

Poojas for achieving goals and success in ventures, poojas and returns against ill-fate and problems due to planets and positions, prathishta rituals at temples, poojas for family/ancestral problems or doshas, effects of negative energies or evil spirits, parihara poojas, empowering self-protection amulets (elassu or yantram) with magical powers, yantram for protecting home and family, body, yanthrams for attaining good job, or securing jobs, or getting deserved promotions and salary hikes with no hinderances, etc. Parihara (solution) poojas will be performed by Tantra Siddha Shastrishree Dr.Rupnathji(Dr.Rupak Nath).

For incurable diseases and old age problems

The Lord is Mrityunjaya, the conqueror of death. Aged people and people with incurable diseases worship the Lord with offerings such as :-

- Mrityunjaya homam
- Tila homam
- Karuka homam
- Sree Rudram Dhara
- Mrityunjaya Pushpanjali
- Ayush Suktam Pushpanjali
- Kheer Payasam
- Lighting ghee lamp in the Srikrishna to ward off all dangers and evils assailing them. By the Lord's blessings, such devotees are sure to lead a peaceful and happy life.

For mental disorders

Devotees seek the blessings of the lord for mental disorders with offerings such as mahanaivedyam

- Lighting ghee lamp inside the Lord Shiva
- Lighting the Depasthampam in front of the deity at the time of Deeparadhana on Pradosham days and Bhagavat seva days .

Washing away sins & kala dosha pariharum

The important offering to Lord Krishna is : -

· Annadhanam. The belief is that by feeding with great devotion, twelve poor people with rice Naivedyam prepared in the temple (by Siddha Yogi Rupnathji), one's sins are completely washed away.

Other important offerings for the Lord are: -

- Coconut Milk Payasam
- Malar & Avil Naivedyam
- Vishnu Sahasranama Archana
- Sree Krishna Ashtothara Satha Nama Archana
- Rice & Fruit Naivedyam
- Decorating the face of the deity with sandal paste

This website offers comprehensive resources and complete solution to all by offering a wide range of features and options in exploring the Science of Astrology. This exhaustive knowledge portal is designed on the principles and practices of Gururji Shastrishree Dr. Rupnathji (Dr. Rupak Nath), spiritual Astrologer, Tantrik, Palmist, Gemologist, Vastu Expert, Numerologist, Spiritual Guru, based in Magic Land Assam, India. We are committed to spread the knowledge of our Gururji to millions of people worldwide. Astrologer Dr. Rupnathji offer vastu service and 'birth Chart'/Horoscope readings based on the ancient principles of astrology to help you uncover your destiny using the power of Vedic astrology and the principle of Jyotish, the knowledge to use divine light that removes ignorance. Through this website we offer you the services of Tantra Siddha Yogi Shastrishree Dr. Rupnathji (Dr. Rupak Nath) who has vast experience in Astrology and Remedial measures, which can be performed to mitigate or avoid pain in life.

Born Sage 'Tantra Siddha Maha Yogi' Paramahansa Dr.Rupnathji suggest 'Siddha Mantra' for each to solve your all life related problems.

By regular use of Siddha Mantra one can obtain wealth,prosperity,fame,fearlessness,sucess and spiritual upliftment,but for each a different mantra is chanted and a different deity propetiated.

ARE YOU ANXIOUS ABOUT FUTURE? DISCOVER THE SECRETS OF YOUR FUTURE

KNOW WHAT THE FUTURE HAS IN STORE FOR YOU FROM THE 'WORLD FAMOUS TANTRA SIDDHA' ASTROLOGER 'SHAISTRISHREE DR.RUPNATHJI (DR.RUPAK NATH)'.

Send Your Birthdate & Get Answers about Past-Present and Future.

**Personalized astrology forecasts for you by
Tantra Siddha Astrologer Shastrishree
Dr.Rupnathji(Dr.Rupak Nath)**

Fate is like a game of cards. You cannot help the cards that have been dealt to you, but how to play them is in your hands. Know your future and plan it well.

Live talk forecasts!

It is live talk forecasts by Tantra Siddha Astrologer Shastrishree Dr.Rupnathji(Dr.Rupak Nath) by phone or Voice chat!! You ask and he replies. No questions limit !!

How is Present Year for You

What the coming new year has in store for you vis-à-vis career, finance, love, health &

Ask 3/5 Questions

If you want to ask a specific question & want a pointed answer, this is the one for you.

Love and Romance

What do the stars have in store for you in this area? Will you be happy or is it disappointments?

Children Prospects

A house without children is like a garden without flowers. Know your luck & the right periods.

travel.

Business Prospects

Your business prospects, suitable lines, good & bad periods for investment, gains & expansion.

Finance Prospects

What are your overall prospects, the good & bad periods for financial gains & speculation.

Career Prospects

What type of careers suit you & what are the good & bad times for promotion, change & going abroad.

Going Abroad

Find out how good is your chart with respect to foreign travel & gains abroad & the right times.

New born baby

Get the baby's chart, suitable letters for naming & remedies and poojas if any are required.

Marriage prospects

What kind of marriage do you have? When? Love or arranged, looks & nature of spouse.

Marriage Matching

The stars are excellent matching indicators. Better to match before marriage than regret later!

Match + both lives

Marriage matching of the horoscopes & a detailed analysis of how they fare together in life.

Improve & save marriage

When differences crop up & the rift starts better to bridge the gap before its too late.

Your child's future

Know your child's potential & prospects of studies, career, money, marriage, health etc.

Your Basic Life

A basic sketch of your life covering career, finance, love & marriage, children & health.

Your whole family

Full basic life predictions for one member and one area of life for the other members.

Life Time forecast

How are the coming years for you vis-à-vis career, finance, love, health & travel.

Premium Family offer

Unlimited number of questions for 1 year for 5 members. No other site offers this.

Education prospects

Check what the stars say about your suitable lines of education, higher studies & the right times.

All Your Rajayogas

Rajayogas in a chart are the ones that give power, position & money. Do you have any?

Doshas & Remedies

The doshas are the ones that spoil your luck. Know what doshas you have & their Remedies.

Property Prospects

Know how your chart is vis-à-vis property, the good and the bad periods to buy, sell and invest.

Health Prospects

Wealth & power cannot give you happiness if your health is bad. Have an Astro-health check up!

Vastu Guidance

Ask 1, 3 questions or get full Vastu guidance for your house or office/factory

Tantra Siddha Astrologer Shastrishree Dr.Rupnathji(Dr.Rupak Nath) विश्व के एक अद्वितीय ब्रह्मलीन संत जिनके समक्ष सब देवी देवता, ऋषि, मुनि, हर धर्म के पैगम्बर, सिद्ध, संत, पौराणिक तथा ऐतिहासिक महापुरुषों ने ध्यान में तथा प्रत्यक्ष प्रकट हाँकर आध्यात्मिक पद लिखवाए।

This Website has a four dimensional approach:--(1)Firstly, we have the divisional chart system, called the Varga system. Based on the planetary degrees at the time of birth, sixteen divisional charts are prepared, by dividing the degrees of the planets.These divisional charts are studied to ascertain the strength and weakness of planets and houses and also to study various aspects of ones life. For example, one-ninth division called Navamsa to study spouse and married life, one-tenth division to study profession, one-seventh for children and so on.The last Varga, called Shodashamsa, is prepared by dividing the planet's degrees in to one-sixtieth part!.(2) Second is the dasa system. Based on ones moons degrees at birth, we calculate the Dasas, or the ruling periods of various planets, which keeps changing during ones life. It is not just one planets dasa but Maha dasa, or main dasa, of a planet, Antardasa, or sub period, of another planet and so on till we arrive at a fifth level dasa to study each day.(3)Third is the Gochara, or transit of planets. Planets transiting various houses produce various results. But a planet transits a sign for quite some time. For example Saturn transits a sign for two and half years. During this entire period its results cannot be totally good or bad. This Website further pinpoints its good and bad periods even during its transit in one sign. We have the Asthakavarga and Prastharasthakavarga system, which divides a planets transit in a sign into eight parts and shows which part is good and which part is bad.(4) Lastly, there is the Prasna Kundali system, or chart cast based on the time of the query.This is studied as an add-on chart to give predictions.

ज्योतिष शास्त्र गृहों एवं गणित पर आधारित है। गृह एवं गणित पर आधारित है। गृह एवं नक्षत्र के स्थान और उनके बीच की दूरियों के आधार पर ही ज्योतिष निष्कर्ष पर पहुंचते हैं। ग्रहों के चलन और उस से उत्पन्न निष्कर्ष के बारे में हमारे वेदों के ज्योतिष शास्त्र विभाग में सविस्तार बताया गया है। जिस प्रकार विश्व में घटित किसी घटना के बारे में उस के समय के आधार पर ज्योतिष द्वारा बताया जाता है। उसी प्रकार मनुष्य के जन्म समय के आधार पर उसकी पूरी जिन्दगी के बारे में बताया जा सकता है। जातक या कुण्डली का मुख्य

उद्देश्य मनुष्य को सही रास्ते पर ले चलने और उनको आगे बढ़ाना है। हमारे पास आप अपनी विस्तृत कुंडली बनवा सकते हैं, ज्योतिष आप के जातक को गुण दोषों को बताकर उस के दोषों के निवारण के लिए उपाय भी बताते हैं। उन उपायों के क्रियान्वयन में भी सहायता करते हैं। शादी - व्याह के मामले दो कुंडलियों को मिलाकर उसके गुण - दोषों के बारे में बताते हैं। वर - वधु पक्ष हमारी सेवा का उपयोग कर सकते हैं।

Grahas (Planets) in Indian Astrology

"The condition of a man corresponds to the changes in the position of the nine grahas. A human being does not enjoy happiness all the time nor does he always suffer hardships - that is, he experiences a mixture of happiness and sorrow. While he may be pushed up to a high position today, he may be thrust down to the depths tomorrow. It is not man alone that is subject to changes of fortune. Establishments too have their ups and down, so also nations."

"The sages saw a relationship between the position and movements of the planets and the destiny of man, the sorrow and happiness experienced by him. There is a branch of astrology called 'hora-skandha'. If we know the planetary position at the time of commencing a job or enterprise, with its help, we should be able to find out how it would take shape, how we would fare in it. If our horoscope is cast on the basis of the configuration of the planets at the time of our birth, our fortunes over the entire period of our life can be predicted."

"Different reasons are given for the ups and downs in a man's life, for his joys and sorrows. It is similar to finding out the different causes of the ailment he suffers from. [The physicians, mantravadins, pandits, and psychologists will give different reasons.] ... All these different causes may be valid. All of them go to create an experience. ... Many outward signs manifest themselves as the fruits of our past karma. They are all related to one another. The course of planets governing our life is in accordance with our karma. We come to know the consequences of our actions in previous births in various ways. Astrological calculations help us to find out such consequences as indicated by the heavenly bodies."

(These quotes are excerpts from the lectures of Pujyasri Paramahansa Dr.Rupnathji. From Sanatana Dharma : The Divine Way of Life, 1995, Vedic Publication, p.537. The

series of lectures given over a period of several years were originally published in Hindi in 9 volumes by The Disciples of Paramahansa Rupnathji.)

Terms used in Indian Astrology

Indian Astrology uses the Sidereal system or fixed zodiac while Western astrology uses the Tropical system or moving zodiac. The difference between both zodiac (Ayanamsa) is now roughly 23 degrees which is almost a whole sign. For example, if the western zodiacal Sun sign is Taurus, it is most likely that the Indian astrological sign be an Aries, a sign one step back. Western astrology deals with one's psychological patterns and personality while Indian astrology deals with practical matters and one's karmic patterns.

Gochara: Planetary transits over natal chart.

Karma: Destiny as determined by one's actions.

Janma: Current life in the reincarnation theory.

Atma Bhala: Strength of soul.

Lagna Lord: The planet governing the ascendant.

Natal Chart: Chart indicating position of planets and ascendant at the time of birth; also called horoscope, in astrology, a chart of the heavens, showing the relative positions of the Sun, the Moon, the planets, and the ascendant and midheaven signs of the zodiac at a specific moment in time. A horoscope is used to provide information about the present and to predict events to come. An individual horoscope usually plots the moment of birth and is used by astrologers to analyze character, as well as--in conjunction with other astrological data--to predict the future. This is in accordance with the belief that each celestial body has its own mythological character, modified according to its geometric relationship with the other celestial bodies at a given moment. Everything in the universe being interrelated, these bodies exert an influence, particularly on the newborn. In casting a horoscope, the

heavens are commonly represented by a circle divided into 12 intersections, called houses. Each of these houses is assigned several departments of human life, such as wealth or marriage. The planet that falls within a particular house is said to influence matters pertaining to that house.

Rahu and Ketu are the ascending and descending nodes of the moon.

Antiquity of Indian Astrology

The nine planets appear to move in the celestial sphere with reference to the stellar constellations known as Nakshatra (Stars). There are 27 Nakshatras which are repeated in a Hindu calendar every month. The movement of these bodies with respect to the nakshatras are said to control a person's destiny including his thoughts and deeds, status and prosperity. The importance of Navagraha worship has been stressed by ancient saints and maharishis and references are available in the sacred writings, one of them being the 'Maha Prayaschitha Grantha'. It states that by the worship of Navagrahas, the planets which are in auspicious situations offer increased fruits of benefits for one's actions while the planets which occupy less desirable situations tend to remove the evil effects of a person's karma.

One of the earliest authors of Indian astrology, is said to be Pita Maha who wrote a treatise on astrology called Pita Maha Siddhant(a). He lived and wrote this book about 3,000 BCE. Five hundred years later, another author-astrologer named Vashishth(a) wrote several books on astrology, astronomy and philosophy. His most important work, and one which was

used as an authority by all subsequent writers on the subject, is Vashishth(a) Siddhant(a), but he wrote many other equally erudite and authoritative texts such as the Panch Siddhant(a) Kosh(a), Soory(a) Siddhant(a), Nityanand(a), Brhat Jatak(a), Aryabhat, Mansagari, Ranveer, and the Laghu Parashar. Dr.Rupnathji writes in his book Ancient

Panchangs Calendars and Constellations: "The opinion of the Greek writers at the beginning of the Christian era may be quoted as showing the high estimation in which Indian astronomy was held. In the Life of Appollonius of Tyana, the Greek philosopher and astrologer, written by Philostratus about 210 CE, the wisdom and learning of Appollonius are set high above his contemporaries because he had studied astronomy and astrology with the sages of India." In a book called You and Your Hand by the late Count Louis Hamon, known better as Cheiro, this statement is found: "people who in their ignorance disdain the wisdom of ancient races forget that the great past of India contained secrets of life and philosophy that following civilizations could not controvert, but were forced to accept. For instance, it has been demonstrated that the ancient Hindus understood the precession of the equinoxes and made the calculation that it [a complete cycle] took place once in every 25,870 years. The observation and mathematical precision necessary to establish such a theory has been the wonder and admiration of modern astronomers. They, with their modern knowledge and up-to-date instruments, are still quarrelling among themselves as to whether the precession, the most important feature in astronomy, takes place every 25,870 years or every 24,500 years. The majority believe that the Hindus made no mistakes, but how they arrived at such a calculation is as great a mystery as the origin of life itself."

Notes on Astrology from the Encyclopaedia Britannica

Astrology, type of divination that consists in interpreting the influence of planets and stars on earthly affairs in order to predict or affect the destinies of individuals, groups, or nations. At times regarded as a science, astrology has exerted an extensive or a peripheral influence in many civilizations, both ancient and modern. Astrology has also been defined as a pseudoscience and considered to be diametrically opposed to the theories and findings of modern science.

Astrology originated in Mesopotamia, perhaps in the 3rd millennium BC, but attained its full development in the Western world much later, within the orbit of Greek civilization of the Hellenistic period. It spread to India in its older Mesopotamian form. Islamic culture absorbed it as part of the Greek heritage; and in the Middle Ages, when western Europe was strongly affected by Islamic science, European astrology also felt the influence of the Orient.

The Egyptians also contributed, though less directly, to the rise of astrology. They constructed a calendar, containing 12 months of 30 days each with five days added at the end of the year, that was subsequently taken over by the Greeks as a standard of reference for astronomical observations. In order that the starry sky might serve them as a clock, the Egyptians selected a succession of 36 bright stars whose risings were separated from each other by intervals of 10 days. Each of these stars, called decans by Latin writers, was conceived of as a spirit with power over the period of time for which it served; they later entered the zodiac as subdivisions of its 12 signs.

In pre-Imperial China, the belief in an intelligible cosmic order, comprehended aspects of which would permit inferences on correlated uncomprehended aspects, found expression in correlation charts that juxtaposed natural phenomena with the activities and the fate of man. The transition from this belief to a truly astrological belief in the direct influence of the stars on human affairs was slow, and numerous systems of observation and strains of lore developed. When Western astronomy and astrology became known in China through Arabic influences in Mongol times, their data were also integrated into the Chinese astrological corpus. In the later centuries of Imperial China it was universal practice to have a horoscope cast for each newborn child and at all decisive junctures in life.

Once established in the Classical world, the astrological conception of causation invaded all the sciences, particularly medicine and its allied

disciplines. The Stoics, espousing the doctrine of a universal "sympathy" linking the microcosm of man with the macrocosm of nature, found in astrology a virtual map of such a universe.

Greek astrology was slow to be absorbed by the Romans, who had their own native methods of divination, but by the time of Augustus, the art had resumed its original role as a royal prerogative. Attempts to stem its influence on the populace met repeatedly with failure.

Throughout pagan antiquity the words astronomy and astrology had been synonymous; in the first Christian centuries the modern distinction between astronomy, the science of stars, and astrology, the art of divination by the stars, began to appear. As against the omnipotence of the stars, Christianity taught the omnipotence of their Creator. To the determinism of astrology Christianity opposed the freedom of the will. But within these limits the astrological worldview was accepted. To reject it would have been to reject the whole heritage of classical culture, which had assumed an astrological complexion. Even at the centre of Christian history, Persian magi were reported to have followed a celestial omen to the scene of the Nativity.

Although various Christian councils condemned astrology, the belief in the worldview it implies was not seriously shaken. In the late European Middle Ages, a number of universities, among them Paris, Padua, Bologna, and Florence, had chairs of astrology. The revival of ancient studies by the humanists only encouraged this interest, which persisted into the Renaissance and even into the Reformation.

It was the Copernican revolution of the 16th century that dealt the geocentric worldview of astrology its shattering blow. As a popular pastime or superstition, however, astrology continued into modern times to engage the attention of millions of people, this interest being catered to in the 20th

century by articles in the daily press, by special almanacs, and by astrology manuals.

Ancient Astral omens:

Egypt, Greece, India, China, and Islam

The evidence for a transmission of lunar omens to Egypt in the Achaemenid period lies primarily in a demotic papyrus based on an original of about 500 BC. A more extensive use of Mesopotamian celestial omens is attested by the fragments of a book written in Greek in the 2nd century BC and claimed as a work addressed to a King Nechepso by the priest Petosiris. From this source, among others, the contents of Enūma Anu Enlil were included in the second book of the Apotelesmatika, or "Work on Astrology" (commonly called the Tetrabiblos, or "Four Books"), by Ptolemy, a Greek astronomer of the 2nd century AD; the first book of an astrological compendium, by Hephaestion of Thebes, a Greco-Egyptian astrologer of the 5th century AD; and the On Signs of John Lydus, a Byzantine bureaucrat of the 6th century. Yet another channel of transmission to the Greeks was through the Magusaeans of Asia Minor, a group of Iranian settlers influenced by Babylonian ideas. Their teachings are preserved in several classical works on natural history, primarily that of Pliny the Elder (c. AD 23-79), and the Geoponica (a late collection of agricultural lore).

In various Middle Eastern languages there also exist many texts dealing with celestial omens, though their sources and the question as to whether they are directly descended from a Mesopotamian tradition or are derived from Greek or Indian intermediaries is yet to be investigated. Of these texts the most important are those ascribed to Hermes Trismegistos by the Harranians and now preserved in Arabic, the Book of the Zodiac of the Mandaeans (a Gnostic sect still existing in Iraq and Khuzistan), the Apocalypse, attributed

to the Old Testament prophet Daniel (extant in Greek, Syriac, and Arabic versions), and The Book of the Bee in Syriac.

The transmission of Mesopotamian omen literature to India, including the material in Enuma Anu Enlil, apparently took place in the 5th century BC during the Achaemenid occupation of the Indus Valley. The first traces are found in Buddhist texts of this period, and Buddhist missionaries were instrumental in carrying this material to Central Asia, China, Tibet, Japan, and Southeast Asia. But the most important of the works of this Indian tradition and the oldest extant one in Sanskrit is the earliest version of the as yet unpublished Gargasamhita ("Compositions of Garga") of about the 1st century AD. The original Mesopotamian material was modified so as to fit into the Indian conception of society, including the system of the four castes and the duty of the upper castes to perform the samskaras (sanctifying ceremonies).

There are numerous later compilations of omens in Sanskrit--of which the most notable are the Brhatsamhita, or "Great Composition," of Varahamihira (c. 550), the Jaina Bhadrabahu-samhita, or "Composition of Bhadrabahu" (c. 10th century), and the Parishistas ("Supplements") of the Atharvaveda (perhaps 10th or 11th century)--though these add little to the tradition. But in the works of the 13th century and later, entitled Tajika, there is a massive infusion of the Arabic adaptations of the originally Mesopotamian celestial omens as transmitted through Persian (Tajika) translations. In Tajika the omens are closely connected with general astrology; in the earlier Sanskrit texts their connections with astrology had been primarily in the fields of military and catarchic astrology.

Varahamihira also called VARAHA, or MIHIRA (b. 505, Ujjain, India--d. 587, Ujjain), Indian philosopher, astronomer, and mathematician, author of the Pañca-siddhantika ("Five Treatises"), a compendium of Greek, Egyptian, Roman, and Indian astronomy. Varahamihira's knowledge of Western astronomy was thorough. In five sections, his monumental work progresses

through native Indian astronomy and culminates in two treatises on Western astronomy, showing calculations based on Greek and Alexandrian reckoning and even giving complete Ptolemaic mathematical charts and tables. Although Varahamihira's writings give a comprehensive picture of 6th-century India, his real interest lay in astronomy and astrology. He repeatedly emphasized the importance of astrology and wrote many treatises on shakuna (augury) as well as the Brhaj-Jataka ("Great Birth") and the Laghu-Jataka ("Short Birth"), two well-known works on the casting of horoscopes.

Greek astrology was transmitted to India in the 2nd and 3rd centuries AD by means of several Sanskrit translations, of which the one best known is that made in AD 149/150 by Yavaneshvara and versified as the Yavanajataka by Sphujidhvaja in AD 269/270. The techniques of Indian astrology are thus not surprisingly similar to those of its Hellenistic counterpart. But the techniques were transmitted without their philosophical underpinnings (for which the Indians substituted divine revelation), and the Indians modified the predictions, originally intended to be applied to Greek and Roman society, so that they would be meaningful to them. In particular, they took into account the caste system, the doctrine of metempsychosis (transmigration of souls), the Indian theory of five elements (earth, water, air, fire, and space), and the Indian systems of values.

The Indians also found it useful to make more elaborate the already complex methodology of Hellenistic astrology. They added as significant elements: the nakshatras (or lunar mansions); an elaborate system of three categories of yogas (or planetary combinations); dozens of different varieties of dashas (periods of the planets) and antardashas (subperiods); and a complex theory of astakavarga based on continuous horoscopy. The number of subdivisions of the zodiacal signs was increased by the addition of the horas (150 each), the saptamshas ($4 \frac{2}{75}$ each), and the navamshas (30 20' each); the number of planets was increased by the addition of the nodes of the Moon (the points of intersection of the lunar orbit with the ecliptic), and of a series of upagrahas, or imaginary planets. Several elements of Hellenistic astrology and its Sasanian offshoot (see below In Sasanian Iran), however--including the lots, the prorogator, the Lord of the Year, the triplicities, and astrological

history--were introduced into India only in the 13th century through the Tajika texts. Besides genethliology, the Indians particularly cultivated military astrology and a form of catarchic astrology termed muhurta-shastra and, to a lesser extent, iatromathematics and interrogatory astrology.

Shortly after Ardashir I founded the Sasanian Empire in AD 226, a substantial transmission of both Greek and Indian astrology to Iran took place. There were Pahlavi (Iranian language) translations of Dorotheus of Sidon, Vettius Valens, Hermes, and an Indian called (in the Arabic sources) Farmasp. Since the Pahlavi originals are all lost, these translations provided the only knowledge of the Sasanian science. Genethliology in Iran was essentially an imitation of the Hellenistic (though without any philosophy), onto which were grafted some Indian features, such as the navamshas and a Shaivite interpretation of illustrations of the Greco-Egyptian deities of the decans. The most influential and characteristic innovation of the Sasanian astrologers was the development of the theory of astrological history--that is, the writing of history, both past and future, on the basis of extensions of the techniques of the prorogator, the Lord of the Year, the planetary periods, and the continuous horoscopy employed in Hellenistic genethliology. This was done in conjunction with Zoroastrian millenarianism (the division of the finite duration of the material creation into 12 millennia).

Astrology entered Islamic civilization in the 8th and 9th centuries in three simultaneous streams--Hellenistic, Indian, and Sasanian. Arabic translations from the Greek and Syriac represented the Hellenistic science, from Sanskrit the Indian version, and from Pahlavi the Sasanian combination of the two. But to these influences Islamic astrology, through the work of Abu Ma'shar, an astrologer of the 9th century, added the Harranian adaptation of the Neoplatonic definition of the mode of astral influences in terms of Aristotelian physics. Abu Ma'shar further elaborated Sasanian astrological history and greatly expanded the number of lots that an astrologer had to take into consideration. Much attention was paid by the Muslims to catarchic and interrogatory astrology, but, under attack by the theologians for denying divine intervention in the world and man's free will, astrology rapidly declined in its appeal to Muslim intellectuals after the Mongol invasions of

the 13th century, though not before its influence had spread in India, the Latin West, and Byzantium.

During the last upsurge of paganism in the 5th and 6th centuries AD, Byzantium (the Eastern Roman Empire) boasted a host of astrologers: Hephaestion, Julian of Laodicea, "Proclus," Rhetorius, and John Lydus. Though their works are singularly unoriginal compilations, they remain the major sources for an understanding of earlier Hellenistic astrology. By the end of the 6th century, however, the general decline of the Byzantine Empire's intellectual life and the strong opposition of the church had combined to virtually obliterate astrology, though some practice of reading celestial omens survived in Byzantium as it did in western Europe. The science was revived only in the late 8th century and the 9th century under the impact of translations from Syriac and Arabic. The period from about 800 to 1200 was the most propitious for Byzantine astrology, though nothing was essentially added to astrological theories or techniques. This period was rivaled only by a last flowering of astrology in the late 14th century, when John Abramius and his students revised the older astrological treatises in Greek to provide the Renaissance with vulgate texts.

The astrological texts of the Roman Empire were written almost universally in Greek rather than in Latin; the only surviving exceptions are the poem *Astronomica* of Manilius (c. AD 15-20), the *Matheseos libri* ("Books on Astrology") of Firmicus Maternus (c. 335), and the anonymous *Liber Hermetis* ("Book of Hermes") from the 6th century. In the absence of astronomical tables in Latin, however, none of these was of any use, and astrology for all practical purposes disappeared with the knowledge of Greek in western Europe. It was revived only with the numerous translations of Arabic astrological and astronomical treatises executed in Spain and Sicily in the 12th and 13th centuries, supplemented by a few translations directly from the Greek. But the new astrology in the Latin-reading world remained essentially an offshoot of Islamic astrology, gaining an adequate representation of its Hellenistic originals only in the 15th and 16th centuries. These two centuries also witnessed the fullest flowering of astrology in western Europe, frequently in conjunction with Neoplatonism and

Hermetism. By the 17th century, however--with the displacement of the Earth from the centre of the universe in the new astronomy of Copernicus (1473-1543), Galileo (1564-1642), and Johannes Kepler (1571-1630), and with the rise of the new mechanistic physics of Descartes (1596-1650) and Newton (1643-1727)--astrology lost its intellectual viability and became increasingly recognized as scientifically untenable. Though Kepler attempted to devise a new method of computing astrological influences in the heliocentric (Sun-centred) universe, he did not succeed.

Jyotisha - Astrology

Whatever the two letters in the word Kala [time] signify that is My Body... day succeeds night because of the movements by rotation of the sun, the moon and the other heavenly bodies. Therefore it is not right to speak of Time (Kala) as identical with night and day. - Tantrarajatantra XXXVI, Edited by Dr.Rupnathji

Sidereal astrology, known in India as jyotish, is an integral part of the yogic traditions, and is used not only to judge times for initiation and a host of other rites, but has a deeper philosophical and practical application, aimed at helping towards the realisation of the self. It differs from the astrology widely used in the West and known as tropical astrology.

What is tropical astrology? In vogue in the West for many hundreds of years, the start of the zodiac is taken to commence with the Spring Equinox. Owing to the astronomical phenomenon called precession, this starting point tracks backwards approximately 51" of arc per year against the background of the stars. At one point, both sidereal and tropical zodiacs coincided - this was in the 3rd or 4th century AD. Since this date, the two zodiacs have inexorably separated from one another.

The separation is not yet absolute as the signs share a common arc of approximately six degrees. When a tropical astrologer states that the Moon is in Aries 10 degrees, what she or he probably does not realise is that the Moon occupies a point in the constellation of Pisces of about 16 degrees.

Siderealists and tropicalists talk and write as if they are referring to the same constellations, but a gap of 24 degrees separates the one from the other.

A rough and ready method of converting between the zodiacs is by adding six degrees to tropical longitudes and subtracting a sign. Astrological textbooks seldom draw attention to these disparities, yet when this matter is referred to, the defence seems to hold the position that as astrology is connected with symbolism, the zodiac has no real affinity with the position of the stars whatsoever. Such assertions bring ridicule on astrology from astronomers.

Sidereal astrology is not some new-fangled variation but, as Cyril Fagan, considered to be the father of western sidereal astrology, described it, 'the grand-daddy' of all zodiacs.

Many of the billion people in the Indian sub-continent use a form of sidereal astrology to this day. Although there are differences of opinion between western siderealists and Hindu pandits as to the starting point (fiducial) of this zodiac, they are small. The bigger differences come in interpretation, and here we all owe Cyril Fagan, Garth Allen, Brigadier Roy Firebrace and a band of devoted souls a large debt.

It is entirely possible to synthesise the ancient and modern and use the best of both.

Sidereal astrology figured in the Hermetic Order of the Golden Dawn: 'Throughout the true Tarot, the teaching assigns the commencing point of the zodiac to the bright star "Regulus", which is in Leo. And it measures Right Ascension and Longitude from that point, and not from a suppositious point divided by the Equinox and called the zero degree of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or western astronomy and astrology.' (Grade papers of the Golden Dawn: The Tree of Life as projected in a Solid Sphere, Regardie's edition.)

Robert Fludd, an Elizabethan alchemist and rosicrucian, is also credited with using a sidereal zodiac, according to Adam McLean of The Hermetic Journal.

In passing, it may be noted that W.B. Yeats, a leading light of the GD, knew Cyril Fagan, widely credited with the restoration of the sidereal zodiac in the Western world.

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This Website has a twofold purpose. On one hand it is used as a tool to select the right month the right date and the right time to start various auspicious rites and rituals so that the results are better.On the other hand it is used as a guide to study the destiny of an individual. This Website is based on the theory of fate.The good and the bad actions of the past life determine your fate or Karma of your present life, and the actions

of your present life determine your future Karma. According to Indian astrology a person is born at that place, on that day and on that moment when his individual fate is in perfect mathematical harmony with the progress of the stars in heaven. However it does not preach total dependence on fate. This Website lets you know what you were born with, what your possibilities are, the limitations, your strong points and your drawbacks. What type of life partners and professions suit you and to expect is also indicated. It also prescribes various remedial measures to ward off the bad effects and to enhance the good results. This Website is your roadmap of destiny.

DR. RUPNATHJI (DR. RUPAK NATH)