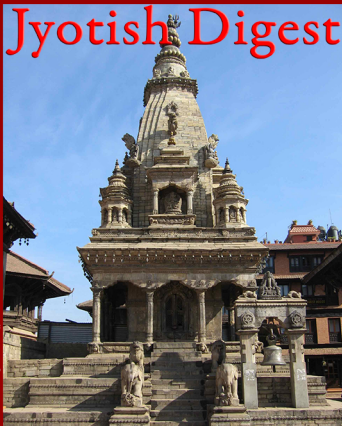
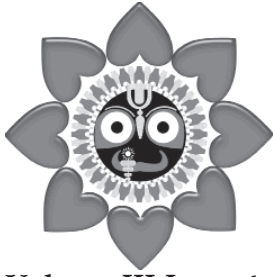




The

Jyotish Digest





The Jyotish Digest

Volume III Issue 4

Quarter Oct-Dec, 2007

Released Nov 1, 2007

Editor

Pt. Sanjay Rath

Editorial office

15B, Gangaram Hospital Road,
New Delhi -110060, India
E-mail: srath@srath.com

Book Review

Sarbani Rath
E-mail: sarbani@srijagannath.org

Layout & Design

Sanjay Rath

Cover Photo

Vatsala Durga Temple
Bhaktapur, Nepal

Subscription & Membership

Mihir Guha Roy
15 B Gangaram Hospital Road,
New Delhi 110060, India
sales@sagittariuspublications.com

Web pages

<http://sagittariuspublications.com>
<http://srijagannath.org>

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Price

Rs 100, US\$ 15

RNI No. DELENG 14534/29/1/2004-TC

Editor: Sanjay Rath

Published & Printed by Mihir Guha Roy,
Owned and Edited by Sanjay Rath, 15B
Gangaram Hospital Road, New Delhi 110060
and printed at **Cirrus Graphics**, 261 Phase-I,
Naraina Indl. Area, New Delhi 110028

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Meditation

काले वर्षतु पर्जन्यः
kāle varṣatu parjanyaḥ



ॐ Letters

Curse in Badhaka House

1. I am an Indian presently residing in Singapore. I have read your book "Vedic Remedies in Astrology" by Sagar Publications and tried to peruse some sections of it for my own personal use and benefit. I am very impressed the coverage of your Astrology book. I want some clarification on some parts of your book so that I can do some remedies to improve my life. It was written in your Astrology book that readers can write to SJVC Guru at guru@sjvc.net which is not in use any more. Thus I wrote to srath@srath.com

2. I have consulted some South Indian astrologers and some online North Indian astrologers in the past but they have not been able to say anything conclusive or the relevant information I really require. I want to know my Kula Devata and Ista Devata so I can do appropriate prayers and offerings to improve my life. As for the Kastha Phala (DIFFICULTIES) I have been having problems and obstructions in my job, career and livelihood. Even my education seem to have ended prematurely.

Also I have been wanting to relocate out of my country of birth since 2003 but have been unable too.

3. In the past I have gone through "food poisonings" and "Black Magic" done towards me and my family. Please give me indication which are the most suitable deities for me to pray to. Usage of appropriate Mantras Yantras overall remedies pertaining to the deities suitable for me.

Here are my astrological details: Date of Birth : 4th June 1969; Time of Birth : 12:52:00; Place of Birth : Singapore

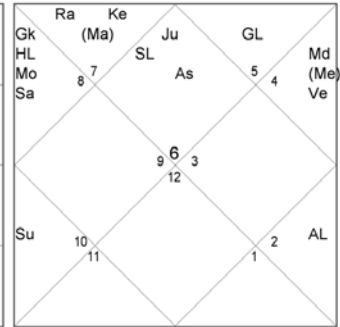
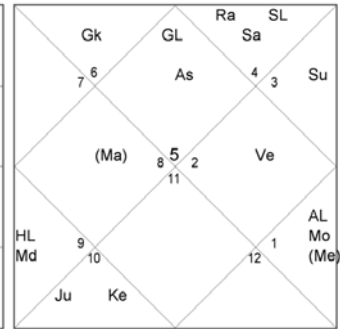
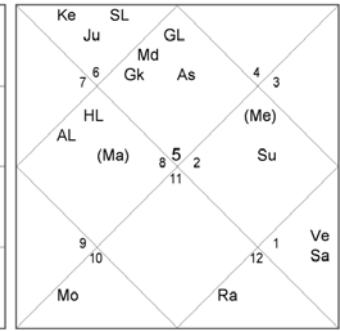
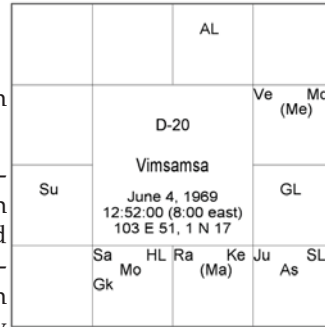
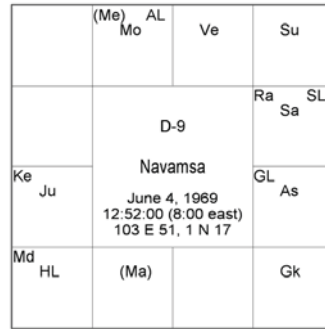
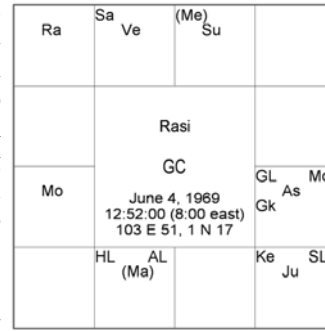
As per summary of previous North Indian Astrology queries received in the past. My Ascendant or Rising Sign is Leo : 22 degrees and 23 minutes. Sun Sign Taurus at 19 degrees 58 minutes corresponding to Western Zodiac Gemini. Moon Sign Capricorn at 11:39:27 (Degree:Minutes:Seconds); Birth Nakshatra (Star) Shravana 1st Phase

Yours Sincerely, G.C.

Editor: The book Vedic Remedies in Astrology was written many years back when SJVC was in existence. However

in its new avatar SJC (Sri Jagannath Center), the Chairman is Sri P.V.R.Narasimha Rao and you can get in touch with him regarding learning jyotish from a jyotish guru. Lessons are now available at <http://sohamsa.com/dbc/> which is the Devaguru Brihaspati Center. MP3 of previous conferences are available at <http://srijagannath.org/subscribe/>. We already have number of students and cannot do justice to more. The teaching at SoHamsa (www.sohamsa.com/dbc/) is structured and good for beginners and middle level alike. You can consider joining it if you wish to learn from this program under me.

2. Your Ista devata is indicated by the planet Sun which can show Lord Shiva in all signs. In particular, the Nataraja form of Lord Shiva is very auspicious for you. Your Kula devata is indicated by a very fierce form of Durga which can be either Chamunda or Mariamma. The root cause of your suffering is due to forgetting your dharma towards your Kula devi which has resulted in personal suffering in your life, especially with respect to wealth and family sustenance. Since debilitated Saturn is in badhaka sthana, there will also be the *evil eye* suffering and if you disclose your plans they will fail. The 10th lord joining the badhaka sthana shows that the career will suffer on account of these dark forces. You are advised to resume the forgotten worship of Durga Devi (Chamunda) in order to overcome the badhaka and have success in career. For this purpose the navarna mantra is most beneficial as this is occurring in the 9th house. the mantra has to be recited 5 X 108 times every evening while simultaneously ensuring that one is very nice towards all the ladies of the family, especially female relatives like aunts, cousins and daughters.



As: 14 Le 24 Su: 19 Ta 58 (AmK) Mo: 11 Cp 21 (PiK) Ma (R): 15 Sc 22 (BK)
 Me (R): 11 Ta 26 (MK) Ju: 2 Vi 53 (DK) Ve: 4 Ar 59 (GK) Sa: 10 Ar 47 (PK)
 Ra: 3 Pi 01 (AK) Ke: 3 Vi 01 HL: 17 Sc 13 GL: 13 Le 25

Navarna Mantra: aim hrim klim chamundayai vichchai

3. Worship of the Ista devata is most beneficial for your life and soul. The ten syllable Baudaya Rudra Mantra is advised.

Rudra mantra: om namo bhagavate rudraaya

However there is a curse from past incarnation indicated by Venus in badhaka house conjoined debilitated Saturn and aspected by Rahu. You will have to get the initiation of the Kamalatmika Mahavidya and do the sadhana for one year to get over this once and for all.

The down side of Yogakaraka Saturn

Dear Honourable Guru,

"charan sparsh"! Kindly give your valuable guidance in this case of misguidance. In one of the books written by "bhojraj devadi" called "TULA LA-GNA" he wrote that : "If 5th lord sat-

urn placed in 12th house for tula lagna aspected or conjoined by benefics that person will face his son's death when his son become young." I have Tula lagna saturn placed in 12th house with Jupiter and Moon. If you would like to see my kundli details are 10 Jun 1981 place Meerut (u.p) 4:30pm. I am quiet afraid after reading this and I am also learning jyotish from your own Mp3 recordings and notes available. but couldnt find any thing related to the above issue i am facing. Please it is heartly request to solve my problem give me the answer whether this author "Bhojraj Dewedi" is right. If you wish I can send you the money as well kindly send me the charges and process to send the money as I am in foreign, married with a kid and studying.

Kind regards! Please reply / Arjun Bhardwaj

Editor: Unfortunately Bhojraj Dewedi has quoted a well known dictum that when Saturn is yogakaraka and is placed in 12th house, it will suo moto give Rajyoga but if it conjoined a benefic planet then the native will face the death of such relations that are indicated by the benefic. In another chart with Taurus Lagna (Saturn is yogakaraka as it owns the 9th and 10th houses), Saturn was placed in the 12th house with Jupiter and as expected the native lost his only son due to a drowning accident. In your chart however, Saturn in the 12th house is conjoined both Moon (mother) and Jupiter (son) and can show loss of mother instead of son. However my advise will be to perform the Rudrabhishek (of Lord Shiva) every year on the birthday of the son till he is 28 years old.

A more detailed analysis would require a study of the saptamsa chart, the santana tithi, navamsa and other aspects of vedic astrology dealing with progeny. Teach your son to recite the Mrityunjaya Mantra as given below -

om namah shivaaya tryambakkaaya haum jum sah

Cursed Karaka and troubled house and lord

Respected Sanjay ji,

I worked as Group VP HR with one leading textile company in Bangalore, I have tried a lot to find some good astrologer but I am unfortunate I found only cheaters, some one told me about you, I read your home page, now I feel you are the

right person who can help me.

Sir, my life is full of instability of job, whenever I did job the management never satisfied with me, but they honor my performance, but I do not know why some unexpected reasons came in between and I have quit my job, in every job I always fall in Gap , this gap was min 3 to 1.5 max yrs till now. I am now 41 yrs of age, I am fail to understand when I will be able to do something in my life, I am feeling totally depressed, I do not have my own house living in rented house, kids are studying , I am helpless, no one on my back to support, even if I will die I think I can't manage 4 persons.

May you please guide me :

1. What is my future? 2. When I will get job? 3. Is there any remedy for stability in job?

I hope and full faith you will help me and guide me. If any fees is there I am ready to pay you, please help me. My data is given below: date of birth : 11 may 1966; Place of birth: SAMBHAL (U.P) India; Time of birth : 13:15 to 13:45 pm. Main events of my life: (1) Father expired : 8 july 1999 (2) First daughter born : 06 nov. 1991 (3) son born :16 oct 1999

Kind regards/ Deepak Sharma

Editor: A detailed chart rectification using life events will require more time. The tenth house of the rasi chart is Taurus which is afflicted by Rahu bringing trouble from office politics that causes job loss. The 10th lord Venus is ill placed in the 8th house showing that your hard work shall not be of benefit to you and its affliction by Saturn shows that you never reap the benefits of the work. The exaltation of 10th lord shows that you work very hard and the quality of the work is very good but that is not sufficient to succeed in a very competitive work environ-



Sa	Ve	Ma	Me	Ra	Ju
Rasi				Gk	
Mo	Sharma, Deepak			Md	As
May 11, 1966 13:30:00 (5:30 east) 78 E 33, 28 N 35					
GL	SL	Ke			
AL	HL				

Gk	AL	Mo	Me
D-9			SL Md
Navamsa			Ke
May 11, 1966 13:30:00 (5:30 east) 78 E 33, 28 N 35			
Ra	Sa		As
Ju	HL	Ve	Ma
GL	Su		

As:	16 Le 35	Su:	26 Ar 48 (AmK)	Mo:	14 Cp 16 (MK)	Ma:	23 Ar 57 (BK)
Me:	9 Ar 41 (PK)	Ju:	7 Ge 44 (GK)	Ve:	13 Pi 26 (PIK)	Sa:	3 Pi 22 (DK)
Ra:	2 Ta 22 (AK)	Ke:	2 Sc 22	HL:	26 Sg 51	GL:	27 Sg 25

		Md	Gk		
7	6	As	4	3	Ju
		Ke	8	5	2
AL	SL	11	Ra		
HL	HL				Me
GL	GL	9	10	12	1
		Mo		Ve	Sa

		SL	Md		
7	6	Sa	4	3	Me
		As			
		Ve	8	5	2
GL	HL	11	Mo		
Su					AL
Ju		9	10	12	1
		Ra		Gk	

As:	16 Le 35	Su:	26 Ar 48 (AmK)	Mo:	14 Cp 16 (MK)	Ma:	23 Ar 57 (BK)
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ment.

In the navamsa, Venus is again the 10th lord and is severely afflicted by Mars in an insect sign. The exalted Moon in the 10th house also carries the blesmish of being the 12th lord.

Mercury the Karaka for the 10th house is placed in badhaka sthana showing greater success in a foreign country but is conjoined natural malefic planets Sun and badhakesha yogakaraka Mars. In addition it is subject to a papakartari yoga between Rahu and Saturn being in adjoining signs in the 2nd and 12th houses from it. This constitutes a curse leading to terrible instability in career.

Remedial Measures: (1) To overcome the curse of Mercury and the machinations of colleagues, you need to propitiate Sri Vishnu (either Rama or Narasimha avatar bija as Mars and Sun conjoin). Recite the following mantra 1008 times every morning at 6am and you should come out of the curse completely in 1-5 years time.

om kshraum namo bhagavate narasimhaaya

(2) Keep complete fast on every dvadasi tithi (every month) and make donations to a Vishnu temple

(3) Recite the mantra: om shrim namo bhagavatyai annapoorne svaahaa (1008 times every friday and monday evening)



The Jyotish News

DIAMONDS ARE NOT FOREVER

Boston, MA: Bryant Lineare can replicate in two weeks the 100 million years that nature needs to make diamonds from coal, and his success may soon cost the world's mining companies \$2.5 billion annually. Sales of laboratory-produced gems will rise 10-fold to 1 million carats at \$2,500 each within three years, compared with \$8,000 for a mined diamond, says David Hargreaves, a Cobham, U.K.-based analyst who has followed the industry for 25 years. The stones, created by Linares's Apollo Diamond Inc. of Boston and Gemesis Corp. of Sarasota, Florida, are so fine that De Beers says it has spent \$17 million, or about two weeks of profit, to build machines needed to spot them.

"We'd all be foolish if we didn't admit we were a little nervous," says Keith Johnson, chief executive officer for diamonds at London-based Rio Tinto, which controls the world's largest diamond mine, called Argyle in Australia.

The man-made gems may hurt profits and margins at companies that dig up the stones, said Andrew Ferguson, who has about 5 percent of his holdings in diamond miners at New City Investment in London, which oversees about \$637 million of natural-resource stocks.

Most to Lose

London-based Anglo American, the owner of 45 percent of De Beers, has the most to lose. Anglo says De Beers accounted for \$463 million, or 5 percent, of operating profit last year. For Rio, also based in London, diamonds contributed \$205 million, or 2.8 percent, of earnings in 2006. Jersey, U.K.-based Petra Diamonds, which mines in South Africa and is exploring in Angola, and Firestone Diamonds are betting their entire future on the gems.

Man-made diamonds are molecularly the same as those panned from Angolan rivers and mined in the Canadian Arctic. Output is set to increase from the current 100,000 carats a year, says Gemesis, which started production in 2002.

That compares with annual production of rough, mined diamonds totaling 155 million carats, three-quarters of which are

cut into stones smaller than a half-carat, said Hargreaves, a former head of mining research at London-based James Capel & Co., a unit of HSBC Holdings Plc. One carat equals 200 milligrams; when round, it's 6.5 millimeters across, or almost the width of a pencil-top eraser.

The Gemological Institute of America, an independent assessor of diamonds for Tiffany & Co. and Cartier that's based in Carlsbad, California, started grading the synthetic stones this year to ensure consumers can know the difference.

A Yellow Stone

Fiona McEwen, an advertising executive at McEwen Advertising in Johannesburg, knows the difference and doesn't care. Her natural white diamond was stolen from her finger in an armed robbery earlier this month. She wears a man-made yellow diamond of more than a carat now.

"It's a beautiful alternative and an affordable alternative," McEwen said. "I just couldn't afford an earth-grown yellow diamond. It would be completely out of my reach."

Synthetic gems can be produced in labs in as little as four days, are on average 40 percent less expensive and have the same chemical, physical and optical properties as any natural rough stone, according to Gemesis and Apollo. Rough diamonds are mined from volcanic-rock structures called kimberlites.

"The industry should be very concerned about this," Hargreaves says. "Synthetic diamonds may not come out of the ground or the sea, but they are the real thing and will pass any test."

Not so, says De Beers, the world's largest diamond company and which sells machines for as little as \$10,400 that can spot the man-made stones.

Diamonds and Wars

"All synthetics can be quickly and easily detected," Lynette Gould, a London-based spokeswoman for De Beers, said in an e-mailed response to questions. "Synthetics are a totally different product."

The growth of synthetic gems has raised concern among diamond-mining companies at a time when public scrutiny of gems from war-ravaged countries

is increasing. "Blood Diamond," a movie starring Leonardo DiCaprio and set in Sierra Leone during the 1990s, heightened awareness of so-called conflict diamonds, gems sold by rebels who control the mines to pay for arms.



Former Liberian President Charles Taylor is among those accused by the United Nations of financing wars with diamond sales. Under a 2002 international agreement known as the Kimberly Process, diamonds must be shipped in tamper-proof containers with certificates verifying their origin as legitimate sources.

Garage Technology

"The intrinsic appeal of a diamond is its emotional appeal," Charles Wyndham, a former De Beers director and chairman of PolishedPrices.com, an Antwerp-based diamond-price researcher, said in an interview in London on May 17. "Anything that attacks this emotional appeal is dangerous. The industry has got to become much more transparent."

Apollo was founded in 1990 by Bryant Linares's father, Robert, who holds a doctorate in materials science from Rutgers University in New Brunswick, New Jersey, and received a master's degree in business at Fairleigh Dickinson in New Jersey, according to Apollo. The elder Linares, who started his career at Bell Laboratories and worked on the diamond technology in his garage in Boston, is now chairman.

The company has already made more than 1,000 gemstones and is targeting production of "several hundreds of thousands of carats" by 2012, Bryant Linares said in an interview. It's also considering an initial public offering to raise cash, he said.

Russian Science

"Man-made diamonds will be the fastest-growing segment of the entire jewelry market," said Linares, who predicts so-called cultured gems will be 20 percent of the \$74 billion-a-year market for dia-

mond jewelry within a decade. "This is a product extension. It's like Californian wine production, which helped grow U.S. wine consumption." Gemesis, the first company to produce cultured diamonds, was founded in 1996 after U.S. Brigadier General Carter Clarke paid \$170,000 for three machines created by a Russian scientist. Clarke moved the table-sized units to the U.S., where he started the company with help from the University of Florida in Gainesville.

The machines grow gems from a diamond seed, which is put under the pressure of 58,000 atmospheres and heat of 2,300 degrees Fahrenheit, close to the melting point of steel. "The aim is to take 10 percent of the rough market, in value terms, in five years," says Stephen Lux, chief executive officer and president of Gemesis, who used to work at Engelhard Corp. "The sky is the limit."

'Room for Everyone'

John Teeling, founder and chairman of African Diamonds Plc, a Dublin-based mining company in which De Beers has a stake, doesn't see synthetics as a threat.

"If you meet a woman that you are going to spend the rest of your life with and have babies with, are you going to give her a diamond made in a lab in Pittsburgh or are you going to give her the real thing?" Teeling said. "I'd be killed if I did that."

Synthetics first emerged in 1955, when a team of scientists at General Electric Co. transformed graphite into diamonds, according to GE's Web site. The gems are mainly used in industrial applications, such as cutting tools. About 1 billion carats of synthetic diamonds are produced a year, according to Apollo.

Man-made gems may end up compensating for an expected shortage of mined stones, said James Picton, a diamond analyst with W.H. Ireland Ltd., who has followed the market for three decades. Diamond miners produced \$13.2 billion of rough stones last year, while demand was \$15 billion, he said.

"At the edge of the market, there is room for these synthetic diamond businesses to thrive," said Graham Birch, who helps manage about \$8.5 billion of precious-metals equities at BlackRock Investment Management Ltd. in London. "Look at the balance of supply and demand in the rough market. There just haven't been enough diamond mines discovered."



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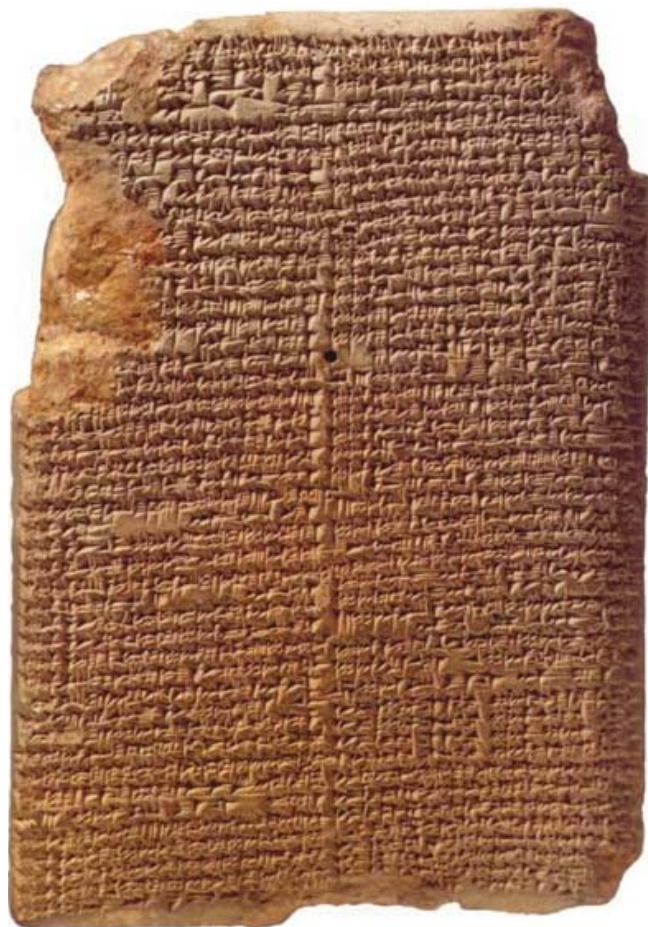
FATHERS OF THE ZODIAC

From Nature News June 2007

Using modern techniques — and some rocks — a US astronomer has traced the origin of a set of ancient clay tablets to a precise date and place. The tablets show constellations thought to be precursors of the present-day zodiac.

The tablets, known collectively as MUL.APIN, contain nearly 200 astronomical observations, including measurements related to several constellations. They are written in cuneiform, a Middle-Eastern script that is one of the oldest known forms of writing, and were made in Babylon around 687 BC.

But most archaeologists believe that the tablets are transcriptions of much earlier observations made by Assyrian astronomers.



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Just how much older has been disputed — the estimates go back to 2,300 BC.

Now Brad Schaefer, an astronomer at Louisiana State University in Baton Rouge, says he has dated the observations to 1,370 BC, give or take a century.

The tablets contain a number of different observations, including the day each year that certain constellations first appeared in the dawn sky. These dates change over the millennia because of a tiny wobble in the Earth's axis.

"It's like a big hour hand in the sky," Schaefer says.

By studying these dates and other astronomical information, such as the dates certain constellations were directly overhead, Schaefer nailed down the year the measurements were taken.

He also worked out that the ancient observers lived within roughly 100 kilometres of 35.1° N — an area that includes the ancient Assyrian cities of Ninova and Asur. The results were presented at the American Astronomical Society's summer meeting in Honolulu, Hawaii.

Star gazing

To double-check his measurements, Schaefer did his own observations at the McDonald Observatory in the Davis Mountains of Texas.

Rather than using the observatory's massive 9.2-metre telescope, he stood outside and gazed at the stars. "The best equipment I used was rocks to mark where my feet were," he says.

Nevertheless, these measurements allowed him to pinpoint his own position and date more precisely than he could those of the Assyrian astronomers. He is not sure why his measurements worked better.

Schaefer's work will help settle a long-standing debate, says Hermann Hunger, an Assyriologist at the University of Vienna in Austria. Previously, historians had based their arguments on single stars or constellations on the tablets.

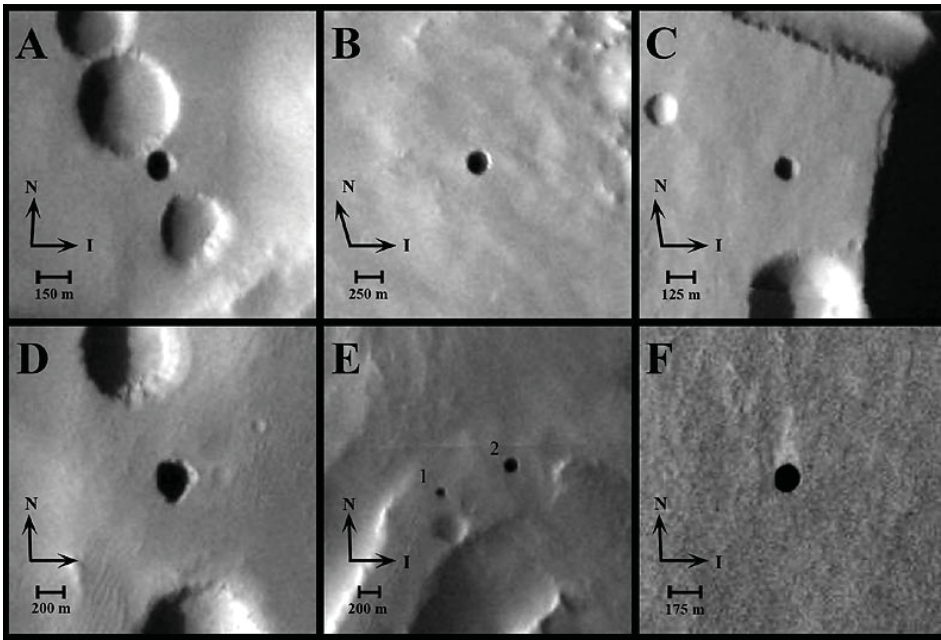
Schaefer's statistical analysis of all the observations on the tablets "will impress historians who cannot do the same on their own — including myself", Hunger says. He adds that most historians have settled on a rough date of 1,000 BC for the tablets, which agrees well with Schaefer's analysis.

CAVES SPOTTED ON MARS

From NASA

NASA's Mars Odyssey spacecraft has discovered entrances to seven possible caves on the slopes of a Martian volcano. The find is fueling interest in potential underground habitats and sparking searches for caverns elsewhere on the Red Planet.

Very dark, nearly circular features ranging in diameter from about 328 to 820 feet puzzled researchers who found them in images taken by NASA's Mars Odyssey



and Mars Global Surveyor orbiters. Using Mars Odyssey's infrared camera to check the daytime and nighttime temperatures of the circles, scientists concluded that they could be windows into underground spaces.

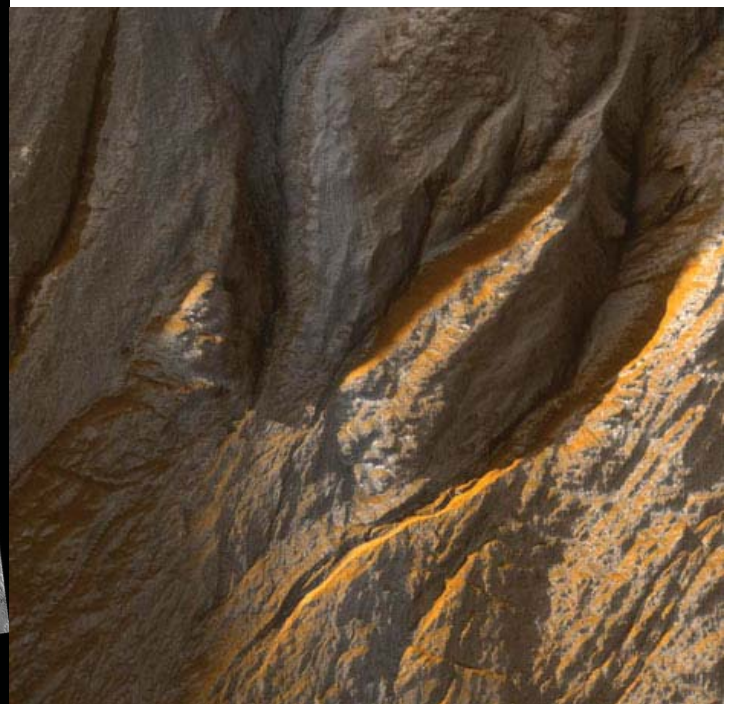
Evidence that the holes may be openings to cavernous spaces comes from the temperature differences detected from infrared images taken in the afternoon vs. the pre-dawn morning. From day to night, temperatures of the holes change only about one-third as much as the change in temperature of surrounding ground surface.

"Whether these are just deep vertical shafts or openings into spacious caverns, they are entries to the subsurface of Mars," said co-author Tim Titus of the U.S. Geological Survey in Flagstaff. "Somewhere on Mars, caves might provide a protected niche for past or current life, or shelter for humans in the future."

The discovered holes, dubbed "Seven Sisters," are at some of the highest altitudes on the planet, on a volcano named Arsia Mons near Mars' tallest mountain.

The new report proposes that the deep holes on Arsia Mons probably formed as underground stressers around the volcano caused spreading and faults that opened spaces beneath the surface. Some of the holes are in line with strings of bowl-shaped pits where surface material has apparently collapsed to fill the gap created by a linear fault.

The observations have prompted researchers using Mars Odyssey and NASA's newer Mars Recon-



letters

naissance Orbiter to examine the Seven Sisters. The goal is to find other openings to underground spaces at lower elevations that are more accessible to future missions to Mars.

JUPITER'S PROTECTIVE PULL

From Nature News August 2007

For more than a decade many astronomers have thought of Jupiter as a protective big brother for planet Earth. The gas giant's gravitational pull is believed to sling-shot incoming Earth-threatening objects out of the Solar System. This has led many to suppose it shielded the young Earth from impacts, helping to support conditions for life.

The idea of Jupiter as protector was first proposed by planetary scientist George Wetherill in 1941. Wetherill showed that the planet's enormous mass — more than 300 times that of the Earth — is enough to catapult comets that

might hit Earth out of the Solar System. Some have also postulated that Jupiter would thin the crowd of dangerous asteroids and other objects, making Earth a more stable home.

But now, a preliminary study indicates that Earth would have done just as well, if not better — in at least one regard - without Jupiter's help.

The results of a study presented today at the European Planetary Science Congress in Potsdam, Germany, indicate that Earth would be struck — by one class of objects at least — at nearly the same rate, regardless of whether Jupiter was there or not. The findings are still tentative, cautions Jonathan Horner, an astronomer at the Open University in Milton Keynes who led the new work. But, he says, Jupiter's role as guardian may have been overstated: "It seems that the idea isn't so clear-cut."

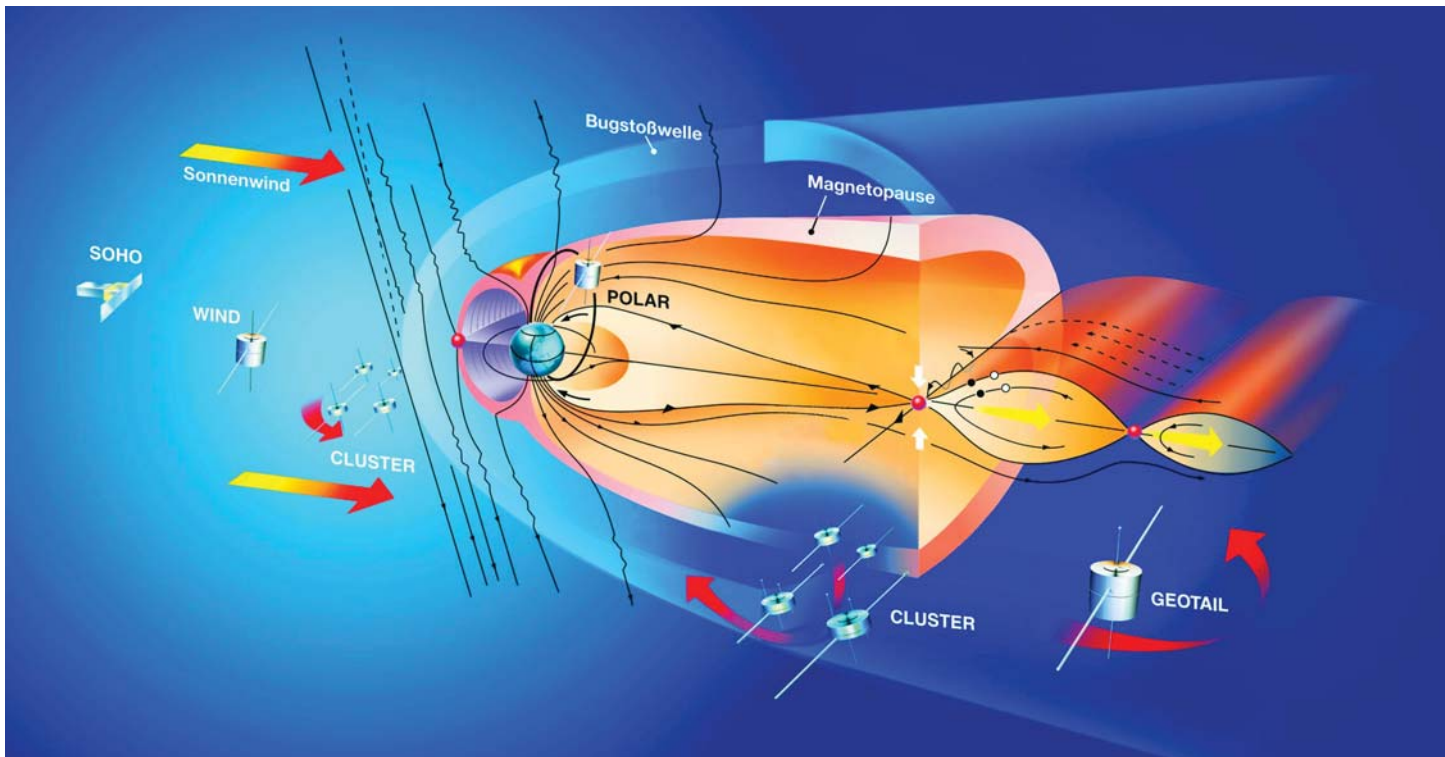
Other work has suggested that, in the past, changes in Jupiter's or-

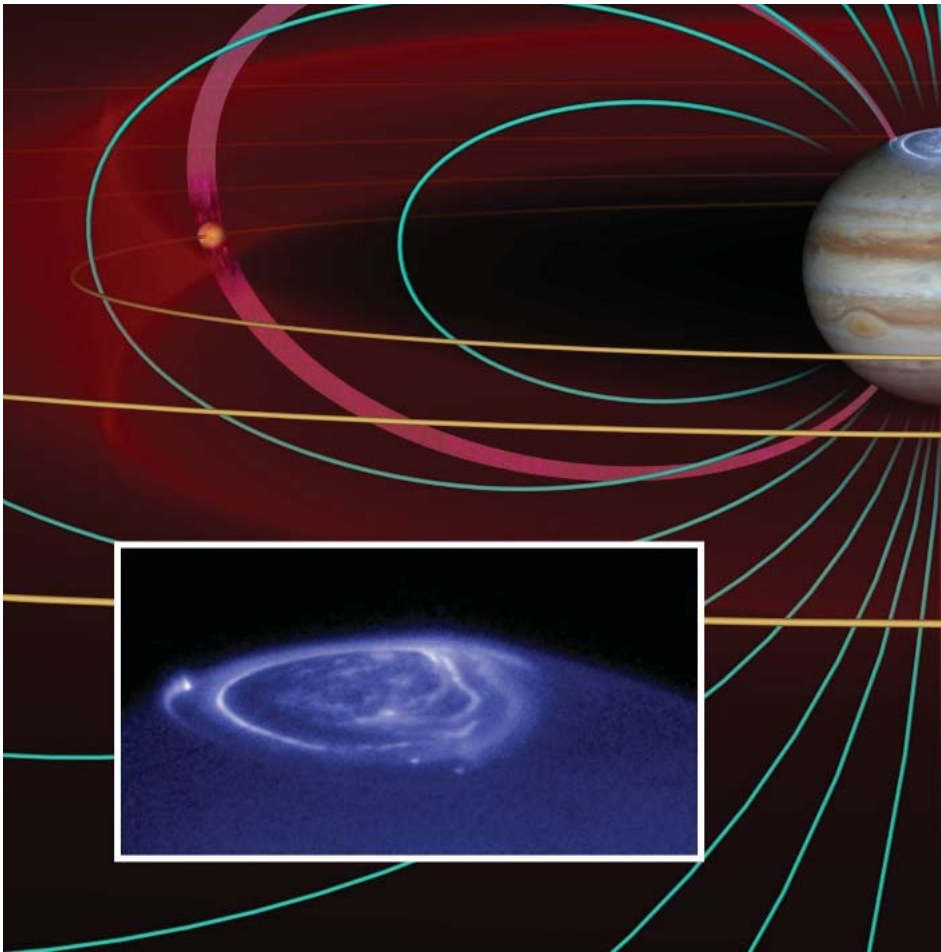
bit might have actually increased the number of objects on a collision course with earth. Until now, Horner says, little work was done to test either idea.

Modelling the Solar System

So Horner and colleague Barrie Jones built several versions of the Solar System on the Open University's computer cluster: one with a Jupiter, one without, and several with a gas giant that was either a quarter, half, or three-quarters of Jupiter's mass. The system also contained 100,000 centaurs — large, icy bodies from the Solar System's Kuiper belt, within which Pluto lies.

After running their models for 10 million virtual years, Horner and Jones found some striking results. The Earth was about 30% more likely to be hit by a centaur in a Solar System with a life-size Jupiter than it was in a Jupiter-less system. Things looked even worse when there was an intermediate-sized planet in Jupiter's place, ac-





According to Horner. A lighter version of Jupiter could help pull the centaurs into the inner Solar System, while lacking the gravity to heave them back out. As a result, a planet with a quarter of Jupiter's mass could increase the chances of a strike on Earth by nearly 500% when compared to a system with no planet there.

More Belts

"It's a good speculative paper," says Mark Bailey, director of the Armagh Observatory in Northern Ireland and an expert on Earth-impacting asteroids. However, Bailey adds, it fails to take into account Jupiter's ability to deflect Earth-colliding objects from the Oort cloud, a massive cloud of comets that surrounds the Solar System.

Nor does it factor in the most

likely source of a hit, according to Alessandro Morbidelli, an astronomer at the Observatoire de la Cote d'Azur, in Nice, France. The asteroid belt between Mars and Jupiter accounts for all but a small percentage of the Earth-

crossing objects in the Solar System, Morbidelli says. To really understand Jupiter's role as a protector will require a calculation of how the planet influences those many, smaller objects. "That's a much more complicated thing to do," Morbidelli says.

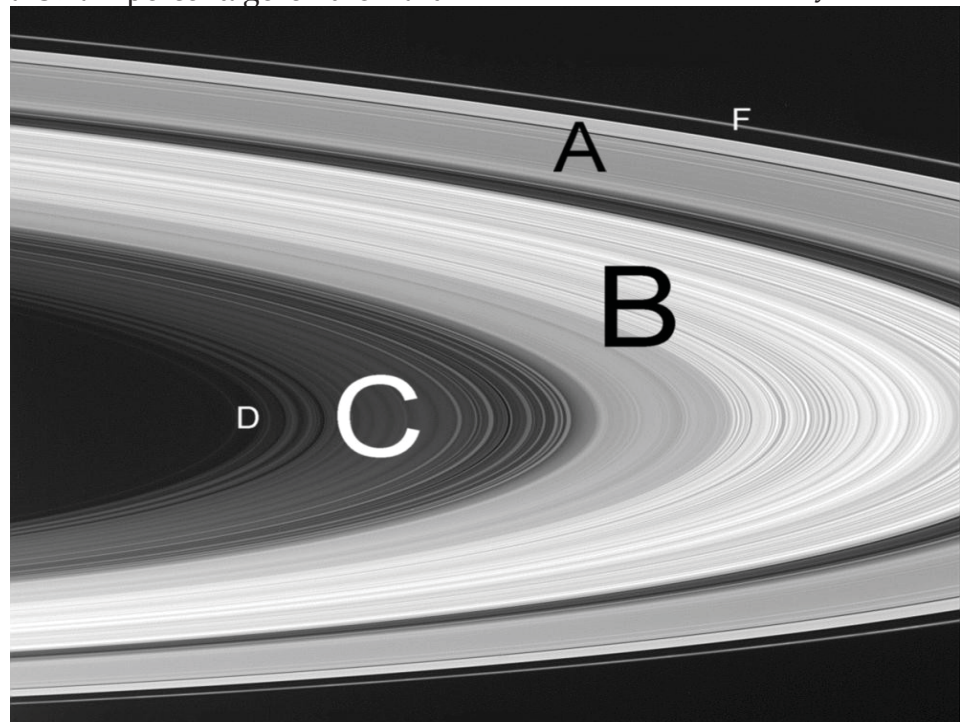
Horner says that he and his colleagues will soon begin work on simulations of both the Oort cloud comets and asteroid belt objects.

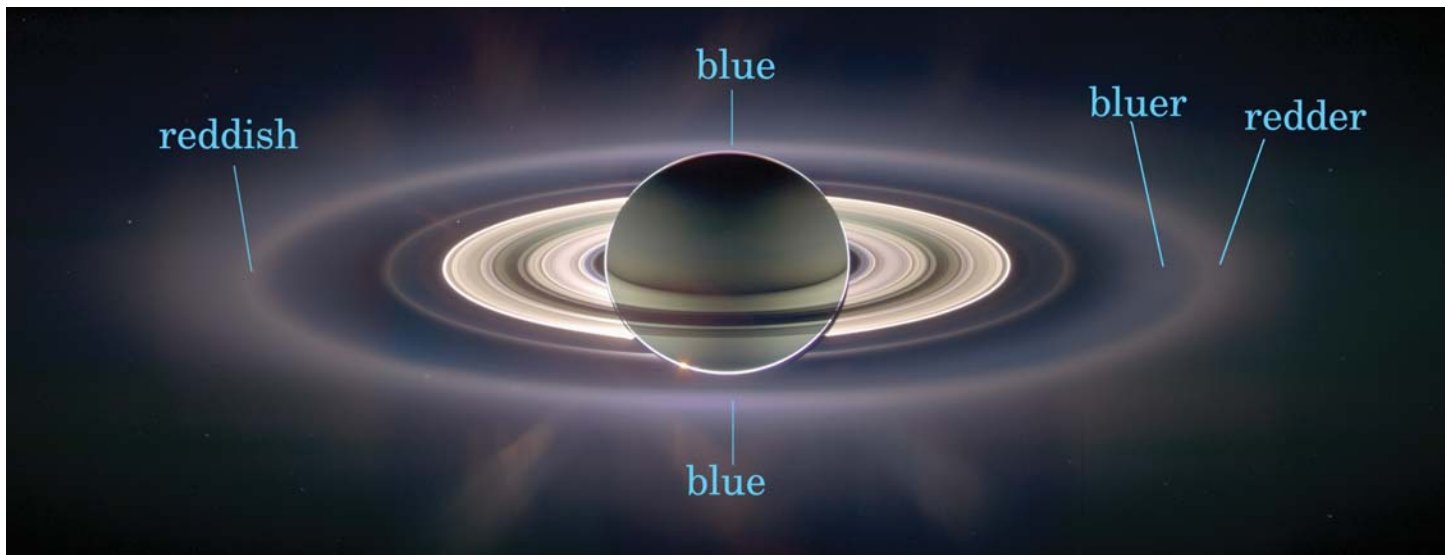
SATURN'S MYSTERIES: FINDINGS FROM CASSINI

From National Geographic Magazine December 2006

The rain comes just once every thousand years, in torrents of liquid methane. The noxious air dims sunshine to an eternal orange twilight. The cold—290 degrees below zero Fahrenheit (minus 180°C)—is a lethal assault. And beyond the hazy sky looms the ringed planet Saturn.

Yet here on Saturn's outsize moon Titan is a world eerily like our





own. "Titan is a Peter Pan world," says Tobias Owen of the University of Hawaii's Institute for Astronomy. "It's got all the materials and elements to develop into a planet like Earth," he says, "but it never had the chance to grow up." The dense atmosphere is filled with hydrocarbon smog. The rare methane monsoons create sudden rivers that cut deep channels in Titan's low hills and run down to a great sandy plain. Like Earth, Titan may have geologic activity and volcanism—a slow, chilly version that erupts a lavalike mix of half-melted water and ammonia. Most tantalizing of all, Titan's

gentle winds carry a rich brew of organic molecules, some reminiscent of compounds that provided the raw material for life on Earth.

Owen and his fellow planetary scientists are used to picturing Titan in their imaginations. Now they've visited, if only by remote control. For the past two-and-a-half years, a space probe called Cassini has hobnobbed with the moons and rings of Saturn and gazed down on the giant planet. Soon after arriving, Cassini even launched a second, smaller probe called Huygens, which touched down on Titan's surface.

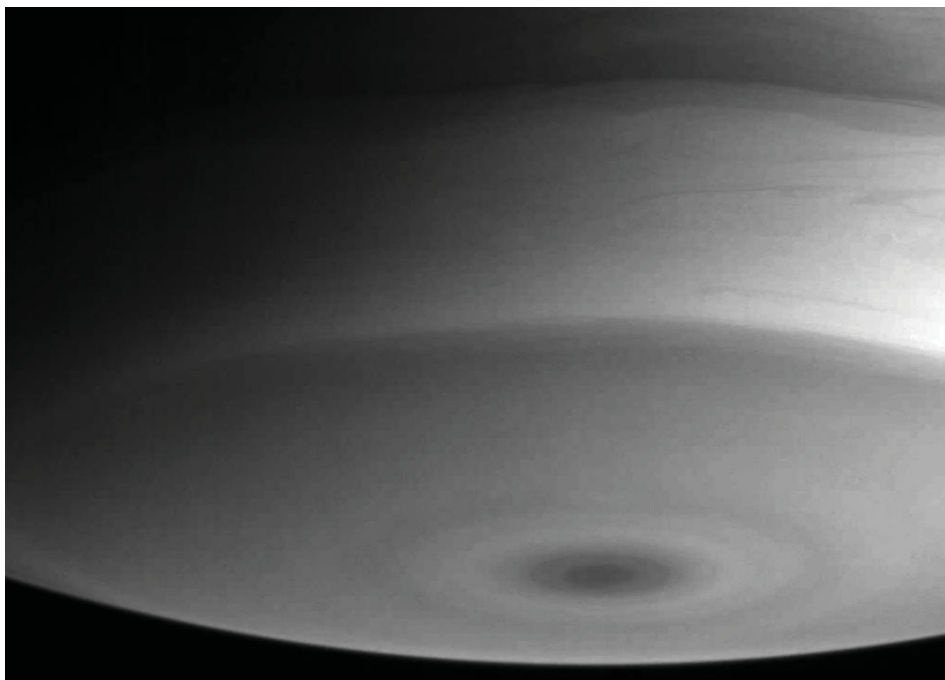
The Titan encounter was a high point in what has amounted to a voyage back in time. From the exotic metallic hydrogen in its interior to the fine rubble of its rings, on moons that range from the icy oddball Phoebe to Enceladus, which spurts warm geysers, Saturn carries clues to how the solar system took shape 4.6 billion years ago and gave rise to life. The planet and its orbiting retinue, says planetary scientist Jeff Cuzzi of NASA's Ames Research Center, "connects us to solar system structure and evolution on the grandest scale."

FINDING SATURN'S EARS

From the archives of the National Geographic Magazine

To the ancient Greeks who observed the heavens, Saturn was one of six "wandering stars," which, over the course of a year, seemed to move forward and backward against the fixed background of stars. Two thousand years later, still trying to understand these mysterious bodies, which we now know as planets, Galileo pointed his primitive "optical tube" toward Saturn. What he

←SATURN'S NAVEL: BRAHMA NABHI?



saw in 1610 confounded him. He thought he saw an object made of three stars—a large disk with two small globes touching each side. In 1612 he noted that the "companions" had vanished, but after they reappeared in 1613, Galileo wrote that Saturn had "ears."

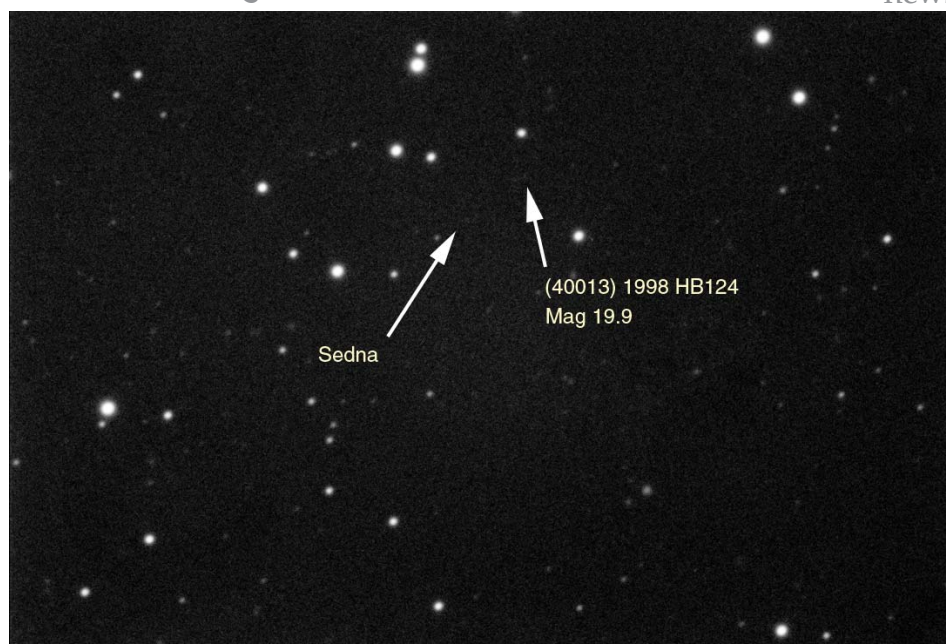
Four decades later the magnifying power of telescopes had improved enough that Dutch astronomer and physicist Christiaan Huygens recognized the "ears" as the planet's ring system, one of the most magnificent sights in the night sky. Today, anyone with a modest telescope—even a good bird-watcher's spotting scope or a powerful pair of binoculars on a sturdy mount—can discern Saturn's rings from a dark backyard.

SOLAR SYSTEM SUBURBS

From the archives of the National Geographic Magazine

Mike Brown found a world that wasn't supposed to exist. It was an icy planetoid, nearly the size of Pluto, and it was in the wrong place, in what had been presumed to be a relatively empty region of space with just some gas and dust—certainly no objects perhaps a thousand miles across.

It's not that the planetoid itself was a big surprise. Over a decade ago astronomers predicted that ice worlds smaller than planets would be found in a region named the Kuiper belt, roughly between the orbit of Neptune and a region of space a pretty good hike beyond Pluto. In 1992 astronomers in Hawaii found the first of what is now a list of nearly a thousand icy bodies in that region. Some are pretty chunky—hundreds of miles in diameter.



Brown, an astronomer at the California Institute of Technology, has found many of the largest planetoids himself. But the one he found in November 2003—called Sedna, in honor of an Inuit sea goddess of the Arctic—not only is bigger than any known Kuiper belt object other than Pluto but also is many billions of miles farther from the sun than the Kuiper belt bodies. Sedna at its closest approach to the sun is still two and a half times as far away as Pluto. Its orbit will eventually take it more than 12 times that far away, into a dim exurb of the solar system where the sun looks more like an ordinary star.

Brown wondered if he had made the first discovery of a body in the Oort cloud, a hypothesized reservoir of comets forming a kind of shell around the solar system trillions of miles from the sun. Dutch astronomer Jan Oort theorized in the 1950s that certain comets come from this distant pool. But Sedna is much closer to the sun than those hypothetical comets.

Astronomers have been making new models of our solar system

since Earth was thought to reside at its center. Brown thinks it's time for another. Perhaps the Kuiper belt and Oort cloud overlap. Icy objects may exist from here to there and everywhere in between. "Sedna just blew us away. We had no idea that this intermediate population was out there," Brown says.

He suspects that there are larger worlds in our solar system. One, by his calculation, might be close to the size of Mars, around 4,000 miles (6,400 kilometers) in diameter, which would definitely bump it up to planet status. He estimates that another 60 bodies the size of Sedna will eventually come into view.

No one will be eager to relocate to an ice ball way beyond Pluto, but this kind of research helps us understand how planetary systems form and evolve. In the meantime, anyone who builds a new model of our solar system should make sure it has room for an extension.

Photo: Courtesy NASA <http://science.hq.nasa.gov>

pranapada The Prāṇapada Lagna

By Sanjay Rath

Extracts from A Course in Maharishi Jaimini's Upadesa Sutra Adhyaya-I Pada-I

continued from previous issue...



CASE STUDIES Chart 2: Śrī Kṛṣṇa Prāṇapada PRĀṆAPADA IN NINTH HOUSE FROM LAGNA

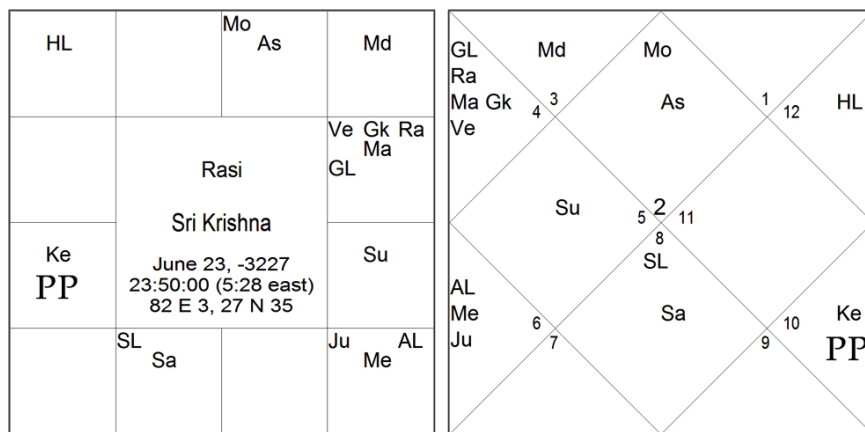
In the chart of Śrī Kṛṣṇa, the Prāṇapada is in the ninth house of dharma and the world gets the great benefit of learning the Yuga dharma, the vedānta of the Bhagavat Gīta becomes the fountainhead for the Kali Yuga as the age of darkness is going to make the Vedas difficult to comprehend. Mokṣa kāraṅka Ketu conjoins the Prāṇapada in the ninth house and the world gets the benefit of the emancipation of many souls due to the incarnation of the Lord. The lord of this sign Capricorn has an exchange with the seventh co-lord Ketu indicating a parivartana rājayoga involving the seventh and ninth houses but this maybe seen by the world as excessive marital relationships as Kṛṣṇa had 16,108 queens but in reality two wives – Rukmiṇī and Satyabhāmā.

Tapasvi Yoga and Rath Yātrā: The foolish world embroiled in the age of darkness will also make remarks about His

relationship with aunt (Venus) Rādhā as Venus aspects Ketu in the ninth house. Capricorn indicates death and is the Kali Yuga rāsi and it is but natural that Kṛṣṇa should incarnate as the Yuga avatāra with the prāṇapada in this rāsi. This sign is conjoined Ketu and is aspected by Saturn and Venus forming a tapasvi yoga and making Him the best student of His Guru ṛṣi Sandipani of Avantipur when He mastered the sixty-four Siddha Vidyā in 64 days!

On offering Guru dakṣiṇā, Ṛṣi Sandipani's wife wanted that their son who was lost at the Prabhāsa near the sea while bathing, be brought back. From the ninth house, Venus is the fifth lord with Rāhu (demon) and Mars the lord of VL indicating that once again the Lord would have to fight demons to restore His Guru's son. Retrograde Ketu indicates restoration or bringing back which is confirmed by the parivartana yoga between Moon and Venus involving the fifth house from the ninth (Guru's son). Ketu also indicates accidents while Saturn indicates that which is lost. Śrī Kṛṣṇa set about the task and discovered the demon Pañcajanya who had kidnapped Sandipani's son whom he killed and restored the son to the father. He even got the pañcajanya conch (Moon) which was to be His constant symbol.

Venus in such affliction of a debilitated Mars indicates tormented women like Rādhā or Mirābai who are tormented to no end by their spouses while with Rāhu widows and ostracised women. Generally Mars with Venus shows a woman who is likely to be tormented in her relationships, especially spouse while that with Rāhu can indicate one whose



As:	16 Ta 33	Su:	18 Le 08 (AK)	Mo:	16 Ta 06 (BK)	Ma:	3 Cn 12 (PK)
Me:	1 Vi 48 (GK)	Ju:	1 Vi 22 (DK)	Ve:	15 Cn 24 (PIK)	Sa:	17 Sc 03 (AmK)
Ra:	14 Cn 33 (MK)	Ke:	14 Cp 33	HL:	14 Pi 11	GL:	24 Cn 25

spouse, lover or fiancé can die causing tragedy in her life. The parivartana yoga of the Moon and Venus ensures deliverance for such tormented souls. Venus indicates vehicles and the chariot (rath) and in the third house indicates a journey that Kṛṣṇa must make for the purpose. Therefore every year, the departed souls of the devotees gather at the house of Rādhā, the Guṇḍichā temple at Jagannātha Puri and the chariot of Śrī Jagannātha is pulled by the people from the Jagannātha temple to the Guṇḍichā temple to mark the labour of the penance (tapasvi yoga) that brings mokṣa certainly being associated with the Prāṇapada of Kṛṣṇa. Note that both the exchanges – of Moon and Venus and of Ketu and Saturn are involving the first and third houses from lagna and the seventh (satya pitha) to mark this important journey.

PRĀṆAPADA IN SIXTH FROM KĀRAKA LAGNA

The sixth house shows uncles and maternal relatives as well as diseases, enemies, servants and pets and digestion in the intestines. It is an upachaya or growth house and shows learning and a sharp mind (Mercury rules the natural sixth house Virgo). Capricorn is also the abhimukha rāśi from Leo the Kāraka Lagna with the ātmakāraka Sun in it besides being the bādhaka from Lagna with Ketu (indicating Gaṇeśa) in it. The Prāṇapada is in the sixth house from the kāraka lagna bringing the doṣa (flaw) on the kāraka lagna. Since the bādhaka rāśi Capricorn is also aspected by Venus the sixth lord, bādhaka will surely work.

Once even the most learned and wise Kṛṣṇa made the mistake of adoring the Moon on Caturthī (S4 tithi) which is a cursed Moon and brings the curse of Gaṇeśa down on Kṛṣṇa and the people of his Kingdom would have to see great suffering. Kṛṣṇa could have eas-

ily averted it, but the Lord will not break the laws He makes as He is the upholder. Thereafter Rādhā and others worshipped Śrī Gaṇeśa singing the mantra and the doṣa lifted, bringing back the rains (Ketu blocks the Moon and causes drought) and prosperity (Saturn indicates poverty).

Dhyāna

ॐ सुक्लाम्बरंधरं विष्णुं शशिवर्णं चतुर्भुजं ।
प्रसन्नबदनं ध्याये सर्वविघ्नोपशन्तये ॥

*om suklāambarandharāṃ viṣṇuṃ śaśivarṇaṃ
caturbhujam |
prasannabadanāṃ dhyāye sarvavighnopa-
śantaye |*

Mantra

ॐ गं ग्लौं गणपतये विघ्नविनशिने स्वाहा ॥

*om gaṃ glaum gaṇapataye vighnavinaśīne
svāhā |*

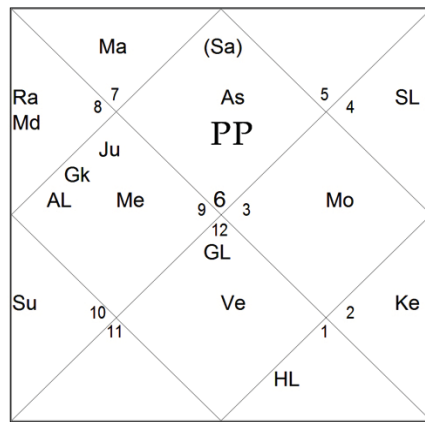
Śrī Kṛṣṇa was always tormented by enemies – his chief enemy even before his birth was his uncle Kaṇsa, and now we can see how the Prāṇapada in the sixth house from the Kāraka lagna confirms this. Thereafter all sorts of demons attacked him as a baby and throughout his childhood until he killed his demoniacal uncle and released his parents from captivity (10 years age). Jarasaṅdha, the father-in-law of Kaṇsa continued the warfare and attacks every year from his 10 to 28 years of age, forcing the hand of the people of Mathura in compelling Kṛṣṇa to leave in his 29th year. When he went to learn at Guru Sandipani's ashram, the Guru dakṣiṇā required another battle and killing of a demon. Battles never ceased and his relationship and love for his cousins, the Pāṇḍava brothers resulted in his involvement in their many battles and the Mahabharata war itself is one by which people remember his great contribution. Even the Bhagavat Gīta was spoken (taught) at the battle field to Arjuna. It is more than evident that the Prāṇapada in the sixth house from the Kāraka Lagna has shown the one path the Lord took for His līlā in this incarnation.



◇◇◇◇◇◇◇◇◇◇
Śrī Kṛṣṇa was always tormented by enemies – his chief enemy even before his birth was his uncle Kaṇsa, and now we can see how the Prāṇapada in the sixth house from the Kāraka lagna confirms this.
◇◇◇◇◇◇◇◇◇◇



GL	Ve	HL	Ke	Mo
		Rasi		SL
		Sri Achyuta		
Su	January 30, 1510 21:51:00 (5:43 east) 85 E 50, 20 N 30			
Ju	Gk	Md	(Sa)	As
AL	Me	Ra	Ma	PP



As: 19 Vi 13 Su: 23 Cp 00 (AmK) Mo: 4 Ge 13 (GK) Ma: 12 Li 15 (PK)
 Me: 28 Sg 07 (AK) Ju: 22 Sg 05 (BK) Ve: 2 Pi 22 (DK) Sa (R): 20 Vi 60 (MK)
 Ra: 13 Sc 37 (PiK) Ke: 13 Ta 37 HL: 28 Ar 21 GL: 22 Pi 19

Prāṇapada in Virgo makes the native intelligent and learned, Pandit is the specific title given for such a Mercurial association.

Whether a person is subdued by enemies or otherwise is seen by comparing the strength of the lords of Kāraka Lagna and Prāṇapada Lagna when Prāṇapada is in the sixth house from kāraka lagna. The Āditya hṛdaya taught by Śrī Kṛṣṇa to Arjuna before the Mahabharata speaks of this secret by which the Lord is ever victorious. Readers will appreciate that when we discussed prāṇapada we gave mantras and the spirituality associated due to its upāsana link to D20.

ninth lord Venus aspects the lagna.

Prāṇapada in Virgo makes the native intelligent and learned, Pandit is the specific title given for such a Mercurial association. He had a fine complexion or skin, great writing skills and authored many volumes of literature that transformed the culture of Puri, besides being a very good human being and adept astrologer who regularly performed the buddhāṣṭamī and buddhavāra vrata as taught in the Bhaviśya purāṇa. Note that both the vrata are associated with the prāṇapada. The association of Saturn with prāṇapada does make a person very calm and long-lived.

From the ātmakāraka, the prāṇapada is in the tenth house and the lord of Kāraka lagna and prāṇapada are associated in a Guru-śiṣya yoga (Jupiter-Mercury) in the fourth house (āśrama, gurukula). Parāśara 3.83. Tenth house: heroic, extremely intelligent (like Gaṇeśa), skilful, dextrous in handling orders of the king (ātmakāraka); desirous or worshipping god and spiritual. Virgo may not be very keen to obey the orders of the king but there was royal association through one of his god brothers who belonged to a royal family and Śrī Acyutānanda married his sister.

Chart 3: Śrī Acyutānanda

While it is very difficult to differentiate the world and self in the chart of Śrī Kṛṣṇa as He is the world, it is better to attempt this in any other chart.

Prāṇapada and houses

In the chart of Śrī Acyutānanda the Prāṇapada is in Lagna in Virgo. Take the results for the first house which are "Parāśara 3.74. First House: weak, sickly, dumb, lunatic, dull-witted, defective-limbed, miserable, and emaciated". None of these are applicable as the lagna lord is in a kendra and conjoined Jupiter in Hamsa and Kalpadruma yoga which will over-ride these negative traits that the world would have seen. Saturn conjoins the lagna and Prāṇapada that would make him miserable and sad for no explicable reason, which is very true. This is what he got from the world which also vanished after his Guru dikṣā as the

Chart 4: Queen Victoria

In the chart of Queen Victoria, Prāṇapada is in Pisces which makes the person very self-respecting and honest and a good human being. Birth time does need slight correction for navāṁśa matching of prāṇapada but it does not alter the rāśi considerations. Prāṇapada in the Eleventh house: famous, virtuous, learned, wealthy, of fair complexioned and close to mother. All these attributes apply to her as being endowed from the world. However there is an exchange between Jupiter and Saturn indicating that she will be long lived (Saturn associates with Prāṇapada) but the relationship with her mother can suffer. Mars asso-





ॐ

rath

ciating with prāṇapada makes the person wise and strong and successful in battles that will not be of her choice but forced by situations. Rāhu and Saturn conjoining the Prāṇapada bring the energies of Aquarius making the person very calm even in the most tight situations and very cultured – with such a combination in Pisces, she could be setting the standards that define culture. Her reign as the Queen of England and the Empress of India is considered a golden age called the Victorian era.

Mars is the ātmakāraka and Kāraka Lagna and Prāṇapada are in the same house indicating the following possibilities based on Parāśara 3.74. "First House: weak, sickly, dumb, lunatic, dull-witted, defective-limbed, miserable, and emaciated". Weakness is not an attribute for a vargottama lagna and is ruled out; sickly or lunacy is also not an attribute for one having the exalted Moon in lagna which indicates the exact opposite as healthy and a very sharp mind. In general all those physical characteristics do not apply except for the word 'miserable' which she may have been at times as Saturn conjoins the prāṇapada and kāraka lagna as well which gives long life but with its share of misery and sorrows to undergo. Prāṇapada in Pisces gives competent children and lineage especially since Jupiter is in the ninth house in nīcabhaṅga rājayoga.

PRĀṆAPADA, LONGEVITY – VIMŚOTTARI DAŚĀ

Rath Rule: Death occurs during the periods of planets (vimśottari daśā) associated with the Prāṇapada Lagna or the Rudra bhāva (second/eighth house) from it. Planets in the rāśi tulya navāṁśa of these signs can also be death inflicting.

Chart 5: Rajiv Gandhi

Rāśi chart: Prāṇapada is in Sagittarius

Sa AL	Ra Ma	Ve Me	Su HL	GL As	Mo	Md
Rasi						Gk SL
Victoria, Queen						
May 24, 1819 4:15:00 (0:01 west) 0 W 10, 51 N 30						
						Ke

As: 14 Ta 44 Su: 10 Ta 47 (PIK) Mo: 12 Ta 22 (MK) Ma: 26 Pi 20 (AK)
 Me: 17 Ar 36 (BK) Ju: 25 Cp 35 (AmK) Ve: 5 Ar 16 (GK) Sa: 7 Pi 25 (PK)
 Ra: 26 Pi 53 (DK) Ke: 26 Vi 53 HL: 17 Ta 51 GL: 28 Ta 28

	Md	Su	Ve	
SL Gk	4	3	HL	Me
		Mo	GL	AL
		As		Ra
				Ma
				Sa
				PP
		5	2	
		8	11	
Ke	6	7		Ju
				9
				10

		AL	Sa
			Ra
Rasi			
Gandhi, Rajiv			
August 20, 1944 7:11:28 (5:30 east) 72 E 49, 18 N 58			
Gk Ke			Su Ju Mo Ve As HL Me
Md PP	SL	GL	Ma

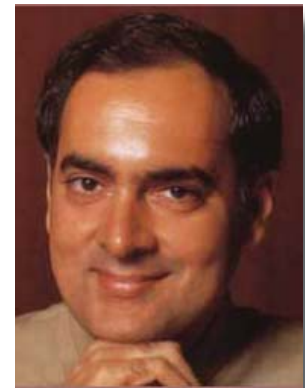
As: 14 Le 42 Su: 3 Le 50 (GK) Mo: 17 Le 10 (MK) Ma: 1 Vi 13 (DK)
 Me: 28 Le 34 (AK) Ju: 12 Le 13 (PK) Ve: 18 Le 40 (BK) Sa: 14 Ge 14 (PIK)
 Ra: 2 Cn 49 (AmK) Ke: 2 Cp 49 HL: 29 Le 02 GL: 6 Li 54

	Ma	Su	Ra	
GL	7	6	Me	HL
		Mo	Ju	As
		Ve		Ve
				4
				3
				Sa
		8	5	
		11	2	
Md PP	9	10		1
				12

in the fifth house from both lagna and kāraka Lagna in Leo. The eighth house from Sagittarius is Cancer with a vargottama (strong) Rāhu in it. If there is a malefic planet in the eighth house from prāṇapada then his intention is surely malicious and to kill.

Navāṁśa Tulya Rāśi: Check the planets that occupy the same navāṁśa as the sign occupied by the Prāṇapada lagna. Do the same for the eighth house from Prāṇapada Lagna. Since Prāṇapada in Sagittarius and eighth house is Cancer, check these signs in navāṁśa. Mercury is in Sagittarius navāṁśa and Rāhu and Jupiter are in Cancer navāṁśa. Jupiter is exalted in navāṁśa and is unlikely to kill him leaving the task to Rāhu and Mercury.

Rajiv Gandhi was assassinated in Rāhu daśā Mercury antardaśā Rāhu pratyantar daśā. It could not have been more accu-





		GL	Ra	
HL	Rasi			(Sa) PP
As	Gandhi, Sanjay			Mo
December 14, 1946 9:27:00 (5:30 east) 72 E 50, 18 N 58				
SL	Md	Me	Ke	Ve
Gk	Ma	Su	Ju	AL

HL	SL	Gk	Md
12	11	As	9
8	Ma	Ve	Ke
10	7	AL	Su
4	Ju	Me	6
2	3	(Sa)	5
Ra	GL	PP	Mo

As: 1 Cp 37 Su: 28 Sc 27 (AK) Mo: 12 Le 30 (PiK) Ma: 4 Sg 25 (DK)
 Me: 8 Sc 20 (GK) Ju: 23 Li 53 (BK) Ve: 24 Li 40 (AmK) Sa (R): 15 Cn 16 (MK)
 Ra: 17 Ta 59 (PK) Ke: 17 Sc 59 HL: 10 Aq 18 GL: 28 Ta 13

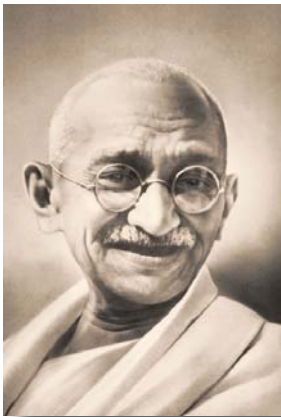
	(Ju)	PP	
Gk	Md	Rasi	Ra
GL	Ke	Gandhi, Mahatma	Mo
October 2, 1869 7:29:29 (4:39 east) 69 E 49, 21 N 37			
HL	Sa	Ma	Me
	Ve	As	Su

HL	Sa	Ma	Su
9	8	Me	6
Ve	As	6	5
GL	Ke	AL	SL
10	7	Ra	4
1	Mo	3	2
Md	Gk	(Ju)	PP

As: 8 Li 41 Su: 16 Vi 55 (GK) Mo: 28 Cn 06 (AmK) Ma: 26 Li 23 (BK)
 Me: 11 Li 45 (DK) Ju (R): 28 Ar 08 (AK) Ve: 24 Li 25 (MK) Sa: 20 Sc 20 (PiK)
 Ra: 12 Cn 09 (PK) Ke: 12 Cp 09 HL: 6 Sc 01 GL: 19 Cp 47

rate.

Chart 6: Sanjay Gandhi



In the chart of Sanjay Gandhi, the prāṇapada is in Cancer seriously threatening the longevity and showing short life. Longevity is extended beyond bālāriṣṭha and yogāriṣṭha (20 years) by the conjunction of Saturn with the Prāṇapada Lagna but this combination cannot extend it beyond the Ayur Khanda (36 years average and a maximum of 40 years).

Rāśi Chart: Prāṇapada in Cancer conjoined Saturn, lord Moon. Eighth house is Aquarius that is vacant and its lord Rāhu is in Āyus exaltation in Taurus and will surely not like to kill. Rāhu aspects the Sun and Mercury thereby delegating the power to one of them.

Navāṁśa Chart: Moon is in Cancer

navāṁśa and by the Rāśi-tulya-navāṁśa principle qualifies to kill. Aquarius navāṁśa is again vacant but Rāhu is in Gemini navāṁśa indicating that the delegation of killing powers that it has is given to Mercury instead of the Sun.

We are finally left with three planets – Saturn, Moon and Mercury and Sanjay Gandhi died in a plane crash on 29 June 1980 in Moon daśā Mercury antardaśā Saturn pratyantar daśā. The method of using the prāṇapada lagna has again shown astounding accuracy as the method of calculation is D20=12+eighth house.

Chart 7: Mahatma Gandhi

Rāśi Chart: In the chart of Mahatma Gandhi, the prāṇapada is in Taurus and is vacant. Therefore we consider its lord Venus. Eighth house is Sagittarius and this is also vacant but its lord Jupiter is the ātmakāraka thereby qualifying as Rudra.

Navāṁśa Chart: Venus and Mars is in Taurus navāṁśa and by the Rāśi-tulya-navāṁśa principle qualifies to kill. Sagittarius, the eighth house from Prāṇapada in rāśi is occupied by Jupiter in navāṁśa thereby qualifying to become māraka for chart.

We are finally left with three planets – Venus, Jupiter and Mars. Mahatma Gandhi was assassinated on 30 January 1948 in Jupiter daśā Venus antardaśā Venus pratyantar daśā. Once again the Prāṇapada Lagna has accurately given the period of death.

Chart 8: Indira Gandhi

Rāśi Chart: In the chart of Indira Gandhi, the prāṇapada is in Cancer and is conjoined Saturn that promises good longevity but considerable sorrow and misery as well. There is a parivartana yoga of Saturn with the Moon. Therefore, we consider Saturn ātmakāraka as the first and Moon as the second māraka. Eighth house is Aquarius and this is vacant but

its lord Saturn is the ātmakāraka and co-lord Rāhu is debilitated in the sixth house of enemies from prāṇapada.

Navāṁśa Chart: Rāhu in Cancer navāṁśa and by the Rāśi-tulya-navāṁśa principle qualifies to kill as this sign is the prāṇapada in the rāśi chart. Aquarius, the eighth house from Prāṇapada in rāśi is occupied by Moon in navāṁśa thereby qualifying to become māraka for chart. Longevity is in the second compartment (36-72 years) which are checked by other methods.

We are finally left with three planets – Saturn, Moon and Rāhu. Indira Gandhi was assassinated on 31 October 1984 in Saturn daśā Rāhu antardaśā Sun pratyantar daśā (could be Moon if a different ayanāṁśa was used).

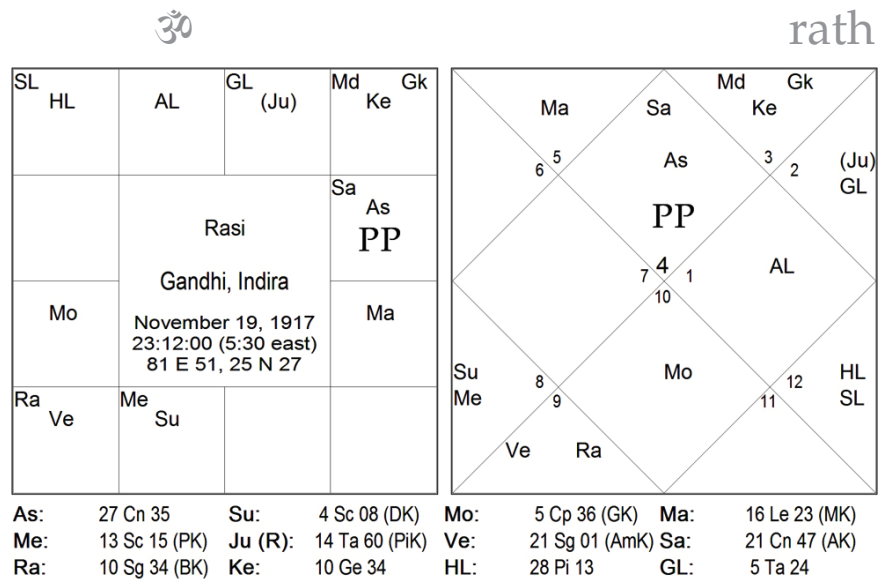
Conclusion

Prāṇapada Lagna has accurately given the period of death in this chart as well as all others, and we can see how it is such an important point for the accurate calculation of birth time, knowing the nature of the individual and major abilities and weaknesses, knowing about life trends and situations, expected problems and their causes as well as the spiritual remedies necessary to overcome them, strength during battles and finally death as well.

We have examined this in many charts and have also used it for accurately timing the death of relations as well, but leave those details for another day. There is yet another aspect to Prāṇapada and that is relationships, which are examined hereafter.

PRĀṆAPADA AND RELATIONSHIPS



Among the five governors, we have known that Prāṇa is the chief and based on the detailed exposition of Maharṣi Pippalāda, it sits in the eyes and ears which is second and third houses. Of

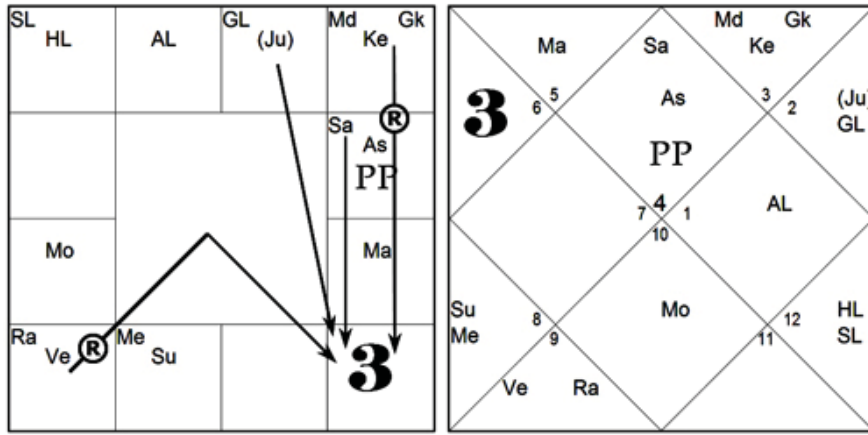


these, the third house is the ākāśa tattva connection to birth and shows what was the connection to this planet that caused the soul to incarnate. The soul can normally incarnate in a family due to various karmic connections with (1) father, (2) mother, (3) siblings or (4) others. Since the soul is carried by the Prāṇa [Sun symbolic] along with Udāna [Moon symbolic] the first test is normally with parents that call for the child in the form of a desire that grows in their hearts to have a child. Oftentimes, when the time comes for the karmic destiny to fulfill and rebirth to occur, the soul of the child brings the parents together in a relationship that causes marriage, again in any of the eight forms of marriage based on its destiny and karma. Such marriages can be short-lived and can break after the children incarnate as there never was a real relationship between the parents of the child.

Therefore we examine the third house from Prāṇapada Lagna, the seat of the Prāṇa for controlling the ears and see who the ear likes to listen to.

If only natural benefic planets are in third from Prāṇapada lagna, the native is attached to father and would listen to him. It is a very deep rooted relationship from past life and the karma that caused reincarnation is related to father. The attachment is really deep if the natural benefics are strong or if Venus associates showing great love.


 ...we examine the
 third house from
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 the seat of the
 Prāṇa for control-
 ling the ears and
 see who the ear
 likes to listen to.




- 1) If only benefic planets are in the third house aspected by natural malefic planets then there shall be strong attachment with father which shall change during the periods of the malefic planets causing distancing and deep internal suffering and inexplicable love-hate relationships. Rāśi dṛṣṭi shows temporary breaks that can be resolved while rāśi dṛṣṭi shows permanent fissures in the relationship.
- 2) If only natural malefic planets are in the third from prāṇapada lagna, the native is attached to mother from the past life and the bonding is very strong. Depending on the strength of the malefic, the love would be that strong.
- 3) If only natural malefic planets are in the third house aspected by natural benefic planets, then there shall be strong attachment with mother which shall change during the periods of the benefic planets causing distancing and deep internal suffering and inexplicable love-hate relationships. Rāśi dṛṣṭi shows temporary breaks that can be resolved while rāśi dṛṣṭi shows permanent fissures in the relationship.
- 4) If both natural benefic and malefic planets are stationed in the third house from prāṇapada lagna, then the attachment is more with siblings than parents or sometimes with another close relative.
- 5) If there are no planets in the third

house then the native has no attachment with family, although the lord of the third house can show the initial attachment with either father (if natural benefic) or mother (if natural malefic).

Chart 9: Indira Gandhi

In the chart of Indira Gandhi the prāṇapada is in Cancer with the third house from it Virgo vacant. Therefore we consider its lord Mercury which is a natural benefic planet and shows strong attachment to father, especially when it is in the fifth house from lagna which amounts to adoration, idolising father etc. She grew up in the sole care of her mother, who was sick with tuberculosis and felt alienated from the Nehru household, yet in the 1930's when she was barely in her teens, she smuggled out an important document in her schoolbag that outlined plans for a major revolutionary initiative even as the house was under surveillance by the police showing clearly that she was her dad's daring darling daughter.

Virgo has the rāśi dṛṣṭi of Rāhu with Venus from Sagittarius and from Ketu in the twelfth house in Gemini. Her mother died when she was 17 years making her father the only family member she could get along with. What else could we expect from an empty third house from an empty third house from Prāṇapada with such malefic aspects? This aspects of the nodes threatens permanent fissure in the relationship and that the same can come due to marriage as Rāhu conjoins Venus in trines to the Upapada (marriage) in Aries. This also indicates an unconventional marriage and she married Feroze Gandhi after the latter was adopted by Mahatma Gandhi. The marriage happened in Rāhu daśā Saturn antardaśā and these very planets were responsible for her assassination (Saturn daśā Rāhu antardaśā later). Till the freedom struggle in 1947, the relationship with her father was very much present, but by then she had two baby boys and



a home to look after. Thereafter she became engrossed in her personal life in Allahabad as her father continued in Delhi.

Her husband Feroze was an excellent man of distinguished character and chose his own path in politics contesting the first Indian election in 1952 without consulting Nehru his father-in-law and also choosing to stay in a separate house in Delhi (which was very much against the ethos then). One can see how Venus and Rāhu combination is negatively impacting the third house from Prānapada in each of these decisions that Feroze Gandhi made. Indira Gandhi's biggest challenge came thereafter when Feroze Gandhi exposed a national scandal involving Nehru's Finance Minister T.T. Krishnamacari who was forced to resign causing irreparable damage to Nehru's reputation and national image. Indira started staying with her father and looking after him instead of her husband and their marriage became tumultuous from Rāhu daśā Moon antardaśā (Moon and Rāhu always battle for ruling the mind). Feroze was fighting a losing battle as Jupiter daśā started in 1954 and Jupiter, the best natural benefic and ninth lord aspects Virgo, the third from prānapada thereby cleansing the relationship of Indira Gandhi with her father and paving the way for her political inheritance of the leadership of the Congress Party. Jupiter is in ṣaḍāṣṭaka (mutual 6/8 relationship) with Rāhu and will ensure its defeat. Feroze Gandhi died in September 8, 1960 in Jupiter daśā Mercury antardaśā – both planets ensure that she shall be closest to her father. Saturn also has a bad aspect on Virgo (graha dṛṣṭi) and in Jupiter daśā Saturn antardaśā she came back to her husband after he suffered a heart attack (1958) and was with him till his death. However Venus supports Rāhu and in Jupiter daśā Venus antardaśā Nehru died.

In this manner the planets battled for

the queen's heart and she was thrown in a lonely ocean of life where the tumultuous waves of karma hammered her between affection to father and spouse and her duty to both as well as to the millions in India who called her Goddess Kālī – the remover of sorrow.

People always think that Nehru pushed Indira Gandhi into politics, but the facts are very different. Nehru was a vocal opponent of nepotism and did not allow any of the sons of leaders to come up unless they themselves had the leadership abilities. He was an idealist in this matter and Indira Gandhi did not contest elections till he lived, not even the 1962 elections. It was only after his death and he stood for elections at the behest of the then PM Lal Bahadur Shastri. Her tenth lord Mars (Aries) responsible for her career, which started with the leadership of the Vānara Senā when she was in school, has a bad aspect on Mercury indicating some strain in the relationship with father due to career. Therefore career took off only after him.

PRĀṆAPADA: TIMING MARRIAGE, CHILDREN

The list of rules for relationships continues from the previous one as marriage is an extension of family ties and amounts to building family. All the marriage relationships rules given here are for love and marriage, which is different from arranged marriages that take place in many societies as in India. The rules given here may or may not work showing that the love and affection has not yet developed at the time of marriage, and will develop at a later date.

- 6) Marriage and any relationship establishment happens based on the third house from prānapada.
- 7) When planets giving marriage [upapada and navāṁśa basis for each marriage] associate with the third from prānapada, then the marriage will surely happen during that period.

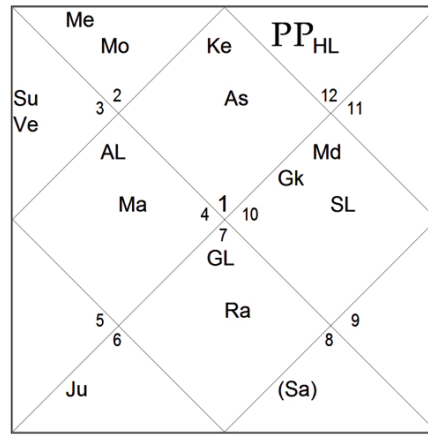


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HL PP	Ke As	Me Mo	Ve Su
	Rasi Lady		AL Ma
Md SL	Gk		
	(Sa)	GL Ra	Ju



As: 17 Ar 09 Su: 10 Ge 09 (MK) Mo: 6 Ta 15 (PK) Ma: 9 Cn 05 (PIK)
 Me: 29 Ta 29 (AK) Ju: 0 Vi 33 (DK) Ve: 29 Ge 12 (AmK) Sa (R): 16 Sc 05 (BK)
 Ra: 24 Li 10 (GK) Ke: 24 Ar 10 HL: 7 Pi 43 GL: 20 Li 20

- 8) When planets indicating children [upapada trines and saptāṁśa basis for each marriage] associate with the third from Prāṇapada Lagna, then children come into one's world.
- 9) Based on the rules of relationships, father, mother and siblings either support the new family member (spouse) or otherwise.
- 10) Daśā planet shows the native, antardaśā planet shows the spouse or child and pratyantar daśā planet shows the physical event.

Chart 10: Lady

In the chart of the lady, the prāṇapada is in Pisces with the third house having a planet, therefore we ignore the nature of the sign and its lord. The planet is the Moon and it is exalted showing a very strong attachment with her father. So strong is the attachment that it would be difficult to explain her being drawn to him even after suffering severe relationship strokes. Memory of her father or even the mention of him makes the mouth dry and words choke. The depth of this attachment can be seen by the conjunction of another natural benefic Mercury as ātmakāraka (soul) with the Moon clearly indicating that the soul has incarnated only because of a strong karmic bond with father.

The relationship was great till her Moon daśā ended in 1969. The advent of Mars brought strain in the relationship as Mars

is a natural malefic and has rāśi dr̥ṣṭi on Taurus and the Moon indicating experiences that can cause permanent fissure in the relationship with father. These may have been triggered by mother as Mars is in the fourth house and is the lagna lord showing intelligence and circumstances acting in opposition to the inner heart. By the time Mars ended, she had gone through her turbulent teenage and Rāhu daśā started. She ran away to Indonesia to get away from all the darkness in her life and trained in the martial arts. Rāhu is lord of bādhaka and is placed in the seventh house. Its aspect on the third house from Prāṇapada ensures further distancing from family.

Rāhu is no saint as he sits in the seventh house of wrong relationships and is also the eleventh lord indicating that she will fall into very deep relationships with wrong men. Whenever the lords of the eleventh or third are in the seventh house or vice-versa, the native is very genuinely in love with spouse. However with Rāhu, reciprocation of this love need not be assured, and is mainly the opposite.

First marriage: Her first marriage was on Dec 28, 1981 (legal marriage, had a Jewish wedding a few months later) in Rāhu daśā Saturn antardaśā and Moon pratyantar daśā. Note that all the three planets aspect the third house from prāṇapada which is Taurus. Moon conjoins showing the timing of the physical event at pratyantar daśā level; antardaśā planet Saturn has graha dr̥ṣṭi (seventh house aspect) showing that desire brought about the marriage; Rāhu has rāśi dr̥ṣṭi on Taurus showing that it shall favour all relationships so long as father is troubled about them. It is obvious that the yogas bringing marriage are weak due to Saturn dr̥ṣṭi.

Second marriage: Her second marriage in September 1989 was in Rāhu daśā Venus antardaśā Saturn pratyantar daśā. Venus is the lord of the third house

Whenever the lords of the eleventh or third are in the seventh house or vice-versa, the native is very genuinely in love with spouse. However with Rāhu, reciprocation of this love need not be assured, and is mainly the opposite.



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In fact, his first expression of a desire to marry was during Venus daśā Mercury antardaśā as Mercury is the seventh lord and aspects the third house from prāṇapada lagna.
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from prāṇapada (Taurus) and has a parivartana with Mercury showing that this marriage will not last. However, Venus will give a child, a daughter named after her, Sitā is another name of Venus (Lakṣmī).

Third marriage: Her third marriage was in Jupiter daśā which means lot many things, especially for one born in Rohiṇī, the nakṣatra of Prajāpati (Brahmā) as Jupiter is Brāhmaṇaspati or Bṛhaspati for short. She would start moving towards knowledge and brahmin people who are into study and spirituality. The marriage to a professor occurred on 25 May 1998 in Jupiter daśā Saturn antardaśā Rāhu pratyantar daśā. Jupiter also has graha dṛṣṭi on the third house from prāṇapada and is the lord of prāṇapada showing honour and self-respect besides great learning and spirituality as the strong foundation for the marriage.

Chart 11: Male

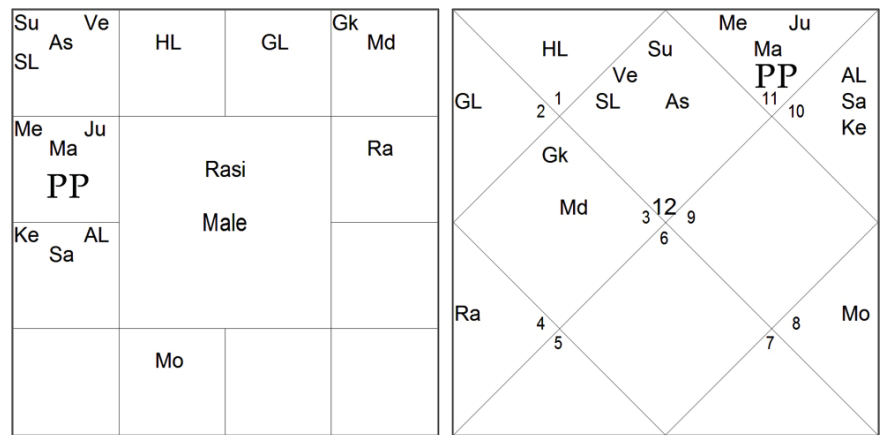
In the chart (male, data withheld), the prāṇapada is in Aquarius with the third house Aries vacant. Therefore we consider its lord Mars which, being a natural malefic planets shows strong attachment to mother and this shall be very good for the native as the Moon is ātmakāraka. However Mars is conjoined Mercury and Jupiter, two natural benefic planets showing that the relationship with mother will sour and the native will gradually cut off from family. Mars is the natural signifier for younger brother and it is his younger brother who is constantly trying to build harmony and maintain relationships between siblings and parents i.e. infusing the ākāśa tattva through the prāṇa into the family. The aspect of the Moon, a natural benefic planet on the third from prāṇapada is also not improving family relationships as the sign is Aries and the tendency is to alter which does not improve.

The rules in this regard are very clear

– natural benefics and natural malefics form two distinct groups that are not mutually supportive.

However, the advent of the Moon daśā would surely bring about the desire to marry and have children as the Moon is the lord of the fifth house in the ninth house (one son desire). In fact, his first expression of a desire to marry was during Venus daśā Mercury antardaśā as Mercury is the seventh lord and aspects the third house from prāṇapada lagna. His girlfriend visited his home for parents and family to meet her, as he wanted it to be a family event. He was warned by this scribe not to do – it is obvious as Mercury (relatives) aspect the third from prāṇapada lagna and will only end up damaging his relationship. That is exactly what happened and after they returned, she called off the wedding without giving any reason.

Finally in Moon daśā Jupiter antardaśā his second girlfriend visited his parents and marriage was decided. Yet only his younger brother (Mars lord of third house from prāṇapada aspects the third house by rāśi dṛṣṭi) and Mother (Moon aspects third house) and some friends (Mercury aspects) and colleagues attended the wedding which was a grand occasion celebrated in Moon daśā Jupiter antardaśā Mercury pratyantar daśā. Yet the marriage never lasted and as soon as Saturn antardaśā came, it fell apart. The second from upapada is very weak.



As:	26 Pi 25	Su:	13 Pi 33 (PK)	Mo:	29 Sc 41 (AK)	Ma:	19 Aq 00 (MK)
Me:	26 Aq 03 (BK)	Ju:	7 Aq 08 (DK)	Ve:	28 Pi 08 (AmK)	Sa:	15 Cp 44 (PIK)
Ra:	22 Cn 08 (GK)	Ke:	22 Cp 08	HL:	4 Ar 30	GL:	5 Ta 59

Parasara's Drigdasas (Part 1)

P.V.R. Narasimha Rao

Om Sree Mahaganadhipataye Namah Om Rishibhyo Namah Om Sree Gurubhyo Namah

Introduction

There is a version of drigdasas that was taught by some SJC Jyotish gurus in the past (see [1], [2], [3] and [4]). What Maharshi Parasara taught in [5] is very similar to this version, but differs in some key details. Interestingly, the interpretation of aphorism 2.4.21 of "Jaimini Sutram", which mentions drigdasas by name, by some other commentators of Jaimini ([6] and [7]) deviates from Parasara's teachings much more. At least the interpretation of that aphorism in [1] is quite close to what Parasara taught. This illustrates the value of tradition and the difficulty in interpreting Jaimini's cryptic aphorisms without the benefit of the wisdom passed in a parampara.

This also illustrates how Parasara can be useful in understanding Jaimini better sometimes.

In this article, we will study the version of drigdasas that was taught by Parasara.

While Maharshi Parasara unambiguously teaches drigdasas calculation, he does not shed much light on what matters to see from drigdasas. He does not also give any specific rules to judge drigdasas, though he does give

several general guidelines for judging all rasi dasas. We will use hints from tradition in addition to what Parasara teaches. But we will strictly follow Parasara in all calculations.

Calculation of Mahadasas

The following verses (see [4]) describe the calculation of mahadasas in drigdasas.

लघ्नाद् धर्मस्य तद्दृष्टराशीनां च दशास्ततः ।

दशमस्य च तद्दृष्टराशीनां च नयेत् पुनः ॥ १८५ ॥

एकादशस्य तद्दृष्टराशीनां स्थिरवत् समाः ।

प्रवृत्ता दृग् वशाद्यस्माद् दृग्दशैश्च ततः स्मृता ॥ १८६ ॥

चरे व्युत्क्रमतो ग्राह्या दृग्द्योग्याः स्थिरभे क्रमात् ।

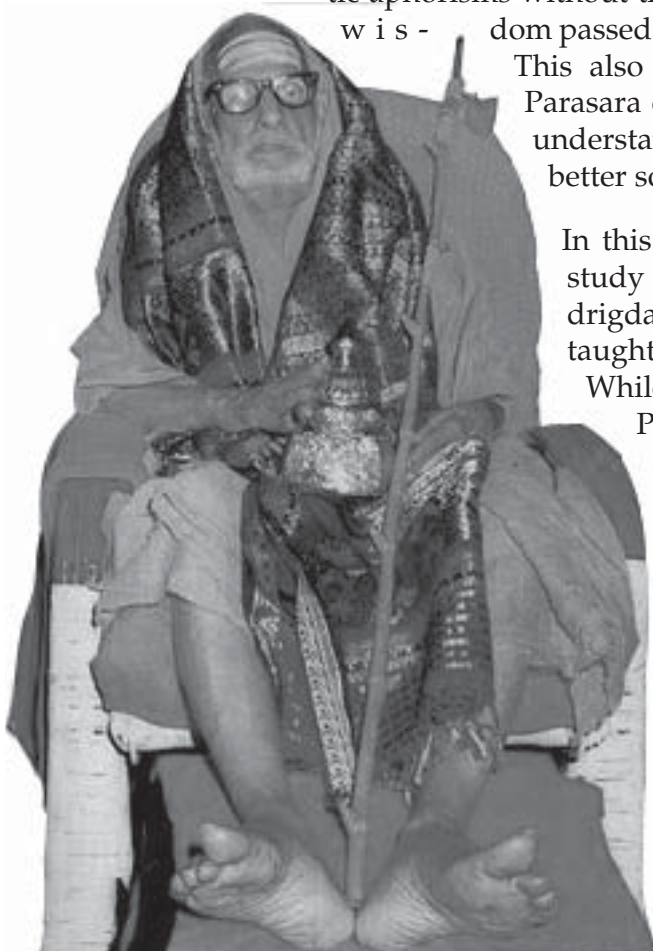
विषमे क्रमतो द्वन्द्वे राशयो व्युत्क्रमात् समे ॥ १८७ ॥

Literal Translation: "Dasas are of the 9th house from lagna and signs aspected by it. Then consider the 10th house and signs aspected by it. After that, that of 11th house and signs aspected by it. Uniform like sthira dasa. Reckoned based on aspects (drik) and hence known as "drigdasas". Aspectable signs are understood anti-zodiacally for movable signs, regularly for fixed signs, regularly for odd dual signs and anti-zodiacally for even dual signs."

The first dasa belongs to the 9th house from lagna. Next three dasas are belong to the signs aspected by it. The fifth dasa belongs to the 10th house from lagna. Next three dasas belong to the signs aspected by it. The ninth dasa belongs to the 11th house from lagna. Next three dasas belong to the signs aspected by it.

To determine the order of reckoning the

Jagadguru Sri Sri Chandrasekhara Saraswati - the illustrious example



aspected signs, the rule gives by Parasara is that we go zodiacally for fixed signs and odd dual signs and anti-zodiacally for movable and even dual signs. The thumb rule to remember this is that we go to the nearest aspected sign. If there are two aspected signs at the same distance (in the case of dual signs), we go to the sign owned by the same planet. The direction of reckoning the aspected signs is independently determined for the 9th, 10th and 11th houses.

Suppose Leo is the lagna. The 9th house is Aries. It is a movable sign. So we reckon aspected signs anti-zodiacally and get Ar, Aq, Sc and Le. Based on the thumb rule, Aq is closer to Ar than Le and hence we go anti-zodiacally. The 10th house is Taurus. It is a fixed sign. So we reckon aspected signs zodiacally and get Ta, Cn, Li and Cp. Based on the thumb rule, Cn is closer to Ta than Cp and hence we go zodiacally. The 11th house is Gemini. It is an odd dual sign. So we go zodiacally and get Ge, Vi, Sg and Pi. Based on the thumb rule, Vi and Pi are equally close to Ge, but Vi is owned by the same planet – Mercury. So we go zodiacally and encounter Vi first.

Regarding dasa years, Parasara said that dasa years are the uniform dasa years as in sthira dasa. Before defining drigdasa, he defined chara dasa and sthira dasa and outlined two basic methods of finding dasa years. Under the sthira dasa scheme, dasas of movable signs get 7 years each, dasas of fixed signs get 8 years each and dasas of dual signs get 9 years each.

If the lagna is in a dual sign, then the method mentioned above results in the dasas of the 9th and 11th houses coming twice and dasas of the 8th and 12th houses missing completely. In the version of drigdasa taught at SJC, we take the 9th, 8th and 7th houses as the base

seeds instead of 9th, 10th and 11th houses for finding the aspects. This results in dasas of the twelve signs coming exactly. This approach seems innovative and logical. However, if this were the case, Parasara would have clearly instructed so. Parasara specifically referred to the 9th, 10th and 11th houses and the signs aspected by them. He did not refer to any other bases for reckoning aspects for dual signs. There is no need that a particular dasa should come only once and there is no need that each of the twelve signs should give a dasa. Hence we will follow Parasara strictly. When the same dasa is repeated, it can give different results based on the planetary influences in the dasa pravesha chakra.

Reconciling with Jaimini

Jaimini's aphorism 2.4.21 (see [1], [6] and [7]) says:

कुजादिः त्रिकूट पद क्रमेण दृग्दशा । २-४-२१

This literally means: "starting from 9th, of the three groups, in the order of the pada, is drigdasa". Iranganti Rangacharya (see [6]) and Prof P.S. Sastri (see [7]), both great scholars of Sanskrit as well as Jyotish, interpret this in two different ways, but both differ from Parasara very much. Sanjay Rath (see [1]) interprets this very close to Parasara. But he takes "pada krama" as the cue to imply that the odd-footed/even-footed nature of the sign decides the order of reckoning aspects. He derives the use of aspects in reckoning dasas from the name of the dasa itself (drik = seeing) and does not show any other cue.

It should be noted that the word "pada" not only means "foot", but also means a "ray of light". Especially when we are talking about "drigdasa", which has "seeing" in its name itself, this meaning of the word "pada" becomes relevant. Thus, it can be argued that "padakrama" here means "the order of the passing of the ray of light", i.e. the order of the aspects. The



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9th house is the storehouse of God's light that guides one in the form of a guru, dharma and religion. This light passes on between signs based on the aspects.

Though Sanjay Rath (see [1]) takes the next few aphorisms to throw further light on the order of reckoning aspects, it is possible that they relate to the next dasa.

Thus, the above aphorism can be interpreted to mean: "drigdasa is reckoned in the order of aspects from the three groups of aspected signs starting from the 9th house". When reckoning aspects, taking the closest aspected sign makes sense if you are going by the order of the travel of the ray of light. Thus, it is very likely that Parasara and Jaimini did not teach two different drigdasas, but taught the same dasa. It is also very likely that Parasara and Jaimini did not have a difference of opinion. The above ambiguous/cryptic aphorism of Jaimini can be reconciled with the unambiguous/elaborate teachings of Parasara.

Regarding the dasa years, Iranganti Rangacharya (see [6]) and Prof P.S. Sastri (see [7]) take the sthira dasa years (7, 8, 9 years) and they use the word "trikoota" as the cue to indicate this. Sanjay Rath does not mention anything in [1], but uses chara dasa years in [2] and his sishyas follow him in [3] and [4]. As drigdasa is the dasa that shows guru, it makes sense that Maheswara's scheme of sthira dasa years is applicable rather than Narayan's scheme of Narayana dasa years. Guru kills darkness and is akin to Maheswara.

Calculation of Antardasas

When it comes to antardasas, Parasara did not give a specific method for drigdasa. He, however, defined a generic method that is applicable to all rasi dasas. We will use that method here. The following verses (see [4]) describe the calculation of antardasas in the dasas of

rasis.

कृत्वाऽर्धा राशिदशां राशेर्भुक्तिं क्रमाद् वदेत् ।

प्रत्यन्तर्दशाद्येवं कृत्वा तत्तत्फलं वदेत् ॥ ५ ॥

आद्यसप्तमयोर्मध्ये यो राशिर्बलवास्ततः ।

ओजे दशाश्रये गण्याः क्रमादुत्क्रमतः समे ॥ ६ ॥

अत्राऽपरो विशेषोऽस्ति ब्रवीमि तमहं द्विज ।

चरेऽनुज्झितमार्गः स्यात् षष्ठषष्ठादिकाः स्थिरे ॥ ७ ॥

उभये कण्टकाज्ज्ञेया लग्नपञ्चमभाग्यतः ।

चरस्थिरद्विस्वभावेष्वोजेषुः प्राक् क्रमो मतः ॥ ८ ॥

तेष्वेव त्रिषु युग्मेषु ग्राह्यं व्युत्क्रमतोऽखिलम् ।

Literal Translation: "A rasi dasa is divided into twelve [equal] parts and bhuktis in dasa are to be said this way. Pratyantardasas also should be done like this. Then respective results should be said. Whichever is stronger between the first and seventh [from dasa sign], from there. If dasa sign is odd, then countable in the zodiacal order. For even signs, in the anti-zodiacal order. There is one more speciality here. O Brahmin, I am speaking it [listen carefully]. In movable signs, the path is undisturbed and unchanged. In fixed signs, it is sixth and every sixth. In dual signs, it is to be known from the kankas (1, 4, 7, 10) reckoned from lagna, 5th house and 9th house. In movable, fixed and dual signs that are odd, the counting of all these is forward as said before. In the same three groups that are even, everything should be understood to be reckoned anti-zodiacally."

When finding the antardasas, there are three aspects – (1) the starting sign or seed, (2) the direction and (3) the progression. The starting sign or seed is the stronger of dasa sign and 7th from it. The direction of counting is zodiacal for odd dasa signs and anti-zodiacal for even dasa signs. The progression is based on whether the dasa sign is movable or fixed or dual. For movable signs,



As drigdasa is the dasa that shows guru, it makes sense that Maheswara's scheme of sthira dasa years is applicable rather than Narayan's scheme of Narayana dasa years. Guru kills darkness and is akin to Maheswara.



ॐ

narasimha

we go regularly – from one sign to the next sign. For fixed signs, we take the seed, 6th from it, 6th therefrom and so on. For dual signs, we take the kantas (1st, 4th, 7th and 10th) reckoned from the 1st, 5th and 9th houses. This basically means that we take the kendras, panapharas and apoklimas. The first one-third of the dasa gives the antardasas of kendras from dasa sign, the middle one-third gives the antardasas of panapharas and the last one-third gives the antardasas of apoklimas. However, panapharas start from the 5th house here instead of the 2nd house and apoklimas start from the 9th house here instead of the 3rd house.

The list below gives the antardasas in the three groups:

- (1) Movable signs: 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th & 12th from seed
- (2) Fixed signs: 1st, 6th, 11th, 4th, 9th, 2nd, 7th, 12th, 5th, 10th, 3rd & 8th from seed
- (3) Dual signs: 1st, 4th, 7th, 10th, 5th, 8th, 11th, 2nd, 9th, 12th, 3rd & 6th from seed

The direction in which the above houses are counted from the seed is zodiacal or anti-zodiacal based on whether the dasa sign is odd or even.

Calculation Example

Swami Chandrasekhara Saraswati was born on 20th May 1894 at 1:09:12 pm (IST). His rasi chart is shown in Chart 1.

The 9th house is Aries. It is a movable sign. So we reckon the aspected signs anti-zodiacally and get Ar, Aq, Sc and Le. Then the 10th house is Taurus. It is a fixed sign. So we reckon the aspected signs zodiacally and get Ta, Cn, Li and Cp. The 11th house is Gemini. It is an odd dual sign. So we reckon the aspected signs zodiacally and get Ge, Vi, Sg and Pi. The following is the mahadasa

Ra	Ve	Me	Su	Ju	SL
Ma	Rasi				As
Chart 1					
May 20, 1894					
13:09:12 (5:30 east)					
79 E 32, 11 N 57					
HL	GL	Mo	AL	Md	Ke
					(Sa)
					Gk

As:	19 Le 60	Su:	6 Ta 53 (GK)	Mo:	14 Sc 01 (PK)	Ma:	14 Aq 51 (MK)
Me:	6 Ta 28 (DK)	Ju:	17 Ta 59 (BK)	Ve:	22 Pi 12 (AmK)	Sa (R):	26 Vi 51 (AK)
Ra:	15 Pi 25 (PiK)	Ke:	15 Vi 25	HL:	15 Sg 55	GL:	14 Sc 54

calculation:

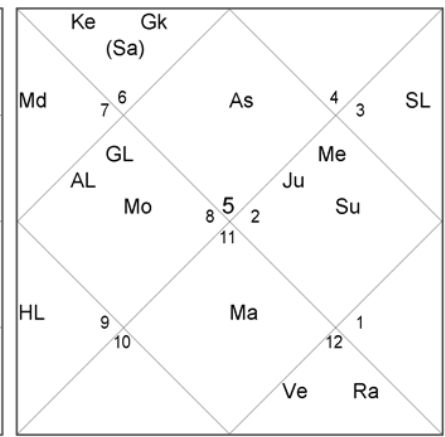
- Ar: 1894 – 1901, Aq: 1901 – 1909, Sc: 1909 – 1917, Le: 1917 – 1925
 Ta: 1925 – 1933, Cn: 1933 – 1940, Li: 1940 – 1947, Cp: 1947 – 1954,
 Ge: 1954 – 1963, Vi: 1963 – 1972, Sg: 1972 – 1981, Pi: 1981 – 1990

Let us take Aq mahadasa and find antardasas in it. Because Aq is an odd sign, dasa progression is found zodiacally. Because Aq is stronger than Le, antardasas in Aq dasa start from Aq itself. Because Aq is a fixed sign, we use the “every sixth” progression. So antardasas go as Aq, Cn, Sg, Ta, Li, Pi, Le, Cp, Ge, Sc, Ar and Vi. Each antardasa in this eight year mahadasa is of eight months.

Judgment of Drigdasas

Drigdasas is the progression of the 9th house. The 9th house shows god’s light in one’s life. It shows religious activities and guidance from a guru. The influences on the drigdasas sign throw light on one’s religious activities and the guidance one receives from a guru.

Because dasa sign is the progressed 9th house, the 5th house from dasa sign is the progressed lagna. It can be taken as reference in judging various influences on one’s religious activities and spiritual progress. This can be done in the natal chart as well the dasa pravesha chakra (the chart cast at the time the dasa starts). The latter is even more important than



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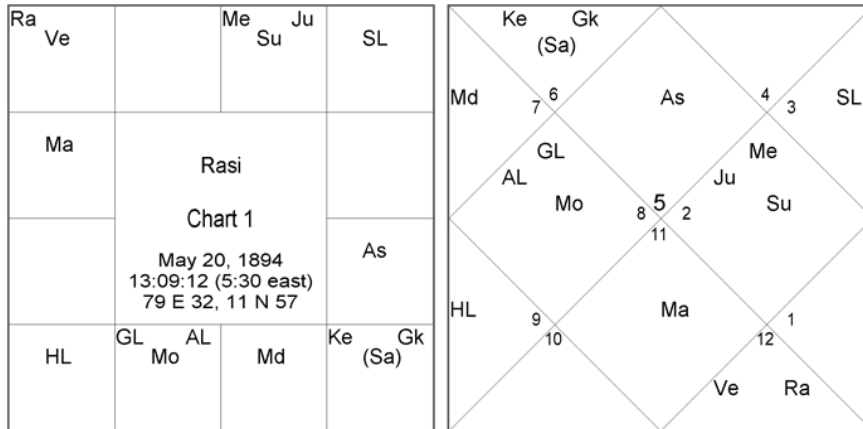


the natal chart.

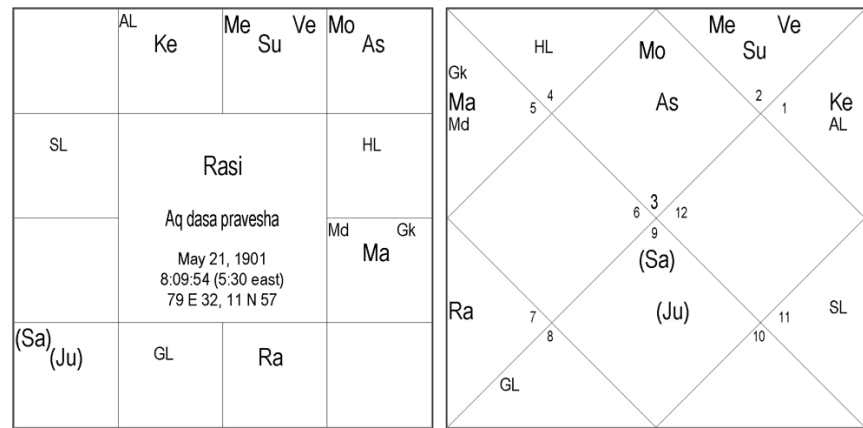
When judging an antardasa also, the same approach can be used. If the antardasas start from dasa sign itself, then antardasa sign is also a progression of the 9th house and the 5th house from it shows the progressed lagna. However, if antardasas start from the 7th from dasa sign, then antardasa sign is a progression of the 3rd house and the 11th house from it shows the progressed lagna. The same methodology can be extended to pratyantardasas also.

The natal chart and the chart cast at the commencement of a dasa or antardasa or pratyantardasa are judged from the progressed lagna during the dasa or antardasa or pratyantardasa.

Dasas of signs that get unobstructed argala from three or more planets give important events in one's spiritual life.



As: 19 Le 60 Su: 6 Ta 53 (GK) Mo: 14 Sc 01 (PK) Ma: 14 Aq 51 (MK)
 Me: 6 Ta 28 (DK) Ju: 17 Ta 59 (BK) Ve: 22 Pi 12 (AmK) Sa (R): 26 Vi 51 (AK)
 Ra: 15 Pi 25 (PiK) Ke: 15 Vi 25 HL: 15 Sg 55 GL: 14 Sc 54



As: 10 Ge 07 Su: 6 Ta 53 (GK) Mo: 16 Ge 06 (BK) Ma: 11 Le 08 (PK)
 Me: 14 Ta 39 (MK) Ju (R): 19 Sg 57 (AmK) Ve: 12 Ta 13 (PiK) Sa (R): 23 Sg 25 (AK)
 Ra: 29 Li 57 (DK) Ke: 29 Ar 57 HL: 16 Cn 29 GL: 1 Sc 01

One can look at sign aspects on the dasa or antardasa sign also. If the dasa sign contains sign aspect from chara bhratri karaka or the 9th lord from lagna or Jupiter, then the dasa can bring guidance from a guru. If the dasa sign contains sign aspect from chara putra karaka or the 5th lord from lagna or Mercury, then the dasa can bring an important sishya.

All other standard principles taught by Parasara for judging rasi dasas are applicable.

Examples

Example 1: Swami Chandrasekhara Saraswati, former chief pontiff of Kanchi mutt, was born on 20th May 1894 at 1:09:12 pm (IST). His rasi chart is shown in Chart 1.

The following is the calculation of mahadasas in his drigdasas:

Ar: 1894 – 1901, Aq: 1901 – 1909, Sc: 1909 – 1917, Le: 1917 – 1925
 Ta: 1925 – 1933, Cn: 1933 – 1940, Li: 1940 – 1947, Cp: 1947 – 1954,
 Ge: 1954 – 1963, Vi: 1963 – 1972, Sg: 1972 – 1981, Pi: 1981 – 1990

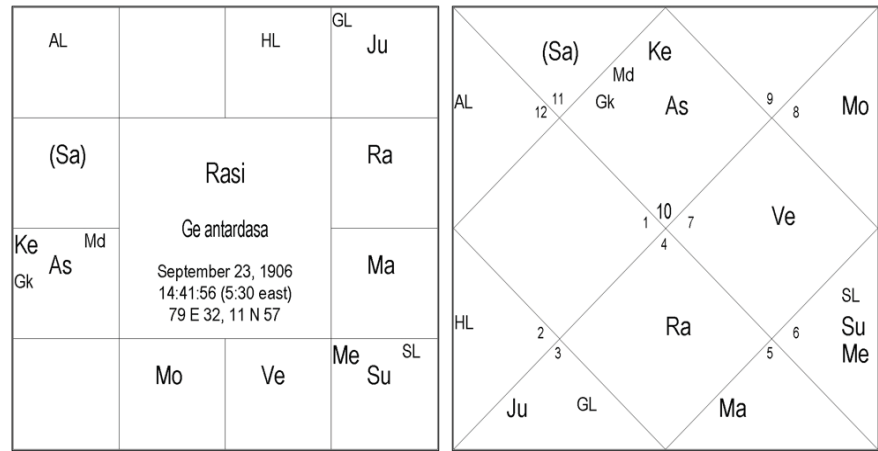
He renounced in February 1907 and was elevated as the chief pontiff of Kanchi mutt. Aquarius dasa brought this event. Aquarius contains the 9th lord Mars and it can show excellent guidance from a guru. Even though he was installed as the chief pontiff in a crisis without the previous pontiff present to guide him, great spiritual guidance automatically comes to someone in charge of such a mutt.

In Aquarius dasa, progressed lagna is in Gemini, the 5th house from Aquarius. Judging the natal rasi chart from Gemini, we can see that the 12th house contains 3 planets – Sun, Jupiter and lagna lord Mercury. The prominence of the 12th house can show renunciation during the dasa. Also, the 5th lord Venus is exalted in the 10th house along with 9th



lord Rahu and it can show a position of influence. Of course, this being a dasa of spiritual and religious activities, the position of power and influence would be in one's religious and spiritual life.

We can also look at the dasa pravesha chakra for confirmation. His Aquarius dasa started on 1901 May 21 at 8:09:54 am (IST). The dasa pravesha chakra is shown below.



As: 9 Cp 40	Su: 6 Vi 53 (GK)	Mo: 11 Sc 57 (PK)	Ma: 14 Le 20 (MK)
Me: 6 Vi 06 (DK)	Ju: 16 Ge 25 (BK)	Ve: 23 Li 19 (AK)	Sa (R): 17 Aq 45 (AmK)
Ra: 16 Cn 32 (PIK)	Ke: 16 Cp 32	HL: 25 Ta 19	GL: 23 Ge 31

More Examples

More examples will be examined in part 2 of this article in the next issue.

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7. "Jaimini Sutram", by Prof. P.S. Sastri

OM TAT SAT

Editor's Note

The system taught by our tradition from Puri is by far the most logical as for dual signs in the ascendant, it seems absurd to consider the dasa of the 9th, 10th and 11th houses and signs aspected which would result in duplicating some signs while ignoring others. The author has objected to this in his interpretation of Parasara's teachings. Naturally more examples are required to be convinced on this approach and interpretation...next issue.

This is good research on Drig dasa and should instigate further research in jyotish. A detailed critique shall follow after the paper is completed.

Judging the dasa pravesha chakra from Gemini, we see that the 12th house is prominent again. The lagna lord Mercury and the 12th lord Venus are together in the 12th house, with another planet. Thus, renunciation is a strong possibility. The conjunction of lagna lord and the 5th lord, albeit in the 12th house, can show raja yoga albeit in renunciation. Thus, the dasa pravesha chakra is accentuating the same influences seen in the natal chart from Gemini. Thus, renunciation and a position of power in this dasa make excellent sense.

The antardasas in Aq dasa go as Aq, Cn, Sg, Ta, Li, Pi, Le, Cp, Ge, Sc, Ar and Vi. Each antardasa is of 8 months. At the time of renunciation, the 9th antardasa (Gemini) was running. This antardasa started on 1906 September 23 at 2:41:56 pm (IST). The antardasa pravesha chakra is shown above.

In the Gemini antardasa, the progressed lagna for the antardasa is Libra. Judging the antardasa pravesha chakra from Libra, we see that the 12th house contains 12th lord Mercury in exaltation with Sun. This factor also supports renunciation. Moreover, lagna lord Venus is in lagna, while the 5th lord Saturn is in 5th. If the lagna lord and the 5th lord are in lagna or 5th house, either together or separately, it is a maharaja yoga according to Parasara. The other 5th lord Rahu is in the 10th house. These factors support ascension to a position of influence in one's religious activities.

Judging the dasa pravesha chakra from Gemini, we see that the 12th house is prominent again. The lagna lord Mercury and the 12th lord Venus are together in the 12th house, with another planet. Thus, renunciation is a strong possibility.



Ratnas – His Divine Potencies

Swee Chan

तथा रत्नैश्च नवभिर्मासं तु यदि पूजयेत् ।
विमुक्तसर्वपापौघैस्तं च पश्यति चक्षुषा ॥
९० । ८१ ॥

*tathā ratnaiśca navabhirmāsam tu
yadi pūjayet |
vimuktasarvapāpauhedhaistām ca
paśyati cakṣuṣā || 90|81 ||*

Meaning: Worship with the NINE kinds of precious Gems for one month liberates the person from all sins and he will see Her with his own eyes.

Nārada Purāṇa Pūrvabhaga Chapter 90.81, on Nityā Devī worship –

Earlier references have been given on the treatise of Gemstones with coloured Diamonds being ascribed the direct tutelage or support of the Deities like Hari, Varuṇa, Indra and so on.

In the earthbound war between devas and asuras, bala asura took birth this time, through Diti who was one of the wives of the progenitor of all living beings on Earth, Kaśyapa. Her two demonic main sons are the earthbound Gandharvas who were the heavenly gatekeepers Hiranyakṣa and Hiranyakaśipu who were slain by Śrī Varaha and Narasimha Deva.

Indra (the leader of the middle sphere and the higher sphere and the overlord of the demi Gods) fought hard to gain control over the asuras. Because they were also from the Bṛghu family, not all of them are demonic in nature; some

of these Earth bound asuras took births as Kings and Sages as in Prahlad, the renowned son of Hiranyakaśipu and a great devotee of Śrī Kṛṣṇa.

The Virtues of Gemstones

It is stated in the Agastya Samhīta of the Garuḍa Purāṇa, that these Precious Gemstones have especial qualities to overcome Kāla sarpa, the Moon in maraṇa, bless one in a spiritual awakening especially when these gemstones are worn, and have had prāṇa pratiṣṭha to implore the particular Deity who will take its abode in that particular gemstone presided over by that Deity. This is to ensure the wearer is saved from malfeasance due to a foreboding transit or a daśā period, bad placement of a planet or during the spiritual period of the Drig Daśā of beneficial planets of which maybe badly placed and requires help in activating the latent promise in one's chart. The Jyotiṣa, who is able to see the problem in advance, can suggest the prophylaxis especially if Guru/Jupiter is badly placed in the 6th House of disease or the 8th house of obstructions.

In the higher echelon of celestial beings, it is interesting to note that Varuṇa prays through the Sphaṭika Liṅga. Lord Nārāyaṇa appeared to Subhadra the brāhmaṇa boy (whom He was protecting). After the brāhmaṇa remembered him and called out His ten names due to his terror from seeing a ti-

ger and Lord Nārāyaṇa appeared, holding a māla made of Sphaṭika beads (quartz crystal).

Nārada Puñcaratram Ratri 1 Chapter 4, Text 5 -
प्रसन्न वदनं सस्मितं सर्वं पूजितम्बिभ-
न्तं जपन्तं च शुद्धं स्फटिकं मालया ॥
१ । ४ । ५ ॥

*prasanna vadanam sasmitam sarva
pūjitamvibhāntam japantam ca śud-
dha sphaṭika mālayā || 1|4|5 ||*

Meaning: With smiling His face filled with serenity, effulgent and pure, transcendental and worship able by all, and who was chanting with the sphaṭika māla in His hand.

It is evident that Lord Hari uses the sphaṭika mala. (In a later chapter, we are also told that Brahmā etc. also chanted the same eighteen syllabic mantra.) In the book, "Vedic Remedies in Astrology (VRA)", Sanjay Rath states that the use of the sphaṭika mala helps in quelling one's fears. The sphaṭika mala is therefore a good medium for mantra japa, which can be used as a medium in chanting the Kṛṣṇa Kavaca.

1. Virtues through Gifts of Gems

In the presentation of gifts to Śrī Hari, the devotee, in adulation says that when all Devas are dominant in the gemstones like Pearls, Diamonds, Cat's Eyes, Blue Sapphires, Vaidurya, Yellow Sapphires, Corals and Gold were utilized in the making of the

Mount of Gems and presented to the brāhmaṇa, the Matsya Purāṇa Chapter 90.8 states the following:

यस्माद्रत्नप्रदानेन तुष्टिं प्रकुरुते हरिः ।
मदा रत्नप्रदानेन तस्मात्तः पार्वत ॥ ९० ।८ ॥
*yasmādratnapradānena turṣṭi prakuru-
te hariḥ ।
madā ratnapradānena tasmātraḥ pār-
vata ॥ 90।8 ॥*

Meaning: Lord Hari is pleased with gifts of precious gems; therefore please protect me by virtue of these gifts.

It is so said, that Silver is pleasing to the Piṭṛs as well as to Lord Viṣṇu, Indra and Lord Śiva, and one is sure to attain Viṣṇu Loka, remaining there for a long time, for Lord Indra, Devas, Kinṇaras and Celestial Nymphs will surely venerate him. With all his sins expiated, his rebirth will be akin to that of an emperor on Earth endowed with all good qualities, health, wealth and happiness. The person who bears the gift of silver goes to Candra's realm, together with gold images of the Sun, Viṣṇu and Brahmā.

However, if the above lavish gifts seem a bit too extreme and out of reach for most to afford, the Padma Purāṇa suggests that when a particular planet plays havoc, one could present the gemstone presided over by that planet, as a gift to a Brahmin and offer the vedic mantras from the Rg Veda that pertains to them.

तेषु रक्षोविषव्यालव्याधिग्रान्यघहानि च ।
प्रादुर्भवन्ति रत्नानि तथैव विगुणानि च ॥
६८ ।८ ॥
*teṣu rakṣoviṣavyālavāyādhiḡrān-
yaghahāni ca ।
prādurbhavanti ratnāni tathaiiva
viguṇāni ca ॥ 68।8 ॥*

Meaning: Of the Precious Gemstones, some have the qualities

and virtues of expiating all sins. Some have the qualities of acting as a prophylactic against the effects of poisons, snakebites and against diseases; some others are possessed of contrary virtues.

The gems that have contrary virtues are generally classified as badly flawed or eroded material or those filled with rutile or have cracks in them etc.

The misnomer is in the understanding of Mahāratna; that these are the principal precious gemstones viz. Ruby, Pearl, Red Coral, Emerald, Yellow Sapphire, Diamond, Blue Sapphire, Hessonite and Cat's Eye, only have those special virtues and therefore, the general public is led to believe that Uparatnas have less or negligible virtues albeit, less able to bless the wearer or bearer.

2. Svarna and the Liṅga in Celestial Worship

Perhaps the famous Celestial Gem that adorns Śrī Hari's neck is similar to the energy of the Ruby with its reddish hue, as stated in the Pūrva Khaṇḍa of the Garuḍa Purāṇa Chapter 11.42.

The Śiva Purāṇa states that there are Śiva Liṅgas everywhere in the three worlds for the benefit of All. We are whence reminded of the stories told about the birth of Bhauma and Śukra. Because Śukra had formerly installed a (Ruby) Liṅga and had always been His great devotee, Śiva taught him the Mṛtasañjīvanī Mantra (Mahāmṛtyujaya Mantra; the life rejuvenating mantra) Below is an excerpt from the Skanda Purāṇa that gives us an idea as to the importance of these Precious Gemstones, Met-

als or Minerals that some of these Heavenly Beings use a medium of worship.

The Divine Potencies

स्कन्दपुराणम् कौमारिकखण्ड

त्रयोदशोऽध्यायः ॥१३ ॥

*Skandapurāṇam kaumārikākhaṇḍa
trayodaśo'dhyāyaḥ ॥13॥*

Chapter 13

वज्रमिन्द्रो लिङ्गमेवं विश्वात्मानं च नाम ॥

१३ ।१४७ ॥

*vajramindro liṅgamevaṁ viśvāt-
mānaṁ ca nāma ॥ 13.147 ॥*

Meaning: Indra worships the brilliant Diamond Liṅga (adamantine) chanting, "Viśvātman" (The Soul of the World).

सूर्यस्ताम्रं तथा लिङ्गं नाम विश्वसृजं जपन् ।
चंद्रश्च मौक्तिकं लिङ्गं जपन्नाम जगत्पतिम् ॥
१३ ।१४८ ॥

*sūryastāmaṁ tathā liṅgaṁ nāma
viśvasṛjaṁ japan ।*

*candraśca mauktikaṁ liṅgaṁ japan-
nāma jagatpatim ॥ 13।148 ॥*

Meaning: Sūrya worships with a Copper Liṅga and repeatedly chants "Viśvaṛja" – The Creator of the Universe. Candra worships with a Pearl Liṅga and repeatedly chants "Jagatpati" - Lord of the World.

इंद्रनीलम्यं वह्निर्नाम विश्वेश्वरं जपन् ।
पुष्परागं गुरुलिङ्गं विश्वयोनिं जपन्हरम् ॥
१३ ।१४९ ॥

*indranīlamyaṁ vahnirnāma viśveś-
varaṁ japan ।*

*puṣparāgaṁ gururliṅgaṁ viśvay-
onim japanharam ॥ 13।149 ॥*

Meaning: Agni Deva worships with the Blue Sapphire and repeatedly chants, "Viśveśvara" - The Controller of the World.

Guru worships with the Yellow Sapphire Liṅga repeatedly chants, "Viśvayoni" - One who has the Universe in His womb.

ratnas

Notes: According to the list of svarga loka gems, Indra adorns the celestial gem called Syaman-taka Mani¹. In the story of this gem and during Dvapara Yuga, it was gifted to Śatrajit who was a big devotee of the Sun. Śatrajit decided to give this to his brother, Prasena. When he went out hunting he was killed by a lion and the Syamantaka gem which was taken hold of by a bear, was reclaimed by Kṛṣṇa and returned to Śatra-jit and he ruled in his flourishing kingdom for many more years.

In Lord Jagannātha's shrine was the renowned Indranila² (Blue Sapphire) as the eyes of the image fashioned by Indrayumna, which bestows all desires. It has been said that men with faith and who are devoid of desires when they lay their eyes on this image, will go Śveta Dvīpa, much to Yama's lament. In Janārdana's narration to Śrī, it was said that after the burial of the Indranila, there was the vision of Lord Narasimha, Lord Kṛṣṇa, Lord Baladeva and the benefit of all pilgrimages were so recounted. Included, was the benefit of the Pañcatīrtha (the five shrines and holy pools) that can be had and the blessings thereof for the increase in longevity of one's spouse during the full Moon day of the month of Jyeṣṭha.

Vasu says that on the surface of the earth, there are three types of images benefiting Viṣṇu are those made of stone (granite, marble, gemstones), wood or metals. Idols made of these materials ensure pleasures and shall be the beloved of the Deity and the person will even be worshipped by the Devas.

1 Story of the Syamantaka Gem can be found in Harivamśa Purāṇa Ch-38.

2 Refer to Nārada Purāṇa, Uttarabhāga Chapter 52 and 53.



इन्दनीलमयं वह्निर्नाम विश्वेश्वरं जपन् ।
पद्मरागमयं शुक्रो विश्वकर्मेति नाम च ।
हेमलिङ्गं च धनदो जपन्नाम्ना तथेश्वरम् ॥
१३।१५० ॥

*padmarāgamayaṁ śukro viśva-
karmeti nāma ca |*

*hemaliṅgaṁ ca dhanado japannāmṛā
tathesvaram || 13.150 ||*

Meaning: Śukra worships with the Ruby Liṅga and repeatedly chants, "Viśvakarman", - the Craftsman or Maker of the Universe.

Lord Kubera (Lord of the Yakṣas) worships the Liṅga of Golden form and repeatedly says, "Īśvara" – The Supreme.

Notes: Ruby, which is presided by the Sun, came from the Gem Seeds of Bala asura's Ears and his blood. Ears are one of the five acquiring jñanendriya - Through hearing or śruti whereby one gains knowledge, of which the tome of Upani-ṣad is a good example.

रौष्यजं विश्वदेवाश्च नामापि जगतांपतिम् ।
वायवो रीतिजं लिङ्गं शंभुमित्येव नाम च ॥
१३।१५१ ॥

*rauṣyajaṁ viśvadevāśca nāmāpi
jagatāmpatim |*

*vāyavo rītijam liṅgaṁ śambhumi-
tyeva nāma ca || 13.151 ||*

Meaning: Viśvadevās worship a Silver Liṅga and they repeatedly chant, "Jagatām Pati," – the Protector of the World.

Vāyu worships the Brass Liṅga and he repeatedly chants the name "Śambhu" –One who Grants Prosperity.

कशजं वसवो लिङ्गं स्वयंभुमिति नाम च ।
त्रिलोहं मतरो लिङ्गं नाम भूतेशमेव च ॥
१३।१५२ ॥

*kaśajam vasavo liṅgaṁ svayambhu-
miti nāma ca |*

triloham mataro liṅgaṁ nāma bhūt-

eśameva ca || 13|152 ||

Meaning: The Vasus worship the Liṅga crafted from bell metal and they repeatedly chant, "Svayambhū", - the Self Born God.

The Mothers worship the Liṅga made up of Three Metals and they repeatedly chant, "Bhūteśa", - Lord of Goblins.

लौहं च रक्षसां नाम भूतभव्यभवोद्भवम् ।
गुयकाः सीसजं लिङ्गं नाम योगं जपन्ति च ॥
१३।१५३ ॥

*lauham ca rakṣsāṁ nāma bhūtab-
havyabhavodbhavam |*

*guhyakāḥ sīsajm liṅgaṁ nāma yo-
gam japanti ca || 13|153 ||*

Meaning: The Rākṣasas worship a Liṅga made of Iron and they repeatedly chant, "Bhūtabhavyabhavodbhava," – the source of all things, past, present and the future. Guhyakas worship a Liṅga made of Lead and they repeatedly say, "Yoga."

वैदूर्यं राघवो लिङ्गं जगज्ज्येष्ठेति नाम ।
बाणो मारकतं लिङ्गं वसिष्ठमिति नाम च ॥
१३।१५६ ॥

*vaidūryam rāghavo liṅgaṁ jagajjye-
ṣṭheti nāma |*

*bāṇo mārakatam liṅgaṁ vasiṣṭhamiti
nāma ca || 13|156 ||*

Meaning: Rāghava worships the Vaidūrya Liṅga and he repeatedly chants, "Jagajjyeṣṭa," –The most pre-eminent in the world. Bāṇa worships the Emerald Liṅga and repeatedly chants, "Vasiṣṭha" – the most excellent.

Notes: After King Indrayumna offered his eulogy to Lord Puruṣotama, He appeared to him in his dreams. Vāsudeva, the preceptor of the Universe revealed himself in his full regalia, bearing the conch, the cakra, the gada (iron club) etc. Seated on Garuḍa, His refulgence resembled that of the hue of the Vaidūrya.



Bāṇa was a mighty and powerful asura who descended from Mahāviṣṇu in the following order: Brahmā- Marīci- Kaśyapa – Hiranyaśipu – Prahlāda – Virocana – Mahābali – Bāṇa. He reigned over the city of Śoṇitapura as the capital. Bāṇa went to the Himālayas and offered penances to Lord Śiva. Being pleased with his penances, he was given a boon by Lord Śiva. Bāṇa's request was that he would be recognized by Pārvatī as her very own son and also Lord Śiva's attendant. Hence from that day onwards, he was recognized as the younger brother of Subrahmaṇya Further, Bāṇa would have a thousand arms as his weapon.

During the reign of Śrī Rāma, a Śivaliṅga was consecrated in Bāṇa's throat and it was not possible for Lakṣmaṇa and others to defeat him until cutting Bāṇa's throat with arrows destroyed the Śivaliṅga and the demise of Bāṇa asura. (Kampa Rāmāyaṇa³, Uttara Khāṇḍa).

वरुणः स्फाटिकं लिङ्गं नाम्ना च परमेश्वरम् ।
नागा विद्रुमलिङ्गं च नामलोकत्रयङ्करम् ॥
१५७ ॥

*varuṇaḥ sphāṭikam liṅgam nāmnā ca paramēśvaram |
nāgā vidrumaliṅgam ca nāmaloka-
trayaṅkaram || 157 ||*

Meaning: Varuṇa worships with the Sphaṭika (Quartz Crystal) Liṅga and repeatedly chants, "Parameśvara," – The Supreme Lord.

The Nagas worship the Coral Liṅga and repeatedly chant, "Lokatrayaṅkara," – Creator of the Three Worlds.

Notes: Varuṇa was anointed as the overlord of the waters, by the
3 Refer to the Purāṇic Encyclopaedia.

Devas during Kṛtayuga. (Mahābharata, Śalya Parva Chapter 47. He was one of the twelve Ādityas.

He had several wives and numerous offspring, one of who were Bala asura, a destroyer of the elements. Varuṇa's semen fell on a white anthill and this is where the great Vālmiki ṛṣi was born.

In Jyotiṣa terms, if birth is during the waxing Moon (śukla pakṣa), it is not necessary for one to use the Sphaṭika Liṅga because Śrī Kṛṣṇa defeated Varuṇa in a battle. (Mahābharata, Śalya Parva Chapter 103.49).

According to the Agastya Samhīta of the Garuḍa Purāṇa, Sphaṭika was formed from the seed of gems from Bala asura's fat. Fat is lighter than water and hence floats on water unless it is in its altered emulsified state. This hint is perhaps good for a chart that has Moon in marana. In the natural Zodiac, Scorpio owns the 8th house and this house debilitates the Moon's energy. One requires a strong Moon to have a strong mind. Moon in the 8th house is in marana; meaning one will not have strength of mind. According to Sanjay Rath in one of his lessons, he states that one maybe liable to drowning with the Moon in this position may. In the light of this, the remedial measure to consider is to wear the Sphaṭika mala.

भारती तरेलिङ्गं च नाम लोकत्रयाश्रितम् ।
१३ १५८अ ।

bhāratī tareliṅgam ca nāma lokatrayaśritam | 13|158a|

Meaning: Bhāratī (devi) worships the Liṅga made up of Taraliṅga of large beautiful Pearls and she repeatedly chants, "Lokatrayaśritam" – Creator of the Three Worlds.

नानाविधं मनुष्याश्च पुरुषं नाम च ॥

१३ १७० ॥

*nānāvidham manuṣyāśca puruṣan-
nāma nāma ca || 13.170 ||*

Meaning: Human Beings worship different kinds of Liṅga किंनरा धातुलिङ्गं च सुदीप्रमिति नाम च ॥

१३ १७१ ॥

*kinnarā dhātuliṅgam ca sudīpramiti
nāma ca || 13.171 ||*

Meaning: Kinnarās worship Dhātu Liṅga and they repeatedly chant, "Sudīpta," – Extremely refulgent.

दंतजं वार्णा लिङ्गं नाम रंहसमेव च ॥

१३ १७२ ॥

*dantajam vārṇā liṅgam nāma
raṁhasameva ca || 13.172 ||*

Meaning: The elephants worship with the Liṅga made of ivory and they repeatedly chant, "Raṁhasa," – the Force.

Notes: The variety of "Pearl" that comes from the Elephant is different to those that come from the oysters in the Oceans. Even though there is no lustre, it still has the same auspicious virtue like the Pearls from the sea. (The nine types of Pearls will be described in a later article.)

सिंदूरजं चोर्वशी च नाम च प्रियवासनम् ॥

१३ १७४ ॥

*sindūrajam corvaśi ca nāma ca pri-
yavāsanam || 13.174 ||*

Meaning: Urvaśi worships with the Liṅga made of Red Lead and they repeatedly chant, "Priyavāsana" – favourite scent.

स्कंदः पाषाणलिङ्गं च नाम सेनान्य एव च ।

१३ १८३ ॥अ

*skandah pāṣāṇaliṅgam ca nāma
senānya eva ca | 13.183a*

Meaning: Skanda worships the granite⁴ Liṅga and repeatedly chants, "Senānya" – The Leader

4 Granite: Refer to its formation in the article, "The Rocky (Gemmy) Road to Heaven".

ratnas

of the Army.

यमः कालायसमयं नाम प्राह च धन्विनम् ॥
१३।१८४ ॥
yamah kālāyasamayam nāma prāha
ca dhanvinam ॥ 13.184 ॥

Meaning: Yama worships the Liṅga made of Black Iron and repeatedly chants, “Dhanvin,” – the Wielder of the Bow.

पारदं च शिवा देवी नाम त्र्यम्बक एव ॥
१३।१९४ ॥अ

pāradam ca śivā devī nāma tryam-
baka eva ॥ 13,194.a

Meaning: Śivā Devī worships the Mercury Liṅga and repeatedly chants, “Tryāmbaka,” – the Three-Eyed Lord.

Gemstones in Sacrificial Rites

Many suggestions in remedial measures are given in BPHS to obtain relief from the malfeasance caused by malefics that are badly placed, or births in Amavasya etc., with the inclusion of the five mahāratnas into the water pot.

Mahārṣi Pāraśara in his Bṛhat-pāraśarhora śāstra Chapter 84.3-5 states the following:

तस्मात् सुशान्तिकामो वा श्रीकामो वा
सुचेतसा ।
वृष्टायायुः पुष्टिकामो वा तेषां यज्ञं समाच-
रेत् ॥ ३ ॥

tasmāt suśāntikāmo vā śrīkāmo vā
sucetasā ।

vṛṣṭāyāyuh puṣṭikāmo vā teṣāṃ
yajñam samācaret ॥ 3 ॥

ताभ्राच्च स्फटिकाद्रक्तचन्दनात्
स्वर्णाकादुभौ ।

रजतादयसः सीसात् कांस्यात् कार्याः
क्रामद् ग्रहाः ॥ ४ ॥

tābhrācca sphatikādraktacandanāt
svaṛṇākādubhau ।

rajatādayasaḥ sīsāt kāṁsyāt kāryāḥ
krāmad grahāḥ ॥ 4 ॥

पूर्वोक्तैः स्वस्ववर्णैर्वा पटे लेख्या द्वि-
जोत्तमैः ।

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स्वस्वोक्तदिग्भिर्भागेषु गन्द्याद्यैर्मण्डनेषु वा ॥
५ ॥

pūrvoktaiḥ svasvavarnairovā paṭe
lekhyā dvijottamaiḥ ।
svasvoktadigvibhāgeṣu gandyādyair-
maṇḍaneṣu vā ॥ 5 ॥

Meaning: For purposes of worshipping the planets, their images should be made with the following materials:

Planet	Dhatu (Material)
Sun	Copper
Moon	Sphatika
Mars	Red Sandalwood
Mercury	Red Sandalwood, Gold
Jupiter	Red Sandalwood, Gold
Venus	Silver
Saturn	Iron
Rāhu	Glass (Obsidian etc.)
Ketu	Bell Metal

It is interesting to note that the suggestion of wearing an Emerald set in gold at the time of a religious ablution; in the rinsing of the mouth with water at the occasion of a religious rite or even during the performance of a protective incantation or when one is presenting the gift of cows and gold or even when one is performing the obsequious rites. Water libations offered with the person wearing a ring set with a Bhīṣma gemstone is likely to satiate the manes for years to come.

Blessings for the Bearer of the Perfect Gem

A certain qualification is required of a person wearing a Yellow Diamond; if the person whose position is less than that of a King⁶ wears this, it will be his bane. According to the Garuḍa Purāṇa, only the King is privileged to adorn any coloured Diamond of his choice.

5 Obsidian – refer to the article “The Rocky (Gemmy) Road to Heaven of its formation.

6 Position of a King: The modern terminology would indicate one who is wealthy.

Agastya Saṁhītā of the Garuḍa
Purāṇa

तीक्ष्णाग्रं विमलमपेतसर्वदोषं धत्ते यः

प्रयततनुः सदैव वज्रम् ।

वृद्धस्तं प्रतिदिनमेति यावदायः स्त्रीसम्पत्-
सुतधान्यगो पशू नाम् ॥ ६८।३२ ॥

tikṣṇāgraṁ vimalamapetasarvado-
ṣaṁ dhatte yaḥ prayatatānuḥ sa-
daiva vajram ।

vṛdghastam pratidinameti yā-
vadāyah strīsampatsutadhānyago
paśū nām ॥ 68.32 ॥

Meaning: The use of a flawless and perfectly terminated Diamond (superfine quality) ensures prosperity, longevity increase in dharma through wife, increase in progeny, cattle and a bountiful harvest.

The Powers Within

Suffice it to say that Devas hold gemstones in such high esteem of the powers that be. Their special virtues are so special that they can overcome many downturns due to malefic influences caused by beings in the lower echelon or by planets whether it is a natural benefic or otherwise as described in the Padma and Garuḍa Purāṇānī.

In the formation of gemstones, their atomic crystalline structure is always stable and they are therefore capable of giving direct benefits. It is also evident that the Deities, Sages all celestial beings use them as a medium for healing. The same healing arrangement acts on par as when a devotee offers a eulogy to that particular form of the Supreme. The inference is that because Devas will live life after life and their plenary portions always remain stable, so too will the energies that emanate from these perfect and beautiful gems.

Savitur Aditya, William Shakespeare and The Magic Power of Words

Steve Hubball

*The heavens themselves, the planets and
this centre*

*Observe degree, priority and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order :
And therefore is the glorious planet Sol
In noble eminence enthroned and sphered
Amidst the other; whose med'cinable eye
Corrects the ill aspects of planets evil,
And posts, like the commandment of a
king,*

*Sans check to good and bad : but when the
planets*

*In evil mixture to disorder wander,
What plagues, and what portents, what
mutiny,
What raging of the sea, shaking of earth,
Commotion in the winds, frights, changes,
horrors,*

*Divert and crack, rend and deracinate
The unity and married calm of states
Quite from their fixure!*

*Troilus and Cressida
Act I, Scene III*

Introduction

I have always been a lover of Shakespeare, surely the greatest and most influential writer in all of world literature, whose genius transcends time. However, it is only since becoming an astrologer that I have awakened to the enormous volume of references to astrology in his writing. I believe there can be no doubt that William Shakespeare was one of the most enlightened individuals to have lived in Britain. Furthermore, as a mystic, philosopher and commentator on the human condition and meaning of life, his knowledge of astrology must have been immense.

Of course, in the Middle Ages, astrology was a central part of life, and reached its zenith during the Renaissance. This is reflected in many of Shakespeare's plays, such as King Lear, who laments that: "It is the stars. The stars above us, govern our conditions", while Hamlet philosophises: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Around Shakespeare's time, we also know that the kings and queens of Europe employed permanent respected astrologers as part of their Royal Court. Recently, I was excited to find a biography of Shakespeare (by Rowse, 1973) which contained photographs of original horoscopes made by the well-known astrologer, Simon Forman, in 1597. Interestingly, these charts are in 'North Indian format', which was used extensively in Western Astrology at that time. The birth data I am using for Shakespeare is 23rd April, 1564 in Stratford-upon-Avon, although I do not have a birth time. The sunrise chart (4:31 am) is given below, using Lahiri Ayanamsha (17° 46' 39").

Sun in Aries – Savitur Aditya

Me	Su As GL	HL	Ve	Ke	Ma
	Rasi			Sa	Ju
	Shakespeare, William May 3, 1564			Gk	AL Md
SL	Ra				Mo

	Ve	Su	Me
Ma	3	2	12
Ke	GL	HL	As
	Sa		11
	Ju	4	1
		7	10
AL	Md	5	6
Gk			
	Mo		9
			8
			Ra
			SL



◇◇◇◇◇◇◇◇◇◇
Around Shakespeare's time, we also know that the kings and queens of Europe employed permanent respected astrologers as part of their Royal Court.
◇◇◇◇◇◇◇◇◇◇



Recently, I was excited to find a biography of Shakespeare (by Rowse, 1973) which contained photographs of original horoscopes made by the well-known astrologer, Simon Forman, in 1597.



'The glorious planet Sol', the Sun, is the gravitational centre and source of all life in our solar system, the supreme source of energy. Maharishi Parashara teaches us that the Sun, Surya, is also the soul, or atman, of the Kalapurusha, the human embodiment of the zodiac. The soul is said to signify the major impulse of the present incarnation of a person, and therefore the placement of Surya in the horoscope will indicate where the main focus of a person's life is concentrated. The twelve Adityas (sons of Rishi Kashyapa and Aditi), the givers of everything in the Universe, are forms of Surya, and their domain in the horoscope are the 12 rashis (signs), each Aditya giving specific power, energy and creative intelligence to its corresponding rashi. They are sometimes known as the twelve 'Sovereign Principles'. When Surya (the soul), combines with the higher energy of the Aditya in a certain rashi, we can then begin to understand the major impulse of a person's incarnation. Sanjay, in his latest book on the Jaimini Sutras (Sanjay Rath, 2007) teaches us that the twelve Adityas corresponding to the twelve rashis are:

The Aditya corresponding to Aries is

Rashi	Aditya	Meaning or Principle
Aries	Savitur	The Vivifier, The Magic Power of Words
Taurus	Aryaman	Chivalry
Gemini	Mitra	Friendship, Solidarity
Cancer	Varuna	The Coverer or Binder
Leo	Shakra	The Mighty, The Divinity of Courage
Virgo	Vivasvan	The Ancestor, The Embodiment of Morality
Libra	Pushan	The Nourisher, The Protector of Cattle
Scorpio	Daksha	Ritual Skill
Sagittarius	Amsha	The Share of the Gods
Capricorn	Bhaga	The Inherited Share
Aquarius	Tvashta	The Shaper, Craftsmanship
Pisces	Vishnu	The All-pervading Light of Knowledge

Savitur who is identified with the procreative power of the Sun and is worshipped with the Gayatri mantra. Savitur is the giver of long life and intelligence, creative ability and natural leadership. However, Savitur is also the 'magic power of words', representing the magic power of utterances that instigates men to act (Danielou, 1991). According to the Svetasvatara Upanishad (quoted by Alain Danileou), "The magic-power-of-the-word (Savitur) first took control of the mind and thought. It seized the light of Agni and extracted it from the earth ... With mind controlled we are inspired by the divine power of the word which leads to heaven and gives strength. Having controlled the powers that are conveyed through thought, the mind enters into bright heavens ... May the power of the word inspire men, that great light may arise".

In Shakespeare's chart we see that the exalted Sun in Aries is largely unafflicted (Saturn and Rahu give very weak graha drishti - less than 40 virupas - while there is no rashi drishti) and sits in a beautiful Shuba Kartari Yoga with Venus and Mercury. In the charts of great and famous people, where the power of Aditya has truly manifested to its dharmic proportion, I have noticed that the Sun is usually free from strong malefic influence, allowing the full expression of Aditya's qualities. The essence of Savitur Aditya in the 'magic power of words' has certainly found its ultimate expression in the life and works of William Shakespeare! We can only wonder in awe at how much the power of Shakespeare's words has inspired men, "that great light may arise".

The name Savitur is derived from the Sanskrit root su, meaning "to bring forth", and Savitur is thus the name of the Sun, regarded as the source of creation. According to Danielou, Savitur is also the 'mysterious word', the mantra uttered by the priests, that causes the sun to rise - it is the very sound from

which the sun itself was created. In Shakespeare's works we can particularly see his use of the 'mysterious word' and when we also consider his Vargotama Mercury in deep debilitation in Pisces (like Albert Einstein), we can understand the cosmic connection that Shakespeare must have had with the unbounded ocean of pure consciousness, guided by Savitur Aditya. Furthermore, if the birth Nakshatra is Hasta (which changes to Chitra at 14:42 pm on his birthday), we know that Hasta is also ruled by Savitur. Surely, not a coincidence! In addition, Shakespeare's Dwadashamsha, indicative of his lineage, is exceptional, with five exalted planets (Venus, Mars, Saturn, Rahu, Ketu), and Jupiter in Mulatrikona rashi Sagittarius.

Sybil Thorndike (1977) comments that the words of Shakespeare have in them all shades of sound and meaning, and yet, apart from the meaning, the sound of the words "can hypnotise one into such a state of musical joy that one can do without the meaning". Of course, we could say much more about Shakespeare's chart regarding his unique creativity and greatness with words – exalted Jupiter, Venus in Taurus, Mars and Ketu in Gemini, Hasta Nakshatra, and so on – but it is surely the blessings of Savitur Aditya that has made Shakespeare a true genius of the 'magic power of words'.

Word Search on Shakespeare's Complete Works

If Shakespeare had the 'magic power of words', then modern computers certainly have the 'magic power of word search'! What follows is a brief and light-hearted look at Shakespeare's references to 'the planets' in all 44 of his works (37 plays and 7 poems including the 154 Sonnets). For this I am grateful to modern technology and a CD-ROM containing The Complete Works of William Shakespeare, which allowed me to search all his works on a single word or

	Su	Mo	Ma	Me	Ju	Ve	Sa	Ra	Ke
Total Number of Hits	227	103	40	15	29	30	6	0	1
Total Number of Titles (of 44)	42	33	20	11	10	16	5	0	1

phrase. I have had hours of fun with this program, but what I include here is simply a list of the number of times The Bard has referred to the nine Heavenly Bodies.

We can see that Shakespeare, ruled by Savitur Aditya, has referred to the Sun in all 44 of his works (excepting only the short poem The Phoenix and The Turtle and Sonnets to Sundry Notes of Music) revealing his strong connection with the Sun. What we also find is that the decline in the number of references from Sun to Saturn almost follows the 'natural progression' of the planets (weekdays) – we would, of course, expect more references to the Sun and Moon.

Saturn

In his complete works, Shakespeare refers to Saturn only six times. For your interest, here are the quotations:



◇◇◇◇◇◇◇◇◇◇
We can see that Shakespeare, ruled by Savitur Aditya, has referred to the Sun in all 44 of his works (excepting only the short poem...





◇◇◇◇◇◇◇◇◇◇
*...when we are sick
in fortune, often
the surfeit of our
own behaviour, we
make guilty of our
disasters the sun,
the moon, and the
stars...*
◇◇◇◇◇◇◇◇◇◇

ॐ
Madam, though Venus govern your
desires,
Saturn is dominator over mine.
Here, boy, 'To Pallas'; here 'To Mer-
cury.'
'To Saturn,' Caius – not to Saturnine:
You were as good to shoot against the
wind.
Titus Andronicus

I wonder that thou (being, as thou
say'st thou art, born under Saturn)
Goest about to apply a moral medicine
to a mortifying mischief.
Much Ado About Nothing

Saturn and Venus this year in conjunc-
tion!
What says th' almanac to that?
King Henry IV (Part 2)

From you have I been absent in the
spring,
When proud-pied April (dressed in all
his trim)
Hath put a spirit of youth in every
thing :
That heavy Saturn laughed and leaped
with him.
Sonnets



Me of my lawful pleasure
she retsrain'd,
And pray'd me oft for-
bearance; did it with
A prudence so rosy, the
sweet view on't
Might well have warm'd
old Saturn.
Cymbeline

Ketu

On searching for The
Dragon's Head (Rahu) and
The Dragon's Tail (Ketu)
I only found one refer-
ence (to Ketu), which is in
King Lear, Shakespeare's
noble study of the human
spirit. I quote it here for
your amusement, as it re-

lates to what must have been a hot topic
of debate at the time, one's belief in the
science of astrology! It is also interest-
ing that, in this play, Shakespeare refers
to Edmund's astrological situation at
the moment of conception, and astrolog-
ers know that the planetary alignment
at conception is actually as important
as the birth chart. Therefore, take heed
from Shakespeare's words and avoid
making love when Ketu is rising!

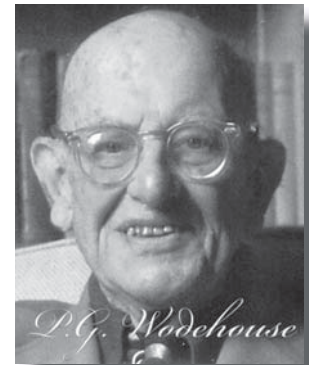
Edmund: This is the excellent foppery
of the world, that, when we are sick in
fortune, often the surfeit of our own be-
haviour, we make guilty of our disasters
the sun, the moon, and the stars; as if
we were villains on necessity, fools by
heavenly compulsion, knaves thieves
and treachers by spherical predomi-
nance, drunkards liars and adulterers
by an enforced obedience of planetary
influence; and all that we are evil in, by
a divine thrusting on : an admirable eva-
sion of whoremaster man, to lay his go-
atish disposition to the charge of a star!
My father compounded with my mother
under the dragon's tail, and my nativity
was under ursa major; so that it follows
I am rough and lecherous. Tut! I should
have been that I am had the maidenliest
star in the firmament twinkled on my
bastardising.

King Lear Act I, Scene II

Footnote: A shorter form of this article
appeared in Gochara, The Journal of the
British Association for Vedic Astrology,
Volume 8, Issue 1 (September 2007).

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A Jyotish Critique of the Works of P.G. Wodehouse

Anurag Sharma

|Om Shreenivasaya Namah|

One has always appreciated the fiction writing of the enormously popular British author P.G. Wodehouse¹, especially the Bertram Wooster and Jeeves series. Let us see some of the Karmic energies that characterize his work through the device of the Prashna Chakra. The Prashna Chakra was cast on Budhvar, showing that the vitality of Wodehouse's work was derived from the witty and wordy Budh, creating an amazing web of verbal comedy in the process. The data for which the Prashna Chakra has been cast is: May 30, 2007; 14:48:01; Dehradun, India.

Kanya/ Virgo Lagna/ Ascendant rises in the Prashna Chakra, showing the very precise and methodical creative and writing environment in which Wodehouse worked and excelled. His writings show painstaking attention to the minutest nuances and details of conversational settings, say, with his butler Jeeves, and also generally. All this may be attributed to the Kanya Lagna rising. It shows a very sardonic and acute appraisal of British moneyed life in those times.

The Lagna Lord showing the author Pelham Grenville Wodehouse is Budh placed in Siddha Yoga in the 10th House. It shows tremendous ability in writing about his subject and making continual fun of the rich and silly Bertram Wooster. Budh is placed in Mithun/ Gemini Rashi and is running amok with witticisms and literary games such as abbreviating commonly used

¹ See http://en.wikipedia.org/wiki/PG_Wodehouse for a Biographical sketch.

expressions of British life such as 'bacon and eggs' being written as 'bacon and e.' or in the alternative as 'b. and eggs'.

The 2nd Lord Shukra/ Venus, on the one hand, shows writing about very wealthy people, Dukes and Lords, as the 2nd is Dhan Bhava, and on the other it shows Simhasana Yoga, showing that his status as a bestselling author shall be virtually unparalleled in the genre of comedic fiction. The sign being Mithun/ Gemini also shows that the play of words, being utterly inhibited in stylist variation, would be the backdrop against which he would exercise his peculiar genius.

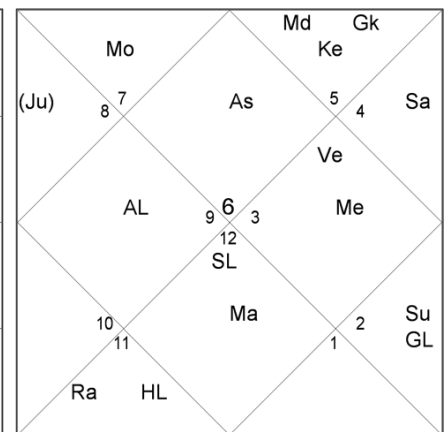
Shukra is the Karaka of the mother-tongue, of one's country and the nation-state. Being conjoined Budh in the 10th House, it ensured that Wodehouse's works centered completely round the heart of British life and cultural mannerisms. Shukra also shows culture, etiquette and social ritual and the comedic structure of Wodehouse's work derived largely from these areas. These Grahas being in the 7th House



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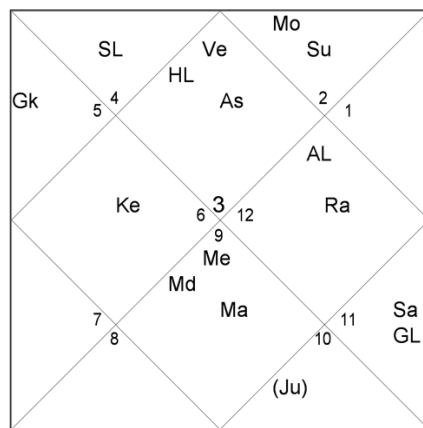


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HL	Ra	Rasi			Sa
	Wodehouse Prashna				Md
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	14:48:01 (5:30 east)				Gk
	78 E 2, 30 N 19				
AL	(Ju)	Mo	As		



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Me:	7 Ge 39 (DK)	Ju (R):	21 Sc 47 (MK)	Ve:	29 Ge 40 (AK)	Sa:	25 Cn 37 (BK)
Ra:	17 Aq 48 (GK)	Ke:	17 Le 48	HL:	29 Aq 06	GL:	6 Ta 19

AL Ra	Mo Su	Ve As	HL
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(Ju)			Gk
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from the Arudha Lagna ensured a tremendous reception to his work and this resulted from his own genius, evidenced by the powerful Lagna Lord joined the Yoga in the 10th House of skill in work.

There is a view in many critical circles that Wodehouse' work is worthless because it has no meaning. It is thought that there is no investigation into real life issues, no sincerity to existence and nothing purposeful is sought to be achieved through the writing. Some of this criticism can be seen reflected in the planetary placements illustrating the nature of his work, especially the Jeeves



novels that were in the mind of the Jyotishi when the Prashna Chakra was cast and studied. Guru, the Karaka of the Paka Lagna, the seat of the application of intelligence and the Dhi Shakti: the power of discrimination is placed in Marana Karaka Sthana in the 3rd Bhava from the Lagna. It can be argued that wisdom, eternal truth and anything of philosophical substance is utterly lacking in his fictional work, especially in the most popular works such as the Jeeves series. In fact, the butler Jeeves was depicted as being very intelligent and wise, and his intelligence

was captured in the personality of a yes-man and a man-servant. This shows Wodehouse' intellectual rejection of wisdom as far as this series went since Guru is placed in the 6th House from the Lagna Lord. There were many in England who thought the portrayal of the aristocratic Wooster showed that class of people in England in a bad light.

The fact that Wodehouse is known most for the Jeeves series of novels and it were these writings that brought him fame is seen from the Arudha Lagna in Rashi Chakra joined the Shatru Pada/ A6 showing the butler/ the man-servant as the vehicle through which fame accrued. The Arudha Lagna in the 4th House shows that most of the settings were in British homes and the funniest exchanges also happened at home, with the Butler being forced to accede. However, Jeeves would continue to try and have his way, by attempting to get rid of a tie that he found too obnoxious to be a part of his master's wardrobe. Guru is retrograde. In the 12th House from the Arudha Lagna, the qualities of Guru have been shown as lacking in the hero, depicted as a young man with no talents and interests and who spends his time in luxury (Shukra).

This also shows the misogynist streak in the novels as Wodehouse studiously avoids any liaisons with women, especially long standing ones despite honest efforts by his aunts to fix him up. Guru as the 7th Lord in Marana Karaka Sthana disfavours romantic interests for the hero. Aunts also play a dominant role shown by the A6 joined the Arudha Lagna. There is hilarious competition between the persona of the hero Bertram Wooster and the butler Jeeves to have their own way of matters of no consequence as the two Arudha Padas are joined in competition, and the subject matter, shown by the inanimate Rashi is trivial due to the placement of Guru.

The complete absence of any sexual ref-



erences in these works are confirmed by the placement of Shani joined the Darapada/ A7 in the 8th House from the Arudha Lagna. The roots for these omissions and the portrayal of young women as essentially grasping, illogical, unreasonable and avoidable entities could be rooted in the fact that Shukra is the Atmakaraka and the author was comfortable with a hero who is a confirmed bachelor. This is apart from the fact that British culture at overt levels is astringent in these matters in any case. The exclusion of women from the personal fabric of life of the hero is seen from the placement of the 7th Lord and the Upapada Lagna in Marana Karaka Sthana from the Atmakaraka showing a deep-seated and authentic rejection to properly develop the characters in the novels in this specific series.

All factors seem to point at it as the Upapada Lagna is in the 12th Bhava from the Arudha Lagna showing a manifest rejection as well. The interaction with potential spouses is not ruled out and Wooster interacts with women and has even been engaged. This is seen from the fact that the lord of Arudha Lagna and the lord of Upapada Lagna are placed in mutual trines. More importantly, the lord of Arudha Lagna is also in Marana Karaka Sthana showing complete British status-quo in the life of the hero, where nothing ever really changes, and he is content to live a death-like life, so structured that it can admit of no serious changes.

This evaluation is of course very stark since it does not investigate the actual plots in the novels, which are incredibly funny leading to such tremendous, and in this author's opinion, quite justified popularity for Wodehouse; however, the Graha placements show the underlying structure with which the novels were crafted. The Karaka for writing and the Lagna Lord being the same Graha, and aspecting the Lagna show the possibility of continuing pop-

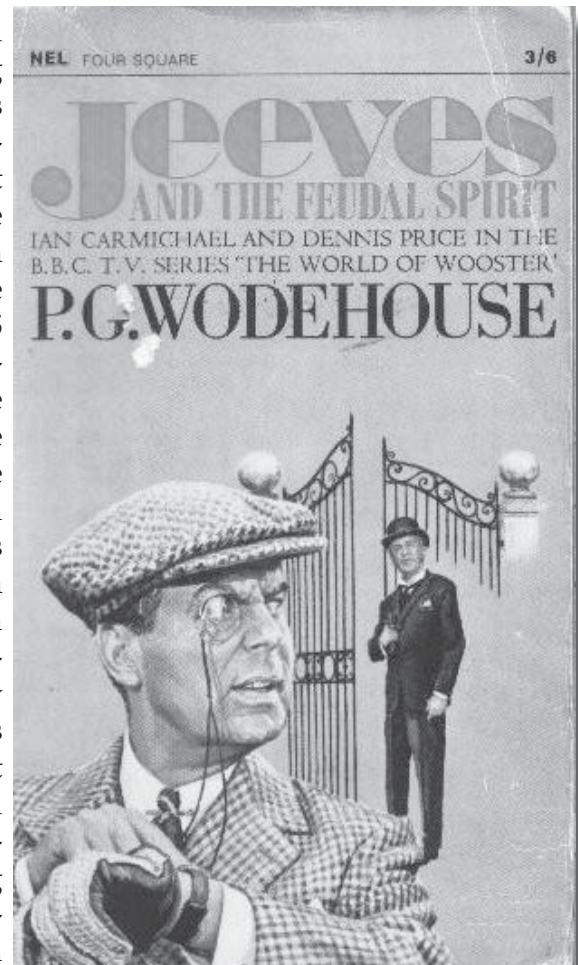
ularity for his works, especially the series primarily under scrutiny.

Let us see the Navamsha Chakra for the past of the author and his writing. There is Pishacha Badhak Yoga indicating some unrest, disquiet and testing circumstances. The Lagna Lord is in Marana Karaka Sthana with the 6th Lord, also in Marana Karaka Sthana. He was imprisoned by the Germans during the Second World War. The 12th Lord Venus is also placed in the Lagna showing the fact that he spent most of his life in the U.S. The 5th Lord well placed in the Lagna shows his success in life.

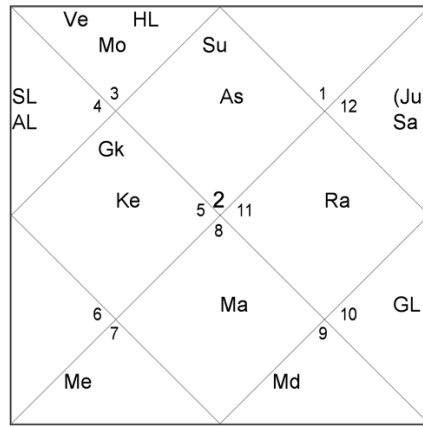
One of the major controversies in his life was that he made certain radio broadcasts while in Germany which led to accusations that he was a traitor to the Allied cause. It is this unrest which is shown in the Pishacha Badhak Yoga and the Sarpa Yoga; there is something amiss in the working of his mind and his desires. Though as investigation was conducted by the Investigating agencies and he was exonerated, the conferring of the Knight of the British Empire happened only when he was in his 90s. The Mantra Pada/ A5 showing the recognition of merit is in the 12th House from the Arudha Lagna. The placement of Shukra in such strength does not point at treason but the Sarpa Yoga shows that his Mercurial mind, his funny wordplay and tricks could have slipped out of control and landed him in the controversy. The Sun showing government is in Marana Karaka Sthana

◇◇◇◇◇◇◇◇◇◇
...accusations that
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It is this unrest
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hak Yoga and the
Sarpa Yoga; there
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in the working of
his mind and his
desires.



Sa (Ju)	Su As	Ve Mo	HL
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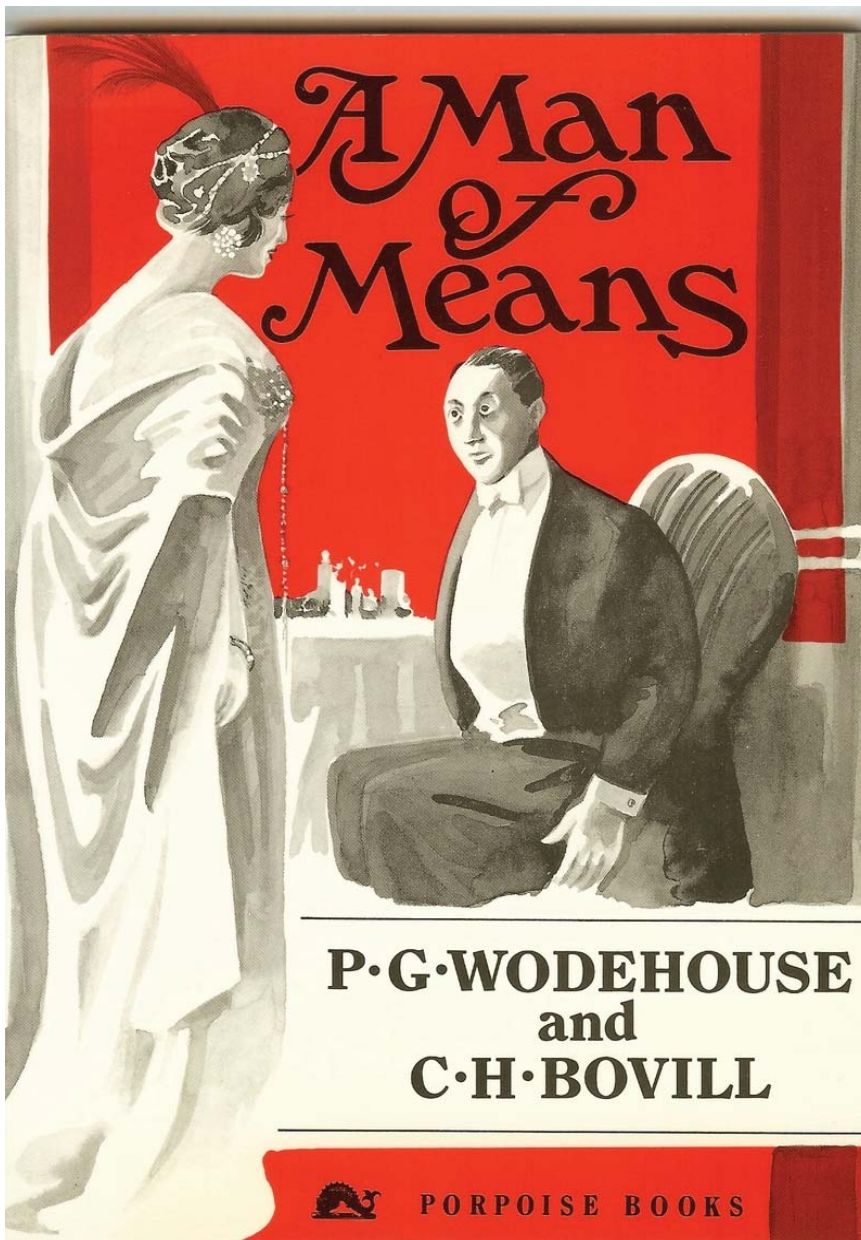
in the 12th House conjoined the 2nd Lord (speech) Chandra. The Naisargika Karaka for speech, Budh is also the Lagna Lord, placed in the 6th House from the Karaka Bhava showing that his own speech landed him in trouble with the government.

Rahu in Arudha Lagna points at the shock to the image resulting from a questioning of his value system at a vulnerable time: Rahu is in Meena Rashi joined the Arudha Lagna. Guru is again Neecha in the 8th House showing that very deep thinking was not a part of the output and characterization of his work and characters. Mercury and Venus in Samsaptaka show his play with words and British life as the foundation of all his writing.

In the present day, Surya, nodes and Chandra influence the 11th from the Arudha Lagna showing that leaders in various spheres and those in high places would like his work and this would extend to a large mass base (Chandra). Popularity in foreign lands is also assured due to the nodal influence. The past carries much the same influences. Neecha Guru also aspects, showing that it may not have been intellectually fashionable to read his light works. But then for the true intellectual, fashion is of little consequence; if there is something to appeal to the mind, the work shall be appreciated. Wodehouse' quality is that of an undoubted Budh-dominated genius, an unusual and childish genius, yes, but a genius nevertheless.

The future of reading in general is in serious jeopardy with the advent of the Consumerist culture. The consumerism has appeared to exclude the written word in unequivocal favour of the Pizza. The Jagannath Drekkana Chakra (D3-Jn) cannot but be somewhat severe. The Lagna Lord Shukra showing British life is in the 12th House from the Arudha Lagna showing a dissipation

... continued page 48



Nakṣatra Devatās Part-II

Freedom Tobias Cole

Excerpts from "Science of Light" presently available at www.vedicastrologyfundamentals.com

Of the many attributes related to the nakṣatras the two most important to understand are the devatā and the symbol. The qualities of the devatās give us the primary meaning of each nakṣatra and form the foundation for the interpretation of the lunar constellation.

The lunar constellations represent the mind, conditioned by the devatā ruling the nakṣatra of the Moon. By understanding the nature of the deity we will understand the qualitative nature of the individual's thinking. To completely understand the deity one needs to read the various stories of Vedic literature and become familiar with these devatās. The more one understands these gods, the more one will be able to appreciate the motivation and the nature of the mind.

Some scholars have judged the importance of Vedic deities found in the Vedas by how many verses they had addressed to them. From our perspective, they are all equally important as they each rule an equal portion of the sky. Therefore we should try to understand them and how to approach each one equally. Rudra is approached for protection. Nirṛti is asked to stay away. Bhaga is approached for conjugal happiness, lovingly and with charm; Āpas through emotion and feelings. Indra is approached as one would a king, while Brhaspati is approached as one would a spiritual teacher.

Sometimes, in the texts, the nakṣatra

will be called by the deity who owns it. For example, Anuradha can be called maitrā, that which belongs to Mitra. Purvāśādhā is called jaladeva, that which belongs to the water god. In this way, the lunar signs are the domains of the devata. It is their energy that rules over that particular portion of the sky. Understanding their mythology reveals the deeper workings of the nakṣatra, and opens the doorway for

#	Deity	Constellation	Meaning
1	Aśvinī	Aśvinikumāra	Healing, rejuvenating
2	Bharaṇī	Yama	Dying, death, transformation
3	Kṛttikā	Agni	Burning, purifying, clarity
4	Rohiṇī	Brahmā	Creating, culture
5	Mṛgaśira	Chandra	Growth, ojas, procreative power
6	Ārdrā	Rudra	Anger, power of destruction
7	Punarvasu	Aditi	Learning, understanding, expanding
8	Puṣya	Brhaspati	Knowing, awareness
9	Āśleṣa	Sarpa	Deception, illusion, over confidence
10	Maghā	Pitṛ	Authority, karma
11	P.phalgunī	Bhaga	Relationship and sexuality
12	U.phalgunī	Aryaman	Love, marriage, and family
13	Hasta	Savitṛ	Waking up, realizing
14	Citrā	Viśvakarma	Building, planning
15	Svātī	Vāyu	Movement, strength to build
16	Viśākhā	Indrāgni	Alliance, support systems
17	Anurādhā	Mitra	Friendship, fine detail
18	Jyeṣṭhā	Indra	Sensory control, controlling urges
19	Mūla	Nirṛti	Breaking
20	Pūrvāśādhā	Āpas	Feeling, searching
21	Uttarāśādhā	Viśvadeva	Nobility, good character
22	Śravaṇa	Viṣṇu	All-pervasive, expanding
23	Dhaniṣṭhā	Vasu-deva	Fame, shining, being seen
24	Śatabhiṣa	Varuṇa	Punishment, repentance
25	Pūrvābhādra	Ajaikapada	Tapasya, penance
26	Uttarabhādra	Ahimbudhnya	Unseen, hidden
27	Revatī	Pūṣān	Nourisher, safe and fruitful journeys



...perceive the deities. They can be seen as natural forces, mental tendencies, or cosmic archetypes that are sometimes personified for ease of human grasping.



intuitive understanding of the native's psychology. Below is a brief introduction to the deities for the beginner.

There are various levels by which to perceive the deities. They can be seen as natural forces, mental tendencies, or cosmic archetypes that are sometimes personified for ease of human grasping. Each of these levels simultaneously includes the other and it is the responsibility of the astrologer to not only perceive the multi-dimensionality of these energies, but to also comprehend how they influence every aspect of an individual's life. Understanding the deity will help one get a 'feeling' for the devatā so as to understand the naksatra from an energetic standpoint, instead of as a list.

Āśleṣā: Sarpa

॥ *Aum̐ Sarpebhyo Namaḥ* ॥

Sarpa means snake or serpent. It can also mean creeping or crawling, which is how most snakes and serpents move along. Ṛṣi Kasyapa had two wives and granted them each a boon before he entered into retreat. The first wife, Kadru, asked for a thousand splendid snake sons. The second wife, Vinatā, asked for two glorious bird sons. The snakes were born first and enslaved Vinatā until her son, Garuḍa, was born. Garuḍa freed his mother and became an eater of snakes. Therefore Guruḍa is invoked to remove the poison of snakes and troubles that they cause (kṣipa aum̐ svāhā).

Not all snakes are negative. Śeṣa, (Ananta) Kadru's first born, did intense penance to purify himself and was granted a boon by Brahmā

to have a heart delighting in virtue and penance. Brahmā asked him to live deep underground and give steadiness to the Earth. Vāsuki, the second born, was the snake used to churn the ocean of milk. Other snakes became vile and used their poison to kill and harm. Snakes have powerful energy and can do great harm.

The lunar nodes represent serpents. Rāhu represents sarpa, those snakes that used their powers negatively. Ketu represents nāgas, those snakes who use their powers beneficially. Though sometimes a sarpa may do something nice and a naga may use a little black magic they generally go to extremes. Natives of Āśleṣā will often be in extreme negative or positive situations.

Sarpas are sinful, cheating and have a power of deceiving with their speech, their split tongues. Natives of this star can be dangerous with the poison of these sarpa, they may engage in illicit sale of drugs or sex. They have excess sexual energy which can lead to deviances if not channeled properly. They are also known as con artists, and will even cheat their own family as they enslaved Vinatā and their brother, Garuḍa.

Nāgas are known to have gems growing out of their third eyes because of the intense study and research they perform, they become keepers of wisdom, and perceive subtle energy. Natives of this star may be interested in occult studies and mystic knowledge. They can become healers, particularly the branch of āyurveda known as agadatantra (toxicology), which can include working with cancer or diseases related to external pollutants, and even modern day pharmacology. The mesmerizing serpent energy also relates to hypnotherapy and other trance state therapies, or entrancing music.

Maghā: Piṭṛ

॥*Auñ Pitr̥bhyo Namaḥ* ॥

Pitr̥ generally means ancestors but, also has many other levels of meaning. It can directly relate to the father, *pitr̥* shares the same linguistic root as the latin word *pater* meaning father which gives us the word *paternal*. It can also refer to both parents, or to the close ancestry that has passed on (father, grandfather, great-great-grandfather). *Pitr̥* can also refer to the ancestors who started a lineage or the progenitors of mankind as well as the great Vedic Ṛṣis. By worshipping the ancestors one gives respect to that which has come before them. This reminds one to stay humble and remember the past. *Maghā* is a bright star of authority and respect. Natives of this star can become proud or arrogant, so need to remember the past that helped them achieve where they have presently risen to.

Our karma is affected by our ancestors of seven generations. Not only will a king's karma affect the entire country, but his family's karma seven generations ago to present will influence the country as well. By propitiating the ancestors we remove karmic debts and blockages. This allows for prosperity, happy married life, proper sex life, high position or status, and success in career. The full enjoyments of life are blessings of the ancestor's desires and are enjoyed by natives of this star.

Hindu tradition has specific ceremonies, like *śrāddha*, for the immediate ancestors to be propitiated, or for remembrance of the ancient Ṛṣis from which we trace our heritage back to. In Judaism, they constantly invoke the founding fathers Abraham, Issac and Jacob and remember the past. In Islam, there is full attention paid to the final prophet, Mohammed. In some Asian culture there is even more direct focus on ancestors, where a differentiation between one's personal and ancestral karma is not made. Just as a family unit shares prosperity and loss, one shares

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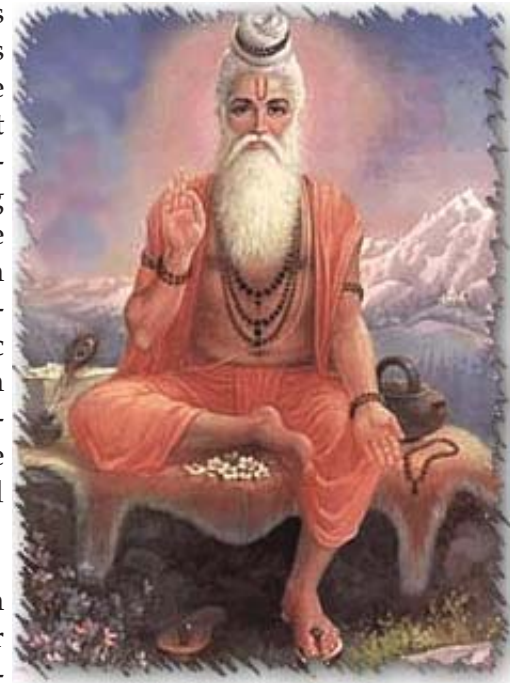
the karmic gains and debts of the ancestors. One shares the sins a grandfather made by stealing during difficult times, or shares the blessings he received by visiting a true saint during more prosperous times. With the blessings of the ancestors one has a firm karmic foundation to rise high in life. All blocks to accomplish get removed and one achieves the honor offered by the ancestors.

Natives of this star often take jobs in government or positions related to the general role of a father. There is a masculine energy present in these individuals which can make a person chauvinistic. They may also be in positions concerned with the past like preservationists, historians, curators or archaeologists.

Pūrvaphalgunī: Bhaga

॥*Auñ Bhagāya Namaḥ* ॥

Bhaga is one of the 12 Ādityas born of Aditi and Kaśyapa. The Ādityas, in general, rule over the resources we have in life. They are forms of the Sun god and like the *rāsis* they show potentialities we can achieve. Bhaga Āditya is connected to the sign Sagittarius. He is the 'dispenser' and considered a lord of wealth and happiness. The 9th house is called the *bhāgya bhava*, the house of luck and fortune, and the blessings of the actions from the past life. The *navāṁśa* shows ones *bhāgya* as well. *Bhāgya* means relating to Bhaga or lucky, fortunate, and also one's fate, destiny or welfare. Natives of this star are often generous, dignified and kind in





As Bhaga is usually invoked with Aryamān the two should be understood together. Both relate to marriage and have a bed as their symbol, though...



their speech. Bhaga's wife is Perfection (Siddhi) and he had three sons named Greatness (Mahimān), Power (Vibhu), Sovereignty (Prabhu), and a daughter named Hope (Āṣi).

Bhaga presides over love and marriage as a blissful form of the Sun god. Associated with love, affection, amorous pleasure and sexual passion, natives of this star will be lovers of life, charming and attractive. They will often be involved in professions such as dance, art, music, or other creative expressions. They may work in relationship counseling or anything involving love and affection.

As Bhaga is usually invoked with Aryamān the two should be understood together. Both relate to marriage and have a bed as their symbol, though Bhaga resides in the part of the bed that shows the pleasure one enjoys from relationship and marriage. While Aryamān resides in the portion of the bed that shows the long term reasons for marriage.

"May Aryaman and Bhaga lead us, and may the union of wife and husband be easily accomplished, oh gods".

Uttarāphalgunī: Aryamān

॥Aum̐ Aryamaṇe Namaḥ॥

Aryamān is also one of the 12 Ādityas. He relates to sustenance and gives health and strength of the body. Aryamān is a deity of arranging marriage, companionship, and the one who brings children. He is the 'friendly companion' aspect of the Sun. These natives are interested in seeing others enjoy marital happiness and good at arranging marriages and match-making. Aryaman shows prosperity through marriage, accumulation of wealth and family. Natives of this star are generally good with finances,

trade, and business.

He is the chief of the ancestors and the milky way is his path. From the Vedic perspective, marriage and children is a way to repay the ancestors. In this way, the arudha (external manifestation) for marriage is calculated from the twelfth house. The twelfth house arudha (UL) shows how we will repay our ancestors, and it is the bhāvapada for marriage.

The symbol for the phalgunī stars is a bed. Uttarā means northern, or higher in vibration. Uttarāphalgunī is the higher vibration of the bed and shows the upper part of the body, and the higher aspects of the bed pleasures which are marriage and children. The previous star, Pūrvaphalgunī, relates to the more base vibrations of the bed, and shows the lower sexual parts of the body. The stars of phalguni relate to love, sexuality and relationship. Uttarā also relates to the future, or what will come to be, and is more concerned about the long term situation.

A Vedic prayer to the newly married wife says,

"May Prajāpati grant us progeny, may Aryamān unite us together until old age; free from all evil omens enter your husband's abode, be the bringer of prosperity for our people and animals."

In the word Phalgunī, phala means the fruits or results, guṇi comes from guṇa and means qualities. It shows the attributes that bring fruit or progeny. Phalgunibhava is a name of Jupiter, he who gives the fruits, or decides the fruits you'll get.

The month of Phalguni is in the spring, during a time of fertility, flowers and colors. The Indian festival of Holi is celebrated at this time with many colors. It is the best nakṣatra for marriage, irrespective of doṣas (except Tuesday). Even the gods get married in the time of the phal-





◇◇◇◇◇◇◇◇◇◇
Negative tendencies can develop when these natives use their inherent insight for the wrong purposes. They can be cruel with their intelligence...
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gunī nakṣatras , with the palanquin of Maghā nakṣatra leading them to the ceremonial place. It is a good nakṣatra for making contracts that will lead to a fruitful outcome. Therefore marriage contracts are made at this time as well as other types of beneficial contracts or agreements.

Hasta: Savitr/Arka

॥ *Auṅṅ Savitre Namaḥ* ॥

The diety ruling this star is Savitr, the form of the Sun just before the Sun rises signaling dawn. All Brahmins worship him, he determines all births and is the cause of the lagna. The lagna represent one's intelligence and ideals, the awareness of an individual. Savitr is the awakener, the light-giver who impells life. Natives of this star are motivated in life and are often interested in techniques and studies related to expansion of consciousness.

Savitr has the light of knowledge and gives good insight. Natives of this star are often interested in techniques that reveal deeper levels of understanding. This includes astrology and all its branches, such as omenology and samudrika śāstra. Palmistry specifically relates to these individuals given the symbol of this nakṣatra is the hand, representing the ability to look at one holographic aspect of reality, such as reading the palm, or face, and understand the nature of the person's entire life. Planets in this nakṣatra give some magical power to the hand of the native. To activate this quality, one can wear something associated with the planet in Hasta on the hands. For example, if Mars is placed in Hasta one can wear a copper ring, if Jupiter or Mercury one can wear a gold ring, etc. If the Moon is there, one can wear silver on the hand as well as recite the Savitr Gāyatrī mantra, and this will invoke magic for this nakṣatra.

The insight of Savitr can also be ap-



plied to speculation-based professions, like the stock market, real estate, or even certain aspects of business and trade that require good foresight. Savitra means to generate, or an instrument of production. These natives are skilled and able to make things happen by creating the situation or tool that is required. They are intelligent and give themselves in service to things related to wisdom and its flourishing.

Negative tendencies can develop when these natives use their inherent insight for the wrong purposes. They can be cruel with their intelligence. They may also use their insight illicitly, or the skill of their hand for thievery like a good pick-pocket. To avoid these negative tendencies one should avoid that which hurts the Sun, such as elements ruled by Saturn and Rāhu.

Chitrā: Viśvakarmā/ Tvaṣṭa

॥ *Auṅṅ Viśvakarmaṇe Namaḥ* ॥

Tvaṣṭa is the divine architect later known as Viśvakarmā . "He is the author of a thousand arts, the carpenter and mechanic of the gods, the fabricator of ornaments, the chief of artists, the constructor of the self-moving chariots for the deities, and by whose skill men obtain subsistance ." His name literally means the all (viśva) worker (karmin), so he relates to work and production, which he has tremendous energy to accomplish. He is an Āditya who has the power to bring resources into our lives. He is sometimes considered an incarnation of Brah-





mā, as the manifest form of the world creator who makes all things.

These natives are known to be honorable (mānī), especially when they use their energy for community service or to perform karma yoga. In this way, these natives can become great karma yogis. Propitiation of Viśvakarmā gives the blessings of children, similar to Brahmā and the Pitṛs.

Chitrā means 'to be painted' and represents the ornamentation the native either

wears or creates. It may also indicate that visual mediums and imagery play an important role in their lives. Natives of this star are known to wear nice clothing and jewelry, either made by themselves, or with an eye paid to the detail in the craftsmanship of the item. Chitrā also refers to the future projections we make for our life, and is linked to the dhyana yoga aspect of meditation. Viśvakarmā is all about planning, figuring out what and how to build. The entire zodiac is actually built from Chitrā, and this is why the ayanāmśa comes from this star.

When the Sun was too bright for his wife, Viśvakarmā trimmed one-eighth of his rays. From this he made the discus of Viṣṇu, the trident of Śiva, the spear of Kārttikeya and all the weapons of the other gods. These natives can be skilled artisans working with metals and stones, marble, gems and jewelry. They find success in careers related to this type of work or weaving, sewing, fashion design, interior decoration, architecture, engineering, mathematics, machines, creating new things, or mak-

ing old things better.

The body of these natives is generally well formed with good features as they have received the blessing of the divine architect himself. They can also be very secretive as the craftsman keeps his private life separate from his work. Natives of this star enjoy learning to constantly expand themselves.

Svāti: Vāyu

॥Aum̐ Vāyave Namaḥ॥

Vāyu means wind or air, from the linguistic root vā which means to blow. He is the cosmic life born from the breath of the cosmic man (puruṣa) as the Moon (chandra) was born of the cosmic mind, and the Sun (sūrya), born of the eyes. Vāyu relates to the prāṇa inside the body and the five vāyus that cause all things to properly function inside the body. When the internal vāyus are balanced one is physically and mentally healthy, when imbalanced there is disease. Vāyu is worshipped as the breath of the gods, the impeller of life, and the essence of speech (vāc).

Vāyu is one of the eight Vasudevas, as a source of illumination among the 33 devas, natives of this star tend to be religious, patient and follow the path of dharma.

Anila is another name of the wind god, and anilaya means to have no resting place. 'Ani' is a negation and 'la' is the earth seed sound, therefore it means no earth, or no grounding. As the wind has no home, these natives can be fond of traveling or of making changes. They do not like things to stay static. They feel that situations should come into their life, serve their purpose and then move on. These natives like airplanes or vehicles for traveling. They make good merchants, who travel and need to be both harsh and gentle.

Vāyu personified is white with all white



When the Sun was too bright for his wife, Viśvakarmā trimmed one-eighth of his rays. From this he made the discus of Viṣṇu, the trident of Śiva, the spear of Kārttikeya and all the weapons of the other gods.





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attributes. He rides a deer and carries a bow and arrow. There is a link between Rudra and Vāyu in that they both carry a bow and arrow; one is the lord of wind (as he is the air itself), while the other is the calamity of the storm, including the fierce winds and rain. Both Bhīma and Hanumān were the sons of Vāyu, famous for their strength and power. The strength of the Rudras comes from Vāyu. The difference is that Vāyu can be the harsh wind scattering and destroying things or it can be the cool refreshing breeze on a hot day. Vāyu is a powerful force that when on your side can fill the sails of a boat and carry you across the world.

As wind tends to cool things off, these natives may be unattached to their feelings or not very expressive of their emotions. They will often put on a cold face that does not reveal their emotions. This lack of sharing the emotions (water) is often the cause of many of the prāṇic blockages in these natives. To befriend them it is important to give them the proper space since they are slow to warm up socially.

Viśākhā: Indrāgni

॥Aum̐ Indrāgnibhyaṃ Namaḥ॥

Indra and Agni are the king and the high priest, the political power and the spiritual power; together they rule over the star Viśākhā. As Vāyu was born of the cosmic breath, Indra and Agni were born of the mouth (mukha) of the Cosmic Being (Puruṣa). The cosmic mouth is the portal to make offerings, the place the gods can 'eat' the offerings. All offerings pass through these two deities (behind these two deities are (all) the other gods). If a sick person offers, or if a person offers for abundance, these deities will sustain the offerer."

Indra and Agni are two separate deities in the Vedas, but sometimes two deities combine to create something together, such as when Mitra-varuṇa gave birth to the sage Viśvāmītra. Traditionally

there is a relationship between the king and the priest, in that the priest performs the sacrifices to make the king rise to and stay in power. And the king takes care of the priest's livelihood. The king may hold the political power, but will lose it without his priest, and the priest has no political power but is indispensable for his sacrificial power.

Natives of this star will be aimed at accomplishment and will work to cultivate alliances that prove beneficial to them. They are competitive and understand the roles that people play to help them achieve their aims, as a king and priest interact. They make good businessmen and leaders. Their aggressive desire to achieve can

freedom



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As wind tends to cool things off, these natives may be unattached to their feelings or not very expressive of their emotions.
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*The future of
 Wodehouse' work
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 Yoga from the
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tend toward an argumentative nature. They believe in repayment of personal favors. They can also be greedy or jealous of other people's accomplishments.

There is one story where Indra and Agni took the form of birds to test the charity of an emperor named Śibi . Indra took form as a hawk and Agni that of a dove. The dove flew onto the lap of the emperor while engaged in ritual worship. The hawk flew in demanding the emperor not withhold his food but the emperor protected the bird as it had come to him for protection. He offered the hawk other foods and even his kingdom but the hawk would not settle for anything except the same weight of the dove in the emperor's own flesh.

The dove was put on a scale and the emperor cut away the flesh from his own thigh, but no matter how much he cut out, the dove was still heavier. Finally

as he was about to put himself on the scale the birds revealed their true form, blessed him and took him to the heavenly realms. The path to true success with these natives is learning about self-less service.

TO BE CONTINUED



*Pitcher for
 offering
 water to
 Lord Shiva*

... continued from page 40
 of interest in the life depicted in Wodehouse' work. This is a big loss shown by the Shukra-Chandra Yoga showing that something of great cultural and psychological merit for its sheer playfulness and silliness (the Yoga is again in Mithun Rashi) is being ignored and dissipated. Ironically, the safety of the disappearing Pelham is ensured by the modern modes of communication (Computers and technology) which have themselves assaulted the reading habit. Shukra is in Parivartana with Budh, the 2nd and 5th Lord and the Karaka for communication. Moves are afoot² to preserve the texts if interest should decline so much that books go out of print. This will take hard work and the interest of Dhimantahs. The Lagna Lord Shukra is joined the 3rd Lord Chandra and is in Parivartana with 5th Lord Budh in the 6th House. This work and interest shall certainly come, through will and effort as the 6th is an Upachaya showing free will of interested individuals.

The future of Wodehouse' work faces Kemadruma Yoga from the Arudha Lagna, reflecting the danger that lurks by way of falling sales. The 12th lord of sales is in Marana Karaka Sthana but being in own Rashi ensures some other means like a retrieval data base to ensure protection (Mangal).

Unbroken Sarpa Yoga persists, showing misplaced desires and new, malefic preferences in the populace that play havoc with the sort of brilliance exhibited in these works. Only leaders and elites (Surya) and the truly concerned Dhimantahs seem to be interested in buying such works as the Moon (mass support and large readership) has no link with the 11th House from the Arudha Lagna.

This is the information that seems to accrue from the Prashna Chakra Analysis.

² See <http://promo.net/pg/>, the Website of Project Gutenberg for freely downloadable texts of the works of P.G. Wodehouse and many other authors.

Vastusastra

Niranjan Babu Bangalore

Dr. B.Niranjan Babu is considered a world expert on Vaastu Shastra. He conducts courses in Bangalore.

<http://www.niranjanbabu.com/>

This is really a memorable occasion to the address this August gathering hell bent upon exploring the Indian ness of two branches of ancient erudition. In this modern age, Vastu Sastra (V.S) or the cosmic architecture has manifested itself as a blend off old and new, in fact as a confluence of tradition and modernity. In fact in today's discussion and deliberations we will see how east and west meet each other, how oriental wisdom reciprocates with occidental opulence.

It is interesting to note that in the text of the great classical work "Samarangan sutradhara", not only stanzas given on vastu but also there were 230 stanzas devoted to the principles of constructing Air Crafts & their use in peace and war. It will be better to examine the Indian scriptures instead of dismissing the traditions as myths.

There are also Vastu texts for Jainism & Buddhism, such as the Goutamiyam, Budhamatam and Chaitya. An Indian scripture named Manasara represents the Universality of Vastu tradition and also contain the iconography of Jain & Buddhist images.

What is Vastu?

The world Vastu is derived from the word vasu means the – earth.

The earth is the principle vastu.

One may ask whether V.S. is applied on the different kinds of house like, huts, wooden houses and stones. Yes, when there was no use of cement, iron and then also the Vastu has its application. A book called 'Hiranyagarbha', houses made of stone is called Mandira, of baked bricks Vastu, raw brick sumanta, of mud sudhara, of wooden logs or bamboos Nandaka, of varieties of straw kelina.

V.S. cannot be divorced from Astrology. It looks as if in Vastu much importance is given to the same movements in the heavens in placing construction of a house in such a manner that more open space is left and more windows & doors are provided towards east and north than towards west and south so that a house is exposed to maximum influence of solar energy.

Look at the temples of thousand years old based on Vastu principles.

The photographic film of the electrical discharge emitted by an object proves the existence of auras. Kirlian photography explains this process. The house which can only be constructed by collection of materials must have involved, the influx and interactions of a series of invisible forces selected, should be capable of screening off the destructive forces & calling into action of the constructive ones. Thus we have the marvel-

ous conception of V.S. or space personified, just as astrology considers Kala Purusha or time personified. Concepts about space & time were very much clear to our ancient sages. Sage Vyasa said that that time does not exist independently, but it has a relative material existence. A concept established in modern times by Einstein also says that Time has a form of existence matter.

Whatever man makes is secondary (Gouna Vastu), while the site is the principle one, according to the Mayamata.

The same unit of time or rhythm is extended to evolution of material spaces into spatial forms such as residential buildings, and extended even to the imagined forms, furniture and household utensils. They are all according to Vastu technology, rhythm – bound material forms. I would also like to focus your attention on the aspect of evolution of energy waves from out of the inner space, outer space and earthy space. So far as the outer & inner spaces are concerned, they maintain one & the same frequency of vibration or rhythm. But the wave patterns of the human beings vary from individual to individual. Similarly, the wave patterns emanating from the enclosed space i.e. buildings vary from building to building. By a mathematical calculation, the building waves are made to resonate or harmonize with that of the individual's frequency of vibration. This is how man is prepared by Vastu to live in har-

mony with the spirit of the earth & universe. This kind of harmonious life leads to both spiritual & material prosperity. This is where astrology comes into the picture. In other words to get a equilibrium in harmony between human, house and outer space a human's zodiac sign has a major impact on construction.

Constructions and every matters in this world have movement is their own static existence. They have music in their own structure. Mayan in his work called 'Aintiram' goes to the extent of saying that each static substance is moving within itself and as such there is no substance is associated with proportionate dynamism. So all the building are dynamic structure & all they are musical and melodious if at all they have been constructed according to the Vastu Vedic directions.

We have understood that the human body has layers aura or energy levels. Positive or negative happenings happen whenever these energy fields of a human. Vastusastra fundamental theory is to draw harmony between the animate and inanimate. Architectural constructions are, as stated earlier, living organisms and they behave like human beings. Like the living beings, they vibrate, pulsate and breathe. The central space behaves as the lungs for such breathing strictures. Only oxygen (air) is normal inside the lungs and anything other than air is invitation of troubles.

The centre of the land or building should be left free for the confluence of cosmic & elemental cosmic energies. It should be free of structural elements & it is meant to affect seriously the breathing power to the entire land or build-

ing.

The modern historians like Mr. James Ferhuson, Dr, Novel and Sir Cuning Ham have come to the conclusion that the historic development of V.S. took place during the period 6000 B.C. to 3000 B.C.

Apart from the natural magnetic influx & gravitational power of the earth, the pulling and reflected power of the Moon, and the direct transmission power of the sun, Maharishis have visualized, a constant magnetic gravitational power in space flowing from the N-E corner to S-W corner of the entire topography of the Universe including Mother Earth. All objects in nature whether mineral, vegetable or animal are produced protected & perish under the influence of the solar ray. The solar light is scientifically slit into three segments, a visible spectrum of colored rays, ranging from the deepest blue to the deepest red with different wave lengths flanked by two invisible zones know as U.V. & I.R. The N-E corner of the spectrum is given the name Aishanya that corresponds to the U.V. spectrum, which is oxygenic & hydrogenic standing for purity, divinity & wisdom. The S-E corner of the spectrum is given the name Agneya that corresponds to the infrared, the thermal spectrum. It is the solar energy, which is responsible for growth & destruction of the living beings.

It is quite interesting to note that the principles of Vastu can be applied to boundaries of nation. On the study of the physical map of U.S.A., it could be seen that the Rocky Mountains (13,000ft.) in the west or move in altitude than Appalachian Mountains (3000ft.) in the east apart from the extension

in the N-E, as also the five lakes & St. Lawrence river running out of U.S. from the N-E, gives her the position of the most powerful nation in the world. The Napoleon Empire had two extensions in the S-E, which resulted in the break-up of his empire.

Germany has 'North German plain' in the north & the whole of southern region is covered with mountain, which helped her to gain power through united Germany.

The N-E of Iraq is mountain & west side is flat a largely desert. Persian Gulf is exactly at the S-E of the Iraq. Any extension in the S-E direction is disastrous, so far Iraq also. Kuwait is the S-E of the Iraq and Iraq's progress reversed after the invasion on Kuwait.

Vastu is the composite whole of proportional blend of five elements viz earth, water, ether, air & fire. Their equitable proportion creates Bio-electric Magnetic energy, which bestows health, wealth & prosperity on man.

Geo-pathic stress has been accepted as a possible phenomenon and it has been acknowledged by several western thinkers that electromagnetic spectrum with the frequency of the earth waves can resonate which in turn can affect certain energy field inside a structure which has bearing on health and happiness of an individual. Geo means the earth and pathos means disease. The western thinkers also believe that some other types of harmful radiations can pervade the building and can cause many unexplained diseases including Cancer.

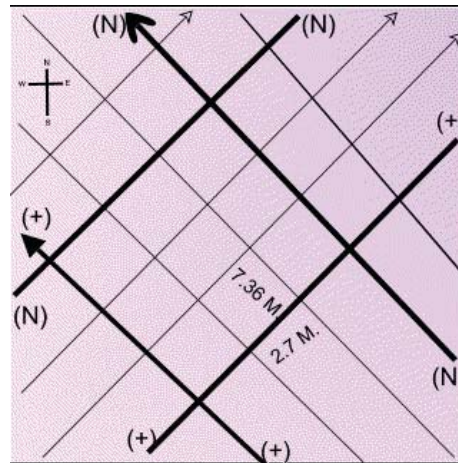
Winner and Melsel in Germany

first started the work on geopathic stress in 1920. A link between cancer and geopathic zones was established by a study of geo-pathic stress in Germany and France. Geopathic stress is or the earth energy is believed to come from several sources like the earth's magnetic field radiation forces created due to movement of plates inside the earth, forces due to flow of underground streams and so on. It can occur in any building irrespective of its use. It is believed it can affect plants and animals also. Similarly, modernization, which has brought in tremendous amount of electromagnetic spectrum in the form of microwaves and other electronic transfer mediums have contributed to geo-pathic stress.

It was Dr. Manfred Curry who first hypothesized that there is a grid network of electrically charged lines of natural origin, which encompasses the globe. These lines are flowing from northeast the southwest and southeast to northwest at approximately 3 meters distance. Dr. Curry hypothesized that where the lines cross; there is a double positive or a double negative energy, which can disturb the balance in a human body. The studies of Dr. Curry show that people who slept on positive charged ports got cancer and those who slept on negatively charged ports got inflammatory diseases. Dr. Curry recommended that for best health one should sleep within grid.

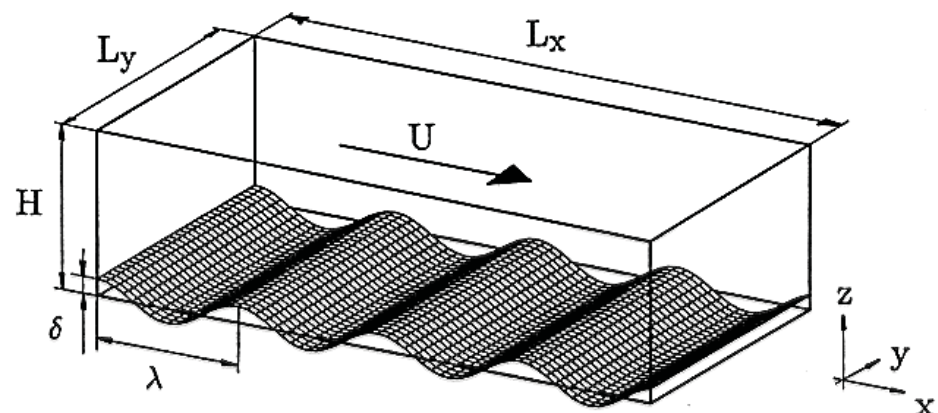
Dr. Hartman in Germany discovered another kind of flow of energy lines, which were running from north to south and east to west. These are called as the Hartman lines and again the study show that intersection points are dangerous for human health.

Curry Grid: Energy waves in NE-SW Directions & NW-SE Direction.

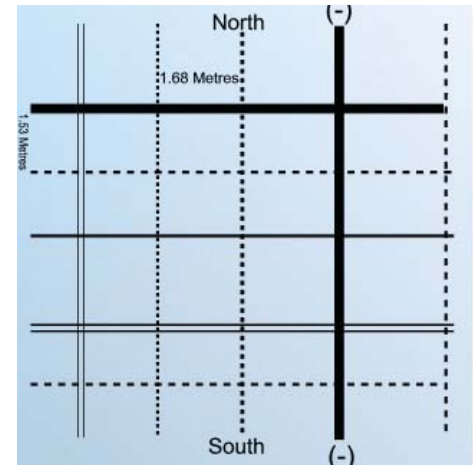


Hartman Grid: Energy rays on N-S and E-W lines.

The super imposing of Hartman lines on the Curry lines leads to a plethora of possible mirrors of lines criss-cross each other and are capable of creating ports which are potentially more powerful than those that rise from the intersection of two lines in any one of the grids. Geo-pathic practitioners also believe that it is possible for negative energy to exist as a cloud and inadvertently it can move into a building where it is trapped. It is believed to be 10ft. wider and most of the geopathic clouds are formed when a structure is built in a wrong manner. You should suspect a cloud formation inside your structure if



there are frequent accidents either in the bathroom or staircases.



Schumann Lines

Professor Schumann discovered these in 1952. These waves have the same frequency as the brain waves and it is believed that these waves, which occur on the surface of the earth and oscillate between the earth and the ionosphere, regulate the human body mechanism. NASA has recognized the importance of these waves also. Now all manned spacecrafts carry Schumann Wave generators, as these waves are not present in outer space to protect the health of astronauts.



Leys lines are formed when stone like structures lie in parallel. Many building contains stones, which have cut, hammered, dressed etc. In this sort of handling, the stone gets charged and the structure becomes an energy centre. This energy is believed to radiate even upto 25 miles. When several structures like this are placed in a line they can form a strong energy centre with energy circulating in straight lines from one structure to other. They are called as leys lines which can be effectively used to block negative inference entering the building when such phenomenon is suspected.

The above various types of subtle energy fields, which exist, can influence the living beings due to the vibrations it causes. As basically the human body is electrical in nature and as the energy fields mentioned above are electro-magnetic radiations it is reasonable to suppose that the effect propagates the organism.

However, natural builds a certain amount of immunity against this energy field just like every human being enjoys certain amount of immunity from bacteria and viruses. However, if the immunity system is weak then the geo-pathic stress

can cause illness.

Thus we may have to examine a building where inhabitants are distressed from various angles to arrive at a conclusion. The first factor to analyze is from the point of our Vastu.

Some people are under the impression that it is basically the science of designing structures in accordance with the local environment. They go so far as to say that the whole subject as designed keeping the prevailing wind condition in India to take advantage of the rain and wind directions.

This type of approach is shortsighted has no relevance in modern homes where control of temperature or lighting can all be achieved artificially and equally effectively. As we all know in developed countries like U.S.A. all building is air conditioned with closed and temperature is maintained at a uniform level round the year.

What is important is to recognize that lighting and air circulation are important factors but Vastu is much than this. Unless one has an exposure to subtle energy fields are their effects, it will be impossible to appreciate Vastu. It is quite possible that after exhausting all the tools provided in Vastu, the building continues to cause problems and here we have to check for the geo-pathic stress.

Unfortunately there are no instruments to measure the geo-pathic stress and one has to depend on dowsing to locate points of problems. Sometime geo-pathic stress is in a structure?

a) If there is palpitation or

increase in the pulse rate after spending some time in the building and if pulse rate returns to normal once the person moves away from the building. b) A damp smell coming from any part of the building without any evidence of dampness. c) If any part of floor feels cold compared with the rest of the building. d) If cats are frequent in the building or come to stay there. e) If bees come and start a hive. f) If ants or termites make a home. g) A dog barking at night with no apparent reason looking in a particular direction at south or southwest. h) Frequent accidents in a particular bathroom stairs etc.

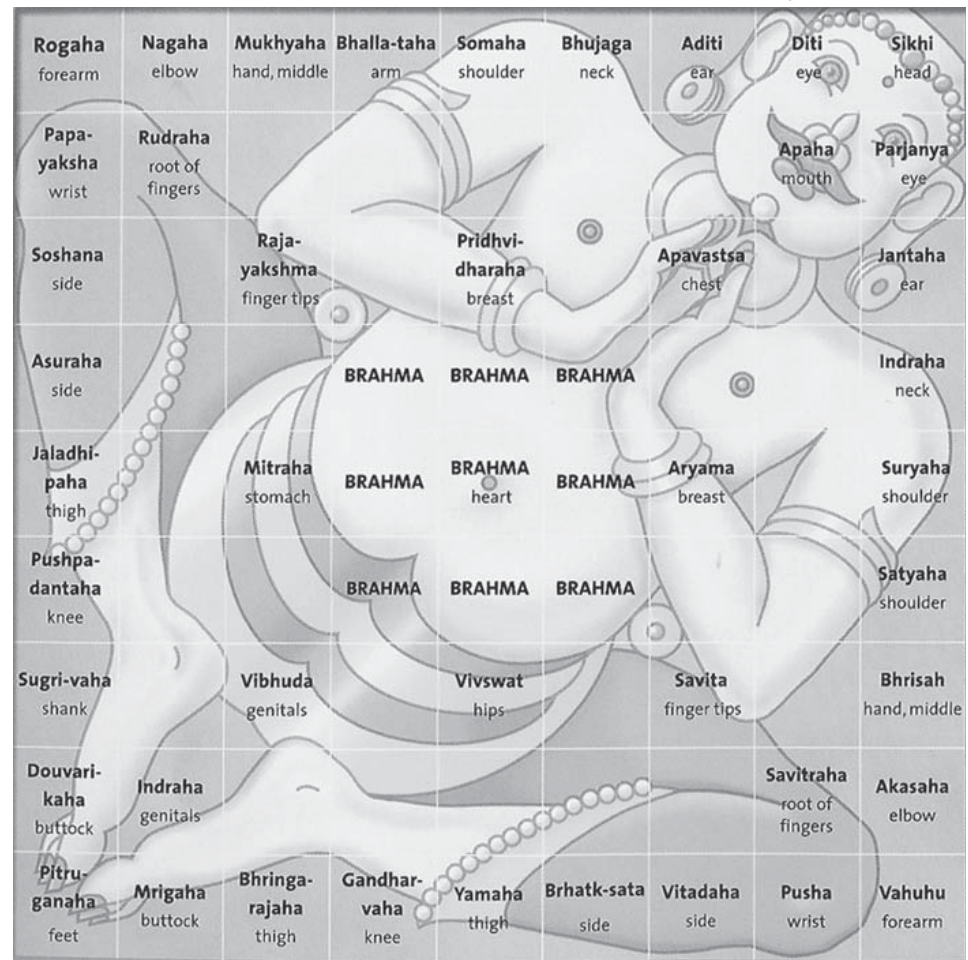
Even if the accidents take place in different rooms, which is uncommon, you have to suspect geo-pathic stress clouds in the premises. Do not forget that a lingering geo-pathic stress can be cause of an accident outside the building.

The stress clouds are locked negative charged energy fields. They may lock themselves in a particular point like in bathroom or over the stairs. They may also be floating round in a circle inside a building but never leaving it. In this case they can bring disease and affect any family member of the house. You can suspect a stress cloud if one misfortune befalls on one member after another. Commonly stress clouds are created by constructing a building by loading positive zones like the northeast sector first and trying to advance towards the southwest. In this case, this weaken north-east sector allows negative energy to dominate the building. Subsequently, closure of this building by construction in south and west areas locks up the excessive negative energy and creates a cloud.



You will notice a lock of this energy field in two stages. Firstly the construction will get delayed; there will be cost over runs and strained relationships between the builders and the owner. Sometimes there will be accident of working personnel also.

However, there is another possibility of a negative cloud forming inside a structure. In this case a family could have lived in the structure for a number of years without any problem. The second person that occupies this structure could have the effect of the negative cloud is the earlier family had a member who was very much attached to the house and who reluctantly left it. This normally happens in case of distress sale of residential or commercial building where the owner has developed sentimental feelings for the building. The same phenomenon could also surface where an older person suffers in humiliation and dies. Note that geo-pathic clouds are not created when there is a suicide or violent death. If needs a continue release of negative thought forms to form a cloud, which can take several months to years. Vastu is scientific. The morning rays of the sun are source positive energy, which is used by the vastusastra in a very scientific manner. The sunrise time is the best time to take bath for the refreshment of the spirit and soul, which is why vastusastra recommends the bathroom at the east. In the morning the condition of the human mind is stable and cool. Approximately one hour before the sunrise, the time is very conducive for spiritual development. So after taking bath at the east direction the master of the house goes to left room prayer room i.e. that is northeast



and the housewife goes to the right or kitchen i.e. southeast. Another reason to place bathroom or water source at the east is, water is both a required source for the cooking and safety source of any fire hazard if it happens at the adjacent southeast. Approximately for a stretch of three hours from sunrise the sunrays are full of Vitamin D and the kitchen is advised at south east to receive maximum amount of Vitamin D. It may not be out place to mention that three-hour after the sunrise the helpful sunrays become harmful.

Vastu sastra has its own profound basis. For example, it advises us to sleep by keeping with our head towards south. Earth has two poles and the magnetic current flows from north to south. Again the magnetic current flows from north to south in a human.

The head acts as a North Pole and

feet as South Pole. When we sleep with keeping our heads towards south, the south pole of the earth and the north pole of our body i.e. the head attracts each other, as the human body is considered of having iron particles in the form of blood.

In other words there will be a constant flow of blood circulation from head to feet, which will induce a sound sleep. If the head is kept towards north while sleeping, then magnetic circuit will not be completed, because both the north poles of the earth and human will repel each other. As a result the normal blood circulation will not be restored leading to sleeplessness or somnambulism as the case may be.

OM TAT SAT

Read Charts: Raja Yoga

By Visti Larsen

Guide and Guru: Pt. Sanjay Rath

This write-up is a sequel to the article *Kala Sarpa Yoga*, by this author, in a series on how to read charts.

Raja yoga is a topic touched by many and questioned by as many. The amount of possible combinations forming rājayoga is completely overshadowed by the amount of charts and people who do not experience the same. A simple example is the combination between a Kendra and Trikoṇa lord which though is said to be a rājayoga, has little conceivable outcome for the native.

So what is missing? Firstly, any yoga in a chart must be backed by i) personal interest (Lagna/lagneśa); ii) a measurable reward (āruḍha) and iii) a soul level desire/interest (ātmakāraka). In the astrological community today, little has been spoken or understood regarding the latter two points of reference, and mainly due to a lack of available teachings on the same giving a purely one dimensional view of the chart, namely the physical dimension.

Śakti and rājayoga

Rājayoga is not only experienced through increased physical comforts such as those granted through eating food from a good cook (horā chart), having a nice bathroom (śodaśāmsa chart), or sitting on a nice couch, as much as they would seem comfortable. These are the effects purely experienced from a rājayoga fully influencing the Lagna. But

for fame, name and reputation from rājayoga, one must leave an impact on peoples minds... one must be remembered. This is seen from the āruḍha Lagna. Now here we aren't interested in assessing new yogas from the āruḍha Lagna, but analyzing the already existing yogas with regards to the āruḍha.

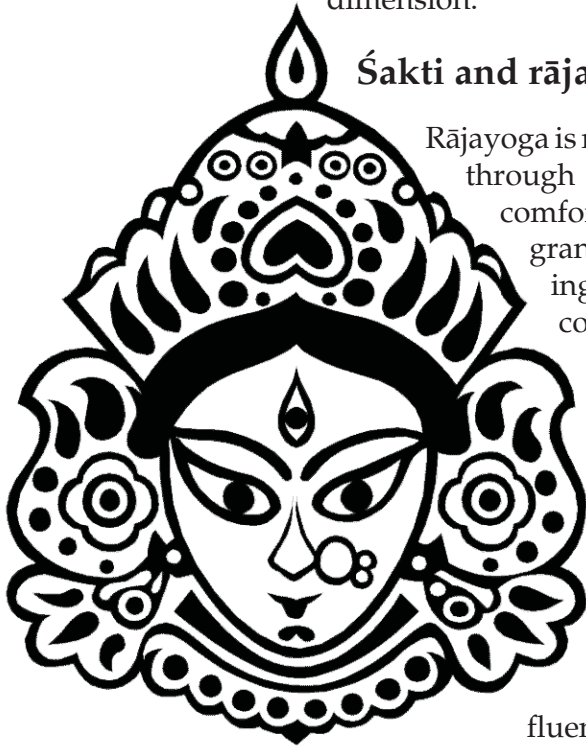
Further, if the soul/ātma doesn't have a desire to reap any of the opportune goals in life, the native might as well renounce and go to the mountains, as without this no rājayoga will have any significant outcome at all. To elucidate this we can make a point system.

There are three strengths or śakti:

- i) Jñāna śakti or the power of knowledge and knowing.
- ii) Kriyā śakti, or the power to act and cause events to occur.
- iii) Iccha śakti, or the power of desire itself.

Where the Lagna has kriyā śakti, and therefore has the power to act and cause events, the āruḍha has jñāna śakti, which makes one known and famous to other people, the ātmakāraka has all three of jñāna, kriyā and iccha śakti and therefore carries the greatest weightage in analyzing the chart for rājayoga. It is for this reason that the jivātmā or individual soul has the power bring us back into this world for the purpose of reaping certain desires, but also further bind us to this world because of those same desires .

The three points of reference in the chart are thus the i) Lagna, ii) āruḍha Lagna and iii) ātmakāraka. And the specific tool we will use to analyze this is that



of argalā.

Argalā is a very revealing principle. The word argalā means bolt, bar, check or impediment. It refers to that bolt which holds or fastening pin which keeps a door or any object locked. A planet having argalā is one which has the power to unfasten that door.

ARGALĀ	VIRODHĀRGALĀ
<i>Primary</i>	
Second	Twelfth
Fourth	Tenth
Eleventh	Third
<i>Secondary</i>	
Fifth	Ninth
Eighth	Sixth

There are two types of argalā. Argalā which grants opportunities and virodhārgalā which helps obstructs opportunities and can open doors to new ones.

Among the houses which cause virodhārgalā, the third house has a special function being that it can grant parākrama-argalā where the native exerts greater force in their actions, provided malefics are placed in third.

To elucidate this use in analyzing rājayoga, the chart of Queen Margrethe II of Denmark is presented.

Case studies

Chart 1: Queen Margrethe II Alexandrine Thorhildur Ingrid

In her majesties chart, the first most noticeable trait of the chart is the Kala Sarpa Yoga along the third/ninth house axis pointing towards difficulty in education, or very changeable circumstances within the same. Her majesty was initially homeschooled before attending an all-girl's school in the

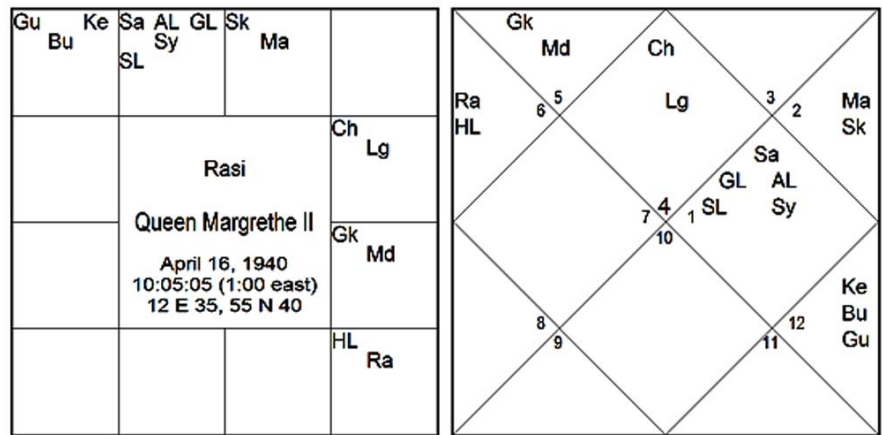
nation's capitol, Copenhagen. However, in her last year of high school she travelled to the UK where she completed the final year, and went on to study at Cambridge.

The strong conjunction of Jupiter and Mercury in the ninth will keep the education intact but the nodal influence on the same was bound to cause some changeable circumstances. Also this conjunction of Jupiter with a node constitutes Mahāpadma yoga and will give great rājayoga after the age of 16 or 32 which are the natural years of Jupiter.



Jupiter and Mercury are also the āmakāraka and putrakāraka and shows that after the Kala Sarpa yoga ends, it will give Mahārāja yoga. It will come from father or elders as this is placed in the ninth house, and the likelihood of this being through inheritance is seen from the mutual aspect between eighth lord Rāhu and the conjunction in the ninth house. On 15th January 1972 in her 32nd year of age, Margrethe was officially conferred the title of Queen of Denmark.

As the ninth lord from the Sun is Jupiter who is involved in the maharaja yoga, fa-



As: 2 Cn 30 Su: 3 Ar 12 (GK) Mo: 13 Cn 33 (MK) Ma: 16 Ta 37 (BK)
 Me: 6 Pi 00 (PK) Ju: 29 Pi 54 (AK) Ve: 18 Ta 50 (AmK) Sa: 10 Ar 18 (PiK)
 Ra: 26 Vi 54 (DK) Ke: 26 Pi 54 HL: 1 Vi 29 GL: 14 Ar 12



ther is a very powerful man. Simhāsana yoga must be present for a person to occupy a throne position, and the second lord Sun is exalted in the tenth house forming the Simhāsana yoga, and being in the royal sign Aries in the āruḍha Lagna this grants the title of Queen to her.

Now, the rājayoga in Pisces must be assessed from the Lagna, āruḍha Lagna and ātmakāraka. Being joined the ātmakāraka this yoga

in itself is quite strong. The combination doesn't have argalā on the āruḍha Lagna, but is obstructing the argalā of Venus and Mars on it, thus giving it jñāna śakti over the āruḍha Lagna. However, as there is no argalā of this combination on the Lagna itself, the power to act or kriyā śakti is not conferred upon the queen, a power taken away from the regents and royals since the establishment of constitutional monarchy in Denmark since 1849.

Whilst the power of the presiding regent isn't as prevalent as it has been, the wealth is the same if not more than it has been. This is seen from the second houses from Lagna, ātmakāraka and āruḍha Lagna. Here we see that the second house from Lagna receives the eighth house argalā from the maharaja yoga. The second from āruḍha Lagna receives the eleventh house lābhārgalā from this maharaja yoga. Whilst the second from ātmakāraka doesn't receive argalā from the maharaja yoga, the maharaja yoga does obstruct the argalā of Mars and Venus on the same, ensuring enormous wealth in inheritance. The royal family

owns several mansions and a few palaces in Denmark, along with their own farms and boats all over Europe.

A repeating trend in the analysis of her majesties chart is the repeated obstruction of the Mars-Venus combination in her eleventh house, by the maharaja yoga in the chart. At a closer look we find that Mars is the tenth lord joined amātyakāraka Venus conferring rāja sambandha yoga showing great influence and position. As this forms a rājayoga between fourth and fifth lords, this rājayoga goes to ensure the best for the community as a whole.

This is boosted by the Yanavanta yoga of Moon strong in Lagna with Venus in the third/eleventh being equally strong giving leadership and expertise in one specific field. The queen is an avid painter (Venus in Taurus), designer of clothes (Venus+Mars) for many TV-series as well as theater-performances. Her husband is furthermore a winemaker.

This yoga is further sparked by the aspect of Rāhu on it giving political association and power and that too among the regents of Denmark as this occurs in Taurus .

Whilst this combination gives lābhārgalā to Lagna, dhanārgalā to āruḍha Lagna and parākrama argalā to ātmakāraka which are all bound to grant enormous political influence and fame in the field of the arts, the Queen's work has often been criticized as being dependant on her status rather than her ability due to the virodhārgalā of the maharaja yoga on her āruḍha Lagna which has thus dominated peoples world view of her.

Chart 2: Anders Fogh Rasmussen

Two birth times have been given for the current prime-minister of Denmark. One gives the possibility of Cancer La-



Yanavanta yoga of Moon strong in Lagna with Venus in the third/eleventh being equally strong giving leadership and expertise in one specific field





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gna whilst the other gives Libra Lagna. This author has chosen Libra Lagna as only this Lagna gives a link between the tenth house, amātyakāraka, Rāhu and the sign Taurus, all qualities needed for a ruler of Denmark. In the given chart the tenth lord is amātyakāraka granting rāja sambandha yoga for association with the topmost people in ones field, and with Rāhu aspecting Moon by rāśi dristi it indicates political association. The amātyakāraka is in Taurus therefore qualifying him to be a leading politician in Denmark.

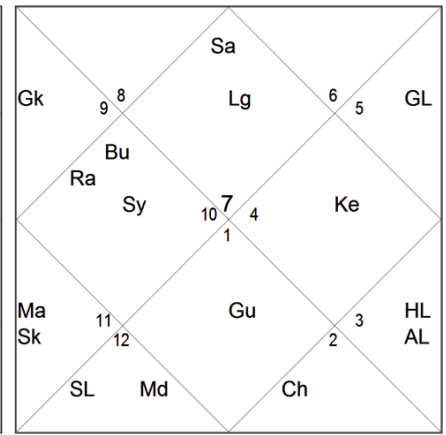
With Saturn exalted in Lagna his values would be more conservative and focused on the money of the nation. He is the current leader of Venstre, the Danish liberal party, whose policy has primarily been conservative.

Now, we need to analyze this tenth lord with respect to the remaining positions. The Moon has argalā on the Lagna and ātmakāraka Venus. It doesn't have argalā on the āruḍha Lagna, but is obstructing the papārgalā of Ketu on the āruḍha Lagna, thus giving the Moon enormous power in the chart. The maharaja yoga between Lagna and fifth lords Venus and Saturn, is also quite strong with Venus having argalā on Lagna, ātmakāraka and obstructing the argalā of Saturn on the āruḍha Lagna.

Further, according to Parāśara the argalā of one planet on the first, fifth and ninth houses simultaneously grants rājayoga and good fortune. Essentially the native is granted the full blessings of the Trikoṇa houses and thus the blessings of Lakshmi. Moon is in such a position, being that the Lagna, ātmakāraka and āruḍha Lagna are in these houses, thus any argalā on these is also argalā on the Trikoṇas. Venus holds a similarly strong position in the chart.

Notably, with Moon in a Dusthāna and

Md	SL	Gu	Ch	AL	HL
Sk	Ma	Rasi		Ke	
Bu	Ra	Rasmussen, Anders F		GL	
	Sy	January 26, 1953 0:55:00 (0:00 west) 10 E 45, 56 N 25			
Gk		Sa	Lg		



As: 15 Li 47 Su: 12 Cp 35 (PiK) Mo: 28 Ta 22 (AmK) Ma: 26 Aq 54 (BK)
 Me: 7 Cp 12 (GK) Ju: 18 Ar 30 (MK) Ve: 29 Aq 24 (AK) Sa: 4 Li 00 (DK)
 Ra: 19 Cp 33 (PK) Ke: 19 Cn 33 HL: 23 Ge 05 GL: 24 Le 55

Saturn in Lagna, the prime-minister has Brahmaṇa yoga, a yoga which makes one a great servant to the community, and in this case the country.

With planets occupying all signs in the Kendra the Tara Daśā is applicable in the chart, and from 1989-2008 Saturn mahadaśā is running. Saturn is well placed in the Lagna in parivartana yoga with Venus granting maharaja yoga. Further the kāraka parivartana with Moon is sure to give powerful political associations. During Saturn daśā Saturn antardaśā he was tax minister, and during the pratyantara daśā of Moon he was appointed to minister of finance.

However, Saturn in the Lagna, tenth or fifth houses, regardless of strength, causes a risk of rajbhanga yoga and the native may leave or be forced to leave their position. Saturn in the Lagna shows own decision. In his new position he in the beginning of his reign as the minister of finance, pushed hard to ensure the budget promises of the government would become a reality. The government wasn't able to, and whilst attempting to uphold their policy the minister was accused of conspicuous accounting methods. The lord of āruḍha Lagna is Mercury (finance/accounting) who is joined Rāhu (scandal). Mercury is further debilitated in Navāmsā causing rajabhanga yoga.

◇◇◇◇◇◇◇◇◇◇
However, Saturn in the Lagna, tenth or fifth houses, regardless of strength, causes a risk of rajbhanga yoga and the native may leave or be forced to leave their position
 ◇◇◇◇◇◇◇◇◇◇



Therefore by the end of the Saturn an-





Mercury antardaśā is running causing rajbhanga yoga and unfortunately due to economical reforms being made during his time, his popularity has been falling and the likelihood for him to stand for re-election seems slim.

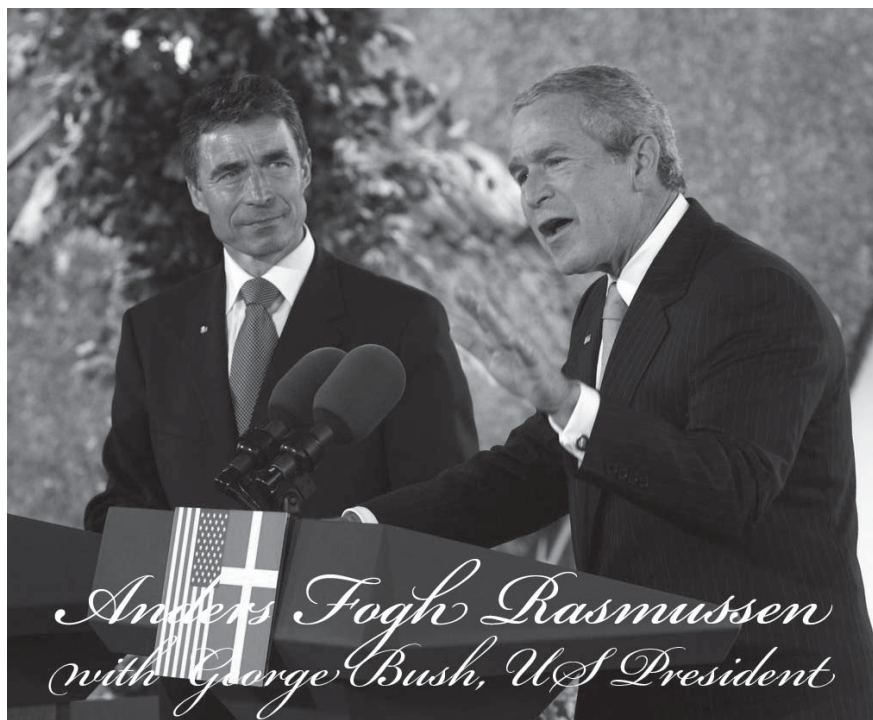


tardaśā, during Mercury's pratyantara daśā Mr. Rasmussen resigned from his position.

The following antardaśā of Jupiter continued his leave from office, but he managed to publish the book *Fra socialstat til minimalstat* a book centered on his ideas politically, and essentially describes how improving the lifestyle and values of both the income-earners and those who aren't able to fend for themselves needs to be the cornerstone of every parties policy. Jupiter being the third lord gave him this opportunity, and being in mutual aspect with Saturn in the Lagna, he did so in disgust with the way the political scene had looked after him and his parties exit from government after January 1993.

The next antardaśā of Ketu invites Simhasana yoga, as Ketu is the second lord placed in the tenth house, giving power and position. This began in 1995 and with the next antardaśā of Venus from 1996 to 1999 the maharaja yoga between Saturn and Venus was activated and he became the party-leader of his party, Venstre, the Danish liberal party.

Mars antardaśā followed this only to



increase his hold on the party and its political agenda, and when the Moon antardaśā followed from 2000-2002 the raja sambandha yoga was set to make him prime-minister in Denmark. The next election followed in Rāhu antardaśā again activating the raja sambandha yoga which he again won through clever politics and a weak opposition. Mercury antardaśā is running causing rajbhanga yoga and unfortunately due to economical reforms being made during his time, his popularity has been falling and the likelihood for him to stand for re-election seems slim.

Chart 3: Bill Clinton

In the chart of former President Bill Clinton we find that Moon is in the tenth house, and its kāraka Mercury is in the Lagna. Such a person will think and act like Vishnu and truly believe that the world is one family. Such a person will persist in trying to establish peace in the world.

Again we see a combination of Mars and Venus in the chart. Here Mars is the fifth lord joined Venus who is the fourth lord. This forms a strong rājayoga for benefitting the community (fourth house – world is the family). This is also amātyakāraka Venus, joined the tenth lord Mars giving association with the topmost people in his field of occupation. As Rāhu further aspects this combination he is a politician. The placement of this yoga in Virgo will give this political career in the USA where he will be among the top leaders.

This combination obstructs the argalā of Rāhu on the Lagna, obstructs the argalā of Ketu on the āmakāraka Moon, and also obstructs Ketu's argalā on the āruḍha Lagna. Therefore the Mars-Venus yoga is extremely powerful in the chart. Finally this combination gives lābhārgalā to the fifth house, obstructs Rāhus argalā on the Lagna, and also is in the seventh from the ninth house, which happens to be Venus' exaltation

sign giving it even more strength in the chart.

This rājayoga is therefore extremely powerful in the chart. This is further confirmed by Mars being the disposer of the Moon and Lagna lord, whilst simultaneously aspecting the horā Lagna and ghāṭikā Lagna in the chart making this combination one Mahāyoga in the chart.

Unfortunately, unlike in the former chart, Mars is the lord of second from āruḍha Lagna and joined Venus and will give bahustree yoga which risks extramarital affairs. As this is in the second from upapada this will damage the marriage, and give scandal due to the aspect of Rāhu on the same. Therefore, the same yoga for rājayoga and political association will also bring extramarital affairs without doubt.

The main battle of his career has been between the Mars-Venus combination in his third house, and the Ketu in his fifth house. Where the Mars-Venus yoga improves his career but also increases the risk of extramarital affairs, the placement of Ketu in the fifth ruins career and reveals any acts of scandalous nature.

Vimsottari Dasa (started from Moon):

Rah MD: 1973-04-15 - 1991-04-16

Antardasas in this MD:

Rah: 1973-04-15 - 1975-12-29

Jup: 1975-12-29 - 1978-05-22

Sat: 1978-05-22 - 1981-03-28

Merc: 1981-03-28 - 1983-10-19

Ket: 1983-10-19 - 1984-11-05

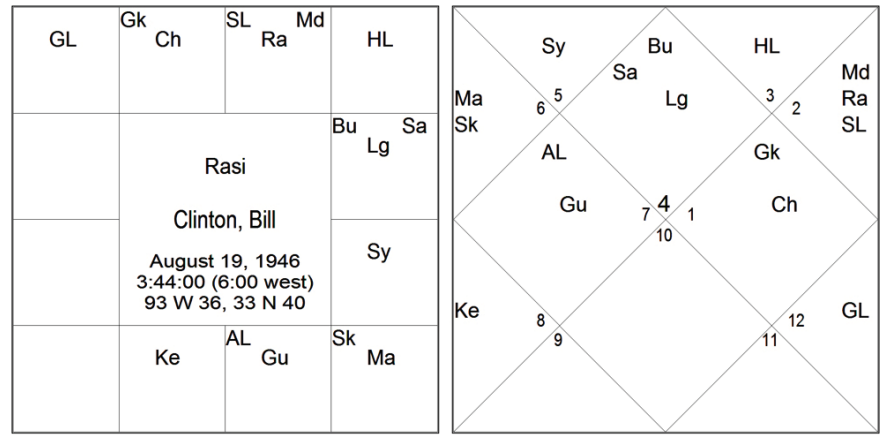
Ven: 1984-11-05 - 1987-11-06

Sun: 1987-11-06 - 1988-09-30

Moon: 1988-09-30 - 1990-03-28

Mars: 1990-03-28 - 1991-04-16

He started his career in Arkansas in 1977. Rāhu mahadaśā started in 1973 and initiated the rājayoga and raja sambandha yoga in Virgo through its aspect on the same. During Jupiter antardaśā he held the title of Attorney General in Arkansas. Jupiter is involved in ga-



As:	8 Cn 09	Su:	2 Le 42 (GK)	Mo:	24 Ar 12 (AK)	Ma:	13 Vi 07 (MK)
Me:	14 Cn 20 (BK)	Ju:	0 Li 05 (DK)	Ve:	17 Vi 47 (AmK)	Sa:	9 Cn 01 (PiK)
Ra:	24 Ta 10 (PK)	Ke:	24 Sc 10	HL:	4 Ge 41	GL:	8 Pi 59

jakesari yoga on the āruḍha Lagna which gives enormous popularity and makes a person very self conscious about their image. Jupiter indicates law as being the area of leadership.

However, Jupiter is placed in the sixth from mahadaśā Graha Rāhu, and shows dislike or overall discomfort with this position, and he will also find himself unable to follow the advise of elders during such a time due to the guru-chandala yoga. After holding this position for two years he ran for governor and became the Governor of Arkansas in January 1979. Saturn antardaśā had started and shows him becoming much more politically involved due to the position of Saturn in Cancer causing a Simhāsana yoga common among politicians. Mercury is joined Saturn and he occupied that position beginning from Rāhu-Saturn-Mercury daśā, antardaśā, pratyantara. Again Jupiter showed up and caused heartache, where in Rāhu-Saturn-Jupiter daśā, antardaśā and pratyantara he lost the elections to his opponent, only to regain his position in Rāhu-Mercury-Rāhu maha, antara and pratyantara daśā which he then held for nine years.

Jupiter mahadaśā began in 1991 and with its sukhārgalā on the Simhāsana yoga in the Lagna, and the dhanārgalā on





the raja sambandha yoga, the road to further raja yoga began. With the gajakesari yoga in the āruḍha Lagna a strong foundation for his popularity and political success is made. On November third, during Jupiter daśā, Jupiter antardaśā and Moons pratyantara daśā he had officially won the elections and became president of the USA.

Vimsottari Dasa (started from Moon):
 Jup MD: 1991-04-16 - 2007-04-16

Antardasas in this MD:

- Jup: 1991-04-16 - 1993-06-04
- Sat: 1993-06-04 - 1995-12-18
- Merc: 1995-12-18 - 1998-03-22
- Ket: 1998-03-22 - 1999-02-26
- Ven: 1999-02-26 - 2001-10-31
- Sun: 2001-10-31 - 2002-08-18
- Moon: 2002-08-18 - 2003-12-18
- Mars: 2003-12-18 - 2004-11-23
- Rah: 2004-11-23 - 2007-04-16

The two antardaśā following during this time are Saturn's and Mercury's both joined in the Lagna. During this time the Clinton administration pushed towards globalizing the administration by making the White House accessible through the internet (Mercury), and removing alienation of people within the military by granting homosexuals the permission to join the same. These are traits noteworthy of one who believes that the

world is one family (Vishnu yoga).

He won the second term during Mercury's antardaśā being well placed and joined the Simhāsana yoga. But, with Mercury being the dispositor of the Venus-Mars combination it would also give rise to extra marital affairs, and with Ketu antardaśā following the picture looked very grim. During Guru mahadaśā, Ketu antardaśā the President was impeached for having lied during the Paula Jones civil disposition earlier in the year. When Saturn influences the Lagna the native may feel compelled to lie. The issues which will be lied about are seen from Saturn's Graha aspect in the chart. Saturn aspects the bahu-stree yoga in the third house showing the desire to lie or avoid the issues pertaining to that. Rāhu shows the causes of scandal, and if associated with the āruḍha Lagna, the native's name will be associated with scandal. The scandal will be indicated by the sign position of Rāhu. Here Rāhu is in a Venusian sign indicating sexual scandal.

However, the position of Ketu is not strong enough to overthrow the virodhārgalā of Venus and Mars. Therefore the outcome of the impeachment was naturally in the Presidents favor.

The next antardaśā of Venus brought Clinton into the warzone, where he had NATO carry out bombings of Ex-Yugoslavian country Serbia due to allegations of genocide and ethnic cleansing on part of the Serbian military towards Albanians living in Kosovo.

Further, in the closing year of his administration he attempted to resolve the Arab-Israeli conflict by arranging peace talks between the Israeli Prime Minister and the Palestinian Chairman Yasser Arafat, all events characterized by the Yoga between fourth and fifth lords in the chart.

To be continued...



Kāla Chakra - An Introduction

Sarbani Rath

श्री गणेशाय नमः

Introduction¹

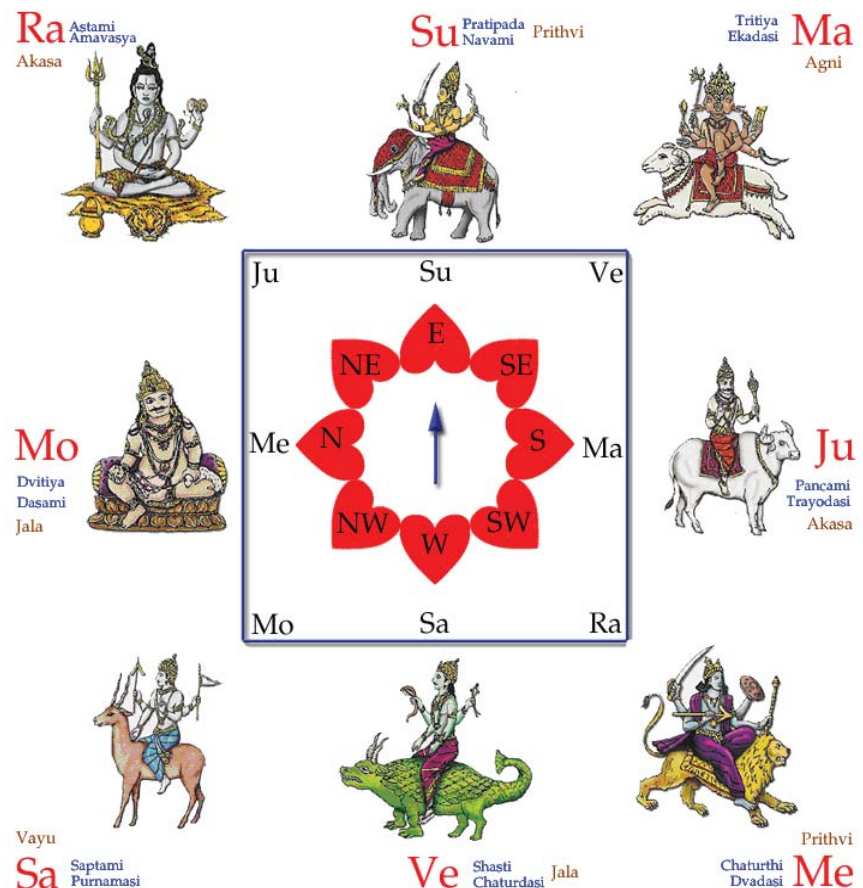
The Sun, resplendent and glorious in his twelve forms, as the ruler of the day and the lord of the grahas, is the controller of Kāla or Time. The three navels of his amazing one-wheeled chariot are the triptych of kālas, bhūta, bhaviṣya and vartamān (past, future and present) and the different kāla sankhyās or the measurements of time like kṣaṇ, muhūrta, divasa, rātri, pakṣa, māsa, samvatsara, ṛtu, ayana and yugas are the different parts of his chariot. The Sun determines another three-fold division of time, sṛṣṭi, sthiti and pralaya and as Brahmā, Viṣṇu and Maheśvara, he governs the Wheel of Time or the Kāla Cakra, within whose spokes, every living being is caught. Time as governed by the Sun in the Hindu philosophical tradition, is cyclical, unlike modern mathematical time that is linear.

Without Āditya, there can be no kāla or measurement of time and without kāla there can be no order in the universe. The Sun's basic measurement of time on earth is from sunrise to sunrise, as it traverses the complete round of the twelve rāśis, demarcating the period into day and night, aho and rātri, as the Sun is invisible for one half of the time period. Together it is known as ahorātri, from which the word 'Horā' has sprung to denote the study of jyotish as Horā Śāstra. So the Sun's movement around the dvādas rāśis is the fundamental unit of time in the life of a living being. This is Time that is

1 Paper presented at Nagpur 27-28th March 2004

perfectly ordered and regular, and that which follows the path of Brahma. This ordered Time is known as Yama. He is dharma personified and is a son of Sūrya. Yet there is another Time, another son of the same Sūrya, that is irregular, and that does not follow dharma. It functions from midnight to midnight and heralds all that is inauspicious and malevolent. This is Mahākāla, and he is predominant in Kali Yuga, as dharma's presence is weak during this period. Yama's time includes destruction and death but as mere events, like the dance of Śiva which signifies pralaya and is the culmination of all creation as per nature's law. Mahākāla's destruction is demonic and evil. If Yama is death, then Kāla is apamṛtyu.

FIGURE 1: KĀLA CAKRA BASICS



(c) Sanjay Rath, SJC 21

Kāla Chakra



Yama was blessed by his father and became known as Dharmarāja and attained the lordship of one of the dikas as a lokapāla...



The Kāla Cakra is mapped on to the Dik Cakra, beginning with the Sun in the East, followed by Mars, Jupiter, Mercury, Venus, Saturn, Moon and ending with Rāhu in the north eastern direction. If the Dik Cakra or the Wheel of Direction, which is manned by the ten dikpālas and lorded by Indra, depict the constructive side of life, the Kāla Cakra, the Wheel of Time, portrays the destructive events that can occur in an individual's life. Where Dik as Direction or gati is positive, Kāla as time is negative.

Yama was blessed by his father and became known as Dharmarāja and attained the lordship of one of the dikas as a lokapāla. Mahākāla did severe penance and attained 'grahatva' and became better known as Śanaiścara. Yama is the son of Sūrya from Sangyā, while Mahākāla is the son of Sangyā's shadow self, Chāyā. Since the basic unit of regular time is the Sun's cyclical movement across the zodiac, as depicted by Yama, the lagna, or the commencing point of the Sun's movement is known variously as Sangyā, the point of creation. The 24

hours starting from the Sun's movement from Sangyā are divided into 8 yamas, each spanning for 3 hours. Each half of a yama is known as a kāla, measuring 1½ hours, thereby creating 16 kālas in a day. Each kāla is ruled by a planet starting with the day lord and subsequently it follows the order of the Kāla Cakra from Sun to Rāhu. The 8 kālas which exist from sunset to sunrise begin with the 7th planet from the vāra lord in the Kāla Cakra.

The Kāla of a planet is a period when its negativity manifests and the planet attempts to seize or grasp the native. A person having an afflicted planet ought to worship the śakti associated with that planet during its kāla. For example, there can be no better remedy for a person with an afflicted Rāhu, to worship Durgā during Rāhu Kāla. Similarly, the śaktis of the other planets are to be worshipped during the kāla of the planet representing them.

Constructing the Kāla Cakra

The Praśna Mārga in ślokas 82-84, de-

FIGURE 2: KĀLA TABLE

Day: Sunrise to Sunset							
A.M.	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6.00-7:30	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
7:30-9.00	Mars	Rāhu	Jupiter	Venus	Mercury	Saturn	Moon
9.00-10:30	Jupiter	Sun	Mercury	Saturn	Venus	Moon	Rāhu
10:30-12	Mercury	Mars	Venus	Moon	Saturn	Rāhu	Sun
12.00-1:30	Venus	Jupiter	Saturn	Rāhu	Moon	Sun	Mars
1:30-3.00	Saturn	Mercury	Moon	Sun	Rāhu	Mars	Jupiter
3.00-4:30	Moon	Venus	Rāhu	Mars	Sun	Jupiter	Mercury
4:30-6.00	Rāhu	Saturn	Sun	Jupiter	Mars	Mercury	Venus
Night: Sunset to Sunrise							
P.M.	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6.00-7:30	Venus	Jupiter	Saturn	Rāhu	Moon	Sun	Mars
7:30-9	Saturn	Mercury	Moon	Sun	Rāhu	Mars	Jupiter
9.00-10:30	Moon	Venus	Rāhu	Mars	Sun	Jupiter	Mercury
10:30-12	Rāhu	Saturn	Sun	Jupiter	Mars	Mercury	Venus
12-1:30	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
1:30-3.00	Mars	Rāhu	Jupiter	Venus	Mercury	Saturn	Moon
3.00-4:30	Jupiter	Sun	Mercury	Saturn	Venus	Moon	Rāhu
4:30-6.00	Mercury	Mars	Venus	Moon	Saturn	Rāhu	Sun

tails the construction of the Kāla Cakra. The cakra is constructed by drawing three concentric squares and then drawing four lines to connect the various points in these squares. Two lines are drawn diagonally, connecting the four corners. The other two are drawn vertically and horizontally dividing the box in four quarters. In aggregation, all four lines divide the entire box into eight triangles. The eight points on the outer periphery represent the eight directions, with the top middle point being East, followed by South East, South, South West, West, North West, North and North East, moving in a clockwise direction. Finally the 28 nakṣatras are mapped on the eight spokes, which converge at the centre of the inner square, in groups of seven. The mapping starts with Aświnī in the East on the topmost point of the outer periphery, moving down to the centre of the spoke, and then up through the diagonal spoke in the South East. In this manner the mapping ends with the 28th nakṣatra plotted in the North Eastern direction in the top left hand corner of the outer periphery.

The spokes represent the inflow and the outflow of positive and negative energies. The energies flowing from the straight lines in the Eastern, Southern, Western and Northern directions are energies which are flowing in towards the centre. These four directions represent the Kendras. The South Eastern, South Western, North Western and North Eastern corners are the Koṅas and are the points from which the energies flow out.

The Praśna Mārga states that “from the nakṣatras in the Kāla Cakra one can determine and know about the Yoginis and Mṛityu and from these other lakṣaṇas or indications can be seen”. It identifies three sensitive points on the Kāla Cakra, namely, Prāṇa, Deha and Mṛtyu, from which inauspicious events and death can be predicted. This proce-

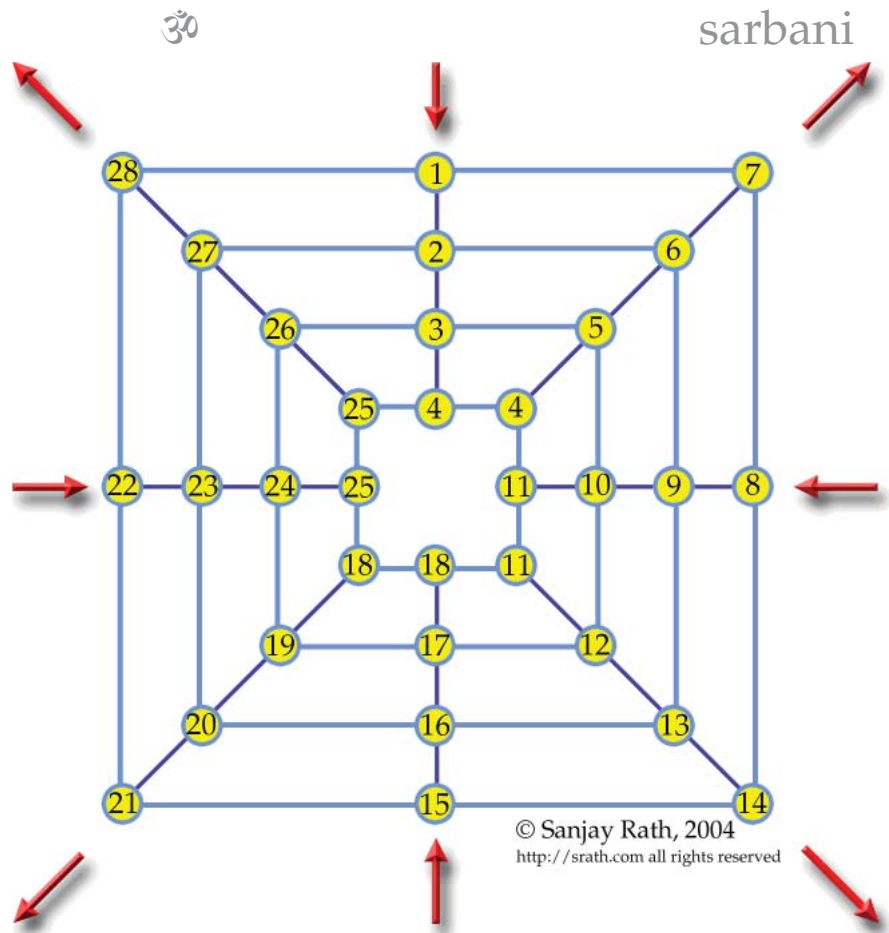
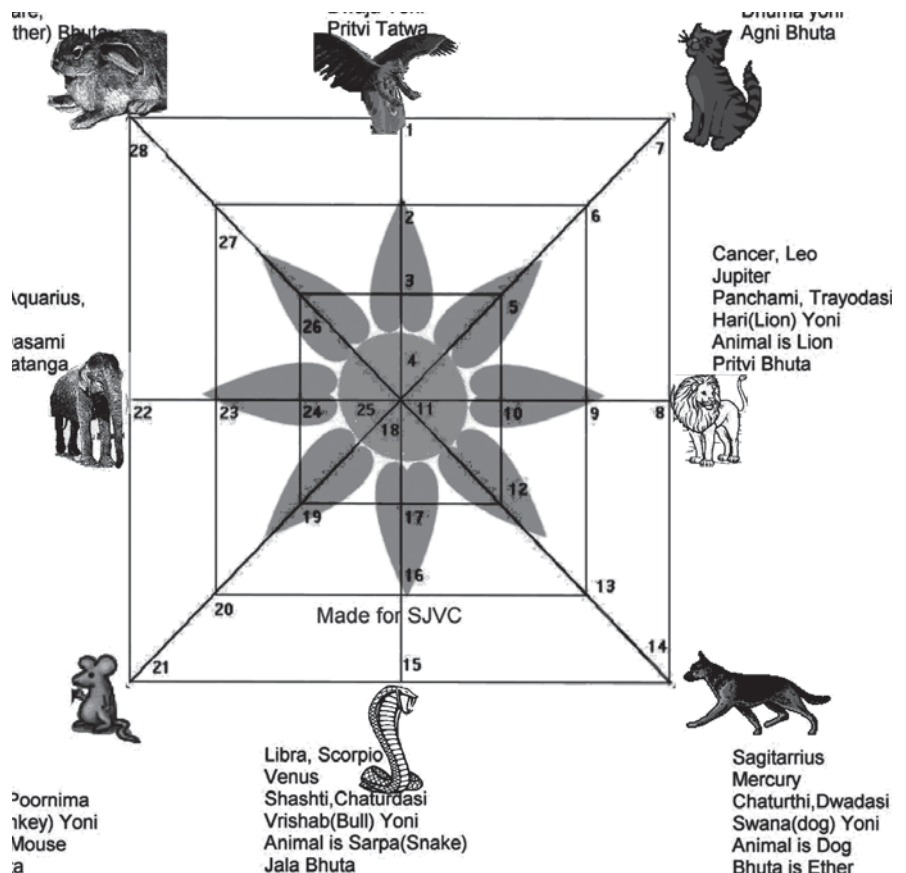
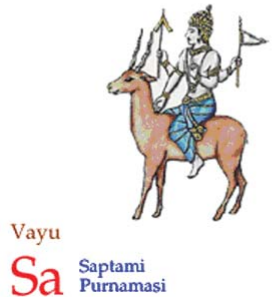
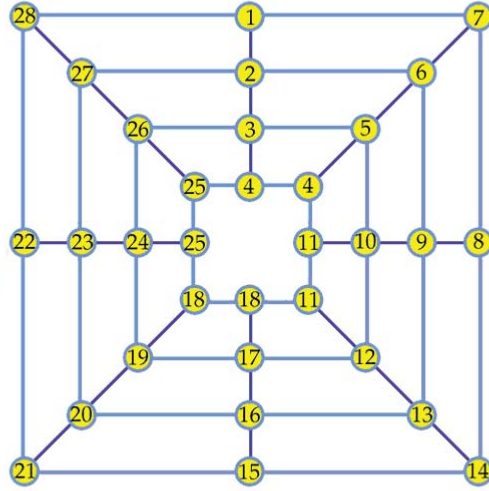
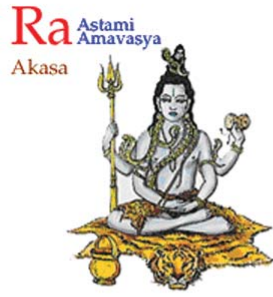


FIGURE 3: CONSTRUCTING THE KĀLA CAKRA

FIGURE 4: THE KĀLA CAKRA - 1





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Cakra death occurs. When Deha and Mṛtyu or when Prāṇa and Mṛtyu fall in the same line, prolonged sickness and fits occur. There is another sensitive point called Yogini. The Yogini has its own peculiar pattern of movement which is known as the dance of the Yogini. This is nothing but the dance of death and wherever the feet of the Yogini fall in the Kāla Cakra, death follows.

Worship and Remedies from the Kāla Cakra

The Kāla Cakra can be studied at various levels; it can be used to understand both the darker side as well as the purer side. If the Yoginis represent the darker aspects of the

universe, which exist at a nether level, in the more ethereal plane the Kāla Cakra can be used for remedies for afflicted planets and for worshipping one's iṣṭa devatā. One of the best ways to propitiate afflicted planets is to worship the deity of the planet opposite to it in the Kāla Cakra, as planets placed in opposition therein can counter each other. Mercury and Rāhu; Saturn and Mars; Sun and Venus have the ability to completely suppress the other. Hence, the deity of Mercury can be worshipped to crush an afflicted Rāhu. Deities may be worshipped at various levels: as śaktis of the planets, as forms of Viṣṇu or as the deities associated with the tithis. For example, Rāma is worshipped on Navami, Gaṇeśa on Caturthi, Sarasvatī on Pancami, Śiva on caturdasi etc.

Prāṇa: The nakṣatra of the praśna Sun is assigned to position 1 in the Kāla Cakra. Count from this position to praśna candra. This point is Prāṇa.

Deha: Assign the janma nakṣatra of the native to position 1. Count from this position to Prāṇa. This point is Deha.

Mṛtyu: Assign Kṛttikā to position 28. Count from here to the praśna candra in an anticlockwise direction. This point is Mṛtyu.

When these three points or sphutas fall in a single line or spoke of the Kāla



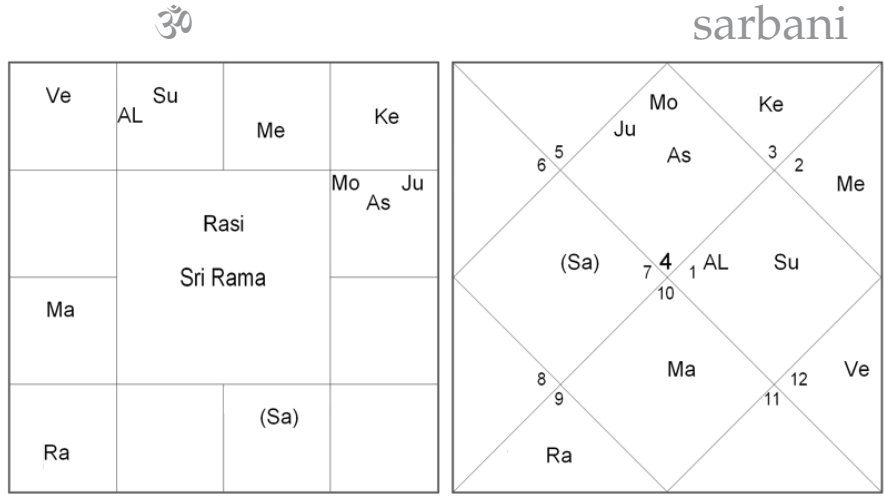
These pairs of planets in the Kāla Cakra have a peculiar symbiotic relationship. Given below is the example of Jupiter and Moon, which helps one in understanding Gajakeśarī Yoga is great depth.

Kubera and Nara Vāhana, Gaja and Kesarī in the Kāla Chakra

In the Kāla Chakra, Jupiter and Moon are posited opposite each other, in the southern and northern directions. The lord of the northern direction, where the Moon is placed, is Kubera, the god of wealth. The yoni is Nara (Man); the animal associated is Gaja (Elephant) and the deity for the direction is Durga (Umā is the pratyādhī devatā of Moon). The uniqueness of Kubera is that his vāhana is Nara, or man. This symbolizes the fact that man is enslaved by his indriyas (sensory organs) and is subject to greed for the material world, with Kubera depicting the epitome of materiality.

Man is eternally in pursuit of wealth driven by his desires (Moon). The Moon represents not only the narayoni but the mind, which is forever susceptible to surrender to the dark side. The only one who can rescue man, and by corollary the mind, from this material bondage is Jupiter. Jupiter is in the southern direction in the Kāla Chakra, whose lord is Yama. The animal associated with this direction is Kesarī (Lion), represented by the Hariyoni and the deity is Indra, the pratyādhī devatā of Jupiter. The two animals associated in the concerned directions, the elephant and the lion, are the vāhanas of the deities in the opposite direction.

The elephant is the vāhana of Indra and the lion is the vāhana of Durga, signifying that each can 'ride' the other or control the other, when the negativities of the direction become prominent.



Jupiter represents divinity in any horoscope and Hari as the lion can control the minds of a million men in a fell sweep, thereby curbing and dictating the flow of wealth (and hence greed/desires) that accrue in the hands of men. It is Hari who can lift a man from the mire of materiality and reinstate him on the spiritual path.

The lion can demolish a thousand elephants as stated in the Jātaka Deśa Mārga and therefore destroy enemies. In this case the enemies are both within and without; the enemies within being the desires and distortions of the mind, as depicted by the elephant. Indra is the king (devarāja), the victorious one, the one who sits in the throne of the horoscope in the 10th house, and therefore has the power to conquer the enemy. The lion too is a king (paśurāja) and a symbol of conquest and royalty. This describes the effect of Jupiter from the Chandra kendra; when favorable, it can make a man the undisputed king of the world, untrammled and a ruler of men, like Śrī Rāmachandra, or having conquered the senses, it can produce a perfect renunciate and a supremely spiritual person, like Śrī Achyuta Dasa (see chart below). In both cases, it is the triumph of the lion over the elephant, of the divine over the base, of Hari over man. In its ultimate form, it is a supreme

Man is eternally in pursuit of wealth driven by his desires (Moon)...



... The lion can demolish a thousand elephants as stated in the Jātaka Deśa Mārga and therefore destroy enemies.

Table: The Moon & Jupiter in the Kāla Chakra

	Moon	Jupiter
Direction	North	South
Lord	Kubera	Yama
Yoni	Nara	Hari
Animal	Gaja (Elephant)	Kesarī (Lion)
Deity	Durga	Indra
Tithis	Dvītiyā, Daśamī	Pañcamī, Trayodaśī



condition of a very powerful Jupiter having perfect control over the dhī and the mana, and as such over the life of the native.

(Conversely, if one considers the Moon from Jupiter, then the southern direction is that of Yama, the god of the departed souls. The one who protects man from venturing towards the abode of Yama, is the deity of the northern direction, Durgā or Durgatināśinī, She who removes the evils of the way. This is beyond the scope of the paper as the discussion is about the placement of Jupiter from the Moon and not vice-a-versa.)

highest level as the Aṣṭadala Padma, as the seat of the 8 Cara kārakas, where the ātmā is worshipped. Here Viṣṇu is worshipped as the Aṣṭadala Padma, wherein He dwells in the centre of the lotus, which is nothing but the hṛdaya padma. The eight petals of the Kāla Cakra are the planets representing the 8 Cara kārakas. One of these petals is stronger than the others, and that is the Ātmā Kāraka. If one of Viṣṇu's eight names, which resonate with a particular Ātmā Kāraka, is taken repeatedly, then the soul gets cleansed.

OM TAT SAT

The Aṣṭadala Padma and the Kāla Cakra

FIGURE 7: THE KĀLA CAKRA AS THE AṢṬADALA PADMA

The Kāla Cakra may be perceived at the

ACHYUTA

*om shrīm klim upendraya
achyutaya nāmah*

NARAYANA

om namo narayanaya

KESHAVA

klim keshavaya nāmah

SUN

RAHU

MARS

HAMSA

*om klim hamsa
soham nāmah*

MOON

JUPITER

VISHNU

om vishnave nāmah

SATURN

MERCURY

SATYA

*om namo bhagavate
satyadevaya*

VENUS

HARI

hari om tat sat

JANARDANA

klim gopijanavallabhaya svaha



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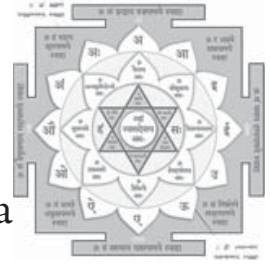
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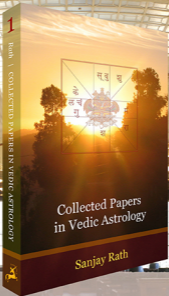
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