

# Dimensions

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**H**ello! I am planning to post occasional notes, the most recent addition at the tail-end of this document. I will try to highlight keywords/key-phrases where possible to aid the readers to \*search\* similar topics. Hopefully, you shall find these helpful.

**B**adhaka defines a house in a chart which shall be experienced as difficult by the nativity. Constrained, obstacles, resistance to success may be experienced. Its lord does not automatically turn into a malefic or obstructive planet. However, one often gets valuable indications from the inherent qualities of the planet placed in the house. The 11<sup>th</sup>, 7<sup>th</sup> or 9<sup>th</sup> houses from a movable (1, 4, 7, 10), mutable (3, 6, 9, 12), or fixed (2, 5, 8, 11) ascendant sign, respectively represent the badhaka-sthan which is a curious fact and worth contemplating upon. Attention must be given to the attributes of the obstructed planetary indicator in a chart. This would be the planet placed in the badhaka house in a chart.

**T**he trend of applying principles described in jyotish texts as disjointed rules is somewhat unfortunate. While such an approach has its heuristic benefits, in other words during learning jyotish, can and does end up being misleading when applied in readings. Examples being: What does Saturn transiting through the fifth house bring about, or what is to be expected during the dasa of mars? One must actively refrain from such an approach during the real-life applications (reading a chart).

Just as life itself is typically anything but mono-factorial, its map which is what the astrological matrix is has to be synthetically treated as a \*weave\* as opposed to discrete threads. In failing to do so, we risk reducing our astrological interpretation into an over simplistic translation of the cosmic symbolism that astrology entails. I can understand that such an approach can seem rather daunting to the beginner and even more so to the intermediate practitioner who on the one hand is grappling with the intricacies of astrological synthesis while trying to learn and incorporate the umpteen new questionably validated or tested techniques that modern web – based information explosion has made possible.

**V**imshopaka is a unique consideration in jyotish and worth our attention and exploration. The important messages or hints that emerge from this are:

- All vargas are not quantitatively equal in their impact and influences on the human experience (actual life experiences).
- Certain vargas, notably, rashi and navamsha have a significant say in the horoscope of the nativity.
- Vimshopaka is a weighted system for scoring a planet based on its relationships with its dispositors in different vargas and its ownerships of signs.
- Vimshopaka is a reminder for the need to treat exaltation and debilitation as a separate quality/attribute very differently from sign-ownership and panchadha maitri (friendship etc) and hence must not be lumped with the rest as is usually done as if exaltation is on the same scale of considerations as friendship and ownerships.
- Why the four series of vargas are chosen must not be an arbitrary choice. Do these four series represent the four classes of earth experiences that a soul is capable of. No, this is not the caste system that has plagued certain societies but the class and 'age-category' of experiences that the earth-bound soul can come here for. The basic six-fold class, focusing on self-development, self-awareness, then moving on to the 7-fold category where one begins to influence others and to be really responsible for others, in a worldly framework but not just in a rigid sense. Moving on to the 10-fold classification where one begins to deal with karma and expansion of awareness begins which all finally blossoms (potentially but not automatically! One still needs to make effort!!) in the 16-fold state where one can begin dealing with finer aspects of being. If one is still living in a very materialistic, worldly, selfish, self-focussed plane, there is little point in getting too excited if we see a high vimshopaka score in the shodashavarga configuration!
- Vimshopaka opens a meaningful window when considering dasha effects of a planet. Like other factors, it is a single indicator and so one must resist the tendency to run with it, particularly when other influences are pointing elsewhere. For instance, a planet might have a high score in vimshopaka but not so high in shadbala and might be influenced by malefics or is in a difficult house. These other indicators and factors are trying to tell you something. Please do be mindful of those!
- The system along with the rest of jyotish even if developed only a few thousand years ago -- as some modern astro-historians proclaim -- indicates the complex level of thinking and cognitive powers of the individuals who documented this system. As some modern historians tell us, those were less developed times with travel difficult if not impossible. Yet for the ancients to know that the poles have days and nights that are six months long, tells me the level of their knowledge and awareness, whether they experienced it directly or through their superior cognitive abilities.
- In this context, despite what some modern 'scholarly' astrologers have tried to force a view upon us behind the shroud of history, namely, that Varahmihira was older than Parashara because Varahmihira did not talk about vimshottari, did not talk about nodes (wrong!), had a different ashtakavarga system (only very minimally different from Parashara though), etc. The fact is that Brihatjataka by Varahmihira was a very small booklet compared to what Parashara created and if one carefully reads through the Sanskrit text in even that small booklet of verses, Varahmihira talks about not only Parashara but also Satyacharya (who had been kind of clocked by similar experts and "historians" to have existed in the early C.E., late B.C.E., around Gautama Buddha's times. Varahmihira mentions Yavanacharyaa who might have been a predecessor, like Parashara and Satyacharyaa, naming these three specifically in Vrihatjataka. Varahmihira in his 'jataka' was obviously taking a reductionistic approach, unlike in his samhita (mundane astrology text) a creation beyond parallel! It is all there, one has but to look! Twisting that into some sort of evidence that reflects historical time-lines is confused and confusing.

