

Week 7

Remedies pt. 2

Last week we covered some of the fundamental and simple concepts within the vast arena of astrological remedies. This week we will delve into some of the more esoteric aspects of remedies, focusing on the sattvic methods of mantra remedies, as well as methods such as austerities, worship, and more rajasic/tamasic methods.

Mantra Remedies

The science of mantras is a closely guarded secret. This is not without good reason, for many novice astrologers and mantrikas have brought about their own destruction or that of others by practicing the wrong mantras or prescribing mantras that can actually destroy the person reciting them. The field of mantra science is far too vast and definitely too dangerous to give in these workshops, and I highly advise that you stay away from studying it since every english book on the subject has many flaws or is incomplete. Instead I will give some very basic mantra teachings to you all now that will allow you to make simple mantra recommendations to people to help them, and to notice when someone is practicing a mantra that is bad for them. In other words, we will focus on learning the basics of mantras so that we can determine when a mantra will be helpful, destructive or pointless.

Harmony of Mantra

One of the most important qualities of any mantra is that it resonates well with the vibrations of the person who is practicing it. There are a number of different ways to assign phonetic sounds from names to various energies and then test compatibility of those sounds with mantras, but many of those systems are complex and require some skill with sanskrit. For the sake of simplicity I have chosen the easiest compatibility model for you all to use, which is simple but also traditional and time-tested. It is called the Kula-Chakra, and is presented in the following page.

You would do well to study the pronunciations of the sanskrit alphabet so that you can identify the sounds of various names and mantras. The reflexive sound is indicated by an apostrophe before the letter, which will help you identify the proper sanskrit letter. Retroflex sounds don't exist in English or many other modern languages, and involve flicking the tongue forward from the roof of the mouth while pronouncing the letter. The three "S" sounds move from the back of the throat to the front. The "Sh'" with an apostrophe starts with the tongue further back like the Scottish "sch". The regular "sh" is pronounced as it is in English, and the final "S" is pronounced like a typical "s". The various "N" sounds likewise start in the back of the throat as a guttural "nga" and move forward to a palatal "nya", a reflexive/strong "na" and then the labial/dental typical English "na". An "h" appended to a consonant means the sound is aspirated. Most english consonants are naturally aspirated. If you hold your palm in front of your mouth and say a word such as "pen" you will strongly feel the air hit the hand. This is an example of an aspirated "ph" sound in sanskrit. Unaspirated sounds barely produce enough air leaving the mouth to be felt by the palm. The breath has to almost be held back.

| Air | Fire | Earth | Water | Akasha |
|-----|--------------------|----------------|-----------------|-----------------|
| A | I (short and long) | U (short/long) | ri (short/long) | Li (short/long) |
| E | Ai | O | Au | Am |
| ka | kha | ga | gha | nga |
| cha | chha | ja | jha | nya |
| ‘ta | ‘tha | ‘da | ‘dha | ‘na |
| ta | tha | da | dha | na |
| pa | pha | ba | bha | ma |
| ya | ra | la | va | sha’ |
| sha | ksha | la | sa | ha |

As you can see, the kula kula chakra arranges the various consonants according to the element that dominates that sound. The sound that dominates a name is determined by the first syllable. For example, the name robert begins with “ra”, so we look at the table and see that the name is dominated by the fire element. If you wanted to be more detailed you could include the second syllable also, which would be the “ba” of the earth element because the “b” sound is quite soft in the typical pronunciation of the name. Thus the name initiates with Fire and then terminates with Earth. The initiating syllable is by far the most important, but if a mantra can be chosen that activates any other syllables in the first name then that is a nice bonus. It is important to note that the “b” in the beginning of names like “Ben” is heavier and would be the “Bh” consonant in the water column. Likewise the softer “b” in Brittany would be the earthy consonant. The heavy “p” in Peter would be the fire consonant “ph”, while the lighter “p” in Priscilla would be more like the “p” in the Air column. In a similar manner determine the difference between aspirated and unaspirated sounds.

| Element | Friends | Neutral | Enemy |
|---------|---------------|---------|-------|
| Fire | Air, Akasha | Earth | Water |
| Water | Earth, Akasha | Air | Fire |
| Air | Fire, Akasha | Water | Earth |
| Earth | Water, Akasha | Fire | Air |
| Akasha | All | None | None |

Using the table above you can determine the relationships between the various consonants given in the kula kula chakra. The method of comparing the mantra to the name is quite simple. If the initiating letter of the mantra is the same element as that of the name then excellent results are derived from the mantra. If the letters are in friendly elements to one another than positive results are attained. If neutral then the mantra gives no benefit, and if in inimical elements the mantra will destroy the person using it. Note that ALL mantras that start in the Akasha column are what is called “prasiddha mantras”, meaning they are friendly and beneficial for all people. These are the only mantras that you should recommend to people unless you have received thorough training in mantra science from a qualified mantra guru. In sanskrit these will be ALL of the “namah” mantras such as om namah shivaya, om namo bhagavate, etc. It will also be most mantras starting with the bija mantra “hrim”. Some scholars would say all mantras, but this is not correct because many astraya (weapon) mantras begin with “Hrim” and end with “hum phat swaha” and they should not be practiced by the public. They require initiation and purification into the mantra.

As an example let’s use a person with the name “James” and he wants to use the mantra “Om Aim Hring Klim Chamundaya Vicche” for the Divine Mother. Since the English “J” is rarely ever hard we will use the softer unaspirated “j” in the Earth column. The initiating consonant of the mantra is “Ai” which is in the Fire column. When we look up the friendships we see that fire and earth are neutral to one another, thus the mantra will give no results. Of course if a master gives initiation into the mantra it will always give results because the master of mantra knows the proper rites to purify the mantra and make it harmonious with the disciple. Still, a master will usually initiate into a mantra that will already give good results even without initiation. In the case of James we might suggest a mantra with the bija sound of the water element, which is friendly to the Earth. Thus perhaps “om sam saraswatiye namah” or we would simply suggest an akashic letter and give the “Om Nama Chamundaye” mantra.

Sanskrit Mantras

Following are lists of various sanskrit mantras that are considered to be fine for public use without initiation. They are unlikely to bring harm even when the mantra clashes with the name, but it is still ideal to use mantras that are in harmony with the kalu kalu chakra.

Mantras of the 12 signs

Aries: Om Vishnave Namah

Taurus: Om Vasudevaya Namah

Gemini: Om Keshavaya Namah

Cancer: Om Radhe-Krishnaya Namah

Leo: Om Hariharaya Balamukandaya Namah

Virgo: Om Hrim Pitambaraya Paramatmane Namah

Libra: Om Sri Ram Dasrathaye Namah

Scorpio: Om Narayanaya Namah

Sagittarius: Om Hrim Shrim Klim Dharani Dharaya Namah

Capricorn: Om Shrim Vatsalaya Namah
Aquarius: Om Shrim Uopendraya Achyutaya Namah
Pisces: Om Krim Rathanga-Chakraya Namah

**A simple method of using these mantras is to determine an afflicted sign and then multiply the number of the house by 100, and that is the number of times they should chant the mantra in one sitting each day, or on a day ruled by the planetary lord of the house. For example, if the 5th house was afflicted and thus children were unlikely, one might recommend chanting the mantra of that sign 500 times a day.

Planetary Mantras

Sun: Om Hram Hrim Hroum Sah Suryaya Namah, or Om Suryaya Namah
Moon: Om Shram Shreem Shroum Sah Chandraya Namaha, or Om Chandraya Namah
Mars: Om Kram Krim Kroum Sah Bhoomaya Namah, or Om Bhoomaya Namah
Mercury: Om Bram Brim Braum Sah Buddhaye Namah
Jupiter: Om Gram Grim Groum Sah Gurave Namah
Venus: Om Dram Drim Droum Sah Shukraya Namah
Saturn: Om Pram Prim Proum Sah Shanishcharaya Namah
Rahu: Om Bhram Bhrim Bhroum Sah Rahuve Namah
Ketu: Om Tram Trim Troum Sah Ketave Namah

**Following the same method as before, a simple remedy is to determine the afflicted planet, multiply the number of the house by 100, and then perform the mantra the prescribed number of times on the day ruled by the planet. For example, if Saturn was afflicted in the 4th house, I would recommend that on Saturdays the native perform recitation of the Saturn mantra 400 (or 4 malas) of times.

General Mantras

Panchakshari: Om Namah Shivaya. The 5 lettered mantra of Shiva. Ideal for ascetics, meditators, or people suffering from Saturn or Ketu.

Mrityunjaya Mantra: Om Tryambakam Yajamahe Sugandhim Pushti Vardhanam, Urdhvara Kamiva Bandhanam, Mrityormukshiya Mamritat. A long mantra used to conquer the fear of death and attain liberation. In vedic astrology it is a common mantra for alleviating sarpa and kalasarpa yogas.

Ganesh: Om Sri Mahaganapataye Namah. Om Gam Ganapataye Namah. Either mantra is fine. Ganesh is traditionally used to alleviate obstacles in one's path, and is commonly worshiped in jyotish to alleviate kalasarpa yogas and sade-sati.

Hanuman: Om Sri Hanumate Namah. Hanuman is similar to Ganesh in his ability to provide protection against negative spirits, black magic, sarpa yoga and sade-sati.

Divine Mother: Om Sri Durgaya Namah. A mantra for Durga the composite form of the Divine Mother.

Mahamantra: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. A powerful mantra for worshipping Vishnu/Krishna.

Gayatri Mantra:Om Bhur Bhuvah Swaha Tatsavitur Varenyam Bhargo Devasya Dhimahi Dhiyo Yo Nah Prachodayat. The most respected and commonly practice mantra in all of Hinduism, which all children in India are initiated into as their first mantra if they are raised traditionally. It is a mantra of worshipping the Sun as the giver of health, wealth and success, and regular practice of the mantra is said to give the same.

Greek Worship

Many of the students that come from The Divine Science will want to know some appropriate hellenistic legomena for offering to the same powers and planets. In this regards the Greek language is not designed with the inherent scheme of energy that the sanskrit is. Greek mantras are often called “barbarous incantations” and have no translation. They are carefully constructed formulas of vowels and consonants and do not form words. In sanskrit the mantras have their power in the words themselves and the words are designed to give power. The following is a list of appropriate legomena for the planets.

Sun:

IE PAEAN (Apollo as healer)

IE Helios (The Sun itself)

IE Athene (Athena as the energy of the Sun)

Moon:

IO Parthenos. (Artemis as the Virgin Goddess)

IO Hekate (Hekate as the Moon)

IO Semele (Semele as the physical moon)

Mars:

IE Andrephontes (Ares as the slayer of men)

Mercury:

IA Diaktoros (Hermes as the messenger)

Jupiter:

IE Theos Agathos

IAO DIOS

Venus

IO Ourania

Saturn:

IO Kronos

It is recommended that the students append to the recitation of these names the chanting of the appropriate Orphic Hymn done the number of times as the house. For example, the hymn could be chanted twice to remedy a situation in the 2nd house. To alleviate obstacles the Heroes should be worshipped according to the manner of obstacle. In other words, if a Hero overcame a similar obstacle in some manner then make offerings to that hero to alleviate the obstacle. For example, in Health you could make offerings to Asclepius, for meditation to Dionysos or Orpheus, for trials to Herakles, for enemies to Perseus, etc.

