

**Planets
and
their Yoga
Formations**

A TREATISE ON HINDU ASTROLOGY

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RAVINDER KUMAR SONI



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Dedicated to

My father and Guru

Shri Mehr Lal Poni Lia Fatehabadi
(1913 – 1986)

“O Agni! Thou who art the embodiment of knowledge,
Purify us through the various purifying lights (or rays)
which are of Brahman that art within Thee.”

Rig Veda 9.67.23

FOREWORD

Jyotisa is a divine science. It is divine because this science was revealed to those very few ancient seers who impelled by their urge to be face to face with the Unknown had freely and fearlessly ventured forth determined to cross all boundaries and limitations of the known worlds. They had by the mere exercise of their own free-will succeeded in totally suspending their mental functions in preparedness of that sublime experience they could not openly talk about but having gained it had attained super-consciousness. Therefore, their words of wisdom still continue to live and resound within us.

Jyotisa or Astrology is a science because it has a set format and follows a well-defined methodology. Therefore, with regard to its study and application there are the prescribed rules that cannot be violated and there are the instructions that are meant to be followed meticulously. Of course, it is not an empirical science because it deals with Time and Space in the context of Cause and Effect which are part-less and formless non-material entities, and because basically it is meant to tell us as to how our actions shape our life, what we actually are and what we can be. This science has been used to enable the mind to penetrate the darkest and the densest recesses of the known and the unknown dimensions that have for long puzzled mankind. It has been used to enable the mind to look far deep into Time, Space and Causality and to go in search of the

First Cause far beyond the already known three states of Consciousness. This science has also been used by the wise ones to hone their intellect. In fact, Jyotisa is an Upasana; it is a form of pure and sincere intellectual devotion.

My father, Mehr Lal Soni, who is also known by his nom de plume, Zia Fatehabadi, introduced me to Jyotisa and made it a compulsory part of my study and understanding of ancient Hindu scriptures that I did under his guidance.

I am grateful to my wife, Shakuntla and my younger brother, Udes; both made my task of writing this book easy. I also thank my son, CA. Aditya Soni, my daughter-in-law, Ruchi and CA. Vijay Kumar Gupta for their support and appreciate my little grandson, Aniruddha, who patiently watched me pen the following chapters. I am also thankful to my very old and dear friends, Satya Narain Rao, Ram Dhall, Ashok Gupta, Vinod Bhatnagar and Ram Niwas Rahgar who made my life interesting and enjoyable

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ABOUT: THE BEGINNING

“Vaishvanara is the Universal form (of the Eternal Reality or Truth); it is the Prana, the Agni that is rising as the Sun.”

Prasna Upanishad 1.7

The Svetasvatra Upanishad begins with a set of four very relevant questions. They are relevant because from the time of the dawn of introspective reasoning our quest to know more and more about ourselves and our surroundings has remained continuous, intense and deliberate. Those four oft-repeated questions are - “What is the nature of Brahman, the Source?”, “From what have we been born?”, “By what do we live?” and “Where do we exist?” This set of questions that form the basis of all kinds of investigations has unfailingly impelled us to find their answers. And, once having finally realised that there certainly exists such a Source which is the omniscient and omnipotent source from which occur the birth, continuance and dissolution of our Universe we have also found the answers to these questions to have primarily helped us in knowing and understanding that which meets our senses as a prelude to knowing and realising the true nature of our own existence; the answers thus far found have given to us a sharper and a much clearer view of Reality that is one and without a second.

Though Reality is not graded, its apparent gradation is in the nature of our experience which is in the form of works and knowledge, because of which experience we are actually what we will ourselves to be but without realising our true identity. The apparent gradation is owing to our mind that though illumined by the light of consciousness is nevertheless guided mainly by our ordinary desires constantly

seeking their fulfilment. Desire is actually a function of the mind that continually produces for the experienter all sense-objects without exception whether they are perceived as gross or fine. Even though Desire impels and directs all actions, gives those actions purpose and meaning and helps find sought after results it does so only to delude the Jiva, the embodied soul. Therefore, we, the deluded embodied souls to whom differences of things are quite obvious while seeking worldly comforts through fulfilment of our individual desires have time and again deliberately invoked destiny believing it to be the main stay that shapes our lives.

Yaskacharya has explained that our existence which is phenomenal and therefore, temporal, comprises of six stages or modifications that include growth, transformation and decay. We now know that growth and transformation are a part of continuance and that decay merely proclaims dissolution which is not really the end of our existence. Because all our attempts directed towards seeking the right answers to the aforesaid four queries have tended to throw up very many probabilities and far more challenges than anticipated, the knowledge of the state of our origin has remained vague and elusive. It has been so more on account of our inability to break free from the web of ignorance cast by our own seemingly unreconcilable subjective awareness and our objective awareness operating side by side; we have repeatedly failed to distinguish the truth from the untruth, the truth that is covered by unreality. The unintentional mixing-up of reality with unreality because of ignorance, egoism, attachment, aversion and clinging to life, these five major pain-bearing affections virtually blinding the all-important inner-eye and blunting our intuition has caused this incorrect identification and as it is the various stages of transition from mere consciousness to absolute consciousness still remain largely understood. Therefore, the four questions posed at the beginning of the Svetasvatra Upanishad are relevant even to-day and the nature of the Source continues to be inquired into by us with care and devotion.

The Nasadiya Sukta of the Rig Veda states that in the very beginning nothing else existed not even space but an ocean of Absolute Darkness and Nothingness, which particular concept we are taught is the natural, logical and obvious starting point for all kinds of speculative thinking. It is so because origination assumes spontaneity, thereby meaning that origination is a sudden and an abrupt occurrence or awakening seemingly without any obvious reason. Yet, another text, Manu Smriti, explains that before creation

this universe was indeed unrecognisable, unintelligible, unidentifiable, illogical and unknowing, it was sunk as if in deep slumber; in other words, this universe to begin with existed in a state of Unmanifest Infinity. How and when that sleep did eventually break is not exactly known but the Brihadaranyaka Upanishad tells us that in the beginning of all things Nothing was existent and from that Nothing were born the waters, here waters are meant to indicate the finest essences that make up all elements. On the other hand, because of the fact that origination cannot be without a cause Chandogya Upanishad tells us that this Universe before its creation was but Existence itself, and that Existence it was that manifested name and forms. We are thus taught that a state of non-existence did not precede existence, and that there was indeed a cause, and therefore, this universe existed even before its present creation and was never absolutely non-existent. The same Upanishad boldly speaks of the embodied soul, a reflection of Brahman, as the real living being on account of the soul sustaining life. Chandogya Upanishad concludes that creation had no beginning, that this process had always been there, that there have been numerous cycles of creation in the past and will also be there in future. This is one of the many salient aspects of Truth. All created things transform.

But then, Truth is very difficult to apprehend. Before coming face to face with Truth which is present everywhere equally we are asked to give up righteousness and unrighteousness, we are asked to discard what we think is real and that we think is unreal, and we are also asked to discard that by which these two are meant to be discarded. This is a very difficult exercise that is based on a reason which is equally difficult to comprehend and because our behaviour with regard to the means and objects of knowledge is basically similar to that of animals who without discrimination between the body and the soul that sustains life use their means of perception via senses that cannot function without a body. Our ancient seers who had known about That which is required to be known speak about the beginninglessness of creation and term it as a continuance of the transformation of the Unmanifest to the Manifest and then to the Unmanifest from which the Manifest will rise again though the true form of the Unmanifest as well as that of the Manifest cannot be perceived nor its end; we are told that the reason and the process of its serial appearance and disappearance also cannot be exactly known. This being the case they concluded that there is an indefinable eternal entity which is Existence itself, which is not limited by Time and Space, which is all-powerful and all-pervading, and is possessed of organs etc.; that are its limiting

adjuncts. Having concluded that origination is a conscious and a deliberate act of the Creator, the Supreme Being, they believed that the ten forms of elements, the five basic elements and their respective qualities, and the ten forms of sensations, the five sense-organs and their respective sensations, cannot merge in anything but in that very entity which is without a form and is infinite, which is eternal and which is consciousness, existence and bliss, for that which is finite can be perceived, it has an age, it is impermanent and it eventually meets with its own destruction in order to become one with its primordial state.

It has long been argued that if a conscious entity alone can be the creator of the universe then it must have had some motive for creation simply because no action is ever initiated unless there is some pre-determined purpose. In this context it is said that creation was a deliberate act of that Supreme Being or Source for whom it was but a mere pastime, a playful antic. As regards that very Supreme Being or Source, it is further said that the same is not an object of perception it is devoid of form, action, etc.; and therefore, not subject to inference it being devoid of all grounds of inference. A sage of the Rig Veda tells us that there is none who directly knew the thing from which this diverse creation originated, no one has ever spoken of such an experience, since even the gods were later than this creation no one can know that from which creation originated. Therefore, that Supreme Being or Source considered to be the material cause as well as the efficient cause, is unmanifested unthinkable and unchangeable. Consequently it is accepted that this universe which is the effect has existence only in identity with its material cause having existence in this way even before creation.

Sankara in the context of appearance of things made or born possessing qualities explains that since in this world a thing is said to exist when it manifests itself through name and form therefore as a concession to common sense the universe is said to be non-existent before being evolved through name and form. Earlier, Gaudapada had concluded that since origination is not a well-established fact everything is birthless and there is no origination in any manner whatsoever of any non-existing form from an existing one, and that instructions about creation have been imparted by the wise only for the sake of those who from the facts of experience and adequate behaviour vouch for the existence of substantiality. This aside even though we already know how matter can be converted into sheer energy we do not exactly know how energy converts itself into matter; we know almost nothing about the process of transformation

of spirit into matter. No doubt the influence of an unseen force has not been denied and it has also not been denied that there is always a provision upon which an obligation depends but through such like explanations we are made to realise the truth that it is the sum total of the gross, the subtle and the causal worlds that has made the existence of this vast universe possible.

Physics has been defined as the science of laws and principles of matter, in other words it is the study of how matter and energy move and change in space and in time. This means, there are two distinct entities, namely, the Space and Time continuum and Matter and Energy. The former is defined as a continuous arena within which all events occur but by itself has no definable limits or boundaries nor does it distinguish absolute distances or times. On the other hand, matter and energy are discrete, well-quantified material which can neither be created nor destroyed and which being basically the same thing can be converted from one into the other, which means matter has a double entity, that it can behave both as a particle and a wave.

The behaviour of matter, however, depends upon the nature and distribution of its surrounding matter i.e. upon the influence exerted through force-fields that matter is itself capable of generating, radiating and also preserving. The strongest force-field is the one which holds the nuclei of atoms together, and the most common is the electro-magnetic field which holds atoms and molecules together and is important in all chemical and biological reactions. Then, there is the gravitational force-field which though weak at very short distances is the most dominant force on macroscopic levels because its range is infinite and its effect additive, it is the most ancient force that is believed to have existed even before the creation of this vast vibrant Universe that was formed defying all known laws of Physics. Gravity's immediate relationship with mass, spin and momentum is known to us as also the fact that at macro-level it is the strongest force of attraction but what we still do not know is the true nature of the existent strong repelling force counter-acting the force of gravity. It is this fifth fundamental force of nature called the Hyper-charge that has not allowed the universe to collapse; at the outer fringes of the universe this particular force is believed to power the galaxies falling outwards towards the borders of the finite universe.

It is now known that the simplest kinds of matter known to science are not composed of more basic particles but are packets of energy characterised by certain fundamental properties such as mass, spin, charge and magnetic momentum, that all fundamental

particles at high energy levels are not stable on long time-scales. Therefore, each mass of matter be it a gas, a liquid or a solid, composed of molecules, molecules whether simple, compound or complex composed of atoms and atoms on their part composed of various sub-atomic particles, follows set rules and principles, it is governed by natural laws. Under ordinary conditions no mass of matter is an absolute solid because between the molecules, between the atoms and within the atoms between their components there are in existence vast expanses of space supercharged with energy and the ever active fundamental forces. It is owing to the nuclear energy and the electro-magnetic force-fields counteracted by degeneracy pressure of the electrons that the various constituents of matter do not fall apart and the whole remains held together in a definite recognisable pattern and form. There is also the fourth state of matter called the Plasma when negatively charged electrons and positively charged ions are in a flux when there exist no binding forces and the material is very hot. We now know that in the very beginning all matter that now exists existed in the formless and dimensionless Plasma state.

About six thousand light years distance from the Earth, in the Taurus constellation, there is seen the Crab Nebula, a super-nova remnant, which has a pulsating neutron star that spins thirty three times a second acting as a dynamo whipping positrons, electrons and other elementary particles through an intense magnetic field at velocities approaching the speed of light in a ring sparkling with ten quadrillion volts of electricity. This rhythmic pulsation, spinning and whipping of particles is indicative of the transfer of raw power to the surrounding material and in the process the creation of various energy levels as exist in the super-excited particle-accelerators. This is the stage when a star gradually and systematically destroys itself finally by smashing all atoms comprising it. We now know that after a giant star burns away its nuclear fuel it collapses into an object so dense that its gravity allows no light to escape, it renders itself invisible and becomes a Black Hole. The existence of Black Holes cannot be visibly proved because they consist of no matter, no space and no dimensions, exceedingly dense they continuously emit radiation from either of their poles recycling matter into energy.

Black Holes are a common phenomenon. As it is, very near the heart of our own galaxy, the Milky Way, there is a strong radio-source called Sagittarius A which is one thousand times brighter than our own Sun. Actually this radio-source is a massive Black Hole whose active effects cover a region of space one hundred times

larger than our entire Solar System. More than half of the energy of the Universe is said to come from such black holes stationed at the centre of galaxies. Our own galaxy also has a huge electro-magnetic filament at its centre that is one hundred fifty light years long and about three light years wide instrumental in the creating of opposing molecular forces which in turn create a churning effect and generate a high-power grid of electro-magnetic energy, the energy that is found dispersed far and wide.

The sages of the Rig Veda tell us that it is indeed through the Heat energy granted by the Almighty Creator that Existence has come to be, that this Universe is the cause of Time and that this Universe has existed in several former cycles. Without doubt Heat is the most basic form of energy, and is associated with the random motion of the atoms and molecules in a body, and with life itself. Heat energy excites the electrons in the atoms at a more energetic state and when the electrons return to a lower state they emit a photon thus giving rise to luminosity. A body commonly suffers heat-loss through radiation. Light, which is a continuous train of transverse waves or vibrations, is electro-magnetic energy travelling at a very high speed and capable of interacting with matter. Light has a spectrum governed by the temperature, density, chemical composition and distant location of the radiating mass of matter. All particles interact via exchange of energy. The interaction between electric-charges proceeds by the exchange of photons which are the force-carrying particles having no mass. Graviton is the force-carrying particle between particles of matter. Short-range forces are, however, carried through particles that have a finite mass. Therefore, it is a complex energy-field that sustains matter and also its perpetual activity, for nothing in this universe is inert. It is a dynamic universe that exists as an active manifestation of matter which matter is by itself a manifestation of energy.

All elements are assembled inside the stars which are huge nuclear-reactors and all those elements are dispersed in space by super-nova explosions during which moment too conditions are right for nucleo-synthesis to occur. Therefore, the elements that go into the making of all non-living and living bodies on Earth were actually assembled long before our Sun and the planets were formed. Our Solar System is not a unique system in the universe; it is a very small and insignificant part of the universe which is a product of its own past having had a finite past when all matter existed compressed in a state of Cosmic Singularity. Nothing is as yet known with certainty about the very beginning of the formation of the universe but what

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