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ASTROLOGICAL ARTICULATIONS

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Remember:

The one approaching astrology must completely understand the nature and scope of astrology.

One must understand the fate and freewill paradigm and take necessary steps to empower the soul through self-effort rather than disempower through fatalistic self-destruction.

WHAT IS ASTROLOGY?

by Sachin Sharma

Astrology is defined by the Oxford Dictionary as "the study of the movements and relative positions of celestial bodies interpreted as having an influence on human affairs and the natural world."

This is a comprehensive though simplistic and a very western definition of Astrology.

If I were to define Astrology concisely: "Astrology is the study of Time and Space."

Time and Space? Yes, everything that exists in the causal world under the physical and metaphysical laws fall under the domain of Astrology. Let's delve deeper.

Astrology is thus not merely the study of the movements and relative positions of celestial bodies and its effects on the human psyche but rather a framework to perceive reality itself. This is the richness of Vedic Astrology as well as various other schools of Astrology that the general western interpretation lacks.

VEDA AND VEDANGA: A DEEPER DEFINITION

We must go back to the ancient Indian roots of Astrology to get a deeper glimpse of what Astrology is and is not, and what it can and cannot do.

Astrology or more specifically, Vedic Astrology is known as Jyotisha in India, and as we know, India is never satisfied with the illusionary materiality of existence. So, even with Astrology, India has added a new layer of depth to its meaning and purpose.

The Sanskrit word 'Jyotisha' according to Dr. Vasant Lad comes from two roots: jyoti, which means light, and Isha, which means Lord or God. Jyotisha, then, means the Lord of light.

Jyotisha thus is the study of Light that makes reality real, that is, visible, perceivable, and truly understood.

The symbolic significance of 'Light' or 'Jyoti' is to dispel darkness, that is, making the unseen perceivable and understood. In spiritual traditions, Avidya or Ignorance is referred to as Darkness and Vidya or Knowledge as Light. Thus, Jyotisha in essence is Jyotir Vidya - the study of the light of knowledge which dispels darkness.



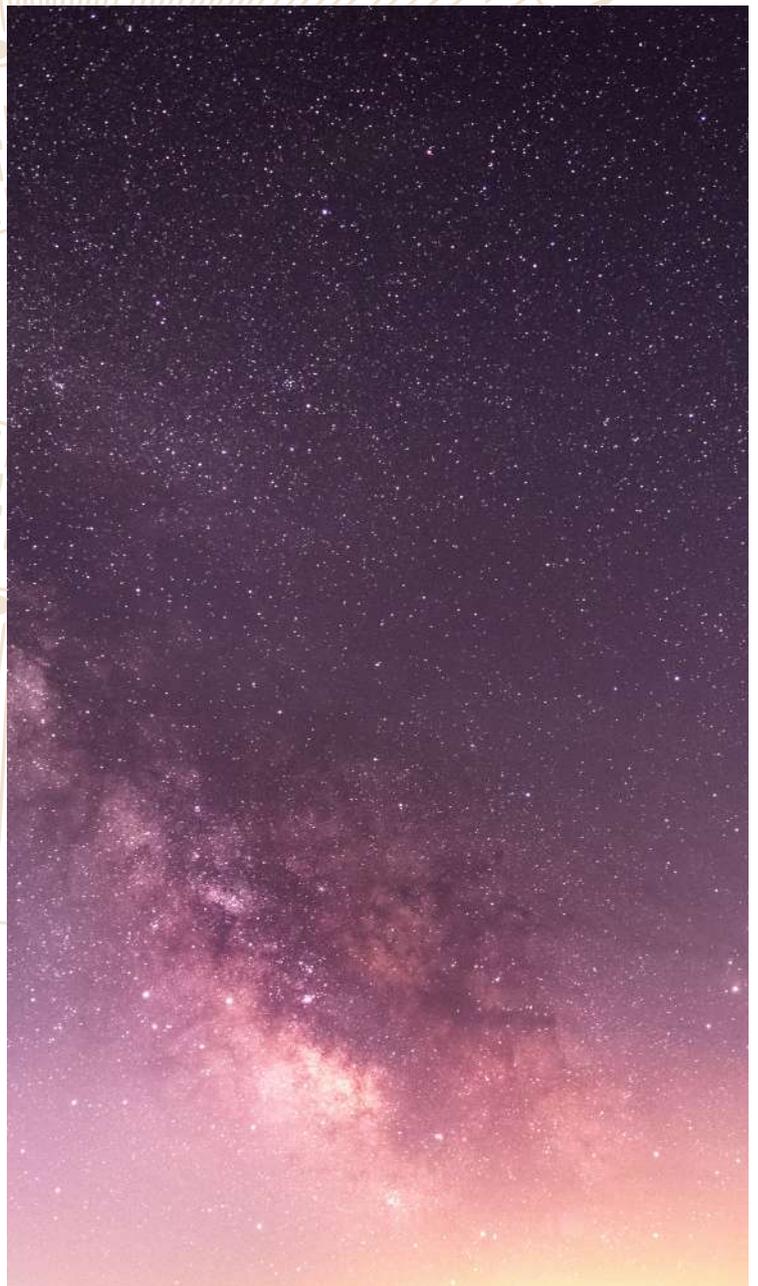
Another clue that tells us more about the nature and scope of Jyotisha is the concept of Vedanga.

The Sanskrit word 'Vedanga' comes from roots: 'Veda' which means Knowledge and 'Anga' which means Limbs, thus meaning, the Limbs of Knowledge.

There are six limbs of Veda, namely, Shiksha, Chandas, Vyakarana, Nirukta, Kalpa, and Jyotisha. Each of these limbs play a very important role in the complete comprehension of the Vedas.

Out of the said six limbs of the Vedas, Jyotisha is said to be the 'Eyes of the Vedas', that is, it makes Knowledge visible. One can thus say that without Jyotisha, one is blind. Without Jyotisha, all other disciplines such as Ayurveda and Yoga are blind. This blindness only becomes obvious as Jyotisha is truly understood. This not only true for Ayurveda, Hatha Yoga, or Vaastu (feng shui), but any and all of the other disciplines of Knowledge.

Astrology can provide the psychologist with deeper understanding of the psyche, provide the doctor with insights about the physical body, the financial investor about the financial markets, the couple about the shadow sides of their relationship, the marketing strategist about the mercurial realm of marketing, and the yogi about esoteric phenomenon, etc.



EYES OF THE VEDAS

Jyotisha is not only a system of Knowledge or an intellectual discipline, but the very framework within which all other frameworks exist . It is the study of the laws of existence, it is the meta-framework within which all other frameworks can flourish.

Therefore, a Jyotishi is not only required to study spherical geometry, astronomy, and astrology but also philosophy, language, and anything else that interests the person. As the practitioner studies Jyotisha alongside other disciplines, clarity in both Jyotisha and the subsidiary subject is gained.

Jyotisha cannot be studied by everyone though everyone can attempt to do so. In the wrong hands, it can truly do more harm than good - it can cause one to live in the future or the past disempowering the power of the present, it can cause one to misinterpret the many complicated astrological details making one believe something unreal about their self, it can create fears in the present about a troublesome future, and various other complications such as complacency, nihilism, dissociation, conspiracy syndrome, etc.



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JYOTISH IS A LIFE-LONG STUDY THAT EMBRACES MANY OTHER DISCIPLINES; PHILOSOPHY, PSYCHOLOGY, MEDICINE, ECONOMICS, ASTRONOMY, RELIGIOUS RITUAL, HISTORY, AMONG OTHERS - AND DEMANDS FROM ITS VOTARIES AN ALCHEMICAL BLEND OF LOGIC AND INTUITION, PRAGMATISM AND IDEALISM, REALISM AND IMAGINATION, AND ANALYSIS AND SYNTHESIS. ABOVE ALL, JYOTISH IS A SADHANA, A SPIRITUAL PATH THAT CAN TRANSFORM YOUR LIFE.

– DR. ROBERT E. SVOBODA

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WHAT IS TIME? WHY DOES IT MATTER?

Time in sanskrit is known as Kāla. Mind is Time.

Therefore, the Mind is Kāla. When we try to heal the mind, we are trying to heal something that either happened in the past or can happen in the future.

Astrology is the study of Kāla in all its forms - human, animal, places, things, and everything that has evolved over time.

All things that exist within Time are perishable, impermanent, and anyone seeking anything permanent within Time (Mind) is seeking falsehood, is disillusioned by Time/Mind.

Time is a function of memory, for someone who has forgotten everything, time to them is meaningless. Therefore, someone completely absorbed in no-memory, total presence, can indeed transcend time.

Ego/Mind/Time and its preferences, desires, and thoughts function under the law of cause and effect. We call this the Law of Karma .

The law of karma states that "every action has an equal and opposite reaction." It does not function on the level of forgiveness, love, and compassion. It has nothing to do with grace, luck, or anything like that. It is formulaic in nature. Detached and just. Time/Ego/Mind believes in Justice. Time seeks to eternally balance the Karmic scales by rewarding those who live in accordance with its laws and punishing those who break it.

This concept of karmic retribution, that is, one reaps what one sows is deeply ingrained in all of the Eastern esoteric philosophies and is of special importance to Astrology (the study of Time).

As long as there are thoughts, desires, a sense of self, one is under the influence of Karmic retribution.

Time or Kāla is of the greatest concern for the eastern yogi-philosopher. For the mind that is practicing Presence and Non-seeking and Non-judgment, Now is the only real moment that one must perform every Action within.

How does this fit in with the fate and freewill paradigm?

FATE AND FREEWILL

The fate and freewill debate is the most fundamental riddle that a contemplator of the tides of time must unravel. It is the first question that an astrologer must capacitate itself to answer.

Am I the doer or am I being done? Is it all happening to me? What is effort, karma, destiny, etc, are all questions that bewilder the non-astrologer continuously, and even after the intellectual comprehension of these ideas the heart still clings on to irrational motivations.

How does this fate freewill riddle get solved within the mind of an Astrologer who is essentially seeking to predict the future by understanding the patterns of the past and present?

The following passages will clarify the understanding of this question.

As Rishi Vasishtha instructs Ramā in order to clear his doubts about Fate and Freewill, he says, "Self-effort which is not in accord with the scriptures is motivated by delusion. When there is obstruction in the fruition of self-effort one should examine it to see if there is such deluded action, and if there is it should be immediately corrected. There is no power greater than right action in the present. Hence, one should take recourse to self-effort, grinding one's teeth, and one should overcome evil by good and fate by present effort."



This passage seems complicated but let me explain. Self-effort must always be in accordance with the scriptures. What are the scriptures? It is not only the holy ancient texts, but something deeper that lies within the Wisdom of the Heart that is rooted in Right Understanding.

If one makes self-effort from ignorance than the future will lead to disastrous consequences as we can see in the case of religious fundamentalists and scientific fanatics. Both of them have their own scriptures and misinterpretation of scriptures causing immense grief to the entire world. This is due to the Wisdom arising from only a purely intellectual literal understanding and not from the heart.

Developing insight through meditation therefore becomes key.

He also says that there is no greater power than self-effort in the present. This is of great importance as it completely shatters the victim consciousness. One must maintain radical responsibility throughout the study and practice of even astrology. No matter how fated the event, one must always uphold self-effort.

Guru Vasishtha will further explain the concept of self-effort, destiny, freewill, and the importance of developing right understanding.



He then says, and it is disheartening for my foolish astrologer ego, "one who says: fate is directing me to do this is brainless, and the goddess of fortune abandons him. Hence, by self-effort acquire wisdom and then realize that this self-effort is not without its own end, in the direct realisation of the truth. If this dreadful source of evil named laziness is not found on earth, who will ever be illiterate and poor? It is because laziness is found on earth that people live the life of animals, miserable and poverty-stricken."

"As is the effort so is the fruit, O Rāma: this is the meaning of self-effort, and it is also known as fate (divine). When afflicted by suffering people cry 'Alas! What tragedy!' Or 'Alas! Look at my fate', both of which mean the same thing. What is called fate or divine will is nothing other than the action or self-effort of the past. The present is infinitely more potent than the past. They indeed are fools who are satisfied with the fruits of their past effort (which they regard as divine will) and do not engage themselves in self-effort now."



Guru Vasishtha then offers some intricacies by adding the theory of transmigration of soul, "Sometimes it happens that without effort someone makes a great gain: for example, the state elephant chooses (in accordance with an ancient practice) a mendicant as the ruler of a country whose kind suddenly died without leaving an heir; this is certainly neither an accident nor some kind of divine act, but the fruit of the mendicant's self-effort in the past birth."

He further adds, "Sometimes it happens that a farmer's efforts are made fruitless by a hailstorm; surely, the hailstorm's own power was greater than the farmer's effort and the farmer should put forth greater effort now. He should not grieve over the inevitable loss. If such grief is justified, why should he not weep daily over the inevitability of death? The wise man should of course know what is capable of attainment by self-effort and what is not. It is ignorance however to attribute all this to an outside agency and to say that God sends me to heaven or to hell or that an outside agency makes me do this or that - such an ignorant person should be shunned."



He further adds another layer of complexity, he says, "One should free oneself from likes and dislikes and engage oneself in righteous self-effort and teach the supreme truth, knowing that self-effort alone is another name for divine will. We only ridicule the fatalist. That alone is self-effort which springs from right understanding that manifests in one's heart which has been exposed to the teachings of the scriptures and the conduct of holy ones."

The last paragraph is by far the most important. Actions founded in the Wisdom of the Heart are the actions arising naturally from the Self, these actions are the self-effort, these are not self-serving efforts. Self-serving efforts are those that arise from a consciousness that is rooted in pleasure-seeking. The actions that arise from the right understanding of the Scriptures (not only holy religious scriptures, but the scripture of the Heart which arises in deep meditation).

He then says, "O Rāma, one should, with a body free from illness and mind free from distress, pursue self-knowledge so that he is not born again here."

"Such self-effort has a three-fold root and therefore threefold fruit: an inner awakening in the intelligence, a decision in the mind, and the physical action."

The exposition goes on and goes into further detail but the reader must not approach this subject hastily. The point of this reading is to sow the seed of these ideas and through the spirit of self-effort and self-enquiry, the reader shall arrive at the direct understanding of the truths spoken by Guru Vasishtha. This should conclude the fate and freewill argument but the ever-doubting intellect to its own detriment will try to complicate it.



SELF-EFFORT

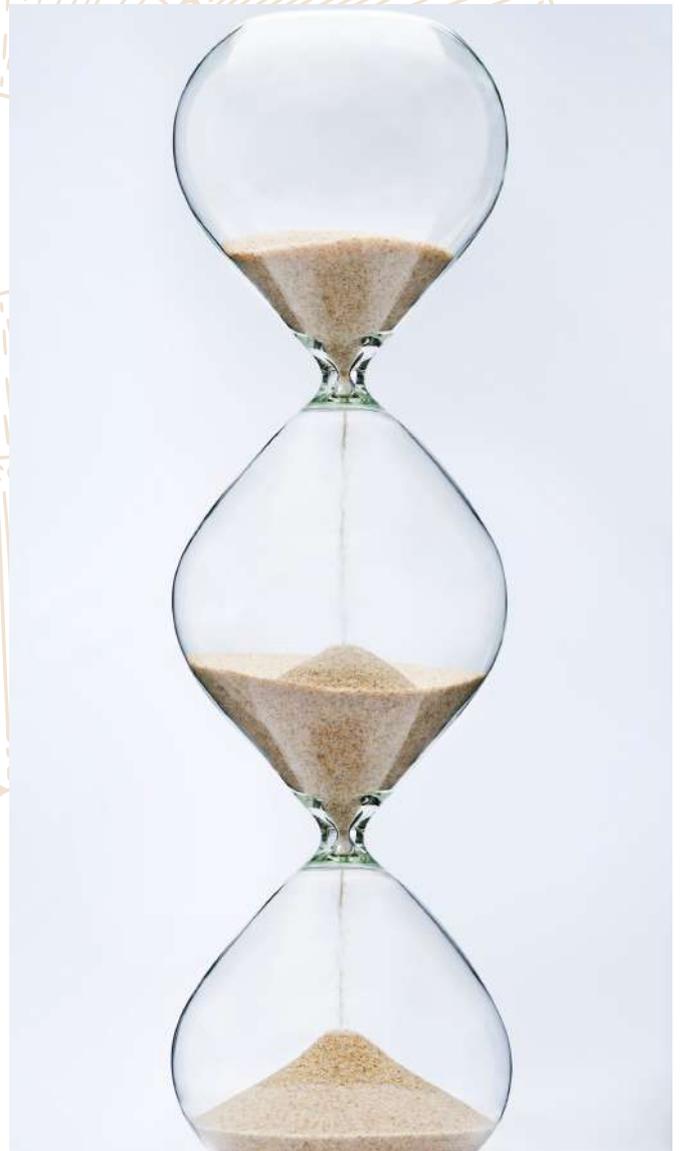
To those seeking a beautiful prediction regardless of their terrible actions in the past must understand self-effort wholeheartedly, otherwise, they will forever be lost in the tomorrow-land of astrology.

Now, we understand that the Self-effort of the past is the fate of the present, and self-effort of the present is going to become the fate of the future. Or we can say that freewill of the past is the fate of the present and the freewill of the present is the fate of the future - take a deep breath and re-read this. Different names for the same end game - Action is inevitable.

If the self-effort of the past is stronger in force than the self-effort of the present than the patterns of the past will overpower the patterns of the present. Similarly, if the self-effort of the present is stronger than the self-effort of the past then our effort will succeed.

One must constantly battle the Karmic Momentum and the latent tendencies they bring forth, though these tendencies are not always bad.

Guru Vasishtha continues, "Self-effort is based on these three: Knowledge of Scriptures, instruction of the preceptor, and one's own effort. Fate (or divine dispensation) does not enter here. Hence, he who desires salvation should divert the impure mind to pure endeavour by persistent effort - this is the very essence of all scriptures."



KARMIC TENDENCIES

“Rāma, the tendencies brought forward from past incarnations are of two kinds - pure and impure. The pure ones lead you towards liberation, and the impure ones invite trouble. The pure ones lead you towards liberation, and the impure ones invite trouble. You are indeed consciousness itself, not inert physical matter. You are not impelled to action by anything other than yourself. Hence you are free to strengthen the pure latent tendencies in preference to the impure ones. The fool emphasises: persistently tread the path that leads to the eternal good. And the wise seeker knows: the fruit of my endeavours will be commensurate with the intensity of my self-effort and neither fate nor a god can ordain it otherwise.

Indeed, such self-effort alone is responsible for whatever one gets here; when one is sunk in unhappiness, to console people suggest that it is their fate. This is obvious: one goes abroad and one appeases one's hunger by undertaking a journey and by eating food - not on account of a fate. No one has seen such a fate to a god, but everyone has experienced how an action (good or evil) leads to a result (good or evil). Hence, right from one's childhood one should endeavour to promote one's true good (salvation) by a keen intelligent study of the scriptures, by having the company of the holy one's and by right self-effort.”



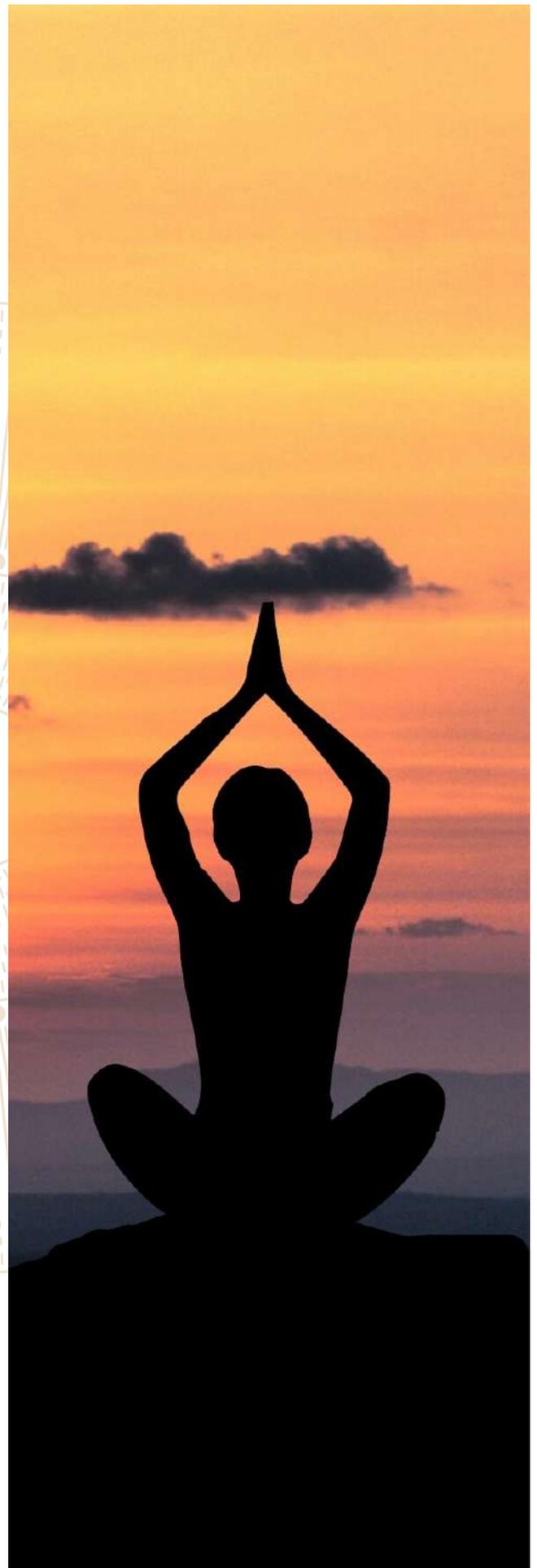
BASIC CRITERIA TO BECOME AN ASTROLOGER

- 1) Dhyana
- 2) Guru-Shishya

These two are the basic requirements. One must practice dhyana or zen regularly. As one studies, the mind can maintain focus for longer periods of time, there is also an improvement in memory as one practices memorisation of the techniques and principles, and one's intuition and inner-wisdom mechanism sharpens itself overtime.

But even more fundamental to this practice is the Guru. A teacher who has at least realised the Self/Soul, or maybe in today's world is atleast a long-term practitioner of a certain kind of spiritual process. The guru must surely have a deep knowledge of Jyotisha. The guru does not allow the student to involve themselves in ego battles, pride of knowledge, and misinterpretations or intellectual excesses.

Dhyaana and Guru are absolutely indispensable. The rest depends on how the consciousness of the practitioner evolves overtime.



“The Sun and Moon are the sovereigns, the overseer is Mars, Mercury is the young sovereign, the counselors are Jupiter and Venus, the menial is Saturn, and the army is Rabu and Ketu; in this succession, O’ Wise, the Sun, etc. should be reflected upon.”

Brihat Parashara Hora Shastra: Nature and Form of the Grahas, 14-15

TWO WAYS TO ASTROLOGY

The two counsellors (priests) in the kingdom of the Sun are Jupiter and Venus. They are the physical and metaphysical guides and gurus within one's life as well as the inner wisdom mechanism, the voice of wisdom within the heart of every being.

We make sense of the teachings of the Gurus according to the level of development of our inner-wisdom mechanism, that is, the quality of our Jupiter and Venus.

THE WAY OF VENUS

Venus is the wisdom of the world and Jupiter is the wisdom of the worlds beyond. Some of the ancient Sanskrit names of Venus tell us a lot about its implications in a psycho-astrological analysis.

In the ancient sutras, Venus has been referred to as 'Kama' (Desire, Love). A perfect pristine Venus is clear on its desires, that is, it knows what will bring fulfilment from the world and how to get it. Clear about its choices and consequences.

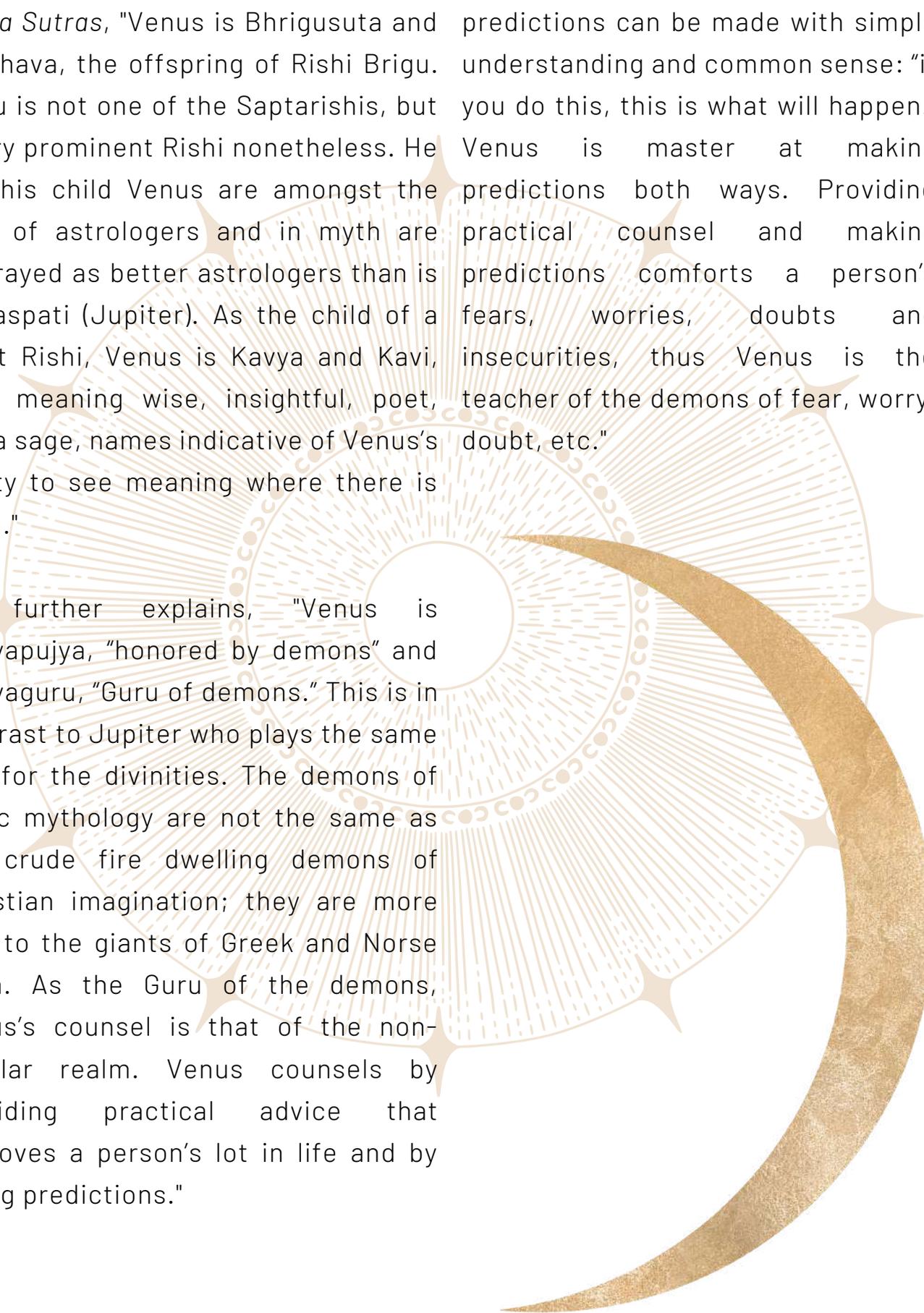
It has also been called 'Kritajna' which means the 'knowledgeable in conduct'. It knows the fanciful ways of the human affairs, that requires a diplomatic tact. It thus brings ease and comfort to those around and wins the hearts through its graceful wise ways.

A Venusian Astrologer provides the client with a clear insight into their true desires, harmonises their understanding of right conduct in the world and how to deal with relationships.

As astrologer and scholar Ernst Wilhelm writes in his momentous text *Graha Sutras*, "Venus is Bhrigusuta and Barghava, the offspring of Rishi Brigu. Brigu is not one of the Saptarishis, but a very prominent Rishi nonetheless. He and his child Venus are amongst the best of astrologers and in myth are portrayed as better astrologers than is Brihaspati (Jupiter). As the child of a great Rishi, Venus is Kavya and Kavi, both meaning wise, insightful, poet, and a sage, names indicative of Venus's ability to see meaning where there is none."

He further explains, "Venus is Daityapujya, "honored by demons" and Daityaguru, "Guru of demons." This is in contrast to Jupiter who plays the same role for the divinities. The demons of Vedic mythology are not the same as the crude fire dwelling demons of Christian imagination; they are more akin to the giants of Greek and Norse myth. As the Guru of the demons, Venus's counsel is that of the non-secular realm. Venus counsels by providing practical advice that improves a person's lot in life and by giving predictions."

"Predictions can be made with a system such as astrology, but many predictions can be made with simple understanding and common sense: "if you do this, this is what will happen." Venus is master at making predictions both ways. Providing practical counsel and making predictions comforts a person's fears, worries, doubts and insecurities, thus Venus is the teacher of the demons of fear, worry, doubt, etc."



"An astrologer who provides spiritual counsel and counsel that helps one understand oneself is using Jupiter, while the astrologer who provides practical counsel and predictions is using Venus. Like Jupiter, Venus is the offspring of a Rishi and can thus relate to the human condition and provide meaningful counsel. Venus is Dinavejya, "offering to the miserable" in its role as nurse, comforter and counsellor and as Shodashamshu "sixteen rayed," sixteen being a number that symbolises the comfort and ease that Venus can provide."

How can I derive the highest possible fulfilment from the world? That is the innate question that is answered by the Venusian Astrologer.

The realm of the Venusian astrologer is still within the confines of time. Its purpose is to increase pleasure and decrease pain as much as possible.

On one hand, we have the desirous Venus, whose point and purpose is to cultivate the healthiest possible relationship with desire and worldly fulfilment, and on the other hand, we have the metaphysical philosophical Jupiter who teaches about the nature of desire and the cyclical suffering of Samsāra.



THE WAY OF JUPITER

The second way to approach astrology is the way of Jupiter - the way of the Guru.

The Sanskrit word for Jupiter is 'Guru', which has two meanings, "Heavy' and 'the dispeller of darkness'.

Astronomically, Jupiter is the heaviest planet in the solar system, in fact, so heavy that it has such a powerful Gurutvakarshan (Sanskrit word for gravitation) that it pulls Sun towards itself (Barycenter). This has a profound symbolic significance. The only planet that can truly move the most fixed Self (Sun) is Guru (Jupiter). Only true Jupiterian spiritual knowledge and its practice can allow a radical soul transformation.

The Jupiterian way is beyond desire, beyond seeking, beyond searching, beyond looking-forward, hoping, and being in the future or the past. It is simply to be as present and joyful with the way things are in the here and now.

Desire arises from the ignorance of the true nature of the self which is joyful and content regardless of what it has and has not. It is the ignorance of darkness (egoist) in all truly spiritual traditions that causes one to seek something from a moment beyond this present one. Thus, the Jupiterian astrologer must also as the dispeller of darkness.

Jupiter does not seek the fulfilment of a desire but it teaches to desire non-desire.



The weighty and 'heavy' in knowledge Jupiter provides the world with the 'Joy giving wisdom' as told by Rishi Parashara. The right understanding which arises from Jupiter's astrological knowledge of Time and its games dispels the darkness of the Soul.

So, how exactly does the Jupiterian Now-ness unfold through the practice of Jyotisha?

As the heart understands the ways of the cosmos and the cyclicity of suffering through Jyotisha, it begins to realize that the game is rigged on some or the other level, and one begins to look for a permanent eternal reality.

The predictability of the future makes the Samsāra seem like a cyclic game, and fascinates the yogic astrologer and constantly allows it to live in the present.

As the past becomes explained and the future seems patternistic, the influx and impermanence of the nature of existence become self-evident and directly realised by the Jyotishi.

But this does not mean that the Jyotishi is living in the Now and is self-realised. It only allows for the teaching to enter the heart - the fundamental teaching that Samsāra is impermanent and seeking happiness here will always lead to suffering transforms the ego.

Now, how will the ego digest such a tragic truth? The Jupiterian astrologer embraces the Dhyana (Meditation) practices and begin to cultivate an ever-deeper relationship with astrology, time, and life itself.

The Jupiterian way teaches to desire non-desire. As a spiritual master said, "use one thorn to pick out another and let go of both."



THE INTEGRAL PERSPECTIVE

From an Integral Wilberian perspective, the Venusian astrologer will fulfil the role of 'Growing Up' to one's relative truth - that is allowing one to navigate through desire and pleasure by cultivating a healthy relationship with it. And the Jupiterian astrologer will fulfil the role of 'Waking Up' to the absolute truth - that is, helping the ego complex to simplify itself and eventually transcend the human condition itself into higher states of consciousness.

The Moon, the Manas, the Individual conditioned consciousness must Grow Up according to its needs and create a healthy stable psyche.

The Sun, the Atma, the Soul must Wake Up to the absolute truth, that is self-realisation (realizing oneself as a Soul) and then god-realisation (realizing that one is the ultimate One-ness).

The Moon requires psychotherapeutic work to purge itself from the traumas of the unprocessed memories. The calmness of the Moon can then draw itself inwards into a 'Conscious Sleep' or the 'Dreamless Sleep' and then realize itself as the Self (Sun).



THE YOGIC PROCESS

One uses the Moon, the Manas, the individual consciousness, to reflect to light of the Sun (the Self), this is what is called Self-realisation. How can we use the satellite antenna of the Moon to capture the images of the Sun?

All the sense faculties, that is, the sense of Touch (Saturn), the sense of Sight (Mars), the sense of Taste (Venus), the sense of smell (Mercury), the sense of hearing (Jupiter), must be drawn inward and rested onto a calm Manas (Moon, individual ego). In Bhagavad Gita, these five senses are called as the unruly horses. Currently, we are riding one of these horses, self-identified with the agendas of these physical senses - from one desire to another.

When we astrologically observe these patterns being created by every sense, we simply through the process of calm non-judgemental awareness begin to unidentify with them. We then go back into the driver's seat (the chariot), and take control of the horses. This is when we become self-abiding and stabilised within the spiritual sadhana.

Now, with this stable psyche (Moon) which is not identified with the agendas of one of the other sensory planets, the process of meditation can deepen itself.

This is when in calm meditative states of Now-ness one begins to reflect and perceive the light of the Self (Sun). This is the message of the Jupiterian Jyotishi that aids the Waking Up process (presented astrologically for our minds to fully embrace and embody this psychospiritual process).



CREATE YOUR SOLAR SYSTEM

Solar system has become Mars system or Venus system or Mercury system, etc, forgetting that in actuality it is the Sun that is upholding the entire process of life.

Our lives must revolve around the true original Self, the vision of Sun, but due to the forgetfulness of our original nature, due to equity, etc, our lives are revolving around our Venus, Mars, Jupiter, Saturn, and Mercury. One of the five senses are constantly uprooting our attention in an out of control fashion, thus, causing us to crave and confuse our stable and clear Sun.

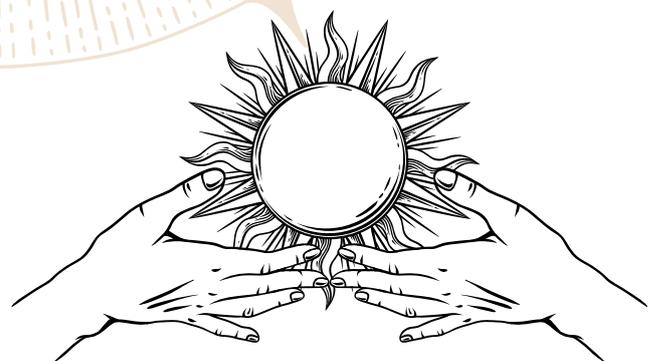
The Venusian Astrologer must allow us to cultivate a healthy relationship with Desire and Non-desire, and the Jupiterian astrologer must allow us know Now-ness, the possibilities in the present and the power of surrender and grace.

The realisation of the Jyoti, that is, the inner-light is the purpose of Jyotisha.

When one sees everything as a manifestation of a Divine Order, one's sense of self-importance, desire nature, pleasure-seeking begins to die down, the person(a) begins to fall off and a joyfulness begins to arise.

The process of Self-illumination begins to take place. One does not become non-existent as the Ego/Mind/Time like to believe, but one actually becomes aware of the true nature of reality which is love-bliss in every moment.

But this must happen at the level of a direct understanding and not only intellectually. The intellectual studies allows one to become interested, fire up the practice, and delve deeper into the subject but it is the practice itself that causes on to create a Solar System.



REMEMBER

We begin with a simple and profound understanding of Astrology or Jyotisha. This allows us to open up to the many low-hanging fruits it allows us to relish. This may happen through a reading or a teacher or a book or some sort of synchronistic occurrence.

As we begin seeing value in the great ancient tree of Jyotisha, we begin to understand the many branches and subtleties it has.

We then begin to learn the language of astrology, its intricacies, importance, and how it can act as a guide in many ups and downs of Egoic existence.

We begin fathoming the spiritual aspect of life through these 'Eyes of the Vedas', every knowledge and discipline begins to fit itself within the meta-framework of astrology.

The otherwise misunderstood ideas about astrology become clarified within our own psyches, and we begin to glimpse fate, freewill, and the process of the surrender of the ego begins to take place. This is a key moment in an astrologer's spiritual progress. This is where the knowledge truly illuminates the heart.

The non-obvious and subtle metaphysicalities of existence become self-evident through the lens of astrology, and people become an amalgamation of planetary psychodynamics. Life becomes a playground for such a heart.

Initially it overwhelms the ego of the practitioner due to its seemingly fatalistic nature.

The transformation is from fated self-victimization to radical responsibility. A painful and brutal metamorphosis of being causes one to eventually create a true Solar System, one becomes the center of ones existence, aware and radiant.

One becomes free from the despondency of fatedness and karmic retribution, one is thus known to be liberated.

The Higher Self, Sun, becomes seen by the reflective Moon.

How will you create unravel your solar destiny is a choice you must make, NOW.

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