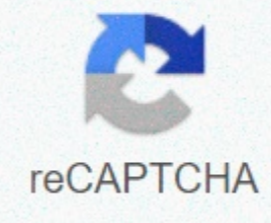




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Martin approached his role as student with enthusiasm and sincerity of purpose.
He consistently asked important and penetrating questions and urged me at every turn to include information that he felt would be helpful to fellow students of Hindu astrology.
Beyond this, he read and re-read the text of our classes over and over during a three year period—to alleviate areas of confusion and anything that he believed would make the book better.
I must also salute Martin for his generosity in allowing sensitive details of his life to be included in this text.
Never once did he accept my offers to remove material that was sensitive and/or potentially invasive to his privacy.
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I consider it a stroke of excellent fortune to have found Anthony, since one of my most difficult tasks was to locate an editor with the talents necessary for a dialogue-based text.
Anthony’s critical attention to detail along with his sensitivity to my voice was a gift for which I will always be grateful.
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David encouraged me and impressed upon me the importance of completing this book as soon as possible.
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The horoscopes in this book were generated from a Western and Eastern astrology computer program called Solar Fire.
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I am also grateful to the students and friends who have allowed their horoscopes to be included in this book.
They are: Emmett Walz, Rajesh Naz, Kerry Breitbart
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A book such as this, based entirely on personal experience, could not have been written were it not for the many thousands of clients, students, friends, and peers who have allowed me the privilege of looking into their lives via their horoscopes.
To all these individuals, I am deeply thankful.
For many years now, the founders and members of the American College of Vedic Astrology (ACVA) based in Sedona, Arizona have done tremendous work for the cause of Eastern astrology.
Aside from organizing intensive Vedic astrology conferences every year, they have fostered a remarkable attitude of tolerance regarding the differing viewpoints that make up this vast field.
Further, ACVA has worked hard to build a community of Hindu astrologers within the United States.
I am very grateful to ACVA and pray that in my endeavor to discover and promote astrological truths I have not stretched the boundaries of traditional knowledge too far or offended any of my peers.
It is certainly not my intention to upset anyone, and if I have inadvertently done so, I sincerely apologize.
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She made invaluable suggestions throughout, typeset this book, and did everything possible to provide time for my writing—a daunting task after the birth of our son Julian.
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Writing a text like this, based entirely on personal experience, brought up constant fears, doubts, and insecurities.
Vashiti insisted that regardless of whether my findings disagreed with those of other authorities, dedicated students deserved to know my true feelings.
Vashiti fought tooth-and-nail for fellow astrology students and for the cause of astrological knowledge.
Without her input, this text would not be as it is.
Without her presence I would be lost.
I love her eternally.
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INTRODUCTION
The greatest obstacle facing Western practitioners of Hindu astrology, also known as Vedic astrology or Jyotish, is the lack of experienced teachers in local areas.
This text is my endeavor to help improve the situation.
For about four months, I sat with a student and friend named Martin Timmons and taught him Hindu astrology with the intent of producing this book.
In 1993, after completing my fourth text, I decided to give up writing because the financial gain was not worth the time, effort, and mental stress.
I concluded that until I had the freedom to write without having to continue my private astrology practice, the strain would be too much.
In the middle of 1996, my wife Vashiti ordered a seven-day Mercury yagya to help in her college endeavors and ease her mental tensions.
A yagya is a Hindu ritualistic ceremony where about twenty priests chant mantras, or prayers, for seven days, eight hours per day for a person’s well-being.
The effects are often quite powerful.
Perhaps because married couples are karmically entwined or perhaps because the photo we provided the Hindu priests in India was a wedding photo with both my wife and I in it, Vashiti’s Mercury yagya had a strong impact on me.
During the week of the yagya, I found myself replacing all our stereo and taping equipment (significations of Mercury), something that needed to be done years earlier.
More importantly, I had a thought that perhaps I could write the Jyotish text that I considered next in line without having to sit for a year alone in a room with my computer.
The idea was to teach a student, tape record the sessions, and transcribe the tapes.
Now that the project is over, I am deeply indebted to the priests who performed the yagya that gave me the impetus to write this book.
I am at heart an astrology teacher.
That is why I always feel compelled to write.
On the other hand, the project was not as easy as I had envisioned.
After having ten or so of the astrological sessions transcribed, I found that I was unable leave the transcriptions alone.
During the editing process, I quickly switched into writing mode and began adding material that Martin and I may have actually discussed in different sessions.
I also spent a great deal of time reorganizing and restructuring the information.
And, as time passed, I have written about events that occurred long after our formal classes ended.
For example, in Class Two, I made references to my son who was born in 1999.
In another class, I have written about the Bill Clinton-Monica Lewinsky scandal of 1999.
I also added many questions and answers that were not part of our sessions but were important for students to hear.
So, while the material you are about to read is a result of our classes together, it is not actually a transcription.
It is a dialogue based on our conversations.
In the end, our weekly three-hour astrology classes—that lasted about four months—became a writing project that has taken over three years.
The reason for this is that when I realized I was once again facing the long arduous task of writing a detailed astrology book, I had the good sense not to put the rest of my life on hold as I did during my other writing projects.
The writing occurred only in spare time, while I fully continued my private practice, lecturing and workshops, and other astrology projects.
The teachings in this book are based, as much as humanly possible, on my experience.
I tried to teach Martin, the student in the following nine lessons, the same way my second mentor P. M. Padia taught me.
Mr. Padia was a practicing astrologer, not a scholar as was my first teacher, the late author/translator R. Santhanam.
Most of what Padia taught me he had thoroughly tested through his lengthy professional practice.
I remember that whenever Padia said something that contradicted textbook teachings or other astrologers, and was challenged about it, he would always make the same reply: You take it from me.
I have marked this (noticed this)!
If I protested further, as I often did, he would simply repeat emphatically: You take it from me.
I have marked this!
I quickly learned to trust Padia, for his predictions were so often accurate.
And in time, as my own professional practice blossomed, I profoundly appreciated the knowledge Padia gave me that I would never have found in textbooks.
Knowledge that had taken him years of trial and error to discover.
For example, Padia explained that he had noticed that whenever a connection existed between the 3rd house and the 6th house in a person’s horoscope, the person was either involved in the medical arts or had healing talent.
He taught me that despite ancient seer Parasara’s proclamation regarding Rahu being exalted in Taurus, both Rahu and Ketu actually function better in Mercury’s signs Virgo and Gemini (best in Virgo, second best in Gemini).
He taught me that the older, more traditional house system (known as whole sign houses) is more essential and consistently accurate than the newer one, Bhava Chalit, which I had been using for about a year before meeting him (I now use both systems, while favouring the older system.)
He taught me that the second marriage can be seen from the 9th house, something rarely mentioned because ancient Hindus almost never re-married.
One day Padia said that he had realized that since Hindu life is divided into four essential functions, dharma, artha, kama, and moksha (duty or purpose, money, desires, and enlightenment), each person’s horoscope must reflect the fact.
After much consideration, he had determined that the four different elements, fire, earth, air, and water, correspond perfectly to the four different functions.
Thus, he taught me that the fire houses, one, five, and nine, correspond to dharma (purpose) houses.
The earth houses, two, six, and ten, correspond to the artha (money) houses, and the air houses, three, seven, and eleven, correspond to kama (desire) houses.
The water houses, four, eight, and twelve, correspond to moksha (enlightenment) houses.
Such teachings I never found in books written before 1984, and such teachings I have passed on to others through my books and lectures.
This was the benefit of studying with someone who had practiced astrology for a paying public day after day for decades.
And this was the difference between studying with someone completely committed to his experience of astrology versus my first teacher, Mr. Santhanam, who was a translator of ancient astrological texts and whose purpose was to promote such traditional teachings.
On the other hand, Padia was not infallible just because he followed his experience.
Whenever Padia taught me a technique that I felt did not work in my astrological practice, which I must admit was rare, I simply refused to use the teaching.
And of course, because the field of astrology is so vast and so complicated, there were times when Padia and I disagreed.
For example, a year before meeting Padia, I was taught by R. Santhanam that the 9th house represents the father.
Being from North India, Padia had never even heard of this concept.
He had not lived in Southern India where astrologers take the 9th house as the father, because in South India fathers act as gurus to their children and gurus are governed by the 9th house.
Padia was taught that the 10th house represents the father.
(In my practice, I have found some charts where the 9th house seems more related to the father and others where the 10th house is more essential.)
And so it goes.
Each astrologer learns from his or her own teachers and refines the knowledge as much as possible through practical experience.
While Padia was masterful at predicting certain features within a horoscope he was, like everyone, fallible at others.
Nevertheless, I am forever indebted to him, as I also am to my first mentor, R. Santhanam.
I have now been a full-time practicing astrologer for nearly twenty years (as of 1999).
Much of what I teach in this text should be helpful because my findings have been tested over time.
That is the point of the book.
On the other hand, I too am fallible.
Astrology is so complicated that it is unlikely to ever be perfectly mastered by one person.
Readers must keep in mind that just because my experience has borne out certain truths, it does not necessarily mean that these truths will also work for you.
For example, whenever I see a client with a heavily afflicted 9th house, there is inevitably some form of trouble within the session.
Either the person is rude, shows up late, doesn’t send in payment on time, or reading the birthchart is extraordinarily difficult.
Although this has been my consistent experience during twenty years of practice, does it necessarily follow that other astrologers will also have the same problem?
Could it not be that this happens to me because I am a typical 9th house person, and clients with afflicted 9th houses simply have trouble dealing with religious or spiritual types?
After all, I did spend the 1970’s pursuing enlightenment and have been practicing daily meditation for over twenty-five years.
In my own horoscope, eclipses have no impact whatsoever.
For years, I have challenged astrologers who swear by eclipses to make a significant prediction about the effects of upcoming eclipses in my horoscope, and for years these astrologers have failed.
Does this mean eclipses have no effects on others?
Knowledge born of experience is a wonderful thing, but it is not everything.
Therefore, although I now give you my honest experiences of many fundamental Hindu astrological techniques, it is your responsibility to determine whether my findings are accurate and whether they work for you.
One of my strongest intents within this project is to try and clarify, and in some cases disprove, astrological techniques that are traditionally accepted and promoted, but which function inconsistently at best, and at worst not at all.
Astrologers with strong commitments to all ancient techniques must therefore expect to be disturbed or upset by some of my teachings.
While I believe that this text contains plenty of pearls of wisdom, I have no doubt there is something in every class for astrologers to disagree with and argue about.
This, I believe, is a strong point of the text.
Too many Hindu astrology precepts are accepted blindly, without healthy skepticism and testing.
Too many astrologers believe that every astrological technique that worked for ancient Indian astrologers must absolutely be relevant today.
On the other hand, putting my personal findings into print, which do not always agree with other authorities, either ancient or modern, leaves me in quite a vulnerable position.
While I am willing to become a lightning rod for astrological purposes, I am sensitive about my reputation and standing within the Hindu/Vedic astrological community.
It is one thing to disagree with other astrological authorities in a private classroom.
It is another to put one’s findings and opinions in print for all to see, not to mention that my printed words will be read for years and years, while my opinions could change at any time.
In any event, rest assured that it is not my intent to offend anyone, particularly my peers for whom I have great respect.
What you are about to read is not a textbook of traditional astrological teachings.
It is a nine-session series of distinctions, based on my personal experience, involving all kinds of astrological techniques that are either confusing to many or harmful to predictive accuracy due to their inefficiency.
I therefore humbly ask readers to be mindful and sensitive to the process now put before you.
When one of my findings flies in the face of your knowledge and experience, please bear in mind that my sole purpose is simply to share what I have found to work in my astrological practice.
Although I cannot guarantee that every one of my findings is the unassailable astrological truth, I sincerely believe that the teachings in this text will be helpful to all astrologers, beginners and advanced.
As difficult or controversial issues are confronted and discussed within this text, some of my findings will resonate with the reader and some will not.
The best strategy to take with the material is, I believe, a live and let live attitude.
Use whichever truths and distinctions appeal to you and ignore the rest.
Do not get bogged down in negative reactions if, or when, any of my teachings offend your sensibilities.
This, unfortunately, may be easier said than done.
Those of you who cheer out loud when I demonstrate neechabhanga rajayoga to be so inconsistent as to be nearly useless, may become quite upset when I assert that the Vimsottari dasa system, wonderful as it is, is fallible in a certain number of horoscopes.
Those who are ecstatic when I state that the kuta numerical compatibility system does not work for Westerners (because the kind of compatibility ancient Hindus were looking for bears no resemblance to what modern Westerners are seeking), may get angry when I refute a common misunderstanding about functional benefics and functional malefics.
(A functional benefic is a malefic natured planet, such as Mars or Saturn, that takes on some beneficial energy because it happens to rule good houses, such as the 5th or 9th.
A functional malefic is a benefic natured planet, such as Venus or Jupiter, that takes on some damaging energy because it happens to rule bad houses, such as the 8th or 12th.)
When malefics like Mars and Saturn become functional benefics, they do not suddenly and miraculously lose their mean and destructive nature.
They carry both very good and very bad energy.
Likewise, when benefics like Venus and Jupiter become functional malefics because they happen to rule bad houses, they do not suddenly relinquish their essential benefic nature and lose all positive qualities.
Beginners who have no particular opinion about, or attachment to, which traditional techniques work well and which do not will obviously have the easiest time with this text.
Wherever I have made statements that are radical, or contradictory to traditional textbooks, I have noted this fact so that each reader can make his or her own final judgements.
Veteran astrologers who can temporarily put aside long-held beliefs in order to seriously consider and even test certain distinctions that are initially upsetting will also fare well.
My advice, then, is to keep an open mind.
Then, you may agree with some of my findings, disagree with others, and still enjoy peering into the intimate astrology sessions between myself and Martin.
I am more confident in the accuracy and usefulness of the material in this book than that of my earlier writings, which were more theoretical.
During the sixteen years that have passed since I wrote my first book, Ancient Hindu Astrology for the Modern Western Astrologer, I have analyzed thousands upon thousands of horoscopes.
I have now been a professional astrologer for about the same length of time as P. M. Padia was in 1984, when he tutored me privately.
As each year passes, I better understand the weight and profundity of his recurrent statement, You take it from me.
I have marked this.
If some of my teachings in this book appear too emphatic, you now understand the reason.
I am reminded of the occasions when Padia used to say to me, James, I have given you all my secrets.
He had.
I hope you will take my secrets seriously.
If what you are about to read is half as beneficial to you as my sessions with Padia were, I can say two things with surety.
First, your level of predictive accuracy is about to be dramatically improved.
Second, get out a brand new highlighter—you are in for a treat.
HOW TO USE THIS BOOK
In this text, I focus mainly on Jyotish (Hindu astrology) fundamentals.
I do this for several reasons.
First, the best astrological readings I have received were from astrologers who were both intuitive and had mastered—truly mastered—the fundamentals.
Second, astrology is a mirror of human existence.
In the same way that there are fundamentals to life, so it is with Jyotish.
The fundamentals of life (beyond food and shelter) are that we all need to be loved, we all want to experience ourselves as capable and successful, and we all want to feel that our lives matter—that we make a difference in the world.
Without fulfilling such essentials, life goes awry and we suffer.
Likewise, when we astrologers are imperfect or even haphazard with Jyotish fundamentals, predictive accuracy becomes impossible.
I have met too many students who report that they have memorized the varied rules and basics of Jyotish, but do not fully understand how to use them.
Many have diligently studied the fundamentals and still, quite reasonably, have trouble with the complexity and the subtlety of this vast metaphysical art.
This book is written with such students in mind.
My intention, first and foremost, is to present examples of basic Jyotish techniques that will provide readers with a tangible experience of how Jyotish works, so that those who are merely hobbyists can become practicing astrologers.
In a field as complicated as Hindu astrology, a field containing hundreds of techniques and thousands of bits of information, it is all too easy to miss sight of the fact that the simplest techniques are actually the most important in contributing to predictive accuracy.
It is easy to forget that the fundamental reasoning process of Jyotish is the core or nucleus of the system, while detailed arcane techniques exist mainly for refining purposes.
Naturally, it is common to become bored with fundamentals and to crave more exotic and advanced astrological methods.
Indeed, all of us hope, pray, and believe that one day a profound magical technique will appear and forever unlock the mysteries of predictive accuracy.
Within my own studies, however, every time I have learned a so-called wonder technique, it appears to have tremendous promise at first, but eventually reveals itself as yet another refining technique that works only occasionally.
In the end, it is the fundamental reasoning process of Jyotish I return to, because it alone produces the real magic when used with care and precision and consciousness.
While I also hope and pray that someday a

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