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## Basics of hindu astrology pdf

Learn Indian Vedic Astrology Lessons/Basic Jyotish Astrology Lessons/Fundamentals of Astrology(Dr.A.S.Kalra Astrologer) How to Read Horoscopes or Kundli? The science of astrology is concerned by the observations of the positions of certain instances and certain points in the heavens in relation to earth and with the correspondences between these relative positions and the events occurring on Earth. The existence of such correspondences is indisputable. Modern scientific experiments and observation can easily verify this and confirm the results of the ancient scientists. It does not necessarily follow that the planets and stars themselves affect or cause such events. It is sufficient to note that certain positions or groups of the stars or planets relative to Earth actually correspond to certain types of events occurring on Earth. In order to make the necessary observations and to translate these observations in terms of correspondence with events occurring on Earth, both physical and mental, Hindu astrologers developed a rational procedure based on five main factors: 1. The Zodiac solid background to which all celestial bodies are referred. This background is divided into twelve equal parts. (See Figure 1). 2. The Asterisms subdivisions of the fixed background or zodiac in smaller sections characterized by the fixed stars. (See figure 2.) 3. The Solar System-Sun, moon and planets that, like earth, make up our own Solar System. The movements of these bodies from point to point within a fixed background and relative to the Earth. 4. The Houses-Imaginary space divisions, emitting out vertically from any particular point on the Earth's surface, and marking out divisions of space, are traversed by this point during every twenty-four hours, as the Earth orbits on its own axis. 5. Time- Any given moment when an event occurs. ZODIAC To determine these positions and group singles accurately, Astrologers use a solid background or plane of reference called Zodiac.The Zodiacal Circle is in the same plane as the Ecliptic which is the approximate path of the Earth and planets in its motion around the Sun. The zodiac is therefore only the ecliptic that is extended borderlessly into space. These twelve equal sections or divisions of the Zodiac are called Signs of the Zodiac and are named and numbered as follows: 1. Aries 2. Taurus 3. Gemini 4. Cancer 5. Leo 6. Virgo 7. Wave 8. Scorpio 9. Sagittarius 10. Capricorn 11. Aquarius 12. Pisces Vedic Terminology : 1. Mesha 2. Vishabha 3. Mithuna 4. Karka 5. Sinha 6. Kanya 7. Tula 8. Vrischika 9. Dhanu 10. Makara 11. Kumbha 12. My THE ASTERISMS or NAKSHTRA It was observed by the ancient astronomers that many changes occurred within the 30 degree zones mapped by the Zodiac. That was why, it was found necessary to divide each of the twelve sections or signs of the Zodiac. Using the Belt of Solid Stars That Surround the Earth at As markers, they divided zodiacal background into 27 sections, the boundary of each marked by a particular Fixed Star, located near the Zodiacal belt. These sections are known as Asterisms or Nakshatras. They begin at the same point in the Constellation Aries that marks the beginning of the Zodiac., and since each spans an arc of 13 degrees-20', there are therefore twenty-seven of them in the complete circle of 360 degrees. PLANETS Zodiac and asterisms form the fixed background referred to in all variables or moving points used in Astrology. A kind of background, in front of which the drama of our solar system is played. written by Kenneth Miller August 25, 2017 The Ancient Indians were a sky-watching culture. In addition to noting a 12-fold division of the sky, their earliest levels of astrology began by observing the moon as it traveled through 27 small constellations known as nakshatras. Each nakshatra was associated with another ancient deity, and it was important for religious observances to conduct rituals at specific times based on astrological and astronomical factors. This is still true today: modern Hindu priests have at least a rudimentary knowledge of astrology so that they can perform their ritual functions. This marks the first significant difference between Western and Indian astrology. Jyotish, the Sanskrit word for astrology, means science of light. In the West, astrology had to deal with multiple language translations through ages, book and library burnings, fights with the Catholic Church and, more recently, with science. But in India, astrology has always been part of the culture. It represents an unbroken tradition that unites in a single language, Sanskrit, spanning at least 2,000 years. Jyotish, the Sanskrit word for astrology, means science of light. A practitioner of jyotish is a jyotishi. Because of their ancient observation of the moon's course through the night sky, when the Indians began to do horoscopic or chart-based astrology, they continued to use the stars themselves. Indian astrology uses a sidereal zodiac, based on the constellations of the zodiac, where the first star of Aries marks the beginning of the zodiac wheel. This is in contrast to Western Astrology, which uses the first day of spring in the northern hemisphere (autumn for the Southern Hemisphere) to mark zero degrees Aries, using a seasonal or tropical zodiac, which is not based on star positions. The Indian horoscope and karma Most of the religions in India keep that you have been reborn many times, incarnate life after life, generating karma through your volitional actions and reactions. The sum of this karma is called sanchita karma. Of all that karma, which can span countless lives, a certain part is assigned to this particular life. This is prarabdha karma, the part of your total karma that will be experienced over the course of your current life. This is the karma the Indian horoscope, also known as a birth chart. The astrologer's task is to help the client navigate these karmas to a productive and fulfilling life. These prarabdha karmas can be further divided into three subgroups: solid, mixed and non-fixed. Though karmas are things meant in this life that can be inevitable. If you were born a short person, no amount of free will will make you tall. This would be seen as a solid karma. Some events in life have a solid, inevitable quality. In the horoscope, when many chart factors point to the same conclusion, this conclusion can be a solid karma. There are also non-solid karmas or inclinations. These are potentials that need some free will or effort to manifest. These are potentially easily avoided if you consider them undesirable. They are indicated by only one or a few chart factors. For example, if Mars and the moon are close together in the same house, it may indicate that you have an argumentative mother. But if it is the only chart factor that shows that it can just as easily manifest as financial success or technical skill. The job of the astrologer is to improve your relationship with these devas, or at least improve the way you express their influence in your life. Between these two extremes lies mixed karmas, which are seen when several but not all diagram points in a certain direction. These karmas are neither strong enough to be firm, nor weak enough to be considered non-solid; rather, they occupy a middle ground. Mixed karmas are likely to manifest; However, if the potential outcome is undesirable, sustained application of free will may bear in the matter. Your free-wise choices then generate a different kind of karma, kriyamana karma, and these modify the karmas brought in from past lives. Your birth chart shows your karmic heritage but the new karmas you generate in this life (kriyamana karmas) will change it, for better or for worse. Elements of the horoscope Just like Western Astrology, Indian or Vedic astrology uses nine planets, 12 houses and constellations instead of tropical (seasonal) characters. The constellations are called rashis, which means high of stars in Sanskrit. They are basically the same 12 used in Western Astrology: Aries by Pisces. The houses are likewise the same in number, although some of the meanings vary. For example, in Western astrology you are likely to associate 2nd House with vehicles but in the Indian system you would look to the 4th. In Indian astrology, the 4th House is also the house of the mother, while the 9th is traditionally the house of the father. You've read about nakshatras before. In Indian astrology, they are used in many different ways. In addition to revealing character details, Moon is used in some of the predictive timekeeping systems (dashas) and plays a big role in matching diagrams of relationships, in what Western astrologers would call love partners. Each nakshatra is associated with an ancient Vedic deity and the myths that the deity can illuminate your own life with respect to the location of your moon and rising signs. Division diagrams and yogas Other unique features of Indian astrology are the use of division diagrams and yogas. A divisional diagram is used to gather more information about the subject of a particular house. For example, if you want to examine the topic of children, in addition to looking at the 5th House of the birth chart, you can also apply a certain mathematical formula to the chart to generate what is called the 7th divisional chart — a horoscope specifically about children. There are 16 traditional division al- Yogas are certain combinations of planetary configurations, some quite complicated, that have specific meanings. A simple example is gajakesari yoga, defined as when Jupiter and the Moon are at angles from each other and, ideally, in angular houses. In Western terms, this would be when the moon and Jupiter are together in the same house (conjunction), square or in opposition to each other, preferably in houses 1, 4, 7 or 10. This yoga is said to bring intelligence and wealth, with wealth a result of judicious use of said intelligence. Cosmic intelligences Planets are called grahas in Sanskrit, which means what grips you. The planets are considered cosmic intelligences, devas (celestial beings) or gods you can have a personal relationship with. There are nine: the traditional seven you can see with the naked eye — Surya (Sun), Chandra (Moon), Mangala (Mars), Budha (Mercury), Brihaspi (Jupiter), Shukra (Venus) and Shani (Saturn) — as well as Rahu and Ketu which to the west are called the moon's north and south nodes respectively. They all have one thing in common: they want you to have a happy life. This is true even by Saturn, usually considered to be the larger malefic. The astrologer's task is to improve your relationship with these devas or at least improve the way you express their influence in your life. Part of the calculations for constructing a birth chart involve assessing each planet's strength as well as its auspiciousness. Strength determines how well a planet can assert its influence in the chart, while auspiciousness indicates your experience with this influence as easy or difficult. To this end, you often want planets that control difficult things to be weak, and planets that control the joys of life to be strong. The planetary devas in Indian mythology, all planets, including the Moon and Venus, are male figures. The stars are all female characters. To begin to familiarize yourself with its nature, what follows is a taste of the many stories associated with grahas. They are completely different from their Western counterparts. As mythology came after astrology, almost all These stories are teaching stories that provide something about how the planets work in the diagram. Surya, the sun, was so warm and bright that his wife needed a break. So she made a shadowy version of herself while she snuck away for a well-deserved vacation. Surya did not notice the spoils and had relationships with this shadow-wife, producing a son, Shani (Saturn). Brihaspati (Jupiter) was married to Tara (Star), who was the subject of Chandra's (Moon) lust, and he kidnapped her. By the time Brihaspati could get Tara back, she had become pregnant from the moon. As a result, she gave birth to Budha (Mercury). Initially not wanting anything to do with this child, Brihaspati was eventually won over by his intelligence and charm and proudly raised him as his son. It is said that Budha still feels resentment for Chandra as a result of his biological father's indecency. Brihaspati teacher Another name for Brihaspati (Jupiter) is guru, which means teacher. Brihaspati was the guru of devas. Once, when they lost their immortality, they went to him for guidance. He said they could regain their immortality but it would require the help of asuras - a class of heavenly beings with god-like powers but human-like personalities, who constantly fought for control of the universe. By working together, both devas and asuras were able to produce an elixir that would restore immortality. Agreeing to a peace treaty with the express goal of sharing the elixir of immortality, asuras helped devas and, after many trials and tribulations, produced elixirs. Another name for Brihaspati (Jupiter) is guru, which means teacher. Brihaspati was the guru of devas. At this point devas decided that it was too dangerous to share it with asuras. They reasoned that, if they were all immortal, their heavenly battles would continue forever. They tricked asuras, distracted them and began doling out the elixir among themselves. However, there was a special asura named Rahu who saw through the trick and snuck in line between Surya and Chandra to get his dose. Just when he was about to take a sip, both the Sun and the Moon recognized him and said, He's not one of us, he's Rahu! At that, one of the other gods cut off his head! But it was too late, because he had already taken a sip. Now there was an immortal head and an immortal tail – and both were angry, and immediately both attacked. Running back to Brihaspati (Guru, Jupiter), Devas asked what to do and was told, Have you tried to be nice to them? After all, you did break your agreement to share. Devas offered planetary status to Rahu and Ketu and that's how they became two of the nine planetary gods in Indian astrology. Still harbouring some resentment towards the sun and moon, they will sometimes - and only for a short time - regularly swallow them up, creating eclipses. The favorable man-mad Mangala (March) is described in the mythology as by a 16-year-old boy, born from earth and who has the skills of a warrior. He often saves the day when everything looks gloomy. His name, Mangala, means auspicious one, and on more than one occasion he has sent evil asuras that have upset the balance of heaven. In the birth chart he rules, among other things, land and property, perhaps because of its earthly origins. Saturn and the enduring success of Shanaishchara, or Shani for short, is sanskrit name saturn. He is considered the king of the planets and brings lasting success to those who receive his blessing. Once, a long time ago, Shani was filled with pride and hubris. This led him to covet lands beyond his kingdom and so he began to conquer other heavenly lands. After defeating many who opposed him, the devorna sent to kill the Shiva destroyer – one of the heavyweights of the Hindu pantheon – to take him down. Their long battle illuminated the sky and after a time Shiva overwhelmed Saturn's power. Shaken and humbled by the experience, Shani begged for forgiveness. Shiva granted it and gave Shani the job of removing hubris and excessive pride from humanity. Shani would later return the favor, because even devas must experience transits. When it was Shiva's time to experience a difficult Saturn transit that would last seven years, he reasoned that he could spend time safely meditating at the bottom of the holy Ganges River. When Shiva came out of the depths seven years later, he laughed at Shani and said, I could escape your influence! Shani replied: I don't know about that. You spent seven years underwater. You call it escaping my influence? Together as a taken as a whole, Indian astrology, or jyotish, can serve as a vehicle for even re-enchantment with the world. Bringing to the light of the consciousness of your past life karmas, merging them with your current life dreams and aspirations, and watching them all through the lens of planetary rhythms and cosmic intelligences results in a kind of unification of who you are, the world you live in and the larger universe within which you exist. This is the promise of India's divine astrology. You want more? To read further into the myths and legends of grahas and nakshatra gods, consult the following books: Myths and Symbols of Vedic Astrology by Bepin Behari The Greatness of Saturn by Robert Svoboda (contains stories for all nine grahas) Path of Light, Volume I: Introduction to Vedic Astrology by James Kelleher Kenneth D. Miller, MA, is a practicing astrologer in San Diego, California, USA. He received his master's degree in astrology history from Kepler College. He holds the title of Jyotish Kovid from the Council of Vedic Astrology. In addition, Kenneth has done a study of Hellenistic, Medieval, Renaissance and Modern Astrology. He is one of the few professional astrologers with a working knowledge of all five of these traditions. You can email him at kenneth@celestialintelligencer.net. kenneth@celestialintelligencer.net.

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