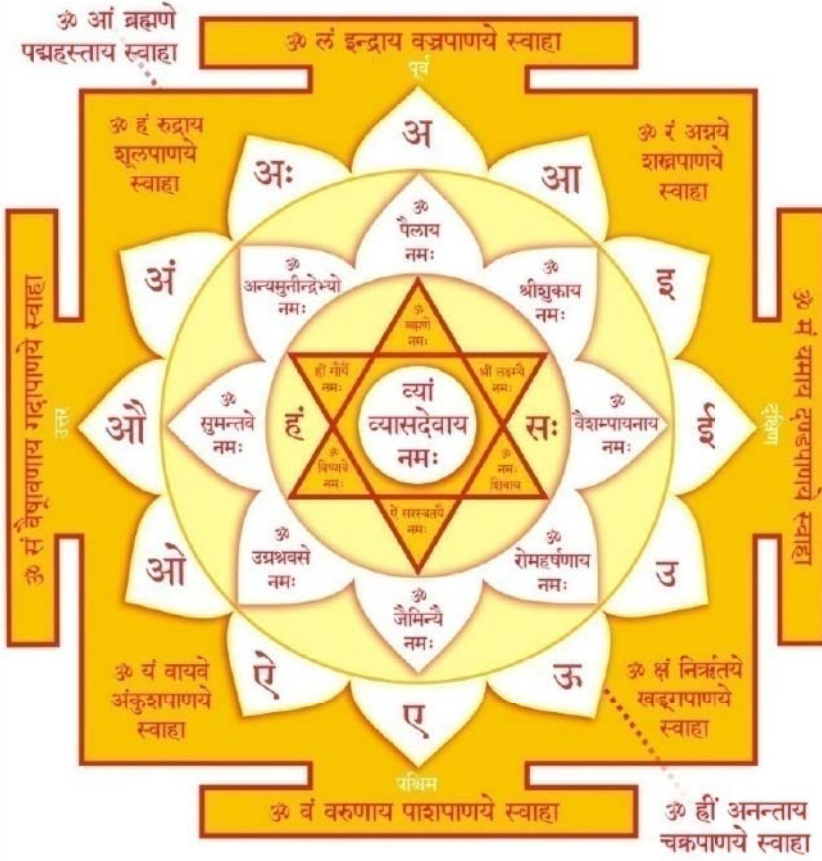


Brihaspati Jyotish Course



gaṇānāḥ tvā gaṇapatiḥ havāmahe
kaviḥ kavīnāmupamaśravastamam ।
jyeṣṭharājāḥ brahmaṇāḥ
brahmaṇaspata ā naḥ
ṣṛṇvannūtibhiḥ sīda sādanam ॥



Creation Concepts

Course 101



Lesson 01



Sanjay Rath



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1 Creation processes

1.1 Introduction

Creation of the universe has been one of the two most challenging topics for the human mind, the other being the concept of beginning of time. These stretch the imagination and challenge the intelligence of man and lead to the definition of God. No human definition can be judged as the best and various scholars of cosmology call them 'creation stories'. Rev. Bruce Vawter opines that Creation Stories are myths that explain the origin of the universe, or cosmos¹. Most of these authors lack an appreciation of the fact that these myths or stories can be historical facts and that they can incorporate a deeper understanding of time. For example in the Vedic literature or the pre-Columbian religions of Central America the concept of cyclical time is present. This shows two-dimensional concept of time whereas most of the other religious beliefs and mythology have a linear concept of time indicating a one-dimensional thinking. The concept of time as being three dimensional with the third dimension of space in it was introduced by Albert Einstein but he never gave any theories on Creation. Even in the linear scale the more creative mythology has tried to be clear about the time frame involved whereas the others are vague and speak of a distant past. Dating the myths and characters involved is the challenge of Jyotiṣa as this forms the only means to do so in the Vedic literature as the horoscope of the principal characters are generally mentioned.

There is a clear distinction between (1) cosmogony that are creation myths and (2) myths of origin. Cosmogony relates to the very creation of the Universe from a primal state while myths of origin explains how later features developed. The later features could include the creation of human beings, animals, and the landscape. Myths of creation are normally a continuation of the original cosmogonies or the act of creation.

1.2 Eternity of matter

Most of the creation concepts assume eternity of matter but in Vedic cosmogony this is not eternal and matter can be converted to energy and back as has been proved now by Einstein's equation $E=MC^2$. The process of creation, sustenance and destruction is

¹ Rev. Bruce Vawter, Microsoft ® Encarta ® Reference Library 2004.

eternal in phases or well defined time cycles. Destruction or dissolution called *pralaya* is of two types – (1) *naimittika* derived from *nimitta* meaning indicative and causes destruction of all living beings whereas the non-living world or universe continues to exist and (2) *prākritika* derived from the word *prākṛiti* meaning nature or natural and indicating the complete dissolution of all matter. Due to these two definitions of destruction there are a number of cosmogonies in Vedic literature and we need to draw a clear distinction between primeval creation after *prākritika pralaya* and recreation of the living world after *naimittika pralaya*. This Vedic concept is in sharp contrast to the other cosmogonies that assume eternity of matter or even the world itself.

However, most of the cosmogonies assume that the world in its pre-creation state was inhabitable and needed organization through the play of certain forces of creation or the creation deities. The pre-creation image plays a crucial role in the definition of the creation deities and this has been variously defined as a void or a chaotic state or primeval sea or cosmic egg where the entire universe is in an embryonic form.

1.3 Deeper understanding

Some scholars of cosmogony believe that ‘some creation myths reflect the environmental circumstances of a particular culture’ and cite the example of the mythology of Sumer, an early Mesopotamian civilization where the control of water played a crucial role and the *Goddess Nammu* personifying the primeval sea was the source of the gods and of the cosmos. When the gods decide to destroy their human creations, they do so by sending a flood. This flooding of the earth causes the destruction of all living beings alone and is mentioned in the biblical stories as well and reflects the culture of the Jews (middle-east culture) which is not based on an elaborate irrigation network or flooding being the cause of most deaths. In fact this concept of flooding of the earth is based on a very practical concept of global warming. Although the cause of global warming is not mentioned, it can be due to the proximity of the earth to the Sun and in fact the earth is actually inching its way closer to Sun every year. In Vedic literature this flooding of the earth is a *naimittika pralaya* and is associated with the *Matsya avatāra* (incarnation of *Viṣṇu*) who saves the *sapta ṛṣi* (seven seers symbolized by the seven stars around the great bear or pole star) and the Vedas. These Vedas contain the ‘word’ that causes creation of the living beings. The biblical story of Noah’s ark is far more elaborate and its study reveals a deeper understanding of *sakuṇa śāstra* (omens).

1.4 Creation process

Cosmogonies include a number of creation processes that finally result in the creation of the world. These processes refer to imagery like the sacrifice of a primal being (*yajña puruṣa*) or a war between supernatural powers (deva and *rākṣasa*), the expansion of elements (*pañca tattva* and *tanmātrā*), the cosmic egg (*hiranyagarbha*) and the uttering of a divine word (*śabda – Brahmā* and *Sarasvatī, om*).

The process need not be attributed to an individual deity or a host of deities (of nature) but to an impersonal process or causal agent. African mythology speaks of *Nammo* (spirits) released from the cosmic egg who created human beings and Egyptian mythology goes a step further in stating the origin of the cosmic egg from the fusion of four divine couples later identified as ‘Ra’ the Sun god (see the similarity with *Rāma* the *Viṣṇu* avatāra associated with the Sun). The Vedic god *Sūrya* is akin to the Egyptian Ra. Later Ra expanded into the nine gods of Heliopolis (similar to *Sūrya* being the overlord of the navagraha or the nine deities of the planets in Vedic jyotiṣa literature). Other mythologies include the self fertilization of a creator deity like Brahma evolving from the navel of *Nārāyaṇa*. The offspring of the created deities become a host of gods and goddesses that create more, often in abundance or in incestuous relationships (Greek mythology in particular). The incest of *Brahma* with His daughter *Sarasvatī* is considered the primary sin of all creation and this resulted in the anger of *Rudra*, who cut off the fifth (upward looking, truth signifying head) head of Brahma leaving the latter with only four heads that face the four cardinal directions and continue to linger in the material world. The upward looking head is symbolic of the escape from materialism and is the real spiritual head, the Guru or true knowledge head called *Īśāna*. *Śiva* on the other hand, being the representation of the highest truth seeker has this fifth head which is upward facing and shows the path to liberation, or emancipation from the cycle of rebirth. For this reason Brahma is called *catur-mukha*, the four faced deity while *Śiva* the auspicious is *pañca mukha Mahā Rudra*.

The process in many mythologies involved separation (or expansion) of the elements in the sense that they either evolved into distinctive elements or they formed the building blocks (*tanmātrā*) being composed of the essence of all existence (*tattva*). In genesis (biblical mythology) *Yehwah* was created by a series of separation or distinguishing differences when the light was separated from darkness and sea from land and so on. While at the gross level this may seem like a fine story, it has a fundamental principle of

‘*viveka*’ or enlightenment caused through differentiation and distinguishing one from another, the opposites co-exist and cause one to be known due to the presence of the other. Like light is understood because of darkness and vice versa. This mutual dependence of the dual nature of everything caused the concept of man and woman or a male and female energy to be the cause of all physical creation. Similarly ancient Egyptian mythology speaks of creation (of living beings) starting when a mound of land first distinguished itself amidst primal waters. Native American myth speaks of a desert deep in the ocean of the ‘earth-divider’ from where a turtle brings back mud that is used to mould the living beings. Vedic mythology has *Kūrma avatāra* (the tortoise form of *Viṣṇu*) holding the mountain called *Meru* amidst the primal ocean around which the snake (desires – also nodes *Rāhu* and *Ketu*) is wound. Fifty four deva and fifty four asura (totaling to 108) hold this snake by the tail² and head³ respectively. Everything is created from the churning of this ocean including the Moon symbolizing the mind which is the vehicle of desire as well as *Śrī* or *Lakṣmī* the objective of all desire.

1.5 Personification of time and elements

In Norse mythology the primal giant *Ymir* is killed by *Odin* and his brothers. Then make the sky skull of *Ymir*, the earth from his body, and the sea from his blood. Similarly in Vedic literature, the body of the *Puruṣa* (primordial man or *Viṣṇu*), is divided to provide the substance for creation. *Kāla* means time and *kāla puruṣa* is time personified as a deity like *Kronos* in Greek mythology and *Virāṭ*, *Vāsudeva* or *Mahā Viṣṇu* in the Vedic school. The dismembering of the body is actually the division into twelve or more parts and that all beings, whether living or non-living shall be based on this mould or ‘model’ of *Viṣṇu* as *kāla puruṣa*. The two primary divisions are into (1) twelve parts called the *rāṣi* or the twelve solar signs of the zodiac and (2) twenty seven parts called *nakṣatra* or the 27 lunar mansions.

1.6 Degenerative process

Most mythology speak of a degenerative process that is based on the principle that the first man was created by God and was perfect whereas subsequently man created man

² Ketu or the snakes tail symbolizing *mokṣa* or emancipation as the desire

³ Rāhu or the snakes head symbolizing *bhoga* or enjoyment of the material existence as the basic desire

through propagation of his species and lacking the powers of God, the subsequent creations had greater flaws and this results in a degeneration of the species and its ultimate extinction.

These myths speak of a Golden Age (*Satya Yuga*) or the Garden of Eden that gradually has degenerated into the Iron Age (*Kali Yuga*) in a process of time referred to as the four limbs or Yuga. The first or Satya Yuga had the bull (symbolizing dharma and strength standing on all four legs⁴). Gradually *Sani*⁵ gets the better of one of the legs (dharma) and the bull ages into the *Treta*⁶ Yuga when it stands on the remaining three legs. Time passes and degenerates further with the advent of *Dvāpara*⁷ Yuga. By this time the bull loses another of its legs (*mokṣa*) and stands on the remaining two legs. The next stage is the *Kali*⁸ Yuga where the bull by the advent of which time the bull loses another leg (*kāma*) and stands on only one leg (*artha*). During this present Yuga wealth alone shall be the objective of all people and even the kings will be reduced to thieves. To such an extent shall fall the morals of the society that all *viveka* (differentiation or discrimination) shall gradually be lost. At the end of the Yuga when *Sani* (burden of sin) gets the better of the last leg then the time for *pralaya* (dissolution or destruction) shall come.

The earliest humans are said to have extraordinary stature, longevity and character than those of the *present* day. In *Praśna Mārga*, Harihara mentions that the longevity of human beings in the Iron Age (*Kali Yuga*) is about 125 years, in *Dvāpara Yuga* this is double at 250 years, in *Treta Yuga* it is double that (500 years) and in *Satya Yuga* it is double the last (1000 years).

⁴ The legs symbolize the four āyana or *puruṣārtha* i.e. the four fold goals of dharma, artha, kāma and mokṣa and are placed in the four signs respectively – Aries, Cancer, Libra and Capricorn which are called the Yuga rāśi.

⁵ Represented by Saturn and symbolizing the burden of sin caused by non-adherence to dharma or the moral code of the Vedas.

⁶ Literally three (3)

⁷ Literally two (2)

⁸ Literally one (1)

2 Qualifications of Parāśara

2.1 Signature mantra

Viṣṇu Purāṇa Chapter I

Viṣṇu Purāṇa: om namo bhagavate vāsudevāya

Aum! Obeisance to divine Vāsudeva; Obeisance to Viśvabhāvana, the ever victorious Puṇḍarikākṣa; Obeisance to Hṛṣikeśa, the Mahāpuruṣa and Pūrvaja²

Commentary

This form of an address based on sacred Sanskrit compositions and rules of mantra śāstra is the opening address of all works in Sanskrit which are always offered to God. Words are the roots of all creation and have the power of sustenance and destruction also. Hence a sincere prayer ensures that the book shall result in good karma to the world. The mantra *om namo bhagavate vāsudevāya* is the signature prayer of the Purāṇas. Om or Oṃkāra is a shorter or manifested form of the primeval sound AUM̐ (aum̐) composed of the three sounds A meaning Brahmā, the beginning or Creation; U meaning Viṣṇu, the existence or Sustenance; M̐ meaning Rudra, the destruction or Dissolution. In the Vedas it is stated to comprehend every form God (including the formless) and directs its placement at the beginning of all mantras as it is in essence the manifested Gaṇeśa as well –

*gaṇānām tvā gaṇapatiṃ havāmahe kaviṃ kavīnāmupamaśravastamam.
jyeṣṭharājāṃ brahmaṇām brahmaṇaspata ā naḥ ṣṛṇvannūtibhiḥ sīda sādānam.*

This is also stated in the Uttara Khaṇḍa (first part) of the Padma Purāṇa where in a dialogue Śiva teaches Durgā that Oṃ the mysterious name symbiosing the entire universe or Brahmā is the initiator of all prayers and therefore, should be employed at their beginning (either as a prefix or independent monosyllable).

There are different explanations for approaching the final destination ‘Oṃ’ depending on the spiritual path for which the different Purāṇas give different explanations that reinforce the faith. Essentially all these paths lead to the same result. Some of the paths are explained below -

- (1) Padma Purāṇa: Viṣṇu is A, Śrī (Lakṣmī) is U and their union is Ṁ resulting in AUM which manifests as a sound and is designated as aum. This is the path of the *vaiṣṇava* belonging to the Śrī tradition.
- (2) The *vaiṣṇava* belonging to the Jagannāth tradition use the teachings of the Bhagavat Gīta and consider Kṛṣṇa as the Creator father A, Rādhā as the salvation path U and their coming together, which happens during the cart festival, is Ṁ which brings us back to AUM.
- (3) AUM is Śiva where A is Brahmā, U is Viṣṇu the sustainer and Ṁ is Rudra the dissolver.
- (4) AUM is Brahmā: A is Prajāpati⁹; U is the path to the knowledge, the Guru; Ṁ is the seeker of the knowledge who has to destroy ahaṅkāra¹⁰ to achieve the knowledge of enlightenment by the grace of the path of the Guru.
- (5) AUM manifests as the Kālapuruṣa or time personified: the unmanifested A in AUM manifests as *Kā* which represents Prajāpati the personification of Brahmā; the unmanifested U in AUM manifests as *Ā* or Vāsudeva; ; the unmanifested Ṁ in AUM manifests as *La* (from the word *laya* meaning dissolution which is the act of Rudra). Together in order this forms $Kā+Ā+La = Kāla$ meaning time, fate, destiny, destruction etc.
- (6) AUM manifests as the three qualities of nature – A is Rājas which brings forth various colors causing passion, foulness and activity; U is Satva which manifests brilliant (white) light, goodness, purity, knowledge and quiescence; Ṁ is Tāmas which manifests darkness, ignorance, meanness and inertia.

This mantra *om namo bhagavate vāsudevāya* is one among the three mantras of the *Nārāyaṇa kavaca* (amulet). The other two being (1) *om namo narāyaṇāya* and (2) *om viṣṇave namaḥ* and together they protect the Soul, Body and Mind respectively.

Viṣṇu is commonly derived in the Purāṇas from the root Vis meaning to enter, entering into, or pervading the universe. The word *Viśva* refers to the manifested universe itself where ‘va’ the alphabet representing water (*jala bīja*) and Viṣṇu passes through the waters of creation in the milky ocean to manifest into everything that is this universe. This agrees with the Veda which states that having created the world, he then afterwards enters it [analogous to one who creates a clothing and then wears it].

⁹ Brahmā, or Brahmaṛṣi the progenitors of the universe who know everything that they have created, hence all knowledge

¹⁰ ego or self consciousness that is regarded as the single greatest obstruction of self knowledge

Even while doing so, He is not distinguishable by any factor that is materially measurable like place, time, or any other property. In this manner, He is always beyond physical sciences as these sciences depend on measurement and comparison.

There are various concepts related to this one name and often mistaken as one and the same. Some of the applications of the name of Viṣṇu are more specifically known as -

1. *Karaṇārṇavasāyi* Viṣṇu derived from *karaṇa* (causal) + *arṇava* (ocean) + *sāyi* (sleeping): refers to Viṣṇu as sleeping on the Causal ocean. He is also referred to as *Mahā Viṣṇu* at this stage/level as He is the creator of Brahmā from his right limb, Viṣṇu from His left limb and *Saṁbhu* (*Sāmbaśiva*) from His third eye.
2. *Garbhodakasāyi* Viṣṇu derived from *garbha* (embryo) + *odaka* (animal living in the water/fluid)+ *sāyi* (sleeping): refers to the embryonic development of all living beings and Viṣṇu is their real father.
3. *Kṣirodakasāyi* Viṣṇu is derived from *kṣira* (milk) + *odaka* (animal living in the water/fluid)+ *sāyi* (sleeping): refers to the embryonic development taking place in mammals. There are seven such rasa (tastes/flavours) as the principal quality of fluids that causes creation. These are of six original kinds (1) *madhura* - sweet, (2) *amla* - sour (3) *lavaṇa* - salt (4) *kaṭuka* - pungent (5) *tikta* - bitter and (6) *kaṣāya* - astringent with (7) *misra* (mixture¹¹) being the seventh.

The Matsya Purāṇa uses the name Viṣṇu to alludes to His entering the mundane egg that causes the universe to evolve. The Padma Purāṇa says Viṣṇu enters into or combines with Prākṛti, as Puruṣa, the soul.

2.1.1 Horā Śāstra: The weekday and hour

From the seven flavours of creation we get the ‘seven day week’ definition in that it takes seven types from the seven rasa (flavour). From a geocentric viewpoint, the first seven celestial bodies from the Sun fit the bill – Sun, Mercury, Venus, Moon (not earth as it is a geocentric view), Mars, Jupiter and Saturn. These seven planets taken in their order of

¹¹ Considering all the permutations and combinations, the number of mixtures feasible from the original six tastes is 63 [6 original flavours, 15 mixtures of 2 flavours, 20 of 3 flavours, 15 of 4 flavours, 6 of 5 flavours, and 1 of 6 flavours].

speeds from slowest to fastest are Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. The Sun being the largest and shining is the king and shall be reckoned first, in any order.

Now we know that there are 24 hours in a day being the time between consecutive sunrise. We can allocate an hour to each of the seven planets¹² based on their speeds from slowest to fastest.

Where do we start? The Sun being the largest and brightest that shines down bringing life on earth is the King and he shall have the first day of the week. The first hour of the first day is also given to the Sun which brings the rule that ***the planet ruling the first hour shall be the lord of the day***. Now let us allocate the hours of the day, taking the equinoxes as average day (6 am sunrise, 6 pm sunset) and ensuring that the list continues into the succeeding day.

Table 1: Weekday and Hour Lords

Day	1	2	3	4	5	6	7
Hour 1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
13	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
14	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
15	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
16	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
17	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
18	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
19	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
20	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury

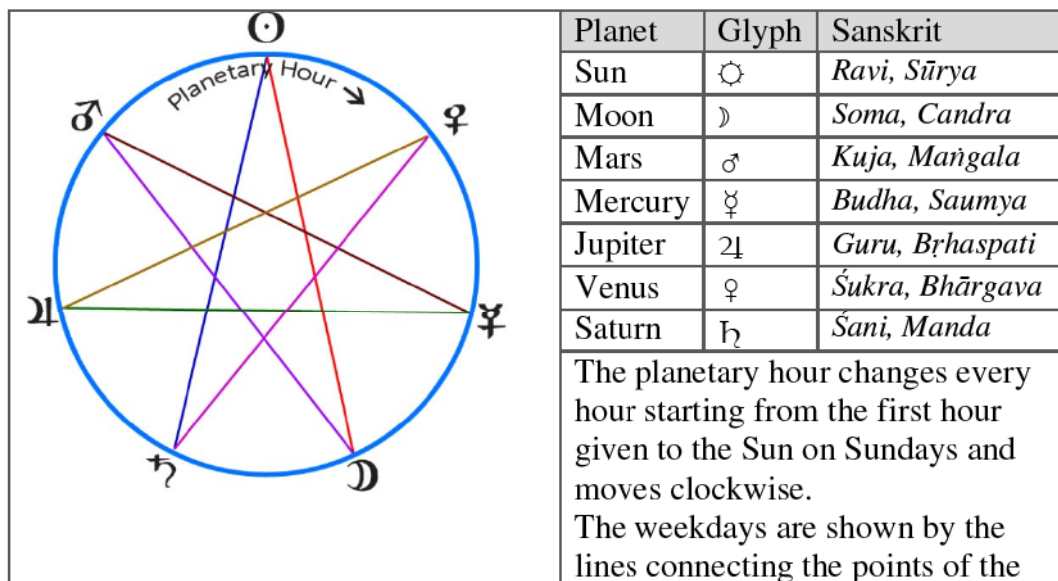
¹² Forced definition of the word 'planet' to mean the celestial bodies having direct influence on earth affairs including life on earth

21	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
22	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
23	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
24	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

The seven day order, based on ‘morning shows the day’ rule are – Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The weekdays are named after them as Sunday, Monday (from Moon’s day). English weekday names Tuesday, Wednesday, Thursday, and Friday which come from *Tiw*, *Wóden*, *Punor*, and *Fríge* respectively, through the Old English names *Tíwesdæg*, *Wédnesdæg*, *Punresdæg* and *Frígedæg*. More specifically the names stem from *Týrs*-day or *Tiws*-day; *Wodens*-day; *Thors*-day (Norse god Thor), *Fris*-day and *Saturns*-day.

The Vedic names of the seven planets are *Ravi*, *Soma*, *Maṅgala*, *Budha*, *Guru*, *Śukra* and *Śani* for the planets from Sun to Saturn. The Sanskrit for the word ‘day’ is *vāra* which is short for *vāsara* where *vāsa* means to reside and ‘*ra*’ refers to the holy fire in the stomach (*jātavedas*, *garbha agni*) who is responsible for keeping beings alive, being the root cause for their creation and existence in this planet. The names of the seven weekdays are *Ravi vāra*, *Soma vāra*, *Maṅgala vāra*, *Budha vāra*, *Guru vāra*, *Śukra vāra* and *Śani vāra* respectively for Sunday to Saturday. The derivation of the weekday and planetary hour can be done geometrically from the acute heptagram, which is basically a seven pointed star.

Figure 1: Heptagram



	heptagram or seven pointed star.
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2.2 Posthumous birth of Parāśara

Viṣṇu Purāṇa: On enquiry from his ardent disciple Maitreya about his childhood, Maharṣi Parāśara extolled him for having made him recollect the teachings of his paternal grandfather Maharṣi Vaṣiṣṭha. On enquiring about the whereabouts of his father, Maharṣi Vaṣiṣṭha told him that his father Maharṣi Śaktī had been devoured by a Rākṣasa that was employed by Viśvāmitra.

Commentary

The story of Parāśara's posthumous birth is narrated in detail in the Mahābhārata¹³. The egocentric King Kalmāṣapāda was passing through a narrow path in a thicket when he came across Maharṣi Śaktī, the eldest son of Brahmarṣi Vaṣiṣṭha, and his brothers. The king ordered the sage and his brothers to get out of the way so that he may pass. The sage Śaktī refused to do so even when threatened by the king. Infuriated, the king lashed out on the sage with his whip. Śaktī cursed him to transform into a Rākṣasa, cannibalistic night spirit, which was the nature of his karma. The words of the sage became true and the king was immediately transformed into a Rākṣasa. As soon as this happened, the king turned Rākṣasa killed and ate Śaktī and all his brothers leaving Brahmarṣi Vaṣiṣṭha without any progeny. Fortunately Maharṣi Śaktī's wife Adṛśyāni was pregnant and in due course of time she gave birth to Parāśara, who was brought up by his grandfather Vaṣiṣṭha.

The reference to Viśvāmitra is to the battle between Viśvāmitra, the king and Brahmarṣi Vaṣiṣṭha. The holy cow Kāmadhenu took shelter of Vaṣiṣṭha who resisted entire armies of Viśvāmitra and protected Kāmadhenu. In the process of trying to defeat the sage Viśvāmitra himself became a Brahmarṣi. However, in the process there were many losses on either side and this death of all the sons of Vaṣiṣṭha was one such unfortunate incident borne by the anger of Viśvāmitra who wasted precious spiritual strengths obtained through hard penance. What was exemplary was the calmness with which Vaṣiṣṭha faced

¹³ Adi Parva, s. 176

the armies and weapons of King Viśvāmitra with the strength of the *Mṛtyuñjaya Mantra*. This powerful mantra taught by Vaṣiṣṭha is recorded in the seventh maṇḍala of the Rk Veda and is the solace of all Vedic astrologers against every kind of evil including premature death!

ॐ त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम्। उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात्॥

*om tryambakam yajāmahe sugandhim puṣṭivardhanam।
urvārukamiva bandanām mṛtyormokṣīya māmṛtāt॥*

The *Mṛtasañjivana Stotra* (also taught by Vaṣiṣṭha) is recited before the chanting of the *Mṛtyuñjaya* mantra. Refer Para 3.1, page 20. There are various combinations or astrology rules of posthumous births. Essentially the father should be dead before the birth of the child and should have died after the pregnancy of the mother. *Pitṛkāraka* should be in *marāṇa kāraka sthāna* OR *dvādasāṁśa* should be that of Leo or Pisces (eighth house from Leo) OR the Sun in a bad relationship (*dvirdvādasā* which is a mutually second-twelfth house placement) with the ninth lord. These are astrology rules and gradually you will become familiar with them. The idea is to expose you to the language of jyotiṣa and to teach you to think of everything that is happening as a function of star related statements in the destiny of man.

2.3 Anger and Power of mantra

Viṣṇu Purāṇa: On hearing the episode related to the death of his father [and uncles], violent anger seized Parāśara and he commenced a fire sacrifice for the annihilation of the entire race of the Rākṣasas. Many hundreds of them perished as a consequence of the terrible energy emanating from yajña.

Commentary

The power of the mantras is seen in this teaching of the Purāṇa. These mystical syllables when pronounced in a definite order tend to have a definite effect. The subject is called *mantra śāstra* where mantra is derived from *manas* (mind) and *trai* (to protect) and the word *śāstra* means science or knowledge based on truth as the foundation.

Mantras are known by the number of sounds or phonemes they possess. The mantra *om namo bhagavate vāsudevāya* has 12 phonemes which are *om, na, mo, bha, ga, va, te, vā, su, de, vā, ya*. Hence it is called *dvādasākṣari* meaning twelve syllable mantra, and from the table we can see that it effects mokṣa or emancipation from every kind of bondage

and liberates. If repeated once it liberates the body; repeated twice it liberates the body and mind; repeated thrice it liberates the body, mind and soul. For this reason all holy names are always repeated thrice. Repeating the name Viṣṇu thrice one is instantaneously purified while the holy name Śiva is enlightening. It is not difficult to count the number of syllables of a mantra. There are a few simple steps to it. Lets learn these steps so that we can overcome the mental block about having to learn a new language like Sanskrit for the sake of learning jyotiṣa.

Step 1: Write the mantra in English (preferably with transliteration, so that you learn the sounds well). In our example we have the mantra *om namo bhagavate vāsudevāya*

Step 2: Separate the words by drawing vertical lines between them. *om | namo | bhagavate | vāsudevāya*

Step 3: Look for the five vowels *a, e, i, o, u* between these words and draw vertical lines after them as well. We write this as – *om | na | mo | bha | ga | va | te | vā | su | de | vā | ya.*

Step 4: Count the number of vertical lines and add ‘1’ to it to get the number of sounds. We have 11 vertical lines in our example and adding ‘1’ to it we get 12 as the number of sounds.

Table 2: Number of syllables in the mantra

Being	Plane (Loka)	Bīja (Seed 1- 4 syllables)				Mantra (5-12 syllables); Mālā mantra have more than 12 syllables							
		1	2	3	4	5	6	7	8	9	10	11	12
Body	Bhū Earth												
Mind	Bhuva Solar system	13	14	15	16	17	18	19	20	21	22	23	24
Soul	Svarga Nakṣatra	25	26	27	28	29	30	31	32	33	34	35	36
Effects		Health	Family	Battle	Home	Child	Enemy	Spouse	Debt	Dharma	Karma	Gain	Mokṣa
Four Higher spiritual planes													
	Mahar	37	38	39	40	41	42	43	44	45	46	47	48
	Janar	49	50	51	52	53	54	55	56	57	58	59	60
	Tapas	61	62	63	64	65	66	67	68	69	70	71	72
	Satya	73	74	75	76	77	78	79	80	81	82	83	84
Planes beyond creation													
	Jyotirlinga	85	86	87	88	89	90	91	92	93	94	95	96
	Go-loka	97	98	99	100	101	102	103	104	105	106	107	108

Even a simple dvādasākṣari mantra (12 syllable mantra) when repeated 9 times gives the same effect as that of a 108 syllable mantra because $12 \times 9 = 108$.

2.4 Wisdom of Vaṣiṣṭha

Viṣṇu Purāṇa: When they were to be entirely destroyed, his grandfather Sage Vaṣiṣṭha intervened and tried to appease his anger. He said, “Enough, my child; may your wrath be appeased by the destruction already done. The Rākṣasas are not culpable for the homicide of your father, which was instead the hand of destiny. Anger is the passion of fools and the undoing of the wise. By who is anyone really killed? Every man is but reaping the consequences of his own karma. Anger is the primary cause of destruction of all that one obtains by arduous exertions. It is the cause of undoing of one’s fame and reputation which is the fruit of devout austerities. Anger surely prevents the attainment of the upper heavens and reverses the path to eternal emancipation [or salvation]. The seers shun anger and my child, your karma should not be under its influence nor caused from it. Let the destruction of these unoffending spirits of darkness cease. Forgiveness is the might of the righteous.”

Commentary

Brahmaṛṣi are those sages who have removed anger from its very roots. In fact they have neither animosity nor any anger towards any creature or inanimate being in the entire universe of Brahmā, hence the name. This episode brings out the qualifications of Parāśara as the ability to invoke some of the most powerful forces of nature and that too for the purpose of the domination of good over evil. Parāśara had the power of mantra (called mantra śaktī) which includes faith, right application of sound, right knowledge of the mystical syllables and the power to remedy difficulties.

Freewill and Destiny

The dual concept of freewill and destiny has been portrayed in this teaching. In jyotiṣa these concepts figure as a relative continuum between freedom and bondage to past karma. Freedom is measured as a function of knowledge and enlightenment. One who has knowledge is free while the ignorant is in bondage. Knowledge is personified as Śiva, the word meaning auspicious and thereby linking Śiva to freedom, enlightenment and removal of bondage. This is explicitly stated in the Śiva Purāṇa. In one episode bringing out the difference between the punishment meted out to four murderers in the Mahabharata, we find the just and righteous Yudhiṣṭhira pronouncing the death sentence for the brāhmaṇa (learned) while the śūdra (labourer) gets the mildest imprisonment. This is based on the concept of

knowledge bringing freedom and consequential responsibility for ones actions. One who is learned is more free as one who is ignorant and consequently is more responsible for his karma. The less learned is ignorant is still in the storm of his karma from past existences and is tied down to worldly desires in a stronger manner which makes his actions less responsible.

In Vedic astrology, the maximum freewill that a normal adult exercises is about 33%¹⁴ that of a *jīvana mukta*¹⁵ which is not available immediately from birth. Till the age of 36¹⁶ he is surely under the bondage of karma from past incarnations. Thereafter, he is freed from that karma in various stages till the age of 72.

2.5 Obedience brings oneness and blessings

Viṣṇu Purāṇa: On receiving the sound advice from his venerable grandfather explaining the futility of anger, Śrī Parāśara desisted from the completion of the sacrificial rite thereby forgiving the remaining or surviving Rākṣasa. His immediate obedience without hesitation, doubt or delay resulted in a deep bonding between him and his grandfather Brahmaṛṣi Vaṣiṣṭha. Thereafter Maharṣi Pulastya arrived. He was the son of Brahmā [and the father of Maharṣi Agastya]. Sage Vaṣiṣṭha received him with honour. Pulastya, the brother of illustrious Pulaha told Parāśara, “As you have displayed exemplary self restraint on anger and listened to sage advice of your grandsire, therefore you shall have the knowledge of all the Vedic sciences”.

Maharṣi Pulastya continued “Although you had every right and were very incensed to avenge and destroy my posterity, you listened to the wise words and desisted from violence and destruction of the entire race. Therefore I bestow upon you the boon that you shall become a narrator of a Purāṇa. In addition, you shall know the true nature of everything including the devatās, the reality of everything and every being. The performance of sacrificial rites will not be a necessity for you to have perfect understanding and knowledge, which is free from all doubt.” Vaṣiṣṭha confirmed that whatever has been said by Maharṣi Pulastya will surely happen.

Commentary

The Mahabharata adds that there were four sages who had come to dissuade Parāśara – Brahmaṛṣi Atri, Pulastya, Pulaha, and Kratu. Pulastya was undoubtedly the most affected as

¹⁴ Based on Upachaya houses in Jyotiṣa

¹⁵ free soul state of the completely liberated sage as described by Śrī Kṛṣṇa and mentioned in the Bhagavat Purāṇa. *Dattātreya* symbolises this completely free state that all yogi aspire to achieve.

¹⁶ Youth ends at 36 years which is 1/3 of 108, Adult life ceases at 72 years which is 2/3 of 108.

he is the progenitor of the Rākṣasa race, which is based on the fact that all creation has its roots in the *saptaṛṣi*, the seven seers who are immortal stars in the great bear (big dipper to be more precise) constellation in the northern sky. Yet being a Brahmarṣi was beyond the emotion of sorrow and fear.

In every yuga cycle, Brahmā creates seven sages called the Sapta Ṛṣi to assist him in the creation process. In Sanskrit Sapta means seven and Ṛṣi means sage. This list of seven seers changes for every yuga and details of saptaṛṣi for different yuga has been provided in the Purāṇa which also helps us to date events. Why seven? Seven is a very spiritual number associated with the creation process due to seven *loka* (spiritual heavens)

and seven *tala* (spiritual hell). We have seven days of the week to identify these seven creative energies. One list gives the saptaṛṣi as Kratu, Pulaha, Pulastya, Atri, Aṅgirās, Vaṣiṣṭha and Marichi. Another list gives the names Jāmadagni, Bharadvāja, Viśvāmitra, Gautama, Atri, Vaṣiṣṭha and Kaśyapa which relates to all āṇi belonging to the period of Kṛṣṇa Dvaipāyana i.e. they are the Saptaṛṣi for the current Kali yuga. Vaṣiṣṭha is always accompanied by his wife the faint companion star Arundhātī (Alcor/80 Ursa Majoris).

Figure 2: Saptaṛṣi

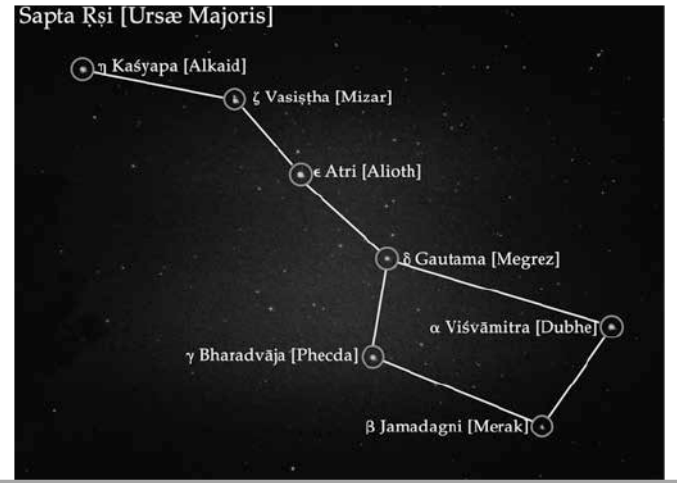


Table 3: Saptaṛṣi (Ursa Majoris)

Vedic Name	Present Yuga	Bayer designation	Western name
Kratu	Jāmadagni	α UMa	Dubhe
Pulaha	Bharadvāja	β UMa	Merak
Pulastya	Viśvāmitra	γ UMa	Phecda
Atri	Atri	δ UMa	Megrez
Aṅgirās	Gautama	ε UMa	Alioth
Vaṣiṣṭha	Vaṣiṣṭha	ζ UMa	Mizar
Marichi	Kaśyapa	η UMa	Alkaid

Performance of spiritual practices has been indicated as a necessity for Vedic astrologers to imbibe the qualities required for right intuition and forecast which comes through right

knowledge. However, a blessing that comes from overcoming anger, developing mercy towards every creature and honouring the teachers words (gratitude), results in an even higher ability to digest the complete knowledge and become a *trikāla jñāni* – a *daivajña*.

Just as we have astrology rules for curses, we also have rules for seeing such blessings like dharma-karmādhipati yoga, Mahāpuruṣa yoga etc., which are all called Rājayoga in general.

2.6 Fulfilled Predictions

Viṣṇu Purāṇa: All that was foretold by the wise sage Pulastya and confirmed by Vaṣiṣṭha has come to pass. Your questions made me recollect the episode and further, I will relate to you the complete teaching and knowledge of the Purāṇas. The world was produced from Viṣṇu and exists within Him and He alone causes its existence and dissolution. He is the entire world itself.

Commentary

A sincere question deserves a sincere answer and the learned Parāśara being aware of the past, present and future of all things, knew well that the curiosity of his disciple Maitreya had a deeper purpose to it. It was the time when the words of the great Pulastya were going to be fulfilled and live every creature incarnating into this planet, he too would fulfil the purpose of his creation and in doing so, earn great merit.

Parāśara has indicated to stay focused on the subject including firm in one's faith. Parāśara's faith was in Viṣṇu and in the Viṣṇu Purāṇa he speaks volumes about the greatness of Viṣṇu and the oneness of Godhead. The most important teaching is to understand that all forms in which God reveals Himself to mankind are in reality, different attires of the one God. Those who know Him as Viṣṇu are the Vaiṣṇava, while those who believe Him to be Śiva are the Śaivites. While the individual faith is not a matter of debate, it is important that the individual astrologer learns to see his Iṣṭa devatā (tutelary deity) as the one God in every form or religion he encounters. In that way he learns to love and respect God in every form and honour the good people in every religion and culture. This is the definition of *Vasudaiva kuṭumbakam* (one world family).

3 Classical Sanskrit References

3.1 Mṛtasañjīvana stotram

By Brahmaṛṣi Vaṣiṣṭha

evamāradhya gaurīśaṁ devaṁ
mṛtyuñjayameśvaraṁ |
mṛtasañjīvanaṁ nāmnā kavacaṁ prajapet
sadā ||

sārāt sāratarāṁ puṇyaṁ guhyādguhyataraṁ
śubhaṁ |
mahādevasya kavacaṁ
mṛtasañjīvanāmakāṁ ||

samāhitamanā bhūtvā śṛṇuṣva kavacaṁ
śubhaṁ |
śṛtvaitaddivya kavacaṁ rahasyaṁ kuru
sarvadā ||
varābhayakaro yajvā sarvadevanīṣevitāḥ |
mṛtyuñjāyo mahādevaḥ prācyāṁ mām pātu
sarvadā ||

dadhānaḥ śaktimabhayāṁ trimukhaṁ
śaḍbhujāḥ prabhuh |
sadāśivo'gnirūpī māmāgneyyāṁ pātu
sarvadā ||
aṣṭadasabhujopeto daṇḍābhayakaro vibhuh
|
yamarūpi mahādevo dakṣiṇasyāṁ sadāvatu
||

khaḍgābhayakaro dhīro rakṣogaṇanīṣevitāḥ
|
rakṣorūpī maheśo mām nairṛtyāṁ
sarvadāvatu ||
pāśābhayabhujāḥ sarvaratnākaraniṣevitāḥ |
varuṇātmā mahādevaḥ paścime mām
sadāvatu ||

gadābhayakaraḥ prāṇanāyakaḥ
sarvadāgatīḥ |

vāyavyāṁ mārutātmā mām śaṅkaraḥ pātu
sarvadā ||
śaṅkhābhayakarastho mām nāyakaḥ
parameśvaraḥ |
sarvātmāntaradigbhāge pātu mām śaṅkaraḥ
prabhuh ||

śūlābhayakaraḥ sarvavidyānamadhināyakaḥ
|
īśānātmā tathaiśānyāṁ pātu mām
parameśvaraḥ ||
ūrdhvabhāge brahmarūpī viśvātmā'dhaḥ
sadāvatu |
śiro me śaṅkaraḥ pātu lalāṭāṁ
candraśekharaḥ ||

bhūmadhyaṁ sarvalokeśastriṅetro
locane'vatu |
bhrūyugmaṁ giriśaḥ pātu karṇau pātu
maheśvaraḥ ||
nāsikāṁ me mahādeva oṣṭhau pātu
vṛṣadhvajāḥ |
jihvāṁ me dakṣiṇāmūrtirdantāṁ me
giriśo'vatu ||

mṛtyuñjāyo mukhaṁ pātu kaṅṭhaṁ me
nāgabhūṣaṇaḥ |
pināki matkarau pātu triśūli hṛdayaṁ mama
||
pañcavakraḥ stanau pātu udaraṁ
jagadīśvaraḥ |
nābhīm pātu virūpākṣaḥ pārśvau me
pārvatīpatiḥ ||

kaṭadvayaṁ girīśau me pṛṣṭhaṁ me
pramathādhipaḥ |
guhyaṁ maheśvaraḥ pātu mamorū pātu
bhairavaḥ ||
jānunī me jagaddartā jaṅghe me
jagadambikā |

*pādaḥ me satataṁ pātu lokavandyaḥ
sadāśivaḥ ॥*

*giriśaḥ pātu me bhāryāṁ bhavaḥ pātu
sutānmama ।
mṛtyuñjayaḥ mamāyusyaṁ cittaṁ me
gaṇanāyakaḥ ॥
sarvāṅgaṁ me sadā pātu kālakālaḥ
sadāśivaḥ ।
etatte kavacaṁ puṇyaṁ devatānāṁ ca
durlabham ॥*

*mṛtasañjīvanaṁ nāmnā mahādevena
kīrtitam ।
sahsrāvartanaṁ cāsya puraścaraṇamīritam
॥
yaḥ paṭhecchṛṇuyānnityaṁ śrāvayetsu
samāhitaḥ ।
sakālamṛtyuṁ nirjitya sadāyusyaṁ
samaśnute ॥*

*hastena vā yadā spr̥ṣtvā mṛtaṁ
sañjīvayatyasau ।
ādhyavyādhyastasya na bhavanti kadācana
॥
kālamṛtyumapi prāptamasau jayati sarvadā ।*

*aṇimādiguṇaiśvaryaṁ labhate
mānavottamaḥ ॥*

*yuddārambhe
paṭhitvedamaṣṭāviśativārakaṁ ।
yuddamadhyaḥ sthitaḥ śatruḥ sadyaḥ
sarvairna dr̥śyate ॥
na brahmādīni cāstrāṇi kṣayaṁ kurvanti
tasya vai ।
vijayaṁ labhate devayuddamadhyaḥ pi
sarvadā ॥*

*prātarūthhāya satataṁ yaḥ paṭhetkavacaṁ
śubhaṁ ।
akṣayaṁ labhate saukhyamiha loke paratra
ca ॥
sarvavyādhivinirmṛktaḥ sarvarogavivarjitaḥ
।
ajarāmaraṇo bhūtvā sadā ṣoḍaśavārṣikaḥ ॥*

*vicaravyakhilān lokān prāpya bhogāṁśca
durlabhān ।
tasmādidam mahāgopyaṁ kavacaṁ
samudāhṛtam ॥
mṛtasañjīvanaṁ nāmnā devatairapi
durlabham ॥
iti vasiṣṭha kṛta mṛtasañjīvana stotram ॥*

3.2 Śrī Viṣṇu Purāṇa: Chapter 1

ॐ नमो भगवते वासुदेवाय।

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन।

नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वजा ॥ १ ॥

*om namo bhagavate vāsudevāya।
jitaṁ te puṇḍarīkākṣa namaste
viśvabhāvana।
namaste'stu hṛṣīkeśa mahāpuruṣa
pūrvajā ॥1॥*

पराशर उवाच

parāśara uvāca

साधु मैत्रेय धर्मज्ञ स्मारितोऽस्मि पुरातनम्।

पितुः पिता मे भगवान् वसिष्ठो यदुवाच ह ॥ १६ ॥

*sādhu maitreya dharmajña smārīto'smi
purātanam।
pituḥ pitā me bhagavān vasiṣṭho yaduvāca
ha ॥16॥*

विश्वामित्रप्रयुक्तेन रक्षता भविशतो मया।

श्रुतस्तातस्ततः क्रोधो मैत्रेयासीन्ममातुलः ॥ १७ ॥

*viśvāmītraprayuktena rakṣatā bhakṣīto
mayā।
śrutastātastataḥ krodho
maitreyāsīnmamātulaḥ ॥17॥*

ततोऽहं रक्षसां सत्रं विनाशयं समारभम्।

भस्मीकृताश्च शतस्तस्मिन् सत्रे निशाचराः ॥ १८ ॥
*tato'haṁ rakśasāṁ satraṁ vināśayaṁ
 samārabham|
 bhasmīkṛtāśca śatastasmin satre
 niśācarāḥ||18||*

ततः संकशीयमाणेषु तेषु रक्षः स्वशेषतः।

मामुवाच महाभागो वसिष्ठो मत्पितामहः ॥ १९ ॥
*tataḥ saṁkśīyamāṇeṣu teṣu rakśaḥ
 svaśeṣataḥ|
 māmuvāca mahābhāgo vasiṣṭho
 matpitāmahaḥ||19||*

अलमत्यन्तकोपेन तात मन्युमिमं जहि।

राक्षसा नापराध्यन्ते पितुस्ते विहितं तया ॥ २० ॥
*alamatyantakopena tāta manyumimam jahī
 rākśasā nāparādhyante pituste vihitaṁ
 tayā||20||*

मूढानामेष भवति क्रोधो ज्ञानवतां कुतः।

हन्यते तात कः केन यतः स्वकृतभुक् पुमान् ॥ २१ ॥
*mūḍhānāmeṣa bhavati krodho jñānavatāṁ
 kutaḥ|
 hanyate tāta kaḥ kena yataḥ svakṛtabhuk
 pumān||21||*

संचितस्यापि महतो वत्स क्लेशेन मानवैः।

यशसस्तपसश्चैव क्रोधो नाशकरः परः ॥ २२ ॥
*saṁcitasyaṁpi mahato vatsa kleśena
 mānavaiḥ|
 yaśasastapasaścaiva krodho nāśakaraḥ
 paraḥ||22||*

स्वर्गापवर्गव्यासेधकारणं परमर्षयः।

वर्जयन्ति सदा क्रोधं तात मा तद्वशो भव ॥ २३ ॥
*svargāpavargavyāsedhakāraṇam
 paramarṣayaḥ|
 varjayanti sadā krodhaṁ tāta mā tadvaśo
 bhava||23||*

अलं निशाचरैर्दग्धैर्दीनैरनपकारिभिः।

सत्रं ते विरमत्वेतत् क्षमासारा हि साधवः ॥ २४ ॥

*alam
 niśācarairdagdhairdīnairanapakāribhiḥ|
 satraṁ te viramatvetat kśamāsārā hi
 sādhaḥ||24||*

एवं तातेन तेनाहमनुनीतो महात्मना।

उपसंहृतवान् सत्रं सद्यस्तद्वाक्यगौरवात् ॥ २५ ॥
*evaṁ tātena tenāhamanunīto mahātmanā|
 upasaṁhṛtavān satraṁ
 sadyastadvākyaḡauravāt||25||*

ततः प्रीतः स भगवान् वसिष्ठो मुनिसत्तमः।

सम्प्राप्तश्च तदा पुत्र पुलस्त्यो ब्रह्मणः सुतः ॥ २६ ॥
*tataḥ prītaḥ sa bhagavān vasiṣṭho
 munisattamaḥ|
 samprāptaśca tadā putra pulastyo
 brahmaṇaḥ sutaḥ||26||*

पितामहेन दत्तार्घ्यः कृतासनपरिग्रहः।

मामुवाच महाभागो मैत्रेय पुलहाग्रजः ॥ २७ ॥
*pitāmahena dattārghyaḥ
 kṛtāsanaparigrahaḥ|
 māmuvāca mahābhāgo maitreya
 pulahāgrajaḥ||27||*

वैरे महति यद्वाक्याद् गुरोरस्याश्रिता क्षमा।

त्वया तस्मात्समस्तानि भवान् शास्त्राणि वेत्स्यति ॥ २८ ॥
*vaire mahati yadvākyaḡ gurorasyāśritā
 kśamā|tvayā tasmātsamastāni bhavāna
 śāstrāṇi vetsyati||28||*

सन्ततेर्न ममोच्छेदः क्रुद्धेनापि यतः कृतः।

त्वया तस्मान्महाभाग ददाम्यन्यं महावरम् ॥ २९ ॥
*santaterna mamocchedaḥ kruddhenāpi
 yataḥ kṛtaḥ|
 tvayā tasmānmahābhāga dadāmyanyaṁ
 mahāvaram||29||*

पुराणसंहिताकर्त्ता भवान् वत्स भविष्यति।

देवतापारमार्थञ्च यथावद् वेत्स्यस्ते भवान् ॥ ३० ॥
*purāṇasaṁhitākarttā bhavān vatsa
 bhaviṣyati|*

*devatāpāramārthañca yathāvad vetyaste
bhavān*||30||

प्रवृत्ते च निवृत्ते च कर्मण्यस्तमला मतिः।

मत्प्रसादादसन्दिग्धा तव वत्स भविष्यति ॥ ३१ ॥

*pravṛtte ca nivṛtte ca karmaṇyastamalā
matih*

*matprasādādasandigdḥā tava vatsa
bhaviṣyati*||31||

ततश्च भगवान् प्राह वसिष्ठो मत्पितामहः।

पुलस्त्येन यदुक्तं सर्वमेतद् भविष्यति ॥ ३२ ॥

*tataśca bhagavān prāha vasiṣṭho
matpitāmahaḥ*

*pulastyena yaduktam sarvametad
bhaviṣyati*||32||

इति पूर्वं वसिष्ठेन पुलस्त्येन च धीमता।

यदुक्तं तत् स्मृतिं यातं त्वत्तत्प्रश्नाखिलं मम ॥ ३३ ॥

*iti pūrvam vasiṣṭhena pulastyena ca
dhīmatā*

*yaduktam tat smṛtiṁ yātam
tvattatpraśnākhilam mam*||33||

सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते।

पुराणसंहितां सम्यक् तां निबोध यथायथम् ॥ ३४ ॥

*so'ham vadāmyaśeṣam te maitreya
paripṛcchate*

*purāṇasaṁhitām samyak tāṁ nibodha
yathāyatham*||34||

विष्णोः सकाशात् सम्भूतं जगत् तत्रैव संस्थितम्।

स्थिति-संयककर्त्ताऽसौ जगतोऽस्य जगच्च सः ॥ ३५ ॥

*viṣṇoḥ sakāśāt sambhūtam jagat tatraiva
saṁsthitam*

*sthiti-saṁyakakarttā'sau jagato'sya jagacca
saḥ*||35||

इति श्रीविष्णुपुराणे प्रथमांशे पथमोऽध्यायः ॥ १ ॥

*iti śrīviṣṇupurāṇe prathamāṁśe
pathamo'dhyāyaḥ*||1||

4 To do List

4.1.1 Chapter -1

1. Make a list of all the Sanskrit words used in this lesson and write them in your dictionary.
2. Read the mythology of the Egyptians and understand **Ra** and the nine Heliopolis deities. What is their nature, their powers and what is the deeper meaning behind these names and imagery.
3. Study the four Yuga in more detail and make a list of all the attributes of man prescribed in each of these Yuga.

4.1.2 Chapter – 2

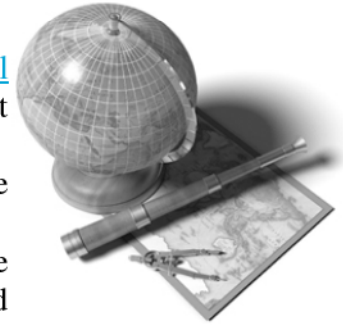
4. What are the qualifications for an astrologer? List ten rules that you would want to use to qualify a good astrologer.
5. Trace the lineage of Parāśara including his son and grandson [research needed]
6. What are the main failings of man (all creatures)? Grade them from worst to pass.
7. Write an essay debating 'Freewill and Destiny'

5 Resources

5.1 Sunrise/Sunset

5.1.1 Program

1. Visit the link <http://www.sunrisesunset.com/sun.html> and download a copy of the program called SUN at <http://www.sunrisesunset.com/download/sun.zip>
2. Install this program and it will help you to know the exact Sunrise time for doing the Sūrya mantra.
3. Awareness of the sunrise time will gradually increase and your biological clock will automatically get attuned to the Sun.
4. This program is also available in the Files/Programs section.



5.1.2 Other Links

1. **Sunrise:** <http://www.timeanddate.com/worldclock/sunrise.html> gives the sunrise and sunset time for any city in the world. But you will need to go here at least once a week.
2. **Moonrise:** <http://www.timeanddate.com/worldclock/moonrise.html> gives the moonrise and moonset times for any city in the world, and you can configure this for yourself.
3. **Moon Phases:** <http://www.timeanddate.com/calendar/moonphases.html> gives the Moon Phases and is very important as in the future you could be giving dates for starting new ventures or wearing a gemstone or ring or even for starting a mantra. It is important to choose a date when the Moon is waxing and has a lot of moonlight.