

A Philosophy of Astrology



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PREFACE

Astrology is a much-maligned branch of knowledge. On one hand, it has suffered at the hands of astrologers, who accept no limitations on their capabilities to predict the future and see human race as puppets in the hands of an anthropomorphic omniscient Supreme Being. On the other hand, pseudo-scientists – who rarely understand even the rudiments of philosophy of science – keep performing poorly designed experiments to discredit and disprove astrology.

Sledgehammer approach of so-called rationalists is based on two premises – (a) the purpose of astrology is to predict the future and (b) astrology presumes determinism, fatalism and absence of free will. Needless to say, that both the premises are far from truth. However, even astrologers are rarely able to say so. That, and that alone, is the *raison d'être* for this mini-book.

More than fifteen years ago, I met Mr. Kirti Ashar, an amateur astrologer, and now a good friend, who tried to teach me fundamentals of astrology. All his efforts were in vain. Planets, zodiac signs and houses confuse me. Yet, the subject fascinated me. It is an ancient branch of knowledge, but still under-developed.

Generally speaking, no astrologer is willing to admit that astrology is an under-developed discipline. Astrologers swear by individual knowledge and individual astrologer's ability to awe by predicting the most unpredictable. There is no attempt to work out a common disciplinary matrix of law, theory, application, instrumentation, symbolic generalizations, shared commitments to beliefs, values, tacit knowledge and exemplars – in other words, to develop, what Thomas Kuhn describes as, a paradigm of astrology.

In my humble attempt of penning A Philosophy of Astrology, I have attempted to lay the first stone for building a paradigm of modern astrology. I shall consider my efforts successful if it inspires some other thinkers, astrologers, philosophers and psychologists to move further in this direction.

Simultaneously, I hope that this mini-book will help a layman (or woman), who visits an astrologer to better utilize astrological advice. When one goes to a doctor, one knows that one may still die. Similarly, when you visit an astrologer, please understand that he is no God, nor does he have a direct hotline to the Almighty.

Before I end this short note and you move on to the chapters, please allow me to thank Mr. Kirti Ashar, who may well claim to be the source of many of the ideas expressed in this mini-book. Thanks are also due to Prof. D.S. Karaulia, who was kind enough to lend me some very useful books and also to read the first few pages of the initial draft.

Anil Chawla
Vijayadashmi,
23 October 2004

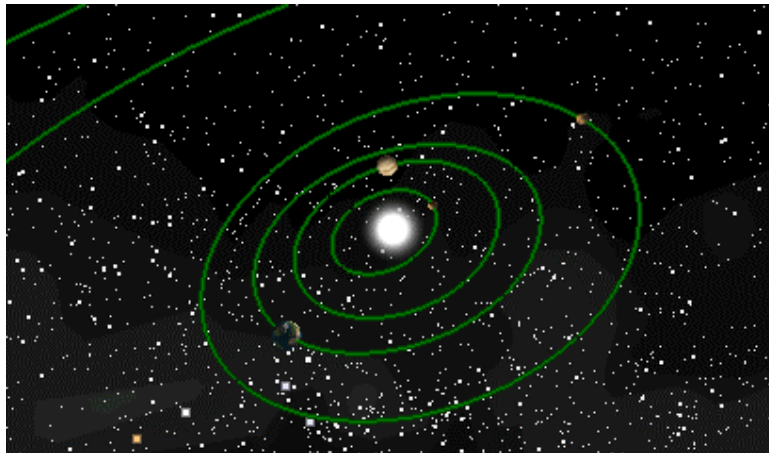
1. Introduction

Jyotish, a Sanskrit word, is often translated as astrology. *Jyotish* does include astrology. However, literally speaking, the word means knowledge that provides light. In its strictest sense, *jyotish* does not predict the future. It is akin to light that enables one to see. In spite of abundance of light, one needs eyes to be able to see anything.

The set of eyes that enable one to see is called *Darshan Shastra*, which is translated to mean philosophy. Western philosophy, with its history of speculation, never had to serve the practical role that *Darshan Shastra* had to serve in Indian context. All through history, with the exception of past two or three centuries, European philosophers had a very limited role in their society. Religion and theological authorities had all the answers. They did not need the services of philosophers. If at all philosophers survived, it was due to the mercy of some kings. The role of philosophers in the courts of kings was either to dazzle (and puzzle) courtiers with their superb arguments or to help the king fight the Church. As far as Church is concerned, it had no use for original thinkers or philosophers. Church was (and even today is) content with interpretation of the Holy Book.

In India, religion was dynamic and open to new ideas and growth. There was no tying down to a Holy Book. A philosopher or *darshanik* enjoyed a fair level of freedom. Hence, *darshan shastra* evolved to serve the Weltanschauung or existentialist concerns of man. The primary purpose of *darshan shastra* is to provide the ideological framework that would enable one to see oneself and the world.

An attempt is made in the following pages to elucidate some essential concepts of *Darshan* that are necessary for appropriate use of *jyotish*.



2. Cyclical Nature Of Life – Good Times, Bad Times

Life has a cyclical nature. Good times follow bad times and vice versa. Surely, good and bad are labels that we, human beings, put based on our limited perceptions. There is nothing that is all good and nothing that is all bad.

Consider the example of agriculture. To begin with, the fields are vacant. One ploughs the fields, takes grain from home and disperses in the fields. This is the first stage called sowing. At the beginning of this stage, there was some grain at home but now at the end of this stage, there is no grain at home either; there is some grain hidden in the soil, but one does not know whether it will grow up or wither away. The second stage is growth. Plants have started growing. They need care. One can feel happy seeing them grow, but at this stage if someone wants grain, there is nothing that one can get. For that one has to move on the third stage of reaping, when one can reap the crop.

Sowing, growth and reaping – these three stages are essential for crops. Life follows a similar pattern. There is one phase of life when one has to only sow. In the other phase one can see some progress but one cannot still enjoy the fruits of one's labours. Followed by this is the phase when one can enjoy the fruits. In case of agricultural crops, the time and duration of each phase is determined by variations in temperature and humidity caused by seasonal variations. In case of human beings, planetary movements determine the phases.

Planetary movements determine the duration and timing, but they do not determine the quantum of results, which are determined by one's own efforts, present and past. It is like one knows that an Indian farmer will get crop of wheat in the month of March, but the quantity of wheat that he can harvest depends on the efforts put in by him, the seed chosen by him and the area of land owned by him.



Many astrologers often advise their clients to lie low when the times are “bad”. In fact, when one looks at personal lives of most astrologers, one notices that they rarely achieve much success in their personal lives. The reason lies in their wrong notion of “bad” times. The times, when one cannot get results, is viewed by many astrologers as bad. Since one cannot get results and one has to face failure, why venture – this is the common refrain. They fail to see the so-called bad times as sowing times. When one does not sow during the period that one is supposed to sow, one gets nothing during the harvest time. Every failure is indeed an investment. Inability to face failures head-on and desire to get quick successes is a sure recipe for disaster prescribed by many astrologers who lack the perspective provided by *darshan*.

Sowing is not the time to get depressed and at harvest time one must not forget all about future. A wise farmer starts preparing for the next sowing as soon as he has harvested a crop. Even before he lets his family eat the grain, he keeps a portion away to sow for the next crop. Similarly, a wise man knows that at times when one is being lauded for achievements, one must start planning for the next phase when one will have to once again till the land and sow the seed.



3. Continuity of life after life

This is a presupposition or postulate of the theory of Karma. Every action leads to some effects. If one does some action or work, one is bound to get the results for it, sooner or later – in this life or the next. Everyone is born with a balance sheet of one's actions from the previous birth and carries forward a balance sheet into the next birth. No one can read the balance sheet, but that does not mean that it does not exist. One can always work to improve upon the opening balances.

If one accepts the above theory, one can understand why some people achieve so much with hardly any effort while some others struggle to achieve even a small success.

A person's horoscope may give an idea of the opening balances that he / she began with. A horoscope cannot give any idea of the efforts that the person might have or have not put into various ventures during his life. A good horoscope is like being the owner of a big field, which is very fertile. But a huge fertile field will also yield nothing if one does not till it and sow it properly. On the other hand no land is so barren that a skilled farmer, with hard work and perseverance, cannot grow some crop or the other on it. And what would you say about a field so barren that not even a blade of grass would grow on it, yet beneath its surface it hides precious minerals.



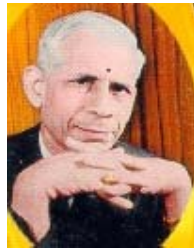
4. Complexity Of Life – Twelve Houses

Human life cannot be judged or measured like a field of wheat can be – in terms of tons of wheat produced. When anyone looks at one’s own life, there is bound to be a mix of pleasures and sorrows, achievements and missed opportunities. A person who is blessed with fame, riches and wealth may have bad health; another person who is otherwise successful may have a troubled family life. Life is not a single parameter game. Fulfilment and satisfaction of life comes from a large number of areas. Indian thinkers divided life into twelve houses or *bhavs*.



[Annexure 1A](#) gives the matters that are covered by various houses as given by famous astrologer, B.V. Raman. Prof. K.S. Krishnamurti’s description of the houses is given in [Annexure 1B](#).

A comparison of the two descriptions (given by BV Raman and Prof. Krishnamurti) shows many differences. For example, Krishnamurti mentions third house to be related to heroism, but BV Raman does not say so. There are many such differences, which a reader may notice. Without getting involved with these, let us look at two quotations from the two books, which illustrate a very vital point.



Prof. K.S. Krishnamurti says (p.189), “The second house governs second marriage. This is so because the 2nd house is the 8th to the 7th representing the first wife and it is generally after the death of the first wife that one will go in for second marriage.”



Raman B.V. says (p.3), “In applying the rules contained in astrological books to practical horoscopes one must definitely bear in mind that they are merely for his guidance. In addition to knowledge of astrology, one must also exercise discretion and common sense coupled, of course, with a certain amount of intuition.”

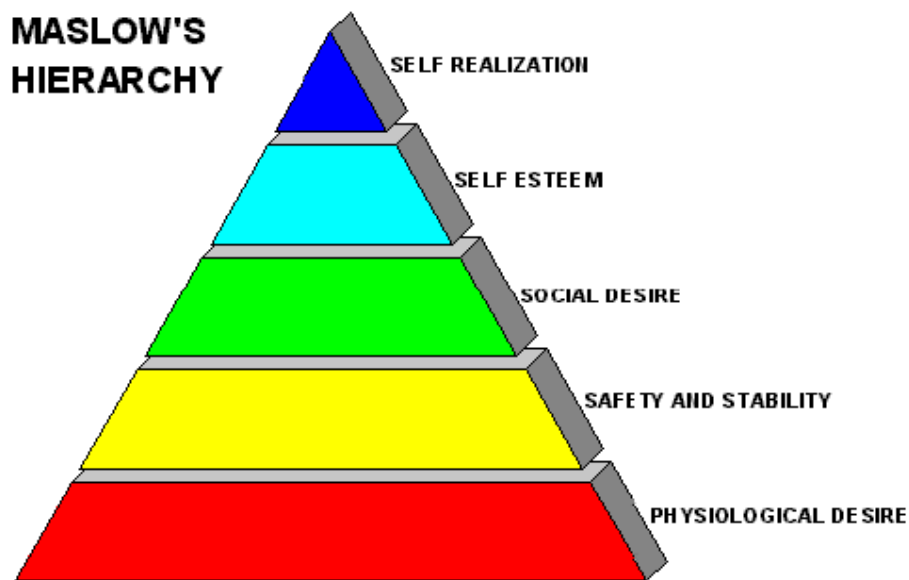
Prof. Krishnamurti has assumed a strictly monogamous life with no extra-marital affairs, as must be usual in the orthodox South Indian Hindu upper caste middle class families that he might have been interacting with. He fails to appreciate that in some sections of society (for example Muslims) bigamy may not be as unusual. His logic for second house governing second marriage has no basis in case of a bigamous person. Some Hindu thinkers have looked at any union of body, mind and soul between a man and a woman as a marriage. An intimate extra-marital affair of a man may be a second marriage. Some astrologers may look at such a second marriage as governed by seventh house, while some others may consider it to be a matter of 2nd or even 12th house.

Such differences of opinion, among astrologers, are rarely sorted out by open debate, deliberations and discussions. Most astrologers resort to, what BV Raman says, “discretion and common sense coupled, of course, with a certain amount of intuition”. This leads to a situation where no two astrologers can arrive at any agreement about any matter. Obviously, this is not an ideal situation for growth of astrology as a faculty.

The problem with description of houses, for that matter with astrology as a whole, is that it was worked out centuries ago on the basis of life as it was then. Life has undergone a sea change in the past few centuries. But, there has been hardly any systematic joint attempt by astrologers, as a group, to redefine the houses based on today’s life, technological advancements and social structures. One of the reasons for this is that the philosophical basis of astrology is almost lost. In the absence of a philosophy, astrology as a discipline has become a series of empirical observations, quick-result formulae without a soul or a vital life force.

Most astrologers do look at the twelve houses as an image of the sky, but in looking at human mind, body and life as corresponding to the sky, they use ancient tools that have not been adequately updated with time. In [Annexure 1C](#), I propose a classification of houses based on *Dharm*, *Arth*, *Kam* and *Moksh*.

Dharm relates to essential duties that one must perform to live life as an individual, as a member of a family and as a social being in relation with the cosmos. The first and foremost *dharm* of any person is towards his own body – he / she must take care of physiological needs. This is allocated to the first house. In a way, this is the bottom of Maslow's triangle.



The next level of *dharm* is when one moves beyond oneself to the ones whom one considers as close relatives. Children symbolize the next level of one's duties and are represented in the fifth house.

Taking care of children is instinctive. Most animals do that. Taking care of one's father is not instinctive. This comes from a realization of one's duty that only humans are capable of. All such types of *dharm* are allocated to the ninth house.

While *dharm* stands for essential duties, *arth* means resources that are necessary for living. The first level of resources is wealth and possessions; second level is one's own skills, competence, and ability to face challenges; and the third level is one's career, profession, social position, reputation and honour in the society. The first level is intensely personal, second level involves close interactions that challenge, while the last level involves interaction with a whole that is not confined to one's close circle. The three levels of *arth* are represented by 2nd, 6th and 10th houses respectively.



Having gathered the necessary resources for life, a person must move on to building relations with other human beings. The first level of relations is with one's siblings; second level of relations comes when one gets a spouse or gets into a partnership; and a higher level of relationships is when one has personal goals, friends, achievements and ambitions. The three levels of relating to the world or in other words three levels of *kam* can also be seen from a different perspective. The first level is communications involving exchange of information and thoughts. At the second level intimacy grows to a level that communication or exchange of information is just a small part of the exercise – one links in a fashion that one unites with the other. Moving to a higher level, one is no longer tied with one's personal needs; one now looks at oneself through the eyes of the world. One's desires and passions take on a different colour. Of course, at the third level of desires, each person may define one's own path. The three levels of *kam* are allocated respectively to 3rd, 7th and 11th houses.

The last set pertaining to *moksh* is the most difficult to define. It is the part of life that liberates one. It is the window to divinity available to mankind. The first experience of divinity that every human being has is in one's mother's lap. Sucking on the mother's breast is a divine experience for a child. Such simple pleasures are the subject matter of fourth house – the first stage of *moksh*.



The next level of divine experience is more complex. One may get close to experiencing the divinity through death of a close one (or even oneself) or through a sexual experience – not the type where one establishes a close intimate relationship (7th house) but an intensely physical, passionate and mind-blowing act. One may even have an occult experience.

Each person experiences 8th house in his / her own way. Surely, this can be said about each house. But, it is more so in case of 8th house where one seeks liberation from a mundane life and moves to an arena of experiences where one's close ones are involved but they serve only to help the individual achieve liberation from bondages.

The highest level of liberation from bondages naturally involves loss, sometimes, total loss. On the other hand it also involves gaining access to a world that is not comprehensible with ordinary senses. If one believes in life after death, it is surely a matter of 12th house. In Maslow's triangle, the highest level of self-transcendence is the matter of 12th house. But for some, liberation from bonds is a state of uncontrolled behaviour that violates all norms of society. Highest level of liberation may also mean existentialist alienation leading to meaninglessness and boredom. In such a case, one may murder or rape or indulge in uncontrolled sex with large number of prostitutes. Twelfth house has been called the house of bed for this reason.

The twelve houses represent human life in its totality. One must, however, abstain from passing value judgements about one house or the other. No aspect of life is good and no aspect is bad. Each house represents a multitude of opportunities and threats, a combination of strengths and weaknesses. Each house has different shades – some negative and some positive. Each house is subject to the influence of zodiac signs and planets. We are not going to discuss these influences here since the subject matter of this mini-book is philosophy of astrology and not astrology. The important part that needs to be underscored is that forces and elements influence each aspect of life but the effect that these influences finally bear varies from individual to individual. The same planetary influence on the same house can cause two opposite reactions in two persons. To that extent, each house seems to often represent two opposite extremes. For example, 12th house simultaneously represents an ascetic as well as a skirt-chaser. Whether one becomes an ascetic or a skirt-chaser depends on the individual concerned. It is not an exaggeration to say that the two extremes are two sides of the same coin.

My attempt in [Annexure 1C](#) to redefine a framework is intended to propose the foundations of a new (actually, it is ancient, but I guess it sounds better if I call it new. ☺) philosophical paradigm for understanding astrology as well as life in general. Linear simplicity of Maslow's triangle, though useful in some respects, is grossly inadequate to understand the complexity of human life. The two-dimensional matrix of *dharm*, *arth*, *kam*, and *moksh* combined with the concept of self, close ones and the world is proposed to help us understand our lives.

As with any paradigm, the proposed paradigm will need significant research to better define the contours of the proposed matrix. Human life and mind are complex and ever changing. Astrology, psychology and philosophy need to work together to better understand various facets of life in the light of the proposed structure.

5. Predicting The Future

King Vikramathithya had many astrologers in his court. Of them, Mihir was an intellectual giant and the most renowned. The King had a son. Mihir cast the horoscope of the prince. Other astrologers also prepared the boy's horoscope using different systems of calculation.

All of them gave their opinion that the prince would have an anxious time at the age of 18. But Mihir alone predicted clearly and boldly that the prince would be killed by a varaha (boar) at a particular hour on a particular date. He also said that no human remedies could avert the danger and save the prince from the jaws of death and that this unpleasant incident could not be averted.

Years passed. The prince was maintaining robust health. His surroundings were well guarded even some months prior to the eventful day. On the morning of the fateful day, the king held a durbar. The king requested Mihir to verify his calculations and confirm whether the fateful hour would be 5.00 p.m. on that day as predicted previously. All had their own doubts, because every precaution had been taken by the king. No wild boar or wild animal could have any chance of gaining access to the prince's palace, which was very well protected by a huge army of vigilant warriors. The prince was asked to take his seat on the seventh floor, and all the staircases were fully guarded. The king was confident that his son was safe. The king requested Mihir to reconsider deeply about his original prediction.

Mihir said that there was no mistake and death from injuries inflicted by a boar was predicted from the prince's horoscope without any shadow of doubt.

At frequent intervals a warrior was asked to give information about the prince's health. Reports that the prince was all right continued to come even after the stipulated time of 5pm. Mihir did not agree. He calmly told the king that the prince had died at the stipulated time and it would be advisable if they would verify. He further mentioned that the prince was lying a pool of blood. He persuaded the king to go and see for himself. The king went to the seventh floor of prince's palace, where companions of the prince were playing games. On enquiry, he was told that the prince was playing with them all along and that only a little while ago, the prince had gone out to the adjacent open terrace.

All quickly stepped into the open terrace. To their great grief, the prince was lying dead in a pool of blood. They found that his body was injured by iron claw of an artificial boar. When the palace was constructed, the architect had erected a flagstaff and fixed an artificial boar made of iron and mortar at the top of the palace. Just before 5.00 p.m., the prince felt uneasy. He went to the open terrace to have fresh air. Exactly at 5.00 p.m., a strong wind broke the post into two and the artificial boar fell down. It fell straight on the chest of the prince. The injury was so deep that the terrible loss of blood resulted in his immediate collapse.

The king awarded the title "Varaha" to Mihir and thereafter he was known as Varahmihir.

(Abridged from Prof. K.S. Krishnamurti, Fundamental Principles of Astrology, Krishnamurti Publications, Madras, 1987, p. 19-22)

Astrologers often cite the above story to illustrate the finality of fate and futility of human actions. Krishnamurti, in his introducing remarks before the above story, says, “Able astrologers who have specialised in any branch of the science can boldly declare an event without any doubt and can go the extent of taking a challenge that a particular result must happen, mentioning also the time of the event.”

A key point that is often missed by most astrologers about the above story is that, as reward for his accurate prediction, Mihir was given the title of *Varah* (boar). How would you like to be called a pig? Would you consider it an honour? In Hindu mythology, Lord Vishnu is supposed to have taken an incarnation in the form of a *Varah*. Yet, one finds no other instance of a learned man being ‘honoured’ by the title of *Varah*. It appears, to me, that the intellectual community did not approve of Mihir’s action of forecasting the death of the prince and as a lifelong disgrace, bestowed the insult of being called a *Varah*.

Clairvoyance, sixth sense, intuition – these are qualities that some individuals, and probably even some animals, possess. (In mid-December 1981, a Nandi bull in Nashik told me that I would be the first person to travel abroad out of the small crowd assembled on a roadside. I did not even have a passport at that time. On 15 February 1982 I was on a flight to Germany.) Probably, it is possible for ordinary mortals to practise spiritual training or *sadhana* or yoga or *tapasya* and achieve mystical powers or *siddhis* that enable one to do acts, which are impossible in normal course. Almost every religion in the world acknowledges such mystical powers. Without denying the existence of mystical powers, astrology, to develop as a science, must move away from mysticism and occult.

Mysticism and occult do produce some astoundingly accurate predictions, but there are as many instances of their being totally off-mark. Estimates of accuracy of mystical predictions vary, but there is no mystic or seer, as far as I know, who can claim a hit rate of hundred per cent. Indian thinkers, most notably Gautam Buddha, had prohibited demonstration of mystical powers or *siddhis*.

The prevalent view in Indian tradition has been that any intellectual or spiritual skills or abilities that one possesses or acquires must be used for the good of the society and not for going on a personal ego trip. Mihir’s accurate prediction of prince’s death did not do any social good; it would have only made the life of the royal family terribly miserable for eighteen long years. Would it not have been much better for the royal family to be ignorant and just face fate as it came?

A few years ago, my neighbour, a young married healthy woman went to an astrologer. She was told that her death was certain within a year’s time. One can imagine her state. She even planned for her husband’s second marriage, after her death. Today, years later, she still dreads to think of the way she passed the year living through death. Even if certain death awaited her (in this case, it did not) at the end of the year, she would certainly have been better off enjoying life till finally death did strike.

Astrological predictions, that claim to forecast any event that cannot be averted or altered by any human actions, serve no purpose except to pamper to the ego of the astrologer. Such predictions, in fact, damage individuals and society.

In Indian tradition, the classic instance of shunning predictions is seen at the start of Mahabharat. Arjun was gripped with moral doubts and lost the will to fight just when he reached the battlefield. Krishn, accepted as an incarnation of God, delivered a long sermon, Shrimad Bhagwad Gita, to him about why he must fight. At no point in the sermon, Krishn predicts the result of war. Would it not have been much simpler for Krishn to just tell Arjun that he was sure to win the war and so he should go right ahead and fight!

One finds an instance in Ramayan – Laxman had been grievously hurt in the war and Ram was in grief. Did Ram, an incarnation of God, not know that Laxman was not going to die? Surely, he could have got the services of an expert soothsayer like Mihir.

If Ram and Krishn (and for that matter, even Jesus, Moses and Prophet Mohammed) did not depend on clairvoyance and let life take its own course, there is no reason for modern man to take recourse to advice of fortune-tellers.

Astrology, on its part, must avoid the pitfall of fortune telling. Astrologers need to become more humble. They must accept their limitations. Astrology, as distinct from astronomy, arouses widespread popular interest since it has the potential to be useful to humanity. If fate was pre-decided and cast in stone, no human intervention would be possible – this would render astrology (in fact, all knowledge, sciences and even technology) redundant.

Astrologers must begin with the premise that human life is unpredictable and that is exactly the way it must remain, given the present state of human development. On the other hand, astrologers ought to help modern man (or woman) to understand various influences that he (or she) is subjected to. They can and should help one understand one's own mind as it grows through various phases of life. They can help by predicting phases, stages, factors, influences and forces that one's life goes through.

To sum up, let us look at what BV Raman wrote on 30-9-1941 in the Preface to his book:

Can a science as astrology be ever untrue? The scientist takes too crudely a materialistic view of the whole nature of the universe. He contends that he may think of considering astrology as a fit subject for investigation provided the *destiny* factor is ruled out of it. This is simply absurd. There is nothing like destiny in astrology. The proper term to be used is *Adrishta* or that which is not seen. Astrology simply indicates and gives the greatest scope for the development of will-power, by means of which one can either counteract the evil indications or augment the favourable influences.

6. Cosmic Influences on Man

The most fundamental postulate underlying astrology is that planets and other bodies in the space influence human life. Indian thinkers saw a one-to-one correspondence between the human body and the cosmos. *Yatha Pinday Tatha Brahmanday* (As in body, same in cosmos) and *Aham Brahmasmi* (I am the cosmos) – both sum up the key philosophy that underlies Indian astrology.

The concept of cosmos (or *brahm*) is integral and fundamental to almost all streams of Indian thought. Every single being (every entity that exists) is a manifestation of the *brahm*. Hinduism appears to have many gods but the term used is “*dev*” or “*devta*”. Anyone who gives is a “*dev*”. Fire, water, air – all elements of nature are *dev*. Even one’s parents and teachers get the status of *dev*. All planets are *dev*. Each *dev* is a facet of God, which is just another name for the cosmos or *brahm*.

God, to a Christian (and even Jewish and Muslim) mind, is the creator who is distinct from his creation. In Christianity and Judaism, creation is a one-time activity. The duality of creator and creation is fundamental to many religions. In contrast, Indian thought is based on monism, which sees no schism between creator and creation. As per Indian thought, the cosmos has no beginning and no end. It only changes forms. The cosmos, viewed as a whole, is called *brahm* and our comprehension of cosmos, if it is true to the cosmic reality, is called *sat*. Each of us is a part of the totality of the cosmos. In that respect, each of us can claim to be God or *brahm*.

A modern example will illustrate the point better. A car has many parts such as wheels, bonnet, seats, doors, door-handle, engine, carburettor, petrol tank, steering, suspension springs etc. Each part of the car is car. One can put one’s hand on the seat of the car and say that it is car. That is true only partially. The seat, by itself removed from the rest of the parts, is not car. Similarly each part is car when seen in conjunction with the rest, but is not car when removed from the whole. The word car is used for all the parts together. But if one were to collect all the parts and put them into a big box, one would not get a car. One needs to assemble the car using a set of rules and procedures. Without such an assembly, the parts do not become qualified to be called a car. Even after the assembly is complete, a modern car has to go through a process of image building through advertisements in print and electronic media. Image of the car is as much a part of the car as the seat or steering is. Viewed in this manner, it may appear to some that “car” is an abstract complex concept. Though, in reality car is not an abstract concept but is a real thing that we can see, feel and operate.

A car is a finite entity, whose totality can be comprehended easily by human mind. In contrast, universe or cosmos is infinite in space as well as in time. It has no beginning and has no end either spatially or temporally. If comprehending holistically a finite thing like a car poses problems, the comprehension of the infinite cosmos is indeed difficult.

But just because something is difficult, one cannot deny it. Modern man, in spite of all the space travel, has a tendency to imagine as if planet earth is duly packed in a polythene bag, well insulated from the rest of cosmos. Modern man does not see himself as an integral part of the universe. In the past few decades, humanity has been learning that it is part of the natural environment of earth, but comprehending oneself as a part of a bigger cosmic whole is still far away. Anyone who believes in astrology must see one's own life in light of the holistic cosmic reality.

Are you the one who sees all this talk of cosmic holistic reality as unscientific humbug and as superstition? In the twenty first century, man has already landed on the moon and is on the way to Mars and, may be even Jupiter. We know that most of these planets are barren with good amount of minerals, but nothing else. How can rocks and craters influence human mind and life?

The above question is apparently scientific, but just about apparently so. Science rarely answers the question "HOW" with regard to fundamental phenomenon. More often than not, the question "HOW" is answered in science either by describing the phenomenon in complex technical jargon or by camouflaging in smart words, given the name of scientific laws. Let us look at the phenomenon of gravitation. Every school student memorizes Law of Gravitation, which states that two bodies attract each other with a force, which is directly proportional to the product of the masses and inversely proportional to the square of the distance. The law, in effect, states that a teacup in my hand has more intelligence than I have (by "I", I mean my mental capabilities and not my inanimate body). My teacup is able to calculate the mass of that coffee mug in your kitchen and also the distance, even if you are on the other side of the globe. How does that happen? The answer is simple – by law of gravitation. Isn't that smart? Well, it is scientific!

No study of atomic physics or quantum mechanics can explain the process by which inanimate objects, even at the sub-atomic level, calculate masses and distances of all objects across the world. The only explanation for gravitation is empirical. We know that it does happen. We do not know, how it happens. Most of science is like that.

Many scientific theories – whether it be quantum physics or Einstein's theory of relativity – appear as ridiculous as theory of gravitation, when viewed from a hypercritical perspective. We accept these theories just because it is practical to do so. The same logic applies in case of astrology.

If one can accept Law of Gravitation as scientific, one should have no problems in accepting that planets and other cosmic bodies influence human life. Even though, we do not know how cosmic influence happens, (just as we do not how force of gravity travels through space), we have prima facie sufficient evidence to show that the cosmos influences human beings. For thousands of years, in almost every part of the world, there have been astrologers who have been able to prove that astrology deserves to be taken seriously. It is no astrologer's contention that more data should not be gathered about cosmic influences. In fact, the opposition to public funding of gathering data in a scientific manner about influence of cosmos on mankind comes from pseudo-scientists who claim to have a 'rational scientific outlook'.

One must add here that astrology needs to develop further in a scientific manner. The language and presentation of astrology has significant historical baggage. There is a need to reformulate theories of astrology in line with modern scientific temperament and methods. Just because, astrology, as a science, is not very well developed, should not be any reason for us to either discard astrology as unscientific or to deny the existence of cosmic influences.

The purpose of mapping and understanding cosmic influences on human beings is akin to study of climate in meteorology. We know very well that meteorology is an underdeveloped science. Meteorologists are often unable to accurately forecast next week's weather. Yet, one does not dismiss meteorology as unscientific. Meteorology provides advice, and people know how to use the advice and how not to use it. For example, storm warnings are useful and are heeded by even governments, though thunderstorms have a tendency to change course midway. But, even when weather forecast says sunny weather, one still carries an umbrella to office.

Astrological forecasts of cosmic influences are more complex than meteorological forecasts. Meteorology deals with a very small number of variables – temperature, humidity, rainfall, snowfall, and wind velocity. Compare this to the complexity of parameters in twelve houses of a horoscope.

When weather department forecasts light rain, we know that it is advisable to carry an umbrella. In case of astrological forecasts, the response is rarely so simple. Faced with different circumstances, human reactions vary enormously. In the face of adversity, one man collapses, while another one steels up. Astrology cannot predict responses. More about this in the next chapter!



Not everyone carries an umbrella, when it rains!
And everyone's umbrella is not the same, even though the rain is no different.

7. Fatalism, Determinism, Free Will And Astrology

Issues of fatalism, determinism and free will have occupied western philosophers since Aristotle. Let us take a quick look at some extracts from The Stanford Encyclopedia of Philosophy.

Fatalism is the view that we are powerless to do anything other than what we actually do. It may be argued for in various ways: by appeal to logical laws and metaphysical necessities; by appeal to the existence and nature of God; by appeal to causal determinism. When argued for in the first way, it is commonly called "Logical fatalism" (or, in some cases, "Metaphysical fatalism"); when argued for in the second way, it is commonly called "Theological fatalism". When argued for in the third way it is not now commonly referred to as "fatalism" at all.

Aristotle is in no doubt that not everything that happens, happens of necessity. He accepts indeed (19a23-5) that "What is, necessarily is, when it is; and what is not, necessarily is not, when it is not." But he goes on to say, "But not everything that is, necessarily is; and not everything that is not, necessarily is not."

A problem which has been much discussed by philosophers, at least since the time of Augustine (354-430), is whether divine omniscience is compatible with free will, and in particular with our having the power to do other than we do.

One way of arguing for this incompatibility is due to Pike. (Pike 1965)

Let us suppose that being omniscient involves being infallible, and believing that p if and only if it is true that p .

Let us also suppose that God existed in 1900, and that omniscience is part of his essence.

Now, suppose that Jones mowed his lawn on 1/1/2000.

Then God believed in 1900 that Jones would mow his lawn on 1/1/2000.

Did Jones have the power to refrain from mowing his lawn?

No. Because that would mean either (1) that he had the power to do something which would have brought it about that God had a false belief in 1900, or (2) that he had the power to do something which would have brought it about that God did not believe in 1900 that Jones would mow his lawn on 1/1/2000, or (3) that he had the power to do something which would have brought it about that God did not exist in 1900. And each of these alternatives is impossible.

Aristotle mentions, as a corollary of the conclusion that everything that happens, happens of necessity, that "there would be no need to deliberate or to take trouble (thinking that if we do this, this will happen, but if we do not, it will not)." (Aristotle, *De Interpretatione*, 18b31-3)

This thought was spelt out in what was known as "the Idle Argument" (Bobzien 1998, Section 5). It went like this:

If it is fated that you will recover from this illness, then, regardless of whether you consult a doctor or you do not consult a doctor you will recover.

But also, if it is fated that you will not recover from this illness, then, regardless of whether you consult a doctor or you do not consult a doctor you will not recover.

But either it is fated that you will recover from this illness or you will not recover.

Therefore it is futile to consult a doctor.

Source for above extracts:

Rice, Hugh, "Fatalism", *The Stanford Encyclopedia of Philosophy* (Winter 2002 Edition), Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/win2002/entries/fatalism/>.

Causal determinism is, roughly speaking, the idea that every event is necessitated by antecedent events and conditions together with the laws of nature.

In order to get started we can begin with a loose and (nearly) all-encompassing definition as follows:

Determinism: The world is governed by (or is under the sway of) determinism if and only if, given a specified way things are at a time t, the way things go thereafter is fixed as a matter of natural law.

The italicized phrases are elements that require further explanation and investigation, in order for us to gain a clear understanding of the concept of determinism.

The roots of the notion of determinism surely lie in a very common philosophical idea: the idea that *everything can, in principle, be explained*, or that *everything that is, has a sufficient reason for being and being as it is, and not otherwise*. In other words, the roots of determinism lie in what Leibniz named the Principle of Sufficient Reason.

Fatalism is easily disentangled from determinism, to the extent that one can disentangle mystical forces and gods' wills and foreknowledge (about *specific* matters) from the notion of natural/causal law.

In a looser sense, however, it is true that under the assumption of determinism, one might say that *given* the way things have gone in the past, all future events that will in fact happen are already *destined* to occur.

There have even been studies of paradigmatically “chancy” phenomena such as coin-flipping, which show that if starting conditions can be *precisely* controlled and outside interferences excluded, identical behavior results. Most of these bits of evidence for determinism no longer seem to cut much ice, however, because of faith in quantum mechanics and its indeterminism. Indeterminist physicists and philosophers are ready to acknowledge that *macroscopic* repeatability is usually obtainable, where phenomena are so large-scale that quantum stochasticity gets washed out. But they would maintain that this repeatability is not to be found in experiments at the microscopic level, and also that at least *some* failures of repeatability (in your hard drive, or coin-flipping experiments) are genuinely due to quantum indeterminism, not just failures to isolate properly or establish identical initial conditions.

There is a long tradition of *compatibilists* arguing that freedom is fully compatible with physical determinism. Hume went so far as to argue that determinism is a *necessary condition* for freedom -- or at least, he argued that some causality principle along the lines of “same cause, same effect” is required.

Source for above extracts:

Hofer, Carl, "Causal Determinism", *The Stanford Encyclopedia of Philosophy (Spring 2004 Edition)*, Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/spr2004/entries/determinism-causal/>.

"Free Will" is largely a philosophical term of art for a particular sort of capacity of rational agents to choose a course of action from among various alternatives. Most philosophers suppose that the concept of free will is very closely connected to the concept of moral responsibility. Acting with free will, on such views, is just to satisfy the metaphysical requirement on being responsible for one's action. (Clearly, there will also be epistemic conditions on responsibility as well, such as being aware -- or failing that, being culpably unaware -- of relevant alternatives to one's action and of the alternatives' moral significance.) But the significance of free will is not exhausted by its connection to moral responsibility. Free will also appears to be a condition on desert for one's accomplishments (why sustained effort and creative work are praiseworthy); on the autonomy and dignity of persons; and on the value we accord to love and friendship. (See Kane, 1996, 81ff.)

The minimalist account of free will is as the ability to select a course of action as a means of fulfilling some desire. David Hume, for example, defines liberty as "a power of acting or of not acting, according to the determination of the will."

Philosophers since Plato have commonly distinguished the ‘animal’ and ‘rational’ parts of our nature, with the latter implying a great deal more psychological complexity. Our rational nature includes our ability to judge some ends as ‘good’ or worth pursuing and value them even though satisfying them may result in considerable unpleasantness for ourselves.

A large portion of Western philosophical writing on free will was and is written within an overarching theological framework, according to which God is the ultimate source *and sustainer* of all else. Some of these thinkers draw the conclusion that God must be a sufficient, wholly determining cause for everything that happens; all suppose that every creaturely act necessarily depends on the explanatorily prior, cooperative activity of God. It is also presumed that human beings are free and responsible (on pain of attributing evil in the world to God alone, and so impugning His perfect goodness). Hence, those who believe that God is omni-determining typically are compatibilists with respect to freedom and (in this case) theological determinism.

Source for above extracts:

O'Connor, Timothy, "Free Will", *The Stanford Encyclopedia of Philosophy (Spring 2002 Edition)*, Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/spr2002/entries/freewill/>.

Fatalism seems to be entailed by infallible foreknowledge by the following informal line of reasoning:

For any future act you will perform, if some being infallibly believed in the past that the act would occur, there is nothing you can do now about the fact that he believed what he believed since nobody has any control over past events; nor can you make him mistaken in his belief, given that he is infallible. Therefore, there is nothing you can do now about the fact that he believed in a way that cannot be mistaken that you would do what you will do. But if so, you cannot do otherwise than what he believed you would do. And if you cannot do otherwise, you will not perform the act freely.

The theological fatalist argument just given creates a dilemma because many people have thought it important to maintain both (1) there is a deity who infallibly knows the entire future, and (2) human beings have free will in the strong sense usually called libertarian. But the theological fatalist argument seems to show that (1) and (2) are incompatible; the only way consistently to accept (2) is to deny (1). Those philosophers who think there is a way to consistently maintain both (1) and (2) are called compatibilists about infallible foreknowledge and human free will.

Source for above extracts:

Zagzebski, Linda, "Foreknowledge and Free Will", *The Stanford Encyclopedia of Philosophy (Fall 2004 Edition)*, Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/fall2004/entries/free-will-foreknowledge/>.

All arguments on fatalism, determinism, and free will in western philosophy have one or more of the following three key epicentres:

- a) Abstract metaphysical logic
- b) Existence of God as an omniscient Supreme Being
- c) Physical sciences where laws of nature determine cause-effect relations

In addition, almost every philosopher wants to create a system whereby human beings remain committed to moral life. So, more pages have been written on “the question of how the conclusion (of fatalism) may be avoided as in the question of whether it is true” (Rice 2002).



It is obvious that astrology has no relation to the development of philosophies of fatalism and determinism in Western world. Roots of fatalism and determinism lie on one hand, in Greek thinkers who were probably just working out some dazzling arguments to justify the common beliefs at that time; on the other hand in Christian concept of omniscient Supreme Being; and lastly in Newtonian image of physical sciences.

In today's world metaphysics stands discredited; thinkers need not bother about Church breathing down their neck; and scientists have become more humble than their counterparts of early twentieth century – probability and unpredictability were the buzzwords of second half of twentieth century. As we move into the twenty first century, biology takes the centre stage and physics gives way. It is interesting to read what a physicist, Erwin Schrodinger said six decades ago about life:

To the physicist I wish to emphasize that in my opinion, and contrary to the opinion upheld in some quarters, quantum indeterminacy plays no biologically relevant role in them, except perhaps by enhancing their purely accidental character in such events as meiosis, natural and X-ray-induced mutation and so on – and this is in any case obvious and well recognized.

For the sake of argument, let me regard this as a fact, as I believe every unbiased biologist would, if there were not the well-known, unpleasant feeling about 'declaring oneself to be a pure mechanism'. For it is deemed to contradict Free Will as is warranted by direct introspection. But immediate experiences in themselves, however various and disparate they be, are logically incapable of contradicting each other.

So let us see whether we cannot draw the correct, non-contradictory conclusion from the following two premises: (i) My body functions as a pure mechanism according to the Laws of Nature. (ii) Yet I know, by incontrovertible direct experience, that I am directing its motions, of which I foresee the effects, that may be fateful and all-important, in which case I feel and take full responsibility for them. The only possible inference from these two facts is, I think, that **I – I in the widest meaning of the word, that is to say, every conscious mind that has ever said or felt 'I' – am the person, if any, who controls the 'motion of the atoms' according to the Laws of Nature.**

Within a cultural milieu (Kulturkreis) where certain conceptions (which once had or still have a wider meaning amongst other peoples) have been limited and specialized, it is daring to give to this conclusion the simple wording that it requires. In Christian terminology to say: 'Hence I am God Almighty' sounds both blasphemous and lunatic. But please disregard these connotations for the moment and consider whether the above inference is not the closest a biologist can get to proving also their God and immortality at one stroke.

In itself, the insight is not new. The earliest records to my knowledge date back some 2,500 years or more. From the early great Upanishads the recognition **ATHMAN = BRAHMAN** (the personal self equals the omnipresent, all-comprehending eternal self) was in Indian thought considered, far from being blasphemous, to represent the quintessence of deepest insight into the happenings of the world.

The striving of all the scholars of Vedanta was, after having learnt to pronounce with their lips, really to assimilate in their minds this grandest of all thoughts. Again, the mystics of many centuries, independently, yet in perfect harmony with each other (somewhat like the particles in an ideal gas) have described, each of them, the unique experience of his or her life in terms that can be condensed in the phrase: DEUS FACTUS SUM (I have become God). To Western ideology the thought has remained a stranger, in spite of Schopenhauer and others who stood for it and in spite of those true lovers who, as they look into each other's eyes, become aware that their thought and their joy are numerically one – not merely similar or identical; but they, as a rule, are emotionally too busy to indulge in clear thinking, which respect they very much resemble the mystic.

Schrodinger, Erwin, "WHAT IS LIFE? The Physical Aspect of the Living Cell, Based on lectures delivered under the auspices of the Dublin Institute for Advanced Studies at Trinity College, Dublin, in February 1943" First published 1944. Emphasis added.

Schrodinger talks of an "I" as distinct from the atoms that make up the cells of human body. It is this "I" that controls the atoms within the limits imposed by laws of nature. Is this "I" free? Yes and no! "I" is bound by the limits imposed by laws of nature, but within the said limits, "I" is free.

Indian astrology is based on the above truth. Laws of nature determine the influence of cosmos (or planets and stars) on a man's life. But, this influence is not deterministic. Gravity pulls everything down and yet man has learnt to fly. The ability and wish to fly does not mean a denial of gravity. One cannot build an aeroplane that flies till one takes the force of gravity into account.

Purpose of astrology is to help one understand the influence of cosmos, as it applies to the person concerned. The cosmic influences on a person are a function of (a) one's horoscope, which is a cumulative summary of decisions and responses of the person in past lives and (b) planetary positions at any particular time. One's response to the influences is one's individual decision. The responses have a cumulative effect. At any particular point of time, a person is subject to the limits imposed by cumulative effect of the decisions that one took in the past (this life as well as past lives). Let me explain this with an example.

Many years ago, my friend Surjit (name changed), a Sikh, came to me with a strange problem. He was married and had a business, which was not doing badly. He was not giving sufficient time to either his family or his business. He was on the point of becoming an alcoholic. On some days, he would get sick of drinking. But even on such days, instead of spending time at his shop or home, he would go to the *gurudwara* (Sikh temple) and spend hours there. He was getting sick of his own life, but did not know how and where to begin. He wanted to run away from it all. When he was in early teens, he had run away from home just because his parents stopped him from seeing a movie. He had spent more than ten years on streets across the country. He returned home and had settled down in life. But, now he was afraid that he was going back to the life of a tramp. He loved his wife and had no problems with her. She wanted him to be a normal person.

After listening to his problem, I took him to another friend, an astrologer, who fortunately, understood his problem. Surjit was told that there was no way that he could lead a normal life and remain sane. A normal routine life will be just too disturbing for him and will either drive him mad or make him run away from everything. Surjit was advised that the best option for him was to realize his own nature and to turn his life towards a positive direction. He could either become an alcoholic or drug addict or sex maniac or a deeply religious person. The position was also explained to Surjit's wife. Surjit decided to turn towards religion. He started spending more and more time at the *gurudwara*. It has been more than ten years since then. Now, Surjit gets up in the morning at 2 a.m. and goes for early morning prayers. He spends about ten hours a day in religious duties. For about fifteen days a month, he travels to other cities to perform services at various religious functions. He has given up alcohol as well as non-vegetarian food. He avoids even tea and coffee. It is rare to find him at any of his shops. Surprisingly, in the last ten years, his business has grown enormously. He still ignores his wife and family, but they understand.

Astrology explained the disturbing influences that Surjit was subject to. Astrology did not predict any particular course, but helped him understand the limits that nature had imposed upon him. It was in Surjit's interest to understand the limits and make modifications in his life.

Indian and Chinese attitude to nature is simple – Do not try to bang your head against the wall, look around and you will find at least one door. Astrology can help one see the wall and can also make it easier for one to search for a door, may be many doors. Beyond that astrology does not, or rather should not, have any role.

While the standard advice is to not bang one's head against a wall, there have been men and women who did not bang their head against steel walls, but developed tools to break the walls and broke them. That is human ingenuity – creating doors and paths where none existed some time ago. Given an option of doors, the choice to walk through a particular door is of the individual concerned. Once a person walks through a door, he foregoes some others. All his subsequent options are determined by this decision.

Understanding options available today, tomorrow and day-after-tomorrow – that sums up the essence of astrology. Is that determinism or fatalism or free will? Who bothers? Metaphysicists, who indulged in long abstract arguments without ever touching reality, have been buried long ago. Let them lie in peace, while we act as per advice and guidance based on astrological knowledge to the extent that it helps us live, grow and prosper as individuals and as social beings.



Annexure 1A

What The Houses Represent

By Bangalore Venkata Raman

1 st House	Beginning of life, childhood, health, environment, personality, physical body, and character.
2 nd house	Family, face, right eye, food, wealth, literary gift, manner and source of death, self-acquisition, and optimism.
3 rd house	Brothers and sisters, intelligence, cousins and other immediate relations.
4 th house	Peace of Mind, home life, mother, conveyances, house property, landed and ancestral properties.
5 th house	Children, grandfather, intelligence, emotions, and fame.
6 th house	Debts, diseases, enemies, miseries, sorrows, illness and disappointments.
7 th house	Wife, husband, marriage, urinary organs, marital happiness, sexual diseases, business partner, diplomacy, talent, energies, and general happiness
8 th house	Longevity, legacies and gifts and unearned wealth, cause of death, disgrace, degradation, and details pertaining to death.
9 th house	Father, righteousness, preceptor, grandchildren, intuition, religion, sympathy, fame, charities, leadership, journeys, and communications with spirits.
10 th house	Occupation, profession, temporal honours, foreign travels, self-respect, knowledge and dignity, and means of livelihood.
11 th house	Means of gains, elder brother, and freedom from misery
12 th house	Losses, expenditure, waste, extravagance, sympathy, divine knowledge, <i>Moksha</i> , and the state after death.

Source: Bangalore Venkata Raman, *How to Judge a Horoscope*, Volume One, Motilal Banarsidass Publishers Pvt. Ltd, Delhi, 1992, p.4

Annexure 1B

What The Houses Represent

By Prof. K.S. Krishnamurti

1 st House	<i>Lagnam</i> : Adya (first); <i>Kalpa</i> , <i>Udhayam</i> (ascending); <i>Janma</i> (birth); <i>Seersea</i> (head); <i>Dhanus</i> (physical body); <i>Anga</i> (limb); <i>Deham</i> (physical features); <i>Varthamana</i> (living or livelihood)
2 nd house	<i>Artha</i> (wealth); <i>Bukthi</i> (food); <i>Dhakshakshi</i> (right eye); <i>Annapana</i> (whether one eats or drinks); <i>Asya</i> (face); <i>Nayana</i> (eye); <i>Pathrika</i> (document); <i>vak</i> (speech); <i>kutumbha</i> (family); <i>mangalam</i> (auspicious, happy end); <i>sva</i> (property)
3 rd house	<i>Dhairya</i> (courage, firmness); <i>Duschikya</i> (bad thoughts); <i>Uras</i> (breast); <i>Karna</i> (ear), especially right ear; <i>Vikrama Prakrama</i> (prowess); <i>Bhratru Sahodhara</i> (brother or sister); <i>Virya</i> (heroism); <i>Pourusham</i> (mental strength)
4 th house	<i>Graha</i> (house); <i>Vesma</i> (home); <i>Kshiti</i> (land); <i>Bandhu</i> (relation); <i>Matri</i> (mother); <i>Vahana</i> (vehicle); <i>Sukha</i> (happiness); <i>Ambu</i> (water); <i>Vidya</i> (learning)
5 th house	<i>Rajanka</i> (Sovereign's mark); <i>Kara</i> (tax or toll); <i>Buddhi</i> (intellect); <i>Tanaya</i> (children); <i>Putra</i> (son); <i>Jatara</i> (belly); <i>Sruti</i> (vedic knowledge); <i>Smriti</i> (traditional law); <i>poorvapunya</i> (virtuous acts previously done)
6 th house	<i>Rina</i> (debt); <i>Asthra</i> (arms); <i>Kshata</i> (wounds); <i>Roga</i> (disease); <i>Sathru</i> (enemy); <i>Dweshha</i> , <i>Vairi</i> ; <i>Agha</i> (sin); <i>Dushkritiya</i> (a wicked act); <i>Beethi</i> (fear); <i>Avajna</i> (humiliation); <i>Bhaya</i> (danger)
7 th house	<i>Saptama</i> ; <i>Jamitra</i> ; <i>Chittotha</i> (desire); <i>Kama</i> ; <i>Dvuna</i> (love); <i>Madha</i> (passion); <i>Gamana</i> (cohabitation); <i>Astha</i> (setting); <i>Advan</i> (a way or road); <i>Marga</i> (way); <i>Loka</i> (public); <i>Kalathra</i> (wife or husband); <i>Pathni</i> ; <i>Pathi</i> ; <i>Kalathrasampat</i> (dowry)
8 th house	<i>Mangayasthana</i> ; <i>Ashta</i> (eight); <i>Ayus</i> (life, longevity); <i>Adhi</i> (mental pain); <i>Parabahava</i> (defeat or insult); <i>Klesha</i> (sorrow); <i>Apavadha</i> (scandal, ill-repute); <i>Marana</i> (death); <i>Asuchi</i> (impurity); <i>Vinga</i> (obstacle, impediment)
9 th house	<i>Nava</i> (ninth); <i>Acharya</i> (guru or preceptor); <i>Pithru</i> (father); <i>Subham</i> (auspicious); <i>Poorva Bhagyam</i> (previous luck); <i>Pooja</i> (worship); <i>Tapas</i> (penance); <i>Dharma</i> (virtue); <i>Pauthra</i> (grandson); <i>Japa</i> (prayer); <i>Daiva Upasana</i> (spiritual initiation); <i>Arya vamsa</i> (noble family); <i>Bhagya</i> (fortune)
10 th house	<i>Madhya</i> ; <i>Meshurana</i> ; <i>Jeevana</i> (livelihood); <i>Rajaspadada</i> (kingdom); <i>Sat</i> (good); <i>Kriya</i> (work); <i>Vyapara</i> (commerce, trade, business); <i>Jaya</i> (success); <i>Aspada</i> (rank or position); <i>Achara</i> (good conduct); <i>Mana</i> (honour); <i>Krilyam</i> (sacrifice); <i>Agya</i> ; <i>Ajna</i> (command); <i>Guna</i> (quality); <i>Artha</i> (wealth); <i>Gamana</i> (gait); <i>Gnana</i> (wisdom); <i>Pravrithi</i> (inclination); <i>Karma</i> (inclination)
11 th house	<i>Labha</i> (profit or gain); <i>Aya</i> (income or all kinds of receipts); <i>Agamana</i> (acquisition); <i>Apti</i> (gain); <i>Prapthi</i> (what is unto one); <i>Kama</i> (desire, passion); <i>Siddhi</i> (fulfilment of one's desire); <i>Vaibhava</i> (wealth or riches); <i>Slaghyata</i> (veneration, commendation); <i>Sarasa</i> (anything juicy or succulent)
12 th house	<i>Anthyabha</i> (last house); <i>Rippha</i> ; <i>lopasthana</i> (house of disappearance); <i>Bandha</i> (bondage); <i>Vigama Vyaya</i> (loss, negation); <i>Sayana</i> (bed); <i>Papa</i> (sin); <i>Daividrya</i> (poverty, penury); <i>Suchaha</i> (tale bearer, backbiter); <i>Kshaya</i> (loss, decline); <i>Dukkha</i> (misery); <i>Vam Nayana</i> (left eye); <i>Anghri</i> (leg)

Source: Prof. K.S. Krishnamurti, *Fundamental Principles of Astrology*, Krishnamurti Publications, Madras, 1987, p. 186-227

Annexure 1C

भाव
Houses

	स्व Self	स्वजन The close ones	जगत The world
धर्म Dharm	1st <i>Personality, Outer Mask</i> तनु / लग्न	5th <i>Children, Pleasure, Joy, Fun, Play</i> पुत्र	9th <i>Travel, Breaking of routines</i> धर्म
अर्थ Arth	2nd <i>Money & Possessions</i> धन	6th <i>Servants, Skills, Competence</i> शत्रु / रोग	10th <i>Career, Reputation, Social Position</i> कर्म
काम Kam	3rd <i>Communications, Information</i> भ्रात	7th <i>Marriage & Intimate Relations</i> कलत्र / स्त्री	11th <i>Personal Goals, Friends, Future</i> लाभ / आय
मोक्ष Moksh	4th <i>Unconscious, Emotional, Intuitive</i> सुख / मात	8th <i>Death, Sex & Occult</i> रन्ध्र / मृत्यु	12th <i>Troubles, Self transcendence</i> व्यय

Annexure 2

तत्त्व

Elements & Zodiac Signs

	स्व Self	स्वजन The close ones	जगत The world
FIRE	ARIES <i>Ruler- Mars; Fall- Venus</i> <i>Warrior, Pioneer, Dare-devil, Survivor</i>	LEO <i>Ruler- Sun; Fall- Saturn/ Uranus</i> <i>King, Performer, Child, Clown</i>	SAGGITARIUS <i>Ruler- Jupiter; Fall- Mercury</i> <i>Gypsy, Student, Philosopher</i>
EARTH	TAURUS <i>Ruler- Venus; Fall- Mars/ Pluto</i> <i>Earth-spirit, Musician, Silent One</i>	VIRGO <i>Ruler- Mercury; Fall- Jupiter/ Neptune</i> <i>Servant, Martyr, Perfectionist, Analyst</i>	CAPRICORN <i>Ruler- Saturn; Fall- Moon</i> <i>Hermit, Father, Prime-minister</i>
AIR	GEMINI <i>Ruler- Mercury; Fall- Jupiter</i> <i>Witness, Teacher, Story-teller. Journalist</i>	LIBRA <i>Ruler- Venus; Fall- Mars</i> <i>Lover, Artist, Peace- maker</i>	AQUARIUS <i>Ruler- Saturn/ Uranus; Fall- Sun</i> <i>Genius, Revolutionary, Truth- sayer, Scientist</i>
WATER	CANCER <i>Ruler- Moon; Fall- Saturn</i> <i>Mother, Healer, Invisible</i>	SCORPIO <i>Ruler- Mars/ Pluto; Fall- Venus</i> <i>Detective, Sorcerer, Hypnotist</i>	PISCES <i>Ruler- Jupiter/ Neptune; Fall- Mercury</i> <i>Mystic, Poet, Dreamer, Face- dancer</i>

Annexure 3

गुण
Planets

सत Sat	ब्रह्मा Brahma	Sun <i>Ruling Over- Leo</i> <i>Falling in- Aquarius</i>	Moon <i>Ruling Over- Cancer</i> <i>Falling in- Capricorn</i>	Moons of Jupiter <i>Ruling Over- Falling in-</i>	Uranus <i>Ruling Over- Aquarius</i> <i>Falling in- Leo</i>
रज Raj	विष्णु Vishnu	Mercury <i>Ruling Over- Gemini, Virgo</i> <i>Falling in- Saggit., Pisces</i>	Earth <i>Ruling Over- Falling in-</i>	Jupiter <i>Ruling Over- Saggt., Pisces</i> <i>Falling in- Gemini, Virgo</i>	Neptune <i>Ruling Over- Pisces</i> <i>Falling in- Virgo</i>
तम Tam	महेश Mahesh	Venus <i>Ruling Over- Taurus, Libra</i> <i>Falling in- Aries, Scorpio</i>	Mars <i>Ruling Over- Aries, Scorpio</i> <i>Falling in- Taurus, Libra</i>	Saturn <i>Ruling Over- Capri, Aquar.</i> <i>Falling in- Cancer, Leo</i>	Pluto <i>Ruling Over- Scorpio</i> <i>Falling in- Taurus</i>



About The Author



Anil Chawla by name
Engineer by qualification
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Teacher by aptitude
Entrepreneur by profession
Consultant by occupation
Businessman by accident
Accountant by necessity
Marketing man by experience
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Born in 1959 at Delhi, India.

Joined IIT Bombay in 1975

Active in politics since 1977

Worked with Janata Party and later with Bharatiya Janata Party

Too humble to push himself; too outspoken for sycophancy

Hence, unfit for politics in India of today

Hence, never joined any party

He is an independent thinker who is like a loving child

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