

Ascetic Yogas

THE PATH OF SELF-REALIZATION

Robert Koch

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In the first Canto of the great Vedic Purana Srimad Bhagavatam, there is a very interesting and instructional conversation that took place between a bull personifying Dharma, or religion, and Bhumi, the mother earth in the form of a cow. The bull was standing on one leg, suggesting that that one out of four pillars of religious principles (represented by each leg of Dharma, the bull) was still existing, and that in itself was faltering with the progress of Kali-yuga. The four legs of the Dharma are truthfulness, cleanliness, mercy, and austerity. If most or all of these legs of Dharma are broken, or if 3 out of 4 Dharmic principles exist very rarely, in human society, then we can be confident that Kali-yuga – the age of quarrel and darkness – is well upon us.

Given that there are some rare souls existing who speak and live the Supreme Absolute Truth, as is found in various Vedic literatures, the remaining leg of truthfulness still exists. Such persons are characterized by complete self-control, or the ability to detach themselves from the relative world of the senses and the objects of sense pleasure. According to Srila Rupa Goswami, one of the primary disciples of Lord Sri Chaitanya Mahaprabhu, there are six *vegams*, or urges (pulling) toward sense-gratification which deviate one's consciousness from the spiritual path, and they are: the urge to speak, the urge of the mind to speculate, the urge of anger, that of the tongue, the belly, and the genitals. In his opinion, one who can control all of these *vegams*, is qualified to attain freedom from the cycles of births and deaths, and can become a *Jagat-guru*, or teacher/preceptor of universal magnitude.

In Jyotish, we are given various combinations through which we can determine if someone has the rare, albeit required, ability and inclination to practice such renunciation of the objects of the senses as part of a serious spiritual path. Such yogas for asceticism, or Parivrajya yogas, are invariably found in the charts of saints and well-known or acknowledged sannyasis, or ascetic renunciates, yet they are also visible in the charts of some unknown souls whose true devotion is less demonstrative due to the characteristic humility with which they carry out their spiritual practice. There are a variety of ways to see the spirituality of the native through the Vimsamsa (20th division chart), such as the inclination to mantra recitation, or japa, from the 9th house; his bhakti, or love, worship, or adoration of specific Deities from the 5th house of D-20; as well as meditation, or *dhyana*, from the 12th house. From the Navamsa chart and Karakamsa

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lagna, the elevation of consciousness, or progress of dharma can be seen, as well as the Ishta-devata (Deity worshiped or propitiated in prior lifetimes). The crux of all such processes of worship, meditation, or mantra practise, however, is that the practitioner should be able to withdraw the senses from their objects, and become detached from the world of Maya (illusion) which stimulates material desire. The shakti, or intensity through which the spiritual practise is performed, is thus directly proportionate to how much Tapasya, or austerity, the native is capable of performing. The following breakdown of ascetic (Parivrajya yogas) will help us get an idea of which astrological components generate such spiritual renunciation.

1.1 SPECIFIC PARIVRAJYA YOGAS

The Moon representing the sphere of Manas, or the mind, is the most critical factor to analyze when seeing the inclinations toward asceticism in a nativity. In fact, in the Bhagavad-gita, it is explained that one can either elevate himself by his mind, or degrade himself, depending on the willfulness of the soul to fix the mind on specific objectives. The mind is thus the friend of the conditioned soul, and his enemy as well. (Bg 6.5) Sri Krsna also explains, that the mind is superior to the physical senses, the intelligence is superior to the mind (through which we can discern the importance of focusing the mind on subject matters which will liberate it from desire), and superior to all of them, is the soul itself. Thus the mind is a neutral factor, which records and reflects the environmental stimuli – the intelligence, being guided by the soul, directs the mind to detach from that which degrades it, and to be absorbed in that which elevates it. As a result of this Tapasya, or austerity, the soul ultimately becomes freed from *Deha-smrti*, or bodily consciousness, and is able to attain Moksha.

So the first of the ascetic yogas, through which elevation through mental and sensual detachment can occur, are as follows:

- * The lord of the Moon sign should be aspected by Saturn and no other planet;
- * The Moon should occupy a Navamsa of Mars, and be aspected by Saturn, or it should occupy a Drekkana of Mars and be aspected by Mars or Saturn;
- * If all the planets aspect the Moon by rasi or graha drishti, then the native is a famous sannyasi;
- * If Jupiter is in the 9th house, and the Moon, Jupiter, and the ascendant are all influenced by Saturn, the native renounces worldly pleasures;
- * As a variable of the above yogas, it is often found, that the Moon is in a rasi or Navamsa of Saturn, and has Parivartana yoga (mutual exchange) with Saturn.

1.2 TAPASVI YOGAS

Further to the principles of mental detachment, as found in the charts of spiritualists, there should be a corresponding indifference to the sensual experience. Chastity, or celibacy, is a big part of the lives of true spiritual practitioners, and thus the effects of Saturn and/or Ketu, on the lagna, as well as onto Venus, and preferably all four onto each other, should be found in the charts of those who can perform such levels of austerity. Thus, the following may apply in such charts:

- * Venus, Saturn, and Ketu should all be mutually aspecting, and preferably should be aspecting the lagna as well. These can be present in both the rasi, as well as Navamsa charts;

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- * Venus, Saturn, and Ketu can also be in mutual trikonas in order to form Tapasvi yoga;
- * Saturn itself aspecting the lagna, or its lord, leads to renunciation

It is important to mention here, that if *only* Saturn and Ketu influence the lagna, or Navamsa lagna, then the individual is a false sannyasi. That is because, his persona or outward dress, may suggest renunciation, yet if Venus – the karaka of sensuality – is not involved, then internal renunciation will be lacking, while only the external show of renunciation will be found.

Further, it is sometimes seen that an individual is willing and able to perform celibacy or other forms of strict renunciation, but then falls away from the path ultimately. Or, it is seen that someone may not be able to observe the strict principles of spiritual renunciation over an extended period of time, yet he has deep respect for those who are able to. In the former situation, often it is found that the lord of the Moon sign, or other important Yogakaraka, is combust, or also weak due to being in rasi or bhava sandhi positions, or weak avasthas. In the latter situation, it may be that more than one planet aspects the lord of the moon sign. Or, if in spite of the Saturn/Moon/lagna connections in the chart, Venus is too strong or predominating, the native might incline too much toward sexual or other sensual enjoyment.

1.3 SADHU (SAINTLY) YOGAS

There are other combinations which indicate a certain saintly, or pure disposition of the native in his behavior toward others. Naturally, someone who is advanced on the spiritual path will practise such important habits as *ahimsa*, or non-violence, and this principle will cause him to even give up killing animals for his subsistence, what then to speak of causing violence to other human beings. Since the perceptions of the world of Maya, and thus the interpersonal dealings of the individual with others in the material world, are seen from the Arudha lagna, we can also observe the tendencies toward proper behavior toward others, as well as disillusionment from worldly attachments due to the misbehaviors of others, from the Arudha lagna.

- * If there are benefics in the 3rd and 6th from the Arudha lagna, one is saintly in behavior (Sadhu yoga);
- * If there are malefics in the 2nd, 4th, and 7th from Arudha lagna, Sadhu yoga also forms
- * If Rahu is in the 7th or 12th from Arudha lagna, deep spiritualism occurs.
- * Deep spiritualism, as a life-long calling, also occurs if the Atmakaraka or the Sun, conjoins the lagna lord, or is in mutual aspects with the lagna lord.

Now, the rationale behind the above is obvious: Mars, being the karaka of the 3rd house, indicates that most people pursue desire aggressively, and thus without proper consideration of how others might be hurt, or at the very least neglected, in the process of pursuing objectives. Similarly, the 6th is the house of enemies, which of course one attracts by his or her behavior in certain dealings. If benefics are in the 3rd, one has little aggressiveness in the matter of fulfilling desire, and thus is likely to be less offensive in behavior. In the highest levels of advancement of consciousness, such a person may adopt the attitude of the great Krsna bhakti Queen Kunti in the Srimad-Bhagavatam, who prayed to Krsna for calamities, because in such a condition she would always think of Him, and thus be liberated. She was not interested in the pursuit of her own desire; she was not even neutral or acquiescent in the matter of pursuing interests; she prayed for

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anxiety and calamities, which would inadvertently make her fully Krsna (God) conscious, as in the condition of helplessness, she would rely on God fully. Now, benefics in the 6th, mean that the individual is like the Pandava emperor Yudhistira, who was *Ajata-shatru*, or one whose enemy was never born. This was due to his equanimity, or unbiased treatment of everyone, whether they were friend or enemy alike.

The 2nd, 4th, and 7th houses are respectively related to family, the home environment, and the environment of marriage. Naturally, if one experiences stress or anxiety in these areas, then he or she will want to pursue the path of renunciation, provided of course that other indications suggest that the evolutionary path toward Dharma is very strong in the chart of that individual. In fact, in the Puranic stories of great devotees, it is often seen that one takes to the path of asceticism and pure devotion, after experiencing a complete and thorough collapse of all opportunities for material enjoyment. Such frustration with the world of Maya, may be invoked by his guru, to convince him that following the pursuit of the senses, is simply a network of paths leading to death, and the degradation of the soul. That way, those things which distract the mind from the path of devotion, are not able to hold much fascination to start with, and thus the soul gives up everything to follow the path of sainthood.

Similar experiences of challenge or pain through martial or family life can be seen when the following apply:

- * A Shastashtaka (6/8) relationship, or 1/12 relationship, between the Upapada lagna (Arudha of the 12th house), and the Arudha lagna
- * Or a 6/8 relationship between the Chara Darakaraka, and the Upapada lagna

Apart from malefics in the 2nd, 4th, or 7th from the Arudha lagna, Rahu being in the 7th from Arudha serves the same purpose. When in the 12th from Arudha lagna, Rahu aspects the Arudha lagna itself (by his 12th house aspect, in reverse), and thus the dispelling of the illusion that one can be happy in the world of form, happens through various challenging experiences, mostly through the personal relations with others. Rahu in the 12th, spoils the opportunity for sexual enjoyment, the absence of which little else in the material world can hold any permanent attraction for the soul.

1.4 MALEFICS AS CHARA ATMAKARAKA

Those malefics which preside over the *Tamo-guna*, or quality of darkness in material nature, are Rahu, Saturn, and Mars. If the Atmakaraka, which is the most significant planet showing the soul's spiritual directions, is one of these, especially Rahu, then the individual may be considered to be highly elevated in his or her spiritual consciousness. As with other matters related to renunciation and asceticism, the over-all tendency of the chart toward spirituality must be seen in order that such a judgment can be made if Rahu, Saturn, or Mars is the Atmakaraka. The point, however, is that if the planet Rahu, showing the deepest inclination toward sinful activity, has become the Atmakaraka, then the individual has purged the results of many Samskaras, and is practically sinless in the current lifetime. In practise, it is found that Rahu is in fact the AK in the charts of great saintly persons, such as Sri Srimad A.C. Bhaktivedanta Swami Prabhupada, Sri Ramakrishna Paramahansa, etc.

1.5 SINGLE FOCUS THROUGH PLANETS IN KENDRAS

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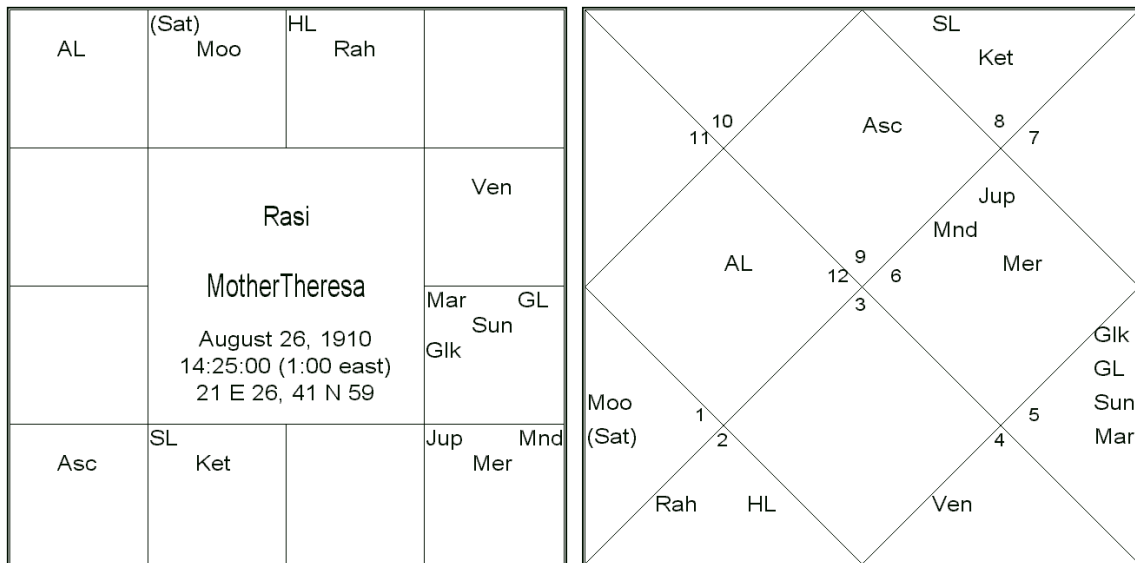
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A combination that is given in many classical texts for renunciation and ultimate liberation, consists of 4 or more planets in one sign. However, the true application of this is likely to be realized when the 4 or more planets (1) include the lord of the 10th house; and (2) when they form in kendras or trikonas from the ascendant. The idea behind such planets in kendra, is that they will direct the native’s focus in a single area of life. If 4 or more planets fall in kendras, then it is likely that trikona lords will also be involved, thus issuing a Dharmakarmadhipati yoga. Otherwise, if the focus or concentration of planets is in dusthana, for example, then the individual could do much destruction in the matter of misleading, or causing outright harm to people in general.

Some illustrations of the above principles will be helpful in order to see how renunciation and detachment works in the charts of actual saints and ascetics.

Chart# 1: Mother Teresa, August 26, 1910, 14:25(zone - 01), Skopje, Yugoslavia, 41N59 21E26



Asc: 1 Sg 34	Sun: 9 Le 49 (GK)	Moon: 26 Ar 01 (AmK)	Mars: 20 Le 25 (MK)
Merc: 6 Vi 36 (DK)	Jup: 21 Vi 13 (BK)	Ven: 16 Cn 18 (PiK)	Sat (R): 13 Ar 56 (PK)
Rahu: 0 Ta 35 (AK)	Ketu: 0 Sc 35	HL: 23 Ta 55	GL: 0 Le 40

She was a lifetime Catholic nun of great repute, who joined the convent at the age of 18. She was world-famous as a selfless humanitarian who did great service to people suffering from poverty and disease, particularly through her mission in Calcutta, India.

Note the lords of Dharma-sthana, i.e. 5 and 9th, conjoined in the 9th house, thus forming a great Raja-yoga for spirituality. Lagna lord Jupiter also joins exalted 10th lord, in addition to occupying an exalted Navamsa, thus confirming that she would lead the life pursuant of the values or purpose of Dharma.

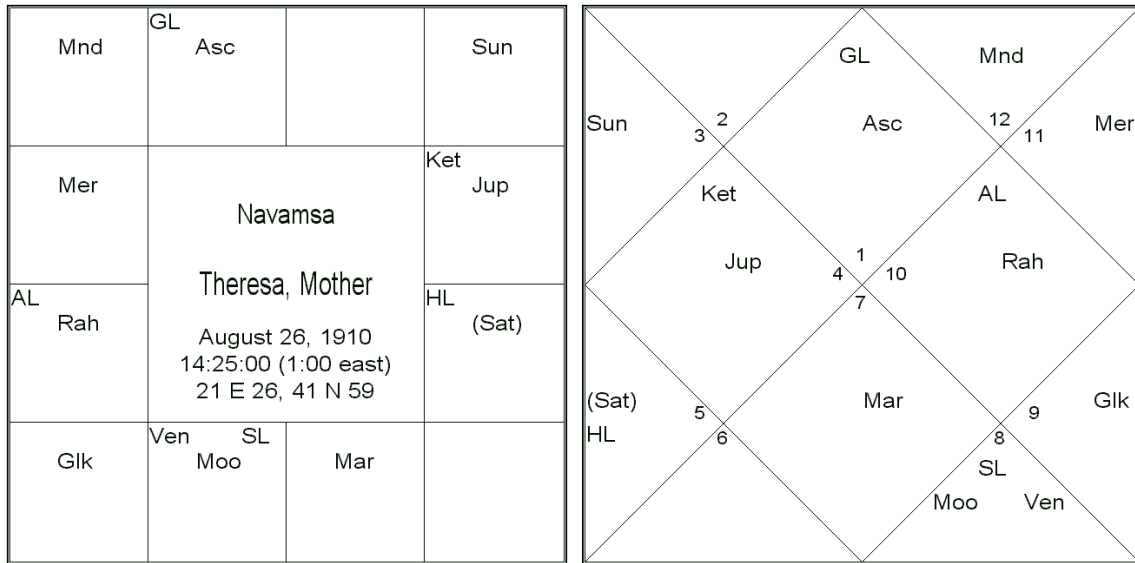
Parivrajya yogas: In the rasi chart, the lord of the Moon sign (Aries) joins the 9th lord in the 9th, and receives the rasi drishti of Saturn. This qualifies for asceticism, in fact she was a life-long celibate. The Moon also occupies a Navamsa of Mars (Scorpio), and is aspected by Saturn, thus confirming asceticism in the life of the native, as per the definitions of Parivrajya yoga given above.

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Tapasvi yoga: Venus, as well as its dispositor Moon and Saturn, are all aspected (rasi aspects) by Ketu from the 12th house. Venus itself aspects the lagna by rasi aspect, while Moon (dispositing Ketu and exalted Jupiter) and Saturn, all aspect the Navamsa lagna. Thus she was indifferent to the sensual pleasures of the body and senses, indeed, they probably never occurred to her in life. A combination of particular significance, is the aspect of Atmakaraka Rahu to Venus, plus dharma lords Sun and Mars form unobstructed Argala to Venus. This indicates that celibacy is not just a matter of preference, but rather a high spiritual ideal for her, being a nun for life. Further to this, the Upapada lagna (Aquarius), is in a 6/8 relationship with Darakaraka Mercury, indicating that even the idea of marriage, or being intimately joined with another human being, would be foreign to her.



Asc: 1 Sg 34	Sun: 9 Le 49 (GK)	Moon: 26 Ar 01 (AmK)	Mars: 20 Le 25 (MK)
Merc: 6 Vi 36 (DK)	Jup: 21 Vi 13 (BK)	Ven: 16 Cn 18 (PiK)	Sat (R): 13 Ar 56 (PK)
Rahu: 0 Ta 35 (AK)	Ketu: 0 Sc 35	HL: 23 Ta 55	GL: 0 Le 40

Sadhu yoga: The Sadhu yoga, i.e. benefics in 3rd and 6th from Arudha lagna, apply in an unconventional way here, but apply nevertheless. Exalted Rahu is the Atmakaraka in the 3rd from AL, whereas Mars and Sun are in the 6th, as respectively rulers of the 5th and 9th from the lagna. While these are not natural benefics, their beneficence of a functional nature cannot be overlooked. This would indicate that, while she was non-violent and caused no harm to others, she had to be aggressive when dealing with the strict standards of Catholic tradition, which forbade nuns to go outside their convent to foreign countries. As a non-Hindu, she also had to deal with political figures in India, for the actualization of her mission, which was to open and maintain a hospital and sanctuary for downtrodden and diseased persons. So although she had to be aggressive, the nature of the functional benefics in 3rd and 6th from AL showed that she did so for the betterment of her cause.

Chart# 2: Male: A life-long monk of SRF (Self-realization Fellowship); January 27,1954; 15:12 EST; Fort Belvoir, VA (USA); 77W09 38N43

Lagna lord Mercury joins Atmakaraka Rahu, plus the Sun, and 5th lord Venus in the 8th house, thus generating a powerful Raja-yoga for one on a meditational, yogic path. In

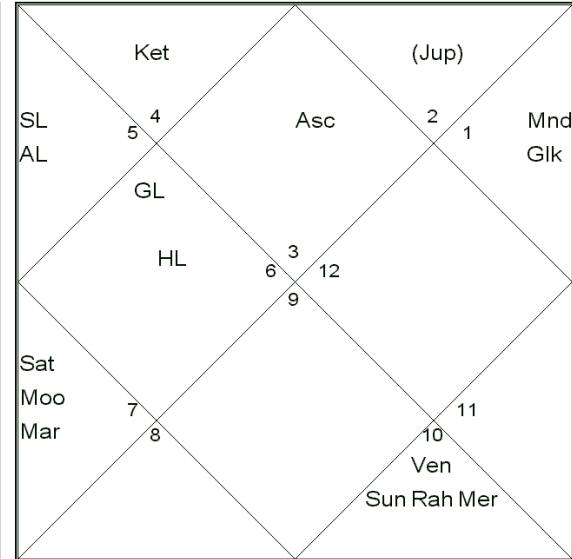
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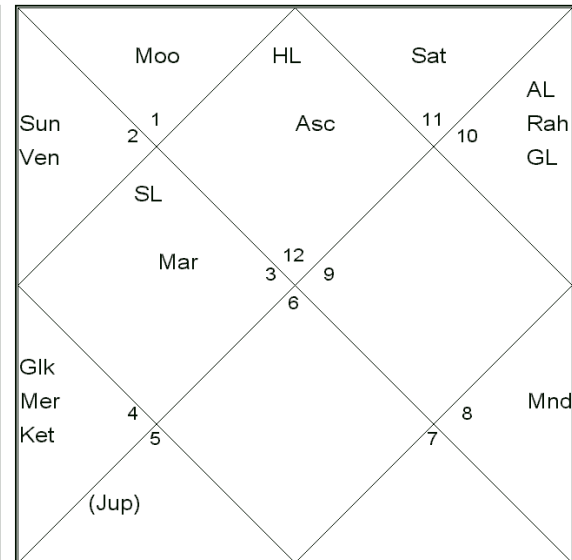
fact, those following any path of meditation, tantra, or mysticism, generally have dharma and Raja yoga forming planets emphasizing the 8th, and less often the 12th house of the chart. Taking the Atmakaraka as lagna, lagna lord Saturn is exalted in the 10th with Amatyakaraka Mars, while 10th lord Venus joins the AK, the Sun, and 9th lord Mercury in the AK lagna. All of these stimulate powerful and significant Raja-yogas to destine the individual to the life of priesthood, and the ensuing austerities (particularly celibacy) which accompany such a lifestyle.

	Glk Mnd	(Jup)	Asc
	Rasi		Ket
Mer Sun Rah	Chart-2 January 27, 1954 15:12:00 (5:00 west) 77 W 9, 38 N 43		AL SL
		Mar Moo	Sat GL HL



Asc: 18 Ge 04 Sun: 14 Cp 09 (GK) Moon: 21 Li 49 (PIK) Mars: 29 Li 27 (AmK)
 Merc: 23 Cp 10 (MK) Jup (R): 23 Ta 30 (BK) Ven: 13 Cp 39 (DK) Sat: 15 Li 46 (PK)
 Rahu: 0 Cp 07 (AK) Ketu: 0 Cn 07 HL: 8 Vi 23 GL: 0 Vi 14

HL Asc	Moo	Ven Sun	SL Mar
Sat	Navamsa		Ket Mer Glk
GL Rah	Chart-2 January 27, 1954 15:12:00 (5:00 west) 77 W 9, 38 N 43		(Jup)
	Mnd		



Asc: 18 Ge 04 Sun: 14 Cp 09 (GK) Moon: 21 Li 49 (PIK) Mars: 29 Li 27 (AmK)
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 Rahu: 0 Cp 07 (AK) Ketu: 0 Cn 07 HL: 8 Vi 23 GL: 0 Vi 14

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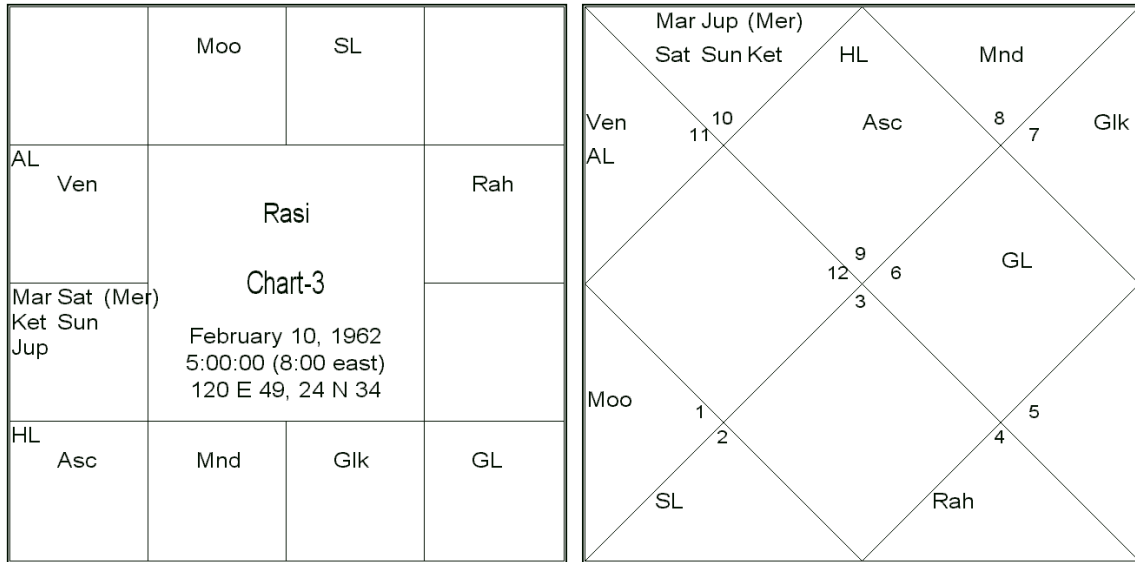
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Parivrajya yogas: Lord of the Moon sign Venus, being in a Parivartana yoga with exalted 9th lord Saturn, forms Parivrajya yoga, and is further confirmed by the Moon's occupation of a Navamsa of Mars, and being aspected (conjoined) by Saturn. The fact of Venus, the natural, as well as Chara Darakaraka, being in the 6th from Arudha lagna, would show an indifference to women and marriage, although buddhi-karaka Mercury being in close proximity with Venus, would suggest that he would be attracted to women nevertheless. The native left the monastery after 30 years of strict celibacy and priestly duties, to pursue marriage. 7th lord Jupiter retrograde in the 12th, and combustion of Venus, plus the Arudha lagna being in 12th from the Upapada lagna Virgo, would all lead to frustration of the desire for marriage, and a probable return to the monastic life in the final analysis.

Sadhu yoga: Sadhu yoga obtains with Moon in the 3rd from AL, and Venus and Mercury in the 6th therefrom, although malefics join in those positions as well. His priestly duties were often disturbed by various in-fighting and politics in the ashram, and thus he became disillusioned with that life-style and wanted to pursue household life. In Navamsa, however, there is only malefic association/aspects to the 7th from lagna, and 7th from Upapada lagna, while the 7th lord from both, Mercury, receives rasi aspects from Ketu and Saturn. It is not likely that marriage will be successful, and thus (as indicated above) he will return to the life of a monk in the final analysis.

Chart# 3: Female: Shing Ru, of the Yitung Buddhist Temple; a lifetime renunciate and Buddhist guru and priestess, Feb 10, 1962; 05:00 (zone - 08) Miaoli, Taiwan 24N34 120E49



Asc: 29 Sg 46	Sun: 27 Cp 20 (AK)	Moon: 4 Ar 34 (GK)	Mars: 12 Cp 50 (MK)
Merc (R): 17 Cp 59 (BK)	Jup: 26 Cp 28 (AmK)	Ven: 0 Aq 34 (DK)	Sat: 11 Cp 03 (PiK)
Rahu: 24 Cn 35 (PK)	Ketu: 24 Cp 35	HL: 7 Sg 20	GL: 23 Vi 46

At first sight, one is struck with the presence of **6 planets** all in the Saturn-ruled sign of Capricorn of this chart, including AK Sun, Saturn, Mars, 10th lord Mercury, Ketu, and lagna lord Jupiter. All these form an extraordinary Raja yoga, and dharma-karmadhipati yoga. Parivrajya yoga is seen through Moon-sign lord Mars, in rapt conjunction of

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Saturn, in his exaltation sign, as well as Atmakaraka and 9th lord Sun being in conjunction with lagna lord Jupiter and 5th lord Mars.

Yoga for Moksha: Moksha is attained at the end of this lifetime, due to more than 4 planets joining the lord of the 10th, and all forming in the 10th from the Moon. The positioning of all these planets in the 12th from the Arudha lagna is also quite telling, and suggestive of the likelihood that the celibacy and austerities performed by this individual, well qualify her for release from the cycles of birth and death. Darakaraka Venus in the 12th from Upapada lagna, and additionally Upapada lagna and Arudha lagna being in 1/12 from each other, in addition to 7th lord Mercury being in conjunction with Saturn, Ketu, and Sun, indicate that marriage or intimate relations are out of the question in the current lifetime. The great concentration of ascetic yogas, as well as dharma enhancing planets in 12th from Arudha lagna, indicate that she is a rare or seldom seen ascetic, whose example should be emulated by those wishing to ascend beyond the reach of Maya at the end of the human form of life.

So, although the personified Dharma, in the form of a bull, stands on one faltering leg of truthfulness in the Kali-yoga (and that too diminishing with the passing of time), there are still saints and ascetics whose charts show the essence of spiritual detachment in the form of Parivrajya and related yogas. Jyotish thus illuminates the path of karma, while at the same time, indicates the path of those who shall become free from the clutches of Maya in the human form of life as well.

Drig Dasa

and the timing of spiritual initiation

By Robert Koch (a.k.a. Patraka Das)

Robert Koch was initiated as Sri Patraka Das at the lotus feet of H.H. Sri Srimad A.C. Bhaktivedanta Swami Prabhupada in March, 1971. He lived in India for 6 years till 1983, studying Jyotish and has received certificate of commendation for spreading Hindu astrology in the USA, from the Bharatiya Vidya Bhavan, in 1999.

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Perhaps the most significant event that may occur within the lifetime of a human being, is the opportunity for spiritual initiation. This affords the opportunity for self-realization, and ultimate enlightenment. “Initiation” in this context, means the formal establishment of the eternal bond between a sadhaka, or spiritual aspirant, and his/her guru, who is a God-realized preceptor, or spiritual teacher. Although this might be something that is rare in the lifetimes of many, it is still the desired outcome of the human form of life, so far as the Vedas and great Vedic rishis such as Parasara, Narada, Agastya, and Vyasadeva, among others, are concerned. Indeed, the Vedanta Sutra, in the form of Sanskrit codes, suggests “Athaato Brahma Jijnasa”, or now (in the human form of life) it is time to inquire about Brahma [Spirit]. Then, further to this assertion, it is said, that “Sarvam etat Brahman iti”, or everything that exists, is a manifestation of this Spirit, or Brahman. And finally, “Aham Brahmasmi”, I am Spirit. In the development of these principles, the Bhagavad-gita as well as Sri Isopanishad continues to make clear distinctions between jivatma, the individual as spirit; and Paramatma, or the all-pervasive, all cognizant spirit (God) Who exists within, and without all things; and finally the material universes, or Jagat, which is a conglomerate of three gunas, or qualities, as Sattva, Rajas, and Tamas. The true understanding of these subjects, however, must be achieved after approaching a self-realized, or enlightened guru, the connection with whom is achieved at the time of Diksa, or spiritual initiation. This requirement is mandated by Sri Krsna in the Bhagavad-gita, who states as follows:

*Tad viddhi pranipatena
Pariprashnena sevaya
Upadeksyanti te jnanam
Jnaninas tattva-darshinah (Bg. 4.34)*

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you, because they have seen the truth (*tattva-darshinah*).”

Now, in Jyotish, there are various dasa systems which serve specific purposes. Although Vimsottari among nakshatra dasas, and Narayana and Chara among rasi dasas, serve general purposes, the Drig dasa is specifically taught by sages Parasara and Jaimini to

time the periods in life during which significant spiritual events occur to the native. “*Drik*” means “vision”, which occurs after spiritual initiation, and which determines the disciple’s ability to see existence in the following ways: (1)) the ability to see the Absolute Truth according to three hierarchical existences as *Brahman* (Spirit), *Paramatma* (all- pervading presence of Godhead); and *Bhagavan*, (the Supreme Person)¹; and (2) the difference between spirit and matter, reality and illusion, permanence vs. temporality, and knowledge vs. ignorance. Such understanding enables the disciple to receive ultimate liberation from repeated births and deaths, or *Moksha*, and attain the full blessings of immortality.²

Nevertheless, in spite of these strong definitions of spirituality in the Vedic texts, the subject of God-realization is approached differently, by followers of different spiritual paths. The event of initiation may also bring differing types of empowerments to various seekers, depending on the approach they are drawn to. For example, followers of the *Adwaita*, or non-dual school, may receive a *Shakti-pat*, or energetic empowerment from their guru; Vaishnavas (worshippers of *Vishnu* in His various forms and incarnations), who are in essence followers of the *Acintya beda-aabeda tattva* path (simultaneous duality and non-duality), will receive empowerment into the study of Vedic *shastras* (scriptures) and chanting of mantras, especially the *Gayatri* mantra. Regardless of these differences, the Drig dasa will show the times in life when (1) one may meet his/her guru for the first time; (2) when he or she may begin the practices of various *sadhana* as recommended by the guru; and (3) when formal *Diksa*, or initiation takes place in the lifetime of the native. Before examining the astrological methods of analyzing these events, first note as follows the method of calculation of Drig dasa:

2.1 DRIG DASA: Method of Computation

Drig dasa is a rasi dasa in which the periods of the 12 rasis are determined in the following ways:

Sequence of dasas:

- I. The first set of four dasas starts from the 9th house, and follows consecutively to the three signs that aspect it. (Aspects in this case are by *rasi*, or sign, and not graha aspects). The order, or sequence of the dasas, is forward or backward respectively, based on whether the 9th house sign is odd-footed (viz. Ar, Ta, Ge, Li, Sc, and Sg) signs, or even-footed (Cn, Le, Vi, Cp Aq, Pi).
- II. The sequence of the next four dasas is determined in the same way, except the starting dasa is of the 10th house; and,
- III. The final four dasas are determined in the same way, except the dasas start from the 11th house.
- IV. The sequence of the Dasa will be altered in case Saturn or Ketu is in the dasa rasi sign. For Saturn, the dasa will move forward sequentially regardless of other rules; for Ketu, they will be reversed from their normal sequence). Saturn and Ketu will similarly reverse the order of sub-periods, in case they are in the stronger of 1 and 7 from the dasa sign.

For example, in a Libra rising chart, the first Drig dasa is that of Gemini (the 9th house), an odd-footed sign, and thus the remaining dasas are forward, and are of Vi, Sg, and Pi in the first set. Then, the second set follows starting with Cancer (an even-footed sign in the 10th house), thus the dasas go backwards to Ta, then, Aq, and Sc. Finally, the third set of

four dasas continues starting with Le, an even-footed sign in the 11th house, followed by Ar, Cp, and Li.

· An important exception that should be mentioned, is that for Dual signs rising, the above sequence will not work out symmetrically. Thus, for Dual ascendants, the first set of dasas should begin with the 9th house, the second with the 8th house, and the final set of four dasas, should begin from the 7th house.

Lengths of Dasas

- If the Dasa rasi is an odd-footed sign, count forward zodiacally to the position of its lord, and subtract 1. The result in years, is the length of the dasa. Count in reverse zodiacally, in case the dasa sign is even-footed. Add one year to the sum total, if the lord of the Dasa rasi is exalted, and subtract 1 year if its lord is debilitated. * (In this regard, note that the exaltation sign for Mercury is counted as Virgo, regardless of the degree position of Mercury in that sign. The dasa of Mercury in Virgo is 12 years, as is the length of any dasa sign which is occupied by its lord).
- Sub-periods are all equally 1/12 as long as the major periods. Determine the stronger of 1 and 7 from the dasa sign; then, find the lord of the stronger. The sub-periods begin with this lord, and go forward or reverse zodiacally depending on whether the sign occupied by that planet is odd or even (note, these are not odd or even-footed).

Determining the stronger of signs/houses

- 1 If one of houses 1 and 7 has a larger number of planets, then it is stronger.
- 2 If both houses have an equal number of planets, or if neither has any planets, then the stronger one, is the one which is occupied or aspected by more out of: (a.) Jupiter, (b.) Mercury and (c.) its lord. Note that if one of the signs/houses being compared are either Aquarius or Scorpio, who have dual lords, then either lord (but not both) can be considered in this case.
- 3 If both competing signs have an equal number of planets, then the stronger one is the one occupied by an exalted planet. Similarly, if one is occupied by a debilitated planet, then the other is stronger.
- 4 Signs are stronger in order according to the following sequence:
Dual>Fixed>Movable
- 5 A sign whose lord is in a sign of different oddity, is stronger than a sign whose lord is in a sign with the same oddity. For example, an odd sign whose lord is in an even sign, is stronger than an even sign whose lord is in an even sign.
- 6 A sign whose lord is more advanced in longitude from the beginning of its sign is stronger. Rahu and Ketu's advancement should be measured from the end of sign, not the beginning.

There are some other details regarding calculations of Drig dasas. These are almost exactly the same as Narayana dasa, which has been discussed in detail in the following excellent books³. The reader is encouraged to study these books carefully for the correct calculation of, and application of *Phalita* rasi dasas, including Drig dasa.

Finally, an important annotation here, is that the Drig dasas *always* begin from the 9th houses, regardless of whether or not the 9th is stronger than the third [the stronger of the 1st and 7th house is always the starting sign for Narayana dasas]. Sub-periods on the other

hand, will be calculated exactly as per Narayana dasa, that is, they begin from the sign where the lord of the stronger of the dasa rasi, or its 7th, is placed.

2.2 DRIG DASA: Guidelines for interpretation

Given that the Drig dasa gives the periods of spiritual illumination during the life of the native, a strong spiritual disposition must first be noted in the horoscope. This would include the following, among many possibilities:

- A strong representation of dharma houses (1, 5, and 9), and the connection between these and the lord of the lagna, the 10th house (and other kendra houses), the Chara Atmakaraka, Jupiter, and *Moksakaraka* Ketu;
- Parivrajya and Tapasvi yogas, or respectively yogas for asceticism and spiritual austerity. These can be seen with reference to both the lagna, as well as the Arudha lagna; and
- Strong positions of the above in the Navamsa chart, specifically with reference to the Karakamsa lagna (Navamsa sign of the Atmakaraka), as well as in the Vimsamsa (20th division) chart.

In order to see the potential, or destiny, of spiritual initiation occurring in the life of the native, the following may be noted:

- Strong and significant yogas between the lord of the lagna, the lord of the 9th house, the Atmakaraka, and *Mantrapada* (Arudha of the 5th house);
- Mutual (rasi) aspects between the lagna lord, *Mantrapada*, and *Gurupada* (Arudha of the 9th house);
- Mutual aspects/exchanges between the above, and karakas Jupiter (for guru), and Ketu (for detachment and liberation); and
- The event of initiation can also be seen if any or all of the above apply with connection to the 5th or 9th houses from the Atmakaraka.

Now, especially the Drig dasas connected to the above three, will bring the destiny of spiritual initiation into the life of the native. Certain authors⁴ also suggest the following:

- The Drig dasa of the Arudha lagna can bring renunciation, while dasas of signs aspecting the Arudha lagna can bring activities/events into the life which are important for one's spiritual advancement.
- The dasa of the sign containing *Mrtyupada* (Arudha of the 8th house), can be significant for yogic sadhana, such as meditation, Tantra, or other yogic disciplines. This type of sadhana can stimulate the Kundalini Shakti, which resides in the 8th house of the astrological chart

The following additional points may be noted regarding Rahu and Ketu:

- Ketu gives renunciation and freedom from the repetitions of births and deaths, and thus its dasa is highly significant in the matter of bringing spiritual events. Rahu's dasas, on the other hand, will bring material distractions, unless any of the following apply:

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- I. Rahu is the Atmakaraka, or is aspected by a strong Jupiter;
- II. Rahu is in the 7th or 12th from the Atmakaraka, or in the 2nd, 4th, or 7th from the Arudha lagna; or,
- III. Rahu is in the 5th or 9th houses, and is forming Raja-yoga with rulers of kendras.

Example Charts

In order to see the practical applications of the above interpretive guidelines in Drig dasa, the follow charts may be examined:

Chart# 4: Swami (Baba) Muktananda May 16, 1908; 05:11 IST (zone -05:30); Dharmastala, India; 75E23 12N57

Sa	HL As	Me Su	Ve Ma	Ra	
Md	GL	Rasi		Ju	
Gk	SL	Baba Muktananda May 16, 1908 5:11:00 (5:30 east) 75 E 23, 12 N 57		AL	
Ke		Mo			



Following the lineage of Siddha-yoga started in India by his guru Swami Nityananda,

As: 17 Ar 14	Su: 2 Ta 08 (DK)	Mo: 29 Li 33 (AK)	Ma: 3 Ge 08 (GK)
Me: 11 Ta 55 (PK)	Ju: 14 Cn 09 (MK)	Ve: 15 Ge 59 (AmK)	Sa: 14 Pi 03 (Pik)
Ra: 14 Ge 42 (BK)	Ke: 14 Sg 42	HL: 4 Ar 54	GL: 25 Aq 27

Baba Muktananda was the first to bring the Siddha yoga foundation to the US, and then other western countries. Note the following with regard to the spiritual attributes and potential for *shakti-pat*, or initiation:

- I. Atmakaraka Moon is in kendras to exalted 9th lord Jupiter (Gaja-kesari yoga), with both receiving unobstructed Shubha-argala from exalted Ketu in the 9th house;
- II. Lord of Moon sign Venus, comes under the rasi aspect of Saturn, thus generating Parivrajya yoga. Note also, that Venus as 7th lord comes under sufficient malefic aspect, to make this individual indifferent to the ashram of marriage, in addition to his being indifferent to sense gratification or material comforts in general. Prior to his meeting his guru, he was a wandering ascetic, consistent with Lord of Moon sign Venus being in 9th from the Moon, in a dual rasi equal to the 3rd from the lagna, conjoined with the lord of the 4th from Arudha lagna (Mars), and aspected by the lord of the 4th from AK (Saturn) in a dual sign also from the 12th house;

Potential for Shakti-pat, or spiritual initiation

- I. The dispositor of the Atmakaraka (Venus) is conjoined with the lord of lagna Mars, who is also the lord of A5 (Mantrapada). Further, the Mars/Venus combination, also receives rasi drishti from the lord of Gurupada (A9, Saturn).
- II. Arudha lagna lord Sun conjoins 9th lord from AK Moon, and both are receiving the rasi drishti of exalted 9th lord Jupiter. Jupiter, as a karaka for the guru, additionally aspects A5, as well as the lord of A9.

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Drig dasa for initiation

According to the autobiography of Baba Muktananda, entitled *The Play of Consciousness*, he was initiated on the day of India's Independence, which was August 15, 1947. According to Muktananda's own statements in that book, while in the presence of his guru Swami Nityananda, he received the *Shakti-pat* as his guru gazed upon him while his eyes were wide open in *Shambhavi mudra*.

Following are the Drig dasas for life, and for this period of time as well:

Sagittarius: 1908-05-16 to 1916-05-16
Virgo: 1916-05-16 to 1920-05-16
Gemini: 1920-05-16 to 1931-05-17
Pisces: 1931-05-17 to 1940-05-16
Capricorn: 1940-05-16 to 1950-05-16
Scorpio: 1950-05-16 to 1957-05-16

Thus, his spiritual initiation took place during the Maha-dasa of Capricorn, and Antara-dasa of Gemini. Now, note the correspondences:

I. Capricorn gives unobstructed Argala to the 9th house and exalted Ketu, as well as to AK Moon. Cp is further aspected by exalted 9th lord Jupiter, as well as A5 sign Scorpio by rasi drishti.

II. Dasa rasi and lord of A9 Saturn (the Paka lagna), is aspected by the lord of A5 and Venus from the 9th from AK (Gemini). This is an important annotation, as the sub-period sign Gemini, is occupied by the lord of A5, it aspects the lord of dasa rasi (Saturn), while A5 itself is aspecting the dasa sign of Cp. This is significant too, given the above definitions of the *potential* for initiation: the lord of AK sign (Venus), conjoins the lord of A5 Mars, and both were activated during the Drig dasa of Gemini which is when his *Shakti-pat* took place.

More important even than the event of initiation, or *Shakti-pat*, is the event of *Maha-samadhi*, or the time that the self-realized guru, in the trance of Divine meditation, passes from this world. This occurred for Baba Muktananda on October 2, 1982. Since the Drig dasa is really representative of the event of Divine vision, it should be especially poignant at the time of *Maha-samadhi*, as it is at that time that the *Siddha*, or spiritualist in full consciousness, has *Darshan* (audience) of his worshipable Deity. Thus the event of Moksha shall be achieved, if the devotee can think of God (Krsna) at the time of death. Sri Krsna thus says, "And whosoever, at the end of his life, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt (Bhagavad-gita 8.5)".

The Drig dasa operative for Swami Muktananda was Cancer, with the AD of Pisces in operation, and the time of his *Maha-samadhi*, or *Moksha*. Now the poignancy of this dasa system becomes apparent. The dasa sign has exalted 9th lord Jupiter in it, who is also the lord of the 12th (Moksha). The AD sign Pisces is directly the 12th house, having Ayush karaka Saturn in it (also the lord of A9), and receiving also the aspect of 9th and 12th lord Jupiter from the maha dasa sign of Cancer. Saturn and Pisces receive the aspect of maraka lord Venus, 8th lord Mars, plus Rahu/Ketu, thus showing the event of the conclusion of his incarnation. Yet, the aspect of exalted Jupiter on that sign, all but guaranteed that he would not have to take birth again in *Martya-loka*, or the world of repeated births and deaths.

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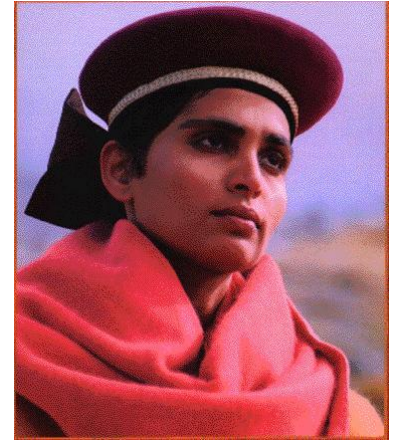
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**Chart# 5: Srimati Gurumayi Chidvilasananda June 24, 1956; 10:20 IST (-05:30);
Surat, India; 72E50 21N10**

	AL	Ke Me	GL (Ve)	Su
Ma	Rasi			
SL	Gurumayi			Ju As
	June 24, 1956 10:20:00 (5:30 east) 72 E 50, 21 N 10			
Mo	Ra (Sa)	Md Gk	HL	

HL Gk	7	6	Ju	As	4	3	Su (Ve)
			Ra		Ke		
			Md	(Sa)	GL		Me
				8	5	2	
					11		
Mo	9	10	Ma				1
							AL
			SL				

As: 6 Le 49 **Su:** 9 Ge 24 (PiK) **Mo:** 19 Sg 41 (AK) **Ma:** 17 Aq 33 (AmK)
Me: 17 Ta 17 (BK) **Ju:** 4 Le 24 (GK) **Ve (R):** 6 Ge 19 (PK) **Sa (R):** 3 Sc 56 (DK)
Ra: 13 Sc 34 (MK) **Ke:** 13 Ta 34 **HL:** 19 Li 55 **GL:** 5 Ta 57



Gurumayi, as she is affectionately known

by her disciples, is the heir apparent to the guru varga (lineage) of Swami Nityananda, whose successor was her guru, Baba Muktananda. Under her auspices, the Siddha yoga foundation now operates ashrams throughout the world.

Yogas for renunciation and spirituality

- I. The lord of the Moon sign is Jupiter, who receives the aspect of Saturn, qualifies as a *Parivrajya yoga*, or combination for renunciation and asceticism;
- II. Mutual aspects of Yogakaraka Mars and 5th lord Jupiter, both in kendras from the ascendant, is a powerful Raja yoga for the teaching and spreading of Dharmic principles.
- III. The mutual aspects of lagna lord Sun, Gurupada (A9) sign Sagittarius, Atmakaraka Moon, and 10th lord Venus, further confirm that she would pursue a lifetime for the establishment of her guru's mission. The positions of 5th lord Jupiter within 2 degrees of the lagna, and aspecting AK Moon, in and of itself, would make the relationship between her and her guru very strong and inseparable for an eternity.
- IV. The Parivartana, or exchange of signs between 7th lord Saturn and Rahu, with 4th lord Mars, puts too much malefic influence on the 7th house, and thus marriage would be an impossibility in her lifetime, a destiny which is rather uncommon within the parameters of socio-cultural India. This is further confirmed, by the fact that the Upapada lagna (Taurus), which is vital for the occurrence of, or health of marriage, is afflicted by Rahu/Ketu, Saturn, and Mars. Additionally, when the 2nd/8th axes from the Arudha lagna are similarly afflicted, then the position she assumes for the sake of pursuing worldly duties, would be one of *Sannyasa*, or as a formal renunciate (in other words, marriage, family, and household life are negated by all the malefics afflicting the 2/8 axis from AL).
- V. Another significant observation is, that the AK Moon in Gurumayi's chart, falls in the 9th house in close conjunction to Ketu in her guru's chart; while, Arudha lagna and 5th house (disciples) of her guru's chart, falls on the lagna and Jupiter of her chart. In this way, the karmic connections between the two can be seen through a cross-referencing of positions in both charts.

Drig dasa, and the timing of initiation

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According to biographies available on Gurumayi, the following may be noted regarding the formal event of initiation in her lifetime:

“Her formal *shakti-pat* initiation was in 1969 at age 14. However, the true initiation (in Shaivite tradition) of a guru, by her guru passing on the lineage to her, was May 8, 1982. This is called a *Pattabhisheka* ceremony. (She had had her 3 day *Sannyasa* ceremony (for becoming a monk) culminating on April 26, 1982, when her hair was cut off & head shorn prior to that.) She considers this her *divya diksa*”.

Thus, two initiations occurred, and can be seen easily through the Drig dasas operating in her lifetime:

Aries: 1956-06-24 to 1966-06-25
Leo: 1966-06-24 to 1968-06-24
Scorpio: 1968-06-24 to 1974-06-24
Aquarius: 1974-06-24 to 1977-06-24
Taurus: 1977-06-24 to 1978-06-24
Capricorn: 1978-06-24 to 1980-06-24
Libra: 1980-06-24 to 1988-06-24

Thus at the age of 14, when she received her first *shakti-pat*, she was running the Drig dasa of Scorpio, with the AD of Aries operating as well. Note that Yogakaraka Mars is the lord of the dasa rasi, and also is the lord of A5. Sc further aspects A5 (which is also the 9th house), and which is the AD sign as well. Thus, given the strong relationship between both Maha-dasa and AD signs and A5, as well as their lords, spiritual initiation was a certainty for that period in her life.

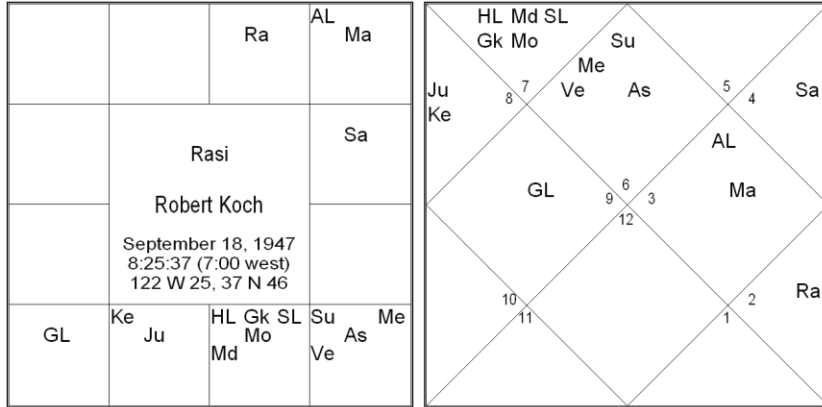
Another interesting observation is, that in Indian-Hindu society, a young girl from the age of 12 to 18, would be preparing to get married. In Gurumayi’s case, the Drig dasa sign of Scorpio is the 7th from the Upapada lagna, and comes under the aspect of all the malefics as mentioned above. Thus, instead of getting married, she would become spiritually united to her guru instead. This brings to mind the statements of Sri Krsna in the Bhagavad-gita who says: “What is night for all beings, is the time of awakening for the self-controlled; and the time of awakening for all beings, is night for the introspective sage”.¹

On May 8, 1982, the full *divya diksa* came for Gurumayi. This occurred during the Drig dasa of Libra, and also of the AD of Aries. So, in the event of both initiations, the AD was of the Mantrapada sign Aries, a very significant fact for those who wish to research the efficacy of the Drig dasa to time spiritual events. The dasa sign Libra, also receives the rasi drishti of A5 lord Mars, thus setting up the possibility of initiation to occur at this time in her life, and during the appropriate sub-period (Aries) as well. Note further, that Libra also receives the rasi drishti of 5th lord Jupiter, who is also the lord of A9 (Gurupada).

It is significant to point out also in this case, that during the Drig dasa of Libra, Jupiter was transiting at 10 degrees of Libra also, a position from which his glance (drishti) fell upon the 9th house (also A5), as well as the lord of A5, Mars, and finally, the lord of the lagna, Sun. The fact that natal Jupiter also aspected the same positions, confirms that Diksa was not only a matter of destiny, but was also fated to occur during the Drig dasa of Libra.

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Chart# 6 The author: Robert A. Koch September 18, 1947, 08:25:37 PST; San Francisco, CA



As: 19 Vi 40	Su: 1 Vi 45 (GK)	Mo: 20 Li 45 (MK)	Ma: 29 Ge 30 (AK)
Me: 17 Vi 55 (PIK)	Ju: 0 Sc 16 (DK)	Ve: 5 Vi 49 (PK)	Sa: 24 Cn 43 (BK)
Ra: 3 Ta 13 (AmK)	Ke: 3 Sc 13	HL: 17 Li 43	GL: 26 Sg 45

Spiritual potentials:
 I. In this chart, the lord of lagna Venus joins the Atmakaraka Sun and exalted 9th and 12th lord Mercury, in the 12th, with both receiving the aspect of Chara Atmakaraka Mars, as well as Yogakaraka Saturn. Given the position of these planets in the 4th

from the 9th (the guru's residence), the native spent most of his early adult years living under the auspices of his guru's organization ISKCON, and served as a celibate brahmachari priest between 1970 and 1989. In Navamsa, exalted Jupiter joins Ketu in the 10th house, while Raja-yogas form in Dharma sthanas, 5th and 9th houses.

II. Yogas forming in this chart, which are auspicious for receiving the blessings of guru and Krsna, are Laksmi yoga, Parijata yoga, and Raja-sambandha between AK Mars, Pitrikaraka Mercury, and Putrakaraka Venus. In Navamsa, Venus, Ketu, and Saturn mutually aspect, thus forming a Tapasvi yoga. In fact, during the entire Vimsottari mahadasa of Saturn, he had observed celibacy, having begun this journey during the sub-period of Venus.

The potential for *Diksa* (spiritual initiation) is easily seen in the following ways:

- I. Lagna lord joins the Gurupada and A9 lord Mercury, and is aspected by both Atmakarakas Sun and Mars;
- II. All three receive Shubha argala from Jupiter and Ketu, the former of whom is the lord of A5;
- III. Most importantly, all three of Sun, Venus, and Mercury are aspected by Mantrapada Sagittarius:

The native received two initiations, as is particular to the Gaudiya Vaishnava Sampradaya that his guru descended in. The first, was in June of 1970, while the second was in March of 1971. Typically, the second initiation is taken as the full *Diksa* in this parampara, although the first initiation (Harer Nama) served to empower the disciple into the chanting of the Hare Krsna Maha-mantra. The first initiation serves to purify the disciple of many of the impurities due to prior life *Samskaras*, while the second initiation gave him entrance into worship of the Deity (Radha and Krsna), as well as study of Vedic scripture. Thus, first and second initiations are very important for Gaudiya Vaishnavas.

Drig dasas and initiation

Libra: 1947-09-18 to 1951-09-18; Virgo: 1951-09-18 to 1963-09-18
 Sag. : 1963-09-18 to 1974-09-18; Pisces: 1974-09-18 to 1978-09-18

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Cancer: 1978-09-18 to 1987-09-18; Sc: 1987-09-18 to 1994-09-18

From this, it can be seen that both initiations took place during the Sagittarius dasa, which is directly the Mantrapada (A5). According to the principles listed earlier, the A5 or A9 should be connected to the dasa (as well as lagna lord or AK planet) during which such initiations should occur. The Maha-dasa sign of Sg, also receives the Rashi drishti from Chara AK Mars, 9th lord Mercury, A9 Virgo, as well as lagna lord Venus. The Sub-period for the first initiation (6/1970) was Aquarius. Aq is directly the 5th house of the chart [discipleship, mantra, sadhana, and *shastra* (study of scripture)], while the dasa sign is the A5. Aq. receives unobstructed Argala from Jupiter/Ketu, while its lord Saturn receives the rasi drishti from them. Thus, the period of time in question indicates the predestiny of initiation. (Note that with regard to the Argalas of Ketu, including planets that conjoin Ketu, the Argalas are determined in reverse. This is according to the dictum “*Vipareetam Ketoh*”, as per Parasara and Jaimini).

The second initiation, or full *Diksa*, (3/1971), took place during the Drig dasa of Sagittarius, and AD (Antaradasa) of Capricorn. Both Cp and its lord Saturn are aspected by A5 lord Jupiter, as well as Ketu, thus confirming that a complete initiation and the receipt of the *Gayatri* mantra would occur at this time.

An interesting observation may be made here regarding first and second initiations: during the AD of Aq, when the 1st initiation took place, the A5 lord Jupiter and Ketu gave Argala to the AD sign. Although this influence is powerful, it appears to set the table for the full potential of initiation that would occur about 8 months later during the AD of Cp. Capricorn, as well as its lord, received the Rashi drishti of Jupiter/Ketu, which, it appears, is a more powerful influence than the Argala of these planets which applied during the Aq AD of the Drig dasa.

Thus, much research may be needed in order to observe the subtle efficacies of the Drig dasa, when the periods of spiritual illumination and initiation are needed. The above, however, should serve as an introductory guide into not only the method of computation of this important dasa system, but also possible approaches to interpretation as well.

¹ Srimad Bhagavatam, 1.2.11

² Sri Isopanishad, Mantra 11

³ *Narayana Dasa*, by Pandit Sanjay Rath; and *Vedic Astrology – An Integrated Approach*, by P.V.R. Narasimha Rao

⁴ P.V.R Narasimha Rao, in *Vedic Astrology: An Integrated Approach*, (Sagar)

⁵ Bhagavad-gita, 2.69