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SHUKRA'S TRIALS

## **About the Magazine**

Principia Astrologia is a thoughtfully conceptualized publication dedicated to serious seekers of Vedic (Vaidik) astrology who wish to learn this profound science of the seers through its original grammar, structure, and logic. It is not meant for casual consumption or superficial forecasting, but for those who desire to understand the principles behind the predictions.

The guiding light behind this initiative is AstroMaster U.K. Jha, who has imbibed the essence of Vedic astrology through a sacred lineage of great teachers. His approach to astrological learning is rooted in deep contemplation and critical thinking:

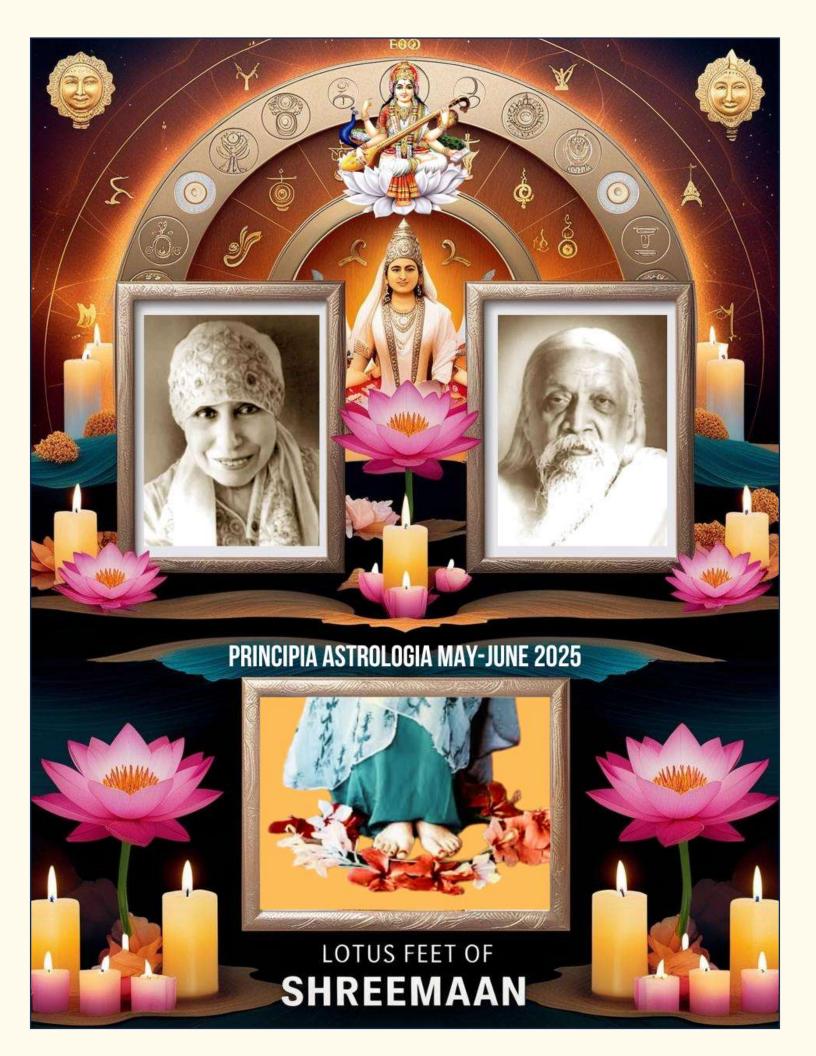
"First think, then analyze, then know."

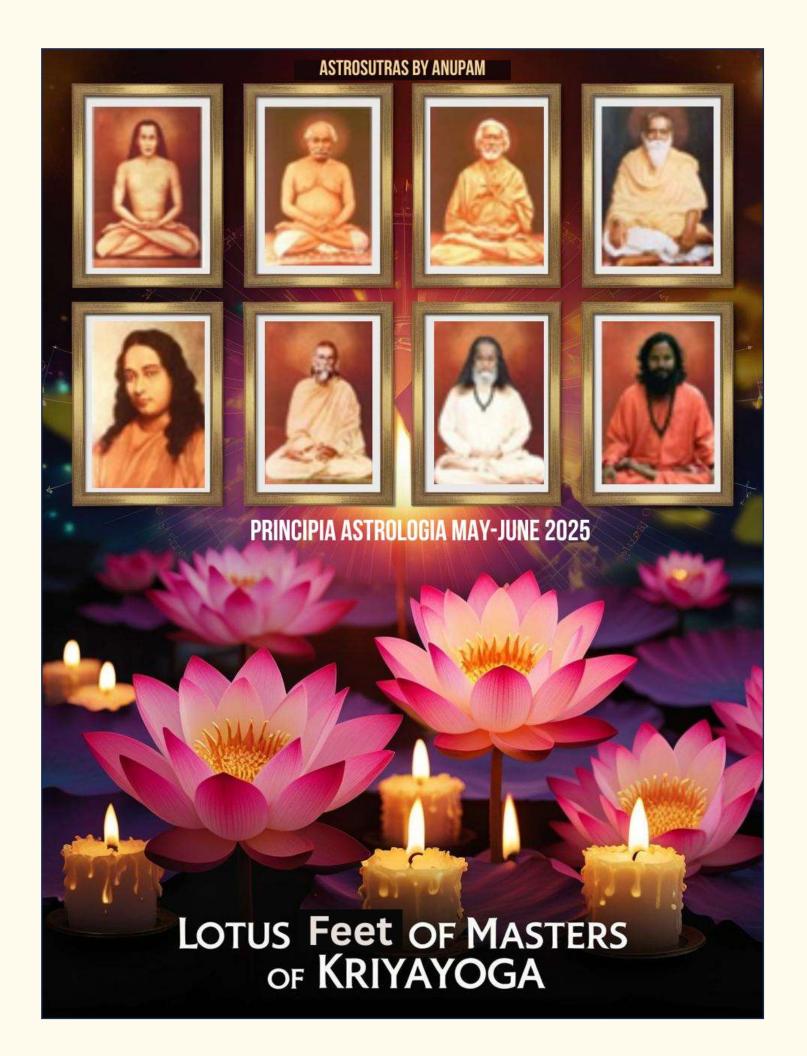
Principia Astrologia is blessed to receive the guidance and writings of many highly respected teachers and scholars of astrology. Their contributions are not merely academic but reflect years—often decades—of lived experience, spiritual discipline, and dedicated authorship.

This magazine also serves as a bridge between traditions. Alongside Indian masters, you will find insightful contributions from seasoned Western astrologers, creating a cross-cultural dialogue that enriches the understanding of astrology as a universal science of cosmic intelligence.

Each issue aspires to bring the learner closer to the sutras, logic, and wisdom of the rishis—not just through information, but through illumination.

Our Prayers at the Lotus Feet of Shree Maan



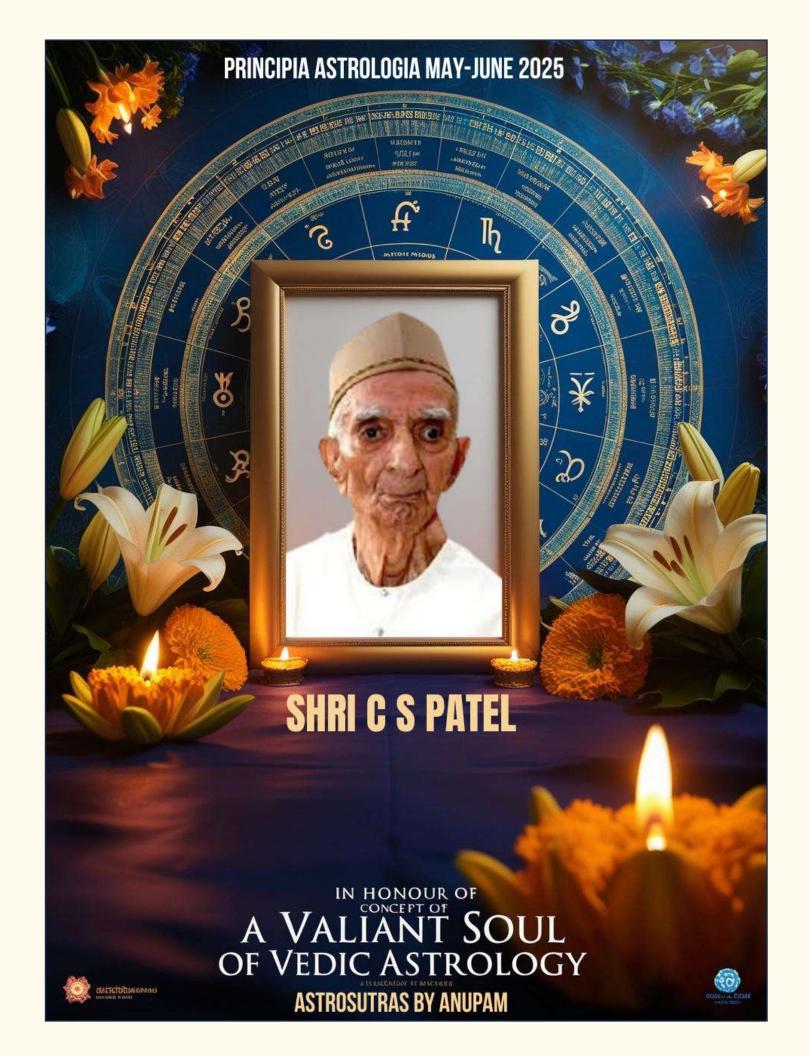


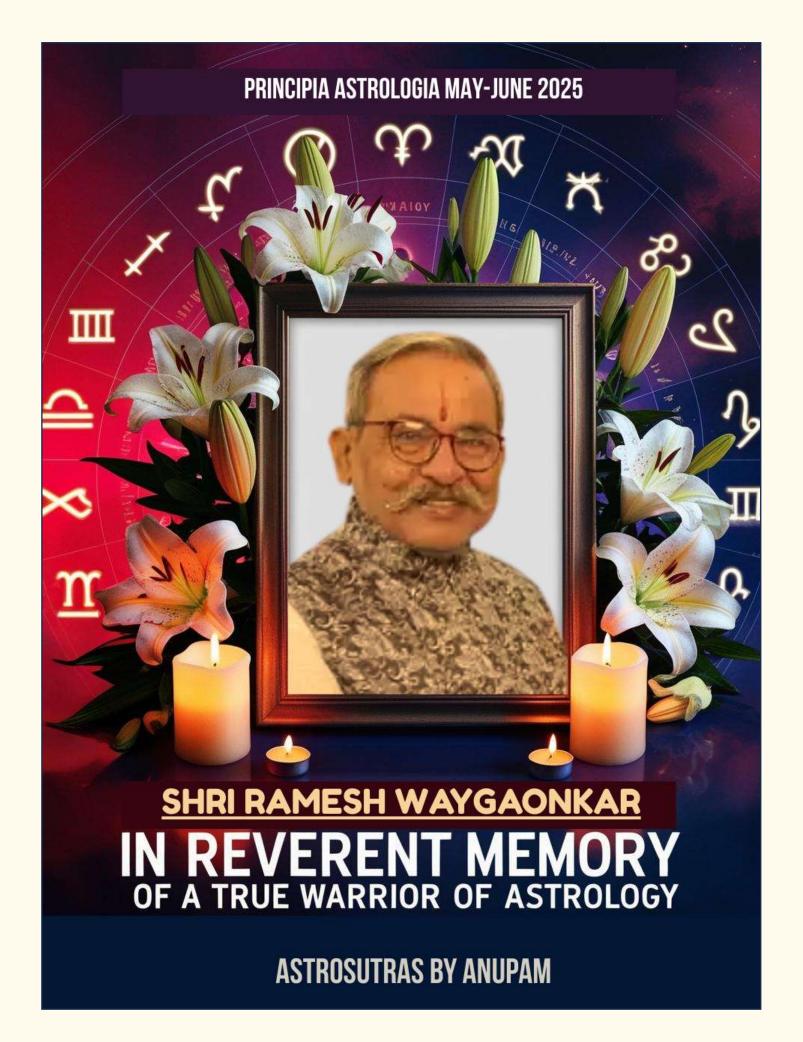


"To the luminous minds who dedicated their lives to the pursuit and preservation of astrological wisdom—this edition stands as a humble tribute to your tireless contributions, timeless insights, and the light you continue to shine on the path of true seekers."

## Principia Astrologia







### Principia Astrologia

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### Principia Astrologia

A Magazine on Vedic Astrology

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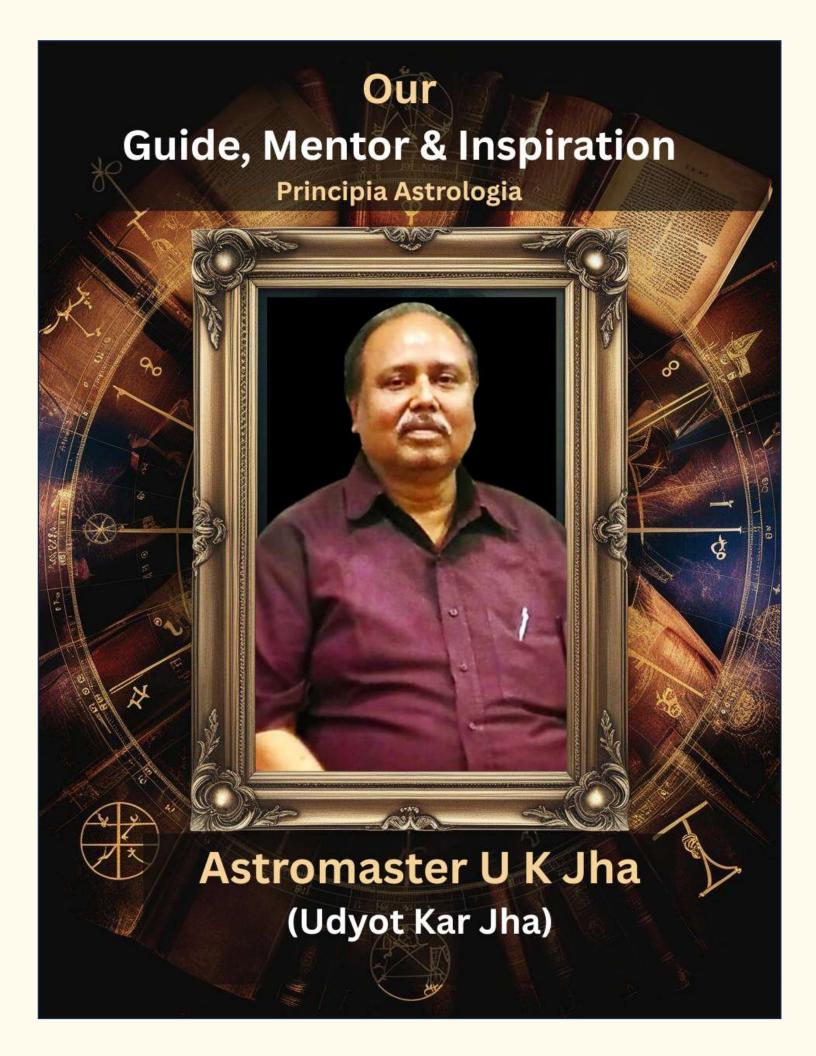
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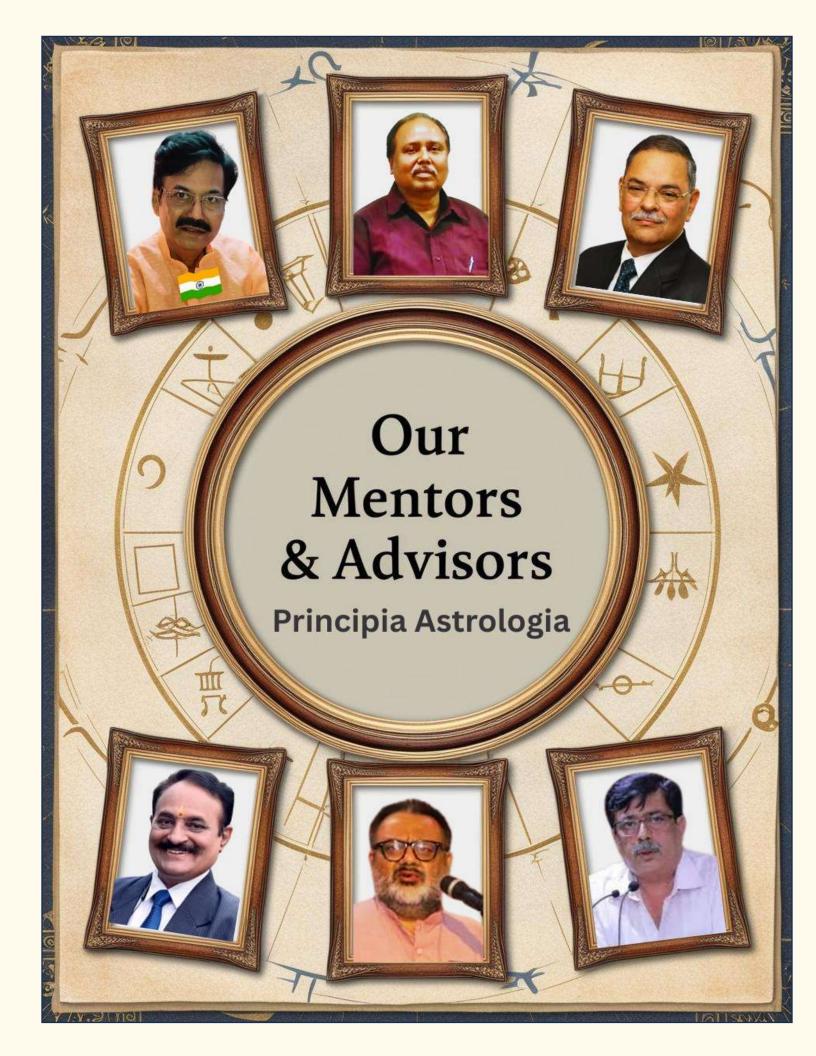
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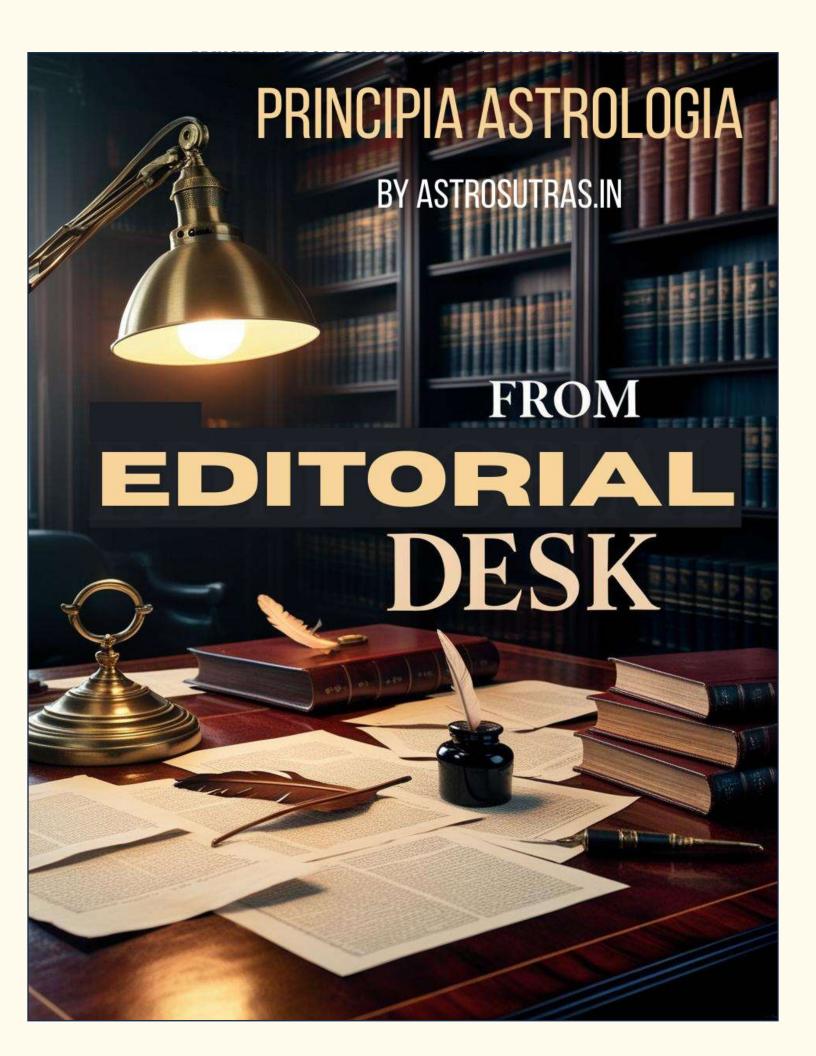
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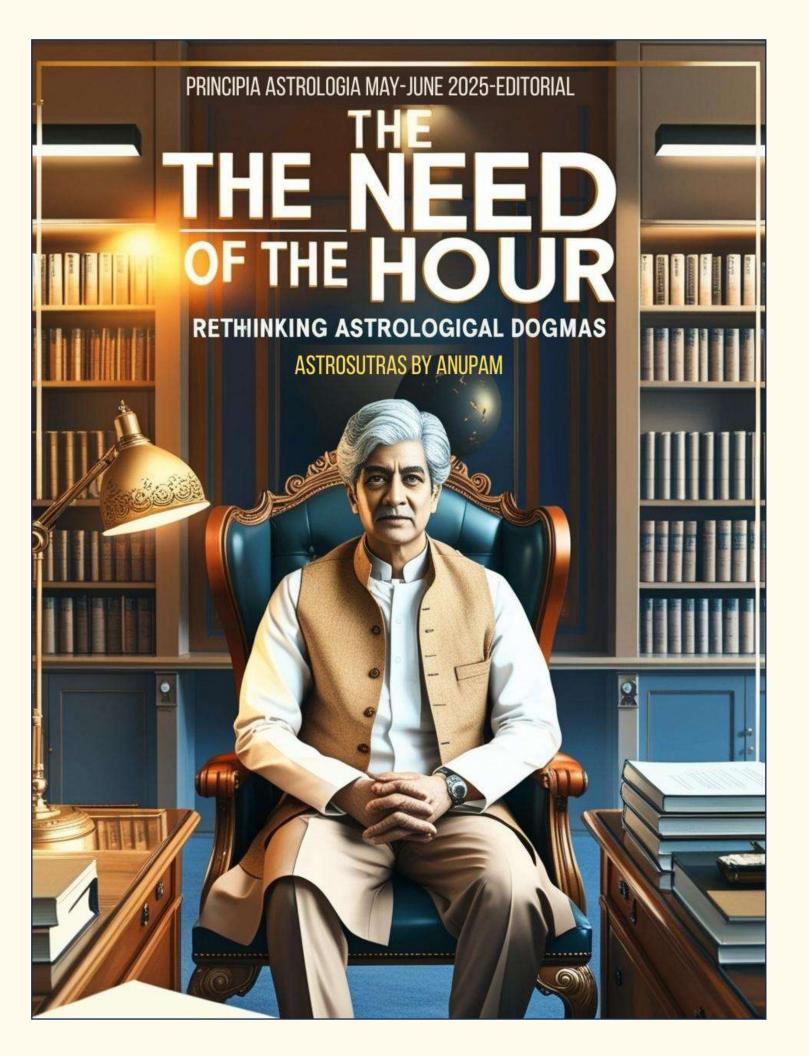
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### The Need of The Hour-Rethinking Astrological Dogmas

#### From Editor's Desk

Principia Astrologia is a dream endeavour—a sacred mission born out of our collective vision and inspired by the profound wisdom of AstroMaster Shri U. K. Jha. Often viewed as a critic, in truth he is a bold guardian of the values and integrity of the seers' astrology. His sharp critiques are not for fame or argument, but for restoring the lost horizon of *Vaidik Astrology*, as he often describes it.

If we look back into the fading past, we find many broken threads—where the original foundations of the Shāstra were tampered with or forgotten. In such times of confusion and distortion, where does one go to rediscover the true spirit of the ancient scriptures? AstroMaster constantly reminds us that the answer lies in the grammar of **core astrology**—the deep logic, structure, and wisdom encoded by the Rishis. This was the foundation of the Secrets of Astrology Mission. where he exposed misconceptions, clarified misinterpreted doctrines, and reintroduced the fresh, spiritual fragrance of Vaidik Astrology.

Today, however, in an increasingly market-driven astrology, we see the proliferation of sub-branches based on snapshot techniques, crash courses, and fast-track certifications. Such approaches—superficial and incomplete—were once fiercely challenged and neutralised during the Great B.V. Raman Era. But over time, it seems a silent consensus emerged between various modern designers of astrology, allowing the field to become

increasingly technique-centric and commercially driven.

This shift has been further accelerated by the **app-based astrology industry**, where predictions are delivered at lightning speed—often at the cost of depth, accuracy, and spiritual integrity. In this scenario, the biggest challenge now is the **speed of prediction**—how to deliver meaningful astrological insights quickly, without compromising the core principles of the Shāstra.

This is the **need of the hour**: to synchronise and transfer the eternal knowledge of *Vaidik Astrology* into a **performance-oriented**, **application-based framework**—suited for today's fast-paced world, yet rooted in truth.

There is certainly room for debate between what is "right" and what is "marketable," but at the heart of the matter lies a question that every teacher, institution, and mentor must ask themselves:

Are we truly preparing our students to survive and succeed in this new astrology era? And if not, are we silently denying them the right to earn their livelihood through this noble knowledge?

This is an **alarming situation** that must be addressed with urgency by the true thinkers of *Vaidik Astrology*. There is a pressing need to design **structured**, **system-based**, **and applied astrology programs**—not just to preserve the tradition, but to empower new astrologers

who wish to work professionally, online or offline, with integrity and competence.

The real challenge is not just knowledge—but *speed with depth*, *technique with tradition*, and *performance with principle*.

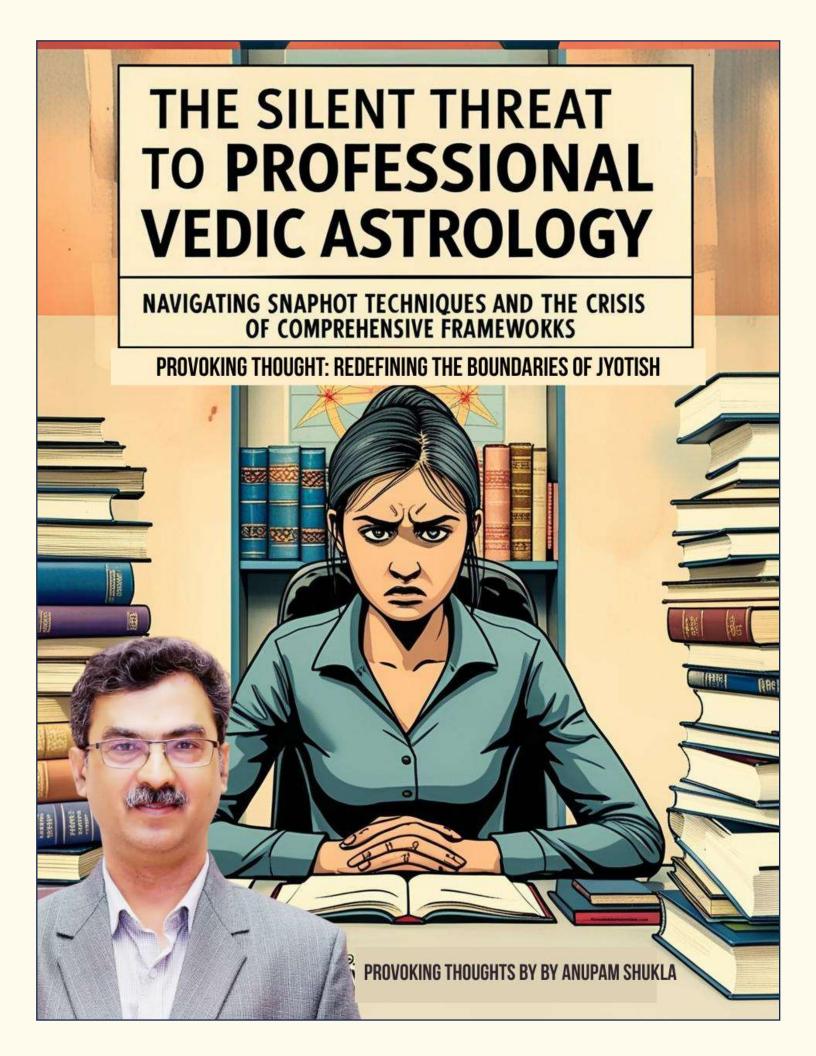
We humbly call upon all the legends of the field to take necessary steps to safeguard Vaidik Astrology in this modern era.

With utmost gratitude, we thank all the mentors and torchbearers who continue to

guide this mission and enrich our magazine, *Principia Astrologia*:

Shri U. K. Jha, Shri Krishna Rao Daund , Shri Rishi Kumar Shukla, Shri Daya Shankar, Shri Sanjay Jha, Shri Jatinder Pal Singh Sandhu, Shri Upendra Bhadoriya, Shri Ajai Bhambi, Shri Manoj Pathak, Shri Anupam Kapil, and Shri Hemant Bhatt.,Shri Dipesh Patel

Your knowledge and guidance are the foundation upon which we build our journey forward.



### The Silent Threat to Professional Vedic Astrology

Navigating Snapshot Techniques and the Crisis of Comprehensive Frameworks

#### A Provoking Discussion by Anupam Shukla

high-performance In today's astrological environment, traditional Vedic astrologers find themselves facing unprecedented challenges. The emergence and dominance of snapshot techniques. particularly horary-based system astrology like KP **(Krishnamurti** Paddhati), have created a new benchmark for speed and precision (self-declared/attested) that traditionalists struggle to meet. Here we will examine the roots of this silent threat, the problems arising from the incomplete understanding of astromissing bridge sutras, the between **Iataka** Shastra and event timing through Dasha systems, and calls for a rethinking of the training **grooming** system for Vedic astrologers to preserve the discipline's relevance and integrity.

The traditional practice of Vedic astrology (Jyotisha) has historically been a discipline requiring years of study, reflection, dedicated experiential wisdom. However, in a professional world increasingly with speed, precision, obsessed and performance, Vedic astrologers now operate under constant pressure. This pressure emanates largely from the rise of system-based astrological

 Shastra, Phaladeepika, Jataka Parijata, and Saravali, **techniques**, especially snapshot or horary-centric methods like KP astrology, which promise quick and seemingly accurate results through mechanical algorithmic rules.

The growing gap between the layered, interpretive demands of classical Vedic astrology and the modular, snapshot appeal of modern systems has created a silent existential threat to traditional astrologers. To understand this phenomenon, we must first revisit how Vedic astrologers were traditionally groomed, how the spread and application of core astrological texts occurred, and where systemic gaps have crept into the contemporary educational process.

## 1. Traditional Grooming of a Vedic Astrologer

Historically, the grooming of a Vedic astrologer involved **deep**, **methodical immersion** into:

- Understanding the Ascendant (Lagna) and the foundational structure of signs, houses, and planets,
- Deciphering yogas and combinations (astrosutras) described in classical texts such as Brihat Parashara Hora
- Gradually integrating the principles of timing

events through dasha systems and transits.

The initial toolkit of the astrologer focused on understanding Jataka Shastra — the static promises embedded in a natal chart — and only later developing dynamic forecasting skills through Dasha analysis.

Today, however, this grooming often happens indirectly through:

- Books,
- A few institutional courses,
- And "social media universities" that offer fragmented, often oversimplified teachings.

The erosion of systematic mentorship and rigorous, sequential training has led to fundamental weaknesses in the preparation of professional Vedic astrologers.

## 2. The Spread and Misinterpretation of Core Texts

After grasping the basics of Ascendant analysis, modern aspirants quickly move toward studying **yogas and combinations**. Core books listing various yogas become the aspirant's primary focus. However, practical application reveals an immediate problem:

- The yogas and sutras are applied without understanding the prerequisite conditions for their manifestation.
- The environmental context (Desha, Kaala, Patra place, time, person) is ignored.

• The comprehensive framework or rule set underlying each sutra is rarely understood.

Thus, the very **foundation of precise astrology is weakened**, because standalone sutras are treated as absolute promises rather than **conditional theorems**.

This **ill-understanding** seeds the first major threat: the astrologer's predictions become inconsistent, leading to a crisis of credibility — especially when compared to the mechanically precise outputs of KP and similar systems.

## 3. Standalone Sutra Dictums and the Crisis of Comprehensiveness

The **failure of standalone sutra dictums** to comprehensively analyze horoscopes without contextual filtering is a direct source of pressure on Vedic astrologers. Whereas KP and horary-based systems offer:

- Defined rules,
- Algorithmic approaches,
- Objective checkpoints,

the traditional Vedic method appears **subjective**, **layered**, and **slower** — thus less "market-friendly."

In a performance-driven astrological market, this gap in **delivery style** translates into a gap in **perceived reliability**, putting additional strain on traditionally groomed astrologers.

## 4. The Missing Bridge: Jataka Analysis and Dasha Timing

Once the basic Jataka promise is analyzed, the astrologer must **transition** to **dynamic prediction** through **dasha systems**.

However, the **bridge between**Jataka and Dasha remains largely **silent and undocumented**. As a result:

- Planetary dignities identified in Jataka are not systematically filtered into Dasha sequences.
- The astrologer struggles to determine which yoga will fructify during which period.
- Conflicting datasets emerge, leading to predictive failures and loss of confidence.

This failure to establish a **clear methodological bridge** causes the astrologer to search desperately for shortcuts or alternative systems that offer immediate validation — thus making them vulnerable to snapshot systems.

## 5. The Third Layer of Complexity: Exposure to Advanced Tools

During the next phase of his journey, the aspirant encounters:

- Upagrahas (subsidiary planets),
- Shadbala (six-fold strength calculation),
- Divisional charts (Vargas) and their intricate interpretive rules,
- Avasthas (states of planets),
- Ashtakavarga (point-based systems for transit strength evaluation).

However, without a clear, structured training linking:

- Foundational static analysis (Jataka),
- Dynamic event timing (Dasha),
- Environmental modifications (Divisional charts, Shadbala, etc.),

the aspirant accumulates **conflicted** and noisy datasets, leading to greater confusion and prediction errors.

Without institutional safeguards, these aspirants are left vulnerable and frustrated. Seeing no easy solution within the classical framework, many abandon traditional methods in favor of system-based approaches.

## 6. The Market Pressure and the Survival Question

Today's astrology market demands:

- Quick answers,
- Binary clarity ("Yes" or "No"),
- High performance under pressure.

While Vedic astrology offers profound philosophical and psychological depth, it often struggles to match the **speed and precision** promised by KP and similar modular systems.

Astrology institutions, senior gurus, and traditional communities must ask themselves:

- Are we transparently explaining the vastness and complexity of Vedic astrology to aspirants?
- Are we developing systems to make Vedic astrology usable in the professional market?
- Are we equipping aspirants with survival kits — pragmatic tools to retain the soul of Vedic astrology while ensuring market viability?

If not, we risk creating a generation of knowledge seekers who either:

- Get trapped in endless academic idealism with no professional outlet,
- Or shift en masse to system-based astrology simply to survive.

The silent crisis facing professional Vedic astrologers stems not only from external threats but from **internal structural gaps**: the

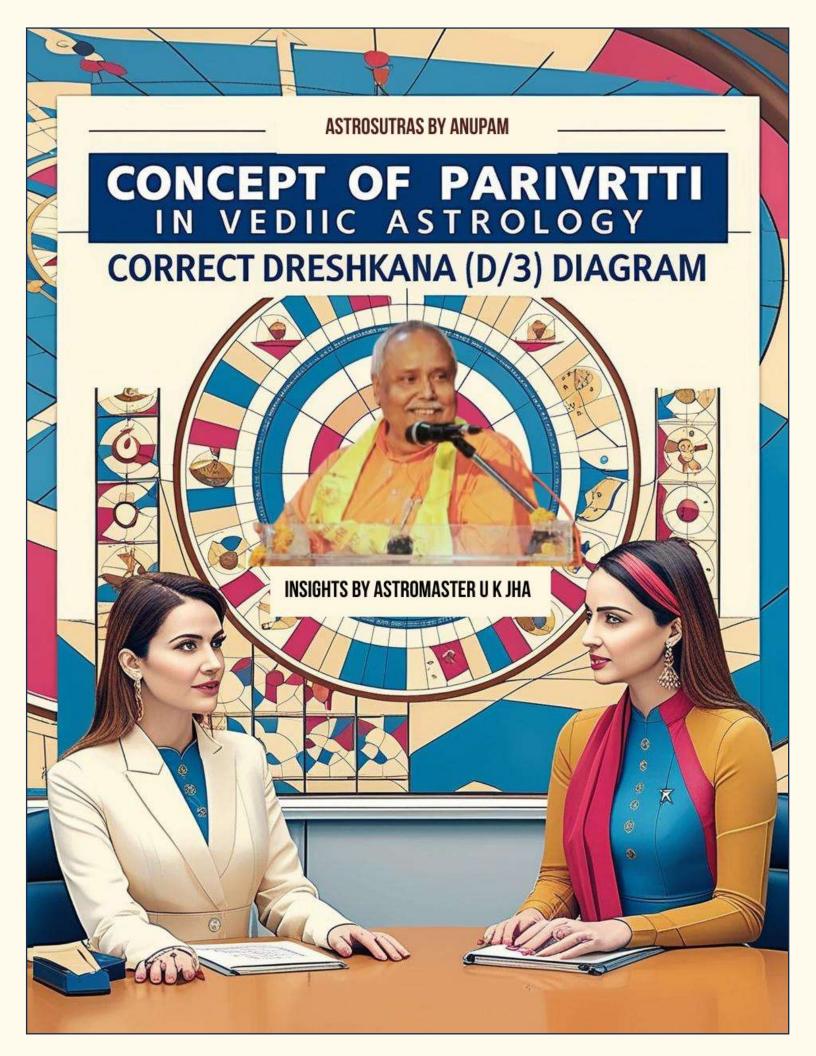
misinterpretation of sutras, the missing bridge between Jataka and timing, and the lack of coherent advanced training.

To preserve the dignity, depth, and relevance of Vedic astrology, it is imperative to:

- Reform grooming practices,
- Develop transparent, layered, and sequential teaching methods,
- Create bridges between static and dynamic prediction layers,
- And equip aspirants with survival tools to thrive in today's astromarket without losing the soul of the discipline.

The time for introspection, restructuring, and academic rigor has arrived.

If ignored, the very survival of professional Vedic astrology as a respected predictive science is at risk.



# Concept of Parivrtti in Vaidik Astrology and the Correct Dreshkana (D/3) Diagram

#### by Astromaster U K Jha

#### Introduction

In the field of learning, a common psychological pitfall is the premature illusion of mastery. Students often believe they have grasped the entirety of a subject after only initial exposure, failing to appreciate its true depth and complexity. This tendency particularly prevalent among students of Vaidik (Vedic) Astrology. Even wellreared scholars and practitioners are not immune to this phenomenon. Hence, it becomes necessary, from time to time, to highlight critical areas where misinterpretations, despite one's confidence, can lead to grave errors. The present essay serves such a purpose, focusing on the concept of Parivrtti and its crucial role in constructing the correct Dreshkaana (D/3 divisional chart).

## The Concept of Parivrtti in Vaidik Astrology

In the *Brhat Paraśara Hora Śastra* (BPHS), the term *Parivrtti* is mentioned in two fundamental contexts: first, in the *Acara Varga* concerning the *Hora* chart, and second, in relation to the *Dreshkaana*. This dual appearance itself indicates that *Parivrtti* is a fundamental and inseparable attribute governing the formation of all Varga charts in Vaidik Astrology.

The scholar Pt. R.Y. Ojha was among the first to expose the flaws in available Varga charts, especially the Dreshkaana, noting the lack of Parivrtti as a major discrepancy. Later, Pt. G.K. Ojha sought to correct these issues by proposing charts based on a proper understanding of Parivrtti. Other notable contributions to this endeavor came from Pt. A.D. Pathak. O.P. Paliwal, and various others, including the author of this essay. In what follows, we shall discuss the Dreshkaana chart specifically, illustrating the necessary corrections.

#### The Traditional Dreshkaana Speculum and Its Flaws

The traditional *Dreshkaana* division commonly accepted and disseminated by commentators is summarized as follows:

Although this structure moves in a trinal sequence, it fails in two significant respects:

1. Lack of Parivrtti Cycles: There is no completion of three distinct cycles from Aries to Pisces, as mandated by the condition "Parivrtti Trayam Tesam Mesadaḥ Kramso Bhavet" — meaning there must be three cycles, each starting from Aries and ending at Pisces.

#### 2. Absence of Cyclic Continuity (Vrtti):

The continuity across signs is broken. For instance, the third *Dreshkaana* of Aries ends at Sagittarius, but Taurus begins anew with Taurus instead of starting with Capricorn. Similar discontinuities occur throughout the chart.

These errors stem from misinterpretations of critical verses in BPHS and Varahamihira's Brhat Jataka (BJ).

Correcting the *Dreshkaana*: The Contributions of Pt. G.K. Ojha and Others

Pt. G.K. Ojha attempted a correction by aligning the Dreshkaana speculum with the principles seen in the Navamsa (D/9) chart:

This cycle repeats identically for Leo to Scorpio and again from Sagittarius to Pisces, fulfilling both the conditions of continuity and three repetitions. However, it still fails in one critical area: the trinal movement that is foundational to *Dreshkaana* construction.

Thus, many scholars produced various speculums, but none fully satisfied the three necessary conditions:

#### 3. Trinal movement

#### 4. Cyclic continuity

 Three repetitions (Parivrtti Trayam), each starting from Aries and ending at Pisces

The Correct *Dreshkaana* Speculum

In interpreting Varahamihira's and BPHS's teachings carefully, alongside

insights from *Uttarakalamrta* (Kaali Dasa) and *Krṣṇiyam*, the correct *Dreshkaana* speculum can be established as:

This sequence repeats identically for Leo to Scorpio, and again from Sagittarius to Pisces.

This structure fully satisfies all three conditions:

- 1. **Trinal Movement:** The movement of Dreshkaanas is consistently trinal.
- 2. **Cyclic Continuity:** The third Dreshkaana of one sign leads naturally to the first Dreshkaana of the next sign (e.g., Sagittarius to Capricorn, Virgo to Libra).
- 3. Three Complete Cycles (Parivrtti Trayam): The pattern repeats thrice from Aries to Pisces.

Additionally, the correct chart reflects the assignment of deities:

Thus, the first Dreshkaanas represent mobility (*Narada*), the second fixedness (*Agastya*), and the third mutability (*Durvasa*), in perfect alignment with the psychological and spiritual significances intended.

## Further Observations: On Parivrtti and Harmonics

It is crucial to distinguish between the concept of *Parivrtti* in Vaidik Astrology and the concept of harmonics in Western astrology. While superficially similar, the foundational philosophies are different. Vaidik *Parivrtti* emphasizes structural, cyclical replication aligned with cosmic laws and deity symbolism, whereas Western harmonics focus on numerical subdivisions without necessarily

embedding cyclic deity-based structures.

Furthermore, it is necessary to clarify that although D/3 multiplied by D/3 yields D/9 (*Navamsa*), the resultant *Navamsa* chart is conceptually different from the standard D/9 division chart.

Finally, it should be noted that — as mentioned in earlier communications — except for D/9, most traditional Varga speculums available in classical texts suffer from similar deviations and must be reconsidered carefully under correct principles of *Parivrtti* and *Vrtti*.

#### Conclusion

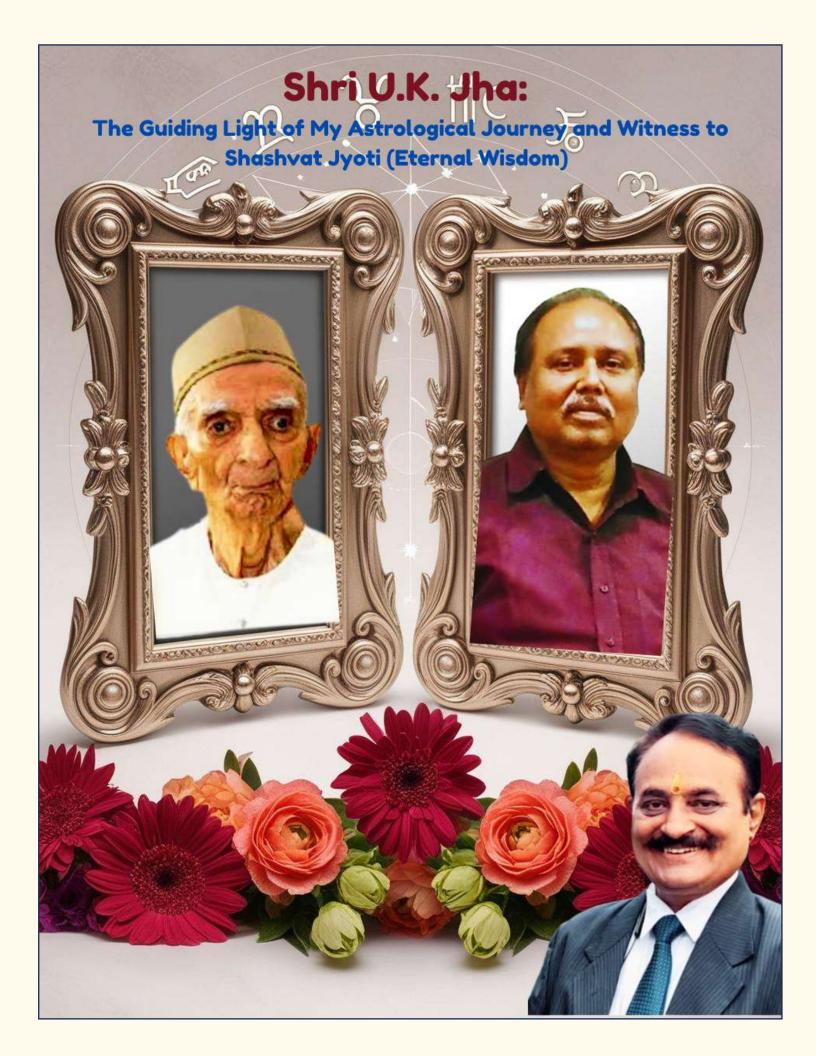
The understanding of Parivrtti in Vaidik Astrology is both nuanced and foundational. A correct comprehension of Dreshkaana construction demands meticulous attention to trinal movement, cyclic continuity, and threefold repetition cycles. Students and scholars must exercise caution and humility, recognizing the vastness and complexity embedded in the Jyotish Shashtra. Misinterpretations born from superficial readings must be corrected, and academic rigor must guide astrological studies. Only then can Vaidik Astrology maintain its authenticity and continue to serve as a true reflection of cosmic principles.

Sign	First Dreshkaana	Second Dreshkaana	Third Dreshkaana
Aries	1	5	9
Taurus	2	6	10
Gemini	3	7	11
Cancer	4	8	12
Leo	5	9	1
Virgo	6	10	2
Libra	7	11	3
Scorpio	8	12	4
Sagittarius	9	1	5
Capricorn	10	2	6
Aquarius	11	3	7
Pisces	12	4	8

Sign	First Dreshkaana	Second Dreshkaana	Third Dreshkaana
Aries	1	2	3
Taurus	4	5	6
Gemini	7	8	9
Cancer	10	11	12

Sign	First Dreshkaana	Second Dreshkaana	Third Dreshkaana
Aries	1	5	9
Taurus	10	2	6
Gemini	7	11	3
Cancer	4	8	12

Movement Type	Dreshkaana	Deity
Movable	1st	Narada
Fixed	2nd	Agastya
Mutable	3rd	Durvasa



## Shri Jha Saheb: The Guiding Light of My Astrological Journey

#### and Witness to Shashvat Jyoti (Eternal Wisdom)

Had my revered Gurudev, Shri Jha Saheb, not entered my life, I would never have walked the path of astrology. He is the guiding light who illuminated my astrological journey and introduced me to the eternal brilliance—the "Shashvat Jyoti"—that true Jyotish represents. Whatever foundational knowledge I have today, I owe entirely to his grace and compassionate teaching.

It was on 27th December 2001, a day forever sacred to me, when I first met Gurudev at his residence. Just two days earlier, I had organized a large astrology conference in Ahmedabad with over 1100 attendees. Unfortunately, due to his commitments, I couldn't meet him then. But when I finally did, his very first words left a deep impression on me.

He asked, "Bhadouriya, you gathered such a large crowd, but why didn't you invite Gujarat's finest astrologer, Shri C. S. Patel?"

Humbly, I admitted my ignorance: "Gurudev, I've never met him, nor have any of my acquaintances ever mentioned him."

Shocked at this, Jha Saheb immediately arranged for me to meet Shri Patel.

That first meeting with Shri C. S. Patel, in the presence of Jha Saheb,

was nothing short of witnessing divinity at play. The two stalwarts were discussing something beyond my comprehension—likely a scholarly article. I simply observed in awe, overwhelmed by the sheer depth and mutual reverence they shared.

Soon, we began visiting Shri Patel Saheb more often. By then, Jha Saheb had sensed the limitations of my understanding. He told me, "Bhadouriya, you must learn proper astrology. I see that many here in Ahmedabad revolve around superficial knowledge. But you should strive for solid foundations."

I pleaded with him to teach me.

Thereafter, whenever I could, I would be at his doorstep. He welcomed me with open arms and taught me patiently, like a loving elder guiding a child.

One day, he advised, "I will always be there for you, but Shri Patel is aged. Sit at his feet and absorb what you can, while you can." With his blessings, I formally began learning from Shri C. S. Patel, and Gurudev facilitated this with heartfelt sincerity. He even gave me access to Shri Patel's personal library, a treasure trove for any seeker of true Jyotish.

The depth of their bond was divine. Shri Patel would fondly refer to Jha Saheb as a "Bheja-Phaad Jyotishi"—a "mind-blowing astrologer." And Jha Saheb, in return,

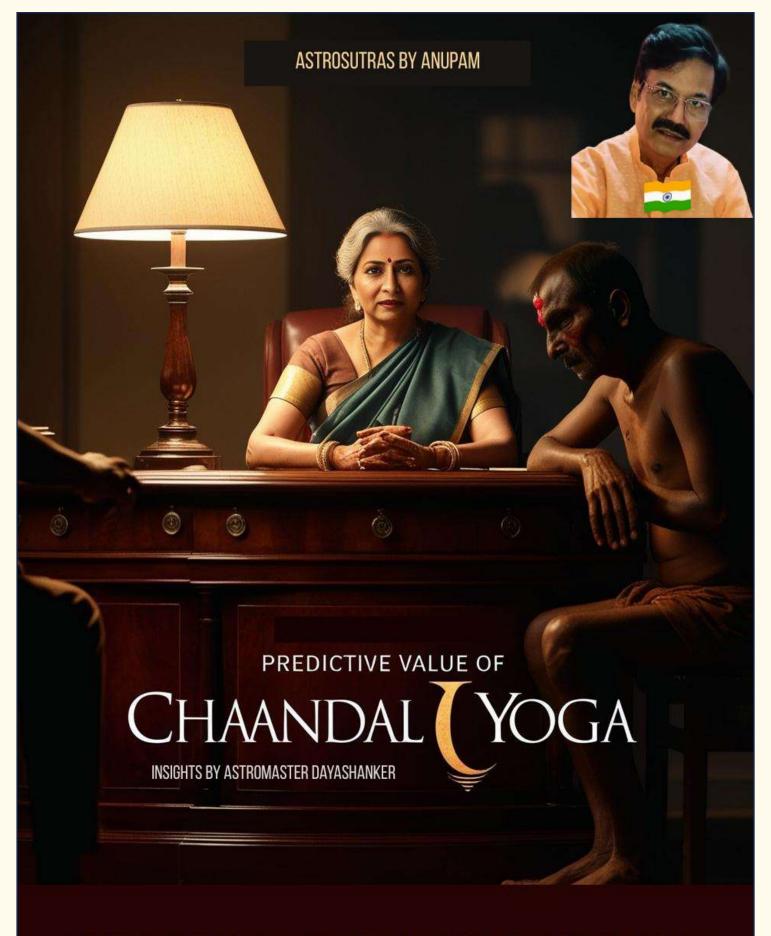
held Patel Saheb in the highest regard. Whenever these two sages met, it created a sacred and unforgettable atmosphere—as if one was witnessing the Shashvat Jyoti (eternal light) of astrology itself.

Whatever limited yet meaningful knowledge I have in this sacred shastra is because of Shri Jha Saheb. Even today, he continues to guide me—both as a mentor and as a spiritual force. I can say with complete

surrender that my interest in Jyotish was born through him, and my journey has always been under his shelter.

To all sincere seekers, I pass on one of the most valuable teachings my Gurudev gave me:

"Study the classical scriptures of astrology—only then will the true light of Jyotish reveal itself to you."



PREDICTIVE VALUE OF CHAANDAL YOGA

### **Predictive Value of Chaandal Yoga**

#### Insights by Astromaster Daya Shanker

THE CHAANDAL YOGA IN
ASTROLOGY IS ONE OF THE YOGAS,
WHICH ARE MOSTLY MISCONCEIVED
AND MISUNDERSTOOD BY MOST OF
THE MODERN DAYS' ASTROLOGERS.
BECAUSE OF THIS ONLY, THIS YOGA
HAS LOST THE PRACTICAL
IMPLICATION TOO.

The word 'Chaandal' (ਚਾਂਤਾल) is derived from the word 'Chand' (ਚੰਤ) which means "Fierce, violent impetus, passionate, angry, wrathful, hot, warm etc." Thus, Chaandal has been given the meaning of "Wicked or cruel in deeds, of Black deeds."

Our society consists of bunches of

flowers of many civilizations. In older days too, the person born out of the couple consisting of different castes, was seldom liked. The great example 'Karna' (कर्ण) of Mahabharata (महाभारत) is all time illustration of this fact. As he was tortured, so the others were also used to be tortured mentally. This behaviour of society had a definite impact of adverse qualities on such person's character was developed by the force of society into character of a 'Chaandal' as discussed above. They became wicked or cruel in their deeds. Later on, the term "Chaandal" (चांडाल) was reserved to the people born out of

Shudra (খ্র) father and Bhahmin (রাहনण) mother and such mother and such persons were also reserved for doing the deeds which are full of cruelty, lowness, wickedness and lacking in piousness. Even today, the donation or Daan (दान) of the articles/items/things pertaining to the planet Saturn (शनि) to ward off the evils of Saturn, is prescribed to be given to Chaandal (चांडाल) only. Since, Chaandals are supposed to have their originating mother belonging to the Brahmin caste, they are also treated to be belonging to the same.

Now, come to the description of "Chaandal Yoga" in Astrology. Its short description is available in Jyotish Shyam Samghaha (ज्योतिष श्याम संग्रह) as below:

"केंद्रे यदैकत्र गताः सितज्ञ सुधांशवो राह्युतो विलग्ने।

चांडाल योगे खलु यः प्रसूतो भवेन मनुष्यो निज कर्महीनः ॥ 6/37॥

जीवे सकेतौ यदि वा सराहौ चांडालता पापनिरीक्षिते चेत ।

नीचान्शगे नीच समन्विते वा जीवो द्विजश्वेदपि ता दृशः स्यात ॥6/38॥"

"When the constellations of the white and the nectar are in the center of the constellation of Rahu in a separate constellation a man born in the conjunction of Chandala is indeed devoid of his own actions.

The literal translation of the above suggests that Chaandal Yoga is present in the horoscope.

a. If Venus or/ and Moon are combining in Kendras (केंद्र) and ascendant

(Lagna) is occupied by Rahu or

b. If Jupiter conjoined by either Rahu or Ketu is also aspected by malefics; or such Jupiter is a debilitated planet.

In a first type of Chaandal Yoga as mentioned in (a) above, the native becomes of devoid of his own prescribed livelihood and virtuous deeds. This simply means that if his ancestors used to do some prestigious work according to Varnashram (वर्णाश्रम) Dharma, the native will not follow the same. In modern days, it should be interpreted that such native will not follow the lineage of livelihood created by/ascribed to his forefathers. In my experience also, it has been observed that if such combination is present in a particular horoscope belonging to the native whose father is well known doctor and wished to make the native also a doctor, it (Chandaal Yoga) has not

allowed the native to follow the suite. Similarly, the son due for lower/menial job, is also deprived by this Yoga to go in the field of lower job to earn his bread and butter. This Yoga has to be seen in the Nirayana Bhava Chalit i.e. Cuspal Chart, which, our leaned present editor of The Times of Astrology has established to be our own Bhava Chalit propounded by our great seers. (Ref: Preview of Handling the Predictive Tools/The Times of Astrology/April 1996)

Chaandal Yoga of second kind i.e. as mentioned at (b) above where Jupiter is involved also suggests that the native will be like that mentioned in earlier Yoga at (a), even if such native belongs to Brahmin community. This is very important, thus to understand the difference between the signification of Venus (शुक्र, दैत्य गुरु) and Jupiter (देव गुरु) respectively. If Jupiter is affected through Chaandal Yoga, it is seen more severe.

The persons born in Brahmin families are supposed to possess a better environment in the field of knowledge and skills. They are supposed to have a pious environment to develop their personality. But if this combination of Chaandal Yoga is present in their horoscopes, the privileged environment even is not capable to put them into the group of exceptions to this Yoga.

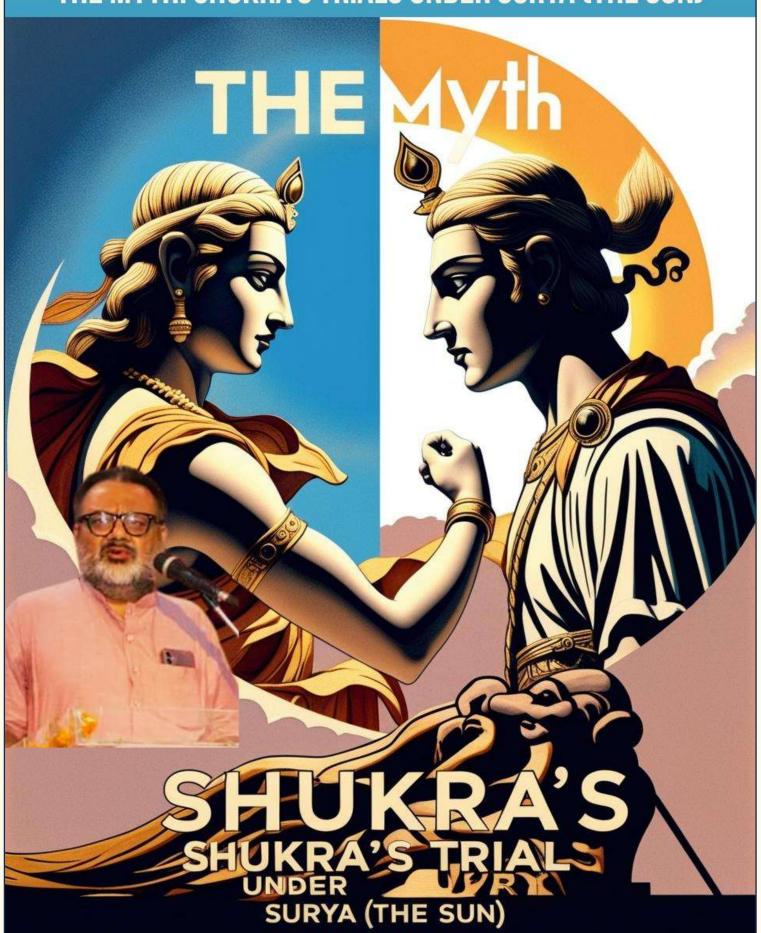
Thus, if Chaandal Yoga is found in any horoscope, it may safely be deduced that the native is not giving to follow his ancestors' suite. Such native will be devoid of skills in essence of their fore fathers. This Yoga does not provide that the native necessarily be a pauper or without any means of

livelihood. If, horoscope is otherwise powerful, the native will excel in the fields/occupations different than those followed by his ancestors.

Hence, it is very much useful in predicting whether the native will join his father's occupation or not.

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# THE MYTH: SHUKRA'S TRIALS UNDER SURYA (THE SUN)



### The Myth: Shukra's Trials Under Surya (The Sun)

#### By Jatinder Pal Singh Sandhu

There's a lesser-known but deeply telling myth where **Shukracharya (Venus)** performs intense tapasya (austerities) under the unbearable heat of Surya, the Sun God, to attain the **Mrityu Sanjeevani Vidya**—the secret of reviving the dead.

#### Shukra's Tapasya:

- Shukra chose a place inside Surya's blazing orb to perform his penance.
- The heat was intense, nearly unbearable, symbolic of ego, brilliance, and cosmic truth.

- Despite the pain, Shukra remained steadfast. He blinded one of his eyes in the process, symbolizing sacrifice of sensory pleasure and half of his worldly vision.
- Shiva, moved by this tapasya, granted him the knowledge of resurrection (Mrityu Sanjeevani Vidya)—a gift no other planet or sage received.

Symbolism & Psychological Mirror

Mythological Element	Astrological & Psychological Meaning
Shukra inside Surya's orb	Venus combust by the Sun—trial by fire, loss of comfort and identity
Blinding of one eye	The loss of outer sensual pleasures, developing inner vision
Endurance despite pain	The <b>lesson of detachment and surrender</b> of ego-desires
Boon of Sanjeevani Vidya	Venus's higher role: <b>restoring balance, love,</b> and life—but only after sacrifice

#### Combust Venus = Trial by Ego, Sacrifice of Love

In a chart with **Venus combust by Sun**, especially in the 11th with **Ketu**, this myth comes alive:

- Love and pleasures are often burnt in the fire of ego, ambition, or past karma.
- The native is tested: will they chase external validation or go inward for deeper value?
- Just like Shukra had to give up an eye to gain higher sight, the native may lose superficial relationships to gain spiritual love or wisdom.

#### Venus with Ketu: The Mystic Lover

Ketu here acts as **the veil of detachment**, intensifying Shukra's story:

- It pulls the native inward, away from shiny objects and toward devotional surrender.
- Combust Venus with Ketu is often seen in the charts of people who are gifted in the arts, love, or healing, but their own romantic life is riddled with illusion, loss, or longing.

And in return, Lord Shiva offered him **Mrityu Sanjeevani Vidya**—a knowledge not earned by indulgence, but by surrender.

This myth is more than tale—it is psychological alchemy. The combust Venus is not merely scorched by the Sun; it is stripped of worldly pleasure so the native may uncover the soul of

 Like Shukra, they are wounded healers—they teach about love because they have suffered in love.

"When Venus journeys into the heart of the Sun, he burns not just his body, but his vanity. It is only through such a trial that he earns the wisdom to raise the dead—not in flesh, but in love. For those with combust Venus, life may deny the perfume of worldly romance, but offer instead the nectar of divine beauty."

### Shukra's Descent into the Sun: A Trial by Radiance

"There comes a moment in the celestial rhythm when the planet of love must forsake the gentle shimmer of moonlight and step into the furnace of the Sun. This is no ordinary transit—it is Shukra's descent into Surya's blazing orb, a soul's trial by fire under the gaze of cosmic ego."

In the ancient lore of the Puranas, Shukracharya—preceptor of the Asuras and master of pleasures, love, and resurrection—sought a boon no Deva dared ask: the secret of reviving the dead. To gain it, he sat in austerity within the very heart of the Sun, his soft, sensual essence scorched in the crucible of divine brilliance. One eye was lost—sight sacrificed for insight.

## Psychological Alchemy: The Love That Burns Away

love itself. Ego-driven desire gives way to spiritual yearning. The pleasureseeking Shukra becomes a guardian of sacred resurrection.

Romantic illusions die in the fire. What remains is **devotional clarity**, forged from the ashes of heartbreak and longing.

### **Ketu's Shadow: The Forgotten Flame**

When Ketu joins this alignment in eleventh house. deeper the detachment takes root. The soul is haunted by the echo of past-life pleasures—subtle, karmic longings that no earthly love can fulfill. The 11th house—normally the realm of gains, networks, and fulfilment—becomes the stage for a silent renunciation. The native may be adored, connected, even loved—but something always slips through, intangible and just beyond reach.

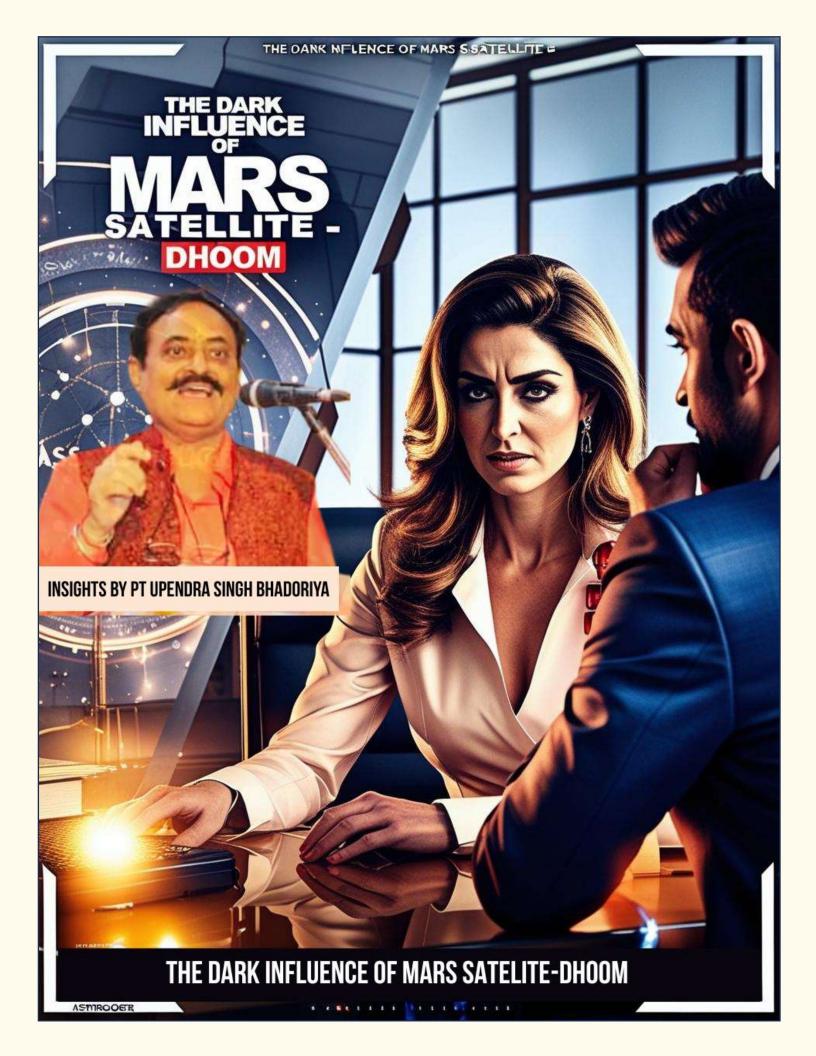
Here, Shukra becomes the **wounded mystic**, learning that some

of the most enduring loves are not meant to be possessed, only felt."

### Astrological Insight: The Higher Venus

Venus combust with Ketu in the 11th marks a soul that must lose its illusions of pleasure to awaken to a higher, more refined aesthetic. Artistic gifts may bloom like night flowers—radiant, otherworldly—but personal fulfillment in love often demands a journey through fire. These natives do not just love—they are shaped, purified, and resurrected by it.

And like Shukra returning from the Sun, they may carry within them a rare, almost mystical grace—the power to revive others through their love, beauty, or art, even if they themselves carry a quiet wound



#### The Dark Influence of Mars' Satellite - Dhoom

#### By Pandit Upendra Singh Bhadoriya

Each of the seven planets has its own satellite. These are: Kala, Paridhi, (Dhoom Mritvu). Kantaaka or Ardhyama, Yamaghantaka, Kodanda (Indrachapa), and Gulika. These satellites correspond to the planets from Sun to Saturn, respectively. Kala is the satellite of the Sun; Paridhi of the Moon: Kantaaka (Dhoom) of Mars: Ardhyama of Mercury; Yamaghantaka of Jupiter; Kodanda of Venus; and Gulika of Saturn. Path and Upaketu are the satellites of Rahu and Ketu respectively. These are divided into two groups: Gulikadi and Dhoomadi. This article discusses Dhoom—the satellite of Mars—as the first in the Dhoomadi group.

The calculation of satellites is based on the true position of the Sun and the day (weekday). The results differ depending on whether it is day or night. Each planet has one satellite, and in the birth chart, these satellites reside in different houses alongside the planets and give specific results. In order to understand the effects of these satellites, it is important to calculate their positions in the chart.

### Calculating the Position of Dhoom (Mars' Satellite)

The position of Dhoom in the birth chart is calculated based on the true zodiacal degree of the Sun. **Dhoom = Sun's zodiacal degrees +**133°20′

Since one Nakshatra equals 13°20′, ten Nakshatras amount to 133°20′. If the sum exceeds 360°, subtract 360°.

#### **Example:**

Sun is at  $14^{\circ}50'$  in Aquarius. In zodiacal degrees:  $300^{\circ}$  (for Aquarius) +  $14^{\circ}50'$  =  $314^{\circ}50'$  Add  $133^{\circ}20' \rightarrow 314^{\circ}50' + 133^{\circ}20' = 448^{\circ}10'$  Since this exceeds  $360^{\circ}$ , subtract  $360^{\circ}$ :  $448^{\circ}10' - 360^{\circ} = 88^{\circ}10'$ , which corresponds to **Gemini 28°10'** 

Thus, Dhoom falls in Gemini at  $28^{\circ}10'$ .

Generally, Dhoom falls in the 5th house from the Sun, unless the Sun's longitude exceeds 16°40′ in its sign—in that case, Dhoom moves to the 6th house.

### Results of Dhoom in Various Houses

If Dhoom is in the Ascendant (1st house):
The native is valiant, with clear vision, arrogant, cruel, merciless, and always angry.
If the Ascendant is a water sign, there is danger of death by drowning.

शूरौ विमलनेत्रांशः सुस्तब्धो निर्घृणः खलः। मूर्तिस्थे धूमसंप्राप्ते गाढ़रोषो नरः सदा ॥

2nd House:

The native is wealthy but unhealthy, physically impaired, mentally troubled due to authority, dull-witted, and possibly impotent. May stammer or be harsh in speech. Men may suffer from impotence or physical disability.

रोगी धनी तु हीनाङ्गो राज्यापहृतमानसः। धूमे द्वितीये संप्राप्ते मन्दप्रज्ञो नप्ंसक॥

3rd House:

The native is intelligent, courageous, generous, charming, sociable, and wealthy. Courageous, determined, and fearless in adversity. May become a leader but prone to anger and cruelty. Younger siblings may suffer from leg issues.

मतिमान् शौर्य संग्रहमे इष्टवित्तः प्रियंवदः।

धूमे सहजभावस्थे धनाढ्यो धनवान् भवेत्॥

4th House:

Separated from spouse, always mentally troubled despite material comforts, learned in all scriptures. Native may be a scholar, but may face marital discord. Ancestors are likely engaged in religious work.

कलत्राङ्गपरित्यक्तो नित्यं मनसि दुःखितः।

धूमे चतुर्थे सम्प्राप्ते सर्वशास्त्रार्थचिन्तकः।।

5th House: Few children, poverty, arrogance, gluttony, and detached from friends. Lacks religious inclination, is irritable and stubborn.

स्वल्पापत्यो धनैर्हीनो धूमे पञ्चमसंस्थिते।

गुरुता सर्वभक्षं च सुहन्मन्त्रविवर्जितः॥

6th House:

Strong, victorious over enemies, brilliant, famous, and free from disease. May be deceitful with family, prone to petty theft, and feared by wild animals. Wise and healthy but lacks maternal love. If conjunct Moon and aspected by Sun, married life suffers.

निर्धनः सततं कामी परदारेषु कोविदः ।

घूमे सप्तमगे जातो निस्तेजाः सर्वदा भवेत्॥

7th House:

Impoverished, lustful, inclined towards adultery, learned but lacks brilliance. May suffer dishonor or accusations. Prone to extramarital affairs. Low immunity, often ill. If placed with barren signs or malefic planets, marriage may be delayed or with unsuitable partners.

विक्रमेण परित्यक्तः सोत्साहा सत्यसङ्गरः।

अप्रियो निष्ठुरः स्वार्थी घूमे मृत्युगते सति॥

8th House:

Lacks courage but enthusiastic, fights for truth, disliked, harsh, and selfish. May lose job due to immoral acts, punished by superiors. Fearful, lustful, and may suffer

wounds. If conjunct Moon and aspected by Sun, may renounce family life.

सुतसौभाग्यसम्पन्नो धनी मानी दयान्वितः।

धर्मस्थाने स्थिते धूमे धर्मवान् बन्धुवत्सलः॥

#### 9th House:

Fortunate with children, wealthy, respectable, kind, religious, and supportive of siblings. May gain popularity and prosperity, yet may disrespect elders and be superstitious. May argue with benefactors and make harmful decisions.

सुतसौभाग्यसंयुक्तः सन्तोषी मतिमान् स्खी।

कर्मस्थे मानवो नित्यं धूमे सत्यपदस्थितः॥

#### 10th House:

Blessed with children, prosperity, intelligence, and contentment. Wise, lucky, law-abiding, and spiritual. May face danger from fire, electricity, or chemicals. Gains fame through charitable acts.

- With Aries Ascendant: fame and prosperity until death
- · Taurus: selfish
- Leo: capable but lacks control
- Scorpio: politically powerful
- Aquarius: prestigious and maintains it lifelong

धनधान्यहिरण्याढयो रूपवांश्च

धमे लाभगते चैव विनीतो गीतकोविदः॥

#### 11th House:

Wealthy, prosperous, artistic, humble, and musical. Gains through family and friends. Good appearance, builds houses, and loves music and arts.

धनधान्यहिरण्याढयो रूपवांश्च कलान्वितः।

धमे लाभगते चैव विनीतो गीतकोविदः॥

#### 12th House:

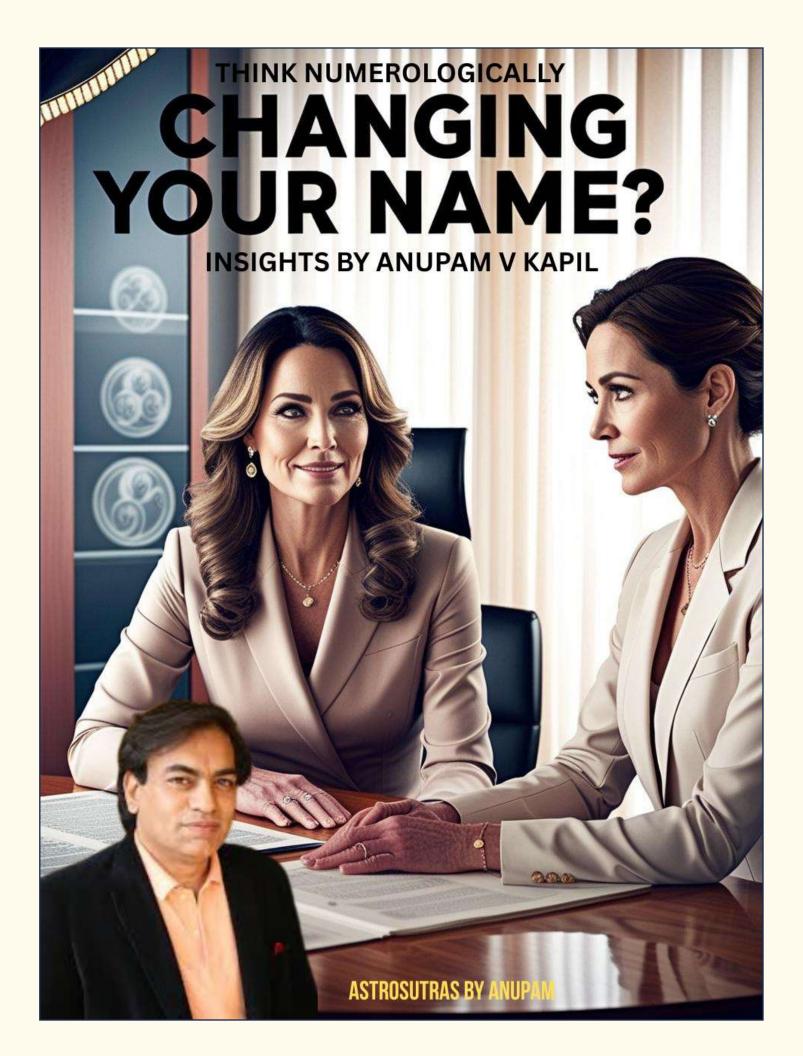
Immoral, sinful, adulterous, addicted, cruel, and base. Lives abroad, tries to build fortune there. If conjunct Moon and aspected by Sun, leaves homeland.

पतितः पापकर्मा च धूमे द्वादशसङ्गते। परदारेषु संसक्तो व्यसनी निर्घृणः शठः॥

**Dhoom's Conjunction with Planets:** 

When Dhoom is conjunct the Sun or Moon, their significations are harmed. Any planet conjoined with Dhoom fails to give full results in its major or sub-periods. If Dhoom is in the 4th house with Sun and Moon, married life is disrupted and there may be separation from spouse.

Note: The above interpretations of Dhoom are based solely on its house placement. For accurate results, other astrological factors should also be considered.



### **Changing Your Name?**

#### By Anupam V Kapil

A long time back, people be lieved that a name mystically encoded the essential character and personality of a person. Like your birth chart, the name always remains in the background coloring your entire life. No matter how many times you change your name one will always feel the vibrational influences of the name on the birth certificate. Religion and tradition play an important role in the way children are named. Catholics favors the names of saints or biblical names which imply moral virtues and religious worthiness. Muslim names are usually derived from those of the Prophet or the immediate family and the name of Prophet Mohammed with its estimated 500 variations is considered the most popular name in the world.

A lot of Hindu names are combination names, e.g. Ramakrishna or Radheshyam and in some cases conjoining two names produces an entirely new deity. The Vedic rishis believed that a person's name determined his/her character, temper, morals and profession too.

Your initials say a lot about you. It is important to have a good middle name too as it gives an option to decide whether or not to use the first name. The names should also sound pleasing when spoken with the surname. Since one is normally referred almost exclusively by the first name, a good deal of though should be given to its selection.

-- Movies, television, literature and sports have a tremendous effect on chow people name their children and TV has also helped create trends in names, especially soap operas where characters have unusual names. of One must be careful not to ape this. y So what's the point of names mean-ding anything, if you don't actually become what they mean? It's pretty clear that names have power. But did e you know a name can actually hurt

you? Maybe not like sticks and stones do, but still, names can bruise in other ways. There were studies done in the early 1900s which showed that unusual names could produce maladjusted children and adults.

1948 study, indicated that your name could make you more likely to get into

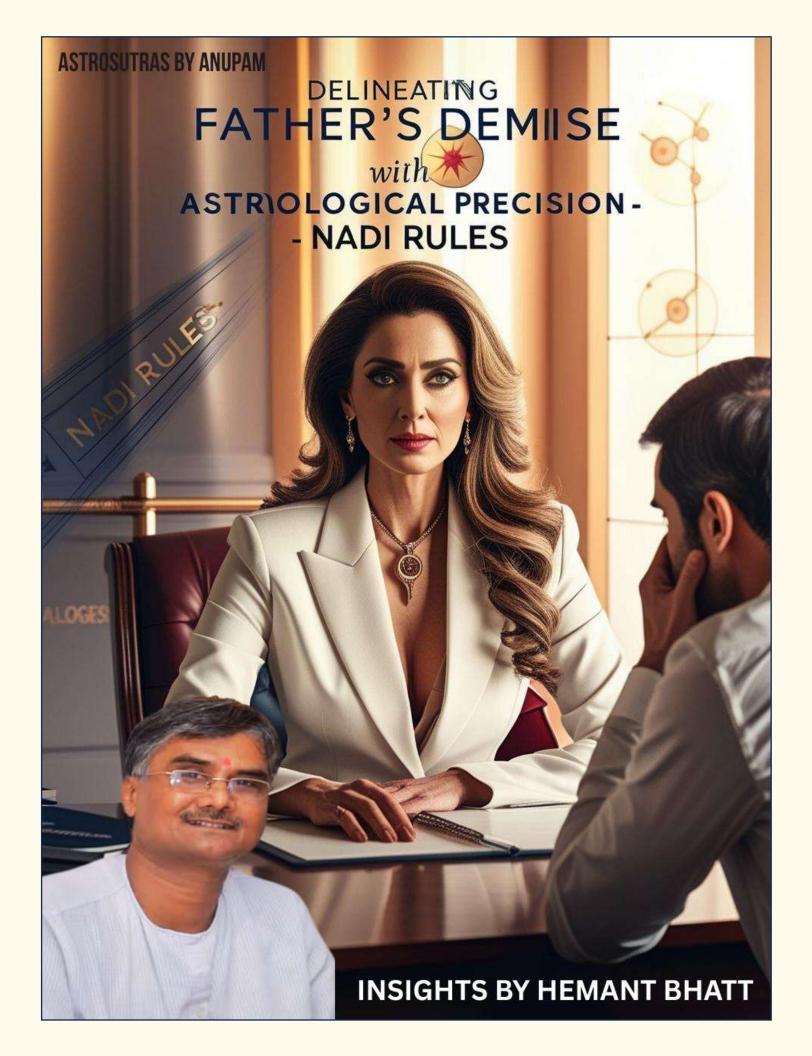
or flunk out of Harvard University. Also, a 1974 study showed that rare or unusual names were ac-companied by guilt pangs, meekness and low self-esteem. Another very interesting study had a group of elementary school teachers grade papers by students who were only identified by their first names. The students who got high marks were named Karen, Lisa, David, and Michael all common and popular names. But Elmer, Adele, Bertha, and Hubert fared poorly. Such studies have not been conducted in India so far.

Nowadays, there is a fashion of changing names to bring luck. As we have seen in the past, the initials of your first name indicate certain characteristics. But just having a numerologically correct name is not

enough. Your name must also have the right beginning initials which is based on astrology, your moon sign and nakshatra. Which means, you may have a right initial astrologically, but yet it may not total to a numerologically right name. So it is important to align both to get good results. When the name changes are made deliberately, the individual feels very uncomfortable and comes back to his/her original name. Your name should be in harmony with your fate and destiny number.

For the benefit of the readers, I am providing the Vedic Moon initial letters of the name according to the rashi and these should then be corrected with phonetic numerology which shall be explained later

THE ALPHABETS THAT YOUR RASHI	YOUR MOON SIGN NAME STARTS WITH
chu, che, cho, la, li, lu, le, lo, a	Mesha (Aries)
ee, uu, ae, o, va, vi, vu, ve, vo	Vrishabh (Taurus)
ka, ki, ha, ku, gha, rh, ch, ke, ko	Mithuna (Gemini)
hu, he, ho, da, di, du, de, do	Karka (Cancer)
ma, me, mu, me, tta, tti, ttu, tte	Simha (Leo)
to, pa, pi, pu, sh, rhn, tha, pe, po	Kanya (Virgo)
ra, ri, ru, re, ro, ta, ti, tu, te	Tula (Libra)
na, ni, nu, ne, no, ya, yi, yu	Vrishchik (Scorpio)
ye, yo, bh, bhi, bhu, bhe, dha, pha, rha	Dhanu (Sagittarius)
bho, ja, ji, ju, je, jo, khi, khu, khe, kho, ga, gi	Makar (Capricorn)
gu, ge, go, saa, si, su, se, so, da	Kumbha(Aquarius)
di, du, tha, jha, eeyan, de, do, cha, chi	Pisces (Meena)



# Delineating Father's Demise with Astrological Precision

#### By Hemant Bhatt

Based on Extended Applications from Dhruva Nadi, Chandra Kala Nadi, and Saptarshi Nadi Traditions

The death of a parent is one of the most profound and transformative experiences in a person's life, and Vaidik Astrology, when approached with precision and reverence, can offer insight into such life-changing events. This analysis attempts to delineate the demise of the father of the native born on 12 October 1982 at 5:25 AM (M::HSG::), who passed away on 28 March 2025. The approach draws upon extended principles from Dhruva Nadi, Chandra Kala Nadi, and Saptarshi Nadi—systems of astrology that focus deeply on subtle karmic triggers and precise planetary interrelationships.

#### I. The Role of Dasha and Bhukti

At the time of the father's demise, the native was undergoing the Mahadasha of the Sun (Su) and the Bhukti of Mercury (Mer).

- **The Sun (Su)** is the natural significator (karaka) of father in Jyotish.
- Mercury (Mer), the bhukti lord, is conjunct Venus (Ve), the 9th lord, which governs the father in a horoscope.

This combination is critical, as the bhukti lord Mercury is tightly involved

with the 9th lord Venus, whose condition becomes central to the timing of the event.

### II. Natal Affliction of the 9th House (Father)

- Venus (Ve), the 9th lord, is placed in Virgo (Vi) in D1 and Gemini (Ge) in D9, signifying debilitation in D1—a serious weakness for the father's longevity.
- The 9th house is aspected by Mars (Ma), who is the 8th and 12th lord from the 9th house, a classical yogakaraka for separation and loss, further intensifying affliction.
- From the **9th house**, the **8th lord is Jupiter (Ju)**, placed in **Libra (Li) in D1** and **Aries (Ar) in D9**.

All of these combinations collectively reveal an inherent natal affliction to the house and significator of the father, predisposing the chart to the potential for an untimely demise.

### III. Role of Putrakaraka (PK) and Planetary Relationships

In Jaimini terms, **the Putrakaraka (PK)** represents the father as well (in certain readings). In this chart:

- Saturn (Sa) is the Putrakaraka, and it is placed in Libra (Li) in both D1 and D9 charts at very early degrees (-1°).
- The 8th sign from PK is Leo (Le), where Sun (Su) is placed in Virgo in D1 and Leo in D9—highlighting the Sun's connection to the transformative house from the PK.

The activation of these key karakas, through dasha and transit, creates a potent karmic trigger.

### IV. Transit Timing – Saturn as the Key Trigger

On 28 March 2025, Saturn transited 29+ degrees of Aquarius:

- This is trine to Venus, the 9th lord in D9, and also aspecting the Putrakaraka Saturn.
- This Saturn transit was 8th from the Moon, a classical marker of danger or death in Vedic astrology.
- Importantly, Saturn in transit was at 29° Aquarius, while natal Saturn was at early Libra (-1°)—forming a perfect trinal angularity across navamsa and rasi charts.

Moreover, both **Sun and Mercury**, the dasha lords, were afflicted by **Rahu-Ketu** axis in transit—always a destabilizing factor, especially for karakas.

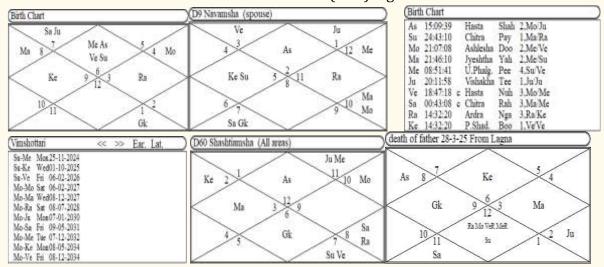
### V. D60 (Shashtiamsha) Precision Analysis

The **D60 chart**, known for reflecting deep karmic triggers, offers additional confirmation:

- Sun and Mercury, the dasha lords, along with Venus (9L) and Jupiter (8L from 9H), are placed in Libra-Aquarius signs in D60.
- **Mars**, the 8th and 12th lord from the 9th house, is placed in **Gemini in D60**.
- When Saturn transited trinal to these D60 signs and degrees, the karmic trigger for the father's death was complete. No escape was possible.

#### VI. Nakshatra and Tithi Correlation

Additional timing confirmation comes from nakshatra and lunar phase (tithi) logic:



- Jupiter, as 8L from 9H, is placed in Vishakha nakshatra, whose Vimshottari Dasha Ruler (VDR) is Jupiter itself.
- The Moon on the day of death was in Purva Bhadrapada (PBhadra) nakshatra—trinal to Vishakha, again ruled by Jupiter.
- The exact nakshatra degrees also match tightly: Jupiter is at 0.11°
   Vishakha, and Moon is at 0.24°
   PBhadra.
- The native was born in Krishna Paksha, and death also occurred in Krishna Paksha, specifically between Trayodashi to Amavasya, matching afflictions seen in D60.

### VII. Cruel Signs and Timing Rules

From classical timing rules:

- Jupiter, the 8th lord from 9H, is in Taurus, so the year ruled by Jupiter in Taurus is deemed cruel.
- Sun's transit in Pisces is also a cruel month due to being 12th from Aries, the natural 1st.
- Saturn transiting Aquarius, a sign aspected by natal Mars (8L), adds yet another layer of cruelty.

All signs involved in planetary activations are cruel, indicating inevitability and precision in the karmic unfolding.

### Conclusion: Unified Precision in Multilayered Charts

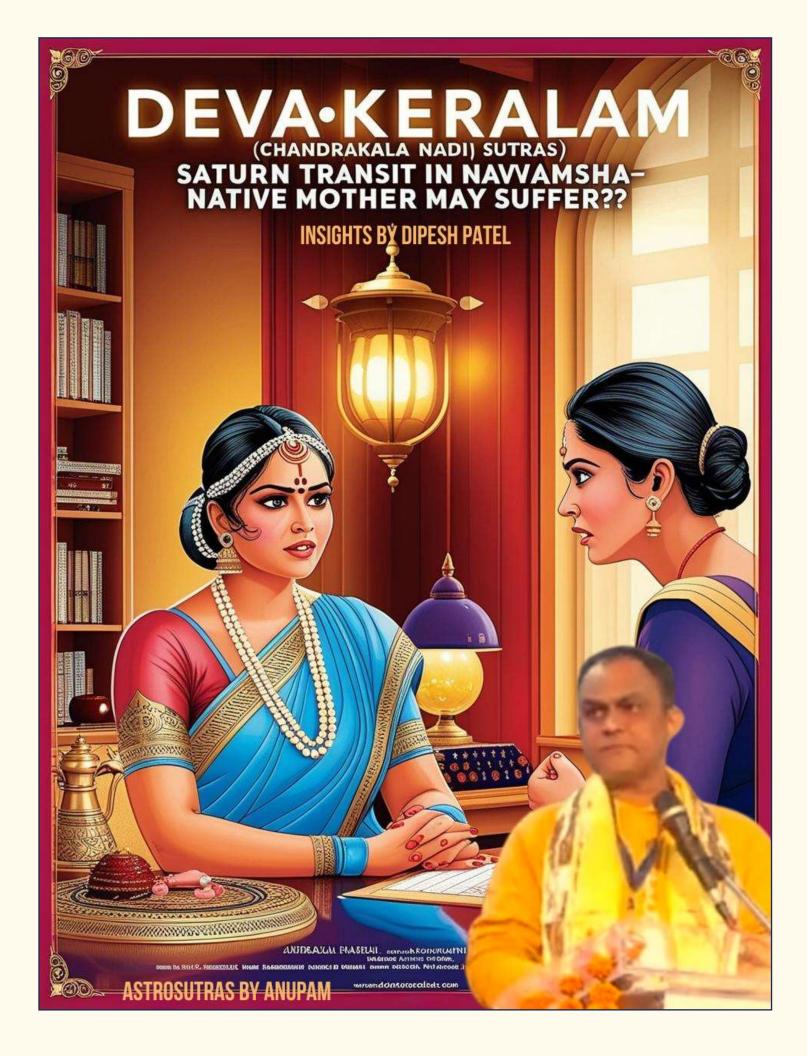
This analysis, grounded in the extended sutras of **Dhruva Nadi, Chandra Kala Nadi**, and **Saptarshi Nadi**, demonstrates how an astrologer can achieve near-perfect timing of significant life events using a multivarga and nakshatra-based framework. The confluence of:

- Natal afflictions to the 9th house and fatherly significators,
- Triggers through Dasha-Bhukti and Transit,
- Cross-checking via D9 and D60 charts,
- Nakshatra and tithi validations,

...all culminate into the unmistakable prediction of the father's death. It also shows why astrology is not mere probability but a coded mathematical language of karmic time—waiting to be unlocked through precision, sincerity, and deep tradition-based logic.

#### Disclaimer

This article has been written by the author based on his personal implemented database and has calculations from divisional charts and other tools of astrology as per his belief and expertise. The publisher of this site has no role in influencing his thoughts and is not responsible for any ideological differences that may arise. The purpose of this article is purely academic and intended for scholarly discussion. Anyone wishing to adopt or test such concepts is advised to carefully study the relevant astrological texts or consult with their own mentors or guides.



### **Transit Principles**

#### By Dipesh Patel

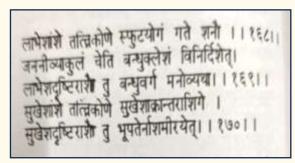
Chandrakala Nadi is a treatise that essentially compiles special sutras (aphorisms) which bring to light the subtle results of karmas hidden within the birth chart (Lagna Kundali). This text delves into extremely fine divisions of a sign—30 degrees split into 12 Kalas—to explain subtle planetary effects. Similarly, divisional charts (Varga Kundalis) also help in understanding the latent karmic imprints by zooming into the finest divisions of a sign.

Among the texts that hold a significant place in predictive astrology for interpreting subtle results. Devakeralam—also known Chandrakala Nadi—is of prime importance. This scripture contains several rare and profound principles related to planetary transits (Gochara). Among them, the transit of Saturn is always a subject of intrigue, anxiety, and curiosity. In this article, we shall explore some of these unique principles of Saturn's transit with illustrative examples.

There are three parts available of the Devakeralam (Chandrakala Nadi) text. Today, we will focus on verses 168, 169, and 170 from Part 1.

 Verse 168 states: When Saturn transits the Navamsa sign of the Labhesh (11th lord) in the birth chart, the native's mother may suffer.

- **Verse 169** explains: The sign aspected by the Labhesh—if that sign is placed in a certain house in the birth chart—then someone related to that house may undergo mental distress.
- Verse 170 conveys: Harm from the king (in today's context: government, authorities, or influential persons) can occur when Saturn transits any of the following:
  - 1. The Navamsa sign of the 4th lord.
  - 2. The trine signs from the 4th lord's Navamsa,
  - 3. The sign where the 4th lord is placed in the birth chart,
  - 4. Or the sign which receives the 4th lord's aspect.



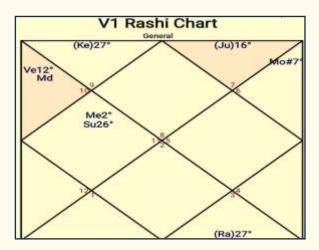
**Example:** If a person has Aries as the ascendant and Leo rises in the Navamsa chart, then Saturn becomes the Labhesh. Suppose in the Navamsa chart, Saturn is placed in Scorpio—when Saturn transits Scorpio or its

trinal signs (Cancer or Pisces), the native's mother may suffer.

From this, we derive a refined and effective principle of Saturn's transit: When Saturn is transiting a particular sign, and if any planet is placed in that sign or its trinal signs in the Navamsa chart, and that planet in the birth chart is the 8th lord from any house, then the relative signified by that house may experience suffering.

#### Pro Tip:

The astrologer must thoroughly evaluate whether the concerned house is inherently malefic or not. Only if it is malefic, the indicated suffering may manifest. Here, note that Labhesh is the 8th from the 4th house (mother), which is a critical clue.



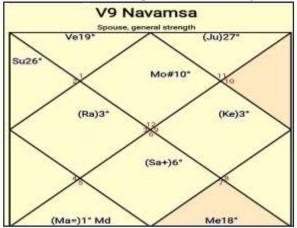
### In this article, we illustrate Verse 168 with an example chart:

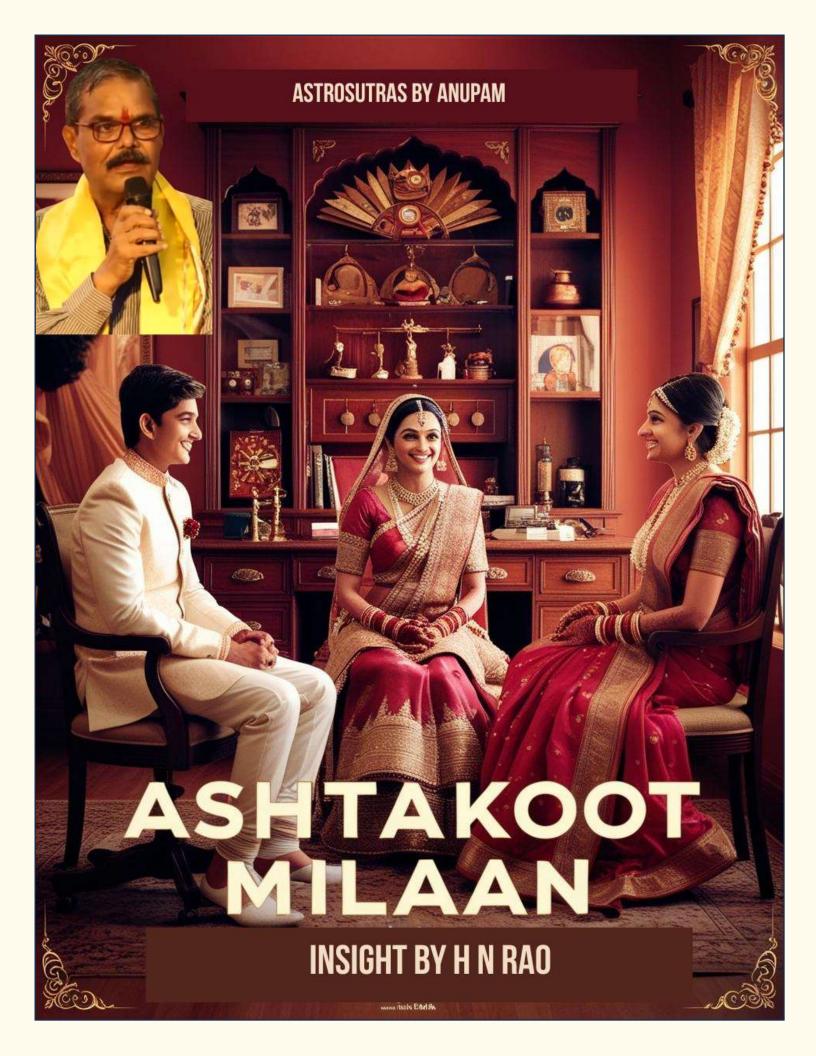
In the birth chart of a 42-year-old male with Scorpio ascendant, Pisces rises in the Navamsa chart. Labhesh is Mercury, which is placed in Libra in the Navamsa chart. The trinal signs of Libra are Gemini and Aquarius. When Saturn transited Aquarius in 2023–24, the native's mother passed away in 2024.

This example clearly demonstrates how Saturn's transit and the Navamsa (divisional chart) can be effectively used in the transit analysis methodology.

#### To be continued...

"Om Namo Bhagavate Vasudevaya"





### Why Ashtakoot Matching?

#### By H N Rao

Marriage marks the entry into household life, which forms the foundational basis of human life. To understand the behavior, thoughts, qualities, and tendencies of a prospective life partner, the sages devised a simple, accessible, and practical method known as **Ashtakoot Milan**.

**Ashta** means eight, and **Koot** means secrets or aspects—thus, Ashtakoot refers to the comparative assessment of eight aspects of compatibility.

#### Why Is It Necessary?

Marriage is one of the most significant sacraments in human life. In Hindu Vedic culture, matching the birth charts before marriage is a classical tradition. It is essential to match the horoscopes of the prospective couple beforehand so that they may lead a smooth and harmonious married life.

Many people, while fixing a marriage, are satisfied with just a superficial **Guna** (score-based) matching, but complete horoscope matching is much more comprehensive. Ignoring this can result in significant challenges in the marital journey.

To assess compatibility in marriage, our sages wrote many texts—like the Samhitas of Vashishtha, Narada, Garga, as well as treatises like *Muhurtamartanda*,

Muhurtachintamani, etc.—among which **Ashtakoot Matching** is the most prevalent. Here's what each of the eight koots assesses:

- 1. **Varna Koot** Work potential, mental inclination, personality, nature.
- 2. **Vashya Koot** Control, emotional harmony, attraction, dominance.
- 3. **Tara Koot** Compatibility in understanding, fortune, mutual prosperity or separation in married life.
- 4. **Yoni Koot** Mindset, temperament, sexual compatibility and satisfaction.
- 5. **Graha Maitri Koot** Intellectual level, health, mutual trust and cooperation, friendship or enmity.
- 6. **Gana Koot** Taste and preferences, relationship with family, nature's harmony, dominance of innate qualities.
- 7. **Bhakoot Koot** Daily life harmony, sweetness in the relationship, mutual exchange, love.
- 8. **Nadi Koot** Stability in married life, similarity in doshas (Vata, Pitta,

Kapha), compatibility in progeny and health.

These eight koots help identify eight types of potential flaws or doshas, and their remediation.

Other Critical Factors (Beyond Gunas):

:

- **Pitru Dosha** (ancestral affliction)
- Strength of fortune (Bhagya Bala)
- Poverty-indicating combinations (Daridra Yoga)
  - Dasha overlaps
  - Divorce Yogas
  - Longevity (Ayushya)
  - Kaal Sarp Dosha
  - Multiple marriage yogas (Dwi-Bharya Yoga)
  - Progeny-related combinations
  - Ascendant and house compatibility
  - Widowhood/Widower yogas
  - Impotency combinations
  - Misfortune, accidents, or healthrelated yogas
  - Age difference between bride and groom
  - Friendship between the Navamsa lords of their Moon signs

Also consider:

• Character defects, addictions, infidelity-related yogas, which can lead to marital discord or separation.

In addition to Ashtakoot matching, the following factors must also be examined in both charts because, despite high Guna scores, disagreements or separations are still observed when these are ignored

#### Mahanakshatras (Great Nakshatras):

There are 8 nakshatras considered especially auspicious: Rohini, Ardra, Magha, Hasta, Vishakha, Shravan, Uttarabhadrapada, and Revati.

If both partners are born in these, the match is considered highly favorable.

- Relationship with in-laws
- Mangal Dosha from Ascendant and Moon:

If Mangal dosha is present in one chart and not in the other, it may lead to quarrels, separation, or marital problems. However, there are several exceptions to Mangal Dosha, which can nullify its effects.

## Additional Principles in South Indian Astrology:

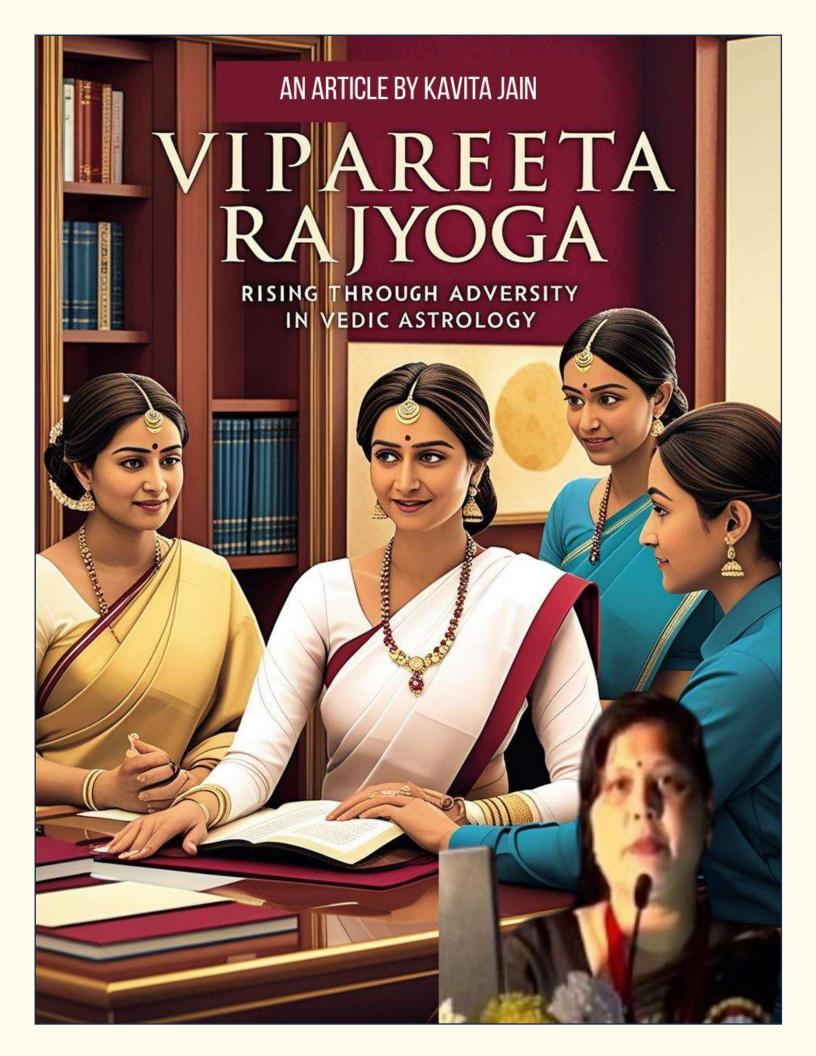
#### Mangal in the 2nd house

- **Rajju Koot** Indicates the duration of married life.
- **Mahendra Koot** Denotes enhancement of fortune through children, growth, longevity, love, peace in the family.
- **Stree Deergha Koot** Signifies prosperity, wealth, general well-being.

- **Vedha Koot** Certain nakshatra pairings are considered prohibited.
- Elemental friendship between Nakshatras
- Gender classification of Nakshatras
- **Varga Koot** Based on categories like enemy, neutral, friend.
- Jaimini School considers Upapada Lagna for analysis.

#### **Conclusion:**

Nowadays, Ashtakoot matching can be done through computer software, but given its profound importance, the final judgment should always be made by a qualified and experienced astrologer



# Vipareeta Rajyoga: Rising Through Adversity in Vedic Astrology

#### By Kavita Jain

In the grand compendium of Vedic astrology, Sage Parashara described a multitude of planetary combinations, or yogas, that shape a person's destiny. Among them. Raiyogas, Pancha Mahapurusha Yogas, and Gajakesari Yoga are well-known for bestowing power, prestige, wealth, and comforts when fully formed in a birth chart. Individuals blessed with such combinations typically achieve success with relative ease and grace.

However, life does not always offer its rewards on a silver platter. Some individuals rise to prominence not because of favorable beginnings but in spite of dire circumstances. Their journey is marked by struggle, resilience, and intense effort. These are the people who, through relentless perseverance and unshakable determination, turn misfortune into triumph. The planetary combination that signifies such a path is known as Vipareeta Rajvoga, literally translating to "the royal combination born of reversal."

As the name implies, this yoga emerges from adverse or inverted conditions. It signifies the paradox where difficulties and crises become the very crucibles through which greatness is forged. Many renowned industrialists, politicians, actors, and self-made individuals who have risen

from obscurity to fame often have this yoga present in their horoscopes.

### What Constitutes a Vipareeta Rajyoga?

The formation of this yoga depends primarily on the placement and condition of the lords of the *Trika houses* (6th, 8th, and 12th), combined with the strength of the ascendant (*lagna*) and its lord (*lagnesh*). Here's how it is formed:

### 1. Trika Lords in Trika Houses in Weak Condition

The lords of the 6th, 8th, or 12th houses are placed in any of these three houses (6, 8, or 12) and are in a weakened state—such as being debilitated, combust, in an inimical sign, or under malefic influence. Though ordinarily inauspicious, such a placement can yield surprisingly positive results when other conditions are met.

2. Strong Lagna and Lagnesh
The ascendant lord is placed in a
favorable house, preferably in
exaltation, own sign, or friendly sign,
and aspects the ascendant directly.
Additionally, the lagna should be under
benefic influence. This ensures that the
native has a strong will, mental
fortitude, and the capacity to overcome
adversity.

When both these conditions are satisfied simultaneously, **Vipareeta Rajyoga** is said to be fully active and capable of delivering extraordinary results, often after periods of hardship.

#### Types of Vipareeta Rajyoga

There are three specific subtypes of this yoga, each named after the planet ruling the Trika house involved:

### 1. Harsha Yoga (Formed by the 6th Lord)

When the 6th house lord is placed in the 6th, 8th, or 12th house, Harsha Yoga is formed. The native rises after overcoming debts, diseases, and enemies. They emerge victorious in competitions, legal battles, or any form of conflict, and often become champions of justice, discipline, or healing.

### 2. Sarala Yoga (Formed by the 8th Lord)

This yoga occurs when the 8th house lord resides in any of the Trika houses. The native faces sudden shocks, accidents, or painful transformations but uses these challenges for deep spiritual and psychological growth. They may succeed in fields related to research, occult sciences, secret transactions, or alternative healing.

## 3. Vimala Yoga (Formed by the 12th Lord)

Formed when the 12th lord is positioned in one of the Trika houses, Vimala Yoga brings success through foreign connections, travel, or work in secluded environments such as hospitals, ashrams, or foreign lands.

The person may experience spiritual growth and attain stability after shifting locations or environments.

### The Role of Lagna and Lagnesh Strength

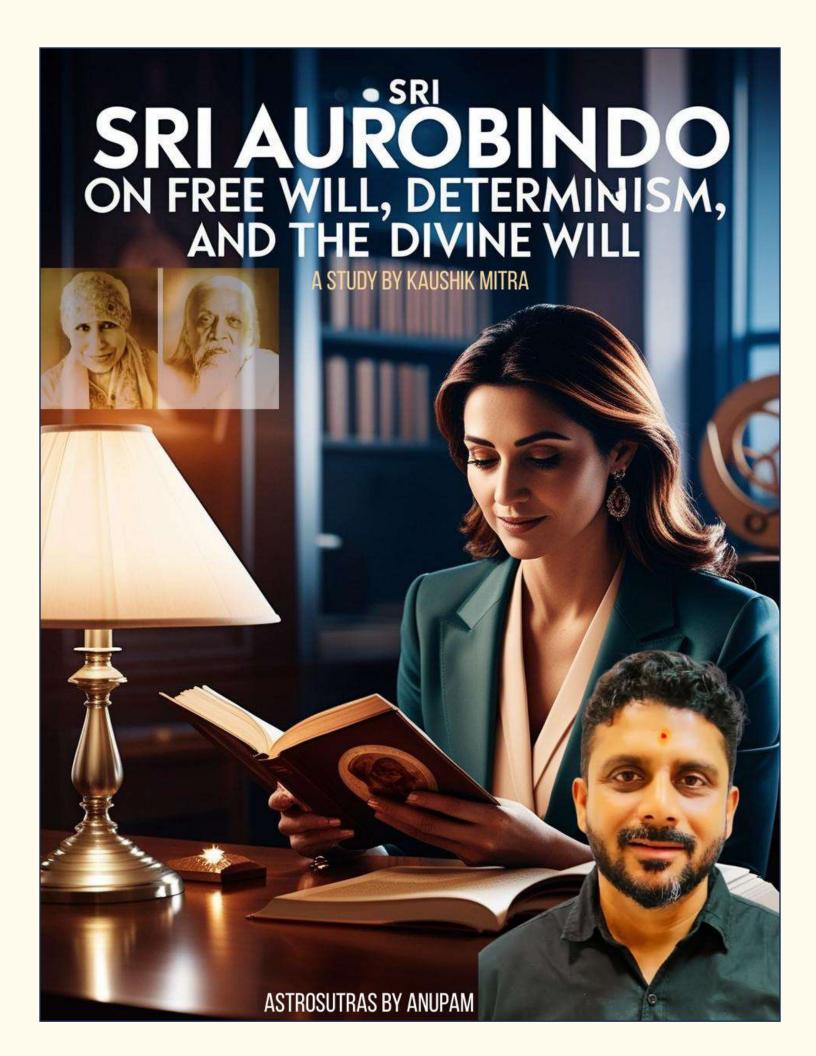
While the above combinations are crucial, the real potential of Vipareeta Rajyoga unfolds only when the ascendant and its lord are strong. A strong lagna gives the native the power of self-belief and vitality, while a strong lagnesh provides the willpower and decision-making ability to confront and rise above adversity.

Without a powerful ascendant, even the presence of this yoga may not deliver lasting success. But when both conditions are met, the native develops a fighter's spirit—tenacious, daring, and determined to turn defeat into opportunity.

#### A Yoga of True Triumph

Those born under the influence of Vipareeta Rajyoga do not typically enjoy a smooth start in life. Their early years are often marked by loss, obstacles, or instability. Yet, with time, effort, and self-belief, they transform their setbacks into stepping stones. Their achievements are not only durable but also deeply inspiring because they are born out of real struggle.

Such individuals often become **icons of resilience**, admired for their ability to defy the odds. Their stories inspire others to believe that even misfortune can be a hidden blessing when harnessed with courage and wisdom



# Sri Aurobindo on Free Will, Determinism, and the Divine Will: The Path to True Freedom

#### By Kaushik Mitra

### Introduction: The Illusion of Freedom

In the complex dance of human life, we cherish the notion of free will. We believe we are the architects of our destiny, exercising choice and steering our lives with intention. This belief permeates modern thinking, ethics, politics, and even spirituality. Yet Sri Aurobindo. the great spiritual philosopher-sage, visionary and invites us to pause and reflect more deeply. He challenges this surface understanding of freedom, asserting that our so-called free will is largely an illusion, a mask worn by the ego-mind that mistakes partial awareness for full control.

"We have the sense of freedom in our minds based on this illusion of free choice."

grander He points to a mechanism that underlies all apparent choices—the action Nature, governed by the three gunas (modes Prakriti)—sattva of (harmony), rajas (activity), and tamas (inertia)—which are themselves tools of a higher Divine Will.

### The Machinery of Nature: An Unseen Determinism

Sri Aurobindo explains that our **ego-personality**, our sense of "I", is simply a surface formation. The mind,

which we identify as the decisionmaker, is itself **only a partial rider on a much vaster machine**—that of Nature's complex interplay of energies across Time, environment, and circumstance.

"Partial itself, the mind rides on a part of the machine, unaware of ninetenths of its motor agencies in Time and environment, unaware of its past preparation and future drift; but because it rides, it thinks that it is directing the machine."

This poignant metaphor exposes the **deep ignorance** in which the ego operates. We think we steer the chariot, but in truth, the reins are held elsewhere—by **Nature**, who acts as **the executrix of the Divine Will**.

### The Gita's Revelation: Creatures as Puppets in a Divine Play

Sri Aurobindo draws our attention to a crucial verse in the *Bhagavad Gita*, where Lord Krishna declares:

"...the Lord within the heart of all existences turns all creatures as if mounted on a machine by the illusion of Nature."

This is not a deterministic fatalism, but a **call to deeper awareness**. It reveals the subtle truth that the egoself is not the true agent. The machinery of Nature, influenced by countless past formations and future possibilities, **enacts the Will of the Supreme**—a Will that is not outside us but **intimately within**, veiled by the surface currents of our personality.

#### Who Then Has Free Will?

The question arises naturally: If the ego has no real free will, does free will exist at all?

Sri Aurobindo's answer is profound. Yes, **free will does exist**—but it belongs to the **Divine**, not to the fragmented ego. The mistake lies in imagining that **our limited personal will** is sovereign. In truth, **only the Divine Will is free**, and all lesser wills are **its projections**, operating in ignorance unless consciously aligned with their source.

"The only free will in the world is the one divine Will of which Nature is the executrix; for she is the master and creator of all other wills."

This Will is not remote or alien. It is **the Eternal Self** that supports all

### we begin to act from true freedom. This surrender is not a

loss, but a gain—the shedding of ignorance for the embrace of the Divine Consciousness.

"If we surrender our conscious will and allow it to be made one with the will of the Eternal, then and then only shall we attain to a true freedom..." existence—both universal and individual. Every human being **partakes** of this Divine Will because we are, in essence, **not separate from it**.

"This divine Will is not an alien Power or Presence; it is intimate to us and we ourselves are part of it: for it is our own highest Self that possesses and supports it."

#### The Ego-Self vs. the Higher Self: The False and the True Freedom

The **ego-self**, which we often mistake for our true identity, is merely the froth and ripple of a much deeper ocean. It acts in ignorance, governed by partial motives, surface reasoning, and environmental conditioning. Hence, the **freedom** it imagines is **not true liberty**—but a "**puppet freedom**", a relative and illusory autonomy.

"...a puppet freedom ignorant, illusory, relative, bound to the error of its own inadequate vital motives and mental figures."

In contrast, the **higher Self**, which is our true being, is one with the Divine Will. When we **surrender our egodriven will** and allow it to merge with the Will of the Eternal,

#### Surrender and Transformation: The Path to Divine Liberty

Sri Aurobindo does not leave us in despair over our apparent lack of agency. Rather, he shows a clear path forward: **surrender**, not as resignation, but as a conscious act of unity with the Divine. This is the core of his spiritual vision—the evolution of

the human into the **divinized being**, no longer a slave to ignorance but a conscious participant in the higher Will.

Through yoga, introspection, and supramental transformation, the individual can rise above the compulsions of Nature and live in the light of the Self, expressing a divinely-guided will. This is true spiritual freedom—not born of separation, but of union.

## Conclusion: From Illusion to Divine Reality

Sri Aurobindo redefines our understanding of freedom. What we call "free will" on the level of ego and mind is, in his vision, **a shadow play**, governed by deeper forces. True freedom lies beyond the mind, in the soul's alignment with the Divine.

This teaching invites us to shift from a surface identification with

- from the Divine; it is the true source of our power.
- Surrender as the Key to True Freedom: By surrendering the ego-will, we access real freedom, guided by Divine Consciousness.
- **Sri Aurobindo Offers a Path of Transformation**: Through yoga and self-realization, we can evolve

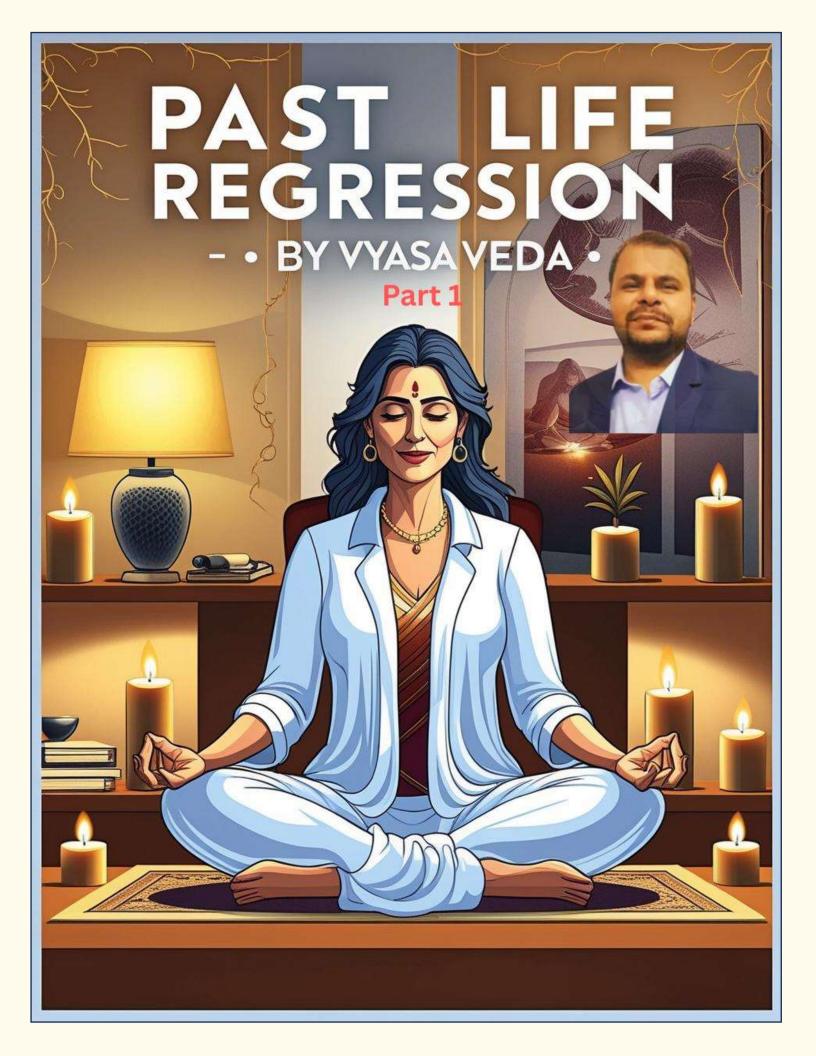
the ego to a soul-consciousness that acts in harmony with the eternal rhythm of the cosmos. Only then can we transcend the illusion of autonomy and step into the divine liberty of conscious co-creation with the Supreme.

#### **Highlights from the Essay**

- **Egoic Free Will is an Illusion**: Our choices are shaped by the three modes of Nature, not by the ego's independent will.
- The Mind Rides the Machine: Mind operates on the surface, unaware of the deeper forces influencing decisions.
- Only the Divine Will is Truly Free: All other wills are expressions within the scope of this omnipotent and omniscient Will.
- We Are Part of That Will: Our highest Self is not different

toward the full expression of the divine Will within.

Reference and courtesy -- Sri Aurobindo, The Synthesis of Yoga, Part One: The Yoga of Divine Works, Chapter 3, Self-Surrender in Works–The Way of the Gita, pp. 89-90



# Past Life Regression by Vyasa Veda: An Introduction – Part 1

#### BY Ved Vyaskov

"We are not human beings having a spiritual experience; we are spiritual beings having a human experience." -Pierre Teilhard de Chardin

We, as humans, often perceive ourselves primarily as physical beings who occasionally have spiritual experiences. However, I deeply believe that the reality is quite the opposite we are fundamentally spiritual beings, temporarily experiencing life in a physical form on Earth. This world, often referred to as the "mortal realm" or Mritvuloka in ancient scriptures, is merely one part of our existence. Our time here is a fleeting chapter in the vast journey of the soul, where we learn, grow, and evolve through the unique challenges and lessons that come with being embodied in the material world.

Whenever some unprecedented event happens in our life (like a trauma or shock) or when we experience something which we might have not expected, we may get spiritually activated and loosely it could be translated as that we have taken the first step on the Journey of our Awakening, either knowingly or unknowingly, willingly or unwillingly,

deliberately or in-deliberately. And the most interesting thing is many may not even know, atleast not in the beginning, but eventually we begin to experience the Shift, the Transformation, the Healing or the Awakening. This awakening, or rather say just the first step is a very profound experience, and takes us on the journey of Self-search and we start to ask many questions. We seek solace in the spiritual literature & books, we ask questions to the old and experienced people, to the Gurus and the Masters, Mentors, and our Spiritual exploration begins. The two questions which comes up at the verv fundamental level are 1) who am I? 2) What is Death? These two questions can be phrased and rephrased into many variations, but the basic answer or seeking remains the same. The first question is more philosophical in nature and is for another time, but in this series of article, we will try to answer these second question. What is there Beyond Death?

#### A Brief Synopsis

"Life is like a wheel. Sooner or later, it always comes around to where you started again." – Stephen King

Do you believe in past lives? Do you feel as though you've lived before

this current life? If so, you're not alone, and this feeling is more than just a fleeting thought or imagination. Regardless of your personal beliefs, whether you accept or question the idea of reincarnation, one thing is certain: if you are carrying an old wound, trauma, deep-seated pain, a complex issue, an unexplained phobia, or a recurring pattern in your life, it could be worth exploring. Often, these issues can be intangible, existing more on an emotional or mental level, beyond what medical tests can detect—but you know they're real. When we face non-conventional problems, sometimes we need to seek non-mainstream solutions.

Many of us eventually come to understand that much of the world's suffering boils down to a few basic emotional issues, often tied to unresolved traumas. These emotional disorders can leave behind deep imprints in the subconscious, residues of past experiences, potentially even from past lives. This is where Past Life Regression Therapy (PLR) comes into play.

For those who are anchored in what can be seen, measured, or scientifically validated, it's easy to reject anything beyond that. We've been conditioned to dismiss what we don't fully understand—especially if science hasn't yet validated it. These subjects—whether they fall under spirituality, the occult, or the paranormal— are often cast aside. Yet, PLR stands as a fascinating crossover between spirituality, the occult,

psychotherapy, and trauma healing. Though deeply rooted in hypnosis and clinical hypnosis, it is a growing science of healing with its own methodologies, variations, techniques, therapeutic protocols, and safety practices.

If you're intrigued by this concept and want to delve deeper into understanding how PLR works, then continue reading this first part of the series. Here, we'll introduce the basics of Past Life Regression Therapy, its foundation, and how it may help you address those lingering issues that conventional methods might not.

## Introduction to the Past Life Regression

"I have lived a thousand lives and I've loved a thousand loves. I've walked on distant worlds and seen the end of time." – George R.R. Martin

Though we are spiritual beings at our core, we experience life primarily as emotional beings. Our everyday reality is filtered through the lens of our emotions, and in many ways, emotions are everything. The world we perceive, the 3D existence we navigate with our five senses, is shaped and governed by our mind. In scientific terms, we often attribute our thoughts and feelings to the brain, believing it to be the center of all we experience. Yet, there are depths beyond the brain's logic—depths that the brain itself can sometimes hinder us from reaching.

The real power lies in the subconscious mind, where our deepest traumas, life moments, and memories are stored and processed. It is here, in the shadows of our mind, that we carry and re-experience our past. The mind serves as the doorway through which we feel and relive these buried emotions, all of which are housed in the subconscious.

As we go through life, these events, traumas, and memories shape us, influencing the decisions we make, and ultimately, determining our future. The emotional and mental blockages we carry—whether thev stem from childhood experiences, past heartbreaks, family dynamics, insecurities—form habits, behaviors, and patterns that play out in our everyday lives. What many of us don't realize is that these unseen forces, these unresolved feelings, are often the cause of our unexplained suffering. Modern science now tells us that most illnesses are psychosomatic, born of emotional distress. If our wounds are emotional, then our path to healing must address these deeper layers of the mind and soul.

This is where Past Life Regression Therapy (PLR) becomes a profound tool for healing. At its core, PLR is based on the spiritual truth that while the body dies, the soul is eternal. The soul journeys through many lives, collecting experiences, lessons, and, often, emotional scars. These unresolved traumas may manifest in our current life as recurring patterns, unexplained fears, or persistent

emotional pain. PLR helps us access these hidden memories, allowing us to confront and heal what lingers from previous incarnations.

has always been Humanity captivated by the mysteries of life after death. The idea that our soul might travel through multiple lifetimes has been explored in both ancient wisdom and modern thought. Past Life Regression taps into this mystery, offering us a way to explore the echoes of our past lives to better understand our present struggles. As Plato once said. "The soul takes nothing with her to the next world but her education and her culture." The lessons we learn, the pain we endure, travel with us, shaping each new life.

Through PLR, we can uncover the emotional residue from past lives, healing the wounds that have carried over into the present. However, here I want to clarify that Past Life Regression or PLR is an umbrella term, and it is rather the collection of many types of psychic, psychosomatic & deep transformational therapies. mainly work on the emotions and Traumas of the past, which could be triggered in this life time, or got before this incarnation. When we say PLR as a layman, it also covers Age Regression, Inner Child Healing, Womb Healing, Past Life Regression, Life between Lives, Future Life Progressions, Spirit Release Therapy & Entity attachments, Ancestral Healings, Planetary travels. advance These are stage modalities which I will try to explain in the subsequent chapters/articles. For

the sake of simplicity, let's call everything as PLR.

Ultimately, PLR is a journey into the depths of our soul, a journey of remembering, healing, and transformation. By addressing the emotional wounds that span lifetimes, we can begin to free ourselves from the patterns that hold us back and embrace the wholeness that we seek.

#### **History of Past Life Regression**

In the Bhagavad Gita, Lord Krishna tells Arjuna, "For that which is born, death is certain, and for that which is dead, birth is certain." This statement encapsulates the cyclical nature of existence, where the soul transitions from one body to another in its journey toward enlightenment.

Past Life Regression Therapy finds its roots in the profound spiritual traditions of Hinduism and Buddhism, both of which embrace the timeless concept of reincarnation. According to these ancient belief systems, the soul embarks on an endless journey of births and rebirths, evolving with each lifetime based on the karma it carries. In Indian and Vedic culture, there exists a sacred process known as Prati Prasav Sadhna—a practice handed down through the guru-shishya parampara. "Prati" means every or all, and "Prasay" refers to labor or birth. Through the grace of the Guru, the disciple journeys through the countless lifetimes they've experienced, reliving all the yonis (forms of existence) they've traversed, understanding the karmic imprints that shape their current existence.

Similarly, in the Buddhist tradition, there is the practice of Jati-Smaran—a meditation aimed at remembering one's previous incarnations. It is said that during his spiritual journey, Gautama Buddha himself recalled over 200 past lifetimes. The Jataka Tales, a revered collection of stories from the Buddha's past lives. beautifully illustrate how the soul evolves, with the Buddha embodying different roles and even animal forms throughout his countless reincarnations. These stories are more than just folklore—they are profound reminders of the everchanging yet enduring nature of the soul, each lifetime contributing to its greater purpose and wisdom.

In the higher stages of meditation, it is said that one begins to catch glimpses of their past lives—fleeting memories and flashes of times long gone. With deeper practice, these visions offer not only insight but the opportunity for healing. By becoming aware of the soul's journey across lifetimes, one can begin to resolve the karmic imprints and emotional residue that linger from past experiences.

The Upanishads, too, resonate with this timeless wisdom. They teach that the Atman—the soul—is eternal, unchanging, and transcends the physical body. It is neither born nor does it die, but simply journeys through various forms of existence.

Our current life, the one we inhabit now, is merely one chapter in the vast narrative of our soul's evolution, intricately intertwined with all the lives we've lived before. The memories, the traumas, the love, and the lessons—all leave their imprints on the soul, guiding us toward growth, healing, and awakening.

This sacred understanding, passed down through the ages, is the foundation of Past Life Regression Therapy—a bridge between the past and present, allowing us to heal what we have carried for lifetimes. Through this journey, we begin to remember who we truly are, beyond this one lifetime.

### Western Adaptation and Modern Psychology

The practice of hypnosis in the 19th century marked a turning point in the exploration of past lives in the West. Pioneering figures like Franz Mesmer and Sigmund Freud introduced techniques for accessing the subconscious mind, although their focus was on resolving present-life traumas.

However, the true awakening of Past Life Regression Therapy (PLRT) took place in the late 20th century through the transformative work of Dr. Brian Weiss, a psychiatrist who became a beacon of hope for many. His groundbreaking book, Many Lives, Many Masters, ignited a spark of

curiosity and understanding. illuminating the concept of PLRT for the masses. Initially skeptical, Dr. Weiss recounts how his patients, during hypnotic states, unearthed vivid memories of past lives. The results were nothing short of miraculous dramatic improvements in their mental health, a testament to the profound connection between our past experiences and present patterns. "By accessing past lives, we can understand how our current life patterns are often repetitions of unresolved emotions from previous incarnations." eloquently noted. In many ways, it was Dr. Weiss's serendipitous discovery that brought this therapy into the consciousness. Western countless souls toward healing.

As he ventured into this uncharted territory, he was not alone. Dr. Michael Newton embarked on his own journey, focusing on the soul's voyage after death and the profound experiences that lie within the Life Between Lives. His meticulous research offered insights into the soul's purpose and the lessons learned across lifetimes. Meanwhile, Dolores Cannon, a grand wizard in this realm, approached PLR in extraordinary ways. She channeled beings from other dimensions, ancient civilizations, and even tapped into the consciousness of figures like Nostradamus, seeking answers that transcended time and space.

Dr. Morris Netherton used to have a very straightforward and simple method, a different approach than clinical hypnotherapy in treating his

clients from past life traumas back in 1960s & 70s, much before Dr Brain Weiss came to the scene. However, the grand master who has influenced me the most and my work is Hans TenDam. Alongside him, figures like Robert Schwartz continue to inspire, their contributions enriching the tapestry of PLRT.

In India, the name Dr. Trupti Jayin resonates deeply, celebrated for her impactful work in the field of Past Life Regression. Each of these pioneers has forged a path through the depths of the human experience, inviting us to explore the complexities of our souls.

As we delve into the process, adhere to the protocols, and do the sessions, we develop our own and very personal understanding of how Soul evolves & spirituality works. In this exploration of the soul's journey, we not only heal the wounds of the past but also illuminate the path to our true selves, a testament to the interconnectedness of all existence

#### Why it is needed

Carl Jung, a pioneer in the field of psychology, stated, "One does not become enlightened by imagining figures of light, but by making the darkness conscious." In past life regression, the "darkness" represents unresolved issues and emotional wounds from past incarnations. By confronting these hidden aspects of ourselves, we can heal long-standing

emotional scars and break destructive cycle.

So, the Past Life Regression is a method or a process to reach to the deep recesses of our mind, subconscious mind and also connect to the supra-conscious mind. Sub-conscious mind is a very complex entity. It is store house of all the emotions, memories, traumas that we have experienced in the past, and it also contains the registry of all the unfulfilled desires that we live for. Our everyday emotional experiences. events. patterns, and the phase that we undergo at a particular point in life, gets stored in our Sub-conscious mind, and we can assume it like a Cloud drive. We can see it physically, but it is the memory bank of everything that we have felt, experienced and desired. It could be a good memory or an emotion like being in love, getting married, first time taking your child in your arms etc. or it could be a bad memory or emotion like a break-up, depression, or you getting very angry at someone, or it could be a Trauma, like you lost someone near and dear one, or some major accident in life or when you had to make any painful decision out of compulsion. Whatever it maybe, if it is a happy and positive memory, then it gets and helps us to heal and keep motivated, it works as our resource. And if it is a negative memory or a Trauma, then it leaves a scar in our emotional pattern, which further influences our everyday thinking, behavior and decision making. We can say, that based on what we undergo in our everyday life, the events that happen, or the emotions that we

experience daily, this forms an accumulation of unprocessed and unexpressed emotions which gets deep into our subconscious mind, and then they in-turn affect our future.

You can think of the subconscious mind as a pot filled with stagnant, contaminated water. To pour in fresh, clean water, we first need to cleanse the pot. In much the same way, to heal, we must dive deep into the root of our emotional pain—whether it's a lingering memory, trauma, or phobia that haunts our daily lives. We need to trace back to when the scar first formed before true healing can begin.

Without resolving the past, we cannot fix the present, and without healing the present, we cannot create the future we desire. It's like having a thorn stuck in your foot—until you remove it and tend to the wound, the pain will persist.

In this way, Past Life Regression Therapy is like a form of subconscious surgery. It allows us to access the core of our emotional pain, to release the traumas and unresolved emotions that have built up over lifetimes. It is deep, emotional healing—necessary for clearing out the old wounds that continue to affect us in ways we may not even fully understand.

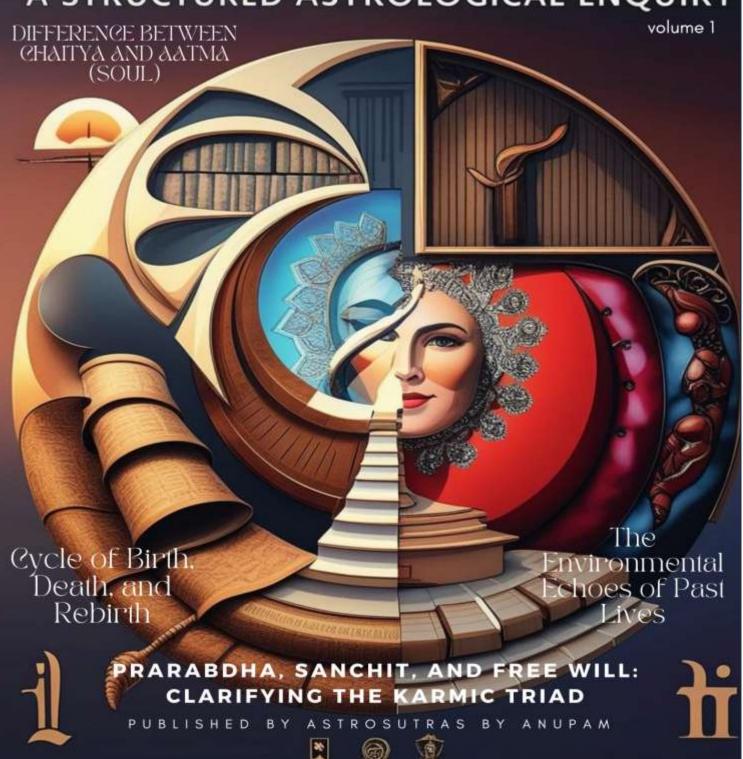
So, this was the first part of an introduction to the fascinating world of Past Life Regression and Transformational Therapy. I hope you

loved it, if you have any questions, or want to have a session, then you can contact me with the details given in my profile. In the next part of this series, we will explore more on this, and discuss on fundamental principles of PLR, therapeutic applications, and some test cases. Finally, I will wrap up with a quote of Rumi.

"Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it." – Rumi ASTROVERSE DISCUSSION SERIES-MAY 2025

# INTERLINKS OF PREESENT LIFE WITH PAST LIVES:

A STRUCTURED ASTROLOGICAL ENQUIRY



## Retracing Threads of Interlinks of Present Life with Past Lives

#### By Anupam Shukla

#### Retracing Threads of Interlinks of Present Life with Past Lives: A Structured Astrological Enquiry

In the pursuit of understanding the deeper intricacies of human life through the lens of Vedic astrology, one cannot avoid encountering the subtle yet powerful idea of karmic continuity — the notion that our present life is neither isolated nor random, but instead, intricately interwoven with previous incarnations. However, any such inquiry must be stripped of what termed "mythological mav be excesses" — symbolic narratives which, while culturally rich, may obstruct clear reasoning when employed dogmatically. Instead, the subject demands a contemplative, logic-based, and spiritually informed framework — a framework sensitive to the mystery of the supraconscious domain which, by its very nature, remains inaccessible to most ordinary minds.

The supraconscious, which drafts the script of individual life trajectories, lies far beyond the intellectual grasp of the modern individual. Only great seers and spiritually advanced beings, often those who walked the path of renunciation rather than material acquisition, are believed to have gained fleeting glimpses into this realm. This distinction is crucial, especially in contrast to the self-styled "modern seers" whose interpretations, driven more by material goals or personal recognition, may dilute the sanctity and integrity of karmic insight.

Let us now proceed step-by-step into the essential philosophical and astrological components that build the framework for understanding the interconnection between past lives and present experiences.

## 1. Cycle of Birth, Death, and Rebirth

Any genuine discourse on past life connection must begin with the acceptance fundamental of reincarnation — the cyclical process of birth, death, and rebirth (samsara). This cycle is driven by karma — the sum total of one's actions, intentions, and unresolved desires. The birth chart (Janma Kundali) is a reflection of the karmic imprint brought forward from prior existences. Thus, it is not merely a predictive tool, but a karmic map meant to facilitate self-realization through worldly experiences.

### 2. The Environmental Echoes of Past Lives

Our present circumstances family. society, opportunities, obstacles, and even the psychological inclinations — are not random. They are subtle echoes from past lives. The environment into which one is born acts like a bridge, carrying forward unresolved themes. For instance, patterns in relationships or repeated failures might be karmic residues demanding resolution in the current life. These traces, while not always overtly visible, are often inferred through deeply symbolic astrological signatures.

### 3. Absence of Direct Clarity in Core Texts

It must be acknowledged that classical texts do not always offer explicit, structured teachings on pastlife connections. Instead, they are embedded in allegories, esoteric language, or devotional expressions. Puranic literature, for example, often karmic debts portrays through narratives of curses or boons, which may seem ornamental or dramatic. But these metaphors must be interpreted not literally, but philosophically, indicating deeper psychological or energetic truths.

## 4. Karmic Theory in Puranic Literature and Its Testing

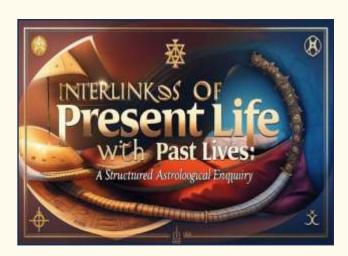
While the Puranas and Karm Vipak Granthas offer descriptions of past-life consequences, these must not be accepted as gospel without scrutiny. Instead, one must test them through empirical tools available today, such as past-life regression therapy, introspective yogic practices, or deep astrological analysis using higher divisional charts like the D60 (Shashtiamsa). Spiritual texts serve as guiding beacons, but experiential verification is essential in our rational age.

## 5. Prarabdha, Sanchit, and Free Will: Clarifying the Karmic Triad

Understanding the threefold division of karma is essential:

- Sanchit Karma: The entire accumulated karmic stockpile from countless lifetimes.
- Prarabdha Karma: That specific portion of Sanchit karma chosen to be experienced in the current life.
- Kriyamana Karma (Free Will): The new karma created through present choices and actions.

Astrology primarily deals with Prarabdha, the 'destined' portion. However, it also hints at zones where free will can intervene, especially through Upachaya houses (3rd, 6th,



10th, 11th) where effort and initiative can rewrite destiny.

## 6. Difference Between Chaitya and Aatma (Soul)

In spiritual philosophy, Aatma is the eternal, unchanging self — the divine consciousness beyond the reach of karma. Chaitya Purusha, on the other hand, is the indwelling psychic being — the evolving aspect of the soul that carries forward impressions, learns from each life, and seeks divine union. In astrological terms, the Moon is often seen as representing the Chaitya, while the Sun symbolizes the essence (Aatma). Understanding this distinction helps us perceive how karma acts on the evolving soul, not on the Aatma which remains untouched.

## 7. Tanmatras and Their Astrological Understanding

Tanmatras refer to the subtle elements — sound, touch, form, taste, and smell — that compose sensory experience. In astrology, these can be loosely correlated with planetary energies: Jupiter governs knowledge (sound), Venus governs taste and smell, Mars governs touch, etc. These subtle tendencies are also karmically inherited, and deep study into Tanmatra-level instincts can reveal past-life triggers. These impulses can mapped through planetary be afflictions. avasthas. and varga imbalances.

## 8. Sixth House and the Role of Shadripus

The 6th house in a birth chart indicates enemies, disease, debts, and service — but more subtly, it reveals the karmic challenges from the past that must be addressed in the current life. It is deeply connected with the Shadripus — the six enemies of the soul: kama (lust), krodha (anger), lobha (greed), moha (attachment), mada (ego), matsarya (jealousy). Affliction in this house or its lord, particularly from malefics like Mars and Rahu, may signify unresolved karmas involving these vices.

#### 9. The Mysterious Eighth House

The 8th house is the doorway to the unknown, transformation, death, and the occult. It often hides clues to sudden karmic returns and traumas carried over from previous lives. It is the repository of latent experiences those that must be brought into consciousness through events like losses. spiritual accidents. or awakening. Benefic planets here may signify intuitive understanding of occult truths. while malefic combinations may suggest turbulent karmic baggage.

### 10. The Role of the Twelfth House

The 12th house indicates loss, liberation, foreign lands, dreams, and (salvation). moksha But more importantly, it is the exit gate of the soul. It may reveal how a soul disengaged from the previous incarnation and what residual

attachments it carries. Planets here, especially Moon and Ketu, may point to past-life obsessions or unfinished desires. Its connection to the Ascendant and Moon can offer profound insights into the soul's journey from one life to another.

### The Ascendant Degree: The Cosmic Contract

The degree of the ascendant is not a random moment; it is a precise cosmic agreement marking the entry of the soul into material life. This point may conceal the soul's intention — what it wishes to learn, redeem, or resolve. Houses impacted by this degree — especially those holding dusthanas (6th, 8th, 12th) or being occupied by nodes and Saturn — may reveal deeply embedded karmic objectives.

#### Revisiting Trines, Kendras, Dusthanas, and the Role of the Nodes and Saturn

Traditional house groupings — Trines (1st, 5th, 9th), Kendras (1st, 4th, 7th, 10th), Upachayas, and Dusthanas — must be re-interpreted through the lens of karmic progression. Trines may show the soul's accumulated virtue. Dusthanas its unresolved debt, and Kendras its platform for action. Rahu and Ketu, along with Saturn, become the primary karmic indicators. Their placement and affliction or association with Sun, Moon, and Lagna reveal crucial narratives past-life entanglements present-life and struggles.

#### Family, Society, and Past-Life Links: The Second and Seventh Houses

The 2nd house, representing family and lineage, may show karmic ties from the past — especially unfulfilled responsibilities or inherited patterns. Similarly, the 7th house, as the house of relationships and social interaction, is where the native must face the external world directly. Here, karmic contracts often play out — especially if influenced by Venus, Ketu, or afflicted Mars. The battlefield of marriage or partnerships may very well be the crucible for karmic testing.

## The Role of Higher Divisionals: D27, D30, D40, D45, and D60

To explore these layers of karmic entanglement, higher divisional charts are essential:

- D27 (Saptavimshaamsha) reveals strengths and weaknesses in the soul's faculties.
- D30 (Trimsamsha) decodes evil tendencies and psychological karma.
- D40 and D45 show matrilineal and patrilineal karmas.
- D60 (Shashtiamsa) is the final ledger of karma — where past-life signatures are fully encoded.

Yes, exact birth time is critical. But if life is pre-orchestrated, and if divine intelligence arranges birth conditions, then even astrological access to these charts may be a part of that divine design.

## The Exploitation of Past-Life Astrology: A Word of Caution

With the rise of commercial astrology, past-life readings have become a trendy offering — often romanticized or fear-driven, appealing to vulnerable clients. Karm Vipak stories, while powerful, have often become instruments of fear and monetization. Such misappropriation must be checked by ethical standards and genuine spiritual intent. It is not about exploiting a seeker's curiosity, but about helping them understand, heal, and grow.

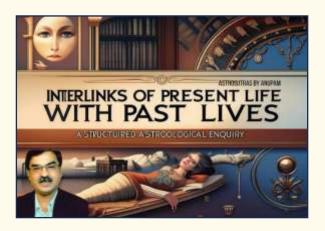
## Conclusion: A Call for Responsible Karmic Astrology

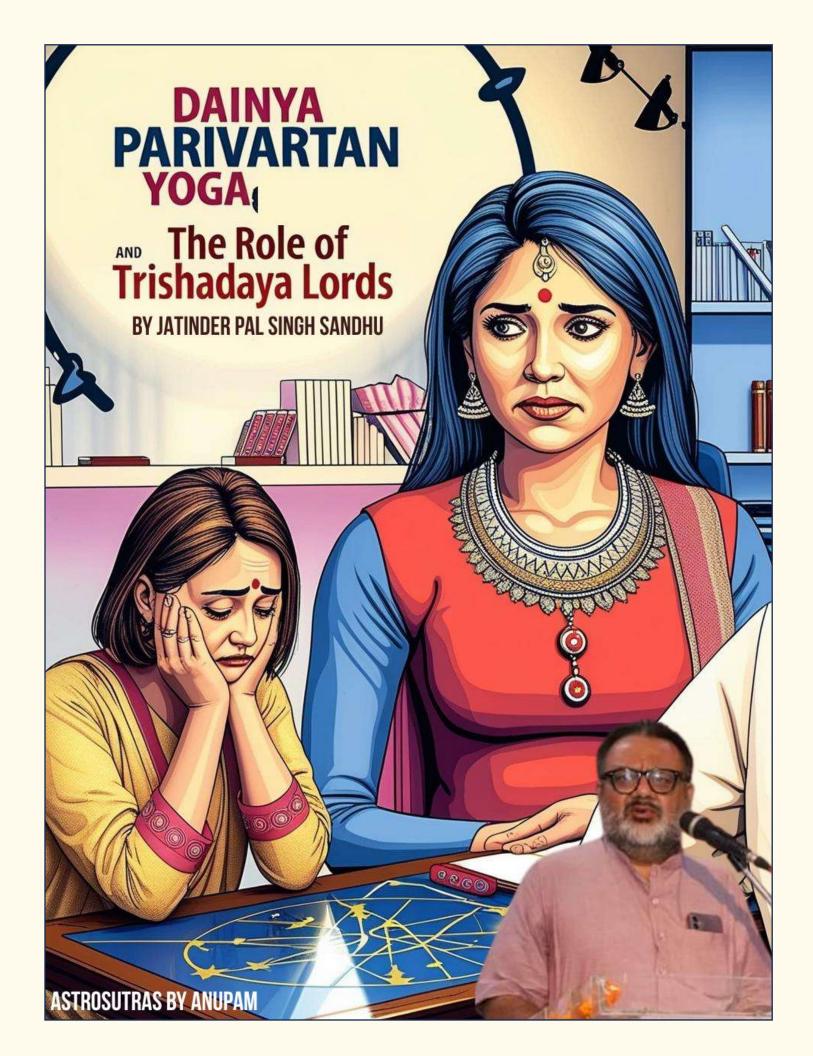
As the demand for karmic astrology rises, masters of astrology must rise to the occasion. The innocent client, often unaware of the complexity of karma, must be protected from sensationalism and guided toward self-awareness and practical action. Pastlife astrology should not become a gimmick. It should serve as a tool of soulful healing, ethical living, and karmic completion.

#### To be continued...

## The Role of Meditation and Spiritual Practice

Techniques like Kriya Yoga, the teachings of Sri Aurobindo, and various forms of meditative self-inquiry provide non-astrological pathways to trace and purify past-life imprints. Astrology is not the only lens; it is one among many. Integrating spiritual disciplines with astrological understanding can lead to true inner transformation.





## Understanding Dainya Parivartan Yoga and the Role of Trishadaya Lords

#### By Jatinder Pal Singh Sandhu Dainya

Parivartan Yoga is formed when the lords of the 3rd, 6th, 8th, and 12th houses (commonly associated with obstacles, debts, transformation, and loss) are involved in mutual exchange with the lords of kendras (1st, 4th, 7th, 10th) or konas (1st, 5th, 9th), or even among themselves.

According to Maneeshwara in Phaladeepika, among the Trishadaya houses (3rd, 6th, and 11th), the 11th lord features in two specific Dainya exchanges—namely, when:

- The 11th lord exchanges with the 6th lord
- The 11th lord exchanges with the 12th lord

Now, consider a scenario where the 8th lord exchanges with the 11th lord. Wouldn't such a combination be even more dissipative and destabilizing than the standard Dainya Yoga? After all, the 8th house governs sudden upheavals, secrets, and longevity, and its combination with the house of gains and ambitions (11th) could distort the promise of both houses.

A promising and practicing astrologer once raised the valid point that Trishadaya lords are not inherently malefic in all circumstances.

I agree—but with a caveat: under certain specific conditions, especially when they are:

- In their own signs or
- Functioning as benefic planets

They can offer positive outcomes. Malefic planets, when placed in their own houses, strengthen the house they occupy, but their aspects can remain harmful. Thev simultaneously expand and restrict th e results of the houses they influence this is particularly true for Saturn and the Sun. which have separatist while tendencies. Mars, boosting strength, can still impart a malefic influence through its aspects.

#### Case Examples:

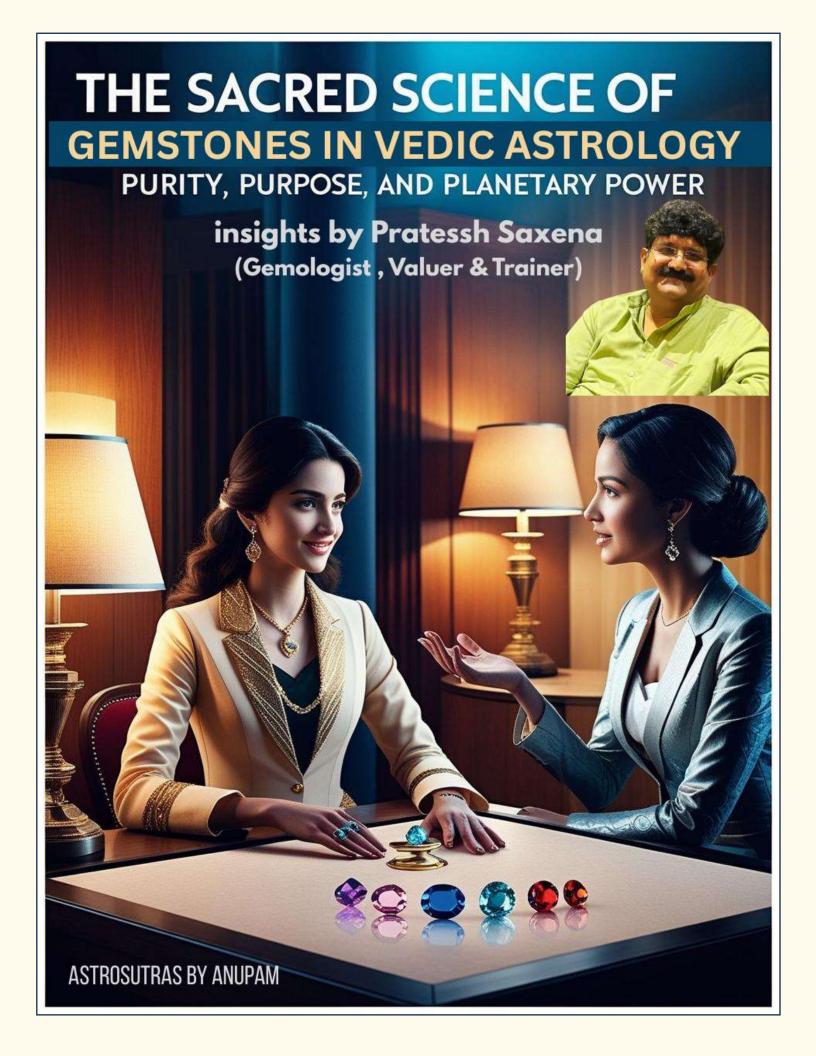
- Take Jupiter in the 3rd house for a Libra Ascendant. As the lord of both the 3rd and 6th houses, its aspects on the 7th, 9th, and 11th can actually enhance those houses.
- Now consider Saturn in Capricorn (its own sign) in the 3rd house for a Scorpio Ascendant. Its aspect on the 5th and 9th can lead to degeneration in those bhavas despite its own strength.

Another scenario: if the 3rd lord is placed in an adverse sign or house (i.e., from where it has no strength or

relevance), can it still support the house it owns? Certainly not, unless it is in conjunction (yuti) with a Yogakaraka or a Trikona lord, or both.

#### **Important Note:**

When Laghu Parashari claims that Trishadaya lords are always malefic, we must take a moment to understand the author's intention and framework. The classification is likely based on their inherent tendency to disturb or distract the flow of evolution, not necessarily a blanket verdict in all charts and conditions.



## The Sacred Science of Gemstones in Vedic Astrology: Purity, Purpose, and Planetary Power

By Prateesh Saxena (Gemologist, Valuer & Trainer)

In the profound and spiritually rooted tradition of Vedic astrology (Jyotiṣa Śāstra), gemstones are not mere decorative items but are viewed as divine instruments—tools of planetary remedy, spiritual alignment, and karmic balancing. Revered texts such as Garuda Purāṇa, Bṛhat Saṁhitā, and Ratna-Parīkṣā provide elaborate guidelines on the use of gemstones, their effects, and their flaws.

This article seeks to explore the astrological rationale behind gemstones, the importance of their purity, and the conditions under which they are prescribed—offering a grounded, logical, and spiritually respectful perspective aligned with traditional Jyotiṣa principles.

## The Role of Gemstones in Jyotişa

According to Vedic philosophy, all cosmic bodies (Grahas or planets) emit subtle vibrations and frequencies that influence human life. When a planet is weak, afflicted, or inauspicious in a person's natal chart (janma-kuṇḍalī), its ability to support life positively diminishes. To enhance the strength of a beneficial yet weakened planet or

neutralize the ill effects of planetary afflictions, astrologers recommend gemstones as conduits of planetary energy.

#### Gemstones are worn to:

- Amplify the effect of auspicious and functional benefic planets
- Bridge the gap between planetary deficiency and karmic need
- Strengthen the natal chart during major planetary periods (Mahā-Daśā and Antar-Daśā)
- Support mental focus, emotional balance, career growth, health, and spiritual evolution

## Purity: The Cornerstone of Gemstone Efficacy

The efficacy of a gemstone is determined primarily by its purity and authenticity. Wearing an impure, synthetic, or treated gemstone is not only ineffective but can also lead to adverse results.

What Defines a Pure Gemstone?
A gemstone must be:

 100% natural: Free from human intervention like artificial coloring, radiation, or heat treatment

**Untreated and unenhanced:** Chemically or thermally untreated to preserve its natural energy

Flawless or minimally flawed (dosha-rahita): As per Garuda Purāṇa, stones with black dots, cracks, dullness, or milky clouds are inauspicious

Ideally sourced from geologically potent regions, maintaining vibrational strength

"One should wear only natural and unblemished gemstones. Impure stones bring more suffering than benefit." — Ratna-Parīksā

#### Planetary Gemstones: Correspondence with Grahas

Each Vedic planet (Navagraha) has a vibrational equivalence with a specific gemstone. The selection depends on the planet's role in the chart and its functional beneficence

Pla net	Sanskrit Name	Gem stone	Co lor	Finger/ Metal
Sun	Surya	Ruby ( <i>Manikya</i> )	Re d	Ring finger / Gold
Mo on	Chandra	Pearl ( <i>Moti</i> )	W hite	Little finger / Silver
Mar s	Mangala	Red Coral ( <i>Moonga</i> )	Bl ood red	Ring finger / Copper
Mer cury	Budha	Emer ald ( <i>Panna</i> )	Gr een	Little finger / Gold
Jupi ter	Guru/Bṛ haspati	Yello w Sapphire ( <i>Pukhraj</i> )	Ye llow	Index finger / Gold
Ven us	Shukra	Diam ond ( <i>Heera</i> )	W hite	Middle finger / Platinum
Sat urn	Shani	Blue Sapphire ( <i>Neelam</i> )	Bl ue	Middle finger / Iron
Rah u		Hess onite ( <i>Gomed</i> )	H oney	Middle finger / Panchdhatu
Ket u	_	Cat's Eye ( <i>Lahsuniy</i> a)	S moky green	Ring finger / Silver

When Should One Use Gemstones?

It is a myth that everyone must wear gemstones. Jyotiṣa only recommends them in specific cases:

When the Lagna (ascendant) lord is weak or afflicted but benefic

To strengthen Yogakāraka planets (lords of Kendra and Trikona)

During major planetary periods (Mahā-Daśā or Antar-Daśā) of a benefic planet

When there's an urgent need to empower a karaka (significator) for health, wealth, or stability

## Gemstones should never be used to strengthen:

Malefic planets (unless functionally benefic)

Planetary enemies

Debilitated or combust planets, without analyzing their dispositor and house lordships

For instance, a Scorpio Lagna native should avoid Diamond (Venus) as Venus rules the 7th and 12th—dusthanas.

## Gemstone Installation: The Vedic Way

Before wearing, a gemstone should be:

Tested on a trial basis for 3–5 days (especially for Blue Sapphire and Hessonite)

Purified in holy water and milk

Energized using the planetary bīja mantra or Vedic mantra

Worn on the correct day, time (muhūrta), and in the appropriate metal and finger

#### Example:

A Yellow Sapphire must be worn on Thursday morning, during Guru Hora, set in gold on the index finger, after chanting 108 times: "Om Brim Brihaspataye Namah"

## Consequences of Wearing the Wrong Gemstone

When gemstones are worn:

Without proper chart analysis

Without purification or energization

Or if the gem is flawed, synthetic, or ill-fitting

... they may lead to:

Increased mental stress or accidents

Financial losses

Illnesses or unexplainable delays

Amplification of karmic challenges

Blue Sapphire and Hessonite are especially known for their rapid, intense effects—both positive and negative.

#### **Gemstones vs Other Remedies**

Gemstones are not always the best or only remedy. Depending on the chart and situation, an astrologer may instead advise:

Mantra chanting or japa

Charity and donation to mitigate karma

Fasting on specific days

Use of Yantras (sacred geometric diagrams)

Spiritual disciplines like Japa, Tapa, and Dhyāna

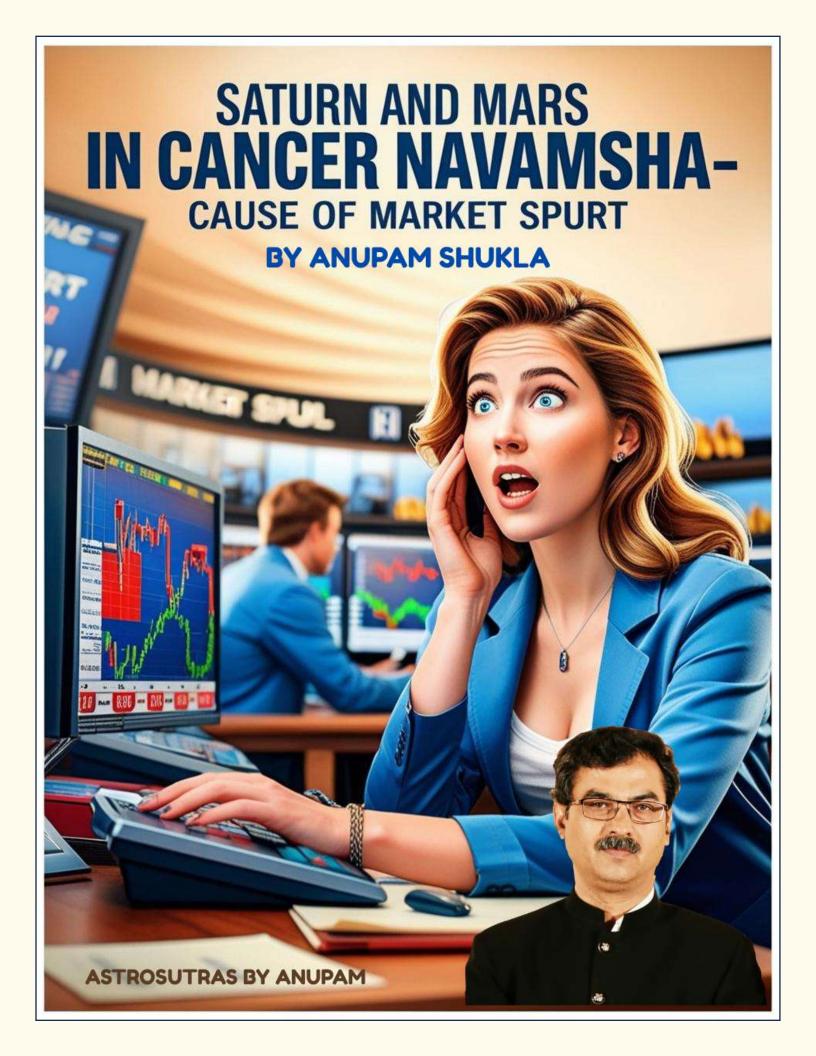
A wise astrologer always weighs the karmic merit and individual context before advising material remedies.

## Conclusion: The Power and Responsibility of Wearing a Gem

Gemstones, when prescribed and used correctly, can act as mirrors of grace, reflecting the healing light of the cosmos into the human aura. They are not magical stones but conscious tools—capable of transforming karmic vibrations when aligned with the right intention, astrological precision, and spiritual sincerity.

Yet, with great power comes great responsibility. Gemstones must be chosen with the guidance of an authentic astrologer, sourced with honesty, and worn with devotion and understanding.

"A pure gemstone is like a clean vessel: only then can it carry the light of the planet into your life."



## Saturn and Mars in Cancer Navamsha – SPURT IN STOCK MARKET?

#### An Astrological-Academic Perspective

#### By Anupam Shukla

In recent times, global financial markets have exhibited a marked deep fluctuation, catching the attention of economists, investors, and astrologers alike. While the tangible factors—ranging from post-pandemic recovery to geopolitics and economic policy—have certainly contributed, it also invites an examination from the astrological lens, particularly considering the sensitive alignment of two key malefic planets: Saturn and Mars in Cancer Navamsha.

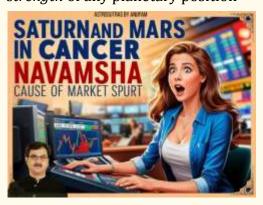
This explores essav recurring astrological **formulation** rooted in traditional Jyotish principles that suggests a surge (spurt) in market the stock when **Saturn** and Mars simultaneously occupy the sign of Cancer in the Navamsha chart (D-9), especially when Saturn is transiting in the nakshatra of Jupiter, such as **Purva Bhadrapada** in Pisces.

in the birth chart. When **Saturn**, the planet of restriction, structure, and karma, joins **Mars**, the planet of energy, aggression, and impulsive drive, in the **emotionally sensitive and Moon-ruled sign of Cancer**, an interesting duality is formed.

This rare celestial configuration seems to coincide with **short-term market optimism**, but potentially paves the way for medium-term caution or even recessionary fears.

#### The Astrological Framework

In classical astrology, the Navamsha (D-9) is considered a vital varga (divisional chart) that reveals the *underlying* motivation and fructification strength of any planetary position



- Cancer, being a watery and cardinal sign, is not a friendly terrain for either Mars (which is debilitated here) or Saturn (which is cold and rigid).
- However, when Mars and Saturn are both placed in Cancer in Navamsha,

the energy becomes "compressed under emotional waters"—something akin to a pressure cooker, which, once released, creates a sudden burst.

This configuration has been noticed to trigger **short-term speculative momentum**, especially in equity markets. It is akin to suppressed volatility finding a directional bias, often upwards, under speculative optimism. The reasons for such a spurt could be psychological, as Cancer rules mass sentiment and Mars gives it action, while Saturn adds longevity or sustainability to that movement—at least temporarily.

#### Saturn in Pisces - Jupiter's Influence and Economic Recalibration

Adding to this, the **transit of Saturn in Pisces**, especially when it resides in **Jupiter's nakshatra**— **Purva Bhadrapada**, is astrologically significant. Pisces is ruled by Jupiter—
the Karaka of expansion, economics, and wealth. Here, Saturn adopts a more philosophical, reflective, and *restructuring* role, often triggering **global recalibration of economic systems**.

Historically, such transits have **coincided** with 6-month market fluctuations, often accompanied by inflation concerns, commodity price variations, and fears of recession, especially when Saturn begins retrogression or conjoins major fixed stars or nodes.

### Mars in Cancer - Impact on Commodities

Another layer to this analysis involves Mars in Cancer (whether in transit or D-9 placement), which has traditionally been linked to disruptions and surges in commodity markets. As Mars governs energy and metals, and Cancer rules agriculture and essential commodities:

- Gold and Silver often see sudden price movements due to shifts in emotional and financial security across the globe.
- Cereal prices and other agricultural produce may also show spikes due to Mars disturbing the stable nurturing aspect of Cancer.
- Mars here acts emotionally rather than rationally, which can be mirrored in the behavior of traders in commodity exchanges.

### Correlation with Recent Market Trends

Looking back, during previous global tensions such as the U.S.-China tariff war, there was a significant Jupiterian dominance in the sky through its placement in Sagittarius and later Capricorn. The market's reaction was a mix of optimism followed by corrective waves—mirroring the expansion-contraction rhythm governed by Jupiter-Saturn interplay.

In the current scenario, where we see Saturn transiting Pisces and Mars's periodic Cancerian Navamsha activation, a similar script seems to be unfolding. While we've seen a

strong rally in global indices recently (notably in the U.S., India, and select European markets), voices of caution are already rising concerning interest rate uncertainty, liquidity crunch, and potential earnings dips—all consistent with the "fear of recession ahead" highlighted in this astrological outlook.

## **Historical Data and Pattern Recognition**

While hard quantitative correlation requires deep econometric and astro-statistical modeling, some **qualitative observations** are notable:

- In mid-2007, a similar configuration was witnessed when Mars was transiting Cancer while Saturn moved into Leo (close to Jupiterian nakshatras). Stock markets surged, only to see a massive correction by late 2008 (global financial crisis).
- In early 2020, just before the COVIDled crash, there were Mars-Saturn oppositions involving Cancer and Capricorn Navamsha combinations, reflecting nervous emotional sentiment under pressure.
- The current rally in 2025, marked by Saturn in Pisces and Mars's periodic

Cancerian Navamsha activation, is again offering a short-term euphoric run, with echoes of caution whispering in the background.

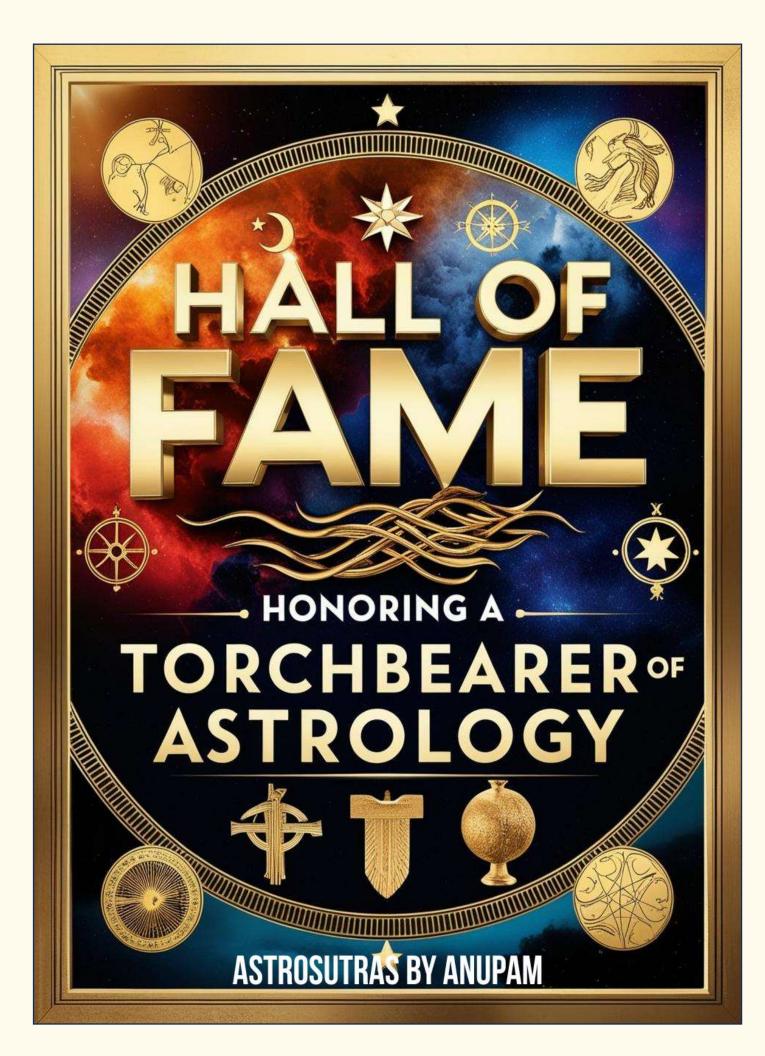
#### **Conclusion**

The astrological configuration of Saturn and Mars in Cancer Navamsha seems to have a tangible correlation with **spurts in the stock** market, especially under broader Jupiterian influence. It is a reflection of deep emotional undercurrents, karmic rebalancing, and speculative optimism playing out in financial domains. However, this alignment also hints at **underlying instability**, possibly leading to mid-term corrections, especially when Saturn begins its retrograde journey shifts or nakshatras.

In an interconnected global economy, where sentiment is as important as policy, such planetary alignments may indeed act as psychological triggers or subconscious influencers of collective behavior.

#### Disclaimer:

The views presented in this essay are entirely academic and based on classical astrological principles found in texts and practical case studies. They are not to be construed as financial advice. Readers are urged to consult certified financial professionals before making any investment decisions. This discussion is purely for the purpose of astrological exploration and intellectual engagement.



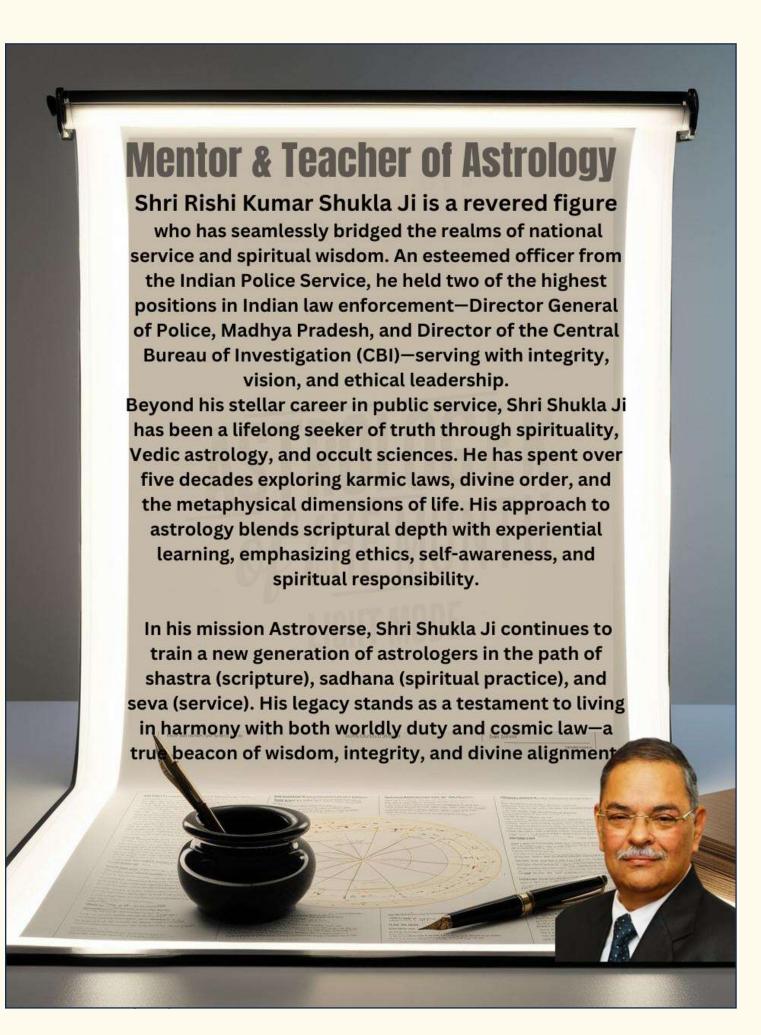


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Shri Rishi Kumar Shukla Founder President Astroverse

ENTOR & TEACHER OF ASTROLOGY



## **Hall of Fame** Honoring a Torchbearer of Astrology

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Shri Manoj Pathak
Renouned Mentor & Teacher ,Bhartiya Vidhya Bhawan ND

MENTOR & TEACHER
OF ASTROLOGY

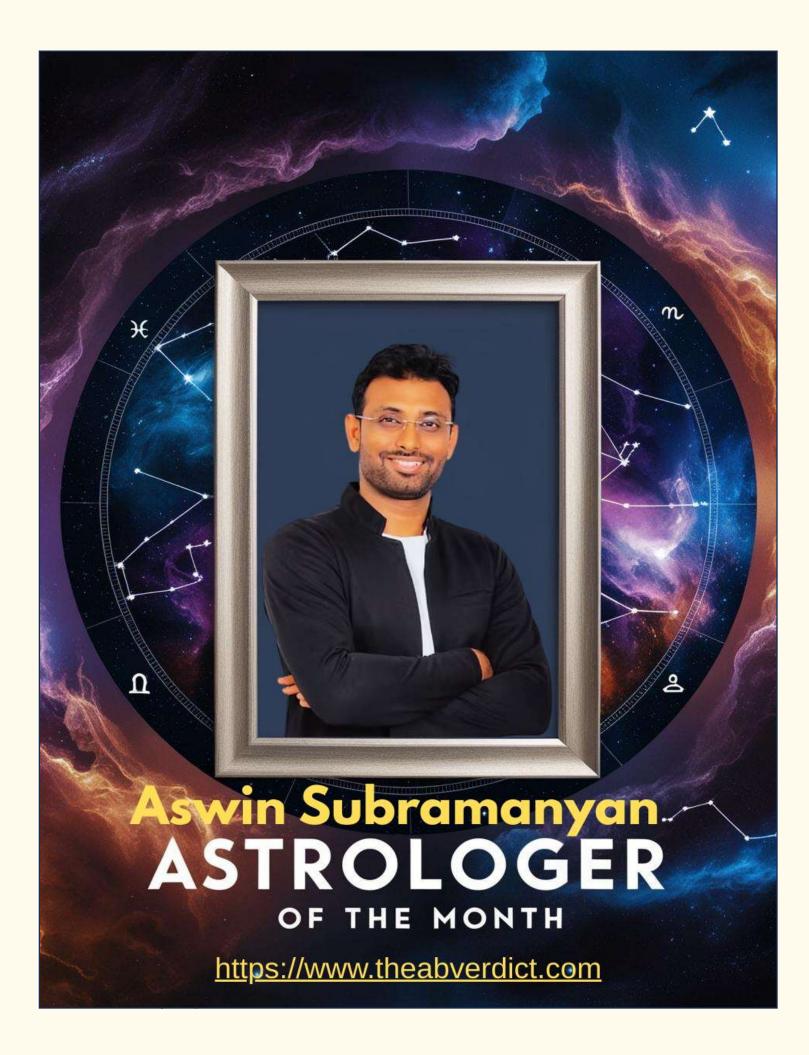


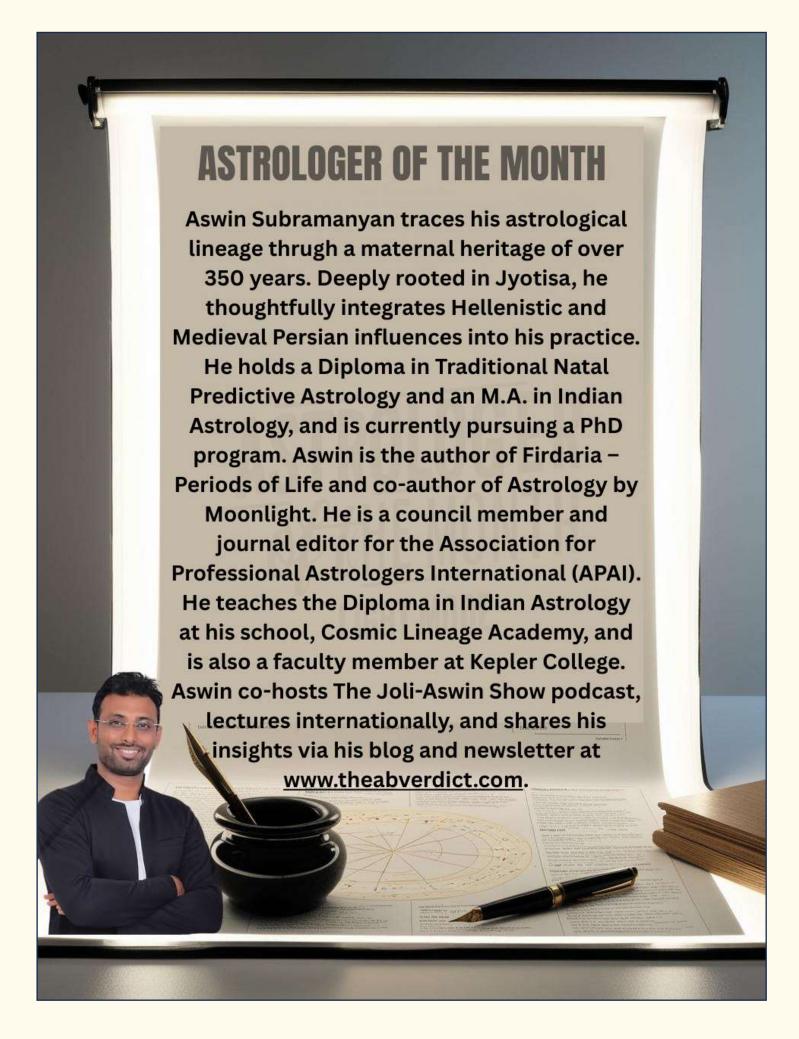
## Shri Manoj Pathak Ji: A Veteran in Vaidik Astrology

Shri Manoj Pathak Ji is a highly respected figure in the field of Vaidik astrology, with over fifty years of dedicated study, teaching, and research. Formerly a senior official in the Government of India, he has long combined public service with his deep passion for astrology. His association with Bharatiya Vidya Bhavan, New Delhi, under the guidance of the legendary Shri K.N. Rao, has left an indelible mark on the modern Vaidik astrology movement. Known for his mastery over classical texts and practical approach to their application, he has mentored and inspired thousands of students.

Shri Pathak Ji's most significant contribution lies in his work on the dasha system, particularly the Chakra Dasha, where his scholarly interpretation has become a milestone for serious practitioners.

His teachings reflect clarity, precision, and spiritual depth, making him a beacon for those seeking authentic and ethical knowledge in the





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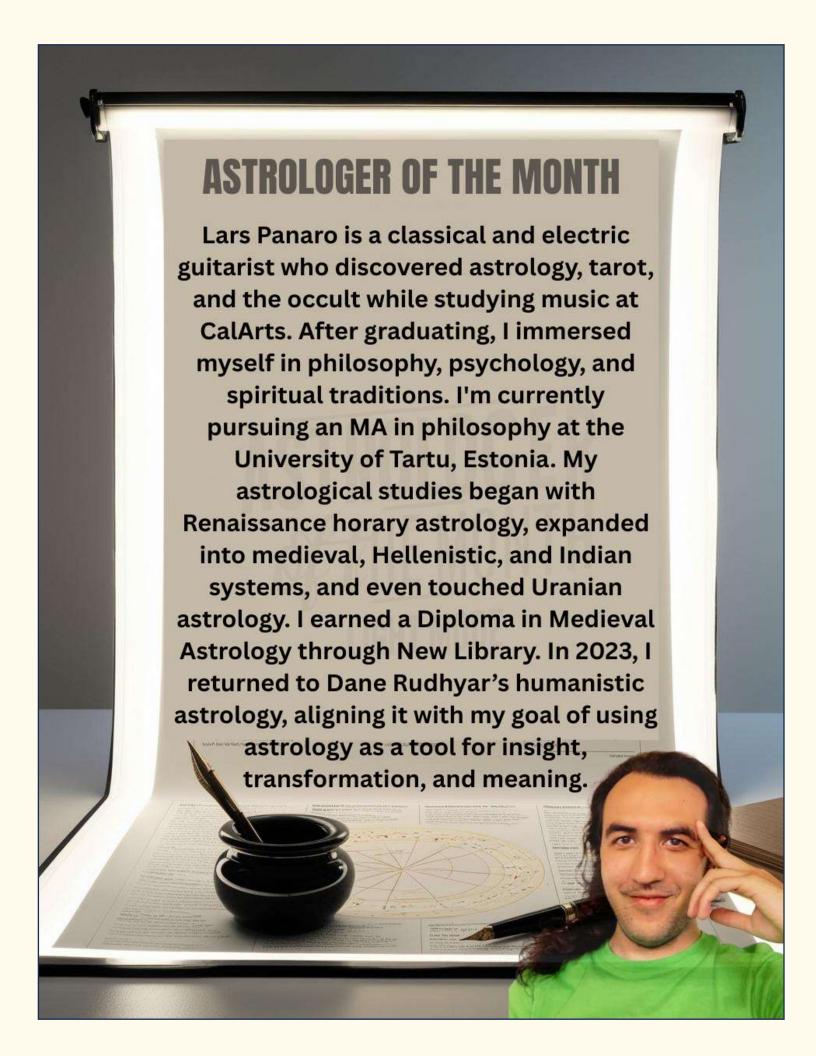
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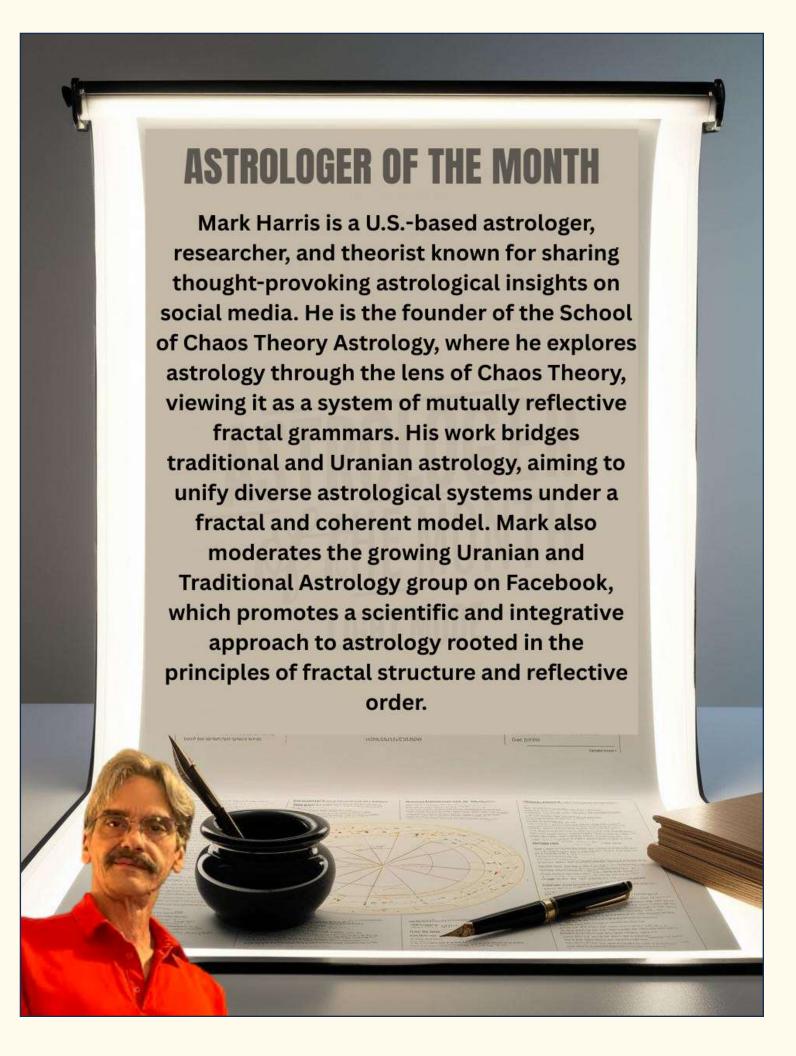
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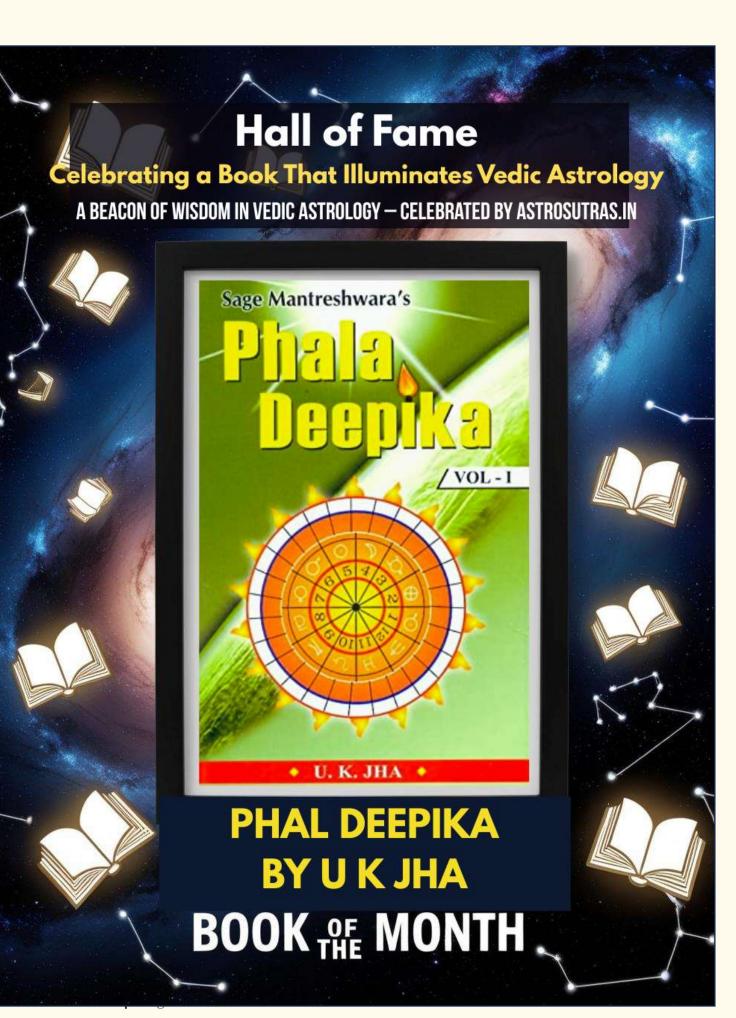
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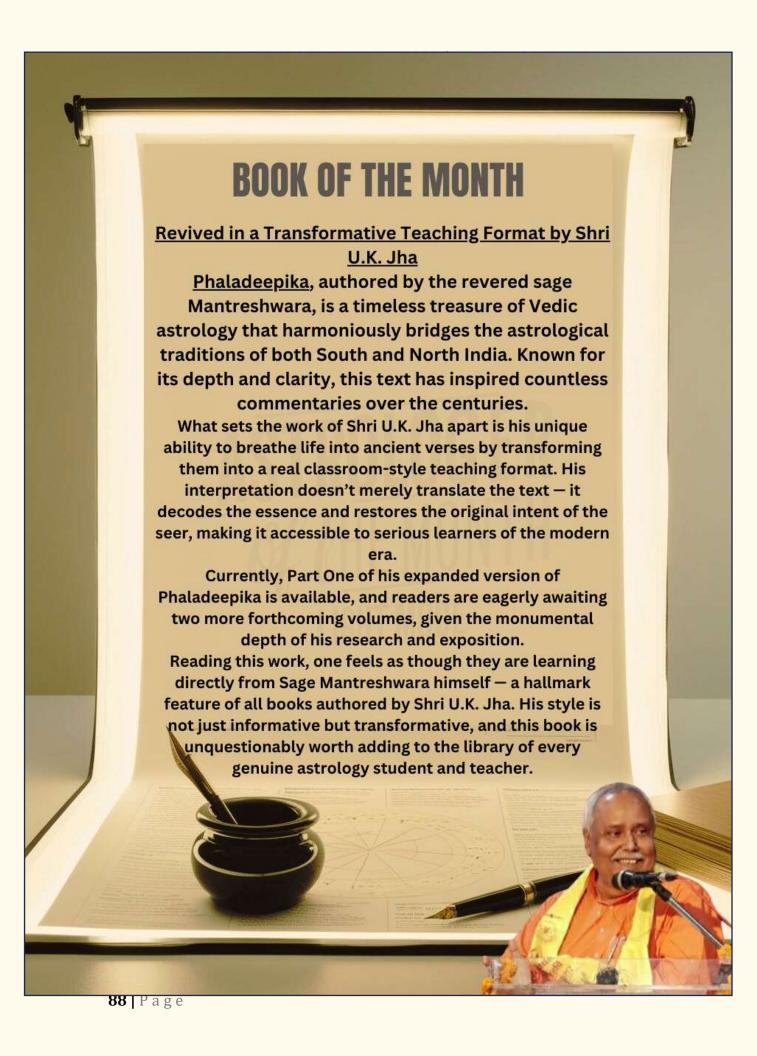


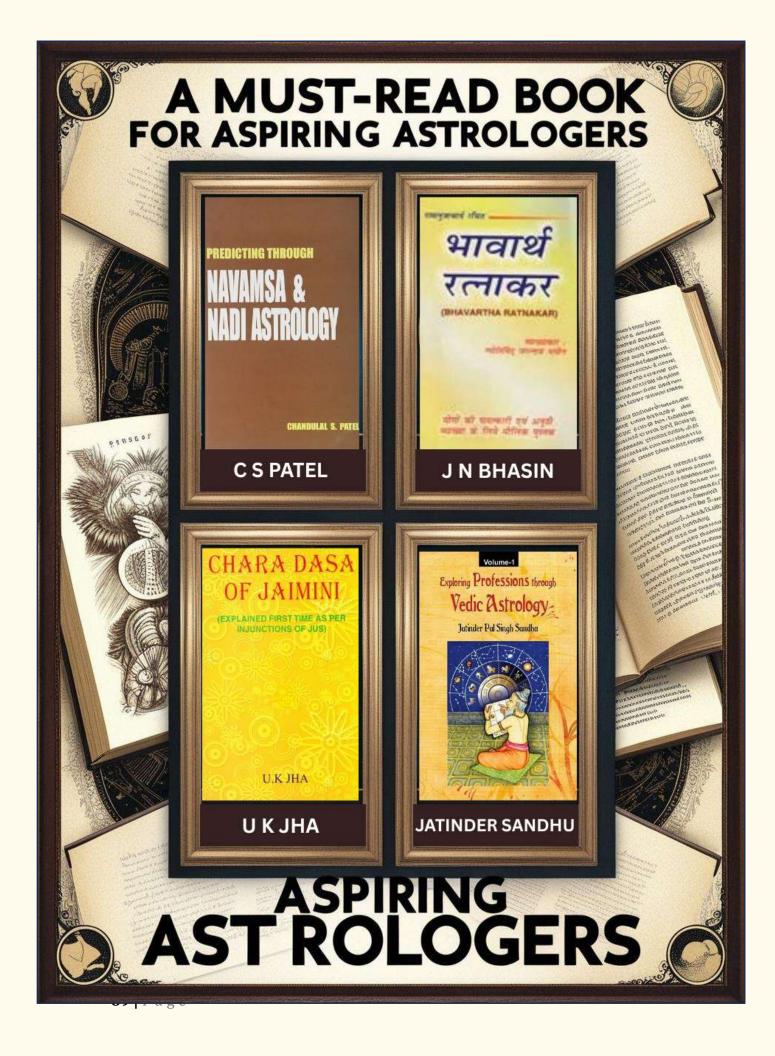
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