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Glimpses of Spirituality in Vedaᅅga Jyotisha

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Abstract

Sanatana Dharma is the ‘eternal’ truth of Hinduism. This is also termed as the Vedic Religion. The Vedas described various virtues of a person like honesty, patience, goodwill, and generosity. The ultimate goal of the Sanatana Dharma is to reach moksha that is a state of spiritual liberation, self-knowledge and enlightenment. The general horoscope or Rasi chart reveals facts about the native’s spiritual inclination observed in the form of various placements of planets and the lords of bhavas. The Varga charts give the spirituality of a native at a microscopic level. This paper is a humble attempt to understand the various scriptures on Jyotisha and give a glimpse on how a person’s spiritual instinct and inclination can be understood.

Introduction

Way back around 6000 years ago, the Vedic Religion or Sanatana Dharma was the only religion that existed. The Vedas are a Prasada of Knowledge given to the humans by the Almighty himself and compiled by the Rishi Veda Vyas. Spirituality, in the general sense has many meanings. Some feel spirituality is about living by certain values and rules and to others, it means a search for the truth of existence.

Manu Smriti says ‘Vedoakhilam Dharmam Moolam’, meaning all Dharmic laws are rooted in the Vedas whether it is Cosmic laws of nature, Human laws of nature, Animal laws of nature. Thus, we can also say, the roots of spirituality lie in the Vedas. The Vedic literature is divided into Chaturdasha Vidya or fourteen books of knowledge. Vedaᅅgas are a part of these fourteen books and are referred to as the limbs of the Vedas. Similar to the various limbs present in the body, they support and augment in

understanding, preserving and protecting the Vedas and the Vedic traditions. The six Vedaᅅgas are Siksha, Chhanda, Vyakarana, Nirukta, Jyotisha and Kalpa. It is said that when a person studies Vedas with these six-fold limbs, they reach the abode of the Supreme.

From Vedas we can quote “*Jyothisham Suryaadhi grahaanam bodhakam sastram*”. The sastra which gives the knowledge of Surya and other Grahas is called Jyotisha sastra. ‘Jyotisha’ (*ja-yo-teesh*) means ‘Light of Knowledge’ in Sanskrit. Jyothi means light and hence it is reiterated that just as the light to the eye in the same way Jyotisha sastra is as important as a vision to our life. We will know our past, present and future through the vision of Jyotisha sastra. In the day to day language, Jyotisha is termed as Vedic Astrology.

Description

The actions, thoughts and decisions are in a way shaped by the spiritual inclinations of individuals. Thus, it is found that these

inclinations become the subject matter of study across different fields including psychology, philosophy and science. A unique perspective in the context of astrology or Jyotisha is also seen from the various texts and scriptures of Jyotisha like the Brihat Parasara Hora Sastra from Sage Parasara.

The Sattva Guna or Virtue

The first aspect that comes to the mind when spirituality is to be understood is the concept of the gunas of a native. They are the Sattva, Rajas and Tamo Gunas. While the characteristic of Sattva Guna is purity and knowledge, Rajas means activity and desire and Tamas stands for darkness and destruction. These Gunas or virtues are depicted in the horoscope from the various zodiac signs or Rasis and the planets.

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

Figure 1 shows the Rasi chart or Kalapurusha chart with Aries being the first house and Pisces being the 12th house moving clockwise. The houses or Rasis of Cancer, Leo, Sagittarius & Pisces are called the Sattva Guna Rasis. These are related to Higher spiritual thinking and behaviour, Seeking out higher wisdom and truth, Meditating, Focusing,

Worshipping God or Nature, Universality in Thoughts and actions, Pure, Learned/ Wise, etc. These houses are ruled by Sun, Moon and Jupiter. In fact, Pure Sattvik people have a rich inner life. A planet in a Sattvik sign is motivated to do something uplifting and good. Such natives attach joy and happiness to the higher mind and Soul and its progress.

5th house in the Natal Horoscope

This house gives us the ‘Purva Punya’, which is the result of past life samskaras, and their imprints. These samskaras are closely linked to the 5th house which is the Zodiac sign of Leo (Simha), ruled by the Sun (Figure 1). In astrology, the Sun is the natural atmakaraka, or essence of the soul. The soul remains eternal, while the body may perish. The soul continuously undergoes rebirths and with each birth, sanskaras accumulate and become attached to the soul. a smooth transfer of positive influences from the previous birth happens with a well-positioned 5th house and its lord. The 5th house is associated with spiritual initiation and mantras. It is also the house of the native’s *ishta devata* (personal and favourite deity) - who will guide, protect and take care of the native always.

9th House in the Natal Horoscope

There is a direct reference to spirituality from the 9th house of a Rasi chart, which is referred to as the Bhagya Sthana. All matters related to spirituality are considered here by sage Parasara. Spiritual initiation, worship, virtues, prayer, guru etc. are all related to the 9th house. Again, the 9th house is a result of accumulating good karmas or actions in the previous births. Matters such as higher learning, long distance travels,

pilgrimages, intuition and divine revelations are also observed with the placement, aspect and conjunction of planets in the 9th house and the lord of the 9th house. Placement of benefics especially Jupiter and its aspect on the 9th makes the native to generalize and communicate about what affects all men and the universe as a whole.

Moksha Marga and the 12th house in the Natal Horoscope

The 12th house of the Rasi chart is associated to the non-materialistic world experiences, such as retreat, solitude and seclusion. It governs the subconscious mind, dreams, and the process of selfundoing. Also, this house reflects the native's spiritual inclinations, urge to seek inner peace and transcendence. The 12th house's influence extends to the ability to find solace in sleep and the connection to higher dimensions. This house of 'Moksha' or spiritual liberation signifies the journey of the soul towards freedom from the cycle of birth and rebirth. This house encourages the native to experience a sense of oneness with the universe, move away from attachments and ego and then transform themselves by shedding old patterns and beliefs for a higher state of consciousness.

Ketu is the primary significator for spirituality and if there is a connection between the 12th house and Ketu in a natal chart, there is a strong likelihood of experiencing spiritual phenomena. However, enlightenment requires support and cooperation from the other planets in the birth chart and Ketu solely cannot attain spirituality.

The Yogas in a Horoscope

Spirituality for many comes through sadhana (worship, meditational yoga or mantra practice) and this happens only when the Sadhak is able to control his Indriyas or sense organs and eventually become detached from this world of materialism and Maya (illusion). The Natal chart reveals much ascetic or spiritual yoga which are capable of driving the sadhaka towards spiritualism. Yogas for Spiritualism is formed by placement of the Moon.

As said in the Vedas 'Chandrama Manaso Jataha' - our Body and Atma are connected to the world through the Chandrama or Moon. The intelligence, which is guided by the soul, tells the mind to detach from anything that degrades it and to be attached into anything that elevates it. As a result of this sadhana/tapasya/austerity, the soul is finally freed from the bodily consciousness, and attains moksha. Thus, with respect to the Moon, different yogas are seen in the Rasi chart for spiritualism, as follows:

- Saturn aspects the dispositor of Moon forming the Tapasvi Yoga
- The native becomes a famous sanyasi if the Moon is aspected by all the planets by Rasi or Graha Dristi.
- If the 9th house has Jupiter placed in it, and the Ascendant, Moon, and Jupiter are all influenced by Saturn, then the native becomes a Tapasvi by renouncing worldly pleasures.
- A variation is observed when the Moon is in a Rasi or Navamsa of Saturn and Saturn is in Rasi or Navamsa of Moon (Parivartanayoga - mutual exchange).
- Also, if the dispositor of Moon happens to be Saturn, then if Saturn's dispositor is

aspected by or has a connection with Saturn, then Parivraja-yoga applies.

- When Venus, Saturn and Ketu are in trikonas, then Tapasavi-yoga is formed.

Yogas for Spiritualism formed by placement of Jupiter and Venus:

- Jupiter and Venus are respectively Brihaspati, the guru of Suras or Devatas and Sukra, the guru of Asuras or Danavas. They give para and apara vidya. Being benefics, the Yogas caused by the two gurus are important in the charts of spiritualists. The most significant of these yogas that involves Jupiter and Venus are as follows:
 - Jupiter, Mercury and Venus are in Kendras, and also in the 2nd, 4th, 5th, 9th or 11th houses. In this case the native becomes ascholar in multiple subjects and is recognized, forming Saraswati Yoga.
 - Jupiter posited in the 2nd or 5th house and is conjoined or aspected by Venus and Mercury. This makes an exceptional character, learning skills, respect in society and becoming renowned. This forms the Kalanidhi yoga.
 - The Bharat yoga is very important for spiritual learning and is formed in when in the Rasi chart, the Navamsa dispositor of the 2nd lord conjoins the 9th lord or the Navamsa dispositor of the 5th lord conjoins the 9th lord.

Yogas for spiritualism formed by placement of other planets:

- Lagna is aspected by Venus, Saturn and Ketu and they are in mutual aspect.
- Based on strength of Venus and where he is placed and if there is a conjunction of Venus with Rahu or Ketu. With Rahu means, that the native

deviates from vows of renunciation, whereas with Ketu means, that the native's renunciation is determined.

- If the Saturn alone aspects the lagna or its dispositor, it leads to renunciation.
- When four or more strong planets occupy a single house and Rajayoga is present in the chart, then asceticism is possible. The type of asceticism again depends upon the strongest planet in the combination.
 - If strongest is Mars, it produces Sakyas who worship Devi, the Goddess of power;
 - If Mercury, it produces Jeevikas who worship Vishnu, the preserver.
 - If Jupiter, it makes the person a Bhikshu, who believes in Samkhya philosophy;
 - If Moon, it makes Vriddhas who believe in Supreme God and they beg alms with a skull like pot;
 - If Saturn, it produces Nirgranthas who roam around naked like the Nagas;
 - If Sun, it makes a person Vanyasana. They believe in simple living and high thinking. They possess high intellect and are spiritually developed.

These are effective when the house, in which these planets are posited, is a Kendra and one of these planets is the lord of the 12th house which stands for Moksha. The planet with highest strength will denote the type of renunciation as per Parasara.

Summary

The paper has dealt with the various ways of observing spirituality from a natal chart or Rasi chart, as per the sacred Brihat Parasara Hora Sastra. The observations are not limited to the above but there are many more

yogas and also divisional charts from where the spirituality of a native can be seen, They are not in the scope of this article and the authors wishes to submit them in the next article in detail.

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About Authors



Dr. Hemalatha Rallapalli obtained PhD degree in Electronics and Communication Engineering. Having worked as Professor in the University College of Engineering, to pursue her interest in Vedic studies, she has taken voluntary retirement and is now dedicated to the area of Vedic Astrology. She has been observing and learning from planets and is trying to correlate them with the spiritual journey of human beings. She is presently pursuing for a PhD in Vedic Astrology.



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Veda Samskruti is an inherent intellectual property of Bhaarata dEsham. It is the basic duty and right of every citizen in Bhaarata dEsham to protect this Intellectual property. Indian Constitution and Law provides provision for protection and preservation of its culture, its monuments, architecture etc.

The Chaturvedas said to have 1131 shaakhaas right up to the time of Aadi Shankaraachaarya and thereafter during last more than ten centuries, many shaakhaas are out of practice due to various reasons and presently only seven shaakaas are in the practice of Guru shiShya parampara.

There is a need to continuously preserve these available shaakhaas which may likely to disappear in future due to various external forces acting in the country vigorously with the power of money and global politics. It is time for the intellectuals of Bharata dEsham to wake-up and work collectively to protect and preserve Veda Samskruti of Bharata dEsham, by empowering the Youth of Bharat dEsham, the future care takers of this great Indian Heritage , with suitable education of our correct history and culture.

The above background lead to formation of this Veda Samskruti Samiti which is registered under Societies acts of Government of Telangana, with Regd. No. 961/2016 by Sri A.H. Prabhakara Rao, who is the Founder and President of the Samiti.

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