

Thoughts of Predictive Astrology

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Dr. B.V. Raman, founder and President of ICAS known as the father of Modern Astrology. He was the editor of "The Astrological Magazine", the premier magazine of Astrology. He authored many books on Astrology and validated different methods and techniques of Astrology.



Astrology, both in its theory and practice, is the result of long continued tests and records on the part of many masterminds beginning from Sage Parashara to my own revered grandfather late Prof B. Suryanarain Rao.

To the careful observer, Astrology reveals a bird's eye view of the entire history-past, present and future of an individual. Astrology doesn't rest on the erroneous idea that man's life is determined by the stars, a statement sarcastically employed by a section of ill-informed critics.

The modus operandi of astrology revolves around the concept that the great is mirrored in the small and that vicissitudes taking place in any part of the heavens register their effects on the earth and its inhabitants.

Classical texts like Davagna Vilasa attribute important results for persons born on different lunar days. For instance, one born on the 14th lunar day (when the sun and the moon are 156 to 168 degrees from each other) is always inclined to do cruel deeds and often achieves impossible things. He behaves as if he is interested in helping others concealing his own selfishness. Foul-tongued, he loses no opportunity to injure others' feelings with harsh and abusive speech. Materialistically and sensually inclined have an impure heart and indulge in pleasures which are immoral and out of the way".

In other words, these results are based on the luni solar dispositions in a horoscope. A careful study of this subject, Viz, the importance of the Sun and the Moon has revealed interesting experiences.

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Sages have rated the Moon as almost equal in importance to the ascendant. Notwithstanding weak ascendant, a powerful moon well placed and subject to favourable aspects is capable of conferring immense benefits. An afflicted Moon makes one weak-minded, depressive, despondent etc. A waxing Moon deriving aspect from Jupiter and Venus can enable one to face the problems of life with courage and optimism. This will be especially so when one is born during daytime and the Moon is waxing and during night time when the Moon is waning.

Broadly speaking the Moon represents the mind, intelligence and grace and mother. The Sun stands for the spirit, the health of the body, influence and strength of character. Mercury rules discrimination, action and scientific outlook. In a sense, he also performs the function of the Moon. But sometimes we have to modify or qualify the scope of these indications.

The Moon often governs the irrational or sensitive faculties while Mercury governs the rational. Often the relationship between the Moon and Mercury in mutual angles confers an attitude of mind irresponsible, vacillating, moody, cunning and dishonest; but if Jupiter casts an aspect on the Moon or occupies an angular position, the negative qualities are neutralized or at least greatly minimized. The native becomes generous, expansive, philosophical, intellectual, intuitional, and integrative.

Births on different lunar days which of course are only different luni-solar positions give different mental dispositions. Here again, variations for good accrue depending upon the position of Jupiter with reference to either the Sun or the Moon. Psychological conflicts in life depend in a large measure on the lunisolar positions.

Birth on ashtami, navami, chaturdashi, purnima or amavasya can generally result in drastic inner conflicts.

These could be channelled in a constructive manner if the Moon in spite of his adverse disposition from the Sun, has benefics placed in the 6th, 7th and 8th constituting Chandradhi Yoga. Of the three benefics, Jupiter's situation is the most important. In assessing the nature of Jupiter, one may safely ignore his lordship of a Kendra etc.

An Adhi Yoga to minimize the evil effects of Sun - Moon conjunction or opposition should have Jupiter either in the 6th or 7th from the Moon preferably the latter, though the situation in the 6th does lessen the evil. We shall deal with Adhi Yoga in greater detail at the end of this article.

The Sun-Moon conjunction (amavasya) and opposition (purnima) should not involve certain sensitive areas in the horoscope. A politician with such a combination in the 10th house is likely to be immersed in 'public life' as to be impervious to everything else. In other words, his interest in 'public life' means furthering his own ambitions.

But in the 11th or 12th house, the combination is not so harmful. The 4th house is not desirable as it makes one too egocentric and the domestic scene is likely to obliterate everything else. Nor is it safe to have this grouping in the 7th house as it will tend to turn one down to the wife or the husband.

Long-distance travelling or short travels may result according as the Sun-Moon combination that occurs in the 9th or the 3rd. The 8th house situation introduces much vacillation and lack of settled purpose while the 6th house disposition introduces an escape mentality and a lack of persistence to carry the effort to its conclusion. The offence is likely to be given and taken easily. Jupiter's aspect on such a combination always confers a creative impact lessening the adverse effects. In a sense, the full Moon birth involves two houses while the impact of a new Moon birth is felt mostly in one particular house.

The Buddha for instance had the Sun-Moon axis centered on the 4th and the 10th houses as he was born on a full moon day. But here the Moon is the ascendant lord and occupies the 4th receiving the powerful aspect of Jupiter.

The Buddha's horoscope cannot be assessed so simply.

Five planets in the 10th make up a powerful Raja Yoga.

The Sun, lord of the 2nd who also happens to be Atmakaraka is elevated in the 10th. Mars as lord of 5th is with Saturn lord of 7th; Mars as lord of 10th is in association with Jupiter lord of 9th; Venus as lord of 4th in association with Jupiter lord of the 9th has given rise to a series of Raja Yogas all converging their influences on the 10th from Lagna and 7th from Moon who happens to be lord of Lagna. Jupiter and Saturn ruling wisdom and philosophy both together constituting another Raja Yoga gave him unexcelled philosophical power. The great Buddha in a sense was so immersed in 'public life', a life of dedication arousing in his followers affectionate devotion and showing them the path to Nirvana that there was nothing like family life.

Again if we take the horoscope of Guru Nanak, the Sun-Moon axis influences the 4th and 10th houses involving a total of 5 planets. The spirit of enquiry and mental conflicts due to the Moon-Saturn combination and the hue of action being influenced by the luminaries and Jupiter filled the Guru with those great spiritual ideas and intuition which led him to found a great sect.

In this article, my emphasis is merely on the role of the Moon as influenced by the Sun and to a certain extent by Jupiter. Sun and Moon again are in opposition in the case of Chaitanya, the 11th house being subjected to the lunisolar axis and the aspects of Mars, Saturn and Jupiter.

What is to be noted in the horoscope of such saints is the disposition of the Moon and the Sun with special reference to Jupiter and Mercury.

It is not far wrong to say that an ultimate successful fulfilment in life depends largely if not entirely on the disposition of the Sun and the Moon. After all, in life, one has to reconcile the conflicts within oneself. The solar factor represents the individual's inherent or latent capacity to achieve his life's ambitions, perfection etc. The nature of the spiritual, material and other potentialities represented by the Sun depends upon factors like the sign, house, constellation etc., involved and the basic relation to the ascendant and its lord.

The Moon represents the pull and past habits, the mental capacity, the mode of thinking, subconscious trends, stored memories etc. If the Sun and the Moon are in mutual 6th and 8th places even though involving the 10th or the 4th house, the achievement will generally be negligible in spite of all the efforts. If on the contrary the Sun and the Moon are dwirwadasha (2nd and 12th from each other) the Moon is ahead of the Sun, and vice versa the person faces imaginary conflicts and apprehensions but his achievements will be substantial. Depending upon whether either of the luminaries is associated with or aspected by Jupiter or Saturn, the goal is reached by moderate or hard efforts.

The Nature is not generally subservient to old patterns though the best in conservative modes is not ignored. There is a generous instinct where affection is involved. The Sun -Moon disposition in the 3rd and 11th from each other, either of the luminaries affecting the 10th or 9th generally favors success and achievement against odds. The lunisolar combinations are of considerable significance in assessing the exact scope and nature of achievement, happiness, or misery. If the Moon is in Aries but the Sun is in Cancer, subconscious impulses become restless and often the native feels disappointed. If the Moon is in Taurus and the Sun in Cancer, the tendency to integrate the personality on a conservative line is emphasized.

Resolution and acquisition of a strong character are denoted, and life's achievement will be more than expected. If the Moon is in Scorpio and the Sun in Libra, though these are dwirdwadasha, the tendency to achieve will be highly pronounced and life's ambition will be fairly fulfilled. If on the contrary, the Moon is in Libra and the Sun in Scorpio, the gear is reversed. The outcome will fall short of expectations. Again, taking another set of dwirdwadasha positions, viz., the Sun in Virgo and the Moon in Libra, this disposition makes the mind abstract and works in terms of principles. Faculty of induction becomes pronounced and the native is in for outstanding intellectual gain, other combinations warranting. The weakness inherent in this disposition, which could be overcome by effort, lies in a tendency to vindicate and fluctuate between two courses almost indefinitely.

If the disposition is reversed, i.e., the Moon in Virgo and the Sun in Libra, there is a blend of discrimination and the ability to blend idealism and practicality. But the achievement side will not be much. Hence when the disposition of the Sun and the Moon are 2nd and 12th, it is always better if the Moon is ahead of the Sun and not behind in. If the Sun and Moon are in Taurus and Scorpio respectively, there is a tremendous concentration of energy which may manifest in unhealthy fixation unless Jupiter comes to the rescue either by way of causing Adhi Yoga or Gajakesari Yoga or at least aspecting the Sun or the Moon. Experience gradually loosens fixations and achievement will reach satisfaction. If the disposition is reversed, the Sun in Scorpio and the Moon in Taurus strong character will be produced but one may take to fads frantically, thereby affecting the achievement potential.

One of the fine placements is the Sun in Aquarius and the Moon in Libra. This is a spiritual combination and gives an artistic sense and love of beautiful things. Even if the horoscope shows great potentialities, the achievement will be moderate. But if the position is reversed, the Sun in Libra and Moon in Aquarius, one will have a fine type of mind, idealistic, keen sense of responsibility, ability to judge human nature, polite manners and achievement in the sphere denoted by the Moon. Jupiter's aspect on either or both the luminary is essential for achievement. The emphasis could be on spirituality.

A materialistic trend is denoted if the Moon is in Capricorn and the Sun is in Scorpio. The power of endurance and persistence will be strongly pronounced. The nature could be rather hard and could be ruthless. There is a tendency to the fixation on ideas and a deep sense of caution which may be thrown out when occasions demand. There is also severe self-control. Such a combination provided Jupiter casts his benign aspect on either of the luminaries, is very desirable in the horoscopes of rulers. But there again if the gear is reversed, the Sun in Capricorn and Moon in Scorpio one will have a selfish personality; vindictive, self-centered and resorting to intrigue for sordid purposes. Unless one is brought up in a moral environment, one may not hesitate to have recourse to any means, fair or foul to achieve one's ambition. This is not a particularly desirable combination.

I shall now make a few observations on Adhi Yoga.

According to Varaha Mihira, Adhi Yoga is caused by the disposition of benefics in 6th, 7th and 8th from the Moon.

Here the reference is to Soumva or benefics viz., well associated Mercury, Jupiter and Venus. But there is the suggestion that in order to cause Yoga all the three benefics must be present, just there is no suggestion that all the three places referred to above should be occupied. But commentators like Bhattopala tell us that the interpretation put by some that all three places should have one of

the benefics each is not correct. Perhaps taking the clue from Srutakeerti, Bhattopala recognizes seven variations of Adhi Yoga, viz., benefic being in the (1) 6th, (2) in the 7th, (3) in the 8th, (4) in the 6th and 7th, (5) in the 6th and 8th, (6) in the 7th and 5th and (7) in 6th, 7th and 8th. By permutation and combination, We can conceive of 1008 types of Adhi Yogas. In other words. in interpreting Adhi Yoga as defined by Varaha Mihira we entirely rely upon Bhattopala who in turn looks to Srytakeerti. Seven variations of this Yoga would be impossible if we were to stick to a rigid interpretation of the original. Similarly, Yoga could be extended to include variations due to the presence of one benefic, two benefics or three benefics in these places. Such liberal interpretations are certainly justified, and we were nowhere asked by ancient writers to conform to a strictly literal application of astrological rules. Mr. Subramanya Sastri in his notes to the stanza on Adhi Yoga (vide Jataka Parijata, p. 447) observes that the effects described in the third quarter of the sloka will take place if only two benefics instead of three are present in the above places from the Moon and those mentioned in the last quarter will take place if only one benefic is present in one of the above places from the Moon. Mr. Sastry may be right or wrong in his interpretation but common sense reveals and experience corroborates that in applying Adhi Yoga, all possible variations of the original definition should be thought of. Adhi Yoga can sometimes function as Raja Yoga, provided the planets are powerful. For this, we have the authority of Mandavya and Saravali.

The following are some of the conclusions that can be arrived at.

1. Though Adhi yoga is always considered from the position of the Moon, yet its exact implication should largely rest on the general strength of the horoscope.
2. An apparently powerful Adhi Yoga is capable of being affected by the benefic or malefic nature of lordship held by the benefics as from Lagna
3. The nature and function of Adhi Yoga would be influenced by the nature of the house or houses involved, as reckoned from Lagna.
4. Adhi Yoga cannot function as Raja Yoga. It can either become a Raja Yoga or Dhan Yoga, depending upon the kind of ownership or other Yogas the concerned benefic have from the Moon himself.
5. Adhi Yoga is a certain type of relationship between the Moon and the benefics. If the benefics concerned and the Moon has given rise to other Yogas, such as Gaiakesari there would be a blending of the Yogas with the result the Adhi Yoga gets considerably augmented.
6. A powerful Adhi Yoga is a permanent asset in a horoscope and its effects manifest mainly in the periods of benefics. If the subject is not likely to enjoy such a Dasha, then Adhi Yoga could fructify in the Dasha of the ruler of the constellation where the benefic is placed.