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Astronomy in Hindu religion and culture

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Abstract

Jyotish, a *Vedāṅga*, is the life side of Astronomy, and Astronomy relates to and reflects in every aspect of *Hindu* religion and *Hindu* culture. The esoteric meaning of the solar system exhibits the four objectives prescribed by the four *Vedas* called '*Purushārthas*' for fulfilment of human life. It is further established in this presentation that the rationale of geotagging of '*sankalpam* and *sandhyāvandanam*' with the cosmos, rationale of sequence of names of Days of the week, rationale of sequence of *Rāhukālam* days of the week, timings and duration, rationale of *Hindu gothras*, rationale of significance of viewing Mizar, Alcor and Polaris stars by the newly married couple, rationale of '*Shastiabdapoorti* and *Satābhishekam*', rationale of the solstices, namely, '*Uttarāyana* and *Dakshināyana punyakālam*', and finally the rationale of journey of the soul by the two paths, namely, '*Pitrayāna* and *Devayāna*' in relation to Meteorites are all entwined in *Hindu* Religion and *Hindu* Culture.

Keywords: Jyotisha, eclipses, microbiology, exponential phase growth, *E. Coli*

Introduction

Indian astronomy has a long history and spans from pre-historic to modern times. Indian astronomy has earliest roots Indus Valley Civilization. *Jyotish*, also called Astronomy or *Vedāṅga* or one of the "auxiliary disciplines" associated with the study of the *Vedas*, dating about 1500 BCE or older. *Vedāṅga Jyotisha* is the oldest known text dated to 1400-1200 BCE. Indian astronomy was influenced by Greek astronomy in the 4th century BCE and through the early centuries by the *Yavanajātaka* and the *Romaka Siddhānta*, a Sanskrit translation of a Greek text. Indian astronomy flowered in the 5th–6th century, Aryabhata, an astronomer par excellence and author of *Aryabhatiya*, represented the pinnacle of astronomical knowledge at the time. Later the Indian astronomy was significantly elaborated on Aryabhata's work by other Indian astronomers Brahmagupta, Varāhamihira and Lalla. Some cosmological concepts are present in the *Vedas*, such as the movement of heavenly bodies and the course of the year. *Vedāṅga Jyotisha* is one of the earliest known Indian texts on astronomy which includes the details about the Sun, Moon, *Nakshatras*, and lunisolar calendar. Later astronomers mention the existence of various *siddhāntas* known as '*Panchsiddhantika*' and among them a text known as the *Surya Siddhānta* which dates to the *Gupta* period and was received by Aryabhata. stands tall even to date. The *Pañcasiddhāntikā* was due to Varāhamihira of 520AD.

Hindu calendar based the divisions of the year were based on religious rites and seasons (*Rtu*). The duration from mid-March to mid-May was considered to be spring (*vasanta*) season, mid-May to mid-July: summer (*grishma*) season, mid-July to mid-September: rains (*varsha*) season, mid-September to mid-November: autumn (*sharad*) season, mid-November to mid-January: winter (*hemanta*) season, mid-January to mid-March: the dews (*shishir*) season. In the *Vedāṅga Jyotiṣa*, the year begins with the winter solstice. Thus, there is a close association of astronomy with *Hindu* religion and *Hindu* culture during the early development of the science. Astronomical observations are necessitated by the temple and domestic rituals for correct time of performance, failing which the results go astray and when results go astray, the world order goes astray; alas! What a great calamity is in store in the modern days of disbelief with the growing number of educated unbelievers.

Suryopaniṣat of Atharva Veda and Purushārthas

AUM is the sound of the infinite *Brahman* and the entire universe; the highest of all mantras. *Aum* is said to be the essence of all *Vedas*. In *Vedas* and other *Hindu* scriptures, *Chandogya*

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Upanishad and *Mandukya Upanishad*, 'AUM' is the sound of the Sun. Recently, the Sound of AUM from the Sun was recorded by NASA. AUM is the sound of the Sun, the sound of Light and uplifts the soul. The Solar family is symbolical of the four 'Purushārthas' for fulfilment of worldly life. It is mentioned in *Suryopanishat* of *Atharva Veda* that Sun God bestows on us the four *Purushārthas*.

ॐम् अथ सूर्यार्थवर्णनसं व्याख्यास्यामः । ब्रह्मा इषिः । गायत्री छन्दः ।
आदित्यो देवता । हंशः सोऽहमग्निनारायणयुक्तम् बीजम् । हृद्दलेखा शक्तिः ।
वियदादिसर्गकीलकम् । चतुर्विधपुरुषार्थसिद्धयर्थे विनियोगः ।

---Suryopanishat of Atharva Veda

Om̐ atha sūryātharvāngirasam̐ vyākhyāsyāmaḥ । brahmā ṛṣiḥ । gāyatrī chandaḥ । ādityo devatā । haṃsaḥ

so'hamagninārāyaṇayuktaṃ bījam । hr̥llekhā śaktiḥ
iviyadādisargasaṃyuktaṃ kīlakam ।
caturvidhapuruṣārthasiddhyarthe viniyogaḥ ।

Solar System and Purushārthas

The *Vedas* envisage four objectives viz. *Dharma*, *Artha*, *Kāma* and *Moksha* for human beings to find fulfillment in worldly life. The very term "Purushārtha" used to refer to them gives the insight that their pursuit makes human life meaningful. Two of them *Kāma* and *Artha* relate to worldly life and they are desire and materialistic ends. The other two are *Dharma* and *Moksha* (liberation from rebirths i.e. self-realisation).

The Solar family symbolises the four 'Purushārthas' for fulfilment of worldly life. The intricacies of the planetary nature reveal that every planet of the Interior Group has a counterpart from the Exterior Group with similar and parallel qualities and form the four *purushārthas* besides the evil axis 'māya' (Figure 1).

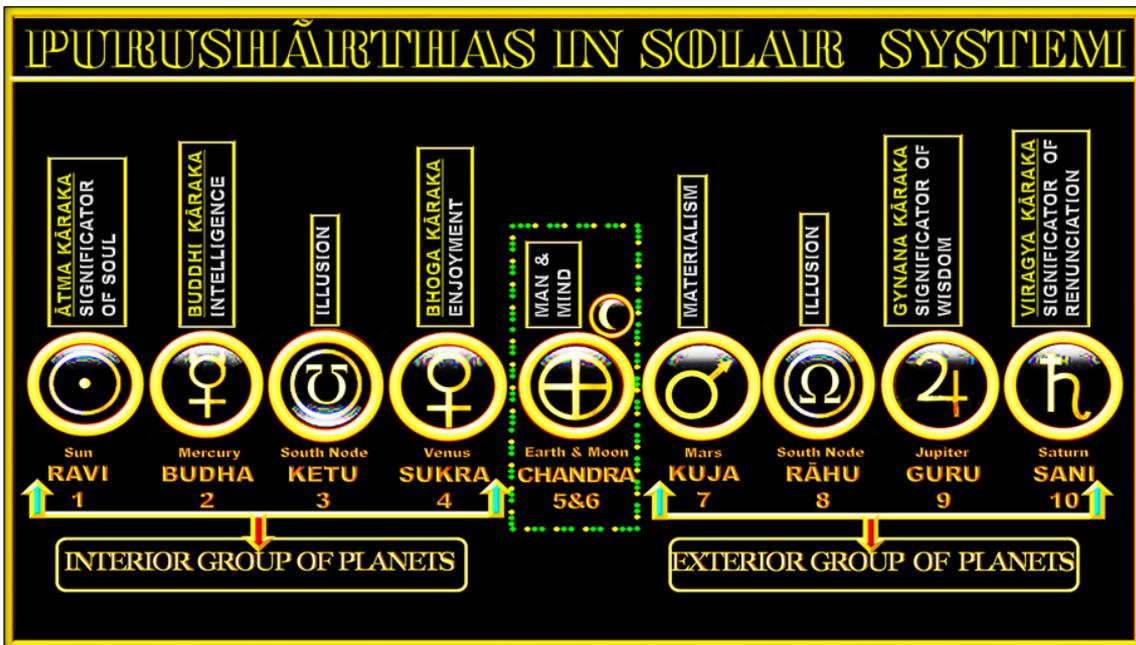


Fig 1: Interior and Exterior Groups of Planets of Solar System with their Astrological Significations

The counterpart of the Sun, Mercury, *Ketu* and Venus are Saturn, Jupiter, *Rāhu* and Mars respectively. Further, a striking fact emerges out that these planets could combine as a pair consisting of one planet from the Interior Group and one from the Exterior Group with similar and parallel qualities.

These pairs are:

- The Sun-Saturn
- Mercury-Jupiter
- Rāhu* and *Ketu*
- Venus-Mars
- Earth and Moon.

Thus, these pairs signify *Moksha*, *Dharma*, *Māya*, *Artha* and *Kāma* respectively. In between lies *Rāhu-Ketu* evil axis which veils knowledge and deludes the soul. It is 'Maya'. Its nature is explained in *Bhagavad Gita* as follows:

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ 38॥

---Bhagavad Gita Chapter 3, Verse 38

*dhūmenāvriyate vahnir yathādarśho malena cha
yatholbenāvṛito garbhas tathā tenedam āvṛitam*

Translation: Just as a fire is covered by smoke, a mirror is masked by dust, and an embryo is concealed by the womb, similarly one's knowledge gets shrouded by desire.

This axis is also related to the tiny sleeping coiled serpent (*Rajju-Sarpa Nyāyam*) and this is to be awakened and raised to the pineal gland in the brain (*Sahasrāra Chakra*) when 'Māya' vanishes to realize the *Ātman*, through *Dharma* (Figure 2) [1].

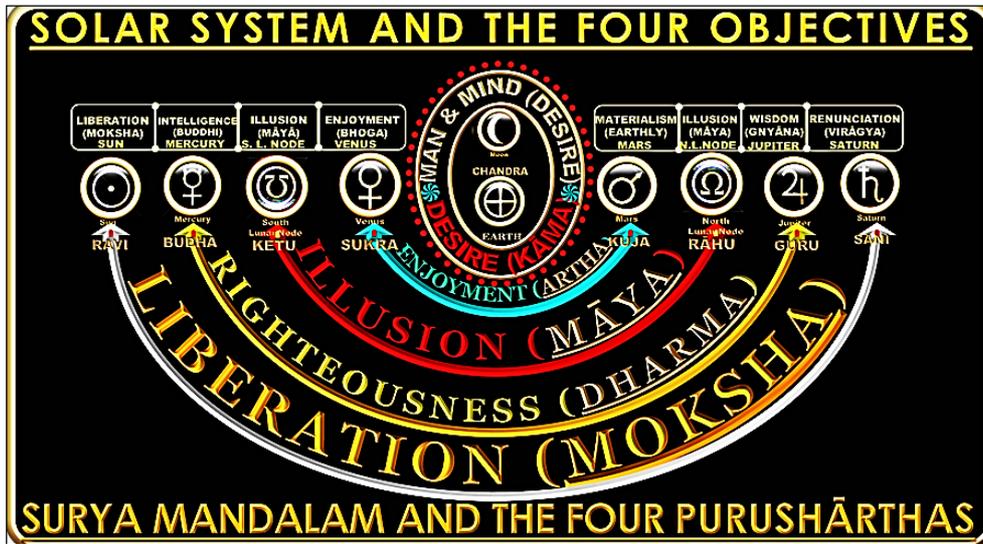


Fig 2: Planets of Solar System with their Astrological Significations signifying the four Purushārthas and the evil axis 'Māya'

Sankalpam and Sandhyāvandanam

“Sankalpam” is a prayer to God and Saints informing the individual’s identity, location in the Universe and time for their blessings. We owe our forefathers for carrying on the legacy for the benefit of posterity.

The name of the present Kalpa is Sweta Varāha Kalpa. In the present Kalpa, six Manvantaras plus Sandhis have been completed and the seventh Manvantara by name Vaivasvata Manvantara is running. In this Manvantara, 27 Mahā Yugas have passed and we are in the twenty-eighth (28) Mahā Yuga. In this 28th Mahā Yuga, three Yugas have passed and the fourth, that is Kali Yuga's first quarter started about 4670 years ago. This is the reason that before commencing any Puja, Ritual or Vratam (Worship), we start invoking the Gods, reminding ourselves of the time elapsed to date since the existence of the universe to the time of performance, the coordinates of the place of performance, the lineage of the performer by chanting the Sankalpa thus:

Adya Brahmanaha l Dviteeya Parardhey l Sri Sweta Varāha Kalpey l Vaivasvata Manvantarey l Kali Yugey l Prathama Pādey l Jamboo Dweepey l Bharata Varshey l Bharata Khandey l Meror l Dakshina Digbhāgey l Sri Sailasya Āgneya Pradesey l Krishna-Kāveryor Madhya Desey l Samastha Devatā Brāhmana Sannidhou l Asmin l Vartamāna Vyāvahārika Chāndra Mānena l Vikarināma Samvatsarey l

Uttarāyaney l Sisira Ritau l Phalguna Māsey l Sukla Pakshey l Vidiya Thithou l Mangala Vāsarayukthāyām l Purvābhadrā Nakshatrey l Trāyarsheya Āngirasa, Bāryhaspatya, Bhāradwāja Gotram l 6000 Sākhādyāyee l Subba Rāo Sarmānām l Sandhyāvandanam upasishye l.

In the “sankalpam” reference is made to ‘Time’ to the present existence of the universe up to pronouncing ‘Pradhama Pādhe’; next, reference is made to place; Finally, it is followed by the Individual’s identity. What an uncanny ability of ancient Hindus in the Way of Time and Geotagging of “Sankalpam” to Cosmos!

Rationale of Names of Days of the Week

The Week Days are named after their Lords (Planets). The successive fifth in the ascending order of distances in the Geocentric Model is the successive Lord of the Day beginning with the Moon; the Moon always starts the time orders. All Time Orders in Astronomy are reckoned from the Moon as its angular motion is 13½° degrees per day is the criterion. Thus, the successive Lords of the Days of the week are reckoned from the Moon [2].

To Moon (denoting Monday), Mars (denoting Tuesday) is the fifth. Similarly, to Mars (Tuesday), Mercury (denoting Wednesday) is the fifth, and so on (Figure 3).

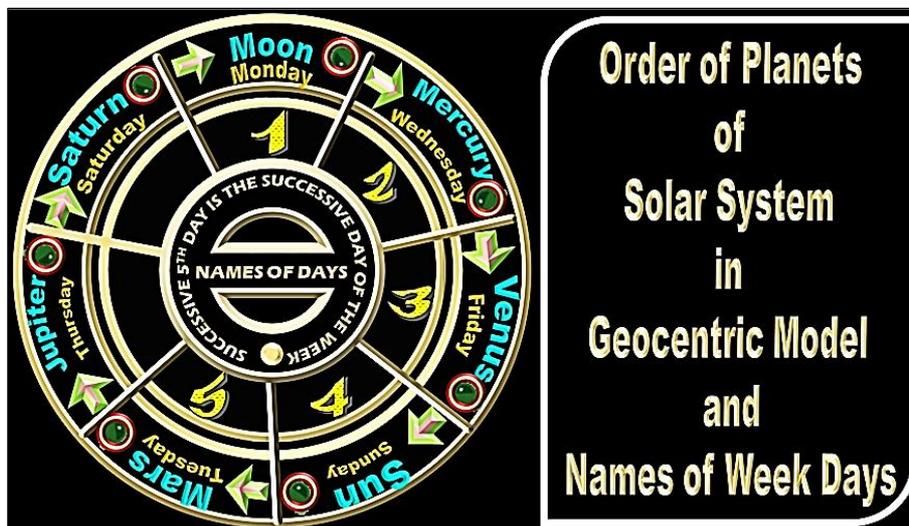


Fig 3: Sequence of Days of the Week

Rāhukālam Timings and Sequence of Rāhukālam Days of Week

Within any given day, there is a certain time period that is inauspicious known as *Rāhukālam*. The Siddhas say that it is ideal to use these periods for spiritual activity and not use for material activities signified by 4th house from *Lagna* in Astrology. If these time periods are used for worship and not for material activities, they yield manifold spiritual benefits. The successive Lords of the Month; ii. The successive Lords of the Days; iii. The successive Lords of the Year; iv. The successive Lords of *Rāhukālam*; and v. The successive planetary periods (*Dasās*) in Astrology are all reckoned from the Moon. Thus, the successive 4th Lords from the Moon in the Solar System are the *Rāhukālam* Times' Lords. To Moon (denoting Monday) Saturn (denoting Saturday) is the fourth. Similarly, to Saturn (denoting Saturday), Venus (denoting Friday) is the fourth, and so on (Figure 5).

Further, the 4th house signifies material prosperity in Astrology, material activities are prohibited during these

The time period between Sunrise and Sunset is divided into eight equal parts, which are referred to as time octants.

The *Rāhukālam* Days of the Week are arranged in the order Monday, Saturday, Friday, Wednesday, Thursday, Tuesday, Sunday. The second through the eighth-time octants is assigned to these Days in this order as the Days are only Seven. These time octants then are the *Rāhukālam* times on each of the Days of the Week (Figure 4).

times as *Rāhu* chooses the successive 4th Lords for destroying material activity. It can also be observed that there exists an error in the sequence of conventional observation of '*Rāhukālam* Days' of Wednesday and Thursday. The correct sequence is that *Rāhukālam* Day is Thursday immediately after Friday and Wednesday is next to Thursday. That this is correct is evidenced by the fact that the sequence of *Rāhukālam* days are in the retrograde order, viz., Saturday, Friday, Thursday, Wednesday, Tuesday, Sunday, Monday [3].

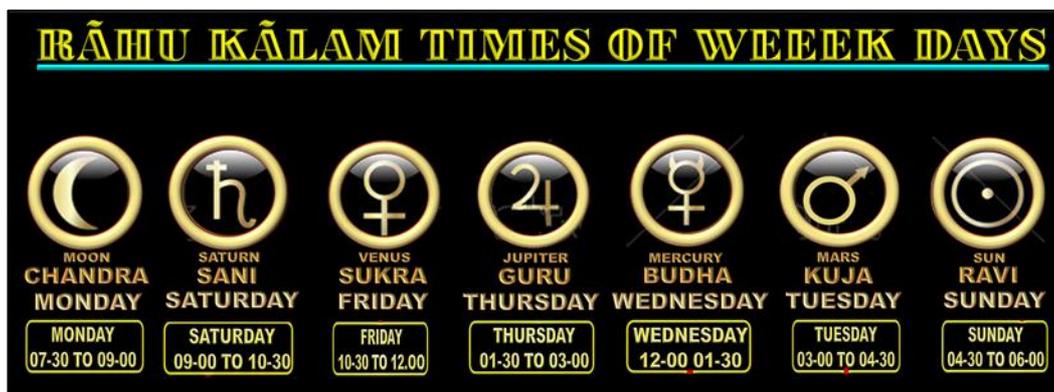


Fig 4: Sequence of Rāhukālam Times on the Seven Days of the Week



Fig 5: Sequence of Rāhukālam Days of the Week

Rationale of Hindu Gotras

In astronomy, *Saptarishi Mandalam* is known as 'Ursa Major or Big Bear'. It is Bear because the seven stars of *Saptarishi Mandalam* with other neighbouring stars resemble a Bear. It is 'Big' because another cluster similar to and mirror image of it just above it is called 'Ursa Minor' or 'Little Bear' wherein Polaris is a star in line with Merak and Dubhe stars (Figure 6). The word *gotra* means "lineage" in the Sanskrit language. In *Hindu* society, the term *gotra* (Sanskrit: गोत्र) means clan. It broadly refers to people who are descendants in an unbroken

male line from a common male ancestor or patrilineal of *Saptarishis* (Figure 7).

People with same *gotra* are considered to be siblings. The classification of *gotra* came into existence in *Vedic* period. This *Gotra* custom was established to avoid marriages between blood relatives. Marriages within the same *gotra* ('*sagotra*') marriages are not permitted in the traditional matrimonial system. This custom was established to avoid marriages between blood relatives in the backdrop of more abnormalities in children born to *sagotra* couple. Modern genetics corroborate this view point [4].

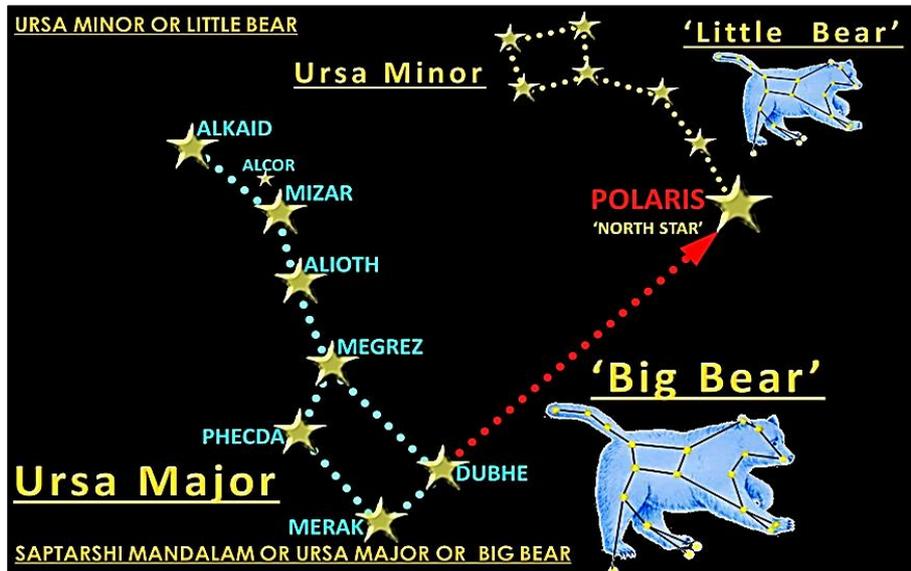


Fig 6: Saptarshi Mandalam (Ursa Major) and Polaris (Ursa Minor)

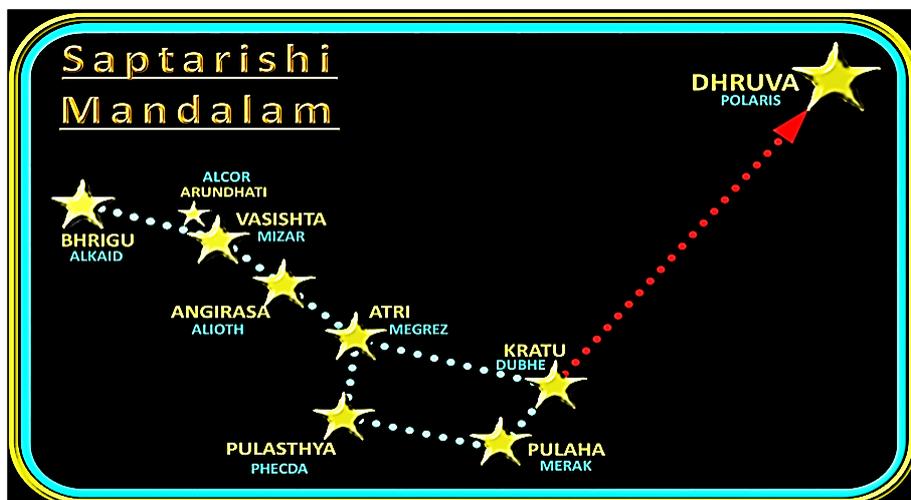


Fig 7: Saptarshi Mandalam (Ursa Major and Ursa Minor)

Rationale of Significance of Viewing Mizar, Alcor and Polaris Stars by the Newly Married Couple

In one of the rituals of a Hindu Marriage, the couple are asked to look up for Arundhati (Alcor) and Vasishtha (Mizar), an ideal couple, in the Saptarishi Constellation. These twin stars are Binary stars and rotate in synchrony symbolizing conjugal love and affection and to tell that both husband and wife must do all things in synchronisation.

The couple are also to look up for Dhruva, the Pole Star as it carries a greater significance of married life. This Saptarishi Constellation, comprising Arundhati and Vasishtha, in Northern Hemisphere appears to rotate around the pole star 'Dhruva' or Polaris. Newly wedded bride views Dhruva for Stability in the in-law's house Both Bride and Groom view Arundhati for Chastity and Celibacy; both the Bride and Groom view Vasishtha for carrying on Family Legacy^[5].

'Shashti Abda Poorthi'

'Shashti Abda Poorthi' in Sanskrit means sixty years completion; 'Shashti' means 60, 'Abda' means years, and 'Poorthi' means completion. It is also known as 'Shashti Poorthi'. It is a ceremony celebrated to commemorate completion of 60 years of age of the male. It marks completion of half the years of one's lifetime as in Hindu Religion, 120 years is considered the life span of a human

being. The sages and the rishis of lore have acknowledged the sanctity of the sixtieth year in one's life and have drawn out elaborate rituals to mark this special event. This point of life is a sacred part of the hallowed Vedic culture.

The Hindu Calendar has 60 years (named Prabhava, Vibhava, etc. upto Kshayanāma Samvatsara) that repeat themselves after every 60 years in a sequence. Shashti Poorthi marks the completion of one such cycle. In a hundred and twenty-year time scale of man's life, pre-sixty is a period of materialistic pursuit while the post-sixty span is slated for spiritual endeavour. Another circumstance or practice may be referred to in connection with the total of the planetary period of 120 years. There is clearly a connection between the motion of the Moon through the 360 degrees of the Zodiac, of the planetary periods of 120 years thrice over and Poorna Āyurdāya of 120 years. Vedic Astrology considers the age of 60 years as Madhya Āyurdāya.

'Sathābhishekham'

The revolution periods of Jupiter and Saturn are 12 and 30 years respectively. Assuming both the planets Jupiter and Saturn are originally in Aries, they both return to the same sign Aries after completing 5 revolutions and 2 revolutions respectively. In Hindu Religion, 'Sathābhishekham' ceremony is performed by the family members on the

completion of 80 years by the man 20 years after *Shasti Poorti* when we find Jupiter meets Saturn in the sign Scorpio (the 8th sign from Aries) (Figure 8). The couple is considered

to have crossed 1000 full moons in their lifetime and get the blessings of Moon. This is the time to increase the spirituality and aspire for *Moksha* [6].



Fig 8: Jupiter and Saturn for ‘Shastyabdapoorti’ and ‘Satabhishekham’

It is explained that a person having completed the age of 80 years, 8 months and 8 days would have passed through 1000 moons, ‘*Sathābhishekham*’ is done. $(1000 \times 29.53) / 365.25 = 80.8$ years. Saint *Vaikānasa* feels 80 years and 8 months are sufficient enough for ‘*Sathābhishekham*’. Interestingly enough, in *Vedic* Astrology the 8th house signifies longevity.

Rationale and Significance of Uttarāyana (Winter Solstice) and Dakshināyana (Summer Solstice)

Uttarāyana (Winter Solstice) always occurs on the 22nd December and *Dakshināyana* (Summer Solstice) always occurs on the 22nd June and in between the two, we have

Spring Equinox occurring on the 21st March and Autumn Equinox occurring on the 23rd September each year. These are the four cardinal points of the Zodiac and four quarters of a Year which are beyond any controversy (Figure 9). But in India, all the spiritual and religious activities in Hindu Religion take place during the Sun centric period *Uttarāyana Punyakāla (Makara Samkramana)* which is religiously observed on the 13th or the 14th, January nearly three weeks after its actual occurrence. However, the Sun is not prepared to wait for the *Panchāng* (Indian Almanac) to come into line. In *Dwapara Yuga*, *Ugadi* always occurs with the beginning of Winter Solstice i.e., on December 21st.

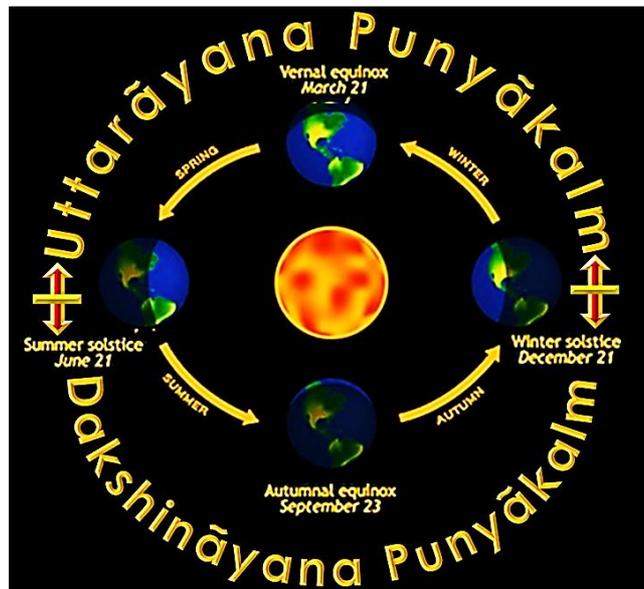


Fig 9: The Four Cardinal Points two equinoxes and two solstices) of the Zodiac and Four Quarters of the Astronomical Year

‘Ichha mriyu’ of Grandsire Bhishma

Uttarāyana (उत्तरायण) consists of Sanskrit words “*Uttara*” (North) and “*āyana*” (movement) means the northward journey of the Sun or the Winter Solstice. *Uttarāyana* starts when Sun enters into Capricorn in the Zodiac on the 21-22 Dec., this moment is called *Uttarāyana Punyakāla* which all

Hindus consider holy and celestial. This period is also referred to as *Devayāna* (with the Gods being placed at the North Pole). The doors of *Vaikuntam*, (*Moksha Dwāram*), the abode of Supreme Lord *Sri Mahā Vishnu* are opened on the day of advent of *Uttarāyana*. It is the belief of every *Hindu* that those who die during the six months’ period of

Uttarāyana will attain salvation (*Moksha*). During the *Mahābhārat War*, *Bhishma Pitāmaha* fell from his chariot on the 10th day. His body did not touch the ground. It was kept aloft on the bed of protruding arrows pierced into his body in the war. Grandsire *Bhishma* expressed his intent to wait for 58 days when *Uttarāyana* starts (Figure 10). *Bhishma* was waiting for the advent of *Uttarāyana punyakālam* (winter solstice). he had the boon to die at will called '*Ichha mṛityu*' or '*Swatchanda Maranam*' granted by his father. *Bhishma* waited for 58 days on his death bed for the onset of *Uttarāyana* [7].



Fig 10: *Bhishma Pitāmaha* lying on the Bed of Arrows during *Mahābhārat War*

***Dakshināyana* (Winter Solstice)**

Dakshināyana (Sanskrit: दक्षिणायण) is the six-month period between Summer Solstice and Winter Solstice, when the Sun travels towards the south on the celestial sphere. *Dakshināyana* marks the transition of the Sun into *Karka Rāsi* (Cancer). According to the *Purānas*, *Dakshināyana* marks the period when the gods and goddesses are in their celestial sleep. *Dakshināyana* is defined as the period between the Autumnal and Vernal Equinoxes, when there is midnight sun at the South Pole. This period is also referred to as *Pitrayāna* (with the *Pitrus* (i.e. ancestors) being placed at the South Pole). *Dakshināyana* is significant in the life of anyone who is doing any kind of yoga.

Uttarāyana is considered the daytime of the Gods residing at the North Pole which tradition makes sense only if we define *Uttarāyana* as the period between the Vernal and Autumnal equinoxes (when there is Midnight Sun at the North Pole).

Conversely, *Dakshināyana* is defined as the period between the Autumnal and Vernal Equinoxes, when there is midnight Sun at the South Pole. This period is also referred to as *Pitrayāna* (with the *Pitrus* (i.e. ancestors) being placed at the South Pole). Like *Rāhukalam*, during *Dakshināyana*, spiritual practices should be concentrated upon for attaining liberation or *Moksha* from the birth-death cycle.

***Pitrayāna* and *Devayāna*: The Two Paths of Journey of the Soul**

An enlightened person attains liberation or *Moksha* and never returns. There is no rebirth for him. His soul takes the path of *Devayāna* whereas the soul of a sinner takes the other route '*Pitrayāna*'. Thus, it is said a "Saint has a Past" and a "Sinner has a Future" for the former returns not for he attained *Moksha* while the latter returns to take birth as defined in *Bhagavad Gita*.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥८-२६॥

Bhagavad Gita Ch.8 – Verse26 [8]

sukla-krsne gati hy ete jagatah sāsvate mate |

ekayā yāti anāvṛttim anyayāvartate punah ||

Meaning: These two paths of the world, the bright and the dark, are considered to be eternal; by one, one returns not, and by the other, one returns.

Meteorites

A meteoroid is a sand- to boulder-sized particle of debris in the Solar System which collides with the Earth. The visible path of a meteoroid that enters Earth's (or another body's) atmosphere is called a meteor, or colloquially a shooting star or falling star. If a meteoroid reaches the ground and survives impact, then it is called a meteorite [9]. Astrobiology Division of NASA stated that life building blocks of DNA are found in meteorites brought to the Earth by them vide *Bhagav Gita*. (Figure 11).

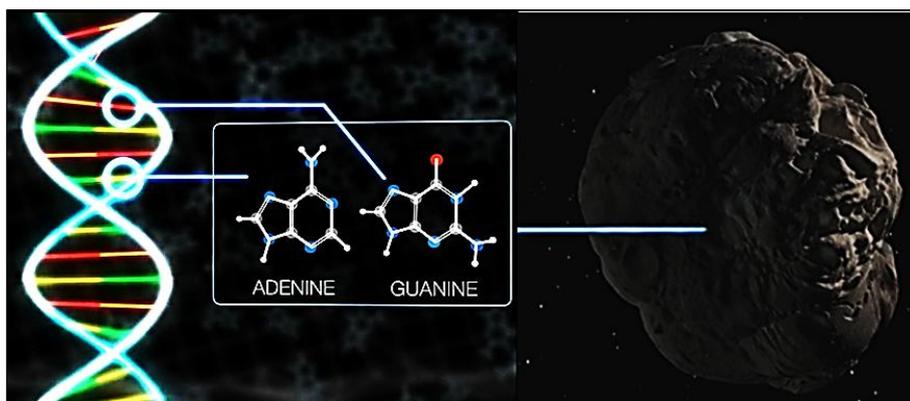


Fig 11: NASA found DNA Building Blocks in Meteorites likely created in space

Later, it was also mentioned that these life building blocks found by them were intact despite the heavy re-entry temperature of meteorites about 1650 degrees Centigrade when they hit the earth's atmosphere. The amino acids did not break down due to heat and shock of the simulated crash is possibly due to the invisible and indestructible shield called spirit or Soul enveloping them vide *Bhagavad Gita*.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23 ॥

**nainam chhindanti śhastrāṇi nainam dahati pāvakaḥ
na chainam kledayantyāpo na śhoṣhayati mārutaḥ**

--- Vide the *Bhagavad Gita*: Chapter2 Verse 23 [10]

Translation: The soul can never be cut into pieces by any weapon, nor can he be burnt by fire, nor moistened by water, nor withered by the wind.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यालोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नना गतागतं कामकामा लभन्ते ॥९-२१॥

**te tam bhuktvā svarga-lokam visālam; ksine punye
martya-lokam visanti ।
evam trayi-dharmam anuprapannā; gatāgatam kāma-
kāma labhante ॥**

--- Vide the *Bhagavad Gita: Chapter 9 – Verse 21* ^[11]

Translation: When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness. Hindu concept holds that Meteorites are the forms of those people who have done meritorious deeds on earth go to heaven in astral form with the souls and return to earth only to be reborn. Varāhamihira, in one of his works, “*Brihat Samhita*”, classified meteors under five heads, namely

1. *Dhiṣṇya*,
2. *Ulkā*,
3. *Aśani* (thunderbolt)
4. *Vidyut* (lightning)
5. *Tārā* (stars) ^[12].

Conclusions

It is a dogma that only what can be tested in labs and proved by material evidence is real. All the rest is illusion or delusion. Science gives us knowledge but knowledge alone is not enough for man. He is also in dire need of wisdom and spiritual discernment for the survival of humanity. It looked strange for scientists. It is no strange to *Hindus* vide the following *two Slokas* of *Bhagavad Gita*. It is reasonable to hold and established that the Sun God bestows the four *Purushārthas* as mentioned in *Atharva Veda*. Further, in the study of a theory on Advanced Panspermia of Origin of Life and Evolution it is established that (i) striking planetary similarities observed for parents and their children of their respective birth charts similar to matching bands in DNA Fingerprinting images of them establishing heredity. It is also established that the find of life building blocks of DNA are available as readymade kits in space and brought to the earth by meteorites by NASA corroborated with that is said in *Brihat Samhita* and *Bhagavad Gita* and the Lunar Magnetism Orchestrated Menstrual Cycle in Symphony of Reproduction of Life vide Varāhamihira’s *Brihat Samhita and Kalyāna Varma’s ‘Sarāvali’*. Thus, it is established that the journey of the soul has two paths. Gothra System in Hindu Religion is in tune with Modern Genetics.

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