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# Dasha Periods of the Wayward Rahu

## *Rahu in the Twelve House of the Chart*

Dr K S Charak

The dasha results of a planet are vastly dependent upon its location in the natal chart, besides other attendant factors. We have already had an inkling of the results of the MD of Rahu and those of the various AD's under the MD of Rahu. Before we discuss the results of AD of Rahu under the MD of various planets, it may be worthwhile to understand the results conferred by Rahu when it occupies different houses of the horoscopic chart.

We shall consider here the views from three classics, viz., the *Maanasaagari* (MS), the *Phaladeepika* (PD) and the *Sarvartha Chintamani* (SC). It will be generally seen that Rahu is eminently beneficial when it occupies houses 3, 6, 10 and 11. According to the *Sarvartha Chintamani*, Rahu in the houses 6, 8 and 12 gives various problems during its dasha periods. There is some overlap here. We shall have to see how Rahu behaves when it occupies the sixth house.

### Rahu in Lagna

**MS:** Rahu in the lagna renders the native ever ailing. Supporter of his family members, the native is talkative, red-eyed, a sinner, ever engaged in forbidden activities and adept in courageous deeds.

**PD:** Rahu in the lagna makes one short-lived, wealthy and strong. The native has a disease involving the upper part of his body.

**SC:** The dasha of Rahu located in the lagna leads to loss of discrimination, danger from poison, fire and weapon, loss of dear ones, suffering in general, and defeat in battle.

**Comments:** Rahu is a natural malefic, equivalent to Saturn in effect. Its occupation of the lagna is not conducive to sound health or long life. It confers cruelty and ugly looks on the native. It should, however, be remembered that Rahu can give beneficial results under certain situations. Thus Rahu in the lagna identical with Mesha (Aries), Karka (Cancer) and Simha (Leo) is

capable of conferring on the native varied pleasures as well as affluence. It also yields good results when aspected by benefics, and when without malefic aspect. An unafflicted malefic alone may not cause any problem. But when malefic influences act in combination, adverse results are produced. We have already elucidated the effect of Rahu in the lagna in chart 2 (vide the *Vedic Astrology* vol. 5 no. 6, November-December 2001 issue).

### Rahu in 2H

**MS:** Rahu in the second house makes one a thief, ever haughty, given to intense suffering. The native has access to a lot of wine and flesh, and he resides in the houses of the fallen ones.

**PD:** Rahu in the second makes one given to deceitful conversation, easily angered, suffering from disease of the oral cavity, detestable, comfortable and wealthy due to help from the king.

**SC:** The dasha of Rahu occupying the second house deprives one of status and wealth. The native obtains unwholesome food to eat, serves a fallen king and indulges in lies and anger.

**Comments:** The second house rules over speech as well as the oral cavity. Rahu in the second confers on one unclear speech, and speech with hidden meaning. The native has a quarrelsome nature and deals in animal skins and sale of fish. If unafflicted, Rahu in the second ensures monetary gains.

### Rahu in 3H

**MS:** The third house Rahu destroys the native's brother but blesses the native with comforts, wealth, wife, children and friends. If this Rahu is exalted, the native possesses elephants, horses (vehicles!) and servants.

**PD:** The native with Rahu in the third is proud, opposed to his brothers (and sisters), wealthy, long lived and of stable intellect.

***An afflicted Rahu in the lagna confers on the native ill health and ugly looks, unless countered by benefics.***

***Afflicted Saturn in the fifth house, also an afflicted Moon, can lead to mental depression.***

**SC:** The dasha of Rahu occupying the third house confers gains from children, wife and brethren, general comforts, lordship over others, foreign travel, favours from the ruler, and confinement (suffering!) from agricultural pursuits.

**Comments:** Rahu in the third house generally confers great benefits on the native. It makes one wealthy, valiant and long-lived. However, it is not conducive to harmonious relationship with one's siblings. Or the siblings tend to suffer in various ways. The fourth is the house of agriculture. A malefic, like Rahu, in the twelfth from fourth, i.e., in the third house, is not good for agricultural pursuits.

**Rahu in 4H**

**MS:** The native with Rahu in the fourth house, as the overlord of a village, resides on one side (in isolation!) in misery, bereft of wealth and near ones. Devoted to the mean, a backbiter and a sinner, he begets one daughter and has a frail wife.

**PD:** With Rahu in the fourth, the native is foolish, troublesome, short-lived but blessed with friends, and occasionally also comfortable.

**SC:** The dasha of Rahu occupying the fourth house destroys the native as well as his mother; there occur losses in agriculture, ire of the ruler, trouble to wife, mental torment, danger from fire and thieves, risk of imprisonment, physical illness to wife and children, and detachment from wife, children as well as the world.

**Comments:** The fourth is an adverse house for occupation by Rahu. The health and longevity of the mother tend to suffer. The fourth house stands for comforts at home. Rahu here destroys peace at home and generates conflict with wife and children.

**Rahu in 5H**

**MS:** Rahu associated with the Moon in the fifth house causes harm (disease or death!) to the son and makes the native consistently angry. If Rahu associates with the Moon in any other house, the native gets one son whose dress is often ugly and shabby.

**PD:** The native with Rahu in the fifth house is sonless, stone-hearted, with a diseased womb, and a nasal twang in voice.

**SC:** The dasha of Rahu located in the fifth house causes loss of discrimination, lack of enjoyment from food, disturbance in studies, conflicts with others and mental torment. Additionally, there occur harm to progeny and ire of the ruler.

**Comments:** The fifth house Rahu is not good for (male) progeny though a solitary unafflicted Rahu here often does ensure the birth of one son. Rahu's influence over the Moon or the fifth house or the fifth lord leads to phobias of different kinds and intensities. In the case of female natives, Rahu in the fifth can cause disease of the uterus (womb).

**Chart 5**, born on January 2, 1946, belongs to a male native with Kumbha (Aquarius) lagna. This millionaire industrialist has Rahu and retrograde Saturn, the latter being the lagna lord, in the fifth house in Mithuna (Gemini). Almost all the planets, other than the debilitated and retrograde tenth lord Mars in the sixth, have something to do with the fifth or the ninth house. In fact, six of them actually fall in the 5/11 axis. This ensures a very sound financial worth of the native. The lagna gains strength from Jupiter's aspect and a vargottama lagna lord, through the latter is afflicted to some extent.

Rahu dasha (May 29, 1994 to May 29, 2012) has, however, created some trouble. There have been problems of liquidity and the projects undertaken are not being looked after satisfactorily. Pressure from creditors and persistent apprehension of legal action from them have robbed him of sound sleep. Particularly the Rahu-Saturn (July 5, 1999 to May 11, 2002) period has been quite taxing mentally as well as financially. With an afflicted fifth house, though aspected by Jupiter, the native has no sons but only three daughters. Loans availed from one of the sons-in-law also gave him tough time and he suffered severe mental depression at one stage. Saturn in the fifth, afflicted by Rahu, and the Moon also grossly afflicted, predispose one to mental depression. The situation in the Dashmasha does not appear too bad, though here too Rahu occupies the fifth house justifying a lot of mental tension. There is also a lot of protection in the Dashmamsha chart, with the lagna lord occupying the lagna and Jupiter aspecting it.

**Rahu in 6H**

**MS:** Rahu in the sixth makes one a destroyer of his opponents and blessed with sons, wealth and varied comforts. If Rahu here is exalted, the native rectifies several injustices, and is devoted to someone else's wife.

**PD:** The native with Rahu in the sixth is wealthy and long-lived. He suffers from peri-anal ailments and is tormented by an enemy or a malefic graha (suffers illness!).

**SC:** The dasha of Rahu occupying the sixth house leads to fear from fire, thief or the king, loss of earnings and of one's well-wishers, diabetes, tuberculosis, splenic disorders, skin disease, imbalance of Pitta in the body, and even death.

**Comments:** The sixth house is generally considered good for Rahu to occupy. Rahu here tends to destroy one's opponents and also illness. Malefics in the sixth generally ensure a sound health for the native. However, to overcome disease there must be a disease in the first place. Or there must be enemies there if they have to be destroyed. It will be seen that a native with Rahu in the sixth would generally have a sound resistance against disease and would succeed in annihilating his enemies. Being in the house of disease and of enemies, Rahu creates them and destroys them.

In **Chart 6** (female native, born on October 27, 1949; at 6:30 hours IST; at 30°N26', 75°E03'), Rahu occupies the sixth house, in Meena (Pisces). The native is a highly successful practising gynaecologist who developed multiple joint pains and deformities. The problem started in 1983 with the commencement of Rahu dasha (December 27, 1982 to December 27, 2000), and soon became severe enough to cripple her. All medical treatment, including steroids, chloroquine, and gold injections, failed to give her relief. Sometime in the middle of 1995, during Rahu-Venus period (July 15, 1994 to July 15, 1997), she underwent total, bilateral knee replacement. Rahu is in the sixth house while Venus (AD) is the eighth lord both from the lagna as well as from Rahu (MD). Both Rahu and Venus receive the aspect of Mars, the planet for surgery. In the navamsha chart, Rahu is associated with the Sun, and the sixty-fourth navamsha lord Jupiter, while it receives the aspect of Mars. In the Drekkana, the RKA involves the twenty-second Drekkana while Venus owns it.

This chart shows a very prominent Dhana yoga or combination for wealth. The lagna lord Venus occupies the second house, the second lord Mars occupies the eleventh house, while the eleventh lord Sun occupies the lagna. Thus, the lagna, the second and the eleventh are very favourably linked. In addition, the Mars-Saturn combination in the eleventh house in itself is a Dhana-yoga. This is also confirmed in the navamsha where the lagna lord Jupiter combines with the ninth lord Sun in the second house.

			Rahu Saturn (R)
Lagna	<b>Chart 5 Birth Chart</b>		Mars (R)
	January 2, 1946		
Sun Moon Venus Ketu	Mercury	Jupiter	

Lagna	6°04'	Mars (R)	4°45'	Venus	10°49'
Sun	18°06'	Mercury	26°54'	Saturn (R)	29°10'
Moon	3°02'	Jupiter	1°51'	Rahu	6°54'

1	12	Lagna	10	9
				Sun Moon Venus Ketu
		11	8	
		2	5	Mercury
3	Rahu Saturn (R)			7
		4	6	Jupiter
		Mars (R)		

Mercury	Moon		Ketu Saturn
	<b>Navamsha</b>		Venus
			Mars
Rahu	Lagna	Jupiter	Sun

	Rahu	Jupiter		6
10		Lagna		Sun
		8	5	
		11	2	Mars
12	Mercury			4
		1	3	Venus
		Moon		Ketu Saturn

Mercury Venus Saturn	Lagna Mars		Sun
	<b>Dashamsha</b>		
Ketu			
Moon			Rahu
		Jupiter	

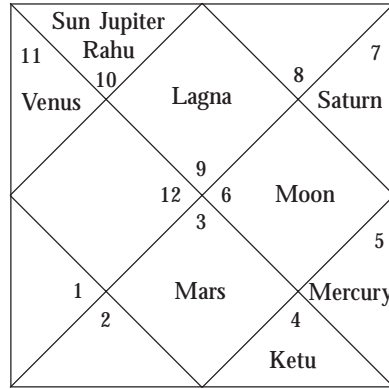
3	2	Lagna Mars	11
Sun			Ketu
		1	10
		4	7
5	Rahu	Jupiter	9
			8

Rahu			
	<b>Chart 6 Birth Chart</b>		
	October 27, 1949		
Jupiter			Mars Saturn
Moon	Venus	Lagna Sun	Ketu Mercury

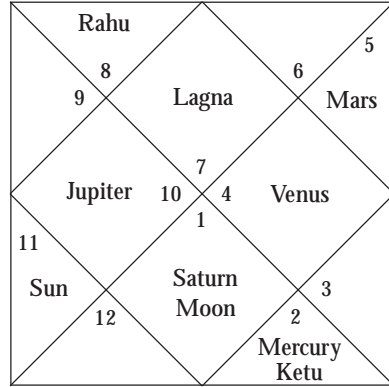
Lagna	7°35'	Mars	6°51'	Venus	25°40'
Sun	10°08'	Mercury	24°27'	Saturn	22°49'
Moon	19°53'	Jupiter	1°28'	Rahu	22°27'

9	Venus	Ketu Mercury	5
Moon		Lagna Sun	Mars Saturn
		7	4
		Jupiter	10
		1	
11	12		3
		Rahu	2

			Mars
Venus	<b>Navamsha</b>		Ketu
Sun Jupiter Rahu			Mercury
Lagna			Saturn Moon



	Saturn Moon	Mercury Ketu	
Sun	<b>Drekkana</b>		Venus
Jupiter			Mars
	Rahu	Lagna	



### Rahu in 7H

**MS:** Rahu in the seventh confers on the native a prodigal wife and numerous enjoyments in the company of wife. If malefics influence Rahu in the seventh house, the wife is wicked, ill tempered and sinful.

**PD:** The native with Rahu in the seventh is of independent nature, of limited wisdom, loses money from association with women, a widower, and of depleted fertility.

**SC:** The dasha of Rahu occupying the seventh house leads to loss of wife, foreign travel, and loss of wealth, progeny, agricultural produce as well as of one's name and fame. Fear from serpent, or death may occur.

**Comments:** Rahu in the seventh house tends to make one an adulteror and to lose money through women. It also ensures foreign travel; seventh is the house for travel, and Rahu the graha for Western direction as also for nonconformism. ☹

*(To be continued)*

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# Indo-Pak Conflict 2002

## An Astrological Overview

Anshu Sood

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*The forthcoming conglomeration of several planets in Vrisha rashi during the month of May 2002 is likely to affect the various countries variously. The author here attempts to analyse the likely impact of this planetary disposition closer home, on the Indo-Pak relations. Sanity demands that astrological indications be granted their due respect.*

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—Editor

The eternal wheel of time has moved on and is perhaps offering in its wake yet another opportunity to set right the folly thrust upon the people of the Indian subcontinent in 1947. For those unfamiliar with the course of events, and to refresh in the minds of the rest, permit me to recollect the facts for the record. In whichever way the events be viewed, one is but forced to wonder at sheer mischief on the part of our erstwhile British rulers on the one hand and the shortsighted immature approach of our own leadership at the time of independence on the other hand. It is on these accounts that we, the people of the Indian subcontinent have been saddled with the unfortunate legacy of partition and the associated turmoil. This act was single-handedly responsible for sowing the seeds of communal hatred and tension amongst the people who shared a common heritage but followed different religions. In 1947 the world was in the early stages of recovery from the devastation of the Second World War. The Allies with USA and Britain at the core were in the process of designing the post-war world scenario to suit their vision and objective. A strong India would definitely not have fitted well in their design. A pliable Pakistan at the doorstep of USSR was possibly too good an opportunity to pass over. Perhaps these

may have been part of the many motivations at that time. The fallacy of the decision manifested itself immediately, in the shape of the first Indo-Pak war over Kashmir. Once again the leadership in India displayed immaturity and a lack of farsightedness. Owing to a possible ego clash between Shri Jawaharlal Nehru and Shri Hari Singh, the erstwhile ruler of Jammu & Kashmir, New Delhi responded very late to the calls for military assistance in the face of Pakistani aggression by the latter. Once the army was active and was pushing the enemy back, the leadership failed on the diplomatic front giving in to international pressure and accepted a ceasefire. This left a large part of Kashmir in the hands of Pakistan resulting in a simmering dispute that has lasted well over half a century, and has carried over into the new millenium. Unfortunately the correct nature of the Kashmir problem has not been projected by the government of India to the world at large, or for that matter even at home, for reasons best known to them. The recent release of classified documents in Britain reveals that the then US secretary of state, George Marshall, was of the view that the accession of Jammu & Kashmir to India was final and unchallengeable. The rogue British minister of commonwealth relations, Philip Noel Baker, who defied his own Prime Minister and cabinet to favour Pakistan, however, fudged the issue.

It may well be pertinent at this stage to get into the genesis on the ground level, and to pause, examine and understand the likely motivations and larger objectives that Pakistan may have in mind. It is obvious that Pakistan has been banking on a combination of an attack across the LoC with large scale violence in the valley to capture Jammu and Kashmir. Pakistanis have learnt the lessons of 1947-48, 1965 and 1971. They have since been engaged in a structured, long term politico-military operation. The latest misadventure in 1999 was an attempt to alter equation at the geo-strategic level with the purpose of dominating Tartuk, Batalik, Drass, Kargil and Mushkoh axis. This was aimed, first at neutralising our strategic position on the Siachen heights. Secondly to interdict our communications with Ladakh. Thirdly to position themselves to have access to the Kashmir valley. Lastly, and most importantly, to shift the alignment of the LoC further east into the Indian territory. The political motivation was to refocus attention, particularly the attention of the major powers, on the Kashmir issue. This became all the more imperative in the face of India walking away with the initiative resulting out of the Indo-Pak discussions as manifested in the Lahore declaration. Pakistan just could not let the Kashmir issue fade away from international consciousness. The only way they could revive it was by creating significant violent development in the area. However, the carefully laid plans of Pakistan to wage a low intensity war and forcibly alter the LoC perceiving a weak, defeated government in India, came unstuck in the face of a determined military response and a sustained diplomatic initiative. The astrological perspective on the above has been detailed in earlier papers by the author titled "Another War in the Offing?" published in Vedic Astrology journal volume 3 numbers 4 & 5 of 1999.

This article was received by us in  
January 2002. —Editor

In order to view the present astrologically let us start with the natal independence charts for India and Pakistan.

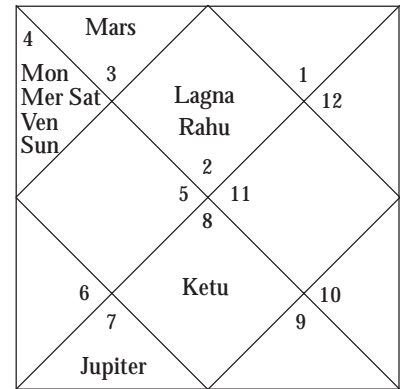
### Indian Independence Chart

The chart used for India (**chart 1**) is that of the Indian Independence Day: August 15, 1947 at 00:00 hours, time zone +5:30, New Delhi, India, 28N39, 077E13.

India has Venus Mahadasha (Vimshottari) operating, which commenced in September 1989. Venus is the lagna lord and the sixth lord posited in the third house. The Antardasha of Jupiter commenced on the 9th of November 1999 and continues till the 10th of July 2002. Jupiter is the eighth and eleventh lord posited in the inimical sign Libra in the sixth house. Jupiter, therefore, becomes a malefic on account of its lordship and is posited in the *Ripu bhava*, although the eighth lord placed in the sixth house does give rise to a *Vipareeta Raja Yoga*. For this yoga to operate the situation needs to necessarily turn adverse to begin with. Out of the adversity an improvement should be emerging as per the definition of the yoga. In the navamsha Jupiter is in Taurus, again an inimical sign, in the third house. The Jaimini Chara Dasha from 15th August 2001 is Cancer-Pisces for a period of one year. Cancer dasha is for a period of twelve years starting 15th August 1998. Pisces is the eleventh house of gains to the nation. From Pisces the multitude of planetary energies are posited in the fifth house Cancer, aspecting the seventh house Scorpio, the tenth house Aquarius and the lagna Taurus. The focus and energies of the government will remain diverted to the relationship with the neighbours considering that the first, third, seventh, tenth and eleventh houses are being activated. Perhaps the hangover of the British rule may finally be buried, and the dogma of slavery over the nation's psyche disappear, albeit at a price.

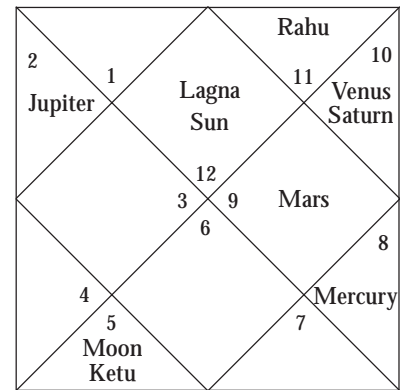
		Lagna Rahu	Mars
	<b>Chart 1 India</b>	Moon Mercury Saturn Ven Sun	
		August 15, 1947	
	Ketu	Jupiter	

Lagna	7°46'	Mars
Sun	27°59'	Mercury
Moon	3°59'	Jupiter



7°27'	Venus	22°34'
13°40'	Saturn	20°28'
25°53'	Rahu	5°45'

Lagna Sun		Jupiter	
Rahu	<b>Navamsha</b>		
Venus Saturn			Moon Ketu
Mars	Mercury		



### Pakistan Independence Chart

The chart used for Pakistan (**chart 2**) is that of the Pakistani Independence Day: August 15, 1947 at 00:00 hours, time zone +5:30, Karachi, Pakistan, 24N51, 067E04. The lagna is *chara* or movable indicating instability. Lagna lord is Mars, therefore imparting an inherent aggressiveness to the basic character. The Moon and Mars form the *Chandra-Mangala yoga* in the third house making for ever active attempts at attaining the goal, right or wrong, using means that may not be fair or justified. The conglomeration of four planets in Cancer, fourth house, consists of the fifth lord Sun, third and sixth lord Mercury, second and seventh lord Venus and the tenth and eleventh lord Saturn. The presence of four planets including natural/functional malefics, sharing amongst themselves adverse lordships, causes the significations of the house to suffer indicating lack of peace, disharmony, etc. The fourth lord Moon is posited in the third, in the twelfth from its house, further compounding

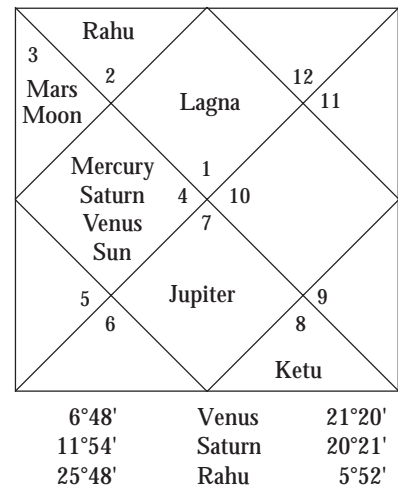
the problems. An exchange between Mercury and the Moon as such is not considered to be comfortable. The navamsha ascendant is Libra, again a movable sign. The fact that the ascendants of both the natal as well as the navamsha chart are movable may not portend well, considering that it is a matter pertaining to a nation. The Atma Karaka and Amatya Karaka are the Sun and Jupiter respectively. In the navamsha, Venus having the eighth lordship is posited in the fourth house with Saturn. The Moon, the fourth lord of the natal chart, goes to the sixth house of the navamsha. The AK and AmK are in the sixth and the eighth houses of the navamsha, while in the Dashamsha they are in the second and the eighth house respectively. Though the mutual Jaimini aspect exists the Raja-yoga is inferior and weak.

For Pakistan the Vimshottari Mahadasha of Ketu commenced on 25th of December 2000 for a period of seven years. Ketu is posited in the sign Scorpio in the eighth house and is unaspected. Ketu would, therefore,

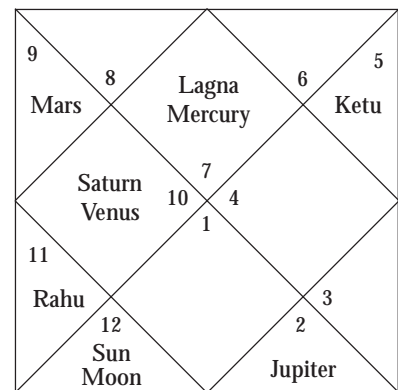
behave as its dispositor Mars, having the lagna and eighth lordships. The situation is akin to the lagna lord being posited in the eighth house. The antardasha is that of Venus running from 24th of May 2001 till 24th of July 2002. Venus is a *poorna maraka* for Pakistan having the second and seventh lordships. It is worth a mention that in 1971 at the time of the creation of Bangladesh, which was akin to a partial death for Pakistan, the antardasha was that of Venus. So devastating was the defeat that they have had to refrain from any misadventure for over two and a half decades.

The exercise would not be complete without considering the year 2002 Chaitra Shukla Pratipada chart for India, Pakistan, USA and China. The scribe has dealt with these at length in the previous issue of Vedic Astrology of January-February 2002 (volume 6 number 1). Readers are referred to the same for details. For the sake of brevity and in order to avoid repetition we restrict ourselves to the conclusion therefrom. Suffice it to say that the period of reckoning will be at hand with the commencement of the Chaitra Shukla Pratipada chart on the 13th of April 2002, if not a few weeks earlier. For Pakistan a change in government is on the cards. The transition may not be smooth and peaceful. Keep in mind that the takeover will be from a military regime. The new regime may well be having a more fundamentalist outlook, something like the Taliban possibly. This may well be the required trigger or the proverbial last straw for the war to commence. In this backdrop yet another notable astral event in the offing is the conglomeration of six planets along with Rahu in Taurus, the lagna of India's natal chart, on the 15th of May 2002 at 02:40:02 hours. With the exception of the eighth and eleventh lord Jupiter who will be in Gemini and Ketu who has to be opposite Rahu in Scorpio, the remaining planets including the two luminaries come together in Taurus. This could well correspond to

	Lagna	Rahu	Mars Moon
<b>Chart 2 Pakistan</b>			Mercury Saturn Venus Sun
August 14, 1947			
	Ketu	Jupiter	
Lagna	23°15'	Mars	
Sun	27°02'	Mercury	
Moon	18°59'	Jupiter	



Sun Moon		Jupiter	
Rahu	<b>Navamsha</b>		
Saturn Venus			Ketu
Mars		Lagna Mercury	



a possible peak intensity period in the conflict.

All the astrological indications point to a decisive result emerging as a result of the war that takes place, possibly solving the paradox that has been dogging the Indian subcontinent for well over half a century, namely the Kashmir problem. It is tempting to build a possible chain of events based on the planetary play described above though it is not a part of astrology to establish a corresponding relationship. Please bear in mind that in so doing a certain element of subjectivity is bound to creep in. The possibility of USA becoming disillusioned with Pakistan is writ large and, therefore, cannot be ignored. The most likely scenario for an immediate reversal of view could well be the confirmation of the presence in Pakistan of Osama bin Laden and Mullah Omar. In this backdrop the inability of the present regime in Pakistan to deliver is one possibility. In the alternative President Musharraf already having been replaced with another regime having sympathies

firmly grounded elsewhere is yet another option leading to a similar result. In either case, the US may have no alternative but to go after the WTC accused. This is bound to make the US task of cleaning the region of terrorism far more difficult. The main adversaries that the US and the global alliance face are not only the remnants of Al-Qaida and Taliban, but also their mentors and supporters in the Pakistani ISI, the government as well as the political parties. It also highlights the fact that the main battle ground against terrorism is Pakistan. A bitter truth that is bound to sink in, bringing US closer than ever to India, making the cause common and appreciative of the need to, once and for all, solve the problem. Let there be no misunderstanding whatsoever, for the ultimate solution to be stable, the redrawn geopolitical map of the region needs definitely to meet with Uncle Sam's prior approval. Whatever be the final contours, the period from April 2002 onwards carries in its womb the possible solution. ❀



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# America's Destiny: An Astrological Controversy

Linda Johnsen

The events of September 11, 2001, caused a crisis in the American astrological community. Western astrologers trying to delineate the horrendous events of that day found themselves grappling with the embarrassing fact that there is no agreement about what horoscope to use for the United States of America. More than a dozen different charts have been suggested over the years, each with its own passionate advocates. Perhaps the best known chart is for July 4, 1776 in Philadelphia, Pennsylvania, where the Declaration of Independence was signed by the U.S. founding fathers. (The American war of independence had actually begun on April 19, 1775 with the Battle of Lexington). It gives a tropical Ascendant of about 8 degrees Gemini. Many of the Indian astrologers who use this chart are unaware that it has no historical basis and has largely fallen out of favor with Western astrologers. It is timed for around 2:15 in the morning, when the founding fathers were still asleep in bed! This popular chart may not have been invented till as late as the 19th century, when astrologers thinking they were rectifying the chart of a revolution, simply adjusted the chart for July 4 so that Uranus (the planet signifying revolutionary changes in Western astrology) appeared on the Ascendant.

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*Linda Johnsen, M.S., is Vedic Astrology Editor for The Mountain Astrologer, America's most prominent astrology magazine. She has written four books on the Hindu tradition, including the award winning 'Daughters of the Goddess: The Women Saints of India'.*

The oldest historically authenticated horoscope for the U.S. is the Sibley chart, which was first published in 1787, eleven years after the signing of the Declaration of Independence. It was rectified by Ebenezer Sibley, a British Freemason, for about 5:10 p.m. (July 4, 1776, Philadelphia) which gives about 12 degrees Sagittarius rising in the tropical zodiac. He probably based his rectification on mundane considerations involving the Sun's movement into Cancer. (Note that on September 11, 2001, Pluto, the planet which signifies traumatic transformation for Western astrologers, was transiting 12 degrees Sagittarius tropically.) One of the most widely used U.S. horoscopes is called "the Scorpionic chart" because it places the U.S. Sun in tropical Scorpio. Its champion, David Solte, argues that July 4, 1776 is not an appropriate beginning date for the U.S. since the original thirteen American colonies technically declared independence as separate entities. Only with the signing of the Articles of Confederation in York, Pennsylvania on November 15, 1777 around 12:30 to 1:00 p.m. did the citizens of the thirteen separate states confirm their identity as "one people." However, it is clear from quotations from founding fathers like George Washington and Thomas Jefferson that while the thirteen colonies originally retained some autonomy, the founders considered them "one country" in essence from as early as July 4, 1776. Other proposed U.S. charts are based on the timing of the first Constitutional Congress (September 5, 1774), the declaration of war against England (July 6, 1775), the vote for independence from Britain (July 2,

1776), the ratification of the federal constitution (September 17, 1787), and so on.

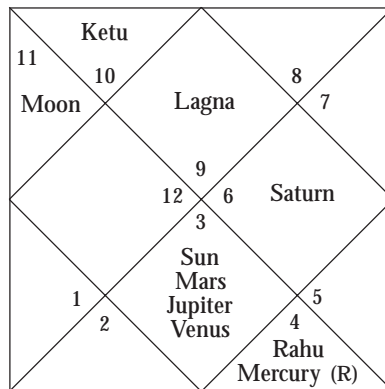
## The Vedic View

Since September 11, 2001, a new chart has captured the attention of many astrologers in the U.S. This chart, proposed by American-born Vedic astrologer James Kelleher back in 1985, is based on the approximate time given by founding father Thomas Jefferson for the signing of the Declaration of Independence. It caused a sensation at the November 2001 Symposium convened by the American College of Vedic Astrology, and is being featured in the February 2002 issue of *The Mountain Astrologer*, the leading American astrology magazine.

In 1985 Kelleher was approached by a wealthy businessman who wanted to understand the U.S. financial cycles. He offered to pay Kelleher his usually hourly fee, for months if necessary, until Kelleher could determine an accurate birth time for the U.S. Kelleher spent the summer at the University of Washington reading U.S. history books and interviewing professors of history and economics. The popularly known charts failed completely; none seemed to give a dasha / bhukti sequence that matched actual historical events. Then Kelleher drew up the chart for a little later in the evening, 6:30 p.m. on July 4, 1776 to be precise. This gave a lagna of 8 degrees Sagittarius in the sidereal zodiac. To his astonishment, the whole of American history fell neatly into place. Later Kelleher found a letter by Thomas Jefferson confirming that the Declaration of Independence had been signed in the early evening.

Here is an overview of the dashas Kelleher discovered for the 20th century. Jupiter dasha started late September 1913. In keeping with Jupiter's expansive nature, this was a period of financial prosperity, good fortune and celebration remembered as "the Roaring Twenties." Jupiter is in

			Sun Mars Jupiter Venus
Moon	USA July 4, 1776 18:30 hours Philadelphia		Mercury (R) Rahu
Ketu			
Lagna			Saturn



Rahu's nakshatra, giving the cycle a compulsive and self-indulgent edge. Saturn dasha started late September 1929. In October 1928, the U.S. experienced the most catastrophic stock market crash of its history, plunging the country into a major depression. In keeping with Saturn's dry, airy nature, much of the American plains, the "bread basket" of the nation, were transformed into a "dust bowl" during America's worst drought. But Americans learned Saturn's bitter lessons of hard work, thrift, and perseverance, emerging from this dasha the strongest country in the world. Note that the attack on Pearl Harbor and the U.S. entry into World War II occurred during the Moon antardasha. The Moon is the 8th lord, and is above all the planet of crisis in this U.S. chart.

Mercury dasha started late September 1948. Mercury as karaka for communications and for business asserted itself strongly during this period. Telephones and televisions entered almost every American home at this time, tying the country together as never before, while American business flourished. Mercury is in the 8th house, seeing the beginning of the Cold War and numerous covert activities on the part of the U.S. government in its undeclared war on Communism.

Ketu dasha started late September 1965. This was a remarkable period in U.S. history in which Ketu revealed both its best and its worst effects. This dasha marked the height of the Vietnam War, race riots, and youthful experimentation with psychedelic drugs. There was also a tremendous surge of interest in yoga and

meditation as gurus began arriving from India. Questions about the rights of black Americans (at that time America's outcasts) and women were forcefully addressed by the public.

Venus dasha started late September 1972. Venus is the planet of material luxury. During its dasha America's attention shifted from consciousness expansion to money management. Instead of driving the more economical Volkswagens of the Ketu period, Americans turned to ostentatious gas guzzlers like Mercedes and BMWs, Kelleher pointed out. The preoccupation of young people was no longer mental and spiritual balance but their bank balance. Self-indulgence was the order of the day.

Sun dasha started late September, 1992. President Bill Clinton presided over one of the most prosperous periods in U.S. history while the U.S.A. emerged as the world's single super-power. Note that the Sun is the 9th lord involved in multiple raja yogas in the 7th house. The Moon dasha started late September 1998. For the first two years of this dasha, the U.S. press was completely obsessed with sex scandals. (Moon is the 8th lord.) The economy destabilized and stocks began to swing widely. Then in late 2001 U.S. complacency was shattered when Muslim terrorists launched an attack on the World Trade Center and Pentagon. Note that on September 11, when this attack occurred, Mars and Ketu the two planets of violence were transiting directly over 8 degrees Sagittarius, the degree of the U.S.

lagna! Nirriti, the dark goddess of Mula nakshatra, unleashed a torrent of karma that day.

### Charting America's Future

Kelleher is concerned that America's problems are far from over. He notes that the lunar eclipse of June 24, 2002 will fall exactly on the U.S. lagna, spoiling the U.S. rising nakshatra for the following six months. He sees serious health challenges for Dick Cheney, the U.S. Vice President, particularly in 2004, and doubts that George Bush, Jr. will still be president in 2005. He believes economic conditions will begin to improve after 2005, but not till Mars dasha begins in late September 2008 will the economy return to its former robust condition.

It will be interesting to watch this chart for the next several years, to see if the actual birth chart of the United States of America has finally been discovered. If so, its utility in predicting future events for America, and for the world, could be invaluable. ☾

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# Vasus: The Ruling Deity of the Dhanishtha Nakshatra

Dr. K S Charak

From Vasu, the daughter of Daksha the Progenitor, lord Dharma begot eight sons, also called as the Vasus. There are eight of them. They are Aapa, Dhruva, Soma, Aha, Anila, Anala, Pratyusha and Prabhaasa. The eight Vasus, along with Rudras, Adityas, etc., are the gods who manifest themselves repeatedly at intervals of a thousand yugas.

## Goddess Ganga Returns

“For what sin did the eight Vasus, the gods that virtually rule this universe, suffer to be born as earthlings? And what justifies the survival of this child of yours in the world of mortals?” Stupefied by the turn of events that had smitten him lately, the noble king Shantanu found it natural to enquire this of the goddess Ganga who stood before him. The goddess had come to return her eighth son that she had borne to the king. The other seven sons she had given birth to, as the wife of the king, were thrown in the river Ganga by the goddess herself.

The goddess Ganga then narrated the story of the Vasus to her husband, the king Shantanu.

## Nandini, the Celestial Cow

Once upon a time, the Vasus as well as the other gods went out to enjoy in the company of their spouses. They happened to reach the beautiful ashrama of the sage Vasishtha on the mountain Meru. In that most enchanting sylvan location, they enjoyed the beauty of nature, the fragrance of flowers, the chirping of birds and the play of deer and other wild animals. The sage would pursue his austerities in his ashrama here only.

While they were roaming around in the jungle surrounding the ashrama, the wife of one of the Vasus happened to spot Nandini, the celebrated cow of the sage Vasishtha, grazing there. She was a product of the sage Kashyapa with Surabhi, the daughter of Daksha the Progenitor. It may be recalled that sage Kashyapa is the forefather of virtually all the species on this earth, whether plant, animal, human or otherwise.

Entranced by the compelling beauty of this celestial creature, the Vasu woman called her husband and pointed her out to him. The husband Vasu also joined his wife to appreciate the charm that the cow emanated.

“This dark-eyed celestial cow belongs to the sage Vasishtha,” he said to his wife. “Emitting motherly benevolence, this healthful cow has all her limbs absolutely perfect. O’ look at her beautiful udder, and her perfect tail and hooves. Sage Vasishtha also owns this sacred jungle along with this ashrama. If a man were to drink the milk of this cow, he would remain alive and youthful for no less than ten thousand years.”

“Dear one,” said the wife, “we should take away this cow. I long to possess her.”

## Vasishtha’s Ire

The husband tried to dissuade her.

“What use is this cow to us who are already gods, not subject to death and old age like the earthlings?”

But the wife would not listen. “I have a dear friend in a princess on the earth,” she said. “I want this cow for her. You could please me with nothing



better than this. Pray do take this cow away for me.”

Seeing that his wife would not give up her desire, the husband Vasu called his other brothers and together they abducted the cow along with its calf. Blinded by their unseemly urge, the Vasus failed to foresee the misfortune that awaited them.

The cow was essential for sage Vasishtha’s Vedic rituals. In due course, he went out in the forest to search for the cow and the calf but found them nowhere. Then he resorted to his yogic vision and discovered the mischief of the Vasus. Anger took over him and instantaneously the ireful sage cursed the Vasus thus:

“All Vasus, the abductors of my matchless cow, would have to be born as human beings on the earth.”

It was only a sage of Vasishtha’s stature, with tremendous spiritual merit, who could curse Vasus, the gods. When the Vasus realised their mistake, it was too late. They came running to the ashrama of sage Vasishtha and begged his forgiveness. The curse, however, could not be taken back. It could be mollified, though.

“The curse must take effect,” insisted the sage. “However, the one of you who is the reason for this curse must stay in the mortal world for a long time. The others would

get released from it, one by one each year.”

The sage further continued, “This one, living long on the earth, would not procreate. Thoroughly versed in all scriptures, he would give up the pleasures of the bed in order to please his father.”

It was this eighth Vasu, called Prabhaasa, who was born as the son of king Shantanu and the goddess Ganga. Devavrata by name, he came to be known as the renowned Bhishma after his vow of celibacy and strict continence.

### Earthly Events Sown in Heaven

There used to be in ancient times a highly virtuous king known as Mahabhisha. Having performed numerous yajnas and other noble deeds, the truthful and valorous king pleased Indra, the king of the gods, immensely. This earned him a place in heaven, in the court of Indra.

It once so happened that all the gods had assembled in the presence of Brahma the Creator. King Mahabhisha too was present there. In the meantime, the goddess Ganga came to see lord Brahma. As if by a cosmic design, a draught of wind displaced the upper garment of the goddess, exposing her lovely body to view. As a matter of propriety, all the gods lowered their looks. However, king Mahabhisha continued to look at her in appreciation and the goddess too didn't seem to object to it. This infuriated lord Brahma who pronounced a curse upon the king, thus:

“May you go back to be born in the world of men and return only after earning sufficient merit. This Ganga, who has stolen your heart, would act contrary to your wishes there. Only when you are angry at her would the effect of the curse vanish.”

King Mahabhisha thought of several noble kings on the earth. He finally came to the conclusion that the resplendent king Prateepa of the Kuru dynasty alone deserved to be his father on the earth.

At the same time, the goddess Ganga returned from Brahma's presence, the thoughts of the agitated king Mahabhisha tormenting her. As she proceeded towards her abode, she saw the Vasu-gods, highly disturbed and overtaken by grief, falling from heaven. She was very concerned.

“How have you all come to this plight?” enquired goddess Ganga of the Vasus. “Something seems disturbingly wrong with the world of the gods.”

The Vasus replied, “O' blessed river-goddess! We are all victims of a curse from sage Vasishtha in response to a rather minor lapse on our part. We happened to trespass into the ashrama of the sage the other day. What is more, we abducted his dear cow and calf. Incensed at this folly of ours, he has cursed us to take human birth.”

The Vasus further continued: “The curse of the exalted sage cannot be falsified. We, therefore, have to take human birth. However, in order that we are not subjected to further humiliation of being born to the earthly womanfolk, we request you to take human form on the earth and be a mother to us.”

### Ganga Agrees to Mother the Vasus

The goddess Ganga agreed to be a mother to the Vasus. But who could deserve to be her husband on the earth?

The Vasus themselves offered the solution. “King Prateepa would beget a noble and renowned son called Shantanu. We desire that he happens to be our father.”

The goddess agreed, saying, “I am in agreement with you. In the process, I shall be able to please king Shantanu and to fulfil your desire as well.”

The Vasus further said, “O' goddess Ganga! When we take birth, one after the other, pray throw us in your own waters so that we are released from the mortal world instantaneously.

“So be it,” said Ganga. “However, I do wish that my association with the king does not prove totally fruitless. Therefore, the king must beget at least one son from me who could live long.”

## Dhanishtha in Astrology

*Physical attributes:* Four stars; resembling a percussion instrument.

*Order in the zodiac:* Twenty-third.

*Ruling deity:* Vasus.

*Planetary lord:* Mars.

*Extent in the zodiac:* Makara (Capricorn) 23°20' to Kumbha (Aquarius) 6°40'.

*Navamsha signs:* Simha (Leo), Kanya (Virgo), Tula (Libra) and Vrishchika (Scorpio).

*Category:* Chara (Chala; movable).

*Prescribed deeds:* The sacred thread ceremony, ornaments, riding, medication, building a house or entry into a new one, sexual act, learning of scriptures, sculpting, dance, artistic pursuits, all pursuits that are quickly accomplished, travel in all directions except the South.

*Significations:* Bereft of haughtiness, the impotent ones, those with unstable friendship, the adulterers, extremely wealthy, of charitable disposition, self-controlled.

*Characteristics of the Dhanishtha born:* Of charitable disposition, wealthy, brave and courageous, fond of song and music, and desirous of wealth.

This suited the Vasus and was in accordance with the curse pronounced upon them by the sage Vasishtha. They said to her, “We shall all contribute an eighth fraction of ourselves to the last son that you bear to the king. Valorous and virtuous, he would, however, have no progeny while he lives in the world of mortals.”

It was thus that the goddess Ganga took human birth to be a mother to the fallen Vasus and to release them from the curse of the sage Vasishtha. In the process, she was to fulfil a grand divine purpose for the earthlings. 🌸

(To be continued)

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			Moon
Jupiter	<b>Birth Chart</b>		Mars (R) Rahu
Lagna Saturn Sun Ketu			
Mercury Venus			

Jupiter		Mercury Venus
11	Lagna Saturn Sun Ketu	9
12	10	8
	1	7
	4	
2	Mars (R) Rahu	6
3	5	
	Moon	

Lagna	29°11'	Mars (R)	20°59'	Venus	6°54'
Sun	23°13'	Mercury	28°46'	Saturn	20°48'
Moon	22°58'	Jupiter	23°04'	Rahu	6°20'

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१. अथ राशिबलाध्यायः

## I. The Strength of Signs

पातालहिबुकवेश्मसुखबन्धुसंज्ञाश्चतुर्थभावस्य ।  
नव-पञ्चमे त्रिकोणे नवमर्क्षं त्रिकोणं च ॥१६॥

**Shloka 16 :** The fourth house is called by the names Paataala, Hibuka, Veshma, Sukha and Bandhu (close relatives). The fifth and the ninth houses are called as trikonas, while the ninth is (also) called as tri-trikona.

*Comments :* Here are several synonyms for the fourth house. The word meanings indicate the significations of this house. Thus 'Paataala' is the underworld. The fourth house is opposed to the tenth, which is the mid-heaven. 'Hibuka' and 'Veshma' indicate the home or place of residence. The fourth also stands for 'Sukha' or comforts, and 'Bandhu' or close relatives.

The term 'trikona' or trine is used for the houses five and nine. In fact, the lagna, the fifth and the ninth are all mutually trinal and fall under the term 'trikona'. The ninth is also called 'tri-trikona', a trine's trine.

धीः पञ्चमं तृतीयं दुश्चिक्यं सप्तमं तु यामित्रम् ।  
द्वूनं द्यूनं च तद्वच्छिद्रमष्टमं द्वादशं रिषफम् ॥१७॥

**Shloka 17:** The fifth house is called as Dhee, the third as Dushchikya, the seventh as Yaamitra, Dyoona or Dyuna, the eighth as Chhidra and the twelfth as Rishpha.

*Comments :* Here are the names for some other houses. The fifth indicates 'Budhi' (Dhee) or intellect. The third indicates courage. The seventh house represents the sexual partner. 'Chhidra', or crevice, is the term for the generally secretive eighth house. Loss is indicated by the twelfth house.

केन्द्रचतुष्टयकण्टकलग्नाऽस्तदशमचतुर्थानाम् ।  
संज्ञा परतः पणफरमापोक्तीमं च तत्परतः ॥१८॥

**Shloka 18:** Kendra, Chatushtaya and Kantaka are the terms used for the houses one, four, seven and ten. The next four houses from these are labelled as Panaphara, while the still next four are labelled as Aapokleema.

*Comments :* Kendras are the houses one, four, seven and ten. These are the most important houses in the chart.

Of these, the lagna is of prime importance. Together these houses are equivalent to the pillars of a horoscope. They are also known as Chatushtaya and Kantaka.

The four houses next to the kendras are called as Panaphara. These are thus houses 2, 5, 8 and 11. The last group of four houses, i.e., houses 3, 6, 9 and 12, are known as Aapokleema.

त्रिषडेकादशदशमान्युपचयभवनान्यतोऽन्यथाऽन्यानि ।  
वर्गोत्तमा नवांशाश्चरादिषु प्रथममध्यान्त्याः ॥१९॥

**Shloka 19:** The houses 3, 6, 10 and 11 are called as Upachaya while the remaining ones are labeled otherwise. In the rashis Chara, etc., the vargottama navamshas happen to be (repeatedly) the first, the middle, and the last.

*Comments :* Houses 3, 6, 10 and 11 are labelled as Upachaya houses, or houses indicating expansion or improvement. These houses are important for material gains and progress. The remaining houses are called as the Apachaya or Anupachaya houses. These latter indicate restriction and material loss or wastage, or even loss of friends.

The term *Vargottama* is used for the lagna or a graha (planet) when it occupies the same rashi in the navamsha chart as it does in the natal chart. In the Chara (movable) rashis, the first navamsha (i.e., the first 3°20') is vargottama. That is, a planet (or the lagna) falling within the first 3°20' of a Chara rashi would fall in the same rashi in the navamsha chart, and would be considered as vargottama. Rashis 1, 4, 7 and 10 are Chara rashis.

In the Sthira (fixed) rashis, the middle navamsha (i.e., the arc 13°20' to 16°40') is vargottama. That is, a planet (or the lagna) falling within 13°20' to 16°40' of a Sthira rashi would fall in the same rashi in the navamsha chart, and would be considered as vargottama. Rashis 2, 5, 8 and 11 are Sthira rashis.

In the Dwiswabhaba (dual) rashis, the last navamsha (i.e., the arc 26°40' to 30°00') is vargottama. That is, a planet (or the lagna) falling within 26°40' to 30°00' of a Dwiswabhaba rashi would fall in the same rashi in the navamsha chart, and would be considered as vargottama. Rashis 3, 6, 9 and 12 are Dwiswabhaba rashis.

The state of being vargottama confers a lot of strength on the lagna or the planet. However, being vargottama is only one factor that confers strength. One has to judge additional attendant factors before assessing the results of a vargottama planet. Thus a vargottama planet would yield different results in different situations like exaltation, debilitation, combustion, adverse placement or malefic/benefic association or aspect.

मेषाद्याश्चत्वारः सधन्विमकराः क्षपाबलाः ज्ञेयाः ।  
पृष्ठोदया विमिथुनाः शिरसान्धे ह्युभयतो मीनः ॥२०॥

**Shloka 20:** Four rashis considered from Mesha, and Dhanu as well as Makara are strong during the night (the rest attain strength during the day). These, except Mithuna, rise by their rear ends. The remaining ones rise by their head ends. Meena rises both by the head and the rear.

*Comments :* The signs Mesha, Vrisha, Mithuna, Karka, Dhanu and Makara are considered strong during the night (i.e., from sunset to sunrise). The remaining signs, i.e., Simha, Kanya, Tula, Vrishchika, Kumbha and Meena, attain strength during the day (i.e., from sunset to sunrise). The signs Mesha, Vrisha, Karka, Dhanu and Makara rise in the horizon by their rear ends facing us. The signs Mithuna, Simha, Kanya, Tula, Vrishchika and Kumbha rise in the horizon with their head ends facing us. The sign Meena rises both by the head and the rear. This information is useful to understand the circumstances of child birth. It is also useful in Prashna or horary astrology.

अजवृषमृगाङ्गानाकर्किमीनवनिजांशकेष्विनाद्युच्चाः ।  
दशशिख्यष्टाविंशतितथीन्द्रियत्रिनवविंशेषु ॥२१॥

**Shloka 21:** Mesha 10°, Vrisha 3°, Mesha 28°, Kanya 15°, Karka 5°, Meena 27° and Tula 20° respectively are the points of exaltation for the seven grahas from the Sun onwards.

*Comments :* Here are given the points of exaltation for the seven planets. Thus, the Sun gets exalted at Mesha 10°, the Moon at Vrisha 3°, Mars at Makara 28°, Mercury at Kanya 15°, Jupiter at Karka 5°, Venus at Meena 27° and Saturn at Tula 20°.

A planet in exaltation is considered extremely strong.

उच्चान्नीचं सप्तममर्कादीनां त्रिकोणसंज्ञानि ।  
सिंहवृषाजप्रमदा-कार्मुक भृत्तौलिकुम्भधराः ॥२२॥

**Shloka 22:** The seventh from the point of exaltation is the site of debilitation. The Trikonas (Moola-trikonas) for the Sun, etc., are

Simha, Vrisha, Mesha, Kanya, Dhanu, Tula and Kumbha.

*Comments :* The site of debilitation of a planet falls in the seventh house from the site of its exaltation. The exact point of debilitation of a planet is 180 degrees away from its exact exaltation. Thus the Sun is debilitated at Tula 10°, the Moon at Vrishchika 3°, Mars at Karka 28°, Mercury at Meena 15°, Jupiter at Makara 5°, Venus at Kanya 27° and Saturn at Mesha 20°. A planet in debilitation is extremely weak and fails to produce the desired results.

Another situation of strength for a planet is its Moolatrikona sign. The Moolatrikona signs for the seven grahas from the Sun to Saturn are Simha, Vrisha, Mesha, Kanya, Dhanu, Tula and Kumbha. The classics have given for each graha a range of degrees which represent its Moolatrikona arc in a given sign.

Table 9 gives information about exaltation, debilitation and Moolatrikona of grahas.

**Table 9: Exaltation, Debilitation and Moolatrikona of Grahas**

Grahas	Exaltation	Debilitation	Moolatrikona
1. Sun	Mesha 10°	Tula 10°	Simha 00°-20°
2. Moon	Vrisha 03°	Vrishchika 03°	Vrisha 04°-20°
3. Mars	Makara 28°	Karka 28°	Mesha 00°-12°
4. Mercury	Kanya 15°	Meena 15°	Kanya 16°-20°
5. Jupiter	Karka 05°	Makara 05°	Dhanu 00°-10°
6. Venus	Meena 27°	Kanya 27°	Tula 00°-15°
7. Saturn	Tula 20°	Mesha 20°	Kumbha 00°-20°

गृहहोराद्रेष्काणा नवभागो द्वादशांशकस्त्रिंशः ।  
वर्गः प्रत्येतव्यो ग्रहस्य यो यस्य निर्दिष्टः ॥२३॥

**Shloka 23:** Of whichever graha the Griha (Lagna), Hora, Drekkana, Navamsha, Dwadas-hamsha and Trimshamsha have been mentioned, these (six) happen to be the vargas of that graha.

*Comments :* The six divisions described here are the Griha (Lagna), Hora, Drekkana, Navamsha, Dwadashamsha and Trimshamsha. These are called as the vargas. The strength and disposition of each planet in the different vargas needs to be assessed in order to make a correct prediction. Parashara makes a mention of a total of sixteen vargas. However, a very accurate recording of birth time is essential if all the sixteen vargas are to be taken into consideration. For general predictive purposes, the six vargas (Shad-vargas) as described by Varahamihira should suffice.

Sage Parashara also indicates the relative numerical significance of each of the six vargas (out of a total value of 20 units) as follows:

(Continued on page 21)



# Some Unknown Dimensions of Kaaraka

Dr. Suresh Chandra Mishra

A Karaaka planet is one which is responsible for disbursing all the good and desirable results to the native. It is very important to determine the Kaaraka planet in a given horoscope.

The terms *Kaaraka* and *Yogakaaraka* are often used interchangeably. 'Yoga' means union, while 'Kaaraka' means the executor or the doer. The term Yoga-Kaaraka thus means a planet that manifests certain favourable results for the native. The term Raja-yoga Kaaraka too carries a similar meaning. In contrast with a Kaaraka, which yields good results, the term *Maaraka* indicates a planet which disburses adverse results.

Kalyana Varma states in the *Saravali* that no astrologer should proceed further before determining the Kaaraka.

कारकभेदो बलवान् मूलं योगेषु कीर्तितो हरिणा ।  
तस्मात् फलनिर्देशः कारकभेदादिभिर्वाच्यः ॥

That is: The Kaaraka factor is the basis of horoscopy, since the Kaarakas are the root cause of results emanating from planetary combinations.

There are many of Parashara's rules to decide on the Kaaraka factor. These include the lagna lord, the lagna nakshatra lord (LNL), the navamsha lagna lord, the kendra-trikona lords, etc. Here, however, we intend to point to certain other useful factors which are not highlighted in the classics and are, therefore, overlooked by the reader, although they have definite significance in chart analysis.

## Planets in Specific Nakshatras

Certain planets in specific nakshatras produce Kaaraka results.

- The Moon in any of Ashwini, Krittika, Punarvasu, U. Phalguni,

U. Ashadha, Vishakha and P. Bhadrpada, when placed in a favourable house, is undoubtedly a powerful Kaaraka. In such a situation, the native becomes powerful, aggressive and dashing in his actions. Such natives are able to overcome many adversities of destiny indicated otherwise in the chart.

- The Sun placed in a favourable house, like a kendra or a trikona or an Upachaya house, in any of Pushya, U. Phalguni, Moola and Revati, results in yoga during his dasha.

Ch. Charan Singh (Chart 1), a former Prime Minister of India, was born on December 23, 1902, soon after sunrise, near Meerut, in Dhanu

	Ketu		
	<b>Chart 1</b>		
	December 23, 1902		
Jupiter Saturn			
Lagna Sun Mercury Venus		Rahu	Moon Mars

	Venus Rahu	Lagna Sun Mer (R) Jupiter	
Moon	<b>Chart 2</b>		Mars
	June 1, 1929		
Saturn (R)		Ketu	

(Sagittarius) lagna. The Sun at 8<sup>57</sup>°48' is in the Moola nakshatra. The Sun dasha (MD) was not supposed to operate in his lifetime. However, he became the Chief Minister of U.P. in 1968 when he was running Mercury MD and Sun AD.

- Venus in any of Ashwini, Krittika, Revati, Pushya and Swati in any house yields unconditional yoga effects.

The noted cine star Nargis (Chart 2) was born on June 1, 1929 at 4:20 hours (IST) at Calcutta. The lagna lord Venus occupies the twelfth house at 0<sup>5</sup>°34', in Ashwini nakshatra. It was in Saturn dasha, Venus AD, that she manifested herself as a capable star and was widely recognised in her field of work.

- Mars in any of Ashwini, Anuradha and Dhanishtha gives a strong impetus to any other existing good yogas.

## Debilitated Planet in Varga Charts

In general, a neecha and combist planet is considered adverse in Vedic astrology. The scriptures, however,

Jupiter Saturn 10	Lagna Sun Mercury Venus 9	8	7
11	12	6	Rahu
1	3	Moon Mars	
Ketu	2	5	4

4	3	Lagna Sun Mercury(R) Jupiter 2	Venus Rahu 1
Mars		5	12
		8	Moon
6	7	10	9
Ketu		Saturn (R)	

provide us with certain exceptions whereby debilitated planets give rise to favourable, sometimes extremely favourable, results without there being a *Neecha-Bhanga yoga*.

- A debilitated planet, when placed in an auspicious sign in the Navamsha or the Drekkana chart, becomes a powerful Kaaraka.
- When a neecha planet happens to be in exaltation in the Saptamsha, the Trimshamsha or the Dwa-dashamsha, it produces very favourable results.
- A neecha planet, strong in Shadbala, though placed in houses 3, 6 or 8, becomes auspicious if a strong lagna lord aspects the lagna or occupies a favourable house.

The veteran cine actor Ashok Kumar (**Chart 3**), who just passed away at the age of 90, was born on October 13, 1911 at Bhagalpur.

The debilitated lagna lord Saturn in the third house has a good Shadbala. He earned great name and fame in his field of work during the dasha of Saturn.

- Parashara says that a neecha planet aspecting the lagna yields good results. Here is the relevant shloka:

लग्नं पश्यन्ति ये खेटास्ते सर्वे शुभदायिनः ।

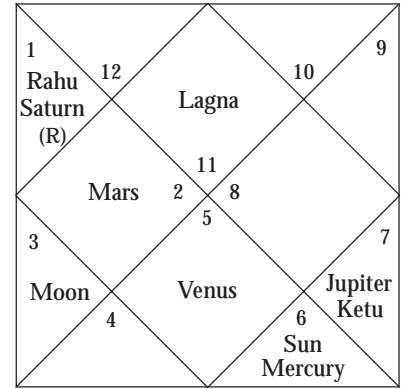
नीचखेटोपि सम्बन्धात् लग्नं पश्येत् भवेन्नृपः॥

*That is: A planet aspecting the lagna is auspicious even when it is debilitated. A debilitated planet becomes a Kaaraka if it forms a relationship (of association or aspect) with the lagna.*

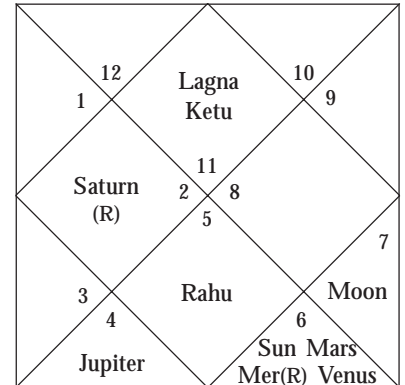
The noted actor Amitabh Bachchan (**Chart 4**), born on October 13, 1942, has a debilitated Venus in the eighth house, exalted in the Dwa-dashamsha and in his own sign in the Navamsha. The lagna lord occupies the fourth house and fully aspects the lagna therefrom. His achievements in his real/reel life hardly need any mention.

- When a neecha planet occupies the third or the eleventh house, while at the same time the lagna lord aspects the lagna or benefics occupy the kendras in the Navamsha chart, the

	Rahu Saturn (R)	Mars	Moon
Lagna	<b>Chart 3</b> October 13, 1911		
		Jupiter Ketu	Sun Mercury



		Saturn (R)	
Lagna Ketu	<b>Chart 4</b> October 13, 1942		
		Moon	Sun Mars Mer(R) Venus



native becomes a king. This to according to the sage Parashara:

तृतीये लाभगे नीचे लग्नं पश्यन्ति लग्नपः।

लग्नांशकेन्द्रेषु शुभे निग्रहानुग्रहक्षमः॥

- When the lagna is supported by its lord and the navamsha rashi of the lagna also falls in a kendra, the neecha effect of a planet is lost.

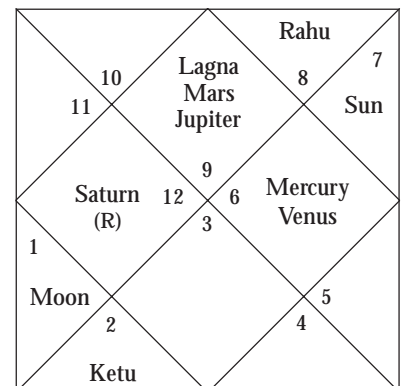
The current Chief Minister of the northernmost state of Jammu and Kashmir, Dr. Farook Abdullah (**Chart 5**) was born on October 21, 1937. His lagna is 8°18'28'. He has neecha Sun and Venus. However, the lagna lord Jupiter occupies the lagna while the navamsha

lagna rashi, Kanya or Virgo, falls in a kendra from the lagna.

- When a neecha planet is associated with or in full mutual aspect with its neecha (debilitation) lord or its uchcha (exaltation) lord, the neecha effect is completely lost.

In Chart 1, vide supra, belonging to Ch. Charan Singh, Jupiter occupies Makara, its debilitation rashi, in the second house, in association with Saturn, its debilitation lord. This actually forms a Raja-yoga. He became the Prime Minister of India during the MD of Mercury, his tenth lord, and the AD of Saturn. During the same MD earlier, in the AD of Jupiter, he had joined the

Saturn (R)	Moon	Ketu	
<b>Chart 5</b> October 21, 1937			
Lagna Mars Jupiter	Rahu	Sun	Mercury Venus



central cabinet as the Home Minister of India.

Mr. Jyoti Basu (**Chart 6**), who remained the unchallenged Chief Minister of West Bengal for several years, provides another example. Born on July 8, 1914, in Simha lagna, he has his debilitated Jupiter associated with the Moon, the exaltation lord of Jupiter, in the sixth house. His Raja-yoga continued through Jupiter dasha and he retired voluntarily in the dasha of Saturn-Mercury.

### Amavasya Birth: Another Exception

Amavasya occurs when the Sun and the Moon are closely conjunct and thus the Moon is combust. However, the Sun-Moon conjunction in Mesha, or in the first half of Dhanu, removes the adverse effects of the Amavasya.

The *Saravali* reveals:

मेघे सहस्ररश्मिः सह शशिनो संस्थितः  
करोतीशम् । ३५.११९

### Moon in Simha

The Moon in the Simha rashi, or in any rashi but in Simha navamsha, otherwise well placed, yields very good results. This Moon should also have a good amount of Paksha Bala to be effective. It gives a Raja-yoga if supported by another favourable combination.

Mr. Murali Manohar Joshi (**Chart 7**), Cabinet Minister in the Central Government, born on January 5, 1934, has his Moon in Simha in the seventh house. There is no other planet in the Kendras. The lagna is vargottama.

### Some special Rules for Kaarkatva

Here are some special rules from the *Panchadhyayee*, which states:

कुम्भस्याष्टमेभागे त्रिकोणयातो निशाकरो भद्रः ।  
क्वचिदपि पंचविंशे पंचदशेऽंशे स्थितश्चन्द्रः ॥  
कुम्भे च पंचदशके सविशेषोथ हरौ पंचमे सौम्यः ।  
सप्तमभागे मेघे मिथुने च कुज एकविंशेऽंशे ॥

That is:

- The Moon in the fifth or the ninth, on the 8th degree in Kumbha rashi, becomes a powerful Kaaraka.

- In the same (Kumbha) rashi, the Moon on the 15th degree has a still greater potential beneficence.
- The Moon is also favourable on the 15th or the 25th degree of any rashi.
- Mercury on the fifth degree of Simha, and Mars on the 7th degree of Mesha or 21st degree of Mithuna, acquire capacity to do good.

Mr. George Fernandes (**Chart 8**) was born on June 3, 1930. He has Mars in the lagna at 6°59' in Mesha. Mars in Mesha lagna is otherwise also a natural Raja-yoga Kaaraka. The Moon in Simha enhances the benefic effect. He was elected, and became a cabinet minister, for the first time in 1977 when he

was running the Vimshottari dasha of Mars-Moon.

### Combust Planets

- A combust planet does not lose any of its effects pertaining to its house lordship or its aspect.
- A planet combust due to its close proximity to the Sun loses some of the results of its house placement.
- A combust planet yields better results pertaining to its house of occupation, during its MD/AD, if associated with several strong planets.
- Mercury loses least of its benevolence when combust.

			Sun Saturn
Rahu	<b>Chart 6</b> July 8, 1914	Mercury (R) Venus	
Moon Jupiter (R)		Lagna Mars Ketu	

		Mercury (R) Venus	3
6	Lagna Mars Ketu	4	Sun Saturn
7	5	2	
	8	11	1
9	Rahu	12	
	10 Moon Jupiter (R)		

Lagna	<b>Chart 7</b> January 5, 1934	Ketu	
Mars Venus Saturn Rahu		Moon	
Sun Mercury		Jupiter	

		Mars Venus Saturn Rahu	9
12	Lagna	10	Sun Mercury
1	11	8	
	2	5	
3	Moon	7	
	4	6	
	Ketu	Jupiter	

	Lagna Mars Rahu	Sun Mercury	Jupiter Venus
	<b>Chart 8</b> June 3, 1930		Moon
Saturn (R)		Ketu	

3	Sun Mercury	12	
Jupiter Venus	Lagna Mars Rahu	11	
	1	10	
	4	7	
5	Moon	9	
	6	8	
	Ketu	Saturn (R)	

- A combust Moon causes illness, often serious or even fatal, when it falls in Karka navamsha along with the Sun.
- In general, a combust planet which is well placed in divisional charts, yields favourable results pertaining to its own house or the house aspected by it.

### Karakatva: Special Rules of Parashara

Here are some important rules from Parashara:

- When the same planet, being strong, aspects the lagna, the Hora lagna, the Bhava lagna and the Ghati lagna, or any two of these lagnas, it becomes a potential Kaaraka. This is according to the following shloka:

भावहोराघटीलग्नसंज्ञानि च प्रपश्यति ।  
स्वोच्चग्रहो राजयोगो लग्नद्वयमथापि वा ॥

- Any planet aspecting the lagna of any two or three of the charts Lagna, Drekkana, Dwadashamsha, and the other prominent divisions (Amshas of the rashi), i.e., the

Saptamsha, the Trimshamsha, the Shashtyamsha, etc., confers on the native the best of yoga effects. For the text states:

राशे द्रेष्काणतोऽशाच्च राशेरंशादथापि वा ।  
यद्वा राशिदृकाणाभ्यां लग्नदृष्टा तु योगदः ॥

- It may also be relevant here, in the light of the above dicta, to point out that Parashara and other seers had a clear concept that Drishti (or aspect) is applicable to the divisional charts as much as to the Lagna chart. ☺

## Laghu Jatakam (Continued from page 17)

Varga	Relative Value
1. Griha/Lagna	6
2. Hora	2
3. Drekkana	4
4. Navamsha	5
5. Dwadashamsha	2
6. Trimshamsha	1
Total	20 units

This means that predictions should not be made on the basis of the Lagna chart alone. At least the above

six Vargas must be considered, and each varga given the relative importance as indicated by sage Parashara. Certainly, no predictions should be made without at least considering the Navamsha along with the Lagna chart.

इति श्रीवराहमिहिरविरचिते लघुजातके राशिबलाध्यायः प्रथमः

Thus ends the first chapter of the Laghu Jatakam of Varahamihira titled 'The Strength of Signs'. ☺

(To be continued)

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## Stories from Veenu Sandal

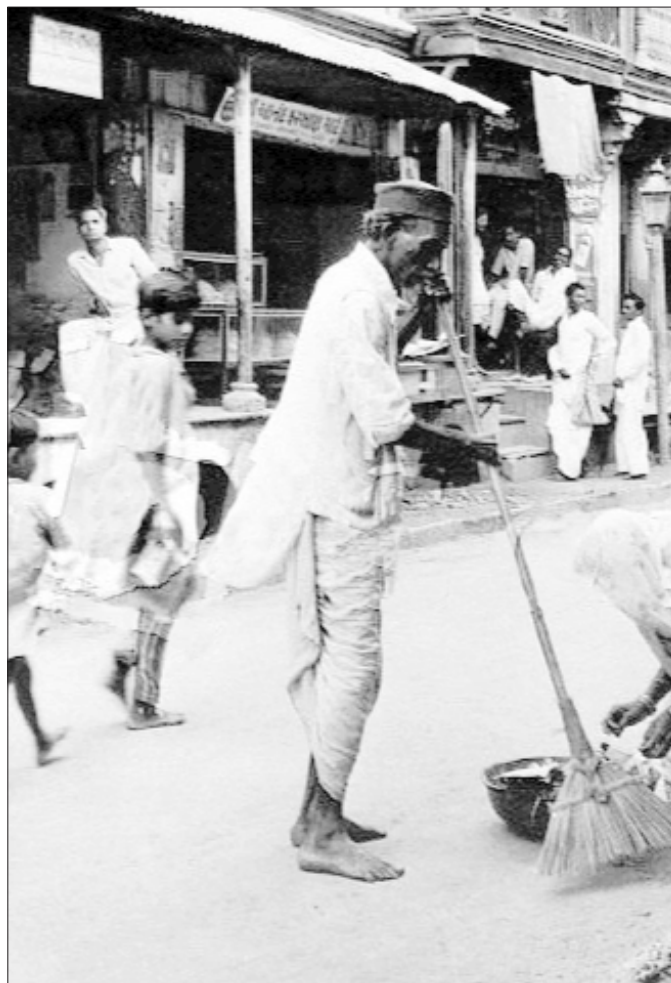
### The Sweeper's Ghost

He carried night soil, he was immune from the foulest, most nauseating of smells emanating from rotting garbage dumps which he visited several times a day with trolley after trolley of the litter, cow dung, horse dung, and much else painstakingly swept up from his stretch of road. Everybody agreed that though Ratti Ram the sweeper literally handled dirt, he had a heart of gold. If he found some unfortunate beggar scrounging for scraps amongst the garbage and rubbish dump, he would, without hesitation, take credit from the *chai* (tea) shop owner and hand it over to the overjoyed beggar. If he found an injured or abandoned animal, he would pick it up and take it home or leave it at our home. He'd once taken home an eagle which had somehow damaged its wing, and looked after it till it could fly again. If a woman in his *biradari* (community) was beaten up by a drunken husband, he would offer her shelter for the night.

A widower in his late fifties, Ratti Ram was the *pradhan* (headman) of the sweepers community down on Kanwali Road. And once he changed out of his often ragged, none too clean sweeper's clothes, what an impressive *pradhan* he made. His greying hair and bushy salt and pepper moustache coupled with his dignified bearing and gentle smile commanded immediate respect. In the evenings, while his two daughters prepared dinner and his two sons fetched water and lit the kerosene lantern, he would sit on a cot outside his neat little mud house and hold court as he drew deeply on a hookah (hubble bubble).

And whenever the Municipal Corporation and the sweepers got into a confrontation, Ratti Ram would be at the forefront. Playing the role of a statesman to the hilt, he would protect the rights and demands of his fellow sweepers even as he held open the door for negotiations. He usually managed to guide the stalemate to a finale in which both the Municipal officers and the sweepers felt they had won the battle.

He was at the height of his glory when tragedy struck Ratti Ram. He was knocked down by a speeding truck while he was sweeping the road on a cold, misty winter morning. In time, Ratti Ram's fractured legs healed, but not completely, and in his crippled state, he could no longer carry out his duties as a sweeper effectively. Walking even a hundred yards brought on the pain. The cot outside his mud dwelling became his permanent refuge as his sons stepped into his shoes and took over the stretch of road which had been Ratti Ram's domain for so long. But the sons couldn't match the quality of work which had been Ratti Ram's hallmark, and our staircase which had been spick and span with the banisters shining brightly during Ratti Ram's



tenure was now dusty more often than not. We all missed Ratti Ram — his work as well as his personality — and every morning, his sons, Satpal and Mahinder, were greeted by what soon became a standard query: “How is Ratti Ram?”

One morning, Satpal and Mahinder failed to come on duty: they were busy, we learnt later, with the funeral preparations for Ratti Ram who had died during the night. Many suspected that Ratti Ram died of a broken heart at his virtual immobility. Even as we mourned the passing away of a good man, we began noticing changes. Long before Satpal and Mahinder arrived with their long brooms and the trundling trolley, the road would be swept

clean, our staircase would be spick and span, the banisters would be shining. And every time we would begin to exclaim, "Surely, this is Ratti Ram's handiwork", we would bite back the words, because Ratti Ram was dead. And despite the strange timing of the improvements around, we would reassure ourselves with an Agatha Christie-like line, "Dead men don't sweep." But it was almost as if Ratti Ram was determined to prove that he was still a force to reckon with. About a fortnight after he died and the quality of sweeping and cleaning improved

remarkably, we were surprised to find a puppy with a broken leg whining outside our door. The chowkidar swore nobody had come up the stairs. A few days later, we found a bedraggled, half dead bat baby left on a piece of paper outside the door. My father became suspicious, and we decided to keep a vigil. At the crack of dawn, just after the chowkidar left, we heard footsteps coming up the stairs and then the unmistakable sound of a broom. It was Ratti Ram back at work, and we've heard the ghostly footsteps and the invisible broom

ever since whenever we've been up at the first light of dawn. Barely two years ago, on a day when the rain was hammering incessantly on the roof and the rain waters on the road were swirling as if the rain gods had forgotten to attend to the flood gates, a tiny black kitten with a mangled ear meowing piteously was left at our door. And I now know one thing for sure: death doesn't change the qualities of your heart. A salute to you, Ratti Ram: as you were in life, so you are after death. Gentle. Conscientious. A soul who still cares. 🐾

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## Punishment for the Murderers

He was obnoxious. And he had some appalling ideas about hygiene. A waiter in an unpretentious little eating house near the railway station in Dehra Dun, Biru had a remarkable sense of timing. He would stick his forefinger into his nose just as he was about to place whatever you had ordered on the table. He would scratch his crotch with a spoon and then put it right back with the other clean spoons. He would happily wipe the sweat and grime off his face with a napkin and then promptly use the same napkin to wipe plates.

He was also lecherous. Whenever a buxom, well endowed lady entered Peshawri Hotel, as the eating joint was called, he would stare unabashedly at certain places and then, when putting down the plates, would pretend to be clumsy and give her a dig with his elbow, never mind the presence of the unfortunate lady's escort. Biru's gall and lust knew no bounds and he was soon boasting that he would soon "lay" every servant girl in the vicinity and their mistresses too whenever he got a chance.

Embarrassed and fed up, the owner of Peshawri Hotel sacked Biru, who lost no time in joining a gang of opium smugglers who obtained the drug in its raw form from the poppy fields in

mountain villages beyond the beautiful hill station of Chakrata. In just a couple of months, Biru, the one time unkempt waiter, transformed himself into a replica of a movie hero. The small hotels near the railway station continued to be his favourite haunts. But expensive clothes, expensive shoes, expensive perfumes and expensive girls became his trademarks. He walked with a swagger and spoke with an insolent drawl and it was whispered that he never kept a girl with him for more than one week. Rumour also had it that the girls, after several nights of debauchery, disappeared mysteriously, but nobody could say whether they were murdered or simply left wherever they had been picked up originally.

One day, Biru himself disappeared. Some thought he'd gone to Bombay, the glamour city of movies, while others thought he may be on the run from the police. Most people heaved a sigh of relief at his departure and he was quickly forgotten. About a fortnight after his absence was noticed by people in the area, Shyam Lal, our chowkidar's fourteen year old son, came to me with a strange story. Biru had been murdered, he said, stabbed repeatedly in the stomach, and his body had been doubled up and diabolically shoved into a large plastic

drum which contained liquid ammonia, and that's why nobody had been able to smell his dead body. My parents were in Delhi at that time, and Shyam Lal had been on duty almost continuously at our flat, otherwise, despite his age, despite his obvious terror, I may well have suspected him of having a hand in the alleged murder. Shyam Lal's terror arose not so much from the thought of the murder but from his encounter at night with the dead Biru who had instructed him clearly and explicitly to inform the Arhat Bazaar police station. Unfortunately, Shyam Lal wasn't told or couldn't remember where the liquid ammonia drum containing Biru could be found. The police fanned out and began making enquiries. A day later, after checking several drums, the 'hunted' drum was found, and Biru's disfigured body was pulled out with great difficulty. It didn't take long for the police to track down Biru's murderers and bust a gang, albeit minor, of drug traffickers. Nobody came forward to claim Biru's body and his remains were, after the post mortem, cremated by the police and a charitable organisation. But the story doesn't end here. Biru appeared before Shyam Lal again and assured him of help anytime after Shyam Lal too crossed over to the world of the dead. Death, obviously, is no barrier to taking revenge or showing gratitude. 🐾

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# World Trade Center Chart

Edith Hathaway

Vedic astrology places great importance on the groundbreaking for a building. Though there was apparently no ceremony for such a groundbreaking of the World Trade Center, there is documentation for the start of work on actual groundbreaking. In the *New York Times* dated August 6, 1966 (p. 21, column 3), this small headline appeared: “Jackhammers Bite Pavement to Start Trade Center Job.” The lead sentence reads as follows: “The early morning quiet along the Hudson river waterfront was shattered yesterday as construction began on the \$525 million World Trade Center.”

Upon further investigation, I found that construction workers in New York City usually begin work between 7 and 8 AM at the latest, breaking for lunch around 11 AM, finishing up between 3 and 4 PM. Given that this was the first day of construction, with the need to assign workers’ tasks and lay out equipment – very likely workers arrived around 7 AM and began the actually groundbreaking within the next 15 to 30 minutes maximum. I have rectified the chart to 7:17 AM EDT; August 5, 1966; NYC.

In establishing the birth chart of the WTC, I would hold that that moment was more important astrologically than the other various dates that occurred later. All of this was preceded by legislation passed in February–March 1962 by the states of NY and NJ, clearing the way for the building of the WTC. Other relevant dates have to do with the start of steel construction (August 1968), the first tenant occupancy at the North Tower (December 1970), and the first tenant occupancy of the South Tower (January 1972). A ribbon cutting ceremony was held on April 4, 1973, but this was well after the buildings started to be tenanted.

Furthermore, as there was considerable controversy around many factors to do with acquiring the land in Manhattan, the building and the architecture of the WTC, no doubt any public celebration of the WTC was geared to minimize the initial opposition to the project. (In the early years there was even difficulty in finding tenants to fill the WTC. After several years, the New York State government took over 40 floors.)

The Vedic chart for 7:17 AM EDT on Friday, August 5, 1966 has an Ascendant of 4:07 Leo – the sign of majesty and magnificence. The Moon is at 4:10 Pisces, almost exactly on the 8th house cusp – an ill omen to start – especially tightly conjunct Saturn at 5:47 Pisces. Mars-Venus-Jupiter in Punarvasu nakshatra in the sign of Gemini (11th house) would seem fine, except that Mars, the karaka (significator) of real estate is losing a planetary war with Venus. A planetary war occurs when two planets are within one degree of conjunction in the same sign. (Only Mars, Mercury, Jupiter, Venus, and Saturn qualify for a planetary war.) Venus wins the war in this case due to its greater brightness in the heavens, as well as being of advanced degree of longitude over Mars. And as the warrior planet – it does not tend to surrender gracefully. Notice the war takes place in the sign of Gemini, where Mars battles over ideas and information. Mars in Gemini is in the sign of its planetary enemy Mercury. The current eclipse axis is Gemini-Sagittarius, from August 31, 2000 through March 2, 2002. Note also that on the day of the attack September 11, 2001, Mars-Ketu in Sagittarius was transiting opposite Moon-Rahu-Jupiter in Gemini. Mars-Ketu is explosive in fiery Sagittarius, especially in Mula

nakshatra, and Rahu-Jupiter in Gemini designates the religious fanatic, especially in Ardra nakshatra.

Though the WTC Ascendant is in a fixed sign, it is notable that no planets are either in fixed signs or in earth signs. This would lend greater stability and longevity to the building. To have lasted a little over 35 years from the time of groundbreaking, I assign the WTC Navamsha Ascendant to the fixed sign of Taurus. In the Navamsha chart, Venus, Mars, and Jupiter are situated in Taurus, with Moon and Saturn in the 4th house in Leo. The dashas that occurred up through late May 2001 were Saturn and Mercury respectively. Ketu dasha began May 28, 2001, according to the 7:17 AM chart. Ketu is Ava Yogi planet, a planet that can cause misfortune to the individual or entity with this birth chart. In the Bhava chart (i.e., equal house chart from the Ascendant degree), Ketu falls in the 4th house of real estate – an even worse omen for Ketu dasha and the well-being of the WTC. The exact sub-period on September 11, 2001 was Ketu-Ketu-Saturn, an unstable sub-period in an unstable dasha.

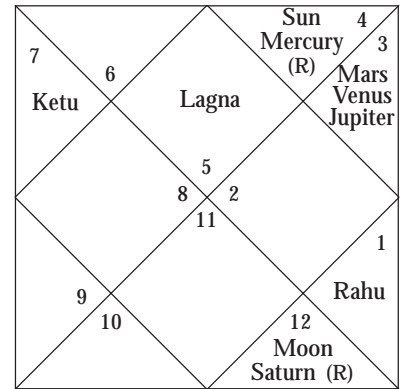
There is an arresting resonance between this WTC chart and that of the Taliban takeover of Afghanistan. That chart is for September 27, 1996, Kabul, Afghanistan. The time is unknown, so I have used 12 noon local time. There is – similarly – a close Moon-Saturn conjunction in Pisces just following a lunar eclipse at 10:28 Pisces at 7:21 AM local Kabul time the same day. In each case the Moon-Saturn combination falls in the nakshatra of Uttara Bhadra, known as “the warrior star” and associated with people who are fiercely protective in looking after those close to them.

The Taliban takeover chart for September 27, 1996 shows Moon-Saturn-Ketu in Pisces opposite Sun-Rahu in Virgo. Jupiter is the 5th planet in a dual sign, at 14:53 Sagittarius. The only planet in a fixed sign is Mercury, at 25:13 Leo. Currently, the USA is

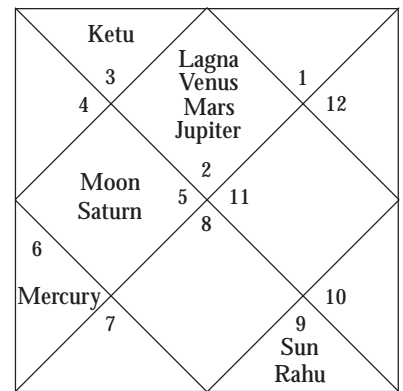
completing its military attack on the Taliban regime of Afghanistan. The Bush administration believes the Taliban regime is indirectly responsible for the WTC attack – for its harboring and protection of Osama Bin Laden in Afghanistan since 1996. Whatever the case, Moon-Saturn in Pisces shows the suffering of the people. The new post-Taliban government was sworn on December 22, 2001. A 12 noon chart gives an Ascendant of 10:09 Pisces, Moon at 00:32 Pisces, and seven planets in dual signs – all except vargottama Mars in Aquarius and vargottama Saturn in Taurus in mutual aspect. Mars and Saturn in fixed signs may not be enough to promise longevity for this new regime, though it does promise a mighty struggle for foreign dominance over the future of Afghanistan – no doubt due to its geographical proximity to the phenomenally large oil reserves beneath the Caspian Sea. ☽

Moon Saturn (R)			Mars Venus Jupiter
	<b>Groundbreaking</b> August 5, 1966 7:17 hours EDT New York		Sun Mercury (R)
			Lagna

Lagna	4°05'	Mars	2330'	Venus	24°23'
Sun	1912'	Mercury(R)	7°17'	Saturn(R)	5°47'
Moon	4°10'	Jupiter	26°35'	Rahu	27°58'



		Lagna Venus Mars Jupiter	Ketu
	<b>Navamsha</b>		
			Moon Saturn
Sun Rahu			Mercury



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# Astrology in the Twenty-First Century

S N Tekur

## INTRODUCTION

Astrology is an ancient and divine science. It has survived and expanded over the entire existence of mankind. Why then is a debate needed over what is getting changed in astrology in the 21st century?

Basically astrology is a study of the heavens and an attempt to relate celestial phenomena with events on earth, both at an individual as well as a global level.

Interpretations have been defined by our seers in the form of a number of dicta expressed as shlokas and aphorisms.

These are valid for ALL time and do not get altered through our definitions of the millenium.

However, the interpretation of the same aphorisms has to be adapted to modern times and changed living conditions usually expressed as DESHA, KAALA, AND PAATRA.

We shall try to examine the changes in lifestyles and the human condition due to technology and other factors influencing the demands for astrological counselling in the 21st century and how we as a community need to gear ourselves up for performing our role satisfactorily.

## Changes Driven by Technology

We are living in the space age.

Permanent stations have already been set up at the poles. Astronauts have been orbiting the earth for extended periods of time. In the not too distant future space stations are likely to be established on the moon and maybe in deep space.

It is time for astrologers to start thinking about the lagna as well as the

interpretation of horoscopes in such situations. The Prasna chart is probably of more urgent relevance.

There has been a revolution in the field of communication.

In these days of instant everything the astrologer may also have to modify the approach to the interpretation and evaluation of charts as less clues pertaining to omens (shakunas) may be available. This is because questions are being increasingly posed over the telephone, through e-mail and shortly possibly via video-telephone.

As a consequence of better communications faster responses are also demanded of the astrologer.

There is also likely to be a change in the type of questions asked of the astrologer. A few examples may be:

- a. Can you select a muhurta for re-entry of a space vehicle?
- b. Can you provide a suitable muhurta for advanced biotechnology experiments?

## Mundane Astrology

Several parts of the world are devastated by earthquakes every year and seismological inputs do not appear to be adequate both in terms of accurately predicting the time factor as well as intensities to take precautionary measures. An addition of astrological inputs could probably significantly improve the situation. In order to incorporate these inputs there has to be acceptance of the relevance of astrological inputs which can happen only with an attitudinal change at the governmental level. Significant impact of astrological parameters cannot be assessed by individual contributions but by a systematic and organised

approach with enormous institutional support.

Weather prediction is also an area where astrological inputs could provide good support to the meteorological department. Of late there has been some improvement in weather prediction in the short term through satellite pictures and analysis using large data bases.

Nevertheless precise guidance is still elusive. The direction of a storm and wind speeds are forecast which frequently fail to cross the coast at the appropriate place or the cyclone abruptly changes its mind and moves in an unexpected direction. Astrological inputs pertaining to those exact locations may probably improve results.

Also astrology could provide long term forecasts say, over the next decade which satellite information certainly cannot cover.

National leaders could make good use of mundane astrological inputs regarding the general health of the nation and specific problem areas which may arise during a given period of time.

## Spiritual Rejuvenation

There appears to be an enhanced interest worldwide in spiritual matters even amongst the youth. The west appears to be getting disillusioned with materialism and is turning to the east for guidance in matters outside the "see and touch" world.

The question of human evolution in a conscious manner by choice is being seriously studied. Till now evolution occurred in stages governed mainly by the demands of the environment and the role selected for homo-sapiens.

In this area astrology has a major role in not only providing an insight into the current level of spiritual evolution of an individual but also providing guidance on the best path in the current lifetime for rapid advancement in the spiritual dimension.

Some interesting work has been documented by several astrological savants looking at Rahu and Ketu as the karmic control planets and as indicators of the current life learning and mission. The general disposition of planets also gives important clues as to the directions that are suitable for a soul at its current state.

### Extra Saturnine Planets

Our seers do not seem to be unaware of the extra-saturnine planets.

One conjecture is that the effects of the extra-saturnine planets have been accounted more effectively through the influences of Rahu and Ketu. When our seers could consider the effects of the upagrahas which are synonymous with the moons around the major planets they certainly knew about Uranus, Neptune, Pluto and maybe several yet undiscovered planets. Some researchers have tried to define the house lordships and Karakatvas of these planets. From western astrology it appears as though these planets may be used only to more systematically elaborate the current situation exemplified by Desha, Kaala and Paatra stated in our literature.

### Expectations from the New Generation Astrologer

In the not too distant past the demands made of the astrologer were not too stringent. With increased general awareness the expectations have risen very sharply.

Previously, an astrologer was considered competent if he was able to draw up a decent looking chart and make a few pronouncements with adequate seriousness. However, in today's world of computerised astrology detailed charts with all possible diagnostic tools are available at the press of a button. The astrologer is expected to correlate all the information and integrate all the different techniques to provide a much more authentic review of the current problems of his client and suggest better courses of action than was hitherto possible. The 21st century astrologer

needs to increase not only his proficiency in analysis but also his credibility by providing value added services. A more detailed explanation is demanded together with probably newer and more acceptable remedial measures which provide better insights into the mechanisms involved in their method of operation.

For instance, the rashi and navamsha charts together with the current dasha and bhukti was considered adequate to provide counselling.

Now, apart from the bhava charts, the divisional charts are considered more or less essential. The ashtakavarga bindus, shadbala and bhava bala together with annual charts are routinely used. There appears to be considerable interest in different dasha systems which could be adopted based on the conditions of birth as well as verification through past events.

Relationship of the auric levels with the planetary strengths indicated by the shadbala and use of colour as well as alternate healing techniques such as reiki, meditation, etc., need to be examined.

### Expert Systems and Artificial Intelligence

The intuitive factor can never be replaced in the astrological domain. However, just as the power of the computer is currently being effectively used to enhance the utility of astrology by relieving the astrologer of routine computation and giving him more time for analysis, it is possible to consider using newer techniques such as expert systems and artificial intelligence to enhance the quality of counselling. In expert systems, the methods of integration and analysis used by masters in the field are carefully studied and mimicked using advanced software. This requires close interaction between the software specialists and astrologers with high standing and acknowledged as masters. This process is not far different from current efforts to integrate Sanskrit studies and the rich knowledge base of the Vedas through computers.

However, for any such efforts to become meaningful and effective it is necessary for the scientific community to accept and become more deeply involved in astrology. The stigma attached to overt involvement in astrology by leaders of the scientific community should be overcome.

### Conclusions

An attempt has been made to visualise the trends towards basic changes as well as applications of astrology in the 21st century.

There cannot be any fundamental changes as this science has already taken into account all possible correlations between mankind, other lifeforms and the eternal celestial drama. Popular debate on the implications of the so-called 13th rashi are merely attempts by vested interests to create confusion in the minds of the general populace.

Twenty-first century astrology has to adapt itself to changes in social structure, lifestyles, and new demands for guidance both at individual as well as organisational and state levels. There has to be a higher level of integration in all facets of life to which modern astrology has to cater.

Hopefully astrological inputs will also be one of the parameters in analysis and decision making at various levels of organisations and government when due recognition is forthcoming to this field in the new millennium. 🙏

### Dr. Suresh Chandra Mishra

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# Lessons in Palmistry

Vinay Aditya

The most important part of Cheiromancy is the study of lines on the hands. We have, in the previous lessons, discussed Cheirognomy which is the study of mounts on the palm. No two hands are alike, not even of the twins. In fact no two hands are alike even if they belong to one and the same person. Most often, the left hand is significantly different from the right. As mentioned by Cheiro, there is an old saying on this point: 'The left is the hand we are born with; the right is the hand we make'. Therefore, the left hand is the inherited one showing the subconscious mind and natural characteristics of the person and the right hand shows the discipline, training, learning, environment, experience and the traits the person has acquired since birth. For this reason, the right hand changes more frequently and reflects the conscious and the operative mind.

Major lines do not change significantly but minor lines come and go. They represent the hopes and frustrations, the present circumstances, the future planning and coming events. In traditional Indian palmistry, the left hand was given more importance for women and the right hand for men. But in our experience, we have found that even for women, the right hand should be given more importance while reading the hands, since the modern woman is also an entity that is thinking, learning, evolving, managing and planning all the time. And these changes are better reflected in the right hand. The fact that women's left side of the brain (intuitional side) is more developed than the man's, is not important here. After all most women are also right handed just as most men are. For left handed men and women, the left hand may be seen more closely.

If the right hand is better marked than the left hand, it means that the person has improved since birth and is living

upto his fuller potential. Events marked in both hands are surer to happen as the sub-conscious and the conscious mind are operating in tandem.

## Major Lines in the Hand

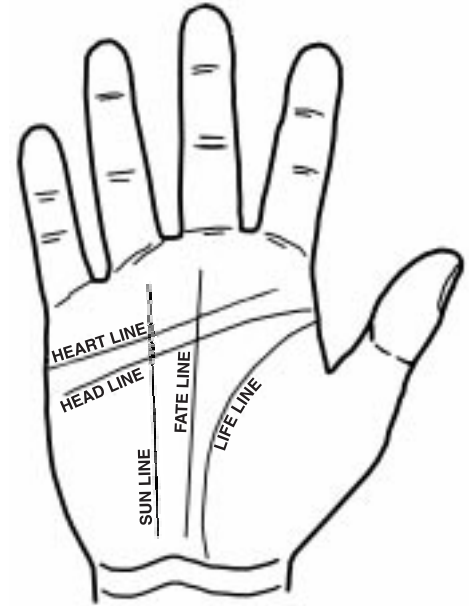
There are five major lines and several minor lines in the hand. Minor lines may not be found in a great majority of hands. It is not necessary that even all the major lines are present in every hand.

**1. The Line of Life :** Starting from under the mount of Jupiter it encircles the mount of lower Mars and the mount of Venus. Its exact course on the hand gives vital clue about the health and vitality of the person. Though disease is seen from every part of the hand but it must have a corresponding mark on the life-line too. Astrologers relate it akin to Lagna and Lagnesha.

For any line to indicate the best results, it should be long, narrow and deep, pinkish in colour, without irregularities, breaks or crosses. A life-line like this promises long life, good health and strong vitality.

If the life-line starts from the base of the mount of Jupiter instead of the side of the palm, it means that the person has been quite ambitious right from the beginning.

**2. The Line of Head:** Its normal starting point is the same as that of life-line but it travels across the palm and divides the palm in two parts. It normally ends below the mount of Mercury or, if a little short, below the mount of the Sun. Line of head primarily indicates the mentality of the subject, intellectual strength or weakness, level of concentration, and quality and direction of thinking. It is extremely important to realise that the same head-line will give vastly different indications as per the type of hand. Line of head, when straight, clear, unmarked,



indicates practical commonsense and a love of material things. If it is sloping towards the end, it denotes imaginative mind as opposed to practical mind. If the line is sloping right from its start, there is a leaning towards imaginative work in accordance with the type of hand, like music, painting, literature or mechanical inventions. When the line is too sloping (drooping towards the mount of the Moon, it denotes romance, idealism divorced from pragmatism, and Bohemianism. Ending in a fine fork will mean literary talent of the imaginative kind. If rest of the hand also indicates so, too drooping a line ending on the mount of the Moon indicates suicidal tendencies. When the life-line and Head line are closely connected in the beginning, the life is guided by reason, but the subject is extremely sensitive about one's self. He is also very cautious in all enterprises related to self.

When the space between life-line and head-line is medium (1 to 4 mm), the subject feels free to carry out his plans as per his thinking and ideas. This spacing also denotes self-reliance, energy, quick decisions and a strong go-ahead spirit.

But if the space between life-line and head-line is too wide (5mm and more), it indicates all the above qualities in excess: overconfidence, foolhardiness, impulsiveness, jumping to

conclusions without paying attention to reason. Such people specialise in 'act first, think later'.

When the head-line is very high in the hand so that the space between it and heart-line is too narrow, it means that the head will rule over heart completely if that line is the strongest, and vice versa.

**3. The Line of Heart:** It starts from the mount of Jupiter (or in its vicinity) and travels across the palm, under the mounts, up to the percussion. This line reveals not only the muscular and vital strength and action of the heart itself but as a result of these conditions also the strength and character of love and affection. The heart-line is a repository of our love affairs and emotional entanglements as also of our heart-breaks. When it runs clear and deep with good pink colour (not red, not white), it indicates a well adjusted, emotionally satisfied sympathetic, warm hearted individual.

When the line rises from the middle of mount of Jupiter it denotes development of the sentimental and idealistic side of the affections. Such a man is firm, strong and reliable in his affections. He does not marry beneath his station and will rarely have extra-marital relationships. The idea of love is heavily tinged with sensualism and self gratification in preference to mutual

satisfaction for a man whose heart-line starts from the middle of mount of Saturn. Such people place minimal value at fore-play in sexual practices. If the line of heart rises from between the two fingers or mounts, it indicates 'middle ground'— idealism in love with practical and commonsensical attitude.

**4. The Line of Fate:** This line is variously known as the line of destiny or Saturnine line. It starts from the wrist and traverses upto (or in the direction of) the mount of Saturn. This line indicates 'material success' and some authors call it the 'satisfaction derived from material possessions'. All events related to professional rise and fall are best indicated on this line. When fate-line rises from the wrist upwards and goes unhindered upto the mount of Saturn, it indicates extremely good fortune and success in all enterprise. If this line rises from the mount of the Moon, success will be dependent on the help, fancy and caprice of other people. In a woman's hand such a fate-line may mean marriage in a wealthy family or assistance from some one influential. If the fate-line rises from life-line it denotes success through hard work and personal merit. If it is entwined with the life-line in the beginning, it means that the early period of one's life has been sacrificed to the wishes of parents or relatives. A fate-line that terminates on the mount of

Jupiter is a sign of great success and achievement and realisation of one's ambitions.

**5. The line of Sun:** It runs from the wrist to the mount of the Sun but only in a rare hand does it appear full length. Often it is short and appears only above the heart-line. This line is also known as the line of Apollo or line of Fame. According to Benham its most appropriate name should be **line of capability** (or possibility). Those who have this line well marked have a certain talent, brilliance or facility to shine in 'some' sphere of life. It is wrong to say that this line always denotes artistic pursuit and fame as many authors would like us to believe. Which sphere of life the person is likely to be successful in will be indicated by the type of hand and whether he belongs to mental, practical or material world. This line acts as a sister-line to the fate-line and it augments the weaknesses of the fate-line. This line is not necessarily present in the hands of successful people, but when it is present it surely makes success easier to achieve due to the innate brilliance of the subject.

The major lines undergo transformations in their indications according to several modifiers. That will make the subject matter of a separate lesson. ❀

*(To be continued)*



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## Prize Winning Entry: Quiz No. 2

The following response to Quiz Contest no.2 published in the Vedic Astrology (Vol.5 No.5 2001) was found the most appropriate. We congratulate Ms Madhu N. Nair of Trivadrur ( Subscription No. 1702) who wins the astrology software, Parashara Light Academic, as a prize.

**Quiz:** Analyse the Birth Chart, of the female native, given below and comment about the promise, delay or denial of marriage, or marital discord if any. Born on April 1, 1964; at 21:05 hrs. (IST); at Long.: 77°E13' Lat.: 28°N39'. Balance of Vimshottari dasha at birth: Saturn upto May 14, 1974.

Sun Mars	Mercury Jupiter	Venus	Rahu
Saturn	<b>Birth Chart</b>		
Ketu	Moon	Lagna	

Lagna	20°59'41"	Mars
Sun	18°35'	Mercury
Moon	9°34'	Jupiter

9 Ketu	8 Moon	Lagna	6 5
11 Saturn	10 Mercury Jupiter	7 4 1	3 Rahu
12 Sun Mars		2 Venus	

9°07'	Venus	4°06'
6°03'	Saturn	7°32'
4°07'	Rahu	12°23'

### Reply:

**Promise of Marriage:** In the chart under consideration, the seventh lord is in the sign of a benefic Jupiter. Two natural benefics, viz., Mercury and Jupiter, tenant the seventh house from the lagna. Also the influence of ninth lord Mercury and fifth lord Saturn on the seventh house can be considered to be a positive influence.

The sign falling in the seventh house of the navamsha chart is Tula (Libra), the sign of Venus, the natural significator for marriage. Venus is well placed in the natal chart in its own sign Vrisha (Taurus) in the seventh from the Moon. So no doubt, marriage seems to be promised to the subject.

**Delay in marriage:** The marriage is bound to be delayed due to the following reasons:

1. The delaying planet Saturn is aspecting the seventh house from the ascendant.

2. The seventh lord of the natal chart Mars is in a mutual aspect with Saturn in the navamsha chart. This is one of the most important features of the horoscope in relation to the marriage.
3. The seventh lord of the navamsha chart is Venus. It occupies Aquarius the *Badhaka rashi* (the sign of obstruction) for the Aries ascendant. It may be noted that Saturn, the *Badhakadhipati*, is aspecting Venus in the navamsha chart.

**Discord** is bound to be there on account of following reasons:

1. The Moon is in fall in the second house representing family. Classics term a debilitated planet as *chhidra-graha* which means that the planet is capable of causing quarrels, dissensions and strife.
2. The eighth house and discord: The eighth house in a chart merits special attention since it has a say in bickerings and discords. The eighth

is simultaneously ruled and occupied by Venus, the significator of marriage and is aspected by the debilitated Moon, clearly indicating quarrels with the spouse.

3. In my personal studies, I have always noted that the presence of the Sun and Mars in the fifth from the ascendant or the Moon sign is a sure indicator of ego clashes in married life. In the case under review, the Sun-Mars conjunction occurs in the fifth from the Moon sign.
4. Exchange of signs between the sixth lord Jupiter and the seventh lord Mars is not a positive augury for a harmonious married life, since it links the house of strife and hostility with the seventh house of marriage. The presence of Mercury in the seventh house being the twelfth lord is also a negative factor.
5. The seventh lord of the natal chart is Mars. It obtains an inimical sign Virgo in the navamsha chart. This is a pointer towards inimical terms with the spouse. Mars aspecting the navamsha lagna from the sixth house is also a bad situation.
6. The conjunction of the seventh lord Mars with the eleventh lord Sun (the multiplier) in the dual sign Pisces indicates multiplicity in relationships with or without marriage.

Considering all these factors, it can be concluded that the horoscope promises a delayed marriage tending towards denial.

The native was of the marriageable age in Mercury's dasha but due to such strong delaying factors it must not have taken place. Ketu normally does not give marriage. It is rather known to sever the ties that already exist. Marriage is possible in the Venus mahadaha beginning in May 1998. If marriage does take place bickerings and discord are almost inevitable. ☹

*The respondents to our quiz are requested to use transits wherever they are applicable.*