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Editorial

I wanted to share with you today, something that I have always encourage my students to follow while learning astrology.

Why should we learn about an author before reading his work?

When you read a play by Shakespeare, you cannot grasp the full context of the play without at least some knowledge of Shakespearean times. There are words and phrases that make no sense today, yet in those times their usage delivered an unforgettable message to the audience whether it was a comic observation or biting social commentary. We see that the principle of time and place is as relevant today as it was in ancient times. Time and place in astrology, as in literature, is crucial. Thus, knowledge about the life of an author is essential to understanding his works. Only after these concepts are understood can one fully comprehend and appreciate any classic work. Just picking up a classic and reading it without consideration of Sthana (place where it was written), Kala (time when it was written) and Patra (knowledge about the life of the author) will not give as much understanding of the work as reading the same book with prior knowledge of these same three parameters.

Does an astrologer need to know subjects other than astrology?

It is generally expected that an astrologer must have mastery of astrology. However, this is not enough to be a successful astrologer. Knowledge and sensitivity to different cultures, religions and ethnicities are very important if one is trying to emerge as a global astrologer. Awareness of history is a must. Unless one is well-informed about the ancient, medieval or modern history of the times in which a classic literary or astrological work was written, one will not be able to appreciate the author and his works. With astrological knowledge comes knowledge of mathematics as well.

Can you give me an example where such knowledge would be important?

Almost all ancient astrological classics begin with a chapter on Arishta (“infant death”) yogas where planetary combinations indicating the death of children are given. I have found many such planetary combinations in the charts of living adults who had severe health issues as children. My grandfather’s brothers died of pneumonia when they were three years old. Such deaths were common in those times. Today medical science has evolved and we are much better equipped to handle childhood diseases. Thus some of the combinations indicating periods of sickness do not necessarily result in death. Another area where historical socio-economic knowledge is required before interpreting a chart is the Dhana (“wealth”) yogas planetary combinations signifying wealth. Nowadays, professions have changed, new areas of work have emerged, and the currency system has changed. However, if one appreciates and understands the times in which the author has written the classic, the parallels can be drawn to modern times.

Can you give me a more recent example?

In 2009, Sachin Malhotra wrote a modern astrological book, “Predict through Jamini’s Navamsha Dasa”. In his introduction to the book, K.N. Rao criticized the 8 charakaraka schema. If one is not well-informed of modern astrological controversies, they will be at a complete loss after reading Sri Rao’s introduction to the book.

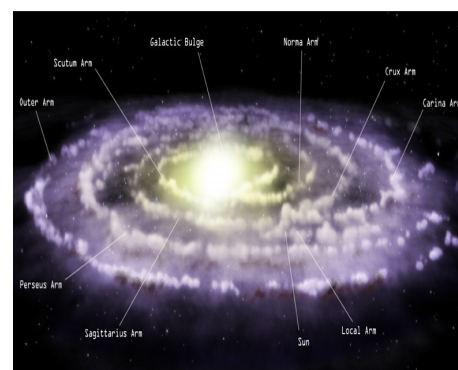
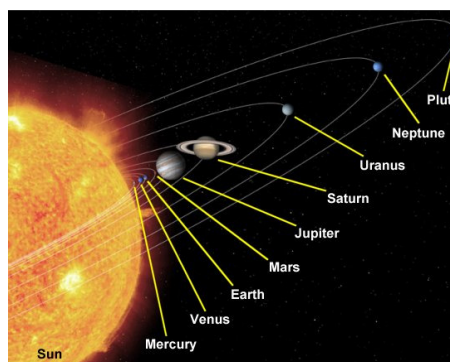
Jupiter's column

Time theory

No, I am not going to talk about Maha Yugas, Yugas and Kalpas. You already know about that. Neither am I going to talk about Ayanamsa (precession). If any of you have been around the astrological community for some time, most likely you have found the topic too confusing and have moved on to other areas.

Rather, I am going to talk about the three physical planes and the two zodiac systems, and how they map and determine the progressing age of humanity.

There are three primary planes or reference points that one can use in astronomy – Geocentric, Heliocentric and Galactic. These three planes are called Bhu, Bhuvā and Swarga in astrological texts.



The Earthly plane is the Bhu loka, the solar plane (Sun as the reference point) is the Bhuvā loka, and the realm of the fixed stars (Galactic center as the reference point) is the Swarga loka.

The Earth moves around the Sun and we get the seasons and finally a year. The Earth has been doing this for millions of years and will be doing the same revolution for the next million years (if not destroyed by humanity). The zodiac that is formed by this movement is called the Sayana rasis or tropical zodiac.

However, if the north star is taken into account (which is assumed fixed in the Sayana system), the ancients observed that with respect to the realm of the stars (the Galactic plane), the Earth makes a wobble and thus the North Pole axis also moves in a little circle in approximately 26,000 years. In other words, due to the wobble of the Earth with respect to the Galactic plane, the zodiac signs shift at any given point in the Earth-Sun year over a period of time. This zodiac system is called the Niryana rasis or sidereal zodiac.

Most astrologers and astronomers disagree on the time when both the zodiacs coincided, yet if we take a span of years say 200-300 CE, we can almost satisfy all opinions. Here, I bring in my analysis which I will share with you. Although the rate of precession is not fixed, we can assume that on average it changes 1 degree every 71 years.

In other words if the winter solstice in 200 CE is at 15 degrees Sagittarius for example, in 271 CE it would be at 16 Sagittarius.

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Thus we can say that the relationship between the Bhu and Bhuva loka results in the Sayana rasis (tropical zodiac) and the relationship between the Bhu and the Swarga loka results in the Niryana rasis (sidereal zodiac).

If between 200-300 CE, the tropical and sidereal zodiacs were in perfect sync, then I will say that 15 degrees Aries (tropical) and 15 degrees Aries (sidereal) coincided perfectly with each other.

Please note that technically speaking, this perfect sync can only happen in a specific year, day and time. However, my point is to not to debate this date but to give an approximate picture and therefore, I am selecting a 100 year window between 200-300 CE for the sync up.

If 200-300 CE relates to the peak of Aries (mid-point) then the start of Aries will be from 865-765 BCE and will stretch until 1265-1365 CE.

If we had to create the horoscope for the disconnect between the tropical and sidereal zodiacs, this time span would be its first house: [865-765 BCE] to [1265-1365 CE] midpoint [200-300 CE]

Second house would be: [1265-1365 CE] - [3395 - 3495 CE] midpoint [2330-2430 CE]

Interpolating, we get:

Twelfth house as [2995-2895 BCE] to [865-765 BCE] midpoint [1930-1830 BCE]

We can thus interpolate the time-lines relating all the houses of the “imaginary” horoscope of the synchronization between the tropical and sidereal zodiacs.

Now, let us see how we can use this information:

House	Trikona	Age [Time]	Description
12	Moksha - 4,8,12	[2995-2895 BCE] to [865-765 BCE] midpoint [1930-1830 BCE]	This was time frame in which all ancient cities were built – the cities of ancient Egypt, China, Indus Valley, Sumerian, and Mesopotamia.
1	Dharma - 1,5,9	[865-765 BCE] to [1265-1365 CE] midpoint [200-300 CE]	800 BCE onwards the Vedic religion was documented. All major world religions were formed in this time frame – Christianity, Hinduism, Islam, and Buddhism.
2	Artha - 2,6,10	[1265-1365 CE] to [3395 - 3495 CE] midpoint [2330-2430 CE]	Industrial revolution all round the world, focus on labor and sustenance, formation of stock exchange, democracy was and will be the focus during this phase.

This is just the tip of the iceberg and there is a huge amount of information one can conclude from this once we go to the sub-cycles within the main cycle. This will surely be considered in future issues of the AIAC Times.

Sun's column

Non-Luminous planets by Surasa

For the Sun's column this month, we are focusing on the non-luminous planets, also called Aprakash Grahas and Yama Grahas (or Upa Grahas).

Aprakash Grahas

Aprakash means darkness. In actuality, these are the points where the Sun has "burnt" the chart. The Aprakash Grahas are calculated based on the Sun's position as described in Chapter 3 of Parasara's Brihat Parasara Hora Sastra (Translation, Commentary and Annotation by G.C. Sharma, Sagar Publications). The first Aprakash Graha is Dhooma which is found by adding 120° (four signs or one trine) to the Sun's longitude plus $13^\circ 20'$ (one nakshatra sign) or a total of $133^\circ 20'$. 120° is a trikona or trine and these are the places in a chart where things are created or "birthed" without effort. Dhooma is the point where the Sun "burnt" the point 120 degrees from itself and the added span of one nakshatra indicates where the smoke or darkness has spread.

Below is a chart showing the calculations for the Aprakash Graha:

Aprakash Graha	Calculation	Simple Example
Dhooma	Sun's longitude + 4 signs + 1 nakshatra (Sun + $133^\circ 20'$)	Sun = $6^\circ 40'$ Aries Dhooma = 140° or 10° Leo
Vyatipata	360° - Dhooma	Vyatipata = 220° or 10° Scorpio
Parivesha	180° + Vyatipata (- 360° if over - 360°)	Parivesha = 40° or 10° Taurus
Indrachapa	360° - Parivesha	Indrachapa = 320° or 20° Aquarius
Upa Ketu	Indrachapa + 1 sign - 1 nakshatra (Indrachapa + $16^\circ 40'$)	Upa Ketu = $6^\circ 40'$ Pisces
	Upa Ketu + 30° = Sun's longitude	Sun = Upa Ketu + 30° = $6^\circ 40'$ Aries

Note that adding 30° to Upa Ketu will yield the Sun's position as shown in the example above. There is a story told by Amarnath given by one jyotish guru that there was an altercation between Brahma and Vishnu that resulted in these points being positioned back and forth on the Sudarshana Chakra (Vishnu's chakra - the ecliptic, 360 degree circle). Brahma (as the creator Sun) issued the first blow (Dhooma) and Vishnu hit back creating Vyatipata. One could compare it to a deadly game of billiards on a round table.

From Jataka Parijata, the following rulerships are given and effects provided by Amarnath:

Aprakash Graha	Ruler	Effect
Dhooma	Mars (Dhooma is the son of Mars)	Negative burning of Sun; smoke; destroyer of lineage, longevity and knowledge
Vyatipata	Rahu (enemy of Mars)	Indicates chaos and havoc; indicates loss of Dharma
Parivesha	Moon (victim of Rahu)	Inauspicious environment
Indrachapa	Venus (enemy of Moon) (also the bow of Indra)	Inauspicious result with respect to elders
Upa Ketu	Ketu (enemy of Venus)	Absence of light, darkness

But how do these points actually work in a chart? Since these points are based on the Sun and the Sun rules one's vitality and strength, the effects should be evident in those respects. According to Parasara, "These are the Grahas, devoid of splendor, which are malefics by nature and cause affliction." Also he says:

सूर्येन्दुलग्नेषु वंशायुर्जननाशनम् ।
इति धूमादिदोषाणं स्थितिः पद्मासनोदिता ॥६५॥

65. Effects of Luminous Upgrahas : If these 5 non-luminous Upgrahas, Dhooma and others combine with the Sun and the Moon or are situated in the Ascendant they destroy respectively the natives dynasty, longevity and wisdom. It is in this way that Lord Brahma, the Lotus born has stated their position.

Chart for John Forbes Nash, Jr.:

Ma Mo P	AL Ju IC UK	Ve SL Su	Ra Me As
	Rasi John Nash June 13, 1928 7:00:00 (5:00 west) 81 W 13, 37 N 16		HL
Ju9			Md
	Ke (Sa)	GL D	Gk V

HL	Me	Ve SL Ra Su	IC
Md	As	Ma	Ju
	Gk	AL	UK
	V	Mo	P
GL	(Sa)	Ke	Ju9

As:	24 Ge 16	Su:	29 Ta 21- AK	Mo:	28 Pi 50- AmK	Ma:	27 Pi 47- BK
Me:	19 Ge 16- PK	Ju:	9 Ar 01- DK	Ve:	24 Ta 23- MK	Sa (R):	22 Sc 29- PiK
Ra:	16 Ta 37- GK	Ke:	16 Sc 37	HL:	25 Cn 01	GL:	18 Li 38



The chart of John Forbes Nash, Jr., the mathematician, (above) dramatically shows the effects of the Aprakash Grahas which are as follows:

Dhooma	12 Li 40'	5 th house
Vyatipata	17 Vi 19'	4 th house
Parivesha	17 Pi 19'	10 th house
Indra Chapa	12 Ar 40'	11 th house
Upaketu	29 Ar 20'	11 th house

Dhooma in the 5th in Libra (rasi drishti with the Sun in the 12th graha drishti from Mars in the 10th). He had two sons, one illegitimate whom he neglected and the other was diagnosed with schizophrenia, as he himself was. His 5th house is helped by its ruler Venus which is in the 12th in Taurus.

To quote Parasara: “If Dhuma [Dhooma] is situated in the 5th House the native will have limited progeny, be devoid of wealth, be endowed with greatness, be omnivore and be bereft of friend's Counsel.”

Vyatipata in the 4th in Virgo (rasi drishti with Moon, Mars, Mercury and Ascendant, graha drishti from Moon, Mars and Rahu) and Parivesha in the 10th in Pisces (with Mars and Moon). While a student at MIT, he became involved with a young woman who bore his illegitimate son. He refused to marry her and a year later was arrested for homosexuality. His father subsequently died and he blamed himself. He was first diagnosed with schizophrenia in 1959 (age 31) while his wife was pregnant with their son and was involuntarily committed. He was in and out of hospitals for several years, and virtually incapacitated for the next 20 years. Eventually, although still afflicted, he managed to stay out of hospitals while living in a platonic relationship with his ex-wife, who looked after him. Again, ruler Venus in Taurus mitigates this misfortune but it is qualified by being in the 12th with the Sun and Rahu.

Parasara: If Vyatipata is placed in the 4th House, the native will be a slave to others, sickly and be devoid of sons and fortunes....If Paridhi [Parivesha] is placed in the 10th House, the native will be well versed in arts, will enjoy pleasures, be strong bodied, and be learned in all Shastras.

Indra Chapa and Upaketu in the 11th in Aries (with Jupiter). According to his biography, he was gradually able to “intellectually reject” some of his delusional thinking and continue his productive career in mathematics, winning the Nobel Prize in Economics in 1994. He also remarried his wife in 2001. A benefic such as Jupiter can lessen the ill effects of the grahas.

Parasara: Chaapa [Indra Chapa] having gone in the 11th House the native will get profit, be free from diseases, be of very angry nature, affectionate to his wife and will have knowledge of mantras and be skilful in the use of arms.... If Sikhini [Upaketu] is gone in the 11th House, the native will always get profit, be very religious, honorable, affluent, fortunate, valiant and skilled in sacrificial rites.

Although the Aprakash Grahas for Dr. Nash could be more fully analyzed, the point is that these grahas must be considered when looking at a chart for problems, particularly health or mental problems.

Yama Grahas (or Upa Grahas)

Parasara gives the calculations for the Yama Grahas below:

66-69. Calculation of Gulika etc.: From the Sun etc. up to Saturn is determined the periods of Gulika and others. Day duration divided by 8 gives the seven planets commencing from the Varesh (the day on which Gulika and others are to be considered) onwards. The 8th portion is lordless. The portion

ruled over by Saturn is termed (called) as Gulika. Similarly, the night duration, when divided by 8 gives the portions of the seven planets commencing with the 5th House from the Varesh (the week day on which Gulika etc. are to be considered). Here also the 8th portion is Lordless. And Saturn's portion is Gulika, Sun's Kalvela, Mars Mrityu, Jupiter's Yamagfiantaka and Mercury's Ardhaprahara.

The Yama Grahas or “death” grahas are another derivation from the Sun if you consider that the vara lord in panchang is ruled by the Sun. To find the Yama Graha periods, the hours of the 24- hour day sunrise to next sunrise (vara) are divided up into sixteen [eight for day, eight for night] portions of approximately 1.5 hours or 3.75 ghatas for each the day and night. The periods vary depending on the length of the day and night. For a day that starts and ends exactly at 6:00 am and 6:00 pm:

	1	2	3	4	5	6	7	8
	6:00 - 7:30 am	7:30 - 9:00 am	9:00 - 10:30 am	10:30 am - 12:00 pm	12:00 - 1:30 pm	1:30 - 3:00 pm	3:00 - 4:30 pm	4:30 - 6:00 pm
Sunday	Kaalvela	Moon	Mrityu	Ardha Prahara	Yama Ghantaka	Venus	Gulika	Lordless
Monday	Moon	Mrityu	Ardha Prahara	Yama Ghantaka	Venus	Gulika	Kaalvela	Lordless
Tuesday	Mrityu	Ardha Prahara	Yama Ghantaka	Venus	Gulika	Kaalvela	Moon	Lordless
Wednesday	Ardha Prahara	Yama Ghantaka	Venus	Gulika	Kaalvela	Moon	Mrityu	Lordless
Thursday	Yama Ghantaka	Venus	Gulika	Kaalvela	Moon	Mrityu	Ardha Prahara	Lordless
Friday	Venus	Gulika	Kaalvela	Moon	Mrityu	Ardha Prahara	Yama Ghantaka	Lordless
Saturday	Gulika	Kaalvela	Moon	Mrityu	Ardha Prahara	Yama Ghantaka	Venus	Lordless

Sun Kaalvela “death of time and energy”

Mars Mrityu “death”

Mercury Ardha Prahara “middle time”

Jupiter Yama Ghantaka “obstruction of death” (this is a good thing!)

Saturn Gulika “poison”

Note that Moon and Venus are life-giving benefics and do not have a “death” aspect.

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The chart above is for the day hours. For the night hours, count five days down. For example, to find the hours for Sunday night, count down five days to Thursday. Gulika on Sunday night then would commence at 9:00 pm on the above chart.

Of the Yama grahas, Gulika's time period or longitude of Gulika is usually the most concern since it relates to Saturn. Prof. N.E. Muthuswamy in his *Gulika in Astrology*, CBH Publications, gives a vivid description of Gulika:

Gulika's complexion is shining black like "Anjan" stone. He is the most malefic and is the child of Saturn. He has a serpentine form. He is very cruel and is then destroyer of the whole world. He destroys his own abode. His whole body is poisonous. He smears black all over his body. His garments are short and torn. He causes death.



Gulika in our lives resembles the area in our lives where we see poison and extreme challenges in one's life. This is represented above in the fire released from the dragon's mouth.

Gulika is sometimes called Mandi. Some calculate Mandi differently from Gulika. For this article, we will refer to Gulika only. C.G. Sharma writes in his notes that according to Sarvartha Chintamani, Gulika is the offspring of Saturn while Mandi is the offspring of Yama. Gulika is considered to have Aquarius as its sign. Prof. Muthuswamy relates a story in which the sage Narada caused a fight between Guru and Sani (Saturn). Saturn fell down and bled. From his blood arose Gulika.

Gulika's longitude can be calculated for the beginning, middle or end of the roughly 1.5 hour period shown above. This option can be selected in Jagannatha Hora. Since the full calculation for Gulika is more complicated than for the Aprakash grahas, it is not given here.

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Using example of John Nash above, we see that Gulika is in his 4th house which is particularly afflicted as previously discussed.

For Dr. Nash, the beginning of Saturn's period puts Gulika at 8° Leo 7' in the 3rd house, the middle is 19° Leo 13' also in the 3rd house, and the end 0° Virgo 23' in the 4th house.

From Parasara:

Should Gulika be situated in the 3rd House, the native will be charming in appearance, will head a village, be virtuous, be dear to the good and is honored by the king. C.G. Sharma notes: When Gulika is in the 3rd House the native gets extremely self confident and self praising. He is engaged in earning money in any way and is quite fearless and careless.

If Gulika is situated in the 4th House, the native will be sickly, will be renounced by happiness, always engaged in sinful acts, and is afflicted by Windy and bilious disorders.

From Prasna Marga (from Gulika in Astrology):

If Gulika is in the 3rd, the native will hate his brother.

If Gulika is in the 4th, the native lacks mental happiness and is afraid of enemies.

From Phala Deepika (from Gulika in Astrology):

If Gulika is in the 3rd, the native will be naughty, short tempered, and greedy for money, sorry stricken, of fearing complex and having lesser number of brothers. (Note Dr. Nash had no brothers, only a sister.)

If Gulika is in the 4th, the native will have loss of relatives, lesser houses and lesser vehicles.

From Jathakaparijatha (from Gulika in Astrology):

Gulika in the 3rd makes the native naughty, short tempered, greedy for money, lacking brothers.

Gulika in the 4th makes the native lacking education, devoid of wealth, lacking relatives, not having happiness at home or wanderer.

Of the above, Gulika at the end of Saturn's period and Parasara for Gulika in the 4th is the closest match to Dr. Nash. For further discussion of Gulika in regard to prasna, life span, departed spirits, Muhurtha, remedies etc. Prof. N.E. Muthuswamy's Gulika in Astrology is recommended.

Moon's column

Vowels and Planetary States

Parasara rishi writes in Grahavasthadhyay about Baaladi avasthas (states of the planets) etc. and states:

क्रमाद् बालः कुमारोऽथ युवा वृद्धास्तथा मृतः ।
षडंशैरसमे खेटः समे ज्ञेयो विपर्ययात् ॥३॥

Baala (infant), Kumara (adolescent), Yuva (youth), Vriddha (old) and Mrita (dead) are the five states of the planets. Each zodiac sign is divided into 5 parts of 6 degrees each, and each part accorded a planetary state. The states of the planets are assigned in the above-listed order for the odd signs and in reverse order for the even signs.

State	Odd signs	Even signs	Strength
Baala	[0-6]	[24-30]	1/4
Kumara	[6-12]	[18-24]	1/2
Yuva	[12-18]	[12-18]	1
Vriddha	[18-24]	[6-12]	fraction
Mrita	[24-30]	[0-6]	0

फलं पादमितं बाले, फलार्धं च कुमारके ।
यूनि पूर्णं फलं ज्ञेयं वृद्धे किञ्चित् मृते च खम् ॥४॥

The strength of the planets is determined based on the state of the planets set forth in the table above.

However, the table below shows the points of maximum exaltation given by Parasara rishi:

Planet	Point of Maximum Exaltation	Avastha	Strength [?]
Sun	10 [Aries]	Kumara	1/2
Moon	03 [Taurus]	Mrita	0
Mars	28 [Capricorn]	Baala	1/4

Mercury	15 [Virgo]	Yuva	1
Jupiter	05 [Cancer]	Mrita	0
Venus	27 [Pisces]	Baala	1/4
Saturn	20 [Libra]	Vridhdha	fraction

The above strength analysis of planets based on Baaladi avasthas doesn't seem correct and is rather contradictory based on the fact that the point of maximum exaltation for each planet should indicate the point of maximum power.

Now, we can surely assume that these rules should be applied excluding exaltation, mooltrikona, debilitation, and own house zones. However, these rules then become confusing since we also have rules for friendly, neutral and enemy houses.

Thus, the question remains how we can use the Baaladi avasthas? The connection is given with pancha swaras (five vowels).

Baala	Kumara	Yuva	Vridhdha	Mrita
A	I	U	E	O
अ	इ	उ	ए	ओ

Let us understand the application of Baaladi avasthas and Pancha Swaras with respect to real cases.

Baala	Kumara	Yuva	Vridhdha	Mrita
A	I	U	E	O
अ	इ	उ	ए	ओ
Moon, Venus	Saturn	Sun, Jupiter	Mercury, Rahu, Ketu	Mars



The vowel "U" seems to be most appropriate for the native in the profession of the director. However, the vowel "A" is also suitable for him as a film actor. The native, Allen Stewart Konigsberg, changed his name to Woody Allen. The "oo" in Woody sounds like "u" and thus activates the Yuva avastha planets namely Sun and Jupiter. For a Leo rising like Allen, it suits him perfectly.

Baala	Kumara	Yuva	Vriddha	Mrita
A	I	U	E	O
अ	इ	उ	ए	ओ
Sun	Saturn		Moon, Mercury, Jupiter	Mars, Venus, Rahu, Ketu



In this case, it would seem that the vowel “E” would be the best choice for the native for the domains of happiness and wealth. However as an actor and an international male sex-symbol, the vowel “O” is more appropriate. The native, a bollywood actor, was born as Farhan Abraham but changed his name to John Abraham and success in the domain of films (Venus) as a macho image (Mars) was inevitable.

Baala	Kumara	Yuva	Vriddha	Mrita
A	I	U	E	O
अ	इ	उ	ए	ओ
Jupiter	Mars, Rahu, Ketu	Moon, Saturn	Mercury, Venus	Sun



The vowel “A” alone would give this native utmost joy and happiness and “A” was certainly activated in his life with his Guru Sri Ramakrishna. He wanted to be his Guru’s yogi messenger (Ketu), a celibate (Mars) and spread his Guru’s mission and words to foreign lands (Rahu) – the only vowel that can satisfy all these is “I”. Born as Narendranath, his Guru named him Vivekananda and the world knew him as a celibate monk with a mission. His speech in Chicago, the city where I live in, made history at the Parliament of World Religions of 1893. Parasara also wrote about a Dasa system based on the Pancha Swara. One can also bring consonants into the equation to get even more insight into one’s life. Perhaps in another issue of AIAC Times I will discuss that with you.

Idol Worship

I want to share a story with you, a tale very dear to my heart. During the days when I was an arrogant "questioning" young brat, this story made me realize how incomplete was my understanding, how faulty my learning, and gave me a very important lesson about life – to look beyond appearances to understand life's subtleties. I was born a few blocks from where this great Master was born in Kolkata, India. Today, I live few blocks from the place where his words shook the Parliament of the World's Religions on 11 September 1893 at the Art Institute of Chicago.

After his speech at the Parliament of the World's Religions, he received global recognition. Dr. Barrows, the president of the Parliament said, "India, the Mother of religions was represented by Swami Vivekananda, the Orange-monk who exercised the most wonderful influence over his auditors." Swami Vivekananda attracted widespread attention in the press, which dubbed him the "Cyclonic monk from India". The New York Critique wrote, "He is an orator by divine right, and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words, and the rich, rhythmical utterance he gave them." The New York Herald wrote, "Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation." The American newspapers reported Swami Vivekananda as "the greatest figure in the parliament of religions" and "the most popular and influential man in the parliament".

Before his tour to the US, Swami Vivekananda (Swamiji as he is known) had toured around India and on one such occasion had visited Alwar, in early February 1891. He had a very interesting meeting the then Maharaja (King) of Alwar, Mangal Singh. One such discussion was on image/idol worship practiced in India. The king was heavily influenced by the British and the Christian faith. Below is an excerpt from the discussion that ensued between Swamiji and the Maharaja.

The question the Maharaja asked was, "Well, Swamiji, I have no faith in idol-worship. What is going to be my fate?" He smiled as he spoke. The Swami seemed slightly annoyed and exclaimed, "Surely you are joking." "No, Swamiji, not at all. You see, I really cannot worship wood, earth, stone or metal, like other people. Does this mean that I shall fare worse in the life hereafter?"

The Swami answered, "Well, I suppose every man should follow the religious ideal according to his own faith." The devotees of the Swami were perplexed at this reply, for they knew that the Swami sanctioned image-worship. But the Swami had not finished; his eyes alighted on a picture of

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the Maharaja which was hanging on the wall. At his request it was passed to him. Holding the picture in his hands he asked, "Whose picture is this?" The Dewan (the Maharaja's treasurer) answered, "It is the likeness of our Maharaja." (This discussion took place at the Dewan's home where the Maharaja had come to meet Swamiji.)

A moment later the Maharaja's followers trembled with fear when they heard the Swami commanding the Dewan: **"Spit on it."** Swamiji continued: "Any one of you may spit on it. What is it but a piece of paper? What objection can you have against doing so?"

The Dewan was thunderstruck, and all eyes glanced in fear and awe from Prince to monk, from monk to Prince. But the Swami continued to insist, "Spit on it, I say. Spit on it."

The Dewan cried out, "What, Swamiji! What are you asking me to do? **This is the likeliness of our Maharaja!** How can I do such a thing?"

"Be it so," said the Swami, "but the Maharaja is not bodily present in this photograph. **This is only a piece of paper. It does not contain his bones and flesh and blood. It does not speak or behave or move in any way as the Maharaja does; yet all of you refuse to spit on it, because you see in this photo the shadow of Maharaja.** Indeed, in spitting on the photo, you feel that you insult your master, the Prince himself."

Turning to the Maharaja he continued, "See, Your Highness; though this is not you in one sense, in another sense it is you. That was why your devoted servants were so perplexed when I asked them to spit on it. It is a shadow of you; it brings you into their minds. One glance at it makes them see you in it; therefore they look at it with as much respect as they would have in looking at your own person. Thus it also is with the devotees who worship stone and metal images of gods and goddesses.

"It is because an image brings to their minds their Ishta, or some special form and attributes of the Divinity, and helps them to concentrate, that the devotees of the Divinity, and helps them to concentrate, that the devotees worship God in an image.

"They do not worship the stone or the metal as such. I have travelled in many places, but nowhere have I found a single Hindu worshipping an image, saying, 'O Stone, I worship Thee. O Metal, be merciful to me.'

"Everyone, Maharaja, is worshipping the same one God who is the Supreme spirit, the Soul of Pure Knowledge. And God appears to all according to their understanding and their representation of Him. Prince, I speak for myself. Of course, I cannot speak for you."

The Maharaja, who had been listening attentively all this time, said, with folded hands, "Swamiji, I must admit that looking at image-worship in the light you have thrown on it, I have never yet met anyone worshipped stone, or wood, or metal. Before this I did not understand its meaning. You have opened my eyes. But what will be my fate? Have mercy on me."

The Swami answered, "O Prince, none but God can be merciful to anyone; and He is ever-merciful! Pray to Him. He will show His mercy to you."

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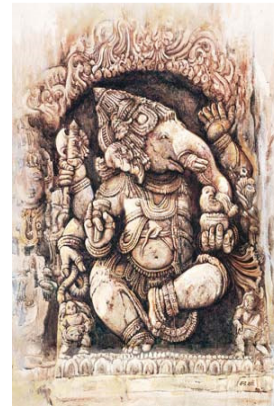
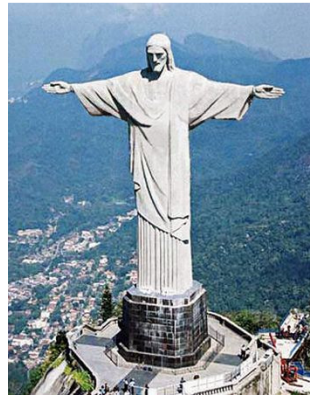
Parasara mentions that the 5th house of the horoscope denotes mantra, yantra, children and love. We also can determine which deity a person worships by their 5th house. The 5th house is the house of image. This house of image is so powerful that it can do things for humanity sometimes beyond imagination. Venus is the planet for “chitra” which is a Sanskrit word for “image”. Venus is the Guru of all the demons (our instincts, in other words). Everyone has a personal definition of Venus, since it is an extremely personal planet. Whenever this “image” of one’s love is hurt, wars are fought, humanity gets hurt and angry.

If a deity or spiritual figure is insulted in a painting, statue, newspaper, or even a cartoon, people turn violent and angry and wars are fought. If one’s love is insulted, such wars are fought – be it Troy or Kurukshetra.

Images are used in all of the world’s religions. Although such images are made of physical materials (stone, paper or plaster of Paris), it is not the physical object that is loved, it is the form that comes out of it and the meaning it evokes in the human mind.

If Venus is the art of the image, Jupiter undoubtedly signifies the meaning behind the image.

I request that readers all round the world not insult any image of any religion since by doing so one is in turn insulting the two eternal Gurus of this world (Jupiter and Venus) and will surely incur karmic debt in the areas signified by these two Guru planets.



The art in the above statues is the domain of Venus, but the meaning it has to humanity is the domain of Jupiter.

Let us respect the images of all religions, let us not afflict our Venus and/or Jupiter by showing disrespect to religious art.

Mercury's column

Just a thumb impression!

I have never been to a Naadi reader in my life. However, I have surely heard tales (extremely exciting ones) from my friends who have had Naadi leaf readings. Readers who are not acquainted with Naadi astrology can just google the term or check Wikipedia.

The first thing that a Naadi leaf reader generally does is take a thumb impression of the native. Based on the thumb impression, the reader would look up the appropriate Naadi leaf and then start making seemingly miraculous predictions about the native. Yes, it does sound like magic. However, I personally believe that there is order to everything in the universe; it is just a matter of the right perspective which can unveil the order for us.

In this month's Mercury's column, I will attempt to get you thinking about the pattern behind the Naadi predictions. Gone are the days when just knowing that certain things are divine and that things are a certain way sufficed for the serious astrologer. Today is the age of answering the "why" behind every dictum of astrology. AIAC Times' mission is to ignite the fire to ask questions and seek answers to the "whys" in astrology. In this column, Naadi astrology has to stand to the test.

The right thumb impression is taken for men and the left thumb impression is taken for women. The question is "why". The answer is complex but to put it simply, we all know that the left side of the human brain controls the right hand and the right side controls the left hand. The right side of the human brain is ruled by Jupiter and the left side of the human brain is ruled by Venus. There is a reason for this but that is beyond the scope of this article. However, if someone wants to know the details regarding this, there is a wonderful book entitled *Human Physiology* by Dr. Tony Nader.

A rather unimposing little book (124 pages) called "Your Destiny in Thumb" by R. G. Rao holds the key to understanding the workings behind the phenomenon of thumb impressions used in Naadi jyotish. However, at the same time, I do request readers to remember that this is just an article. This column cannot be a substitute for the original texts and I sincerely urge the readers to read the mentioned classics and books to get more complete knowledge of what is being mentioned here.

Rao's book shows how a thumb impression can be mapped to a person's ascendant. The examples he gives may seem confusing at first, but with time and practice, reading the signs will make a lot more sense.

Provided is the sequence of events that can take place once a thumb imprint is taken from a person seeking a Naadi reading. The thumb imprint is read to determine the Lagna (ascendant) with some finer details like presence of planets in Lagna, Lagna in starting/middle/end of Rasi, etc.

Once the Lagna is determined, all rules of Maharishi Bhrigu's Chakra [BCP] and Maharshi Bhrigu's Easy Methodology [BSP] become applicable to the native and quite effective predictions can be made. Readers who are not familiar with BCP and BSP are requested to go through these concepts in either Saptarishis Astrology's Volumes or in my articles on my blog (or scribd).

Let us take an example to gain clarity into this very interesting subject.

NAME **M. Disney** **2426872** NO. **16646** **5 17 W M II MALE**
DISNEY Walter E STATE BOARD OF EQUALIZATION
 LOS ANGELES, CALIFORNIA

RIGHT					
LEFT					

Hair Brown Eyes Brown Hgt. 5'10" Wgt. 155 Age. 35 Occ. Partner Race W
 Date printed: 1-22-37
 Marks and scars: Scar over left eye
 For identification purposes in connection with application for Alcoholic Beverage License.
 Signature: *Walter E. Disney*

LEFT:
 RIGHT:



In the figure along side is Walt Disney's finger print. The figure above is the right thumb print of Walt Disney.

Below is an excerpt from Rao's book.



The circled number 5 corresponds to the sign Virgo (o being Aries, 11 being Pisces as used in the book). The thumb print circled in red is the one that matches to that of Disney's.

Provided below is the description of the individual with the thumb print.

In figure 180 there is the sign of a square at A. At the upper part of the square, there is the sign of a star. And adjoining the square but below it is a triangular figure, when we scan closely the part between the star sign and that of the triangle, we see the shape of a temple.

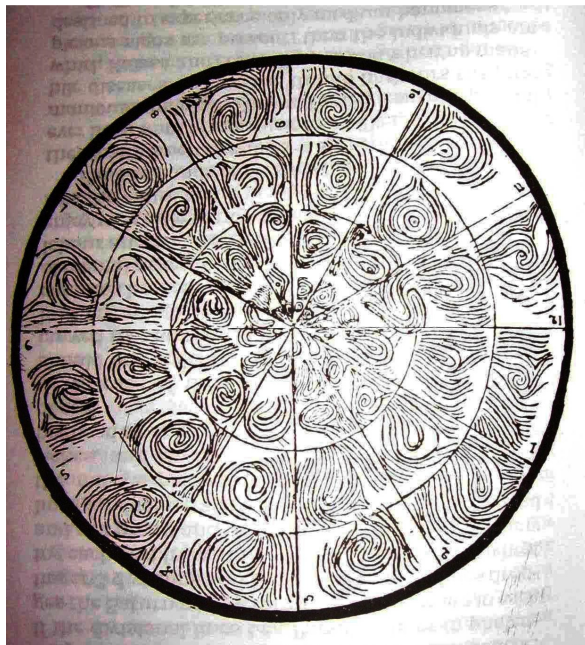
This sign confers an extraordinary yoga. The native will be highly generous, will belong to a noble family, will be astute in statecraft, will encourage charities to temples, educational institutions etc., will attain great eminence and the wealth lines in (CDE parts) denote that his progeny too, will be great scholars, will earn distinction and wealth.

The CAB wheat line is broken and yet the favourable signs stated above will confer on the native special yoga, happiness and fame. Though the wheat line is broken, the two appear united. Hence, in the latter half of the native's life, the line AB holds out exceedingly good results.

If in the thumb, either by the side of the conch or wheel figure or in the centre, there is seen a square or star in vertical position, it is indicative of exceptional good luck.



The classification of thumb prints into Rasi (Zodiac sign) groups is not random. This is based on certain shapes identified in the thumb prints. The author gives a gradual change in the shape of the thumb print with examples. However, serious researchers need to come forward and research practical cases and work out the validity of the rules.



The diagram shown alongside is a mapping of the thumb impression type to rasi type. The image is taken from Rao's book. The thumb impression for a particular Lagna rasi changes slightly with the presence of planets in the Lagna, the details of which are given in the book. Analysis of the thumb impression can be used to fix the Lagna as well as determine the relative degree of the Lagna in rasi. The method of Lagna determination forms the backbone of Naadi jyotish and the starting point for the Naadi reading.

Mars' column

Ravana Samhita and the Nakshatra Padas

Let us begin this column in a different way.

Ardra	Pada 1	Pada 2	Pada 3	Pada 4
Sun	<p>He will be highly educated and wealthy. He can be a good astrologer. Employment may be in the field of accounting or mathematics.</p> <p>If Sun in this nakshatra is in association with Jupiter and Mercury, twin birth of male children takes place.</p> <p>If Venus is also situated in this nakshatra with Sun, the native may join the military or police force. His eyesight will become weak at old age.</p>	<p>He is witty, affectionate and sweet natured. He will be a scholar, sweet in speech, liked by his family members.</p> <p>If Jupiter is also placed in this nakshatra, the native either becomes a minister or a very high government officer.</p> <p>If Saturn joins, he will be associating with metals; can become a danger to his children and his wife.</p>	<p>Learned in various disciplines.</p> <p>He/she may be a reputed astrologer after 40 years of age.</p> <p>He may earn his regular income as an accounts keeper, financial adviser, working in the banking industry.</p> <p>Bronchitis or lung disorders.</p>	<p>He is noble and of good conduct. Highly learned in the shastras.</p> <p>A good position for a successful astrologer.</p> <p>He attains fame after his 39th age. He is wealthy and has attractive personality.</p> <p>Marriage for males at the age of 25 years and for females at the age of 23 years.</p>

The above table is constructed from SA [Saptarishis Astrology] Volume 3 on Ravana Samhita's Ardra Nakshatra by Baban Kumar Singh.

I sent an inquiry to SA asking about the source of this information and if there was any reference that I could use. SA very kindly referred me to the book *Nakshatras* by KT Shubhakaran. Although Shubhakaran doesn't mention Ravana Samhita as his source material, his interpretation is strikingly similar to the translation done by SA. I also found another book in my collection entitled *Your Star* by Dr. Mrs. K.N. Saraswathy which deals with the results of birth in different nakshatra padas. Below are excerpts from both of these two books.

The following excerpt is from *Your Star* by Dr. Mrs. K.N. Saraswathy on the Ardra nakshatra padas:

First pada : As Jupiter is its lord, the native will be charitable-minded, clear-headed and generous. Occasionally they may be short-tempered.

Second pada : With Saturn as lord, the native will take delight in making others weep. They are sadists and have what the Germans call, "schadenfreud" meaning pleasure in the misery of others. They excel in tale-bearing.

Third pada : Saturn is again the lord. The native will be brutal by nature. Harsh and cruel will he ever be. During good Dasa-Bhukti periods he may get some wealth. He will not hesitate to commit evil deeds.

Fourth pada : The lord is Jupiter. Those born under this influence will be excellent ones, interested in charitable deeds and philanthropic activities. Being devout by nature, they will go on pilgrimages. They may have only a few friends but they will be noble and cultured.

The excerpt below is from *Nakshatra* by K.T. Shubhakaran on Ardra nakshatra padas (discussing the result of Sun in the Ardra nakshatra padas):

Ist quarter (66.40 degree to 70.00 degree): He will be highly educated and wealthy. He is a good astrologer. Employment may be in the field of Accounts or Mathematics. If Sun in this segment is in association with Jupiter and Mercury, twin birth of male children takes place. If Venus is also situated in this quarter with Sun, the native may join Defence or Police department. His eye sight will become weak at old age.

IInd quarter (70.00 degree to 73.20 degree): He is witty, affectionate and sweet. He will be a scholar, sweet in speech, liked by his family members. If Jupiter is also placed in this quarter, the native either becomes a minister or a very high government officer. If Saturn joins, he will be a metallurgist, danger to wife and children.

IIIrd quarter (73.20 degree to 76.40 degree): Learned in various disciplines. He may be a reputed astrologer after his 40 years of age. He may earn his regular income as an Accountant or Financial Adviser or from the banking institutions. Bronchitis or lung disorders.

IVth part (76.40 degree to 80.00 degree): He is noble and good conduct. A highly learned in the sastras. A good position for a successful astrologer. He attains fame after his 39th age. He is wealthy and has attractive personality. Marriage for males at the age of 25 years and for females at the age of 23 years.

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There is a total of 108 nakshatra padas (27 nakshatras, each has 4 padas). There are 9 planets. Thus there are $9 \times 108 = 972$ combinations (or rules) and results thereof by placement of each of the nine planets in the 108 padas. However, my area of interest is not in the theory of it. For the results, one can simply pickup any such book on nakshatra padas. My particular interest is to know “how” Ravana arrived at these results or “what” is the principle behind these theories, if any.

For this article, let me take the example I started with. Ardra nakshatra padas can be mapped to Navamsas.

Ardra	Navamsa
Pada 1	Sagittarius
Pada 2	Capricorn
Pada 3	Aquarius
Pada 4	Pisces

Thus, we see that each nakshatra pada can be mapped to distinct Navamsas and thus one can deduce the results based on placement of certain planets in the certain Navamsas. However, is further generalization possible? To answer this question, let us have a look at the table below:

Nakshatra Pada	Navamsa	Trikona	Tattwa
1 st Pada of any Nakshatra	Aries, Leo or Sagittarius	Dharma	Agni
2 nd Pada of any Nakshatra	Taurus, Virgo or Capricorn	Artha	Prithvi
3 rd Pada of any Nakshatra	Gemini, Libra or Aquarius	Kama	Vayu
4 th Pada of any Nakshatra	Cancer, Scorpio or Pisces	Moksha	Jala

With the help of the table above one can establish a relationship between the nakshatra padas and the predominant character of the pada. Now, let us see the chart below with relation to the planets –

Guna	Graha
Sattwa	Jupiter, Sun, Moon
Raja	Mercury, Venus
Tama	Mars, Saturn, Rahu
Nirguna [Swaguna]	Ketu

More will be discussed on this in subsequent issues of AIAC Times.

Now, some combinations do become quite generic and obvious. Raja guna planets would generally yield good results in the 2nd pada of the nakshatras. Agni Tattwa [Sun/Mars] planets would give good results in the 1st pada, Prithvi Tattwa [Mercury] in the 2nd, Vayu Tattwa [Saturn] in the 3rd and Jala Tattwa [Venus/Moon] in the 4th padas. Another general classification can be based on Gunas of planets – Sattwa guna planets would give better results in the 1st and the 4th. Padas etc. However, the particular nakshatra also plays an important role.

Saturn's column

Findings of some Scientists and Doctors on the Veracity of Astrology

In the past volume of the AIAC Times, I provided some negative views of the scientific community on astrology and presented my views on the subject as well. In this volume I will begin by citing examples of people in the scientific field sharing research that support the case for astrology. In December 1993 at New Delhi, a conference called "National Conference on Futurology and Astrology" was organized by an organization called Bharat Nirman. After the conference, a publication issued containing articles by eminent astrologers in India. What I found extremely interesting were a few pages under "Annexure-I" called "Findings of some Scientists and Doctors on the Veracity of Astrology". I am providing snippets of the Annexure below for reference:

There are many other Scientists and Doctors who are involved with astrological research. While they will only be listed with a brief precis of their researches, there are five books which contain impressive details about these researches and their relationship to astrological thought and practice.

A. The case for Astrology, by John West and Jan Toonder (CA).

B. Astrology and Science, by Michel Ganquelin. (AS).

C. Cosmic Cybernetics, by Dr. Theodor Landschedit (CC).

D. The Jupiter Effect, by John Gribbin and Stephen Plagemann (JE).

E. Natural Birth Control, edited by Art Rosenblum (NDC).

Dr. Rudoif Tomascheck physicist and astrologer - He developed statistical proof that earthquakes and planetary harmonics can be predicted accurately. He found that 134 earthquakes have occurred through history.

when Jupiter, Uranus and Pluto are in 90°- traditional interpretation of the square aspect. (CA. p. 180).
Donald O. Bradley

(CA. p. 180).
Donald O. Bradley He found that clergymen have a majority of planets in the seventh harmonic (every seven degree) in their horoscopes. (CA. p. 168).

Dr. Maki Takata Toha University,

Tokyo-He proved that the composition of human blood changes in relation to an 11 years sunspot cycle. The same changes occurred in the daily sunrise (the ascendant in astrology). "Man is a living Sundial". (SA. 224).
Frank A. Brown

Adinadav Levit. Russian Scientist
The Universe can be regarded as a gigantic cybernetic system (information theory) containing organisational links. (CC. P. 57).

Robert B. Evans A definite connection was found to exist between information and energy in the universe. (Information is energy). (CC. P. 77).

Rudolf Hauschka Anthroposophist chemist-He found that the nature of substance can be related to the astrological concept of the found elements, and to planetary harmonics, (C.A. P. 216-17).

Prof. A.L. Tchijewaky University of Moscow, and later **Dr. Robert O. Becker**, Syracuse varterans Hospital-They both discovered that historical epidemics of typhus, cholera, smallpox and the great plagues were determined by the times of sunspot maxima. (SA. P. 204).

H. C. Willet (USA) and Y. Aral (Japan) -They independently discovered a connection between solar activity and short range weather prediction. (SA. P. 185).

Prof. Edward R. Dewey -He discovered that conjunctions of Jupiter, Saturn, Uranus and Pluto coincide with times of maximum sunspot activity. (CA. P. 186-97).

Prof. Ellsworth Huntington Harvard University-He found that atmospheric phenomenon are cyclical and are closely associated with psychic rhythms. (A.S.P. 185).

Dr. Edson Andrews Discovered in 100 tonsillectomies that 82% of the bleeding crises occurred between the first and last quarters of the lunar cycle. (CA. P. 174 and CSI. P. 8).

Dr. Abram Hoffer University Hospital, Baskatvhewan. He found that neutroics have peak experiences in January and July, and depressives in March. (CA. P. 174).

Above is a miniscule sample of the numerous examples cited in the paper. The author cites 38 case studies conducted by the modern scientific community in which the scientists and doctors found relationships of one kind or another between occurrences on Earth and in the Heavens, truly affirming the phrase "as it is in heaven".

At the end of the article, the author writes:

This imposing list of research is only a sampling of individuals all over the world who are in some way involved with experiments which are related to astrological mechanisms and many of those listed can be considered refutations of many criticism of astrology.

In future issues of AIAC Times, we will not only attempt to provide you with more modern scientific theories related to jyotish but also will give you the reasoning (answer to the "why"s) behind these theories. Saturn's column will be dedicated to this formidable pursuit.

Rahu's column

Chinese New Year

February 14th 2010 is the Chinese New Year. Below are dates of the Chinese New Year over the past few years.

Animal	Branch	New Year dates		Jupiter in which Zodiac Sign
鼠 Rat	子 Zǐ	February 19, 1996	February 7, 2008	Sagittarius
牛 Ox	丑 Chǒu	February 7, 1997	January 26, 2009	Capricorn
虎 Tiger	寅 Yín	January 28, 1998	February 14, 2010	Aquarius
兔 Rabbit	卯 Mǎo	February 16, 1999	February 3, 2011	Pisces
龍 Dragon	辰 Chén	February 5, 2000	January 23, 2012	Aries
蛇 Snake	巳 Sì	January 24, 2001	February 10, 2013	Taurus
馬 Horse	午 Wǔ	February 12, 2002	January 31, 2014	Gemini
羊 Sheep	未 Wèi	February 1, 2003	February 19, 2015	Cancer
猴 Monkey	申 Shēn	January 22, 2004	February 8, 2016	Leo
雞 Rooster	酉 Yǒu	February 9, 2005	January 28, 2017	Virgo
狗 Dog	戌 Xū	January 29, 2006	February 16, 2018	Libra
豬 Pig	亥 Hài	February 18, 2007	February 5, 2019	Scorpio

There are two primary indicators of the Chinese calendar and they are listed below:

- 1) Chinese Zodiac Sign for the year is determined by the zodiac sign in which Jupiter is positioned on the start of the year
- 2) The New Year begins on a new moon usually in the Vedic month Pausha, sometimes in Magha

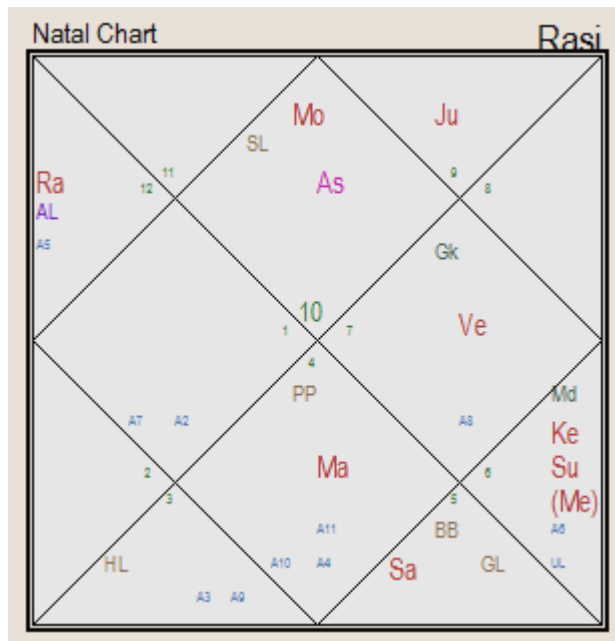
The Chinese New Moon calendar is very similar to that of many other ancient cultures. The “phases of the moon” is a night sky phenomenon that can be seen by everyone on Earth. All ancient cultures had a luni-solar calendar including the Vedic civilization. In fact, the Vedic texts refer to two distinct calendars – one based on the new moon cycles (Amanta – from Amavasya, meaning new moon in Sanskrit) and the other based on the full moon cycles (Shuklanta – from Shukla, meaning bright and shining, full moon). The full moon cycle was the original calendar used in the Vedic culture. Due to the influence of the Yavanas (Greeks), the new moon cycle was introduced into the Vedic culture. These two cycles are essentially the same yet two ways of looking at the night sky.

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Surprisingly, the Chinese calendar uses the new moon in Capricorn (sometimes in Aquarius) as the start of the year. The motto of AIAC times has been to provide you with the answer to the question “why”.

The first question that came to my mind was why is the new moon in Aquarius taken as the start of the Chinese calendar in some years (e.g. 2007)? The reason for this is that, like the Vedic system, the Chinese calendar incorporates an intercalary month to correct for the disparity of days accumulated every two or three years due to the difference between the motions of the Moon with respect to the Sun. For anyone interested in learning more about this subject, please read about the excess month in the Vedic calendar or “Adhika masa”. The same concept is used to shift the start of the year to the next month for certain years in the Chinese calendar.

To understand why the Capricorn-Cancer axis is so important for China, we need to have a look at the natal chart of China.



The People’s Republic of China was formed on October 1, 1949. We can see in the chart that both the Ascendant and the Moon sign are in Capricorn. However, one can surely argue that the Chinese calendar is ancient and its roots go back much further in time than modern China. Some clues can be found in Chinese tradition. The Chinese new year marks the beginning of the first month (Chinese: 正月; pinyin: zhēng yuè) in the Chinese calendar. The Chinese calendar is said to have existed from very ancient times (in the range of 2000 BCE). Nevertheless, one reason for beginning the year in Capricorn could be that everything generally begins with the sign denoted by the “Rat” in the Chinese calendar.

Thus when the new moon occurs in sidereal Capricorn, it also usually occurs in tropical Sagittarius (corresponding to the sign of the Rat). There is yet another evidence proving the above point is the fact that the year 2009 corresponds to the Chinese year 4705, 4706, or 4645 (depending on the epoch used). In any case, these dates in the Gregorian calendar would correspond to 2696 BCE, 2697 BCE or 2636 BCE. During the above mentioned times, sidereal Capricorn would correspond to the tropical Sagittarius or in other words the sign of Rat.

I wish all a very Happy and Prosperous Chinese New Year (Year of the Tiger).

Ketu's column

Prasna

I have always been fascinated by the principle of Prasna jyotish. Prasna jyotish is called horary astrology in the West. Horary astrology is an ancient branch of horoscopic astrology by which an astrologer attempts to answer a question by constructing a horoscope for the exact time at which the question was received and understood by the astrologer.

My fascination with this branch of jyotish is not because I loved the system; rather it was due to my inability to explain to my ever questioning rational mind why it worked. I found it very difficult to accept the fact that a client's reading would change completely if for some reason I cast the horary chart a few hours later than earlier due to my being unavoidably detained. I found the idea of prasna incompatible with my scientific logic and rational thinking mind which was easily satisfied with the principles of natal horoscopy.

This was my thinking in late 1990s. However, my grey cells first started functioning properly on this issue when I read Stephen Hawking's "A Brief History of Time" in 1999. In 2001, I read Prasna Marga which made me think deeply about Prasna jyotish and I finally realized in 2003 that Prasna jyotish is consistent with the principles of quantum mechanics.

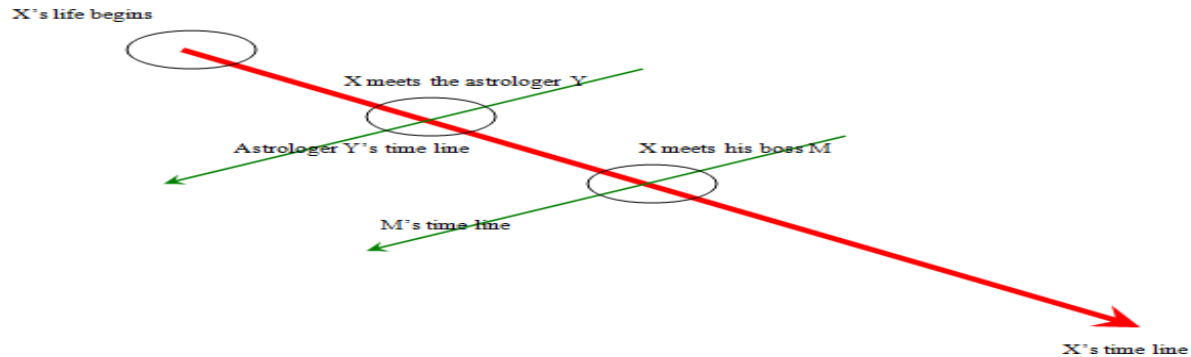
Yes, strange at it may sound, according to Chaos Theory (the butterfly effect), a flutter of a butterfly may cause a tsunami. The connection of time and space binds all matter in a matrix. Every action produces consequences that result in a series of other actions. Prasna jyotish is a uniquely brilliant system since it is the only field of astrology that takes into consideration the one factor that is ignored in all other astrological systems – the astrologer himself. Prasna jyotish weaves together in one matrix – time, the client and the astrologer. It is the empirical proof of the theory that there are no coincidences, just consequences.

Prasna is based on a principle that from any given snapshot of time in one individual's life, his past present and future can be analyzed. Here, the external entity of the astrologer is considered equivalent to the Sun God (or representation of God) and thus all Prasna texts prescribe a high code of living for an astrologer. The astrologer parameter being equivalent to a substitute of or representation of the Sun God (we must remember that time is measured and represented by the Sun), the life events of the individual can be predicted by the theory that at the moment of Prasna, the individual was destined to meet his guide/Guru/representation of God in the form of the astrologer. This is the reason why the presence of malefic planets in the Ascendant in the Prasna chart is a no-go for a Prasna.

The time of one's creation begins at conception. The time of conception considered important by numerous astrologers in several classic texts. Nishkesha Lagna, Adhana Lagna etc. are the names given to the time of conception. However, the fact remains that if this string of time is caught and travelled forward nine months we get the birth time for the child. However, whether the time will be less than nine months or more than nine months from conception can also be deduced from the time of conception – so we see an undeniable connection between time of conception and the time of birth.

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For approximation, if we only consider that for all humans childbirth takes place 9 months from the time of conception, we invariably get the same conclusion that I presented to you in AIAC Times Volume I in Jupiter's column – the time for creation. In 9 months, the Sun would have moved 9 signs, thus from the time of conception, the Sun would have moved into the trine position thereby causing birth. This is the reason why in the case of a female horoscope, many astrologers look at the 9th house for childbirth.



The above figure explains this concept.

Now, this cycle of time doesn't end here. After 9 years of one's life, one's thread ceremony (new birth as a Brahmin) is held. This is when he or she is inducted on the path of Dharma – again by BCP principle we see that 9H corresponds to 9th year. In almost all civilized nations today, the legal age of maturity is 18 years. At 18 years of age, an adolescent suddenly is considered an adult. Why 18? 9 years from 9 years fall at the juncture of 7H according to the BCP theory. This is the end of celibacy (or innocence) and the beginning of interaction with society as an individual. Nature has its own rules. Thus we see that each stage of life is dependent on the previous stage of life.

In a prasna kundli (horary chart), this philosophy is applied. The astrologer is present in the chart in the 12th house. The client is in the 1st house, and the client's desires are in the 7th house of the same chart. The prasna chart is based on the principle that you were destined meet the particular astrologer based on your karma as well as the astrologer's karma. The astrologer is also a human being, only he has special skills that he can use to help and guide you. Thus in a prasna chart, invariably the role of "guidance" planets like Sun, Jupiter and Ketu play a very important role. In a prasna chart of a battle field the most important planet will be Mars. Similarly, in a prasna chart of meeting one's beloved, Venus will play a very important role. The natal chart is a birth chart of a person, the marriage chart is the birth of one's relationship in life, the death chart denotes the afterlife journey, and similarly the prasna chart is a chart of a conversation or relationship between a client and his astrologer on an issue. If this snap-shot of time concept is clearly understood by us before we delve into the astrological classics such as *Prasna Marga* or *Krishneeyam*, we will never become disillusioned with the principles mentioned there. The same principles are often applicable to natal charts and can give extremely accurate results since these principles interpret time and a natal chart is as much a depiction of time as a prasna chart. In such situations, the fundamentals of prasna become extremely important to understand so that one can clearly see the subtle differences between the natal chart and the prasna chart.

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AIAC Team

Ancient Indian Astrology Classes

Chicago, IL

February 28, 00:00 hrs CST

Full Moon [Sun in Aquarius, Moon in Leo]

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