ॥

*Gadabijapuredhanuh sulacakra sarojotpale
pasadhanyagra-dantan,*

*Karaih sandadhanam svasundagrarajanmani
kumbhamanka-dhirudham svapatnya*

*Sarojanmanabhusananim bharenojjvaladdhasta-
tanvyasama-lingitangam,*

*Karindrananam candracudam trinetram jaganmohanam
raktakantim bhajettam*

b) MANTRA

वक्तुण्डैकदमस्ताय कर्त्ती हीं श्रीं गं गणपतये वर वरद सर्वजनं मे
वशमानय स्वाहा ।

*Vakratundaika Damstraya Kleem Hreem Shrim Gam
Ganapataye Vara Varada Sarvajanam Me Vasamanaya
Swaha*

7. HARIDRA GANESHA

This is a very powerful mantra for perfect knowledge, protection and victory in war. Haridra refers to the yellow turmeric used for the purpose of this mantra; dry turmeric has to be ground by an unmarried virgin girl. This turmeric has to be used for anointing the body on Sukla Chaturthi²⁹ and taking the blessings of the Guru, the person should meditate and recite the mantra.

a) DHYANA

पाशंकुशो मोदकमेकदन्तं करैर्दधानं कनकासनस्थम् ।

हारिदखण्डप्रतिमं त्रिनेत्रं पीतांशुकं रात्रिगणेशमीडे ॥

*Pasamkusau modakamekadantam karairdadhanam
Kanakasanastham,*

*Haridrakhandapratimam trinetram pitamsukam
Ratriganesamide*

b) DHYANA BEEJAKSHARA MANTRA

ग्लो

Glaum

c) JAPA MANTRA

ॐ हुं गं ग्लों हरिद्र गणपतये वर वरद सर्वजनं हृदयं स्थाप्याय स्थाप्याय स्वाहा ।

*Om Hum Gam Glaum Haridra²⁹ Ganapataye Vara
Varada Sarvajanam Hridayam Sthambhaya
Sthambhaya Swaha*

8) SHASTAKSHARI MANTRA

a) DHYANA

उद्यदिनेश्वरस्त्वचिं निजहस्तपक्षैः पाशांकुशाभयवरान्दधतं गजास्यम् ।

रक्तांबरं सकलदुःखहरं गणेशं ध्यायेत् “प्रसन्नमखिलाभरणाभिरामम् ॥

*udyaddines'vararucim nijahastapadmaiḥ dpasamkuśa-
bhayavaran-adhatam gajasyam,
raktambaram sakaladuhkhaharam ganesam dhyā-
yetprasannama Khilalabharanabhramam*

b) MANTRA

वक्तुण्डाय हुं ।

Vakratundaya Hum

9) SHAKTI GANESA MANTRA

a) DHYANA

विषाणांकुशा वक्षसूत्रं च पाशं दधानं कौर्मोदकं पुष्करेण ।

स्वप्त्यायुतं हेमभूषभराद्यं गणेशं समुद्यदिनेशाभर्माडे ॥

*Visanamkusa vaksasutram ca pasam dadhanam
karairmodakam puskarena,
Svapatnyayutam hemabhusabharadhyam ganesam
samudyaddine-sabhamide*

b) BEEJAKSHARA MANTRA

ॐ ह्रीं ग्रीं ह्रीं

Om Hreem Greem Hreem

c) JAPA MANTRA

ॐ ह्रीं गं ह्रीं माहागणपतये नमः स्वाहा ।

*Om Hreem Gam Hreem MahaGanapataye Namah
Swaha*

²⁹ Fourth day of the bright fortnight.

10. UCCHISTA GANAPATI SIDDHA MANTRA

a) DHYANA:

सिन्दूर वर्ण संकाशं योगपट्ट समन्वितं
लघुदरं महाकायं मुखं करिकरोपमं ।
अणिमादि गुणोयुक्तं अष्टबाहुं त्रिलोचनम्
विजया विधूतं लिंगं मोक्षकामाय पूजयेत् ॥

*Sindoora Varna Samkasam Yogapatta Samanvitam
Lambodaram Mahakayam Mukham Karikaropamam
Animadi Gunayuktam Astabahum Trilochanam
Vijaya Vidhutam Lingam Mokshakamaya Poojayet.*

b) SIDDHI POOJA

Thereafter worship the eight siddhi's with the following mantras, which are symbolized by his eight hands.

Table 5-i: Siddhi Mantra

ॐ अं अणिमायै नमः स्वाहा ।	<i>Om Am Animayai Namah Swaha</i>
ॐ पं प्राण्यै नमः स्वाहा ।	<i>Om Pram Pranyai Namah Swaha</i>
ॐ मं महिमायै नमः स्वाहा ।	<i>Om Mam Mahimayai Namah Swaha</i>
ॐ इं इशितायै नमः स्वाहा ।	<i>Om Im Ishitayai Namah Swaha</i>
ॐ वं वशितायै नमः स्वाहा ।	<i>Om Vam Vasitayai Namah Swaha</i>
ॐ कं कामावसितायै नमः स्वाहा ।	<i>Om Kam Kamavasitayai Namah Swaha</i>
ॐ गं गरिमायै नमः स्वाहा ।	<i>Om Gam Garimayai Namah Swaha</i>
ॐ सिं सिद्धयै नमः स्वाहा ।	<i>Om Sim Siddhayai Namah Swaha</i>

c) VAHANA MANTRA:

Thereafter the Mouse representing the vehicle of obstacles (due to fall in Dharma) is worshipped with the mantra:

ॐ मं मुषिकायै गणाधिपवाहनाय धर्मराजाय स्वाहा ।

Om Mam Mushikayai Ganadhipavahanaya Dharmarajaya Swaha.

d) JAPA MANTRA

Thereafter place a 108 bead Hakki. Rosary on the

neck of Ucchista Ganapati and using a Sphatika (crystal) Rosary for counting, the Ucchita Ganapati mantra is recited. Gives Siddhi and great powers. It is vital that the mantra's given below should be properly checked and the most suitable one be prescribed.

v) **Navarna Mantra (Nine syllable Mantra)**

हस्ति पिसाची लिखे स्वाहा ।

Hasti Pisachi Likhe Swaha

vi) **Dasakshari (Ten syllable Mantra -1)**

ॐ हस्ति पिसाची लिखे स्वाहा ।

Om Hasti Pisachi Likhe Swaha

vii) **Dasakshari (Ten syllable Mantra-2)**

गं हस्ति पिसाची लिखे स्वाहा ।

Gam Hasti Pisachi Likhe Swaha

ix) **Dwadasakshari (Twelve syllable Mantra)**

ॐ ह्रीं गं हस्ति पिसाची लिखे स्वाहा ।

Om Hrim Gam Hasti Pisachi Likhe Swaha

x) **Nineteen syllable Mantra**

ॐ नमः उच्चीष्ट गणेशाय हस्ति पिसाची लिखे स्वाहा ।

Om Namah Ucchista Ganesaya Hasti Pisachi Likhe Swaha.

11. UCCHISTA GANAPATI BALI MANTRA

The other rituals are the same as given at (6) above except for the Dhyana and the Mantra.

a) **DHYANA**

पञ्चाङ्गान्यस्य कुर्वीत ध्यायेतं शशिशेखरम् ।

चतुर्भुजं रक्ततनुंत्रिनेत्रं पाशांकुशौ मोदकपत्रदन्तौ ।

करेदधानं सरसीरुहस्थमुन्मत्तमुच्छिष्टगणेशमीडे ॥ ॥

*Pancanganyaya kurvita dhyayettam sasisekharam,
Caturbhujam raktatanumtrinetram pasamkusau
modakapatra-dantau,*

*Karairdadhanamsarasiruhasthamunmattaniuccista
ganesamide.*

b) JAPA MANTRA

गं हं क्लौं ग्लौं उच्चीष्ट गणेशाय माहायक्षायं बलीः ।

*Gam Ham Klaum Glaum Ucchista Ganesaya
Mahayakshayam Balih*

5.3. SAVITUR

1) SURYA MANTRA.

This is advised for career growth, job etc and for the destruction of poverty. In the Aditya Hridaya Sri Krishna teaches that the "Sun God-Aditya" should be worshipped everyday in the morning with the Beejakshara. Surya is akin to Shiva in this worship and in form has three eyes, four arms etc., which are a deviation from the normal.

a) BEEJAKSHARA

घृणी

Ghrini

b) DHYANA

ॐ शोणाम्भोरुहसंस्थितं त्रिनयनं वेदत्रयीविग्रहं
दानाम्भोजयुगाभयानिदधतं हस्तैः प्रवालप्रभम् ।
केयुराङ्गदहारकं कणधरं कर्णोल्लसकुण्डलं
लोकोत्पत्तिविनाशपालनकरं सूर्यं गुणाद्यि भजे ॥ 1

*sonambhoruhasamsthitam trinayanam vedatrayivigraham
danaribhojayugabhayanidadhata hastaih pravalaprabham,
keyurangadaharakam kanadharam kar nollasatkundalam
lokotpattivinasapalanakaram suryyam gunabdlum bhaje*
Meditation: O! Surya, Creator, Sustainer and Destroyer of the worlds, we meditate on Thee. Thou art three-eyed³⁰ with the lustre of the red coral and are seated on the pink-lotus throne. The three Vedas (Rig, Yajur & Sama Veda) are Thy body. Thy hindhands³¹ hold the lotus while Thy forehands are

³⁰ The third-eye is the eye of Wisdom. As such, the Sun God has two eyes, and this being a Jupiterian form, the third eye of Wisdom has been added.

³¹ This is a Jupiterian form of the Sun God with four arms. As such, the Sun God has two hands having two lotuses.

in the postures called Abhaya (Fearlessness) and Dana (benevolence) Mudra. Armlets, bracelets, necklace and bangles adorn Thy body and ear-rings shine in Thy ears.

c) SURYA-ADITYA MANTRA

i) Dasakshari Mantra

(a) For all Businessmen & Professions

ॐ ह्रीं धृणीः सूर्य आदित्य श्रीं ।

Om Hrim Ghrinih Surya Aaditya Shrim.

(b) For Brahmins & Priests

ॐ ह्रीं धृणीः सूर्य आदित्य ॐ ।

Om Hrim Ghrinih Surya Aaditya Om.

ii) Astakshari Mantra (Daily Prayer)³²

This is the general mantra for worshipping the Sun God everyday. If remedial measures are being given or if the worship is to be for the specific Sun sign, then the name of the Sun God "Surya" is to be replaced by His specific name for the Sun sign³³.

TABLE 5-II:ADITYA MANTRA

Sun Sign		Mantra	Transliteration
All Signs-Standard mantra		ॐ धृणीः सूर्य आदित्य ।	<i>Om Ghrinih SuryaAaditya.</i>
Aries	Aryama	ॐ धृणीः अर्यमादित्य ।	<i>Om Ghrinih AryamAaditya.</i>
Taurus	Mitra	ॐ धृणीः मित्र आदित्य ।	<i>Om Ghrinih Mitraaditya.</i>
Gemini	Varun	ॐ धृणीः वरुणादित्य ।	<i>Om Ghrinih VarunAaditya.</i>
Cancer	Indra	ॐ धृणीः इन्द्र आदित्य ।	<i>Om Ghrinih IndrAaditya.</i>
Leo	Vivaswan	ॐ धृणीः विवरवानादित्य ।	<i>Om Ghrinih VivaswanAaditya.</i>
Virgo	Pusha	ॐ धृणीः पूषा आदित्य ।	<i>Om Ghrinih PushAaditya.</i>
Libra	Parjanya	ॐ धृणीः पर्जन्यादित्य ।	<i>Om Ghrinih ParjanAaditya.</i>
Scorpio	Anshuman	ॐ धृणीः अंशुमानादित्य ।	<i>Om Ghrinih AnshumanAaditya.</i>
Sagitt	Bhaga	ॐ धृणीः भग आदित्य ।	<i>Om Ghrinih BhagAaditya.</i>
Capri	Twastha	ॐ धृणीः त्वस्तादित्य ।	<i>Om Ghrinih TwasthAaditya.</i>
Aqua	Vishnu	ॐ धृणीः विष्णु आदित्य ।	<i>Om Ghrinih VishnuAaditya.</i>
Pisces	Dhata	ॐ धृणीः धत्ता आदित्य ।	<i>Om Ghrinih DhatAaditya.</i>

³² The Surya mantra could be preceded by the recitation of the Gayatri Mantra where diksha of the same has been obtained.

d) SURYA (AS GIVER OF KNOWLEDGE)

ॐ श्रीविद्या किलि किलि कटकेष्ट सर्वार्थं साधनाय स्वाहा ।

*Om Srividya Kili Kili katakesta Swrvartha Sadhanaya
Swaha*

2) GAYATRI MANTRA

A person offering *arghya*³⁴ daily in the morning to the rising Sun and performing Japa at one Sandhya³⁵ (i.e at Sunrise/ Morning Prayers) is blessed with long life and fame. Japa is performed in two Sandhya (i.e. morning & evening) begets wealth, good children, learning and prosperity. If in three Sandhya (including midday) then Rajyoga is attained, while if in all four Sandhya (including *Tureeya* Gayatri or midnight) then final emancipation from the cycle of re-birth is attained. The reasons for this can be understood by applying astrological principles of Solar transit in the day. At sunrise, the Sun is in the Ascendant/Lagna called Dharma Trikona. Thus, Gayatri Mantra at this time ensures good health, reputation and a long life. Such a person will be principled (*Dharma Parayana*) and with high ideals. At sunset, the Sun is in the seventh house (Kama Trikona) and the recitation of the Gayatri Mantra promises a happy life, good spouse and the fruits of marriage (children) besides wealth, luck in business, partnership etc. At midday, the sun is in the tenth house (Artha/Karma Trikona) and ensures fame, recognition, and power. At midnight, the sun is in the fourth house (Moksh Trikona) and gives inner bliss, contentment, occult knowledge and final emancipation.

³⁴ oblations (in the form of water). Sometimes red sandalwood paste, honey etc are also added as per the directions of the Jyotish.

³⁵ Sandhya is the junction in the diurnal cycle. This occurs at Sunrise (called Brahma Sandhya), Noon (called Vishnu or Abhijit Sandhya), Sunset (called Mahesha Sandhya) and midnight (called Kali Sandhya or *Tureeya* meaning fourth Gayatri)

a)

NAMASKAR

नमः सवित्रे जगदेकचक्षुषे जगत् प्रसूतिस्थिति नाशहेतवे ।
 त्रयीमयाय त्रिगुणात्मधारिणे विरिञ्चिनारायणं शंकरात्मने । ।
 सविता पुरस्तात् सविता पश्चात्तात् सवितोत्तरात् सविताऽधरातात् ।
 सविता नः सुवतु सर्वतातिं सविता नो रासतां दीर्घमायुः ॥ ॥
*Namah Savitre Jadadekachakshyushe
 Jagat Prasutisthiti-nasahetave
 Trayemayaya Trigunatmadharine
 VirinchiNarayana Shankaratmane
 Savita Purastat Savita Paschattat
 Savitouttaratat Savitadharattat
 Savita Nah Suvatu Sarvatatini
 Savita No Rastam Dirghamayuh*

b)

PRARTHANA (PRAYER)

This prayer is addressed to Divine Mother in the form of Gayatri (alias Savitri) who is in the form of the Chhanda (metre of the stanza). It can be recited before any of the Gayatri mantra's. It is a well known fact that the primary seat of the Divine Mother is in the Yogic Chakra (Wheel) in the throat. We pray to Her to make the rendering/recitation of the stanza perfect.

ॐ आयाहि वरदे देवि जप्ये मे सन्निधौ भव ।
 गायत्नं त्रायते जस्माद् गायत्री त्वं ततः सृता । ।

*Om Aayahi Varade Devi Japye Me sannidhou Bhava
 Gayantam Trayate Jasmad Gayatri Twam Tatah Smrita*
Translation: O! Divine Mother Gayatri, granter of boons, I beg Thy presence during my mantra recitation (prayers). Those who sing Thy praise (i.e. recite the mantra in Gayatri metre) are sheltered (protected/saved) by Thee and hence, Thy name is Gayatri.

c) **GAYATRI PRANAYAMA**

ॐ भूर्भुवः स्वः ।
 तत्त्वात्प्रतुवरीण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ॥
 भूर्भुवः स्वः ॐ ।
[Inhale] Om Bhur-Bhuva-Swa (.)

[Hold Breath] *Tat Savitur Varenyam BhargoDevasya
Dhimahi(.) Dhiyo Yo Nah Prachodayat(.)*

[Exhale] *Bhur-Bhuva-Swa Om (.)*

Comments: Pranayama is the method of Yogic breathing that must be learnt from an able teacher. The mantra mentioned above is for the first step/beginner and is mentally recited while inhaling, holding the breath and exhaling. This should be repeated ten times before starting the chanting as it stabilizes the mind and makes it very focused. There are other modifications for advanced practitioners, which include the names of the seven Loka³⁶ and are not being mentioned here.

- d) **PRASIDDHA GAYATRI MANTRA (RIG VEDA 3.62.10)**
(Vishwamitra Rishi Gayatri Chhand). This is the Dharma Mantra of Satya Sanatana (popularly called Hinduism).

“ॐ”³⁷ तत्सवितुर्वरेण्यं भार्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॥

(Om) *Tat Savitur Varenyam BhargoDevasya
Dhimahi(.) Dhiyo Yo Nah Prachodayat(.)*

Translation: O! Savitru (Creator & Lord of all) we praise³⁸ Thee as the cause of the brilliant sunshine³⁹ (that burns our sins) and the Omnipresent giver⁴⁰ (of life, sustenance and purity).

³⁶ Bhu, Bhuva, Swa, Maha, Jana, Tapah and Satya are the seven Loka (realms of existence).

³⁷ “Om” is not in the original Mantra as given by Maharishi Vishwamitra in the Rig Veda and has been added on the basis of the Ganesha Gayatri.

³⁸ Varenyam means to sing and praise

³⁹ Bhargo refers to the “Tejas” or fire of the Sun, its brilliance and shine and its Divine power to eradicate the root of all sins thereby delivering us from evil for the sake of emancipation from the cycle of re-birth. Since it is always present and constantly doing this Holy duty, it is the Omnipresent aspect of God (Vishnu).

⁴⁰ Deva can mean both light/ illuminator as derived from Diva or the giver as used in Daata or Devata. Thus in a sense is also refers to the indwelling spirit.

We meditate⁴¹ on Thy most glorious (Omniscient form) for imbibing the wealth of perfect knowledge. We pray for Thy mercy in impelling⁴² and guiding our intellect, purity, growth (both material and spiritual) and perfection / success in all good actions.

e) SAMARPAN

After the chanting of the mantra is completed (i.e. 108, 1008 or more repetitions have been done as promised in the Samkalpa) the prayers are offered for acceptance at the Holy feet of Savitru. Thereafter the closing prayer is recited:

ॐ उत्तर शिखरे जाता भूम्यां पर्वतवासिनी ।
ब्रह्मणा समनुज्ञाता गच्छ देवि जथेच्छया ॥

*Om Uttara Shikhare Jata Bhumyam Parvatavasini
Brahmana Samanugyata Gaccha Devi Jathechchaya.*

f) BLESSINGS OF THE GAYATRI MANTRA

A person can get everything he can possibly desire from the regular practise of the Gayatri Mantra. The single greatest blessing is of being truthful⁴³ and leading a healthy meaningful life⁴⁴.

g). OTHER SAVITUR GAYATRI (RIG VEDA 5.82.1-9)

i) Health & Good appetite

ॐ तत्सवितुर्वर्णीमहे वर्यं देवस्य भोजनम् । श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥

⁴¹ Dhimahi refers to the act of meditating (with this mantra). The object of meditation is the Divine light of God (referred to earlier as "Bhargo devasya") and refers to His power of illuminating our minds with perfect knowledge. This is the second aspect of Godhead as being Omniscient or the All-Knowing (Brahma). This is the highest meditation and is the crux of the teachings of Aurobindo. (Ref: Sri Aurobindo's works - "Savitur" and "The Secret of the Veda", Sri Aurobindo Ashram, Pondicherry).

⁴² Dhi means intelligence, mind, intellect both conscious and in the higher planes of consciousness or subconsciousness. However, the broad meaning of "Dhi" has been given by Harihara in the opening prayer of his monumental classic "Prasna Marga" [Translation by Dr.B.V.Raman]

मध्याटव्याधिपं दुर्घासन्युक्त्याधवं दिया । ध्यायामि भान्नहं तुद्देः शुद्धैः तृप्तैः च निदये ॥

Harihara prays to Vishnu for "Dhi" in the four forms of Buddhi (intelligence/enlightenment), Suddhi (Purity), Vridddhi (prosperity and growth) and Siddhi (Success in all good actions or perfection).

⁴³ The single most vital attribute of Godhead is Truth, which is indestructible, eternal and ever victorious. This cuts across all religions and sects. By praying with the Gayatri mantra, we take our first step in spiritual progress by becoming truthful as indicated in the following mantra:

आ निश्चन्द्रं सपति सूक्तैराद्या वृत्तिमहे । सत्यस्वं सवितारम् ।

Aa vishwadevam satpatim suktairadhyा vrinimahē. Satyasavam Savitaram. (Rig Veda 5.82.9)

⁴⁴ अनागसो अदितये देवस्य सवितुः सवे । विश्वा वामानि धीमही ॥

Anagaso aditaye devasya Savituh save. Vishwa vamani dhimahi. (Rig Veda 5.82.6)

*Tat Savitur vriini mahe Vayam devasya Bhojanam
 Srestham saroadhatamam turam Bhagasya Dhimahi.
 (Rig veda 5.82.1)*

ii) Wealth & Prosperity

ॐ अस्य हि स्वयशस्तरं सवितुः कच्चन प्रियम् । न मिनति स्वराज्यम् ॥
*Asya hi swayastaram Savituh kanchana priyam.
 Na minanti swarajyam. (Rig veda 5.82.2)*

iii) Good fortune & luck

ॐ स हि रत्नानि दाशुर्षे सुवाति सविता भगः । तं भागं चित्रमीमहे ॥
*Sa hi ratnani dashushe suvati Savita bhagah.
 Tam bhagam chitramimaha. (Rig veda 5.82.3)*

iv) Ending bad dreams & progeny

ॐ अद्य नो देव सवितः प्रजवत्सायीः सौभगम् । परा दुष्प्रजयं सुव ॥
*Adhya no deva Savitah prajavatsavih soubhagam.
 Para duswapnayam suva. (Rig veda 5.82.4)*

v) Eradication of all evils & sins

ॐ विश्वानि देव सवितर्दुरितानि परासुव । यद् भद्रं तन्त आसुव ॥
*Om Vishvani Deva Saviturduritani Parasuva.
 Yad Bhadram Tanna AaSuva. (Rig veda 5.82.5)*

3) AGNI-THE HOLY FIRE OF ENLIGHTENMENT

i) Navarna Deepa-Mantra⁴⁵

ॐ ह्रूं रं चैतन्याय नमः ।

⁴⁵ Also see FAQ 1.0 at Appendix-5. This mantra is popular in another form. It is as follows:

ॐ ह्रूं चैतन्याय नमः ।

Om Hrum Chaitanyayai Namah

However, the above mantra has eight syllables whereas it is called the “Navarna Mantra” (Nine-syllabled Mantra) as per the following Stanza from Mantra Mahodadhih.

रेफार्धेशेन्दुसंयुक्तं गगनं वह्निर्वै ततः

तन्यायहृदयंतेऽयं नवाणोग्निधाने । ।

*Refardheshendusamyuktam Gaganam Vahnichai Tatah
 Tanyayahridayamtoyam Navarnoagnidhanne*

We can either join *Gagana* (*Ha*) and *Ardhesendu* (*um*) with *Vahni* (*Ra*) and get the single syllable “*Hrum*” or we can join *Gagana* (*Ha*) with *Ardhasendu* (*um*) to get “*Hum*” and keep *Vahni* (*Ra*) separate. Since the other syllables put together are seven in number, to get a nine syllabled mantra we have to have two Beejakshara. The second argument is that since the mantra is addressed to the Holy Fire for enlightenment, the Agni (Fire) Beejakshara (called *vahni*-“*Ram*”) should feature independently.

Om Hum Ram Chaitanyaya Namah

Remarks: This mantra is used for lighting the lamp (both external for worship and the third eye for spirituality). It removes *tamas* and lights the lamp of knowledge.

ii) Agni Gayatri

26 syllable⁴⁶; Brighu rishi; Gayatri Chhanda.

वैश्वानर जातवेदा इहावह लोहिताक्ष सर्वकर्माणी साध्य स्वाहा ।

*Vaishvanara Jataveda ihavaha Lohitaksha
Ssarvakarmani Sadhya Svaha*

iii) Agni Stambhana Mantra

This mantra is used to put out the fires, fever and any form of fear from fire hazards.

ॐ ह्रीं अग्निरूपाय ह्रीं ॐ नमः ।

Om Hrim Agniroopaya Hrim Om Namah

5.4. NAVAGRAHA (NINE PLANETS)

1) SURYA THE SUN GOD

a) PRARTHANA (PRAYER)

ग्रहणामादिरादित्यो लोकरक्षणकारकः ।

विषमस्थानसम्भूतां पीडां दहतु मे रविः ॥

Grahananadiradityao Lokarakshanakarakah

Vishamasthanasambhutam Peedam Dahatu Me Ravi

b) VYASADEVĀ'S VEDIC MANTRA⁴⁷

जपा कुसुम सङ्कशं काश्यपेयं महाध्युतिम् ।

तमोऽरि सर्वपापचं प्रणतोऽस्मि दिवाकरम् ॥

Japakusum Samkasam Kashyapeyam Mahadhyutim

Tamoarim Sarvapapaghnam Pranatosmi Divakaram

c) MANTRA⁴⁸

i) Dhyan

जपापुष्पोपमांगधुते द्विभुजपद्माभयहस्त

सिंदूरवर्णाम्बरमाल्यानु लेपन

⁴⁶ Most of the Mantra in Gayatri metre are of 26 syllables. Thus, by prefixing "Om" they become 27 syllable which is the number of constellations/ Nakshatra.

⁴⁷ This has been taught by Sri Veda Vyasa in the Navagraha Stotra

⁴⁸ The Mantra's given for the Sun God under Para 5.3 are superior to these Graha Mantra and are recommended for daily practise.

ज्वलमाणिक्यखंचित्सर्वांगाभरण भास्कर तेजो निधे
त्रिलोकप्रकाशक त्रिदेवतामयमूर्ते नमस्ते । ।

Japapushpopamamigadhyute Dwibhujapadmabhaya-hasta

Sindooravarnambaramalyanu lepanam

Jwalanmanikyakhanchitasarvangaabharanam
Bhaskaram Tejo nidhe

Trilokaprakashaka Tridevatamayamoorte Namaste

ii) Surya Graha mantra

ॐ हां हीं हों सः सूर्याय नमः ।

Om Hram Hrim Hroum Sah Suryaya Namah

iii) Surya Beeja Mantra (Vedic)

ॐ घृणिः सूर्याय नमः ।

Om Ghrini Suryaya Namah

d) SURYA GAYATRI (RIG VEDA 1.35.2)

Angiras Rishi, Tristup Chhand, Surya Devata

आ कृष्णेन रजसा वर्तमानो निवेशयनमृतं पर्त्य च ।

हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् । ।

Aakrishnena Rajasa Vartamano niveshayannamritam
martyan cha

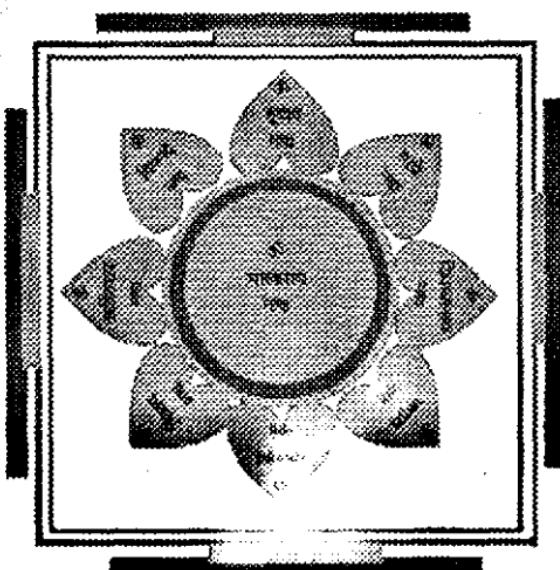
Hiranyayena Savita Rathena Devo yati bhuvanani
pasyan

Comments: [Krishnena: having the power to attract; like all insects/creatures are attracted to light; Rajasa-Refers to the Sapta Loka; Amritam:nectar of immortality coming from the light of knowledge;]

Figure 5-4:Surya Yantra

The basic Surya Yantra consists of an eight-petal lotus surrounding the circular disc of the Sun. It is drawn on a copper plate and is worshipped with the following mantra⁴⁹.

⁴⁹ Mantra are from the Aditya Hridaya Stotra taught by Sri Krishna to Arjuna before the Mahabharat War.



1. Om Suryaya Namah (E)
 2. Om Ravaye Namah (SE)
 3. Om Vivaswate Namah (S)
 4. Om Bhagawate Namah (SW)
 5. Om Varunaya Namah (W)
 6. Om Mitraya Namah (NW)
 7. Om Aadityaya Namah (N)
 8. Om Vishnave Namah (NE)
 9. Om Bhaskaraya Namah (Center)
- 2) CHANDRA THE MOON GOD**
- a) PRARTHANA (PRAYER)**
- ॐ रोहिणीशः सुधामूर्तिः सुधागात्रो सुधाशनः ।
विषमस्थानसम्भूतां पीडां दहतु मे विधुः ॥
- Om Rohinishah Sudhamoortih Sudhagattro Sudhashanah
Vishamsthanasambhutam Peedam Dahatu Me Vidhuh*
- b) VYASADEVA'S VEDIC MANTRA**
- दधि शङ्खं तुषाराभं क्षीरोदार्णवं सम्भवम् ।
नमामि शशिनं सोमं शश्मुकुटभूषणम् ॥
- Dadhi Sankha Tusharabham kshirodarnava Sambhavam
Namami Sasinam Somam Sanibhournukutabhushanam*

c) **MANTRA**

i) **Dhyan**

ॐ श्वेतः श्वेताम्बरधरो श्वेतमाल्यविभूषणः ।

गदापाणिर्द्विबाहुश्र स्मर्तव्यो वरदः शशी ॥

*Om Swetah Swetambaradharo Swetamalyavibhushanah
Gadapanirddwibahushra smiartavyo varadah Shashi.*

ii) **Chandra Graha Mantra**

ॐ श्रां श्रीं श्रीं सः चन्द्राय नमः ।

Om Shrami Shrim Shroum Sah Chandraya Namah

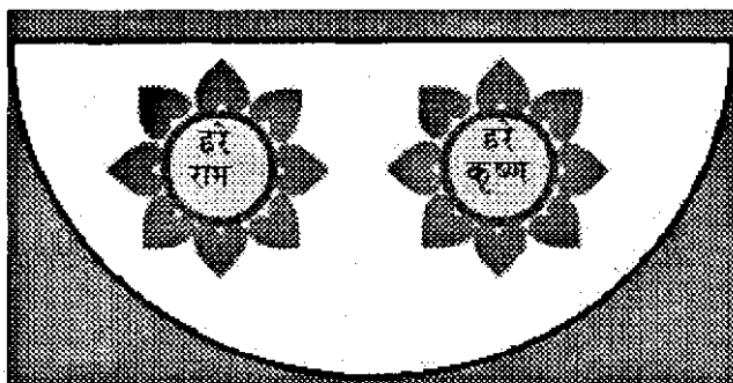
iii) **Chandra Beeja Mantra**

ॐ सौं सोमाय नमः ।

Om Soum 'Souniaya namah

Figure 5-5: Chandrayantra

Two eight-petal lotus inscribed insided the semicircular disc of the Moon describe the Chandra Yantra. The two holy names of Rama & Krishna are worshipped inside the lotuses by offering white sandalwood paste.



d) **GAYATRI (RIG VEDA)**

(Indra Rishi, Soma Devata)

इमं देवाऽ असपल् सुवध्वम्हते क्षत्राय ।

महते ज्यैष्ठयाय महते जानारज्यायेन्द्रस्येन्द्रियाय ॥

इमममुष्य पुत्रममुष्ये पुत्रमस्यै विश एष वोमी राजा ।

सोमोऽसाक ब्राह्मणान् राजा ॥

*Imam Deva Asapatnam suvadhvammahate kshatraya
Mahate jyeshtaya mahate janaraajayendrasyen-
ndriyaya*

*Imammatmusya putrammusyayi putramasyai visha
Aasha vomi Raja
Somoasmakam Brahmananam Raja*

3) MANGAL THE GOD OF MARS

a) PRARTHANA (PRAYER)

ॐ भूमिपुत्रो महातेजा जगतोभयकृत्सदा ।
वृष्टिकृद् वृष्टिहर्ता च पीडां दहतु मे कुजः ॥

*Om Bhumiputro mahatejo jagatobhayakritsada
Vristikrid vristiharta cha peedam dahatu me kujah*

b) VYASADEVA'S VEDIC MANTRA

धरणीगर्भसम्भूतं विद्युत्काल्तिसमप्रभम् ।
कुमारं शक्तिहस्तं तं मंगलं प्रणामाम्यहम् ॥

*Dharanigarbhasambhutam Vidyutkantisamaprabham
Kumaram Shaktihastam Tam Mangalam pranamamyaham*

c) MANTRA

i) Dhyana

ॐ रक्तमाल्यांबरधरः शक्तिशूलगदाधरः ।
चतुर्भुजो मेषगणो वरदः श्रीधरासुतः ॥

*Om Raktamalyambaradharah Shaktishoolagadadharah
Chaturbhijo Meshagano varadah Sridharasutah*

ii) Mangal Graha Mantra

ॐ कां कीं कीं सः भौमाय नमः ।

Om Kram Krim Kroum Sah Bhoumaya namah

iii) Mangal Beeja mantra

ॐ अं अंगारकाय नमः ।

Om Am Angarakaya namah

d) GAYATRI (RIG VEDA 8.44)

Virupaksha Rishi, Gayatri Chchand, Agni Devata
अग्निर्मूर्ढा दिवः ककुत्पतिः पृथिव्याऽअयम् उपां रेतां सि जिन्वति ।

*Agnirmurdda divah kakutpatih prithviyaayamapam
retam si jinvati*

e) DEBT DESTROYING MANGALA MANTRA.

[Virupa Rishi, Dharatmaja Devata]

i) Dhyana

जपाभं शिवस्वेदजंहस्तपदमैर्गदाशूलशक्तिर्वरंधारयन्तम् ।

अवन्तीसमुत्यं सुमेषासन्थं धरानन्दनं रक्तवस्त्रं समीडे ॥

*Japabham Sivasvedajamhastapadmairgadasul-
asaktirvaram dharayantam,
Avantisamuttham sumesasanastham dharaṇandanaṁ
raktavastram samide.*

Translation:I pay obeisance to (Mars) the Son of the Earth Mother born out of the sweat of Siva⁵⁰ and having the lustre of the Hibiscus flower (Blood red). He lords over *Avantika* and holds a lotus, club, trident, and spear in his four hands. He wears red garments and rides the mountain goat.

ii) Mantra

ॐ हं हंसः खं खः ।

Om Ham Hamsah Kham Khah.

iii) Purification Rite & Mantra

Using black wood charcoal three parallel lines are drawn on the floor and reciting the following mantra, these lines are wiped off with the left foot in a gesture of wiping out the sins.

ॐ दुःखदौर्भाग्यनाशाय पुत्रसन्तान हेतवे ।

कृतरेखाप्रयं वामपदेनैतत्रमाज्यहम् ॥

ऋणदुःखविनाशाय मनोभीष्टार्थसिद्धये ।

मार्जयाम्पसितारेखास्तिषेजन्मत्रयोदभवाः ॥

*Om Dukhadourbhagya Nashaya Putra Santana Hetave
Kritarekhatrayam Vamapadenailat Pramajmaryaham.
Rinadukha Vinasaya Manobhisthartha Siddhaye*

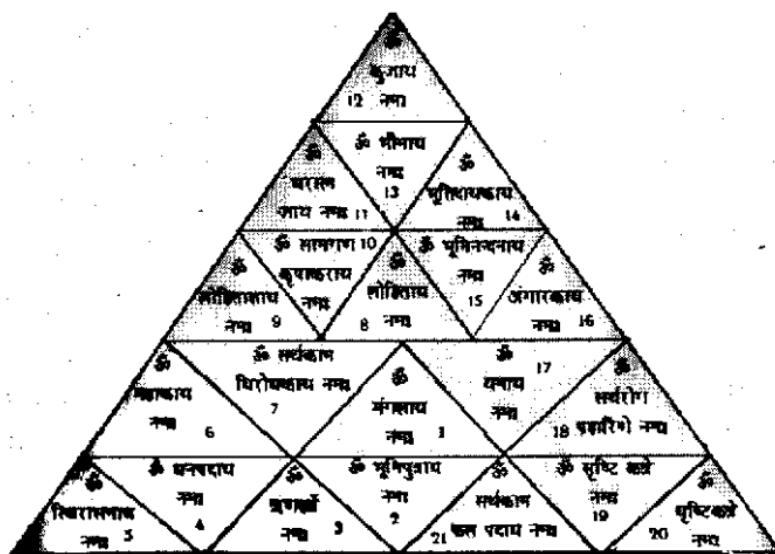
⁵⁰ Here the reference is to Kartikeya the elder son of Shiva and Parvati (the Earth Mother). Parasara identifies Him as the deity of Mars.

Marjayamya Sitarekhastisro Janma Trayodbhavे.

- F) **BHAUNA VRATA (FOR OBTAINING A SON/CHILDREN).** Many women suffer from delayed childbirth. The remedy is in Bhauma Vrata (Fasting on Tuesday) such a Vrata if started in the month of *Margasira* (approx December) is considered auspicious.

Figure 5-6: Mars Yantra

Write the 21 mantra inside the 21 triangles of the Yantra or mark 21 vermilion dots inside the triangles while reciting each of the mantra. The numbers given inside the triangles show the order of offering the vermillion (Sindoor).



i) Nyasa

The person should wake up early at *Brahma muhurta* and seating on red rug worship Mars with 21 names (Nyasa) by touching the specific body part while reciting the mantra.

1. Om Mangalaya Namah (Feet)
2. Om BhumiPutraya Namah (knees)
3. Om Rinahartaya Namah (Thigh)

4. Om Dhanapradaya Namah (Waist)
5. Om Sthirasanaya Namah (Genitals)
6. Om Mahakaya Namah (Belly)
7. Om Sarvakaama Virodhakaya Namah (Left Hand)
8. Om Lohitaya Namah (Right Hand)
9. Om Lohitakshaya Namah (Throat)
10. Om Samagana Kripakaraya Namah (Mouth)
11. Om Dhar-atmajaya Namah (Nose)
12. Om Kujaya Namah (Eyes)
13. Om Bhaumaya Namah (Forehead)
14. Om Bhutidayakaya Namah (Middle of eye brows)
15. Om Bhuminandanaya Namah (Head)
16. Om Angarakaya Namah (Pigtail in the crown of the head)
17. Om Yamaya Namah (Entire body)
18. Om Sarvarogapraharine Namah (Both hands)
19. Om Sristi Kartray Namah (Head to foot)
20. Om Vristikartray Namah (Foot to Head)
21. Om Sarvakamaphala pradaya Namah (All organs)

ii) Kalash (Water Vessel)

Thereafter fill a Copper Vessel with water and place some red sandal, rice, flower (red color) etc. in it. Offer this by placing it in front of the Lamp with the following mantra:

ॐ भूमिपुत्र महातेजः स्वेदोदभव पिनाकिनः ।

सुतार्थिनीप्रपन्नात्मा गृहणार्थं नमोस्तुते ॥

*Om Bhumiputra Mahatejah Swedodbhava Pinakinah
Sutarthani prapannatwam Grihanaarghyam Namostute.*

iii) Yantra Pooja

Thereafter a copper plate Mangala Yantra (21 triangles) is worshipped with the following mantra. [If this is not available, a red coral be placed on a red color drawing of the Yantra on paper]

ॐ रक्तप्रवाल संकाशं जपाकुसुम सन्निभं ।
महीसुतं महाबाहो गृहाणार्घ्यं नमोस्तुते ॥

*Om Rakta- Pravala Samkasam Japkusum Sannibham
Mahisutam Mahabahu Grihanaarghyam Namostute.*
Thereafter reciting the aforementioned 21 mantras,
21 circumulations of Mangala be done.

iv) Purification Rite & Mantra

Thereafter sitting in Padmasana or Sukhasana on the red rug say the prayer to Sri Mangala as given at e (iii) above along with the drawing of lines etc.

v) Pushpanjali

Then, in order to achieve the fulfillment and perfect completion of her worship, that pure lady, taking flowers in her *Anjali*⁵¹ and meditating upon the lotus feet of Mangala, pray to him in the following manner:

धरणीगर्भसम्भूतं विद्युत्तेजःसमप्रभम् ।
कुमारं शक्तिहस्तं च मङ्गलं प्रणामार्घ्यहम् ॥
ऋणहर्त्रं नमस्तुर्ध्यं दुःखदरिदय नाशिने ।
नभसि द्योतमानाय सर्वकल्याणकारिणे । ।
देवदानवगन्धर्वयक्षराक्षसपनगाः ।
सुखं यान्ति यतस्तस्मै नमो धरणिसूनवे । ।
योवकर्तिमापन्नो नृणां दुःखं प्रयच्छति ।
पूजितःसुखसीभाग्यं तस्मै क्षमासूनवे नमः । ।
प्रसादं कर्स मे नाथमङ्गलप्रदमङ्गल ।
भेषद्याहनस्त्रदात्मन्पत्रादेहि धनं यशः । ।

*dharanigarbhasambhutam vidyuttejahsamaprabham,
kumaram saktihastam ca mangalam pranamamayaham.
rnahartre namastubhyam dukhadaridryanasine,
nabhasi dyotamanaya sarvakalyanakarine.
devadanavagandharvayaksaraksasapannagah,
sukham yanti yatastasmai namo dharanisunave.*

⁵¹ Anjali is the upper portion of the dress, which is flowing over the shoulder. Alternately, take some red flowers in both hands.

*yovakragatimapanno nrnam duhkham prayacchati,
pujitarshasukhasubhagyam tasmai ksmasunave namah.
prasadam kuru me nathamangalapradamangala,
mesavahanarudratmanputrandehi dhanam yash.*

Translation: O! Mangala (Mars) son of the Earth Mother, I pray to you. You have the nature of lightning, are youthful and bear a spear. O Lord, the destroyer of debt and poverty, shining in the sky, and bestower of auspiciousness, I pay my obeisance. I pray to that son of Earth Mother, with whose kindness all mortal and divine beings live in happiness. I pray to that to that son of Earth Mother, who causes pain when retrograde, while He bestows happiness and good fortune when worshipped. As the bestower of auspiciousness and Lord of good omens, bestow your kindness on us. O! son of Rudra come hither riding your Aries (male mountain goat) and bestow sons, wealth and fame on your worshipper. This fasting on Tuesdays and prayer to Sri Mangala is to be performed for one year. Simultaneously, a Brahmin/Priest be asked to recite the Mangala Gayatri mantra (as given at para d above) 108 times during the Pooja.

4) UDDHA THE GOD OF MERCURY

a) PRARTHANA (PRAYER)

ॐ उत्पातरुपी जगता चन्द्रपुत्रो महाद्युतिः ।

सूर्यपियंकरो विद्वान् पीडां दहतु मे बुधः ॥

*Om Utpatarupi Jagatam Chandraputro Mahadhyuti
Suryapiyankaro vidwan Peeda Dahatu Me Buddhah,*

b) VYASADEVĀ'S VEDIC MANTRA

प्रियङ्गुकलिकाश्यामं रूपेणाप्रतिमं बुधम् ।

सौम्यं सौम्यगुणोपेतं तं बुधं प्रणामायहम् ॥

*Priyangu Kalikashyamam Rupenaapratimam Buddham
Soumyam Soumyagunoupetam Tam Buddham
Pranamamyaham*

c) MANTRA

i) Dhyana

ॐ पीतांमाल्यांबरधरः सर्पाकारसमद्युतिः ।
खडगचक्रगदापाणिः सिंहस्थो वरदो बुधः ॥

ii) Buddha Graha Mantra

ॐ ब्रां ब्रीं ब्रीं सः बुद्धवे नमः ।

Om Bram Brim Braum Sah Buddhave Namah

iii) Buddha Beeja Mantra

ॐ बुं बुद्धवे नमः ।

Om Boom Buddhave Namah

d) GAYATRI (RIG VEDA 10.101.1)

उद्बुद्ध्यस्वाग्ने प्रति जागृही त्वमिष्टापूतें सं सृजेथामयञ्च ।
अस्मिन् सधस्थेऽध्युतरस्मिन् विश्वेदेवा यजमानश्च सीदत ॥

*Udbuddhyaswagne prati jagrihi twmestaputem sam
srijethamayancha*

*Asmin sadhastheadhyuttarsmin Vishvedeva
yajamanasra sidata*

5. BRIHASPATI THE GOD OF JUPITER

a) PRARTHANA (PRAYER)

ॐ देवमन्त्री विशालाक्षः सदा लोकहिते रतः ।
अनेकशिष्यसम्पूर्णः पीडां दहतु मे गुरुः ॥

*Om Devamantri Vishalakshah Sada lokahitera ratah
Anekasisyasampurnah peedam dahatu Me Guruh*

b) VYASADEVĀ'S VEDIC MANTRA

देवानां च ऋषीणां च गुरुं काञ्चनसन्निभम् ।
बुद्धिभूतं त्रिलोकेशं तं नमामि वृहस्पतिम् ॥

*Devanaam Cha Rishinaam cha Gurum kanchanasa-
nnibham*

Buddhibhutam Trilokesham tam namami Brihaspatim

c) MANTRA

Dhyana

ॐ कार्यो देवगुरुस्ताद्वत्पीतवस्त्रश्रुतुर्भुजः ।
दंडी च वरदः कार्यं साक्षसूत्रकमङ्गलुः ॥

*Om Karyo Devagurustaddatpitavastrastrurbhujah
Dandi cha Varadah karya sakshasutrakamandaluh*

v) Guru Graha Mantra

ॐ गं गीं गीं सः गुरवे नमः ।

Om Gram Grim Groum Sah Gurave Namah

vi) Guru Beeja Mantra

बृं वृहस्पतये नमः ।

Brim Brihaspataye Namah

d) GAYATRI (RIG VEDA 2.23.15)

वृहस्पतेऽति यदर्यो अर्हाद्युमद्विभाति क्रतुमज्जनेषु ।

यद्दीदयच्छवसऽक्रतप्रजात तदस्मामु द्रविणंधेहि चित्रम् ॥

*Brihaspateati yadaryo arhaddhyumaddibhati
kratumajjaneshu*

*Yaddidayacchavasaritaprajata tadasmasu dravinam-
dhehi chitram.*

6) SUKRA THE GOD OF VENUS

a) Prarthana (Prayer)

ॐ दैत्यमन्ति गुरुस्तेषां प्राणदश्च महाद्युतिः ।

प्रभुस्ताराग्नहाणां च पीडां दहतु मे भृगुः ॥

*Om Daityamanti Gurustesham Pranadascha
Mahaddhyutih*

Prabhustaragrahanaam cha peedam dahatu me Brighuh

b) Vyasa Deva's Vedic Mantra

हिमकुन्द मृणालाभं दैत्यानां परमं गुरुम् ।

सर्वशास्त्रप्रवक्तारं भारगं प्रणामाय्यहम् ॥

*Himakunda Mrinalabham Daityanaam param Gurum
Sarvashastrapravaktaram Bhargavam pranama-
myaham*

c) MANTRA

i) Dhyana

ॐ श्वेतः श्वेतान्बरधर किरीटी च चतुर्भजः ।

दैत्यगुरुः प्रशान्तश्च साक्षसूत्रकमण्डलुः ॥

*Om Swetah Swetambaradhara kiriti cha chaturbhija
Daityaguruḥ prashantasra sakshasutramandaluh*

ii) Sukra Graha Mantra

ॐ दां द्रीं दौं सह शुक्राय नमः ।

Oni Dram Drim Draum Sah Shukraya Namah

iii) Sukra Beeja Mantra

शुं शुक्राय नमः ।

Shoom Shukraya Namah

d) GAYATRI (RIG VEDA)

अन्नात् परिसुतो रसं ब्रह्मणा व्यपिवक्षत्रम्पयः सोमं प्रजा पतिः

ऋतेन सत्यमिन्द्रियं विपानं शुक्रमूर्धसऽइद्रस्येन्द्रियमिदम् पयोमृतमधु ।

*Annaat parisuto rasam brahma vyapivatkshtram-
payah Somam prajapatih*

*Ritena satyamiindriyam vipan sukramandhasaindras-
yendriyamidam payoniritammadhu*

7) SHANI THE GOD OF SATURN

a) PRARTHANA (PRAYER)

ॐ सूर्यपुत्रो दीर्घदेहो विशालाक्षः शिवप्रियः ।

मन्दचारः प्रसन्नात्मा पीडां दहतु मे शनिः ॥

*Om Suryaputro deerghadeho vishalakshah Shivapriyah
Mandacharah prasannatma peedam Dahatu me Shanih*

b) VYASADEVA's VEDIC MANTRA

नीलाञ्जनसमाभासं रविपुत्रं यमाग्रजम् ।

छायामार्तण्डसम्भूतं तं नमामि शनैश्चरम् ॥

*Neelanjanasamabhasam Raviputram Yamaagrajam
Chhayamartandasambhutam tam namami
Shanaischaram*

c) MANTRA

i) Dhyana

ॐ इन्द्रनीलध्युतिः शूली वरदो धृतवाहनः ।

नानाबाणासनधरः कर्तव्योऽकर्सुतः सदा ॥

*Om Indraneeladhyutih Shooli varado Dhritavahanah
Nanabanasanadharah kartavyoarkasutah sada*

ii) Shani Graha Mantra

ॐ प्रां प्रीं प्रौं सः शनीश्चराय नमः ।

Om Pram Prim Proum Sah Sanischaraya namah

iii) Shani Beeja Mantra

शं शनीश्चराय नमः ।

Sam Sanischaraya namah

d) Gayatri (Rig Veda 8.18.9)

शनो देवीरभीष्ट्य आपो भवन्तु पीतये । शंयोर भिसवन्तु नः ॥

Shanno Devirabhistaya Aapo bhavantu pitaye. Samyora bhisravantu nah

e) Remedy for Kantaka Sani⁵²

The following is an extract from Shri Rudram. It should be recited eleven times everyday morning (after bathing and sitting while facing the east).

शं च मे मायाश्च मे प्रियं च मे नुक्मश्च मे
 कामाश्च मे सौमनसश्च मे भद्रं च मे श्रेयश्च मे
 वश्यश्च मे यश्यश्च मे भगाश्च मे द्रविणम् च मे
 यन्ता च मे धर्ता च मे क्षमाश्च मे धृतिश्च मे
 विश्वं च मे महाश्च मे संविद्यश्च मे ज्ञात्रं च मे
 सुसश्च मे प्रसुसश्च मे सीरं च मे लायाश्च मे
 ऋतं च मे अमृतं च मे यक्षमं च मे नमयच्छ मे
 जीवतुश्च मे दीर्घयुलं च मे नमित्र च मे अभयं च मे
 सुगम् मे शयनम् च मे सुषा च मे सुदिनं च मे

⁵² Kantaka means 'Thorn' and Kantaka Sani occurs when during its transit Saturn has special aspect on the tenth house (as reckoned from Lagna, Arudha lagna or Moon) or conjoins it. Since special aspects of Saturn are on the third and tenth house from where it is stationed, the transit of Saturn should be in the 1st, 8th or 10th house from the Lagna, AL or Natal Moon. Saturn becomes a terrible thorn and the journey of life becomes very painful. The fastest and most competent will also start limping in their work and the native can lose his job, business may shut down and there will be considerable work related tensions. As Saturn is the thorn, the remedy lies in worshipping Rudra (Mars Deity). Eleven Rudra mantra have also been provided elsewhere in this chapter and depending on the specific Rudrasa occupied, the mantra can be selected for chanting in addition to the remedial prayer at Para 5.4 (7) (e).

SHAM CHA ME MA MAYASHCHA ME PRIYAM
 CHA ME NUKAMASHCHA ME
 KAMASHCHA ME SAUMANASASHCHA ME
 BHADRAM CHA ME SHREYASHCHA ME
 VASYASHCHA ME YASHASHCHA ME
 BHAGASHCHA ME DRAVINAM CHA ME
 YANTA CHA ME DHARTA CHA ME
 KSHEMASHCHA ME DHRTISHCHA ME
 VISHVAM CHA ME MAHASHCHA ME
 SAMVICHCHA ME JNATRAM CHA ME
 SUSHCHA ME PRASUSHCHA ME SIRAM CHA
 ME LAYASHCHA MA
 RTAM CHA ME-AMRTAM CHA ME YAKSHMAM
 CHA ME-NAMAYACHCHA ME
 JIVATUSHCHA ME DIRGHA-YUTVAM CHA ME-
 NAMITRA CHA ME ABHYAYAM CHA ME
 SUGAM CHA ME SHAYANAM CHA ME SUSA
 CHA ME SUDINAM CHA ME.

f) Sade-Sati Remedy

The transit of Saturn in the 12th, 1st & 2nd houses from the Janma Rasi (Natal Moon sign) is called Sade-Sati or the seven and half year period. Each house is transited by Saturn for about 2½ years each. The transit of Saturn in the twelfth house from Moon sign initiates the Sade-sati when the domestic affairs go awry. There maybe turmoil in married life, differences with parents and children, change of residence and many domestic problems. Worship Sri Kali Ma in addition to the Graha Mantra of Saturn.

The transit of Saturn in the Janma Rasi causes bad company, failure in undertakings, and many personal problems like loss of reputation, danger from accidents etc. Worship Sri Hanuman in addition to the Beeja Mantra of Saturn.

The transit of Saturn in the second house from Moon

results in many enemies and financial losses, loss of livelihood and danger from Government action. Worship Sri Krishna as well as Saturn.

8) RAHU: THE DRAGON'S HEAD

a) Prarthana (Prayer)

ॐ महाशीर्षो महावक्त्रोमहादंष्ट्रो महायशः ।
अतनुश्चोर्ध्वकेशश्च पीडां दहतु मे तमः ॥

*Om Mahashirsha Mahavaktromahadamstro Mahayasha
Atanushchordhavakeshshra peedam dahatu me tamah.*

b) Vyasadeva's Vedic Mantra

अर्धकायं महाघोरं चन्द्रादित्यविमर्दनम् ।
सिंहिकासूतं तं राहुं प्रणमाम्यहम् ॥

*Ardhakayam mahaghoram Chandradityavimardhanam
Simhikasutam tam Rahum pranamamyaham*

c) MANTRA

i) Dhyana

ॐ करालबदनः खडगचर्मशूली वरप्रदः ।
नीलसिंहासनस्थश्च राहुरत्र प्रशस्यते ॥

*Om Karalabadanah Khadgacharmashooli varapradah
Neelasimhasanasthashra Rahuratra prasasyate*

ii) Rahu Graha Mantra

ॐ भ्रं भ्रीं भ्रीं सः राहुवे नमः ।

Om Bhram Bhrim Bhroum Sah Rahuve Namah

iii) Rahu Beeja Mantra

रं राहुवे नमः ।

Ram Rahuve Namah

d) GAYATRI (RIG VEDA 4.31.1)

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ट्या वृता ॥

Kaya Naschitra aa bhuvaduti sadavriddhah sakha.

Kaya shachistha vritta.

9) KETU: THE DRAGON'S TAIL

a) Prarthana (Prayer)

ॐ अनेकरूपवर्णश्च शतशोऽथ सहस्राः ।

उत्पातसूपी घोरश्चं पीडां दहतु मे शिखी ॥

*Om anekarupavarnascha shatashoatha sahasrashah
Utpatarupi ghorascham peedam dahatu me Shikhi.*

b) VYASADEVAS VEDIC MANTRA

पलाश पुष्प सङ्काशं ताराकाग्रहमस्तकम् ।

रौद्रं रौद्रात्मकं घोरं तं केतुं प्रणामाम्यहम् ॥

*Palasha pushpa samkasam tarakagrahamastakam
Roudram Roudratmakam Ghoram tam Ketum
pranamamiyaham.*

c) MANTRA

i) Dhyana

ॐ धूमो द्विबाहुकश्रैव गाहनो विकृताननः ।

गृध्रासनगतो नित्यं केतुः सर्ववरप्रदः ॥

*Om Dhumro dwibahukashraiva gahano vikritananah
Gridhasanagato nityam Ketuh sarvavarapradah*

ii) Ketu Graha Mantra

ॐ त्रां त्रीं त्रीं सः केतवे नमः ।

Om Tram Trim Troum Sah Ketave namah

iii) Ketu Beeja Mantra

के केतवे नमः ।

Kem Ketuve namah

d) GAYATRI (RIG VEDA 1.6.3)

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषदभिरजायथाः ।

*Ketum krinavvvaketave pesho marya Apeshase.
SamushadBhira jayathah.*

5.5. NAKSHATRA (CONSTELLATION)

The deities of the birth constellation are regularly worshipped. Sometimes, the deities of other constellations are also worshipped for specific results. For example, during an eclipse the deity of the constellation where the eclipse occurs is worshipped. Two mantras are indicated against each constellation.

The first is a Gayatri/Mala-mantra and the second is the Beeja Mantra.

i) Aswini (अश्विनी)

ॐ अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम् वाचेन्द्रो बलेन्द्राय दधुरिन्द्रियम् ।

ॐ अश्विनीकुमाराभ्यां नमः

Transliteration:

1. Om Aswinaa Tejasa Chakshyuh Pranena Saraswati Veeryam Vachendro BalendrayaDadhurindriyam

2. Om Aswinikumarabhyam Namah

ii) Bharani (भरणी)

ॐ यमाय त्वा मखाय त्वा सूर्यस्य त्वा तपसे देवस्त्वा सविता मध्या नवतु ।

पृथिव्या संस्पृशास्याहि अर्चिरसि शोचिरसि तपोसि ।

ॐ यमाय नमः ।

Transliteration:

1. Om Yamaya Twa Makhaya Twa Suryasya Twa Tapase Devastwa Savita Madhwa Navatu (.) Prithivya Samsprisspahi Archirasi Souchirasi Taposi

2. Om Yamaya Namah

iii) Krittika (कृत्तिका)

ॐ अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतासि जिन्वति ।

ॐ अग्नये नमः ॥

Transliteration:

1. Om Agnirmurdha Divaha Kakutpatih Prithvya Ayam (.) Apam Retamsi Jinvati.

2. Om Agnaye Namah

iv) Rohini (रोहिणी)

ॐ ब्रह्मयज्ञानं प्रथमं पुरस्ताद्विसीमतः सुरुचो वेन आवः । सुबुद्ध्या उपमा अस्यविष्टाः सतश्च योनिमस्तश्च विवः ॥

ॐ ब्रह्मणे नमः ॥

Transliteration:

1. Om Brahmayaganam Prathamam Purastadvisimatah Surucho Vena Aavah (.) Subudhnaya Upama

Asyavistha Satasra Yonimastasraviva (.)

2. *Om Brahmane Namah*

v) **Mrigasira (मरगस्सरा)**

ॐ इमं देवा असपलं सुवध्वं महते क्षत्राय महते ज्यैष्ठयाय महते जानराज्यायेन्द्रस्येन्द्रियाय । इममुष्य पुत्रमुष्य पुत्रमभ्य विष एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानां राजा ।

ॐ चन्द्रमसे नमः ॥

Transliteration:

1. *Om Imam Deva Asapatnam Suvadhwam Mahate Kshetraya Mahate Jyesthyaya Mahate Janarajayayendrasyendriyaya (.) Imamamusya Putramamusyai Putramabhya Visha Easha Voami Raja Somoasmakam Brahmananaam Raja (.)*

2. *Om Chandramase Namah*

vi) **Ardra (आद्री)**

ॐ नमस्ते रुद्रमन्यव उतोत इषवे नमः । बाहुभ्यामुत ते नमः ।

ॐ रुद्राय नमः ॥

Transliteration:

Om namaste Rudramanyava Utota Isave Namah (.) Bahubhyamuta-te Namah (.)

Om Rudraya namah

vii) **Punarvasu (पुनर्वसु)**

ॐ अदितिद्यौरादितिरत्नरक्षमदितिर्माता स पिता स पुत्रः । विश्वेदेवा अदितिः पंचजना आदितिर्जातमदितिर्जनित्वम् ।

ॐ अदितये नमः ॥

Transliteration:

1. *Om Aditidhyomaditirantarikshamditirmata Sa Pita Sa Putra (.) Visvedeva Aditihih Panchajana Aditirjatamditirjanitwam (.)*

2. *Om Aditaye Namah*

viii) **Pusya (पुष्य)**

ॐ बृहस्पते अति यदर्यो अर्हाद द्युमद्भाति ऋतुमज्जनेषु । यद्वीदयच्छवस क्रतप्रजातदस्मासु द्रविणं धेहि चित्रम् ।

ॐ बृहस्पतये नमः ॥

Transliteration:

1. *Om Brihaspati AtiYadaryo Arhadyumaddwibhati Ritumajjaneshu (.) Yaddwidayacchavasa Ritaprajata Tadasmasu Dravinam Dhehi Chitram (.)*
2. *Om Brihaspataye Namah*

x) Aslesha (अश्लेषा)

ॐ नमोस्तु सर्पेभ्यो ये के च पृथिवीमनु ये अन्तरिक्षे ये दिवि तेष्यः सर्पेभ्यो नमः ।

ॐ सर्पेभ्यो नमः ॥

Transliteration:

1. *Om Namostu Sarpebhyo Ye Ke Cha Prithivimanu Ye Antarikshe Ye Ditri Tebhayah Sarpebhyo Namah (.)*
2. *Om Sarpebhyo Namah*

x) Magha (मधा)

ॐ पितृभ्यः स्वाधायिभ्यः स्वधा नमः पितामहेभ्यः स्वधायिभ्यः स्वधा नमः ।

प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः अक्षन्नपितरोमीमदन्त पितरोऽतीतृपन्तपितरः पितरः शुन्ध्यवम् ।

ॐ पितृभ्यो नमः ॥

Transliteration:

1. *Om Pitribhyah Swadhyayibhyah Swadha Namah Mitamahebhyah Swadha Namah (.) Prapitamahebhyah Swadhyayibhyah Swadha Namah Akshannopitaro-mimadananta Pitaroatitripantapitarah Pitara Sundadhwam (.)*
2. *Om Pitribhyo Namah*

xi) Purva Phalguni (पूर्व फाल्गुनी)

ॐ भगप्रणेतर्भगसत्य राधो भरो मां धियमुदवाददन्तः भगप्रणोजनगो गोभिरश्वैर्भ गप्तव्यमिनृवत्स्याम ।

ॐ भगाय नमः ॥

Transliteration:

1. *Om Bhagapranetarbhagasatya Radho Bhage Mam Dhiyamudvadadannah Bhagapranojanago Gobhi-*

raswairBhagapranribhinrivatesyam (.)

Om Bhagaya Namah

xii) **Uttara Phalguni (उ फाल्गुनी)**

ॐ देव्यावध्वर्यू आगतं रथेन सूर्यत्वचा । मध्वा यज्ञं समञ्जाथे तं प्रलया यं वेनाश्चत्रम् ।

ॐ अर्यमो नमः ।

Transliteration:

1. *Om Devyavadhwaryu Aagatam Rathena Suryatwacha (.) Madhwa Yagyam Samanjathe Tam Pratnuya Yam Venaschitram (.)*

2. *Om Aryamane Namah*

xiii) **Hasta (हस्त)**

ॐ विभ्राद्ब्रह्मिबतु सौम्यं मध्वायुर्दध्यज्ञपतावविर्हतम् वातजूतो यो अभिरक्षितिसना प्रजाः पुषोष पुरुषा विराजति ।

ॐ सवित्रे नमः ॥

Transliteration:

1. *Om Vibhradbahatpibatu Soumyam Madvarya-dadhadhyagyapatavavirhatam Vatajuto Yo Abhiraksha-titmana Prajah Puposha Purudha Virajati (.)*

2. *Om Savitre Namah*

xiv) **Chitra (चित्रा)**

ॐ ल्पटानुरोयो अद्रभुत इद्वाग्नी पुष्टिकर्धना द्विपदाच्छन्दः इन्द्रयमक्षागोपविमोदधु ।

ॐ विश्वकर्मणे नमः ।

Transliteration:

Om twastaturoyo Adbhuta Indragni Pustivardhana Dwipada-chchand Indrayumakshagounavimodadhu.

Om Vishwakarmune Namah

xv) **Swati (स्वाति) :**

ॐ वायो ये ते सहस्रिणो रथासस्तेभिराग्नहि नित्युत्यान सोम पीतये ।

ॐ वायवे नमः ॥

Transliteration:

Om Vayou Ye Te Sahasrino rathastebhira gahi

nityutwana Soma pitaye.

Om Vayuve Namah

xvi) Visakha (विशाखा) :

ॐ इन्द्राणी आगतं सुतं गीर्भिन्मो वरेण्यम् अस्पातं धियेषिता ।

ॐ इन्द्रागिनभ्यां नमः ।

Transliteration:

1. *Om Indragni aagatam sutam gribhirnamo varenyam
aspatam dhiyeshita*

2. *Om Indragnibhyam Namah*

xvii) Anuradha (अनुराधा) :

ॐ नमो मित्रस्य वरुणस्य चक्षसे महादेवाय तदृतं सपर्यतं दूरदृगो देवजाताय केतवे
दिवस्युत्राय सूर्याय संसत ॥

ॐ मित्राय नमः ।

Transliteration:

1. *Om namo Mitrasya Varunasya chakshase
Mahadevaya tadritam saparyatam duradrimse
devajataya ketave divasputraya Suryaya samsata.*

2. *Om Mitraya Namah.*

xviii) Jyestha (ज्येष्ठा) :

ॐ त्रातारमिन्द्रमवितारमिन्द्रं हवे हवे सुहवं शूरमिन्द्रम् । हयामि शकं पुरुहूतमिन्द्रं
स्वस्ति नो मधवा धात्विन्द्रः ।

ॐ इन्द्राय नमः ।

Transliteration:

1. *Om trataramindramavitaranamindram have have
suhavam suramindram. Hayami sakram puruhita-
mindram swasthi no madhava dhatwindrah.*

2. *Om Indraya Namah*

xix) Mula (मूल):

ॐ मातेव पुत्रं पृथ्वी पुरीष्यमाग्नि से योनावभासुखा तां विश्व ऋतुभिः
संवदानप्रजापतिर्विश्वकर्मा विमुच्यतु ।

ॐ निर्ऋतये नमः ।

Transliteration:

1. *Om Mateva Putram Prithvi purishyamagni swe*

yonavabharukha tam vishva ritubhih samvadanaprajapatirvishvakarma vimunchatu.

2. Om Nirttaye Namah

xx) Purvasadha (पूर्वाषाढा):

ॐ अब्धमपकिल्विषमपकृत्यामपोरपः अपामार्गलवयमस्मदष्टुः ष्वप्यं सुव ॥

ॐ अदभ्यो नमः ॥

Transliteration:

1. *Om Abadhama pakilvisampakrityamaporapah apamargatwanismadashaduh Swapyam suva.*

2. Om Adrabhyo Namah

xxi) Uttarasadha (उत्तराषाढा :)

ॐ विश्वेदेवाः श्रृणुतेम हवं ये मे अन्तरिक्षय उपद्यविष्ठा ये अग्निजिह्वा उत्त्वा यजत्रा आसद्यास्मिन् यज्ञे वर्हिषि मादयध्वम् ।

ॐ विश्वेभ्यो देवेभ्यो नमः ।

Transliteration:

Om Vishvedevah Srinutemam havam ye me antarkshaya upadhyavistha ye agnijihwa utawa yajatra asadhyasmin yagye varhishe madaysdhwam.

Om Vishwedevebhyo Namah

xxii) Sravana(श्रवण :)

ॐ विष्णोः ररात्मसि विष्णोः शनक्षेस्थो विष्णोः स्यूरसि विष्णोर्धुवोऽसि वैष्णवमसि विष्णवे त्वं ।

ॐ विष्णवे नमः ।

Transliteration:

1. *Om Vushnou rarata masi Vishnnouh snapveshtho Vishnouh syurasi Vishnour dhruvoasi Vaishnavam asi Vaishnave twam.*

2. Om Vishnave Namah

xxiii) Dhanista (धनिष्ठा :)

ॐ वसोः पवित्रमसि शताधारं वसोः पवित्रमसि सहस्रधारम् । देवस्त्वा सविता पुनातु वसोः पवित्रेण शताधारणे सुप्या काममधुक्ष ॥

ॐ वसुभ्यो नमः ।

ॐ नमो भगवते वासुदेवाय ।

Transliteration:

1. *Om Vasou pavitramasi satadhararam Vasouh pavitramasi sahasradharam. Devastwa Savita punatu Vasouh pavitrena satadharane supwakamamadhuksha.*
2. *Om Vasubhyo namah*
3. *Om namo Bhagavate Vasudevaya*

xxiv) Shatabhisa (शतभिषा ४)

ॐ वरुणस्योत्तम्भनमसि वरुणस्य स्कन्धसर्जनीस्थो वरुणस्य ऋतुऽसदन्यसि वरुणस्य
ऋतसदनमसि वरुणस्य ऋतसदनमासीद ।

ॐ वरुणाय नमः ।

Transliteration:

1. *Om Varunasyottambhnamsi Varunasya skamibhasarjanistho Varunasya ritasadanamasi Varunasya ritasadanamasida.*
2. *Om Varunaya Namah*

xxv) Poorvabhadrapada (पूर्वभाद्रपद ५)

ॐ शिवो नामासि स्वधितिस्ते पिता नमस्ते अस्तु मामा हिंसीः । निवर्त
याम्यायुषेऽन्नाद्याय प्रजननाय रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय ।

ॐ अजैकपदे नमः ।

Transliteration:

1. *Om Shivo namasi swadhitiste pita namaste astu mama himsih. Nivartayamyayusheannadhyaya prajannaya rayasposhaya suprajastwaya suviryaya.*
2. *Om Ajaikapade namah*

xxvi) Uttarabhadrapada (उत्तराभाद्रपदा ६)

ॐ उत नोऽहिर्बुद्ध्यः शृणोत्वज एकपात्मथिवी समुद्रः । विश्वेदेवा ऋतावधीनहुवानः
स्तुता मंत्रा कविशस्ता अवन्तु ।

ॐ अहिर्बुद्ध्याय नमः ॥

Transliteration:

1. *Om utanoAhirbudhanyah srinotwaja ekapatprithivi samudrah. Vishvedeva ritavadhinahuvanah stuta man-*

tra kavisasta avantu.

2. Om Ahirbudhnyaya Namah

xxvii) Revati (रेवती :)

ॐ पूषनतवत्रते वयं न रिष्येम कदाचन स्तोतारस्ता इहस्मसि ॥

ॐ पूषो नमः ।

Transliteration:

1. *Om Pushanatawatrate vayam rishyem kadachana stotarasta ehasmasi*

2. *Om Pushane namah*

5.6.

RASI MANTRA

The Janma Rasi is the sign occupied by the Moon in the birth chart. If this is not available, then the Rasi should be determined from the starting letter of the name. The Rasi Mantra can also be used to remove the evils of any particular sign/house in a horoscope.

Rasi/Moon sign	Mantra	Transliteration
Aries/Mesha	ॐ विष्णवे नमः ।	Om Vishnave Namah
Taurus/Vrisab	ॐ वासुदेवाय नमः ।	Om Vasudevaya Namah
Gemini/Mithun	ॐ केशवाय नमः ।	Om Keshavaya Namah
Cancer/Karkata	ॐ राधाकृष्णाय नमः ।	Om Radha-Krishnaya Namah
Leo/Simha	ॐ हरिहार्य	Om Hariharaya
	बालमुकुन्दाय नमः ।	Balamukundaya Namah
Virgo/Kanya	ॐ ह्री पिताम्बराय	Om Hrim Pitambaraya
	परमात्मने नमः ।	Paramatmane Namah
Libra/Tula	ॐ श्रीराम दाशरथये नमः ।	Om Sri Ram Dasrathaye Namah
Scorpio/	ॐ नारायणाय नमः ।	Om Narayanaya Namah
Vrischik*	ॐ नराय नमः ।	Om Naraya Namah
Sagittarius/	ॐ ह्रीं श्रीं क्रीं	Om Hrim Shrim Krim Dharani
Dhanus	धरणी धराय नमः ।	Dharaya Namah
Capricorn/	ॐ श्रीं वत्सलाय नमः ।	Om Shrim Vatsalaya Namah
Makar		
Aquarius/	ॐ श्रीं उपेन्द्राय	Om Shrim Upendraya
Kumbha*	अच्युताय नमः ।	Achyutaya Namah
	ॐ क्लीं गोविन्द	Om Klim Govinda-Gopalaya
	गोपालाय नमः ।	Namah
Pisces/Meena	ॐ क्रीं रथां	Om Krim Rathanga-Chakraya
	चक्राय नमः ।	Namah

* Two mantra have been given for the two lordships of these signs. The first mantra is for the node (Rahu/Ketu) while the second is for the planet (Saturn/Mars) for the signs Aquarius and Scorpio respectively.

5.7. VISHNU

1) Vishnu

a) VISHNU MANTRA

i) Dhyana

शान्ताकारं भुजगशयनं पदमनार्थं सुरेशं
 विश्वाधारं गगनसदृशं मेधवर्णम् सुभांगम्।
 लक्ष्मीकान्तं कमलनयनं योगिर्भीष्मध्यान गम्यम्
 वदे विष्णु भवभयहरं सर्वलोकैकनाथं ॥

*Shantakaram Bhujagashayanam Padmanabham
 Sureshara*

*Vishwadharam Gaganasadrusham Meghavarnam
 Subhangam*

*Lakshmikantam Kamalanayanam Yogirbhidhyana
 Gamyam*

*Vande Vishnu Bhava-bhaya-haram Sarva
 Lokaikanatham.*

ii) Shadakshari

ॐ विष्णवे नमः ।

Om Vishnave Namah

iii) Saptakshari

ॐ हूं विष्णवे नमः ।

Om Hum Vishnave Namah

iv) Tri-Beejakshara

These mantras are converted to panchakshari (five lettered mantra) by adding the Pranava (Om) at the beginning and “Swa” at the end.

a) With Lakshmi

हर्ष्णी शत्र्णी कर्त्त्वी

*Hleem Sleem Kleem***b) With Agni**

हीं श्रीं कीं

*Hreem Shreem Kreem***c) NARAYANA MANTRA (ASTAKSHARI)****i) Dhyana**

ॐ ध्येयः सदा सवितुमण्डल मध्यवर्ती नारायणः सरसिजसन सन्नी
विष्ट।

केयुरवान् मकर कुण्डलवान् किरीटीहारी हिरण्मयवपुर्धृत शंखचक्रः ॥ ॥

*Dhyayet Sada Savitrimandala Madhyavarti Narayana
Sarasijasana Sannivista.*

*Keyurvan Makar-kundala-van Kiriti-hari
Hiranmayavapurdhrita Sankhachakrah.*

ii) Mantra

ॐ नमो नारायणाय ।

Om Namo Narayanaya.

d) SATYA NARAYANA MANTRA.**i) Dhyana**

ध्याये सत्यं गुणातिं गुणव्रयसमन्वीतं
लोकनाथं त्रीलोकेशं कौस्तुभावरणं हरिम्
पीताम्बरं नीलवर्णम् श्रीवत्सपदभूषीतम्
गोविन्दं गोकुलानन्दम् ब्रह्मदैरभी पुजीतम् ॥ ॥

*Dhyayet Satyam Gunateetam Gunatrayasamanyetam
Lokanatham Trilokesham Kaustubhava Ranam
Harim*

Peetambaram Neelavarnam Srivatsa Padabhushitam

Govindam Gokulanandam Brahmadairabhih Pujitam.

ii) Mantra

ॐ तत् सत्

OM TAT SAT⁵³

iii) Ista Mantra

हरि ओं तत् सत्

Hari⁵⁴ Om Tat Sat⁵⁵

⁵³ This is the highest mantra for worshipping Krishna/Vishnu and is mentioned in the Bhagavat Gita. Extracts from "Bhagavat Gita As it is" by H.H.Srila Prabhupada.

Om tat sad iti nirdeṣo
brahmaēas tri-vidhau smātaū
brāhmaēas tena vedāc ca
yajīāc ca vihitāū purā

SYNONYMS

O—indication of the Supreme; tat—that; sat—eternal; iti—thus; nirdeṣaū—indication; brahmaēaū—of the Supreme; tri-vidhau—threefold; smātaū—is considered; brāhmaēaū—the brāhmaēas; tena—with that; vedāū—the Vedic literature; ca—also; yajīāū—sacrifice; ca—also; vihitāū—used; purā—formerly.

TRANSLATION

From the beginning of creation, the three words Om tat sat were used to indicate the Supreme Absolute Truth. These three symbolic representations were used by brāhmaṇas while chanting the hymns of the Vedas and during sacrifices for the satisfaction of the Supreme.

PURPORT

It has been explained that penance, sacrifice, charity and foods are divided into three categories: the modes of goodness, passion and ignorance. But, whether first class, second class or third class, they are all conditioned, contaminated by the material modes of nature. When they are aimed at the Supreme—Om tat sat, the Supreme Personality of Godhead, the eternal—they become means for spiritual elevation. In the scriptural injunctions, such an objective is indicated. Whenever a Vedic hymn or the holy name of the Supreme Lord is uttered, Om is added. This is the indication of Vedic literature. These three words are from Vedic hymns. *Om ity etad brahmano nedisham nāma* (Rg Veda) indicates the first goal. Then *tat tvam asi* (Chāndogya Upanishad 6.8.7) indicates the second goal; and *sad eva saumya* (Chāndogya Upanisad 6.2.1) indicates the third goal. Combined they become Om tat sat. Formerly when Brahmā, the first created living entity, performed sacrifices, he indicated by these three words the Supreme Personality of Godhead. Therefore, the same principle has always been followed by disciplic succession. So this hymn has great significance. Bhagavad-gita recommends, therefore, that any work done should be done for Om tat sat, or for the Supreme Personality of Godhead. When one performs penance, charity and sacrifice with these three words, he is acting in Kṛṣṇa consciousness.

⁵⁴The Rig Veda teaches that the holy name "HARI" ends all enmity and peace is restored. This holy name is followed by the name/mantra of "Indra" or your Lord. Thus, there can be many mantra like Hare Guru, Hare Krishna, Hare Rama, Hari Om, Hari Om Tat Sat etc. Sri Achyuta Das also teaches (Guru Bhakti Gita) that in this age of Kali (Strife) the Natural Mantra is "Hare Krishna".

यस्य सन्थे न वृण्वते हरी समतु शत्रवः । तस्मा इन्द्राय गायत् । ।

Yasya Sansthe Na vrinivate Hari Samatsu Satravah. Tasma Indraya Gayat. (Rig Veda 1.5.4)

⁵⁵ Extracts from Bhagavat Gita As it is by HH Srila Prabhupada: These three words, Om tat sat, particularly indicates the Absolute Truth, the Supreme Personality of Godhead. The three words *om tat sat* are uttered in conjunction with the holy name of the Supreme Lord, e.g., *om tad vishnu*.

d) Vishnu Gayatri (Rig Veda 1.22.20)

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥

*TadVishnu Param Padam Sada Pasyanti Surayah (.)
Diveevah Chaksyur-Aatatam (.)*

e) Dhanada Mantra.

The word “Dhana” refers to the wealth in the form of a medium of exchange like currency or grain as in the ancient world as well as the means of sustenance of the body in the form of food. Thus, there can be other interpretations of this word, which results in four types of Hora Charts (D-2 Charts). The primary function of Vishnu is to sustain this creation by providing food for which His Shakti Lakshmi becomes the goddess of corn.

ॐ नमो विष्णवे सुरपतये माहाबलाय स्वाहा ।

Om Namo Vishnave Surapataya Mahabalaya Swaha.
The second function of Vishnu is to provide dhana in the form of accumulated wealth for which purpose His Shakti Lakshmi becomes the goddess of wealth.

ॐ नमो विष्णवे सुरपतये धनाडाय स्वाहा ।

Om Namo Vishnave Surapataya Dhanadaya Swaha.

f) Das-Avatar Mantra

The Das-Avatar refers to the ten forms of Sri Vishnu. These are (1) Sri Matsya (Fish form-Ketu), (2) Sri Kurma (Tortoise form-Saturn) (3) Sri Varaha (Boar form-Rahu) (4) Sri Nrisimha (Man-lion form-Mars) (5) Sri Vamana (Priest or Brahmin- Jupiter) (6) Sri Parasuram (Warrior Priest-Venus) (7) Sri Buddha⁵⁶

⁵⁶ Buddha Avatar is conceived as the student who teaches by example or reorients the thought. In the natural order of Creation, the Buddha Avatar is Gautama Buddha as He reoriented the thinking by driving the people away from the misinterpretation of the Veda, which had fallen to the low levels of animal sacrifices. However, there is some apparent confusion in this area as different texts give different Buddha-Avatar. My understanding is that there are many Buddha-Avatar as it shows the ideal disciple who shows the path by example. Thus if the texts say that Sri Balaram is the Buddha-Avatar, they are correct in that Sri Balaram showed the way of the warrior by introducing the principles of body building and that of the farmer in the principles of agriculture. Bhakta Prahalad the son of Hiranyakashipu, showed the path of unflinching faith against oppression by his own father and thus, is a Buddha-Avatar. Lakshmana the younger brother of Sri Rama showed complete obedience of the elders and is also a Buddha-Avatar. In this very manner, every worshipper of Vishnu aims at becoming a Buddha-Avatar or perfect Vaishnava.

(Student-Mercury) (8) Sri Rama (Perfect Human form- Sun) (9) Sri Krishna (Transcendental Human form-Moon) and (10) Sri Kalkin (Divine protector-Ascendant). The Mala-mantra for the Das-avatar normally is as the *Madhusudana Dwadasakshari* followed by the names⁵⁷ of the Avatar in the above order (each name is preceded by "Om" and the Beejakshara of the Ista). Thereafter, add "jaya jaya salagrama nivasine" and the reference to the "Divyaroopa" or divine form. The mantra closes with "Namah Om" and the Beejakshara. Two examples of Das-Avatar mala-Mantra are given below as well as the Dharma Gayatri of Vishnu (Refers to the Vamana Avatar).

i) Narasimha Das-Avatar Mantra

Lord Narasimha is the chosen Ista Deva and the Beejakshara is "Kshraum".

ॐ नमो भगवते नरसिंहाय

ॐ क्षीं मत्स्यरूपाय, ॐ क्षीं कूर्मरूपाय, ॐ क्षीं वराहरूपाय, ॐ क्षीं नृसिंहरूपाय, ॐ क्षीं वामनरूपाय, ॐ क्षीं, ॐ क्षीं, ॐ क्षीं रामय, ॐ क्षीं कृष्णाय, ॐ क्षीं कल्किने

जय जय शालग्रामनीवासिने

दिव्यसिंहाय स्वयंभूते पुरुषाय नमः ॐ क्षीं ।

Om Namo Bhagavate Narasimhaya,

Om Kshraum Matsyaroopaya, Om Kshraum Koormaroopaya, Om Kshraum Varaharoopaya, Om Kshraum Nrisimharoopaya, Om Kshraum Vamanaroopaya, Om Kshraumi, Om Kshraum, Om Kshraum Ramaya, Om Kshraum Krishnaya, Om Kshraum Kalkine

Jaya Jaya Salagrama nivasine

⁵⁷ Here, the names of Parasurama and Buddha-Avatar are specifically omitted due to the Parasurama-Rama continuum (i.e. destruction of Adharma symbolized by Parasurama is followed by the establishment of Dharma symbolized by Rama) and Student-Teacher continuum (i.e. every student symbolized as Buddha shall become a teacher symbolized by Vamana). However, the Om and Beejakshara are repeated twice for them.

*Divyasmihaya swayambhuve purushaya Namah Om
Kshraum*

iii) Krishna Das-Avatar Mantra

Lord Krishna is the chosen Ista Deva and the Beejakshara is "Kleem".

ॐ नमो भगवते वासुदेवाय

ॐ कर्लीं मत्स्यरूपाय, ॐ कर्लीं कूर्मरूपाय, ॐ कर्लीं वराहरूपाय, ॐ कर्लीं नृसिंहरूपाय, ॐ कर्लीं वामनरूपाय, ॐ कर्लीं ॐ कर्लीं, ॐ कर्लीं रामय, ॐ कर्लीं कृष्णय, ॐ कर्लीं कल्किने.

जय जय शालग्रामनीवासिने

नारायणाय स्वयंभूते पुरुषाय नमः ॐ कर्लीं ।

Om Namo Bhagavate Vasudevaya,

Om Kleem Matsyaroopaya, Om Kleem Koormaroopaya,

Om Kleem Varaharoopaya, Om Kleem Nrisimha-

roopaya, Om Kleem Vamanaroopaya, Om Kleem, Om

Kleem, Om Kleem Ramaya, Om Kleem Krishnaya, Om

Kleem Kalkine

Jaya Jaya Salagrama nivasine

*Narayanaya swayambhuve purushaya Namah Om
Kleem*

Remarks: Note that the difference between the two Das-Avatar mantra is in the reference to the deity "Narasimha" & "Vasudeva", their Beejakshara "Kshraum" & "Kleem" and in their "Divyaroopa" (Divine forms) as "Divyasmih" and "Narayana".

iii) Dharma Gayatri (Vamana Avatar Rig Veda.

1.22.18)

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥

*Trini pada Vi-Chakrame VinurGopa Adabhyah (.) Ato
Dharmani Dharayan (.)*

2)

RAMA

a) RAMA TARAKA MANTRA⁵⁸

i) Mantra (1)

रं रामाय नमः ।

(*Rum Ramaya Namah*)

⁵⁸ The Taraka Mantra always start with the Vahni Beejakshara (Holy Fire seed syllable)- "Rm"

ii) Mantra (2)

ॐ रामभद्राय नमः ।

(*Rum Ramabhadraya Namah*)

iii) Vishnu Taraka Mantra

हरि ॐ

Hari Om

b) Beeja Mantra**i) Rama Beeja**

श्रीं

Shrim.

ii) Beeja Mantra

ॐ श्रीरामय नमः ।

Om Shri Ramaya Namah.

iii) Beejamantra-1 (Dwadasakshari)

राम परमात्माराम निरञ्जन

Ram Param-atmaRam Niranjana

iv) Beejamantra-2 (Shadakshari)

राम निरञ्जन

Ram Niranjana

v) Beejamantra-3 (Trayodasakshari)

ॐ श्री राम जय राम जय जय राम

Om Sri Ram Jaya Ram Jaya Jaya Ram

c) KARMA NEETI MANTRA

नमो अनन्ताय ।

Namo Annantaya

d) Sita-Ram Mantra**i) Sita-vallabha mantra**

ॐ नमो भगवते सीतावल्लभाय स्वाहा ।

Om namo Bhagavate Sitavallabhaya Swaha

Remarks: This is a miraculous mantra for marriage problems.

ii) Sita-Ram Mantra

ॐ श्रीसीतारामचन्द्राभ्यां नमः ।

Om Sri Sita-Ramachandrabhyam Namah

iii) Sita-Pati Mantra (Anusthup Chhand)

रामाय रामभद्राय रामचन्द्राय वेदसे

रघुनाथाय नाथाय सीतायाः पतये नमः ।

Ramaya Ramabhadraya Ramachandraya Vedhase

Raghunathaya Nathaya Sitayah Pataye Namah

iv) Rama-Raksha Mantra (Anusthup Chhand)

ॐ रामभद्रं महेष्वास रघुवीरं नृपोत्तमं ।

भो दशास्यान्तकास्माकं रक्षा कुरु श्रियं च मे ॥

Om Ramabhadram maheshvāsa Raghuvira Nripottama.

Bho Dashasyantakasmakam Raksham Kuru Shriyam Cha Me.

3) NARASIMHA

a) Beeja Mantra

i) Narsimha Beejakshar (Atri Rishi)

ह्रीं

Kshraum.

ii) Three letter mantra of Narsimha

ह्रीं ह्रीं ह्रीं

Hrim Kshraum Hrim.

iii) Narsimha Shadakshara

(6 letter mantra for Sri Narsimha)

जय जय श्रीनृसिंह

Jaya Jaya Sri Nrisimha.

b) Narasimha mantra

i) Satru-Marana Mantra

ॐ नं नृसिंहाय शत्रुभुजबलं विदीर्णाय नमः

Om Namah Nrisimhaya Satrubbujabala Vidirnaya Namah.

c) NARASIMHA MALA-MANTRA

i) Lakshmi – Nrisimha mantra

(31 letter) Padvanabha Rishi

ॐ श्रीं हीं जयलक्ष्मीप्रियाय नित्यप्रमुदित चेतसे लक्ष्मीश्रिताद्वदेहाय श्रीं हीं नमः ।

Om Shrim Hrim Jayalakshmi-Priyaya Nityapramudita-ChetaseLakshmi-Sritarddh-Dehaya Shrim Hrim Namah.

ii) Ugraveera Narasimha⁵⁹

Anusthup Chhanda

उग्रवीरं महाविष्णुं ज्वलन्तं सर्वतोमुखं
नृसिंहं भीसणं भद्रम् मृत्युर्मृत्यं नमाप्यहं ।

*Ugraveeram Mahavishnum jwalantam sarvatomukham
Nrisimham Bhishanam bhadram mrityurmrita
Namanyaham*

4) Miscellaneous Vaishnava mantra

a) Poison destroying Garuda Mantra.

(Ananta Rishi, Pankti Channda & Pakshindra devata)

क्षीप ॐ स्वाहा

Kshipa Aum Swaha.

Dhyana: We meditate on the king of Birds of molten gold lustre (Golden eagle) adorning ornaments of the serpents with a quivering serpent in his beak. He instantly removes the poison and has the Abhaya and Narada Mudras (posture of palms) in his two hands as he recites the same Geeta.

Remarks: Five lakh Japa of this mantra is best for any form of de-addiction or removing any kind of poison from the body.

"Vishnubhakti paro nityam yo bhajet pakshinayakam

Satrungsarvanparabhaya Sukhi bhogasanianvita."

This mantra destroys enemies, sorrow and misery, removes addictions and gives pure devotion for Sri Vishnu. It ensues a long life of 100 years and thereafter a berth in Vaikuntha.

⁵⁹ There is another version of this Mantra as given by Sri Shivananda.

ॐ उर्गं वीरं महाविष्णुं ज्वलन्तं विश्वतोमुखम् । नृसिंहं भीषणं भद्रं मृत्युर्मृत्यं नमाप्यहम् ।

5.8. KRISHNA

1) Krishna Beejakshar

क्लीं

Klim.

2) Krishna Mantra

a) Krishna Beeja-Mantra

i) Shastakshari

क्लीं कृष्णाय नमः ।

Klim Krishnaya Namah

ii) Astakshari

ॐ क्लीं श्रीकृष्णाय नमः ।

Om Klim SriKrishnaya Namah

iii) Dasakshari

ॐ ह्लीं श्लीं क्लीं श्रीकृष्णाय नमः ।

Om Hlim Sleem Kleem SriKrishnaya Namah

b) Govinda Mantra

i) Dhyana

कल्पानोकहमूलसंस्थितवयोराजोन्नतां

सस्थितं पौष्ट्रवाणमथेष्वुचापकमलेपाशांकुशेविभ्रतम् ।

घकसंवगदिकरेष्वदधिजासृश्लष्टदेहं हरिं

नानाभूपणागत्कलेपकुमुमं पीताम्बरं संसरेत् ॥

Kalpanokahumulasamisthitavayorajonnatam

Sasthitam paushpambanamathekshuchapakamale-pashanikushebibhratam

*Chakramisanikhagadaikarairudadhijasamslistadeham
Harim*

NanabhushanaRaktalepaKusumam Pitambaram Sam-smaret.

Translation: We meditate on Hari (Govinda/Krishna) adorning yellow garments and seated on Garuda (Bald Golden eagle-king of the birds) under the Kalpavriksha⁶⁰. He has eight arms⁶¹ bearing a

⁶⁰ All desire fulfilling Holy heavenly tree. The roots of the tree are in heaven and its branches in this world. It is symbolized by the Holy Tulsi.

⁶¹ The eight arms symbolize the eight syllables of the Govinda mantra.

floral arrow, sugarcane bow, lotus, noose, goad, discus (Sudarshan Chakra), conch (Sankha) and mace. The resplendent Goddess Lakshmi adorned with various sweet flowers and ornaments embraces him. His forehead is anointed with Red Sandal wood paste⁶².

ii) Mantra

(Eight Syallable) *Sammohana Narada Rishi*

कर्त्ती ऋषीकेशाय नमः ।

Klim Hrishikeshaya Namah.

iii) Garuda mantra

Thereafter worship Garuda with the under-mentioned mantra and the Govinda Mantra is repeated 12 lakh times (12,00,000). When Jupiter is in debility or weak or if the saints⁶³ and pure people are being harassed by evil one's, then Hari comes to their rescue in the same way as He liberated Gajendra (the king of elephants from the jaws of Makara (the crocodile).

पक्षीराजाय स्वाहा ।

Pakshi-Rajaya Swaha

c) Rukmini Vallabha Mantra.

(16 syllable) *Narada Rish*

i) Dhyana

चिन्ताश्मयुक्तनिजदोः परिरब्धकान्तमालिङ्गतं सजलजेन करेणपल्या ।

सौवर्णविद्युतहस्तमनेकभूयं पीतास्वरं भजत कृष्णमधीष्टसिद्धै ॥

*Cintasmayuktanijadohparirabdhakantamalingitam
Sajalajenakarenapatnya,*

Sauvarnavetrayutahastamanekabhusam pitambaram

⁶² Red sandalwood paste called Rakia Chandan is offered to Krishna as the protector of Dharma since this is the favorite scent/decoration of the Sun God.

⁶³ The mantra refers to Krishna (Hari) as Rishi-Keshava or the hair (Kesha) adornment of the Saints (Rishi). Thus as a part of the Gayatri Mantra Siddhi, the saints and Brahmins do not shave/cut their hair during the period of the penance. The drawings and pictures of the Rishi & Maharishi's always show them as having long beard and hair tied in a knot above the head. In contrast, we see the pictures of Muni's (dedicated devotees of Bhakti Marg) as being bald and committed to a life of celibacy.

Bhajata krsnamabhista siddhyai

ii) Mantra

ॐ नमः भगवते रुक्मिणीवल्लभाय स्वाहा ।

Om Namah Bhagavate Rukmini-Vallabhaya Swaha.

d) GOVALLABHA MANTRA

(Eight Syllable) Brahma Rishi

i) Dhyana

हरि पञ्चवर्ष व्रजेधावमानं स्वसौन्दर्यसम्मोहितं स्वर्गयोषम् ।

यशोदासुतं स्त्रीगणैर्छष्टकेलिं भजे भूषितं भूषणैर्नूपुरादैः ॥

*Harimi pancavarsam vrajedhavamanam svasaundarya
summohitam svargayosam,*

*Yasodasutam striganairdrstakelim bhaje bhusitam
husanairnpuradayah*

Translation: We meditate on Krishna as a child of five years. He, the son of Yashoda, adorns fine jewellery and anklets. He enchants the divine fairies and admiring damsels with his playful pranks in *Vraja*.

ii) Mantra

क्लीं गोवल्लभाय स्वाहा ।

Klim Govallabhaya Swaha.

e) Santana - Gopala Mantra.

(Narada Rishi; Anustup Chanddah)

i) Dhyana

विजयेनयुतोरथस्थितः प्रसमानीय समुद्रमध्यतः ।

प्रददत्तनयान्द्विजन्मने स्मरणीयो वसुदेवनन्दनः ॥

*Vijayenayutorathasthitah prasamaniya samudramadhyatah,
Pradadattanayandvijanmane smaraniyo vasudevanandanah*

Translation: We meditate on Lord Krishna and Arjuna emerging from the sea in the brilliant chariot of victory. The Lord brings forth and offers an illustrious baby boy (the child of the devotee).

ii) Mantra

देवकीसुतं गोविन्दं वासुदेवं जगत्पतिम्

देहीमेतनयं कृष्णांलामहाम् शरणंगत ।

Devakisutam Govindam Vasudevam Jagtpatim

Dehim-Tanayam Krishna-twa-maham Saranagatah.

Comments: (1) It is best to start this mantra in a Holy place near the sea (this is mentioned in the meditation), preferably Puri in India as the mantra specifically refers to the Jagannath form with the word "Jagatpatim". One lakh Japa followed by a proper Pooja as described above gives an illustrious and dutiful son.

iii) Bandha (Blockage) Removal

The horoscope should be checked for "Bandha" or blockage from the Arudha Pada of the 3rd & 9th houses from Lagna and Sun as given in the Jaimini Sutra. If the Bandha is caused from Lagna, then in addition to the above, the Bhauma (Mars) Santana Mantra should be recited.

(a) *Diva-Mantra*

This is to be recited with the morning prayers after lighting the lamp.

ॐ भौमश्वराय बं पूर्णश्वराय नमः ।

Om Bhoomeshwrayaya Bum Purneshwaraya Namah

(b) *Ratri-Mantra*

This mantra is to be recited in the night before mating.

ॐ पूर्णेन्दु पूर्णेश्वराय योगाधिबलप्रकटायै पुत्र प्रदातव्यै नमः ।

Om Purnendu Purneshwaraya Yogadhibalaprakatayai

Putra Pradataavyai Namah

f) Name Mantra

i) Janaka Shadakshara

(Janaka Rishi)

हरेरामकृष्ण

Hare-Ram-Krishna

ii) Mahamantra.

हो कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे
हरे राम हरे राम राम हरे हरे

*Hare Krishna Hare Krishna Krishna Hare Hare
Hare Ram Hare Ram Ram Hare Hare.*

Remarks: This mantra is for Name Kirtana and is the most effective and purifying mantra in Kaliyuga. This mantra is suitable for one and all and 16 rosary everyday is sure to take you to the feet of Chaitanya Mahaprabhu.

g) Radhe-Krishna Mantra

i) Radha-Krishna Mala Mantra⁶⁴

राधे श्याम राधे श्याम श्याम राधे राधे
राधे कृष्ण राधे कृष्ण कृष्ण कृष्ण राधे राधे

*Radhe Shyam Radhe shyam Shyam Shyam Radhe
Radhe*

*Radhe Krishna Radhe Krishna Krishna Krishna Radhe
Radhe*

ii) Radhika Astakshari

राधिकाये श्रीयं नमः ।

Radhikaye Shreyam Namah

iii) Radha-Krishna Mantra (14 Syllable)

ॐ क्लीं कृष्णाय राधिकाये श्रीयं नमः ।

Om Kleem Krishnaya Radhikaye Shriyam Namah

h) (Dwadasakshari) Madhusudana Mantra⁶⁵

ॐ नमो भगवते वासुदेवाय ।

Om Namo Bhagavate Vasudevaya.

Remarks: It is advisable to recite the Mahusudana Stotra before and after chanting this mantra. The

⁶⁴ This Mantra is also called the Murali Mahima i.e. the power of the Flute of Sri Krishna

⁶⁵ There is a modified form of this mantra called the Madana Mantra.

मन्त्र : ॐ नमो भगवते वासुदेवाय कृष्णाय मंडलवलिमादाय हन हन हूँ फठ स्वाहा ।

*Om Namo Bhagavate Vasudevaya krishnaya Mangalavalimadaya Hana Hana Hum
Fhat Swaha*

mantra is derived from the first syllable of each of the 12 stanzas of the Madhusudana stotra. It is complete in itself, covers all aspects of life, and finally gives Moksha as described in one of the stanza: "Garbhavasam Mahadukhat Trahimam Madhusudana".

i) **Govinda Mantra-1 (Anusthup Chhand)**

ॐ कृष्णाय वासुदेवाय हरये परमात्मे ।

प्रणतक्लेनाशाय गोविन्दाय नमः ॥

*Om Krishnaya Vasudevaya Haraye Paramatmane.
Pranataklenashaya Govindaya Namo Namah*

j) **Govinda Mantra-2 (Anusthup Chhand)**

ॐ कृष्णाय वासुदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गोविन्दाय नमः ॥

*Om Krishnaya Vasudevaya Devakinandanaya Cha.
Nandagopakumaraya Govindaya Namo Namah.*

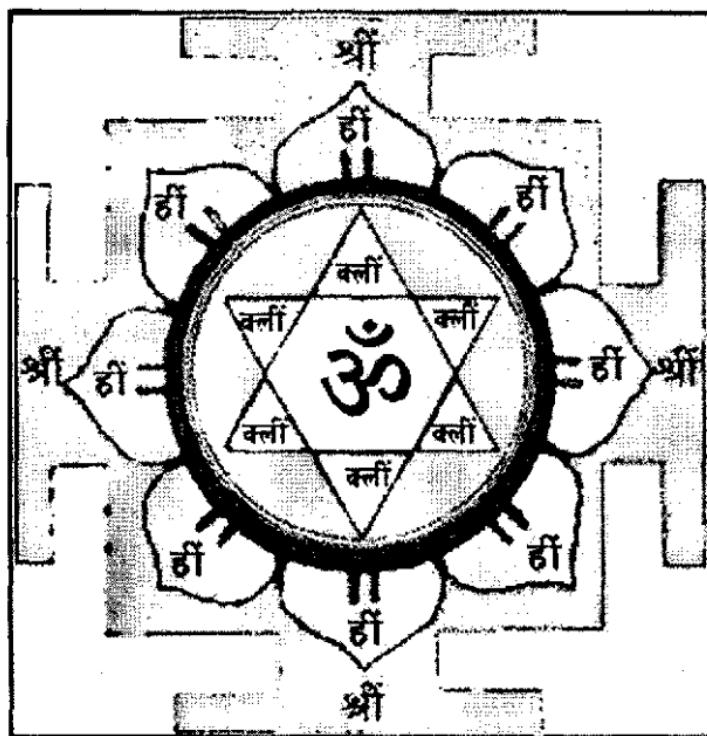
3) **KRISHNA ASTADALA PADMA (YANTRA) POOJA**

There are three ways of worshipping Krishna in the eight-petal lotus. These are in the form of Bala-Gopala (Baby Krishna), Gopala (Youth pastimes in Vrindavan) and as Brajendra (the King of Vraja). The Yantra used is the same, but the meditation, mantra and procedure is different.

Figure 5-7: Sri Krishna Yantra

a) **METHOD-I: Bala-Gopala Yantra (& Mantra)**

(Narada Rishi). This mantra also requires the use of the eight-petal lotus for Siddhi/ perfection. It bestows wealth, fame and success in all actions. Like uprooting the Arjuna trees and releasing the souls of the cursed Yaksha's, Bala-Gopala (Baby Krishna) removes all obstacles, redeems all our sins and curses. People without jobs or with work related problems find solutions. After the meditation and 4-lakh-mantra recitation, perform the fire sacrifice



with 40,000 mantra. Thereafter, worship the treasures in the eight directions (petals of the Yantra) and the Digpala and their weapons. This Pooja is normally done on Mondays and Wednesdays.

i) Dhyana

कल्पदुमूलसंरुद्धपद्मस्थं चिन्तयेद्वरिम् ।

कल्पद्रोरतिरमणीयपल्लवेभ्यः प्रोद्भूतैर्मणिनिकौः प्रसित्तमीशम् ।

ध्यायेयं कनकनिभांशुकेवसानं भुज्जानं दधिनवनीतं पायसानि ॥

*Kalpadrum⁶⁶ ulasmrudhpadmastham cintayeddharim.
Kalpadroratiramaniyapallavebhyah prodbhutairmani
Nikaraihprasiktamisam,*

⁶⁶ Kalpadruma yoga is caused by the placement of the Lagnesh (Lord of ascendant) in a quadrant etc the dispositor (say D1) of the lagnesh should also be strong in a quadrant etc, the navamsa dispositor (say D2) of this dispositor (D1) should also be strong in the Rasi Chart in quadrant /own sign / exaltation. The blessings of the Kalpavriksha come to the person with Kalpadruma yoga. Such person can never be defeated.

These three are like the Lagna (Lagnesh represents the body and the Maya Beeja Hrim (ॐ), Moon (Dispositor of lagnesh or Lord of Paka Lagna and the Rama Beeja Shrim (ॐ) and Sun (Navamsa dispositor of Paka Lagnesh and the Krishna Beeja Klim (ऐं)). If all three are strong, then Kalpadruma yoga results.

*Dhyayeyam kanakanibhamsukevasanam bhunjanam
Dadhinavanitapayasani.*

ii) Bala-Gopala Mantra

कर्त्ता कृष्ण कर्त्ता

Klim Krishna Klim

iii) Mantra for the treasures

Table 5-3: Treasures Mantra

ॐ महापदमाय नमः	Om Mahapadmaya Namah
ॐ पदमाय नमः	Om Padmaya Namah
ॐ शंखाय नमः	Om Samkhaya Namah
ॐ मकराय नमः	Om Makaraya Namah
ॐ कच्छपाय नमः	Om Kacchapaya Namah
ॐ मुकुन्दाय नमः	Om Mukundaya Namah
ॐ कुन्दाय नमः	Om Kundaya Namah
ॐ नीलाय नमः	Om Nilaya Namah

iv) Mantra of ten Digpala

Digpala's are the Lords of ten directions as well as the Dasamsa.

Table 5-4:Digpala Mantra

Deity/Direction	Weapon	Mantra	Transliteration
Indra (East)	Vajra (Thunderbolt)	ॐ लं इन्द्राय नमः ।	Om Lam Indraya Namah.
Agni (SE)	Shakti (Spear)	ॐ रं अग्नये नमः ।	Om Ram Agnaye Namah.
Yama (South)	Danda (Staff)	ॐ मं यमाय नमः ।	Om Mam Yamaya Namah.
Nairrtati (South West)	Khadga (Broadsword)	ॐ क्षं नैर्तये नमः ।	Om Ksham Nairtaye Namah.
Varuna (West)	Pasa (Noose)	ॐ वं वरुणाय नमः ।	Om Vam Varunaya Namah.
Vayu (North West)	Amkusha ⁶⁷ (Spear)	ॐ यं वायुवे नमः ।	Om Yam Vayuve Namah.
Soma (N)	Gada (Baton)	ॐ शं सोमाय नमः ।	Om Sam Somaaya Namah.
Isana (NE)	Trishula (Trident)	ॐ हं इशानाय नमः ।	Om Hum Isanaya Namah.
Brahma (Vertical down)	Padma (Lotus)	ॐ अं ब्रह्मणे नमः ।	Om Am Brahmane Namah.
Ananta (Vertical Up)	Chakra (Discuss)	ॐ ह्रीं अनन्ताय नमः ।	Om Hrim Anantaya Namah.

⁶⁷ Amkusha is a tiny pointed spear like object used for controlling and driving elephants.

v) Mantra of ten Diqpala Weapons

Table 5-5: Mantra for Weapons of Digpala

Weapon	Mantra	Transliteration
Vajra (Thunderbolt)	ॐ वज्राय नमः ।	Om Vajraya Namah
Shakti (Spear)	ॐ शक्तये नमः ।	Om Shaktaya Namah
Danda (Staff)	ॐ दण्डाय नमः ।	Om Dandaya Namah
Khadga (Broadsword)	ॐ खडगाय नमः ।	Om Khadgaya Namah
Pasa (Noose)	ॐ पाशाय नमः ।	Om Pasaya Namah
Amkusha (Spear)	ॐ अंकुशाय नमः ।	Om Ankushaya Namah
Gada (Baton)	ॐ गदाय नमः ।	Om Gadaya Namah
Trishula (Trident)	ॐ शूलाय नमः ।	Om Shoolaya Namah .
Padma (Lotus)	ॐ पदमाय नमः ।	Om Padmaya Namah
Chakra (Discuss)	ॐ चक्राय नमः ।	Om Chakraya Namah

b) METHOD-II: Gopala Yanta (& Mantra)

i) Dhyana

वृन्दारण्यगकल्पपादपतले सद्रलपीठेम्बुजे
शोणाभे वसुपत्रके स्थितमजं पीताम्बरालकृतम्।
जीमूताभमनेकभूषणयुतं गोगोपगोपीवृतं गोविन्दं
स्मरसुन्दरं मुनियुतं वेणु रणन्तं स्मरेत् ।

*Vrindaranyagakalpapadapatale sadratnaPithembuje
Sonabhe vasupatrake sthitamajam pitambaralamkritam
Jimutabhamanekabhushanayutam gogopagopivrittam
Govindam*

Smarasundaram muniyutam venum ranamtam smaret.
Translation: We meditate on Govinda (Krishna) playing the flute⁶⁸. He wears yellow garments, is bedecked with brilliant ornaments and is dark complexioned like the rich rain bearing clouds. In beauty, He easily surpasses Kandarpa (the God of Love). He is seated on the eight petaled red lotus,

* The monosyllable sound of Krishna's flute is "OM".

which is supported on a magnificent pedestal studded with various gems under the Kalpavriksha (wish fulfilling tree). Cows, cowherds and their women as well as Muni's⁶⁹ throng around Him.

This Pooja is normally done on Tuesdays and Fridays.

ii) Mantra

Choose any of the following mantras for Japa. The rules given in an earlier chapter do not affect the Mantra of Sri Krishna. This is the only exception to the rules. It may be noted that Krishna mantra could automatically give results merely by performing the Kesavakirtyadi Nyasa. Adding the Rama beeja (Shrim) gives worldly comforts and fame whereas adding the Maya beeja (Hrim) gives emancipation from the cycle of rebirth. After meditating on Krishna, this mantra should be recited one-lakh times, with one-tenth for Yagna/ fire sacrifice. The eight-petal copper-lotus should be offered to Sri Krishna. In the eight petals, worship the eight queens by offering vermillion (red sindoor) in a clockwise manner starting from the eastern petal. Thereafter, worship the eight principal Bhakta (disciples) by offering Red Sandal paste followed by the ten Digpala (guardians of the directions). Whereas the mantras of eight queens have the Rama Beeja (Shrim), the mantras of the eight Bhakta have the Maya Beeja (Hrim).

(a) Dasakshari Gopala Mantra

गोपीजनवल्लभाय स्वाहा

Gopijanavallabhaya Swaha

(b) Dwadasakshari

(12 Syllable mantra of Gopala) Brahma Rishi

* Bald mendicants dedicated to the service of Krishna and vowed to a life of celibacy. They alone are allowed to climb atop a temple for its repair or maintenance.

ॐ ह्रीं क्लीं कृष्णाय गोविन्दाय स्वाहा ।

Shrim Hrim Klim Krishnaya Govindaya Swaha.

(c) Jagannatha Trayodasakshari

ह्रीं श्रीं क्लीं कृष्णाय जगन्थाय स्वाहा ।

Hrim Shrim Klim Jagannathaya Swaha

(d) Astadasakshari

(18 Syllable mantra of Gopala)

क्लीं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा ।

*Klim Krishnaya Govindaya Gopi-Jana-Vallabhaya
Swaha.*

(e) Gunjamala Mantra

ॐ कृष्णं तुम्यं नमः ।

Om Krishnam Tubhyam Namah

(f) Gunjara Mantra

ॐ गुण्जरा गोपीजनवल्लभाय स्वाहा ।

Om Gunjara Gopi-Jana-Vallabhaya Swaha.

Table 5-6: Mantra for the Queens

ॐ श्रीं रुक्मिण्यै नमः ।	Om Shrim Rukminyai Namah (E)
ॐ श्रीं सत्यामायै नमः ।	Om Shrim Satyabhamayai Namah (SE)
ॐ श्रीं नग्नजित्यै नमः ।	Om Shrim Nagnajityai Namah (S)
ॐ श्रीं कालीन्दयै नमः ।	Om Shrim Kalindyai Namah (SW)
ॐ श्रीं मित्रविन्दयै नमः ।	Om Shrim Mitravindayai Namah (W)
ॐ श्रीं सुलक्षणायै नमः ।	Om Shrim Sulakshanayai Namah (NW)
ॐ श्रीं जाम्बवत्यै नमः ।	Om Shrim Jambavatyai Namah (N)
ॐ श्रीं सुशीलायै नमः ।	Om Shrim Sushilayai Namah (NE)

Table 5-7: Mantra for the Eight Bhakta

ॐ ह्रीं वसुदेवाय नमः ।	Om Hrim Vasudevaya Namah (E)
ॐ ह्रीं देवक्यै नमः ।	Om Hrim Devakyai Namah (SE)
ॐ ह्रीं नन्दाय नमः ।	Om Hrim Nandaya Namah (S)
ॐ ह्रीं यशोदायै नमः ।	Om Hrim Yasodayai Namah (SW)
ॐ ह्रीं बलभद्राय नमः ।	Om Hrim Balabhadraya Namah (W)
ॐ ह्रीं सुभद्रायै नमः ।	Om Hrim Subhadrayai Namah (NW)
ॐ ह्रीं गोपेभ्यो नमः ।	Om Hrim Gopebhyo Namah (N)
ॐ ह्रीं गोपिभ्यो नमः ।	Om Hrim Gopibhyo Namah (NE)

The mantra for the ten digpalas can be seen in table 5.4. White sandal and white (actually Green) Tulsi leaf is offered to Sri Krishna and Sri shakti on his right side white Red sandal and Red (actually Blackish) Tulsi leaf is offered to Sri Krishna and Blue shakti on his left side. Then two tulsi leaves (one green and one black) are placed on his head with two kanera flowers and two lotuses. The Panchopachar or Shodasopachar pooja follows this. Thereafter Sri Krishna is worshipped in the eight petals of the lotus (starting from the east facing petal in the clockwise direction) with the Krishnastaka mantras. Thereafter the Japa is performed.

Table 5-8: Krishna Astaka Mantra

ॐ श्री कृष्णाय नमः ।	<i>Om Sri Krishnaya Namah (E)</i>
ॐ वासुदेवाय नमः ।	<i>Om Vasudevaya Namah (SE)</i>
ॐ देवकीनन्दनाय नमः ।	<i>Om Devakinandanaya Namah</i>
ॐ नारायणाय नमः ।	<i>Om Narayanaya Namah</i>
ॐ यदुश्चेष्टाय नमः ।	<i>Om Yadushreshtaya Namah</i>
ॐ वर्ष्णेयाय नमः ।	<i>Om Varshneyaya Namah</i>
ॐ धर्मसंस्थापनाय नमः ।	<i>Om Dharmasamsthapanaya Namah</i>
ॐ असुरक्रान्तभरहरीणे नमः ।	<i>Om Asurakrantabharaharine Namah</i>

c) **METHOD-III: BRAJENDRA SAMMOHANA MANTRA**

This Pooja is normally performed on Thursdays and Sundays. Yellow garments, yellow seat (Asana), yellow forehead anointment (called *Kasturi Tilak*), yellow sweets etc. are to be used for the Deity and by the worshipper as well. A yellow Sapphire ring in gold is also worshipped at the center of the Yantra that is later worn in the right hand ring finger (fourth finger from thumb and NOT in the index finger).

i) Dhyana

कदम्ब मूले गायन्तं गोपालं वनमालिनम् ।
कदम्ब कुसुमेर्जुष्टं चिन्तयित्वा जनार्धनम् ॥

*Kadamba Mule Gayantam Gopalam Vanamalinam
Kadamba Kusumerjushtam Chintayitwa Janardhanam.*

ii) Tilak (Vermillion etc. offering)

Offer vermillion (red *Sindoor*) dots with the right hand middle finger on the four doors of the yantrs saying "Shrim" and the mantra's of the Guardians. Similarly, offer red sandalwood paste (*Rakta Chandan*) to the eight petals of the lotus saying "Hrim" and then the mantras of the digpalaka. Thereafter offer white sandalwood paste on the triangles saying "Kleem" and yellow paste at the center saying "Om". The relevant mantra's can be learnt from a Guru or the standard texts.

iii) Abhushana Mantra

Within the circle of the lotus, but outside the triangles, offer nine red vermillion dots while reciting each of the following mantra.

Table 5-9:Abhushan Mantra

ॐ किरीटाय नमः ।	Om Kiritaya Namah
ॐ कुण्डलाय नमः ।	Om Kundalaya Namah
ॐ शंखाय नमः ।	Om Sankhaya Namah
ॐ चक्राय नमः ।	Om Chakraya Namah
ॐ अंगदाय नमः ।	Om AnGadaya Namah
ॐ पद्माय नमः ।	Om Padmaya Namah
ॐ अंकुशाय नमः ।	Om Ankushaya Namah
ॐ धनुशाय नमः ।	Om Dhanushaya Namah
ॐ शराय नमः ।	Om Sharaya Namah

iv) Rasi Mantra⁷⁰

The Janma Rasi is the sign occupied by the Moon in the birth chart. If this is not available, then the Rasi should be determined from the starting letter of the name. Rasi suddhi is done by offering water, pearl etc. to Krishna and reciting the Rasi Mantra. Going to Vishnu/Krishna purifies the mind. Only then can our hearts be pure for receiving Him.

Table 5-10:Rasi mantra

Rasi/Moon	sign Mantra	Transliteration
Aries/Mesha	ॐ विष्णवे नमः ।	Om Vishnave Namah
Taurus/Vrisab	ॐ वासुदेवाय नमः ।	Om Vasudevaya Namah
Gemini/Mithun	ॐ केशवाय नमः ।	Om Keshavaya Namah
Cancer/Karkata	ॐ राधाकृष्णाय नमः ।	Om Radha-Krishnaya Namah
Leo/Simha	ॐ हरिहरायः । आलम्बुद्धाय नमः ।	Om Hariharaya Balamukundaya Namah
Virgo/Kanya	ॐ ह्रीं पिताम्भराय परमात्मने नमः ।	Om Hrim Pitambaraya Paramatmane Namah
Libra/Tula	ॐ श्रीराम दशरथाये नमः ।	Om Sri Ram Dasrathaye Namah

⁷⁰ The name "Sammohana" implies an inner relationship with the Mohini Avatar of Vishnu. During the churning of the Ocean by the Gods & Demons (Koorma-Avatar episode), various gems came forth along with a lot of poison. Being the natural protector of creation and the destroyer of evil, Shiva offered to drink this and save the world from utter destruction. His body started to burn as the poison descended in His neck. Maharshi Atri (one of the Saptarishi with the power of Creation) went into deep meditation, which resulted in the birth of the Moon. Thus, the Moon belongs to the lineage of Maharshi Atri called Atreya Gotra. The sage placed the Moon on the head of Shiva and the poison receded. Hence, the best remedy for removing the effects of poisons on the body is to worship Shiva on Mondays in His Somanath form.

With the emergence of the Moon came a pot of nectar (Amrita) and Lakshmi (Shri). Thus, all these three are the children of Varuna, the God of the Ocean. This is of important astrological significance as the Amrita Sphuta and Shri Lagna are calculated based on the birth position of the Moon. The Gods and demons stood in separate queues to partake of the nectar of immortality. The Gods envisaged that by the time they finished drinking, the pot would be empty. One of the demons got scent of the scheme and disguising himself as a God, changed the queue. Surya, the Sun God, soon spotted him. He mentioned this to Chandra, the Moon God. The Moon, at the speed of thought, rushed to Vishnu for help. The Lord appeared as the Mohini avatar and killed the demon by cutting his neck just as he swallowed the nectar. The head and trunk split and were thrown poles apart. They are called Rahu & Ketu respectively. To this day, these parts move in the heavens in the form of two points trying to meet.

The Rasi Mantra plays an important role in taking the mind to Vishnu/Krishna.

Scorpio/	ॐ नारायणाय नमः ।	Om Narayanaya Namah
Vrischik*	ॐ नराय नमः ।	Om Naraya Namah
Sagittarius/	ॐ ह्रीं श्री कीं धरणी धराय नमः ।	Om Hrim Shrim Krim Dharani Dharaya Namah
Dhanus		
Capricorn/	ॐ श्रीं वत्सलाय नमः ।	Om Shrim Vatsalaya Namah
Makar		
Aquarius/	ॐ श्रीं उपेन्द्राय अच्युताय नमः ।	Om Shrim Upendraya Achyutaya Namah
Kumbha*	ॐ क्लीं गोविन्दगोपालाय नमः ।	Om Klim Govinda-Gopalaya Namah
Pisces/Meena	ॐ कीं रथांग चक्राय नमः ।	Om Krim Rathanga-Chakraya Namah

* Two mantra have been given for the two lordships of these signs. The first mantra is for the node (Rahu/Ketu) while the second is for the planet (Saturn/Mars) for the signs Aquarius and Scorpio respectively.

v) Japa Mantra

ॐ सं सम्मोहनाय कृष्णाय भद्राय ॐ फट् ।

Om Sam Sammohanaya Krishnaya Bhadraya Om Phut.

4) OTHER RELATED MANTRA's

a) Mayura Mantra

ॐ श्याम श्याम विचित्र पक्षी नमः ।

Om Shyam Shyam Vichitra Pakshi Namah

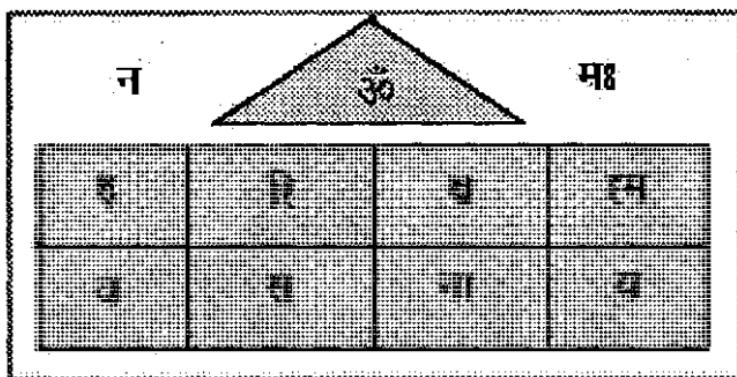
b) Mukuta Yantra (& Mantra)

The Mukuta Yantra is drawn and fixed inside the crown of Sri Krishna. Worshipping Sri Krishna while He wears this crown removes all obstacles and 'Sakata Yoga'⁷¹ is broken and converted into 'Mukuta Yoga'.

ॐ हरि ब्रह्म वसनाय नमः ।

Om Hari Brahma Vasanaya Namah

⁷¹Sakata Yoga: Placement of Jupiter & Moon in mutual 2/12 or 6/8 houses causes Sakata Yoga. Either of them in strength and in a quadrant from the ascendant results in the breaking of the Sakata Yoga, which results in Mukuta Yoga. Thus, due to the Sakata Yoga the native has to face many obstacles in his good enterprise, but when the yoga breaks it crowns him with success and fame.

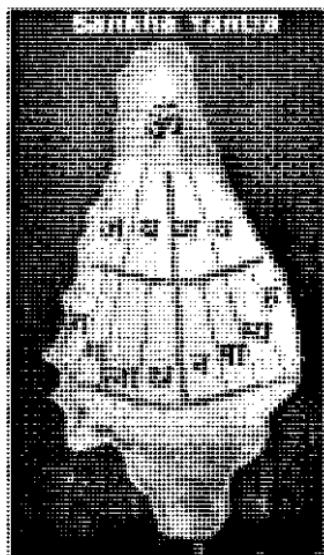
Figure 5-8: Mukuta Yantra

c) Sankha Yantra (& Mantra)

The conch is held in the left hand of Vishnu/Krishna/Jagannath. The worship of the conch has been given in detail separately. The Jagannatha Trayodasakshari Sankha Mantra (13 letter conch mantra of Sri Jagannatha) protects the worshipper from all kinds of evils, premature death, diseases etc. It is drawn on a right handed Conch and worshipped. The blowing of the conch dispels all evils.

ॐ जय जय जगन्नाथ नमाम्यहं ।

Om Jaya Jaya Jagannatha Namamyaham

Figure 5-9 Sankha Yantra

d) Sudarshana Yantra (& Mantra) for protection

i) Dhyana

नारायण परादेव नारायण पराक्षरा ।

नारायण परामुक्ति नारायण परागति ॥१॥

राम नारायणानन्त मुकुन्द मधुसूदनम् ।

कृष्ण केशव कम्सारे हरे वैकुण्ठ वामनम् ॥२॥

हरे मुरारे मधुकैटभारे गोपाल गोविन्द मुकुन्दसौरे ।

यज्ञेश्वरायण कृष्ण विष्णु निराश्रय मां जगदिशरक्ष ॥३॥

Narayana Paradeva Narayana Parakshara

Narayana Paramukti Narayana Paragati

Rama Narayananta Mukunda Madhusudanam

Krishna Kesava Kamsare Hare Vaikuntha Vamanam.

Hare Murare Madhu Kaita Bhare

Gopala Govinda Mukunda Soure

Yagyeshha Narayana Krishna Vishnu

Nirrasraya Maam Jagadesha Raksha.

ii) Mantra

(To be recited using Sphatik crystal Rosary)

ॐ क्लीं क्रीं एं सुरक्षां साध्य सुदर्शनाय फृद ।

Om Klim Krim Aim Suraksham Sadhaya Sudarshanaya Phut.

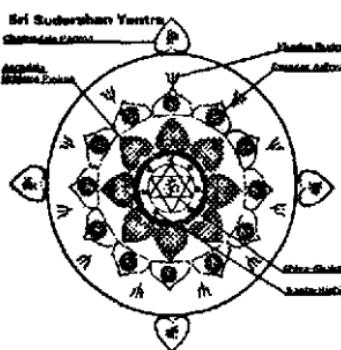
iii) Description

Shiva created & gifted this weapon for Vishnu/Krishna. Parvati sits at the center in the female symbol of a triangle with its apex facing down and Shiva sits with Her in the male symbol of a triangle (apex facing upwards/East). Thus, these two triangles superimposed symbolize the Yoga of creation called "Hiranyagarbha" or the Golden Embryo and the Shiva Linga. The Sapta Rishi's (seven seer's forming the fountain head of Sanatana Dharma of the Hindu's) are seated in Padmasana around the Yogic triangles in perfect Samadhi. They symbolize the seven colors⁷² that merge into the

⁷² Vedic Astrology teaches that these are the seven bodily planets from the Sun to Saturn representing the colors as follows: Mars-Red, Sun-Orange, Jupiter-Yellow, Mercury-Green, Venus-Blue, Moon-Indigo & Saturn-Violet.

white light. Outside of this is the eight-petal lotus of "Kala" (personified time) showing that the entire creation is a timeless cycle that is perfectly ordained. The twelve "Aditya" (personified Sun in twelve zodiacal signs) sitting on the twelve-petal lotus surround the eight-petal lotus and govern all creation in its evolution. They represent the external or material manifestation of the creation. This is a very important concept in Yantra Siddhi in that the lotus with petals lesser than eight represent the "Soul" or Atma level while lotus with petals more than eight represents material creation. Hence, eight-petal lotus is the threshold or the meeting point between the outer material creation (or body covering) and the inner soul and is the "Mana" or mental level. Working through the veil of the eight-petal lotus⁷³, each of the Sapta Rishi's has yoga with each of the Sun signs (Aditya) forming the vital creative division called Saptamsa (Hence, the Saptamsa D-7 chart is studied for progeny and creation). Thus, in a sense, the real father or creator is the Rishi (Seer) from whom the spark of the individual soul has emerged and this leads to the concept of GOTRA or lineage which is traced back to these Rishi's.

Figure 5-10: Sri Sudarshan Yantra

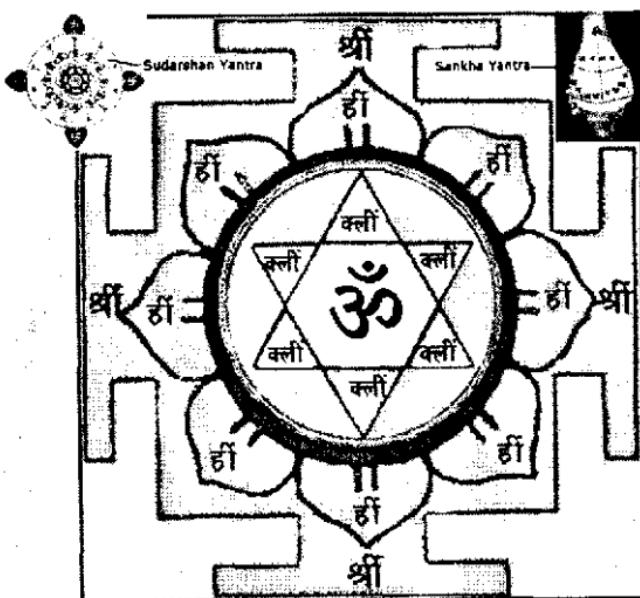


⁷³ The particular petal that guides the light of the soul (emerging from a particular Rishi) for its material creation represents the Chara Atmakaraka and becomes the King or Controller of that creation during its period of existence.

After the creation of the physical bodies, the twelve Aditya govern and sustain them. Thus, for a healthy body, Sri Krishna advised Arjuna to regularly worship the Aditya (Aditya Hridaya Stotra). The Mantra of the twelve Aditya is at Para 4.. The eleven Rudra, who like eleven strong elephants bind the soul to the body, protect these material/physical bodies from destruction and decay. Death occurs when one of these elephants falls or turns away. The trident of lord Shiva called "Trishoola"⁷⁴ symbolizes them. Finally, the four doors are guarded as shown by the dark heart shapes.

This Yantra requires the worship of the Shiva linga, Divine Mother, Seven Maharishi, Eight-petal Lotus, Twelve-Aditya, Eleven Rudra and the Guardians of the four doors of the Shiva Peetham. Finally, it is offered to Sri Krishna by placing it along with the Sankha Yantra over the Krishna Yantra (see Fig.).

Figure 5-11:Sri Krishna offered the Sudarshana & Sankha Yantra.



⁷⁴ These "Trishoola" look like the Sanskrit "A" syllable (अ), which is the Beejakshara mantra for protection and is outside of the twelve-petal lotus.

e) Removal from Bondage

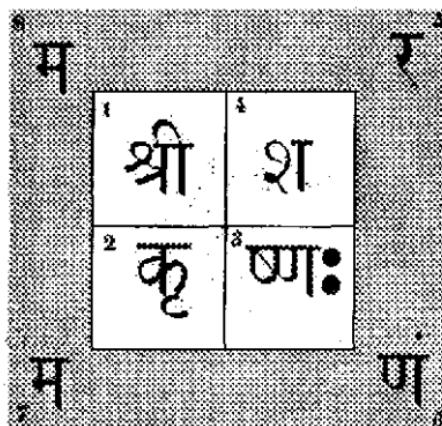
i) Types of bondage

The scriptures describe three kinds of bondage called “Vira Bandha”, “Naga Bandha” and “Ahi Bandha” (Bandha means bondage).

(a) Vira Bandha

It is the bondage caused by enemies and ones own weaknesses (Shadripu) and is attributed to Saturn. This can be due to curses of past / present birth and the person is overpowered and made immobile either by enemies or disease or some other weakness like sex, alcohol etc. The best remedy for Vira-bandha is the Gopala Mantra (or Bala-Gopala Mantra). This is the most common type of bondage. Any mantra of Krishna is very helpful. The Krishna Beesi Yantra & Mantra are also very effective. The numbers in the yantra show the order in which the letters are written & offered sandalwood paste. The basic point is that the movement should be from one square/ triangle to another when they have a common side or corner.

Figure 5-12: Krishna Beesi Yantra



Mantra

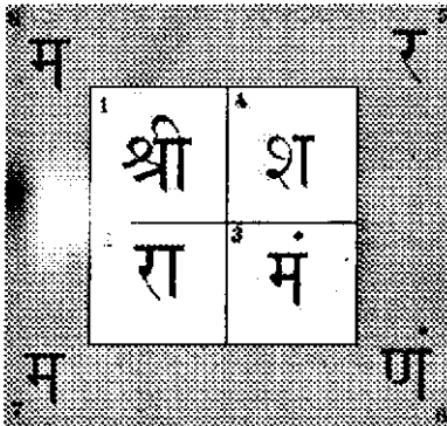
श्री कृष्ण शरणं मम ।

Sri Krishna Sharanam mama

(b) Naga Bandha

It is attributed to Rahu and is seen when a person is cheated, falsely accused or falls into terrible times. Possession by spirits, witchcraft and black magic are also forms of Naga Bandha. Signs and planets associating with Rahu show the bondage and the person may become a criminal. The best remedy for Naga Bandha is the Rama Taraka Mantra. Any mantra of Sri Rama or simply chanting His holy name removes this bondage. The Rama Beesi Yantra & Mantra are also very effective.

Figure 5-13:Ram-Beesi Yantra

**Prarthana Mantra**

श्रीरामचन्द्रचरणो शरणं प्रपद्ये ।

*SriRamachandracharanou Sharanam Prapaddhai
Mantra*

श्री रामं शरणं मम ।

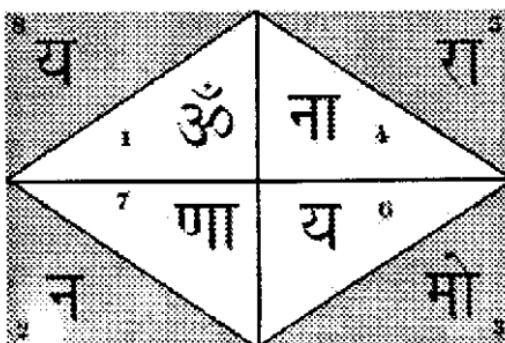
Sri Rama Sharanam mama

(c) Ahi Bandha

It is attributed to Ketu and shows sudden results like reversals, decline in health for no apparent

reason, insomnia, mental disorders etc. Possession by Graha/other evil spirits, cheating or being cheated, false hopes and self destruction are its symptoms. The best remedy for Ahi Bandha is the Narayana Mantra. Any mantra of Vishnu is very helpful. The Astakshari and Beesi Yantra are given below:

Figure 5-14: Vishnu Beesi Yantra



Prarthana Mantra

श्रीमन्नारायणचरणे शरणं प्रपद्ये ।

*Sriman Narayana Charanai Sharanam Prapaddhai
Mantra*

ॐ नमो नारायणाय ।

Om Namo Narayanaya

It is possible that in an extreme case, a person may be afflicted by two or more of these bondage. The following procedure is advised:

ii) Pacify the cause of the bondage

The cause of the bondage is pacified by the following mantra:

ॐ अहिबन्ध नागबन्ध वीरबन्ध नमः ।

Om Ahibandha Nagabandha Veerabandha Namah

iii) Recite the Vajrakaccheti Vimsakshari Mantra

This twenty-syllable mantra removes the bondage and water purified with this is to be drunk as nectar. It is to be recited 20,000 times within 40 Days.

ॐ श्री अनन्त नमाप्यहम् ।

ॐ श्री वज्राक्षेति श्रीं ॐ नमः ॥

Om Shri Ananta Namamyaham

Om Shrim Vajrakaccheti Shrim Om Namah

iv) Janaka Shadakshari

हरे राम कृष्ण

Hare Ram-Krishna

This mantra has the three names of Narayana (Hari), Rama and Krishna and removes the bondages of all kinds. Recite this mantra and also meditate with this mantra to obtain quick release.

5.9. HANUMAN

1) DWADASAKSHARI MANTRA

- a) **Mantra (12 Syllable mantra)[Ramachandra Muni]**
हौं हश्फौं खफैं हश्वौं हश्कफैं हस्सौं हनुमते नमः ।

*Transliteration : Haum Hasphreem Khaphrem Hsraum
Haskphrem Hsaum Hanumate Namah.*

b) Meditation:

बालार्कायुततेजसंत्रिभुवनप्रक्षोभकं सुन्दरं सुग्रीवादिसमस्तवानरगणैः
संसेव्यपादाम्बुजम् ।

नादेनैव समस्तराक्षसगणात्संत्रासयन्तं प्रभुं श्रीमद्रामपदाम्बुजसृतिरतं ध्यायामि
वाताम्बजम् ॥

Transliteration:

*Balarkayutatejasmamtribhuvanaprakshobhakam sundaram
Sugrivadisamastavanaraganaih samsevyapadambujam,
Nadenaiva samastaraksasaganansantrasayantam,
Srimadramapadambujasmrtiratam dhyayami
vatatmajam.*

Translation:

I meditate on Hanuman with lustre of ten thousand rising Sun's. He, the son of the Wind God controls the three worlds. Sugriva and his host of monkey-

men serve His lotus feet. His roar terrifies the entire army of the Demons and he is always engrossed in the contemplation of Sri Ram.

c) Eight Petal Lotus

Worship of the eight-petal lotus made of copper is essential for this mantra to fructify. The yantra (eight petal lotus made of copper) is placed on a clean flat surface and is offered red vermillion (Sindoor) with the following eight mantra in a clockwise direction starting from the east-facing petal.

Table 5-11: Hanuman mantra

ॐ रामभक्ताय नमः ॥	<i>Om Rambhaktaya Namah. (E)</i>
ॐ महातेजाय नमः ॥	<i>Om Mahatejaya Namah. (SE)</i>
ॐ कपिराजाय नमः ॥	<i>Om Kapirajaya Namah. (S)</i>
ॐ महाबलाय नमः ॥	<i>Om Mahabalaya Namah. (SW)</i>
ॐ द्रोणाद्रिहारकाय नमः ॥	<i>Om Dronadriharakaya Namah. (W)</i>
ॐ मेरुपीठकार्चनकारकाय नमः ॥	<i>Om Merupithakarchanakaraka Namah. (NW)</i>
ॐ दक्षिणाशास्कराय नमः ॥	<i>Om Dakshinasabhaskaraya Namah. (N)</i>
ॐ सर्वविघ्ननिवारकाय नमः ॥	<i>Om Sarvavighna-nivarakaya Namah. (NE)</i>

Thereafter the eight chief Vanara (Lit: monkey -men) who had assisted Hanuman are worshiped in the eight petals (starting from the petal in the east) with the following mantra:

Table 5-12: Vanara mantra

ॐ सुग्रीवाय नमः ।	<i>Om Sugrivaya Namah. (East)</i>
ॐ अंगदाय नमः ।	<i>Om Angadaya Namah. (SE)</i>
ॐ नीलाय नमः ।	<i>Om Neelaya Namah. (S)</i>
ॐ जाम्बवन्ताय नमः ।	<i>Om Jambavantaya Namah. (SW)</i>
ॐ नलाय नमः ।	<i>Om Nalaya Namah. (W)</i>
ॐ सुषेणाय नमः ।	<i>Om Susenaya Namah. (NW)</i>
ॐ द्विविदाय नमः ।	<i>Om Dwividaya Namah. (N)</i>
ॐ मैन्दाय नमः ।	<i>Om Maindaya Namah. (NE)</i>

d) Results

- 1) Mantra Siddha is obtained by 12,000 repetitions and thereafter a fire sacrifice is made with one-tenth (1200) mantra repetitions for attaining Siddhi⁷⁵.
- 2) A Havana (fire sacrifice) of 1000 mantra can ward off the evil spirits, thieves, legal problems, poison, negative effects of time as indicated by the Dasa and all other evils. Twenty-one Celibates should be fed after the Pooja for best results.
 - a) For removing the poison, water consecrated with this mantra should be drunk.
 - b) For removing evil spirits, fever etc, holy water should be cupped in the palm and thereafter reciting the ple if a person called Umakant has to be released from any kind of bondage, then the mantra “हौं हश्फी खफे हश्मी हश्कफे हसीं हनुमते नमः उमाकान्त विमोचय विमोचय।” (*Haum Hasphreem Khaphrem Hsraum Haskphrem Hsaum Hanumate Namah Umakanta Vimochaya Vimochaya*).
 - c) Similarly for other ends like captivation, dissension, aversion etc, the Samputa would be “Vidvesaya vidvesaya”, “Ucchataya ucchataya” or “Maraya Maraya”. The items to be used etc. can be learnt from ant standard book on Tantra.mantra, it should be sprinkled on the concerned person.
 - d) Black magicians use this mantra in the cremation/burial grounds for capturing a spirit (constant repetition of 600 mantra for three nights) or for killing an enemy (using an idol to represent the enemy). This is a tamasik use of the mantra and the addendum is not being given here.
 - e) A prisoner is released if on a picture of Hanuman, this mantra is written followed by his

name and Samputa (*vimocaya vimochaya*) and wiped off with the left hand. This has to be done 108 times for 40 Days.

2) Pancha Kuta mantra

ॐ खफे हश्चौ हश्चक्षे हसौ ॥ ।

Transliteration: Hsphrem Khphrem Hsroum Hskhphrem Hsoum.

3) Ekadasakshari (11 letter)- Tantrik

ॐ एं श्री ह्राम हुं हश्फे खफे हश्चौ हश्चक्षे हसौ ।

Transliteration : Om Aum Shrim Hram Hrim Hrum Hsphrem Khphrem Hshroum Hsoum.

4) Ekadasakshari (11 letter)- Sattwik

ॐ हं रुद्राय हनुमते नम ।

Transliteration: Om Ham Rudraya Hanumate Namah

5) Eighteen Syllable Mantra

नमो भगवते अन्जनेयाय माहाबलाय स्वाहा ।

Transliteration : Namo Bhagavate Anjaneyaya Mahabalaya Swaha.

Note: By adding the Pranava (Om) the mantra becomes very Satwik and is recommended for daily practice.

6) Pancha-Mukha Hanuman (Five faced Hanuman)

This is a Tantrik form of hanuman. The five heads represent the five elements of Prithvi (Solid/Earth), Jala (Liquid/Water), Vayu (Wind/Gaseous state), Akash (Vacuum/Sky) and Agni (Fire/Energy).

a) East Facing Mantra

ॐ पूर्वकपिमुखाय् पञ्चमुख हनुमते टं टं टं टं सकलशत्रु सहारणाय स्वाहा ।

⁷ Siddhi: Proficiency in the mantra; this is a kind of expertise and familiarity of the mantra obtained by a certain minimum number of repetitions followed by a Havana (Fire Sacrifice).

*Om Purvakapimukhaya Panchamukha Hanumate Tam
Tam Tam Tam Sakalasatru Samharanaya Swaha.* [Eradication of enemies, law suits and fear of Violence etc] 15000 repetitious.

b) South Facing Mantra

ॐ दक्षिणमुखाय पञ्चमुख हनुमते करालबदनाय नारसिंहाय ॐ हं ह्रीं हूं हौं हः सकलभूतप्रेतदमनाय स्वाहा ॥ ।

Om Dakshinamukhaya Panchamukha Hanumate Karalabdanaya Narasinchaya Om Hram Hrim Hrum Hroum Hrah.

[10,000 repetitious to completely remove black magic, spells, evil spirits etc.

c) WEST FACING MANTRA

ॐ पश्चिममुखाय गरुडाननाय पञ्चमुखहनुमते मं मं मं मं सकलविषहराय स्वाहा ।

Om Paschimamukhaya Garudanaraya Panchamukha Hanumate Mam Mam Mam Mam Mam Sakala Vishaharaya Swaha.

[10,000 repetitious facing west within 40 days will remove the evil effects of all poisons and ensure good health. All forms of addiction are removed with this mantra].

d) North Facing Mantra

ॐ नमो हनुमते रुद्रावताराय पञ्चबदनाय उत्तरमुखे आदिवराहाय सकल सम्पत्त कराय रामदूताय स्वाहा ॥ ।

Om Namo Hanumate Rudravataraya Panchabadanaya Uttaramukhaya

Adivarahaya Sakala Sampat Karaya Ramadutaya Swaha.

[50,000 repetitious of this mantra facing North bestows great wealth and prosperity]. All the above mantra are normally recited at night.

5.10. SHIVA

1) RUDRA

a) Rudra Dasakshari Mantra

(Baudhayana Rishi, Pankti Chhanda, Rudra Devata).

i) Mantra

ॐ नमः भगवते रुद्राय ।

Om Namah Bhagavate Rudraya.

ii) Dhyana:

कैलासाचलसन्निभं त्रिनयनं पञ्चास्यमन्वायुतं

नीलग्रीवमहीशभूषणधरं व्याघ्रत्वचाप्रावृतम् ।

अक्षस्रग्वरकुण्डिकाभयकरं चार्द्धं कला बिभ्रतं

गङ्गांभेविलसज्जटं दशभुजं वन्दे महेशं परम् ॥

Kailassacalasannibham trinayanam pancasyamambayutam

*Nilagrivamahisabhusanadharan vyaghratvacapravrttam,
Aksasragvarakundikabhayakaram candrim kalani
bibhratam*

*Gangambhovilasajjatam dasabhujam vande mahrsam
Param*

b) Worship Rudra to end enmity

Prepare a square pedestal of white rice and draw the Mahakala Chakra in it. Established a Shiva Linga at its center (Black Color) and mediate on Lord Shiva.

i) Dhyana:

प्रचण्ड प्रकृष्टं प्रगल्मं प्रेरेणं अखण्ड अनं भानु कोटि प्रकाशं ।

त्रयः शूल निर्मूल नं शूलपाणि भजे अहं भवानीपतिं भावगमयं । ।

*Prachanda Prakrishtam Pragalbham Paresham Akanda
Aanam Bhanu Koti Prakasham.*

*Trayah Shoola Nirmula Nam Shoolapani Bhaja Ahani
Bhavanipatim Bhavagamyam.*

ii) Mantra

Thereafter light a lamp of oil and offer 151 black chili to

Lord Shiva with the following mantra (to be recite 151 times).

ॐ शं शत्रुनाशाय रुद्राय फट् ।

Om Sam Satrunashaya Rudraya Phut.

c) Ekadasa (Eleven) Rudra

The eighth lord from any sign is the Rudra. Thus, there can be twelve Rudra for the twelve zodiac signs. However, the eighth Lord from the Atmakaraka qualifies as Maheshwara and in exceptional circumstances as given in the Upadesa Sutra of Jaimini Maharishi, another may take its place. Thus, of the twelve Rudra, one will always take the role of Maheshwara or Shiva with the responsibility of delivering the soul. This leaves eleven Rudra that if weak, can cause premature death or suffering. The Mantra of these Rudra is listed below.

i) Kapali (कपाली)

मन्त्र ४ नमस्ते रुद्रमन्यव अती त ईषवे नमः । बाहुभ्यो मतु ते नमः ॥

मन्त्र ५ ॐ हुँ हुँ शत्रुस्तम्भनाय हुँ हुँ ॐ फट् ।

Transliteration:

MANTRA Namaste Rudramanyava Ati-ta Isave namah. Bahubhyo matu-te namah

MANTRA Om Hum Hum Satrustambhanaya Hum Hum Om Phut

ii) Pingala (पिंगल)

मन्त्र ६ यामि षु गिरिरान्त हस्ते विभर्यस्तवे । शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ।

मन्त्र ७ ॐ श्रीं हीं श्रीं सर्व मंगलाय पिंगलाय ॐ नमः ॥

Transliteration:

MANTRA Yami Shum Giriranta haste Vibharyastave Shivam giritra tam kuru Ma Himshih Purusham Jagat

MANTRA Om Shrim Hrim Shrim Sarva-Mangalyaya Pingalyaya Om Namah

iii) Bhima (भीम)

मंत्रः शिवेन् वचशा त्वया गिरिशाच्छ बदामसी यथानः सर्ववमित्य
गदय क्षम् सुमना असत्

मंत्रः ॐ एं एं मनोवाञ्चित सिद्धये एं एं ॐ ॥

Transliteration:

*MANTRA Shivena Vachasa twaya Girishachcha
Badamasi*

*Yathanah Sarvavamitya gadaya Kshama
Sumana Asat*

*MANTRA Om Aim Aim ManoVanchita Siddhaye
Aim Aim Om*

iv) Virupaksha (विरुपाक्ष)

मंत्रः अथ्यवीचदधिवक्ता प्रथमो देव्यो भिषकः । अम्हीश्च सर्व जम्भयन्त यातु
ध्यान्योधराचिः पुरासूव

मंत्रः ॐ रुद्राय रोगनाशाय आगच्छ रं ॐ नमः ।

Transliteration:

*MANTRA Athyavichadadhi Vaktya Prathamao Devyo
Bhishakah.*

*Amhischa SarvaJambhayanta Yatu
DhyanyoDharachih Purasuva*

*MANTRA: Om Rudraya Roganashaya Aagachcha
Ram Om Namah*

v) Vilohita (विलोहितः)

मंत्रः असौ जौ प्रवसर्पति नीलगीवो विलोहितः । उतैन् गोपा अदृशर्न
दृत्तुदहार्यः स दृस्टो मृडयातिनः ॥

मंत्रः ॐ श्री ह्रीं सं सं ह्रीं श्रीं संकर्षणाय ॐ

Transliteration:

*MANTRA Asou Jou pravasarpatti Neelagrivo
Vilohita.*

*Uttaina Gopa Adrisandrintudaharyah Sa
Dristo Mridayatinah.*

*MANTRA: Om Shrim Hrim Sam Sam Hrim Shrim
Sankarshanaya Om*

vi) Shastha (सास्त्राः)

मंत्रः अमी यस्तागो अरुन्ण उतबभुः सुमंगलः ये चैन गु रुद ।
 अमितोदिक्षुष्रिताः सहस्र शोजवैषा हेड ईमहे ॥
 मंत्रः ओँ हीं हीं साफल्यायै सिद्धये ओँ नमः ।

Transliteration:

*MANTRA Asou Yastagro Aruna Utababhu
 Sumangalah Ye chaina Gu Rudra
 AmitoDikshuSritah Sahasra Sojavaisha Ide
 Imahe*

*MANTRA: Om Hrim Hrim Safalyayai Siddhaye Om
 'Namah*

vii) Ajapada (अजपाद)

मंत्रः नमस्ते नीलग्रीवाय सहशक्षाय मिदुषे अथोये अस्य सत्यातोहन्तेभ्यो
 अकरन्मः ॥

मंत्रः ओँ श्रीं बं सौः बलवर्धनाय बलेश्वराय रुद्राय फट

Transliteration:

*MANTRA Namaste Neelagrivaya Sahasrakshaya
 Midushe
 Athoye Asya SatyatoHanteBhyo
 AkaraNamah.*

*MANTRA: Om Shrim Bam Souh Balavardhanaya
 Baleswaraya Rudraya Phut*

viii) Ahirbudhanya (अहीर्बुदधन्य)

मंत्रः प्रमुखं धन्यन्सुमुभ्योरान्तर्या र्याम् । षाश्चते हस्त ईषवः पराता
 भगवो बप् ।

मंत्रः ओँ हां हीं हुं समस्त ग्रहोष विनाशाय ओँ ।

Transliteration:

*MANTRA Pramukham Dhanyansumu Bhyora-
 ntaryaYam
 Paschate Hasta Isavah Parata Bhagavo
 Bap.*

*MANTRA: Om Hram Hrim Hum Samasta Graha
 Dosha Vinashaya Om*

ix) Sambhu(शम्भुः)

मंत्रः या ते हेतिर्मीष्टम् हस्ते बभुवते धनुः । तयास्मान् विश्वत् स्तवमय
क्षमया परिभूजा ॥

मंत्रः ॐ गं ग्लो श्वो ग्लो गं ॐ नमः ।

Transliteration:

MANTRA Ya te Hetirmistam Haste Babhuvate Dhanuh.

Tayasman Viswat Stavamaya Kshamaya Paribhuja.

MANTRA: Om Gam Glaum Shroum Glaum Gam Om Namah

x) Chanda (चण्ड)

मंत्रः अवतत्व धनुष्टव् सहस्राक्ष शतेषुधीः । निशीर्य शल्यानाभुक्षा शिवो
न सुमना भव ॥

मंत्रः ॐ चं चण्डीश्वराय तेजस्याय चं ॐ फट्

Transliteration:

MANTRA Avatatwa Dhanustava Sahasraksha Sateshudhiih

Nishirya Salyanambhuksa Shivo Na Sumana Bhava

MANTRA: Om Chum Chandiswaraya Tejasyaya Chum Om Phut

ix) Bhava (भव)

मंत्रः नम्ते आयुधायाना तताय धृण्वे । उभाम्यामूर्त ते नमः
बाहुभ्यामंत्रवधन्यते ॥

मंत्रः ॐ भवोद् भवाय संभवाय ईष्ट दर्शन हेतवे ॐ शं ॐ नमः ॥

Transliteration:

MANTRA Namaste Ayudhayana Tataya Ghrirnave.
Ubhamyamut TeNamah Bahubhya Man-
tra Vadhanyate

MANTRA: Om Bhavod Bhava Sambhavaya
Ista Darshana Hetave Om Sam Om
Namah

2) MRITUNJAYA MANTRA

a) Sadasiva Mantra

(Vamadeva Rishi) Pankti Chhanda Sadasiva Devata
ॐ हौं सः ।

OM HAUM SAH.

b) Mrityunjaya Beeja Mantra

(Kahola Rishi) Gayatri Chhanda Mrityunjaya Devata
ॐ जुं सः
Om Jum Sah.

c) Mrityunjaya Mantra

(Vedic) (Vasistha Maharishi) Rig Veda VII 5 [Anusthup
Chhanda Rudra Devata.]

(a) Mantra:

ॐ त्रयंबकं यजामहे सुगन्धिम् पुष्टिवर्धनम् ।
उवार्लकमिव वस्थनाम् मृत्योर्गेषीय मामृतात् ॥

**Om⁷⁶ Tryambakkam⁷⁷ Yajamahe⁷⁸ Sugandhim⁷⁹
Pustivardhanam⁸⁰**

⁷⁶ OM is not spelt out in the Rig-Veda, but has to be added to the beginning of all Mantras as given in an earlier Mantra of the Rig-Veda addressed to Ganapati.

⁷⁷ TRYAMBAKKAM refers to the Three eyes of Lord Shiva. 'Trya' means 'Three' and 'Amhakam' means eyes. These three eyes or sources of enlightenment are the Trimurti or three primary deities, namely Brahma, Vishnu and Shiva and the three 'AMBA' (also meaning Mother or Shakti) are Saraswati, Lakshmi and Gouri. Thus in this word, we are referring to God as Omniscient (Brahma), Omnipresent (Vishnu) and Omnipotent (Shiva). This is the wisdom of Vashistha Maharishi and is referred to as Sri Dattatreya having three heads of Brahma, Vishnu and Shiva.

⁷⁸ YAJAMAHE means, "We sing Thy praise".

⁷⁹ SUGANDHIM refers to His fragrance (of knowledge, presence and strength i.e. three aspects) as being the best and always spreading around. Fragrance refers to the joy that we get on knowing, seeing or feeling His virtuous deeds.

⁸⁰ PUSTIVARDHANAM: Pooshan refers to Him as the sustainer of this world and in this manner, He is the Father (Pater) of all. Pooshan is also the inner impeller of all knowledge and is thus, Savitru or the Sun and also symbolizes Brahma the Omniscient Creator. In this manner He is also the Father (Genitor) of all.

*Urvarookamiva⁸¹ Bandhanaan⁸² Mrityormoksheeya⁸³
Maamritaat⁸⁴.*

Translation: O! Three-eyed Lord Shiva (three luminous eyes represent the Sun, Moon and Holy fire) we worship Thee, Thy (name & fame) spreads like sweet fragrance as Thou art the savior of all beings. I am under the bondage of dreadful diseases (of the mind, body and soul) and pray that Thou shalt deliver us from (all evils including) death (for the sake of immortality) by granting us some life rejuvenating nectar.

(b) *Dhyana*

हस्तांभोजयुगस्थकुम्भयुगलादुदृष्टतोर्यंशिरः
सिञ्चनं करयोर्युगेन दधतं स्वांके सकुम्भौकरौ ।
अक्षस्राङ्मुगहस्तमनुजगतं मूर्ढस्थचन्दसवतीयूषोन्तनुं
भजे सगिरिजं मृत्युञ्जयं ब्रयम्बकम् ॥

*Hastambhojayugasthakumbhayugaladuddhrtyatoyamsirah
Sincantam karayoryugena dadhatam svanke sakumbha-
ukarau,*

*Aksasranmrgahastamambujagatam murddhasthacanda-
Sravatpiyusonnatanum*

⁸¹ URVAAROKAMEVA: 'URVA' means "VISHAL" or big and powerful or deadly. 'AAROOKAM' means 'Disease'. Thus, URVAROOKA means deadly and overpowering diseases. (The CUCUMBER interpretation given in various places is also correct for the word URVAROOKAM, but not apt for this mantra). The diseases are also of three kinds caused by the influence (in the negative) of the three Guna's and are ignorance (Avidya etc), falsehood (Asat etc as even though Vishnu is everywhere, we fail to perceive Him and are guided by our sight and other senses) and weaknesses (Shadripu etc. a constraint of this physical body and Shiva is all powerful).

⁸² BANDANAAM means bound down. Thus read with URVAROOKAMEVA, it means 'I am bound down by deadly and overpowering diseases (of the body, mind & soul)'.

⁸³ MRITYORMOOKSHEYA means to deliver us from death (both premature death in this Physical world and from the never ending cycle of deaths due to re-birth) for the sake of Mokshya (Nirvana or final emancipation from re-birth).

⁸⁴ MAAMRITAAT means 'please give me some Amrita (life rejuvenating nectar). Read with the previous word, it means that we are praying for some 'Amrita' to get out of the death inflicting diseases as well as the cycle of re-birth.

bhaje sagirijam mṛtyunjayam tryambakam .

c) Remarks

After performing the mantra Japa and Havana etc, a few drops of Castor Oil are orally administered to the patient while reciting the following mantra:

ॐ नमः परमब्रह्म परमात्मने “ अमुक “ शरीरं कुरु कुरु स्वाहा ।

*Om Namah Parambrahma Paramatmane “ Amuka”
Sareeram Kuru kuru Swaha.*

[Replace the word “ Amuka” with the name of the patient]. Cure will begin quickly and surely. Perform a havan of 108 Sanjivani Mantra using twigs of *Guduci* (4 fingers in length) on the day of the Janma Nakshatra, 10th or 21st Nakshatra. This results in (a) destruction of disease and enemies (b) gain of wealth and (c) long life with sons and grandsons respectively. This mantra is from Dattatreya Tantra]

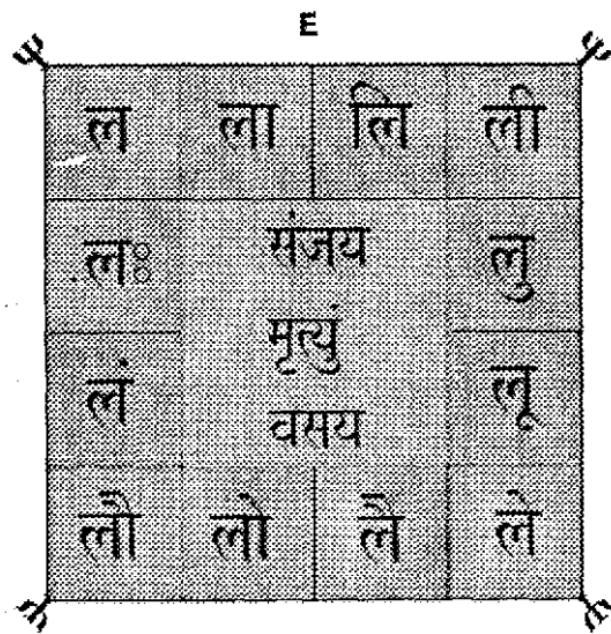
To prevent untimely premature death or cure from dangerous disease the *Havan Samagri* should be of Durbha grass⁸⁵. Here, three blades of Durbha grass blades are offered after each recitation of the mantra. Using Sesame seeds for Havana Samagri makes a person more religious and destroys enmity *Khira* (Sweetmeat of Rice cooked in thick milk) offered at Havana restores wealth, fame & lustier and offered at Havana destroys effects of Black magic and saves one from controversies. (10,000). The benefits of using different kinds of wood have been given in the standard texts, but it is this authors opinion that ultimately it is the sincerity of prayer that counts.

In the case of extreme danger or if the evil is strong, then the person performing the Pooja should protect himself by drawing two Mritunjay-asana Yantra and place them facing each other under his Asana

⁸⁵ It removes the evil effects of Rahu representing Jamadagni (Fire of hell).

(seat) before commencing the Pooja. The name of the person should be written in the place of "Sanjay".

Figure 5-15:Mritujay-Asana Yantra



e) **Sanjivani Mantra (Mahamrityunjaya Mantra)**

This mantra is formed by combining the three mantras given above. It has three Rishi's Vamadeva, Kahola And Vashistha as well as three Chhanda and three devata (Sadasiva, Mrityunjaya and Rudra). Sukracharya the preceptor of the demons used to revive the dead demons using this Mantra. Its life rejuvenating powers are truly incredible and its practice is advised.

ॐ हौं ॐ जुं सः भूर्भुवः स्वः

त्रयब्कं यजामहे सुगन्धिम् पुष्टिवर्धनम्

उर्वारुकमिव बन्धनान मृत्योर्मक्षिय मामृतातः

भूर्भुवः स्व रों जुं सः हौं ॐ

Om Haum Om Jum Sah Bhurbhuva Svah

*Tryambakkam Yajamahe Sugandhim Pustivardhanam
Urvarukameva Bandhanaam Mrityormoksheya*

Maamritaat

Bhur Bhuva Savah Roam Jum Sah Haum Om.

[Note of caution: This mantra should be done properly with Vinyoga, Rishi Nyasa etc. Else mantra given in Para 2(c) above should be practiced as it is from the Rig Veda and is flawless.]

3) SHIVA MANTRA

a) Shadakshara Sadashiva Mantra (6 Syllable)

i) Mantra:

ॐ नमः शिवाय

Om Namah Shivaya

ii) Dhyana:

ॐ धाये नित्यं महेशं रजतगिरिनिभं चास्त्रचन्द्रावतंसं

रत्नकल्पाज्वलां परशुमृगवराभीतिहसुं प्रसन्नं।

पदमासीनं समन्तात् स्मृतममरघण्येयाधकृतीं वसानं

विश्वादय विश्वब्रीजं निखिलभयहरं पञ्चवकं त्रिनेत्रम् ।।

*Om Dhyaye Nityam Mahesham Rajatagirinibham
Charuchandrvatamsam*

*Ratnakalpajwalangam Parasumrigavarabhitihastam
Prasannam*

*Padmasinam Samantat Smritammaraganyar
Vyagrhrakrittim Vasanam*

*Vishwadyam Vishwabeejam Nikhilabhayaharam
Panchavakram Trinetram.*

b) Panchakshari Mantra.

i) Mantra:

नमः शिवाय

Namah Shivaya

ii) Dhyana:

कैलासधीसकोणे सुरविटपितटे स्फटिके मण्डपे

सन्मातडगांरातिपीठोपरि परिलसितं सेव्यमानं सुरोद्धैः ।

जानुस्थं वामबाहुं मृगमपि परशु ज्ञानमुद्रां वहन्तं

नागोद्यधोगवेष्टं ददतमृषिगणे ज्ञानमीशानमीडे ॥

*Kailashdrishakone Suravitapitatet Sphatika Mandape
Sanmastangaratipithopari Parilasitam Savyamanam
Suradhyoh*

*Janustham Vamabahum Mrigamapi Praasu Gyanamu-
dram Vahantam*

*Nagodhyadhyogavestam Dadatamrishi gane Gyana-
meshanamidhe.*

c) NOTE ON PANCHAKSHARI MANTRA.

LORD Shiva is normally worshipped in the form of a "Linga" or penis due to the directions of Maharishi Brighu. The union (yoga) of the Linga (Penis) and Yoni (Vagina) is symbolic of the Hiranyagarbha (Golden Embryo) and the cause of all creation. It represents the ultimate source of all life. Represented astrologically, by the sign Cancer and Jupiter, who gets exalted in Cancer. Thus, worship of the Shiva Linga is the worship of nature. The word "Linga" is derived from the word "Aalaya" as it is the place of residence of all the Deva's (Deva-Aalaya).

शर्वयोनिषु कौन्तेय मूर्त्यः सम्भवन्त यः

टासा ब्रह्ममहदयोनिरहं बीजप्रदः पिता ॥ (Gita 14.4)

Sri Krishna teaches the importance of the Linga in the Bhagavat Gita "Of all the bodies (beings both animate and inanimate) evolving from the Yoni's⁸⁶ the Divine mother is Prakriti (Nature) and Divine Father in the form of Beeja giver Shiva (Linga) am I." Thus, the Linga represents the creative principle or the Life principle. Lingaraja is the temple of Lord Shiva is Bhubaneswar' Orissa (India). The word Lingaraja in composed of two terms "Linga" and "Raja" with the latter being taken from "Rajayoga"

⁸⁶ Lit. Female Organ and symbolizing the process of creation.

meaning "Union with God" (for a deeper spiritual understanding Rajayoga by Swami Vivekananda is advised).

मूले ब्रह्मा तथा मध्ये विष्णु स्त्रिभुवनेश्वरः ।
तदुपरि महादेवः प्रणवाख्यः सदाशिवः ॥
लिङ्गादेवी माहादेवी लिंगं साक्षान्महेश्वरः ।
तयोः संपूजनानित्यं देवदेवीश्च पूजितौ ॥

Mule Brahma Tatha Madhye Vishnu Stribhuvane-shwara

*Tadupari Mahadeva Pranavakhya Sadashiva
Lingadevi Mahadevi Linga Sakshatmaheśwara
Tathou Sampujanannityam Devadevischa Pujitou.*

Translation: The base of the Lingam represents Brahma, the middle portion represents Vishnu the Lord of the three worlds (Bhu, Bhava and Svah). Mahadeva is the portion just above the middle and the hemispherical top represents Sadashiva and Pranava (OM). The base of the Lingam in the form of a yoni is Mahadevi and the Lingam is the perfect symbol of Maheswara. Thus, worship of the Lingam everyday is akin to worship of all the Deva's and Devi's (all deities). These five deities {Brahma, Vishnu, Mahadeva (Shiva), Sadashiva (OM) and Mahadevi (Adi Shakti)} are represented by the five parts of the symbol of OM (ॐ) as Brahma is represented by A (अ), Vishnu by U (उ), Shiva by M (म), Sadashiva by the crescent Moon called "Nada" and Adishakti by the dot over the crescent Moon called "Bindu"⁸⁷. Thus, the *Sookshma Panchakshari* Mantra representing the Linga is A – U – M – Nada – Bindu (अ - उ - म - नाद - बिन्दु) which, due to the effect of Prakriti is transformed into the *Sthula Panchakshari* mantra Na – Ma – Shi – Va – Ya (नमः शिवाय). Thus, the Panchakshari mantra is the reposi-

tory of all knowledge as it represents the Pranava (Om) in the form of a Lingam.

Mahamedhanandanath (better known as the Jyotish circles as Sri Dukhishyam Patnaik explains that since the Panchakshari Mantra is actually evolved from Prakriti and is in "Sthoola" (bodily) form, it blesses the worshipper with all the bounties of nature but lacks the power to give emancipation. Hence, he advises people to become strong and to give up attachment by using the Sadakshari Mantra (ॐ नमः शिवाय) listed which has Pranava in the beginning (as per cycle of rebirth). This meaning of the Sadakshari has been explained by the Saint Sri Tulsi Das as:

ॐ नमः शिवाय गौरीशंकराय माहादेवाय नमो नमः ।

मदनान्तकाय मुक्तीप्रदाय श्रीगदशंकराय नमो नमः ॥

*Om Namah Shivaya Gourishankaraya Mahadevaya
Namio Namah*

*Madanantakaya Muktipradaya Srimadsankaraya Namio
Namah.*

Translation:

" Om Namah Shivaya" we jointly worship Gouri (Shakti) and Shankar (Shiva) [in the form of the Linga]. He is Mahadeva and the destroyer of Madana (Kamadevata or the God of Love symbolic of all desire) thereby giving Mukti (freedom) from the bondage of rebirth as well as sorrow, which stems from desire. By this, he is the revered Sam-Kara (Sam - Mangala or all that is Good And Kara: doer or benefactor).

d) Pinaki Mantra

(used for establishing the Shiva Linga)

ॐ नमः पिनाकीने ।

Om Namah Pinakine

¹⁷ The "Nada" and "Bindu" or the Dot OVER the crescent Moon is the foundation of all Shakti Cults whereby the Bindu

e) Pasupati Mantra.

(used for bathing before the Pooja)

ॐ नमः पशुपतये ।

Om Namah Pasupataye

f) Mahadeva Mantra.

ॐ नमः महादेवाय ।

Om Namah Mahadevaya

g) Shiva Dhanada Mantra

(a) DHYANA:

महेशं सुरेशं सुरारातिं नाशं बिशुं निश्वनाथं विभुत्यगं भुषणाम् ।

विश्वपाकशभिन्दकं वनिहत्रि नेत्रं सदानन्दं मीडे प्रभुं पञ्चवक्तम् । ।

*Mahesham Suresham Sursratir Nasam Vibhūm
Vishwanatham Vibhutyaga Bhushanam
Virupakshabhindarka Vanihatri Netram Sadananda
Meedhe Prabhūm Panchavakram.*

(b) JAPA MANTRA

ॐ शं शंकराय धनं देहि देहि ॐ ।

Om Sami Shankaraya Dhanam Dehi Dehi Om.

(C) ABHISHEK MANTRA

गच्छ गच्छ सुरश्चेष्ट स्वस्थाने परमेश्वर ।

ममपुजां गृहित्वेमां पुनरागमनाय च । ।

*Gaccha Gachcha Surasreshtho swastane Parameshwara
Mama-pujam grihitwemani punaragamanaya cha.
The Abhishek mantra is used for the ritual bathing
of the Shiva Linga with Ghee, Milk, Curd, Honey
and water (called Panchamrita Snana).*

h) Shiva Aarogaya Mantra

(d) Dhyana:

निराकार मोठकारमुलं तुरीयं गिराज्ञान गोतीतमीशं गिरिशं ।

करालं महाकालकालं कृपालं गुणाकार संसारपरं नतोऽहं । ।

*Nirakara Mothakaramulam tureeyam Giragyana
Gotitamisham Girisham*

*Karalam Mahakalakalam Kripalam Gunakar
Samsaraparam Natoaham.*

(e) JAPA MANTRA

ॐ क्लीं रोगनाशाय फट्।

Om Klim Roganaashaya Phat.

i) SHIVA SARVASIDDHI MANTRA

Burn a lamp of sesamum oil and offer sesamum seeds to a picture of Lord Shiva while reciting the first following mantra 101 times. Thereafter recite the second mantra 108 times using rosary of Rudraksha beads for counting. This mantra is recited for fulfilling all desires.

j) Prayer

नमः सम्भवाय च मयोभवाय च नमः शंकराय
च मयस्कराय च नमः शिवाय च शिवतराय च ॥

*Namah Sambhavaya Cha Mayobhavaya Cha Namah
Shankaraya*

*Cha Mayaskaraya Cha Namah Shivaya Cha
Shivataraya Cha.*

g) Mantra

ॐ ऐं मनोवञ्चितं साधय साधय ॐ

Om Aim Manovanchitam Sadhaya Sadhaya Om.

j) Shiva Gayatri (Rig Veda 1.187.3)

Agastya Rishi Gayatri Chhand

उप नः पितवा चर शिवः शिवाभिरुतिभिः । मयोभुरद्विषेण्यः सखा सुशेवो
अद्धयाः ॥

Upa Nah Pitava Chara Shivah Shivabhirutibhih.

Mayobhuraddishenyah Sakha Sushevo Addhayah.

k) Dwadasjyotirlinga Stotra & Mantra

सौराष्ट्रे सोमनाथं च श्रीशेले मलिल्कार्जुनम् ।

उज्जयिन्यां महाकालमोडकारममरेश्वरम् ॥

केदारं हिमवत्सृष्टे डाकिन्यां भीमशकडरम् ।
 वाराणस्यां च विश्वर्षं त्रयम्बकं गौतमीतटे ॥
 वैद्यनाथं चिताभुमो नागेशं दाल्कावने ।
 सेतुबन्धे च रामेशं घुश्मेशं च शिवालये ॥
 द्वादशेतानि नामानि प्रातरूल्याय यः पठेत् ।
 सप्तजन्मकृतं पापं स्मरणेन विनश्यति ॥
 एतेषां दर्शनादेव पातकं नेव तिष्ठति ।
 कर्मक्षयो भवेतस्य यस्य तुष्टो महेश्वरः ॥

*Saurashtra Somanatham Cha Srishaile mallirkarjunam
 Ujjainyam Mahakalam Omkaram Mamalleswaram
 Kedaram Himavatpristhe Dakinyam Bhimashankaram
 Varanasyam Cha Vishvesam Tryanibbakkam gautami
 tate*

*Vaidyanatham Chitabhumou Nagesham Darukavane
 Sethubandhe Cha Ramesham Ghushmesham Cha
 Shivalaye*

*Dwadasaitani Namani Pratarutthaya yah pathet
 Saptajanma krutam Paapam Smaranena vinasyati
 Eitesham darshanadeva patakam naiva tishthati
 Karmaksheyo bhavetasya Yashya tushtato Maheshwara*

4) YANTRA: EIGHT PETAL LOTUS (ASTADALA PADMA)

- a) Worship of the Eight petal copper lotus, begins with the worship of his eight chief attendants with the following mantra:

Table 5-13:Shiva Gana Mantra

ॐ नन्दीणे नमः ।	Om Nandine Namah (E)
ॐ माहाकालाय नमः ।	Om Mahakalaya Namah (SE)
ॐ गणेशाय नमः ।	Om Ganeshaya Namah (S)
ॐ वृषभाय नमः ।	Om Vrishabhaya Namah (SW)
ॐ भृङ्गीरिटिणी नमः ।	Om Bhringiritine Namah (W)
ॐ स्कन्दाय नमः ।	Om Skandaya Namah (NW)
ॐ उमायै नमः ।	Om Umayai Namah (N)
ॐ चण्डीश्वराय नमः ।	Om Chandiswaraya Namah (NE)

The Rudra Yantra is far more elaborate with the worship of sixteen, thirty-two and forty petal lotus outside and concentric to eight-petal lotus. This is beyond the scope of this book and can be studied from standard books on Tantra etc.]

- b) Lord Shiva was the achiever of the eight Siddhi and His worship as the Teacher is symbolic of the perfection of divinity. These Siddhi are worshipped in the eight petals with the following mantras and offer of sandal.

Table 5-14: Astasiddhi Mantra

ॐ अनीमायै नमः ।	Om Animayai Namah (E)
ॐ महीमायै नमः ।	Om Mahimayai Namah (SE)
ॐ लघीमायै नमः ।	Om Laghimayai Namah (S)
ॐ गरीमायै नमः ।	Om Garimayai Namah (SW)
ॐ प्राप्तयै नमः ।	Om Praptyai Namah (W)
ॐ प्राकाम्यायै नमः ।	Om Prakamyayai Namah (NW)
ॐ ईसीतायै नमः ।	Om Isitayai Namah (N)
ॐ वसीतायै नमः ।	Om Vasitayai Namah (NE)

- c) This is followed by the worship of the eight Matrikas (Mother) by offering red Vermillion (Sindoor with the following mantras:

Table 5-15: Asta-Matrika Mantra

ॐ ब्रह्मायै नमः ।	Om Brahmayai Namah (E)
ॐ महेश्वरायै नमः ।	Om Maheswaryai Namah (SE)
ॐ कौमारायै नमः ।	Om Kaumaryai Namah (S)
ॐ वैश्नवायै नमः ।	Om Vaisnavayai Namah (SW)
ॐ वराहायै नमः ।	Om Varahayai Namah (W)
ॐ इद्राणायै नमः ।	Om Indranayai Namah (NW)
ॐ चामुण्डायै नमः ।	Om Chamundayai Namah (N)
ॐ चण्डिकायै नमः ।	Om Chandikayai Namah (NE)

- d) This is followed by the worship of the Eight Bhairava's (Protectors of Lagna) with the following mantras:

Table 516: Asta-Bhairava Mantra

ॐ असीतांग भैरवाय नमः ।	Om Asitanga Bhairavaya Namah (E)
ॐ रुरु भैरवाय नमः ।	Om Ruru Bhairavaya Namah (SE)
ॐ चण्ड भैरवाय नमः ।	Om Chanda Bhairavaya Namah (S)
ॐ क्रोध भैरवाय नमः ।	Om Krodha Bhairavaya Namah (SW)
ॐ उन्मत्त भैरवाय नमः ।	Om Unmatta Bhairavaya Namah (W)
ॐ काल भैरवाय नमः ।	Om Kala-Bhairavaya Namah (NW)
ॐ भीशण भैरवाय नमः ।	Om Bhisana Bhairavaya Namah (N)
ॐ संहार भैरवाय नमः ।	Om Samhara Bhairavaya Namah (NE)

- e) The Eight Forms of Shiva are worshipped in the eight petals with the offer of white sandal and the following mantras:

Table 5-17: Asta-Moorti Mantra

ॐ भवाय नमः ।	Om Bhavaya Namah (E)
ॐ सर्वाय नमः ।	Om Sarvaya Namah (SE)
ॐ इशानाय नमः ।	Om Isanaya Namah (S)
ॐ पशुपतये नमः ।	Om Pasupataya Namah (SW)
ॐ रुद्राय नमः ।	Om Rudraya Namah (W)
ॐ उग्राय नमः ।	Om Ugraya Namah (NW)
ॐ भीमाय नमः ।	Om Bhimaya Namah (N)
ॐ माहादेवाय नमः ।	Om Mahadevaya Namah (NE)

199. The Eight kings are worshipped in the eight direction with the following mantras:

Table 5-18: Asta-Raja Mantra

ॐ वैन्याय नमः ।	Om Vainyaya Namah (E)
ॐ पृथ्वे नमः ।	Om Prithave Namah (SE)

ॐ हैह्याय नमः ।	Om Haihayaya Namah (S)
ॐ अर्जुनाय नमः ।	Om Arjunaya Namah (SW)
ॐ शकुन्तलाय नमः ।	Om Shakuntalaya Namah (W)
ॐ भरताय नमः ।	Om Bharataya Namah (NW)
ॐ नलाय नमः ।	Om Nalaya Namah (N)
ॐ रामाय नमः ।	Om Ramaya Namah (NE)

g) The eight mountains are worshipped with the mantras:

Table 5-19: Asta-Parvata Mantra

ॐ हिमवते नमः ।	Om Himavate Namah (E)
ॐ निष्ठधाय नमः ।	Om Nishadhaya Namah (SE)
ॐ विन्ध्याय नमः ।	Om Vindhya Namah (S)
ॐ माल्यवते नमः ।	Om Malyavate Namah (SW)
ॐ पारियात्रकाय नमः ।	Om Pariyatrakaya Namah (W)
ॐ मलयांचलाय नमः ।	Om Malayanchalaya Namah (NW)
ॐ हेमकूटाय नमः ।	Om Hemakutaya Namah (N)
ॐ गन्धमदनाय नमः ।	Om Gandhamadanaya Namah (NE)

h) This is followed by the worship of the eight digpala⁸⁸, their eight queens, eight weapons, eight vehicles and eight elephants.

Table 5-20: ASTADIGPALA - DEVA (Eight Deities)

ॐ इन्द्राय नमः ।	Om Indraya Namah
ॐ अग्नये नमः ।	Om Agnaye Namah
ॐ यमाय नमः ।	Om Yamaya Namah
ॐ राक्षसाय नमः ।	Om Rakshasaya Namah ⁸⁹
ॐ वरुणाय नमः ।	Om Varunaya Namah
ॐ वायवे नमः ।	Om Vayave Namah
ॐ कुबेराय नमः ।	Om Kuberaya Namah
ॐ इशानाय नमः ।	Om Isanaya Namah

⁸⁸ There are ten Digpala i.e. Lords of the ten directions. Here, the Lords of the Vertical up (Ananta) and Vertical Down (Brahma) are excluded.

⁸⁹ Some of the digpaladeva are different from the themselves (SW&N)

Table 5-21:ASTA Digpala Shakti (Eight Wives of Deities)

ॐ शचीय नमः ।	Om Sachiyai Namah
ॐ स्वाहायै नमः ।	Om Swahayai Namah
ॐ वराहजायायै नमः ।	Om Varahajayayai Namah
ॐ खगडीन्यै नमः ।	Om Khadginyai Namah
ॐ वरुणायै नमः ।	Om Varunayai Namah
ॐ वायव्यै नमः ।	Om Vayavyayai Namah
ॐ कुबेरजायायै नमः ।	Om Kuberajaya
ॐ इशान्यै नमः ।	Om Isanayai Namah

Table 5-22:ASTASTRA (Eight Weapons of the Deities)

ॐ वज्राय नमः ।	Om Vajraya Namah
ॐ शक्तये नमः ।	Om Shaktaya Namah
ॐ दण्डाय नमः ।	Om Dandaya Namah
ॐ खदगाय नमः ।	Om Khadgaya Namah
ॐ पाशाय नमः ।	Om Pasaya Namah
ॐ अंकुशाय नमः ।	Om Ankushaya Namah
ॐ गदाय नमः ।	Om Gadaya Namah
ॐ शूलाय नमः ।	Om Shoolaya Namah

Table 5-23: ASTAVAHANA (Vehicles of the Deities)

ॐ ऐरावताय नमः ।	Om Airavataya Namah
ॐ अजाय नमः ।	Om Ajaya Namah
ॐ महीषाय नमः ।	Om Mahisaya Namah
ॐ प्रेताय नमः ।	Om Pretaya Namah
ॐ मीनाय नमः ।	Om Meenaya Namah
ॐ पृशादे नमः ।	Om Prisade Namah
ॐ नराय नमः ।	Om Naraya Namah
ॐ वृषभाय नमः ।	Om Vrishbhaya Namah

I) MANDALA PUJA.

The mandala is a square platform with four doors in the cardinal directions (East, West, North & South) called KENDRA. It has four corners in the

Southeast, Southwest, Northeast and Northwest directions called KONA. Having seated (worshipped) the subsidiary deities in the Lotus, the next step is to worship the Mandala (i.e, prepare it for the worship of the Chief Deity).

iii) Kendra Pooja

In a Shiva temple, the four kendra (quadrants symbolized by the four doors) are guarded by Nandi (East), Ganesha (South), Nageshwara (West) and Kartikeya (North). Hence, they are worshipped in the kendras (doors) with the mantra:

Table 5-24:Kendra Pooja Mantra

ॐ नन्दीश्वराय नमः ।	<i>Om Nandiswaraya Namah (E)</i>
ॐ गणेशाय नमः ।	<i>Om Ganeshaya Namah (S)</i>
ॐ नागेश्वराय नमः ।	<i>Om Nageswaraya Namah (W)</i>
ॐ स्कन्देश्वराय नमः ।	<i>Om Skandeswaraya Namah(N)</i>

iv) Kona Pooja

We return to the mandala where thereafter the four kona's (Corners of the Mandala) are worshipped with the mantras of the Chief Deity (Shiva in this case).

Table 5-25:Kona Pooja Mantra

ॐ विरुपाक्षाय नमः ।	<i>Om Virupakshaya Namah (SE)</i>
ॐ विश्वरूपाय नमः ।	<i>Om Vishwarupaya Namah (SW)</i>
ॐ पशुपतये नमः ।	<i>Om Pasupataye Namah (NW)</i>
ॐ उर्ध्वलिंगाय नमः ।	<i>Om Urdhwalingaya Namah (NE)</i>

j) Digpalaka Pooja

Having worshipped the deities guarding the doors the worship progresses to the outside of the Mandala where the ten digpala are worshipped with the mantra as given in para 4.7 (2).

k) Sarpa devata Pooja

Thereafter we move forward to the lotus where the

eight Nagas (Snakes) are worshipped in the eight petals with the following mantras (that also indicate their colors, status etc).

Table 5-26:Sarpa-Devata mantra

ॐ स्वेताय विप्रवर्णाय सहस्रफणाय शेषाय नमः । <i>Om Swetaya Viprararnaya Sahasraphanaya Sheshaya Namah (E)</i>
ॐ नीलाय वैश्यवर्णाय पञ्चसतफणाय तक्षकाय नमः । <i>Om Neelaya Vaishyavarnaya Panchasata Phunaya Takshakaya Namah (SE)</i>
ॐ कुम्कुमाभय विप्रवर्णाय सहस्रफणाय अनन्ताय नमः । <i>Om Kumkumabhaya Vipravarnaya Sahasraphanaya Anantaya Namah. (S)</i>
ॐ पीताय क्षत्रियवर्णाय सप्तसतफणाय वासुकये नमः । <i>Om Pitaya Kshatriyavarnaya Saptasataphanaya Vasukaye Namah (SW)</i>
ॐ कृष्णाय वैश्यवर्णार्थं सप्तसतफणाय संखपालाय नमः । <i>Om Krishnaya Vaisyavarnaya Saptasataphanaya Samkhapalaya Namah (W)</i>
ॐ उज्ज्वलाय शूद्रवर्णाय पञ्चसतफणाय माहापद्माय नमः । <i>Om Ujjwalaya Sudrararnaya Panchasataphanaya Mahapadmaya Namah (NW)</i>
ॐ उज्ज्वलाय शूद्रवर्णाय त्रीम्बनाय कम्बलाय नमः । <i>Om Ujjwalaya Sudravarnaya Trisadphanaya Kambalaya Namah (N)</i>
ॐ उज्ज्वलाय शूद्रवर्णार्थं त्रीम्बनाय कर्कोटकाय नमः । <i>Om Ujjwalaya Sudravarnaya Trinsatphanaya Karkotakaya Namah.(NE)</i>

i) **ShodasOopachara Pooja**

Then we arrive at the center of the Mandala when the Chief Deity is worshipped with Shodasopachar

Pooja (Sixteen rituals) etc.

5.11. SHAKTI/DEVI: THE DIVINE MOTHER

1) DURGA

Durga is the Tri-devi Shakti or the personification of the three principal feminine deities Saraswati, Lakshmi and Parvati⁹⁰ (Gouri/Kali). In this section, we shall give the mantras of Durga followed by those for Kali/Parvati, Lakshmi and Saraswati.

a) SATA-CHANDI

[Brahma, Vishnu, Maheswara Rishi, Gayatri; Usnik & Anustup Chhanda; MahaSaraswati, Maha-lakshmi & Mahakali Devata]

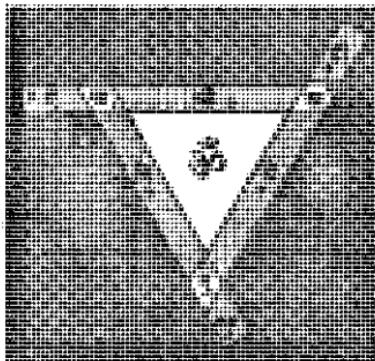
i) Mantra

a) Navakshari Mantra⁹¹ (Nine syllabled)⁹²

ऐ ह्री क्लिं चमुण्डायै विच्छै

Aim Hrim Klim Chamundayai Vichchai

Figure 5-16: Durga Beesi Yantra



⁹⁰ Parvati is the daughter of the Himalaya and is personified as Gouri the fair one when the Moon is waxing or as Kali, the dark one when the Moon is waning. She is the consort of Shiva.

⁹¹ In case the this mantra is found unsuitable by the Akathaha Chakra, the Dasakshari mantra (Ten syllable mantra obtained by adding Pranava (Om) at the beginning of the Navakshari Mantra should be used.

⁹² The Rishi's of this Mantra are Brahma Vishnu and Shiva and the devata are Mahasaraswati (Aim) for Dharma Mahalakshmi (Hrim) for Artha and Mahakali (Klim) for Kama. Thus, this mantra is used for the propitiation of Tri-devi (Three forms of the Divine Mother and is the counter part of the Trinatha Mela (Pooja of the Lord in his three forms of Brahma, Vishnu and Shiva. The Bija of this mantra are Durga, Raktagantika and Bhramari. The Shakti's are Nanda, Sakambhari and Bhimaa, Tatwa's are Agni, Vayu and Surya. Other details can be had from the standard texts.

(b) Dasakshari Mantra⁹³ (Ten syllabled)

ॐ ऐं द्वीं क्लीं चामुण्डायै विच्छे

Om Aim Hrim Klim Chamundayai Vichchai⁹⁴

ii) Dhyana**a) Mahakali (Klim) Dhyana**

खडगचक्रगदेषुचापपरिघाभूलं भुगुण्डीं शिरः

शडख सन्दधर्तीं करैस्त्रिनयनां सर्वाङ्गभूषावृताम् ।

यामस्तौत्स्वपिते हरोकमलजो हन्तुं मधुं कैटभं

नीलाशमद्युतिमास्यपाददशकां सेवे महाकालिकाम् ॥

Khadgamcakragadesucapaparighanchulam bhusundim sirah

Samkham sandadhatim karaistrinayanam sarvanga-bhusaortam,

Yamastautsvapite harau kamalajo hantum madhumikaitabham

Nilasmadyutimasyapadadasakam seve mahakalikam.

Dhyana of Mahakali: - I (meditate on) Mahakali Who slew the Demons, Madhu and Kaitabhā at the behest of the lotus-born Brahma when Vishnu slept. She holds the club, bow, bolt, trident, *Bhusundi*, sword, discus, skull, conch shell and an arrow in her ten hands. Her lustre is of the hue of blue sapphire. She is three-eyed with ten mouths and ten feet and bedecked with jewelry.

b) Mahalakshmi (Hrim) Dhyana

अक्षस्त्रपरश्चादेषुकुलिणं पह्यं धनुः कुण्डिकां

दण्डं शक्तिमसिं च चर्मजलजं घण्टां सुराभाजनम् ।

⁹³ Whereas the nine syllable mantra has the three Beejakshara of MahaSaraswati (Aim), MahaLakshmi (Hrim) and MahaKali (Klim), the Dasakshari has the additional Beejakshara of MahaSayitri (Om). Brahmins who have been initiated into the Gayatri Mantra should prefer the Dasakshari. Similarly for others who have been initiated by a Guru as Om is also called the Tara/Guru Beeja.

⁹⁴ There is a modified form of this mantra called Sunanda Mantra for getting over the effects of the negative planets.

मन्त्रः ॐ नमऽनामुण्डायै विच्छे हौं हौं हौं हौं हौं हौं । दुष्टा गं हा गच्छन्त्यतः स्थानात् रुद्राङ्ग्राया स्थाहा ॥ १

Om Namaskamundayai Vichchai Hram Hram Hrim Hrum Hrum. Dusta Graha Gachchantyatah sthanat Rudragravya Swaha.

शूलं पाशसुदर्शने च दधर्तीं हस्तैःप्रवालप्रभां
सेवे सैरिभमर्धिनीमिहमहालक्ष्मीं सरोजस्थिताम् ॥

Aksasrakparasugadesukulisam padmam dhanuh kundikam

Dandam saktimasim ca carmajalajam ghantam surabhajanam,

Sulam pasasudarsane ca dadhatim hastaiḥpravalaprabham Seve Sairibhamarddinimihamahalaksmim sarojasthitam

Dhyana of Mahalaksmi: -I take shelter in Mahalaksmi, the slayer of the demon Sairibhi. Her 18 hands hold the rosary, axe, club, arrow, thunderbolt, lotus, bow, kamandalu, staff, spear, sword, shield, conch-shell, bell, water-vessel, trident, noose and discus. She is radiant like the hue of a coral and is seated on a (red) lotus.

(c) *Mahasaraswati (Aim) Dhyana*

घण्टाशूलहलानि शडखुसले चक्रं धनुःसायकं
हस्ताक्षैर्दधतीं धनान्तविलसक्षीतांशुतुल्यप्रभाम् ।

गौरीदेहसमुद्वावं त्रिजगतामाधारभूतां
महापूर्वामत्रसरस्वतीमनुभजे शुभ्मादिदैत्यार्थिनीम् ॥

Ghantasulahalani samkhamusale cakram dhanuhsayakam

Hastabjairdadhatim ghanantavilasacchitamsutulyaprabham,

Gauridehasamudbhavam trijagatamadharabhutam

Mahapurvamatrasarasvatimanubhuaje sumbhadi-daityarddinim

Dhyana of Maha-Sarasvati: - O! Maha-Sarasvati, supporter of the three worlds (Bhu, Bhava & Svaha Loka) and the slayer demons like Sumbha, we meditate on Thee. She holds a bell, goad, plough, conch-shell, pestle, bow and arrow in her eight hands. Her radiant luster is akin to the Moon emerging behind clouds and She emerged from the body of Gauri (the consort of Shiva).

iii) Results

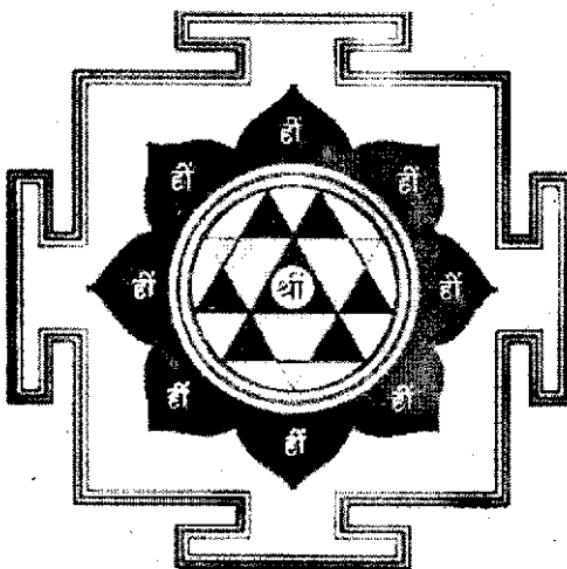
The Navakshara mantra fulfills the three goals of Dharma (Principles/ideals), Artha (Wealth, prosperity etc), and Kama (fulfillment) of all desires. However adding the Pranava (Om) we get the fourth Ayana (goal) of emancipation from the Karmic cycle (Moksha) as well. The Rishi is Devaguru Brihaspati and Devata is Maheswari (Om) i.e. Om is also called Tara Bija. Simple procedure of doing this mantra is to perform a *Panchopachar* Pooja of the Divine mother Chandi followed by Chandi Pathā (at least fifth canto (Sridevi) of Markandeya Purana). The Japa of the mantra precedes the Chandipath.

b) Durga Kalpavriksha Mantra

ॐ ह्रीं श्रीं कीं दुर्गतिनाशिन्यै महामायायै स्वाहा ।

*Om Hrim Shrim Kleem Durgati nashinyai
Mahamayayai Swaha*

Figure 5-17: Durga Yantra



c) Durga Gayatri (Rig Veda)

वि दुर्गा वि दिवष पुरो जन्ति राजान् एषाम् । नयन्ति दुरिता तिरः ॥

Vi Durga Vi Dwisha Puro Ghnanti Rajan Asham.

Nayanti Durita tirah.

d) Annapoorna (The consort of Sri Kashi Vishwanath)

i) MANTRA

ॐ ह्रीं श्रीं कर्लीं भगवती महेश्वरी अन्नपूर्णे स्वाहा ।

Aum Hrim Srim Klim Bhagavati Mahesvari Annapurne svaha.

ii) Dhyana

तप्तस्वर्णनिभा शशाङ्कमुकुटा रत्नाप्रभाभासुरा नाना

वस्त्रविराजितात्रिनयना भूमीरमाभ्यां युता ।

दर्वोहाटकभाजनं च दधतीरम्योच्चपीनस्तनी नृत्यन्तं

शिवमाकलय्यमुदिताध्येयान्पूनेश्वरी ॥

*taptasvarnanibha sasankamukuta ratnaprabhabhasura
nanavastravirajitatrinayana bhumiramabhyam yuta,
darvimhatakabhujanam ca dadhatiramyoccapinastani
ratyantam sivamakalayyamuditadhyeyannapurnesvari*

iii) Supportive Mantra

In addition to the worship of Annapoorna, the deities Shiva, Varaha & Narayana should be worshipped with the following mantra if the Yantra Pooja is being performed.

(a) Shiva

ॐ हौं नमः शिवाय ।

Aum haum namah Sivaya.

(b) Sri Varaha

ॐ नमो भगवते वराहारूपाय भूर्भवत्यः पतये भुपतित्वं मे देही ददप्या स्वाहा ।

*Aum namo Bhagavate Varaharupaya Bhurbhuvasvah
pataye bhupatittvam me dehi dadapaya svaha.*

(c) Sri Narayana

ॐ नमो नारायणाय ।

Aum namo Narayanaya.

2)

DAS-MAHAVIDYA

These are the ten forms of the Divine mother that dispels all evils. Although some astrologers have been recommending this for the Vimsottari Dasa planets, it is incorrect. First, determine the exact nature of the problem and then the planet, which is the natural signifier of the problem, which shall lead us to one of the ten deities of the Dasamahavidya (Ten Principal forms of Knowledge). These ten forms are associated with the nine planets and Lagna just like the ten Avatar's of Sri Vishnu. The worship of the Devi is divided into two parts based on the waxing or waning of the Moon (Significator of Mother). In the Sukla Paksha (waxing) Moon represents Durga whereas in the Krishna Paksha (waning) it represents Kali and the Das Mahavidya. There is a very subtle difference between Kali and Mahakali, which is beyond the purview of this book. It is noteworthy that among the ten forms the complete "Mahavidya" are only two Kali (Saturn) and Tara (Jupiter). The four Shakti's Bhairavi (Lagna), Shodasi or Tripurasundari (Mercury), Bhuvaneswari (Moon) and Chinnamasta (Rahu) are called "Vidya". The other four Shakti forms called Dhoomavati (Ketu), Bagalamukhi or Mangala or Hingula (Mars), Matangi (Sun) and Kamala (Venus) are called "Siddhi Vidya".

- a) **SRI MATANGI (SUN)**
 - i) Thirty Syllable Mantra

(a) Dhyanam

घनश्यामलाङ्गी स्थितां रत्नपिठे शुकस्योदितं शृण्वतीं रक्तवस्त्राम् ।

सुराणामतां सरोजस्थितां श्रीं भजेवल्लक्षीं वादयन्तीं मतड़गीम् ॥

*Ghanasyamalangim sthitam ratnapithe sukasyoditam
Srinvatini raktavastram,*

*Surapanamattam sarojasthitam srim bhajevallakim
Vadayantim matangim.*

(b) Mantra

ॐ हौं एं श्रीं नमो भगवती उच्छिष्ट चाण्डाली श्रीमातडेश्वरि सर्वजन
वशकारी स्वाहा ।

*Om Hrim Aim Shrim Namo Bhagavati Ucchista
Chandali Sri-Matangeswari Sarvajana vasamkari
Swaha.*

ii) Raj-Matangi Dasakshari Mantra

Dakshinamoorti Rishi, Virat chhanda,

(a) Dhyana

श्यामांगीं शुभ्रां शुभालां त्रिकमलनयनां रत्नसिंहासनस्थिताम् ।

भक्ताभीष्ट प्रदार्तीं सुरनिकरकरासेव्यकञ्जाद्यं युग्माम् ॥

नीलाम्बोजां शुकान्तीं निशिरे नेकराण्य दावगिनस्त्रपां ।

पाशं खड्गं चतुर्भिं वरकमलकरै खेटकं चांकुशं च ॥

मातंगीमा वहन्तीम् भिमतफलदां मोदिनीं चिन्तियामि ॥

*Syamangim Subhram Subhalam Tri-kamala-nayanam
Ratna-simhasana-sthitam*

*Bhaktabhista Pradatrim Suranikarasavyakanjaghram
Yugmam*

*Neelambojam Sukantim nishire Nikaranya
Davagnirupam*

*Pasam Khadgam chaturbhim Varakamalakarai
khetakam cha-amkusham cha*

*Matangi-Ma Vahantim Bhimataphaladam modinim
chintiyami.*

(b) Mantra

ॐ हौं क्लीं हूं मातंयै फट् स्वाहा ।

Om Hrim Klim Hum Matangyai Fhut Swaha

B) SRI BHUVANESWARI (MOON)

i) Dhyana

उद्यदिन द्युतिमिदुकिरीटां तुंगकुचां नयनत्रयसुक्ताम् ।

स्मेरमुखीं वरदांकुशपाशाभीतिकरां प्रभजे भुवनेशीम् ।
 अथानन्दमर्यो साक्षाच्छब्दब्रह्मस्वरूपिणीम् ।
 इडे सकलसम्पत्यै जगक्तारणमध्यिकाम् । ।
 कनकालंकारखचिरां कौशेयाम्बरभूषितां सुगौरांगी ।
 ईश्वरशम्भुसमेतां वरदां श्रीभुवनेश्वरीं वन्दे । ।

*Udyaddina dhyutimindukiritam tungakucham
 nayanatrayayuktam*

*Smeramukhim Varadamkushapashaabhitikaram
 prabhaje Bhuvaneshim.*

*Athanandamayim sakshacchabdabrahmaswarupinim
 Eidhe sakalasampatyai jagaktaranambikam.*

*Kanakalamkarruchiram kaisheyambarabhushitam
 Sugourangim*

*Ishwarasambhusametam varadam SriBhuvaneshwarim
 Vande.*

ii) Beejakshara Mantra

ह्रीं

Hrīm

c) SRI BAGALAMUKHI (MARS)

i) Prarthana (Prayer)

दुष्टस्तम्भनमुण्डविन्ध्यं शमनं दारिद्यविद्रावणम्
 विघ्नौघं बगले हर प्रतिदिनं कल्याणि तुभ्यं नमः ।
 कांचन पीठनिविष्टां मुनिवरसादरघूर्णितप्रभाम्
 करुणापूरितनयनं श्रीबगलापीताम्बरां वन्दे । ।

*Dustasthambanamugravingh shamanam daridhya-
 vidravanam*

*Vignaigham Bagale Hara pratidinam kalyani tubhyam
 namah.*

*Kanchana Peethanivistam munivarasaraghurnita-
 prabhām*

Karunapuritanayam SriBagala Pitamparam Vande.

ii) Dhyana

मध्ये सुधाद्विमणिमण्डपरतनवेद्यां
 सिंहासनोपरिगतां परिपीतवर्णाम् ।

पीताम्बरभरणमाल्यविभूषितार्गी

देवीं स्मरामि धृतमुदगरवैरजिह्वाम् । ।

Madhye sudabdhimanimandaparatnavedhyam

Simhasanoparigatam Paripeetavarnam.

Pitambarabharanamalya vibhusitangim

Devim Smarami Dhritamudgaravairijihwam

iii) Anustup Mantra⁹⁵

Narada Rishi (This is also called the Brahmastra Vidya)

ॐ ह्रीं बगलामुखी सर्वदुष्टानां वाचं मुखं स्तन्षय जिह्वा कीलयं बुद्धिं नाशय ह्रीं ॐ स्वाहा ।

Om Hrim bagalamukhi Sarvadustanam Vacham Mukham Sthambhaya Jihva Kilaya Kilayam Buddhi Nashaya Hrim Om Swaha.

d) SRI TRIPURASUNDARI (MERCURY)

i) Dhyana

बालार्क मण्डलाभासां चतुर्बाहुं त्रिलोचनाम् ।

पाशांकुशं शरांश्चापन्धारयन्तीं शिवां भजे । ।

Balarka mandalabhasam Chaturbahum Trilochanam

Pasamkusha Sharamschapanḍharayantim Shivam Bhaje

ii) Prarthana

सम्यक् शतकतूङ्कृत्वा यत्फलं लभते नरः ।

तत्फलं लभते भक्त्या कृत्वा श्रीचकदश्निम् । ।

षोडशमवा महादानं यत्कृत्वा लभते नरः ।

⁹⁵ There are a few variations of this Mantra. These are as follows:-

1. Some texts prescribe the Beejakshara "Hleem" instead of "Hrim". The basic difference is the use of Lakshmi (La) instead of Agni (Ra) in the Beejakshara. Thus the mantra is converted from aggressive yellow fire to one that quenches the fire. This basic difference in the two Beejakshara maybe borne in mind. Normally "Hleem" or "Kleem" is used for Krishna (Vishnu) mantra while "Hrim" or "Krim" is used for Kali Mantra.

2. A few texts have added the words "PADAM" to the mantra. However, aiming the weapon (Brahmastra) below the navel is prohibited and a person doing so shall incur sin. It is advised that such mantra with the word "PADAM" (meaning feet) should not be used.

3. Bagala Vidya is like Ganesha and is Yellow in color affecting the Mooladhara Chakra immediately. It should not be done without the guidance of an able Guru. Worship of Sri Narada is also advised.

तत्कलं समवाप्नोति कृत्या श्रीचकदर्शनम् । ।
 बालाकर्कीर्णभासां त्रिनयनां जगज्जनर्णी कामेश्वरी
 शिवसहितां श्रीबालात्रिपुरसुन्दरीं वन्दे । ।
 त्रिपूरसुन्दर्यादिका त्वं पोडशी परमेश्वरी । ।

*Samyak Satakratunkritwa yatfalam labhate narah
 Tatfalam labhate bhaktya kritwa Sri Chakra darshanam
 Shodasamva mahadanam yatkrutwa labhate narah
 Tatfalam samvapnouti kritwa Sri Chakra darshanam
 Balarkakirnabhasam trinayanam jagatjananim
 kameshwari*

*Shivasahitam Sribalatripurasundarim vande
 Sritripurasundaryadika twam Shodasi parameshwari*

iii) Tripura Sundari Mantra

This mantra consists of six syllables including three secret *Kuta*⁹⁶ called the Vagbija Kuta, Kaamabija kuta and Shaktibija kuta. Each of these Kuta is essentially a single syllable. This is considered the Lord of all the Mantra and is used with the Sri Yantra.

ॐ ह्रीं श्रीं कैल्हीं हस्क्तल्हीं स्कल्हीं ।

Om Hrim Shrim Kaeilahrim Hskhalahrim Sklahrimi.

iv) Shodasi Mantra

As the name suggests, there are sixteen syllables in this mantra. The five beeja mantra of Sri (Srim), Maya (Hrim), Kama (Klim), Vag (Aim) and Shakti (Sauh) are prefixed and suffixed (in the reverse order) with the Tripura Sundari six syllable mantra to make the sixteen syllable mantra called Sri Vidya or Shodasi. There are various Mantra of the Sri-Vidya for

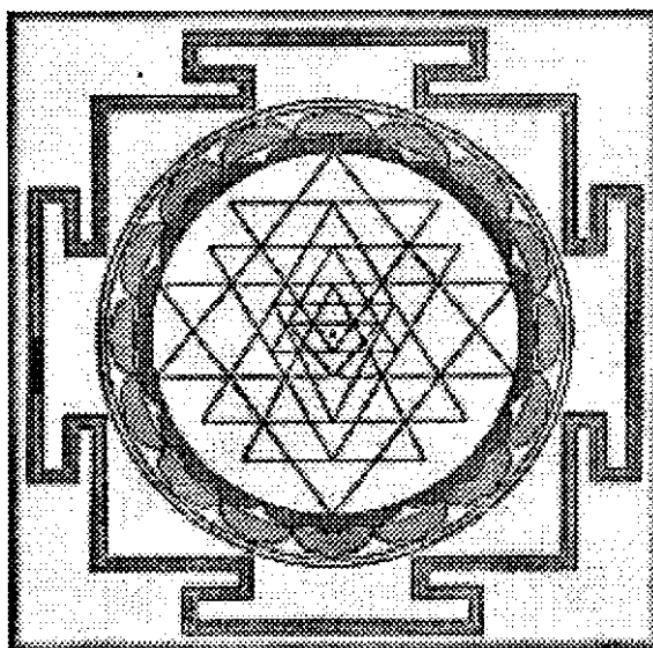
⁹⁶ Kuta is a conjoined single syllable Beejakshara formed by the conjunction of other seed syllables. The point is that all akshara excepting one shall be half letters or matra. Thus, in essence, the Kuta is a single phoneme or single letter Beejakshara.

different Sampradaya/Sects⁹⁷ for establishing their lineage of Teachers-Students. The mantra given hereunder is for the Das-Mahavidya and for all purposes.

श्री हीं कर्लीं ऐं सौः ॐ हीं श्री कैलहीं हसकहलहीं स्कलहीं सौः ऐं कर्लीं हीं श्री।

*Shrim Hrim Klim Aim Sauh Om Hrim Shrim
Kaeilahrim Hskhalahrim Sklahrim Sauh Aim Klim Hrim
Shrim.*

Figure 5-18: Sri Yantra



⁹⁷ The only change occurring is in the Three KUTA Beeja's. Some of the mantra of the sects are as follows:-

- (1) **Kamaraja** - Kaeilahrim Hasakahalahrim Sakalahrim. (2) **Prathamas Lopamudra** (Agastya Rishi)- Hasakahalahrim Hasakahalahrim Sakalahrim.(3) **Manupujita**- Kahaelahrim Hakaelahrim Sakaeilahrim (4) **Candrapujita** - Sahakaelalahrim Sahakahailahrim Sahakaelahrim.(5) **Kuberapujita** - Hasakaeila hrim. Hasakaeila hrim, Hasakaeila hrim. (6) **Dvitiya-Lopamudra** (Agastya Rishi)- Kaeilahrim, Hasakahalahrim, Sahasakahalahrim. (7) **Nandipujita** - Saeilahrim, Sahakahalahrim, Sakalahrim. (8) **Indrapujita**- Kaeilahrim, Hasakahalahrim, Sakalahrim. (9) **Suryapujita** - Kaeilahrim, Sahakahalahrim, Sahasakahalahrim. (10) **Samkarapujita** - Kaeilahrim, Hasakahalahrim, Sahasakahalahrim Kaeilahsakahalasakasakala hrim. (11) **Visnupujita** - Kaeilahrim, Hasakahalahrim, Sahasakahalahrim, Saeilahrim, Sahakahalahrim, Sakalahrim. (12) **Durvashapujita** - Kaeilahrim, Hasakahalahrim, Sakalahrim.

e) SRI TARA (JUPITER)

She is one of the Dasamahavidya (ten principal deities of the Kali Peetha) and is worshipped to remove all negative effects of Jupiter, as she is his spouse. Mahakali removes the negative effects of Saturn instead.

i) Prarthana (Kunjika Tantra)

लीलया वाक् प्रदाचैव तेननील सरस्वती
तारकत्वत् सदातारा तारिणी च प्रकीर्तिता । ।

*Leelaya Vak Pradachaiva TenaNeela Saraswati
TarakaTwa SadaTara Tarini Cha Prakeertita.*

ii) Dhyana

विश्वव्यापकवारिमध्यविलसच्छ वेताम्बुजन्मस्थितां
कर्तीखडगकपालनीलनिलै राजत्करां नीलभाष् ।
कांचीकुण्डलहरकंकणलसत्केयूरमंजीरता
माप्तैनर्गवरैर्विभूषिततनूमारक्तनेत्रत्रयाम् । ।
पिङ्गोपैकजटां लसत्पुरसनां दम्भाकरालाननां
चर्मद्वैपिवरकटौ विदधर्तीं श्वेतास्थिपट्टालिकाम् ।
अज्ञोभ्येण विराजमानशिरसं स्मेराननां भोरुहां तारां
शावहृदासनां दृढ़कुचम्बांत्रिलोक्याः स्मरेत् । ।

*Visvavyapakavarimadhyavilasacchvet ambujanmastihitam
Kartinkhadgakapalanilanalinai rajatkaram nilabham,
Kancikundalaharakakanalasatkeyuramanjirata-
Maptairnagavarairvibhusitatanumumaraktanetratrayam.
Pingograikajatam lasatsurasanam damstrakaralananam
Carmadvaipivarankatau vidadhatim svetasthipattalikam,
Aksobhyena virajamanasirasam smerananam bhoruham
taram*

Savahrdasanam drdhakucamambamtrilokyah smaret.

iii) Ekajata Mantra

(a) Beeja Mantra (For meditation)

Mantra (1)

ह्रीं श्रीं हूँ फट ।

Hrim Shrim Hum Phut

Mantra (2) Recommended by Maharshi Vasistha⁹⁸

हीं स्त्रीं हूँ फट्।

Hrim Strim Hum Phut

Mantra (3)

हीं त्रीं हूँ फट्।

Hrim Trim Hum Phut

(b) Japa Mantra

ॐ हीं नमो भगवते एकजटे वज्रपुष्पं प्रतीच्छा स्वाहा ।

*Om Hrim Namo Bhagavate Ekajate Vajra-Pushpam
Praticcha Swaha*

(iv) Neela Saraswati**(a) Trayakshara Mantra (For meditation)**

हीं स्त्रीं हूँ।

Hrim Strim Hum

(b) Dhyana

(The Dhyana given at (b) above should be used before meditation and the one given below should be recited before Japa)

घण्टशिरःशूलमसिङ्करणैः सम्बिभृतीचन्द्रकलावतंसाम् ।

प्रमधर्तीं पादतले पशुतां भजेमुदानीलसरस्वतीशाम् ॥

*Ghantasirahsulamasinkar agraih sambibhratimcandra-
kalavatamsam,*

*Pramathnatim padatale pasumtam bhajemudanila-
sarasvatisam.*

(c) Japa mantra

ॐ श्रीं हीं हसौः हुं फट् नीलसरस्वत्यै स्वाहा ।

*Om Shrim Hrim Hasauh Hum Fhut NeelaSaraswatyai
Swaha*

(v) Ugratara

Panchakshari

Dhyana

श्वेताम्बरां शारदचन्द्रकान्ति सदभूषणां चन्द्रकलावतंसाम् ।

कर्त्रीकपालान्वितपाणिपद्मां तारां त्रिनेत्रां प्रभजैखिलद्वयै । ।

*Svetambaram saradacandrakantim sadbhusanam
candrakala-vatamsam,
Kartrinkapalanvitapanipadmam taram trinetram
prabhajekhiladdharyai.*

Mantra for meditation

ॐ हीं स्त्रीं हुं फट् ।

Om Hrim Strim Hum Phut

[*Om is also called the Tara Beeja and is used by the greatest saints of this world for meditation. However, the Beejakshara used by people who have not yet decided to take this path is Hum {हु}. This Beejakshara when meditated on gives astounding mental powers and the gift of the gab. Initially the Mantra Hum Hum Sah is chanted and then when the mind becomes still, we can peacefully meditate on the Beejakshara.]*

(b) Tarini Mantra

As Tarini Devi, She helps all sects of worshippers, be they Buddhists, Shaivites, Vaishnava or Brahmana etc., to achieve their desired goals by removing all obstacles and hindrances and gradually steering them towards the objective. The concerned sects can recite the Mantra given below before worshipping their Ista Devata. This ensures speedy progress.

With Shiva

ॐ ऐं हीं कलीं तारिणी देव्यै नमः ।

Om Aim Hrim Klim Tarini Devyai Namah.

With Vishnu⁹⁸

⁹⁸ Swami Medhanandanath explains that Maharshi Vasistha had tried the other Mantra's of Ekjata/Tara and in spite of severe austerities failed to invoke the blessings/ vision of the Divine Mother Tara. He lost his patience and laid a curse on the mantra (1) & (3). Thereafter Mother Tara appeared and advised him to use the mantra (2) i.e. STREEM instead of SHRIM or TRIM. Thus, Vasistha is the Rishi of this Mantra of Ekajata, Neela Saraswati & Ugratara. Note that the Tarini mantra is different and belongs to the Navarana Group of Chamundi.

⁹⁹ It is noteworthy that Sri Achyuta Das, the disciple of Chaitanya Mahaprabhu and doyen of Vedic Astrology in Orissa has spelled out the Vaishnava tradition of the three Beejakshara *Hrim Shrim Kleem*, in that order. Thus, this is in conformity with the mantra given for worshipping Tara before the worship of Vishnu.

Dhyana

ॐ प्रत्यालीढ पदार्पितां वृ शवहृद घोराहृहासा परा
 खदगेदीवरकर्त्री खर्पभुजा हूंकार वीजोदभवा ।
 खर्वा नील विशालपिंगल जटाजूटैकनागैर्युता
 जाइयन्यस्य कपालक त्रिजगता हन्त्युग्रतारा स्वयम् ॥

*Om Pratyalidha padarpitamGhri shavahrid Ghorattahasa
 Para*

*Khadgendivarakartri Kharparabhuja Hum-Kara
 Vijodbhava*

*Kharva Neela Vishala-pingala jatajutaikanagairyuta
 JadyamNyasya Kapalaka Trijagatam Hantyugratara
 Swayam*

Mantra

ॐ ह्रीं श्रीं कर्लीं सौः हुं उग्रतारे हुं फट् ।

*Om Hrim Shrim Kleem Sauh Hum Ugratare Hum Fhut
 With Brahma*¹⁰⁰

ऐं ह्रीं श्रीं कर्लीं हसौः हुं उग्रतारे हुं फट् ।

*Aim Hrim Shrim Kleem Hasauh Hum Ugratare Hum
 Fhut*

With Narayana (used by all sects)

स्त्रीं हुं फट् कर्लीं ऐं ।

Strim Hum Fhut Klim Aim.

f) SRI KAMALA (VENUS)**i) Dhyana**

कान्त्या कांचनसनिभां हिमगिरिप्रखयैश्चतुभिर्जै
 हस्तोळिष्ठिहरण्यामृतघैरसिद्ध्यमानं श्रियम् ।
 विभ्राणं वरमञ्जयुग्मभयं हस्तैः किरीटोज्जलाम् ।
 क्षीमाब्दनितम्बिन्वललितां वन्दे¹ रविदासिताम् ।
 चरणोपासकसुखदां नागाभरणभूषितां ।
 करकमलां पदकमलां श्री कमलाननां वन्दे ।
 विशालाक्षी ।

¹⁰⁰ The Pranava (OM which represents infinite and complete knowledge) in the mantra for Vishnu is replaced by "AIM". Alternatively, OM which is the Beeja for worshipping Guru (Jupiter) is replaced by "AIM" which is used for worshipping Saraswati (Mercury), the spouse of Brahma.

*Kantya kanchanasannibham Himagiriprakhaya-
ischatubhirgajai
Hastotkshiptahiranyaamritaghatairrasichyamanam
Shriyam
Vibhranaam varamabjayugmabhayam hastaih
kiritojjwalam
Kshoumabaddanitambabimbalalitam Vandearavindasthitam
Charanopasakasukhadam nagabharanabhushitam
Karakalam padakalam Shri Kamalanananam Vande
Vishalakshi*

ii) Mantra (Brighu Rishi)

ॐ ऐं हीं श्रीं कर्लीं हसौः जगत्प्रसूतै नमः ।

*Om Aim Hrim Shrim Kleem Hasouh Jagatprasutyai
Namah.*

g) SRI KALI (SATURN)

i) Beeja Mantra

(a) *Dhyana*

शवारुद्धं माहभिमां घोरदंष्ट्रं हसनमूर्खीं
छतुर्भुजं खडगमुण्डवराभयकरां शिवाम् ।
मुण्डमालां धरां देवीं लल्वजिह्वम् दिगम्बरा
एवं सञ्चन्तयेत कार्लीं श्मशानालय वासिनीम् ॥

*Shavarudham Mahabhimam Ghoradamstram
Hasanmukhim*

*Chaturbhujam Khadgamundavarabhayakaram Shivam
Mundamalam dharma Devim Lalvajihvam Digambara
Evam sanchantayet Kalim Smasanalaya vasinim.*

(b) *Beejakshara (Seed syllable)*

कीं

Kre

(c) *Beeja Mantra's*

Triakshari (3 syllable mantra for meditation)

कीं हुं हीं ।

Kreem Hum Hrim

Panchkshari (Five letter mantra)

कीं हुं हीं हुं फट् ।

Kreem Hum Hrim Hum Fhut

Shadakshari (Six letter Mantra)

कीं कालिके स्वहा ।

Kreem Kalike Swaha

Saptakshari (7 Letter Mantra)

कीं हुं हीं हुं फट् स्वहा ।

Kreem Hum Hrim Hum Fhut Swaha

ii) Mala-mantra

(a) Dhyana

सद्यशिष्ठनशिरः कृपाणमभयं हस्तैर्वरविभ्रतीं ।

घोरास्यां शिरसांसूजासस्तुचिरामुन्मुक्तकेशावलिम् ॥

सृक्कयसृक्प्रवहां श्मशाननिलयां श्रुत्योः शवालंकृतिं ।

श्यामर्गीं कृतमेखलां शवकरेदर्दीभजे कालिकाम् ॥

Sadyaschinnasirah krpanamabhayam hastairvarambibhratim,

Ghorasyam sirasamsrajasuruciramunmuktakesavalim,
Srkkayasrkpravaham smasananilayam srutyoh
savalankrtim,

Syamangim krtamekhalam savakarairdevimbhajae
kalikam.

(b) Mala-mantra (Primary mantra)

कीं कीं हुं हुं हीं हीं दक्षिणे कालिके कीं कीं हुं हुं हीं हीं स्वहा ।

**Kreem Kreem Kreem Hum Hum Hrim Hrim Dakshina
 Kalike Kreem kreem Kreem Hum Hum Hrim Hrim
 Swaha.**

(c) Gyana Mantra (21 Syllable)

Dakshina Kali is worshipped as the spouse of Lord Dakshineshwara for obtaining all the knowledge and the Siddhi's. The Mantra for Lord Dakshineswara¹⁰¹, the form of Shiva as the Universal Teacher sitting under the banyan tree, is "OM".

¹⁰¹ Refer Dakshineswara Stotra

Thus, this shall lead in the variation of the Mula-mantra as follows:

ॐ ह्रीं ह्रीं हुं हुं कीं कीं दक्षिणे कालिके कीं कीं हुं हुं ह्रीं ह्रीं ।

Om Hrim Hrim Hum Hum Krim Krim Krim Dakshina Kalike kreem Kreem Hum Hum Hrim Hrim.

Some advise the worship of Sri Dakshinamurti with the following mantra before commencing this prayer to Kali¹⁰² for the purpose of Utkilana (unsealing the Mantra):

ॐ ह्रीं नमः ।

Om Hrim Namah

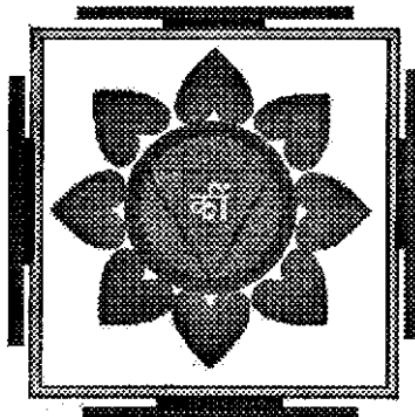
(d) *Raja Vasikaran Mantra*

हुं हुं कीं कीं ह्रीं ह्रीं दक्षिणे कालिके हुं हुं कीं कीं ह्रीं ह्रीं स्वहा ।

Hum Hum Krim krim Krim Hrim Hrim Dakshina Kalike Hum Hum Krim Krim Krim Hrim Hrim Swaha.

It maybe noted that the syllables are exactly the same as the primary Mala-Mantra with a change in the order of the Beejaakshara. The "Hum" precedes in this Vasikaran Mantra while "Krim" precedes in the Mala Mantra. Thus, the order of the letters/phonemes/syllables in any mantra is very important and must be recited carefully.

Figure 5-19:Kali Yantra



¹⁰² It is believed that Sri Ramakrishna Paramhansa also worshipped Lord Dakshineswara along with Kali Mata while the mantra used by him has not been mentioned. The level of his knowledge is beyond description.

h) SRI CHHINNAMASTA (RAHU)

i) Dhyana

भास्वमण्डलमध्यगां निजशिरश्छुनं विकीर्णालकं
स्फारास्यं प्रपिबद्गलात्सवृधिरं वामेकरे बिभ्रतीम् ।

याभासक्तरतिस्मोपरिगतां सख्यौ निजेडाकिनी
वर्णिन्यौ परिद्यश्यमोदकलितां श्रीछिन्नमस्तां भजे ॥

*bhasvanmandalamadhyagam nijasira schinnam
vikirnalakam*

*spharasyam prapibadgalatsvarudhiram vamekare
bibhratim,*

yabhasaktaratismaroparigatam sakhyau nijedakini

varninyau paridrsyamodakalitam srichinnamastam

bhaje.

ii) Panchakshari Mantra

ॐ श्री ह्री कों एं।

Om Shrim Hrim Kroum Aim

iii) Mantra

(a) 17 syllable Mantra

ॐ श्री ह्री ह्री वज्रवैरोचनीये ह्री ह्री फट् स्वाहा ।

*Om Shrim Hrim Hrim Vajravairochaniye Hrim Hrim
Swaha*

(b) Syllable Mantra

श्री ह्री क्लीं एं वज्रवैरोचनीये हुं फट् स्वाहा ।

*Shrim Hrim Klim Aim Vajravairochaniye Hum Fhut
swaha.*

i) SRI DHoomavati (KETU)

She is one of the Dasamahavidya (ten principal deities of the Kali Peetha) and is worshipped to remove all negative effects of Ketu, to give a fillip to stagnant / sick business and to recover lost people/ children. The negative effect is reversed.

i) Dhyana:

विवर्णा चंचला दुष्टा दीर्घं च मलिनाम्बरा
बिपुला कुत्तला रुक्षा विध्वा विरलदिवजा ॥

काकध्वजा रथास्त्रा विलम्बत पयोधरा
 सूर्य हस्ताति खताक्षि वृतहस्ता परान्चिता । ।
 वृद्धयथोणा तु शृशं कुटिला कुटिलेक्षणा
 क्षुतपिपासार्दिता नित्यं भयदा कलहास्पदा । ।

*Vivarna Chanchala Dusta Dirgha Cha Malinambara
 Vipula Kuntala Ruksha Vidhwa Viraladwija
 Kakadhwaja Ratharudha Vilambata Payodhara
 Surya Hastati Raktakshi Vritahasta Paranvita
 Vriddhaghona tu Shrisham Kutela Kutelekshana
 Kshutpipasardhita Nityam Bhayada Kalahas pada*
ii) Dhoomavati Mantra

(a) Mantra-1

*Pippalad Rishi Nivrutt-chhandah, Jyestha-devata,
 Dhum-Beejam, Swaha-Shakti [Dhoomavati Keelakam
 Mamabheestha Siddhayarthे (Satru Hanane) Japa,
 Viniyoga. Rosary of Hakki beads (108) called “
 Khadgamala” is used.*

ॐ धुं धुं धुं धुरु धुरु धुमावती कों फट्।

*Om Dhum Dhum Dhum Dhuru Dhuru Dhoomavati
 Krom Phut.*

(b) Dhoomavati (Jyestha) Mantra

धुं धुं धुमावती स्वाहा ।

Dhumi Dhum Dhumavati Swaha

(c) Another Japa Mantra

ॐ धूं धूं धूमावती ठः ठः

Om Dhum Dhum Dhoomavati Thah Thah.

j) Sri Bhairavi (Lagna)

i) Dhyana

उद्यदभानु सहस्रकान्तिमस्त्रण क्षीमां शिरोमालिकां ।

रक्तालिप्तपयोधरां जपवर्टी विद्यामधीतिं वरम् ।

हस्ताब्जैर्दधर्ती त्रिनेत्रविलसत् वक्त्रारविन्दश्रियम् ।

देवीं बद्धिमांशु रत्नमुकुटां वन्दे ऽरविन्दस्थिताम् ॥

*Udyadbhanu sahasrakantimaruna kshoumam
shiromalikam*

*Raktaliptapayodharam japavatim vidyambhiti varam.
Hastabjair dadhatim trinetravilasat vaktraravindasriyam
Devim baddhyhimashum ratnamukutam vandearavindasthitam*

ii) Mantra-1

३३० स्कल्पृष्ठौ ३३० ।

HaShrim SklhaShrim HaShroum

iii) Mantra-2

ॐ ३३० त्रिपुरभैरव्यै नमः ।

Om HaShrim Tripurbhairavyai Namah.

3) LAKSHMI

a) Lakshmi Beeja

Lakshmi Beeja is also called the Padma or kamala beeja.

ॐ

Shreem

b) Su-Dasa Mantra

i) Namaskar Prarthana (Welcome Prayer)

महालक्ष्मी नमस्तुभ्यं नमस्तुभ्यं सुरेश्वरी ।

हरिप्रिये नमस्तुभ्यं नमस्तुभ्यं दयानिधि ॥

*Mahalakshmi Namastubhyam Namastubhyam
Sureshwari*

Haripriye Namastubhyam Namastubhyam Dayanidhi.

ii) Japa mantra

Draw seven Swastikas on the wall and inside the moneybox or treasury. This is also called the Su-dasa Vrata. This worship is performed on Thursday (ideally coinciding with Full Moon in the month of Margasira). Thereafter using vermillion on a white cloth draw the yantra. Thereafter, recite the following mantra 108 times: (28 Syllable Mantra)

ॐ श्रीं ह्रीं श्रीं कमले कमलालये प्रसीद प्रसीद श्रीं ह्रीं श्रीं ॐ महालक्ष्मयै नमः ।

*Om Shrim Hrim Shrim Kamale Kamalalaye Prasida
Prasida Shrim Hrim Shrim Om Mahalakshmyai
Namah.*

c) Sri-Devi

i) Prarthana (Prayer)

Thereafter with folded hands, pray with the following prayer:

मा॒शुभम् करोति॑ कल्याणं आरोग्यम् धनसम्पदा॑ ।

श्वृवृद्धिविनाशाय दिव्यज्योति॑ यन्त्रं नमस्तुते॑ । १

*Maa Subham Karotim Kalyanam Aarogyam
Dhanasampada*

*Satruvriddhi Vinashaya Divyajyoti Yantram
Namastute.*

ii) Mantra

ॐ श्रीं महालक्ष्मयै नमः ।

Om Shrim Mahalakshmai Namah.

d) Jyestha Lakshmi

The mantra of Jyestha Lakshmi leads to the increase of wealth and prosperity.

ऐं ह्रीं श्रीं आद्यलक्ष्मि स्वयंभुवै ह्रीं ज्येष्ठायै नमः ।

*Aim Hrim Shrim Adhya-Lakshmi Swayambhuva Hrim
Jyesthayai Namah.*

e) SARVA-SAMRAJYA MANTRA

श्रीं स्कल ह्रीं श्रीं

Shrim 'Shakala-Hrim' Shrim

f) Swarna-Lakshmi

(a) Dhyana:

नमामि लक्ष्मीं परमार्थं सत्यां

भवतापहश्रीं व्यवहारं भाजां ।

सम्पादयित्रीं सर्वार्थम् ध्यां सा

जननी प्रणोमि सततं भगदात्मकपम् ।

*Namami Lakshmi Paraniartha Satyaam
 Bhavatapahashrim Vyavahar Bhajam
 Sampadayitri Sarvartha Dhyam Saam
 Janani Pranomi Satatam Bhagadatmarupam*

(b) Swarna-Lakshmi Mantra

Sudden gains (like lotteries)

ॐ हीं श्रीं स्वर्णलक्ष्मीं श्रीं हीं फट्।

Om Hrim Shrim Swarnlakshmi Shrim Hrim Phut.

g) Lakshmi Maha-mantra

This mantra is used by the pious devotees of Padmavati (Lakshmi) and Sri Venkateswara (Vishnu as Varaha-Avatar - lovingly called Tirupati or Balaji).

ॐ श्रीं ॐ नमः परमायै लक्ष्मी विष्णुवक्षस्थीतयै मायै श्रीतारीकायै स्वाहा ।

Om Shrim Om Namaḥ Paramayai Lakshmi Vishnu-vakshsthitayai Mayai Sritarikayai Swaha.

4)

SARASWATI MANTRA

Saraswati has many forms as Sarada or Savitri, she is worshipped at sunrise with the Gayatri Mantra.

a) Beejakshara

ऐ

Aim

b) Sarada Mantra

i) Dhyana

ॐ शंखचक्रबजपरशुकपालान्यक्षमालिकाम् ।

पुस्तकामृतकुम्भौ चत्रिशूलं दधर्तीकौैः ॥

सितपीतासितश्वेतरक्तवर्णेऽग्निलोचनैः ।

पञ्चायैःसंयुतां चद्रसकान्ति शारदा भजे ॥

Samkhacakrajabrasukapalanyaksamalikam

Pustakamrtakumbhau catrisulam dadhatimkaraih.

Sitapitasitasvetarakta varnastrilocanaih

Pancasyaihsamyutam candra sakantim saradam bhaje.

Translation: O! Sarada Devi, we meditate on Thee. She holds the conch-shell, axe, skull, rosary garland,

vessel of ambrosia, discus, lotus, book and trident in her numerous hands. She is three eyed¹⁰³ and five headed with five faces¹⁰⁴ that are black, yellow, black, white and red in colour respectively. Her complexion is similar to the splendour of moonlight.

ii) Parijateswari Mantra

ॐ हीं हं सं कं लं हैं हीं ॐ सरस्वत्यै नमः ।

Aum hrim ham ham-sam-kam-lam-hraim-hrim Aum Sarasvatyai Aamah.

c) SARASWATI MANTRA

ॐ ऐं हीं श्री वादेव्यै सरस्वत्यै नमः ।

Om Aim Hrim Shrim Vagdevyai Saraswatyai Namah

d) Paramjyoti Mantra

ॐ हीं हंसः सोहं स्वाहा ।

Om hrim Hamsah So'ham Swaha

5) OTHER SHAKTI MANTRA

a) Manikarnika

(15 Syllable mantra) (For happiness & Son's). Both the above mantras are of 15 syllables. The first gives all material comforts, happiness and sons while the second bestows happiness, good fortune, immense wealth and final emancipation through the Ista Devata.

i) Mantra's

(a) Mantra-1

ॐ ऐं हीं श्रीं कर्लीं ॐ मं मणिकर्णिके नमः ॐ ।

Om Aim Hrim Klim Om Mam Manikarnike Namah Om.

(b) Mantra-2

ॐ मं मणिकर्णिके प्रणवात्मिके नमः ।

Om Mam Manikarnike Pranavatmike Namah.

¹⁰³ The Sun, Moon and Agni (Wisdom) are the three eyes of the Mother Sarada.

¹⁰⁴ The five heads with five faces are the Pancha tatwa (Five elemental forms of Matter-Energy as Prithvi, Jala, Agni, vayu & Akash)

(c) Shadakshari Mantra

ॐ मणि पद्मे हुँ।

Om Mani Padme Hum

(ii) Manikarnika Dhyana

फुलेन्दीवरनिर्मिता करतले मालामसव्ये करे

बीजापूरफलं सिताम्बुजमयीं मालां दधाना ह्रदि ।

श्वेतक्षौम्बृता शरद्विधुनिभा त्रयक्षा निबद्धाज्जलिर्धातव्या

मणिकर्णिका रविसमा तोयेशकाष्ठामुखी ॥ ।

*phullendsvaranirmitam karatala malamasavye kare
bijapuraphalam sitambujamayim matam dadhana hrdi,
svetaksaumavrtasaradvidhunibhā tryakṣa nibaddhanjalirdhyatavya*

manikarnika ravisama toyesakasthamukhi

Dhyana: O! We meditate on the three-eyed Manikarnika Devi as facing west. Her radiance of the hue of the Autumn Moon, is as brilliant as the Sun. In two hands, She holds a rosary of lotus flowers¹⁰⁵ and a pomegranate fruit in the two hind hands as the palms of the two forehands join (*Namaste*). She adorns white silk garment and a garland of white lotus flowers.

b) Ganga Mantra**i) Mantra (Vyasa Rishi)**

ॐ नमः शिवायै नारायण्यै दशहरायै गंगायै स्वाहा ।

Om Namah Shivayai Narayanyai Dasaharayai.

ii) Bhagavati Mantra

ॐ ह्रीं श्रीं नमो भगवती गंगादायीते नमो हुँ फट्।

*Om Hrim Shrim Namo Bhagavati Gangadayite Namo
Hum Phut.*

iii) Dhyana:

उत्सुक्लामलपुण्डरीकल्पिचिरा कृष्णोऽविस्यासिका

कुम्भेष्टाभयतोयजानिदधती श्वेताम्बरालकृता ।

¹⁰⁵ Symbolic of the rosary made of lotus seeds. The use of such a rosary brings good fortune and wealth.

हृष्टास्या शशिशेखराखिलनदीशोणादिभिः सेविता
ध्येया पापविनाशिनी मकरगा भागीरथी साधकैः ॥

*Utpullamalapundarikarucira krsnesavindhyaatmika
Kumbhestabhyatoyajanidadhati svetambaralankrta,
Hrstasya sasisekharakhilanadisonadibhih sevita
Dhyeya papavinashini makaruga bhagirathi sadhakaih*

Translation: Meditate on Bhagavati Bhagirathi (Sacred Ganges). She is like to a white lotus in bloom. She is four armed and holds a water vessel and lotus in Her rear hands while the fore arms are in Varada & Abhaya Mudra (postures). Clad in white attire with a crescent moon adorning Her forehead, She cheerfully sits on a crocodile. She is adored by all the rivers, destroyer of sins and identified with Krsna, Isa and the Vindhya.

c) Sugandha Mohini Mantra

To be started on a Friday and recited at night to establish the spiritual power of fragrance/smell of incense. Light incense and use a rosary of crystal beads. Throw the rosary etc in a river after the 3 days mantra.

ॐ ह्रीं ह्रीं सुगन्ध मोहिनो ऐं ह्रीं फट्।

Om Hrim Hrim Sugandha Mohinou Aim Hrim Phut.

d) Tri-Shakti Mantra

श्रीं ह्रीं क्लीं

Shrim Hrim Kleem

e) Yogini Mantra

ॐ ब्रह्मा विष्णुश्च रुद्रश्च स्कन्दो वै वरुणस्तथा ।

रक्षन्तु त्वरितं बालं मुच मुच कुमारकम् ॥

*Om Brahma Vishnuscha Rudrascha Skando Vai
Varunastatha*

*Rakshantu twaritam Balam Muncha Muncha
Kumarakam.*

5.12. MISCELLANEOUS MANTRA

6) MANTRA OF TEN DIQPALA

Digpala's are the Lords of ten directions as well as the Dasamsa.

Deity/Direction	Weapon	Mantra	Transliteration
Indra (East)	Vajra (Thunderbolt)	ॐ लं इन्द्राय नमः ।	Om Lam Indraya Namah.
Agni (SE)	Shakti (Spear)	ॐ रं अग्नये नमः ।	Om Ram Agnaye Namah.
Yama (South)	Danda (Staff)	ॐ मं यमाय नमः ।	Om Mam Yamaya Namah.
Nairrtati (South West)	Khadga (Broadsword)	ॐ क्षं नैर्तये नमः ।	Om Ksham Nairrtaye Namah.
Varuna (West)	Pasa (Noose)	ॐ वं वरुणाय नमः ।	Om Vam Varunaya Namah.
Vayu (North West)	Amkusha ¹⁰⁶ (Spear)	ॐ यं वायुवे नमः ।	Om Yam Vayuve Namah.
Soma (N)	Gada (Baton)	ॐ शं सोमाय नमः ।	Om Sam Somaya Namah.
Isana (NE)	Trishula (Trident)	ॐ हं इशानाय नमः ।	Om Hum Isanaya Namah.
Brahma (Vertical down)	Padma (Lotus)	ॐ अं ब्रह्मणे नमः ।	Om Am Brahmane Namah.
Ananta (Vertical Up)	Chakra (Discuss)	ॐ ह्रीं अनन्ताय नमः ।	Om Hrim Anantaya Namah.

The particular Digpala guiding the fate of the person towards fame should be worshipped with the following mantra. For example if the deity is Indra,

ॐ ह्रीं क्लीं एं श्रीं महाइन्द्राय सर्वेश्वर्य प्रदात्रै नमः ।

Om Hrim Klim Aim Shrim MahaIndraya Sarvaishvarya Pradatrai Namah

7)

KUBER MANTRA**a) Kubera Dhanada Mantra**

यक्षाय कुबेराय वैश्रवणाय धनधान्याधिपतये ।

धनम् धान्य समृद्धिं मेदेहिदापय स्याहा ॥

*Yakshaya Kuberaya Vaisravanaya dhanadhan
nyadhipataye*

Dhanam Dhanya Samriddhim medehidapaya Svaha.

b) Vitteswara Mantra

[Visrava Rishi, Brihati Chhanda, Sivamitram
Dhanesvaro devata]

ॐ श्रीं ॐ हीं श्रीं हीं कर्लीं श्रीं कर्लीं विलेश्वराय नमः ।

*Om Shrim Om Hrim Shrim Hrim Klim Shrim Klim
Vitteswaraya Namah.*

8)

KARTAVIRYARJUNA**a) Dhyanam**

उद्यत्सूर्यसहस्रकान्तिरखिलक्षोणीधैर्विनिदितो
हस्तानां शतपञ्चकेन च दधच्चापानिषूं स्तावता ।
खण्ठे हाटकमालयापरिवृत्तश्चकावतारो हरेः
पयात्यन्दनगोरुणाभवसनः श्रीकार्तवीर्योनृपः ॥

Transliteration:

*Udyatsuryyasahasrakan tirakhilaksonidhava airvandito
Hastanam satapancakena ca dadhaccapanisumstavata, ||
Kanthe hata kamalayapari vrttashcakra vataro hareh
Payatsyam danagorun abhavas nah sri kartaviryy onrpah ||*

Dhyana:

King Kartaviryarjuna being the incarnation of (Sudarshana,) the Discus of Hari has the splendor of a thousand rising Suns and is honored and respected by all the kings. He grasps bows in his five hundred left hands and arrows in His five hundred right hands. Adorned with a golden necklace and pink colored garments He rides a chariot. May He protect us.

¹⁰⁶ Amkusha is a tiny pointed spear like object used for controlling and driving elephants.

Comments: The worship of Kartaviryarjuna is called Deepa Siddha and the lamp used for the prayer is lit with the Dhyana Mantra. The lamp is to be washed by the worshipper and should be protected from damage. It is a very powerful mantra related to Mars and the holy fire protects the worshipper.

b) MANTRA:

ॐ नमः कार्तवीर्यार्जुनाय हुं फट् स्वाहा ।

Om Namah Kartaviryarjunaya Hum Fut Swaha.

9)

SASTHA MANTRA:

शस्तारमृगयाश्रान्तमाश्वास्त्वं गणवृत्तम्

पानीयार्था वनादेत्ये शास्त्रेते रैवते नमः ।

Shastaram Mrgayasrantamasvarudham Gana Vrittam.

Paniyartham Vanadetye Shastrete Raivate Namah.

10)

DASAKSHARA GUHA MANTRA

Kumara (Skanda) or Kartikeya

ऐं हुं शुं क्लीं कुमाराय नमः ।

Aim Hum Kshum Klim Kumaraya Namah

11)

SANKHA (CONCH)

The conch is a symbol of Vishnu and is considered very auspicious. If a barren woman drinks raw (unboiled) milk from a conch, she begets a child. Every conch has a dhwani (specific sound syllable) associated which can be heard if the month of the conch meditated on. After purchasing a conch, keep it for 5 days in salt water. If the Shine luster increases keep it, else discard it. The conchs are of two types called Nara (Male) and Mada (Female). [Note both these words from Narmada, the river symbolizing union or the Shiva Linga]. The Nara (Male) conch is right handed while the female conch is left-handed.

POOJA OF CONCH: The conch is cleaned with milk and water in Brahma muhurta and is worshipped as Vishnu.

a) POOJA MANTRA:

ॐ ह्रीं श्रीं क्लीं शीथर कर स्याय
पयोनिधि जाताय श्री दक्षिणावर्त
शंखाय ह्रीं श्रीं क्लीं कराय पूजाय नमः ।

*Om Hrim Shrim Klim Shridhara Kara Syaya Payonidhi
Jataya Sri Dakshinavarta Samkhaya Hrim Shrim Klim
Karaya Pujaya Namah.*

b) JAPA MANTRA:

ॐ ह्रीं श्रीं ब्लुं दक्षिण मुखाय शंखनिधये समुद्र प्रभवाय शंखाय
नमः ।

*Om Hrim Shrim Klim Blum Dakshina Muukhaya
Samkhanidhaya Samudra Prabhavaya Samkhaya
Namah.*

12) DHARMARAJA (YAMARAJ) MANTRA.

a) Mantra

ॐ क्रों ह्रीं अं वैमं वैवस्वताय धर्मराजाय भक्तानुग्रह कृते नमः ।

Om Krom Hrim Am Vaim Vaivasvataya Dharmarajaya Bhaktanugraha Krite Namah.

b) DHYANA

पंथः संयुतमेघसनिभत्तनुः प्रद्योतनस्यात्मजो
नृणां पूण्यकृतां शुभावहवपुः पापीयसां दुःखकृत् ।
श्रीमद्दक्षिणदिक्पतिर्महिषगो भूषाभरालकृतो
ध्येयः संयमिनीपतिः पितृगणस्वामी यमो दण्डभृत् । ।

Transliteration:

*Panthahsamyutameghasannibhatanuh pradyotanasyyatmajo
Nrnam punyakrtam subhavaḥavapuh papiyasam
dukhakrt,
Srimaddaksinadikpatirmahisago bhusabharalankrto*

*Dhyeyah samyaminipathi pitrganasvami yamo
dandabhrt.*

Translation: Meditate on Yamaraja the Lord of the Manes as holding the baton and of dark complexion like rain - bearing clouds. He, the son of the Sun

God is benevolent to the devout and terrible to the sinners. He, the husband of Samyamini is adorned with ornaments, rides a buffalo the supreme Lord of the Southern quarter.

Remarks: This is a Siddha mantra and its practice brings the blessing of Yama Dharma-raja that destroys miseries, prevents a person from going to hell (or inferior Loka) and destroys the fear caused by enemies etc. Yama, the first among the dead, is regarded as Dharma-raja as the root for all religions has been contemplation on and looking after the dead relations. As the son of the Sun God, He is a co-brother and Lord of Saturn. Thus, worship of Yama will surely remove the negative effects of Saturn pertaining to disease and physical suffering.

OM TAT SAT

ॐ गुरवे नमः

CHAPTER VI

GEMOLOGY

6.1. INTRODUCTION

Gemology is the science of use of gems and stones for medical and astrological purpose. The Bhasma (Powder extract) is extensively used in Ayurveda for preparing medicines without any negative side effects for astrological purpose, the gem is imbedded in a ring or pendant in such a manner that the bottom is open allowing the gemstone to touch the body (diamond being the exception). Varahamihira (author of the classical text Brihat Samhita) suggests that a gem having a good luster, pure and clear color and without flaws ensures good luck and protection. Flawed gemstones, on the other hand, can bring disaster.

There are two theories on the use of gemstones for astrological purpose. The first is based on the principle of enhancing a particular ray or color effect in which the gemstone acts like an amplifier. This has the sanction of the Rig-Veda where we are advised to use the seven gems to catch the (visible spectrum) rays of the sun. This is the foundation of color therapy. The second theory which has become popular, but is of obscure source is

that the gemstone acts like a cosmic filter preventing the ray or particular vibration from affecting the user. Diseases are caused in the body due to deficiencies and the use of certain gemstones to "enhance" or supplement the deficiency results in the improvement of health, mood and life-force.

The gemstones can be used for the entire life (called life/fortune stones) or for a temporary period for alleviating certain deficiencies during periods of duress.

6.2. CLASSIFICATION

a) Tradition

As per tradition, the gemstones are first classified into three groups on the basis of the *Loka* (World) they belong to. These are as follows:-

- (1) **Swarga Loka (Heaven):** There are four types of *Mani* (Gemstones) in the heavens for the rulers of the four *Gayatri*¹.
 - a. *Chinta-Mani* of white color adorned by Brahma. It brings success in all actions.
 - b. *Kaustubha Mani* of the color of the Lotus in bloom with the luster of a thousand Sun's worn in a necklace by Vishnu.
 - c. *Rudra Mani* of golden color with several stripes adorned by Shiva.
 - d. *Shyamantak Mani* of brilliant light blue color worn by Indra.
- (2) **Patala Loka (Nether world):** The Gemstones of Patala Loka are called Nag Mani or the Gemstones

¹ The four *Gayatri* are the Dawn ruled by Brahma, Noon ruled by Vishnu, Dusk ruled by Shiva and Midnight ruled by Indra.

of the serpents. There are nine chief serpents of black, blue, yellow, green, grey/smoky, white, red, pinkish and milky white color. The Nag Mani present on their hood are also of the same colors and the light emanating from them lights up the entire Patala Loka.

- (3) **Mrityu Loka (This world where death occurs):** Eighty four varieties of gemstone called Ratna (रत्न), have been mentioned in the scriptures.

b) Classification

These are classified into two categories called Maharatna (महारत्न) or astrological gemstone and Uparatna (उपरत्न) or substitutes. There are three methods of defining the Maharatna (real gemstone).

1. METHOD I: PANCHATATWA

The five elemental forms of existence of all substances called Tatwa are used to define the five Maharatna.

Table 6-1: Pancharatna (The Five Gems)

Element	Gem/stone		
	Hindi	Transliteration	Translation
Fire/Agni	मणिक्य	Manikya	Ruby
Water/Jala	मोती	Moti	Pearl
Vayu/Air	हीरा	Heera	Diamond
Akash/Ethen	नीलम्	Indra Neel ²	Blue Sapphire
Prithvi/Earth	पन्ना	Panna	Emerald

² Indra Neela refers to the light/sky blue sapphire.

2.

METHOD II : SAPTARSHI/SAPTAGRAHA

The seven planets from Sun to Saturn represent the seven colors of visible light that lead to creation. These are represented by the Saptarshi (Refer : notes under Sundarshan Chakra Para -). The Rig Veda also advises the use of these seven gemstones for "Catching" the rays of the Sun. Thus, gemstones chosen on this basis are called "life stones" and are to be worn in the finger of the Sun (ring finger - Angusthan).

Table 6-2: Sapta-Ratna (The Seven Gems)

Planet	Maharatna	Translation
Mars	Moonga	Red Coral
Sun	Manikya	Ruby
Jupiter	Pokhraj	Yellow Sapphire
Mercury	Panna	Emerald
Venus	Heera	Diamond
Moon	Moti	Pearl
Saturn	Neelam	Blue Sapphire

3.

Method III : Navaratna (Nine gems) Navagraha

Nine gemstones (Navaratna) come under the classification of Maharatna. These are based on the nine graha (Planets & nodes that affect human life) from Sun to Ketu.

Table 6-3: Navaratna (The Nine Gems)

Graha	Maharatna	Translation
Sun	Manik or Padmaraga	Ruby
Moon	Moti	Pearl
Mars	Moonga	Coral
Mercury	Panna	Emerald
Jupiter	Pokhraj	Yellow Sapphire
Venus	Heera	Diamond
Saturn	Neelam	Blue Sapphire
Rahu	Gomedh	Hessonite
Ketu	Lahasunya	Cat's eye

4. OTHER VIEWS

In Brihat Samhita, Varahamihira lists 22 gems for astrological use (perhaps, for the nine planets, Lagna and the twelve signs). However, this list shows that the use of gemstones other than the popular Navratna (Table 5-3) has the sanction of the tradition. Ruby, Pearl, Coral, Emerald, Yellow Sapphire, Diamond, Blue Sapphire & Cat's eye are the same as in table 5-3. Agate³ (*Hakeek*) Bloodstone⁴ (*Pitaniya*) Amethyst (*Kataila* or *Jamuniya*), Opal (*Uppa*) Rock Crystal (*Sphatik*), Moonstone⁵ (*Godant* or *Chandrakant Mani*), Conch (*Sankh*), Azure stone, *Vimlaka*, *Raj Mani*, *Brahma Mani*, *Jyoti Rasa*, *Sasyaka*, *Saugandhika* are other substitutes that are also recommended by Varahamihira.

6.3. ASTROLOGY & GEMS

The Gemstones are selected on the basis of various criteria. These include (a) Month of birth / Vedic Sun sign (b) Janma Tithi / Vedic date

³ Available in many colors and rather cheap

⁴ Bloodstone is of green color with red blood-like spots on it.

⁵ This is a fibrous gemstone of the luster of white cloud or the teeth of a cow. A shiny band rolls when the stone is turned due to a phenomena called Chatoyance.

birth (c) Janma Vara / Day of birth (d) Janma Nakshatra / Birth constellation of Moon (e) Janma Lagna / Ascendent at birth (f) Dharma / Ista Devata (g) Bhagya / Ninth house for good fortune.

a) Janma Masa (Vedic Month)

When the birth information / data is doubtful and only the Sun's position can be tentatively determined, then the gemstone for the Sun sign is prescribed [This is not recommended by your author].

Table 6-4:Sun-sign Gem

Sun Sign	Gemstone	Symbol
Aries	Blood stone	Courage
Taurus	Diamond	Innocence
Gemini	Emerald	Love, Success
Cancer	Pearl, Moonstone	Health, Longevity
Leo	Ruby	Contentment
Virgo	Sardonyx, Peridot	Marital bliss
Libra	Blue Sapphire	Clarity in thought, Spirituality
Scorpio	Opal, Tourmaline,	Hope
Sagittarius	Yellow Sapphire,	Topaz Fidelity
Capricorn	Turquoise, Zircon	Prosperity
Aquarius	Garnet	Constancy
Pisces	*Amethyst	Sincerity

b) Janma Tithi

The Vedic date of birth (called *Tithi*⁶) is ruled by one of the eight planets from Sun to Rahu. Sun (*Pratipad, Navami*), Moon (*Dwiteeya, Dasami*), Mars (*Triteeya, Ekadasi*), Mercury (*Chaturthi,*

Dwadasi), Jupiter (*Panchami, Trayodasi*), Venus (*Shasti, Chaturdasi*), Saturn (*Saptami, Poornima*) and Rahu (*Astami, Anavasya*). If the lord of Janma Tithi is a malefic and inimical, then there is danger to life and Parents. For example Bhagwan Sri Krishna was born in this planet on Janmastami⁷. The Tithi implies rulership by Rahu showing that He was threatened by many dangers from demons as a baby and his Parents were in bondage. Use of gemstones of the planet ruling the Janma Tithi, service to the Cow etc. can ward off the evils. If the planet is malefic to Lagna then the stone is worn on the left hand while if beneficial, it is worn on the right hand.

c) JANMA VARA

Although some astrologers prescribes stones for the day of birth (eg. Mercury rules Wednesday – emerald), this not advised and instead the Janma Tithi / Nakshatra should be used.

Janma Nakshatra : The gemstone of the lord of the birth constellation of the Moon (based on the rulership by Vimsottari dasa planets – Navagraha) is used for mental solace / stress reduction. For example if a person is born in Satabhisaj Nakshatra (Moon star at birth), then Rahu is the lord, and its gemstone as per table – is Gomedh. If Rahu is malefic for Lagna, this stone is worn on the left hand whereas if benefic on the right hand. Simultaneously, the native should be advised to recite the Nakshatra mantra.

d) Janma Lagna / Ascendant

The lord of the Ascendant (Lagnesh) is the pri-

* Refer Fig 4-

⁷ Eighth day of the dark fortnight

mary controller of health and life force (Jeeva). If the native is physically unwell or for improving health the gemstone of the lord of Lagna (as per table 5-3) should be prescribed. This gemstone is "always" worn in the ring finger (*Angusthana*) and ensures good health. This gemstone is popularly called the life stone and should be prescribed in preference to all others. For progeny and internal strength the Jeeva (life force) is strengthened on the basis of the Saptaratna (Seven Stones). The order of Mars, Sun, Venus, Mercury, Moon, Saturn and Jupiter for odd signs is reversed for even signs. Determine the Saptamsa of lagna and the planet. Thereafter strengthen this by prescribing the suitable gemstone. It may be noted that this is rarely used expect for progeny / childbirth. Again mantra's / prayers are always preferred.

Dharma / Ista Devata : the Maharatna for the PanchaTatwa (Five elements) are offered to the Pancha Devata (Five principal deities - Ganesha (Prithvi Tatwa - Emerald), Shiva (Vayu Tatwa - Diamond), Shakti / Devi (Japa Tatwa - Pearl), Surya (Agni Tatwa - Ruby) and Vishnu (Akash Tatwa - Indraneela - light blue Sapphire).

e) Bhagya/good fortune

The gemstone of the lord of the ninth house gives good fortune. Gemstone of the lord of the fifth house can also be prescribed. These are called "Fortune stones"

f) Note of Caution :

- 1) Normally the life stone and fortune stone can be prescribed.

- 2) Gemstones of mutually inimical planets should never be used simultaneously as they shall prove to be very adverse.
- 3) If any planet is inimical to the lord of Lagna, the use of its gemstone or mantra can damage / endanger the concerned people related to the house owned by the planet. For example if the lord of the fifth house is inimical to the lord Lagna, then the use of a gemstone of the lord of the fifth house or its mantra can endanger the life children. Hence utmost caution should be used in prescribing gemstones.
- 4) The right hand is ruled Jupiter and the left hand by Venus indicating increase (right hand) or decrease (left hand) of life force. Thus, if gemstones have to be prescribed to decrease the evil effects of a malefic planet, its gemstone should be used in the left hand. Such use should be temporary covering the dasa-bhukti of the planet.

g) Metals for rings / pendants

The three principal colors for the bodies of deities in spirituality are yellow (Devi / Shakti - The Divine Mother who gives us food and protect us), White (Shiva - who cleanses our sins) and Sky blue (Vishnu - Sky is the direction of heaven / emancipation). The three metals normally used for astrological purpose are Gold (Yellow), Silver (Platinum etc - White) and steel (iron, lead etc - blue). Sometimes Copper is also used for fire (Sun / Mars) in combination with Gold. However for astrological purpose the selection of metal should normally be made between Gold and Silver. Gold is normally used with gemstones of male plan-

ets while sliver is used with gemstones of female planets. Gold is also prescribed for Dharma⁸ / Artha trikona⁹ while sliver is prescribed for Kaama¹⁰ / Moksh trikona¹¹.

6.4. FINGER FOR WEARING GEMS :

The index finger is called *Tarjani* and is considered very inauspicious. In mantra recitation the beads should never touch this finger, even while turning the rosary (when we finish one circle of 108 beads). It rules the “*Ahamkara*” and is the finger of “fall” or expression of anger. The *Gyana Mudra*¹² has all finger except this index finger stretched out with the index finger (of anger) being in touch with and controlled by the *Akash tatwa* of the Thumb. Normally for people who are spiritual / worship their Guru, gemstones should not be used in this finger. Some astrologers prescribe Ruby / Yellow Sapphire for Power / Wealth respectively, for use in the index finger. However these gemstones have been found to give better results of stable power and gradual stable growth in finance in the ring finger.

Table 6-5: Tatwa in Palmistry

Element	Finger	Position	Name	Houses
Agni/Fire	Ring Finger	Fourth from Thumb	Anamika	Dharma Trikona
Prithvi/Earth	Middle Finger	Third from Thumb	Madhayama	Artha Trikona
Vayu/Wind	Little Finger	Fifth from Thumb	Kanistika	Kaama Trikona
Jala/Water	Index Finger	Second from Thumb	Tarjani	Moksh Trikona

⁸ Dharma Trikona - Houses 1, 5, 9

⁹ Artha trikona - Houses 10, 6, 2

¹⁰ Kaama Trikona - Houses 7, 3, 11

¹¹ Moksh Trikona - Houses 4, 8, 12

¹² Knowledge posture of the palm for worshipping Guru and Ista Devata

The gemstone of a planet placed in a house should be worn according to the quadrant (Kendra house) is whose trines it is placed. Thus a planet in the ninth house influences the Dharma Trikona and its gemstone should be worn in the ring finger. Gemstones of planets in Moksha Trikona (4, 8, 12) should not be prescribed as then they would be worn in the *Tarjani* (Index finger). Instead mantra of these planets should be advised.

Further gemstone cannot be worn in the finger of inimical elements. For example, if a Red Coral is to be worn for Mars placed in the seventh house, this cannot be prescribed for the little finger due to Mars ruling Agni Tatwa (fire element), which is opposed to the Vayu Tatwa (Air element). Thus a Coral can only be worn in the ring finger (Agni Tatwa / Fire) or middle finger (Prithvi Tatwa / Earth). Just as the thumb is different from the other four fingers and in conjunction with them does all work, the Akash Tatwa (Ether element-symbolized by the Thumb) permeates all signs of the other elements and is the driving force / *Dhi Shakti*.

6.5.

SELECTION OF GEMS

The main criteria for the choice of a gemstone is its color. The quality / value of a gemstone depends on (a) the beauty of the stone (b) its availability (c) hardness and (d) its cut and polish. The beauty is a function of its degree of refraction and color, its "fire" or display of prismatic colors, diachronic ability to display two different colors when viewed in different directions (However, these stone are not used as astrological gemstones) and transparency. The choice of a gemstone will

depend on its inherent nature. Diamonds are valued for their fire and brilliancy; Ruby/Emerald must have a high intensity and uniform color star Sapphire and star rubies are chosen on the basis of star effect called asterism besides their color.

1. "PLAY OF COLOR"

It is a phenomenon caused by irregularities and miniature cracks inside the stone. Under observation, certain areas/pockets of the stone tend to exhibit brilliant areas of color that changes in hue and size as the stone is moved. For astrological purpose, this is considered a defect and the gemstone should be rejected. Milky or smoky reflection from within, like in Opals should not be prominent.

2. CHATOYANCY

It is the optical property of irregular interior reflection (like on watered silk) due to the fibrous structure of some gemstones. They appear as a ridge or "eye" that tends to rotate like an "eyeball" as the stone is moved. The intensity of the fibre increases the prominence of the ridge/eye. This feature is seen in tiger's eye or Cat's eye and is a prized quality of the stone.

3. LUSTER

It is the optical property as viewed in reflected light. Metallic, adamantine (like in diamonds), vitreous (like in glass), resinous, greasy, silky, pearly and dull are the types of luster.

4. TESTS

Physical observation may not be an adequate safeguard is and testing of gemstones is advised.

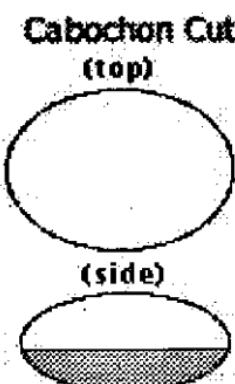
The refractive index as well as polarization (Emerald, ruby, sapphire, amethyst are double refracting whereas diamond, garnet, glass (zircon) are single refracting) a dark field illuminator with a binocular microscope can be used to confirm whether the stone is natural or artificial.

5. SYNTHETIC GEMS

Synthetic rubies and sapphire have become popular, but natural gemstones should be preferred. The stars formed appear to be sharper. Emeralds are meant to enhance the "green color effect" on the user. However artificial emeralds, when viewed under ultraviolet light, exhibit a red glow (akin to a Martian stone) showing that the artificial emerald would give a mixture of "green and red light effects" on the wears. Thus, until science advances to perfectly replicate the gem stone, only natural gemstones should be used for astrological remedial purpose.

a) Cut of Gem:

(i) the cabochon - cut (rounded in the back, which is required to touch the skin) is preferred for star ruby, Cat's eye, opal, moonstone and other opaque stone.



Lentil Shape Cabochon

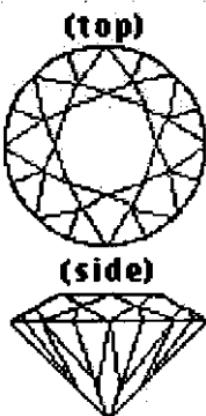


High Cabochon



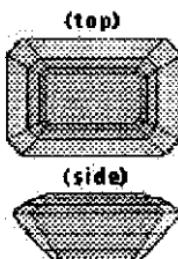
(ii) the brilliant - cut is used for most other stones where the number of facets are in multiples of eight with a minimum of 24 facets in the base and 32 facets in the crown. It appears as a round ellipse on top view. Round rubies are preferred whereas for heavier weights the ellipse shape is preferred). The other shapes are square (preferred for yellow sapphire), triangular, diamond-should, trapezoidal etc.

Brilliant Cut



(iii) the Emerald -cut is a terminology used for large flat cuts with a rectangular large table facet and a few supplementary facets. Large rubies, sapphire, emerald and diamond are cut in their manner.

Emerald or Step Cut



The weight and other details are at Table 6-6.

Table 6-6

1 Bith No	2 Ruling planet	3 Prescribed Gem	4 Hindi Name	5 Nature of Gem	6 Finger in which to be Worn ¹	7 Remarks	8 Day to start wearing the gem	9 Preferred Metal	10 Weight	11 When the planet is unfavorable ²	12 When planet is in fall	13 Gem Substitute
1.	Sun	Ruby	Manik	Hot	3 rd	Passion under control	Sunday	Gold	3 or 5 Ratti		Cat's eye	Corundum, Red Garnet, Star Ruby
2.	Moon	Pearl	Moh	Cold	4 th or 3 rd		Monday	Silver	2, 4, 6, 9 Ratti should not be 7 or 8 Ratti	Moon stone	Blue Sapphire	Moon stone,
3.	Jupiter	Yellow Sapphire, Topaz	Pukhraj	Cold	3 rd		Thursday	Gold	7 or 13 Ratti should not be 6, 11 or 15 Ratti	Lt blue Sapphire	White pearl	Citrine, Yellow Garnet
4.	Rahu	Hessonite	Gomed	Cold	2 nd or 4 th		Saturday	Silver	6, 11 or 13 Ratti & should not be 7, 10 or 16 Ratti	Yellow Sapphire	Hessonite	Brown Tourmaline
5.	Mercury	Emerald	Panna	Cold	4 th or 2 nd	Not for newly married couples	Wednesday	Gold	3, 5, 7, 10 Ratti	Pendant	Ruby	Aquamarine, Green Tourmaline, Beryl
6.	Venus	Diamond	Hira	Hot	3 rd		Friday	Gold or platinum	½ or ¼ Ratti (Min)	Whits coral	White Sapphire	Zircon, Pearl (4 th finger) Quartz, white coral
7.	Ketu	Cat's eye	Lahsanya	Very Hot	2 nd or 3 rd		Tuesday	Gold	3, 5 or 7 Ratti	Emerald	Topaz	Lapis lazuli, Tiger's eye Turquoise, Agate
8.	Saturn	Blue Sapphire	Neelam	Very Cold	2 nd or 4 th		Saturday	Gold	5 or 7 Ratti	Blue Sapphire	Lapis lazuli	Amethyst, Lapis lazuli
9.	Mars	Coral (Red)	Moonga	Hot	3 rd or 2 nd		Tuesday	Silver or Copper	7, 9 or 11 Ratti	Red coral	Ruby	Corundum

¹Counted from the index finger (Tarjani). Thus, Index finger=1, Middle finger (Madhyama)=2; Ring Finger =3; Little finger=4. Shri L.R.Chaudhry, a noted Astro-palmist has a similar opinion about the wearing of gemstones. He too does not recommend gemstones for the index finger.

²When the planet is a malefic for the horoscope, this gemstone is for temporary use during the Dasa-bhukti of the planet. In this column (11) the opposite gemstone / balancing planetary gem has been suggested. If instead a gem is to be worn for the main Dasa planet itself, then it should be worn in the left hand. For example, if Rahu is malefic then during its period a Yellow sapphire/topaz/citrine can be worn in the right hand ring finger or a Hessonite/Brown Tourmaline etc (See Col. 3 & 13) can be worn in the left hand middle finger.

³When the planet is a benefic for the horoscope, but is weak like being in debility then the gemstones listed under this column are prescribed for causing cancellation of debility or for enhancing the life-forces that are being destroyed due to the debility. For example, the Moon is debilitated in Scorpio (8th house of natural zodiac) and is said to be MARANA KARAK if placed in the 8th house from Lagna. Weakness of the Moon, in any chart is not good for longevity. Hence a blue sapphire is used for enhancing the life-force.

6.6. DESCRIPTION OF GEMS

a) Main Astro-Gemstones

RUBY is the precious stone that occurs as a red, transparent variety of the mineral corundum. It is symbolic of excellent health, vigor, love and passion, an aid to firm friendship, and believed to ensure beauty. It strengthens the heart and blood circulation, makes one bold and courageous and eliminates depression, sadness or sensuality. Increase name and fame. Its color ranges from purplish red (called Pigeon Blood) or bluish red to a yellowish red. When cut into a cabochon (a non-convex) form, some specimens of ruby exhibit asterism i.e. a six-rayed star can be seen in the interior of the stone. These are called star rubies¹³ and are very highly prized. Burmese rubies are considered the finest. The ruby is a very brilliant, hard, durable, and wearable stone.

PEARLS are a lustrous concretion consisting mainly of Nacre (Popularly called mother-of pearl), which is the substance forming the inner layers of the mollusk shells. The pearl is an abnormal growth due to a minute foreign particle invading the body of the mollusk. The particle irritates the mollusk and becomes coated with layers of Nacre. Both marine and freshwater mollusks produce pearls. Spherical pearls are the best. A Bouton¹⁴ pearl is hemispherical. If a solid pearl has an irregular shape, it is known as a

¹³ Believed to contain the Star of David or the six-vertex star of Tantra. What is generally available is not Ruby. The Balas ruby, for example, is a type of Spinel; the Bohemian ruby is rose quartz; the Siberian ruby is red or pink tourmaline; American ruby, Cape ruby, Montana ruby, and Rocky Mountain ruby are all varieties of garnet. Large clear rubies are often more expensive than the diamonds of the same size.

¹⁴ Not to be mistaken for the cheap "Button pearl" imitations that were originally used for garment buttons.

Baroque pearl. Pearls are commonly known as pear, bell, or drop, according to the shape. Pearl coloration varies as white, black, rose, and cream.

Natural, spherical pearls have been cultured successfully since 1920. This is controlled, but natural and these pearls can also be used as astrological gems. Artificial pearls, in contrast to cultured pearls, are entirely artificial, made largely of glass and should be rejected. A good pearl strengthens mental faculties, calms emotions and increases peace of mind. An excellent gem for meditation.

RED CORAL is a large class of marine invertebrates characterized by a protective calcium carbonate or horny skeleton (also called coral). Corals are divided into two subclasses, based on differences in their radial symmetry (symmetry around a central axis) of eight-tentacle animals, each with an internal skeleton or six-tentacle (or multiples of six). The Red coral belongs to the eight-tentacle sub-class. It removes obstacles and averts accidents, discord and warfare. It is an asset in money matters and makes a person debt free. By purifying the blood it helps in pregnancy & childbirth besides curing boils.

EMERALD is the green variety of the mineral beryl making its wearer faithful & of fixed commitments. It helps in planning & forecasting by enhancing intuition & psychic powers. It sharpens the intellect and gives a photogenic memory thereby improving learning ability, communication and clairvoyance. Good for general health, particularly the nervous system, it also has the power of healing diseases of the eye. It has the color of fresh young green grass as

in the world's finest "drop of oil" emerald from Colombia. Although a hard stone, emerald will chip easily since it tends to be somewhat brittle, so special care should be given in wearing and handling. A common flaw reduction technique is to boil the emerald in oil (sometimes tinted green) and is actually good for the stone in light of its fragile nature. Oiling hides some of the whitish flaws (cracks) by filling the cracks and becomes an integral part of the emerald unless it is subjected to some type of degreasing procedure.

IMPERIAL TOPAZ/YELLOW SAPPHIRE the symbol of universal love and brotherhood, promotes general well being and spiritual knowledge. It is very helpful for pregnancy & childbirth. It nullifies *Kuja Dosha* and promotes marriage and controls a malefic Mars in preventing jaundice and liver diseases. Excellent for business stability and financial matters, it is one of nature's most wonderful gifts. Topaz occurs not only in the transparent yellow, yellow brown, orange-brown, and pink-brown colors. It is a hard, brilliant stone but it is much rarer and much more expensive than the Citrine (Quartz) stones commonly sold as "Rio topaz," "Madeira topaz," "Spanish topaz," and "Palmeira topaz."

DIAMOND Induces purity and fearlessness. Gives artistic abilities and worldly happiness. Strengthens bones and is useful for diseases of the sex organs. Makes one more attractive.

BLUE SAPPHIRE The finest blue sapphires are from Burma and Kashmir. It counteracts envy from others and removes the evil eye thereby protecting from travel dangers and mental unrest and various forms of madness. It alle-

viates long-term misfortunes by causing a change of place/residence. Fine, brilliant, deep blue Burmese sapphires will surely dazzle the eye.

HESSONITE (Gomedh) has smoky-red luster. The other varieties are of honey color.

CAT'S EYE is gem-quality chrysoberyl. With cabochon cut (oval, rounded form), a light-colored line¹⁵ appears that moves as the gem is turned, giving the stone a resemblance to the eye of a cat. This phenomena called chatoyance (asterism) is caused by a parallel arrangement of fine fibers of either foreign substance or minute hollow tubules.

b) SUBSTITUTES

GARNET is a hard, durable and brilliant stone, available in many colors (greens, reds, yellows, oranges, orange-brown, brilliant wine red, red purple, violet, and pink). Garnet also occurs in certain shades of red that have been taken for some varieties of ruby. The yellow Garnet is a substitute for precious topaz when Jupiter is in fall. Garnet can be found in almost every color and shade except blue. It is best known in a deep red variety, which is the substitute for Ruby while the brownish shades are for Aquarius (Rahu) and substitute Hessonite.

AMETHYST is a transparent purple variety of quartz. It can cure alcoholism & drug abuse, and if the circle of the sun or semi-disc of the moon is engraved on it, it prevents death from poison. It is relatively hard, fairly brilliant stone. Amethyst may fade from heat and strong sunshine and

¹⁵ The cat's eye is also called Sutra Mani (सूत्र मणि) due to this line.

should be worn in a pendant in the neck.

AQUAMARINE symbolizes youth, hope, and health. It is a member of the beryl family, which includes emerald, but aquamarine is less brittle and more durable than emerald. Aquamarine ranges in color from light blue to bluish green to deep blue. The deep blue enhances meditation.

TSAVORITE is a member of the garnet family and resembles an emerald. In fact, it is "clearer," more brilliant, and more durable. There is also a rarer green garnet, called Demantoid, which although slightly softer, has more fire. These gems offer fine alternatives to the person desiring a lovely green gem who can't afford emerald.

TOURMALINE is a gem of modern times with versatility and broad color range. It is available in every color, in every tone, from deep to pastel and even with two or more colors appearing in the same stone, side by side. There are bicolor tourmalines (half red and the other half green, for example) and tricolor (one-third blue, one-third green, and one-third yet another color). Tourmaline is a fairly hard, durable, brilliant, and very wearable stone with a wide choice of colors.

CITRINE is yellow, amber, to amber brown and is often called quartz topaz, citrine topaz, or topaz, all of which are incorrect. It is durable, softer and has less brilliant than precious topaz. It also lacks the subtle color shading. It should never be represented as topaz, which technically is "precious" or "imperial" topaz.

PERIDOT is transparent yellowish green to deep chartreuse stone. It is an aid to friendship and freeing the mind of envious thoughts. Acting like

a combination of emerald & topaz, it cures diseases of the liver and dropsy. If worn on the left arm it would protect the wearer from the evil eye. It is not a hard stone and can scratch.

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CHAPTER VII

CASE STUDIES

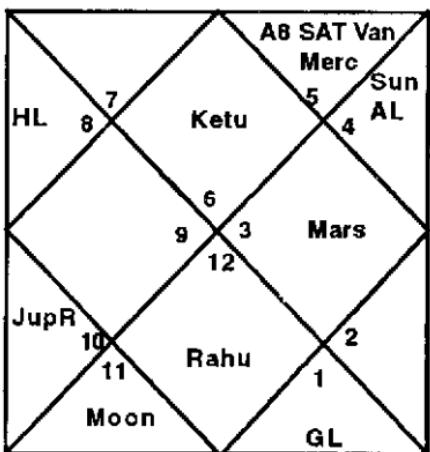
A. Health

The rules for judgment of health can be learnt from standard texts or from this Authors book: Crux of Vedic Astrology-Timing of Events. The houses controlling different parts of the body can be studied from the Brihat Parāsara Hora Shastra and the effects of malefic planets in different houses for affliction to parts of the body can be studied from the Upadesa Sutra of Maharishi Jaimini¹. The method I used for choosing the mantra are listed at Para 7.13.

a) Head

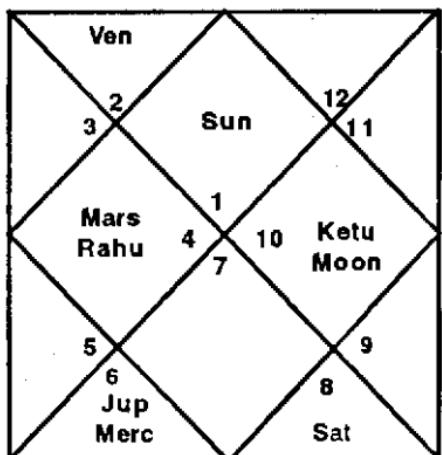
The head is governed by the Lagna and Aries (Natural Ascendant). Moon governs the mind as Jupiter controls the intellect (its quality, memory, wisdom etc.) and Mercury controls the learning ability.

Chart 7-1: Male born on 10 August 1949 at 9:00' AM IST at 85E50' 20N30'.



Rahu	GL		Mars
Moon			Sun AL
JupR	CHART 7-1 RASI (D-1 Chart)		A8 Sat Ven Merc
	HL		Lagna Ketu

¹ Translation and comments by Sanjay Rath. M/s Sagar Publications, India.



	Lagna Sun	Ven	
	CHART 1-1 NAVAMSA		Rahu Mars
Ketu Moon			
	Sat		Jup Merc

Planet	Position	Nakshatra-Pada	Char Karaka
Lagna	13 Vi 03'	Hasta 1	
Sun	24 Cn 01'	Aslesha 3	AmK
Moon	9 Aq 16'	Satabhisaj 1	PiK
Mars	18 Ge 46'	Ardra 4	BK
Mercury	8 Le 13'	Makha 3	PK
Jupiter	1 Cp 33'	U.Shad. 2	DK
Venus	24 Le 22'	Poo.Pha. 4	AK
Saturn	13 Le 31'	Poo.Pha. 1	MK
Rahu	26 Pi 34'	Revati 3	GK
Ketu	26 Vi 34'	Chitra 1	
Horā Lg	11 Sc 46'	Anuradha 3	
Ghati Lg	23 Ar 38'	Bharani 4	

In Chart 7-1, the Lagna is afflicted by headless Ketu and aspected by Rahu and Mars. When Ketu is in Lagna and is aspected by Mars an evil combination called *Pisacha Badhak Yoga* is formed. In the absence of benefic in Kendra, it indicates dabbling with black magic/witchcraft and possession by "Pisacha" (evil spirit). Three malefic in quadrants without benefic gives rise to *Sarpa yoga* (i.e. tied down like in the coils of a snake). Mars and Ketu also show fire hazards. The Moon is in a malefic sign in the sixth house (disease). The eighth house is Aries (Head). The Sun is

² Lord of the 22nd Drekkana counted from the Lagna Drekkana is called Kharesh and is considered a malefic for health and other related matters.

the *Kharesh*² that can give diseases and signifies the head.

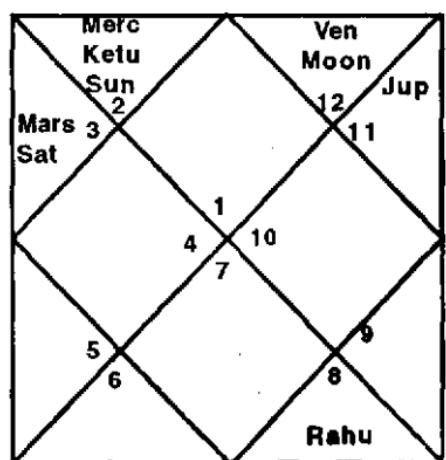
The Lord of Lagna is Mercury, ill-placed in the 12th house in conjunction with Saturn/Venus in the Atmakaraka and is placed in the eight house of disease in the Navamsa. Whenever the Atmakaraka is placed in 6th, 8th or 12th house in Navamsa, there is the danger of long-term diseases / sickly constitution that is susceptible to disease. The sign occupied by Lagna Lord is called *Paka Lagna* and Jupiter is the significator. Saturn and Rahu are inimical to Jupiter and their conjunction with Lagna lord causes obstruction in the brain/intelligence. Having seen the possibility of black magic, it is advisable to examine the Badhakesh (Refer Appendix 7). Jupiter is the Badhakesh (Lord of obstruction) and is the ill placed in debility in retrogression in the fifth house (mantra). Jupiter is *Vargottama*³ and being debilitated, it shows that the curse of Jupiter is infallible.

During Jupiter dasa – Venus antardasa, the native dabbled in black magic/ witchcraft. With the advent of the antardasa of the Sun (*Kharesh*) there was a terrible fire⁴ accident following which, the native lost his mental balance and became a schizophrenic (mad). All kinds of remedial measures for the past 27 years (since 1973) have proved to be fruitless. This case has been cited to serve as a warning to all those indulging in Black magic/ witch craft in that the power of Jupiter in the form of Agni (Holy Fire) is all powerful.

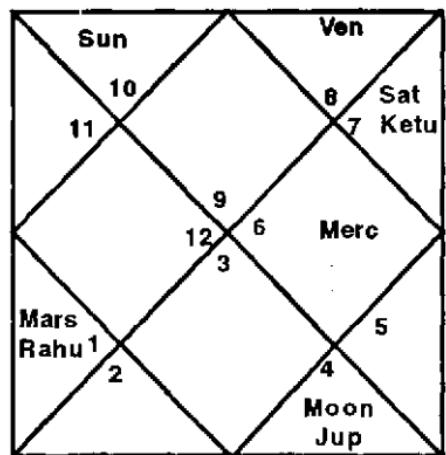
² *Vargottama* refers to the placement of a planet in the same sign and Navamsa.

⁴ When Jupiter causes destruction, fire hazards occur while if Mercury causes destruction, natural calamities result.

Chart 7-2: Female born on 18 May 1974 at 5.00 AM at Mumbai, India



Ven Moon	Langa	Merc Ketu Sun	Mars Sat
Jup			
		CHART 7-2 RASI (D-1 Chart)	
	Rahu		



	Mars Rahu		.
		CHART 7-2 Navamsa (D-9 Chart)	Moon Jup
	Sun		
Langa	Ven	Sat Ketu	Merc

Planet	Position	Star-Pada	Chara Karaka
Lagna	14 Ar 26'52.39"	Bharani 1	
Sun	3 Ta 10'03.29"	Krittika 2	GK
Moon	14 Pi 03'59.14"	U.Bhad. 4	PiK
Mars	23 Ge 05'33.34"	Punarvasu 1	AK
Mercury	18 Ta 07'53.57"	Rohini 3	MK
Jupiter	20 Aq 30'31.90"	Po.Bhad. 1	BK
Venus	21 Pi 14'34.66"	Revati 2	AmK
Saturn	9 Ge 24'07.98"	Ardra 1	PK
Rahu	Sc 10'01.40"	Jyestha 4	DK
Ketu	27 Ta 10'01.40"	Mrigasira 2	
HoraLg	0 Ar 02'38.20"	Aswini 1	
GhatiLg	11 Aq 44'21.33"	Satabhisaj 2	

In Chart 7-2, the Lagna lord Mars is afflicted by Saturn and the Moon is placed in the 12th house conjoining Venus, the maraca (2nd & 7th Lord) and afflicted by Rahu. The Lord of fifth house is the Sun afflicted by the sixth lord Mercury and Ketu. Saturn is the lord of the *Badhaksthana* (house of obstruction) and is placed in Sagittarius Navamsa. Such evil planets placed in Sagittarius Navamsa⁵ threatens fall from heights/vehicles.

With the advent of Saturn antardasa in Mercury dasa, she started showing signs of depression (Saturn) and chronic melancholia besides having hallucinations of a lover (Venus & Rahu afflicted the Moon). She was diagnosed as a case of mild Schizophrenia. Finally, on the day of Mahashivratri⁶, which happened to be a Thursday, she fell down (perhaps jumped) from the third floor of a high-rise building. Note that Saturn is placed in Sagittarius Navamsa ruled by Jupiter.

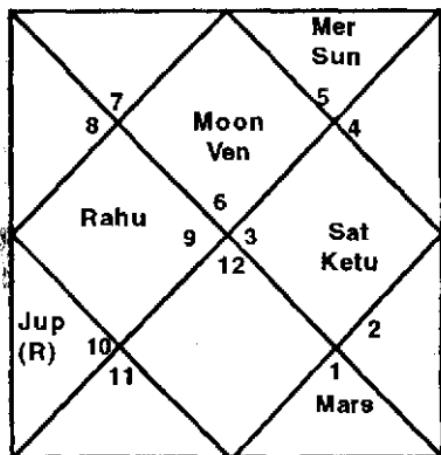
Thereafter, in spite of going to psychiatrists etc, the situation did not improve: Saturn is placed in the ninth house from Karakamsa (Aries in Navamsa occupied by AK Mars) indicating Dharma Devata. Saturn is in a dual Navamsa and aspects Pisces Navamsa the 12th house from Karakamsa indicating Ista Devata as well. Thus, gemstones etc. will not help and sincere mantra Japa was the solution. Parasara teaches that when Saturn is malefic, Shiva should be propitiated with the Mritunjaya mantra. A Rudrabhishek was performed and she started worshipping Lord Shiva with the Mritunjaya mantra. Today she is perfectly normal, has a decent job and life full of renewed hopes.

⁵ Ref: Maharishi Jaimini's Updasa Sutra Stanza 1.2.10

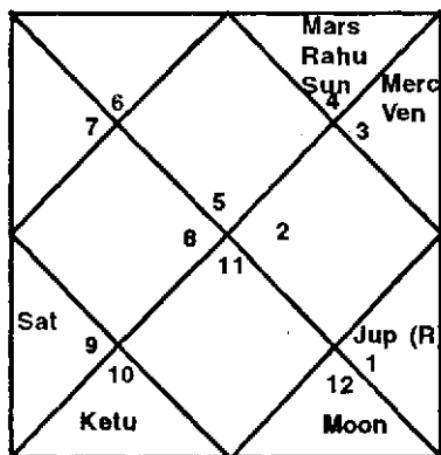
⁶ Refer Appendix 5; FAQ: Question 9

b) Chronic Depression

**Chart 7-3: Male born on 30 August 1973, 9:05' AM IST
Secunderabad, India 78E30' 17N20'**



	Mars		Sat Ketu
CHART 7-3 Rasi (D-1 Chart)			
Jup(R)			Merc Sun
Rahu			Lagna Moon Ven
8	Moon Ven	5	Mer Sun
Rahu	6	4	
9	3	12	
10	11	2	
1	Mars		



Moon	Jup (R)		Merc Ven
CHART 7-3 NAVAMSA (D-9 Chart)			
Ketu			Rahu Mars Sun
Sat			Lagna
6	Mars Rahu Sun	4	Merc Ven
7		3	
8	5	2	
9	11	Jup (R)	
10	1	12	
1	Moon		

Planet	Position	Star-Pada	Chara K
Lagna	26 Vi 03'01.75"	Chitra 1	
Sun	13 Le 08'18.12"	Makha 4	BK
Moon	9 Vi 11'02.51"	U.Pha. 4	DK
Mars	12 Ar 47'57.13"	Aswini 4	MK
Mercury	9 Le 30'27.57"	Makha 3	PK
Jupiter	10 Cp 09'33.21"	Sravana 1	PiK
Venus	19 Vi 43'43.68"	Hasta 3	AK
Saturn	9 Ge 14'01.36"	Ardra 1	GK

Rahu	10 Sg 59'22.29"	Moola 4	AmK
Ketu	10 Ge 59'22.29"	Ardra 2	
HoraLg	14 Sc 36'32.71"	Anuradha 4	
GhatiLg	1 Ar 59'58.96"	Aswini 1	

In chart 7-3, the planetary placements are quite similar to chart 7-1, but there is a very big difference. The Moon, signifier of mind, is well placed in Lagna. Although there are three malefic planets (Saturn, Ketu and Rahu) in quadrants, the presence of a natural benefic Moon in Kendra (Lagna) prevents the formation of *Sarpa yoga*. Jupiter, although debilitated in fifth house (and aspecting Lagna) is well placed in Navamsa (D-9) in Aries in trines. However, Saturn with the nodes in Kendra, had to show its color. During Rahu dasa, Saturn antardasa (Feb 1996 to 1998) the native went into chronic depression to the extent that his parents had decided to withdraw him from the Medical College. This would have also resulted in a complete ruin of his career plans.

The father was informed that it was still possible to save the career and education if the following remedial measures were performed: (i) the mother (Moon) had to go and live with the boy until December 1998. The Moon is in Lagna and retains that power to destroy the *Sarpa yoga* that was otherwise formed by Saturn, Rahu and Ketu in Kendra house. *It maybe noted that in any horoscope which has Kala Sarpa yoga, Kalamrita yoga or Sarpa yoga being broken by a natural benefic planet conjoining the nodes or placed in Lagna/7th house, then the first remedy is to strengthen this planet.* This can be done by advising association with people signified by the planet, as in the present case, the Moon is signifier of Mother who was asked to live with the boy OR by using a gemstone of the planet.

(ii) When Rahu is malefic, the remedy is to worship Ketu and Vice-Vera. Hence the dictum "*Kaloh Chandi Vinayaka*". Besides, Saturn has conjoined Ketu gives and will give its results as Ketu gives the results of Saturn. Thus, by propitiating Ketu we will be able to deal with both Rahu and Saturn. The next question is how to propitiate? If the planet associates with (a) the 12th house from AK, (b) 6th house from AMK or (c) with BK, then it is to be worshipped in the form of Ista Devata, Palana Karta and Guru respectively. Venus is the AK placed in Gemini Navamsa. Ketu is in Capricorn Navamsa and aspect Taurus (12th house from Karakamsa in Gemini). Thus, the father was advised to prepare the Ganesh Yantra (Fig 5-) in silver and to place it near the study table. The boy was required to recite the mantra mentioned therein before commencing his studies.

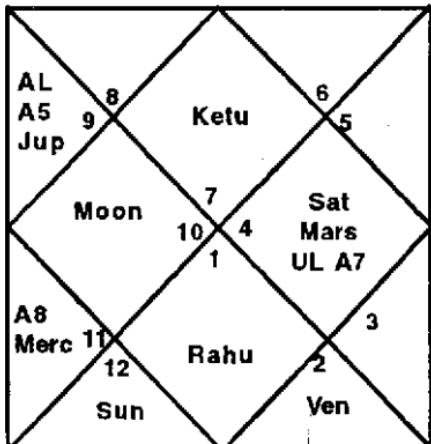
(iii) Debilitated Jupiter as the Lord of fourth house (education) is also the Chara Pitri Karaka⁷. To propitiate Jupiter the father⁸ was asked to visit any temple on three consecutive Thursday and to offer 21 *Laddoo* (yellow color sweat meat balls) as *Naivedya* that is to be distributed later. The boy not only recovered from his depression but also became a doctor. Today he is married & settled happily.

c) Blood Pressure

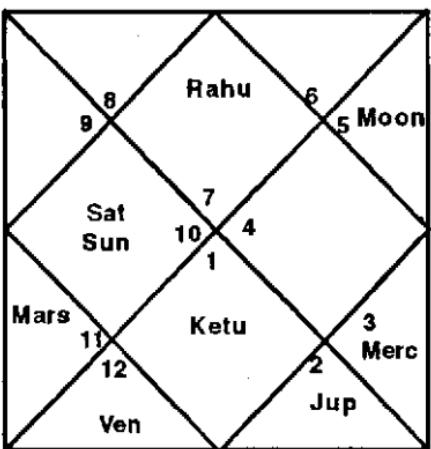
CHART 7-4: MALE BORN ON 4 APRIL 1948 AT 7.00 PM IST AT MADRAS 13N05, 80E17, INDIA.

⁷ Temporary father signifier i.e. fifth planet in the eight planet Chara Karaka scheme Refer: Upadesa Sutra of Maharishi Jaimini & Crux of Vedic Astrology - Timing of Events.

⁸ Jupiter is placed in ninth from ninth house (father).



Sun	Rahu	Ven	
A8 Merc			Sat Mars UL A7
Moon		Chart 7-4 Rasi D-1 Chart	
AL A5 Jup		Lagna Ketu	



Ven	Ketu	Jup	Merc
Mars			
Sat Sun	CHART 7-4 NAVAMSA (D-9 Chart)		
Sat Sun			Moon
		Lagna Rahu	

Planet	Position	Pada	Chara K
Lagna	1 Li 59'15.82"	Chitra 3	
Sun	21 Pi 33'38.15"	Revati 2	PiK
Moon	25 Cp 44'55.10"	Dhanista 1	AmK
Mars	25 Cn 11'23.19"	Aslesha 3	BK
Mercury	29 Aq 32'23.94"	Po.Bhad. 3	AK
Jupiter	5 Sg 37'45.11"	Moola 2	DK
Venus	6 Ta 54'36.20"	Krittika 4	GK
Saturn	22 Cn 45'59.84"	Aslesha 2	MK
Rahu	22 Ar 40'50.14"	Bharani 3	PK
Ketu	22 Li 40'50.14"	Visakha 1	
Hora Lag	18 Ar 58'02.86"	Bharani 2	

Blood is ruled by Moon and Mars. High Blood pressure occurs if the Moon associates with the second house from Lagna or Arudha Lagna as Mars also associates with such houses. In Chart 7-4, the native had a history of blood pressure and was advised to wear a diamond ring in the right hand ring finger to strengthen the ill placed Lord of Lagna. If the Lagna lord is strong, health will surely improve. Further, the Lagna Lord, although exalted is placed in the sixth house (Marana Karaka place) in Navamsa. Blood pressure problems had started with the advent of Saturn dasa. Saturn conjoins the second & seventh lord Mars debilitated in the tenth house. The Arudha Lagna is in Sagittarius and Saturn is the Lord of the second from it conjoining Mars in the eighth house of diseases.

There is an exchange (Parivartana Yoga) between Moon & Saturn, involving the 4th & 10th houses from Lagna (work place) and second & eighth houses from Arudha Lagna (disease). Moon is also placed in the 7th house from Saturn indicating the possibility of disease during its period. The native only used the Diamond ring as advised, but not the Rudraksha (See Appendix 3) beads.

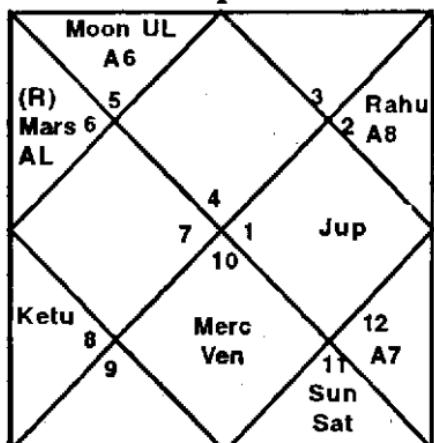
With the advent of Saturn dasa Moon Antardasa, he had a terrible episode in office when the blood pressure shot up to uncontrollable limits. He collapsed and, fortunately, he bled from the nose thereby preventing any damage to the veins in the brain. Doctors confirm that this timely bleeding from the nose saved him. Thus, although the diamond could not prevent the BP attack, it did save him from any major damage. Perhaps if the Rudraksha beads use & Mritunjaya Japa was performed regularly, ever this would not have happened.

d) Boils & Pimples

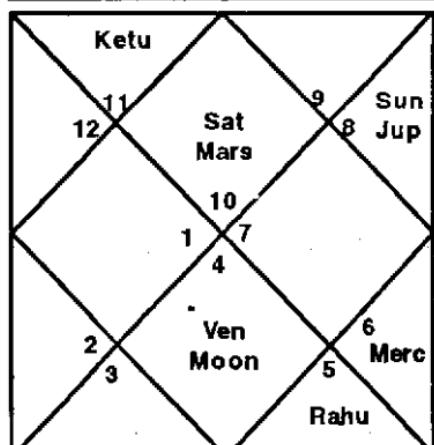
The second house rules the face and contains some Hinduism Discord Server <https://dsc.gg/dharma> | MADE W

vital organs of perception like the tongue for taste (2nd house & Moon), Eyes (10th house in addition & Venus), Ears (11th house in addition) and Nose (12th house in addition). The throat is also governed by this house and the planet for speech Mercury. If Mars is placed in the third or eighth from Arudha Lagna, Lagna or Atmakaraka in Rasi/ Navamsa in any sign other than Cancer/Taurus, these boils are sure to erupt. Depending upon the intensity of affliction these will be pimples/boils or chicken pox/small pox. If Saturn aspect, these will be for a long period while the aspect of Sun/Ketu shows that these will be for a short period. Remedy protection comes from the Moon or its own/exaltation signs Cancer & Taurus.

Chart 7-5 Male born on 16, February 1965. 4.50 PM IST, Sambalpur, India 21N27, 84E01.



A 7	Jup	Rahu A 8	
Sun Sat	CHART 7-5 Rasi (D1 Chart)		Lagna
Merc Ven			Moon UL A6
	Ketu		Mars AL



Ketu	CHART 7-5 NAVAMSA (D-9 Chart)		Ven Moon
Lagna Sat Mars			Rahu
	Jup Sun		Merc

Planet	Position	Pada	Chara K
Lagna	21 Cn 03'35.64"	Aslesha 2	
Sun	4 Aq 13'33.36"	Dhanista 4	PK
Moon	10 Le 29'03.12"	Makha 4	PiK
Mars	2 Vi 27'41.32"	U.Pha. 2	DK
Mercury	28 Cp 12'06.05"	Dhanista 2	AK
Jupiter	24 Ar 59'37.32"	Bharani 4	AmK
Venus	20 Cp 35'16.00"	Sravana 4	BK
Saturn	13 Aq 01'30.43"	Satabhisaj 2	MK
Rahu	26 Ta 08'55.89"	Mrigasira 1	GK
Ketu	26 Sc 08'55.89"	Jyestha 3	
Hora Lag	16 Sg 01'21.86"	Poo.Sha. 1	
Ghati Lag	4 Ar 22'27.49"	Aswini 2	

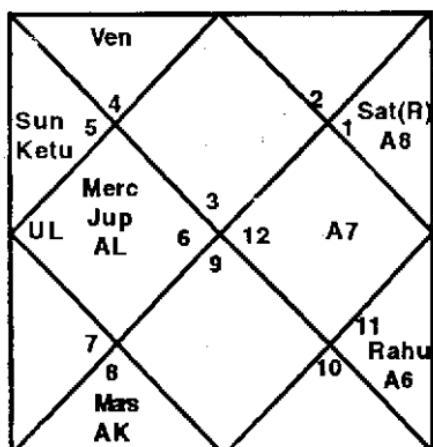
In chart 7-5, Mars is placed in the third house in a mercurial sign. The sixth lord Jupiter is in Aries a Martian sign. Mars is also placed in the Arudha Lagna and is the third lord from it. Saturn aspects the Lagna (by Rasi drishti) and lord of Lagna (Moon) by Graha drishti showing long drawn ailments resulting in depression etc. Both Mars and Saturn are placed in the Navamsa Lagna. The Sun conjoins Saturn the 8th Lord and is placed in Dhanista constellation which has the Vimsottari Lordship of Mars. It is also placed in a Navamsa of Mars in Scorpio. The problems occurred during the dasa of the Sun (Vimsottari) as the Sun is also the dispositor of Lagna lord Moon⁹. Being ill placed it gives huge boils on face (Lord of 2nd house). Simultaneously, the Narayana Dasa was of Aquarius.

The Lagna is in Cancer and the remedy lies in strengthening the Moon which is not only the Lagna Lord,

⁹ If the dispositor of the Lagna lord is placed in a Dushtana then during its period ill health results.

but also the natural remedy for boils etc. He was asked to wear a real pearl in white gold in his right hand ring finger. This not only resulted in an end to his pimples and boils, but also gave a boost to his finance.

Chart 7-6: Male born on 4 September 1969 at 1.53' AM IST at New Delhi. Arudha Lagna: Virgo



A7	Sat (R) A8		Lagna
Rahu A6		CHART 7-6 Rasi (D-1 Chart)	Ven
			Sun Ketu
	Mars AK		Merc Jup AL UL

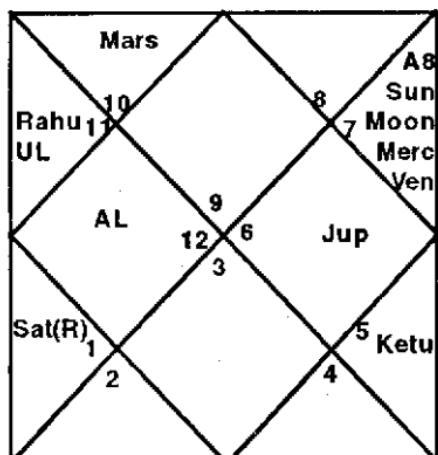
Planet	Position	Star-Pada	Chara K
Lagna	23 Ge 48'06.83"	Punarvasu 2	
Sun	17 Le 42'33.36"	Poo.Pha. 2	BK
Moon	19 Ta 17'36.46"	Rohini 3	AmK
Mars	26 Sc 28'21.14"	Jyestha 3	AK
Mercury	Vi 44'27.36"	Hasta 2	PK
Jupiter	15 Vi 20'33.94"	Hasta 2	PiK
Venus	13 Cn 22'13.46"	Pusya 4	GK
Saturn	15 Ar 21'02.55"	Bharani 1	MK
Rahu	28 Aq 09'42.27"	Po.Bhad. 3	DK
Ketu	28 Le 09'42.27"	U.Pha. 1	
Hora Lag	13 Ar 23'27.68"	Bharani 1	
Ghati Lag	Li 07'03.31"	Swati 1	

In chart 7-6, Mars is placed in the sixth house from Lagna and third house from Arudha Lagna. The native suffered from severe boils & pimples during Rahu Dasa, especially in Mars antardasa.

He was advised to wear a rosary of crystal beads (Sphatik) to harmonize & augment the lunar vibrations that would cool down/dissipate the body heat. The Moon represents the Divine Mother and in this case, we were seeking a mantra for reducing the evil effects of a malefic planet. To remove the effects of Mars, the native was advised to perform Siddhi of Māta Bagalamukhi (Refer Chapter 5, Das Mahavidya). This Pooja was performed every night after 10 P.M. after wearing yellow cloths etc. During the period of 40 days starting from Makar Sankranti (Solar Ingress into Capricorn as Mars is exalted in Capricorn). This was performed in 1998 and repeated in 1999. His pimples/boils are almost gone and his health has improved considerably.

e) Eyes

Chart 7-7: Male born on November 9, 1969 at 9:45:00 am (77 E 41; 29 N 28) India. Vedic day (Tithi): Amavasya



AL	Sat (R)		
Rahu UL	CHART 7-7 Rasi (D-1 Chart)		Ketu
Mars			
Lagna		Sun Ven Moon Merc A8	Jup

Planet	Position	Star-Pada	Char
Karaka	Lagna	2 Sg 23'47.81"	Moola 1
Sun	23 Li 09'43.29"	Visakha 1	AmK
Moon	13 Li 26'02.38"	Swati 3	MK
Mars	9 Cp 43'43.70"	U.Shad. 4	PK
Mercury	18 Li 52'10.88"	Swati 4	BK
Jupiter	29 Vi 27'47.04"	Chitra 2	AK
Venus	4 Li 40'36.53"	Chitra 4	DK
Saturn	11 Ar 08'21.34"	Aswini 4	PiK
Rahu	24 Aq 38'46.49"	Po.Bhad. 2	GK
Ketu	24 Le 38'46.49"	Poo.Pha. 4	
Hora Lag	26 Cp 18'47.02"	Dhanista 1	
Ghati Lag	16 Ge 14'05.77"	Ardra 3	

In Chart 7-7, the eighth house is Cancer aspected by Mars. The eighth Lord Moon (significator the left eye and chest region) is severely afflicted by aspect from debilitated Saturn and Rahu. The Moon is also very weak as the birth is in the inauspicious Amavasya Tithi marking the ending of the waning phase (symbolized by Mahakala, the deity of complete destruction). Hence the deity worshipped is Kali. The Moon is also conjoined Venus the significator for eyes and Mercury the lord of the tenth house (controlling vision). Besides the aspects of malefic Saturn (2nd Lord-Killer) and Rahu, the conjunction of debilitated Sun is also undesirable.

Jaimini Sutra's advise that association of the Sun with the 12th house or its Arudha Pada (i.e. A12 also called Upapada-UL) and its affliction by Rahu and other malefic planets results in loss of sight. In this chart, the Upapada (UL) is in Aquarius aspected by the debilitated Sun from Libra (by Rasi Drishti) and is conjoined Rahu. Thus the combination for loss of vision is fully applicable.

The problem started in 1992 during Jupiter dasa Rahu

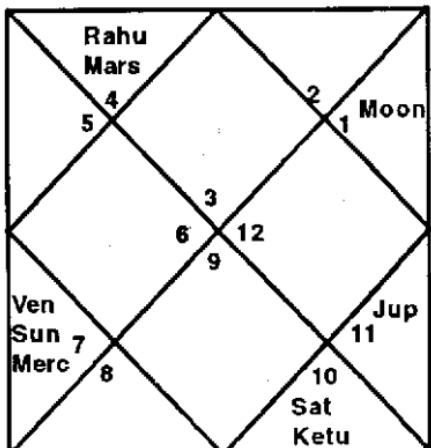
antardasa when the retina developed complications. The situation deteriorated drastically with the advent of Saturn dasa and in spite of two major operations (surgery) the left eye vision could not be restored. At this time Saturn was also transiting Pisces (Arudha Lagna in natal chart). At least after Saturn left Pisces and when Mercury antardasa started wisdom dawned and they started alternate methods of cure. It was at this time that he approached me.

In such extreme cases when most of the damage has already been done it is advisable not to promise miracles and approach the problem in a logical manner. The immediate problem is the dasa of Saturn. Saturn is not only the lord of second house (qualified to kill) but is also placed in the second house from AL in debility. Going by the advise of Maharishi Parasara propitiation by recitation of the Mritunjaya Mantra (twice daily (2x108 times)) with the objective to complete 1 lakh repetition in 1 year 4 months. Till this is done, operation/surgery is to be avoided all costs (Saturn is in a malefic sign Aries). The eyes are controlled through Agni Tatwa (Fire element) represented by Sun & Mars. He was also asked to wear a circular shape ruby (Sun/Fire) in gold in the right hand ring finger. This would take care of the afflictions to the tenth Lord & Sun, besides improving health and fortune. The last report was that the pain in the left eye has reduced considerably and some vision has been restored.

f) Speech

The second house in Chart 7-8 is Cancer conjoined two powerful malefics Rahu and Mars (debilitated but in exalted Navamsa) and aspected by Saturn and Ketu from the eighth house. This should have caused *Daridra yoga*, but for the fact that there is a Parivartana yoga between the Moon and Mars involving the second and eleventh houses and causing powerful *Dhanyoga*. If the second house is a watery sign conjoined malefics, speech defects are sure to occur and the native did not speak. *In his fourth year after the boy did not respond to medicine, the parents were advised to propitiate Lord Siva on Monday by offering Milk*

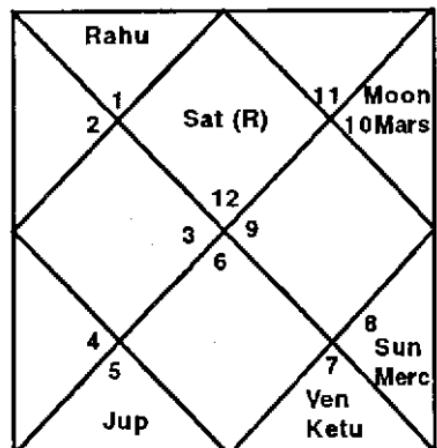
Chart 7-8: Male born on 11th November 1962



	Moon		Lagna
Jup	CHART 7-8 Rasi (D-1 Chart)		Rahu Mars
Sat Ketu			
	Ven Sun Mer		

(the second house is Cancer ruled by the Moon). In the fifth year, after the Narayana Dasa shifted from Gemini to Aquarius, the boy started speaking. Although he stammers slightly, he has pursued with his prayers and the Lord has blessed him with speech. Since Aquarius was conjoined the Jupiter, the remedy was expected. This prayer has also destroyed whatever evil in 2nd/8th axis to generate a powerful Dhanyoga. But then, success came due to the already existing Jupiter in trines.

Chart 7-9: Male born on 6th December 1967.



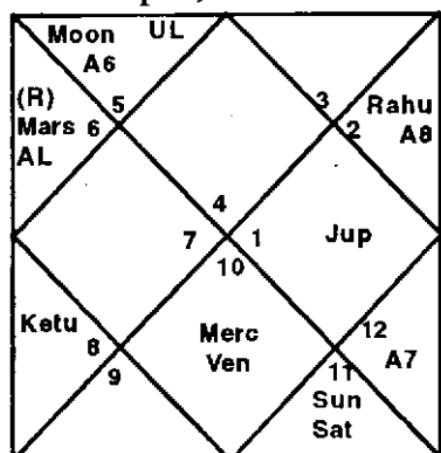
Sat(R)	Rahu		
	CHART 7-9 Rasi (D-1 Chart)		Jup
Moon Mars			
	Sun Merc	Ven Ketu	

In chart 7-9, Saturn is in Lagna, Rahu in the second and Ketu in the eighth to cause Kemadruma Yoga. However, the presence of Venus in the eighth destroys the

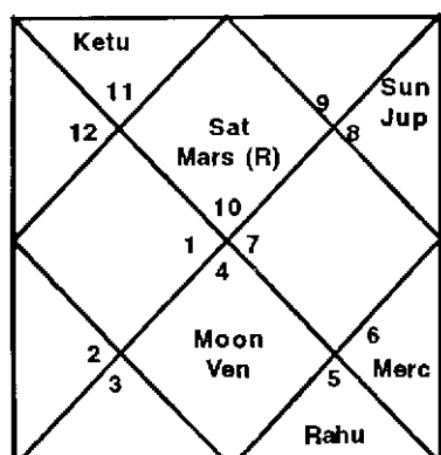
Kemadruma Yoga. Again Rahu in the second has Jupiter in the fifth to generate a Dhanyoga. Disease is seen from the eighth Lord and like chart 7-8, the eighth Lord is in the eighth house, thereby aspecting the second house to indicate speech defects. This is again supported by the second Lord Mars in the eleventh in a wet sign Capricorn with the Moon. The native spoke very late in his sixth year. The remedy should have naturally come in his eighth year but the early recovery was due to the Gayatri Mantra Japa performed by his pious father (Sun & Mercury in the ninth houses).

g) Stammering

Chart 7-10: Male born on 16th February 1965, Sambalpur, India



A7	Jup	Rahu A8	
Sun Sat	CHART 7-10 Rasi (D1-Chart)		Lagna
Merc Ven			Moon UL A6
	Ketu		Mars AL

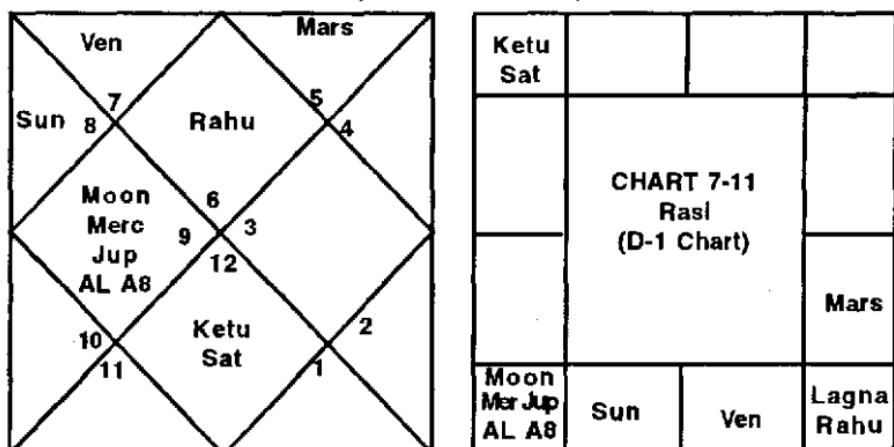


Ketu	CHART 7-10 Navamsa (D-9 Chart)		Moon Ven
Lagna Sat Mars(R)			Rahu
	Sun Jup		Merc

In the Navamsa (Chart 7-10), Capricorn rises with the Saturn and Mars in it with Ketu in the second and Rahu in the eighth generating a powerful Karmadruma Yoga. Ketu in the second from Navamsa Lagna shows speech defects like stammering and premature graying of hair. The native stammered in childhood and spoke properly after his eleventh year (first Narayana Dasa of Capricorn - 11 years). Subsequently, after 20 years his hair started graying. Speech is controlled by the Chakra in the throat and the presiding Devi is Adi-Shakti. Thus, by worshipping the divine mother Kali, the evil effect of Ketu in the second was annulled and he started singing! He even bagged prizes for singing devotional songs and classical music.

h) Brain Tumor.

Chart 7-11: Male born 12th December 1996 at 1:20' AM IST at Meerut, India (28N59, 77E42)



In Chart 7-11, Rahu is closely conjoint the Lagna indicating that there could be danger to the head/some abnormality related to the head. The Lagna is Virgo and the Badhak/Maraka (killer) house is Pisces. Saturn and Ketu conjoining this Badhak house show Preta Badhak (Refer Appendix 7) Saturn is the Lord of the fifth house and its placement in Badhak sign would indicate that the deity (associated with Saturn /Vayu Tatwa) used to be wor-

shipped earlier and the troubles at present are due to stoppage of worship. Preta Badhak is a terrible combination. Both Narayana Dasa and Shoola Dasa start from the seventh house and are for a years each. (i.e. from 1996 to 2005 AD) indicating the period of danger. The Preta Badhak (Saturn & Ketu) has become all the more vicious due to the aspect from Rahu and Mars (Graha Drishti). By the time this chart was shown to your another, this baby had thirteen operation of the brain to out the fluid accumulating in the tumor in the head. The parents had gone to a number of Tantra practitioners and had failed and lost hope. Although all factors were against survival, that SINGLE SAVIOUR was Jupiter, the Badhakesh being placed in own sign in Sagittarius in Vargottama. Jupiter also aspected the sign Pisces (having Preta Badhak & Narayana & Shoola Dasa Rasi) by sign sight (Rasi Drishti). Jupiter also generated the powerful Hamsa Mahapurush Yoga and Gajakesari Yoga (with Moon) as well as the Arudha Lagna (in Sagittarius) and Paka Lagna. It was also the dispositor of Mercury the Lagna Lord. Thus, the miracle if any, was in the hands of Jupiter. Can Jupiter single handedly annul the malfeasance of all the four top malefics that are generating such an evil combination? Time would tell. The question posed and the answers given are as below:-

Question: Is there a possibility of the child surviving?

Yes, although remote there is a strong protection from Deva Guru Brihaspati. There is danger to his life till nine years of age surviving which he will grow strong.

Question: Another operation is due within a week. (Fourth week of August - Sun in Leo). Should he have this operation bearing in mind the previous 13 unsuccessful ones in which the tumor reappeared?

If the doctors advise an operation, then it is their area of expertise and you should follow. However the time sug-

gested is not favorable. Operations/Surgery should never be held when the Sun is in trines to *Mrityupada* (A8-in Sagittarius) or its seventh house. Thus, the months (solar transit) of Sun in Sagittarius, Aries, Gemini and Leo should be rejected. [They agreed to have the operation after 15 September 1998]

Question: What are the remedial measure/Poona's necessary to avert the evil?

Preta Badhak can be averted by *Maha Mritunjaya Havan* followed by Japa and administration of the castor oil with the mantra. However, the parents would be required to worship Lord Shiva everyday and recite the Mritunjaya Mantra twice a day (morning & evening) without fail. This would have to continue for the next nine years at least.

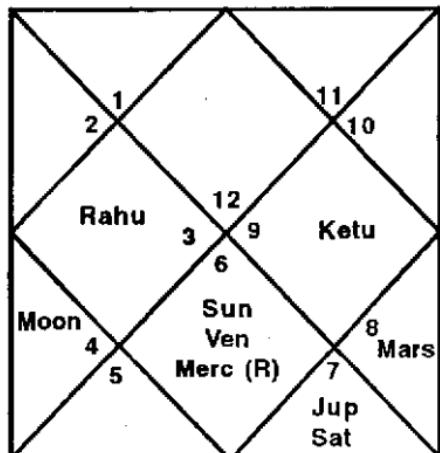
The parents agreed and the *Maha Mritunjaya Havan* was performed and they started reciting the Mritunjaya Mantra using Rudraksha beads rosary (Refer Appendix VI). The operation following this remedial measure was successful. Thereafter, the frequency of the operation to drain out the fluid has almost stopped and only recently in January 2000 was another performed. The child is much healthier and is responding to medicine.

It may be noted that no other mantra was given as the entire focus was in tempering Saturn for which Parasara prescribes the Mritunjaya Mantra, especially if it is associated with the 2nd/7th house. Since this mantra is from the Rig Veda, it has the blessing of Jupiter (in the form of Maharishi Vashistha).

i) Skin Infection

Chart 7-12: Female born 10th October 1982 6:21 PM, Mumbai India (18N58' 72E50')

The girl (Chart 7-12) had developed serious skin dis-



Lagna			Rahu
			Moon
CHART 7-12 Rasi (D-1 Chart)			
Ketu	Mars	Jup Sat	Sun Ven Merc(R)

ease in the legs that formed black spots. She had to be taken to London for treatment and the disease only spread further. Jupiter the Lagna Lord is afflicted by Saturn in the eighth house (disease). There is Kala amrita Yoga (akin to Kala Sarpa Yoga but beneficial / spiritual) with Ketu leading all planets in the tenth house. This yoga is broken by the placement of Mercury and Venus in the seventh house. Further Venus gets Neechabhangha due to the presences of exalted Mercury and these planets conjoins the Sun. hence the first remedy for the Kala Amrita Yoga was to advise the father to start reciting the Gayatri Mantra.

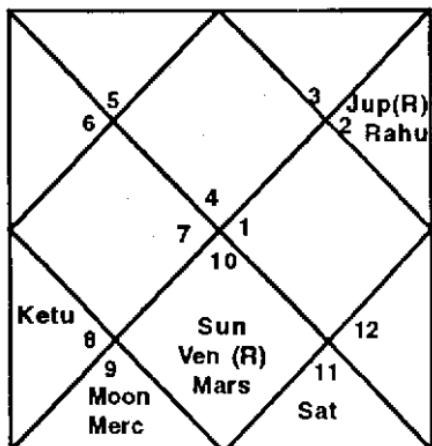
Since the Lagna lord was afflicted by an exalted Saturn, she was advised to worship Shiva with the Mritunjaya Mantra. *The region from the head 1st house to the chest (4th house) is controlled by Lagna, from the stomach (5th house) to the Anus (8th house) by the 5th house and the things (9th house) to affect (12th house) by the ninth house. Thus, depending on the part of the body that is afflicted, the Lagna, fifth or ninth house should be strengthened by prescribing a gemstone for its lord.* In this case since the legs were afflicted by disease, a red coral (Mars) for the Lord of the ninth house was prescribed to be worn in the right hand ring finger.

Within two months of starting the remedy the disease started responding to medicine and the spots

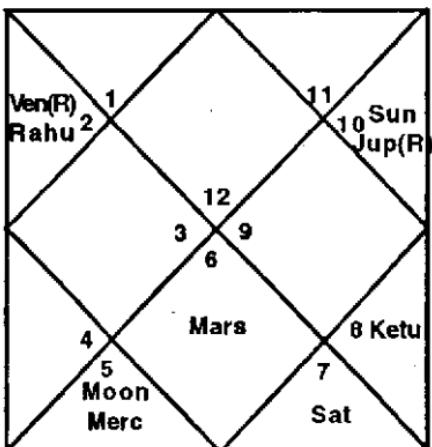
subsided. She had reduced / stopped the mantra for some time and they again appeared. She has been advised not to stop the mantra till the cure is complete and to continue this for the rest of her life in view of the specific Kala amrita Yoga and the affliction of Lagna lord by Saturn.

b. Co-born

Chart 7-13: Female born on 20th January 1966 at 7.40 PM IST at Madras.



UL		Jup (R) Rahu AL	
Sat			Lagna
A4 Sun Ven(R) Mars		CHART 7-13 Rasi (D-1 Chart)	
Moon Merc	Ketu		

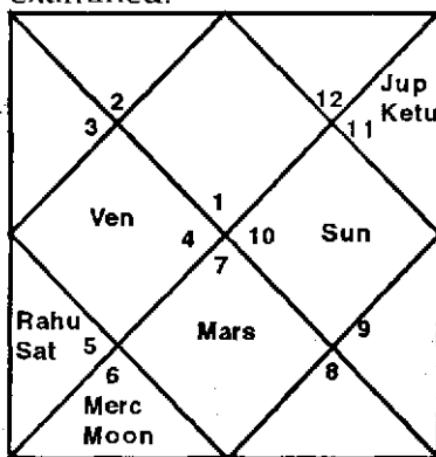


Lagna		Ven (R) Rahu	
		CHART 7-13 Drekkana (D-3 Chart)	
Sun Jup(R)			Moon Merc
	Ketu	Sat	Mars

Disputes with co-born

The relationship with co-born depends on two factors. First the nature and placement of the lord of the Drekkana (D-3) Lagna vis-à-vis the planets/sign determining the co-born and second is the atmosphere prevailing that is seen

from the Drekkana Lagna itself. In chart 7-13, the most fruitful and peaceful Pisces rises in the Drekkana indicating a desire for harmony that is vitiated by the presence of Mars (war; property) that is aspected by Rahu from the fifth house. This indicates property disputes with co-born. She is the youngest born. However, since the Sun is the lord of the sixth house from Drekkana Lagna, the property dispute ignited and blazed during the entire Sun's dasa from February 1982 to February 1988 and with the advent of the Moon dasa the native got possession of the property. Since the matter relates to properties that are seen from the fourth house, the D-4 (Chaturthamsa) chart should also be examined.



	Lagna		
Jup Ketu	CHART 7-13 CHATURTHAMSA (D-4 Chart)		Ven
Sun			Sat Rahu
	Mars	Merc Moon	

In the Chaturthamsa (D-4 Chart), there is an exchange of signs between Sun & Saturn indicating that during the Vimsottari Dasa of the Sun the results of Saturn will be experienced. Saturn is also the lord of the Badhak sign Aquarius and also conjoins Rahu the planet of intrigues. Thus, the native faced intrigues and machinations from her co-born during the Sun dasa and all kinds of property disputes had developed. Jupiter as the lord of the ninth house is placed in Aquarius (Badhak sign) and conjoins *Griha*¹⁰ karaka Ketu.

Jupiter is also the lord of Upapada in the Rasi chart and signifies the spouse in a female chart. Her spouse is a pious Brahmin gentleman from Chennai, South India and is qualified to receive the Brihaspati Gayatri. Thus, the husband was advised to wear a yellow sapphire in his right

¹⁰ Significator of buildings and constructed houses

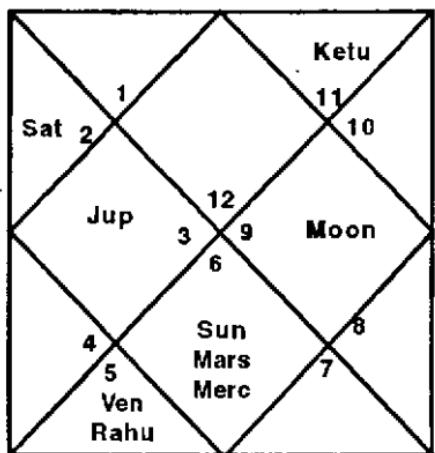
hand ring finger¹¹ and to recite the Brihaspati Gayatri Mantra everyday. This was the best way to check the malfeasance of Rahu in her life. Jupiter is also the controlling planet of the Drekkana as it is the Lord of Lagna in D-3 Chart. Success is sure to follow if a person begins a work on the day of the lord of the house signifying the matter. The Lord of the fourth house (Property) in the Rasi Chart is Venus and she was required to propitiate Venus & Jupiter in the form of Lakshmi-Narayana and to proceed to Chennai (place of property dispute and hometown) on a Friday. Every attempt should be made to settle the matter peacefully outside the courts.

After undertaking the Vedic Remedial measures, she started the journey for settlement and peace talks on a Friday. It was like a miracle when wisdom dawned on all co-born and their spouses and the property dispute suddenly ended. The co-born have compromised and are building a multi-storey complex with many apartments, that will suit everybody.

C. PROPERTY/REAL ESTATE

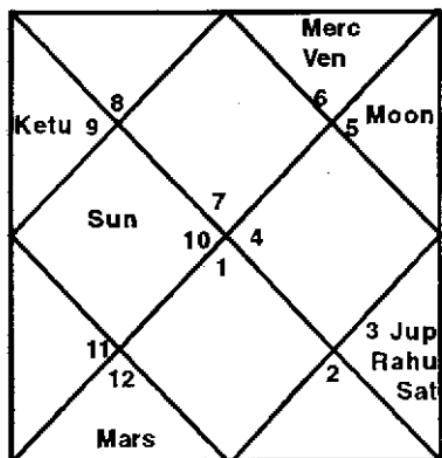
Chart 7-14: Male born 18th September 1942 at 8.07' PM at Ahmedabad, India (23N02', 72E37')

In Chart 7-14, the Atmakaraka Mercury is placed in

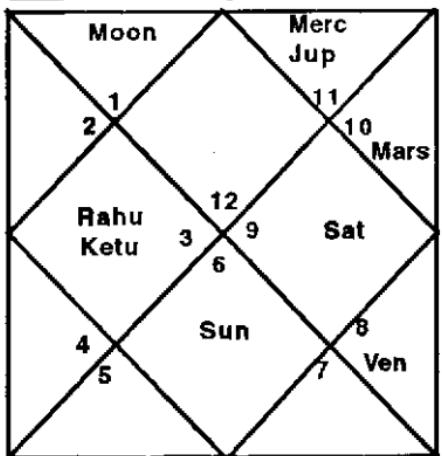


Lagna		Sat	Jup
Ketu			
	CHART 7-14 Rasi (D-1 Chart)		
			Ven Rahu
Moon			Sun Mars Merc

¹¹ His horoscope was also examined for this purpose and it has Sagittarius Lagna with Jupiter in the fourth house in Pisces.



Mars			Jup Rahu Sat
	CHART 7-14 Navamsa (D-9 Chart)		
Sun			Moon
Ketu		Lagna	Merc Ven AK



Lagna	Moon		Rahu Ketu
Merc Jup	CHART 7-14 Vimsamsa (D-20 Chart)		.
Mars			
Sat	Ven		Sun

Virgo Navamsa and the Moon placed in Leo Navamsa shows that his Ista Devata is the Divine mother. In the Rasi Chart Moon is placed in Sagittarius ruled and fully aspected by Jupiter and does not conjoin any planet. Thus, the specific from of the Divine Mother is Tara (Refer Chapter 5, Das Mahavidya). The mantra for worshipping Sri Tara was given to him during Rahu dasa Venus antardasa Ketu Pratyantradasa. Rahu & Ketu are in the fourth house (ruling Mother/Divine Mother) in the Vimsamsa (D-20 Chart) and Venus is in the ninth house. The Sookshma-dasa was of Moon (between 9 February 2000 to 14 February 2000) and it was mailed on 12 February 2000 when the Moon in transit was in Sagittarius! Readers will appreciate that this was not planned and was given when he enquired about his life's goals.

A few months back he had frantically called and enquired whether the tenants in his Bangalore property were really going to vacate as they had served the notice and it would be a real botheration to look for other tenants. The Vimsottari dasa of Rahu-Venus-Mercury showed troubles pertaining to properties as Mercury was the Atmakaraka and Lord of 4th house (properties) and had the responsibility of reminding him about the goals of the Atma/Soul/Spirituality. This is normally a difficult period. The tenants had started believing that there was some evil spirit in the house because of which the married couple were not able to conceive a child for many years.

The fourth house has the great benefic Jupiter in it and is aspected by its signifier (Moon). Its Lord is exalted and there is no cause to believe such a thing existed. However the presence of a malefic Rahu in the 12th house from Badhakesh¹² shows some obstruction due to destruction of the eggs of snakes during construction. Fortunately Rahu conjoins Venus and is in Leo, thereby associating with the Sun and showing that the snakes/Sarpa Devata can be propitiated easily. In addition, Mars being the ninth Lord is in Badhak house and conjoins Badhakesh Mercury indicating that the deity he used to worship earlier (which should be associated with Mars) has been forgotten and hence the troubles. Mars conjoins the Sun and offering of a lamp is necessary. There are many deities associated with Mars, but the cue was taken from the current turmoil i.e. the married couple tenanting his properties were unable to conceive. **The solution was in the Putrada-Bhauma Vrata, but instead of giving the entire Vrata as he was not directly related with the family, the Mangal Gayatri was prescribed for chanting in the morning and the Guha-Beeja mantra for meditation/Japa.** He was asked to have faith and sincerely do this.

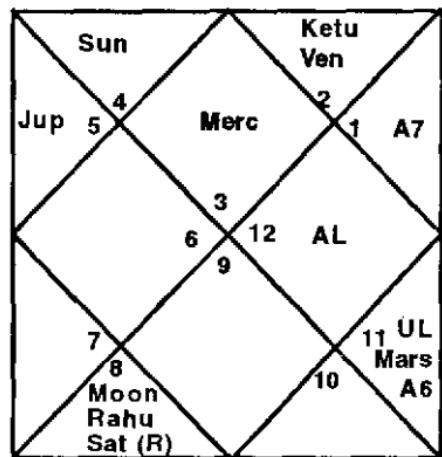
Within two weeks he wrote back that the Lady had

¹² Refer Appendix 7

conceived and the couple had requested him for an extension of the rental lease!

d. Vehicles

Chart 7-15: Male born on 18th July 1956 at 3.47 AM at Calcutta, India (22N35, 88E23). Ashadha Sukla Ekadasi



AL	A7	Ketu Ven	Lagna Merc
UL Mars A6	CHART 7-15 Rasi (D-1 Chart)		
			Sun
			Jup
	Moon Rahu Sat (R)		

Planet	Position	Nakshatra-Pada	Chara Karaka
Lagna	14 Ge 37'06	Ardra 3	
Sun	2 Cn 01'04	Punarvasu 4	DK
Moon	7 Sc 35'06	Anuradha 2	PK
Mars	26 Aq 45'21	Po.Bhad. 3	BK
Mercury	29 Ge 43'37	Punarvasu 3	AK
Jupiter	8 Le 39'21	Makha 3	PiK
Venus	29 Ta 33'22	Mrigasira 2	AmK
Saturn	3 Sc 02'31	Visakha 4	GK
Rahu	12 Sc 18'27	Anuradha 3	MK
Ketu	12 Ta 18'27	Rohini 1	
Hora Lag	23 Ta 48'03	Mrigasira 1	
Ghati Lag	27 Pi 49'55	Revati 4	

Table 7-1: Narayana Dasa of Chart 7-15

Narayana dasa	From	To
Gemini	1956 07	1968 07
Aquarius	1968 07	1971 07
Libra	1971 07	1978 07
Virgo	1978 07	1981 07
Taurus	1981 07	1993 07
Capricorn	1993 07	1995 07
Sagittarius	1995 07	2003 07
Leo	2003 07	2004 07
Aries	2004 07	2014 07
Pisces	2014 07	2021 07
Scorpio	2021 07	2027 07
Cancer	2027 07	2034 07

Vimsottari Dasa:

Sani 1956-07-18 **Ketu** 1960-05-25 **Sukr** 1962-04-09
Ravi 1967-08-17 **Chan** 1969-03-26 **Kuja** 1971-11-29 **Rahu**
1973-10-13 **Guru** 1978-08-09

Budh 1969-06-26 **Ketu** 1971-11-23 **Sukr** 1972-11-19
Ravi 1975-09-20 **Chan** 1976-07-26 **Kuja** 1977-12-26 **Rahu**
1978-12-23 **Guru** 1981-07-11 **Sani** 1983-10-17

Ketu 1986-06-26 **Sukr** 1986-11-23 **Ravi** 1988-01-23
Chan 1988-05-29 **Kuja** 1988-12-29 **Rahu** 1989-05-27 **Guru**
1990-06-14 **Sani** 1991-05-21 **Budh** 1992-06-29

Sukr 1993-06-26 **Ravi** 1996-10-26 **Chan** 1997-10-26
Kuja 1999-06-27 **Rahu** 2000-08-26 **Guru** 2003-08-26 **Sani**
2006-04-26 **Budh** 2009-06-26 **Ketu** 2012-04-26

In Chart 7-15, the fourth lord Mercury is well placed in its own sign Gemini generating a Bhadra Mahapurush Yoga. It is subject to a negative Papakartari yoga between

the Sun and Ketu that indicates loss of vehicles & properties (4th Lord Mercury) etc, at the time of downfall in business (Mercury signifier). The Arudha Lagna (AL) is in Pisces and the transit of Saturn¹³ over the same around 1996-97 would bring about complete destruction of his business. The Narayana Dasa of (Chart 7-15) Capricorn starts from July 1993 and Capricorn is a malefic sign, the eighth house from Lagna and Lagna Lord Mercury. It is also aspected by the terrible combination of Moon, Rahu and Saturn from Scorpio (another most evil sign). This indicates the beginning of some very bad and trying times. This coincides with the starting of the Vimsottari dasa of Venus. Venus is placed in the 12th house from Lagna and third from AL. It is afflicted by the nodes and debilitated Moon. Thus from all angles the disaster is imminent and this will be slow and most painful (Saturn). He confirmed that the turnaround/ downslide had started from 1993 and that at present (Dec 1996) he was in a complete mess.

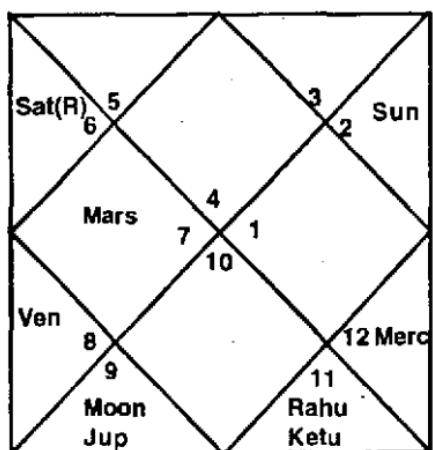
The following predictions were made & remedies prescribed:-

- The Narayana Dasa of Sagittarius with the Moon, Rahu & Saturn in the 12th house were equally bad and that there would be considerable pressure from the family to shut it down. He should take the advise of his father-in-law (Jupiter in 3rd house is in the ninth (father) from the seventh house).
- There were three other people sharing the same premises as his business (confirmed by him) of which, one would have death like suffering, the other could suffer action from creditors and would leave the city while the third could have some injury. [Saturn was about to enter the AL in Pisces and would be in trines to the deadly Shakti Yoga in Scorpio in his natal chart. The Darapada (A7) is in Aries and is aspected by four planets- Jupiter from Leo indicating someone outside the premises, and Moon, Rahu & Saturn from Scorpio in-

¹³ Transit of Saturn on the Arudha Lagna, the tenth or eighth house from it can bring serious setbacks and problems in the workplace.

¹⁴ Vishnu is the deity of Mercury.

dicating people near or within the premises as Scorpio and Darapada Aries are owned by the same planet Mars. Moon in debility shows death or death like suffering, Rahu shows financial disaster and Saturn shows physical suffering.] I advised that a Mritunjaya Havan be done within the premises. This was not done and the inevitable happened. One of the three committed suicide, the other packed his bags and left for Virgo, the fourth house has the Argala of Sun in the eleventh from it obstructed by Saturn, Rahu & Moon in the third house from it. Venus and Ketu in the ninth house from it are unobstructed.



Merc	Sun		
Rahu Ketu	CHART 7-15 Kalamsa (D-16 Chart)		
			Lagna
Moon Jup	Ven	Mars	Sat (R)

In the *Kalamsa* (D-16 Chart) Cancer rises with Mars in the fourth house involved in a Parivartana Yoga with Venus in the fifth house and the native will prefer to purchase vehicles ruled Mars (like Jeeps, Gypsy, Tata Sumo etc.).

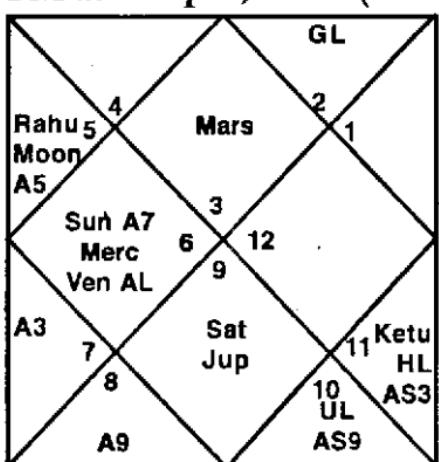
After entering business, the native purchased his first vehicle on 9th January 1991 (the dasa, sub and sub-sub-period was Ketu-Jupiter-Venus). The number of the vehicle was 6966 which, when divided by 12 gives a remainder of 6 (Virgo). This sign is in the seventh (quadrant) from the Arudha Lagna in Pisces. The sum total of the number of the vehicle is 9 ($6+9+6+6 = 27$; $2+7 = 9$ ruled by Mars). The vehicle was a Maruti Gypsy which pointed towards success and rise and in a short span of a few years he accumulated a few crore of rupees.

With the advent of Venus dasa he took a massive loan for expansion. Simultaneously, he changed his vehicle for a better Tata Sumo on 15th July 1994 (the dasa, sub and sub-sub-period was Venus-Venus-Mars). The sub-sub-period was of Mars who owns the killer houses (2nd & 7th) from the fourth house in *Kalamsha* (D-16 Chart). The vehicle number this time was 6957 (again the remainder 9 in Sagittarius, which does not fit into the 1st, 5th, 7th or 9th from AL). The downturn in business was destined to occur due to the *Parivartana Yoga* (Venus & Mars). The downfall happened.

He was advised to first dispose off his Tata Sumo and buy another vehicle with the number series at 12 and total of 3 (Jupiter ruling AL). He was also told that this will happen around October 1997. In the dasa, sub and sub-sub-period of Venus-Sun-Venus he purchased a second hand vehicle (Sedan) with the number 3612 (remainder 12-Pisces) in October 1997. His business started picking up and he has repaid more than 50% of the debt.

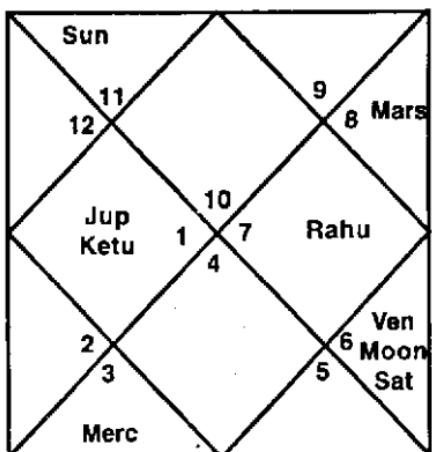
e. Progeny

Chart 7-16: Male born on 19th September 1960 at 11.48 PM at Kanpur, India (26N28, 80E21)



		GL	Lagna Mars
Ketu HL AS3	CHART 7-16 RASI (D-1 CHART)		
UL AS9			Rahu Moon A5
Sat Jup	A9	A3	Sun A7 Merc Ven AL

This is an interesting case of a married couple, both practicing doctors. The husband wrote to me about the

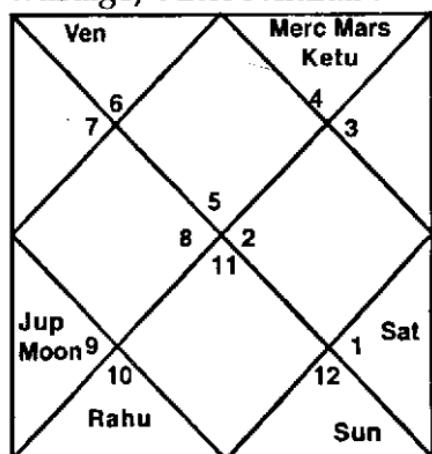


	Jup Ketu		Merc
Sun	-	CHART 7-16 NAVAMSA (D-9 Chart)	
Lagna			
	Mars	Rahu	Ven Moon Sat

possibility of having children. They had been married since 21st January 1996. His queries and my reply of 10th June 96 are as under:-

Q1: Progeny – Yes or No?

Reply: Progeny is delayed in this horoscope, but not denied. Prima facie, Jupiter is severely afflicted indicating hormonal problem (minor only). The fifth Lord Venus is debilitated in both Rasi and Navamsa Charts and gets neecha-bhangha (cancellation of debility) due to Mercury and Jupiter indicating that the native shall be lustful and shall have more attachments before marriage leading to wastage/other seminal disorders.



Sun	Sat		
Rahu	CHART 7-16 SAPTAMSA (D-7 Chart)	Merc Mars Ketu	Lagna
Moon	Jup		Ven

¹⁵ Treat the seventh house as Lagna of spouse. Then this combination will be in the invisible zodiac i.e. 1st to 6th house-indicating mother-in-law.

This is more clearly indicated in the Saptamsa (D-7 Chart) where the Lagna Lord goes to the eighth house (disease). However, the sign is fruitful Pisces and hence, the native will be fruitful. This is also confirmed by Jupiter and Moon in the fifth house in Saptamsa Chart. This indicates revival of natural procreative abilities either by medical intervention or by other remedial measures like wearing a yellow Sapphire (for strengthening Jupiter).

The spouse was also advised to worship Sri Krishna (Santana Gopala).

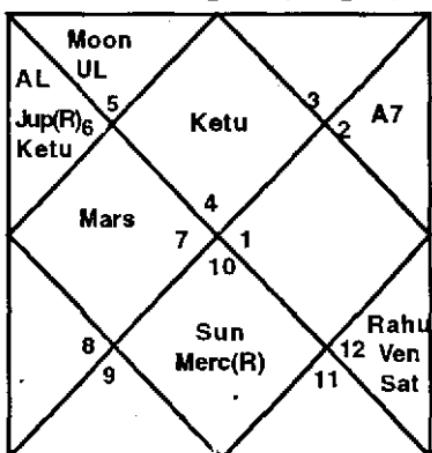
Q2: How many children? Timing & sex of children.

Reply: A maximum of three possible pregnancies are indicated in the chart. The first pregnancy is expected to mature in Rahu dasa Jupiter antardasa after 37 years and a male child shall be born under the blessing of Purushottam Bhagawan Sri Ram. He will be like the kuladeepa (light of life for the family). He shall be very dutiful, obedient, studious and fiery in nature. He will bring prosperity.

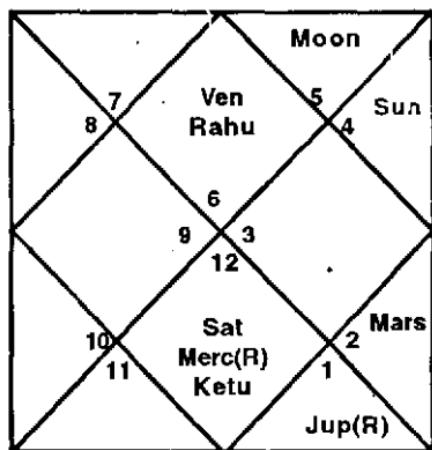
The details of the second and third pregnancies were also provided with a "possibility clause". Rahu - Ketu axis will be seen along the 6th – 12th house in D-7 Chart. Thus, the first pregnancy indicated by Jupiter in the fifth house was sure to occur after using the yellow Sapphire. However subsequent pregnancies can only occur from a second marriage as the Rahu - Ketu axis would have to be crossed. Of course, this part was not mentioned to him. I had also requested for the Chart of the spouse.

Confirmation: On 26th January 2000, the doctor wrote back saying. "True to your first prediction my wife delivered a male baby in February 1998". He has also added a long episode of differences with spouse that can possibly lead to separation. Readers will appreciate how simple remedies can avert the need for major medical intervention. His wife is born on 7th September 1968 at 5.45 PM. Lucknow, INDIA.

Chart 7-17: Female born on 4th February 1969 at 16:24 hrs at Janakpur (Nepal) (86E0; 26N43)



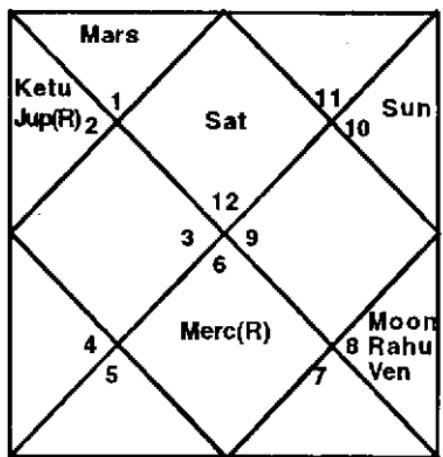
Rahu	Sat	Ven	A7	
				Lagna
			CHART 7-17 Rasi (D-1 Chart)	
	Sun	Merc(R)		Moon UL
			Mars	Jup(R) Ketu AL



Sat	Merc(R)	Jup(R)	Mars	
Ketu				Sun
			CHART 7-17 Navamsa (D-9 Chart)	
				Moon
				Lagna Ven Rahu

The seventh lord from lagna is Saturn placed in the 9th house (rich husband) conjoined Rahu and Venus. This generates a dangerous yoga for destruction of spouse (Rahu & Saturn conjoining 7th lord and Venus in the ninth house). The presence of the second lord Sun and third lord Mercury is also not beneficial for the seventh. The Upapada is in Leo (second house - wealth) conjoined the Moon showing that the first marriage will be in a wealthy family. The length of married life is seen from the second lord from Upapada Lagna or the planets in its second. The second house from Upapada is Virgo.

with its lord Mercury in debility in Navamsa while the sign is subject to a disastrous Guru-Chandala Yoga of Jupiter and Ketu aspected by the Dara Nasa Yoga of Saturn, Rahu & Venus from Pisces. The marriage should be timed from Upapada and the 7th house in Rasi and Navamsa and occurred in the Dasa-antar-pratyantar of Sun-Jupiter-Saturn. Due to the Guru-Chandala Yoga she was cheated into marriage with a man already suffering from cancer. However in the true Indian tradition she remained with her husband and even agreed to have children from him.



Lagna Sat	Mars	Ketu Jup(R)	
Sun		CHART 7-17 Saptamsa (D-7 Chart)	
	Moon Rahu Ven		Merc(R)

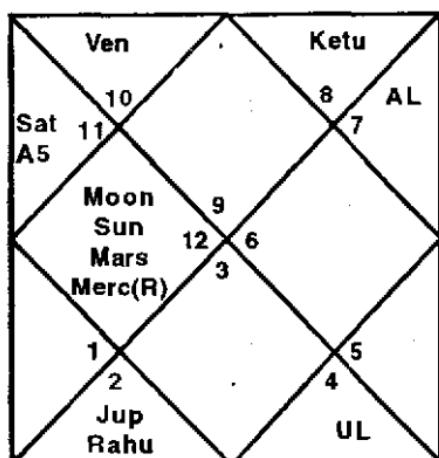
In the Saptamsa (D-7) chart, the even sign Pisces rises and the counting for individual pregnancies should be in the reverse direction. The fifth house counted in the reverse direction is Scorpio having two lords Mars and Ketu placed in Aries and Taurus respectively. Unlike male horoscopy, in female horoscopy the ninth house becomes the primary controller for children and the tenth house becomes the maraka for children. The tenth house becomes the killer for children. In this case, the tenth house is Sagittarius and its lord Jupiter, if ill placed, can terminate pregnancies. Now, between Aries and Taurus, the latter is stronger and Ketu will determine the issue. In conjunction with Jupiter it causes Chandala Yoga and the pregnancy was aborted. This occurred in

Sun-Saturn dasa anter. The second issue is seen from the seventh house (3rd from 9th house in reverse direction) and its lord Mercury is exalted (son) in Virgo. With advent of Sun-Mercury dasaantar, she was carrying this issue. We have already seen house Mercury in debility in Navamsa shall terminate the life of the husband and this happened in March 1992 during Mercury antardasa of the Sun's dasa. However, since she had already made a promise to her dying husband she carried and delivered the child towards the end of Sun-Mercury period on a Wednesday.

Her sacrifice and forbearance won her the admiration of the community and another person came forward to remarry her. The second marriage is seen from the eighth house from Upapada lagna i.e., Pisces. Among the three planets in it Venus is the strongest and determines her second husbands ascendant (Taurus is the ascendant of the second husband).

The first pregnancy from second husband will be her third pregnancy. This is seen from the fifth house in D-7 chart (3rd from 7th house in reverse direction). Its lord Moon is in Scorpio (female) conjoined Venus (female) and debilitated Rahu (female). Thus, the first issue after remarriage was a girl. The next pregnancy is seen from the 3rd from the 5th house in reverse i.e., Taurus, the 3rd house. Taurus is conjoined the 10th lord Jupiter and Ketu. This pregnancy was terminated/aborted. The next pregnancy should not have normally occurred due to the Rahu-Ketu axis, but due to Jupiter also being the lagna lord and lord of last pregnancy with Ketu, it gave a son. (Normally for determination of sex of child, the chart of father is a better indicator). The couple had some doubts, but these were dispelled by the Santana Gopala mantra.

Chart 7-18: Male born on 22nd March 1966 at 2.07 AM IST at Jabalpur (23N10; 79E59)



Moon		Jup	
Sun		Rahu	
Mars			
Merc(R)			
Sat		CHART 7-18	
A5		Rasi (D-1 Chart)	
Ven			
Lagna	Ketu	AL	

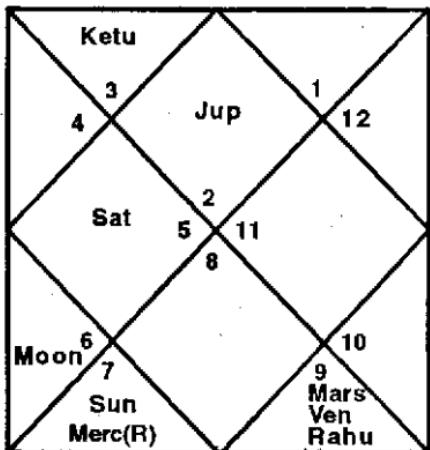
In 1996, a couple met the scribe and showed this chart (of the male). They had lost faith in astrology and had visited at the insistence of a friend. The fifth house from lagna is unoccupied but subject to both, a papakartari yoga and a subhakartari yoga. The fifth lord Mars conjoins Moon. The janma tithi being Amavasya (Krishna 15) the Moon will give results akin to Rahu and can be very dangerous. The fifth from Arudha Lagna has Saturn indicating sorrow related to children. The Mantra Arudha (A5) is in Aquarius afflicted by Saturn. Parasara has taught that the Gaunapada (Upapada Lagna) should be auspicious for all matters of spouse and children. Although the Upapada is in Cancer, a fruitful sign, its lord Moon is very weak having the roopa (face) of Rahu due to Amavasya tithi and is afflicted by the Sun and Mars.

In the Saptamsa (D-7 Chart) Taurus is the Lagna and the count for determining individual pregnancies should

¹⁶ Papa (Malefic) Kartari (Scissor): Sandwiched between two malefic planets. In this case Aries is sandwiched between Rahu in Taurus and the Sun & Mars in Pisces. This is evil.

¹⁷ Subha (Benefic) Kartari (Scissor): Sandwiched between two benefic planets. In this case Aries is sandwiched between Jupiter in Taurus and the Mercury & Moon in Pisces. This is good & protective.

¹⁸ One of the sources of strength of the Moon based on phase (Paksha) and its angle from the Sun.



		Jup Lagna	Ketu
CHART 7-18 Saptamsa (D-7 Chart)			
		Sat	
Mars Ven Rahu		Sun Merc(R)	Moon

normally be in the reverse direction. However, its lord Venus is involved in a Parivartana yoga (exchange -alteration of views, readings, nature etc.) with Jupiter. Since the signs involved are Sagittarius and Taurus, due to the exchange the counting of houses for issues will follow the order of Sagittarius (zodiacal count) instead of Taurus (reverse count). This is an important principle in understanding the implications of Parivartana yoga. Thus the first issue will be seen from Virgo instead of Capricorn. Mercury being the lord of the fifth house is in a fruitful sign Libra, but in the sixth house and conjoined debilitated Sun (female due to debility). The sixth house is a *Maraka* place for children in male charts and only Venus placed here can survive although born prematurely in the 7th month.

In view of the above, I ventured that their first issue would be a female and may suffer from severe ill-health or have Balarishta¹⁹ yoga in the chart. The look on the faces of the couple was enough to tell me that a point had been worn for Vedic astrology. The gentleman admitted that he had just recently lost his 4 months old daughter within a few days after shifting to Delhi from Madhya Pradesh (North direction traveling - Mercury). Now the 7th lord Mars (ruling the second issue) is conjoined Rahu (male) and Venus (female) in Sagittarius (male) thereby indicating a male issue. Due to Parivartana yoga the effect will be like the conjunction of Rahu, Mars and Jupiter in Taurus

¹⁹ Astrological combinations in the chart indicating infantile death.

still indicating a male issue.

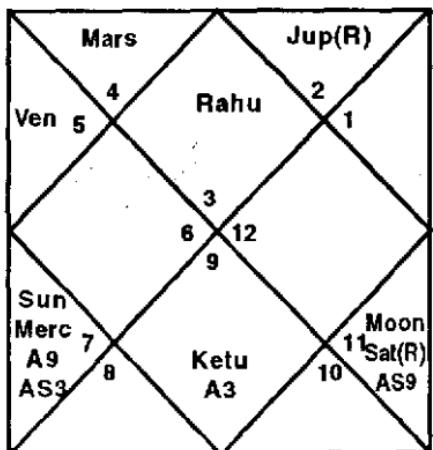
Thus, both ways only a male child is seen and the birth of a male issue was predicted. The Pratyantar dasa would be of the Moon (in the fifth house) fixing the Lagna as Cancer for the child. *I advised the native to keep a fast on all Mondays and propitiate Lord Shiva with the Shadakshari Mantra as the Upapada is in Cancer.* If this was done sincerely, the second issue, a male child would be born in Cancer Rasi (expected Nakshatra was Aslesha whose deity is Rahu as the Tithi of the moon was Amavasya). A few months later, the jubilant father came to give the good news of the birth of the son with sweets. The child (male) was born in Cancer Lagna, Cancer Rasi, Aslesha Nakshatra. Lord Siva had answered their prayers and a "famous" son was born. Time will tell whether this prediction made at the birth of this baby boy is true or otherwise.

Method for choice of Mantra in Chart 7-18.

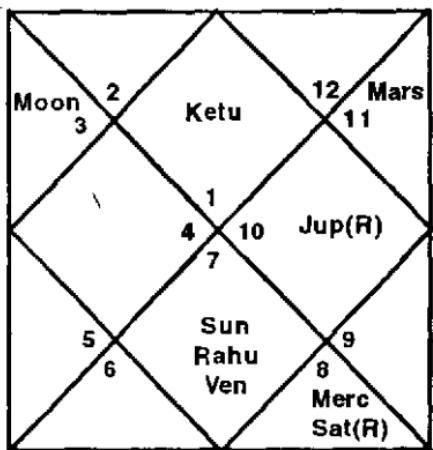
1. The problem concerning the native of Chart 7-18 was childbirth and the signifier of this natural event is Jupiter.
2. Jupiter is placed in the sixth house. Hence the mantra may have six syllables or phonemes.
3. The deity is Shiva as has been discussed earlier and the mantra given was the *Shadakshari* (six syllable) mantra "**Om Namah Shivaya**".

The blessing of the child has already been indicated. However, additional effect of this mantra should be felt in the fifth sign from the sixth house i.e. the tenth house. The native has had major career jumps and has almost doubled his pay packet within a span of two years!

Chart 7-19:Male born 18th October 1964 at 10:43' PM IST at Delhi, India (28N40, 77E13)

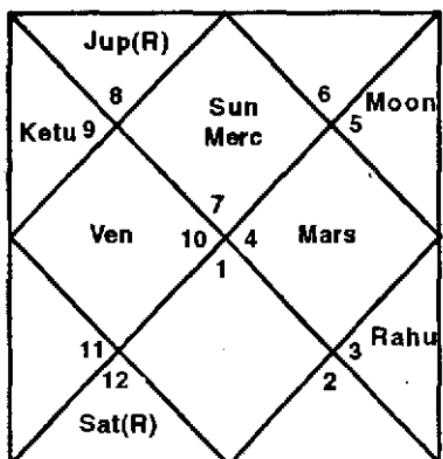


		Jup(R)	Lagna Rahu
Moon Sat(R) AS9	CHART 7-19 Rasi (D-1 Chart)		
Ketu A3			
		Sun Merc A3 AS3	



	Lagna Ketu		Moon
Mars	CHART 7-19 Navamsa (D-9 Chart)		
Jup(R)			
	Mer Sat(R)	Sun Ven Rahu	

In September 1998 when the native of this Chart 7-19 informed that he was childless and enquired about the prospects of a child, I was perplexed. There is just about no reason for the denial of progeny. As the Badhakesh, Jupiter is very well placed in the 12th house. The Sun in the fifth house is in debility in both Rasi and Navamsa, but Venus placed in a Kendra to the Moon gives cancellation of debility. Mercury in the fifth house and Moon in the ninth house with ninth Lord are all very favorable. Both the AS3 and AS9 (Arudha Pada of signs in third and ninth from the Sun) are well placed from the Sun. Similarly, A3 and A9 are also well placed from the Sun showing that there is no physical problems in procreation.



Sat(R)			Rahu
			Mars
Ven	CHART 7-19 Saptamsa (D-7 Chart)		Moon
Ketu	Jup(R)	Lagna Sun Merc	

In the Saptamsa (D-7 Chart), the fifth house has two Lords Saturn & Rahu. The former in the sixth house can indicate an abortion, and the latter in exaltation indicates a son. Similarly, the seventh Lord Mars. Although debilitated, is placed in Cancer under aspect by Jupiter and Rahu and can indicate a second son. However, the aspect of Jupiter as 6th Lord can indicate another abortion (although doubtful). I enquired if his wife had already had two abortions. After some hesitation he replied in the affirmative. The ninth Lord (Mercury) was in Lagna with the debilitated Sun (daughter) and I ventured that a daughter would be born if appropriate remedial measures were taken by his wife. These were as follows: -

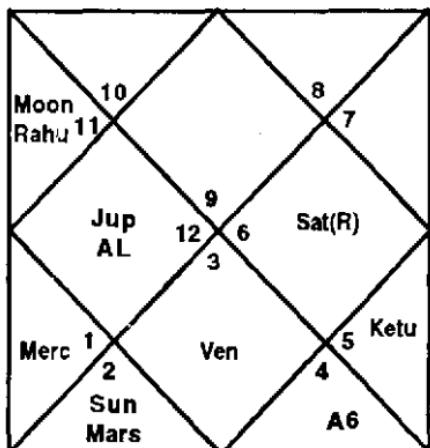
1. *Fasting on all Sundays and recitation of the Gayatri mantra. (The Sun is the signifier of conception and this occurs when it transits Ketvanisa²⁰. Besides, the Sun & Mercury signify the particular child in Saptamsa D-7 Chart and are also placed in the fifth house of Rasi Chart).*
2. *Worshipping Sri Krishna on Thursdays with the Santana Gopala Mantra (Jupiter is the natural signifier for progeny).*

²⁰ Upadasa Sutra of Maharishi Jaimini.

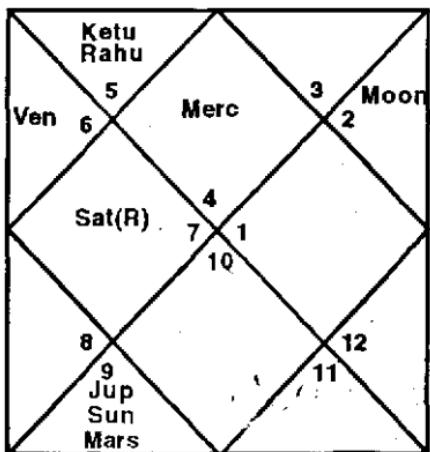
His wife conceived in due course and delivered a beautiful baby girl in October 1999. When the jubilant father came to give sweets, he confessed that he had another marriage when his first wife had failed to conceive for so many years and two sons from her!! This proves that the Saptamsa reading was correct and I learnt an important lesson: Have blind faith on the teaching of the Maharishi's.

7.6 THEFT

Chart 7-20: Male born on 27th May 1951 at 9.02 PM IST at village Solavanda (near Madurai, Tamil Nadu, India) (9N58'; 78E1').



Jup AL	Merc	Sun Mars	Ven
Moon Rahu	CHART 7-20 Rasi (D-1 Chart)		
Lagna			Ketu
			Sat(R)



		Moon	
			Lagna Merc
	CHART 7-20 Shastamsa (D-6 Chart)		
Jup Sun Mars		Sat(R)	Ven

In Chart 7-20 the sixth lord Venus is in Badhaksthana (place of obstruction) from the ascendant in Punarvasu star

The Satrupada (A6) is in Cancer as its lord Moon joins Rahu in Aquarius. Saturn in the third from Satrupada (A6) and in Badhaksthana from Arudha Lagna is beneficial for enemies. Jupiter is in Arudha Lagna in Pisces in Uttarabhadrapada star ruled by Saturn (Vimsottari).

In the early morning of 28th August 1997 (Wednesday night in Vedic Calendar²¹) the native called the author and informed that a theft had occurred at his residence just after midnight. The Vimsottari dasa-antar was Saturn-Jupiter. As Jupiter was in the seventh house from dasa lord Saturn, some conflict/tension or ill health was to occur. Since Jupiter is the Lagnesh in Arudha Lagna these experiences will all be ultimately beneficial to the native and no real loss can occur. The Narayana Dasa-Antar-Pratyantar was of Pisces-Virgo-Cancer. Pisces is the Arudha Lagna with Jupiter. Virgo is the Badhak place from Pisces and has Saturn in it showing ill health and theft/losses. Cancer is the *Shastarudha* (A6) and will give such negative happenings. This period was to last for a month from 27th August 1997 to 26th September 1997. In transit Saturn was in Narayana dasa Rasi Pisces and Arudha Lagna while Jupiter was retrograde in Capricorn in debility. At the moment of theft the Moon was transiting Ardra Nakshatra ruled by Rahu (trine to birth star) and in the 12th sign from the Satrupada²². Since the native had slept late after midnight, the burglary would have occurred around 4-5 a.m. The ascendant rising was Cancer which is the Satrupada (A6), eighth house from natal ascendant and the Shastamsa (D6) ascendant of the natal chart. The transit of Lagna, Rahu and Venus were the same as the natal Shastamsa (D6).

In the natal chart, the Satrupada (A6) has the Sun

²¹ In the Vedic Calendar the day begins from Sunrise or 6 AM as this is Brahma or the beginning of the day.

and Mars (two malefics) in the Badhaksthana in Taurus which is also the Dhanapada (A2). Jewelry worth Rs.40,000/- and some cash (Rs.3000/-) was stolen. However, while the placement of these malefics in the eleventh from Satrupada showed theft/loss of Gold, being the Badhak from A6 and in the third house from AL, they would also favor the native. Being the lords of the trines from Lagna, they would be favorable after propitiation.

The lord of A6 (Moon) conjoins Rahu and is placed in the 12th house from AL showing the thief. In the Shastamsa (D-6 Chart), malefic Rahu in the second house steals the wealth and is aided by debilitated Venus in the third. The sixth house from D6 ascendant has Jupiter, Mars and the Sun. As the second lord (killer) the Sun in the sixth house can cause havoc for the enemy/thief. It is evident that the protective forces were very strong and that with suitable remedy the wealth could be recovered within 7 days (Mars). The native was advised to constantly recite the **Surya Ashtakshari (OM GHRINI SURYAADITYAH)**. He was also told that since Rahu is in the twelfth from Arudha Lagna, it will make the native very religious and spiritual. Since it is conjoining the Moon (lord of Satrupada (A6) God had chosen such an experience.

As advised, the native went to the police reciting the aforesaid mantra and later after *sankalp* he constantly recited the Surya Ashtakshari mantra. The thief was caught on Friday near Ambedkar Nagar, New Delhi by the efficient Delhi Police just as the Moon entered Cancer.

Refer Para 7.13: (1) The planet that will solve the problem is the Sun as shown above. (2) The problem lies in the Satrupada (A6) which is in Cancer. (3) Count from the Lagna

²² Those Arudha Pada are fully benefited when the Moon transits the 12th sign from them. See Chapter 9 Crux of Vedic astrology for many examples on this aspect for timing the attack by enemies etc.

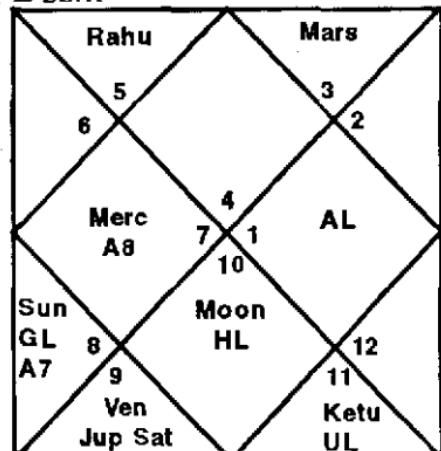
to the Satrupada (A6) to determine the number of syllables required in the mantra. Here, counting from Sagittarius to cancer we get eight houses indicating eight syllables. (4) Hence the Surya Ashtakshari was prescribed.

7.7 MARRIAGE

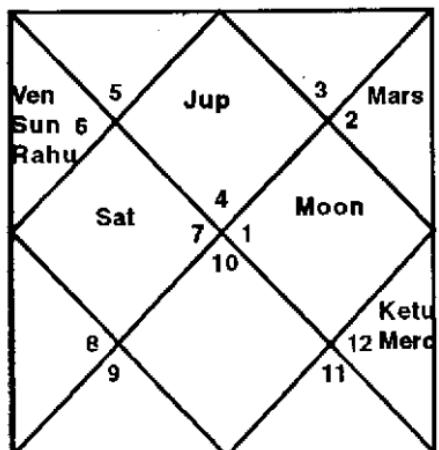
Marriage needs a detailed analysis of the Upapada, Darapada, seventh and twelfth houses and the 5th as well for the fruits of marriage, both in the Rasi and Navamsa (D-9 Chart signifying marriage). The Upapada is also called Gaunapada. The remedial measure should be directed to the Upapada for bringing the spouse or keeping the spouse within the marriage. **FASTING ON THE DAYS RULED BY THE LORD OF THE UPAPADA IS THE BEST REMEDY FOR ALL MARITAL PROBLEMS.** Normally pure food like milk, fruits and juices are to be consumed and the deity should be worshipped. For a long and healthy married life, the remedial measure should be directed towards strengthening the lord of the second from Upapada or pacifying weak, malefic or debilitated planets in the second from Upapada. Let us examine a few charts to see the effect of remedies or where misfortune prevailed.

j) Extra-marital affairs

CHART 7-21: FEMALE BORN ON 23.11.1960 AT 21:13' IST AT DELHI



	AL		Mars
Ketu			Lagna
Moon	CHART 7-21 RASI (D-1 Chart)		Rahu
Jup	Sun	Merc	
Sat	A7	A8	
Ven	GL		



Ketu Merc	Moon	Mars	
CHART 7-21 Navamsa (D-1 Chart)			Lagna Jup
		Sat	Ven Sun Rahu

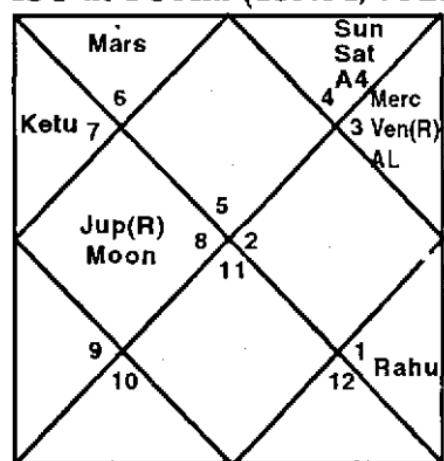
Narayana Dasa of Chart 7-21

Dasa	From	To	Dasa	From	To
Capricorn	1960	1961	Cancer	2002	2008
Sagittarius	1961	1973	Gemini	2008	2012
Scorpio	1973	1980	Taurus	2012	2019
Libra	1980	1982	Aries	2019	2021
Virgo	1982	1993	Pisces	2021	2024
Leo	1993	2002	Aquarius	2024	2026

The chart 7-21 is of a lady who left her job and joined a colleague to start a business in computers. The Narayana dasa for the Chart starts from the seventh house and from the 34th year the dasa of Leo with Rahu started. The Upapada (UL) is in Aquarius and Rahu in Leo is in the seventh house from Upapada thereby acting as a killer (*Maraka*) for the marriage. This threatens extra-marital relations. The Darapada (A7) is in Scorpio with the Sun in it thereby linking the Business (A7) with the extra-marital relationship (Leo). This dasa of Leo is for 9 years and the relationship shall dominate for half the Dasa due to the Rahu-Ketu axis (November 1993 to May 1998). The lady met me when this period was just about over and she wanted to save the marriage.

Remedial Measures: The Upapada is in Aquarius ruled by Saturn and she was advised to fast on Saturdays. This will strengthen the Upapada and protect the marriage from breaking. Her marriage was saved. Later to help her out with the money blocked in business, she was given the *Indrakshi Mantra*. Any mantra of the Sun ruling the second house would also help as the sun is the lord of the house of wealth and goes to the Darapada (Business).

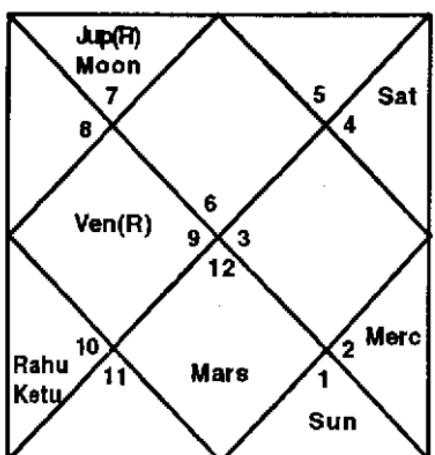
Chart 7-22: Male born on 16th July 1948 at 10:10 AM IST at Poona (18N34; 73E58) India



	Rahu		Merc Ven(R) AL
	CHART 7-22 Rasi (D-1 Chart)		
	Jup(R) Moon	Ketu	Sun Sat A4
			Lagna

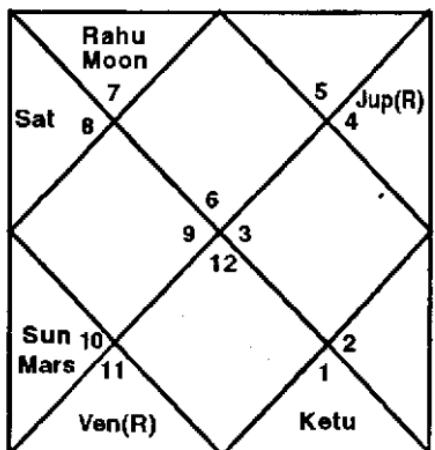
In chart 7-22 there is Gajakesari Yoga in the 4th house as its lord Mars is placed in the second house from Lagna. This indicates the possession of a beautiful house and properties more so since Mars is also placed in the fourth from Arudha Lagna as the fourth lord Mercury is in strength in Arudha Lagna. The native owns factory sheds which he hires out. The Arudha Lagna has a powerful Mercury Venus conjunction in Gemini indicating the possession of fine vehicles.

In Kalamsa (D-16) Virgo rises with Mercury in the ninth house to show that luxuries of life will come from father (inheritance). The fourth house is Sagittarius with Yogakaraka Venus in it confirming the possession of fine vehicles as the fourth lord Jupiter forms Gajakesari Yoga with the Moon in the second house to show all luxuries of



Mars	Sun	Merc	
			Sat
Rahu Ketu	CHART 7-22 Kalamsa (D-16 Chart)		
Ven(R)		Jup(R) Moon	Lagna

modern life. From the fourth house, the second lord Saturn (a dire malefic for Sagittarius) is in the eighth house while Mars not only causes unobstructed malefic Argala on Venus & fourth house but also aspects the ascendant and fourth house (by Rasi drishti).



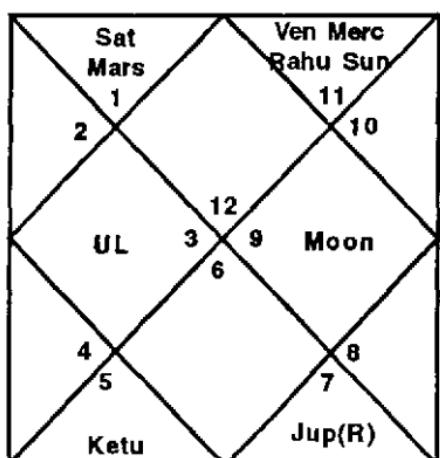
	Ketu	Merc	
Ven(R)	CHART 7-22 Rudramsa (D-11 Chart)		
Sun Mars			
	Sat	Rahu Moon	Lagna

In the Rudramsa chart (D-11) Venus is in the sixth house as the malefic lords of the 3rd, 6th and 8th houses, Mars and Saturn, cause Papakartari yoga on the fourth house. Jaimini teaches that in the Rudramsa, the sixth house should be examined for punishment and the eleventh house for death like suffering. Venus in the sixth house indicates punishment due to a weakness for the opposite sex. The native was warned to stay away from prostitutes as the stars had clearly warned that a severe punishment was

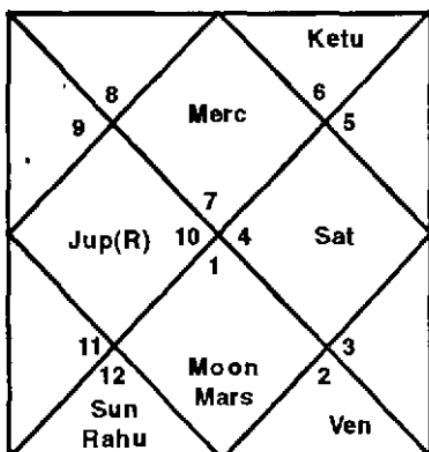
coming. In February 1997 during the Vimsottari period of Venus dasa, Mars antar, Saturn Pratyantar when he was heading towards his nocturnal addiction (a Woman near his office), his car overturned. He survived but the injury to his right hand was severe and had to be operated upon. The question posed was whether the hand would have to be amputated? The fourth house rules loss of arms (being the 2nd house-Killer from the third house) as per Jaimini and we have the Saturn & Sun conjunction in Matri Pada (A4:Cancer) pointing at the danger. This question was being posed at the Pratyantar dasa of Saturn. However the Sun (Ista Deva - Lord Siva) is also the lord of the ascendant and Cancer was aspected by Jupiter and Moon placed in the fourth house. With a silent prayer to Lord Siva I had replied that the arm would be saved but a few more operations will be required till November 1997 when the antardasa of Mars ends. Keeping with my request the Maha Mritunjaya Japa was performed and the native recovered. After three surgeries his arm and right palm about 95% recovery has been achieved.

k) Remedy for Marriage

Chart 7-23: Female born 2 March 1970; 7:20' AM IST at Dhanbad, India. (23N48, 86E27)



Lagna	Sat Mars		UL
Ven Rahu Merc Sun	CHART 7-23 Rasi (D-9 Chart)		
Moon		Jup(R)	Ketu

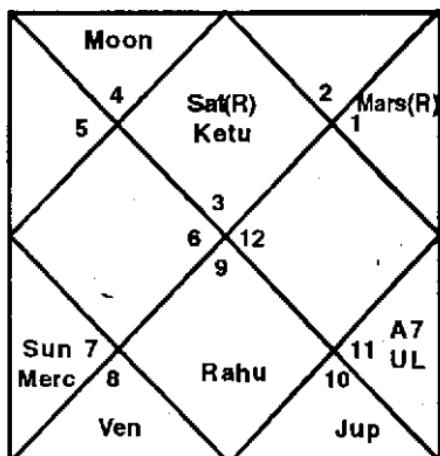


Sun Rahu	Moon Mars	Ven	
Jup(R)	CHART 7-23 Navamsa (D-9 Chart)		Sat
	Lagna	Merc	Ketu

In Chart 7-23, the Venus is in the 12th house showing tension related to marriage. The mother of this girl was very worried about her marriage as her husband (an I.A.S officer) had left her and was living with another woman with children! These things make an arranged marriage difficult. The Upapada is in Gemini and its lord (Mercury) is in the 12th house showing that marriage is either denied or in a foreign land. However, Mercury is fully aspected by Jupiter (representing God's Grace). Mercury is also fortified in the Navamsa Lagna. Thus, the placement of the lord of Upapada confirms that suitable remedial measures can be undertaken to bring about a quick marriage. She was asked to fast on all Wednesdays (Days ruled by the Lord of the Upapada) and only consume milk and fruits/fruit juices and she was asked to worship Sri Satya Narayana (Sri Krishna as worshipped on Thursdays or in Full Moon days). She was also asked to wear a red coral stone of 7 Rati weight in gold in right hand ring finger. She was told that if she was sincere, then the marriage would occur around 17th April 1998. She married on the 19th April 1998.

Chart 7-24: Female born 20th October 1973 at 10.49' PM IST at Balrampur, India. (23N60,86E13)

In Chart 7-24, the Upapada and Darapada are both in Aquarius ruled by Saturn. Delay/worry regarding marriage is due to the presence of Rahu in the seventh house as the seventh lord is debilitated in the 8th house. However, it is well known rule that malefic planets debilitated in

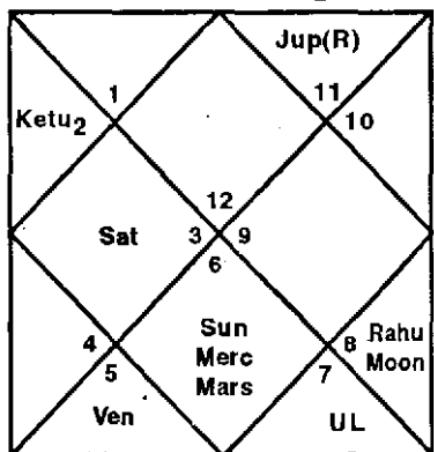


	Mars(R)		Lagna Sat(R) Ketu
A7 UL	CHART 7-24 Rasi (D-1 Chart)		Moon
Jup			
Rahu	Ven	Sun Merc	

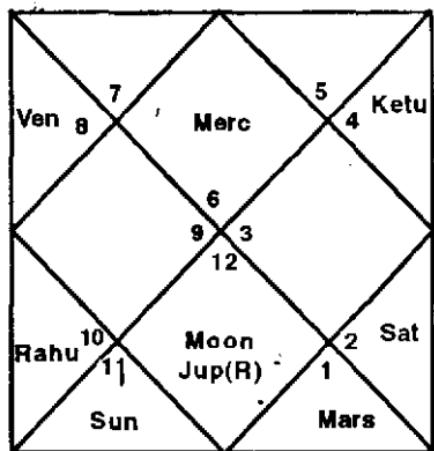
quadrants give Rajyoga. Thus, from this point both Rahu & Ketu are well placed. Similarly debilitated Jupiter gets Neechabhanga (cancellation of debility) due to the placement in a quadrant from a strong Moon (The lord of its exaltation sign). The second lord from Upapada (Jupiter) being in debility would not auger well for a long married life and propitiation is called for. In October 1999, her brother was informed of the following:-

1. The boy (groom) is likely to be eldest born and will come from near home. For this purpose Venus should be propitiated. (Venus is 7th Lord from natal Venus in Scorpio and has the responsibility of bringing spouse).
 2. Fasting on all Saturdays to propitiated Saturn/Rahu as they are Lords of the Upapada and Darapada.
 3. The neechabhanga of Jupiter is brought about by the Moon. Hence propitiate Jupiter by worshipping Sri Satya Narayana on all FULL MOON days. Offer banana to monkeys (for Hanumanji) to help you.
 4. Wear a steel band (Kada) on the left hand.
 5. Marriage shall occur between October 1999 and 24th April 2000 positively if the remedies are undertaken.
- After four months in February 2000 news came that the girl has been engaged for marriage on 22nd April 2000. The groom is the eldest born and resides in the same town as the bride.

Chart 7-25: Female born 22 September 1974 at 6:20' PM IST at Chandigarh, (76E55, 30N44).



Lagna		Ketu	Sat
Jup(R)	CHART 7-25 Rasi (D-1 Chart)		
Rahu	UL	Sun	Merc
Mars		Merc	Mars

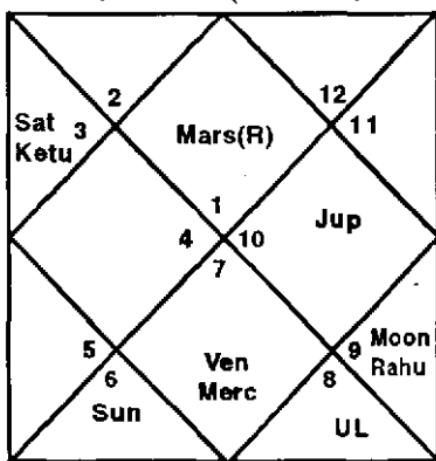


Moon	Mars	Sat	
Jup(R)			
Sun	CHART 7-25 Navamsa (D-9 Chart)		
Rahu			
	Ven		Lagna
			Merc

A colleague showed this girl's Chart 7-25 in Jan. 2000, as her parents were getting anxious about her marriage. The Upapada is in Libra and Venus is placed in the sixth house, but has the aspect of Jupiter from the 12th house. Besides, the combination of Jupiter and Moon in the seventh house in Navamsa promise an excellent husband, fair complexioned, learned in various subjects and wise. As Jupiter was transiting Aries, and its Rasi drishti (sign sight) was on the fixed signs (including Scorpio the second house from UL), marriage was sure to occur soon. I confidently advised her to fast on Fridays, worship Sri Lakshmi Narayana and told that the marriage would be within a few months around June 2000. The girl kept her first Vrata (fast) and it was a miracle when the marriage was decided the next week and

was to be held in April 2000! Merciful Lord Jagannath had again shown his kindness.

Chart 7-26: Female born on 3rd October 1973 9:05' AM Delhi, India (28N40', 77E13')



	Lagna Mars(R)		Sat Ketu
		CHART 7-26 Rasi (D-1 Chart)	
Jup			
Moon Rahu	UL	Ven Merc	Sun

In Chart 7-26 the seventh Lord Mars is well placed in the seventh house (Ruchak Mahapurush Yoga). And Venus the Lagna Lord is strong in Lagna (Malavya Mahapurush yoga). The Upapada is in Scorpio and its Lord (Ketu) is afflicted by Saturn in the ninth house. This combination of Saturn with Rahu/Ketu in the visible zodiac (7th to 12th houses) indicates bad Karma related to the last rites of father (or mother-in-law²³) in last birth. The Badhakesh²⁴ Sun is placed in the 12th house with debilitated Rahu & Ketu and Saturn in its quadrant indicating considerable obstacles from these planets. Rahu and Mars conjoin in the second from Upapada indicating vicious Snake deities that will cause trouble to her married life.

This Lady was being threatened and coerced by a colleague at her office whose advances she had turned down and was facing many obstacles to marry the person she loved. The colleague even threatened to kidnap her!

In spite of all these negative indications we relied on

²³ Treat the seventh house as Lagna of spouse. Then this combination will be in the invisible zodiac i.e. 1st to 6th house-indicating mother-in-law.

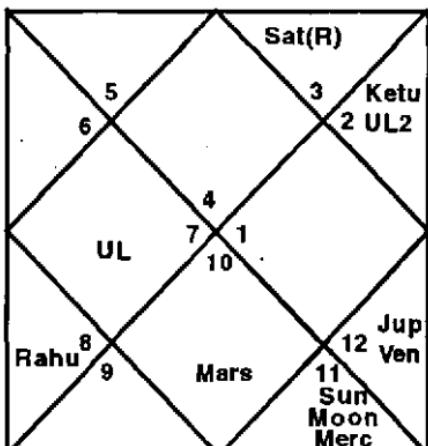
²⁴ Refer Appendix 7

the strength of mars to help her, as it was the lord of the seventh house and the Upapada. Jupiter was also transiting in Pisces and by sign sight aspected Sagittarius the second house from Upapada. She was asked to do the following:

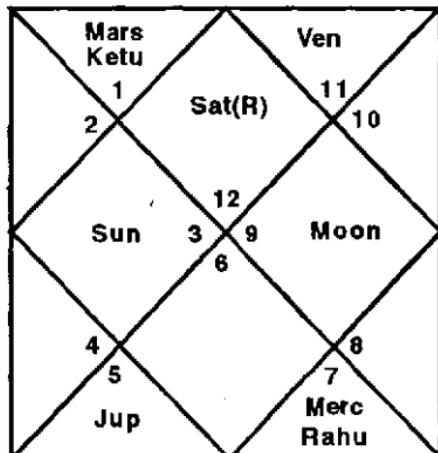
1. Wear a diamond ring to strengthen Venus the Lagna Lord thereby protecting her from any calamity / evils. This would also ensure victory in battles.
2. Fast on Tuesdays from Sunrise to Sunset as the Upapada is in Scorpio that is ruled by Mars and so are Tuesdays ruled by Mars.
3. Worship Sri Hanuman, the deity of Mars.

Initially the colleague turned violent and she informed the police authorities that ensured her safety. She continued the mantra and all obstacles vanished and the engagement was fixed. However within a week of the same, the to-be mother-in-law expired. Thus, the maximum evil indicated by the Saturn & Ketu being in quadrant to the Sun had taken its toll. There was talk about postponing the marriage by a year. This was advised against as Jupiter would transit out of Pisces and after suitable remedial measures, the marriage occurred.

**Chart 7-27: Female born 11th March 1975 3.28' PM
Calcutta, India (22N32, 88E22)**



Jup Ven		Ketu UL2	Sat(R)
Sun Moon Merc			Lagna
Mars	CHART 7-27 Rasi (D-1 Chart)		
	Rahu	UL	



Lagna Sat(R)	Mars Ketu		Sun
Ven	CHART 7-27 Navamsa (D-9 Chart)		Jup
Moon		Merc Rahu	

Lost Love!

When this girl (Chart -) met me, she was completely broken hearted. The seventh house has Mars in exaltation as the seventh Lord Saturn is placed in the 12th house (loss). The Moon, although a benefic for Cancer Lagna is without Paksha Bala and is afflicted by the Sun and malefic Mercury (lord of 3rd & 12th house) and is placed in the 8th house (breakage of marriage). The Upapada is in Libra and its Lord Venus conjoins Jupiter showing that husband / boyfriend as a good person. Rahu is placed in Scorpio in the second from Upapada showing doubts/differences. Rahu aspects Jupiter (Religion/Dharma) indicating that these differences would be on religious grounds/caste. Rahu also aspects Venus (sexuality/other women) and causes doubts relating to fidelity etc. Since Venus, as Lord of Upapada is exalted in a Jupiterian sign (Pisces) and conjoins Jupiter, the love affair which was akin to marriage in all respects, lasting more than a year should have happened in Jupiter dasa. The likely antardasa was of Mercury (Lord of 7th house in Navamsa chart and it also aspects Upapada in Rasi chart by sign sight. This would have started in the Pratyantaradasa of Venus (June 1994) and ended in Rahu Pratyantar (July 1995). Rahu is not only in the 2nd house from Upapada, it also conjoins Mercury in the 8th house (break of marriage) in Navamsa. She confirmed that all this was history now and she had another problem.

The second marriage / relationship is seen from the 8th house counted from 7th house & Upapada. These are Leo (2nd house) and Taurus (8th from Upapada – lets say UL2). The second house in Rasi Chart is empty, but aspected by Mars and Saturn and the second Lord is Sun. in the Navamsa, the second house has the terrible Pisacha Badhak combination of Ketu and Mars. UL2 has Ketu in it and its Lord Venus conjoins Jupiter. She met her second partner in Jupiter dasa Ketu antardasa but a relationship started only in Venus antardasa. (Ketu in 2nd house in Navamsa gives austerity). After a long relationship lasting through 1997, differences had suddenly started in January 1998 (Mars Pratyantar) and the boyfriend that gone back to Germany and developed relations with another girl who was elder to him (Saturn and Rahu are in the 2nd & 7th house from UL2). What is worse, they had got married and the boyfriend now felt that he had been trapped / mesmerized etc. Pisacha Badhak is bad and causes many evils. This girl visited some astrologer who had given her a red coral (Mars) on the grounds that Mars was a Yogakaraka. Unfortunately he had failed to notice the influence of Mars & Ketu on UL2 and 2nd house in Navamsa. Gemstones of malefic planets should not be prescribed so easily without examining all the pros & con's. Mars is already exalted and strong and it severs no purpose to strengthen it further. What this girl needs is her husband (significator Jupiter), good luck (ninth Lord-Jupiter), and foreign travel & residence after marriage (9th & 12th Lords Jupiter & Mercury). She was asked to do the following remedies:-

- 1. Wear a yellow Sapphire in her right hand ring finger to augment the light of Jupiter,**
- 2. to fast of Fridays ruled by Venus the lord of Upapada that will bring marriage and**
- 3. to worship Lord Krishna with the Guru Mantra as well as the following prayer.**

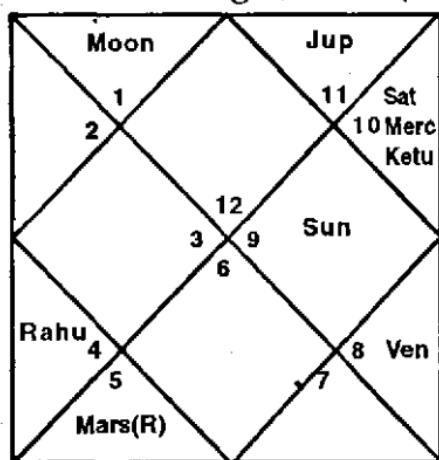
"Krishna Krishna Mahayogi, Bhakta Nama Bhayankara

Govindam Paramanandam, Patim Me Vasamanaya".

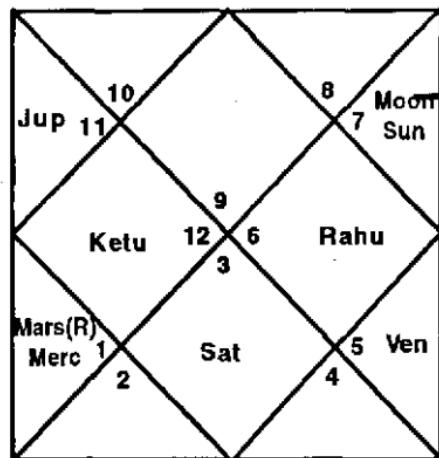
She kept the fasts and on the days given and her boyfriend returned to her, broke off his ill-conceived marriage and finally married her and took her home in January 2000. Of course, this did not happen overnight and many pains & joys were shared during the turbulent 1998-1999. Faith triumphed and all's well that end's well.

7.8 reta Badhak (3 deaths)

Chart 7-28: Male born 5th January 1963 at 12:03' PM IST at Mahbubnagar, India (16N44' 77E59')



Lagna	Moon		
Jup		Rahu	
Sat	CHART 7-28 Rasi (D-1 Chart)		Mars(R)
Merc			
Ketu			
Sun	Ven		



Ketu	Mars(R) Merc		Sat
Jup			
	CHART 7-28 Navamsa (D-9 Chart)		Ven
Lagna		Moon Sun	Rahu

The native (Chart 7-28) had just joined Government service in 1991 and was undergoing training during Mars dasa Saturn antardasa. In the Dasamsa Saturn is a Yogakaraka placed in the tenth house.

The Lagna is Pisces and Badhak house is Virgo. It is empty but its Lords Mercury is placed in Capricorn (evil sign Signifying spirits/spells/black magic) and is conjoined Saturn and Ketu. This is a clean case of *Preta Badhak*²⁵ and in the visible portion of the chant (i.e. houses 7th to 12th) indicates the curse from paternal elders. The first shock was the sudden death of his father in the same Mars Dasa - Saturn antardasa. This was closely followed by the untimely.

Demise of his elder brother (who was previously a handicap). Unable to take the shock of the deaths of the only two male members in her family in the village, his sister-in-law committed suicide. Thus the *Preta Badhak* resulted in three consecutive deaths in close succession.

In a state of deep shock and sorrow he had visited my home and on seeing his chart, the following remedies were prescribed:-

- (i) The combination of Saturn & Ketu in the visible houses requires propitiation in the form of Shraddh (i.e. offering libations of water to the manes /dead paternal family). Unless this is done the Badhak cannot be pacified.
- (ii) The *Preta* (evil spirit) cannot be removed by wearing gemstones and Atman-Shakti (i.e. the life force stored in the Atmakaraka) would be required. The Atmakaraka is Rahu placed in Virgo in Navamsa (Karakamsa). The 12th house from Atmakaraka is Leo conjoined Venus (Lakshmi) and aspected by Mars & Mercury from Aries (by Rasi Drishti). Mercury indicates Vishnu and in conjunction with Mars represents the specific form of Sri Narasimha. Thus, his Ista Devata was Lakshmi-Narasimha. Further since

²⁵ Pisacha Badhak is caused by the association of Mars & Ketu whereas *Preta Badhak* is caused by the association of Saturn & Ketu. This is normally activated during the periods of planets associated with Capricorn. *Preta* refers to the spirits of the dead that come to afflict the living people when they do not find solace in their world. This can be forefathers etc. whose last rites were not performed. Refer chart:7-28 also when this was activated during the sub-period of Venus in Capricorn.

Mars is also placed in the fourth house in his Vimsamsa (D-20 chart) it will indicate the family deity/deity of the village as Sri Narasimha. All this was confirmed by him. Since the planets indicating the deity were in trines to Navamsa Lagna, he would be quite aware of them and would be worshipping them. This was also confirmed by him (In fact Venus in trines to Lagnamsa made him a very good artist). However, to remove the Preta Badhak he was advised to worship Ugra Narasimha instead of the daily worship of Narasimha-Lakshmi in peaceful form.

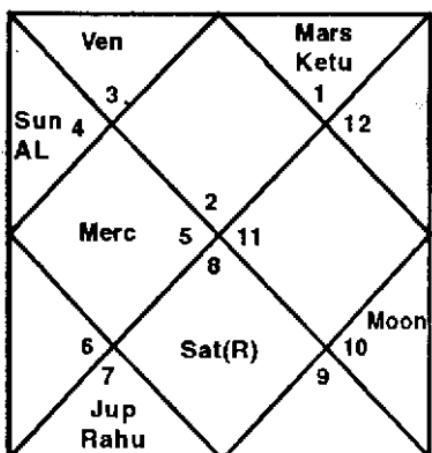
- (iii) To strengthen Mars he was advised to wear a red coral gemstone in the middle finger of the right hand. Mars is in the sixth house (Artha Trikona) and influences the middle finger (third from Thumb). Besides it is the Subhapati (dispositor of Moon) and also lord of 11th house (gains) from Arudha Lagna.
- (iv) Due to the death and in order to avert any further evil protection of Lord Shiva was required and the Mritunjaya Mantra had to be recite in the morning and evening for a full year. (Note that the Badhakesh, Ketu etc are all in signs of Saturn and conjoin Saturn as well).

As predicted, after one year, he fell in love and married showing that the evil/curse of Preta Badhak that destroys the family was over. Finally a son was born and he was named Narasimha with due respect to his Ista Devata who had protected the family from complete destruction/Preta Badhak.

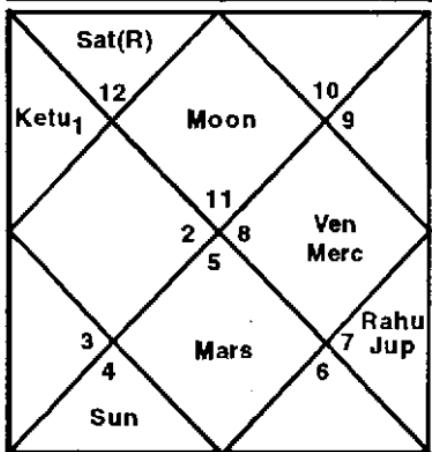
7.9 Job problems

Chart 7-29: Male born on 31st July 1958 at 00:42' IST Handawar, India (34N24, 74E17)

The native of Chart 7-29 faced a severe economic hardship when the company he was working with had severe liquidity problem and he was not paid any salary. The Arudha Lagna is in Cancer and the transit of Saturn in the



	Mars Ketu	Lagna	Ven
	CHART 7-29 Rasi (D-1 Chart)		
Moon			
	Sat(R)	Jup Rahu	



Sat(R)	Ketu		
Lagna			
Moon	CHART 7-29 Dasamsa (D-10 Chart)		
	Ven Merc	Rahu Jup	

tenth house from Arudha Lagna (or aspecting the tenth sign in transit) brings problems related to work. I ventured that the financial problems of the employer should have started in 1998 around the time Saturn entered Aries. This was confirmed by him. He had a heady been without salary for six months Mercury placed in the second house from Arudha Lagna is very favorable for finances. It is also the lord of the fifth house (power and authority) from Lagna in the Rasi (D-1 Chart) and Dasamsa (D-10 Chart for profession). As such Saturn is a Yoga karaka²⁶ in Rasi Chart and, being the lord of the tenth house needs to be strengthened. It is also the lord of Lagna in Dasamsa (D-10 Chart) showing handwork and ideals.

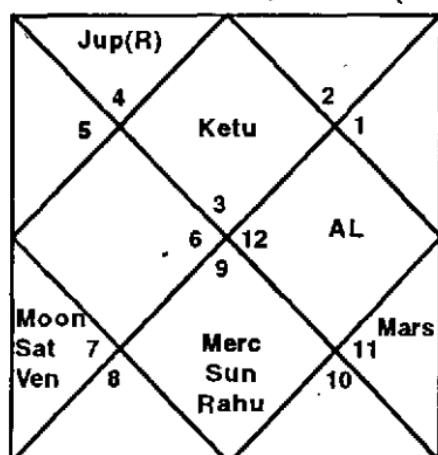
It may be noted that the planets favorable influencing profession are also the lords of trines (1st, 5th & 9th) in the

²⁶ Planet owning a quadrant & time becomes a Yogakaraka.

Rasi Chart. Hence, their gemstones can be prescribed. The native was asked to wear a Blue Sapphire (Saturn) and Green Emerald (Mercury) in gold. The Blue Sapphire was to be worn in the little finger (fifth from Thumb). And Emerald in the middle finger (third from Thumb). He was also informed that he would get a new job wherein he would be required to work very hard (overtime, including weekends) and that under any circumstances he should stick to the job till June 2000.

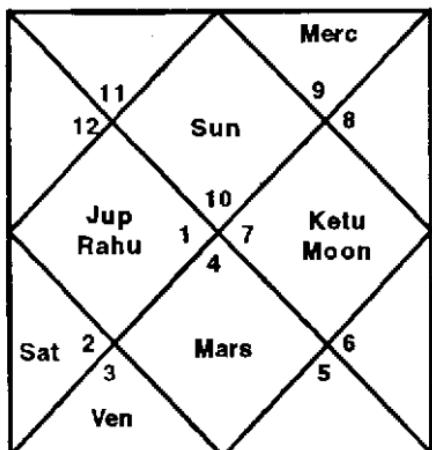
After wearing the gemstones, Saturn's evil transit was partially controlled and he got his new job. Even today he is overworked, but gets his pay packet. Once Saturn leaves Aries, he can remove the Blue Sapphire. This gemstone should be recommended only after thorough checking else it can be very dangerous.

Chart 7-30: Female born on 19th December 1954 at 6.30 PM. Allahabad, India (25N27, 81E51).



AL			Lagna Ketu
Mars	CHART 7-30 Rasi (D-1 Chart)		Jup(R)
Merc Sun Rahu		Moon Sat Ven	

In Chart 7-30, the Arudha Lagna is in Pisces. She is a senior IAS officer in the Government of India. Saturn entered Pisces (her Arudha Lagna) around June 1995 and aspected Sagittarius the tenth house from it. As shown in the previous example, such a transit brings troubles at work. Mercury, the Lord of Lagna (health) and Sun (significator for health, work and Government) are placed in Sagittarius showing that these aspects of life will be affected by this transit. These planets are also afflicted & eclipsed by a de-



	Jup Rahu	Sat	Ven
Lagna	CHART 7-30 Dasamsa (D-10 Chart)		
Merc		Moon Ketu	

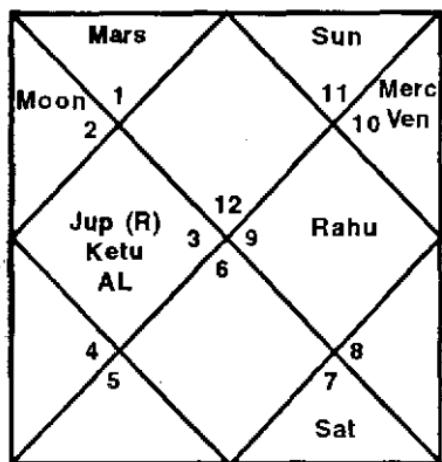
bilitated Rahu (scheming enemies). She was under the Vimsottari dasa of Saturn and Mercury antardasa. Her boss was transferred and she had a new boss who made life miserable for her. Being sensitive by nature (spiritual Ketu in Lagna and Moon in the fifth house) she suffered mental agony. Simultaneously her health started deteriorating and she had gynecological problems requiring medical intervention in the form of surgery (note the combination in the seventh house).

Mercury is the Lord of Lagna and conjoining the Sun promises good health while conjoining Rahu, the health deteriorate. Thus, a pure emerald in gold worn in the little finger (fifth from Thumb - symbolizing 7th house where Mercury is placed in the Rasi Chart) will surely protect her. In the Dasamsa (D-10 chart for profession) Mercury is the Lord of ninth house (immediate boss) and is placed in the 12th house (secret enemies). Thus, the emerald would also pacify the boss. In any case, it was predicted that not only would she come out of all problems but also have her promotion as soon as Saturn left Pisces.

Jagannath Mahaprabhu again showed his kindness when, after using the emerald and worshipping Ganga Mata (the Divine mother of the Rivers who rides the crocodile - Capricorn²⁷) her health improved. Immediately after Saturn left Pisces, in April 1998 she was promoted as a Joint Secretary.

²⁷ Capricorn is called *Makar* meaning crocodile.

**Chart 7-31: Female born on 1st March 1955 at 8:20' AM
at Jullunder India ((31N10, 75E34)**



Lagna	Mars	Moon	Jup (R) Ketu AL
Sun	CHART 7-31 Rasi (D-1 Chart)		
Merc Ven			
Rahu		Sat	

The Evil Eye of the Badhakesh

The Lagna in Chart 7-31 is Pisces a dual sign and the Badhak sign is the seventh house Virgo. There are no planets in Virgo and its Lord Mercury conjoins Venus (8th Lord of disease, setbacks) showing obstruction coming from ladies. Being in the 11th house in Capricorn, these could be friends and colleagues. The 12th house from Badhakesh (Mercury) is Sagittarius with malefic Rahu in debility in it confirming Sarpa Badhak i.e. such situation would develop where she will feel trapped like the coils of a Python snake and will not be able to free herself. The Badhakesh (Mercury) is also subject to a Papakartari Yoga between Rahu & Sun (senior officer/ fire/ anger) and has Mars & Saturn in quadrants from it.

The Lady was feeling hopeless in her job front and wanted a change. Her promotion was also getting delayed indefinitely. Mars is a Yoga Karaka for Pisces and is the Lord of the ninth house. The Arudha Lagna (AL) is in Gemini with Jupiter (Lagna Lord) in it. The 5th Lord Moon is placed in the 12th house from Arudha Lagna whereas the ninth Lord from Lagna (Mars) is placed in the 11th house (Gains) from AL. Thus, a favorable Mars would block the malfeasance of Rahu, remove all obstructions (being in quadrant to Badhakesh) and give gains and good fortune.

- 1. wear a Red coral in gold in right hand ring finger (to strengthen/augment the light of Mars) and**
- 2. to do some service / donate grains (Ketu conjoins Jupiter in the 4th house - temples/Gurdwara²⁸) in the Gurdwara.**

Within two months of performing the remedial measures, she got her temporary promotion and transfer. Unfortunately a jealous colleague ague (Venus) also coveted for the post and started scheming behind her. The fill for her transfer was submitted and in a very strange coincidence (Jupiter's blessing). She happened to meet the peon carrying her file (Ketu/Saturn-routine worker) who informed her about the transfer proposal. (Jupiter aspects these planets). She rushed to her boss and informed him about it, which immediately applied the brakes!.

The same evening she noticed a vertical crack on the red-coral gemstone. This author was immediately contacted. The Vimsottari dasa of Jupiter, Sun antardasa and Rahu Pratyantar dasa was current. As mentioned earlier, Rahu and Sun cause Papakartari Yoga (accidents/breakage, destruction) on the Badhakesh (Mercury and Rogesh²⁹ (Venus) in Capricorn (Black magic, spirits, spells). She was informed that a jealous colleague had met a black magician and had attempted to damage her. The evil spells could not touch her due to the protection of the red coral gemstone, which had broken due to the spells.

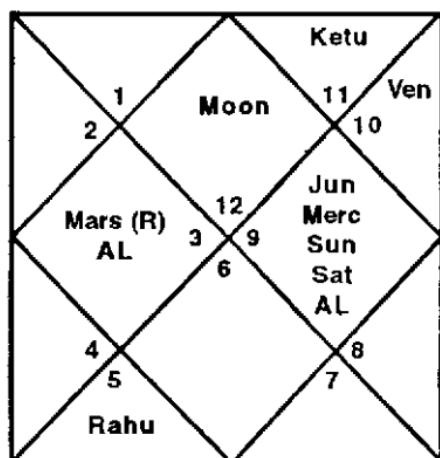
She was asked to replace the gemstone immediately and to resume her service at the Gurdwara. The Pratyantar dasa of Guru (Jupiter) was to come in February 2000 and the black magic would surely be destroyed by the Holy Fire of "OM". In February, the spell ended and her transfer was stopped.

²⁸ Temples for worshipping the Guru's as part of what is called Sikhism but actually, is the re-establishment of the Guru-Sisya tradition.

²⁹ Roga means disease ruled by the 8th house. Hence Rogesh is the Lord of the 8th house.

7.10 BUSINESS

Chart 7-32: Male born on 26 December 1960 at 12:15' PM at Delhi, India (28N39, 77E13).



Lagna Moon			Mars
Ketu			
Ven	CHART 7-32 Rasi (D-1 Chart)		Rahu
Jup AL Merc Sun Sat			.

When the native of Chart 7-32 visited me, everything seemed nice. An flourishing export business and all was well at home. The dasa of the Sun and Ketu bhukti was proving to be good. However, Venus antardasa was due to start soon. Venus placed in the second house from Darapada (A7) in Sagittarius would prove to be adverse for business, partnership etc. especially since it is the either Lord from Lagna. The Arudha Lagna is in Gemini and the eleventh house (of gains) from it is Aries, aspected by Rahu & Ketu from fixed signs showing income from import - export. The native was advised to start another company for increasing exports. The Muhurta was chosen very carefully on a Thursday and the new partner for this company had Cancer rising (Moon dasa would start from September 99 and this was kept in mind. Saturn was a heady transiting the second house from the natal Moon and, so far, was unable to show any results of Sade-Sati due to the beneficial das of the Sun. as soon as Venus antardasa in Sun dasa started (this is Akin to Sunset) the original business collapsed and the factory was shut down. One after the other there were three deaths in the family of his in-laws (indicating Preta Badhak).

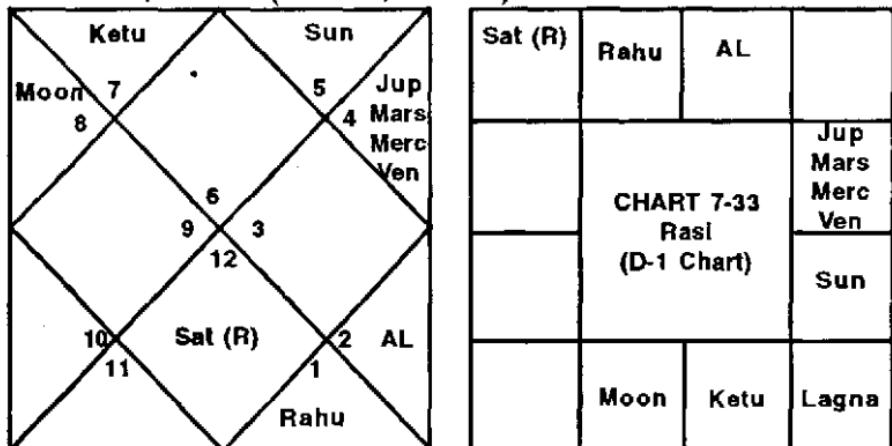
1. The native had been advised to use a red coral (Mars)

in gold in the right hand ring finger as Mars is a Yogakaraka for the chart and also the Lord of the 11th house from AL.

2. Besides he was also advised to wear a Rudraksha beads rosary³⁰ in which the Rudraksha and gold beads would be alternating.

He wore the earlier one, but the Rudraksha was worn later, after the 3 dealt after realizing the value of the advice. The relationship with previous partner has deteriorated to various court cases that are still unresolved even after Moon dasa started. It is noteworthy that the Rudraksha beads have been providing him help from undreamt of quarters/people. Until Moon dasa started, he was the under dog, but not he has an upper hand. It is only a question of time till Saturn leaves Aries in June 2000 and all problems will be solved.

**Chart 7-33:Male born on 23 August 1966 at 8.00' AM
Calcutta, India (22N32, 88E22)**



This young man (Chart 7-33) met me in early 1996 with a request to study his Chart so as to augment his income. He had a decent job as expect manager in a big company. Income is seen from the eleventh house from Arudha Lagna (AL). His AL is in Taurus and the eleventh house from it is

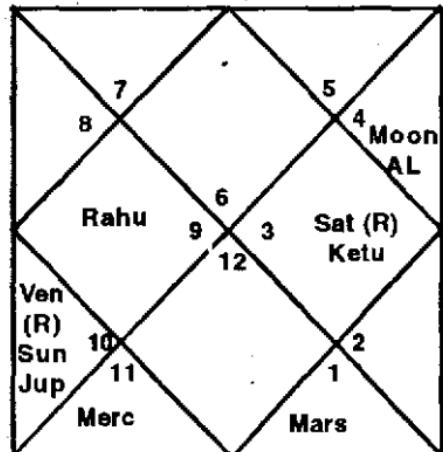
³⁰ Ref: Appendix 6

Pisces. Saturn conjoins Pisces and there are no other planets in dual signs to aspect Pisces. Thus, a suitable gemstone for Saturn would suffice. The Moon is also placed in Scorpio indicating the suitability of a gemstone for Saturn as Scorpio is the eighth house (significator Saturn) of the natural zodiac.

However, instead of prescribing a blue Sapphire which would be more indicative of Saturn in Aquarius or Capricorn, AMETHYST was chosen due to its placement in Pisces. As advised, he obtained a very heavy stone and wore it in Gold (Pisces) in the right hand middle finger. Within two months he bought a new car (one of the top cars in the country) and within 1998, was rolling in funds. With the advent of Ketu dasa (Ketu rules exports) he has left the job and started business (Saturn is in 7th house – business) and has become an industrialist.

Thus, the right gemstone worn at the right time catapulted him from a meager Rs.10,000/- monthly salary to Rs.10 crore industrialists.

Chart 7-34: Male born 5th February 1974 10:39' PM IST Delhi, India (77E13, 28N40).



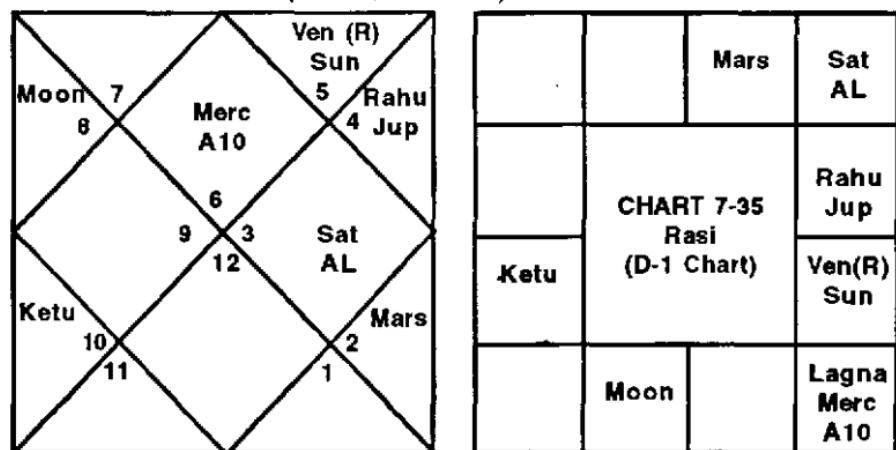
	Mars		Sat (R) Ketu
Merc			Moon AL
Ven (R) Sun Jup		CHART 7-34 Rasi (D-1 Chart)	
Rahu			Lagna

The native of Chart 7-34 is a senior government servant (Taurus eleventh house from AL is aspected by the Sun). [In choosing gemstones for permanent use, it is advisable to prefer the gemstone of the lord of Lagna or the ninth

house, as the natural signifier of the self is the Sun and it is also the natural signifier of the 1st & 9th houses. If the planet is a natural benefic, then it should not be placed in 3rd, 6th or 12th house from AL. and if a natural malefic, it should not be placed in 1st, 2nd, 4th, 5th, 7th & 8th houses from AL. if it is so placed, then its gemstone should not be worn.]

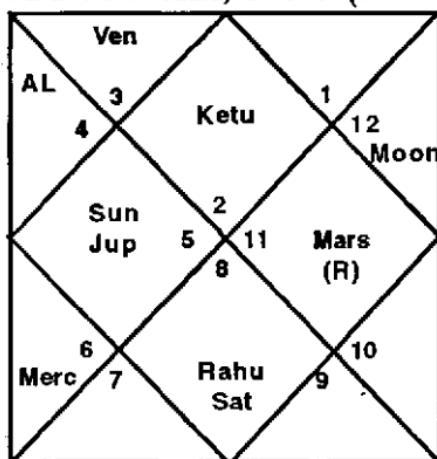
The Lagna lord Mercury, is a natural benefic and is placed in 8th house from Arudha Lagna whereas the ninth lord Venus is also a natural benefic but is placed in the sixth house from AL. Thus, the only gemstone that can be recommended is Emerald (Mercury) to be worn in the right hand middle finger (Artha trikona i.e. trines to 10th house).

Chart 7-35: Male born 6 September 1943, 8:30' AM IST Varanasi, India (83E0, 25N20).

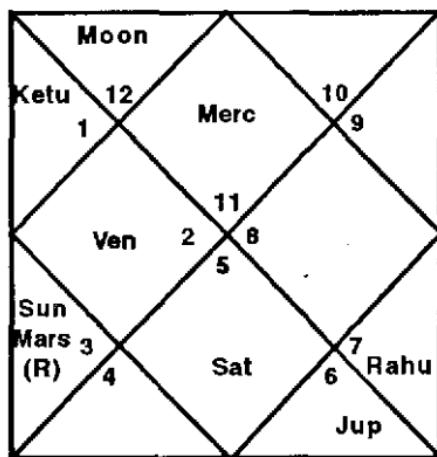


In Chart 7-35, the Lagna lord is Mercury and ninth lord is Venus. Mercury is well placed in exaltation in Lagna and in fourth house from Arudha Lagna (AL) whereas Venus is ill placed in the 12th house from Lagna and 3rd house from AL. hence the gemstone of Venus cannot be used but an emerald (Mercury) would be most beneficial. The native wears a perfect leaf green emerald in a necklace. He has been using this for many years now and is presently among the topmost bureaucrats in India having contributed in a very significant manner to its growth & development. Note that Mercury is also the Lord of Rajyapada (A10).

Chart 7-36: Female born 25th August 1956 at 11.03' PM IST at Delhi, India (77E13, 28N40).



Moon		Ketu Lagna	Ven
Mars(R)	CHART 7-36 Rasi (D-1 Chart)		AL
			Sun Jup
	Rahu Sat		Merc



Moon	Ketu	Ven	Sun Mars (R)
Lagna Merc	CHART 7-36 Navamsa (D-9 Chart)		
			Sat
	Rahu	Jup	

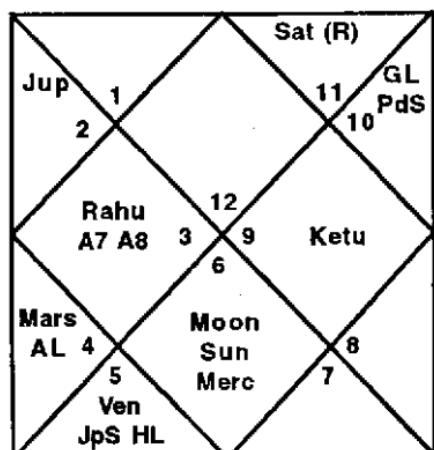
I had known her (Chart 7-36) for quite sometime as a very bright officer, always having a smile (Venus) for everyone. When I saw her again in 1998. she looked dull, depressed and full of problems. A glance at the chart showed that the antardasa of Saturn in Moon dasa was showing its problems. Although Saturn is a Yogakaraka for the Taurus Lagna, it is ill placed in the seventh house in both Rasi and Navamsa charts. The Arudha Lagna is in Cancer and the transit of Saturn in the tenth house from it (i.e. Aries from 1998 to June 2000) was going to be difficult for work etc. similarly, Saturn was also in the last leg of Sade-Sati in the second house from Janma Rasi (Pisces). Having traced the problem, there was a need to provide immediate remedial measure.

Saturn is the lord of the ninth house from Lagna; the lord of Navamsa and Dasamsa Lagna and its gemstone can be worn. Instead of a blue Sapphire, which can be given only if Saturn is also well placed from Arudha Lagna, **Lapis lazuli was recommended**; Saturn is in the 7th house in the Rasi Chart (Kama Trikona symbolized by the little finger i.e. 5th from Thumb) and this gemstone was to be worn in sliver ring on a Saturday in the right hand little finger.

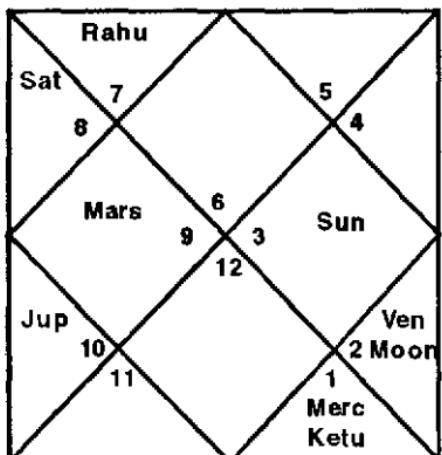
Since Saturn is the lord of the ninth house, she should also worship the Dharma Devata and / or Ista Devata. Mars is the Atmakaraka placed in the Gemini Navamsa. Hence, this is the Karakamsa. Venus placed in the 12th house from Karakamsa in Taurus shows that her Ista Devata is Lakshmi and Mercury placed in the ninth house from Karakamsa shows that her Dharma Devata is Rama/Krishna or any of the Das Avatar of Vishnu. In the Rasi Chart Mercury is aspected the Moon confirming that the Dharma Devata is Krishna. She has been worshipping Sri Bal Gopala (Baby Krishna) and Sri Lakshmi and there was a marked change in her wither a month. Even before Saturn left Aries, she got her promotion that had been delayed for quite sometime. Her family life has also become very happy (Saturn in 7th). Mantras for Bal Gopala & Lakshmi were given to her.

7.11 FOREIGN TRAVEL & RESIDENCE

Chart 7-37: Female born 5 October 1964 at 5.10 PM Lucknow, India (80E55' 26N51') Bhadrapada Krusna Paksha Amavasya; Ayanamsa = 23-21-36



Lagna		Jup	Rahu A7 A8
Sat(R)	CHART 7-37 Rasi (D-1 Chart)		
GL PdS			
Ketu			Moon Sun Merc



	Merc Ketu	Ven Moon	Sun
Jup	CHART 7-37 NAVAMSA (D-9 Chart)		
Mars	Sat	Rahu	Lagna

Planet	Position	Tara-Pada	Chara Karaka
Lagna	6 Pi 46'05"	U.Bhad. 2	
Sun	18 Vi 54'09"	Hasta 3	AmK
Moon	16 Vi 32'19"	Hasta 2	MK
Mars	18 Cn 53'37"	Aslesha 1	BK
Mercury	11 Vi 05'02"	Hasta 1	PiK
Jupiter	2 Ta 03'22"	Krittika 2	DK
Venus	6 Le 20'16"	Makha 2	PK
Saturn	5 Aq 36'12"	Dhanista 4	GK
Rahu	3 Ge 14'54"	Mrigasira 3	AK
Ketu	3 Sg 14'54"	Moola 1	
Hora Lag	23 Le 07'53"	Poo.Pha. 3	
Ghati Lag	15 Cp 09'46"	Sravana 2	
JpS	16 Le 09'	Jalapatha Saham	
PdS	24 Cp 12'	Paradesa Saham	

Around March 1996, this lady enquired about the possibility of going to Australia with her husband. The favorable dasa of Jupiter had started and being the natural significator of husband³¹ it was expected to be favorable for him. Rahu placed in the 12th house from Arudha Lagna (AL-Cancer) showed that she was internally spiritual and

God fearing. The placement of Jupiter in the 11th house from AL gives good income/gains. Saturn is the lord of the 12th house (foreign residence) and is placed in the same house promising foreign residence during its period. Jupiter is debilitated in the Navamsa and this can cause a fall / destruction of Rajyoga & fortune. The Jalapatha Saham (JpS) used to determine whether the person is going to cross large bodies of water is in Leo and is aspected by Saturn from Aquarius. The Paradesa Saham (PdS) is in Capricorn which is lored by Saturn. Thus, Saturn antardasa can give travel to a foreign land across the seas and residence therein. Since Mercury is not connected with the Jalapatha & Paradesa Saham and the Dasa is of the Lagna Lord Jupiter, she will return after the sub-period of Saturn is over.

She was wearing a Yellow Sapphire ring (Jupiter) in index finger³² right hand. She was asked to shift the yellow Sapphire to the right hand Ring finger³³ to strengthen Jupiter, which would result in Bhagya Yoga³⁴. Foreign travel and residence was sure to follow for a brief duration of a few years due to Saturn (Jupiter-Saturn: Ends July 1999) and her spouse would surely get the assignment. She followed the advice and traveled to Australia with her husband in the last quarter of 1996, stayed there until 1999 and retuned home with the advent of Mercury antardasa.

Thus, the gemstones should be worn in the correct finger for best results. Many people wear rings in the index finger (Tarjani), which is generally not advised.

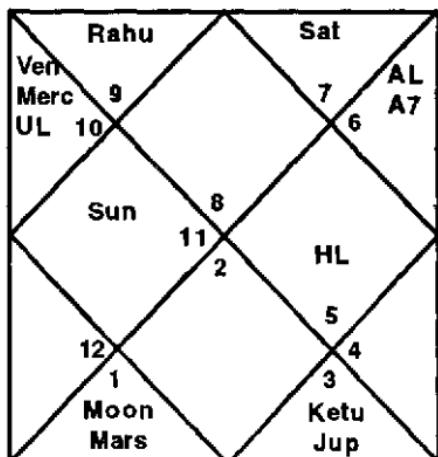
Chart 7-38:Male born 28th February 1955 at 1:18 AM at New Delhi, India (28N39, 77E13)

³¹ Venus is the natural signifier for wife.

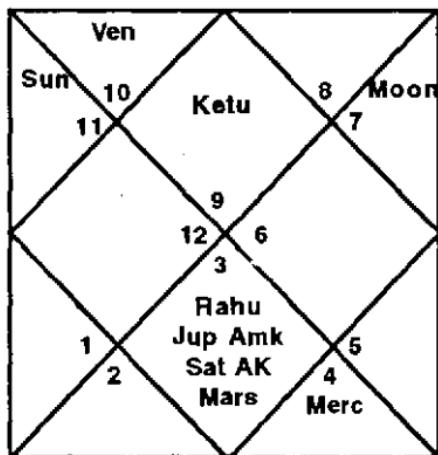
³² Second from thumb

³³ Fourth from thumb (see Chapter 6 last table)

³⁴ Good fortune, as any natural benefic placed in the third aspects the ninth house to give good fortune.



	Moon Mars		Jup Ketu
Sun	CHART 7-38 Rasi (D-1 Chart)		HL
Merc Veni UL			
Rahu	Lagna	Sat	AL A7



			Rahu AK Amk Jup Mars Sat
Sun	CHART 7-38 NAVAMSA (D-9 Chart)		Merc
Ven			
Lagna Ketu		Moon	

Planet	Position	Nakshatra-Pada	Chara Karaka
Lagna	16 Sc 44	Jyestha 1	
Sun	15 Aq 12	Satabhisaj 3	PK
Moon	22 Ar 49	Bharani 3	BK
Mars	7 Ar 43	Aswini 3	GK
Mercury	21 Cp 25	Sravana 4	MK
Jupiter (R)	27 Ge 06	Punarvasu 3	AmK
Venus	0 Cp 59	U.Shad. 2	DK
Saturn	27 Li 56	Visakha 3	AK
Rahu	9 Sg 07	Moola 3	PiK
Ketu	9 Ge 07	Ardra 1	

This case was handled by Sri J Sarat Chander my student and Jyotish Guru at SJVC. The native of Chart 7-38 had a good retail business in Delhi. He had a lot of family problems as his parents were siding with the younger brothers who had a major controlling interest in the business. Besides, he was also being troubled by a lot of other people in the business. His finances were dwindling and money (capital too) was getting blocked. Not many were returning it in time resulting in serious money flow problems. This was in June 1999. Having considered his chart fully and the kind of problems he was facing (with father, brothers, finances etc.) particularly return of finances, Sarat was of the opinion that the culprit was Mars. Aspecting the Hora Lagna Mars could make a serious dent in his finances, and since it associates with the Moon it can end debts and misery caused by the family (Moon). There are many mantra for Mars and the deities associated with it. The method of choosing the Mantra is given at Para 7.13 and is as follows:-

4. The Level of the problem is associated supporting the immediate family and livelihood. This is the level of the Amatyakaraka. Hence Graha Mantra cannot be given as the Palana Karta is a deity to be worshipped. Jupiter is the Amatyakaraka and is placed in Gemini in the Navamsa. The sixth sign from Gemini is Scorpio and does not have any planets in it. Thus the deity is determined from its Lord (Mars) as Sri Hanuman.
5. This is not a natural problem and is associated with his self-image, direction of life and livelihood. The concerned Arudha Pada is the Arudha Lagna (AL) which is in Virgo.
6. Counting from Lagna to Arudha Lagna (both inclusive) we get 11 signs as AL is in the 11th house in Virgo. Thus, the mantra must have 11 syllables.
4. Thus, J.Sarat Chander gave him the Ekadasakshari (Rudra) Mantra for Sri Hanuman:

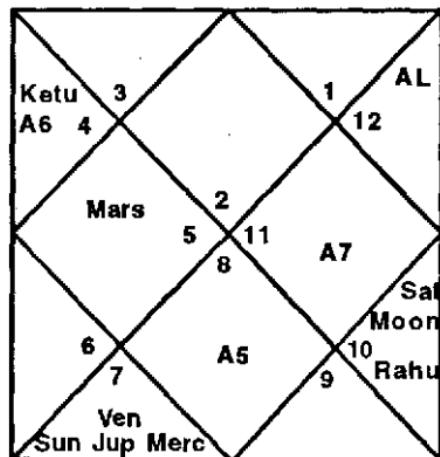
ॐ ह रुद्राय हनुमते नमः

Om Hum Rudraya Hanumathe Namah

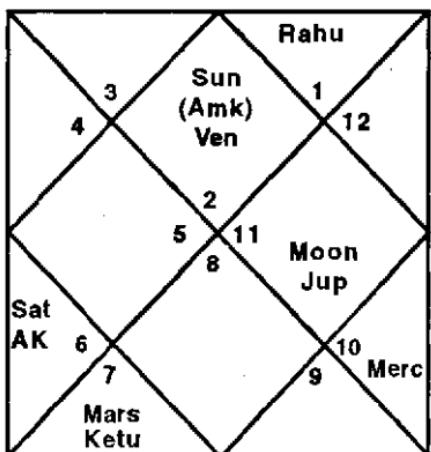
This mantra has five words and draws energy from the 5th house and gives it to the 11th house (focus of the Mantra) which is the Arudha Lagna. He had performed a very sincere Japa of this mantra and is still continuing till date. This had a marvelous effect. Not only have his parents and brothers made up with him, but they have actually started appreciating him and the circumstances. He has recovered his blocked money and also had windfall gains (5th house energies) from the share market when the market was generally in a slump! The most interesting fact is that he had applied for Immigration Visa to UK High Commission for self and family. When called for the interview, he sat down in the hall in the British High Commission and started the Japa. The British High Commission, which is usually very rigid in granting visas, just asked him one question and straightaway granted the visa for the entire family. This gentleman was shocked and spellbound as he had been a mute witness to many a rejection prior to his interview.

7.12 STRIFE, SPIRITUALITY, BLACKMAGIC ETC.

Chart 7-39: Male born on 12th November 1934 Place Cuttack Time 6.20 p.m. Lat : 20N30 Long : 85E50'



AL		Lagna	
A7	CHART 7-39 Rasi (D-1 Chart)		Ketu A6
Sat Moon Rahu			Mars
	A5	Sun Jup Ven Merc	



	Rahu	Ven Sun Amk Lagna	
Jup Moon	CHART 7-39 NAVAMSA (D-9 Chart)		
Merc			
		Mars Ketu	Sat AK

Planet	Sign	Position	Char Karaka
Ascendant	Taurus	16:39'	
Sun	Libra	26:31'	AmK
Moon	Capricorn	5:51'	DK
Mars	Leo	21:40	MK
Mercury	Libra	10:1	GK
Jupiter	Libra	14:5'	PUK
Venus	Libra	24:54'	BK
Saturn	Capricorn	28:49'	AK
Rahu	Capricorn	11:10'	PK
Arudha Lagna	Pisces		AL
Satrupada	Cancer		A6
Darapada	Aquarius		A7

Boardroom Battles

In Chart 7-39, there are a number of planets in the sixth house-giving rise to a number of Rajyoga and Duryoga. In any war/battle, strength of Lagna lord plays a crucial part. Here the Lagna is Vargottama and conjoined the Lagnesh Venus in Navamsa. Venus is in own sign both in Rasi & Navamsa. The Arudha Lagna is in Pisces with four planets in the eighth house in Libra. This will give a ten-

dency to gamble with ones life especially as the lord of Arudha Lagna is also in the eighth from it. The Arudha Lagna is neither conjoined nor aspected, but has Mars in the sixth from it indicating that during the period of Mars the native may be tempted to use unscrupulous methods to earn money. This also gives success in battles and produces a great warrior. The Darapada (A7) indicates the business and the signs/ planets aspecting show the types of business(s) and partners respectively. In chart 7-39, the Darapada (A7) is in Aquarius. The signs aspecting Darapada (A7) are the three movable signs Aries, Cancer and Libra. Thus, these signs will furnish the owners of the company (or the partners of the native). Libra has four planets, the Sun (*Government* : It was a joint venture with a state government) Venus (the native himself who held the second largest share after the Government). Note the degrees of the planets. The Sun with the highest degree has the largest share. Venus is second. The third highest was held by a trader (Mercury). Cancer has Ketu in it showing a partner who was never part of the "Inner group" but because of an old friendship was given a share. He was a *lawyer* handling only criminal cases (typical of Ketu who always protects thief's and anti-socials). Aries aspecting the Darapada shows the interest of Mars (Japanese) who had planned to join at the time of expansion.

The Satrupada (A6) is in Cancer and has Ketu in it. Thus, there was every likelihood of disruption due to Ketu and the native was advised by many well wishers to keep the lawyer out of the company, but that did not happen. Rahu has Papargala³⁵ on both Arudha Lagna (name, reputation, Status) and on Lagna (health) that are unobstructed. It aspects the Satrupada (A6) with Ketu in it and the lawyer suddenly decided to enter politics to oppose the Government (Ketu lead the revolt). Naturally seeing Ketu becoming malefic, the host of planets in the sixth including Sun (Govt.), Jupiter, Mercury (partners etc.) all became malefic. Venus too has the *Papargala* of Rahu and the na-

³⁵ Papa (malefic, sinful, causing hurt or injury); Argala (intervention).

tive had a disastrous fall with umpteen court cases, newspaper propaganda maligning his reputation etc. Within six months all his movable assets were lost paying lawyers fees etc. But true to the strength of the Lagnesh he was determined to fight it out. Rahu in trines to the Lagna gives bronchial problems and breathing difficulties. The native suffered from severe asthma & bronchial problems everyday evening and had to be carried to the hospital for oxygen. Although many astrologers and doctors had written him off (sensing imminent death), Late Pt. Kasinath Rath (My Diksha Guru) had assured that he would come out of this crisis. He prescribed the following remedial measures:-

- 1. to perform a Maha Mritunjaya Yagna in the house and daily recitation of the Mritunjaya mantra. This would protect his health and keep the evils under check.**

- 2. to wear a One-Mukha Rudraksha in a silver chain.**

The remedy was performed and in spite of the crisis continuing till September 1987 when the dasa of Saturn began, he was protected. The litigation due to Mercury in the sixth in Shastamsa was the real killing factor. The following remedial measures were performed after Saturn Dasa began:-

- 3. A complete Pooja of Mata Bagalamukhi to end enmity and litigations in his favour. For this purpose the Bagalamukhi Kavach was also used by him. Saturn the Atmakaraka is in a constellation of Mars (Dhanista-Mars rules as per Vimsottari). Since the Moon (Divine Mother) is the overlord of the constellations, the specific form of Bagalamukhi is indicated by the Martian ownership i.e. Mother of Mars.**

- 4. Rina Mukta Bhauma Pooja (Mars Pooja) to end debts and financial problems.**

The natural question is why were these not done earlier? When the health is bad and the person is on the verge

of death, it is better to protect the body first, thereafter the mundane matters can be addressed. In the Shastamsa (D-6) Saturn is the lord of Lagna in the third house giving tremendous fighting powers. In fact a beneficial Saturn can be a very deadly fighting force and the lawyer who had been the cause of the entire tragedy developed Cancer. Every month he had to be flown to Bombay for treatment. He suffered miserably and after a long painful treatment, he expired. The aspect of Saturn as the twelfth house (secret enemies) can be very disastrous for them. All the cases ended in his favor due to the propitiation of the Atmakaraka. However, in spite of several attempts the native was not really regained lost glory.

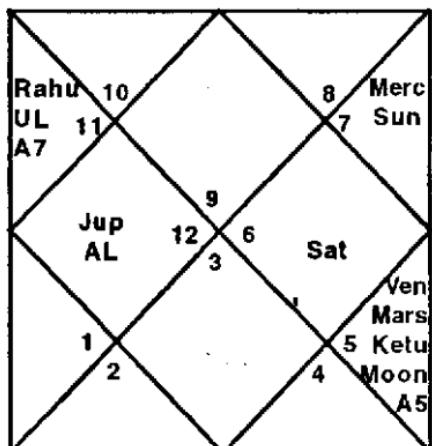
- 5. For this purpose he had been advised to wear a diamond ring and for one reason or the other he kept on dilly dallying till 1999. Now, he is on the return path.**
- 6. He has also been worshipping Sri Hanumanji with the Ekadasakshari (Rudra) mantra.**

Let us examine the method of determining this mantra (Refer Para 7.13):

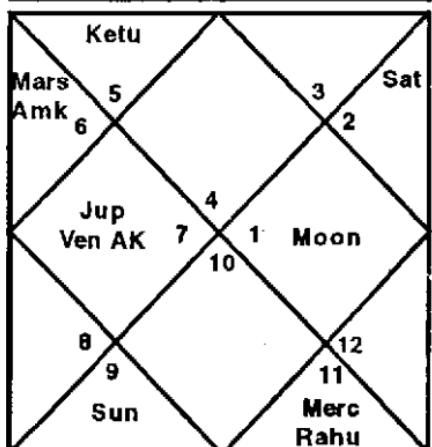
1. The problem pertains to many levels. First is the self and the Karakamsa is Virgo with the Saturn (AK) placed in it. The twelfth house from Karakamsa (Leo) is empty, but it is aspected by Mars & Ketu from Libra and Mercury from Capricorn by Rasi Drishti. The two of Mars & Ketu are stronger than Mercury and shall determine the Ista Devata. Thus Ista Devata is determined by Mars. The second level of the problem pertains to self-image, sustenance in this material world etc. which is seen from the sixth house from Amatyakaraka (AmK). The AmK is the sun placed in Taurus Navamsa and the sixth house form it is Libra which is conjoined Mars & Ketu. Here again Mars becomes the determining planet for the Palana Devata. Thus the deity of Mars chosen was Sri Hanuman (Remedy 6) or Bagalamukhi Devi (Remedy 3) or Bhauma Vrata (Remedy 4).

2. The signifier for different problems are different and one of them is the Arudha Lagna determining the self-image, status etc of the native. The AL is in the 11th house in Pisces. Thus the ekadasakshari (11 syllable) mantra of Sri Hanumanji was advised.

Chart 7-40: Male born 25th October 1951 at 10:34' at Calcutta, India 22N32' 88E22'



Jup			
AL			
Rahu			
UL			
A7			
			CHART 7-40 RASI (D-9 Chart)
			Ven A6 Mars Ketu Moon
Lagna		Merc Sun	Sat



	Moon	Sat	
Merc			
Rahu			
		CHART 7-40 NAVAMSA (D-9 Chart)	Lagna
			Ketu
Sun		Jup Ven AK	Mars AmK

In Chart 7-40 Mercury the Lord of the 7th house is also the Badhakesh and conjoins a debilitated Sun in the eleventh house to show obstruction and many troubles from spouse. The aspect of Rahu on Mercury & Sun is all the more damaging showing Sarpa dosha. Also Saturn in 12th house from the Badhakesh shows evils/curse due to deity represented by the Badhakesh.

The Upapada is in Aquarius with Rahu in it and is in the 12th house (Loss and troubles) from the Arudha Lagna. *(in Pisces). The planets ruling and placed in Arudha Lagna (Jupiter) and Upapada (Rahu) are deadly enemies. In a very strange turn of events the marriage occurred in Moon Dasa Rahu antardasa and within one day of marriage the spouse left the house (i.e. walked out of the marriage). However she did not give him a divorce.

Undeterred by her threats (of Black Magic etc) he went ahead with his life, had a second marriage with a religious and good lady in Moon dasa Saturn antardasa. Note that Saturn is placed in the 8th house from Upapada and shall bring the second wife just like Rahu placed in Upapada brought the first wife in its antardasa. Unfortunately his second wife fell sick and suddenly expired in Mars dasa Rahu antardasa. Later he lost his job, and when he met me (Moon dasa-Saturn antardasa) completely dejected and contemplating suicide he wanted to know whether a jail term awaited him as his first wife was moving the courts for damages, breach of trust etc.

There were two problems presented and the immediate court matter was to be taken up first. When the native is under an adverse period it is better to sit at home and practice mantra. It was evident that some form of black magic had been attempted by the spouse not only because of Rahu in Upapada aspecting the Sun and Badhakesh Mercury³⁶ but also because of Ketu & Mars combination in the ninth house.

1. In such a case it is advisable to recommend a gemstone of the Lord of Lagna and a Topaz of 13 Rati weight was recommended to be worn on the ring finger of the right hand.
2. He was also advised to worship Sri Narada Muni and Divine Mother Bagalamukhi (as she removes all obstacles) [Brahmastra Vidya] after 9 PM every night³⁷

³⁶ Refer Appendix 7 on Badhak

³⁷ Kali Gayatri is around midnight and it is the best time Das Mahavidya Pooja (9 PM to 3 AM).

- 3.** Further since the ninth Lord and Subhapati Sun conjoins the Badhakesh Mercury, and if favorable it can give good fortune. Black magic is destroyed by the fire & light of the Sun. Hence he was also advised to worship the Sun with the Navakshari Mantra everyday in the morning.

ॐ ह्रीं धृणी सूर्य आदित्य ।

Om Hrim Ghrini Surya-Aditya.

His sincerity with the mantra paid off when, with the advent of Mercury antardasa in Mars dasa the judge gave a ruling in his favor (in the second hearing itself!). He followed the advice and paid nominal damages instead of taking the matter to a higher court [Mars-Mercury-Venus period].

- 4.** Subsequently he was advised to remove and keep the Topaz and wear a Ruby to strengthen the Sun for good fortune (9th Lord) and a good job (conjoins tenth Lord) and income (placed in 11th house).

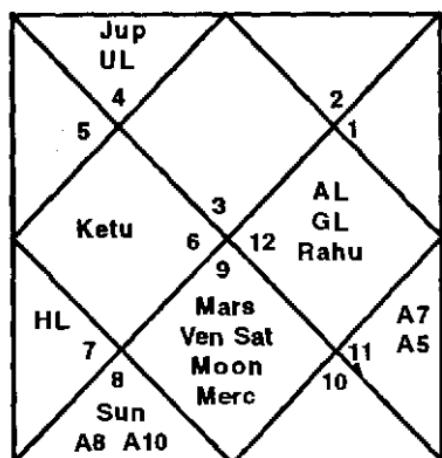
He joined a new job in Mars-Venus-Sun period and shifted to Bombay. It may noted that Jupiter is quite strong and the use of Topaz was purely temporary for the court case. What needed strengthening on a permanent basis (augmenting of rays) was the Sun, Lord of fortune.

Method of choosing the Mantra (Refer Para 7.13)

- 6.** The level of the problem and its solution have been discussed and the planet that can destroy the black magic is the fire of the Sun God.
- 7.** The place of the black magic is the Satrupada (A6) in Leo with the Mars & Ketu combination with Venus (Wife) and Moon, the 8th Lord. Thus counting from Lagna to Satrupada we get nine signs as it is in the ninth house. Accordingly the Navakshari³⁸ Mantra of Surya was advised.

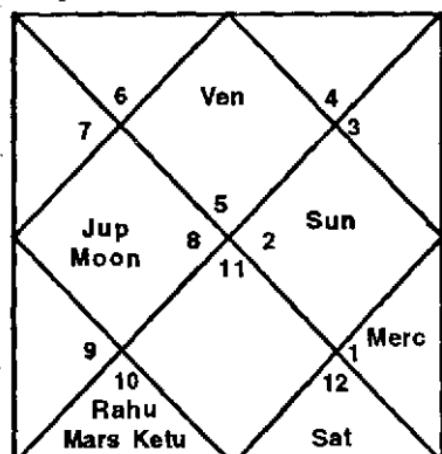
³⁸ Nav (nine) & Akshara (syllable) = nine syllable

Chart 7-41:KUNDALINI AWAKENING Male A.C. Rajneesh (OSHO) 11th December, 1931 at Narsingpur 17:49' IST (22N57' 78E12) Arudha Lagna (AL) Pisces; Mrityupada (A8) Scorpio; Bhagya Pada (A9) Libra; Vidya Saham : Taurus; Punya Saham : Cancer



Rahu AL GL			Lagna
A7 A5	CHART 7-41 RASI OSHO RAJNEESH		
Mar Ven Sat Moon Merc	Sun A8 A10	HL	Ketu

Chart 7-41 is the horoscope of OSHO Acharya Rajneesh. Kundalini Shakti is the serpent power that is dormant at the base of the spine called Mooladhara Chakra³⁹. In the chart of Acharya Rajneesh, the Bhagya Pada (A9) is in the 5th house Libra as its lord conjoins many planets in the seventh house in Sagittarius. Jupiter is the Atmakaraka having exchange of signs (and consequently duties) with Moon. Thus, the Moon shall give the results the exalted Atmakaraka and Lord of Arudha Lagna (Jupiter).



Sat	Merc	Sun	
Rahu Mars Ketu	CHART 7-41 VIMSAMA (D-20 Chart)		
	JUP Moon		

In the Vimsamsa (D-20 chart) Leo ascendant has Venus in it. There is Parivartana Yoga (exchange of signs) between the ascendant and the 10th lords Sun & Venus resulting in success in spiritual and occult pursuits. The Moon is the lord of the 12th house ruling emancipation & meditation and is in debility in Scorpio the occult sign ruling Kundalini Shakti etc. As the 8th Lord (occult/ supernatural events) and 5th Lord (Prayer, mantra etc.) Jupiter conjoins the Moon in the fourth house in Scorpio and fully energizes the Moon to give a powerful spiritual experience. The lords of Scorpio, Mars & Ketu are placed in Capricorn. The exaltation of Mars and the placement of Venus in a quadrant from the ascendant cause the neechabhangā yoga of the Moon. It may also be noted that all benefics are placed in quadrants and trines while all the malefics are in dusthanas (6th & 8th) or Upachaya dasa (10th). Thus, at the beginning of the Vimsottari dasa of the Moon in the antardasa of Venus in the third week of March 1953 (around 14th – 20th March) he suddenly became very remorse and desolate with a kind of nervousness that could not be explained. On 21 March, 1953, AC. Rajneesh had a thrilling experience as if some spiritual power entered into the body and its light was unbearable for his human eyes. There was a strange power pulling him out of his body and since then, this is a clear expression of astral travel.

The kind of Occult experiences are closely connected to the eighth house and Mrityupada (A8) as it amounts to 'dying' for short while. The Mrityupada of Osho is in Scorpio and the Sun representing the soul should transit the trines or the seventh house from this sign to give any experience akin to death. The Sun was in Pisces on 21 March, 1953. Rath's Rule (2) has worked correctly. However, it should be clearly remembered that death has not occurred. Hence, the Moon would not obey Rath's Rule (4) and fifth lord/fifth house would not decide the Vedic date (Tithi). The tithi (Vedic date) was Saptami (7) ruled by Saturn the eighth & ninth lord of the chart. Besides, the Moon was in the 12th house from the natal ascendant and

³⁹ Refer Appendix 3 for more details.

aspecting the Mrityupada from Taurus. The Vidya Saham (Learning Point) is 1s3: 19' in Taurus transited by the Moon. The Punya Saham is in Cancer with the exalted AK. Jupiter in trines to the AL. normally, renunciation is timed by the transit of the Mokshkarak Ketu in the trines to the Arudha Ascendant. On 21 March, 1953 Ketu was transiting in Cancer the fifth house from the Arudha ascendant and the Punya saham and natal AK. This is necessary for such events like Kundalini awakening etc. the transit of the Sun, Moon & the Nodes has been explained. For further reading, Prasna Marga is recommended for the daily Transit of the Sun-Moon-Rahu (Chakra). It is significant that Saturn was transiting the 11th from natal Moon and aspecting Pars Fortune (Cancer 27:29') while Jupiter was in the fifth from natal Moon in mutual aspect with Saturn. Thus, all transits were very favourable for the events.

The earlier discussion on Osho (Chart 85) may be seen and it may be noted that this is not a case of Pravrajya Yoga i.e. there is no renunciation. The sign Pisces typically explains Osho's philosophy of Universal Love.

7.13 RESEARCH ON EFFECT OF MANTRA

The method I use for choosing the mantra is given below. I clarify that these thumb rules of mine are the results of my painstaking research and readers are free to explore them and to apply them if they feel so.: -

1. Determine the level of the problem.

- i) If it is connected with the self, then choose the Ista Devata from the Atmakaraka or other deities that are linked to the Ista Devata by either association or aspect.
- ii) If it is connected with livelihood and the immediate family one has to support or look after, then choose the *Palana Karta* from the Amatya Karaka or other deities associated with it.

- iii) If it is pertaining to guidance and spirituality or knowledge, then choose the Guru Devata from the Bhratri Karaka.
- iv) If it concerns relatives and co-born or parents, then look for the *Kula Devata* and,
- v) If it concerns problems in day to day living or difficulties in the city/ village one is living in, then choose the *Gramा* or *Sthana* Devata.

2. Determine the Significator or problem solver.

- i) The natural significator is to be determined if the problem concerns a natural event like childbirth (significator: Jupiter), health (significator: Sun) etc.
- ii) If the problem concerns relationships which are affected by this world of Maya (illusion), then determine the Arudha Pada concerning the person/relationship. For example, for marriage/spouse choose Upapada (UL: Arudha Pada of 12th house), for Business & partners choose Darapada (A7), for one's own direction in life/self image or status choose Arudha Lagna (AL), for relations with Guru choose Bhagya Pada (A9), for relations with students choose Mantrapada (A5), for service or enmity choose Satrupada (A6) etc.
- iii) Fixed significator (*Sthira Karaka*) and Chara Karaka (*Temporal significator*) are not chosen for this purpose as mantra are natural sound vibrations.
- iv) The problem solver is the planet that can intervene effectively to give the solution. While this is the natural significator for natural events, the specific planet would have to be determined in the case of the Arudha Pada.

3. Count from the Lagna to the Significator

- i) Count the number of signs from Lagna to the sign occupied by the natural significator or the Arudha Pada as the case maybe. The mantra should have as many

syllables or phonemes. For example if the mantra is for childbirth and Jupiter is in the fifth house, then a mantra with five syllables or phonemes is to be used.

- ii) In some parts of India like the Punjab, the count is used to indicate the number of words in the mantra instead of the syllables or phonemes. For example if the mantra is for childbirth and Jupiter is in the fifth house, then a mantra with five words is to be used. However, this only gives the house affected by the mantra or the source of its energies and not its focus or the point where the spiritual energies of the mantra shall go to. The source house of the energy tends to deplete the house it draws energies from and enrich the house where the energies go to. Thus, the activities concerning the source house are reduced or curbed while the activities concerning the focus are enhanced.
- iii) The house of focus or to where the energies go to is the seat of the deity in the form of the natural signifier or the Arudha Pada. Since this is akin to the ninth house, the real effects in the life of the person practicing the mantra are seen from the fifth house from the house of focus.

4. Study the real Impact of the Mantra

- i) For example, let us examine the real impact of the Astakshari Mantra “Om Namo Narayanaya”.
- ii) It has **three words** and hence the third house which gives “parakrama” and sexual desires becomes the source. This results in the depletion/reduction of sexual activity and hence the Kundalini Shakti stored in the Mooladhara is not wasted in sexual intercourse but is preserved for longevity and other activities.
- iii) It has **eight syllables or phonemes** and the eighth house of occult knowledge is the focus. Thus the deity

of the Mantra sits in the eighth house and the energies of the third house are given to this house.

- iv) The effect of this mantra on the personal life of the individual (every mantra will affect other areas of life as well) is seen from the fifth sign counted from the house of focus. The fifth sign counted from the eighth house is the twelfth house. This house governs Moksha or final emancipation. Hence Madhavacharya has very correctly advised that the recitation of this most holy mantra can lead to final emancipation. If we calculate the real effect of the famous Mahamantra "HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE" we find that it draws energy from the fourth house (16 words which is 4th house after expunging multiples of 12) and sends it to the eighth house (32 syllables which is the eighth house after expunging multiples of 12). Thus the Mahamantra makes a person renounce "home and all attachments/luxuries" related to the fourth house and seek final emancipation. This mantra automatically makes a person like a Sanyasi.

5. Exemption

- i) Gayatri and other mantra given in the *Sruti* texts are above these simple thumb rules. Also *Prasiddha Mantra* should not be tried for their effects that have already been listed by the Rishi of the mantra. For example, the Santana Gopal Mantra is for begetting children and this works for everybody.
- ii). Mantras indicated in *Smriti* texts and other books of Tantra, mantra etc. maybe tried in the above thumb rules.

ॐ गुरवे नमः

APPENDIX-1

SPIRITUAL DISCIPLINE

Daily Spiritual Practice and the twelve practical steps to God realisation

RISE EARLY & WORSHIP GURU

a) STEP#1: Brahma Muhurta

All texts are unanimous in their advise of worshipping the Guru immediately after waking up and before stepping out of the bed. Rise Early around 4.00 A.M (ideal) and cleanse yourself. This time is the most auspicious for performing your prayers and meditation, as the results are instantaneous. The following Guru Vandana is of the Vaishnava Parampara of Jagannath, Puri (India).

b) Sri Guru Vandana (Prayer)

ॐ आनन्दमानन्दकरं प्रसन्नं ज्ञानस्वरूपं निजबोधरूपम्।

योगीन्द्रमीत्यं भवरोगवैद्यं श्रीमहागुरुं नित्यमहं भजामि ॥ 1

*Om Anandamanandakaram Prasannam Gyanaswaroopam
Nijabodharupam*

*Yogendramityan bhava-roga-vaidyam Srimad-Gurum
Nityamaham Bhajami*

गुरुर्बृह्म गुरुर्विष्णु गुरुर्देव महेश्वरः ।

गुरुर्एव परम्पर्बृह्म तस्मै श्री गुरवे नमः ॥ 2

*Gurur-Brahma Gurur-Vishnu Gurur-deva Maheshwarah
Gurureva Parami-Brahma tasmai Sri Gurave Namah*

अज्ञानतिमिरास्थस्य ज्ञानान्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥ 3

*Agyanatimirandhasya Gyananjanasalakaya
Chakshyurunmilitam Yena Tasmai Sri Gurave Namah*
अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥ 4

*Akhandamandalakaram Vyaptam Yena Charaacharam
Tatpadam darshitam Yena Tasmai Sri Gurave Namah*

ज्ञानशक्तिसमारुद्धः तत्वमाला विभूषितः ।

भुक्तिमुक्तिपदाता च तस्मै श्री गुरवे नमः ॥ 5

*Gyanashakti Samarudha Tatwamaala Vibhushitah
Bhukti-Mukti pradata Cha Tasmai Sri Gurave Namah*

मन्नाथः श्री जगन्नाथो मदगुरु श्री जगदगुरुः ।

ममात्मा सर्वभूतात्मा तस्मै श्री गुरवे नमः ॥ 6

*Mannaathah Sri Jagannatho Mad-Guru Sri Jagadguru
Mamaatma Sarvabhootatma Tasmai Sri Gurave Namah*
जन्मुखाम्नायमासादय विद्यासिद्धीरभूमम् ।

महात्रिपुरसौन्दर्या स्तवदवयं गुरुं भजे ॥ 7

*Janmukhaamaayamaasaadya Vidya-Siddhirabhunmama
Maha-TripuraSoundarya Stavadwayam Gurum Bhaje*
श्रीमदपरं ब्रह्मगुरुं वदामि श्रीमदपरं ब्रह्मगुरुं भजामि ।

श्रीमदपरं ब्रह्मगुरुं स्मरामि श्रीसदपरं ब्रह्मगुरुं नमामि ॥ 8

*SrimadparamBrahma Gurum Vadami; Srimad Parambrahma
Gurum Bhajami*

*Srimad Parambrahma Gurum Smaranti; Srimad Parambrahma
Gurum Namami*

c) Shanti Patha (1) [Prayer for Peace-I] (General for all) [Taittareya Upanishad]

ॐ पूर्णमदः पूर्णमिदं पूर्णतः पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ॥

ॐ शांतिं शांतिं शांतिः ॥

Om Purnamadah Purnamidam Purnaat Purnamudachyate;

Purnasya Purnamaadaya Purnamevavasisyate

Om Shanti: Shanti: Shantih

ॐ शं नो मित्र शं वरुणः । शं नो भवत्वर्यमा ।

शं नो इन्द्रो बृहस्पति । शं नो विष्णु रुरुक्रमः ॥ (Rig Veda 1.90.9)

नमो ब्रह्मणे नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मसि ॥

त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । क्रतं वदिष्यामि ॥

सत्यं वदिष्यामि । तन्मामवतु । तदवक्तारमवतु ।

अवतु माम् । अवतु वक्तारम् ।

ॐ शांति शांति शांतिः ॥

Om Sam No Mitra Sami Varuna Sam No Bhavatvaryamaa;

Sam No Indro Brihaspati; Sam No Visnu Rurukramah

Namo Brahmane Namaste Vayu; Twameva Pratyakha Brahmasi

Twameva Pratyaksham Brahma Vadishyami; Ritam

Vadishyami;

Satyam Vadishyami; Tamamavatu; Tadvaktaramavatu;

Avatu Mam (.) Avatu Vaktaaram

Om Shanti: Shanti: Shantih

d) Shanti Patha (2) [Prayer for Peace-II]

(for Gurus & Sisya)

ॐ सह नाववतु । सह नौभुनक्तु ।

सह वीर्यम् करवावहै ॥

तेजस्वि नावधीतमस्तु । मा विदविषावहै ॥

ॐ शांति शांति शांतिः ॥

Om Sah Navavatu ; Sah Nou Bhunaktu; Saha Veeryam

Karavavahai

Tejasvi Navadhimaastu; Ma Vidvishavahai; Om Shanti: Shanti:

Shantih

ॐ वाक् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् आविरावीर्म एधि ।

वेदस्य म आणीस्थ श्रुतं मे मा प्रहासी रनेनाधीतेनहोरात्रान् संदधामि

सूर्तं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तदवक्तारमवतु ।

अवतु माम् अवतु वक्तारम् अवतु वक्तारम् ।

ॐ शांति शांति शांतिः ॥

*Om Vak me Manasi Prathisthita; Mano me Vachi prathisthitam
 Aaviravirma Aedhi; Vedasya Ma aanistha;
 Srutam Me Ma Prahasi Ranenadhitena Horatran
 Sandadhami, Ritam Vadisyami; Satyam Vadishyami (.)
 Tanmamavatu (.) Tad Vaktaramavatu
 Avatu Mami (.) Avatu Vaktaram Avatu Vaktaram;
 Om Shantih: Shantih: Shantih*

[Whereas the Guru Vandana is recited in reverence to ones spiritual teacher and God, the Shanti Patha is the promise we make to follow the righteous path of Peace and Non-violence and pray for His mercy in guiding one's intellect. Normally, the Guruvandana is followed by 108 repetitions of the Guru Mantra (i.e., the mantra communicated to the disciple by the spiritual teacher. It is important that the sole of the feet should not touch the ground until this is done as it ensures the blessings of Brihaspati (Jupiter) on the ascendant.]

e) Pada Sparsa

(Arise from Bed)

To touch any object or body with one's feet is considered a sin caused due to lying or untruthful acts in the past. It is believed that the feet of such truthful souls like Yudhisthira (eldest brother of the Pandava in the Mahabharat) did not touch the earth. However, we mortals need to beg forgiveness of the Earth personified as the Divine Mother on whose head we place our sinful feet. The prayer is addressed as follows:

शमुद्रमेखले देवि पर्वतस्तनमण्डले

विष्णुपत्निं नमस्तुभ्यं पादस्पर्शम् क्षमस्व मे ॥

Samudrakekhale Devi parvata Stanamandale

Vishnupatni Namastubhyam Pada-sparsam Kshamaswa Me

f) Mukha Prakshalana

(Washing face)

The radiance from the face is the cause of attraction or repulsion by others and in any society a successful person is one who has more than average facial radiation/ illumination. Washing of the face by taking water in cupped palms and splashing it while simultaneously reciting the following mantra enhances facial radiance:

ॐ वश्यमुखि राजमुखि स्वाहा ।

Om Vasyamukhi Rajamukhi Swaha

PANCH-UPACHAR POOJA

(Five offering Pooja) A person who worships the five deities Ganesh, Surya, Vishnu, Shakti and Shiva (ideally in that order) everyday shall have a smooth and happy life. Cleansing, bathing and daily Pooja should follow this washing of face. The daily ritual of the pious consists of making five offerings to the Ista Devata. These are (a) **Gandha** (scent in the form of sandal paste) (b) **Deepa** (lamp) (c) **Pushpa** (flower) (d) **Dhoopa** (incense) and (e) **Naivedya** (food). According to the Sankhya Shastra, these offerings are related to the five tatwa (elemental forms of existence) called Prithvi, Agni, Akash, Vayu and Jala respectively due to their influence on the five *Indriya's*¹ namely smell, sight, hearing, touch and taste respectively. The five non-luminous planets Mercury, Mars, Jupiter, Saturn and Venus govern these *Indriyas* (and consequently these Tatwa). The deities of these Tatwa are Brahma, Siva, Sadasiva, Isana and Visnu respectively. The procedure for daily Pooja can be learnt from any standard book. The first step is to clean the alter, deities and worship the Ista Devata with the following prayer:-

ॐ त्रैलोक्यचैतन्यमयादिदेव श्रीनाथविष्णोभवदाज्ञायैव ।
प्रातःसमुत्थाय तवप्रियार्थं संसरयात्रामनुवर्तथे ॥
जानामिधर्मं नचमे प्रवृत्तिर्जनाम्यधर्मं नचमे निवृत्तिः ।

केनापि देवेन हृदिस्थितेन यथानिक्तोमि तथा करोमि ॥

*Trailokyacaitanyamayadideva Srinathavisnobhavadajnayaiva,
pratahsamutthaya tavapriyartham sansarayatramanuvartasye
janamidharmam nacame pravrttirjanamyadharmaṁ nacame
nivrttiḥ,*

kenapi devena hrdisthitena yathaniktosmi tatha karomi

Translation: O! Primal Lord Vishnu, Thou art the enlightened consciousness of the three worlds. Lord of 'Sri' (Goddess Lakshmi) at Thy behest have I arisen and, for Thy pleasure alone, begin this routine worldly journey of life. Neither am I knowledgeable about Dharma nor in Karma. Neither am I aware of what is right to do nor the wrong to refrain from. Yet, I act according to Thy inspiration that comes from Thy seat in my heart. [This is followed by the worship of the Guru, Ganesha, Surya (& other Graha if necessary), Krishna/Vishnu (and/or Rama etc.), Shiva & Shakti].

a) STEP#2: Asana (Yogic Posture)

While many asana have been described in the books of Yoga, the Padmasana is recommended for all mantra. Vajrasana and Siddhasana are also recommended for some mantra.

b) STEP#3: Dhyana, Dharana & Samadhi

These are the three levels of meditation. **Dhyana** envisages surrender of the mind to the mantra, which is initially the Beejakshara of your Ista Devata. Do not fight with the wrong thoughts nor try to focus the mind. Constant mental repetition of the Beejakshara is the key. If you do not know your Beeja mantra, repeat the monosyllable "HRIM" for 15 minutes. After a few days you will have some experience or dream about your Ista Devata.

You can also write to the SJVC Guru at guru@sjvc.net.

c) STEP#4: Japa

Mantra recitation is Japa. This can take different forms like loud recitation to a silent recitation or even a mental repetition. Be loud initially. This can also be written in a spiritual diary (Likhita japa). Use a rosary of 108 beads for this purpose.

d) STEP#5: Prarthana

Pray using Sloka & Stotra i.e sing the hymns in praise to the divine. The highest hymns are the Gayatri Mantra themselves which are to be sung as per the dictum "*Gayatri twam gayantam*". Some other excellent ones are listed below:

- ❖ Narada's invocation of Ganesh,
- ❖ Sri Krishna's *Aditya Hridaya* in praise of the Sun God,
- ❖ Chaitanya Mahaprabhu's *Jagannatha Astakam* where we pray to Lord Jagannath to guide our vision "*Jagannatha Swami Nayanapatha Gami Bhavatu Me*",
- ❖ Sri Krishna Stotram or Madhusudhana Stotra in praise of Sri Krishna,
- ❖ Veda Vyasa Deva's Sri Rama Stotra or Sri Krishna Stotra are among the finest that can praise the Lord,
- ❖ Sri Rama Bhujangaprayata Stotra,
- ❖ Kali Karpura Stotra, Tara Astakam, Ananda Lahiri etc. are in praise of the Divine Mother.
- ❖ Shankaracharya's prayer to Bhavani for Her blessings in spirituality is very touching and effective "*Gati stwam Gati Stwam Twameka Bhavani...*"
- ❖ Shiva Mahimna Stotra and the Shiva Tandava are the best for worshipping Shiva. Those practicing the Panchakshari/Shadakshari should recite Shankaracharya's Panchakshari Stotra.

Some Prayers are listed for daily use:-

1) A Vedic Prayer

ॐ अस्तो मा सद् गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽमृतं गमय ॥

Om Asato Ma Sad Gamaya, Tamaso Ma Jyotirgamaya; Mrtyur ma Amritam Gamaya.

Translation: O (Lord)! From untruth lead me unto truth, from darkness unto light and from death unto immortality.

2) Vedic Prayer for Sandhya

त्वमेव माता पिता त्वमेव

त्वमेव बन्धुश्य सखा त्वमेव

त्वमेव विद्ध्या द्रविणं त्वमेव

त्वमेव सर्वम् मम देवदेव ॥

TVAMEVA MATA CA PITA TVAMEVA

TVAMEVA BANDHUSCA SAKHA TVAMEVA

TVAMEVA VIDYA DRAVINAM TVAMEVA

TVAMEVA SARVAM MAMA DEVA DEVA

3) Vedic Prayer for forgiveness

कर चरणकृतं वाकायजं कर्मजं वा

श्रवण नयनं जं वा मानसं वा पराधं

विहितं अविहितं वा सविस्ततः क्षमर्य

जय जय करुणाद्ये श्री माहादेव सम्पो ।

KARA-CARANA-KRTAM VAKKAYA-JAM KARMA-JAM VA

SRAVANA-NAYANA-JAM VA MANASAM VA PARADHAM

VIHITAM-A VIHIGTAM VA SARVAMETAT KSAMASVA

JAYA JAYA KARUNABDHE SRIMAHADEVA SAMBUH

STEP#6:SWADHYANA

Knowing yourself requires self-analysis. Maintain a Spiritual Diary.

STEP#7:BRAHMACHARYA

Preserve Veerya or sexual energy in the Mooladhara Chakra (base of spine). Maintain good health.

Prayer for Good Health (Rig Veda)

ॐ

स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरन्वर्णः ।

स्वस्ति पूषा असुरो दधातु नः स्वस्ति धावापृथिवी मुचेतना ॥

स्वस्तये वायुमुप ब्रवामहै सोमं स्वस्ति भुवनस्य यस्यतिः ।
 बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः ॥ ॥
 विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।
 देवा अवन्त्यभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥ ॥
 स्वस्ति मित्रावस्त्रणा स्वस्ति पथ्ये रेवति ।
 स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥ ॥
 स्वस्ति पश्यामनुचरेम सूर्याचन्द्रमसाविव ।
 पुनर्ददताघ्नता जानता सं गमेमहि ॥ ॥

OM

*Swasti No Mimitamasvina Bhagah Swasti Devyaditirnarvanah
 Swasti Poosha Asuro Dadhatu Nah Swasti Dhyawaprihivi
 Suchetana. (Rig Veda 5.51.11)*

*Swasti Vayumupa bravamahai Somam Swasti Bhuvanasya
 Yaspati.*

*Brihaspatim Sarvaganam Swastaye Swastaya Aadityaso
 Bhavantu nah. (Rig Veda 5.51.12)*

*Visgve Deva No Adhya Swastaye Vaishvanaro Vasuragnih
 Swastaye.*

*Deva Avantvribhavah Swastaye Swasti No Rudrah
 Patwamhasah. (Rig Veda 5.51.13)*

Swasti Mitravaruna Swasti Pathye Revati.

*Swasti Na Indraschagnischa Swasti No Aadite Kridhi (Rig Veda
 5.51.14).*

Swasti Panthamanucharema Suryachandramasaviva.

Punardadataghnta Janata Sam Gamemahi. (Rig Veda 5.51.15)

STEP#8:SATSANGA

Have good company & nourish relationships.

STEP#9:DAANA

Charity begins at home and can take any form.

STEP#10:VRATA

Fasting helps to focus the mind and increase the WILL POWER.

STEP#11:MAUNA

Vow of Silence ends enmity, keeps you energetic, and increases understanding and determination. Start with a minor frame for one day in a week.

STEP#12:PREMA

Love God in all beings. If you cannot love others, why should God love you? After all, all creatures are His children. Start by being nice to the one you hate most.

OM TAT SAT

ॐ गुरवे नमः

APPENDIX 2

YANTRA

2.1. INTRODUCTION

The pictures or paintings of the deities are a very recent addition of the 17th Century India. Prior to that, the deities were represented by their statue, symbols or symmetrical diagram called Yantra. These were originally meant to supplement the efficacy of mantras and are very helpful in situations when the mantra cannot be recited or where a permanent symbolic representation of the deity is necessary. If a mantra is the invisible driving force, the yantra is often the visible means to gain power, wealth, ward off evil, ward off illnesses, nullify the ill effects of planets, bring you luck in love, enhance your capabilities. To that extent, Yantra is a real supplement for the mantra and can be seen in Chapter 5 with various mantra. Some Yantra of recent origin, are sometimes made up of numbers while the older ones are composed of a set of well arranged symbols, or the mantra themselves.

2.2. WRITING (DRAWING) YANTRA

Yantra are to be drawn on *Bhojpatra*¹ (parchment) and worn as a talisman on the body. Alternatively, they can

¹ Paper or cloth of the required color can be used as a substitute. Sometimes, the medium is the wall of a house or marble/stone slab when it is intended for permanent use.

be engraved on an amulet or pendant. They can be painted with permanent markers on a door, wall or floor or engraved on gold, silver, copper (etc.) jewelry. Paintings on leaves and other perishables is not very recommended unless they have been treated like dried palm leaves or Bhojpatra.

There are fixed rules for creating the Yantra (by writing, painting, engraving or whatever other form of trans-ference). These rules include:-

- 1) The method to choose the Vedic date (Tithi), day & time.
- 2) There are also restrictions on the metal or body on which the Yantra is to be drawn. Take for example the Yantra of the Sun which is best made on a Copper plate ruling the Fire element.
- 3) Inks specified by Shastra need to be prepared by the kinds of persons described. For example, the yellow ink from turmeric is to be prepared by virgin girls.
- 4) The type of pen (with specified proportion), used for preparing a yantra varies according to the purpose and type of yantra.
- 5) The size of the yantra is often specified, as is the duration for which its efficacy will last which is normally based on the material used and the mantra as well as the number of repetitions. Yantra installed on walls etc. have to be rejuvenated on an annual basis.
- 6) Installation method and direction to face as well as the mantra & repetition are specific to the Yantra. There could be a different mantra for drawing the Yantra like in the Tara Yantra where the mantra for drawing/writing the Yantra is "Surekhe Vajrarekhe Hum Phut"

- 7) Washing method is specified including the washing agent like water etc.

2.3. CONCLUSION

The creative power of any mantra or Yantra lies in the sound syllables as these are the "*Nada*". The efficacy of purely numerological Yantra is suspect as unless they have phonemes/sound syllables with creative (or destructive) power, it is doubted if they work. The entire principle of creation is on the basis of sound and the Beejakshara are the cue to all Yantra/Mantra and Tantra.

OM TAT SAT

ॐ गुरवे नमः

APPENDIX 3

AWAKENING OF KUNDALINI

There are various methods of awakening the Kundalini Shakti, which is the surest remedial measure, especially when the problem is associated with the physical body like in childbirth, disease, stress etc. The fact that this also leads to emancipation is beyond the purview of this book and the Raja Yoga method which results in gradual opening of the Kundalini Shakti that recharges the Jeevatma with spiritual energy is being described. There are many ways to achieve this and include Raja Yoga, Hatha Yoga, Laya Yoga, Karma Yoga, Bhakti Yoga. It can be spontaneous spiritual awakening like the blessings of a Guru in Kundalini yoga or Sahaja Yoga like Vyasadeva blessing Sanjaya (the charioteer in the Mahabharata/ Bhagavat Gita which gave him clairvoyance and other supernatural powers).

3.1.PRANAYAMA

Recite pranava (ॐ) OM 32 times mentally while inhaling (पूरक) 64 times while holding the breath (कुर्षक) and 16 times while exhaling (रेचक) to complete one cycle (or count) of Pranayama. This may not be easy initially and a lower count in the ratio of 2:4:1 for inhalation: Retention: Exhalation should be used. There are other methods of Pranayama that should be learnt from a Guru.

3.2. RAJA YOGA

a) Introduction

Bhuta¹ Suddhi literally means the purification of the five elements of the self. Kundalini yoga is the process of merging these elements. (along with the Individual soul or *Jeevatma*) after purification into the Supreme Soul (*Paramatma*) with the aid of the **Hamsa Mantra**.

There are seven charkas or spiritual centers are listed at table A3-1 and are also shown in the Figure A3-1&A32.

Table A3-1: Position of Chakra

Chakra	Position	Planet	Deity
Mooladhara	bottom of spine near the anus	Mercury	Ganesha
Swadhisthana	near private parts	Venus	
Manipura	Navel	Mars.	Brahma
Anahata	Heart	Moon.	Vishnu
Visuddha	Throat	Saturn.	Shakti
Agya	Centre of eyebrow	Jupiter	
Sahasrara	top of head/ Brahmarandhra	Sun	

After Meditating on the Kundalini Shakti (in the form of a slender coiled spring of light) in the Mooladhara Chakra, it is awakened with the Dipana ritual (Hamsa Mantra). Thereafter it uncoils and rises from the Mooladhara and using the channel of the "Sushumna" (the central axis of the spine) it crosses the Swadhisthana and Manipura Chakra to merge with the individual soul (*Jeevatma*) in the Anahata (Heat) Chakra. Thereafter it

¹ Refers to the five forms of existence of all matter and energy as (1)solids- Earth element (Prithvi) (2) Liquids- Water element (Jala) (3) Gas- Air element (Vayu) (4) Vacuum – Ether element (Akash) and (5) Energy- Light/heat element (Agni)

lifts the individual soul though the Sahasrara Chakra.

Dhyana:

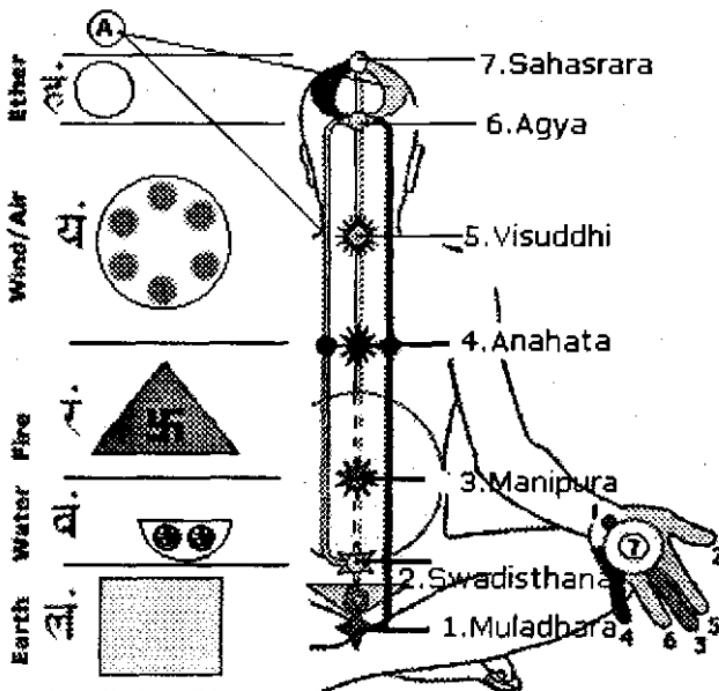
मूलाधारस्थितां देवीं कुण्डलीं परदेवताम्।

बिसतन्तुनिभां विद्युत्प्रभां ध्यायेत्समाहितः ॥

Muladharasthitam devim kundalim paradevatam

Bisatantunibham vidyutprabham dhyayetsamahitah.

Figure A3-1: Chakra, Tatwa and Beejamantra

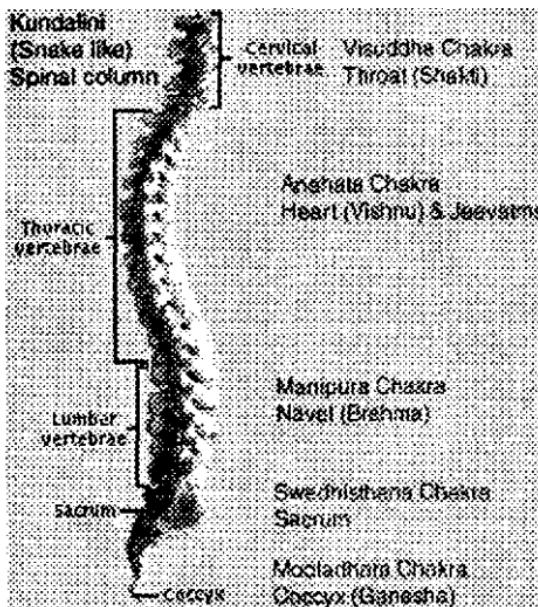


A: Left half of head associated with right half of body and vice-versa.

B) MEDITATION ON ELEMENTS

Step1: Prithvi Tatwa is meditated as a square of yellow color situated at the sole of the feet to knee with its Beejakshara Lam (ल). The meditation purifies the karmendriya (Feet) of movement and destination (purpose/fortune) and the smell associated with the nose. Thereafter it is merged (with Brahma & Samana Vayu) into the Jala Tatwa with the following mantra:

Figure A3-2: Chakra in The Spinal Column



ॐ हां ब्रह्मणे पृथव्याधिपतये निवृत्तीकालात्मने हूं फट् स्वाहा ।

*Om Hram Brahmane prithviyadhipataye nivrittikalatmane hum
f hut swaha.*

Step2: Jala Tatwa is meditated as white color crescent Moon shaped object with two lotus in it. It covers the region from the knees to navel and is meditated with its Beejakshara Vam (वं). This meditation purifies the Hands and makes a person charitable besides the sense organ of taste (tongue). Thereafter it is merged (along with Vishnu and Udana Vayu) into the Agni Tatwa with the following mantra:

ॐ हीं विष्णवे जलाधिपतये प्रतिष्ठाकालात्मने हूं फट् स्वाहा ।

*Om Hrim Vishnave Jaladhipataye Pratisthakalatmane Hum
F hut Swaha.*

Step3: Agni Tatwa is meditated as a red triangle with a swastika is it in the region of navel to Heart using the Beejakshara Ram (रं). This meditation purifies the bowels, anus and other organs of expulsion and improves the sense

organs of night (i.e. eyes). Thereafter it is merged (along with Rudra and Vyana Vayu) into the vayu Tatwa with the following Mantra:

ॐ हूं रुद्राय तेजोधिपतये विद्याकालात्मने हूं फट् स्वाहा ।

Om Hrum Rudraya Tejodhipataye Vidyakalatmane Hum Fhut Swaha.

Step4: Vayu Tatwa is meditated in the from of circular smoky gray color disc having six dots in the region of the Heart to Eyebrow, with the Beejakshara Yam (य). This purifies the genitals and sexual activities and the sense of touch (associated with the skin). Thereafter it is merged (along with Isana and Apana Vayu) into the Akash Tatwa with the following mantra:

ॐ हैं ईशानाय वायव्याधिपतये शान्तिकालात्मने हूं फट् स्वाहा ।

Om Hraim Ishanaya Vayavydhipataye Shantikalatmane Hum Fhut Swaha.

Step5: Akash Tatwa is meditated in the form of a crystal clear disc in the region of eyebrows to top of head with the Beejakshara Ham (ह). This purifies the speech organs, the statements and words, the auditory faculty (ears) etc. Thereafter it is merged (along with Sadashiva Prana Vayu) into Ahamkara with the following mantra:

ॐ हौं सदाशिवाय आकाशाधिपतये शान्त्यातीतकालात्मने हूं फट् स्वाहा ।

Om Hraumi Sadashivaya Akashadhipataye Shantyateetakalatmane Hum Fhut Swaha.

As indicated earlier, the seven planets with physical bodies signify the seven Chakra associated with the physical body. The nodes Rahu and Ketu signify the Ahamkara and Param Brahma (as part of Narayana) respectively. Thus Ahamkara (Rahu) is the blockage to attaining Godhead. After the merger of the Akash Tatwa into Ahamkara, the latter is merged into Maha Tatwa, Maha Tatwa into Prakriti and Prakriti into Param Brahma. It is evident that there are two points that can be dangerous.

The first is the piercing of the Anahata Chakra and attempting to merge the individual soul into the Kundalini Shakti. Unless done under the guidance of a Guru this can cause serious physical disorders and bodily ailments. The second is the rising of the Kundalini Shakti (with Jeevatma) and its merger with the Paramatma in the Brahmarandhra. At this point the Kundalini Shakti attempts to pierce the void of Maya (illusion) that cause Ahamkara and unless done properly, can cause serious mental disorders.

c) DESTRUCTION OF SIN

The *Paapapurusha*² is to be meditated as a doll of black complexion and hideous features in the region of the spleen (left cavity of abdomen). About the size of the thumb, it is dull black complexioned and the (five Tatwa) sins make up its body. Killing of Brahmin (Priest/Guru) is its head that is inverted (Akash), theft of gold is its hand (Vayu), alcoholism is its heart (Agni), defilement of Guru's bed that brings the curse of Ganesha is its waist (Jala) and the friendship of sinners/evil persons its feet (Prithvi). Its body hairs, beard and red eyes are other sins. The right hand raises a sword symbolizing the adamant and unreasonable mind and the left hand grasps a shield symbolizing Ahamkara (ego).

Visualizing such a Paapapurusha the person should perform with the Vayu Beeja (Yum) for *Puraka* (Inhalation), Agni Beeja (Rum) for *Kumbhaka* (Holding breath) and again Vayu Beeja for *Rechaka* (Exhalation) in order to dry the body of the Paapapurusha, burn it and blow away the ashes respectively. (Ten Pranayama is sufficient for beginners). Thereafter (mentally) the ashes are inundated with the Varuna/Jala Beeja (Vam) and condensed into the earth with the Prithvi Beeja (Lam). Following this, the body is recreated with the Akash Beeja (Ham).

Now that the sins have been destroyed, the Kundalini

² Embodiment of our sinful self or rather personification of all the sins that we have committed, knowingly or unknowingly, whether in the past (lives) or present or in any form or manner. Paapa: Sin; Purusha: Personified self.

Shakti is gradually withdrawn from the Sahasrara with the Jeevatma (using the So'ham mantra). After returning the Jeevatma to the Heart Lotus (Anahata Chakra) the Kundalini Shakti withdraws to the Mooladhara. This Kundalini Yoga results in replenishment of the spiritual energy of the body for the residence of the Jeevatma with the Ista Devata.

It is only after this that the Anahata Chakra is purified & energized for the worship of the Ista Devata (Maha Vishnu).

OTHER METHODS OF BHUTA SUDDHI & KUNDALINI YOGA.

a) PURASCHARANA CHANDRIKA.

This is the method of the eight Petal Lotus in the Anahata (Heart Chakra). The roots of this Lotus are visualized as Dharma and its stalk is knowledge. Pranava (ॐ) OM illuminates the Lotus and the Jeevatma (at the center of the lotus). The eight petals represent the eight forms of greatness or supremacies. The Kundalini Shakti is made to rise from the Mooladhara (Base Lotus) to the Anahata (Heart Lotus) with the "Hamsa" mantra. Thereafter merging with the Jeevatma (OM), the mantra changes to "Hamsa OM". This results in further rise of the Kundalini Shakti to the Sahasrara Lotus in the cranium where the Jeevatma merges into the Paramatma. This state is retained subconsciously and then adding "So'ham"³ to the mantra the Kundalini withdraws from the Sahasrara to replace the Jeevatma in the Anahata (Heart) Chakra and thereafter returns to the Mooladhara.

b) AWAKENING THROUGH MANTRA YOGA

In this method Raja yoga and Hatha yoga are completely absent and the power of mantra is seen. Any mantra like the Gayatri Mantras etc. can be used. However, awakening of Kundalini Shakti and carrying the Jeevatma to Sahasrara

can be done by the following Mantra:-

Aum Bhuta Sringatat Sirah Susumnapathena Jivasivam Parama siva pada yojami Swaha.

The Papapurush is dried & brunt with the following mantras:-

Aum Yam Lingasariram Sosaya Sosaya Svaha.

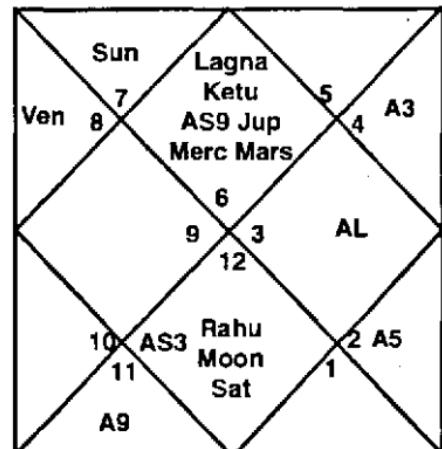
Aum Ram Sankochasariram Daha Daha Svaha.

Thereafter the Kundalini is withdrawn with the following mantra:-

Aum Paramasiva sushumnapathena mula-srngatam ullasa ullasa jvala jvala prajvala prajvala So'ham Hamsah Om.

ILLUSTRATION

Chart A3-1: Female born 3 November 1968 at 3:55' AM at Bargarh, India (21N20 83E37)



Rahu Moon Sat AS3		A5	AL
A9	CHART A3-1 RASI		A3
	Ven	Sun	Lagna Ketu AS3 Jup Merc Mars

The lady (Chart A3-1) was unable to conceive and the couple had enquired whether there was any hope of having children. The ascendant has four planets in it indicating a Pravrajya yoga (renunciation or spirituality). Such a combination is not conducive for marriage and children. The combination of Rahu and the Moon indicates Shakti Yoga and any planet connecting with this will suffer destruction. Saturn as the fifth lord joins indicating

problems pertaining to progeny. Further, as the fifth lord in the Badhak sign⁴ it indicates that the deity worshipped earlier has been forgotten and hence this problem. The conjunction of the nodes indicates "Sarpa Dosha". It maybe noted that the Kundalini is also referred to as the coiled snake. The Arudha Lagna is in Gemini and A5⁵ is in the 12th house from it in Taurus indicating loss of children or their denial. The aspect of the exalted Lagna Lord Mercury and Jupiter (both as a natural benefic and the lord of the Badhak house) promise that remedial measures will work.

The next natural step is to check whether the person requires medical or spiritual (Vedic) help. Medical help is limited to the physical body and its ability to procreate. *Maharishi Jaimini*⁶ teaches that procreative ability of the physical body should be examined from the Arudha Pada of the third and ninth house from Lagna. These are called A3 and A9 respectively and in this chart, are in Cancer and Aquarius. These signs are not in the 2nd, 6th, 8th or 12th from the Sun nor are they conjoined or aspected by Mercury and Venus together. Thus, there is no medical problem. The couple confirmed that the medical opinion was very positive, but the pregnancy cannot be sustained and bleeding occurs in a few months.

Conception involves the imbedding the Jeevatma of the child in the womb of the prospective mother in the form of a seed and *Jaimini* teaches that procreative ability of the spirit body should be examined from the Arudha Pada of the third and ninth house from Sun. These are called AS3 and AS9 respectively and in this chart, are in Pisces and Virgo. The Sun is in Libra and AS3 (Pisces) is in the 6th house from it while AS9 (Virgo) is in the 12th house from it. This confirms that the procreative ability of the spirit body is flawed which has resulted in so many

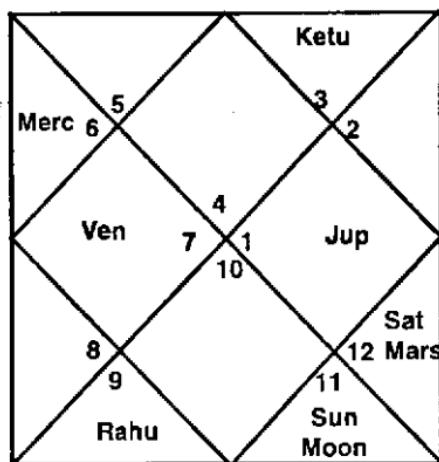
³ The mantra becomes "Humsa Om So 'ham"

⁴ refer Appendix 7

⁵ Mantrapada/ Arudha Pada of fifth house concerning Mantra and children etc.

⁶ Maharishi Jaimini's Upadesa Sutra, Sagar Publication, New Delhi.

miscarriages. Here medical intervention will not help and spiritual remedies are required.



Sat Mars	Jup		Ketu
Sun Moon	SAPTAMSA D-7 CHART		Lagna
Rahu		Ven	Merc

In the Saptamsa (D7 Chart) the Lagna Lord Moon is placed in the eighth house (disease). The ninth lord Jupiter is placed in the tenth house⁷ (loss of pregnancy) in Aries and has an exchange of signs (Parivartana Yoga) with Mars (Abortion, Bleeding) the tenth lord. In any female chart if the Moon is ill placed in the Dasamsa, she cannot become a mother and suitable remedial measures are required.

As indicated earlier, Saturn is the lord of the fifth house in the Rasi chart. It is also the dispositor of the Moon in the Saptamsa chart where it conjoins Mars and is capable of reducing the malfeasance of Mars⁸. Venus Dasa Saturn antar was to begin from December 1998 and it was likely that if remedial measures were undertaken, then the couple could have a child. Primary remedy was for the Sun due to affliction of AS3 & AS9 in the form of the Gayatri Mantra. Since the Moon (ruling Jala Tatwa) was also to be propitiated. The Jala Tatwa⁹ rules the region from the Knees to the Navel (Figure A3-1) and is also represented by the Moon.

⁷ Refer Chapter 8 Crux of Vedic Astrology by Sanjay Rath.

⁸ It is a well known fact that the Kuja (Mars) Dosha is curtailed by Saturn and Jupiter.

⁹ refer Para 3.2 (B) Step#2

¹⁰ An Indian Sweet delicacy made from milk and rice.

1. Thus, the couple were advised to meditate on the Jala Beejakshara (*Vam*) and to recite the following mantra starting on a Sunday.
2. To quell the dominant fiery element and also to bring the blessings of the Moon, she was advised to add the *Jala Beejakshara of Varuna Akshara (Vam)* to the Gayatri mantra (Sun). The mantra reads:

**"OM VAM VAM VAM SAH BHUR BHUVAH SWAH
TAT SAVITUR VARENYAM
BHARGO DEVASYA DHIMAH
DHIYO YONAH PRACHODAYAT"**

3. In addition, fasting on all Sundays to propitiate the Sun God and offer of *Kheer*¹⁰ as Naivedya was advised.
4. The prospective father was to wear a Yellow Sapphire (Jupiter) in the right hand ring finger to augment the light of Jupiter. Not only is Jupiter the 7th lord in this chart, it is also the signifier for progeny.

The remedial measures worked and the lady conceived and delivered a beautiful baby girl. She has named her Gayatri.

OM TAT SAT

ॐ गुरवे नमः

APPENDIX IV

NAKSHATRA SYLLABLES

The starting letter of the name or the Janma Nakshatra is used for determining the suitability of mantra. In the absence of a horoscope, the Name should be used, but if the birth chart is available, then the phoneme should be chosen from the birth constellation. For example, the name "Sanjay" shows that the starting letter is "Sa" (स). However, in the birth chart the Moon is in the fourth quarter of Satabhisaj constellation in Aquarius. As per table A4-1, the constellation Satabhisaj is at row No.25 and has four syllables for the four quarters. The syllable for the fourth quarter is "Su" (सु). Thus, the starting letter is still "Sa" (स) and there is no change.

Table A4-1: Nakshatra Phoneme

Sound/Phoneme	Nakshatra
1) CHU, CHAY, CHO, LA	ASVINI
2) LE, LU, LAY, LO	BHARANI
3) AA, EE, U, A	KRITTIKA
4) O, VA, VE, VU	ROHINI
5) VAY, VO, KA, KI	MRIGASIRA
6) KU, KHAM, JNA, CHA	ARDRA
7) KAY, KO, HA, HI	PUNARVASU
8) HU, HAY, HO, DA	PUSHYA
9) DE, DU, DAY, DO	ASLESHA

10) MA, ME, MU, MAY	MAGHA
11) MO, TA, TI, TU	PURVA-PHALGUNI
12) TAY, TO, PA, PI	UTTARA-PHALGUNI
13) PU, SHAW, NA, DHA	HASTA
14) PAY, PO RO, RI	CITRA
15) RU, RAY, RO, THA	SVATI
16) THI, THU THAY, THO	VISAKHA
17) NA, NI, NU, NAY	ANURADHA
18) NO, YA, YE, YU	JYESHTHA
19) YAY, YO, BA, BI	MULA
20) BU, THHA, BHA, DHA	PURVA-ASHADHA
21) BAY, BO, JA, JI	UTTARA-ASHADHA
22) JEW, JEY, JOO, KHEE	ABHIJIT ¹
23) JU, JAY, JO, GHA	SRAVANA
24) GA, GI, GU, GAY	DHANISTHA
25) GO, SA, SI, SU	SATABHISAJ
26) SAY, SO, THA, THI	PORVA-BHADRA-PADA
27) THU, SYAM, CHA, TNA	UTTARA-BHADRA-PADA
28) THAY, THO, CHA, CHI	REVATI

The syllables of the Sanskrit Language have been classified as being ruled by the seven planets from the Sun to Saturn (Table A4-2). This is also used to determine the starting letter of a name depending on the strongest and most beneficial planet in the horoscope.

Table A4-2: Lordship & Mystical Meaning of the syllables

Vowels			
Ruling Planet	Simple	Syllable	Mystical Meaning
Sun	Guttural Short	अ (A)	Raksha Beeja for protection; Imperishable; unity of mind and soul; Symbolizes Omnipotent Brahma. Initiator of Pranava (AUM)
	Guttural Long	आ (AA)	Supreme power, brilliance, creator of Vagdevi Beeja (enhances speech).
	Palatal Short	ए (E)	Bestows Nectar; Imparts knowledge; Stambhak (arresting evils); Infatuating, Armed for eradicating black magic etc.
	Palatal Long	ਐ (EE)	

¹ Abhijit is the intercalary constellation in Capricorn

SUN

Labial Short	उ (U)	The seed of <i>Uccahatan</i> (Infatuation) bestows supreme power to attain any desire. Symbolizes Omnipresent Vishnu and the middle of the Pranava.
Labial Long	ऊ (OU)	
Retroflex Short	ऋ (RI)	Bestows Mantra Siddhi as It refers to the Seer or Rishi, Success In all good and righteous works.
Retroflex Long	ॠ (REE)	
Dental Short	ऌ (LRI)	Preaches truth, inventor of speech, cause for the origin of Lakshmi Beeja; responsible for salvation.
Dental Long	ॲ (LREE)	
Diphthongs		
Palatal Short	ए (AE)	Saraswati Beeja; The origin of Jala Beeja (Seed of water); Giver of Vidyā (Knowledge) & Siddhi (Success in good actions); Ends enmity and court cases i.e. establishes Justice
Palatal Long	ऐ (AEI)	
Labial Short	ओ (O)	Sublime, Worships Vishnu & Lakshmi; youthful; Used for other Beeja with specific objective attainment.
Labial Long	औ (OW)	Powerful <i>Maran</i> (destructions) and <i>Uccchhatan</i> (Infatuation) Beeja, bestows of auspicious results quickly;
Consonants		
Anuswara	ॐ (AUM)	Bestows faith-the natural Guru Mantra; creates peace, knowledge and represents Godhead.
Visarga	ঃ (AH)	Shanti Beeja, Grants boons

¹ The three important lessons of Brahma for the three types of Nakshatra based on which the planets get their *Gana* (i.e. Deva, Nara and Rakshas Gana) are with DA Akshara as **Damaya** (Self Control as the Deva Gana are always enjoying in gay abandon) **Daana** (Donate/ Give as *Manusya* or *Nara Gana* are Greedy) and **Daya** (Be Merciful as the Rakshas Gana are cruel by nature).

Guttural Consonants			
MARS	Unvoiced	क (KA)	Brahma Akshara; grants fame & unparalleled knowledge; Fulfiler of all desires as Kama or Krishna Beeja (<i>Kleem</i>)
	Unvoiced aspirate	ख (KHA)	Aakash Beeja; Gives success & mastery Tantra; considered akin to Kalp Vriksha i.e. the wish fulfilling tree.
	Voiced	ग (GA):	Works towards Pranava and Maya Beeja and is the Ganesha Beeja.
	Voiced aspirate	ঘ (GHA):	Sthamban Beeja; remover of impediment creator of Mohan Beeja.
	Nasal	ঙ (NGA):	Destroyer of enemies. Creator of Vidveshan (Causing differences) Beeja. Used for worshipping Narada.
Palatal Consonants			
VENUS	Unvoiced	চ (CHA):	Manasa Siddhi; Creator of Uccahhatan Beeja,
	Unvoiced aspirate	ছ (CCHA):	Creator of Aap Beeja, cause of death, Chhaya the shadowy wife of the Sun God.
	Voiced	ঝ (JA):	Invokes inner protection; destroyer of mental and physical sufferings, Mritunjaya Beeja (Jum).
	Voiced aspirate	ঝ (JHA)	Instantly removes black magic and evils.
	Nasal	ঞ (NYA):	Used in Infatuation
Retroflex Consonants			
MERCURY	Unvoiced	ঢ (TA):	Bahri Beeja, Beeja for fire sacrifice. Used Ucchatan Tantra for Hanuman.
	Unvoiced aspirate	ঢ (TTA):	Used in Dhoomavati Beeja, doer of cruel and evil deeds; violent,
	Voiced	ঢ (DA):	Judicious & auspicious
	Voiced aspirate	ঢ (DDA):	Maran Beeja, creates disturbances.
	Nasal	ণ (NA):	Bestows peace & all Siddhi's.

Dental Consonants			
Unvoiced	ତ (THA):	Attractive, Innovator of power, accomplisher of things capable of achieving Sarva Siddhi In combination with Saraswatha Beeja.	
Unvoiced aspirate	ଥ (THHA):	Accomplisher of good task, friend of Lakshmi Beeja capable of Infatuation in combination with other Beeja.	
Voiced	ଦ (DA):	Destroys Karma Yoga and self control. <i>Sukra</i> (Desire) Beeja.	
Voiced aspirate	ଧ (DHA):	Helper of Shreem and Kleem Beeja; a friend indeed; producer of Maaya Beeja.	
Nasal	ନ (NA):	Indicator of will – power, mind purifier, creator of five elements (Tathwas).	
Labial Consonants			
Unvoiced	ପ (PA):	A friend coming for the help of the mind to reach salvation.	
Unvoiced aspirate	ଫ (FHA):	Kartaveeryarjuna Beeja; Agni Astra (Weapon of Fire); used in <i>Ucchatan</i> as FHAT.	
Voiced	ବ (BA):	Helping to play according to the circumstances.	
Voiced aspirate	ଭ (BHA):	Used for <i>Maran</i> and <i>Ucchatan</i> .	
Nasal	ମ (MA):	Natural Mother (Ma) used in the Mantras for begetting children.	
Consonants Semivowel			
Palatal	ୟ (YA)	Peace giver; Prostration; Vayu (Air) Beeja	
RETROFLEX	(RA)	Vahni/Agni (fire) Beeja; Carries the mantra to the Gods and is used in most Beejakshara e.g. Hraam, Hreem, , Kreem etc. contain RA.	
Dental	ଲ (LA)	Prithvi (Earth) Beeja; Lakshmi; Used for wealth & prosperity. Causes <i>Agni stambhana</i> (extinguishes the fire of RA Beeja and replaces it with the happy LA Beeja) and carries the prayers to the Gods e.g. Heem, Kleem etc.	
Labial	ବ (VA)	Jala (Water) Beeja.	
Consonants: Sibilants			
Palatal	ଶ (Sha)	Shanti (Peace) Beeja.	
Retroflex	ଷ (SHA)	Agni Stambhana (Fire extinguisher). Used in black magic etc.	

¹ The three important lessons of Brahma for the three types of Nakshatra based on which the planets get their Gana (i.e. Deva, Nara and Rakshas Gana) are with DA Akshara as **Damaya** (Self Control as the Deva Gana are always enjoying in gay abandon) **Daana** (Donate/ Give as *Manusya* or *Nara Gana* are Greedy) and **Daya** (Be Merciful as the Rakshas Gana are cruel by nature).

ॐ गुरवे नमः

APPENDIX V

FAQ

FREQUENTLY ASKED QUESTIONS

5.1. TOPIC: REMEDIAL MEASURES

1. How to choose between Gemstone, Mantra, Tantra, Yantra and other remedial measures?

Every living entity is composed of three principal parts: the body called *Sareera*, the mind called *Mana* and the soul called *Atma* (or *Jeeva-Atma* to be precise). Thus, Vedic remedial measures have three levels of operation.

The first is to afford protection “*Trai*” at the physical or body level called “*Tan*”. These words together constitute **Tantra** or control over or protection of the physical body. This can be in the form of heeding the advise of well wishers. For example if it going to rain, then it is better to carry an umbrella or if we know of the ill effects of alcohol or drug abuse, then we should refrain from them. This is easier said than done. The drugs make the body a slave and cause pain when they are in short supply. If we have a physical means to prevent the drugs/alcohol from being available or are able to make the mind stronger to overcome the pain and desire, then we can succeed. This is where the use of gemstones, metals, amulets and other physical objects comes into play.

The second level is to protect “*Trai*” the mind “*Mana*”

from heading on a path of destruction or any kind of damage. These words together constitute **Mantra** or control over or protection of the mind. The mind is a workaholic and needs to be busy all the time. The idle mind becomes the devil's workshop. By keeping the mind preoccupied with extremely positive thoughts¹, it not only stays out of trouble but also maintains focus of the objectives to achieve. This leads to greater efficiency and the person is prevented from evil.

The third level is associated with spirituality (**Atma Samarpana**) where the person surrenders to the Lord and the soul is guided out of its bondage and suffering. **Yantra** in the present context is an amulet or a mystical diagram possessing occult powers. Vedic Yantra are normally associated with spirituality and represent God in one of His forms. Understanding the Yantra/diagram itself results in considerable knowledge of at least one aspect of Godhead.

Depending on the level at which the Jyotish wishes to operate, and on a host of other factors like spiritual development, type of self-control/ direction etc, the remedial measure should be prescribed. Gemstones should be prescribed for beneficial planets. Sometimes two or more of Tantra, Mantra, Yantra etc. should be prescribed.

2. Are there any remedial measures for Mangalik Dosh?

Kumbha Vivaha has been found to be effective. Mangalik Dosh is said to cause early separation or breakage of marriage. To obviate this problem, the ritual of Kumbha Vivaha is performed. Brahmin's install Lord Vishnu in a water pot and then the marriage ceremony of the girl takes place with the water pot by which the lady is married to Lord Vishnu. The pot is not broken, but set

¹ In the Rig Veda (3.62) Maharshi Vishwamitra worships Brihaspati with the mantra: "SuchimarkairBrihaspatim Adhvareshu Namasyatah..." thereby praying that Brihaspati (the Lord and guide of our intellect/ *Dhi*) bless us with pure intellects and good thoughts that lead to the success (inviolable principle) of our good actions. He concludes the mantra with "Anamyaja A-Chake" thereby advising everybody to emulate him with a similar prayer for positive thoughts and good/ successful actions. Thus, the worship of the Guru or Brihaspati is the first step to a better and more meaningful life as well as spirituality.

afloat on the Ganges/Yamuna river as a mark of respect for the Lord. Thus, symbolically, the first marriage has occurred and it is also broken. All marriage dosh ends here due to the blessings of Vishnu. Prayer: "Dehi Vishnu Varam Devam Kanyaa palaya Dukhhathah". As per shastra if the marriage breaks within the year, then re-marriage within the same year is advised. Hence, the girl is married off within the same year. This ritual is still performed in some of the Hanuman temples in India.

5.2 TOPIC: MANTRA

3. What are the remedial measure for weak and/or malefic Saturn? I know about the gems, but am interested in the other methods.

It is always a good idea to leave that Neelam (Blue sapphire) alone. It can cause depression if it is very dark in color and if the gemstone is intended for temporary use like Sade-Sati, then it is better to avoid it. Recite Sri Rudram (especially the stanza on *Chamakam*) for transits of Saturn like Kantaka Sani. It works well. Else Mritunjaya Mantra is the ultimate answer, but do worship Maharshi Vashistha for effective results.

4. What remedy can be done during an eclipse?

Ugra² Poojas or Pooja of Ugra-Devata like Sri Narasimha Deva is most beneficial during an eclipse. Ugra-Tara is my favorite and Krishna in His *Ugra Roopa* is one such Pooja that is done during an eclipse. Navagraha Poojas with Veera-Ganapati give excellent results. Stones are worn for pacification or "Shanti" purpose and only when they are to be worn for a small period for war or such *Ugra* activity can they be worn during an eclipse.

5. Is mantra limited to Hinduism?

The Rig Veda teaches that Brahma created this uni-

² Ugra, according to Manu (X,9) is of cruel or rude conduct and employment like killing or catching snakes but according to Tantras, he is an encomiast or Bard. It describes the mood of a deity like being fierce and violent in action e.g. Ugra Tara, Ugra Kali, Ugra Sena (later as Ugrasen).

verse from a single should syllable called Pranava or "Om" (ॐ). The New Testament, Gospel of John states "in the beginning was the word. And the word was with God and the word was God." The Gurbani³ teaches "Ek-Omkar Sat Guru Prasad" i.e. the single syllable Om (ॐ) is the greatest gift of Sat-Guru (i.e. God as the teacher). It is evident that the concept of Mantra cuts across all religious, castes and creeds and forms the foundation of spirituality.

6. WHICH MANTRA SHOULD I START WITH?

We marvel at the power of nature as we see the tiny seed of a huge banyan tree. The tree always existed, in its un-manifested state (hence was not visible) within the seed. This is the process of nature initially the seed of creation is always in the form of a monosyllable or phonème like a spermatozoa or seed. This seed is always contributed by the father (Sun - signifier) and has been classified into seven types symbolized by the seven colors of visible light (or Saptarishi – the seven seers sitting around the yoga of Shiva and Shakti for all creation). These have been classified as the seven primary notes of music (Sa, Re, Ga, Ma, Pa, Dha, Ni). Thus, pure white light, the father of all creation exists in the *Sahasrara*⁴ and is symbolized 'OM.' or Godhead, while the seven colors of the visible spectrum indicate the seed of individual creation that exists in the Solar plexus.

Thus, we grow with out mantra and the first mantra should always be in the form of a monosyllable of one of the seven planets from Sun to Saturn representing the individual in the birth chart. This is called the "Beejakshara". Thereafter the Beeja Mantra, Mantra, Mala mantra follow in that order, as the person grows. Both physical age and spiritual development must be considered for deciding on the mantra to start with. Younger people or those with low spiritual growth be given Beejakshara/Beeja mantra

³ Sayings of the Guru's recorded in the Holy Guru Granth Sahib.

⁴ Kundalini Chakra in the form of a thousand petal lotus in the cranium of the head.

while older people/spiritual evolved persons be given mantra /male mantra.

7. HOW SHOULD I CHANT THE MANTRA?

Initially the mantra should be chanted loudly. The sound waves tend to make other object in the vicinity resonate and the sound energy is absorbed into the object and walls. With regular practice at the same place, the room gets charged with this spiritual energy of the mantra and anybody coming to the room is benefited.

In the second stage the chanting becomes quieter until it is almost inaudible. At this stage, the mind begins to withdraw from the physical environment and in the final stage it is completely quiet and repeated mentally (*Manasik Japa*). Try to focus on the breathing. Various thought will come on which the mind will want to work. Do not struggle with these thoughts and let the mantra continue in the background i.e. the mantra is superimposed on these thoughts. Gradually the thoughts withdraw and the mind relaxes. At about this time, the mantra falls into a nice rhythm in resonance with the heartbeat⁵. Gradually the frequency of the mantra also reduces and so does the heart-beat. This reduces blood pressure and the entire body gets into the rhythm of the mantra. Once the mantra settles in the body, whenever the body alters, the mantra begins. At an advanced stage, the mantra at work gradually dissolves into nothingness. For this split second/longer periods the mind is at perfect rest.

8. HOW CAN A MANTRA CURE?

As indicated above, the mantra works at three levels i.e. physical level when chanted audibly, mental level when chanted silently with thoughts and Jeeva/Soul Level when the thoughts disappear. Nectar of immortality (Amrita) is always available in the throat symbolized by the throat Chakra (Kundalini Yoga). When a mantra like the Mritunjaya mantra is recited loudly, this Chakra is activated and a tiny droplet of Amrita is ejected into the

tongue. This has the power of the Divine Mother Amriteswari⁶ and can cure any disease. The Mantra makes the entire body fall into harmony and resonate with it thereby activating the protective hormones etc. that are secreted as required. The heartbeat is controlled and slowed down to reduce the blood pressure thereby preventing/curing umpteen diseases.

At the mental level, when the troublesome conscious thoughts as well as the sub-conscious and super-conscious level thoughts are superimposed with the mantra chanting, they have to either resonate with the mantra or are dissolved. This results in the removal of impure and troublesome thoughts at all levels of the working of the mind and the diseases of the mind as well as stress, mental fatigue etc. are removed as the mind rests. This phenomena occurs at the Agya Chakra (Kundalini Chakra between the eyebrows). For example, if the Mritunjaya Mantra is being chanted, then the Shakti or Divine mother takes the form of Tripura Sundari or Sodasi, popularly called Sri Vidya and Shiva is in the form of Sri Vaidyanatha.

At the Jeeva/soul level, the mantra is lost as the consciousness of the self is also dissolved for a split second. This activates the Hridaya Padma (Heart Lotus or Kundalini Chakra at the heart level). This is presided by Vishnu (Giver of food & sustenance) or Shiva as Vishwanath and then the Divina Mother takes the form of Annapoorna (Giver of food).

If "Om" is prefixed to the Mritunjaya Mantra, then the Mantra Devata (Shiva) takes the form of Omkareshwara in the Sahasrara Chakra in the head and the Divine Mother is Tara. In this manner each mantra is capable of activating all the Chakra and can cure diseases at various levels. Mala Mantra like the Hare Krishna Maha

⁶ Younger people or people with more nervous energy have a higher heartbeat rate. Hence, their mantra is smaller in length. Older people or those with a lower heartbeat rate should have a longer mantra.

⁶ Amriteswari is the form of the Divine mother when Shiva takes the form of Tryambakeswara. This word can also mean the Lord (Iswara) of the three (Trya) Mothers (Amba).

Mantra, Savitur Gayatri, Brihaspati Gayatri, Vishnu Gayatri & Mritunjaya Mantra are very effective due to their metre (length), syllables and perfection.

9. When should I start a Mantra for the first time?

A mantra can be started on any day dedicated for the worship of the Mantra deity. As such, Wednesday's are good to start Siksha Mantra and Thursdays for Diksha Mantra. Mantra started on the special occasions or festivals celebrating the birth etc. of the deity are the most auspicious⁷. A list of festivals is given below: -

Deity	Festival	Remarks
Sri Ram	Ram Navami	Ram navami or the birthday of Lord Rama falls on the 9th day of the bright fortnight of the month of Chaitra (March-April)
Sri Krishna	Janmastami	This is the 8th day of the dark half of the month of Bhadrapada (August-September)1. Starting from the first day of the Sukla Paksha, the mantra Om Namo Bhagavate Vasudevaya ⁸ is chanted intensely. 2. Recite the Bhagavatam during this period or at least some portion of it, especially the Gopika Geetam,. 3. A complete fast is to be kept on the day of the festival. Various sweetmeats and butter are prepared

⁷ Mantra mahodadhih and all texts are unanimous in this. Other astrological considerations are set aside when the day of the festival is chosen.

⁸ For a complete understanding, refer to The Bhagavat Gita: As it is by H.H. Srila Prabhupada. Some mantra used by different sampradaya are given here. Please refer to Srimad Bhagavatam translated by H.H.Srila Prabhupada for the translations, purport etc.:-

- 1) *Om Namo Bhagavate MahaPurushaya sarva-guna-sankhyayanaranantayav-yaktaya nama.* (SB 5.17.17) [Shiva]
- 2) *Om Namo Bhagavate Dharmyatma-vishodhanaaya Nama* (SB 5.18.2) [DharmaRaja/ Ganesha]
- 3) *Om Namo Bhagavate Narasimhaaya namas tejas-tejase Avir-aavirbhava vajra-nakha vajra-damstra karmasaya randhaya randhaya tamo grasa grasa Om svaha Abhayam abhayam Aaamari bhuyista Om kshraum* (SB 5.18.8) [Narasimha Avatar]
- 4) *Om hr̥m hr̥m hr̥m Om Namo Bhagavate Hrishikesaya sarva-guna-visesair vitakshitatmane Aakutinam cittinam chetcasam visheshanam cādhipataye shodasa-kalāya echaandha-mayāyānna-mayāyāmr̥ita-mayāya sarva-mayāya sahase ojase balāya kāndya kāndya namas te ubhayatra bhūyāt* (SB 5.18.18)
- 5) *Om Namo Bhagavate mukhyatamdaya namah sattvāya prānayaujase sahase balāya Mahā-Matsyāya nama*(SB 5.18.25) [Matsya Avatar]
- 6) *Om Namo Bhagavate akupārāya sarva-sattva-guna-visheshanāyānu-palakshita-sthānāya namo varshmane namo bhūmne namo namo 'vasthānāya namas te.* (SB 5.18.30) [Koorma Avatar]

for offering to Sri Krishna. The fast is broken after midnight by eating the sweets etc. offered to Sri Krishna. 4. Greetings are exchanged with the Natural mantra for Kali Yuga "Hare Krishna". 5. perform a Havan⁹ or participate in one and start reciting the Specific mantra from 4 AM in the morning. This is continued throughout the day till midnight. Thereafter, worship Sri Krishna by bathing the idol with milk as His Name is chanted 108 times and the Shodasoopachar Pooja. (At least do the Panchoopachar Pooja)

Skanda / Mars	Skanda Shasti	Skanda Sashti is the day on which Lord Subramanya defeated the demon Taraka. Whereas weekly worship is on Friday's, Monthly worship is either during the day of Krittika Nakshatra or the sixth day of the bright fortnight. The sixth day of the solar month of Tula (October-November) is the most auspicious Skanda Sashti. Some devotees undertake the <i>Kavad</i> ¹⁰ rite as well.
Sadguru Pooja	Shankara Jayanthi	Shankara Jayanthi falls on the 5th day of the bright half of Vaisakh (May-June).
Hanuman	Hanuman Jayanti	Chaitra Shukla Purnima (the March-April full moon day) i.e. six days after Ram Navami. Read the <i>Hanuman Chalisa</i> and thereafter recite your mantra.
Any Vishnu Mantra	Gita Jayanti	The birthday of the <i>Bhagavad Gita</i> ¹¹ , is celebrated on the eleventh day (<i>Ekadasi</i>) of the bright half of the month of Margasira (December-January). Read the <i>Bhagavat Gita</i> or

⁹ Yagna or fire sacrifice

¹⁰ The Kavadi is a basket in which the devotee carries milk, water from a holy river and other offerings from the river to the temple. Two such baskets are slung over a stick like a balance. This is carried on the shoulder and offered to the Shiva Linga/Kartikeya. Complete celibacy is to be observed, travel is by foot (normally barefoot) and only pure food is consumed during the journey. Sparse clothing and austerity are the hallmark of this penance that washes away a thousand sins.

¹¹ *ekāṁ śāstrāṇि devakī-putra-gītam; eko devo devakī-putra eva*

eko mantras tasya nāmāni yāni; karmāpy ekāṁ tasya devasya sevā (Gītā-māhātmya 7)

at least the seven verses¹². Pray to the Lord Sri Krishna¹³ and meditate on the single syllable "OM". The Yogi's & Jyotisha aspiring for divine vision worship Vishwarupa¹⁴ or Jagannath¹⁵ Krishna.

Ganesh	Ganesh Chaturthi	The 4th day of the bright fortnight of Bhadrapada (August-September) is celebrated as Ganesha Chaturthi. Ganesha can be worshipped on any Wednesday or Chaturthi tithi of any month.
Siddha Mantra	Dattatreya Jayanti	On the full moon day of the month of Margasira (around December).
Saraswati	Vasant Panchami	Magha (January-February) Sukla Panchami; Wear yellow clothes,

¹² om ity ekākṣarān brahma; vyāharaṇū mām annusmaran.

yah prayāti tyajan dehan; sa yāti paramāṁ gatim (Gita 8.13)

param brahma param dhāma; pavitraṁ paramāṁ bhavān

puruṣāt sāśvataṁ divyam; ādi-devam ajanī vibhūm (Gita 10.12)

āhus tvāṁ ṣayaḥ sarve; devarśir nāradas tathā

asito devalo vyasah; svayam caiva bravīṣi me (Gita 10.13)

sarvam etad itāṁ manye; yan mām vadasi keśava

na hi te bhagavan vyaktim; vidur devā na dānavāḥ (Gita 10.14)

svayam evātmānātmānam; vetha tvāṁ puruṣottama

bhūta-bhāvana bhūteśa; deva-deva jagat-pate (Gita 10.15)

sthāne hrīkeśa lava prakṛitya; jagat prahṛṣyat annrajyate ca

rakṣāṁsi bhītāni diśo dravanti; sarve namasyanti ca siddha-saṅghāḥ (Gita 11.36)

¹³ Om namo bhagavate uttamāślokāya nama Arya-lakshaya-sila-vratāya nama upasikshitāmāna upasita-lokāya namah Sādhu-vāda-nikashanāya namo brahmanya-devāya mahā-purushāya mahā-rājāya nama (SB 5.19.3)

" manyase yadi tac chakrāṇi; mayā draṣṭum iti prabho

yogeśvara tato me tvāṁ; darśayātmānam avyayam (Gita 11.4)

paśyāmi devāṁs tava deva dehe; sarvāṁs tathā bhūta-viṣeṣa-saṅghān

brahmāṇam iśānū kamalāsana-stham; iśīṁs ca sarvān uragāṁs ca divyān (Gita 11.15)

aneka-bhūdara-vaktra-netraṁ; paśyāmi tvāṁ sarvato 'nanta-rūpam

nāntām na madhyām na puṇas tavādīm; paśyāmi viśveśvara viśva-rūpa (Gita 11.16)

kriṭinām gadinām cakriṇām ca; tejo-rāśīṁs sarvato diptimantam

paśyāmi tvāṁ durnirikṣyām samāṇād; diptānalārka-dyutim aprameyam (Gita 11.17)

tvāṁ ekaśarām paramām veditavyām; tvāṁ asya viśvasya parām nīdhānam

tvām avyayāḥ sāśvata-dharma-goptā; sanātānas tvāṁ puruṣo mato me (Gita 11.18)

anādi-madhyāntam ananta-viṣyam; ananta-bāhuṇi śāśi-surya-netram

paśyāmi tvāṁ dipta-hutāśa-vaktrām; sva-tejasā viśvam idam tapantam(Gita 11.19)

anādi-madhyāntam ananta-viṣyam; ananta-bāhuṇi śāśi-surya-netram

paśyāmi tvāṁ dipta-hutāśa-vaktrām; sva-tejasā viśvam idam tapantam(Gita 11.20)

amī hi tvāṁ sura-saṅgha viṣanti; kecid bhītāḥ prāṇyalayo grānti

svastīty uktvā maharṣi-siddha-saṅghāḥ; stuvanti tvāṁ stutibhūḥ puṣkalābhūḥ (Gita 11.21)

rudrādityā vasavo ye ca sādhyā; viśe 'śvinau marutaś coṣṇapāś ca

gandharva-yakṣāsura-siddha-saṅghāḥ; vīksante tvāṁ vīsmītās caiva sarve (Gita 11.22)

rūpāmī malat te bahu-vaktra-netram; mahā-bāho bahu-bāhu-rūpā-pādām

bahūdarām bahu-dariṣṭā-karālām; drṣṭvā lokāḥ pravyathitās tathābām (Gita 11.23)

nabhaḥ-spr̄śām diptām aneka-varṇām; vyāttānamām dipta-visāla-netram

drṣṭyā hi tvāṁ pravyathitāntar-ātmā; dhṛīm na vīḍāmī śamāmī ca viṣṇo (Gita 11.24)

(yellow color is a sign of auspiciousness and spirituality). The food/*Pradam* is colored yellow by using saffron.

Durga	Navratri & Dasami Vrata	Nine days from the Sukla Pratipad to Navami are the Navratra. These occur twice in the Month of Chaitra (March-April) and
Jagannath or Surya Devata	Rath Saptami	7th day of the bright fortnight of the month of Margasira (December-January) (or on Sundays or Saptami of every month).
Protection Mantra, Veda's & Gayatri mantra's	Raksha bandhan	It is celebrated on the full moon day of the month of Sravana (August-September). The Vedas are recited. Known as Avani Avittam in South India and also <i>Upakarma</i> , it is specially sacred to the Brahmins, who have been invested with the sacred thread. Sacred thread is offered to Vishnu/Krishna and girls ¹⁶ tie this thread called <i>Raksha</i> (or <i>Rakhi</i>) to the wrist of their brothers, wife's ¹⁷ to the wrist

¹⁵ sthâne hr̥ṣikeśa tava prakirtya; jagat prahṛṣyatv anurajyate ca
rakṣāṁsi bhitāni diśo dravanti; sarve namasyanti ca siddha-saṅghāḥ (Gita 11.36)
kaśnūc ca te na nameran mahātmān; garīyase brahmaṇo 'py adi-kartre
ananta deveśa jagan-nivāsa; tvam akṣaram sad-asat tat param yat(Gita 11.37)
tvam adi-devah puruṣah purāṇas; tvam asya viśvasya paraṇi nindhānam
vettāsi vedyati ca paraṇi ca dhām; tvayā tattam viśvān ananta-rūpa (Gita 11.38)
vāyur yamo 'gnir varuṇah śāśāṅkah; prajāpati tvam prapitāmahaś ca
namo namas te 'stu sahasra-kṛtval; punaś ca bhūyo 'pi namo namas t(Gita 11.39)
namah purastād atha prsthatas te; namo 'stu te sarvata eva sarva
ananta-viryamita-vikramas tvam; sarvam samāpnōsi tato 'si sarvah (Gita 11.40)
sakheti matvā prasabhañ yad uktam; he krṣṇa he yadava he sakheti
ajānatā mahimānam tavedāñ; mayā pramāñdat prañayena vāpi (Gita 11.41)
yac cāvahāśartham asat-kṛto 'si; vihāra-śāyāsana-bhojaneśu
eko 'tha vāpy acyuta tat-samakṣam; tat kṣāmaye tvam aham aprameyam (Gita 11.42)
pitāśi lokasya carācarasya; tvam asya pūjyaś ca gurur garīyān
na tvāl-samo 'sty abhyadhikāḥ kuto 'nyo; loka-traye 'py apratima-prabhāva (Gita 11.43)
tasmat prañamya prañidhāya kāyam; prasādaye tvām aham iṣām idyam
piteva putrasya sakheva sakhyuh; priyāḥ priyārhasi deva sodhum (Gita 11.44)
adṛṣṭa-pūrvatā hr̥ṣito 'smi dṛṣṭvā; bhayena ca pravyathitām mano me
tad eva me darśaya deva rūpam; prasida deveśa jagan-nivāsa (Gita 11.45)
kirītinam gadinām cakra-hastam; icchāmī tvām drastum aham tathaiva
tenaiva rupeṇa catur-bhujena; sahasra-bāho bhava viśva-mūrte (Gita 11.46)

¹⁶ The Mantra recited when the *Rakhi* or the silkens thread is tied is as follows:

Yena baddho Balee Raajaa daanavendro mahaabalah;

Tena twaam anubadhnāami rakshay maa chala maa chala.

"This *Raksha* with which the most powerful and generous King Bali himself was bound, I tie to your wrist; O Protector (*Raksha*), don't leave! don't leave!"

¹⁷ When Indra, the King of heaven was defeated in battle with the demons. His wife Sachî Devi, tied the Raksha around his wrist. Thereafter, by the power of this protection (*Raksha* means "protection"), Indra defeated the demons and recovered Amaravati (the city of the immortals/ Deva's).

of their husbands and the Brahmins to the wrist of the kings.

Surya & Navagraha;	Sankranti	especially Makar Sankranti Around 15 th January, the Makar Sankranti (Solar ingress into Capricorn) is celebrated as the New Year day. The day prior to this is celebrated as the <i>Bhogi</i> festival and <i>Pongal</i> is celebrated on Makar Sankranti.
Agni, Kartaviry-arjuna	Kartigai deepam	full moon day of the month of Kartik (November-December) when the Moon is in Krittika Constellation.
Shiva	Shivratri	14 th day of the dark fortnight in the Month of Falguna (or on any Monday)
Guru	Guru Poornima	Full Moon in the Vedic Month of Ashada (July-August)

10. Do you think that this mantra *Om hrim ksraum ugram viram maha visnu jvalantam sarvato mukhami mrityu mrityum namamy aham* is good for me to chant holding my badly placed Mars in Aslesha in Rasi in 8th and also 8th in Vimsamsa?

Hrim is to be recited by Brahmins. *Kshraum* is the Beejakshara mantra of Narasimhadeva. In the first place, the mantra given is not correct and only correct mantra should be used. I cannot recommend this mantra due to the 8th house placement of Mars. Instead a simple mantra like " *Vyam Vyasa Devaya Namah*" or any other Guru Mantra will lead you to your correct Mantra.

5.3 TOPIC: GEMSTONES

11. Is the use of Gemstones advised in the Hindu scriptures?

Yes, the benefits of good gemstones has been extensively stated in all scriptures/literature. The Rig Veda, Brihat Samhita (Varahamihira) and other texts speak in considerable detail. The Garuda Purana quotes Sri Suta Goswami: "These gems possess occult powers. Fine, auspicious stones counteract poison, venom, disease and other dangers. Inferior quality, inauspicious gems have oppo-

site effects. The ruby, emerald, blue sapphire, cat's eye, yellow sapphire, diamond, pearl, hessonite, coral, blood-stone, quartz, jade, and red garnet are among the best gems, and should be selected under the guidance of a skilled gemologist...The use of a bad or inimical gemstone brings disease and misfortune."

12. Why should we not use gemstones of inimical planets?

A genuine gemstone of good quality should never be used with an imperfect or flawed gem or with one that is astrologically incompatible¹⁸ with it. Suta Goswami (Garuda Purana) advises "not to wear a gem that is of inferior quality or incompatible even if it is set together with the divine Kausthuba Mani¹⁹ of Vishnu. Just as the best of saints lose their merits by bad company, similarly, an imperfect/inferior or incompatible gemstone can ruin the beneficence of other good gems.

13. Can I buy a cheaper gemstone?

Price is not the criteria for the choice of a gemstone. Instead this is purely based on the horoscope. As regards quality, the Agni Purana states that a pure, good quality gem radiating its characteristic internal luster is a harbin-

¹⁸ For determining compatibility of gemstones most astrologers go by the *Naisargika Sambandha* (natural relationship) of other planets with the stone of the principal/ruling planet. The **Ruling Planet** is the strongest one in trines to the Lagna or in the seventh house (1, 5, 7 & 9 houses), and if none are there, then the Lagna lord is chosen. Thus if the ruling planet is the Moon, then all planets are compatible with it, but if it is the Sun, then only Jupiter, Mars & Moon are compatible and their stones can be chosen. Other astrologers use the *Tatkalika Sambandha* (Current relationship) between planets in a chart as this also takes the individual horoscope into focus. Here, the planets that are *Param Mitra, Mitra or Sama* (See Relationship/Sambandha in Brihat Parasara Hora Shastra) to the ruling planet are chosen for supportive gemstones. However, the best and most beneficial gemstones are those of the planets involved in a beneficial *Yoga*. If the tenth and ninth lord are involved in a Dharma-Karmadhipati *Yoga*, then their stones should be used together to augment the effects of the *Yoga*. Gemstones of planets involved in *Duryoga* and other malefic combinations or where benefits accrue if the planets are weak and afflicted like the Vipareeta Rajyoga, should never be used.

¹⁹ Refer Chapter 6: Gemology –Gemstones of Swarga Loka.

ger of good luck. On the other hand, if it is cracked, fissured, dull, or coarse in appearance it should not be used. Thus, if a good quality gemstone cannot be afforded, then it advisable to use cheaper substitutes, but of good quality. If these good quality gems (whether Maharatna or substitutes) are beyond the purse, then try metal bands/rings etc, but never use inferior or damaged gemstones.

14. What is the logic behind wearing standard gemstones(Maharatna)? For example would pure yellow sapphire mean that it has got the ability to exalt Jupiter, and treated and impure citrine would be weaker to give results? Would then wearing of these more ordinary stones also be of help to persons with more afflicted planets, yet still of an ability to give positive results?

The Maharatna (as defined in chapter 6: Gemology) or principal/standard gemstones have the ability to give the perfect positive effects of the planetary vibrations they represent. This is documented in the traditional literature and scientific studies have shown their ability to give the pure spectrum internal luster.

The use of a Yellow Sapphire does not exalt Jupiter. It stays in the very same position and has the same aspects and effects. The only quantitative change is in its strength called *Bala*. Thus, by becoming strong it has an overbearing effect on the chart and the aspects of malefic planets like Saturn or Mars on it are nullified. It's effect on the life of the native would be like running the dasa of Jupiter superimposed on the current dasa. Thus, if Jupiter is a benefic for the chart, then the use of the Yellow Sapphire will reduce the overall evil and enhance the good results. There is also a qualitative change in that the pure yellow light gives purity of thought thereby making the mantra, prayers etc. more meaningful and effective. The depth of learning is enhanced and life becomes more meaningful.

Citrine does not have the same pure spectrum yellow internal luster as that of the Yellow Sapphire nor can it match the gold aura of Imperial Topaz. Any substitute

will always be a bit inferior in both quantitative and qualitative results. However, its use is surely going to be beneficial although lower and slower than that of Yellow Sapphire.

15. What is the Vipareeta stone for Sani and Rahu?

Vipareeta means opposite or gemstones used for weakening the effects of some planets in certain houses. If a house is occupied by an enemy of its Karaka, then the significations of the house suffer. Keeping this principle in view, the first house to be checked in any chart is the ninth house of fortune and Dharma with Jupiter & Sun as the signifier: Rahu and Saturn are the enemies of these signifier and if they are placed in the ninth house, they shall damage fortune and Dharma. The remedy is to strengthen the concerned Karaka by wearing its gemstone in the ring finger. Suka Nadi states that if Rahu is in the ninth house, then the native has good fortune after wearing a Topaz. The same principle of *Vipareeta Ratna* (Opposite Gemstone) has been used here. Rahu is the enemy of Jupiter and since it is placed in the ninth house, the use of a Topaz (gemstone of Jupiter) removes the misfortune caused by Rahu. Similarly, if Saturn is in the ninth house, then the person may suffer from poverty/failure in the homeland after 36 years. To remove this evil, a ruby, the gemstone of the Sun (Saturn's enemy) is worn.

5.4 TOPIC: SPIRITUALITY

16. When we are destined to suffer the consequences of our past Karma, then what is the rationale for remedial measures?

Karma is like an envelope over the pure spark of the Jeeva²⁰ and tends to blur its single objective of attaining one-ness with the Paramatma²¹. Thus, although the negative effect of the evils of the past karma are often over-

²⁰ Soul/Atma of the individual in the form of a tiny hair like miniature spark of colored light in the region of the solar plexus. This is the real identity of the individual consciousness.

²¹ God visualized as the Macrocosm or the penultimate goal of all individual souls/Atma.

bearing and filter the light of knowledge from the Sahasrara & other Chakra²², the individual soul thirsts for its Lord or goal. If all souls had to wipe out past Karma and take re-birth repeatedly and gather a fresh dose of bad Karma in each life, then this cycle would never end. There must be ways and means for the Jeeva to break out of this Karmic cycle which is like the Alexander's knot. This is what Vedic Remedial measures aim for. If a Jyotish sees that a person is going to lose his job and suffer the loss of livelihood, consequential family problems etc. due to past Karma, then an attempt is made to yoke him to the job. This could be (1) in the form of a simple warning regarding the consequences or (2) in the form of a gemstone that will prevent his hands from writing a resignation or (3) a mantra that will dissuade the mind from this process of destruction or (4) teach him to surrender before his Ista-Devata (**Atma Samarpana**) and beg forgiveness for the sins of the past. Depending on the extent of Karmic evil, the first three should work. The fourth will always work and is the *Bhakti Marga* (spiritual path of devotion). The evil Karma continues to exist, but is further enveloped by the light of the remedial measure thereby being blocked or made ineffective. If the self surrender to one's Lord is genuine, then one day like the holy fire the Lord shall burn away the evil Karma and release the soul from bondage.

17. How can we see there Vaisnava types of liberation?

Moksha is the same for everyone. There are states (called Loka) that are intermediate, but then one always returns to this Karmic plane and then, it is not Moksha. When the stage of Moksha is reached, then words like "types of" or "kinds of" etc. cease to have meaning. At this level, as defined in the Bhagavat Gita, a true devotee will see God in all things and creatures. In plants, leaves, dogs and all beings, animate and inanimate. Then, he shall love everything as if they were God. This is the stage of

²² Concentrations of energy in the form of Lotus (Symbolic of the rising Sun) within the nervous system of the body. Sahasrara is the thousand petal lotus in the Cranium of the brain. The others are the Agya Chakra in the third eye or between the eyebrow, the Throat Chakra, Heart Chakra, Nabhi (Navel) and Mooladhara (Base of Spine) Chakra.

pure *Bhakti*. All forms of differentiation are essentially born of Rajas Guna and this shall cease. Hence the name "Vishnu" means "Sarva Vyapakeshwara Devata" or He who is present in everything, and is everywhere.

5.5. TOPIC: MEDITATION

18. Why should we meditate?

Study the 12th house for this activity. The 12th house in the D-20 chart shows whether you like meditation. If this is directly connected to the D-20 ascendant, then you will love to meditate. If we take the 9th house as the temple or the abode of God, then the 12th house becomes His seat of happiness. If God is happy, so are you. Thus, it is important to meditate as this is going to make Him happy and will also give you the bliss of one-ness with the Lord.

19. What is the difference in meditation in 12th from Vimsamsa Lagna, 12th from Moon and 12th from Atmakaraka?

Firstly, the Shastra does not ascribe seeing meditation from the 12th house from the Moon. Instead, the 12th house from Lagna and the natural sign Pisces is examined for all thoughts regarding emancipation and after life.

The 12th house from Vimsamsa Lagna shows the period of meditation and not the deity. The form or *Vesha* of the deity is seen from the trines to Vimsamsa Lagna. The Shakti (as per the name of the Vimsamsa associated with any planet) leads to the association with that particular form. Thus, a person may have Mercury in Jaya Vimsamsa and will progress faster in spiritual development if he were to worship Jaya along with the Ista with mantra's like "...Vishnu-Jayabhyam Namah".

The deity is associated with dharma and the Navamsa has to be examined for this purpose. The 12th house from Atmakaraka is seen for the Ista Devata as well as the direction of meditation.

20. WHAT ARE THE TYPES OF MEDITATION?

All roads lead to Rome is an apt proverb to show that whatever be the type of meditation, it will ultimately lead to the same objective of final emancipation of the soul.

Dhyana refers to the mental activity of bringing the mind to focus on an object, form of deity, mantra or simply nothing (*Nirguna*²³). It is important that a conscious effort is not made to do this as the mind can be very difficult to control. All kinds of thoughts will come to disturb and rather than falling prey to the temptation of deliberating on these thoughts, continue to meditate. This is done by mentally reciting the *Dhyana Sloka* in which the objective is to visualize the image of the deity or by mentally repeating the **mantra** which is superimposed on the thoughts that results in their gradual dissolution.

Dharana is the process of concentrating on any object. Look at the object from the bottom to the top and vice-versa. Close the eyes and see if you can clearly visualize the object. If not continue the process. In the case of flame etc, do not concentrate for too long as the eyes will start burning and this can also cause insomnia or sleeplessness. Meditation, in any form or manner is always done in moderation. Some of the objects of meditation are as follows:-

1. the tip of a flame (*Agni Tatwa*),
2. the image of a deity with focus on some part like the legs of Narayana (for wealth as Lakshmi rests near His legs) or the Kausthuba Mani on His chest (this gives shelter and Moksha) or the Sudarshana Chakra in His right Hand (for protection) or the conch on His left hand (removal of all worries and family problems) or His navel (for long life) or the mace (for destruction of evil) or the lotus (for prevalence of Truth) or *Kasturi Tilakum* (Yellow vertical mark of Jupiter symbolizing His Supremacy, Omnipresence and knowledge) etc.,

²³ This should not be attempted unless in the final stages of spiritual development.

3. *Trinetra* (Third eye ruled by Agni the Holy fire symbolizing knowledge) of Shiva,
4. Holy Feet (*Gati* or spiritual direction) of the Guru,
5. Tongue of Kali (whereby all our sins are forgiven as the divine mother Kali bit Her tongue when Her feet fell on the chest of Lord Shiva and the red blood emerging from the cut made the tongue blood red in appearance),
6. Center of a Yantra or any specific area or spot, or
7. Any object associated with spirituality.

Samadhi is a very advanced stage in meditation where the personality of the individual is lost and completely immersed in Godhead.

21. What is *Pranayama*?

Pranayama is the process of breath control

22. How does one see Moksha? In my chart Saturn is Atmakaraka and it is Vargottama in Pisces. From Karakamsa, 12th house lord is Saturn and it is placed in Karakamsa Lagna with Ketu in Pisces. Does this combination give possibility of Moksha?

Moksha is seen from the 12th house from Karakamsa (Navamsa sign occupied by the Atmakaraka). If Ketu is in the 12th then the indications are very strong. The planet conjoining Ketu indicates the guiding deity called Ista Devata. The combination mentioned draws you towards detachment and spiritualism, towards Jyotish etc. It is very beneficial. The deity of Saturn is Brahma and generally, His worship has been disallowed by Shiva. So, the other alternative is to worship Narayana with the Astakshari Mantra.

23. I have a great desire to do Pooja and Homam monthly for Lord Satya Narayana and Sri Mahalaksmi and I wish to gain Their blessings and support for happiness, removal of negativity and ill will and spiritual progress (Siddhi) to reach Them.

As such Sri Satya Narayana is worshipped on POORNIMA or full Moon nights whereas Vishnu & Lakshmi are worshipped on Thursday. The Satya-Narayana Mantra is given in Chapter 5.

The Pooja should be done for 16 Full Moons and complete fast has to be kept. The special rites are performed by pious Brahmins by reciting the Sri Satya Narayana Vrata Katha. During the overall period of 16 Full Moons (i.e. 16 Lunar Months) the mantra is to be recited ONE LAKH TIMES. On the first day of the starting of the mantra, the 10 Samskara have to be done by you within a period of 40 Days. Thereafter the Japa can be started. This is the method of the Siddhi of the mantra. The other Vaishnava rules are quite strict and most important, you are NOT ALLOWED TO TELL A LIE EITHER BY SPEECH, GESTURE OR IMPLICATION OR IN ANY FORM OR MANNER. If you do this unknowingly, then beg His forgiveness by prostrating at His Holy Feet with the mantra: SASANKHA-CHAKRAM SA-KIRITA-KUNDALAM SA-PEETA-VASTRAM SARASIRUHYEKSHANAM; SA-HARA-BAKSHA STHALE KAUSTHUBA SHREYAM; NAMAMI VISHNU SIRASA CHATURBHUJAM.

- 24. In the 9th from D-20 Lagna I have Mercury and debilitated Moon. What would this signify?**

Sri Krishna of course. Mercury shows Vishnu or Avatar and the moon specifically indicates Krishna.

- 25. How to determine the planet signifying Ista Devata if there's more of them in the 12th from Karakamsa or aspecting it.**

When you choose a planet as Atmakaraka, we ONLY use the degrees in the RASI CHART. Since in the Navamsa, we are seeing the 12th house from the Atmakaraka, the Yoga of the planet with the AK itself is ruled out. Thus the second source of strength i.e. own Lord, Jupiter or Mercury comes into play. Normally, the path to the Ista Devata is not a direct one and the person first moves around the subsidiary deities indicated by the trines to

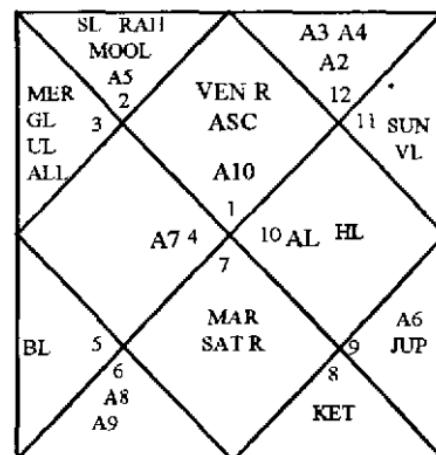
the Navamsa Lagna and then to the trines to the AK and finally to the 12th house from the AK.

In any case, choose the deity signified by one of the planets in the 12th from the AK. Choose the strongest on the basis of nature of the sign and planet. In case of doubt, use the Chara Karaka scheme of the Rasi chart (here degrees come into play)

26. Determine the Ista Devata, Palana Devata and Guru Devata for a male born on 8 April 1953 at 17:43:17 Delmenhorst, Germany (8°E 37' 45", 53°N 03' 08").

Your Navamsa Chart is as follows:-

A4 A3 A2	VEN R ASC A10	RAHU MOOL SL A5	GE ME UL AL
VL SUN	CHAR. Q 23 NAVAMSA		A7
HL AL			BL
JUP A6	KET	SATR MAR	A9 AB



The Jaimini Sutra teaches Ketur kaivalyam or if Ketu is placed alone in the 12th house from Karakamsa (Jupiter is your AK in Sagittarius) then the native shall be a seeker of Moksha and the deity is indicated by Ketu as GANESHA. Thus, your Ista Devata is Ganesha. Since Ketu in Scorpio is aspected by Venus from Aries (Sign Sight), the specific Mantra is the Lakshmi-Ganesha Mantra.

Again your Palana Karta or One who will look after you in this life is Sri Ganesha Who should be worshipped with the Lakshmi -Ganesha Mantra.

The Guru Devata is Shiva and you are likely to be a Gyana Yogi. Your Chart is given below with the eight Chara Karaka (Asta Dala Padma).

ॐ गुरवे नमः

APPENDIX VI

RUDRAKSH AND ROSARY

RUDRAKSHA

Shastra's like Rudraksha Jabalopainshad, Shiva Purana, Devi Purana and Padma Purana extol the value of the Rudraksha seeds. The Rudraksha tree belongs to the Elaeocarpaceae family and is as huge as the banyan tree, taking between 15 to 18 years to attain maturity. Rudraksha is a fruit of that tree which has a seed covered with pulp and an outer skin. After drying, the skin turns black and grooves appear on the surface running from apex to the bottom, thereby demarcating clear areas called 'Mukha' or faces. The Rudraksha are classified based on the number of faces, which can range from one to twenty-one. Although the Shastra speaks of four colors, (Red, yellow, black and white) it is next to impossible to differentiate after the seed has dried. Authentic and High quality beads of Rudraksha (*Elaeocarpus Ganitrus Roxb*) is available in Indonesia and Nepal. other beads of *Elaeocarpus* family look similar to Rudraksha (for example *Ganitrus Roxb*) but are not as effective. The tests include (a) floatation test where the Rudraksha seed when placed on water should sink. If it is a wooden imitation, it will float. (b) Copper test: the Rudraksha is very hot and has an electro-magnetic interaction with copper. If the beads are held (with a string) over a copper coin, they tend to show a

¹ The bhadraksh is like the Rudraksha, but of milder color and much less heat.

gradual rotation movement. If this is clockwise, they are considered auspicious. (c) Milk test: Leave the seed in a cup of milk for a day. If the milk is not spoilt, the seeds are auspicious.

ROSARY

Separate rosary of 108 beads is used for wearing in the neck (called neck - Mala) and for counting repetitions of a mantra (called Japa - Mala). The Japa - Mala can have 27, 54 or 108 beads for counting and large bead at the junction / knot. The neck - Mala consists of a single type of bead like Rudraksha, bhadranksh¹, Tulsi, coral, rock crystal (Sphatik). However, Rudraksha beads can be used with either gold beads or crystal beads. The neck - Mala should be removed before sleeping and can be placed under the pillow. The Japa - Mala should be placed at the after/ Pooja room. Care should be taken not to use Surya/Vishnu mantra with Rudraksha Japa - Mala or Shiva / Rudra mantra with the Tulsi Japa Mala. For example, a person desirous of worshipping Sri Ram will require two Japa - Mala - one Rudraksha Mala for worshipping Sri Hanuman (Rudra - Avatar) and a Tulsi Mala for Sri Ram.

Table A6-1: Types of Rosaries

Deity	Tatwa	Types of Rosaries.
Surya	Agni	Red coral, gold
Dev	Jala	Sphatik (rock crystal), Sandalwood, silver
Shiva	Vayu	Rudraksha, Turmeric, Copper
Ganesha	Prithvi	Bhadranksh, Steel
Vishnu	Akash	Tulsi

SANCTIFYING MANTRA

In the Bhagavat Gita, Sri Krishna teaches that if the Lord is invoked in any object/form, then he does come to the aid of the worshipper in that very form. Thus, the beads/ rosary, which represent the blessing of the Guru, should

be sanctified by appropriate prayers/mantra. The beads of the rosary are akin to "seeds" (Bija) and only Beeja Mantra should be used.

(1) TULSI MALA

ह्रीं श्रीं क्लीं ।

Hrim Shrim Klim(Vishnu):

(2) SPHATIK MALA

ऐं ह्रीं क्लीं ।

Aim Hrim Klim (Chandi)

ह्रीं स्रीं हूं ।

Hrim Strim Hum (Tara)

कीं कीं कीं ।

Krim Krim Krim (Kali)

हीं श्रीं कीं ।

Hrim Shrim Krim (Tripura/Durga)

(3) RUDRAKSHA MALA²

Although 21 types are listed, the Shastra give mantra for only 14 types from Ek-Mukhi (one face) onwards. On the other hand, fifteen to twenty-one faced Rudraksha are kept at Pooja alter.

1. Ek Mukhi (One face) [Deity Param Shiva]

It promises wealth, fortune, a good life and final emancipation like that of Raja Janak (father of Sita). Excellent for doctors, Kings etc.

² Research done by a Group of Scientists led by Dr. Suhas Roy of Banaras Hindu University, India, scientifically proved the effectiveness of Rudraksha with replicable results. These experiments confirm that Rudraksha has powerful Electromagnetic, Paramagnetic and Inductive properties varying for different varieties (Mukhi's) and on wearing particular Rudraksha beads, specific electrical impulses are generated that stimulate certain positive brain centers (brain chemicals) thereby affecting a transformation in the personality, charisma and confidence levels quite similar to what has been described in Scriptures.

Mantra:

ॐ ह्रीं नमः ।

Om Hrim Namah

Panchakshari Mantra

ॐ यें हं श्रो ये

Om Yem Ham Shroum Ye

2. Two faced Rudraksha [Deity: Ardhanarishwara]

It shows unity as a means of continuity like that of Shiva-Parvati in the form of Shiva Lingam, the Guru-Sisya continuity of knowledge etc.

Mantra:

ॐ नमः ।

Om Namah

Panchakshari mantra.

ॐ श्रीं ह्रीं क्षीं व्रीं ।

Om Shrim Hrim Kshoum Vreem

3. Three-faced Rudraksha [Deity Agni]

Removes danger from fire, fevers and cleanses the suns. It gives confidence and alleviates depression (can be used during pregnancy).

Mantra

ॐ क्लीं नमः ।

Om Klim Namah

Panchakshari

ॐ रे हूं ह्रीं हूं ।

Om Rem Hum Hrim Hum

4. Four faced Rudraksha [Deity Brahma]

It confers creativity and long life.

Mantra

ॐ ह्रीं नमः ।

Om Hrim Namah

Panchakshari

ॐ वं कं थं हं ।

Om Vam Kam Tham Ham

5. Five faced Rudraksha. [Deity Sadashiva]

The five faces represent “Pancha Brahma” or Pancha Tatwa (the five elements) and confess health and peace.

Mantra

ॐ ह्रीं नमः ।

Om Hrim Namah-

Panchakshari

ॐ हां आं क्षंयों सः ।

Om Hram Aam Kshamiyom sah

6. Six faced Rudraksha. [Deity: Kartikeya].

It confers executive and managerial abilities, competence and success in all walks of life besides success in batters. It is excellent for all sciences, technical education, surgery and cures hysteria, fainting, fits and blood related diseases or diseases of the private parts.

Mantra

ॐ ह्रीं हूँ नमः ।

Om Hrim Hum Namah

Panchakshari:

ॐ ह्रीं श्रीं क्लीं सों ।

Om Hrim Shrim Klim Soum

7. Seven faced Rudraksha [Deity: Saptarshi & Maha Lakshmi]

It confers plenty of money. People do not wear this Rudraksha, but keep it in their cash box.

Mantra:

ॐ हूँ नमः ।

Om Humi Namah

Panchakshari:

ॐ हाँ की हाँ सौं ।

Om Hram Krim Hrim Soom

8. Eight-faced Rudraksha [Deity: Ganesh]

It removes all obstacles and confers success in all undertaking (Riddhi & Siddhi).

Mantra:

ॐ हूँ नमः ।

Om Hum Namah

Panchakshari:

ॐ हाँ ग्रीं लुं श्री ।

Om Hram Greem Lum Shri

9. Nine - faced Rudraksha [Deity: Shakti]

It is worn during the Navratra (nine night for worshipping Durga) and confers energy /power that lead to wealth, social success etc.

Mantra:

ॐ हीं हूँ नमः ।

Om Hrim Hum Namah

Panchakshari:

ॐ हीं व्यं रुं लं ।

Om Hrim Vyam Rum Lam

10. Ten - faced Rudraksha [Deity: Vishnu].

The deity is Das-Avatar Vishnu where each of the ten faces represents one of the Vishnu avatar. When invoked, the user and his family are protected and nourished for generations. All evil effects of planets/Lagna are removed.

Mantra:

ॐ हीं नमः ।

Om Hrim Namah

Panchakshari:

ॐ श्री हीं कलीं ग्रीं ।

Om Shrim Hrim Klim Greem

11. Eleven-faced Rudraksha [Deity: Ekadas Rudra].

The deity are the eleven Rudra or Sri Hanuman (Rudra - avatar). It confers wisdom, power, public speaking abilities and success in battles, besides protection from accidents and all evils.

Mantra:

ॐ ह्रीं ह्रूं नमः ।

Om Hrim Hum Namah

Panchakshari: (*Pancha - kuta Mantra*)

स्त्रे छ्रे दर्शे दर्शके दर्शो ।

Hsphrem Khphrem Hsroum Hskhphrem Hsoum

12. Twelve faced Rudraksha [Deity: Adity].

The deity are the Dwadas-Aditya (twelve Sun signs) represented by Surya the Sun God. It confers political power, minister ship, headship of institutions and favor from government besides intelligence, wealth and a good healthy life.

Mantra:

ॐ क्रों श्रों रों नमः ।

Om Krom Shrom Roum Namah

Panchakshari:

ॐ ह्रीं श्रीं शृणी श्रीं ।

Om Hrim Shrim Ghrini Shrim

13. Thirteen - faced Rudraksha [Deity: Indra]

It confers wealth, artistic talents and rulership / headship of organizations. Perhaps the greatest gift for long terms power and position.

Mantra:

ॐ ह्रीं नमः ।

Om Hrim Namah

Panchakshari:

ॐ रं मं यं अ॑ ।

Om Rum Mum Yum Om

14. Fourteen-faced Rudraksha [Deity: Jyotirlinga]

The deities are the Jyotirlinga of Lord Shiva. It confers divine gifts and opens the third eye (of perfect knowledge and wisdom) and the power of see the past, present and future. It can cure all diseases and removes effects of Graha, bala Graha, black magic etc.

Mantra:

ॐ नमः ।

Om Namah

Panchakshari:

ॐ ये षं अपा ॐ ।

Om Ye Apa Om

Siddhi Mantra:

ॐ दृतं मुच्य उद्धामरेश्वर आज्ञापयती स्याहा ।

Om Dritam Muncha Uddamareshvara Aagya Payati Swaha.

(4) BHADRAKSH

The bhadraksh is excellent for a good and smooth life of comforts, friends and family. It brings the blessing of Gouri-Shankar when invoked with the following mantra:

सर्व मंगल मांगलये शिवे सर्वार्थ सादिके ।

शरण्ये त्रयंबके गौरी नारायणी नमोस्तुते ॥

Sarva Mangala Mangalye Shive Sarvartha Sadhike

Sharanyye Tryambake Gouri Narayani Namoustute.

Mantra:

ॐ गौरीशंकराय नमः ।

Om Gouri-Shankaraya Namah.

CHOICE OF RUDRAKSHA

The Rudraksha represents the yoga (union) of Shiva/Rudra (Sun) and Gouri/Durga (Moon) which results in the creation of all beings. Thus, the ideal prescription should be on the basis of Janma Tithi, like ek-mukhi for

Pratipad (Birth in 1st Tithi), or Five - faced Rudraksha for Panchmi (Birth in fifth Tithi). However for birth in Poornima & Amavasya fifteen faced Rudraksha is not used and instead five faced can be used.

The choice of a Rudraksha can also be made based on the deity of the ruling planet.

Table A6-2

Planet	Deity	Rudraksha
Sun	Surya, Param Shiva, Agni	12 face, One face, 3face
Moon	Gouri	Two faced
Mars	Kartikeya, Hanuman	Six faced, 11 faced
Mercury	Vishnu	10 faced
Jupiter	Sadashiva, Indra	Five faced, 13 faced
Venus	Mahalaksmi	Seven faced
Saturn	Brahma	Four faced
Rahu	Durga	Nine faced
Ketu	Ganesha, Moksha	Eight faced, 14 faced.

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ॐ गुरवे नमः

APPENDIX VII

VIGHNESWAROOOPADESA¹

A) BADHAK (OBSTRUCTION)

RASI BADHAK (OBSTRUCTION BY SIGN)

Sometimes there is considerable obstruction to whatever we do and no good work is accomplished. The fate seems to be obstructed and in spite of constant prodding, the obstruction persists. Every sign has a sign of obstruction called Badhak Rasi and its lord is called Badhakesh². This is given in Table A7-1. For example, if the Lagna is Gemini, then the Badhak sign is Sagittarius and its Lord Jupiter becomes the Badhakesh.

¹ Vighneswara is another name for Ganapati/Ganesha the remover of obstacles; Upadesa is advise. In this appendix the *Badhak* (obstruction) and its removal is being explored.

² *Badhak* means obstruction and *Isa* means the Lord. Thus, *Badhakesh* refers to the Lord of the sign of obstruction. Another synonym for *Badhak* is *Vighna* and for *Badhakesh* is *Vighnesh* which refers to Ganesha, the remover of obstacles. That is why Ganesha is always worshipped before commencing any prayer or Pooja. The twelve names of Ganesha (given by Narada Muni) as given in the Ganesha Yantra (Fig 5-6) remove the obstrction from the twelve signs.

Table A7-1: Badhak Sign

RASI	BADHAK RASI	BADHAKESH
Aries	Aquarius	Rahu & Saturn
Taurus	Capricorn	Saturn
Gemini	Sagittarius	Jupiter
Cancer	Taurus	Venus
Leo	Aries	Mars
Virgo	Pisces	Jupiter
Libra	Leo	Sun
Scorpio	Cancer	Moon
Sagittarius	Gemini	Mercury
Capricorn	Scorpio	Ketu & Mars
Aquarius	Libra	Venus
Pisces	Virgo	Mercury

The list of Badhak Rasi is very systematic and can easily be remembered. Thus, for Movable, Fixed & Dual Signs the sign of obstruction (Badhak) is the 11th, 9th, & 7th house respectively.

TARA VEDHA (CONSTELLATION OBSTRUCTION)

Count four stars from Aswini, Moola & Makha. The 18th, 16th, 14th and 12th stars from these are their Vedha (Obstruction) stars. Thus the "natural" obstruction stars are given in Table A7-2.

Table A7-2: Tara Vedha

Mutual Vedha	Group 1		Group 2		Group 3	
Mer X Mer	Aswini	Jyestha	Makha	Revati	Moola	Aslesha
Ven X Sat	Bharini	Anuradha	P Phalguni	U Bhadrapad	P Ashadha	Pusya
Sun X Jup	Krittika	Visakha	U Phalguni	P Bhadrapad	U Ashadha	Punarvasu
Moon X Rah	Rohini	Swati	Hasta	Satabhisaj	Sravana	Ardra
Mar X Mar	The 3 stars of Mars Viz. Dhanista, Mrigasira & Chitra are Vedha to each other					

This is used extensively in compatibility, partnerships, starting projects etc. In marriage compatibility the Janma Tara (birth stars) of Bride and Groom should not be "X" i.e. in mutual Vedha. If the Groom has Dhanishta, then

the bride should not have Margasira or Chitra birth star. In this manner, the Tara Vedha is checked. Planets placed in Tara Vedha to Janma Tara in the birth chart can cause considerable troubles during their periods. Tara Vedha occurring during transit results in the obstruction of good work.

THE 22ND DREKKANA: KHARA

The lord of the 22nd Drekkana is the *Kharesh* and can cause Badhak effects i.e. can cause obstructions and activate the Badhakesh and other evils.

OTHER VIEWS

Prasna Marga cities additional theories on "Houses of Harm" or badhak sthana as given in Table A7-3.

Table A7-3

Sign	House of harm
All Movable sign	Aquarius
Leo/ Virgo/ Scorpio/ Sagittarius	Scorpio
Capricorn	Taurus
Gemini/ Pisces	Sagittarius.

In this method, the quadrants of the house of harm can also be harmful. This is based on the principle of Paraspara Karaka³ i.e. doing each other's job when the planets/signs are placed in mutual quadrants.

7.2 WRATH OF THE DEITY

The wrath of the deity is to be judged based on various factors. As indicated, the 12th house from the Atmakaraka is the place of the Ista Devata and it is from the 12th house from the Badhakesh that the past life history of maintenance of the deity is to be deciphered. If the Badhakesh in an adverse place and afflicted, and if a Malefic planet is placed in the 12th house from the

Badhakesh, the indications are that the worshipped image has been mutilated. This brings the wrath of the deity signified by the Badhakesh. Depending on the malefic⁴ planet/ Upagraha⁵ involved, the following can be inferred: -

- i. If Gulika/ Rahu: Indicates a curse of the Serpent deity or a serpent having touched the image of the deity has made it very impure.
- ii. If Saturn: Pollution /dirt on the image/ temple.
- iii. If Mars: disputes /bad management of worship/ image/temple etc.

The fault leading to the wrath of the deity can be narrowed down as follows: -

- 1. Depending on the placement of the Badhakesh⁶,
 - i. If the Badhakesh is in Lagna and associates with evil planets, then it is the **idol**, which has been mutilated. If Mars aspects/ joins Badhakesh: breaking idol, image or any sacred object associated with the deity. A fresh idol has to be installed in a temple. If Saturn, Gulika or Rahu associate, pollution and dirt have made the idol impure. If Sun associates, then it is due to birds.
 - ii. If the Badhakesh is in the fourth house, then the **temple** is either broken/ dilapidated (Mars affliction) and needs repairs, or has been forgotten or unclean (Saturn/Rahu) and needs to be sanctified.
 - iii. If the Badhakesh is in the 2nd or 11th house, then the

³ Mutual co-workers like "you pat my back and I pat yours".

⁴ In this case, the natural malefic planets are Rahu, Saturn and Mars only. The non-luminous Upagraha Gulika is also to be considered in these matters.

⁵ Non Luminous points in the Zodiac that are akin to the Graha, hence the name Upagraha.

⁶ Ref: Prasna Marga (Chapter 15 Sloka 11)

deity's wealth has been stolen or misappropriated. This property is either *Dhatu*⁷ (Inanimate object), Moola (grains, trees, lands etc) or Jeeva (Men, Animals etc) depending on the Lagna as being movable, fixed or dual if unoccupied. If a planet occupies Lagna, then Mercury and Jupiter signify Jeeva, Sun & Venus signify Moola and the others (Moon, Mars, Saturn & Rahu) signify Dhatu. Similarly, the stars reckoned from Aswini are in the order of Dhatu, Moola & Jeeva.

- iv. Similarly, inferences can be made from the other houses.
2. Depending on the Lord of the sign occupied by Badhakesh⁸, the Tatwa (Element) signified shall indicate the following:

Table A7-4

	Dispositor	Element	Remedy
1	Sun/Mars	Agni (Fire)	Lamp, Candle
2	Venus/moon	Jala (Water)	Milk, Ghee, Sweetmeats etc.
3	Mercury	Prithvi (Earth)	Sandalwood paste, perfumed oils etc.
4	Jupiter	Akash (Ether)	Flowers, garland
5	Saturn	Vayu (Air)	Dhoop, Dress, Ornaments etc.

REMEDIAL MEASURES

In case it is inferred that there is ample evidence of the wrath of the deity, then the remedy should be suggested based on the placement of the Badhakesh in different houses from Lagna as given in Table A7-4 and the planet associated as given in Table A7-6.

⁷ literally *Dhatu* means metal, but in the broader sense refers to inanimate objects.

⁸ Ref: Prasna Marga (Chapter 15 Sloka 12)

⁹ Seated on Throne or with spouse etc.

Table A7-5: Badhak in House

House	Posture	Transliteration	Remedy
1	Standing	Pratibimbadana	Gift of idol or picture
2	Riding	Japa	Mantra Japa
3	Sitting ¹	Pooja	Worship
4	Sleeping	Dhama	Renovation of temple
5	Standing	Santarpna	Presentation of oil/gifts, clothes etc.
6	Walking	Prathikara Bali	Remedial offerings & dedication
7	Dancing	Nritya	Dances ² to be performed for deity
8	Sleeping	Bhoota Bali or Pooja	Worship of the Tatwa ³
9	Standing	Devopasana	Worship of Dharma Devata
10	Crawling	Danti-Skanda Bali or Pooja	Bali Karma or Pooja for Ganesha (or Subramanya/ Kartikeya)
11	Sitting ⁴	Tarpana	Ritual offerings & Dedication
12	Sleeping	Gitam-Vadya	No affliction. (But music & song may be offered)

Table 7-6: Obstruction by Planets

Planet/ Dispositor	Transliteration	Remedy
Sun	Devaradhana	Worship of deity
Moon	Sankhabhishek & Dana	Abhishek using a conch & donation of rice & water ¹
Mars	Deepa Samarpan & Havan	Illumination & Fire sacrifice
Mercury	Nritya karma	Arranging festivals & dances for the deity
Jupiter	Dwija Bhojanam	Service & feeding of Brahmins, priests & learned persons; offering ornaments etc.
Venus	Rogasyamanaayannam Pradeyam	Feeding the public and sick people
Saturn	Neechanamnadanam	Feeding the poor and oppressed persons.

7.3 Wrath of Sarpa Deva.

Curses of the Divine Serpents have already been dealt with in Chapter 3. In addition, Rahu in 4, 6, 7, 8, 10, 12 house requires propitiation. If Rahu is connected in any way with Badhakesh, these remedial measure are compulsory. If Jupiter associates with the Badhakesh and is placed in a *Dusthana*¹⁴ and if Rahu is in a quadrant from Jupiter, then the curse is from superior or divine serpents.

¹⁰ Dancing with the Mahamantra is considered very auspicious, especially if the seventh house from *Lagna* is associated in any manner with the Badhakesh.

¹¹ The rulership of the Tatwa (elements) have already been indicated in the Table A7-4. For example, if the Badhakesh is in Leo ruled by the Sun, the Fire element is vitiated. If this also happens to be the 8th house, then the lamp has to be offered to the deity (Bhoota Bali) or the Holy Fire has to be worshipped with the relevant mantra like "Om Hum Rum Chaitanyayai Namah" (Bhoota Pooja).

¹² Yogic Posture is generally indicated.

¹³ Social service like making free drinking water outlets etc.

¹⁴ the 6th, 8th or 12th house

If Gulika is in quadrants instead of Rahu, then these are inferior serpents. If the Sun associates with Rahu, then the serpents are beneficial and essentially intent in long term good, while the Moon associating with Rahu shows evil-minded serpents intent on causing disaster. The following remedies have been prescribed in the Prasna Marga and other traditional texts: -

- 1) *Rahu in 6th, 8th, 10th or Badhak House: Sarpa Bali as per prescribed texts.*
2. *Rahu in 4th House: Installation of image of Sarpa Devata or dedicate a Chitra Kuta stone**
3. *Rahu in 12th House: Music & singing.*
4. *Rahu in first house: Sprinkling milk (Tarpana) over the abode of serpents or over an image of the Snake God (Nagaraja/Vasuki) in a temple.*
5. *Rahu in seventh House: Dancing and devotional songs.*
6. *Rahu in dual sign: dedicate a small serpent made of gold or copper (symbolic of the baby snakes killed)*
7. *Rahu in movable sign: small eggs of gold or silver be offered (symbolic of the broken eggs of the snakes)*
8. *Rahu in fixed sign: Plant trees (Symbolic of the replacement of the destroyed ant hills and abodes of the serpents).*

7.4 WRATH OF PARENTS

This is in addition to what has been stated in Chapter 3.

- 1) The Badhak sign should be Aries/ Scorpio (indicating the anger/ fire of Mars) to show the presence of a curse. The Sun (natural significator of father) should be in this Badhak sign in Rasi or Navamsa to show

* Study determination of sex from Crux of Vedic Astrology, Sanjay Rath.

the curse of father. Similarly, the Moon (natural signifier of mother) should be in the aforementioned Badhak sign to show the curse of Mother.

- 2) The Badhakesh associated with Leo & with Mars/Saturn shows the anger/sorrow of the father or some paternal elder respectively. The Badhakesh associated with Cancer & with Mars/Saturn shows the anger/sorrow of the mother or some maternal elder respectively.
- 3) 6th lord in 9th house or 9th lord in 12th house or the Sun in the sixth shows the displeasure of father. Similarly, the 6th lord in 4th house or 4th lord in 12th house or the Moon in the 6th house shows the displeasure of mother.

Serve your parents if they are alive. Perform *Shraddh* or work for some elderly persons in the memory of your parents if they are dead. Mars so placed shows the curse of brother, Venus of spouse etc. The ritual called *Tila homa* can be performed if the parent is dead.

7.5 PRETA BADHAK (SPIRITS OF THE DEAD)

If the funeral ceremonies or annual rites called *Shraddh* of the dead are not performed, then, it is believed that such a dead person remains in the form of a *Pisacha* & affects relations. The presence of Gulika/ Ketu in the Badhak sign shows the danger. The malefic associating with Gulika shows the cause of death of the Pisacha.

- 1) If Gulika/ Ketu is in any manner associated with Mars by conjunction, aspect or is placed in Aries or Scorpio, it shows sudden death or accident, burns, weapons, smallpox etc.
- 2) If instead of Mars, the association was with Saturn, misery & poverty may be the cause of death.
- 3) Rahu associating with Gulika shows snakebite and other deadly poisons.

Similarly, the sign¹⁵ occupied by Gulika/Ketu show the sex of the Pisacha. If Gulika associates with the 4th house or lord in some manner, then the Pisacha is related to the family, if not, then it is from outside. The ashtottariamsa¹⁶ is the age of the Preta/Pisacha. Other details can be learnt from standard texts. Remedies include Parvana Shraddh, Tila Homa etc. Depending on the affliction, Pooja/mantra of Ugra Devata should be prescribed.

Table A7-7

Planet	Female	Male
Mars	Chamundi	Kartavirjuna, Ugra Hanuman, Ugra Narasimha
Saturn	Kali	Shasta, Uchchista Ganapati
Rahu	Durga	Ugra Varaha, Sarpa Devata

7.6 DRISTI BADHA (THE EVIL EYE)

The “evil eye” has been classified as three kinds of demons. Their names are always “Kamas” as the evil eye is caused by desire (Kama).

1. **Ranthu Kamas** causes worries and is indicated by the Badhakesh in Lagna or associating with Lagna Lord and Gulika.
2. **Hanthu Kamas** is intent on killing, and is seen by the association of the Badhakesh with the 6th or 8th house or its lord and the Lagna or Lagna lord. Relief comes from the aspecting benefic planet.
3. **Bali Kamas** desires some form of Bali (sacrificial offering). This is indicated by Rahu /Gulika is in 4th, 5th, 7th or 8th house. If 6 lord conjoins / aspects, the problem is due to enemy’s action.

Always look for a natural benefic planet in quadrants to the Rahu/ Gulika or aspecting or associating with the Badhak. Gemstones of the benefic planet should be worn

¹⁵ 108th Division of a sign. If in the beginning, young age and if in the end of the sign, old age is indicated.

¹⁷ See L.R. Chowdhari's Yantra & Tantra

and the deities indicated should be worshipped and given offerings.

7.7 ABHICHARA (BLACK MAGIC)

Indications of black magic are:

4. Badhakesh association with 6th house or lord, or
5. 6th lord in 1st, 7th, or 12th house as Mars occupies as aspects Lagna.
16. Ketu is 1st, 4th, or 10th as Mars aspect Lagna.

Position of Gulika indicates this stuff used for black magic.

Mritunjaya Japa, Ganapati or Tila Homa indicate the relief. The basic motive for black magic is drive the enemy away from the locality, kill him or cause Lunacy¹⁷. Anything can be done against him like giving him food (polluted)/ burying material inside his house etc.

7.8 REMEDIAL MEASURES

Jupiter¹⁸ & 9th lord help / protect. A natural benefic in the 9th or 9th Lord in strength in a quadrant or Jupiter in Lagna/ aspecting Lagna are a few of the combinations for protection. If malefic are in quadrant to them, they will strongly block the efficacy. The 9th Lord can also be the Lord of 2, 4, 6, 8, 10 & 12 houses respectively. For example, if the 9th Lord is also Lord of 2nd house then, start the remedial process by worshipping the Kuladevata.

If any planet conjoined or aspected by a natural benefic or a natural benefic itself, is in Lagna, then the person shall surely be protected by the deity indicated by the planet.

If the 9th Lord associates with the Badhak House or Badhakesh, then the deity he worshipped in his previous

¹⁸ In general Jupiter represents Maha Vishnu or Jagannath.



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birth has been neglected, thereby leading to misfortune and troubles. If the 4th Lord is associated with the Badhak House or Badhakesh, then it is the Gram Devata. If the 2nd Lord associates with the Badhak House or Badhakesh, then it is the Kula Devata. Advise resumption of worship immediately.

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