

## Surya (Sun)

We know that Surya (Sun) is the most important planet to sustain our solar system. This was recognized by the ancient sages, thousands of years before the modern world understood that all the planets in our solar system revolve around Sun, and that life on this planet earth is sustained by him. This is the reason why Sun is called the karaka (indicator or one who causes something to be done) of Aatma (Soul) as well as Atma bala (self confidence). It is necessary to understand here that Surya is called the Soul of Kaalapurusha (time personified), as Vaidyanatha in Jataka Paarijata calls him Kaalatma.

Hindu philosophy holds that the soul is indestructible and, in a manner similar to one discarding worn and torn clothes, the soul enters various bodies at birth and casts these bodies off as they grow old, which is called the death of that body. Then at a time predetermined by acts of that body, the soul reenters another body. Bhagavad-Gita, which is the essence of the Hindu philosophy and was told to Arjuna by Lord Krishna himself, says:

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२।२१॥

vedāvināśīnaṁ nityaṁ ya enamajamavyayam।

kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam||2|21||

*O Partha (son of Prutha- Arjuna), one who knows this soul as indestructible, unborn and incapable of getting lost, who does he kill by whom and whom does he kill? (One who knows the true state of Atma is aware that no one can kill the Atma nor does the Atma kill anyone).*

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

-न्यन्यानि संयाति नवानि देही ॥२।२२॥

vāsāṁsi jīrṇāni yathā vihāya

navāni gṛhṇāti naro'parāṇi।

tathā śarīrāṇi vihāya jīrṇā-

-nyanyāni saṁyāti navāni dehī||2|22||

*In a manner similar to a person discarding the worn out clothes, the Aatmaa (present in a Jiva) also discards an old body (the body dies) and gets into a new body (is born again).*

Agni Purana (record of creation of universe, jyotish, genealogy of kings and rituals related to the deity of the Purana; Agni in this case), one of the 18 Maha Puranas (great or standard Puranas) tells that Surya (also known as Vivaswaana) is the son of Rishi (sage) Kashyap and his wife Aditi. Surya is said to have four wives;

Raadhni, who was daughter of Raivata and gave birth to a son Revanta,

Prabhaa, who gave birth to a son Prabhaata,

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Sandhnyaa, who gave birth to sons Vaivaswata-Manu and Yama and daughter Yamunaa  
Chaaya, who was created by Sandhnyaa from her shadow, gave birth to sons Saavarni-Manu and Shani, and daughters Taapti and Vishti.

The Bhavishya Purana says that Sandhnyaa, who was daughter of Twashtraa or Vishwakarma (the engineer of gods), found it difficult to bear the resplendence and heat of Surya and requested Surya to reduce it. Surya did not reduce his resplendence, so even after bearing two sons and a daughter to Surya, Sandhnyaa left Surya's house to do penance to achieve this. She created Chaayaa (also called Savarna), her look-alike out of her own shadow and requested Chaayaa to impersonate Sandhnyaa. Sandhnyaa also put her children in care of Chaayaa so that Surya did not know that she has left him and would then follow her.

Naturally Surya cohabited with Chaaya assuming her to be his wife and had two sons and two daughters from her. Chaaya did not give the love of a mother to her step-children and Yama got angry at this and so tried to kick her. Chaayaa got angry and cursed Yama that his leg would fall to earth. Yama approached Surya for cancellation of this curse. Surya knew that the curse of mother can not be cancelled by anyone, even Surya himself, so he told Yama that some flesh from his leg shall drop to earth and become worms so that the curse of mother will operate and yet Yama's leg will be saved. Surya became suspicious of Chaayaa, as no mother would curse her son and grilled her. Chaaya confessed that she was not Sandhnyaa, as he thought, so Surya went to the house of Vishwakarma to inquire about the whereabouts of Sandhnyaa. He learnt that when Sandhnyaa had gone to her father's place to do her penance, and had told her father the reason for her leaving Surya, her father got angry at her and advised her to go back to Surya for fear of being cursed.

Sandhnyaa, then, decided to take the form of a mare and went to earth and began grazing dried grass. It is interesting to note that Aushadhi or medicinal herbs are always harvested when dry. Surya is then said to have also assumed the form of a horse, thus reducing his resplendence and heat. He found Sandhnyaa grazing on dried grass and after due courtship, mated her giving birth to the twins Ashwini Kumar (literally son of horse), who became the physicians of gods.

There is another story, which tells that after creation of universe, all the sages went to Surya and requested him to reduce his rays as the beings on earth were dying, as they were not able to tolerate the extreme heat being generated by Surya. Surya is then said to have asked Vishwakarma, the engineer of gods, to prune his rays so that his heat can give life to the beings but not kill them. After pruning of his rays, a weapon Sudarshan Chakra (the divine wheel) was created out of them and presented to Lord Vishnu.

Surya is addressed by different names in ancient texts, some amongst these are:

Ravi, Aaditya, Vivaswaana, Heli, Bhaanuman, DIptarashmi, Vikartan, Bhaskar, Ina, Ahaskar, Tapan, PUShaa, Aruna, Arka, Adri, Vanajavanapati, Dinamani, NalinivilasI, PadminIsha, Diwaakar, MartaNDA, USNarashmi, USNaaMshu, Prabhaakar, Vibhaavasuu, TikSaaNaaMshu, Naga, Nabheshvar, DhvaaMtadhvaMsI, ChanNDabhaanu, ChandadIkshiti, Chitraratha, Kshapaakara etc.

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Let us see how this most important amongst planets is understood by the ancient sages, with reference to Jyotish. The ancient sages have given certain karakatwas (indications about or authority over different matters) to Surya. We shall try to see what these karakatwas mean, in order to assist us in a chart interpretation.

### **Karakatwas and other attributes of Surya**

Surya is designated as the king in the planetary cabinet. He is karaka for father and boss. The connection is easy to see, as the king is one who sets the rules in his kingdom, as does the father lay down rules in his family and the boss in his organization. General populace finds it prudent to keep distance from the king who is a disciplinarian and same is the case with the father and the boss. The king can change rules at will and he is himself above the rules and so is the father and boss in their respective domains. A very powerful king is like Surya at noon, when he is exactly overhead, full of power and dazzling, but those who bear his heat start sweating. Unless Surya creates heat, water will not be evaporated and rains that are so necessary for sustenance of general populace of earth, would not occur. If a king does not appear all powerful and capable of inflicting swift punishment, he will get dethroned by other aspirants to the throne and his enemies will make merry. The same is with the father and the boss, who, if they do not give out due punishment, the progeny and the employees, respectively, will begin disobeying them. We also find that in day to day life, progeny is uncomfortable in close proximity of the father, as are the employees in close proximity of the top boss.

Yet people worship Surya both, when it rises and when it sets. We can see the similarity here with what happens in an organization as there is a welcome or a farewell speech when a new boss takes over or when he departs and many compliments are paid to him at that time, but when he is in office the staff generally avoids him and finds him unreasonable. A king does have ego, having the power to decide the fate of others in his kingdom and so too does the father and boss, as they have similar powers in their own domain. It is also well to remember that a person in power does like flattery and the more his power, the more he likes to hear only good about himself.

These are matters that are occurring around us daily and understanding the position of grahas (planets) in this fashion will make it easier to understand how a graha will behave in certain circumstances. Once we understand this connection between Surya and his karakatwas or attributes, or any other graha for that matter, it will be easy to understand how they will manifest in different rasis (signs) and bhavas (houses). It will also help to read the Puranas and to try and understand them in the right perspective in order to get some deeper meaning of the principles of the divine sciences, as the Puranas were always full of allegories and if one reads the words and stories in Puranas carefully, one can know more about the unrevealed portion of divine sciences.

One can always read the stories as such, but to one who thinks carefully, this history of Surya and the names of his wives and sons is trying to tell us something. It might interest the readers to know that one of the meanings of Sandhnyaa is direction and the directions are defined by position of Surya. Chaayaa means shadow and the connection of not being able to bear the

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resplendence of Surya by Sandhnyaa, while Chaayaa could do that, is easy to understand. Raadhni, the name of another wife of Surya, also means western quarter and the name of her son Revanta, means chief of the unknown. Prabhaa, the name of another wife means to shine forth or begin to become light or shine, and the name of her son Prabhaata, means daybreak or dawn. It is thus clear that the four wives of Surya represent the four states of Surya in an “Ahoratra” (day and night). Prabhaa represents the rise of Surya, Sandhnyaa the mid day when Surya is overhead, Raadhni represents Surya at the time of setting, as he is going to leave this earth in the state of darkness and Chaayaa represents the midnight or highest state of darkness. We can also see that there was no problem with Surya and his wives when he was rising and setting, the problem arose only when he was at his fiery best at midday. Surya himself was resplendent, but his family or home suffered.

Other matters over which Surya rules, are:

Own rasi	Simha (Leo) is its own rasi from 20 to 30 degrees
MoolaTrikona rasi	Simha (Leo) from 10 to 20 degrees
Exaltation rasi	Mesha (Aries). Deep exaltation at 10 degrees
Rasi of debility	Tula (Libra)
Season	Greeshma (summer)
Taste	Bitter
Metal	Gold
Colour	Blackish Red, like copper
Rising	By head
Roams over	Forests and Hills
Gem	Ruby
Clothes	Rough and thick
Direction	East
Plays in	Temples
Nature	Satwa (Strong/Piety)
Shape	Like human beings/square
Animal to which he resembles	Bird
Organ in Body	Bones, Eyes (specially the right eye)
Taste	Bitter
Strong in	Dakshinaayana- Karka to Makara (besides being strong in Uttaraayana - Makara to Karka)
Directional Strength	He gets directional strength in the 10 <sup>th</sup> bhava (south)
Nature	Steady, Valorous, Cruel, Papa (Inauspicious)
Humor	Pitta (acidity)
Hair	Sparse, small
Eyes	Honey Colored
Body	Bulky, with large and strong arms
Caste	Kshatriya (warrior Class)
Height	Not very tall

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Age	15 years
Metal	Gold
Element	Fire/Teja
Deity	Agni (fire)/ Lord Shiva
Diseases	Headache, high fever, consumption, loose motions, worries on account of government fines, insult to deities, curse of Brahmins etc. Heart related problems also come under his domain
Trees and its parts	Thick trees and roots

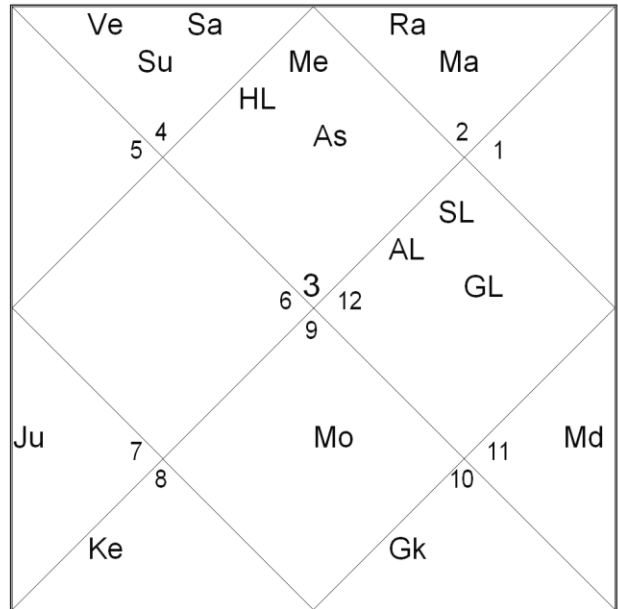
In addition to above Surya rules medicine, wool, resistance to diseases, rise of knowledge, piety of mind, wood, mantras, thorny trees, eyes, saffron etc. In my opinion the satwa guna attributed to Surya has to do with satwa in the sense of strength, both in body and self confidence, as against satwa as piety, this is due to the fact that he is also classified as cruel and a papa graha.

Surya is strong when in Mesha rasi (Aries, its exaltation rasi), Simha (Leo, its own rasi), in its own hora, dreshkana, weekday, midday, at the time of entry into a rasi, when occupying its own, exaltation and friend's amsha (navamsha) and gets directional strength in the 10<sup>th</sup> bhava. The general opinion amongst astrologers is that Surya when endowed by strength gives good results for the bhava occupied. However, if we want to really understand how the results are felt we need to read all the attributes of Surya more carefully. On perusal of what happens in nature, it can be understood that as Surya on a more physical plane makes one sweat when over head around mid-day when it is at its most powerful. So keeping this in mind, if endowed with strength, Surya can cause harm to the house it occupies and aspects. Though this may go against what is generally held by many astrologers, I am saying this with full responsibility. In support of this, I would like to draw the attention of the readers to the effects of Surya in lagna, which is indicative of weak eyesight, especially in strength. He is said to make one night-blind when in own rasi of Simha (Leo, its own rasi), when in Mesha (Aries, the rasi of its exaltation) he is said to cause eye disease and in Karka (Cancer) rasi he causes opacity of one eye (right). Sage Bhrgu says that Surya in lagna gives eye disease. Therefore when one analyzes the results of Surya in any rasi or bhava, it is necessary to see whether its cruelty is brought under control by beneficial aspects, being in rasis that deny it strength and other factors before jumping to conclusions merely on the basis of its being with strength or devoid of strength. In strength Surya gives self confidence, whereas in weakness the jataka (querist) may lack in this important factor of life and other karakatwas (indications) of Surya could also be similarly affected. Therefore an astrologer has to take into consideration a horoscope in its entirety, before declaring his views on its strengths and weaknesses.

We shall see the chart of Arnold Schwarzenegger to find out how Surya in debility in Navamsha (D-9), occupying the 2<sup>nd</sup> bhava gave him the capacity to accumulate wealth though with such a weak Surya that should not have been the case.

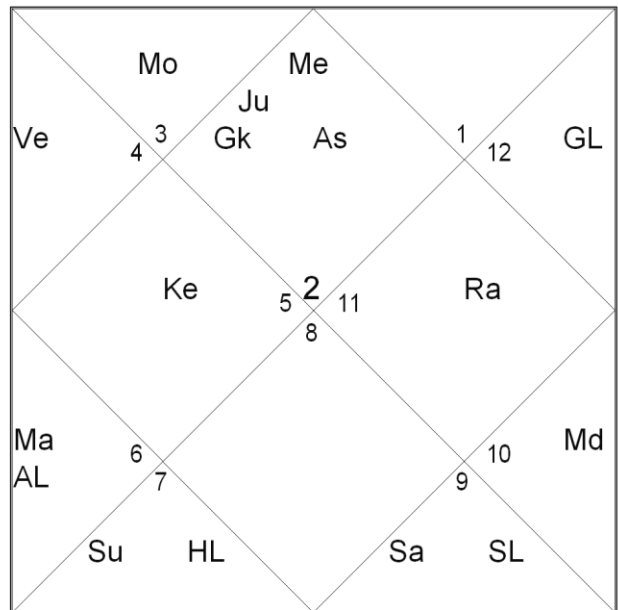
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SL GL	AL		Ra Ma	Me As	HL
Md	Rasi			Ve Su	Sa
Gk	A Schwarzenegger				
July 30, 1947 4:10:00 (2:00 east) 15 E 27, 47 N 4					
Mo	Ke	Ju			



As: 25 Ge 59	Su: 12 Cn 58 (PK)	Mo: 9 Sg 47 (GK)	Ma: 26 Ta 59 (AK)
Me: 24 Ge 56 (AmK)	Ju: 24 Li 52 (BK)	Ve: 3 Cn 15 (DK)	Sa: 18 Cn 28 (PiK)
Ra: 5 Ta 54 (MK)	Ke: 5 Sc 54	HL: 0 Ge 54	GL: 29 Pi 08

GL		Me Gk	Ju As	Mo
Ra	D-9			Ve
Md	A Schwarzenegger			Ke
July 30, 1947 4:10:00 (2:00 east) 15 E 27, 47 N 4				
SL Sa		HL Su	AL Ma	



As: 25 Ge 59	Su: 12 Cn 58 (PK)	Mo: 9 Sg 47 (GK)	Ma: 26 Ta 59 (AK)
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He should also have had a weak constitution as the Lagna representing Tanu bhava and the Lagnesha representing the body itself are in Papakartari yoga. However since Mars, a malefic, is afflicted by Rahu, and Surya himself is weak it could allow him to become a body builder with the chest like a lion as promised by the Bhadra Mahapurusha yoga caused by Mercury occupying own rasi, in lagna in digbala (directional strength). A natural question that can arise is about why with Saturn on one side and Rahu on the other, his physique did not get harmed. Here is one principle of Papakartari (scissors of malefics) that is rarely discussed and understood, is illustrated - look at the degrees of Shani (Saturn) who is within 6 degrees of Surya (Sun), making it combust (but not totally as Shani and Shukra {Venus} do not suffer total combustion in proximity of Surya according to the sages), so he is not as harmful as a natural malefic as he could have been.. We also notice that Rahu is on the verge of leaving the 12<sup>th</sup> bhava as it moves in reverse direction. Now if we understand that "kartari" means a scissor, it would be easy to see that the Lagnesha is not being crushed between two malefics but getting out of their scissor movement. Had Surya, Shani and Mangal been strong, the effect of Papakartari would have been felt as both the planets move in same direction bringing the bhava and bhava lord in clutch of malefics. In brief, for a kartari to be effective either the grahas on flanking a bhava/graha have to move in same direction or the graha that leads has to be retrograde while the graha that is behind is direct. When the graha in front is direct but the one behind is retrograde the kartari effect is not experienced by the bhava/graha. Again, a strong Surya in the 2<sup>nd</sup> bhava, many a times, indicates some break in education or sometimes rough speech and Arnold is not exactly known to be diplomatic in his speech. It is said that in a satellite broadcast with the Mayor of London, Boris Johnson, Schwarzenegger was recorded commenting on Johnson, stating that "this guy is fumbling all over the place".

Does this mean that a Surya in debility might not have any effect at all? It certainly does not. Being in debility and with Shani, it did cause problems in area of its karakatwas. Surya is karaka for father and Arnold never had good relations with his father. It is said that he got his father investigated for possible Nazi links, during World War II, and did not attend the funeral of his father. In Arnold's chart Surya is the lord of the 3<sup>rd</sup> bhava, which indicates valor as well as siblings in general. It is said that his father's favoritism towards his elder brother Meinhard, was blatant and had neither time nor patience to listen to Arnold's problems. Surya also rules over heart and it is a matter of public record that Arnold Schwarzenegger was born with a bicuspid aortic valve (an aortic valve with only two leaflets, against the normal three leaflets). Both his father and his brother had the same condition. His brother died in an accident in 1971 and father the next year of heart problems. Arnold did not attend the funeral of either of them. The operating Dasha (period of influence) was of Surya who, being the 3<sup>rd</sup> lord, is a functional malefic. Again Arnold is said to have broken his femur bone while standing at a ski resort, which is most unusual thing to happen and his physician was quick to opine that this breakage has nothing to do with use of anabolic steroids in his weight training days. We can see that Surya does aspects the 8<sup>th</sup> bhava which also indicates inherent or inherited physical problems that manifest as disease. Thus Surya, who rules over bones, in debility did give him brittle bones despite his great physique. Here a question could arise in the mind as to why the jataka (Arnold) does not seem to lack confidence as Surya, the karaka for Atma bala, is weak in navamsha. This leads us to another of the, less commented upon, principle of Jyotish. This chart brings into focus the importance of understanding the importance of the strength or weakness of a bhava for which a graha is karaka vis-à-vis the strength, or lack of it, of the karaka graha, itself. We see in

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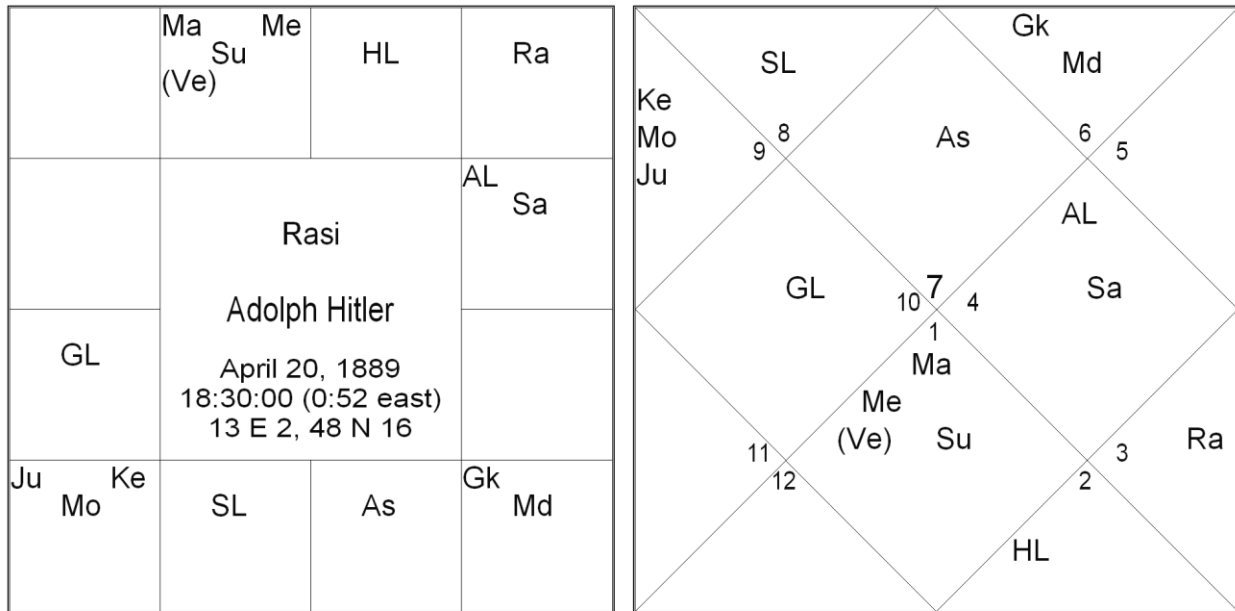
Arnold's chart that though Surya the karaka for Atma bala is weak the bhava for which it is karaka, that is the Lagna bhava also representing the whole personality of a person including "Dhi" that is understanding of what one is, is very strong. The lagna is not only occupied by its lord Budha, in its own rashi Mithuna and with digbala, its lord also occupies lagna in navamsha in a friend's rashi, and the lagna lord's other rashi Kanya occupies the 5th bhava of the Navamsha, thus making the lagna very powerful. This strength of lagna is indicated not only by his body but also by his self-confidence or realization of his own strengths and over all personality. I am sure this will also make it easy to understand why astrologers of an earlier era used to give great importance to the strength of lagna, or any bhava for that matter, before jumping to doomsday predictions on looking at a graha/karaka in a weak state in a chart.

Having seen Surya in its debility and its effects on a jataka, let us now see what happens when Surya gets exaltation. We have already understood that one has to take into consideration the nature of a graha in all areas of life to be able to interpret it better. The fact that Surya, who is the king in the planetary cabinet, in strength in a chart it is likely to give authority to a person is beyond doubt. However one has to understand its use on the basis of other characteristics of Surya. If we do not analyze this powerful Surya in the right perspective we could go totally wrong in interpretation of a chart.

We know that Surya, other than being king in the planetary cabinet, has ego and is a cruel graha. Surya also owns the 5<sup>th</sup> rasi in the natural zodiac, which also happens to be the 9<sup>th</sup> from the 9<sup>th</sup> bhava and is connected with both intellect and dharma (in the sense of both duties and religion). Put all this together and what we are likely to find if Surya is indeed powerful, like in exaltation and also gets Sthaana-bala (positional strength) is a despot, a dictator, an iconoclast or someone who is ruthless in pursuit of his goals. It may interest the readers to know that Adolph Hitler, Saddam Hussein and Emperor Aurangzeb, the last powerful Mughal emperor of India who was a religious zealot who enforced a special poll-tax "Jizia" on Hindus; all had Surya in exaltation either in rasi chart or in navamsha (when he gives results as if in exaltation in rasi) with good positional strength. We shall see two of these charts, that of Adolph Hitler of the west and of Aurangzeb of the east. Let us see the chart of Adolph Hitler first.

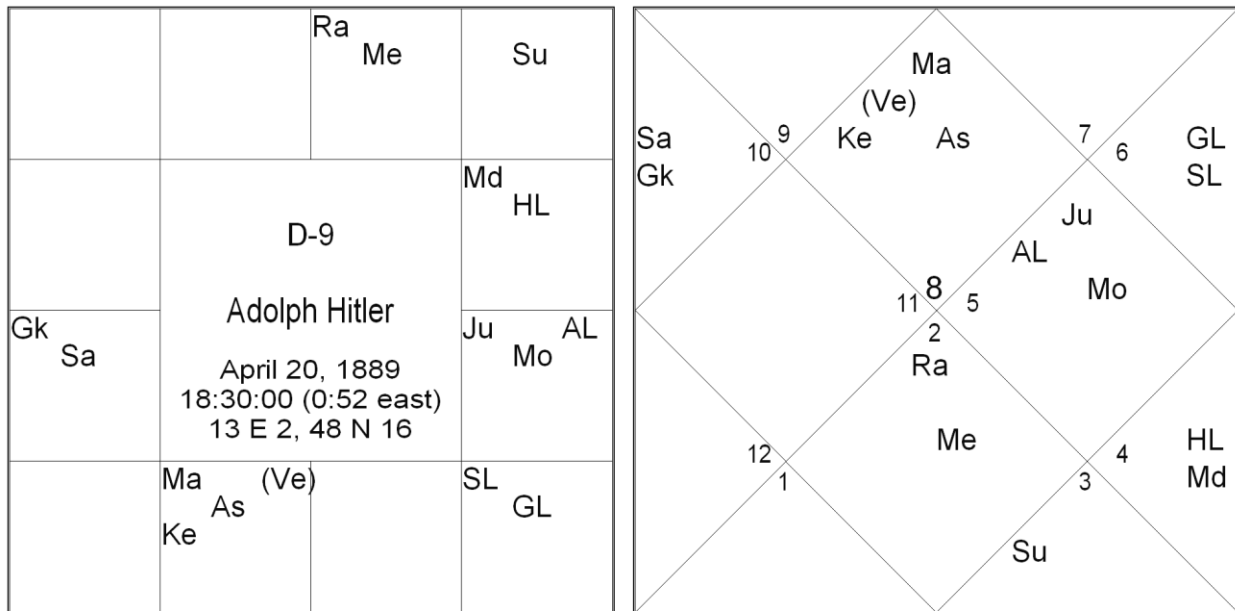


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As: 4 Li 22	Su: 8 Ar 30 (PK)	Mo: 14 Sg 37 (PiK)	Ma: 24 Ar 04 (AmK)
Me: 3 Ar 22 (DK)	Ju: 15 Sg 56 (MK)	Ve (R): 24 Ar 23 (AK)	Sa: 21 Cn 09 (BK)
Ra: 23 Ge 45 (GK)	Ke: 23 Sg 45	HL: 22 Ta 38	GL: 29 Cp 39

Navamsha chart of Adolph Hitler



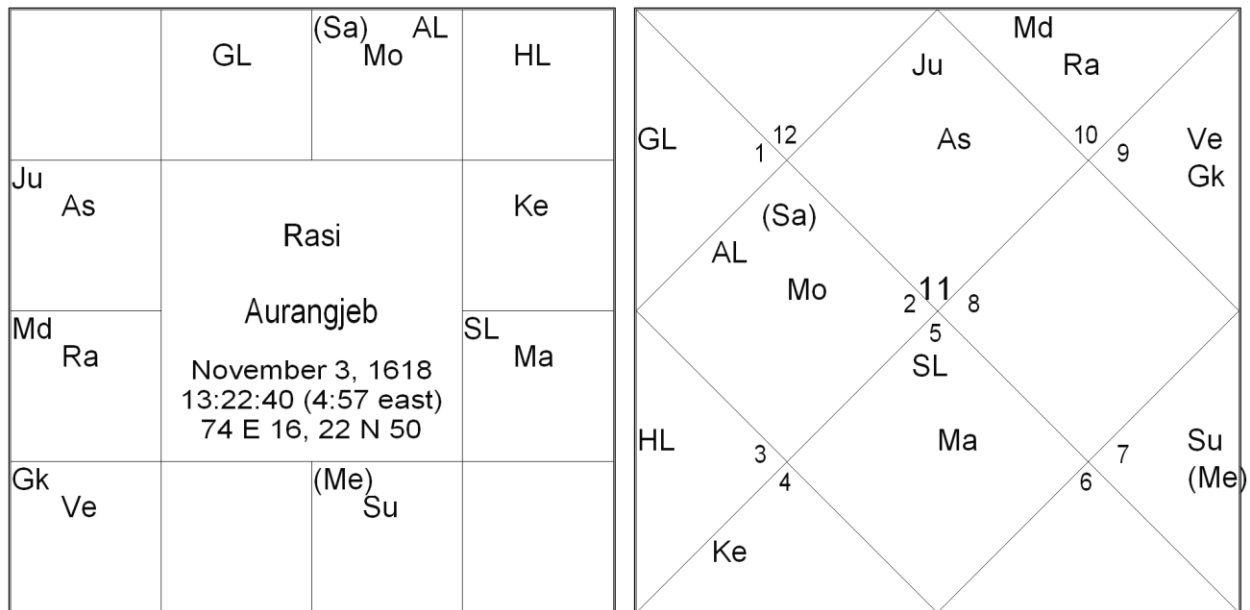
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Here, we are looking at a chart that has Surya in exaltation in the 7<sup>th</sup> bhava, while in navamsha it occupies the 8<sup>th</sup> bhava in the house of enemy Budha. Surya, the king, conjoins Mangal (Mars) the commander in chief, who occupies own rasi Mesha (Aries) in rasi chart and Vrishchika in the lagna in the navamsha chart, though here, is afflicted by Ketu and conjunct Venus. Venus the karaka for spouse and Mercury the karaka for relatives also join these powerful grahas in the rasi chart. We also see Gajkesari yoga, in the 3<sup>rd</sup> which should have given a soft personality but being afflicted and taken over by Ketu, gave a ruthless nature to the jataka. However, we will concentrate of the effects of Surya in exaltation here, as did we look at the effects of Surya in debility in the previous example chart.

We observe that Surya occupies the 7<sup>th</sup> bhava. Being in strength, and remembering the allegory of a strong Surya being harsh as the Surya at mid-day is, we find that this led to Hitler not being able to lead a normal married life. He married Eva Braun almost at the time of his suicide. He is also said to have earlier had an affair with Mimi Reiter and Geli Raubal (his half-niece). All three of these women attempted suicides and two of them succeeded (Geli and Eva). One can clearly see the influence of the exalted Surya (assisted by Mangal) that did not allow the loves of his life to enjoy long lives. It is also worth noting that Saturn also aspects its rasi of debility in the 7<sup>th</sup> bhava leading to possibility depression for his lady loves. This Surya in exaltation aspects the Lagna also made him an egoist, or a megalomaniac. We can very well see that the 9<sup>th</sup> lord Mercury conjoins exalted Surya and is combust due to being within 5 degrees of Surya, while the 9<sup>th</sup> bhava is occupied by Rahu. This perhaps led to his distorted views and bigotry about religion leading him to order the most unfortunate “Final Solution” of Jews and the holocaust.

Emper Aurangjeb:



As: 6 Aq 39	Su: 22 Li 19 (AmK)	Mo: 3 Ta 27 (DK)	Ma: 16 Le 19 (PiK)
Me (R): 25 Li 09 (AK)	Ju: 9 Aq 30 (PK)	Ve: 5 Sg 45 (GK)	Sa (R): 18 Ta 03 (MK)
Ra: 8 Cp 33 (BK)	Ke: 8 Cn 33	HL: 0 Ge 18	GL: 27 Ar 43

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Navamsha Chart of Aurangjeb:

Md Ra	Su	Ve (Me)	SL (Sa)
Mo	D-9  Aurangjeb		AL
	November 3, 1618 13:22:40 (4:57 east) 74 E 16, 22 N 50		Ma
GL Ju	As	HL	Gk Ke

GL Ju	As	HL	Ke Gk
10	9	7	6
Mo	11	8	5
2	Ve	Ma	AL
12	1	3	4
Ra Md	(Me)	(Sa)	SL

As: 6 Aq 39	Su: 22 Li 19 (AmK)	Mo: 3 Ta 27 (DK)	Ma: 16 Le 19 (PiK)
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Ra: 8 Cp 33 (BK)	Ke: 8 Cn 33	HL: 0 Ge 18	GL: 27 Ar 43

When we look at the chart of Aurangjeb, the last of the powerful Mughal emperor of India (his descendant could not hold on to the empire) at first we see that Surya occupies the 9th bhava, in debility in the rasi chart, and knowing that Surya in debility gives good results generally, to the bhava occupied and aspected, students might be confused as to why this combination gave the Jataka the harsh nature that it did. This is the chart that gives proof of the principle that if a graha is in exaltation or debility in navamsha, it will give results of being in exaltation or debility, respectively, in rasi chart even if it occupies rasi chart itself in debility or exaltation. This will also make one understand why we look at the strength of a graha from navamsha.

In Aurangjeb's navamsha chart we see that Surya is in Mesha navamsha, that is its exaltation rasi and in 6<sup>th</sup> bhava where Surya gets strength. This Surya, in rasi chart, aspects the 3<sup>rd</sup> bhava of brothers and occupies the 9<sup>th</sup> bhava indicating religion and father. Thus bad relations or lack of sukha (happiness) of brothers/sister and father are clearly indicated. When we talk about sukha from a relative, it could be either living away from them, not having them at all or them dying at the birth or soon after the of birth of the jataka or having bad relations with them. Depending on the strength of malefic influence on the concerned bhava, either one or most of the conditions could exist in the life of the Jataka. He was literally a hostage at the court of his grandfather Emperor Jahangir as a result of rebellion by his father, then Prince Shahjahan. After the death of Jahangir, he returned to Shahjahan in 1627 only to be sent, in 1634, to Deccan, a far off and troubled province of the "Mughal Empire", as its administrator. His sister Jahaanaara suffered burns in 1644. Aurangjeb had three brothers, who he put to the sword and he also imprisoned his own father, Emperor Shahjahan, banishing him to the red fort of Agra till his father breathed his

## Surya (Sun)

last. Aurangzeb also displayed his hatred of other religions and zeal to convert Hindus to his own religion, Islam, and even imposed Jizia tax (a poll tax) on Hindus that did not convert to Islam. The story of his torture of King Sambhaji of Marathas, to force him to convert to Islam, but King Sambhaji choosing death over giving up Hinduism, is the stuff of the bravery and pride in own religion of this legendary king, that is still told in Maharashtra where he ruled, even to this day. Aurangzeb also put to death the 9<sup>th</sup> Guru of Sikhs, Guru Teg Bahadur who tried to intervene against forcible conversion of Brahmin when the Guru refused to convert to Islam. The three associates of Guru Teg Bahadur were also tortured to death. He also executed the head of “Dowoodi Bohra” sect, which is a sect of Islam, other than his own sect, and took away the human rights of the followers of that sect. Thus the dictatorial tendencies, persecution of religions other than one’s own and ruthlessness come out as expected of Surya in the 9<sup>th</sup> in strength.

Also note that Aurangzeb’s Surya being well placed, its karaka related matters benefit and thus while Adolph Hitler’s father was merely a policeman, Aurangzeb’s father was the emperor of India. Again Surya being karaka of Atma bala (self confidence in a positive sense), Aurangzeb never contemplated suicide, his Surya being in the Trikona (trine) getting Sthaana-bala (positional strength), whereas Adolph Hitler committed suicide when faced with defeat.

I am sure this will illustrate to astrologers how sometimes, a planet in debility is capable of giving good results in bhavas and rasis occupied. It also, simultaneously causes some harm or other in its karakatwas related matters. Similarly it can be also seen how while a planet in exaltation while giving strength in some area of life related to its karakatwas can cause havoc in the bhava occupied and aspected, especially if it is a natural malefic. Same is the case for a planet in other placements and therefore it is important to look at all the attributes of a planet including its functional as well as natural beneficence and malfeasance, together with its placement and bhava ownership before giving any snap astrological predictions. It is also well to remember that in case of Shani, who is also a malefic, he causes least harm when strong and exalted and Guru, a benefic, causes harm when occupying a bhava and these exceptions must also be remembered while analyzing a chart. I shall reiterate at the cost of repetition that an astrologer should always take into consideration all these factors, before jumping to conclusion by only looking at one factor like a planet in exaltation or debility or even in Mahapurusha yoga. It is always better to think about the implications of a planet in certain bhava in strength or weakness with reference to its innate nature, exceptions and karakatwas.

I come to close of this article with the mantra of Lord Surya, followed by the two Gaayatri mantras that are called Surya Gaayatri. The recital of the Japa mantra is said to please Surya and any troubles in this life due to his inimical placement is said to be reduced. The Japa mantra is generally followed by recital of the Surya Gayatri mantra that is recited 108 times to please Surya.

There are two variations of the Surya Gayatri that are given below.

Japa (recitation) mantra of Surya:

जपाकुसुमसंकाशं काश्यपेयं महाद्युतिम् ।

## Surya (Sun)

तमोरिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥

japākusumasaṅkāśaṁ kāśyapeyaṁ mahādyutim |  
tamorim sarvapāpaghnaṁ praṇato'smi divākaram ||

सुर्य गायत्री १

surya gāyatrī 1

ॐ भास्कराय विद्महे । दिवाकराय धीमही । तन्नो सुर्य प्रचोदयात् ॥

om bhāskarāya vidmahe | divākarāya dhīmahī | tanno surya pracodayāt ||

सुर्य गायत्री १

surya gāyatrī 1

ॐ अश्वध्वजाय विद्महे । पद्महस्ताय धीमही । तन्नो सुर्य प्रचोदयात् ।

om aśvadhvajāya vidmahe | padmahastāya dhīmahī | tanno surya pracodayāt |