

Twenty Five Years: Agonies and Ecstasies Of Institute Of Astrology

(K.N. Rao)

A story that can be told in polysyllabic exuberance should perhaps be told in undertones. In founding and shepherding this greatest and largest astrological institution of the world , the **Institute of Astrology**, the **Bharatiya Vidya Bhavan**, there have been movements of agony, treachery, mean opportunism and greed of some which I faced and survived to see this day when we are celebrating its Silver Jubilee. Let it be also stated that we face all those problems even now.

There was also the inspiring story of willing co-operation and hours of toils to build up this institution , brick by brick, through sweat, determination and unflagging zeal by some members of the teaching faculty. Among them all, the quiet, unexpressed resolve of **Shiv Raj Sharma** who even faced insults and threats in some meetings during the stormy days of its major split in December 1994, is an unknown story of quiet determination.

In brief, the contribution of the Institute of Astrology has been to destroy fraud associated with remedies prescribing astrologers, peddlers of the great deception like the Kaal Sarpa Yoga, not finding any mention in any book of hora astrology, and Rahu Kalam, not mentioned in any book on muhurta. We encourage student to look at horoscopes in a fresh, modern and bold scientific way. We have been admired and we also became a magnet for controversy. It is a liberal way, a modern way, a revolutionary way yet it is based on classical astrology but without those fetters which will make it medieval, superstitious, obsolete and most useless for the changed man of our times.

We gave, we can now proudly say, to the world of astrology sometimes different, something the world desperately needed the sound of optimism, the ring of innovation, the boldness of a research approach.

The narrative has to become autobiographical because for me it has been an adventurous effort, without becoming wild, an effort to break a fresh ground without ignoring the great Parashari principles, for us astrologers sacrosanct astrological principles. It is the fulfillment of the vision and prophecy of **Swami Vidyananda** who described himself as **Moorkhanandji** because he said he had made many resolutions which he could not fulfil. If we made a blistering attack on conservative approach, the illiberal dogmatic approach to the interpretation of horoscopes, it was because the world of astrology has desperate men seeking solutions to their agonizing problems. Astrologers played God and continue it because they are, most of them, rapacious rascals.

It became possible because my great jyotish guru, **Yogi Bhaskaranand** gave to me an astrological spark and lived long enough to see it become a famous institution, the Institute of Astrology, the Bharatiya Vidya Bhavan and me blossom into, I hope, his worthy disciple.

1. Three Mahatmas

This narration must be prefaced with my dedication to three Mahatmas first.

The first is my mantra guru **Swami Paramananda Saraswati** of Bengal who asked me never to give up astrology as it would bring me in contact with many whom I would ask to do Vishnusahasranama, Narayana Kavacham, Haanuman Chalisa and visit pilgrimages like true pilgrims, not like tourists. I have done it for many decades now and have taken so many to so many pilgrimages for beautiful worship.

The second is my jyotish guru **Yogi Bhaskaranandaaji** of Gujarat. Inherent spirituality in a horoscope and flow of life force shaping events of life, his rarest and unrivalled approach to a horoscope, is what he first saw always and then if he felt that a prediction should be given he gave it. In one such rare moments, he told me that I would become a world famous astrologer and would teach astrology to many all over the world.

In the story of shaping the Institute of Astrology. Bharatiya Vidya Bhavan, it is **Moorkhanandji** of Bihar who figures prominently in this story of three mahatmas. He told me in 1980 never to give up astrology with his prophetic words, *“Jyotish Vidya asta hai, loopta nahi aur iske udayke karan aap banenge”* (the knowledge of astrology is eclipsed, has not vanished and you will be the architect of its renaissance”.

ज्योतिष विद्या अस्त है, लुप्त नहीं है, और इसके उदय के कारण आप बनेगे

I had very clear ideas of what the modern method of learning astrology should and have spelled it out in my book *“Predicting through Vimshottari Dasha”* an excerpt is being reproduced here.

Modern Method of Learning Astrology

The original Indian tradition of learning jyotisha by rote had great merit. The predictive principles were fed into the computer of one’s brain and some tricks were taught to recall the required principle within seconds, much faster than the fastest computer. I remember many times when I met a well – known astrologer of Calcutta, Shri Smashaneshwar, telling me the exact chapter and verse of the voluminous Brihat-Parashara-Hora-Shastra, the great astrological classic, from where he quoted when we discussed astrological niceties of a horoscope.

The facility and ease with which he did it, never surprised me. I had seen this great Sanskrit tradition of memorizing stanzas after stanzas by those who knew right from their childhood that they had to prepare themselves for their traditional and family occupation. They kept alive that ancient knowledge through the oral tradition before the printing press made available many of those texts to astrologers for whom jyotisha is not a traditional occupation. Most of us have gone through modern English education first and later got interested in jyotisha as a serious pursuit. Or some persons memorized the stanzas in Sanskrit without any knowledge of Sanskrit as Dr. Raman had done then went through English education, and at some stage fell back upon those memorized stanzas for the profession, they decided to pursue finally.

The largest number of practising astrologers are those who neither have any classical learning nor good English education. These are the menaces and quacks in the astrological field that have endangered the super-scientific culture of jyotisha, which we describe as astrology very wrongly, not as the science of illumination, which it is.

The traditional method of learning by rote was the best way learning jyotisha right from childhood as when the young astrologer grew up, he learnt the art of interpreting those stanzas in many new ways which could have been different from what was taught to him.

Smashaneshwar once quoted the combination of the Atmakarka with the lord particular house to prove his point and win his debate with me. I could not have done that. How flexible he had become in his interpretation had always surprised me. The picture of a dogmatic pandit sticking to an old archaic astrological rule, not seeing it in the modern context of living, is a wrong picture of the classically well-trained astrologer who has had the opportunity of interacting with people always.

Here comes in the crux of the point. After years of learning when the disciple left the teacher’s home, he left with many sutras of aphorisms properly memorized after understanding and assimilating them. These were the memory tablets which helped him all his life.

Through constant application of these *sutras*, he gained insight into them and enriched the heritage. But the tragedy of the Indian tradition has been that this enriched knowledge, which was kept a secret, was not always passed on to succeeding generations. These aphorisms of stanzas became difficult to interpret later. Now available in book – from, these aphorisms are like our mysterious possessions which we proudly claim to have without understanding them well enough. This has been, and is, the greatest danger in the growth of a needed astrological discipline.

The danger to jyotisha comes more from certain new categories of practising astrologers. A majority of them have learnt more Sanskrit and less jyotisha or have not tried to interpret astrological rules in flexible ways. Their capacity to do damage is very great because they can reel off quotations after quotations from their memory and stick to their dogmatic stand. Yet in the process, however acrimonious the debate may be, one learns so much.

It is better to argue with a dogmatic and well read pandit than with a lover of jyotisha who has picked up a quotation or two or an observation or two like, "a retrograde benefic loses all its good qualities.

In the USA, "Vedic" astrologers are picking up this knowledge from books available in English. Most of them are translations of well – know classics done by persons who were either bad predictors or did not have enough illustrations to explain the meaning of the Sanskrit stanzas properly. If they follow the illustrations given in the books of Dr. Raman which has different Ayanamsha, they will get different vargas. They must follow the Chitrapaksha Ayanamsha or Lahiri's. A greater danger comes from the modern shallow educated person who picks up some rudiments of jyotisha and processed to interpret his own chart and those of his family members. The growth in the numbers of such persons cannot be prevented because there are publishers ready to publish any work on jyotisha, exploit the writer and make from ordinary to huge profits, never a loss. So the greater the growth of such writers, the greater will be the increase of this group which has a tremendous corrupting influence on jyotisha and the individual psyche.

There exists, thus, a huge chasm between the classical, old and traditional group which is diminishing in number and the corrupting group of shallowly educated writers and readers of jyotisha which cannot be controlled at all. Astrology is neither a licensed profession nor a recognized one, perhaps, anywhere in the world.

In the meantime, has come the influence of the USA on our educational system which has been in some ways good as we have had the benefits of using the sophisticated tools of modern technology. Their use has made us slaves and the modern Indian school boy will, over a period of time. Forget the classical Indian method of learning some subjects by rote at the start of his educational career. The art of feeding the computers in human brain early in life has tremendous merit and great use later in life. That typical western habit of depending on the computer without and not within, has created a generation of 'compudiot's in the west where at a sales counter if the computer is out of order, one will have to wait to pay the bill because the girl at the counter has forgotten simple additions or was not taught additions at all in her school days. An averages Westerner over dependent on the computer is forgetting the use of his brain. The story we were taught of man losing his tail during the course of his evolution because he had forgotten its use is perhaps repeating now. It is the brain now, not the tail.

Yet anyone who does jyotisha seriously will discover that it is the science of sciences, complex in the beginning , less complex later but never an easy subject where any mechanistic interpretation can be given. A horoscope needs a multi-pronged approach, methodical and scientific in analysis. This cannot be done without reviving the fine traditional methods of teaching it in modern times. But then no boy of five years in Indian families is earmarked for an astrological career in the changed India of our times. The danger of quacks and the corrupting group will always have its menacing presence undiminished.

The Technique I Evolved

In these circumstances, with such corrupting influences over present, when I started teaching jyotisha as a hobby. I evolved the following technique.

(a) Teach the basics of jyotisha without asking the students in the age group between thirty and sixty generally to memorize anything. The alternative to memorizing was repeated exercises, I decided. It worked very well with about twenty or thirty percent cases in the beginning and later become so attractive that fifty percent students felt that it was most educative and also illuminating.

(b) No teaching is done by me without actual horoscope illustration. This has become our standardized approach with the younger teachers as well because of which they could produce their astrological researches, the best in the world. The older teachers continued to teach only theoretically, produced no research and were almost turning our teaching institute into a kindergarten of jyotisha. As always, this created jealousy, a rift and finally, a split.

(c) In the higher classes, I stated newer techniques, reviving old techniques like the jaimini jyotisha, with my own absolutely original and fundamental research. The dream of the students learning these are the hopes of mine to become the fathers of the super- scientific jyotisha of future decades.

(d) Then my most innovative method of teaching has been to coin some memory tablets at the beginning, middle and the end of the lessons for students to remember the necessary steps they have to follow in their astrological analysis of a horoscope. For instance the PAC/DARES tablets of mine have appealed to Americans so much that it has become an attractive teaching aid and standardized method of the analysis of a horoscope. I have also learnt that an American woman has plagiarized this memory tablet and has been claiming it to be her own invention!

PAM for calculating the span of life according to jaimini method has helped me teach an entire chapter on the subject easily.

In giving actual predictions, the method I have evolved is a three memory tablet approach given in this book with illustrations.

And then remember that you can develop your astrological skill only by working hard yourself. There is no parampara or tradition of astrology anywhere in the country as there could not have been in the last two hundred years when we have been taught only through western methods and have neglected our traditional method of teaching. The introduction of English education in the third decade of the nineteenth century led to the disappearance or whittling down of the parampara of teaching. In the beginning of the twentieth century male literacy was less than ten percent and female literacy less than half percent. Generations of illiterates could not have kept alive their parampara. THEREFORE IF YOU COME ACROSS ANY HINDU ASTROLOGER CLAIMING TO BELONG TO A JYOTISH PARAMPARA REST ASSURED THAT HE MUST BE A CHEAT.

I have lived in all parts of India and interacted with astrologers who, I am sad to say, know only a smattering of astrology but have been practising it because they do not have educational qualifications to complete for better jobs. Some of them are quacks and most of them frauds who know less predictive astrology and make money through costly remedial measures as though they can wipe out anyone's karma through some undisclosed license granted to them by God.

In different stations of my postings, I did react with different astrologer I came to know but it was during my posting in Patna (1972-75) that on the request of a lawyer, I began teaching astrology in a direct way, without asking students to memorize Sanskrit shlokas. The nephew of the lawyer in a big job in Jamshedpur gave it up after seeing his own horoscope and ran into disaster. He had seen that by doing his own business he would become a millionaire but he was a ruined man. I asked him how he had taken the decision. He pointed out what he thought was a great promise of his horoscope for wealth. How had he come to such a conclusion, I had asked him, and he gave a very wrong explanation. I pointed out that he had actually run into a disastrous time.

His uncle then asked me to teach him proper astrology. My mother has objected to it initially but when I told her that many cheap books on astrology in the markets which were the source of the astrological knowledge of many could not be countered unless these victims were taught astrologically systematically, in a modern way. My mother gave me permission and thus started an experiment of teaching astrology in a direct way.

Later, in 1978, late B.P.Malviya asked me in the CAG's office where I was posted, to teach a small group astrology properly. That became a nucleus of a group of astrologers, one of them being Shri M.N. Kedar, Who was a prominent and successful teacher in the initial years of our teaching in BVB from 1987 onwards.

How it Began

Enthusiasm in the mother of effort, and without it nothing great was ever achieved.

Ralph Waldo Emerson

A better from the director of the Bharatiya Vidya in 1983 in inviting me to start astrology classes surprised me. Later, when I met him I told him that I was in a transferrable job and could not start classes which would not continue if and when I was transferred. A chess association I had built in Simla in 1958 and conducted a big chess tournament vanished into thin air after I was transferred. The UP Bridge Association I had built in Allahabad, and I had personally won with my team UP and Delhi state championships between 1959 and 1961, got annihilated after I was transferred out of

Allahabad, through intrigues and petty egos of the office holders. I did not want to repeat those mistakes since I was to retire in 1990 and would say long enough in Delhi to ensure the stability of the Institute of Astrology which would survive after I have vanished from the scene is what I wanted and assured the authorities of BVB in 1983 and advised them to wait for a suitable time when I would signal my consent.

In the meantime I had taught some people astrology in Delhi. In 1987, after the ICAS was formed in 1983 and on my insistence, Dr. Raman had agreed that we should start astrology classes, he agreed after a lot of argument as his main emphasis was the ICAS should only certify genuine astrologers. I thought that idea was absurd and impracticable, astrologers being half literate, ill read, greedy and boastful. Who would do it, he had asked me, and I said that I would in any case since I had been teaching since 1972 so many in so many stations of my posting during my career and with my retirement approaching in 1990. I would be able to devote more time to it.

Late *Mr. N.R. Chandran*, then Director of the BVB was a journalist disciple of my father, late *K.Rama Rao*, founder editor of the *National Herald* in Lucknow, and had seen my late mother doing astrology and I learning it nearly forty years ago in Lucknow. On learning that I would take charge of it all and guide it, he agreed at once. Mr. Chaya the principal those days, persuaded us, when we said that we would teach free, to take some token honorarium as a totally free scheme would not survive long. For many years we took an honorarium of only one hundred rupees per month.

The first split

It started in July 1987 and in the first three months I did not teach being very busy with the rush of people consulting me on Saturdays and Sundays. A small ground headed by L.D. Madan, with his astrologer friends, L.R. Chowdhury, V.K. Chaudhary and S.S.Gola along with those who had worked with me S.N. Kapoor, M.N.Kedar, late R.N.Vashist, late Z.Ansari, late R.K.Vishwakarma and J.N. Sharma were in the teaching faculty. Few months after starting in an army officer came to BVB on one Sunday and threatened to do something violent as one of the members of the faculty, (L.D.Madan's friend) has made aggressive sexual advances towards his wife. It was a first rate moral crisis and S.N. Kapoor confronted L.D.Madan with a serious Madan faced another problem when S.N. Kapoor, as he told me, accused him of not teaching mundane astrology but boasting only in his classes. They had to leave the faculty. In the meantime, Dr. Lalita Gupta joined the faculty.

The first split was on a moral issue and I had no hand in it though L.D. Madan always blamed me for it when actually it was S.N.Kapoor who asserted himself saying that we must have our moral image untarnished. It happened in 1987 within few months of our starting this course of astrology, an ominous beginning.

I then had to become a very active teacher from the onwards which continues till this day. It was a pleasure to teach a class consisting of Y.K. Bansal, the topper and till day the best ever student we have had in the BVB, and Jaya Bhatnagar the second best student of a small class of about twenty students.

The second batch: our deficiency: the disaster

Then came the second batch which included R.C. Sharma, an officer of Indian railways and we faced the worst crisis to date when the examinations were held. Out of more than twenty in the second year, only student, R.C. Sharma appeared, passed the examination, topped, got gold medal and we had no second student even to receive the certificate of diploma! I later called some of present and asked them the reason for not appearing for the examination. They told me that except in my examination paper, they were nor confident of passing in any other since the teaching of others was so poor, so vague, so incomprehensible.

My biggest challenge

To date, in the history of this Institute, this was the biggest challenge I faced. I have faced bigger crises but as a challenge it was absolutely terrible. I had to decide either to totally stop teaching or do something to improve the standard of teaching knowing that S.N. Kapoor, Lalita Gupta were unsuccessful teachers while J.N. Sharma was good only in *prashna*. Best of them was M.N.Kedar who concentrated more, very wrongly, on administrative work and not on teaching which he did, it appeared to students, patronizingly.

My three pronged strategy

I planned three pronged strategy without telling anyone

(1) I would teach as many classes both in junior and senior classes, except astronomy and mathematical astrology, I did it for next three years never resting, many times not even finding time to go to the staff room in the breaks available between two classes.

(2) I would spot among students some of those who were understanding astrology technically soundly and were clearly proving better than many of the teachers in the poor faculty we had then. Then I would test their powers of expressions, the ability to speak in the class to become future teachers. The first batch of teachers perhaps noticed this move of mine and started becoming jealous of those on whom I was concentrating three of whom were, Col. A.K. Gour, Shri Shiv Raj Sharma and Dr. Charak.

(3) I would encourage those handpicked students to produce some research to keep alive their incentive to keep mastering astrological techniques, methods of interpretations and develop the art of looking at horoscopes in the light of modern day complexities, not in a feudal way. Out of them all I found Shiv Raj Sharma having real spark for research thought not very impressive in his expression, Col. Gour showing flair for research but with undue haste with his excellent command over English and Charak having poorest predictive ability but sound text book approach and reasonably good expression in English but very poor in Hindi.

At the earliest I took them into the faculty of teachers and they were and have been successful.

Hindi Medium

In 1989, in spite of the opposition of Dr. Raman I decided to introduce Hindi medium of instruction along with English with which we had started in 1987 July. Dr. Raman could not have imagined that in future in Delhi we would have more students studying astrology in Hindi than in English which is what we can see today.

From this period, the jealousy between newly appointed teachers and the older ones who felt threatened started simmering, I defending the new teachers and encouraging them.

Age restriction

One problem arose during the period when some students under twenty five got involved in amorous affairs and gave us the impression that they were coming to our weekend astrology but for the weekend romance. Since then we have put the age restriction for admission and do not admit students below the age of twenty five. The other, sounder reason was that we wanted these students to finish their academic careers first and not do astrology at the cost of career promoting education.

Our aim was to encourage academic astrology and not produce professional astrologers but that aim gets defeated as we have amidst us some of the greediest professionals of Delhi.

Our books

Now my third aim was to produce books and I led from the front by producing as many as six books by 1993. Col. Gour came out with a sparkling book on *Professions*, with some loose researches but many bright ideas. Shiv Raj Sharma produced what to date is the best book on Rahu. His book "**Mystery of Rahu in a Horoscope**" is irreplaceable to date. Dr. Charak produced (as I have said with deficient predictive ability) a good text book on Varshaphal after showing it to me chapter by chapter. Later Dr. R.K. Vishkarma who was using varshaphal excellently for predictions, told me that Charak has based his book on a book on varshaphal in Hindi by Motilal Banarsidas Publications, lifting most of the material from it and cleverly replanning for it not to be noticed. I do not know if that allegation is correct but knowing the deficient ability of Charak in research, all those who were told about this alleged plagiarism, believed it for some reason, some out of jealousy. I defended Charak which S.N. Kapoor and J.N. Sharma had not liked then.

Since then our books have attracted critical acclaim and have now a cult following. Many teachers have written many more books since then. We not to books based on Lahiri ayanamsha became popular and his ayanamsh which he and his family used mostly and was not at all popular among astrologers.

While the hostility to Col Gour, Shri Shivraj Sharma and Dr. Charak by the earlier group of teachers was becoming intense, Dr. Raman got an opportunity to go against spirit of the formation of the Indian Council of Astrological Sciences. He nominated many people all over India for some "*posts*" in the ICAS and decided to confer titles on them which was against the constitution of the ICAS. I opposed it and late S.K. Kelkar agreed with me at my house but opposed me in a meeting of ICAS where I was the lone voice opposing it. In 2012, there are a dozen astrologers with their titles, Jyotish Bhanu, the highest one ICAS gives with none of them even with a single book on astrology, leave any piece of good research. ICAS fell into the same trap of tomfoolery which it was decided, at the time of its information, to oppose.

Why did Dr. Raman Compromise with it so cheaply? In the split between younger teachers whom I was encouraging, for sound reasons after the disaster of the second examination, in which only candidate appeared out of nearly thirty students, and the older incompetent teachers whom Dr. Raman patronized, he thought that he would have their loyalty if he gave them positions and titles. The anarchy in astrology which we wanted to oppose became the philosophy of ICAS now and I decided to leave it forever.

Battle of ayanamshas

Before that, a historical event in the history of Indian astrology took place – the battle of ayanamshas and the defeat of Dr. Raman which I have written about in my book *“Predicting through Vimshottari Dasha”*. I am reproducing some excerpt here.

“Timing of events through the Vimshottari Dasha”

Using Vargas

There has been so much suffocation in Indian astrology because of differing ayanamshas that astrologers who often got rapped into trivialities, gave a navamsha ornamentally, for form’s sake, with the horoscope, without discussing it. The navamsha stood like a shy Hindu bride, next to her husband, the birth horoscope, but was not allowed to open her mouth. It was not even discussed. Other divisional horoscopes, the cousins of the birth horoscope, went into oblivion. Sheshadri Iyer made a good breakthrough and opened out a new dimension which is why the title of his book *“New Dimensions”* has been the most apt one.

The Acceptable Ayanamsha

Then when after eminent astronomers of the country had settled the ayanamsha controversy under the Government of India sponsored Calendars Reform Committee in 1956 whose Chairman was Meghnad Saha, there should have been no more dispute about the ayanamsha to be used. Yet the drag continued till in the 1994 another meeting called under the auspices of the Human Resources Ministry by the then Minister, Shri Arjun Singh, buried all controversies once and for all by approving the Chitrapaksha ayanamsha, (Lahiri), an ayanamsha which I have been using always. I had also written in the Astrological Magazine that I used only the Chitraparksha ayanamsha, and in Raman’s own magazine , I criticized his ayanamsha. I showed how the british of his children could be shown by using the Chitrapakasha ayanamsha and the Saptamsha. I have included this piece in my book, *“Planets and Children”*. It is for this reason that though I give full credit to Dr. Raman for creating a stage for the discussion of astrology in India and abroad, I never recommend his books because his ayanamsha has always led me astray. In his **Notable Horoscopes**, the horoscope of George – VI, Bernard Shaw and his own wife’s (an example of a Rajayoga) should be re-examined with the Chitrapaksha ayanamsha to see why Raman’s own line of astrological reasoning fails in those sketches of his, as in many others.

The 1994 Decision of Panchanga Makers

On the insistence of Dr. Raman and Dr. Sukhdeo Chaturvedi of the Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth. I had to preside over, translate ad conduct the big Panchanga Conference of 1994 for full three days. Rich tributes were paid to me by Commodore Chatterji who openly said that in his nearly sixty years experience of attending conferences in India and abroad, he had never seen a conference being conducted so well as by me. I had to do it to avoid the mutual attack which astrologers wanting to defend their own panchangas and therefore, there own ayanamsha, we feared, would do. I had to do a lot of spade work to prevent such a clash and an attack on Dr. Raman, among others by L.V.S. Mani of the Kanchi Kamkoti Shankaracharya peetham, Dr. Raman said that my (Rao’s) contribution to astrology was no less than his. Yet he never published the report of the proceedings of the meeting in which his ayanamsha has been rejected outright. At some stage it had to own books based on his ayanamsha would lose their scientific merit, he realized. I for myself could never recommend his books for class room examples because of wrong navamsha, wrong dasha balance and wrong Karakas of Jaimini.

Yet my sketches on Raman and the high place I had given to his **“How to Judge a Horoscope”** (that it was the only book in which there was such an excellent compilation of sound principles of astrological judgement categorized in one place) shows how I have valued the astrological knowledge of Dr. Raman. Yet it teaches no techniques of interpreting a horoscope but gives all those principles which one must keep in mind. If I called it a very good book then, I have no reason to retract from that position. Between 1938 and 1950, Raman’s world predictions were also superlative. So I

have been aware of that bright and brilliant side of his. But when his own ayanamsha became a fixation with him, I had to draw a line. It led to a clash. We parted company.

Why the Chitrapaksha Ayanamsha?

Without the Chitrapaksha ayanamsha, using the navamsha and divisional horoscopes is needless grope into the depths of the astrology of Parashara. Dr. Raman never used any divisional horoscope perhaps because he knew that his ayanamsha fails totally when we make superfine use of divisional horoscopes.

There could be no research on divisional horoscopes as the battle of ayanamsha continued for no rational reason. It was raised by those who had done no research ever in their own lives but went on producing articles like mills. It confused the issue more and more. It is only now that the divisional horoscopes have come to get adequate attention.

I have shown repeatedly that the Chitraparksha ayanamsha works on divisional horoscopes. In this book, I have shown the use of so many divisional horoscopes because I tested an event I saw in a horoscope from the Jaimini angle also. When both seemed to converge on one point, it gave me an infallible clue to the meaning of divisional horoscopes. I therefore insist that those who do not know more techniques of prediction and do not retest their findings from different angles, can never understand the utility and depth of divisional horoscopes. The techniques is given my book on Jaimini's Chara Dasha. Divisional horoscopes are delicate instruments. Different ayanamshas give a series of different divisional horoscopes. An intellectually honest astrologer will try out different ayanamshas and see which one gives him results. It had to be done and will have to do done continuously because even at one stage, the Chitrapaksha ayanamsha may be inadequate to answer the demands of conscientious researchers. I know that at a future date, even this ayanamsha may have to undergo slight modification. Till some brilliant astronomer- astrologer does that, the Chitraparsha ayanamsha will have to be treated like an ideal middle-class Hindu housewife who ensures a good sumptuous meal for her husband every day."

An Example

I am adding an illustration here to show why modern research has to be done and so called classics cannot be followed blindly and correct ayanamsha has to be used to remove the confusion. See for instance how the so called classics given conflicting views about the lagna lord being in the seventh house.

Lagna lord in 7th house (from a website)

Bhargavi Samhita

If lagna lord is in seventh house then the native has a lot of spiritual valour and is cultured. His wife is also well cultured. His wife is also well cultured, good looking and speaks sweetly.

Parasara Hora

If the lagna lord is in seventh house the his wife of the native would be short lived. He would be a renunciate or may dwell away from home or could be poor or could even be a king.

Which of the two versions will you accept? Prepare a proper navamsha according to Chitrapaksha ayanamsha and decide it is a scientific answer. Both the classics will confound your confusion.

Read *Mansaagari*, the *Brihat Parashara Hora Shastra*, *Sarawali* and other books and you will come across such conflicting views, interpretation and if you take them as dogmatic interpretations, your astrology will look totally preposterous.

Therefore, my conflict with Dr. Raman over the use of his ayanamsha reached its climax in 1994 when his ayanamsha was rejected by the conference of Panchanga makers. He was desperate to save his books therefore his ayanamsha employed there. In the heat of that controversy. I had fortunately in late Shri S.L. Shakhder, Chairman of the Bharatiya Vidya Bhavan, New Delhi, an understanding man who himself rejected Raman ayanamsha. He took my side in the dispute.

The old batch of teachers using Lahiri ayanamsha found it good opportunity to take the side of Dr. Raman very quietly without my ever knowing of suspecting it.

2. The Major Split

Those were the days when I was going to USA to teach astrology. In 1994 December when I returned from USA. I learnt that Dr. Raman had prescribed all his books for our astrology course, without consulting me. It was as though Dr. Raman was challenging me to clash with him openly. The older teachers in the meantime created a lot of tension for students by telling them that they were going to create a different school of astrology in a different place and that if they all left, the astrology course in the Bharatiya Vidya Bhawan would collapse.

I faced the challenge, recruited new teachers, handed over the astrology classes to the Bharatiya Vidya Bhavan, severing all connection with ICAS. We succeeded and in two year we had more than four hundred students and became the largest astrological institution of the world.

My policy of grooming new and better teachers paid richest dividends now.

Mr. N.N. Pillai, the principal of BVB was so elated that in January 1996, he announced without consulting me that we would have an astrological journal of our own! Mr. Pillai never understood that I had to give many consultations to many important men of India, had heavier burden of teaching and was busy writing books. Running, Planning and editing a journal was to become most challenging burden for me in 1996. I took time to plan and announced that it would be launched from April 1997.

In February 1997 I got a phone call from Shri N.N. Pillai that Charak, Vinay Aditya and Rajiv Jhanjhi met him with some others and showed and presented a copy of an astrological journal they had brought out. Annoyed with all Shri Pillai had asked them where was the name of the Bharatiya Vidya Bhavan or K.N. Rao who taught them and groomed in their journal? They had no answer. Mr. Pillai may have talked to Shri S.L. Shakhder who asked him to Mr. Sakhder, he said he wanted them to be dismissed at once. Late, when Charak and Jhanjhi came to meet me, I told them that since in April 1997 we were bringing out the journal of Astrology which was the BVB's patronized journal, they should bring out their second issue in May and not in April. But they brought out their issue and distributed it one day before, on a Saturday in April 1997, we were to release our first issue on next day, a Sunday. What had I to say now asked the late Shri Shakhder and ordered that K.S. Charak, Vinay, Aditya and Rajiv Jhanjhi should be dismissed at once. Mr. Veeraghavan gave me a sage advice. When an institution begins to prosper, others who had no role in building it up, now want to jump in to grab it, make themselves famous, make money and inevitably, intrigue. These men, I discovered were in the grip of a compulsion which they did not want to shake but instead wanted to result into a story of "achievement". Unable to achieve fame in any field, they begin to behave life sizzled wives whose mania gets transmuted into personal ambitions.

G.K. Goel not knowing these facts, has as a rumour monger which he is, said that so many had "parted my company" without knowing that they were dismissed by Shri Shakhder In 1994 and again in 1997. We always live in the world of foolish rumour mongers. I had thought that G.K. Goel was a wise man. Well ?

Late Shri S.L. Shakhder the Chairman BVB knew astrology, knew the absurdity of Raman ayanamsha and like a bold man said in 1994 that if the senior based on his ayanamsha, they could leave and we could start BVB astrology from a scratch and rebuild it. Fortunately, that never happened as we never had since 1994 less than two hundred and fifty students which increased to four hundred in 1996 when Shri Pillai exuberantly announced the launching of the journal without consulting me and now in 2012 we have eleven hundred students!

The Journal of Astrology

It was originally decided that the Journal of Astrology would be the journal of the Delhi branch of BVB but the Bombay headquarters objected to it and it had to become my Journal of Astrology with the entire financial burden of meeting all the expenses falling on me with my meager financial resources. My younger brother in Lucknow has a press which his second son runs and he promised to print it till we reached a take off stage completely. I am grateful to K. Vishwadeo Rao my newphew and my younger brother, K. Vikram Rao, for helping me for the first five years lightening my burden of printing the Journal of Astrology which I ran by using my money refusing to accept advertisement offered by those crooks who sell astrological remedies and make fortunes. My younger brother and his son never demanded money spent on the publication of many issues of the journal. I am an old man now and have to reduce my burdens, call it a day.

My illness and the Supreme Court case Defending Astrology in the Supreme Court

Let me reproduce some extracts form an interview of mine by Paul Martin on his [website.http://lightonvedicastrology.com/](http://lightonvedicastrology.com/)

K.N. Rao : More important during this period was the Supreme Court case against astrology. A judicial case first started in Madras, and no astrologer went there as a petitioner in person, which the Indian law allows. Fortunately, it was dismissed on initial grounds. There was another case in the Andhara high court and it was also dismissed on initial

grounds. South Indian who are said to be proud of their Indian culture, never took even the slightest interest in defending astrology. That was the most disgraceful part.

Then, K. Padmanabhaiah, a scientist and a rich man who lost the case in Andhra Pradesh, decided to appeal to the Supreme Court. I personally appealed to astrologers from all over India to file petitions as petitioners in person. They promised they would come and file petitions. This number was 60-80 astrologers. But when the case was finally admitted, I was the only one. There was not even another astrologer in the audience at the court hearing the case, other than two of my teachers for Bharatiya Vidya Bhavan. You can understand the level of hypocrisy. These people talk about the great rishi tradition of India, but when it actually comes to showing solidarity to fight for astrology, not one man came.

I fought this case despite my sickness, since I had not been well after the year 2000. But anyway, by God's grace, I went and fought it and today astrology is legally protected in the country. Now for the first time in the history of India, astrology is being taught as a regular subject in the university. Over 20 universities are now running astrology classes. That is a big achievement. In that sense I have completed my mission.

Additional note:

To the interview of Paul Martin, I must add this:

"In many meetings we had in Delhi among astrologers to decide our strategy to defend astrology in the Supreme Court when I said that we could defend astrology and if it could be defended by astrologers I the Supreme Court as petitioners in person, everyone present in the meeting went macho and it became an in thing in subsequent meetings for them to appear overconfident, to swagger and to speak with artificial conviction that it was their duty to defend that great heritage of Hindu astrology. None of them came near the Supreme Court when the hearing was going on. S.N. Kapoor, then still in service as a judge could not have appeared perhaps. Dr. Raman, if alive, would have persuaded some astrologers to appear as petitioners in person. But the great God willed that Indian astrologers had to self certify themselves as hypocrites even on such a crucial juncture.

There is nothing left now. At Bharatiya Vidya Bhavan we have a tradition of teaching, a tradition of producing research, a tradition of writing books and publishing them. And all this we have been able to achieve with only a two-day weekend course of maximum three hours per day. That is the most remarkable part. The universities have five-day per week courses at five hours a day and they hardly achieve anything. We have achieved so much. *That is God's will, that is the vision of Moorkhanandji*

A Fragmented Jyotish Tradition

Vaughn Paul: SO this is a cornerstone of your teaching of astrology, this research – based, academic approach. Can you explain more about that?

K.N. Rao: What you must know is that in the year 1834, when the English rule began to introduce English education, they totally destroyed the Sanskrit legacy and tradition in the process. That has not been resurrected till this day. There is no Sanskrit tradition, there is no Sanskrit parampara, there is no astrology tradition, and there is no astrology parampara. The only small rudimentary parampara that still exists is the karmakanda parampara where they do rituals for marriage and other events etc. Nothing more. Everything the Englishmen systematically destroyed by introducing English education. That was the mischief, that was the intention. This can be best understood by what Thomas Babington Macaulay stated in his speech of February 02, 1835, in the British Parliament. Please see this quote:

"I have travelled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief, such wealth I have seen in this country, such high moral values, people of such high caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think all that is foreign and English is good and greater than their own, they will lose their self esteem, their native culture and they will become what we want them, a truly dominated nation.

So what happened was that the educated class, the Brahmins, had taken to western English education quickly, they distinguished themselves, but the Sanskrit tradition, which astrology was traditionally a part of, got destroyed totally, Brahmins who remained in the countryside, and did not have the benefit of an English education, became neglected. They eked out a living out of the fragments of their knowledge of karmakanda and some rudimentary astrology. In both of the National Commissions for Backward Classes of India (Kaka Kalekar's in 1955 and B.P. Mandal's in 1978), astrologers have been classified as a backward class.

So those of us who are now doing astrology have inherited a fragmented tradition. In the year 1901, we had 10% male fragmented tradition. In the year 1901, we had 10% male literacy and ½% female literacy. Such was the miserable condition. There was never any question of any Jyotish tradition. People make all kinds of claims about Jyotish paramparas, but don't believe them. It all got destroyed basically. Then, slowly it got revived. Dr. Raman's grandfather B. Suryanarayan Rao and some others revived it in South India. In Andhra Pradesh, people brought out small booklets in Telugu, the local language. In northern India it was revived in Varanasi, Lucknow and Bombay. In Lahore, they brought out books in Urdu. Slowly they brought them out, but there was no tradition. It was all in fragments Whatever book I got, I read.

4. CLASSIFICATION OF STUDENTS

I was a lecturer before joining I.A.A.S. and during my service career in the Indian Audit Department in the office of the CAG of India. I organized three international courses in audit of receipt and now for over forty years I have been teaching astrology off and on at different stations and since 1987 continuously in the BVB. I can therefore classify the type of students we get and what they do after they have passed out.

Motivation to learn

Students who join our astrology course can be easily classified into four categories on the basis of the division of Bhaktas as told by Lord Krishan in the **Bhagvat Geeta**.

1. The grief stricken

Troubled by their family problems, finding no valid or acceptable explanation for it, they decided to learn astrology, to know why what has happened to them had to happen. For instance, in one batch of students when I had put this question, the clear answer I got from them, privately, was that they wanted to know why they were tormented by their wives.

The greedy

2. Very few in the earlier batches and most of them now, and most of them in Hindi classes, want astrology to become a source of additional income or even main one if they have no good education or talent for any other work. This now seems to be a very large number and many women too are willingly becoming professional astrologers, working in hotels even as resident astrologers, or appearing in the television channels giving the preposterous Moon sign predictions for entire humanity on the basis of twelve signs. They are shamelessly greedy and most of them are so unscrupulous that they even prescribe remedies for all based on Moon signs. They even start astrological journals, sell remedies, start astrology classes at home claiming like cheats that they have something special to teach which more in the world knows! They are anxious to cultivate journalists to get publicized and flatter those in television channels to get into them.

3. The inquisitive

This can be understood through two examples. There was a police officer (IPS) who was told by me in March 1984 when he wanted to take voluntary retirement as his next promotion as the chairman of a very prestigious post combining all security forces was delayed by someone close to Prime Minister, Indira Gandhi. "What will happen if that person does not remain in that post in November 1984", I had asked him. "I will get it then; he

answered. I had asked him to wait till then and after Indira Gandhi was assassinated, he got it. I had made the prediction of the assassination of Indira Gandhi in the Astrological Magazine by saying that in October 1984, there would be a violent change in the central government. I had made this privately to some people also but to Mr. Khandelwal, I did not reveal it. After his retirement he joined our course and on my asking, told me that he wanted to know how all this could be predicted.

Such inquisitive people, with a scientific bent of mind are very few, though some of them who have been doing astrology, are the ones who will be great astrologers if they develop their predictive skills well and fast.

4. The wise: Spiritual

Some people who have a spiritual attitude, believe in the great heritage of our ancient land, want to learn astrology only to get a great insight into this divine science. They and they alone can claim to call jyotisha a divine science, not the first three categories.

GOOD ONES

1. Accurate retentivity

In every batch we have four to five students who read the text properly, retain the lessons learnt and taught accurately and get the highest marks in the examination. Having become bookish, there is least flexibility in their interpretation of horoscopes. They are poorest predictors generally.

2. Intelligent discrimination

Students who have learnt properly that interpretative principles given in astrological classics have to be interpreted liberally not literally and have enough intelligence to apply this to interpretation of horoscopes are my hope of doing good to great astrology and best researchers. They come out with some startlingly original findings. See for example ---

- (1) In political horoscopes, the interconnectedness of second, fifth and eighth houses and their lords is the common factor of success and intrigues and the rise of politicians.
- (2) The dasha and antardasha of the eleventh lord and house must be examined in case of illness and even divorce cases. These are two observations of Shri Deepak Bisaria and Dr. Goel.
- (3) In a case of conjugal tension in married life, the mutual dasha and antardash of eighth and fifth lords are points of terrible combustion was the observation of Shri Shiv Raj Sharma, as early as 1991.

Year after I have reacted ecstatically to such brilliant and very original observations of some, only some students.

3. One classic base

Making a real in-depth study of a classic like Brihat Parashara Hora Shastra, interpreting the principles given there in modern context was the forte of late N.K. Sharma who often came out with most startling finding. His death has been a great loss to the world of astrology.

4. Rapt ecstatic attention and creative

Rarest of the rare students have the ability to listen to a teacher of experience, react ecstatically to a rare observation given by the teacher in a lecture, work on it and come out with the gem of a research. Mars in the third, sixth, seventh or twelfth house of a national horoscope gives to that nation war mongering tendencies, I said once and also wrote. A bright student picked it up and elaborated a very good research and gave good predictions.

WRONG ONES

5. Panic creators

They have heard in some television programme, learnt from a wrong teacher or read a stupid article of an astrologer that there is something like kaal Sapra Yoga or that saadhe saati always ruins one, and they suffer panic themselves and create panic for others.

6. Perverted understanding

An exalted planet which is retrograde must behave like a debilitated planet is what he heard or read in a wrong book and without fail applies it like dogmatic principal to all horoscopes. Put before him the horoscope of Morarji Desai with exalted retrograde Jupiter and Saturn and ask him to explain his history.

Or if Venus and Mercury are in the twelfth house, he must be a playboy is what he had learnt. He is incapable of giving it a specific meaning according to a specified horoscope where Venus and Mercury are lords of different house.

These students are a menace and when they become teacher, they become greater menace.

7. The idiots

There was shops and shops of astrology in Delhi opened by astrologers who have done it only to make some money and they claim to teach what no one else can. And there are students and students who join these classes, spend some years and money and end up with a totally chaotic understanding of astrology. To tell them to work methodically on horoscopes at home and develop their skill is a wasted advice.

8. Super idiots: lack of sense of discrimination

There are students who read all types of books on Nadi, Bhrihu, Parashara, Krishnamoorthy Paddhati and fengshui, vastu, palmistry, numberology and just do not know how to analyze a horoscope soundly, like category one and two.

After completing the course

What do these students do after completing our course? The answers can be many, well known and not known to us. Look at, for instance, at the students who have now become our teachers. (See the annexure)

Students who became teachers

In describing it, let me first give a classification according to their age.

1. Among those who joined our course nearing or around the age of fifty five or more, have generally done rather poorly, not retaining the lessons taught and often forgetting the fundamentals even. One of them who met me some years after passing the examination had even forgotten the rudiments of astrology. Age is a factor against them but some so them stand out among them restoring my belief in the fact that minds become more mature as one ages if the lessons taught are retained and the zeal to do good work is alive despite all odds. Some among them stand out.

Senior age group

Shri M. S. Mehta –The best was late Shri M.S. Mehta (born 1932), who wrote so many good books and before his death coauthored the best book on mundane astrology. It was surprising to see him retain his zeal till his death. To learn astrology at so late an age and produce such good work is a rare achievement. His death was shattering below to us, me very personally as, a pattern of a gentleman that Mr. Mehta was, a great spiritual solace in the cynical world we live in.

Col. A.K. Gour (1938) – He actually joined the course when he was in his fifties, he written brilliant books and has retained, beating all expectations, his creative spark and zeal which will be the envy of students much younger to him. He is the role model for many students as far as his zeal to break new ground, even at conducts every week. Is concerned. He has set a high ideal- contact with students is not meant to be exploited for personal gains. His house is something of a gurukula for students.

Shri V.P. Goel – Shri V.P. Goel (born 1945) who has produced many good books and has, like Mr. Mehta, kept the spark of research alive.

Women

Dr. Rama Mishra, Mrs. Padma Raghavan, in the senior age group and Mrs. Shalini Dhasmana and Kumari A. Radhika in the middle age group have shown that, in spite of their other responsibilities, they can produce good astrological research and do teaching. They, like Mrs. Priyambada Agarwal are excellent in their predictive abilities.

The middle age group

Some of those who joined the course between the age of thirty and before reaching forty five are many and have been the mainstay of our teaching faculty and belong to a group which should be called brilliant. Their office and family burdens remaining what they have to be for Indians, their contribution so far and in future years is what I expect to keep alive and take forward this great tradition of the Bharatiya Vidya Bhavan. Some names of non- professional among these I can mention are that of Shri Deepak Biaria, Shri Manoj Pathak, Dr. S.B. Goel, and most outstanding out of them, Shri K.K. Joshi and Shri Naval Singh. A very brilliant one among them, Shri Vinay Gupta has not produced any book yet and some ungrateful author and students have stolen his research which he taught in his classes with keenest zeal. Same can be said about Shri E.S. Isaac who retain high idealism unlike many astrologers and insists that astrologers should never become professional and charge money.

Two of these Shri S. Ganesh and Shri Deepak Kapoor have become full time professionals and have provoked varied reactions among the members of the staff and a section of students.

Some students, mainly males one, who studied astrology in the Bharatiya Vidya Bhavan and now are full time professionals, have shied away from mentioning in their websites that they were first students here in this institute and later were taken on its teaching faculty. They omit the first fact and mention the second one as though to add luster to their many "achievements". This creates a myth that they had been learning astrology for many years, have almost inherited or had many decades of sound knowledge of astrology without realizing that it is the well know staple of high pretensions and low farce. They perhaps feel that in the compulsions of world of the commercial astrology they have entered into, this suppression of information is a necessity but it has hurt many members of the teaching faculty.

S. Ganesh and Deepak Kapoor should mention in their websites that they have been students of the Bharatiya Vidya Bhawan before becoming teachers here. This omission is noticed by many and pointed out.

Some women astrologers who also have their websites mention this fact very gracefully and with a sense of gratitude.

What is the result of it all now?

The most important question is what type of students we have had and have. We have to choose from a very vast variety, a sea of humanity with virtues and vices, a micro world of Delhi's vast variety.

This discussion must start with a prefatory observation and hurt of Shri Isaac. Some students and teachers have shown total lack of idealism which hurts men like Mr. E.S. Isaac who has not learnt that in an age when we have saucy women with accommodating attitudes to sexual advancement of men, politicians, we are bound to have astrologers with mercenary attitudes and no scruples. As the stock in trade of advertising agencies is sexism, so is the boast of being the "best astrologer" of the world exploiting their clients with imaginary fears of Kaal Sarpa Yoga etc. They will prescribe all type of shanties, pariharas as they say and have clear understanding with the pundits about their hefty commission in the poojas they perform, or with the jewelers with stones they sell, as though Lord Brahma gives to astrologers a license to change fates. They are those heartless astrologers who show no sympathy, no contrition and no humanity to want to understand the difficulties of the penurious – and that is their real crime. Free service is a crime for them.

The ubiquity of images of astrologer dressed in saffron clothes even or that of a 'pious' man, with a prominent tilak on his forehead, enhances his self-esteem, he feels, and he advertises himself shamelessly in this manner. It is an advertisers world that we live in. Irritated by pesky accusations of these cheats, if we express our dissent, we must also realize there is nothing in the world to neutralize it. I have learnt to watch it all my life. Suffering it.

The Finer ones

Some rare students with spiritual vibrancy and confidence show interest in research after successful predictions and shine. They alone can carry on the great tradition of jyotisha because they have no intention ever of becoming professionals earning fabulous money out of it as many greedy ones have been doing. Their actual performance in the examination may not be very remarkable but their humility, the desire to seek truth is evident in their attitude, question and pursuits. Our teaching seems to be success when such people take to astrology seriously. One of two such students in every batch is enough to ensure that jyotisha has a future and our mission of teaching is immensely fruitful.

Fate Repairers

The abominable effect of our teaching astrology has also been to produce astrologers who exploit those blighted by lives, laid low by circumstances, defeated by a social system in which they have no place. Those who need utmost sympathy as not spared but fleeced financially. Like doctors in private clinics, some of whom claim to be curers but also blood suckers, these astrologers always refuse to help these needy with free advice and fleece them. One of them forced a widow to sell of her small piece of land to help her son through some remedial measures which failed totally.

Between these extremes, we have a huge number of varieties of mediocrities, the run of the mill variety whose main interest in astrology is to see the horoscopes of their family members and add to their imaginary hopes and fears, expectation and disappointments and spend agonizing nights. My favorite example of this type is not any student of ours but a professor of Jaipur who had picked up some astrology and saw mainly seamy sexual combinations of women and delineated, he thought successfully, in discussing horoscopes, mainly of women. I tried to dissuade him from doing it but failed and then one day he told me with consternation that he saw such terrible combinations in the horoscope of his wife and daughter. I insisted that he had interpreted it all wrongly but he died of a heart attack soon.

Fabricating an astrological past

Some students who have passed out from BVB and become professional astrologers fabricate their past in a typical way.

1. If they passed out in 1991 after picking up all their knowledge of astrology here, they will state in their website that they had been doing astrology for thirty years, adding in 2012 nine years at least while they picked predictive astrology as late as 1998 or later and decided to become full-time professionals.
2. They may or may not mention in their website that they did the BVB course and if they do mention, they take care not to mention the year of passing out.
3. Most of them are those who had ordinary professional career and saw in astrology a wealth waiting to be excavated by them and they have been doing it.
4. Some of them were transferred out of Delhi and decided to take to professional astrology after taking voluntary retirement.

Now as full time professional astrologers they conduct astrology classes of their own in which they claim to teach something special which no one else in the world knows. Some of them become gurus and talk of belonging to a parampara, also fabricated to acquire some sheen of a tradition.

Then they give predictions by opening a chamber at home and also join some internet astrological consultation services service.

They strike agreement with pandits performing poojas for them or agree to have a fix percentage from jewelers whom they recommend if they prescribe stones for “ remedial measures.”

5. At the end of it all: conclusion

Some ayanamsh lunatics, as I call them who link that they have discovered a new ayanamsha and Lahiri's should be rejected, were denied the use of our stage and have become my critics and enemies. They should approach the HRD Ministry of group of astronomers, not confuse our students with astronomical zigsaw puzzles as our stage is not meant for such lunacy. But these crazy, ego drunk fellows think that addressing the BVB students would get them a national approval!

Two authors of books on astrology written after 2006, with most of its contents stolen from our published books, reshaped and poorly illustrated wanted their books to be released in our convocation and we refused. They are our enemies.

A big racketeer of Delhi who sells all types yantras , amulets, wanted to address our students, when denied permission, has become my enemy. These are the hazards of creating such a big stage for astrology, not made available for commercial exploitation.

It was never my dream nor aim to build up world's largest, even the best institution of astrology. It happened , I wasn't and am not an ambitious man. I never had or have financial resources: I had no organization of my own. It was all done with a sense of modesty and commitment antithetical to modern ideas of propaganda, advertisement and boast and swagger. "The starry heavens above me, and the moral law within me" which Beethoven has said, is my inspiration.

One can look at it in a worldly way and say and boast of many things. But the real explanation is spiritual.

First the ordinary, worldly explanation in terms of modern management because our institution has become a model and inspiration for students of management.

In 1982 BVB asked me to start astrology classes and I did in 1987, first under the auspices of the ICAS in the premises of the BVB and later decided, inspired by the opposition of Dr.Raman, to hand it over to BVB because I have felt and admired the ideals of late Shri K.M.Munshi that Bharatiya Vidyas must be preserved, taught and encouraged to lessen the impact, often sinister since the days of Macaulay introduced in India with sinister imperial motives. BVB was founded with the great aim and inspiration of propagating Bharatiya vidyas. Making the Institute of Astrology part of it, was a very correct decision.

I had a small team of teachers and produced teacher after teachers, writer after writers, without which an institution cannot survive and will stagnate. A team of efficient teachers, not all of them brilliant but with dedication and work ethic, is the first necessity in a plan of this type.

There must be continuous intellectual stimuli to produce new books, new research and I will say our success have been very good but I must leave it to readers of astrological books to judge and pronounce their judgment. Let me state here, eighty percent of our researches in books and articles of the Journal of Astrology have been plagiarized by those people who are also our critics and enemies.

A building where the institution should operate had not to be created because BVB agreed to provide all the facilities.

No administrative wing had to be created because BVB provided it all.

The fee we got initially and charged only one hundred rupees per month for teaching was enough to make it a financial success.

The number of student increased very fast as the reputation of our institute of astrology spread fast and the gradual increase in fee has made the astrology course a dream like success, earning so much as to fund other evening courses of BVB about which Mr. Pillai has said many times in his speeches during our convocations.

Our Notable Achievements

We can list here some of our notable achievements creating envy and even malicious propaganda against the institute of Astrology, the Bharatiya Vidya Bhavan, NewDelhi

1. **Largest ever Institute of the World** – we have a staggering 1200 students with thirty two teachers giving to our Institute the size almost of a small University of Astrology. It, at any rate, is the largest school of astrology ever in the world and perhaps, in the history of the world.
2. **More original researchers** – we have produced more original researchers in astrology than any other institute of the world, some of whom have produced world class books and most of them have contributed valuable articles to the Journal of Astrology, which we started in April 1997.
3. **We have produced world class books on astrology** – which have led to huge plagiarism. Many of our books have been translated into Russian and , we learn, though it is unconfirmed, into some other European languages without our knowledge and permission. Some of my books have been translated also into Japanese.
4. **Journal of astrology** – we run a bi-monthly astrological journal, the journal of astrology which is a not merely bilingual but also gives horoscopes discussed in both south Indian and north Indian formats which others have started following in some places. The Journal contains original researches on various topics which are discussed in our research classes.
5. **Research Classes** – we now have as many as six research classes consisting of students who have finished our two year course, Jyotish Alankar and Jyotish Acharya. Batches of students in these classes do group researches chosen by respective teachers and produce research articles published in the **Journal of Astrology** and also shaped into books which is published by Vani Publications.
6. **International Teaching: Abroad**
 - (a) **USA** – We have been noticed internationally since 1993 when I first visited USA as the chief guest of the American Council of Vedic Astrology and have stopped going after December 1995 after a disappointing experience with majority of students attending the classes who were school or college dropouts, drug addicts. Very few of them had higher education unlike our students in the Bharatiya Vidya Bhavan, drawn from the top elitist classes and highly placed professional groups.
 - (b) **Russia** – Later, I along with Shri Manoj Pathak, and later Shri Deepak Bisaria and Shri Vinay Gupta and Shri Anil Singh visited Russia from 1999 to 2012, ten times and was happier to find better educated students though all the teaching there has to be done through interpreters.
 - (c) **Japn** – Two visits of Japan by Deepak Bisaria and one by me has given to the Institute of Astrology, Bharatiya Vidya Bhavan, so many international centres of teaching for the staff members of the Bhavan.
7. **International Teaching: in the Bhavan**

We also run two international courses now every year which started from 2008. Between October and December students from Russia and former republics of USSR come every year to attend our international course organized by Shri Manoj Pathak. The other International Course we run, organized by Shri Deepak Bisaria, attracts students from twelve countries.
8. **Teaching outside Bhavan-** Though there has been a demand for opening branches of the institute of Astrology in other parts of India. We have not done anything in this direction as we do not have efficient teachers from among our students outside Delhi. Occasionally, demand is made on us to teach in other centers, I have done it twice in Bangalore, once in

Hyderabad and in March 2013 in Bombay along with Shri Deepak Bisaria to a class of ninety eight students.

This combination of success of teaching and book writing, academic activities with great financial success is the envy, model, ideal and inspiration for many in India now and the world.

Those who know it congratulate me and refer to it as an “achievement” of a lifetime of mine. It is not a true explanation according to the Gita where we are become only instruments of the will of His. **Moorkhanandji (Vidyaranya Swami)** saw it in his vision, the great saint as he was and asked me not to give up astrology. What have I gained out of it all is the question people have asked me, made a fortune or won any awards? That was not my aim but a mission which *Moorkhanandji* saw and told me about, had to be fulfilled and I was the chosen instruments of the Lord.

There is an astrological explanation for it, neat and logical explanation. In **Jatakat Bharanam** where the meaning of aspects as explained, which must be applied to navamshas as well, it is said when Jupiter aspects sun in shivla, as is there in my navamsh, “ *one becomes a maker of a temple, orchard, or garden, tank and small well and is dear and favorite of his own men*”. One becomes a builder of institutions when the lagna lord and the tenth lord combine in a kendra or kona or in the lagna as again is present in my horoscope. Added to that an exalted Jupiter in the tenth house gives to it the shape, the Institute of Astrology had to take. That is in my destiny.

At the end of my life’s journey and mission, I have a desperate feeling that jyotisha, among intellectual disciplines will always appear rather barbaric, lacking in finesse and civilized breadth because its practitioners appearing in television channels, practicing it in streets all over India are poorly educated, avaricious and mistake antiquated approach to be appealing and proper. Ours is groundbreaking effort with its self-conscious modernism at the centre stage. We will always. We are not trend-conscious but we will surely dislike being classed as one of the old guard emphasizing remedies and not modern research and predictions based on them. Modernist in our approach, realist in the scientific methodology we encourage rational tastes. The astrology taught in the Bharatiya Vidya is world class and will remain so.

A twenty five years old long journey with its triumphs and tribulations, achievements and agonies must also reach its terminal point, as life itself must I must prepare myself to shuffle off my mortal coil having seen one thousand moons or even more now.

I have now to bid a final farewell to all, the sunset of my career and of my life itself has arrived now.

Ram Navami
19th April 2013

