

**Srimad Bhagavatam suggests Dosha Nivarthi for each Rasi**

Meena (Pisces)	60 Mesha (Aries)	Vrishaba (Taurus)	Mithuna (Gemini)
Kumbha (Aquarius)	<b>Rasi Chart</b>		Karkataka (Cancer)
Makara (Capricorn)			Simha (Leo)
Dhanus (Sagittarius)	Vrischika (Scorpio)	Thula (Libra)	Kanya (Virgo)

1 st House is Lagnam (It could be any lagnam) and so forth.

May Lord Krishna shower His blessings on all people and the entire cosmos.

Arvind Sivaraman

**Acknowledgement**

Srimad Bhagavatam [The divine book of Lord Krishna] contains 12 cantos, 335 chapters and 18000 spiritually enriched verses. Even if a devotee of Lord Krishna recites this Maha Purana which is essence of all Vedanta without proper pronunciation then even in that case the Supreme Personality of God Head showers His choicest blessings on His bhaktas.

While going through the works of a few mahans [Saintly people], my initial thoughts happened to coincide with the concepts narrated by those elevated souls. This proved to be a motivating factor to bring out this book in a form which may prove useful to those simple souls who do not have requisite time to recite the entire Srimad Bhagavatam.

By the grace of Lord Krishna, a sincere effort has been made on my part to filter one appropriate sloka from each of the 12 cantos in Bhagavatam and thereby matching the features and characteristics applicable to the 12 astrological houses in the Zodiac.

## INTRODUCTION

### Canto 1

The first canto introduces Srimad Bagavatham, with Sage Saunaka Rishi congregating the sages in Naimisharinya Forest to hear from Suta while conducting a 1000 years sacrifice for the welfare of all mankind . As they can witness the peoples conduct in Kali Yuga is questionable , they requested Suta to narrate an appropriate essence of all the scriptures. To this Suta narrates the history of the life of King Parikshit, son of Abhimanyu, beginning while still in his mother's womb, where Krishna protected him from the Brahmastra weapon of Ashwatthama. The conclusion of King Parikshit's life is fortunate as Srimad Bagavatham has emerged through him for the welfare of all the bounded souls. Srimad Bagavatham advented as King Parikshit received a curse unto death within seven days. Thus King Parikshit retires to the bank of the Holy Ganges to fast unto death, with several sages gathered around him, then Sage Suka , son of Veda Vyasa enters into the scene. In spite of Sage Suka being 16 years old all great sages gave him the seat [Asan] to speak. King Parikshit asks Sage Suka as to what step he should take to prepare for death. Suka's response constitutes the main part of the Bhagavata.

### Canto 2

Sage Suka tells King Parikshit that when an individual is about to die, they should become free of the fear of death and let go of all attachments to pleasure, home and family ties. They should control the breath and mind, give it an inward direction and concentrate on the sacred pranava akshara Aum. The development of yoga and bhakti, different types of dharana [Concentration], the nature of Bhagavan, and the liberation [Moksha] of a yogi upon his death are also explained by Sage Suka. In response to King Parikshit's questions, Sage Suka describes creation and the various incarnations of Lord Vishnu, concluding with a description of the ten characteristics of a Purana.

### Canto 3

Vidura's pilgrimage to various holy places and spiritual teachings is narrated in this section. In proximity to the Yamuna River Vidura meets Uddhava, who gives him the news of the Kurukshetra battle and the demise of Lord Krishna. Next he meets the sage Maitreya, who gives instruction on the creation of the world, the divisions of time, and other subjects. The story of the birth of Hiranyakasipu and Hiranyaksha is stated, including the latter's defeat and death at the hands of Varaha, the boar incarnation of Lord Vishnu. An important story is the tale of Devahuti and her son Kapila—Kapila's Samkhya teachings help lead her to final liberation.

### Canto 4

The story of Daksha and his sacrifice is narrated, in which he mocks Lord Shiva in front of Dakshayani—his own daughter and Shiva's consort—resulting in Dakshayani's self-immolation. The story of Dhruva's penance and devotion to Lord Vishnu is also narrated, along with the related story of King Prithu. The book ends with the recounting of the renunciation and liberation of the Pracetas brothers.

### Canto 5

The story of Manu's sons and their children leads eventually to King Bharat and a description of the universe, the Sun and its course [Ayana], the moon and the planets, the regions below the earth, and the twenty-eight hells (*Naraka*).

### Canto 6

This canto includes the story of Ajamila, who escaped from the clutches of Yamadutas (messengers of death) by chanting the Holy Name "Narayana" on his death-bed, in spite of his attention being to call his youngest son to whom he was affectionate. Thus escaping death, he left his home and went to Haridwar to perfect himself in the process of self-realization by practicing the Bhakthi-Yoga [Chanting the name of Lord] and eventually he reached the Supreme Lord's Abode reaching which nobody returns back to the Material World full of misery. The story of the son of the Praceta brothers is also recounted, along with the victory of Indra over Visvarupa. This canto ends with the birth of the Maruts.

### Canto 7

The main portion of the seventh book is dedicated to the story of Hiranyakasipu, his son Prahlada, and the death of Hiranyakasipu at the hands of Narasimha [Half Lion – Half Man], an incarnation of Vishnu. Prahlada, the saintly child is considered a great devotee of Lord Vishnu, and describes the process of bhakti toward Bhagavan. Book seven also includes a discussion of the dharma involved with the different varnas and with the four ashramas (stages) of life.

### Canto 8

Besides Gajendra Moksha, the description of the six past *Manvantaras* (ages or time periods of Manu) and the seven future ages of Manu which includes several stories, many involving the incarnations of Lord Vishnu are stated. A few chapters are dedicated to the story of Lord Vishnu's Vamana (dwarf) incarnation and his victory over Bali. The story of the churning of the ocean of milk is narrated, which is done with the help of the Kurma incarnation [avatar] of Vishnu.

### Canto 9

The present age of Manu is described in detail, including the traditional history of the Solar Dynasty founded by Ikshvaku and the Lunar Dynasty of Pururavas. The dynasties are described at length —Panchala, Magadha, Kuru, Anu, Druhyus, Turvasu, and others—leading up to the Yadu dynasty and the birth of Krishna to his parents Vasudeva and Devaki.

### Canto 10

This canto, dedicated solely to Lord Krishna, is widely responsible for the recognition of Srimad Bagavatham. This section includes the most wonderful stories of Lord Krishna: the naughty child who steals the butter; the divine like child who displays the entire cosmos within himself; the capable and daring boy who can wipe out the demons in a moment and lift an entire mountain with a little finger; the cowherd who is the love and affection of all the gopis, compelling them to leave all their duties to follow him.<sup>1</sup>

Canto Ten shows Lord Krishna engaging in leela or divine play with his devotees. It represents this intimate divine relationship with God as the highest goal of human existence.

## Canto 11

The complete annihilation of the Yadava dynasty, including Lord Krishna and all his kinsmen, is caused by the curse of a Brahmin instigated by Lord Krishna himself. The Yadavas kill each other in a drunken fight and Lord Krishna meets death as a result of the same curse, the result of a metal-tipped arrow striking his foot. The last chapter describes Krishna's ascent to Vaikuntha. This canto also includes the so-called *Uddhava Gita*, the last and final teachings of Lord Krishna which he addresses to his most dear friend Uddhava. Also the section 7-9 discusses the pastimes and realizations of an Avadhuta.

## Canto 12

The future rulers of Magadha are predicted, along with the evil effects of Kali Yuga and the future destruction of the world (*pralaya*). The main story ends with the death of King Parikshit—cursed to die from snakebite—and the incomplete snake sacrifice of his son Janamejaya. The text finally concludes with a second description of the ten characteristics of a purana, the life of Markandeya, a summary of the Srimad Bagavatha, and the assurance that it is the greatest among puranas.

## Srimad Bhagavatam suggests Dosha Nivarthi for each Rasi

### 1. LIFE [1ST HOUSE OR LAGNA OR ASCENDENT]

प्रायोपविष्टंगङ्गायांपरीतंपरमर्षिभिः।  
कृष्णेस्वधामोपगतेधर्मज्ञानादिभिःसह॥  
1/3/43

*prāyopaviṣṭa gaṅgāyām  
parītaṁ paramarṣibhiḥ  
kṛṣṇe sva-dhāmopagate  
dharma-jñānādibhiḥ saha  
[1,3-43]*

### Emergence of Srimad Bagavatham

#### The Context

This holy book called the Srimad Bagavatham which contains the divine deeds of the most Auspicious One, the Absolute Reality of Godhead Krishna and His dearest devotees is equivalent to the Vedas and the purpose of bringing out this Maha Purana was for the ultimate delight of bringing prosperity, peace and perfection to one and all alike.

This historical story, which is the essence of all the Vedas, Itihas and other puranas was taught and delivered by Veda Vyasa, to his son Sage Suka who is the most esteemed among the self-realized souls. Sage Suka in turn narrated it to emperor Parikshit.

From the time the Absolute Reality Lord Krishna departed for His heavenly abode, the character and divine attributes also have taken a dip, thus this Purana splendid as the bright Sun has arisen at the horizon for all men alike who in the Age of Kali have lost their spiritual insight.

Suta stated to the holy men, that when this Maha Purana was recited there by that great sage Suka who was always immersed in divine bliss, he [Suta] listened with absolute attention by his grace, and tried to understand it according to the best capacity, and that will narrate it as precisely as possible with perfection.

#### Special Note :

The Personality of Godhead Sri Krishna incarnated just a little prior to the commencement of Kali Yuga and He returned back to His eternal abode literally at the commencement of Kali Yuga.

While Lord Krishna was present in his physical frame, He exhibited his divine deeds by His multiple activities. Just before His departure from the mother earth, He was instrumental in bringing together the messages of the Srimad Bagavatham through Sage Narada and finally to be written by Veda Vyasa and thus this Maha Purana is a like a light house for the ignorant people of this age. To look from a different angle, if men of this age of Kali want to see the real light of life they must devote themselves to his holy book, and their goal of life will be attained. Srimad Bagavatham is the ultimate goal of life, Lord Krishna personified. Thus Srimad Bagavatham is the direct representation of Lord Krishna. One who has seen Srimad Bagavatham can also witness Lord Krishna in person. They are identical.

## **The Core Essence**

**Sage Suka, the son of Vyasadeva, in his turn delivered the Bhagavatam to the great Emperor Parikshit, who sat surrounded by sages of the Satya loka order on the bank of the holy ganges, awaiting death without taking food or consuming drink and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by combination of righteousness, knowledge,etc.Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Maha Purana.**

## **The link with the first house :**

**The first canto and in particular this mantra speaks about King Parikshit's existence [Life] in his physical frame which is coming close to an end [In seven days time]. The end of King Parikshit's life is fortunate as the holy Srimad Bagavatham has emerged through him for the welfare of all the bounded souls.**

## **The Benign Effects :**

**On reciting this mantra, the devotee derives good health and be blessed with an all round spiritually elevated life. He will be assured of a Sun like brightness in his life.**

## 2. SPEECH, FAMILY [ 2<sup>ND</sup> HOUSE]

नमस्तस्मैभगवतेवासुदेवायवेधसे।  
पपुर्जानमयंसौम्यायन्मुखाम्बुरुहासवम्॥  
(2/4/24)

*namas tasmai bhagavate  
vāsudevāya vedhase  
papur jñānam ayaṁ saumyā  
yan-mukhāmburuhāsavam  
[2,4-24]*

### The Context

Suka's Hymn [The secret of evolution of cosmos]

Suta said: After having a comprehensive understanding of what Sage Suka thus said about the reality of the soul, Parikshit the pure son of Uttara meditated on the Supreme Personality of Lord Krishna.

On account of giving an inward direction while contemplating he dissolved his thoughts pertaining to the relation of his body, his affection for his family and all his relatives and friends who were present in his kingdom.

After prior intimation about the arrival of his unnatural death he renounced his material desires and everything thereto and thus became resolutely fixed in his unconditional love for the Absolute Reality Lord Vasudeva.

The King Parikshit stated: I wish to listen from you about the leelas of the Supreme Lord. How is it that he is capable of creating this mind boggling world of the cosmos that is not conceivable to even the great yogis?

Also kindly state the way the Supreme one arrives at His energies, sustains them and dissolves them. How does the all-powerful Supreme One engage His expansions, in what manner He dedicates Himself with them, enacting them and causing them to act?

How is it that he can, being only one but capable of maintaining multiple forms, manifest His different natural attributes simultaneously in material nature and act in different consecutive personal appearances?

Kindly clarify these queries of mine. You are both well versed with the theoretical aspect of Vedas and also in the science of Self realization , and hence as competent as the very Lord Himself.

Suta said: "Being thus requested by the King Parikshit to explain the supreme spiritual attributes of Lord Krishna, Sage Suka took some time and then started narrating.

**Sage Suka said: 'My respect to the Absolute Reality, who for the sustenance and also the dissolving up of the entire universe, playfully assumed the power of the three modes while ruling within everyone as the Innerruler but his acts are beyond scrutiny.**

#### **The Core Essence :**

**I surrender and offer my deferential respect to Sri Vyasadeva, the partial incarnation of Vasudeva who compiled the Vedic scriptures. The sincere devotees [ie; Family members] relish this nectarian Absolute Reality knowledge surfacing in the form nectarine words from the holy mouth of this Maharishi Veda Vyas and drinking the same to their fulfillment.**

#### **Special Note :**

**The compiler of this transcendental knowledge Ved vyas , is offered obeisances , who is the incarnation of Vasudeva. The nectar from the lotus mouth of Lord Krishna is transferred to Lord Brahma, from Him to Sage Narada and from Him in turn to Ved Vyas. The knowledge transferred is not mundane, the reason being, the Lord is addressed in the very beginning as para, or transcendental. This transcendental knowledge is not known to the caged or bounded souls covered by Maya [Illusion]. Sri Ved Vyas, who is the but the incarnation of the Lord, brought together the Vedic literatures to revive the forgotten memory of the bounded souls about their perenial relation with the Lord. Thus a devotee should make an effort to understand the Vedic scriptures, or the nectar transferred by the Lord to His disciples.**

#### **The Link with the second house :**

**The above mantra [ Canto 2] speaks about Sage Suka stating,the nectarine words that flowed from Sri Veda Vyasas mouth in the form of holy Srimad Bagavatham to which the totally surrendered devotees [Sadhus and Mahaans] who thus are our family members and hence are an incomparable asset. ie; wealth.**

#### **The Benign Effects :**

**By chanting this mantra, the devotee [A family member of Srimad Bagavatham] becomes capable of speaking spiritually and communicate in line with dharmic principles as advocated in Srimad Bagavatham. He will speak kindly and in a saintly manner.**

### 3. RELATIVES, COURAGE [3<sup>RD</sup> HOUSE]

प्रियव्रतोत्तानपादौतिसःकन्याश्चभारत।आकूतिर्देवहूतिश्चप्रसूतिरितिसत्तम।।

3/12/55

*Priyavratottānapādau  
tisraḥ kanyās ca bhārata  
ākūtir devahūtis ca  
prasūtir iti sattama  
[3,12-55]*

#### The Context

Creation of Brahman [Male] and Maya [Female] OR Procreation

Maitreya Stated :

Having accepted another body the soul of all souls or the Absolute concentrated his mind in the matter of creation.

Oh son of the Kurus, knowing fully well of the considerable power of the four great sages [Kumaras] the population was not increasing, he once again involved his full heart to this matter.

He thought: It is a little bit of surprise as to not succeeding in the matter of procreation inspite of being busy in creating enthusiasm in my progeny. There is a possibility that Fate is working against me.

Thus at the time of thinking seriously about this matter a division in two surfaced on its own within his body of which one was found stating that they are his human body created after his image [*kaaya* - that what belongs to *ka* - Brahma].

His form with them being divided then perfectly engaged in a gender relationship.

The male division became the father of manhood [the Manu] called Svayambhuva and the woman division was known as Satarupa;

On account of the gender life as per the regulative principles [Sanatana Dharma] generations increased from that time onwards.

## Kapila-Gita

Kapila Maha Muni states the root cause for both bondage and liberation is the mind. . When the mind instead of being given an inward direction [Antarmukha] is directed outwardly it attaches itself to the sense objects and thus arises ego and which result in bondage. When the impurities are erased from the mind, it becomes pure [Chitta Suddhi]. For Mind any thought of an object is alien to it. What is foreign to it is *impure* . When it is rid of all that impurity in that state, says the Rishi, mind has none of the material misery or happiness. That is when man sees his own *prakriti* powerless. That is when he has transcended the effects of *prakriti*. He then sees no difference, no relationship to anything or anyone. There is no place in space where he is not already there. It is in that mind that the Absolute reflects itself. And the only manner to attain this is to have satsang. [Association with highly elevated souls].

*Faith [Shraddha]* , enthusiasm followed by *bhakti* is the offspring of holy association which ultimately results in uninterrupted flow of contemplation of Lords glories. This creates a distaste for sense gratification here and hereafter.

For *bhaktas* [devotees of God] who follow the path of devotional service even *moksha* is not of much an attraction. Prema Bhakthi is considered more significant than Moksha. Their minds are always fixed on the Lord. This is all that is needed for *mukti*.

In order to attain this *mukti*, one should shy away from the material distractions of *Prakriti*. The knowledge [Jnana] of the Self is the ultimate cure for eradication of Ignorance that binds the heart to the world of *prakriti*. What is the meaning of Self? The Self or the *Purushha* is the One who has pervaded the entire universe [Sarvagataya]. He is attributeless. ie Cannot be described by words or seen by eyes or heard by ear or felt by touch or imagined by mind. He is beyond the *prakriti*. He resides in every *antah-karna* (Inner Organ). He is beginningless and sourceless.

Men of transcendental knowledge attribute to *Prakriti* the relationship of Cause and Effect as well as the agency of action. And they state about *Purushha*, that transcends the *Prakriti*, as the cause of enjoyership of happiness and unhappiness.

The five gross elements (Earth, Space, Air, Fire and Water),  
the five subtle elements (Smell, Sound, Touch, Form and Taste),  
the four internal senses ( *manas*, *chittam*, *buddhi* and *ahamkara* – receiver-mind, mind stuff, Intellect and ego),  
the five senses of knowledge [Jnanendriya] (Nose, Ear, Skin, Eye and Tongue) and  
the five senses of action [Karmendriya] (Lower sense organs)

these twenty four -- constitute the *prakriti* or the manifested stage of existence, also called the qualified presence of brahman. Time is the twenty-fifth element. What is manifested as Time outside is the *Purushha* within.

This *Purusha* resides in the *Prakriti* (the body). In spite of this the Purusha is attributeless, He does not undergo any change and is not the doer. Hence he is not influenced by any of the Gunas (modes) of *Prakriti*. On the contrary when He slips down from this state and identifies with the Gunas, then being overcome by the Ego, he begins to believe that he is the doer. And this act of identification with the Gunas drags him in the world (samsara) of births and deaths. In such a case the Jiva which is overcome by the gunas has to come out of the samsara shell by a self-analysis or introspection.

An explanation is necessary on this matter as to how one recognizes that the Absolute is the One Power behind all action and every presence in the entire cosmos. Imagine a room in which there is a large vessel of water [Amrit] that receives direct sunlight and reflects it onto the opposite side of the wall in the room. What is the source of this light on the wall? It is the reflected Sun in the water which is present in the vessel. And then what is the source of that reflected Sun in the water? The planet Sun in the sky. Similarly the people seem to be having an awareness of the outside world. The source of our awareness is our consciousness which is within. But actually speaking this consciousness within is itself a reflection of the real supreme Consciousness, the reflection being in our own ego-mind.

After elaborating in detail the process by which *Prakriti* produces the manifold of this material universe, Acharya Kapila speaks on the topic of yoga-sadhana. First he mentions the essential prerequisites such as execution of prescribed duties, avoidance of prohibited actions, to be contended with what one gets by the grace of God, worship of the Guru, moderation in eating, non-violence, truthfulness, *brahmacharya*, austerities, and silence. Then he goes on to describe the different limbs of yoga-sadhana. A few characteristics is described herewith like [By Kapila]

By *pranayama* (Breath control excersices) the physical impurities are burnt;

By *dharana* (fixing of the concentrated mind) one burns off the sins;

By *pratyahara* (withdrawal of senses from their outward attractions ie; giving an inward direction) one destroys the attachments to sense objects;

By *dhyana* (meditation) one eliminates the undivine qualities.

By meditation on each of the limbs of Lord one gradually develops pure love for the Lord. Then the mind withdraws from all material distractions. As if attracting a fish to a hook, the mind now attracts the Lord. The real identity of the Self is seen and all feelings of pleasure and pain are seen in their actual form as products of the Ego. The *jivan-mukta* that he is, has no cognition of his own body in whatever position he might be in like sitting, standing, moving or acting, just as person who is fully intoxicated does not realise the presence or absence of clothing on himself:

The body, however, of the *jivan-mukta* holds on along with the senses until the *prarabdha karma* remains. But, for the one who risen to the level of *samadhi-yoga* then there is neither the cognition of the body or the cosmos associated with it. Indeed, it is then that when one has woken up, the dreams that were being witnessed earlier have no more any reality.

Just as ones progeny and riches are to be considered seperate from oneself, so also is the *Purusha* different from one's body that is taken on account of affection to be oneself.

The fire which arises is apart from the flames, from the sparks and from the smoke, although all arise from the same wood. Similarly the Self known by different names as Bhagavan or brahman is distinct from the senses or the mind . As fire flares up in various forms because of the variety in the shapes of wood in which it burns so also does the Self show up in *prakriti* in different manifestations according to the *gunas*. The real yogi therefore stands firm in his own svarupa of the Self, by conquering the *prakriti* which hides his own Self and which takes the form of both cause and effect.

Following this the sage Kapila replies the queries raised by Devahuti with regards to the path of Bhakti which will lead to the Realisation of all that has been explained in terms of *Prakriti* and *Purusha*. Kapila, regarding Bhakti says is known in terms of nine divisions by the inspiration which manifests it. The inspiration could be – in the ascending order of commendability :

- Violent ends, Pride and Jealousy [Tamasa Bhakti]
- Sensual ends, Wealth and Fame [Rajasa Bhakti]
- Eradication of Sins, Pleasure of the Lord and Duty [Sattva Bhakti]

But all of them have in common the “*bheda-darshana*” (multiplicity of the deities) as well as “idol worship” (worship of particular manifestations of the Ultimate). Over and above these, there is the *nirguna bhakti* [The attributeless form of Lord. ie The brahman mentioned in the upanishads].

Thus having listened about Him, one gets addicted with devotion that does not see any differences, without any expectation of rewards, to the Absolute, who resides as the Innerruler in the hearts of all, like the waters of the Ganges that keeps on entering into the ocean. That is the characteristic of *nirguna bhakti*, the bhakti of the highest kind, higher than the nine categories mentioned above.

Note: This is advaita-bhakti .

And the Lord continues :

I am present in all living entity as the Inner Self. People who do not heed to this omnipresence and instead devote themselves in the worship of the Deity in the temple, they are only making a flamboyance of their own self. That is akin to offering oblations into ashes instead of in the Fire. He who meditates on Me as residing in the bodies of others, as different from his own Self can never be at peace. He can never please Me even if he worships with proper rituals. So long as one does not realize the omnipresent Me as resident in His own heart, so long has he to worship Me through images, performing all his prescribed duties. (III – 29: 21 to 25)

The blessed mother, Devahuti, who received all this knowledge straight from the Lord Himself, who manifested as her son, followed the path that was mentioned by Him and in due course of time she attained that supreme abode glorified by Him.

The Core Essence :

In due course of time he begot from Satarupa five children: Priyavrata and Uttanapada and three daughters, o son of Bharata, Akuti, Devahuti and Prasuti, o best of all.

[The one by name Akuti he handed over to sage Ruci, the middle one [Devahuti] he gave to sage Kardama and Prasuti was given to Daksha. Through them the entire world was inhabited.]

The Link with the third house :

The third canto speaks in detail about the birth and progeny of Uttanapada, Priyavrata, Devahuti etc who are but our relatives and this mantra brings out that point very aptly .

The Benign Effects :

An individual will attain spiritual courage by remembering the relatives and their gospels [Kapila Gita] and be in one with them.

#### 4. MOTHER, COMFORTS [4<sup>TH</sup> HOUSE]

जनन्याभिहितःपन्थाः  
सर्वैर्निश्रेयसस्यते।  
भगवान्वासुदेवस्तं  
भजतत्प्रवणात्मना॥  
4/8/40

*nārada uvāca*  
*jananyābhihitaḥ panthāḥ*  
*sa vai niśreyasasya te*  
*bhagavān vāsudevas taṁ*  
*bhaja taṁ pravaṇātmanā*  
*[4,8-40]*

The Context :

Dhruva - The Pole Star

King Uttanapada had two wives – the elder wife by name Sunithi and the younger by name Surichi.

Surichi was more beautiful of the two, but was envious and dominating. Uttanapada loved Surichi more because she was very beautiful and this made her arrogant.

Dhruva was Sunithi's son whereas Uttama was Surichi's son. Dhruva was the elder of the two sons and it was customary to crown the elder son as the king. However Surichi wished her son to be the king and not Dhruva. She utilised her cunning nature and made sure that her son was closer to the king in comparison to Dhruva.

One fine day when Dhruva was seven years old, Uttama was playing on the king's lap. Dhruva looking at this ran forward and tried to get up on the throne to sit on his father's lap. However Surichi saw this and became very envious and angry. She dragged Dhruva away from the father's lap and shouted at him, and stated If you really wish to sit on your fathers lap and become the *king*, go pray to Narayana that you may be born as *my* son in your next birth. Then you can sit there pointing at the king.

Though king Uttanapada was upset by what Surichi had stated, he did not open his mouth against her because he loved her. Looking that his father was silent meted out at the treatment given , Dhruva burst out crying and ran to his mother.

Looking at the dejected face of the usually cheerful Dhruva, Sunithi was upset. She gathered him in his lap. She asked him as to the cause of the matter as she wiped the tears from his eyes.

Dhruva then started telling in a faltering tone to Sunithi the whole story. Sunithi was angry that the king remained silent when Surichi had pushed her son, but she knew that she as helpless to offer any assistance.

Dhruva after coming back to normalcy asked his mother in a very low voice, 'Mother am I not my father's son? Can't I sit on my father's lap?'

Sunithi after controlling her emotions said quietly, 'Dhruva, the king loves Uttama's mother Surichi more than me. You are elder to Uttama and hence by principle, you should have been the king. But because the king loves Surichi more, he has decided to make Uttama as the king. I am sorry son'. She said wiping a tear from her eyes, 'All this has happened to you because you are my son.'

Dhruva listened to his mother and did not react. He affectionately wiped his mother's tears. 'Mother I do not want to be Queen Surichi's son. I want to be only your son.' He said with a sense of pride. 'Mother who is Lord Narayana?'

Sunithi looked at her son in a quizzical manner. Then the child said, 'Queen Surichi said, if I pray to Lord Narayana, I may be born as her son. Who is Lord Narayana?'

Queen Sunithi said with tears in her eyes, 'Lord Narayana is the Supreme Personality of Godhead in the universe. He is the cause of all causes and the protector of all of us.'

Dhruva then stated, 'Mother if Lord Narayana is really the most powerful then he is the one who can provide a solution to all our problems..I will pray to him.I will meditate on him and will come back with his blessings.'

His mother stated, 'It is possible to see Narayana, only if you are devoted to him totally heart and soul and meditate him only'

Dhruva nodded. 'I will do it mother.I will make you proud.' He said getting up.

Queen Sunithi stated her son, 'You already have made me proud.'

With his mother's blessing's Dhruva set out to the forest to meditate on Lord Vishnu. On his way, Dhruva met Sage Narada.

Sage Narada while he was traveling the world, saw the child and asked him.'Where are you going, child?'

Dhruva paid respect to Sage Narada, 'I am going to the forest to meditate on Lord Narayana and see him.'

Sage Narada was a little surprised as he had never witnessed such a determination in such a young child. Looking at the child he and sensing that the *child is in need of guidance he asked* 'Why do you wish to see Lord Vishnu?'

Dhruva narrated him his whole story. Narada was moved and then advised the child to repeat the following mantras with devotion 'Om Namo Bhagavathe Vasudeva.' Dhruva was delighted and thanked the Sage and sat under a tree and started his penance.

In the first month of his penance, Dhruva ate only the fruits he used to get. From the second month onwards he gradually gave that up. By the fifth month of his penance Dhruva had given up completely food and water. Due to his intense penance a light emerged from him. At last when Dhruva gave up even air in the sixth month, all the three worlds trembled with the power of his penance.

Indra, the Lord of the three worlds, as curious to know as to why the child was performing such intense penance and he was frightened by the power of the child. *Perhaps the child wants my throne, or else why should he perform such a penance.*

Indra devised many methods to stop the penance of the child. However nothing happened to the child. The Sapta Rishis [Seven Holy Sages] fearing more attacks from Indra, formed a protective circle around the child.

Finally the earth and the heavens were unable to take it any more. Dhruva's penance was burning them up. Hence all the Gods approached Lord Vishnu and asked him to meet the child.

Finally Lord Vishnu came to earth to meet the child. 'Open your eyes Dhruva!' The Lord said kindly.

Being thrilled on hearing the voice of the Lord, Dhruva opened his eyes to see the most beautiful sight of his life. The Lord was standing in front of him with all his ornaments and was looking radiant. The child was so happy that he just fell at the feet of the Lord, not knowing what to say.

'Your hard penance dragged me here child. You may ask for anything.' Lord Vishnu said with a gentle smile.

Finally Dhruva opened his mouth to speak. 'I do not wish anything. I wanted something. But after seeing you I don't need anything now.' The child said gently.

Lord Vishnu smiled as he affectionately embraced the child. 'Go back home. Be a good ruler and after your rule has ended, you will get a position, from where no one can ever throw you *ever*.'

Finally Dhruva recollected why he had been meditating. But he shook his head, 'My Lord! I am not interested in those things. I just want to be with you.' Dhruva said in a desperate tone.

Lord Vishnu smiled, 'Go home child. Everything you wish for will happen...'

Unable to grasp the Lord's meaning, Dhruva looked at the Lord as the Lord explained. Sage Narada after meeting Dhruva had gone to meet King Uttanapada. The King was feeling bad at having treated a young child so rudely. The King was now angry with Queen Suruchi for her acts. The Queen was also dejected at what she had meted out. She should have treated Dhruva as her own son, but instead she had sent a child away to the forest. She started repenting.

Sage Narada informed the king that Dhruva was a special child and that he would come back only with the blessings of the Lord. Now King Uttanapada with both his wives and his other son Uttama were eagerly waiting for Dhruva to come back.

After hearing the Lord's explanations, Dhruva then went back home, where the whole kingdom received him happily. With the blessings of both the queens, Dhruva was made the crown prince of the kingdom. Uttama also welcomed this decision.

King Uttanapada made Dhruva as a king and left to the forests to meditate on the Lord. Dhruva was a very good king and the people of the kingdom rejoiced.

Dhruva ruled the kingdom for very quite a long time [thirty six thousand years]. After his rule, Dhruva rose above the three worlds and went to Vaikunta – the home of the Lord Vishnu, where he became the bright star – Dhruva – the Pole Star, protected by the stars of the Seven Sages, with his mother Queen Sunithi near his orbit. Thus by sheer selfless devotion, Dhruva finally attained a place, from where he could never be pushed away!

### **The Core Essence :**

The great sage Narada stated Dhruva : The advise given by your mother, Suniti, to follow the route of devotional service to the Supreme Personality of Godhead, is ideal for you. Hence you should therefore thoroughly involve or merge yourself in the devotional service of the Lord.

### **Special Note :**

Dhruva's desire was to attain an abode even greater than Lord Brahma's. But in this universe, Lord Brahma is in the most exalted position. Therefore Dhruva's desire was not to be fulfilled by worshiping any demigod. Therefore Sage Narada advised Dhruva to follow the path recommended by his mother -- to worship Krishna.

### **The Link with the fourth house :**

The above mantra reflecting in the fourth canto speaks about the comforts that Dhruva desired for and what is involved by way of hard work to attain the same as directed by his mother. It goes to show how Dhruva, even after attaining God vision, came back to the kingdom and ruled it, illustrating all the Purushartas. [Dharma, Artha, Kama and Moksha]

### **The Benign Effects :**

By the grace of mother one will be blessed with comforts, mental peace and ultimately all the Purushartas.

## 5. POORVA PUNYA [5<sup>TH</sup> HOUSE]

अहंपुराभरतोनामराजा  
विमुक्तदृष्टश्रुतसङ्गबन्धः।  
आराधनंभगवतईहमानो  
मृगोऽभवंमृगसङ्गाद्धतार्थः  
(5/12/14)

*ahaṁ purā bharato nāma rājā  
vimukta-dṛṣṭa-śruta-saṅga-bandhaḥ  
ārādhanaṁ bhagavata ihamāno  
mṛgo 'bhavaṁ mṛga-saṅgād dhatārthaḥ  
[5,12-14]*

The Context :

King Bharata

Rishabhdev and Jayanti, the daughter of Indra were married couples . Jayanti gave birth to one hundred sons. Bharata was the eldest among them. The youngest nine sons became Yogeshwars. Eighty-one sons accepted Brahminism. Remaining nine brothers followed their elder brother Bharata. One day Rishabhdev called a meeting and stated "Sons" , "Never misuse this human body. You have got this human life by great merits performed in previous births and God's grace. A person is not be associated with who does not preach his friend, disciple or son about the knowledge of the self." Preaching that Rishabhdev enthroned Bharata and himself departed for his supreme abode.

The king Bharata [Husband of Panchjam, the daughter of Vishurupa.]was a great devotee. The couples were blessed with five sons. Bharata dedicated his religious actions to Lord Vasudev. So he transferred the kingdom to his son and himself took an abode in Pulahashrama (hermitage of Pulaha) on the banks of the river Gandaki. There he passed his time in the worship of God.

One fine morning, when he was performing libations in the river, a pregnant deer approached on the opposite bank to drink water. At that time a lion roared in the forest. Scared by the roar, the deer jumped into the river to save her life. But the deer lost her life during this act while her foetus fell in the river.

Out of compassion for the fawn, Bharata rescued and began to look after it. Day by day Bharata's affection grew for the fawn. Slowly he started deviating from his daily routine. As age was cathing up, Bharata departed fixing his mind on the deer at death, and as a result was born as a deer in his next birth.

Even in his deer incarnation Bharata had a strong feeling of detachment. When Bharata's deer incarnation ended, he took his next birth in a Brahmin's family. By the grace of God Bharata remembered his previous birth. As a result he was constantly absorbed in the reflection on Hari (God). To drive away the attention of others he posed himself as an insane and dumb person. On account of his apparent characteristics even his own brothers avoided him. He was contended with what he received and doing menial works. Once while he as wandering in a forest, a group of dacoits were also wandering, who wanted to offer a human-sacrifice to Bhadrakali in desire of a son. They were in search of a fit person for the sacrifice, when his men caught sight of JadaBharata (Jada means dumb). Jada Bharata though completely aware of what was going to happen remained quite and did not even show any resistane at the time of his

kidnapping. The dacoits dragged him into the temple. There when the dacoit chief raised his sword to kill Jada Bharata, Bhadrakali appeared from the idol and slayed all the dacoits. This act of the dacoits show that one is responsible for the fruit himself for the crime committed. But Jada Bharata did not experience this and remained silent and unmoved as he was before.

In yet another incidence, the king Rahugana of Sindhu was riding a palanquin to the hermitage of the sage Kapila. On the way, he fell short for one carrier of the palanquin. His men found Jada Bharata who was looking strong and sturdy wandering nearby and asked him to extend his physical support in the carrying of palanquin. Jada Bharata was treading very carefully so as not to place his foot on even very small creatures. On account of this act, the king was feeling jerks during his ride. He then scolded the carriers. They replied back stating that the new carrier was responsible for those jerks. The king Rahugana then scolded at Jada Bharata. "Hey, are you so weak that you are unable to balance the palanquin properly. Are you not aware that your master is riding in it? When the King came out from his palanquin to shout at Jada Bharata, he stood without any fear. At that moment Jada Bharata started uttering his first words. He thought within himself that he had carried the king on his shoulders, and that the king was a short tempered person, '...but my life will be a sheer wastage if I don't preach the king a way to final emancipation...' So with a intention of being productive for the king, Jada Bharata said, " O king, the pairs of opposites like life and death, strength and weakness pertains to the body. But the soul is sinless. I have put all my burden on the lotus feet of Almighty. You too have great burden on your head. The Lord of all is one. When your own senses are not in your control then how is it possible for you to control your subjects? O king only knowledge is the form of the soul. By knowledge alone you can attain self realization. ie; The Union of atma with the Paramatma. But as long as you don't bear the dust of spiritually advanced men's feet on your head, you will not recognize the God.

Hearing these elevated words, the king Rahugana fell at the feet of Jada Bharata and begged his pardon. Jada Bharata then preached the king about the metaphysical knowledge.

Hence in my present birth I prefer to stay away from the people and wander secretly. So, from now on drop your attachments and start reciting God's name. By the virtues of His tale alone you will easily get Him.

**The Core Essence :**

Bharata stated to King Rahugana : In my past birth I as known by the name of King Bharata I attained perfection [poornatvam] by becoming completely detached from worldly activities through direct experience and through indirect experience I received from the understanding of the Vedas. I was absolutey involved in the service of the Almighty, but on account of Fate or Destiny [Prarabdha Karma], I became attached to a fawn [Just born deer], so much so that I totally discarded my spiritual dharma. Since the last thought which shapes our destiny in the next birth, in my next life I was born as a deer.

**The Link with the fifth house :**

The fifth house signifies 'Poorva Punya' (merits acquired from past births), 'Putra' (son).

This mantra in the fifth canto speaks about Jadabharata's past life history ie; in his previous births and the transcendental knowledge which he taught to King Rahugana. The knowledge of the Supreme which Bharata gained was from his father Sage Rishabha who taught to all his children.

**The Benign Effects :**

The devotee will realize the present situation which he is under in this birth is on account of the past merits which he has done in his previous births and thus for the purpose of spiritual growth will be aloof from the materialistic world and try to be in union with the self.

## 6. MISFORTUNES [6<sup>TH</sup> HOUSE]

तैस्तान्यघानिपूयन्ते  
तपोदानजपादिभिः।  
नाधर्मजंतद्धृदयं  
तदपीशाङ्घ्रिसेवया।।  
(6/2/17)

*Tais tāny aghāni pūyante  
tapo-dāna-vratādibhiḥ  
nādharmajam tad-dhṛdayam  
tad apīśāṅghri-sevayā  
[6,2-17]*

The Context :

Ajamila

Ajamila a strict follower of Veda was married as per vedic rituals to a equally elevated women. Once while moving around a garden to pluck flowers for God his sight fell on a prostitute who was sitting with a low based person. Slowly Ajamila got involved into a relationship with this low class women and through her begot ten sons. Narayana, the youngest of the ten sons, was most dear to him. For survival he started leading a wrong life by stealing, dacoity and so forth. One day he was not aware that his own death was approaching. At that critical moment there appeared three of the messengers of the Lord of death, carrying ropes and were on the verge of taking away his life. Ajamila was unable to recognize the attendants of Yama (the Lord of Death).

Struck with fear, he called his youngest son playing nearby, "Narayana, Narayana." Hearing this holy name from the lips of the dying man (who hadn't even realized he was dying), the attendants of Lord Vishnu came rushing to Ajamila's side, and prevented the attendants of Yama from doing their duty. The Yama's attendants said, "Who are you to obstruct the order of Dharmaraja, the Lord of Justice?" The attendants of Lord Vishnu replied back, "If you are the attendants of Lord Dharmaraja, then please furnish us the law of dharma.

The attendants of Yama started narrating Ajamila's previous history. They stated that his conduct was against the laws of the dharma as stated in the Vedas. Also, they stated, the lords of Maha Vishnu had no right to interfere in this matter, as Ajamila was calling just his son. To this the Vishnu's attendants stood firm, and proclaimed, "Whosoever utters the Lord Vishnus name, even by accident, calls for protection." Furthermore, they countered, "Just as a fire consumes the materials offered to it , so the Lord's name, whether chanted with or without knowledge of the greatness of the name, eliminates the sins in a person. A strong and powerful medicine, though taken by someone unaware of its properties, is still effective."

Accepting the reasons given by the attendants of Lord Vishnu, the attendants of Yama returned back empty-handed. Ajamila without wasting any further moment left for Haridwar, where he sat on the banks of the river Ganga devoting his time in the practise of yoga of devotion.

To those who desire for final emancipation, there is nothing more powerful than the chanting of the Lord's holy name. If this chanting can be a saviour to Ajamila, then what to say of the productive results that can be gained by chanting the name of Hari with absolute faith and devotion.

### **The Core Essence :**

**Messengers of Lord Vishnu stated to Yama Dhuta : Though one may do pariharam as prescribed in Vedas for sinful activities through austerity, charity, vows and other such methods, these pious activities cannot totally remove the sinful tendencies likely to arise in one's heart. However, if a devotee surrenders unconditionally to the lotus feet of the Absolute Personality of Godhead, he is instantly released from all such impure thoughts.**

### **The Link with the sixth house :**

**The sixth house signifies debts, lethargy, social status, indiscipline, irregularity and so forth.**

**The sixth canto speaks about the tale of different types of personalities, the important one being of Ajamila who was sticking to the righteous and disciplined life as prescribed in the Vedas till one point of time. This Maha Purana goes on to prove that it is the Lord's Name alone which gives emancipation from the sins committed.**

### **The Benign Effects :**

**This mantra will enable one to follow the path of discipline by ultimately leading one to the path of taking the name of Lord and doing service at his feet and thus will prove to be a heart purifier and bring steadiness of mind.**

## 7. RELATIONSHIP [ 7<sup>TH</sup> HOUSE ]

श्रवणकीर्तनविष्णोःस्मरणपादसेवनम्।  
अर्चनवन्दनदास्यसख्यमात्मनिवेदनम्।।  
(7/5/23)

*śrī-prahrāda uvāca*  
*śravaṇaṁ kīrtanaṁ viṣṇoḥ*  
*smaraṇaṁ pāda-sevanam*  
*arcanaṁ vandanaṁ dāsyāṁ*  
*sakhyam ātma-nivedanam*  
[7,5-23]

The Context :

Prahlada

Lord Narasimha was the fourth incarnation of Lord Mahavishnu, which was taken to slay the demon Hiranyakashipu and protect five year old devotee. In Vishnu's Varaha [Boar] incarnation the lord killed Hiranyakashipu's brother Hiranyaksha. On account of this act Hiranyakashipu decided to take revenge on Vishnu and took an oath to kill Mahavishnu. For this he undertook severe penance to appease Lord Brahma and attain all sort of miraculous powers to defeat Lord Vishnu. After doing tapas for several years Lord Brahma was satisfied with his tremendous devotion and asked him as to what boon wanted. Hiranyakashipu asked for deathlessness, but since that was not a possibility, Lord Brahma granted him the boon that he can choose his death as per his wish. As a result Hiranyakashipu stated that his death to be in the following ways that, he could not be killed by any man or animal, not in air, water or sea, not in the home or outside, not during daytime or at night, and not by any weapon. Thus considering himself as immortal with his acquired powers he became a thorn or was a torture in the life of all in the three worlds. He ordered all devotees of Maha Vishnu to worship him instead of the Lord. Those who did not pay attention to this order was killed without any mercy. He captured the whole world and compelled every one to come under his control. He imprisoned Devas, Rishis and Munis. All people were frightened on account of his powers and approached Lord Vishnu for help. Vishnu gave them the relief that Hiranyakashipu's son Prahlad will become the reason for his demise. As years rolled on Kayadhu, the wife of Hiranyakashipu, gave birth to Prahlad in the Ashrama of Narada Muni. Sage Narada used to narrate spiritual stories pertaining to Lord Narayana to the child Prahlada. Thus by listening the glorious tales he became a great devotee of Lord Narayana. Hiranyakashipu who on account of his devilish nature wanted everyone to worship him was greatly disappointed by hearing his own son chanting the names of Maha Vishnu. To change the mind set of Prahlad the King sent his son to the Ashramam of Shukracharya's sons Shaku and Amarka. Their efforts too like Hiranyakashipu turned futile. At last he got wild with his son and decided to kill him. But every time Hiranyakashipu tried to kill Prahlad Lord Vishnu's divine hands were there to protect him. The King's army tried to kill Prahlad by making him drink poison, drowning him in water, and throwing him down from mountain top. But Lord Vishnu saved him from all these attempts. The King then created a bonfire and made his sister Holika to sit with Prahlad on her lap inside it. As Holika was immune to fire he thought that his son will be killed. But Prahlada escaped from fire without any harm by the grace of Lord Vishnu. The angry Hiranyakashipu challenged Prahlad and asked him where his Narayana can be found. Prahlad answered back with conviction "My Vishnu is omnipresent and there is not a single place where Narayana cannot be found". The King became furious and got up from his throne and asked Prahlad "Can you show me your Vishnu in

this pillar.?" Prahlad said "Yes, He is very much present in this pillar also!" The King hit with his mace the pillar with all his might. With a thundering sound the pillar cracked and Lord Vishnu appeared in the form of Lord Narasimha – the half man half lion form. The angry Narasimha grabbed Hiranyakasipu, dragged him to his lap and tore open his body with his claws and nail to kill the asura so that Lord Brahma's boon could not be gone against. And thus Hiranyakashipu's death wish and Brahma's boon, Lord Narasimha was neither a man nor an animal, the time was twilight neither day nor night, he sat on the threshold of the room keeping the body of the Rakshas Hiranyakashipu on thighs, used his nails to kill the demon instead of any weapon. After slaying the demon Hiranyakashipu Lord Narasimha was still furious and was pacified when his child devotee Prahlad touched His heart by surrendering at His feet. Prahlad was crowned as the next King by Lord Narasimha.

**The Core Essence :**

Prahlada said to Hiranyakashipu : Listening and chanting regarding the Supreme Lords name, form, qualities, attributes and pastimes, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His slave or servant, considering the Lord one's best friend and surrendering everything unto Him from the depth of the heart – these nine types of devotion are accepted as pure devotional service. A devotee who has dedicated his life force [Prana], mind, intellect and sense organs [Indriyas] to the exclusive service of Lord Krishna through these nine different types of methods should be understood to be the most wise and knowledgeable person.

**The Link with the seventh house :**

The seventh house signifies relationship in general. It could be friends, family partners, neighbours etc.

The seventh canto speaks about the saintly child devotee Prahlada's story wherein it brings forth emphatically the point that an individual should be in association or be in relation with spiritual minded people or teachers and holy literatures.

**The Benign Effects :**

This mantra assures and motivates us that our relationship is to be with those high minded people who are devoted to the Lord in any of the nine forms of bhakti and thus we will be in the midst of Sat Jnani. [In the midst of Saints]

## 8. DEATH [8<sup>TH</sup> HOUSE]

नमोनमस्तेऽखिलकारणायनिष्कारणायानुत्कारणाय।  
सर्वागमाम्नायमहार्णवाय  
नमोऽपवर्गायपरायणाय॥  
(8/3/15)

*Namo namas te 'khila-kāraṇāya  
niṣkāraṇāyādbhuta-kāraṇāya  
sarvāgamāmnāya-mahārṇavāya  
namo 'pavargāya parāyaṇāya  
[8,3-15]*

The Context :

### Story of Gajendra Moksha

There was a splendid mountain by name Trikuta. The waves of the ocean were touching the foot of Trikuta. There were dense forests filled with various types of trees, creepers and plants on the mountain. And in that forest there lived a king of elephants named Gajendra. He ruled over all the other elephants in the herd.

One fine day Gajendra was as usual playing with his family and other elephants in a lake in the forest. All of a sudden, a crocodile that lived in the pond caught hold of Gajendra by his leg. Gajendra, in spite of being a strong and fit elephant could not get freed from the clutches of this crocodile. He then out of sheer helplessness, called out for assistance. All his friends and other elephants gathered and surrounded around him and tried to help, but it proved futile. The crocodile proved to be more stronger than all the elephants of the herd put together. Hence they gave up. Gajendra trying to rely on his strength independently made an effort for a long time to escape from the crocodile. He trumpeted as hard as he could but still the crocodile simply would not let Gajendra go.

### Gajendra Moksha – Elephant Kings' total Surrender

The elephant and the crocodile struggled for thousand long years. When a thousand years was over, the elephant began to lose its strength and stamina, though in contrast the crocodile's strength was still undiminished. Gajendra on account of this crocodile's hold for a long time became very weak. He finally came to the conclusion that only the Supreme Personality of Godhead could help him and as a last ditch effort called out to Lord Narayana.

The elephant began to pray Lord Vishnu. Lord Vishnu heard Gajendra's cries for assistance and appeared on his vehicle, Garuda. He sent the Sudarshana Chakra aimed at the crocodile. The Chakra instantaneously killed the crocodile and set Gajendra free. Gajendra offered Lord Narayana a Lotus and thanked him for rescuing his life.

As fate would have it, the crocodile then adopted the form of a gandharva. His name was Huhu and he had been cursed by a sage for pulling his legs in prank while the sage was offering prayers in water and that he would become a crocodile. The sage also added that he would be freed from the curse only by Lord Vishnu. In fact the elephant Gajendra had earlier also been a king by name Indradyumna. And he had been cursed by a sage that he would be born as an elephant because

he failed to extend a welcome [The king was in meditation] when the sage visited his house. Indradyumna also was freed from his curse and became Lord Vishnu's companion.

#### **The Core Essence :**

**Gajendra's stuti : My Lord, You are the cause of all causes, but You on your own have no cause. Therefore You are the splendid cause of everything. I prostrate unto You, who are the protector of the vedic knowledge contained in the sastras, which are Your prana [Life Force]. Because it is You who can grant Moksha, You are the only shelter for all Bhagavatas or devotees of the Supreme. I offer my salutations unto You.**

#### **The Link with the eighth house :**

The eighth house signifies the nature of death, accidents, sorrows and tribulations, alarming situations in life.

The eighth canto relates the story of the elephant King Gajendra being faced by unexpected danger and brings out the point to the devotees that surrender to the Supreme Truth is the only way to attain liberation from difficulties and death.

#### **The Benign Effects :**

There has been an age old belief that if Gajendra Moksha stotram is recited or thought of at 4.00 am in the early morning hours one need not worry about facing death. This mantra brings forth that point in a very convincing manner.

## 9. FATHER AND ANCESTORS [9<sup>TH</sup> HOUSE]

ततोमनुःश्रद्धदेवःसंज्ञायामासभारत।  
श्रद्धायांजनयामास  
दशपुत्रान्सआत्मवान्॥  
(9/1/11)

*Tato manuḥśrāddhadevaḥ  
samjñāyām āsa bhārata  
śraddhāyām janayām āsa  
daśa putrān saātmavān  
[9,1-11]*

### The Context:

The King Parikshit said: 'I have listened to your [Sage Sukas] descriptions of all the periods of the Manus and the splendid actions performed by the Supreme Personality of Godhead during those periods. He who was known by the name of Satyavrata, the saintly king and ruler of Dravida desa, received transcendental knowledge at the end of the previous day of Brahmā, by rendering devotional service to the *Purusha* [ie; *Original person*]. I heard from you how he [Manu], as a son of Vivasvan [the sun god], thus became the Manu. He, the Manu, at first had no sons, but the high souled Vasishthha, performed a yagna [sacrifice] for the demigods Mitra and Varuna that would bring him sons. The ten sons of Manu are known as Ikshvaku, Nabhaga, Dhrishtha, Saaryati, Narishyanta, Nabhaga [or Nriga], Dishtha, Tarusha [or Karushaka], Prishadhra and Manu's tenth son who is known as Vasumān or Kavi. Among the dynasties of the great Manu, one of them is the famous King Ambarisha.

Note : the present Manu [Son of Vivasvan] is known in the world as Sraddhadeva. He is the seventh one [we are now in the twenty-eighth *yuga* of him who is also known as Vaivasvata Manu].

### Ambarisha Story

Ambarisha was the son of a great King Nabhaga belonging to the Ikshavaku dynasty. Ambarisha was a staunch and humble devotee of Lord Narayana. He was a realised soul and saw Lord Sri Hari as being omnipresent and thus treated all with much respect, love and care. King Ambarisha had complete mastery over all his senses.

King Ambarisha along with his wife, at one point of time decided to undergo the most powerful and sacred Ekadashi fast [Vratam].

This Ekasashi fast is done by complete fasting which starts from the evening of Dashami Day and will continue on Ekadshi Day. This fasting is done so that the person will be relieved from some sins incurred from the past births. This fasting is to be broken on the next day, ie; on Dwadashi Day by consuming food immediately after regular Pooja. This should be completed within the time period of "Dwadashi Tithi" for this fast to be fruitful. This is of utmost significance.

With the blessings of their Kulaguru (Family Head Priest) Vashishta Mahamuni, the couples, with much devotion and sincerity observed Dwadashi fast for one whole year.

As this fast was going on, Lord Sri Hari who was much pleased with their devotion was alerted. As Lord Sri Hari was aware of past, present and the future, He knew by his clairvoyance that a very big danger in the form of Sage Durvasa was fast approaching his dear devotee Ambarisha. But this was a Sage, who was also His own devotee and a Brahman too. Hence the Lord faced a dilemma, as to whom to choose and how to save one against the other. Both were equally good, pious, sincere and devoted. So as the time for the completion of the Dwadashi fast [Vratam] was fast approaching, His anxiety to protect Bhakta Ambarisha grew more and He decided to send His Divine Weapon 'Sri Sudarshana Chakra' to Ambarisha's palace in order to save him. The Sudarshana was instructed by Lord Sri Hari that come what may, Sudarshana must protect King Ambarisha from all kinds of dangers and eliminate the danger's source itself from the very root.

In the month of karthika when the vrata was about to be completed, Ambarisha and his wife took a holy dip in the Sacred River Yamuna and as usual worshipped Lord Hari in Madhuvana couple then gave 'Dana' (Donation) of cows with calves in huge numbers. Also they donated many clothes, gold ornaments after giving many delicious foods to the Brahmins and when they were satisfied thus and blessed by them, with their permission was about to end his vrata by taking remaining leftover food as prasada (Sacred offering from the Vrata/Yagya/Homa/Pooja). Just then at that time Sage Durvasa entered there with his disciples. Sage Durvasa was known for his short temperament.

King Ambarisha welcomed and honoured the Sage Durvasa and his disciples and requested them humbly to join the feast. Sage Durvasa then replied that he along with his disciples would first go and take bath in river Yamuna and then join the feast. Rishi Durvasa was taking a bath in the Yamuna. He was immersed in deep meditation in the river and forgot all about the Ambarisha's Dwadashi fast completely. Time was passing quickly. Since Rishi Durvasa was in deep meditation he could not be disturbed. As the Dwadashi hours was nearing to an end, King Ambarisha was in a dilemma and called upon all his ministers and royal advisors and Royal Priests asking for a solution.

All of them were in a dilemma because according to Dharma, the King should not eat before offering to the Sage. Also a person should not be disturbed when in deep meditation. If the fast is not completed successfully then it will be the cause for the kingdoms downfall. Thus they thought of a plan wherein the fast must be completed in time and at the same time without disturbing Sage Durvasa's meditation.

They all referred many sacred texts and read many Dharma Shastras, discussed among themselves and unanimously agreed and told the King Ambarisha that he could take a little quantity water orally. Water being consumed would complete the Dwadashi fast at the same time as it is not considered as food they thought that Sage Durvasa would not mind and take it seriously. King Ambarisha obliged and drank 3 spoonfuls of water to keep up the fast. In the mean while Sage Durvasa returned with all of his disciples eagerly. The feast was served to them. Just when Sage Durvasa, was about to start his meals, he saw in his Divine vision that King Ambarisha has taken 3 teaspoonfuls of water. He became enraged as he considered this act of King Ambarisha as a great misconduct.

King Ambarisha pleaded guilty and very humbly asked for forgiveness and also updated the Sage all that had happened and said had he known that this simple act to save them from breaking the Dwadashi fast would upset the Sage so much, that he would not have done it even if it meant to breaking of the sacred Vow. But Durvasa was not to be convinced and thus the Sage Durvasa plucked out a strand of his hair lock and threw it on the surface of the ground and recited some Mantras and invoked a demon called "Krucha" from it to slay Ambarisha by tearing him in to pieces.

All the members of the kingdom and guests were shocked and were at a loss as what to do. All were terrified that such a big calamity has befallen on such a sincere and devoted King, who

started this fasting with much piety. But King Ambarish's faith was not to be shaken and sat with folded hands meditating on the Lord Sri Hari.

As the demon Krucha proceeded towards the King Ambarisha, Sri Sudarshana chakra, who was protecting Ambarisha as per his Lord Narayana's orders, immediately with extreme speed and might severed the evil Krucha demon in to bits and pieces then started following Rishi Durvasa to kill him also as he was responsible for this danger for King Ambarisha.

Rishi Durvasa started running for his life and Sudarshana followed him. Rishi Durvasa ran covering all worlds seeking shelter from the Devas (Gods) including King of Gods – Indra, Creator – God Brahma and Jagat Pita – Lord Shiva. All refused to help him as he had committed a great sin against a devotee of Lord Sri Hari.

As a last resort, Sage Durvasa surrendered at Lord Hari feet and asked the Supreme Personality of Godhead to protect him from Sudarshana. But the Lord said that He was a slave to his devotees affection. Lord Hari said to Durvasa that now only King Ambarisha can save Durvasa from the mighty Sudarshana. Lord Narayana asked Durvasa to resort to Ambarisha and ask his forgiveness.

**The Core Essence :**

Sage Suka said : O King, best of the Bharata dynasty, from Vivasvan, by the womb of Samjnna, Sraddhadeva Manu was born. Sraddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Sraddha.

**The Link with the ninth house :**

The ninth house signifies the fortune and merits accrued by our ancestors, father, religiousness and so forth.

The ninth canto relates about the generations of various dynasties ie; the Sun and the Moon dynasties who are in reality our ancestors. It speaks about the great acts of our forefathers [Sun Dynasty] who turned down their worldly lives for the sake of Spiritual upliftment and devotion for the Lord like Ambarisha.

**The Benign Effects :**

A devotee by chanting this mantra is grateful to his forefathers and thus assured of the path of divine and dharma which he has inherited from those elevated souls and thus becomes fortunate.

## 10. DUTY (As a Householder) [ 10<sup>TH</sup> HOUSE]

तस्यावनिज्यचरणौतदपःस्वमूर्ध्नाभिभ्रज्जगद्गुरुतरोऽपिसतांपतिर्हि।  
ब्रह्मण्यदेवइतियद्गुणनामयुक्तं  
तस्यैवयच्चरणशौचमशेषतीर्थम्॥  
(10/69/15)

*Tasyāvanijya caraṇau tad-apaḥ sva-mūrdhnā  
bibhraj jagad-gurutamo 'pi satām patir hi  
brahmaṇya-deva iti yad guṇa-nāma yuktaṁ  
m aśeṣa-ūrtham tasyaiva yac-caraṇa-śauca  
[10,69-15]*

The Context:

Narada Muni Visits Lord Kṛṣṇa's Palaces in Dvaraka

Thus as Sukadeva said: Hearing that Lord Krishna had killed Narakasura and had alone married many brides, Sage Narada desired to see the Lord in this situation. He thought, "It is quite amazing that in a single body Lord Krishna simultaneously married sixteen thousand women, each in a separate palace."

Sage Narada saw Lord Krishna in all apartments of the palace in His same personal form, executing the transcendental principles of religion that purifies those people who are engaged in household affairs.

The Supreme Personality of Godhead was busy in His so-called apparent household affairs in order to educate people as to how one can remain pure in one's household life although one may be involved in the material life. In reality, one is obliged to be on track with the terms of material existence because of household life. But in contrast the Supreme Lord, being very compassionate upon householders, set an example of sanctifying ordinary household life. The reason is Lord Krishna is the pillar of all activities, as Krishna conscious householder's life is in accordance with the Vedic rules and thus is automatically sanctified.

All the Lord's activities in the various apartments of the palaces were performed by the Lord's single spiritual form, which manifested in many places at the same time. This vision was revealed to Sage Narada on account of his desire to see it and the Lord's desire to show it to him.

Scholars come out with the point the other residents of Dvaraka could see Krishna only in the particular part of the city they themselves resided and not anywhere else, even if they would sometimes go to another precinct on some business. Thus the Lord gave a special view of His pastimes to His beloved devotee Sage Narada.

### **The Core Essence :**

**Sage Suka said : The Lord bathed Sage Narada's feet and then sprinkled the holy water on His own head. Though Lord Krishna is the greatest authority on transcendental matters of the universe and the master of His devotees, it was appropriate on his part to behave in this manner, because He is called as Brahmanya-deva, "the Lord who is supporter of the brahmanas. [Holy men who see Brahman in all beings]" Thus Lord Krishna displayed respect to the sage Narada by bathing his feet, even though the water that bathes the Lord's own feet becomes the Ganges, the pinnacle of holy waters.**

### **Special Note :**

**The Supreme personality Lord Krishna's feet are the origin of the holiest of holy Ganges and hence the Lord was not in need of purifying Himself by washing and bathing Sage Narada's feet. Lord Krishna a perfect incarnation [Poorna avatar] residing in Dvaraka enjoyed the pastimes of a perfect individual. Thus by washing the feet of the sage Narada and sprinkling the holy water on His head, Sage Narada did not resent, the reason being, he knew that the Lord behaved in such a manner so as to teach everyone as to how to respect saintly and divine persons.**

### **The Link with the tenth house :**

**The tenth house signifies the duty or livelihood in one's life - the job.**

**The tenth canto relates about Lord Krishna's nectarine leelas.[divine story and miracles]. Besides other aspects, it proves as to how a devotee should spend one's lifetime [Karma] by serving and respecting holy men [Saints] inspite of being engaged in household matters.**

### **The Benign Effects :**

**This mantra encourages and motivates us to respect holy men and thus purify ourselves which is our bounded duty though living in this materialistic world and leading a householders life.**

## 11. GAINS [11<sup>TH</sup> HOUSE]

ज्ञानं विवेको निगमस्तपश्च  
प्रत्यक्षमैतिह्यमथानुमानम्।  
आद्यन्तयोरस्ययदेवकेवलं  
कालश्च हेतुश्च तदेवमध्ये ॥  
(11/28/18)

*jñānaṁ viveko nigamas tapaś ca  
pratyakṣam aitihiyam athānumānam  
ādy-antayor asya yad eva kevalaṁ  
kālaś ca hetuś ca tad eva madhye  
[11,28-18]*

The Context :

Jnana Yoga – The Real Gain

The Supreme Lord stated : 'When one comprehends the fact that the universe, this combination of matter and person, is based upon one and the same reality, one should keep himself away from praising and criticizing others nature and activities. In case a person does not adhere to this high principle then he moves away from his real goal of self-realization because he becomes entangled in the falsehood of the world of opposites. The Lord, the Soul alone, with the aid of Maya is responsible for this universe and He, protects all that exists and Himself and withdraws both the creation and Himself. An individual who has wisdom on this subject, does not put the blame or praise [in looking for another cause], and wanders the earth as free as the sun. When one by direct perception [pratyaksha], logical deduction, holy scriptural truth and one's own self-realization is aware that what is inessential has a beginning and an end, one should move around in this world free from attachment

To this Uddhava said: 'Material existence is not the experience of the seer who is a soul of self-realization, nor the experience of the spiritless body that constitutes the seen. Whose experience might it be then oh Lord? The soul is pure, self-luminous and uncovered just like a fire, while the material body is like firewood that is without understanding. To which of the two belongs the experience of a material life in this world?'

The Supreme Lord answered: 'As long as the soul is attached to the body, the senses and the life force [Prana], material existence will continue to dominate, though it has no meaning to the ignorant. Sorrow, joy, fear, anger, greed, confusion, hatred etc, one observes with the birth and death of the false ego [*ahankara*] and not with the soul [Atma that has no birth or death]. A soul which identifies with the body, the senses, the life force and the mind, assumes his form, depending on the *gunas* [*Trigunas- Sattva, Rajas and Tamas*] and the past karma, within the great universal Self. He then is controlled by time wanders around in material existence. A pious soul free from desire moving around in this world will, with the sword of spiritual knowledge sharpened by worship, cut the false ego being represented by mind, the speech, the life force and the bodily functions.

**What is Jnana Yoga?**

**Jnana yoga is one of the three main paths of yoga explained in the philosophy of advaita vedanta: Self-realization.**

**The three points which leads to self knowledge are :**

- 1. The guru explains to the disciples the teachings of vedanta or upanishad and as to what is Brahman. The act of students listening attentively is called sravanam, which literally means listening.**
- 2. The disciple then reflects upon what he or she has heard and tries to understand the subtle truths that have been taught to him or her. This is called mananam, which means reflecting or contemplating.**
- 3. And then the disciple meditates on the Brahman explained in the upanishads and this leads to the intuitive, direct experience of ultimate Reality. This is called nididhyasana, or meditating.**

**Sadhana Chatushtaya**

**Classical Advaita Vedanta emphasises the path of Jnana Yoga, a progression of study and training to attain moksha. It consists of four stages**

**These four means are:**

**Viveka**

**Viveka means discrimination.ie; between the real and unreal with the help of intellectual ability. Real refers to that which is permanent and the unreal to that which is temporary. The absolutely real, Brahman, is Nitya [eternal]. It lasts for ever.**

**Vairagya**

**Vairagya means dispassion or detachment for worldly objects. Vairagya is essential in order to purify the mind and enables one to achieve steadiness of mind.**

**Shad-sampat**

**Shad-sampat means the six virtues. This practice actually consists in developing six qualities or virtues. They are:**

- Sama - Control of Mana.[mind]. ie; To remain undisturbed by the various happenings in the external [Gross] world.**
- Dama - Control of the Indriyas [senses]. To keep the senses in check, one should not run towards the sense objects. By the gradual practise of Dama we can attain Sama.**
- Uparati - Renouncement of action which are not prescribed as duties in Vedanta.**
- Titiksha - Endurance, forbearance.The mind should be strong enough to remain balanced in success and failure, pleasure and pain, Day or Night etc.**
- Shraddha - Faith.ie; Faith in one's Sadguru [Who is knowledgable in Vedas and is a self realised soul], God.**
- Samadhana - Absolute focus of the mind. It requires herculean efforts to attain this level.**

**Mumukshutva**

**Mumukshutva means an intense desire for achieving liberation. At this stage, moksha (liberation) is not one out of the many desires of a Jnani, it is not even the primary desire, it is the Sole desire.**

## **Different types of yoga sadhana**

**Step 1 : Karma is elevated to karma yoga by proper discipline of the mind and development of non-attachment to materialistic desires.**

**Step 2 : Karma yoga leads on to Bhakti yoga - by turning all attachments towards Lord**

**Step 3 : Bhakti yoga in turn leads on to Jnana Yoga - with the attachment to the Lord being extended to all jeevas [Seeing Lord in all animate and inanimate things].The Jnanayoga ultimately results in cessation of all activities. [Samadhi ]**

### **The Core Essence :**

**Lord Krishna said to Uddhava : Real transcendent knowledge is that which is the outcome of discrimination of Brahman from Maya, and it is attained by mananam, smaranam, austerity, direct perception, reception of the Puranas historical narrations, and logical inference based on experience. The Supreme Truth, which alone existed before the creation of the universe and which alone will remain after its destruction [Maha Pralaya], is also the time factor and the ultimate cause. Even in the intermediate stage of this creation's existence, the Supreme Truth alone is the actual reality.**

### **The Link with the eleventh house :**

**The eleventh canto relates about Transcendental knowledge which can be attained by Jnana also. [ie; Besides Bhakti and Karma yoga].It goes on to prove that attainment of Jnana is the real or actual 'gain or profit' in ones life as instructed by Lord Krishna to his devotee Uddhava.**

### **The Benign Effects :**

**This mantra constantly reminds and makes us realize that the real benefit is not the material gain but Self realization or introspection towards the Lord [Residing in the self within] is the ever lasting benefit**

## 12. MOKSHA [12<sup>TH</sup> HOUSE]

नामसङ्कीर्तनंयस्यसर्वपापप्रणाशनम्।  
प्रणामोदुःखशमनस्तंनमामिहरिंपरम्॥  
(12/13/23)

*nāma-saṅkīrtanaṁ yasya  
sarva-pāpa praṇāśanam  
praṇāmo duḥkha-śamanas  
taṁ namāmi hariṁ param  
[12,13-23]*

The Context :

King Parikshit Liberated

Sri Suta said: "After King Parikshit, heard what was narrated by the sage Suka, the balance minded Soul, the son of Veda Vyasa, approached his lotus feet, bowed reverentially and stated with both his hands folded the following to him. The king said: 'With the great amount of mercy displayed by your goodness full of kindness, I have attained perfection because you described in person to me the Lord without a Beginning or End. It is of no surprise at all for high minded souls involved in the Perfect One to be of mercy with the bounded souls who are tormented by distress. We listened from you this collection of immortal classical stories in which the Supreme Lord is being described.

King Parikshit states he has received the full benefits of Prema Bhakti towards the Supreme personality of Godhead Sri Krishna by listening to the in depth leelas of the Almighty Lord and thus he is not concerned about his physical departure from the mother earth.

He says he now has no fear of Takshaka or for that matter from any other living being, or even from repeated deaths, because he has successfully merged himself in that purely transcendental Absolute Truth [ Attained Moksha], about which Sage Suka have discoursed on and revealed which annihilates all fear.

Suta then said this Immortal classic [Greatest of all puranas] free from sorrow was revealed by the Supreme Lord to Brahma who was in need of liberation, who in turn narrated it to Narada the great sage who delivered it in person to Veda Vyasa who then transferred it to the Sage Suka who on his turn was compassionate to reveal it to King Parikshit who was bitten by the snake of material existence. Oh Lord of Lords, You are our Master, therefore please make it so that we life after life may rise up in bhakti at Your feet.

The Core Essence :

Suta concluded : I offer my humble respect to the Supreme Lord, Hari, the congregational chanting of whose pure and holy names annihilates all sinful reactions, and does away all material suffering and afflictions.

**The Link with the twelfth house :**

**The twelfth canto relates about the liberation of King Parikshit and proves beyond doubt that listening to Srimad Bagavatham [Singing the Glories of Lord] is the key for attaining Liberation or Moksha.**

**The Benign Effects :**

**By chanting this mantra an individual realises that there is no other means which is simpler and superior to attain Moksha in Kali Yuga than by singing the glories of the Supreme Lord [Which also removes the tendency to commit sins and thus purifies the heart] as narrated in Srimad Bagavatham.**