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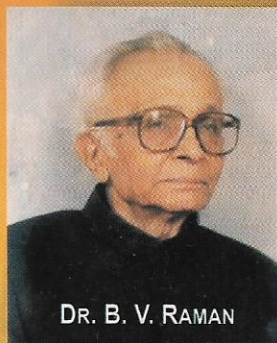
◆ Ayanamsa from a Different Angle



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DR. B. V. RAMAN

Vastu, Shikaras and Pyramids

◆ Teach Yourself Astrology — XIX

Dharma —
Panacea for
All Problems

The World,
This Month
— July 2004



Astrological
Saga of a Saint

DR. B. V. RAMAN

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फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।
को वक्ता तारतम्यस्य तमेकं वेधसं विना ॥

Those who know Astrology can only indicate
in a way what will take place in future.
Who else, except the Creator Brahma,
can say with certainty what will definitely happen ?

Astrological Saga of a Saint

THE SUN and the Moon are two important factors, apart from the Lagna, in any chart but more especially so in those that belong to spiritually advanced souls. The Sun is the natural significator of the soul or Atmakaraka ruling the Supreme Self. The Moon on the other hand, which receives identity from reflecting the solar brilliance, is the Manahkaraka or natural significator of the mind or the ego which is the cause of all duality and therefore takes the soul away from its true nature.

In most charts with spiritual potential, the Sun and Moon therefore occupy pivotal points or houses indicating thereby the potential for the Higher Self to overcome the lower self or individual ego of the native.

The Moon or mind controls one at every moment of one's life and in the process tends to lead one away from one's true Self, the Atma, symbolised by the Sun. The Moon leads one to a false identification with thoughts from which the mind derives its strength. *Sans* thoughts there is no mind. *Sans* thought the True Self reveals Itself. The death or fading away of the mind leads to comprehension of one's true Self.

The Sun and Moon together or moving towards a conjunction, therefore, is one of the best combinations for spirituality under certain other planetary conditions. Such a birth, described as occurring on or about

an Amavasya, in common parlance is treated with fear as showing a life devoid of success, happiness and health. Such charts are usually written off as of failures in life. Though true to a large extent, such a combination where supported by other planetary factors can indeed release unusual levels of spirituality where the natives, though losers in a grossly materialistic sense, are truly winners conquering themselves and progressing to a state of eternal happiness beyond the ken of materialistic values. The Moon, when moving towards a conjunction of the Sun, is seen to disappear from sight in the haze of solar brilliance and splendour. In other words, the Manas coming under the Moon can be said to dissolve in the Atma (ruled by the Sun) where it loses its puny individuality to become one with the Universal Cosmic Soul.

Self-Realized Soul

An excellent example of such a combination is that of the Jagadguru Sankaracharya Sri Abhinava Vidya Teertha, the 35th pontiff in the spiritual lineage of the Sringeri Peetam founded by Bhagavatpada Adi Sankaracharya.

The Moon in this case is the 9th lord. The 9th house is the Dharmastana which rules one's sense of right and wrong. As 9th lord the Moon occupies the 12th or Mokshastana emphasising the orientation of the chart with Dharma being directed towards Moksha. The Sun who is the Atmakaraka is also the 10th lord, ruler of one's main activity or Karma in life. Such a 10th lord is in the 12th in Mokshastana which makes Moksha the main objective of the native's Karma or activity.

The Acharya's main goal in life was Moksha but it was not to be in an isolated sense far from the madding crowd. Right in

Chart 1: Born 13-11-1917 at 8h. 30m. (IST) at 12 N 58, 77 E 35 with a balance of 13 years 11 months 11 days of Rahu Dasa at birth.

			JUPT. (R) 17-18	KETU 12-21				ASC.DT.			SUN JUPT.
			Chart 1 Rasi		SAT. 23-07				Navamsa		RAHU
					MARS 14-26	SAT. KETU					MARS MERC. VENUS
VENUS 15-17 RAHU 12-21	MERC. 4-24 ASC.DT. 28-16	MOON 9-40 SUN 28-54						MOON			

the midst of the world and its teeming troubled souls, the Acharya had to not only pursue the goal himself but also guide and lead his lesser brethren towards it. It is therefore natural for such a leader of spiritual matters to enjoy Raja Yogas for otherwise, how can one be the pontiff of the ancient most seat of Advaita philosophy, the hoary Sringeri Sarada Peetam.

The Sun and Moon together act as the 9th and 10th lords to generate a Raja Yoga, Dharmakarmadhipati Yoga, welding temporal duties with spiritual tasks.

According to Varahamihira,

होरास्वामिगुरुज्वीक्षितयुता नान्यैश्च वीर्योल्कटा ।

Brihat Jataka I-19

The Ascendant lord, Jupiter or Mercury in the Ascendant make it extremely powerful. If planets other than these aspect or occupy the Ascendant, the results are not so.

The Ascendant is the main pillar of a chart and its strength or otherwise can alter its entire scope. The Ascendant Scorpio is aspected by its lord Mars from the 10th,

the most powerful Kendra. Mercury occupies the Ascendant itself while Jupiter aspects it from another Kendra. All the three conditions given by Varahamihira obtaining simultaneously make the Ascendant unusually powerful.

The sign rising on the Ascendant is Scorpio, the most spiritual as well as the most bestial sign, as described in astrological texts. Scorpio afflicted makes a beast of a man — crude, vulgar, indolent with brute appetites and an animal in human form. Symbolised by the deadly scorpion which is known to sting itself to death, this sign often produces renegade souls who court misery and self destruction caught in unbridled passions and excessive levels of attachment and hate with scant regard for humaneness. In dignity, Scorpio is known to produce the highest levels of spirituality where love of humanity and concern for the suffering supercede all considerations. As the 8th sign of the Kalapurusha (Zodiac) ruling life, a well-placed Scorpio bestows regenerative strength on its natives who can cut through the limitations of the body and mind to embrace all humanity as their own selves.

The Ascendant in this case is further strengthened by the fact, its ruler Mars occupies the 10th, the best Kendra, in the royal sign Leo. Mars here not only gets Vargottama strength but also Digbala. The Ascendant point rises in Pisces Navamsa, the sign symbolising Liberation. As a result, the sign Scorpio becomes predominantly positive unleashing the tremendous potential it has in spiritualizing the native.

Mercury in the Ascendant as the Karaka for *vak* or speech endowed the Acharya

with a bright smiling face and a strong sense of humour and who was quick to repartee with wit shorn of sarcasm.

Jupiter is the Karaka for Sattwa Guna, the natural fallout of which is peace that *surpassath* all understanding springing as it does from an unending fount of bliss from within. Jupiter's aspect on the Ascendant endowed the Acharya even as a little boy with a rare tranquility and compassion.

Mars, the Lagna lord, is in the 10th, with Digbala where he becomes exceedingly powerful in conferring the highest office one can enjoy in one's vocational life. Being Vargottama his blessings multiply manifold. Since the 10th house is intricately connected with the Ascendant through its lord, the pontificate came to him very early in his life even as he stepped into his teenage years.

The 5th lord in the 7th is not conducive to marital life. In this case as a first rate benefic, the 2nd and 5th lord, Jupiter in the 7th aspected by Mercury resulted in a life of unsullied brahmacharya, one of the pre-requisites for not only qualifying for office under this order but also for attaining the ultimate in spiritual life.

Venus, the 7th lord, is in the 2nd in Sagittarius in exchange of signs with the 2nd lord Jupiter. This combination by itself could have led to a happy family life but Rahu with Venus would not let it be. Both Venus and Rahu occupy Moola Nakshatra ruled by Ketu who, in turn, in the 8th, a Mokshatrikona, is extremely comfortably placed to attract the native to the pursuit of spiritual truths. Moola is particularly associated with Saraswati, the goddess of learning, but being subtly influenced by

the Jupiterean significations as a result of the exchange of signs between Venus and Jupiter transmutes learning into Gnana or spiritual wisdom.

Birth occurred in a traditional Vedic Brahmana family of Advaita scholars in Rahu Dasa. Rahu in the 2nd does not help finances. Worse, he is with 12th lord Venus. Circumstances were indigent, as it usually happens in families which place spiritual goals above all else letting go mundane considerations. Saturn in the 9th though excellent for spiritual propensities rarely supports Bhagya or material prosperity. The father was a humble school teacher and the mother, a simple housewife.

Mercury is in the Ascendant aspected by benefic Jupiter. These two influences on the Ascendant made the Acharya a soft hearted pleasant natured child who never got into fights that are part of the growing up years of boys. Always willing to help, he even took on the harsh punishment meted out to a playmate as he could not bear to see the friend in pain. However, Mars as Lagna lord in the 10th aspecting the Ascendant makes for boldness and grit and great physical energy. The Acharya seldom tolerated bullies and would take them on easily if only to protect his meeker friends. A considerate child, he never failed to lend a helping hand to his mother in her chores. This is basically traceable to the influence of Jupiter who as a Sattwic planet, if unsullied, generously bestows Sattwic qualities on the native.

Jupiter's powerful influence on the chart saw the Upanayanam of the Acharya take place in unusual circumstances on May 4, 1930. It so happened the senior Acharya of the Sarada Peetam was looking for a

suitable successor when the young Acharya's horoscope was brought to him by a devotee as a possible choice. Perhaps the chart appealed to the master for a senior attendant of the Math immediately took upon himself the responsibility of arranging for the boy's Upanayanam at Sringeri. It was an unsought blessing descending on the Acharya's family. Transit Jupiter was in Taurus influencing natal Jupiter, the 2nd and 5th lord, the 5th standing for Mantra Diksha. This event came about in Moon Bhukti of Rahu Dasa in Sun Antar. Rahu in the 2nd is in Sagittarius reflecting the results of his sign-dispositor Jupiter. He is in Moola Nakshatra ruled by the Kaivalyakaraka Ketu who very significantly is placed in the 8th house of mysticism and esoteric knowledge. The Moon as 9th lord in the 12th is always supportive of auspicious events. The Antara lord Sun is of course the deity propitiated by the Gayatri Mantra one receives at one's Upanayanam. Once at Sringeri, the young Acharya decided he would stay on there to learn Sanskrit, rather than go back to school which would only equip him to find a job for a living.

The next major event came a year later on May 22, 1931 when the Acharya was initiated into Sanyasa and anointed as the 35th pontiff of the Peetam. Jupiter Dasa was about to begin. The Dasa was of Rahu who in the 2nd should reflect Jupiter's results. The Bhukti of Mars was on. Mars as Lagna lord is in the 10th with Digbala and has obtained Vargottama Navamsa. In the 10th as Lagna lord, he becomes capable of conferring Raja Yoga carrying authority and power, both of which vested in him the moment the anointment took place.

A diligent student, the Acharya never complained of any inconvenience. He devoted himself heart and soul to the study of scriptural works. Even as he progressed at lighting speed in his studies, his spiritual advancement kept pace with it. Jupiter as Dasa lord provided the right conditions and opportunities for Vidya. As a benefic 5th lord, he conferred on the young initiate not only the rare advantage of the tutelage of an illumined master but also the benefit of training under some of the best traditional scholars of the day.

The aspect of Mars on Mercury, both being placed in quadrants individually as well as mutually, and Mercury benefitting also from the aspect of Mars as his sign dispositor, made the young Acharya a past master in Tarka Sastra or the science of logic.

Chart 2 : Experience : 10-12-1935 at 13 N 26, 75 E 13.

		MOON 23-30	KETU 22-34
SAT. 12-53	Rasi		
MARS 10-39			
RAHU 22-34	SUN 25-28 MERC. 25-17 JUPT. 15-2	VENUS 10-01	
	Navamsa		
	SUN MERC.		MOON
	VENUS SAT.	JUPT.	RAHU

The week between 10-12-1935 and 17-12-1935 was a highly significant one when the Acharya's spiritual efforts culminated in reaching the highest state of enlightenment and which state continued throughout the rest of his life. This period coincides with Jupiter Dasa, Saturn Bhukti both planets, by ownership and occupation respectively, predominantly suited for such an event. Transit Jupiter (Chart 2) was on natal Lagna in Scorpio aspecting both

Dasa and Bhukti lords. Transit Mercury too was in Lagna in Scorpio during this eventful period. Venus was in Libra, Lagna lord Mars was exalted, Rahu and Ketu were across the natal Nodes while Saturn was in Aquarius, his Moolatrikona sign. This unusual positioning of planets in favorable signs both individually and in relation to natal positions acted as a trigger facilitating the unique Experience in the teenage seeker.

A spiritually potent chart generally finds its potential surface in the Dasa of the 5th lord. And this upsurge continues to get strengthened as the Dasa unfolds. If such a Dasa does not operate in one's life time, then though there may be streaks of spirituality, it is unlikely to predominate or take control of one's life. In this case, Jupiter Dasa which began just as the Acharya was stepping into his teens unlocked the great store of spirituality hidden within. The position of the 5th lord in a Kendra aspected by Mercury added to the spirituality dormant in the native. In fact this Experience was so powerful that according to authentic sources, the young Acharya touched the pinnacle of spiritual pursuit within less than 2 years after coming into the fold of the senior pontiff. Interestingly, this occurred on Margasira Pournami in the lunar year Yuva on 10-12-1935 with the Sun in Scorpio and the Moon in Taurus. The Moon as 9th lord was not only exalted but in full digital strength in Taurus in all brilliance when the Acharya plunged into this Ultimate Experience which, it is said, never left him thereafter. The Moon is aspected by the excellent benefic Gnanakaraka Jupiter. The weekday is a Tuesday ruled by Lagna lord benefic Mars, exalted in transit, and

being placed in the 10th house of achievements in Chart 1 signals the attainment of the Highest. The eclipses in 1935 occurred across the natal Nodal axis. Usually eclipses occurring on natal Rahu or Ketu, natal Sun or natal Moon tend to mark epochal stages in the lives of spiritual people. The planets on this date are all in great dignity as if contributing to the Experience, each in its own way.

The epochal Experience came about in the periods of Jupiter and of Saturn, the latter occupying the 9th.

There are very few specific Yogas for spirituality and renunciation in this chart. But the individual dispositions of the planets are such as to point to the great spirituality of the native, starting with those of the Atmakaraka and Manahkaraka, the Sun and Moon respectively in the 12th from the Ascendant.

According to Varahamihira,

नवमभवनसंस्थे मन्दगेचैरदृष्टे भवति नरपयोगे
दीक्षितं पार्थिवेन्द्र : । Brihat Jataka X-4

Or, if the 9th is occupied by any planet, the person becomes a Dikshita (initiate) when he is born in Raja Yoga.

According to Jataka Parijata XV 13

ज्ञानव्योमाधिवासास्तनुज्ञगुरुदशमस्थानपाः षड्बलाढ्या
जातः षट्शास्त्रवेत्ता निखिलनिगमविद् ज्ञानदीक्षामुपैति ।
धर्मव्यापारलग्नाधिपबुधविबुधाचार्यपाकापहारे
सत्कर्मचारसर्वरतुफलनिगमज्ञानविद्याकरः स्यात् ॥

If the occupants of the ज्ञान (Gnana - 5th, 4th and 2nd) and the 10th Bhavas as well as the lords of the 1st, 9th, 10th be possessed of abundant six-fold strength (Shadbala), the person born will be conversant with the six sciences

and know all the Vedas and will receive initiation in the sacred knowledge. In the राक and अपहार of the lords of the 9th, 10th and 1st Bhavas, or Mercury and of Jupiter, he will become a mine of sacred knowledge and science securing to him the benefit of performing sacrifices of all descriptions and all kinds of beneficent works.

The Raja Yoga, the strongest of its kind, in this case is sourced in the position of the Ascendant lord Mars in the 10th house. Mars gets friendly Rasi, Vargottama Navamsa, friendly Hora of the Sun, friendly Drekkana of Jupiter, own Chaturtamsa of Scorpio, own Saptamsa of Scorpio, friendly Dasamsa of Jupiter, exaltation in Dwadasamsa, friendly Shodasamsa of Pisces and friendly Trimsamsa of Jupiter in Sagittarius. In other words, he gets Vargottama Navamsa, one exaltation Varga, 2 own or Swavargas and 5 friendly or Mitravargas. Therefore, Mars as Ascendant lord attracting so many favorable Vargas becomes extremely potent to confer Raja Yoga in the 10th house.

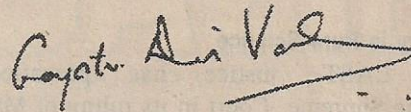
Saturn Dasa, Venus Bhukti saw the senior Acharya voluntarily shed his body on September 26, 1954. The two planets in 6-8 positions led to the conferring of a full-fledged Raja Yoga on the Acharya with his succession to the pontificate on October 16, 1954. The natal Moon was under the influence of transit Saturn in Libra coming under *sadesathe*. The Acharya had enjoyed a strong bond with his master. The blow temporarily disturbed his composure (consistent with transit Saturn in Janma Rasi) which however the young Acharya soon regained.

Mars, the executive, in the 10th made the Acharya an excellent administrator whose dynamic vigour was infectious and soon made itself felt in many positive changes in the administration and management of the Math and its vast properties.

On September 21, 1989, in Ketu Dasa, Saturn Bhukti, the Acharya shed his mortal coils. Ketu in the 8th is a Maraka, aspected as he is by the 7th lord Venus. Saturn is not a strong Maraka by lordship or occupation but as Karaka for physical death can show the end.

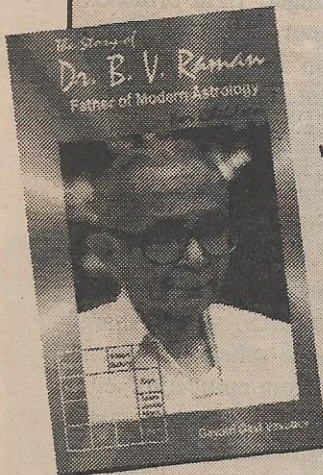
The 1st, 5th and 9th houses are called Dharma Trikonas or the tripod of righteous inclinations. The 4th, 8th and 12th houses are described as Moksha Trikonas signifying spiritual propensities. Any relationship between the Dharma and

Moksha Trikonas or their lords provides the needed impetus for spiritual growth and evolution of the native. Here, the 4th lord Saturn is in the 9th, the 8th lord Mercury is in the 1st and the 12th lord Venus in the 2nd gets connected to the 5th lord Jupiter by Parivartana creating the right planetary environment for the birth of a soul racing towards the Ultimate Goal. ●



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