

PREFACE

The diagram used Egyptian glyphs as symbols for the planets and signs of the zodiac. These symbols were within what I would come to know as the North Indian construct for displaying a chart: A diamond and an 'X' inside of a square. When I saw my first sidereal horoscope, drawn up by one budding young American astrologer, I was fascinated. Intuitively I knew, through an attracted intelligence brimming with realization, that there were many important secrets contained within it.

This was in the early spring of 1978; I was twenty-seven but had not really had, up to that point, any contact with either tropical or sidereal astrology. During the latter part of my aborted collegiate escapade six years earlier, I was heavy into symbolism and interpretations of what was the reality behind events I experienced. In terms of Ouspensky's classification, I would have then been labeled a number three making more or less wild stabs at trying to become a four—but without any specific knowledge that such was the case. Intellectual ascertainties and measurements were a priority to me, and they still are. This would later be verified astrologically: I have no planets in any of the water signs in my natal horoscope.

In the late Seventies, I had no hesitancy to immediately fly out to the West Coast and meet this occultist, the one who had created the abovementioned chart. He was also a member of the same cult as our mutual friend—for whom he had made that horoscope—and was almost exactly my same age. I soon sat down with him in his small, clean apartment in Los Angeles, and he was encouraged by my keen interest. This brand of mysticism was very suitable for both of us.

Then, I began to learn basics the long way, prior to word processors, computers, and instant charts. We had to do the math by hand in those days, as there were no software programs to assist in this calculation. With diligence, I learned how to calculate lagna (the ascendant) using an ephemeris, a daylight savings time manual, a book of the rising signs for different latitudes and longitudes, and deducting an ayanamsha. The ayanamsha he used was the Lahiri ayanamsha.

To my first teacher's credit, he did inform me that there was an ayanamsha controversy, and, in this book, you will overcome that limitation. It took me a long time to finally resolve it. Much of what I read back then—or was initially taught—turned out to be either flat

out wrong or, at best, only a very imperfect application of sidereal laws and principles.

This treatise is a shortcut for you—and that principle is applied throughout my writings here. You get to take advantage of the difficult learning curve that I had to pass through for many decades. I had to figuratively crawl on glass in order to finally peel away so many contradictions and distortions covering the real system. However, in 1978, my enthusiasm for this occult science kept any long-term hesitancy completely at bay. Back then, it could not even germinate.

Not knowing how tough a road it was going to be can only now be considered a good thing. My naiveté of the lacunas in my first inculcations, looking back on it, also ultimately proved helpful. Actually, there was a very big astrological problem between my initial teacher and myself, and I do not think that he was aware of it then. There are twenty-seven lunar constellations, and twenty-six of them have a counterpart (amongst the other twenty-five) that is very inimical. This enmity is mutual.

I and this fellow astrologer had one of these sets, and we were destined to always work at cross-purposes whenever acting together on anything. It was a nasty, star-crossed situation, but, as Ringo sang (in a song actually written by George Harrison), “You know it don’t come easy”. Payment is a universal principle, and that was part of what I had to pay in order to earn the right to produce this book.

You do not have to learn how to calculate charts long-hand, unless you really want to do so. I do not teach that process in this book. Instead, I recommend that you purchase or secure a sidereal software program in order to have charts instantly calculated, with amenities. I am not going to recommend any specific company’s program; that research is part of the project that you must take on for yourself. However, I am strongly recommending that you secure a software program that affords the facility to program in the ayanamsha of your choice—and not just from a limited set of ayanamshas offered. This is because, as indicated above, I am going to be giving you the correct ayanamsha, the one that actually works. None of the “standard issue” ayanamshas will do.

You must be able to set the parameters for this ayanamsha, and it’s really not very difficult at all. The tropical positions, previous to deducting the ayanamsha, are ludicrous. The Fagan ayanamsha is way off; almost as bad is the Lahiri ayanamsha. Neither Krishnamurti’s nor Yuktessvara’s is accurate, either. Raman’s, although closer, is still not

accurate enough. There is no need to waste a whole chapter in this book describing, in meticulous detail, how to calculate a chart long-hand. The overwhelming majority of people who buy a VCR never read the complicated instructions contained in the manual, listing all the detailed steps required for utilizing many features. Most of these owners rely on family and friends.

If I included all of the methodology for hand-calculated charts, how many of my readers would even bother with that chapter? Perhaps one in one hundred would do so. To repeat, get a sidereal program that allows you to create your own ayanamsha. As of 2009, we are still in the post-modern electronic age. So take advantage of those amenities while they are not only still available but also offer so many other advantages.

I concentrated on my own chart in the early years, and that's the best strategy for learning the science. Trying to figure out your scheduled karmas is not as important as trying to understand your nature. At the time of first breath, the planets stamp the astral body with the impressions of its essential characteristics; this is what you should now concentrate upon in the rudimentary stage of the study.

Immediate karmas are determined by daily lunar movements through the nakshatras or constellations. These can, in most cases, be either totally or partially overcome—if you are aware of them and act accordingly. At times, you must know how to dovetail them.

Now, transits are more difficult to transcend. Much harder to transcend than transits are the scheduled effects of the dashas or major life stages. These, as I shall subsequently reveal to you, are thoroughly misunderstood by practically the whole sector of Western siderealists. Indeed, as of 2009, only one sidereal software program that I am aware of even (and that imperfectly) calculates the pindayu, nisargayu, and amshayu methods. This dasha system indicates destiny—and destiny is difficult to overcome. Indeed, when fate is transcended, it can only be replaced by Providence; we have a very limited range of independence, ultimately. Knowing the actual dasha working at any given time is helpful in the matter of overcoming or psychologically accepting its influence.

In December of 1979, I was undergoing an excruciating transition, this time in a northwest suburb of Portland called Beaverton. Another intrigue had been laid on me, and I was at a crossroads. I had pretty much neglected astrology at that time. While browsing through a small bookstore in the downtown Portland area, I “coincidentally”

stumbled upon a small book of knowledge from India, entitled Muhurtha.

The author of this bright yellow paperback was the reputed siderealist B. V Raman, who I had briefly met in Bangalore earlier that year. I had met him on an amavasya (new Moon day), but he said that meeting people who were in a renounced lifestyle was favorable on that tithi. The English in his book, as well as the syntax, was haphazard. Nevertheless, it was still eminently readable. I don't remember what I paid for it, but, whatever the amount was, I have recouped that investment many thousands of times over.

A muhurtha, sometimes translated as "a moment," is a subdivision of time. In Hindi, we often find the term ghati. The ghati, on the equinox day when sunlight and darkness are of equal lengths, is measured equally throughout the twenty-four hours. A muhurtha consists of two ghatas. Calculating the muhurtha for a given event or initiative is important, because some of these moments are auspicious and some are inauspicious.

This Muhurtha book provided details about election astrology, much of which will be passed on to you (but in a more organized format) in a later chapter of this book. Discovering Muhurtha constituted a colossal psychological breakthrough for me.

The former leader of our group had given us an indirect ultimatum from afar; the handful of men still in Oregon with me now looked for new leadership. If we made a drastic move and it proved a failure, they would abandon my direction and association. I did not want to capitulate to the ultimatum, but I was also unprepared, at that time, to go it alone.

I considered the Muhurtha book as a godsend. In December, we all decided to leave the now shivering Pacific Northwest and travel to sunny and much warmer Florida. However, this long trip was fraught with potential pitfalls, even up to the point of disaster.

I worked long and hard—by hand, of course—to try to come up with the best lagna (ascendant) possible, utilizing all the knowledge in this handbook of election astrology. It was all very new to me, and it was cumbersome work. Finally, I arrived at something (a day and time) that did not get nipped by one of so many hidden traps or forbidden times detailed in the book (and I had not nearly discovered all of them at that time).

The bags left the doorway for the vehicle at the moment when the auspicious time arrived. The trip went surprisingly smooth and

even included an unexpected and successful visit with my Mother on the way. We also had no difficulty finding two excellent accommodations in Tampa, as well as income sources more or less immediately upon arrival. I attributed these successes, in no small part, to that election calculation. I hit a good vein on the first try, but, about one and one-half years later, I would calculate what I thought was a very good election chart for our initial land purchase. However, I did not notice nakshatra gandanthara, mentioned in only one place in Muhurtha. This purchase led to a big loss, because, at least in part, that evil conjunction spoiled all the other configurations which appeared to be set for prosperity.

Do not expect footnotes, a glossary, an index, and all the other so-called professional trappings; I simply do not write in that way. Neither were any of the original Vedic literatures compiled like that. This does not mean that I am against the Western style of professional writing; I utilize it when I read books, but I do not employ it in all of my writings. They are valuable for their content, because they are clear and concise. The quotes from Swami Vijnanananda are per his 1912 original work entitled Brihaj-jatakam of Varaha Mihira, New Delhi, India: Oriental Books Reprint Corp. If you are an academic requiring that all books you accept be perfect in terms of the contemporary standard, then you will probably be unable to appreciate what I have to offer you here in this advanced primer.

The best way to read my book is to flush out all that you think that you know on the topic I am elucidating, wipe a clean slate, and more or less start anew with sidereal astrology as it is. This means that you must first discover and then deliberate on the qualities and characteristics of your own chart, as aforementioned. You need to know it backwards and forwards, inside and out. You need to see where you are really at, what is your foundational temperament and attitude, and how you can get the most from your personal (but conditioned) self, i.e., the process of metaphysical and spiritual upgrading and progressive occult development.

All the seeds you need to grow a forest of personal sidereal success are contained in this book, along with some subsidiary knowledge. That is how I define the second octave of this process, according to scale. The method entails diagnosing potentials, preventing looming problems from developing, and prescribing appropriate methods and remedies—in terms of occult knowledge through core sidereal astrolo-

gy. Radical means root, and this book gets to the core or the root of this science.

In some places in it, I'll provide personal notes or anecdotes. Sometimes the presentation is a bit unorthodox. Despite that, the knowledge is presented authoritatively from higher Vedic mind.

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J. K. GOODWIN, Sept. 5, 2008