

Pujya Swamiji's Guru Peyarchi speech - 6th December, 2010

In Vedic astrology, Guru (Jupiter) is the most important deity. Astrology is a predicting discipline but it still goes by a model. When one is born, one is not isolated – it is not an isolated event. It is an event in the total and it's a connecting event. An event in a given dynamic scheme is called 'jagat' which is non- separate from Īśvarā and is a manifestation of Īśvarā. There are many laws and one of them is the Law of karma. One is born in this big scheme. A certain segment is seen as a pattern, in the cosmic pattern – physically. This physical pattern is predictable. When a birth has happened, the chart of a person is a tell-tale of the event. This is like geo-positioning; it is an event pin-pointed by the chart.

Look at the sky with the naked eyes. Our Ṛṣis have mapped the movement and the position of the sun and moon. Sun is not a planet. In astrology, sun is also a luminary. The moon also is another luminary – a heavenly body. And like this are Jupiter, Venus, Mercury, Mars, Saturn and then Rahu, Ketu, the shadow planets. These are the luminaries which are predictable because they have a certain model by which they observe the sky fixed at the constellations. With the naked eyes, you can identify 27 constellations which are called 'Nakṣatrās'.

Nakṣatrā is not a star – 'Tārā is a star and Nakṣatrā is a constellation, a group of stars. Each nakṣatrā is divided into 4 quarters or pādās. All are presented in a chart, divided



broadly into 12 houses viz. Meṣa, Vṛṣabha, Mithuna, Kaṭaka, Simha, Kanyā etc. All the 12 rāsis are in a circle each one having 30

degrees. And the full 360 degrees of this circle are shared by these 27 constellations. Each rāśi of 30 degrees consists of 2 ¼ nakṣatrās. If one is born in Aśvini, he is Meṣa and if he is born in Bharāṇi, he is Meṣa. If he is born in Kṛttikā, he is either Meṣa or Vṛṣabha. If he is in the first pāda, he belongs to Meṣa. If he is in the second pāda, he is in Vṛṣabha. The rāśi is entirely different. One goes by the moon. If the moon is in Mīna in one's horoscope, Mīna is his rāśi. That is why when they see rāśiphalam, they go by moon. In the natal chart, one will look into where the moon is placed. From the moon standpoint, day to day predications can be given. One can broadly say a lot of things.

The pattern in the sky is in terms of the constellations and these grahās. We don't call them planets – heavenly bodies. Moon is not a planet; it is a satellite revolving around the earth but it is included among these. Sun is not a planet; it is a star – all the planets go around the sun. People generally say 'planets' but there are grahās and luminous bodies and they form the packet but each one is in its own orbit and each one has got its own speed, in terms of its position.

Today, Jupiter is moving from Kumbha to Mīna. When Jupiter is in Kumbha, there is Kumbhamela! If the Sun is in Kumbha, there is Kumbhamela and Jupiter must be in Simha, in Leo. When they directly aspect each other, there is kumbhamela. The Sun and Jupiter decide kumbhamelas every 12 years. Why every 12 years? It is because Jupiter takes 12 years to come back to its place.

Even study also will take 12 years! Any discipline, if you want to study at all, will take 12 years. You will have some knowledge of astrology. If you want to



study the language Sanskrit, after 12 years you will have some knowledge of Sanskrit. Veda Adhyayanam takes 12 years. It is all based on Jupiter's cycle. Vedanta study also will take minimum of 12 years! Some study for the whole lifetime.

It is said that it takes a minimum of 12 years for understanding a given subject matter. That is the Jupiter's cycle. Śani will take 2 ½ years in a house, and over 3 houses, it takes 7 ½ years. We call it 'Yezaranattu Śani'. Śani is now in Kanya and Jupiter is moving. Those who have got a bad Śani influence, now it will become less because Jupiter is seeing Śani. Śani is in Kanya; Guru is now in Mīna and from there he directly sees Śani. So Śani will trouble less. Śani's power will become less. When Guru is looking at you, you don't do anything bad! He is the most benign



heavenly body. This is the predicting discipline.

Now, we have a method of prediction – this pattern is predictable for any number of years. One pattern is predictable and you can look at the calendar. If you look at the calendar, you can tell what today's pattern is. And when a child is born there is a pattern. If there is a law of karma because of which the child is born - I used 'if' because this is based upon śraddhā - but for me it is not shradda, it is a reality. — And this law of karma is something you cannot escape from –. It is because everything is connected. Everything is given. Therefore, the law of karma is also a given thing because we are all connected. In this connection, there is a pattern which is going to be unfolded, in this scheme of things. In this world where you will be, what you will do, what is going to unfold is determined by the 'ārabdha karma'- 'already begun' karma that is getting unfolded in this life. This is called destiny – a karma getting unfolded.

Now, you have also got the free will because of which you earned this prārabdha karma. Now also you have got the same free will. Therefore this free will can bring about a change. The old puṇya and pāpa

was earned by you as a human being because you enjoyed free will. This is only a small area of the solar system. In this expanding universe, every star is a Sun, and therefore, understand that there can be life everywhere, in every place around a star. In one of them, there can be life and there can be human beings and one of the human beings will be talking right now, saying that there may be other life elsewhere. He may also be saying that there is someone elsewhere talking like this.

This is a pattern you can change to the extent possible. We have assembled here on this Guru peyarchi day. When Guru moves from Kumbha to Mīna, it is His own shrine – the Lord of pisces is going to return. It is very benign. So if Guru is aspecting a particular house, that house is blessed. Guru aspecting a planet is a dynamic situation. Śani is in Kanya; so people born under Simha have sāde sāti which hasn't gone. And one who is born in Kanya, is right in the middle of 'yezaranāttu Śani (sāde sāti)' – 7 ½ years; each house 2 ½ years – the previous house, the other house and this house too!

So those born in Tula and Kanya are having this 7 ½ year Śani. Śani's influence will be there right now, and so everything will be delayed. You want to build a house; you give it to a contractor; the contractor has no capital; so he can't deliver. So even though you want to build, you cannot build because of Śani. Śani is mandaa – his movement is slow. Śani will create delays but Guru is looking at Śani. So Śani will move a little faster, in the sense, he will not delay much. This is all prediction.

This is a predictive discipline but the model is the same. Therefore you can propitiate because it's Īśvarā. The law of karma is Īśvarā. The law of karma is decoded by this pattern – outside pattern and inside pattern—all these are connected. There is nothing unconnected. Therefore one pattern is predictable and the other pattern can be predicted through this. Brilliant! May be the Rishis had some intuition; they had some blessing or they gathered data and handed it over to generation after generation. We have a very good and exact discipline of prediction.

So it is not that Guru is influencing or Saturn is influencing – it's a model and it's Īśvarā again in the form of the Law of karma. You can have a specific prayer. In Tamil Nadu, these prayers are very popular – Guru Peyarchi and Śani Peyarchi. These two, Guru and Śani peyarchi are taken into account. All the other planets are swift moving, and therefore, their peyarchi is not taken into big account. Only during some kind of prediction, they will take into account. But in general, if Guru or Śani moves into the next house, changes take place. In Kerala too, there is awareness of these movements. There is more awareness in Kerala about astrology and praśna astrology etc. They are very thorough but they are confined only to a few.

The word 'peyarchi' itself is Tamil, meaning 'shifting'. This shifting from one house to another house, brings about a difference. So on that day we offer a prayer to Guru (Jupiter) represented by Dakṣiṇāmūrti. Today, all Dakṣiṇāmūrti temples will be filled with a lot of devotees. Similarly, when Saturn moves from one house to another, they will go to Hanumanji temples or to Śani shrines to offer worship –once. In two and a half years

Guru stands for a number of things. He stands for spiritual and material gain. For marriage too, the blessing of Guru is important. Therefore, 'Tasmai Śrī Gurumūrtaye nama idam Śrī Dakṣiṇāmūrtiaye', invoking the Guru's blessings today since he has gone to his own house – svasthane viśiṣyante. nakha śikha naraḥ – these three things, as long as they are in their own place, they are ok. If a nail is cut and the cut nail is touched, the orthodox fellow will take a bath – svasthane viśiṣyante If it is out of its place, it is a religious pollution – you should throw it away. Hair also, if its on your head, its ok! It should not come off your head. Again snānam if it is touched. And a human being also – svasthane viśiṣyante – mariyada. So Guru in his own place – svasthane viśiṣyante – he has come back to his own home.

He has another home – *dhanuṣ*. He has two homes. Then he's got an exalted home, where He is the most powerful and that is Kaṭaka—Cancer. Jupiter is a very important planet in the predicting discipline. By invoking Jupiter you are invoking Īśvarā as the presiding deity of a certain type of karma. Therefore, today there will be small shrines of Dakṣiṇāmūrti facing the south – today is Gurumūrti day, Dakṣiṇāmūrti day. He has been retrograde, going this way and that way – that is a particular astrological technical movement – going back and forth. All these go into the predicting norms which take into account retrograde also but in Mīna, Guru will be there for sometime. All the students of Vedanta can hope to have better clarity. Guru is also good for Sanskrit!

namaḥ pārvatīpataye hara hara mahādeva!

Reported by Anjana