



Figure 1: third eye by Swami Satyananda Sarasvati

Astangata (combustion)

By Visti Larsen – Guide and Guru: Pt. Sanjay Rath

CONTENTS	CHARTS
1 WHAT IS COMBUSTION? 2	Chart 1: Young lady 11
1.1 Eastward movement 2	Chart 2: Swami Vivekananda 14
1.2 Westward movement 3	Chart 3: Jaw inflammation 15
1.3 Orbs of combustion 4	Chart 4: Adopted girl 16
Babylonian diaries 4	Chart 5: HH. Srila Bhaktisiddhanta Sarasvati Thakura 17
Ptolemy 5	Chart 6: Youth movement 18
Schoch 5	Chart 7: Devotee 19
Vedic seers 6	
1.4 Orb of latitude 7	
2 ASTROLOGICAL SIGNIFICANCE OF COMBUSTION 9	
2.1 Personal thoughts 10	
2.2 Principles of analysis 11	

This article seeks to show the various facets and opinions regarding the astronomical occurrence of combustion, and its astrological significance as dwelled upon in the astrological literature, in an attempt to reestablish this knowledge in the Jyotiṣa of today.

1 What is combustion?

Combustion refers to the phenomena when a planets or stars visibility is obscured by the Sun. In other words: when the Sun appears to be residing in front of the planet/star in space from the observer’s perspective. Naturally this is not applicable to bodies which are forever invisible such as the nodes and upa/ /aprakasha grahas

The common astronomical term for combustion is *heliacal setting*¹ which more accurately depicts the event of the planet or star’s visibility just prior to combustion, where combustion itself occurs once the planet has already set. This event requires a more detailed description.

1.1 Eastward movement

All planets and stars move towards the eastern direction in their revolution around the Sun. As we are observing this phenomena from earth, it appears as if the Sun and the other planets are moving eastward around the earth.

As the Sun travels eastward it transits over the stars and planets in the sky. The stars and planets which it already has transited or passed over can be observed in the morning sky just prior to sunrise in the eastern horizon. The event of such a planet becoming visible in the morning sky is thus called the *heliacal rising* for that object and is considered very auspicious.

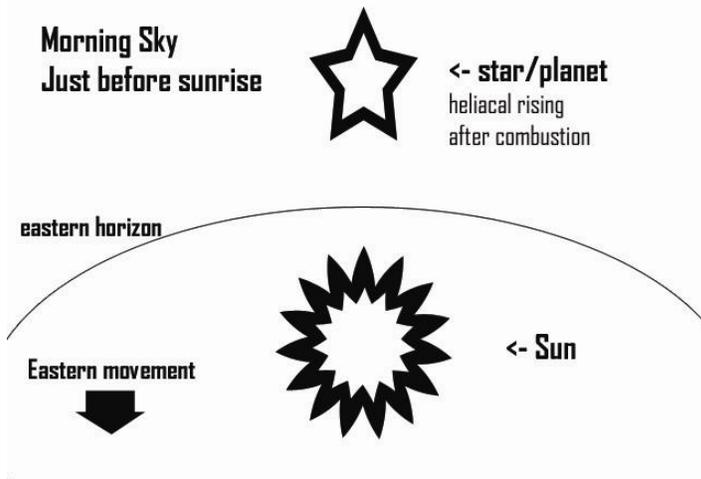


Figure 2: Heliacal rising of objects

Note the ecliptic also travels towards the east, but at a rate faster than the sun, thus, causing the sunrise.

¹ 'Helio' being the Sun., and 'setting' being the end of visibility.

Similarly, planets or stars that the Sun is about to swallow or combust in its transit can be observed in the evening sky just after sunset right above the suns orb in the western horizon. These planets or stars are about to undergo their *heliacal setting*.

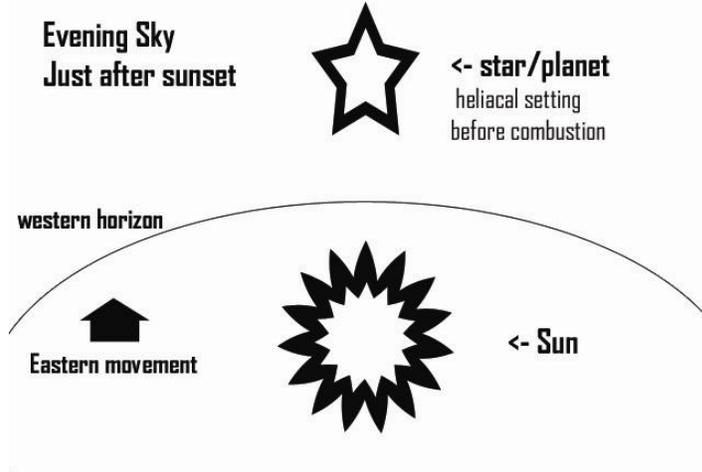


Figure 3: Heliacal setting of objects

Again note the ecliptic moving faster than the sun, thus, causing the sunset.

Aptly the seers of astrology have called combustion *astangata*, a word composed of the words *asta* which means setting and *gata* which means *departed* or *arrived at*.

However, not all planets attain their *heliacal setting* whilst in the suns path of eastward transit. Due to Mercury, Venus and Moon moving eastward at a speed faster than that of the Sun, their *heliacal setting* only begins in the morning, whilst the *heliacal rising* occurs in the morning, thus, the exact opposite of other planetary movements.

But, Mercury and Venus hold a special significance when it comes to combustion, which is described in the following paragraphs.

1.2 Westward movement

When the earth reaches a certain axis from the Sun it travels faster and appears to overtake other planets, just as one faster train overtakes a slower. This causes the slower train/object to appear to be moving backwards from the earths perspective and thus in the western direction, when in fact the earth is moving faster in its eastward movement. This phenomenon is called retrogression.

Whilst the outer planets² will never move westward during their combustion, the inner planets, Mercury and Venus, can do so due to their close proximity with the Sun.

² Saturn, Jupiter and Mars are considered as the outer planets in Vedic Jyotisha, but technically also includes Pluto, Uranus and other bodies which do not occupy an orbit between the earth and the sun..

Hence, their *heliacal setting* can also occur during the evening hours instead of the morning, as previously described. In such an event, Mercury or Venus appearing as the evening star can, due to its position from the earth, appear to move backwards into the Sun's orb thus entering combustion. Similarly their *heliacal rising* can occur during the sunrise, instead of the sunset hours. Therefore, the *heliacal setting* of Mercury and Venus can occur during both the morning and evening hours, depending on their motion.

Table 1: *Heliacal settings*

Body	Time of Heliacal setting
Mars, Jupiter and Saturn	Dusk
Venus, Mercury and Moon	Dawn
Venus and Mercury in retrogression	Dusk

Because the retrogression, or westward movement, of Mercury and Venus occurs only when these planets are between the earth and the sun (and not behind the sun), the orb within which these planets can become combust, and lack visibility when retrograde, is smaller than during their direct motion.

1.3 Orbs of combustion

The span of degrees in which one orbital body influences another is commonly called an *orb*. In astronomical circles this is called *arcus visionis*. This orb represents the difference in influence between two bodies, and in this context refers to the orb within which the planet or star becomes invisible due to its closeness to the Sun.

In this matter there is a difference among scholars as to the orb's size. The problem being that visibility of any planet or star can be changeable based on firstly weather circumstances, and secondly, and more importantly, not enough reliable data for comparison.

Some modern scholars use the same orb for all planets, namely an orb of 8°30' on either side of the Sun's degree, arguing that the earth's distance and angle to the Sun has the deciding impact on whether a planet/star is visible or not. This approach is completely rejected by both ancient and modern astronomers, arguing that empirical data disproves any such fixed value for all planets, and instead that the values will differ for each planet.

In this respect, three sources are more popularly cited.

Babylonian diaries

The Babylonians recorded observances of astronomical data from 651 BC to 60 BC including the *orbs* of planets' visibility. These records are the most extensive on the matter, coming from a civilization that paid careful attention to the astrological significances of eclipses and their impact on the country. However, these observations

have been rejected by many due to some obvious mistakes made in other calculations of the planets placements, making the observances questionable.

Ptolemy

Ptolemy (~100 – ~170), being one of the last known great astronomers of Alexandria, wrote a series of book on both astronomy and astrology which had considerable impact on the advances in astronomical science. He stated these *orbs* in the books *Almagest*, *Planetary Hypotheses* and in his *Handy Tables*, where the values listed in the *Almagest* differ from those given in the latter two publications, and some believe to be more accurate. Notably the *Almagest* is a treatise on astrology.

Table 2: Ptolemy's combustion orbs

Planet and motion	Almagest	Handy Tables and Planetary Hypothesis
Saturn direct	11°	13°
Jupiter direct	10°	9°
Mars direct	11°30'	14°5'
Venus retrograde	5°	7°
Venus direct	5°	5°
Mercury	10°	12°

Notably no differentiation has been made by Ptolemy between Mercury's direct and retrograde motions.

Schoch

Astronomer Carl Schoch (1872-1929) relied on the observations of the Babylonians and his own made in Berlin, however, his untimely end at age fifty-seven leaves room for speculation on the authenticity of his observations. Yet, his observations and calculations are the most used among modern astronomers today. Slight variations in calculations of these exist where information about the planets/stars magnitude is applied.

Table 3: Schoch's combustion orbs

Planet and motion	First visibility ³	Last visibility ⁴
Saturn	13°	10°
Jupiter	9°18'	7°24'
Mars	14°30'	13°12'
Venus retrograde	6°	6°
Venus direct	5°42'	5°12'
Mercury retrograde	10°30'	9°30'
Mercury direct	13°	11°

Notably Schoch, and his research of the Babylonian records, show a difference between the orb of combustion before and after the degree of the Sun. Seemingly, this is purely based on observation and has no mathematical basis. Slight variable changes to these orbs also exist, but have not been given here for the sake of brevity.

Vedic seers

The Vedic seers have also given their understanding of the *arcus visionis* in works such as *Sūrya Siddhānta*, *Pañca Siddhānta*, etc. Here are the excerpts from the *Sūrya Siddhānta* which was said to be spoken by the Sun God himself.

Chapter nine, śloka 6-9

एकादशामरेज्यस्य तिथिसङ्ख्यार्कजस्य च ।
 अस्तांशा भूमिपुत्रस्य दश सप्ताधिकास् ततः ॥९।०६
ekādaśāmarejyasya tithisaṅkhyārkajasya ca |
astāṁśā bhūmiputrasya daśa saptādhikās tataḥ ||9|06

Eleven for the worshipping one (Jupiter); the amount of tithis (fifteen) for the offspring of the Sun (Saturn); the degrees of setting of the son of the earth (Mars) is seventeen.

पश्चाद् अस्तमयो अष्टाभिर् उदयः प्राङ्महत्तया ।
 प्राग् अस्तम् उदयः पश्चाद् अल्पत्वाद् दशभिर् भृगोः ॥९।०७
paścād astamayo aṣṭābhir udayaḥ prāṅmahattayā |
prāg astam udayaḥ paścād alpatvād daśabhir bhṛgoḥ ||9|07

For Venus, due to his elevated position the combustion is eight degrees in the evening (during retrogression). During the morning his combustion is ten degrees.

एवं बुधो द्वादशभिश् चतुर्दशभिर् अंशकैः ।

³ First visibility refers to the planets appearance after combustion. For Jupiter, Saturn and Mars this happens behind the Sun's degree, whilst for Venus and Mercury this happens ahead of the degrees of the Sun.

⁴ Last visibility is the opposite of first visibility. For Jupiter, Saturn and Mars this happens ahead of the Sun's degree, whilst for Venus and Mercury this happens behind the degrees of the Sun.

वक्री शीघ्रगतिश् चार्कात् करोत्य् अस्त्वयोदयौ ॥९।०८

evam budho dvādaśabhiś caturdaśabhir aṁśakaiḥ |

vakri śīghragatiś cārkāt karoty astmayodayau ||9|08

For Mercury the same is twelve and fourteen degrees respectively during retrogression and direct motion.

एभ्यो अधिकैः कालभागैर् दृश्या न्यूनैर् अदर्शनाः ।

भवन्ति लोके खचरा भानुभागस्तमूर्तयः ॥९।०९

ebhyo adhikaiḥ kālabhāgair dṛśyā nyūnair adarśanaḥ |

bhavanti loke khacarā bhānubhāgrastamūrtayaḥ ||9|09

At distances, in degrees, greater than these, the planets are visible to men, whilst at lesser distances they become invisible due to the eclipse of the Suns rays.

Table 4: Combustion orbs from *Sūrya Siddhanta*

Graha	direct motion	Retrogression
Mars	17	-
Saturn	15	-
Jupiter	11	-
Venus	10	8
Mercury	14	12

The *Sūrya Siddhānta* seems to agree with Ptolemy's inference that the first and last visibilities of the planets have the same orbs, pointing towards a more logical or mathematical understanding of the orbs. The sizes of the orbs given in the *Sūrya Siddhānta* are also, notably, larger on average than those of Ptolemy and Schoch.

Having viewed the various opinions on the subject, it is apparent that the choice of orb has been relied solely upon the amount of current empirical information, but without much understanding of the methods used to ascertain the visibility given by their originators. Having understood this, the Jyotiṣa is compelled to rely on their faith in the seers of the Vedas, how fortunate or unfortunate this may be.

1.4 Orb of latitude

The orbs mentioned above describe the span of *longitude* in which a planet gets combust. However, the light does not occupy the entire sky, and planets which are not in the same plane of transit as the sun may not be combust at the onset of the transitional phase. This usually changes the combustion range about 1-2 degrees at most. Hence, a planet within the range of combustion may not be combust by the sun due to its *latitude*. An illustration is given.

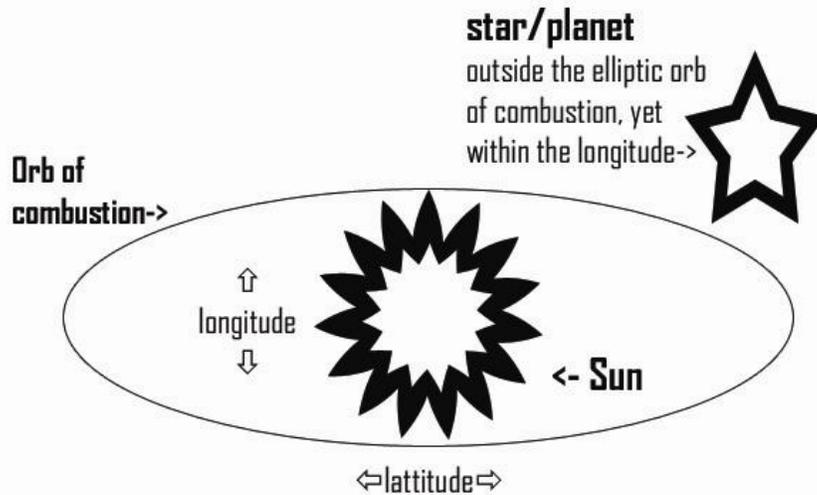


Figure 4: Latitude and combustion

In the figure, the circle represents the orb of combustion of the Sun for the specific star/planet. The star/planet is within the orb of longitude (vertical direction) but not within the latitude which still enables it to be visible in the night sky for about one-two days.

The elliptic circle formed by the suns orb of combustion is said to be the astronomical representation of Śiva's third eye, and having embarked upon the spiritual/religious facets of combustion, the astronomical description in this article comes to an end and the astrological significance of combustion begins.

2 Astrological significance of combustion

Parāśara and the seers name a combust planet to be in a state of *kopa* which means *angry, furious, enraged* or *wrathful*. In this mode the Sun, who causes the combustion, is known as *Arka* which is the name used by Parāśara to describe the Sun as being *krūra*. *Krūra* refers to a planet being in his worst behavior, where specifically *Arka* acts as the punisher of ones soul or *ātma*, and thus combustion is a means to purge the native's soul.

Being that combustion is caused by the Sun, the *adhi devatā Agni* and *pratyadhi devatā Śiva* find their importance in understanding the topic of combustion.

Agni or the *holy fire* is praised as the one who brings ones prayers to the devās (Gods)



and pitris (forefathers); hence, the Sun is vital in ensuring the blessings and spirituality from the Gods as well as the continuation of the lineage of the forefathers. *Agni* is depicted as having two heads, one auspicious and providing spirituality and blessings and one inauspicious causing purging and cleansing. This also shows the dual nature of the Sun and *Agni* as being cruel, yet able to bestow enormous blessings upon the individual.

Figure 5: Agni, having two heads, seven arms (seven karaṇa), three legs (three lokas) whilst riding a ram. He is young in appearance, has black eyes and seven rays of light (seven planets) emanate from his body.

Śiva is also known as *Dharma* and is well reputed for his unflinching response when upholding the moral code of the universe. In his dire moments he is known to have used his third eye to burn the wings of *Kāmadeva* as well as decapitate one of the heads of *Brahma's*. In the tradition, this third eye is compared to the planet-engulfing characteristic of the sun's rays when he rises.

Further, *Śiva* is praised for his ability to drink the sins carried by each individual, and among the five elements he purifies the airy element or *vāyu tatva*. Most notably the instance during which *Śiva* took this role was in the reminiscence of the *Kūrma avatāra* or tortoise incarnation of Lord Viṣṇu. Here *Śiva* in order to pacify the world of the *halāhala*, or poison, which was threatening to destroy the devās and asūras⁵, drank the poison. However, *Śiva* upon drinking the poison began suffering from the intense burn carried

⁵ Literally those who do not follow the Sun.

by the poison, and could not be pacified until Sage Atri meditated and placed the Moon on the head of Lord Śiva.

Whilst the recalling of these events hold very deep significance, sticking to the topic of combustion the tradition explains that these two states of 1) spiritual and material blessing and 2) cleansing and burning, as depicted in the acts of Agni and Śiva, are the two states of combustion. One, which is inauspicious as the planet approaches the conjunction or *cazimi* with the Sun, and the other more auspicious and spiritually benefiting when it moves away from this conjunction as the person overcomes their mistakes.

The tradition describes this as an initial state of curse and suffering, and the latter being a realization of ones mistakes and performance of penance is done.

When a planet is combust, it is advised to worship Śiva, who helps everyone overcome their sins. Some add that since the Savitur gāyatri mantra includes the word *bhargo* referring to the *cleansing fire* of the Sun, which purifies us from our sins that the Savitur gāyatri is the best suitable mantra to overcome the effects of a combust planet.

tat savitur vareṇyaṁ bhargodevasya dhīmahi dhiyo yo naḥ pracodayāt || Rg Veda 3. 62.10, Brahmaṛṣi Viśvamitra.

2.1 Personal thoughts

Each planet undergoes its combustion for individual reasons, and likely the mantra or remedy performed by that specific deity signified by the Graha, should also be suitable for the native's undergoing the experience of combustion.

Example: Śukracharya, being a higher form or Devatā of Venus, due to a wager (*kāma ripu* or sin of desire) with Indra decided to perform a penance to please lord Śiva. As a result of his very intense penance for 20 thousand years (10° on either side of combustion) he received the Mṛta Sanjivani mantra. Some know this better as the Mṛtyunjaya mantra.

Inference: a combust Venus requires the native to recite the Mṛtyunjaya mantra.

In a similar vain the remedies for a combust Moon, due to which Soma sought the grace of Śiva, are given by Parāśara as these involve the inauspicious birth on the tithis of Kṛṣṇa Caturdaśī and Amāvasyā.

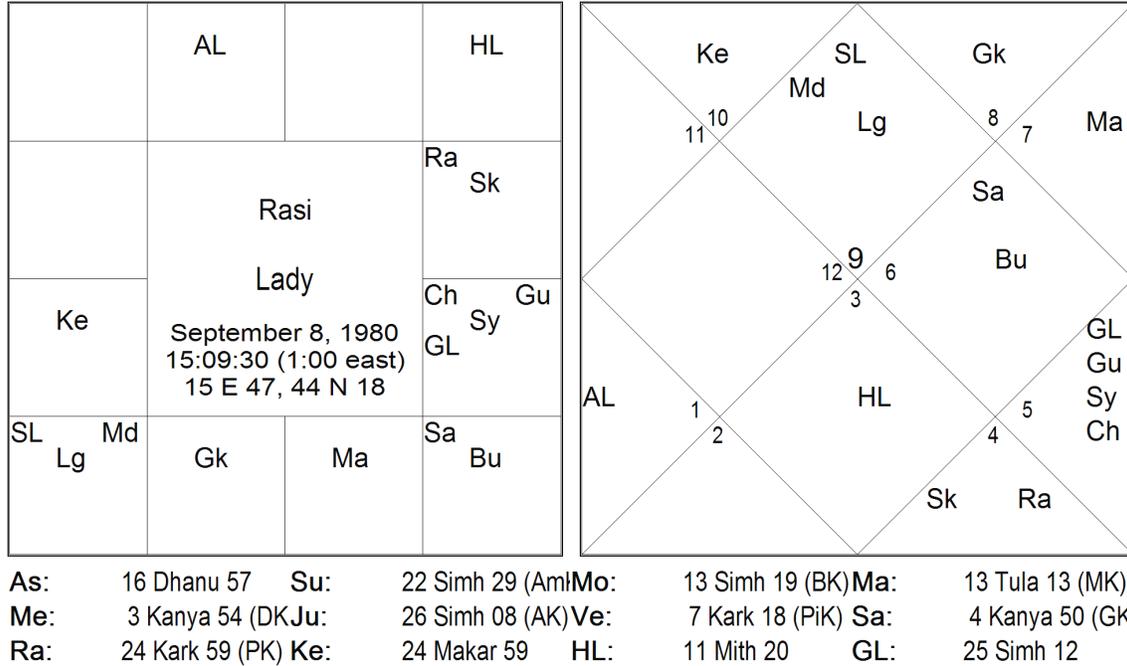
These remedies as well as the significance behind the years of combustion are points worth studying further upon in future articles.

2.2 Principles of analysis

The planet under combustion carries special significance reg. the nature of the suffering/blessing, as does the lordship of the planet(s).

I.e. the combustion of Mercury implies sharpness of speech towards others, due to a hurt ego in the past. The lordship and placement of Mercury would in such a case show in which matters and through which people this nature would arise.

Chart 1: Young lady



In the given chart of a young lady, the Sun as at 22°29' Leo, and Jupiter, Moon and Mercury are all well within the range of combustion as per all the mentioned sources. Notably only Mercury is on his way out of the combustion range. Mercury is in the tenth house of work/karma yoga and being in own sign also causes a Bhadra Mahāpuruśa yoga. The harshness of speech has been there in the lady's youth, but has been a source of repeated corrections over the years.

Mahāpuruśa yogas have an overriding influence on a natives personality, character and ideals, as the yoga superimposes a new 'head' on the individual and guides them throughout life. In this case the native's ideals and thoughts would begin promoting a spiritual direction in life as Mercury's advanced degree promotes penance in the individual. This also indicates a person who has done spiritual penance for many lifetimes. The timing can be done with the caturṣīti sama daśā, which is applicable in this chart.

Caturasīti sama daśā (applicable if 10th lord is in 10th):

Merc MD: 1992-09-13 (8:13:57 pm) - 2004-09-13 (10:00:22 pm)

Antardaśās in this MD:

Merc: 1992-09-13 (8:13:57 pm) - 1994-05-30 (1:45:54 am)

Jup: 1994-05-30 (1:45:54 am) - 1996-02-15 (12:36:26 am)

Ven: 1996-02-15 (12:36:26 am) - 1997-11-05 (3:54:31 am)

Sat: 1997-11-05 (3:54:31 am) - 1999-07-23 (5:03:08 am)

Sun: 1999-07-23 (5:03:08 am) - 2001-04-06 (8:37:22 pm)

Moon: 2001-04-06 (8:37:22 pm) - 2002-12-26 (5:49:07 am)

Mars: 2002-12-26 (5:49:07 am) - 2004-09-13 (10:00:22 pm)

When the native entered Mercury mahadaśā in September 1992, the natives home, friends and some family members, were all torn away from her due to war in her home country. Saturn and Mercury are joined within one degree indicate a planetary war, and being that Saturn is the second lord; it shows family/support group was affected.

Mercury daśā lasts for twelve years and can be divided into three parts of four years each. The first part consisting of the antardaśās of Mercury and Jupiter were the worst, where her mother was taken away from her (Mercury is a dire Māraka for fourth house, lord and Moon) and later she was deprived of her home and home-land (Jupiter is lagneśa and fourth lord whilst combust).

Subsequently, the lady began a more spiritual path after having learnt to meditate through the techniques of Transcendental Meditation. This is in the second portion of Mercury's daśā (1996-2000) and will give the effects of the Bhadra Mahāpuruśa yoga, as well as the combustion. Specifically the antardaśā of Venus brought this, as Venus is forming a śubha yoga with the Moon and lagneśa, showing comfort and mental prosperity arising. This is a pleasant change as Venus breaks the kalā amṛta yoga formed by the nodes in the chart. This happened after the native visited their maternal aunt, as Venus signifies aunt and aspects the fourth from Moon showing her as a strong maternal figure in the native's life. Throughout this period the native was regularly attending meditation sessions, practicing yoga, Pilates, and other forms of physical exercise showing the effects of Bhadra Mahāpuruśa yoga. Throughout this four year period the native was traveling abroad (bādhakeśa) and performing spiritual practices.

Mercury is also forming pravrajya yoga; due to being a strong benefic in the sixth from āruḍha lagna and the person did not partake in any long term occupation or jobs during this time. Seeing this, a problem arose due to the negative influence of family members who were compelled to believe that her activities were too extreme and not in accordance with traditional norms (planetary war with second lord Saturn). This specifically arose in Saturn's antardaśā.

The last four-year portion from 2000-2004 will show the effects of Mercury's conjunctions and aspects. Only Saturn conjoins, and being in the sixth from āruḍha lagna it will break the pravrajya yoga. The native began taking an active role in learning

astrology, and within a few years time also began teaching the same to students. Astrology is specifically seen in the eleventh house, and Mars is placed there. This all happened in the antardaśā of Mars itself. Whilst the family relations continued to be somewhat strenuous during this period, the native was among the top students and was widely respected for her knowledge. Saturn is the second lord, and being in the tenth house promotes Simhāsana yoga, putting the native among the heads of any organization. The end of the daśā saw her partaking in very serious acts of penance through Mahāvidyā sadhana, proving in full the effects of Mercury’s combustion.

The sign in which Sun is placed during the combustion, also has special significance.

A table is given quoting the Viṣṇu purana, but reference is made to the teachings of Pt. Sanjay Rath, during the Mumbai Conference 2005, to learn more about each individual āditya and its significance.

Table 5: The twelve āditya. Viṣṇu purana chapter 10, ślokas 1-17.

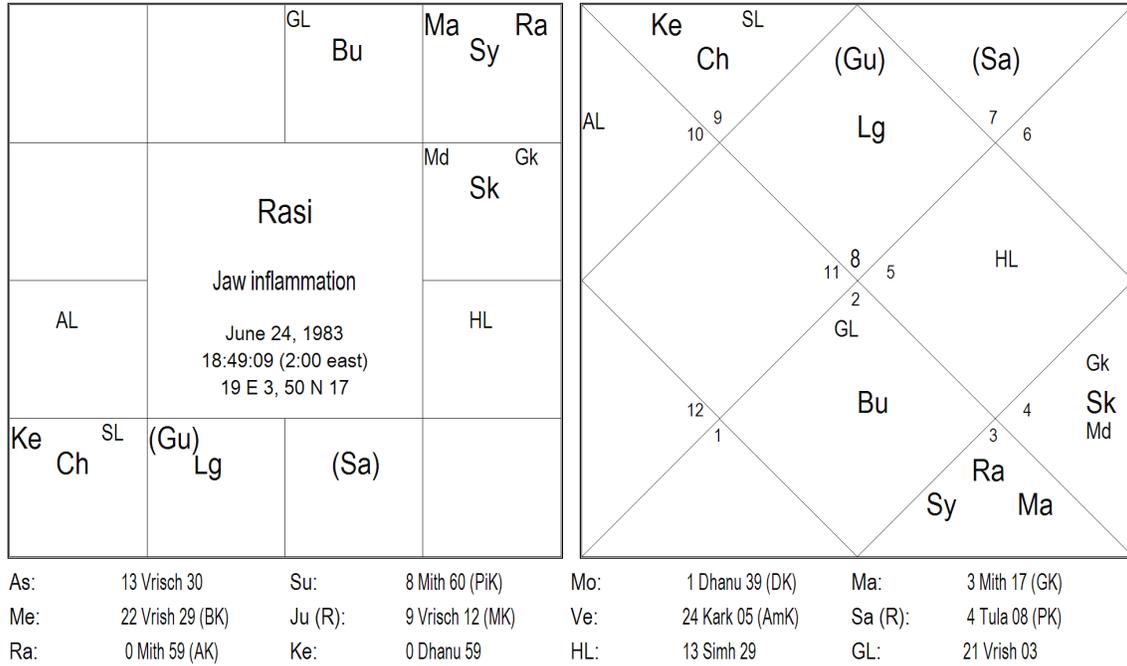
Rāśi	Aries	Taurus	Gemini	Cancer	Leo	Virgo
Āditya	Dhātri	Āryamat	Mitra	Varuṇa	Indra	Vivasvat
Rāśi	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
Āditya	Pūṣan	Parjanya	Aṃsu	Bhaga	Tvaṣṭri	Viṣṇu

Predictions using the following charts will be shown to prove these points.

(combustion of the Sun) to punish himself and rid himself of the sexual thoughts. These actions point towards the very strong Sun as Ātmakāraka placed in his lagna, and the methods of penance he used on himself to ensure his strong vows.

His chart has also proven his quality as a teacher, as it has shown the correct application of combustion in charts, long after he has left his mortal coils.

Chart 3: Jaw inflammation



In the given chart of a young man, the lagnaśa Mars is less than 6° away from the Sun, thus making it combust. The Sun is ahead of the slower Mars, indicating that there is an attitude of reverence and that of repentance towards his own weaknesses. The planet Mars indicates that the overcoming of krodha/anger and violence has become the agenda of the native. The native is given to fits of anger and frustration easily and diligently tries to overcome the same.

Being placed in the eighth house with another fiery planet this has caused jaw inflammation to the native, which he struggles with daily.

The Ātmakāraka Rāhu is also joined these two planets, but as its moving away from the Sun the *grahaṇa*, or eclipse, on the mind is not strong, indicating one who has seen considerable darkness and ignorance in their past lives and is now overcoming the same. Jupiter in the lagna enforces this and the native is a devout worshiper of God and practices the Gayatri mantra regularly.

अस्तंगता निर्बलाश्चेत् सबलश्च रविर्यदा ।

तदा रविभवा ज्ञेया प्रव्रज्या द्विजसत्तम ॥ ५ ॥

astaṅgatā nirbalāścet sabalaśca raviryadā |

tadā ravibhavā jñeyā pravrajyā dvijasattama || 5||

If weak planets are combust, and the Sun is with with strength, know the renunciation to be that order of the Sun (tapasvi) oh twice born.

Commentary: Here Parāśara has given an exception to the case of combust planets, namely that if the Sun is the stronger planet in the yoga (by combusting the others), then no rājayoga arises, but the person will join the spiritual order of the Sun itself. This is the order of the Tapasvī or those who perform the highest among spiritual penance.

Some examples would worth showing.

Chart 5: HH. Srila Bhaktisiddhanta Sarasvati Thakura

Md Ma	Ra		Lg
Gk SL	Rasi		
Bu Sa	Bhaktisiddhanta February 6, 1874 13:40:00 (5:30 east) 85 E 51, 19 N 48		AL GL
Sy Sk		Ke	(Gu) HL Ch

As: 2 Mith 00 Su: 25 Makar 20 (AnMo: 18 Kanya 50 (M)Ma: 5 Meen 41 (DK)
Me: 27 Makar 24 (AKJu (R): 8 Kanya 59 (GKVe: 21 Makar 09 (BKSa: 14 Makar 28 (PiK)
Ra: 17 Mesh 59 (PK)Ke: 17 Tula 59 HL: 3 Kanya 24 GL: 0 Simh 58

The chart of his grace, Srila Bhaktisiddhanta Sarasvati Thakura is here given. Mercury is the lagneśa and Ātmakāraka. It is combust by the Sun within 2° and joined in the pravrajya yoga of four planets in one house. All planets here are combust by the Sun and indicate that he was a great Tapasvī.

The combustion happens in Capricorn which is presided over by *Bhagāditya*, indicating that Srila Bhaktisiddhanta would focus his *Tapasya* on bringing spiritual practices, or *upāsana*, to the world. He founded the Gaudiya Math with the purpose of bringing the knowledge of Vaishnava upāsana to the world.

Specifically, Mercury is moving away from the Sun and indicates a native born to perform a great penance. The *rajasic* planets are placed in the sixth from the āruḍha lagna, just as in the case of Vivekananda, showing that he was very serious about his renunciation and vows. Again, as in case of Vivekananda, the lord of the Upapada is involved in the pravṛāja yoga.

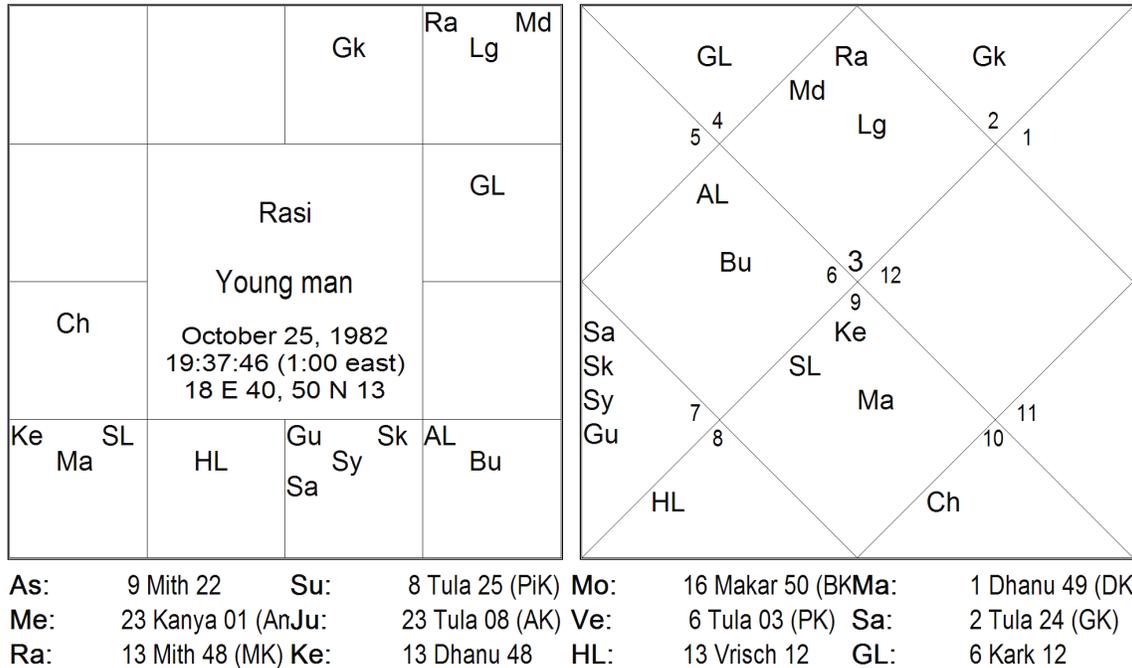
Astottari daśā is applicable and it was in Saturn daśā, Mercury antaradasa that he had his initial spiritual initiation. Notably it was both the combust planets which gave this, and specifically as Mercury is the ninth lord from the Sun, this happened through the instigation of his father.

Guru daśā started and has a very strong Graha dṛṣṭi on the pravṛāja yoga, indicating a strong desire for spirituality and renunciation.

It was the Astottari daśā of the Jupiter in the antardaśā of the Sun which gave the demise of his father, and the Sun is notably also the third lord in the dvādaśā and thus also marakeśa to father. During this time he began the work of publishing his father's journal and also founded the Bhagavat press.

Later in the year 1918 he took his final *sanyasa dikṣā* and began his life in renunciation. This was again due to the intense combustion of Mercury as it happened in Jupiter daśā, Mercury antardaśā. Subsequently he organized the Gaudiya Math, which due to the strength of his penance of the combustion would be the seat and origin of such learned personalities such as Srila Prabhupada who founded ISKCON.

Chart 6: Youth movement

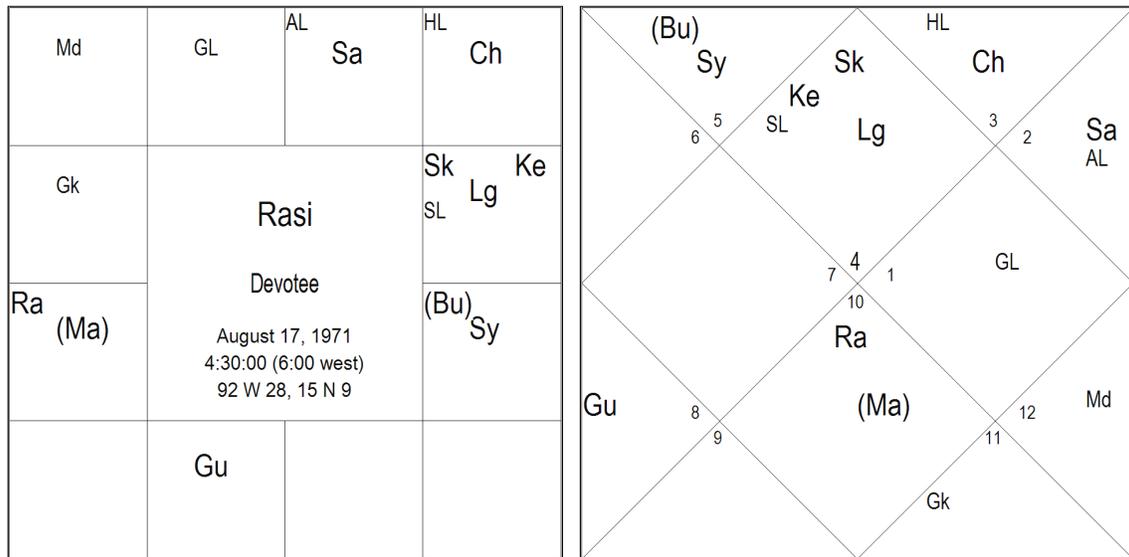


In the given chart pravrajya yoga occurs in the fifth house. The Sun is joined this combination causing the combustion of Saturn and Venus. However, Saturn is the strongest planet in this combination and indicates that the native will attempt to join a religious order indicated by Saturn. The native joined a youth activist organization that practiced a strict vegan diet, and took an active part in the freeing of incarcerated animals and similar environmental issues. The organization also sought to focus on traditional values. When Saturn becomes strong in such pravrajya yogas the organizations tend to carry a disregard for law and established codes of conduct (Saturn causes the debility of Jupiter).

Astottari daśā is applicable and during Jupiter daśā, Saturn antardaśā the native became vegetarian and joined the youth movement. However, the combustion was bound to give its results and during the same period the native was met with some unfortunate circumstances which made him refrain from the movements activities.

Jupiter now becomes the remaining planet in strength in the yoga, and according to Parāśara it indicates that the person will join and order of the *chakra* or *disk*. Among the deities Sri Viṣṇu holds the disk as a weapon. Jupiter antardaśā was next, and the native joined ISKCON and began worshipping Sri Kṛṣṇa.

Chart 7: Devotee



As:	9 Kark 54	Su:	0 Simh 25 (DK)	Mo:	19 Mith 53 (BK)	Ma (R):	21 Makar 41 (AmK)
Me (R):	16 Simh 06 (MK)	Ju:	3 Vrish 58 (GK)	Ve:	27 Kark 35 (AK)	Sa:	12 Vrish 07 (PIK)
Ra:	20 Makar 24 (PK)	Ke:	20 Kark 24	HL:	15 Mith 38	GL:	9 Mesh 48

The chart of this man, Venus and Ketu are joined in lagna as Saturn aspects it forming Tapasvī yoga. Venus being under the perfect check of Saturn and Ketu also lords the Upapada showing that the restriction of marriage and relationships has also occurred. Since this happens in the third from āruḍha lagna, this points towards a vow of some

kind. The native is a very devout worshipper of Viṣṇu and practiced celibacy and spiritual penance for many years.

Venus is the Ātmakāraka and is within 3° from the Sun causing it to be combust, and points to the likelihood that his penance caused by the tapasvī yoga will break. As Venus is approaching the combustion of the Sun, this can bring suffering or unfortunate tides with the event.

The seventh lord indicates the partner, and being placed in the eleventh house in the *bādhaksthāna* can bring a wife from a foreign country, especially since it's placed in a movable navāmsā. Saturn being the seventh lord from Venus also points towards this.

During his 35th year (Saturn's age) and during the Soḍasottari daśā of Ketu-Venus the native ended his celibacy and married a lady from a different continent. However, doing so he also attained the anger of his mother, as the fourth lord is Venus. Mars, Rāhu and Saturn all aspect Venus forming a curse of spouse from the past life, and with Mars's lordship of the tenth and fifth house he suddenly found himself without a job, whilst Saturn's lordship of the eighth put him in dire straight financially.

The native was advised to worship Śiva (Ātmakāraka in the curse) in the form of Tryambaka (Mr̥tyunjaya - Venusian form of Śiva) to overcome the issues faced by him.