

THE NEHRU DYNASTY

ASTRO-POLITICAL PORTRAITS OF

NEHRU
—
INDIRA
—
SANJAY &
—
RAJIV



K.N. RAO

A first ever probe into the bizarre destinies of important
ruling family by a distinguished astrological researcher



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Astrology as a science is much derided, but here is a work—the first of its kind anywhere—which goes to prove otherwise, in a rather big way. An internationally famous family—of the Nehrus—provided as many as three prime ministers to India, and, is now completely—almost—eroded, unimaginably violently (Destiny may be asked Why?), and thus making it an ideal subject for a thorough case study. A study that is likely to establish the bona fides of Astrology as a science, a subject worth taking note of, and utilising it for individual, national and international affairs.

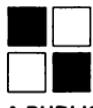
K.N. Rao—a senior Indian bureaucrat turned an astrological researcher—does the job most admirably and convincingly. He studies horoscopes of all the four Nehru luminaries—Jawaharlal, Indira Gandhi, Sanjay and Rajiv—connecting their life events to planetary indications and explaining why things happened the way they did. In the process he brings to light his researches also for the benefit of astrologers worldwide.

This is a very readable book, which, though long enough, can't be left off midway. The intelligent lay reader finds in it lots of new biographical material regarding all the four, hitherto hidden or suppressed; the historian will find in it an entirely new way of looking at his basic historical materials. At a time when the polity, economy and life generally of countries the world over is changing drastically and dramatically—seemingly at the hands of Providence itself—and new possibilities of life are likely to emerge, who knows this may prove to be a central guiding factor of reorganised life and society in the future!

Divided into four major chapters—related to the four persons discussed—the book presents, as a basic study tool, the horoscope of India's independence

	Jawaharlal Nehru (1889-1964; untimely death after Chinese attack on India)	
Indira Gandhi (1917-1984; shot dead by her own securitymen)	THE NEHRU DYNASTY	Sanjay Gandhi (1946-1989; died in a plane crash)
	Rajiv Gandhi (1944-1991; died in a bomb explosion)	

THE NEHRU

 **WINDOWS
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K.N. Rao

DYNASTY

Astro-political
portraits of

NEHRU

INDIRA

SANJAY

&

RAJIV



THE NEHRU DYNASTY
Astro-political Portraits of
Nehru, Indira, Sanjay & Rajiv

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® K. Sudev Rao

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A NOTE ON THE AUTHOR

DR. DAVID FRAWLEY

DIRECTOR, AMERICAN INSTITUTE OF VEDIC STUDIES

There are many great astrologers living in India today, who by their dedicated efforts maintain a tradition of astrological knowledge going back to the ancient sages and rishis of Vedic times. Among the great astrologers of India, the name of K.N. Rao stands out.

K.N. Rao is considered by his peers to be one of India's leading astrologers, and demonstrates in his life and teaching the highest spiritual and ethical standards of Vedic Astrology. Besides being a practitioner of astrology, Rao also teaches astrology as the head of the Delhi branch of the Indian Council of Astrological Sciences (ICAS). The Delhi branch has what is perhaps the largest and the best school of astrology in the world, providing a whole range of classes and programs on Vedic Astrology both in English and Hindi. There are several hundred students and about fifteen highly skilled teachers, with courses on all the various branches and digressions of Vedic Astrology. All Vedic Astrologers who travel to India would benefit by visiting this school.

K.N. Rao shares a house with his brother's family in the centre of New Delhi, the capital of India. To Rao's home comes a regular stream of visitors, including political leaders from all parties, foreign students of astrology, and spiritual seekers. Rao, however, does not charge for his consultations, relying on a government pension to provide for his small material needs.

Rao sits on the floor before a small desk filled with various astrological books and papers. People sit around him, ask him questions, or just listen to him. Rao is a man

free of pretension, warm and open-hearted whose mind is beyond any prejudices of culture, religion or class. One feels completely at home with him and like part of his family.

I was fortunate to visit Rao for about ten days in December of 1992. Rao spent some time going over my birth chart, first in private, and then as part of one of his classes. Rao uses strict astrological logic for his readings, following the classical principles of Vedic Astrology collated by Maharshi Parashara. Yet he insists upon research and verification of classical combinations and will only state what he has found to be true through his own experience or that of his associates. He skillfully uses Ashtakvarga, aspects of Jaimini Astrology, Kalachakra Dasha, and various harmonic charts. His classes demonstrate the same logic, objectivity and depth. Through his exposition astrology appears as the supreme science. Rao is also a yogi and exhibits a high degree of concentration. There is always a certain aura or energy field around him. He is in contact with many of the spiritual leaders of India, who hold him in high regard.

Rao's use of astrological techniques for weather prediction has attracted much attention. Over the past few years his predictions of the Indian monsoon pattern have been much more accurate than those of the government's meteorological service. He also specializes in using Vedic Astrology for determination of career choices, and for dealing with psychological issues. This challenges the view of some that Vedic Astrology is not psychologically sophisticated. He can also read the spiritual development of a person through the chart and suggest to them the teachings and practices that they require for their inner development.

Yet perhaps the most significant thing about Rao is that he is such a clear communicator and logical thinker, with a good command of the English language. He is likely to be the most important Indian teacher of Vedic Astrology for the West in the coming years.

Courtesy: Vedic Astrology Symposium
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Santa Fe, NM 87501 U.S.A.

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My thanks to my younger brothers, K. Vikram Rao and K. Subhas Rao, who, with the wife of Subhas, Vijaylakshmi, devoted many days in reading the manuscript. Our family having lived through the trauma of the Indira era, and having many bits of personal information about the Nehrus could have tempted me to go into unsubstantiated facts in the sketches presented here. My brothers advised me rightly to stick to the material given in the books available and not make use of the private information we have.

My three nephews, K. Sudev Rao, K. Gautam Rao and K. Gaurav Rao, have done so many odd bits of jobs for me, inspite of their annual examinations.

My thanks to scores of friends who gave me the books I needed most for the biographical material made use of in this book. The royalty from this book shall be collected by K. Sudev Rao, the son of my younger brother K. Vikram Rao.

October 12, 1993
21-B Telegraph Lane, New Delhi.
Phones : 332-4797, 332-7744

—K.N. Rao

P.S. Anuradha Dutt, a woman journalist of Delhi, and an American lady who knows astrology asked me, for entirely different reasons to have notes and foot-notes inserted in the book. Anuradha Dutt's argument was: both the new generations of Indians and foreign readers would not know what Kamraj Plan or Indira Gandhi's "conscience" vote was, the American lady said that foreigners will even have to be told about the Indian leaders, the Nehru family and the political circle of his time, etc.

I am grateful to them for their suggestions. I have elaborated and changed and re-changed some paragraphs in these sketches.

My thanks to Dr. Dinesh Sharma for doing proof-reading and preparing the index of the book.

THE NEHRU CIRCLE

Gangadhar Nehru: Grandfather of Jawaharlal Nehru, and father of Motilal Nehru, was police officer in Delhi during the Indian War of Independence of 1857. Some critics of the Nehrus refer to his controversial role against Indian fighters of freedom of 1857.

Motilal Nehru: Father of Jawaharlal, Vijaylakshmi Pandit and Krishna Hutheesing, was a prosperous lawyer of Allahabad, where he after some years of struggle, built up a very lucrative practice. He was Europeanised, but joined the freedom movement because his son Jawaharlal was attracted to it.

Swaroop Rani: Wife of Motilal, was non-Europeanised but Vijaylakshmi says about her: "She even wore the hideous blouses then in fashion in the West, blouses which did not go well with Indian dress, and she had a Western hair style, also most inappropriate but the "done" in so-called modern homes of the day." (p.38-39)¹

Jawaharlal Nehru: The only son of Motilal who survived and was the first prime minister of India (1947-1964), after the independence of India.

Kamala Nehru: Wife of Jawaharlal Nehru. She was also a freedom fighter.

Indira Gandhi: The only child and daughter of Jawaharlal Nehru. Was also the prime minister of India.

Feroze Gandhi: Husband of Indira Gandhi, was a Parsi (follower of Zoroastrian religion), freedom fighter, and later, a parliamentarian. Died in September 1960.

Rajiv Gandhi: Was the first son of Indira Gandhi, became the prime minister of India, the third from the same family on the death of Indira Gandhi (31 October, 1984).

Sonia Gandhi: The Italian wife of Rajiv Gandhi.

Sanjay Gandhi: The second son of Indira Gandhi.

Meneka Gandhi: The Sikh wife of Sanjay Gandhi.

Vijaylakshmi Pandit: Sister of Jawaharlal Nehru. Was known as an Indian ambassador better. Did distinguished work at the U.N.O.

Krishna Hutheesing: The second and youngest sister of Jawaharlal Nehru.

Nayantara Sahgal: Daughter of Vijaylakshmi Pandit, an author, novelist, writer of repute.

POLITICAL CIRCLE

Mahatma Gandhi: The saint-politician who was the father figure during the struggle for India's independence; now called the Father of the Nation.

Rabindra Nath Tagore (1861-1941): Poet, novelist, artist, got Nobel Prize for Literature in 1913 and was also knighted (Sir Rabindra Nath Tagore). But renounced the title six years after when the British committed atrocities at Jalianwala Bagh, in 1919 in Punjab. Founded his world famous Vishwa-Bharati University at Santiniketan in the state of Bengal. Indira Gandhi studied in his institution for some years.

Maulana Abul Kalam Azad (1888-1958): Scholar, theologian, freedom fighter, a secular Muslim who was the Congress president, a cabinet minister in Nehru's cabinet, after 1947. His book *India Wins Freedom* published originally in 1958 was without thirty pages which, it was decided, would be handed over for publication on February 22, 1988 on the death anniversary of Azad. It contains information which is very damaging to Jawaharlal Nehru.

Subhash Chandra Bose (1897-1945): Was selected for the prestigious Indian Civil Service in 1920 but refused to become a civil servant under the British. Was a very

charismatic and youthful leader who could defy Mahatma Gandhi, got elected as the Congress president in 1938 at the Tripuri Congress session. Later formed a political party, the Forward Bloc. Escaped from British vigilance and organised the Indian National Army to fight for India's independence.

Sardar Vallabh Bhai Patel (1875-1950): A lawyer who first mocked at Mahatma Gandhi and later became his strongest and staunchest follower. Known as the Iron Man, was the Deputy Prime Minister of India under Jawaharlal Nehru. He integrated more than five hundred princely states into the union of India and is remembered as the super-Bismarck. In return he gave to the ex-princes the constitutional guarantee, and Privy Purses, which Indira Gandhi abolished in one of a series of her populist moves, in violation of the promise of Patel.

Mohammad Ali Jinnah (1876-1948): Was a brilliant barrister of Bombay. Originally a nationalist Muslim, later became the leader of Muslim League. Was the founder of Pakistan.

Govind Ballabh Pant (1887-1961): Was the chief minister of U.P., and home minister of India under Jawaharlal Nehru.

Rafi Ahmed Kidwai (1894-1954): Remembered as the truest nationalist Muslim. Was a very successful Minister for Food and Agriculture in the cabinet of Jawaharlal Nehru.

Rajendra Prasad (1884-1963): A brilliant student who scored 99% marks in the law examination of the Calcutta University. A great freedom fighter, successful lawyer, he sacrificed it all for the liberation of India. Was the President of India for two terms 1950-1962. Had strong differences of opinion with Nehru.

Sarojini Naidu (1879-1961): Poetess, freedom fighter, was governor of some states after 1947.

C.B. Gupta (1902-1980) : Congress leader of U.P. (northern India), was the chief minister of U.P.)

P.N. Haksar (1913-): Was principal secretary to Indira Gandhi the prime minister. Quit the post after differences with Indira's second son, Sanjay Gandhi, in 1975.

Morarji Desai (1896-): Eminent Gandhian, was chief minister of Bombay, union minister under Nehru and Indira Gandhi. Later became prime minister. Refused to get inoculated for foreign journeys and was allowed to travel without inoculation certificates. Believer in naturopathy which includes urine therapy.

Kailash Nath Katju (1887-1968): Was a very successful advocate. Later was a Minister of Law in the cabinet of Nehru.

K. Kamraj (1903-1975): Was a very successful chief minister of the South Indian state of Tamil Nadu, 1954-63. He had decided to leave that post and work for the Congress party, which he thought needed grassroots work more and more in his own home state. Nehru made use of his idea and came out with what is known as the "Kamraj Plan" of 1963 which led to resignations of top Congress leaders all over India. It was said that Nehru did all this to promote his daughter, Indira Gandhi, politically.

Lal Bahadur Shastri (1904-1966): Came from a poor background. Was a minister in U.P., later Railway Minister under Nehru. He was known for highest standards of moral integrity. He did not allow his son to take up a big job in a commercial firm because it would have compromised his own position. He succeeded Jawaharlal Nehru in 1964. Became a national hero in the Indo-Pakistan War of 1965. He died at Tashkent in mysterious circumstances where he had gone to negotiate peace talks with Pakistan. Indira Gandhi succeeded him in January 1966.



C H A P T E R I

A PREFACE IN PURELY PERSONAL TONES

"With the editorship of the National Herald, I reached the peak of my career, the fulfilment of my life's ambition.....The adventure was launched under the happiest auspices. Jawaharlal Nehru performed the flag-hoisting ceremony at the building secured in the historic Kaiser Bagh of Lucknow and lent the enterprise the prestige of his great name. A Congress paper in the U.P. without him as chairman of the board of directors would have been like a party without a host, a crown without a diadem."

K.Rama Rao¹

This is a book which is eighty percent biographical, with some of those less talked of and some unknown facets of India's most famous Nehru family which founded, after the Indian independence of 1947, a dynasty in a democracy; and, twenty percent astrological, where some deeper techniques are revealed. Those techniques have been the basis of some of my best predictions in mundane and political astrology. All those predictions were made when I was a government servant, and I could have been proceeded against, under the government service conduct rules, if I had not veiled some of the predictions in the subtle language of astrology.²

The quotation given above is from my late father's book. He was the founder-editor of the *National Herald*, and because of this there had existed a sort of family relation with the Nehrus, with Jawaharlal Nehru, mainly.

1. *Pen As My Sword* (1964, Bharatiya Vidya Bhawan, Bombay).
2. My phone was bugged.

My first recollection of Jawaharlal Nehru is of my childhood when he had come to our rented house in Nazarbagh, Lucknow, to see my ailing father. He was handsome, red like a Kashmiri apple, very handsome indeed. Perhaps he played with my younger brother, Vikram, and younger sister, Shishir. I do not remember much. There was an electrified atmosphere all round, people gathering outside our house to catch a glimpse of Nehru. I am perhaps a born anti-hero and pro-saint character, so I do not remember any particular reaction in me though there was the fear of a police raid on our house, with Nehru having visited us, it had become imminent and unavoidable. We got used to police raids, the harassment of the criminal investigation department, to whom the British government of the day had handed over all cases against patriots fighting their battles, under Mahatma Gandhi's leadership, with non-violence as their weapon.

The second glimpse of Nehru was some time after he was released from the jail in the forties, after 1942. I must have been in my teens, and my elder brother, K. Pratap, himself a Congress worker who nearly went to jail like my father, took me to see Nehru to the railway station at Lucknow. The ecstatic crowd, and Nehru's narcissism, I felt intuitively, was a piece of acting. But my elder brother who has been something of a domineering influence on me, being eight years senior to me in age, was welcoming his hero.

My third glimpse of Nehru was in Sevagram and Wardha³ in the summer of 1946 and before and after that, when I as a student, was picked up along with some other boys from different parts of India, to act as boy volunteers in Gandhi's ashram. I had done a lot of personal work of Gandhiji but it was Acharya, Professor (Eccentric) Bhansale⁴, who ate neem (margosa) leaves, and caught snakes with bare hands without snake-venoms ever affecting him, that drew me more towards himself. He had asked us boys to eat neem leaves. Other boys ran away but

3. In the Central Indian State of Maharashtra where Mahatma Gandhi had his ashram.

4. Was a professor of Mathematics before he joined Gandhi's ashram.

I stood eating as much as he gave me. I too became his favourite boy in that group of volunteers and received special affection from Prof. Bhansale. Slowly I watched the other inmates of the ashram. Theirs will remain the story of the greatest sacrifice for the nation. Even after independence they kept away from politics.

National leaders like Nehru, Azad, Sarojini Naidu and a host of others who came to Sevagram were to be in the first national government in Indian history, after the freedom of the country was achieved. That contrast between the inmates of the ashram who continued their Gandhian lives even after the freedom of India, and those who joined the government, enjoyed power, sacrificed the greatest ideals of Mahatma Gandhi, patronized corruption, believed in manipulative politics, was the rosy dream of pre-independence turned into the thorns of a shrub.

This family background, and later, my posting for two years and ten months at Allahabad during my service⁵ in 1959-62, gave me, even without my ever wanting to collect many stories of the Nehru dynasty, which I could easily get cross-checked, and were, somehow, always correct, as I found out, later. The anti-hero and pro-saint streak in me must have been because of the blessings of the great woman saint Ma Anandmoyee⁶ very early in my childhood in Lucknow, whom I saw often at the house of the late Hari Ram Joshi, who wrote, later, his memories of Ma Anandmoyee⁷. Then another great saint, Neem Karoli Baba,⁸ who too often came to our locality seemed to have watered the anti-hero-pro-saint plant in me without my being conscious about it.

Being the second son of a great and famous editor of the pre-independence era, there was the facility of lots of political literature and eighteen newspapers which I could see at home, scattered all over. I had to cut out the news items and features marked with his red pencil by my father

5. I was a Civil Servant.

6. A great woman saint to whom the Nehrus went.

7. *Ma Anandmoyee Lila*, Shree Shree Anandmoyee Charitable Society, Calcutta.

8. A great saint who prescribed worshipping Lord Hanuman for welfare and overcoming misfortunes.

and arrange them in his envelopes. It gave me a deeper political education, besides the most intimate glimpse of the national leaders whom Father met. It was a first hand political education which would have been useful if I had chosen politics as a career.

The comparison that existed between spiritual saints and political leaders, had made politicians always less attractive to the Indian masses. Mahatma Gandhi was a magical combination of a saint and a politician. That made a difference to our freedom movement and to the British miscalculations, who could not understand how this politician-saint, clad like a saint but behaving like a political strategist, could shake the British empire without even lifting his finger. That is the greatest miracle of the history of the last five hundred years of world politics.

The second great miracle was how the Mahatma picked up pieces of clay and manufactured national heroes out of them. The softest but the most resplendent piece of such clay was Jawaharlal Nehru; the hardest, with contents of iron in it, was Sardar Patel.

II

My father who was a one-man training institution in journalism unlike any other editor of that era, was totally unworldly and totally a missionary-partiotic journalist. He had offers of nearly two thousand rupees from the British-owned newspapers because the English editors knew his worth. But he agreed to become the editor of the *National Herald* of Nehru at so low a salary as three hundred and fifty rupees. With eight children, none settled in life, to contribute to the growing demands of the family, it was a story of poverty in that era of plenty. That poverty had to be suffered by us, our fault being that we were the children of a patriot.

To be brief, Father's relations with Nehru underwent changes after some time. I had not known it first. I was a child when he was a nationally famous editor. Later, after joining the government service, I persuaded my father with great difficulty to write about his era. He dictated

something to me on the typewriter direct, not coming to the chapter dealing with his days with the Nehrus and the *National Herald*. To our generation of students Acharya Narendra Deva, Jayaprakash Narayan, Achyut Patwardhan, Purushottamdas Trikumdas, Yusuf Meherally,⁹ the socialists, had greater appeal. Father knew about it, and was perhaps afraid, that some day I would reveal something that might strain his excellent relations with Nehru, inspite of his strong sense of prestige and independence.

The first strains became clear in 1938 itself, in the initial years of the *National Herald*. The famous Tripuri session of the Congress in March 1939 had thrown up Subhas Bose as the most colourful hero. He could stand up to the full might of Mahatma Gandhi and get elected as the President of the Congress which Nehru never liked. My father writes: "... but a heart-breaking experience it proved to be to see Subhas Bose crucified. I watched the tragedy, reported the unhappy incidents, and comments on the aftermath with complete freedom."¹⁰ This coverage given to Subhas Bose in the paper of Nehru earned from Bose an appreciation: "It gave us much happiness to learn that the comment of the *Herald* on the trouble that ensued between Bose and Gandhiji elicited high praise from Bose, who, when he later visited Kanpur, told our chief reporter, Ansar Harvani, that he had not expected 'the *Herald* to be so fair to him.'"¹¹ Father had not even spared Mahatma Gandhi whose refusal to help Bose form his cabinet, after getting elected on his own strength, was described as unjust by him.

Nehru was annoyed with my father and had told Chalapathi Rau, who was to succeed Father, later, as the editor of the *Herald*, about his unhappiness with Father's stand on this issue. Soon Nehru discovered in Chalapathi Rau, a servile sycophant, though as a journalist Chalapathi Rau, better known as M.C., was good at writing editorials on foreign affairs—but foreign affairs only.

Roundabout this time, an editorial of Chalapathi Rau

9. The great socialists of 1950-70 era.

10. *Pen As My Sword*, K. Rama Rao (p. 135)

11. *Ibid.* p.136

which Father approved, was in line with Father's editorial policy: attack the British government, after collecting proper facts, unscathingly. Rumours then spread that there would be a police raid on the premises of the *Herald*, and the writer of the editorial arrested. M.C., a bachelor, with no worldly liabilities, got frightened and asked Father to save him. Father burnt that manuscript in his room, with me watching it, without knowing what was happening, with M.C., in tears. Years later, M.C. wrote about this incident and paid a tribute to the great courage of Father, and his willingness to protect people under him.

The Subhas Bose incident was the first strain. Nehru, unlike his daughter Indira Gandhi, was not in the habit of becoming authoritarian openly in such matters. But Father, who admired Bose, named my youngest brother K. Subhas Rao, after that great hero when he had gone out of India, formed his famous Indian National Army, and broadcast inspiring speeches from Germany. (p.188)

Under the repressive laws against the press of the British Government the *National Herald* had to be closed down and we moved to Wardha, where I saw Mahatma Gandhi and all the famous leaders of the Congress party, for weeks on end.

When the *Herald* was restarted in September, 1945, Father had already committed himself to get an English daily started from Madras. But Nehru telegraphed to him to come to Lucknow and restart it. Little could anyone have suspected that Nehru had already fallen into the trap of his own narcissism and, ambition, then.

The relations between Father and Nehru reached the point of ignition over Nehru's, what we must now call the conspiracy to get India partitioned, to avail of the chance to become India's first prime minister. This has been discussed in the chapter on Nehru. Here a reference to what Maulana Azad said about it is worth mentioning: "The *National Herald* which is the organ of the U.P. Congress, congratulated me... If his own paper, the *National Herald* should speak so highly of me, the result would be that soon I would achieve an unrivalled position in the Congress organisation."¹²

12. *India Wins Freedom*, p.138.

If Sardar Patel, Maulana Azad or Rajendra Prasad had become the president of the Congress in 1946, the partition of the country would have been prevented, was the view of many. Father, strongly anti-Pakistan, anti-Muslim League, pro-Congress, pro-Mahatma Gandhi, took a strong line editorially against certain tendencies of Nehru. It suited M.C. now to intrigue against Father, and it suited Nehru to see Father leave the *Herald*.

Nehru was a dignified man, unlike his daughter, Indira, in such matters. The relations between him and Father were so good inspite of all this, that in 1949 he asked him to accompany him to USA on his official visit, and in 1952 he got him elected to the Upper House of the Indian parliament, the Rajya Sabha.

My father who had won the gold medal in English literature from Pachayappah College in Madras and had been appointed by English professors as a tutor after taking his Bachelor's degree, had the advantage of learning journalism under the best of the journalists of Fleet Street, London, who had come to India to edit British-owned newspapers. He was known as the best all-rounder in journalism, and he taught generations of young men the journalistic craft in those days, when there were no schools of journalism. His students ran the best of English national dailies till almost 1978, because, they, so well-trained, had always been in great demand.

This habit of teaching had kept alive Father's debating and oratorial skills which had won him prizes in elocution contests during his college days. In the Rajya Sabha, in May, 1952, he was asked by the chief whip of the Congress to reply to the Opposition attack on the presidential address, in preference to others. He was noticed at once. He could have, had he not loved his independence, been in the cabinet of Nehru.

There was that sharp contrast between the two editors of the *Herald*: the first, Rama Rao, was a patriot who had burnt all his foreign clothes in 1920 and was a loyal Gandhian and Congressman; the second, Chalapathi Rau, had failed thrice in the Indian Civil Service examination, could not become a loyal servant of the British government,

had joined a paper in the south and had written strongly against the Congress, Nehru and other Congress leaders. When he joined the *Herald*, how he suddenly became a Congressman, a patriot, a Nehruite, is an enigma. He swung from one extreme to the other..

The final parting with Nehru must have come, I presume, when Father decided to attack in the Rajya Sabha the Bill to continue the Press (Objectionable Matters) Act brought in by Dr. Katju. "I charged that the Congress presbyter of today appeared to be no better than the Anglo-Indian bishop of old; he was suffering from the same old arrogance. On my principle my profession would oppose any special legislation of a restrictive character that affected it. Were we of the press to be less free in Free India? Why should the press be singled out for such a special treatment?"

The Opposition was surprised that such a virulent attack on the Nehru government should have come from a Congressman, a former editor of the *National Herald*, Nehru's editor. Heaps of congratulations were received by him, but it was the final parting of ways with Nehru, who, Father would have known, had become, after the death of Sardar Vallabh Bhai Patel, an incurable megalomaniac. Chalpathi Rau, who discovered great philosophy in everything that Nehru did and spoke, suited the autocrat that Nehru had become. Nehru retained his image of a democrat but his Machiavellian tactics had become subtle enough. He knew how to safeguard himself and promote his dynasty, to do which he needed the press to be curbed.

For Nehru it was not a pertinent question to ask whether K. Rama Rao who had suffered at the hands of the British when their government promulgated anti-press laws, was justified, with his fire of conviction, and his story of sufferings, in opposing it.

A few more years of work outside the parliament, then writing his memoirs, followed by death, was the end of the glorious life of an uncompromising editor, the last of the great editors, who believed in editorial independence as the great Indian patriot, Jayaprakash Narayana had said.

I studied it all, much after these events. These were the persons about whom I made no prediction.

III

India was unlucky to have had as her first prime minister, Jawaharlal Nehru, who loved his country deeply but loved himself more. Within a few years after independence he had become a national disillusionment for our generation. He seemed to lack mental balance. Nixon of USA, who was to become the president of his country later, had come to India and, as though to give a rebuff to USA, India concluded an Indo-Soviet trade agreement. Sardar Patel had warned Nehru to be aware of the Chinese intentions as early as 1950, but even ten years later, in 1960, he could not imagine that China had aggressive intentions; he had given to his personal assistant, M.O. Mathai, a position which appeared to make him look like a super cabinet minister; his foreign policy was aimless, wooly, not hard-headed cool thinking in the harsh realities of the cold war politics of his era; he tolerated corruption in government offices, opportunism in politics, and expediency got the better of clear-cut principles; his monthly letters to the chief ministers of different states are pure gaseous, odourless, directionless sermons, which when read in cold print even now, show that a person who did not know the harsh realities of Indian poverty, and had no knowledge of economics, poured in those tomes of letters his mind-wanderings. He supported progressive Muslims outside India, like Nasser of Egypt, but at home encouraged the fundamentalist elements, who even after the formation of Pakistan, were not wise enough to see in it all, the seeds of embittered Hindu-Muslim relations in future years. Nehru was not gifted with such common sense.

Two Indian leaders of the non-Congress parties told me in 1993 that Indira Gandhi has been the best prime minister to date. Lal Bahadur Shastri, who succeeded Nehru, would have been the best ever, had he lived long enough.

Indira had lived in Lucknow with her husband for some years and kept shuttling between Delhi, where her father, Jawaharlal Nehru, the widower, was looked after by her, and Lucknow, where her husband, Feroze, became

notorious for his philanderings. Never did we hear a complimentary word about their married life. There were tales, which should be forgotten.

As an astrologer I remember Indira most gratefully for I made nine out of ten brilliant predictions about her. As a lover of democracy, no Indian has ever praised her. Believers in the spiritual traditions of India remember her as a likeable daughter of her mother, Kamala Nehru. Indira's complex personality has been a good case for astro-psycho-analytical-biographical study. It is the longest portrait presented here in the book.

What was our family attitude to Nehru and Indira, was very material, in forming the sympathies and antipathies towards this family. My father was a Congressman, patriot, pro-Nehru. My elder brother, K. Pratap, like father retained that and extended that respect to Indira Gandhi. I had become apolitical and viewed them astrologically, from a distance which the impotent neutrality of a government job forced me into. My younger brother Vikram Rao, a follower of Dr. Ram Manohar Lohia,¹³ perhaps the most brilliant thinker India has produced in recent years, followed the Lohiaite line of the harshest criticism of this dynasty. My youngest brother K. Subhash has been totally non-political.

When it came to Indira, Father had affection for her. She respected him and in one meeting had once come running down from the stage to greet him. But Father did not live to see her become the prime minister of India and adopt her dictatorial ways. My elder brother K. Pratap has been her admirer, and she, even when my younger brother, Vikram, was in jail during the emergency of 1975-76, got him promoted as Indian ambassador to Tunisia. My admiration for Indira Gandhi was limited only to her belief in the spiritual tradition of India.

I watched her ruin all great democratic ideals of India; she presided over the liquidation of the vestige of cleanliness in public life, inherited from her great predecessor, Lal Bahadur Shastri, the second prime minister of India. Durgadas, the famous journalist,¹⁴ has

13. A great socialist leader and thinker and vitriolic critic of the Nehrus.

14. Author of *India from Curzon to Nehru and After*.

given enough evidence to show how Nehru first promoted Indira, to found his dynasty. We witnessed how Indira groomed first her second son, Sanjay Gandhi, as India's future prime minister, but after he died in a plane crash, dragged her gentleman, apolitical son, Rajiv Gandhi, into it, and drove him to his doom.

My younger brother, Vikram, has, I feel, always taken a totally anti-Nehru dynasty attitude, which he inherited from Lohia, his political guru. Lohia, it now appears in retrospect, alone was right in his political vision: India could not be integrated into a close-knit nation if the hold of casteism did not loosen its grip: the Congress had perpetuated the Harijan (the downtrodden), Brahmin and Muslim groups into its most dependable vote-banks till 1989, the worst divisive forces we have in national life; the second sermon Lohia preached was that Muslims had to be brought into the national mainstream through reservations and encouragement of the progressive elements among them who should offer to have national symbols of humiliation at Ayodhya (Ram Mandir), Mathura (Krishna Mandir) and Varanasi (Shiva Mandir)¹⁵ demolished and, finally to have the Ramayana Festival, as Lord Rama alone could become a national symbol of integration and secularism. All that Lohia the socialist said, is today the election pledge of the Hindu party, known as the Bharatiya Janata Party. Nehru never had such a vision; Indira was incapable of ever having such a political philosophy, as, her one tenet of philosophy, was, grab power, and do not loosen grip over it, for her own sake, and for the sake of her sons.

Nehru was criticised violently by Lohia in the Indian parliament.

My youngest brother, Subhas, has perhaps watched us with our different attitudes towards the Nehrus, for whom, he knows, my late mother had great liking. My own difficulties have been that my mantra-guru, Swami Paramananda Saraswati, who had done tantrik sadhana earlier and later become a Vaishnava, never tolerated the

15. Places where Muslim invaders destroyed Hindu temples and built mosques.

criticism of Indira Gandhi. Why should we respect the political opinions of a spiritual person, was a constant but an inconclusive debate.

Everyone treated Sanjay Gandhi, the second son of Indira, whom she tried to groom to succeed her, as a short-lived aberration of the dynasty. Rajiv the gentleman always looked a tiny tot who was asked to get up on the back of a standing elephant without a ladder. The elephant of politics trampled on the tiny tot.

IV

Taking up the Nehru dynasty for astrological studies presented before me psychological, intellectual and emotional problems. The psychological problems were two: as one grows up one discovers in one's opinion the imperceptible influence, even in the formation of opinions about national personalities, of parental likes and dislikes. My parents never criticised the Nehrus at home. Patriots of that era, who had jumped into the fire of freedom struggle, had self-discipline and a higher culture. The Gandhian influence had in it the inherent beauty of seeking a path of reconciliation when differences arose. Mahatma Gandhi was like a spinning mill of national dogmas, which had to be accepted by Congressmen. One of the dogmas was that Nehru was his successor. That protective cover kept Nehru above criticism. Castigating Nehru would be a reflection on the Mahatma. It would look like a sacrilege. The guru cannot be disrespected, and the Mahatma had become a national political guru, who often appeared to be a very inconvenient person. This was a limitation born of family and national conditioning of the minds of our generation.

The second psychological impediment was the rightful grudge generations of Indians, who have seen the Nehrus perpetuating their dynasty, destroying a viable national opposition, as manipulators, not lovers of democracy, could not help having. This created, the monster called the Congress party, which Mahatma Gandhi wanted to be disbanded, after independence. But it became a monster who gathered all power in its hands for generations. Corruption became a permanent feature of national life,

first the politician doing it, then the businessman exploiting it and finally the bureaucrat joining the nexus. It is the deadly triangle of Indira's days, which survives. The bureaucrat is the most powerful now. Could we accept this great triangle of corruption and also accept the Nehrus and praise them?

Nehru had the upbringing of a European. He regarded, most unintellectually, any Indian who followed the traditions of his country, as obscurantists. He had no hesitation in cultivating Muslim obscurantists, after independence. He was fascinated by the USSR, pretending to be pursuing a policy of what was described as dynamic neutrality. He knew no economics. He was a born imitator. During his time, he gave interviews to every foreign correspondent and kept Indian journalists away. His image abroad was more important to him than the Indian reality. He loved himself more than his country. But there was no doubt that he loved his country, though without understanding the great traditions of the country. His differences with the first President of India, Rajendra Prasad, were ridiculous. Those who described Nehru as an intellectual did not see that this de-spiritualised person, was actually unintellectual in his understanding of India.

His daughter never distinguished herself by speaking truth inspite of a "Gandhi" tagged on to her name. She also never understood India but did have a genuine desire to do good to the people of India, particularly, the poor classes. But she too understood no economics.

Her second son Sanjay was immature and the first son Rajiv, had no inclination for political life.

Was it not, on the face of it, clear to the nation that a bunch of incompetent members of a family who never understood India, exploited their charisma with the masses, to hang on to power. They had entrenched themselves so well in power that they could be removed only through bullets or explosives. Nehru escaped that fate, but not his daughter Indira, who was assassinated, or grandson Rajiv who was killed in a much more gruesome way. Every democracy has a door for entry and a door for exit. For the Nehrus, the exit door was locked. Then the

only way out, inevitable in the circumstances, had to be violence. They invited their doom by destroying democracy.

In the intellectual assessment of the family, these thoughts were unavoidable. Was not this family a curse for Indian democracy? A dynasty, as though India was a monarchy? All of them had to first qualify themselves as Indians. Only Indira would have got some approval in this respect. Nehru and his grandson, Rajiv, were foreigners on the Indian soil though with Indian births.

The emotional impediments were similarly too many. The north Indian Brahmins, most of them my friends, never liked any prediction against the Nehru dynasty. Every astrological combination had to be squeezed out to find out always the most favorable for them. To speak against the Nehrus was to hurt, annoy and antagonise them. Why should good friendships be lost in the acrimony of a political debate when we were not politicians?

My own parents would have been unhappy, if we ever talked against Nehrus. It would hurt them emotionally. That is what we just could not do. They were noble parents but with their own prejudices and fixations or party commitments, like Father, a Congressman.

Within the family we had our four sisters, with no political convictions, but no clear hatred for the Nehrus. For them admiring the Nehrus was more genetical than intellectual, more emotional than rational.

V

The best way to overcome the impediments was to read and re-read some books on Nehru, the dynasty, and then have a fresh look at the horoscopes. So much has been written about the family. There are more books on the Gandhis of the Nehru family than perhaps on the real Gandhi who made the emergence of Nehrus possible. Then it is now well known that Indira's marriage with Feroze Gandhi gave that prestigious tail, Gandhi, which never was in harmony with the Gandhian spirit as we have known. Then she came to be known as Indira Priyadarshini Nehru-Gandhi. The name became a saleable commodity, and, it attracted power. With power came the cluster of biography-

writers, who were looked after well, if they toed the line—of loyalty and commitment to the family which, Indira herself almost portrayed as the only family which had made sacrifices for the country, and won freedom for the country.

The nation got divided between the worshippers of the dynasty who were provided all resources to write about them; those who were against had no patronage, no resources. The perpetuation of a family rule, which Ram Manohar Lohia had warned against, became total distortion of history. The greatest nation-builder, Sardar Patel was obliterated. Patel's birth anniversary is celebrated on October 31 every year. On this day Indira Gandhi was shot dead. So Indira's death eclipses that great man's birth anniversary.

It is also not known whether Feroze was a "Ghandy" as the Parsis usually wrote their names, unlike the Gujarati Hindus who were Gandhis. Did Feroze at any time himself change his name, after the advent of Mahatma Gandhi on the national scene, from Ghandy to Gandhi, is also not known. These are the areas in which no investigation would ever be done by the pro-dynasty biographers; the anti-dynasty biographers would never get the permission to read the papers preserved in the family archives.

All biographies of Nehru by the dynasty-worshippers fall into a pre-conceived pattern, which is on the following lines:

1. Skip the early years of Nehru, making no reference to the house he was born in; come straight to the year 1900 when Nehru was eleven years old, and talk of Anand Bhawan.
2. How was Anand Bhawan acquired or purchased or got as a gift from the Raja of Amethi, must remain uninvestigated.
3. Refer to the evanescent theosophical influence on the boy Nehru.
4. Jump now to Cambridge, London.
5. No reference to be made why the strange marriage between unsophisticated Kamala Kaul and Jawaharlal Nehru, the Westerner, took place. How and why was this decision taken at all?

6. Talk of the great opulence of Motilal Nehru without ever referring to his nature of enjoying “good things” of life. This reference is necessary to build up the story of a great sacrifice the family will make in future, to get the country, freedom.
7. Was Kamala ill-treated? Skip over it.
8. Did Nehru's sister, Nan, Swarup or Vijaylakshmi as she is referred to, create a terrible embarrassment for Motilal Nehru, her father, with a turbulent love affair and elopement? Do not discuss it.
9. Now come to Indira with her Joan of Arc beginning.
10. It is time now to refer to the conversion of Motilal from a moderate into a radical because he doted on his son, Jawaharlal.
11. Jawaharlal now gets attracted to Gandhi, which perplexes Motilal.
12. Now Motilal also accepts Gandhiji because the son he doted on, Jawaharlal, will not leave Gandhi.
13. Do not refer to Motilal's manipulative tactics to get his son elected as the president of the Congress in 1929.
14. Talk now of the great conversion of Motilal to the Gandhian ideology.
15. The story of the great sacrifice of the family now starts. It gives up the European style of living. It is not known how the two sisters of Nehru, Vijaylakshmi and Krishna, reacted.
16. If Nehru's own wife, Kamala, was ecstatic about this change, no need to mention it.
17. Over-emphasise the imprisonment of all the members of the family, except Motilal's wife, Swaroop Rani. Do not say that they were class one prisoners where they were given more amenities than a middle class Indian gets in his free life in India even today.
18. Underplay Jawaharlal's blunder of 1938 which antagonised the Muslim League, and deepened the chasm between the Congress and the Muslim League.
19. Again do not refer to Jawaharlal's impetuous torpedoing of the Cabinet Mission proposals of 1945-46 which the Muslim League exploited well, under Jinnah, and Pakistan, a dream, now became an inevitability.

20. India gets freedom and Nehru delivers his famous "Tryst with destiny" speech. Show the great patriot in brightest colours.

This twenty-point programme will bring you to the day when India got freedom. The rest is well recorded, well noticed, well remembered but the truth is still suppressed. Did or did not Nehru promote Indira through the Kamaraj Plan to eliminate the rivals who might have stood in her future rise? Many of the leaders of that era could have written about all these for the sake of correct history.

But correct history is never written. Honest biographies are non-existent.

So the bibliography had to be shortened from over one hundred references to around thirty.

VI

Fortunately the horoscopes of Jawaharlal Nehru and Indira Gandhi are correct. Working on these and then reading between the lines in the hints given in the biographies, well documented, the planetary information provides the flesh and blood to the skeletons drawn up on the basis of information available in the lives of the Nehru dynasty.

This is as follows:

Prepare all details: at least six or seven divisional horoscopes.

Work out all the dasha-periods.

Try all techniques known to you, Jaimini, astakvarga, annual horoscopes.

Now read the mundane horoscopes for each year, at least relevant years.

Analyse the national horoscope of the August 14/15, 1947, midnight.

The biographical details now get fused into the details of astrological analysis. Leave the work here and rest. Slowly the meaning of astrological combinations strikes you. A vague line from a biography self-illuminates with a meaning you had never suspected it of having.

Make sure of the fact you are quoting. The astrological analysis is your own.

Fuse these two into one: eighty percent biography and twenty percent astrology. Do the portraits emerging out of all these efforts satisfy you?

The choice is yours, but here is the portrait gallery, not a full one, but nearly full because it includes three prime ministers of independent India from one family.

CHAPTER II

THE AIMS OF ASTRO-POLITICAL PORTRAITS

The aims of astro-biographical sketching, which the present author started ten years ago with the sketch of Dr. Nagendra Singh (January 1984),¹ a former judge of the International Court of Justice, are many. *They are about eighty percent biographical and twenty percent astrological.*

(a) Its main aim is to delineate the orbit of destiny within which alone could men of destiny act, function, express themselves and achieve their successes and failures. Except a great saint, no human being can live beyond his horoscope.²

(b) To get the correct horoscope of men of destiny is never an easy task. Once got, to get enough family events and verify them is the first and the most challenging task. A horoscope without such verification is dangerously misleading. Fortunately, in the case of the Nehrus there existed no doubt about the birth details of three of the four of them discussed in this book: Jawaharlal Nehru's, Indira Gandhi's and Sanjay Gandhi's horoscopes have never been in doubt. *The difficulty created by lack of authentic information about the birth details of Rajiv Gandhi has been the graveyard of Indian astrologers in the years 1989, 1990 and 1991.*

(c) How is the correctness of a horoscope established? To solve this problem a two-fold approach has been found to be very rewarding: take the dates of their marriage, birth of their children and establish the planetary linkage that

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1. Included in the book *Successful Predictive Techniques* —K.N. Rao
 2. An astrological conviction of mine explained in the book being written, *Saints, Destiny and Astrology*.

must exist between the horoscopes of the father or the mother or both of them and the position of Saturn, Jupiter, Mars and the Moon in the horoscopes of their children.

This is discussed under *Astrology and Genetics*³ in these sketches. Saturn and Jupiter should have aspected the fifth house or the fifth lord or the ninth house and the ninth lord of the parent's horoscopes, within nine months of the birth of a child. If Saturn and Jupiter are retrograde they will act from the previous house as well. Mars should do the same work as Saturn and Jupiter but within seventy five days and the Moon within seventy two hours.

In using Vimshottari dasha, the sub-period at the time of the birth of the child should be of the fifth or ninth lords or planets connected with them or the fifth or the ninth houses in the birth horoscopes or the saptamsha (one-seventh division). Planets connected with lagna of the saptamamsha have also to be considered.

(d) Nothing establishes the correctness of a horoscope better than the now well researched and tested principles of a planetary linkage which the present author had established in 1985 through a series of articles in the *Astrological Magazine*, Bangalore. This has been tested on thousands of horoscopes since then.

(e) Next, a man of destiny must have his yogas strong enough to make him what he became.

(f) The dasha reveals the periods of achievements and failures.

(g) The motivations of the actions of the men of destiny is traced to planetary promises.⁴

(h) Finally, the predictions about them are discussed with clear astrological reasons. Predictions given in advance and published are taken up, one by one, and explained.

The essential aim of astro-biographical sketches is to show that what the astrologer predicted before the happening of an event was chronicled by the biographer

3. A scientific monograph is being published.

4. It is where astrology scores over psychology.

after it had happened. That is the difference between an astrologer's foresight and a biographer's hindsight.

The biographical material made use of in this book has been taken from nearly thirty books which have been referred to in the sketches.⁵

But the discussion must start with the question: did the Nehrus believe in astrology.

5. More than a hundred books were consulted.

CHAPTER III

THE ASTROLOGICAL STORY OF THE INDEPENDENCE OF INDIA

I propose to begin this discussion with the astrological story of the independence of India for the simple reason that the first Prime Minister of India, Jawaharlal Nehru's career begins with this major event in India's contemporary history. The story has not been told so widely as it should have been. The hand of the Marxist historians of India becomes prominently visible in the suppression of what is of vital importance to the spiritual and cultural traditions of the country in which astrology has always had its most significant role.

Sir Woodrow Wyatt wrote about it in *The Times* of London on May 28, 1988: "In 1947 the Cabinet and Mountbatten, under pressure, chose August 14 as the start of independence for India and Pakistan, hoping that it would not be too late. Mr Jinnah of the Muslim League was unconcerned. The Hindu Indian leaders were troubled. The astrologers had reported that August 14 was not the best of dates and were ordered to select the most promising moment during it. They came up with exactly midnight. So Pakistan began its independence in the morning and India in the middle of the night. India's subsequent history has been somewhat more successful than Pakistan's."

How did Jawaharlal Nehru react to it? The answer is given by Durgadas:¹ "Nehru then hit upon an interesting compromise. He called the Constituent Assembly in the afternoon of 14th August and continued its sitting till midnight when, according to Western practice, 15th August

1. *India from Curzon to Nehru and After*, Durga Das, p. 255

took birth and zero hour was within the auspicious period envisaged by the Hindu calendar."

The mid-point between the day and the night, and, the night and the day is known as the Abhijit muhurta in Vedic astrology. When no good moment (muhurta) is available for electoral astrology , work can be started at Abhijit muhurta. Perhaps, the president of the USA takes his oath at such a moment.

The constellation (nakshatra) available was Pushya of Saturn. It is known as a maha-nakshatra and is good for founding a kingdom. The Vimshottari mahadasha available was of Saturn, which is excellent for Taurus ascendant. It was to be followed by the mahadasha of Mercury, again good for Taurus. If India did better than Pakistan, it is because of sound astrological advice. This important astrological factor has been generally overlooked in all the biographies of Nehru.

How truthfully this horoscope reflects the historical events of India since 1947 is not the subject of this book. Yet an instance or two will be given to explain it:

(a) In Saturn-Rahu period India had to face a war with China (1962) and Nehru's charisma was totally worn off.

(b) As the Saturn's period was ending (1965), a *dasha chidra* (ending of a mahadasha) we had the end of Nehru's tenure as prime minister. Then came Lal Bahadur Shastri for a brief period of 18 months. He died in Russia where he had gone to negotiate peace talks with Pakistan, after the Indo-Pak war of 1965. Lal Bahadur Shastri was succeeded by Indira Gandhi.

(c) In the Mercury-Rahu period (1975-77) Indira Gandhi imposed her notorious national emergency.

(d) In the Ketu-Rahu period (1985-86) the then Indian prime minister Rajiv Gandhi, who was called Mr. Clean, started losing grip over the administration and became slowly unpopular. His unpopularity increased so much that he lost in the general elections of 1989, the post of the Indian prime minister.

(e) In the entire Ketu period (1982-1989), there were the problems of increasing violence leading to the assassination of Indira Gandhi, on October 31, 1984.

(f) The end of Ketu mahadasha saw a change of government, and, a second non-Congress government came into power at the centre, headed by V.P. Singh. After some turmoil, the Congress party came back to power, with P.V. Narasimha Rao as the prime minister, in May, 1991.

THE HOROSCOPE OF INDEPENDENT INDIA

**August 14/15, 1947
NEW DELHI**

0-0-0- midnight

ASCENDENT	TAURUS	8:50:15	—	KRITTIKA	-	4	3	SUN	—	—	—
SUN	CANCER	27:59:28	0:57:38	ASLESĀ	-	4	9	MER	FR.	SIGN	—
MOON	CANCER	3:58:57	15:5:33	PUSHYA	-	1	8	SAT	OWN	SIGN	—
MARS	GEMINI	7:23:4	0:39:25	ARDRA	-	1	6	RAH	ENE	SIGN	—
MERCURY	CANCER	13:41:10	1:48:46	PUSHYA	-	4	8	SAT	ENE	SIGN	—
JUPITER	LIBRA	25:51:45	0:5:9	VISAKHA	-	2	16	JUP	ENE	SIGH	—
VENUS	CANCER	22:34:19	1:14:6	ASLESĀ	-	2	9	MER	ENE	SIGN	—
SATURN	CANCER	20:33:51	0:7:35	KRITTIKA	-	2	9	MER	ENE	SIGN	—
RAHU (R)	TAURUS	5:34:33	0:3:13	ANURADHA	-	3	3	SUN	FR.	SIGN	—
KETU (R)	SCORPIO	5:34:33	0:3:14	MRIGSHIRA	-	1	17	SAT	FR.	SIGH	—

Chitrapaksha Ayanamsa: 23:7:17 Degrees

Note: Degrees given for Rahu and Ketu are for their True positions.

LAGNA CHART

		ASC RAH	MARS
			MOON MERC SUN SAT VEN
	KET	JUP	

NAVAMSHA CHART

SUN ASC		JUP	
RAH			MON
VEN SAT			KETU
MAR	MER		

VIMSHOTTARI DASHA

(SUB-PERIODS)

Balance of Dasa:SATURN 18 Years 0 Months 27 Days

FROM:	SAT-19 Years 14/08/1947 10/09/1965	MER-17 Years 10/09/1965 10/09/1982	KET-7 Years 10/09/1982 10/09/1989	VEN-20 Years 10/09/1989 10/09/2009	SUN-6 Years 10/09/2009 10/09/2015
SAT	13/09/49	MER 07/02/68	KET 06/02/83	VEN10/01/93	SUN28/12/09
MER	24/05/52	KET 03/02/69	VEN 08/04/84	SUN10/01/94	MON29/06/10
KET	02/07/53	VEN 05/12/71	SUN 13/08/84	MON10/09/95	MAR 4/11/10
VEN	01/09/65	SUN 10/10/72	MON 14/03/85	MAR10/11/96	RAH 29/9/11
SUN	14/08/57	MON 12/03/74	MAR 11/08/85	RAH10/11/99	JUP 17/07/12
MON	15/03/59	MAR 09/03/75	RAH 29/08/86	JUP 11/07/02	SAT 29/06/13
MAR	23/04/60	RAH 25/09/77	JUP 05/08/87	SAT 10/09/05	MER05/05/14
RAH	23/02/63	JUP 01/01/80	SAT 13/09/88	MER11/07/08	KET 10/09/14
JUP	10/09/65	SAT 10/09/82	MER 10/09/89	KET 10/09/09	VEN10/09/15

	MON-10 Years FROM: TO:	MAR-7 Years 10/09/2015 10/09/2025	RAH-18 Years 09/09/2025 09/09/2032	JUP-16 Years 09/09/2032 10/09/2050	SAT-19 Years 10/09/2050 10/09/2066	JUP 24/05/35 JUP 24/02/27 JUP 31/01/28 SAT 11/03/29 MER 08/03/30 KET 04/08/30 VEN 05/10/31 SUN 09/02/32 MON 09/09/32	SAT 11/05/55 SAT 16/08/57 KET 23/07/58 VEN 29/03/44 VEN 30/03/47 SUN 21/02/48 MON 22/08/49 MAR 10/09/50	SAT 11/05/55 MER 00/00/00 KET 00/00/00 VEN 00/00/00 SUN 00/00/00 MON 00/00/00 MAR 00/00/00 RAH 00/00/00 JUP 00/00/00
MON	11/07/16	MAR 06/02/26	RAH 24/05/35	JUP 28/01/52	SAT 00/00/00			
MAR	09/02/17	RAH 24/02/27	JUP 16/10/37	SAT 11/05/55	MER 00/00/00			
RAH	11/08/18	JUP 31/01/28	SAT 22/08/40	MER 16/08/57	KET 00/00/00			
JUP	11/12/19	SAT 11/03/29	MER 11/03/43	KET 23/07/58	VEN 00/00/00			
SAT	11/07/21	MER 08/03/30	KET 29/03/44	VEN 23/03/61	SUN 00/00/00			
MER	10/12/22	KET 04/08/30	VEN 30/03/47	SUN 09/01/62	MON 00/00/00			
KET	11/07/23	VEN 05/10/31	SUN 21/02/48	MON 11/05/63	MAR 00/00/00			
VEN	11/03/25	SUN 09/02/32	MON 22/08/49	MAR 16/04/64	RAH 00/00/00			
SUN	10/09/25	MON 09/09/32	MAR 10/09/50	RAH 10/09/66	JUP 00/00/00			

NOTES: The dates given for dasha periods show their endings.
 Division of Vimsottari dasha for complete 120 years is given here.

CHAPTER IV

ASTROLOGY AND THE NEHRUS

There are copious and well-publicised opinions of India's semi-ignorant journalists, some of them with their fabulous syndicated columns, against astrology. In this they are supported by the bullying hooliganism of the so-called rationalists¹ who would ignore the massive evidence of right and accurate astrological predictions and pose questions like this: if the horoscope of the males and females are given to astrologers, they are not able to tell the sex without their being told. Ask these rationalists to question a doctor whether they would by merely looking at the face of a patient tell, whether he is suffering from AIDS, tuberculosis or cancer; ask these so-called rationalists if they would ever ask journalists, whom they would cultivate assiduously for getting publicity, to tell the contents of the statement of a leader without meeting him, or without reading the statement issued by him. The "rationalists" can be dismissed as those freakish products of the mental perversions of the age we live in, as have a right to live and, the right to express, their irrational opinions, as anyone else.

But then what about those historians like S. Gopal, the three-volume biographer of Jawaharlal Nehru, the first prime minister of India (1947-64) or Vijaylakshmi Pandit, the sister of Jawaharlal, who does not even refer in her memoirs, *The Scope of Happiness*, to the astrological predictions the Nehrus were in the habit of taking, except to her uncle Bansidhar Nehru, the elder brother of her father, Motilal Nehru, as "a Sanskrit scholar and, an astrologer of some repute" (p. 29)? It suits them not to refer to it. Vijaylakshmi Pandit does not write about the Nehru

1. They criticise astrology without studying it.

belief in astrology. S. Gopal is a leftist-marxist who would suppress all available evidence to show that Jawaharlal Nehru ever believed in astrology, or felt the need to get the horoscope of a new-born baby in the Nehru family cast in the most proper way. Jawaharlal knew what it was, almost as an astrologer, as will be shown later.

Jawaharlal Nehru's daughter, like her father, had adopted in her first term as prime minister, 1966 to 1977, her father's posture of taking astrological predictions privately and condemning them publicly. In an interview to the *Illustrated Weekly* during the National Emergency (1975-77)² she had said that she did not believe in the superstition called astrology. Indira, however, must have been a changed woman in 1980, when she came back to power, as the prime minister again. During this term of 1980-84 she never uttered a word against astrology. In fact, the entire country knew, and had heard about her habit of consulting astrologers. There were tantriks, babas, astrologers, occultists and all types of fraudulent clairvoyants who could meet her or, at least pass on their "readings", in writing, either to her, or to her well-known personal assistant, R.K. Dhawan.

No one will ever write truthfully of those predictions, of those tantriks, astrologers and others. There was however the yogi, Dharendra Brahmachari, the constant companion of Indira Gandhi, so noticeable that it was easy to infer, that with the Brahmachari and, through him or through men like him, astrology must have entered Indira's life in a big way.

It would not suit S. Gopal to say that, with the Nehrus astrological consultations was a way of life, that integral Hindu way of life which cannot be hidden. The more hidden it is, the more easily it gets exposed.

Since the days of Jawaharlal Nehru this "leftist" tendency of dismissing astrology as a bourgeois way of planning life had become fashionable. Then Nehru was impelled to pose as an apostle of the "scientism" of the age, part of whose blind creed is condemnation of astrology.

2. See under Indira Gandhi.

The mother of a famous cine actor who had consulted me about her son in January, 1982, and had been forewarned by me about the accident of her son, which happened in July, 1982, six months after my prediction, pretended, since she was a friend of Indira Gandhi, that she never believed in astrology, never consulted astrologers. If such was the hypocrisy of these persons, I had no choice except to write about such persons openly. My article "The Suspense of a Prediction" about Amitabh Bachchan, the actor, in the December 1983 issue of the *Astrological Magazine*, would never have been written, if Teji Bachchan, the mother of Amitabh, had not said what she did in the interview.

Such evidences had to be produced in defence of astrology. Was not the confidence reposed by these persons in astrologers being betrayed was the moral question, rightly asked. The counter-question posed to them was: *When astrologers were attacked and were made to look stupid by the talentless journalists of syndicated columns, made to look stupider when those very persons who consulted astrologers said in their interviews, that they had not believed in the superstition called astrology, who was both betraying a confidence and also piling insults upon insults on astrologers.* The astrologer or the consultor, whom the newspaper-man thought worthy of interview?

The campaign was started in 1983, writing about these newsworthy men. Their horoscopes were given and, the predictions given to them discussed. It created the sensation it had to create, exposed the hypocrisy of so many. It silenced many, frightened many, but it earned respect for astrology from hundreds of people.

But there were, and are, biographers like S. Gopal, who must distort history, tailor it, and stuff into what they think is history, with their pedantic footnotes, and long list of bibliography and their prejudices without being caught. Their distortions are suppressions and omissions. One such occasion arose, and, I wrote an article in *The Gentleman*,³ 1.1.1993, which is reproduced here:

3. A Bombay monthly journal in English.

"The constant critics of astrology who stuff their columns with their prejudices may be aware perhaps that there have always been a number of very high-ranking political figures in India who have associated themselves with astrological seminars. Our astrology seminars and convocations, at the Bharatiya Vidya Bhavan, have been graced with the presence of Arjun Singh, Dinesh Singh, Vijay Bhaskar Reddy, Giridhar Gomango (a numerologist himself), among many others from the Congress(I), Krishna Kant, Yagya Dutta Sharma - all governors and non-Congressmen politically, and Murli Manohar Joshi, former president of the BJP, and many top Indian bureaucrats.

"Why should they accept our invitation when they can take a Nehruvian posture of consulting astrologers privately and condemning them publicly? They see hundreds of professionals, doctors, engineers, MBAs, chartered accountants, government officers, university lecturers, businessmen, all attending our classes to learn astrology.

"These politicians are intellectually dignified in their support to astrology as they have got guidance from astrology, from saints and their well-wishers, at some time or the other. This non-political aspect of their lives is not known to the critics of astrology. The credit, however, of referring to astrology as a great super-scientific heritage, goes to Chandra Shekhar⁴ who, as prime minister, had praised astrology. He had reasons to do so since he had got (among others) from me, a specific prediction that in November 1990 he would be the prime minister of India.

"But then did Nehru disbelieve in astrology? See the following extract from a letter dated August 29, 1944, by Pandit Nehru to Krishna Hutheesing in Bombay:

"In my letter to Indu, I suggested to her to ask you to get a proper horoscope made by a competent person. Such permanent records of the date and the time of birth are desirable. As for the time, I suppose the solar time should be mentioned and not the artificial time which is being

4. November 1990 to May 1991 he was India's prime minister.

used outside now. War time is at least an hour ahead of the normal time.'"

Nehru's Letters to his Sister,
(edited with an Introduction by
Krishna Hutheesing)

The letters of Pandit Nehru published by the Publications Division of the Government of India had omitted this portion of the letter to give Nehru his anti-astrology image, or rather to sustain that artificial image.

I got the book from London (published by Faber and Faber) and presented this extract in a long technical paper in an astrological conference at Bangalore in 1983. The intended sensation was created. A few years later, when letters to Indira Gandhi were published, the editors produced verbatim the letter Nehru wrote to Indira on August 20, 1944, the day Rajiv Gandhi was born, lest I again expose such distortion of history by S.Gopal, son of S.Radhakrishnan and editor of the letters.

On the other hand, when President Reagan was attacked for consulting astrologers, neither he nor his wife even once uttered a word against astrology or astrologers. During that period, Sir Woodrow Wyatt wrote an article in May 1988 in *The Times*, London: 'The Stars and Me', from which a paragraph relevant to India is reproduced: 'In 1947, the cabinet and Mountbatten, under pressure, chose August 14 as the start of independence for India and Pakistan, hoping this would be not too late. Mr. Jinnah of the Muslim League was unconcerned. The Hindu leaders were troubled. The astrologers had reported that August 14 was not the best of dates and were ordered to select the most promising moment during it. They came up with exactly the middle of the night. India's subsequent history has been somewhat more successful....'

Apart from setbacks and hiccups which inevitably attend an eight-year presidency, Reagan has been remarkably successful internally and internationally. Perhaps we should be grateful that he seemingly relied more on advice from astrologers than from political commentators and opponents."

"Sir Woodrow himself had got astrological predictions from K.P.Sharma, the astrologer of Bikaner state, in 1944,

and has appended them to his autobiography, *The Confessions of an Optimist*. He wrote how 40 years later he had made an appraisal of those predictions, a very large percentage of which turned out correct.

The personal predictions Indian politicians take are lop-sided. They take predictions about themselves but rarely about the state of the nation, which belongs to another branch of astrology known as Samhita or mundane astrology. In this branch, classical knowledge has to be deeper and experience much longer, as the two giants, Dr. B.V.Raman in the south and Hardeo Sharma Trivedi in the north, both in their 80s now, have demonstrated with a career record of nearly 80 percent of correct predictions in 50 years.

Strewn here and there are some references to astrology in the dull tomes of biographies on the Nehru dynasty of India—the dynasty in a democracy which was much more successful than the Kennedy dynasty of U.S.A.⁶

A sentence or two by a more objective, less motivated biographer, helps us to piece together a story how Nehru consulted astrologers, made use of astrology and still pretended to be an ultra-modern Europeanised Indian.

Jawaharlal was described as the only son of Motilal which was incorrect. He was the only surviving son. His father Motilal had married while still in his teens, and had a son. But both his wife and son died (p. 24). Motilal married again, this time Swarup Rani, whose first child, a son, did not live long (p. 25). Then on 14 November 1889 was born Jawaharlal whose horoscope was “prepared by the court astrologer of Khetri State” (p. 25).⁷

Jawaharlal was the third son of Motilal, and the second son from Swarup Rani. The first son of Motilal from the first wife had died alongwith his mother. The first son of Swarup Rani too had died. Jawahar was to be the sole surviving son of Motilal and Swarup. Strangely in 1905⁸ another son

6. Whereas the Nehrus produced three prime ministers, the Kennedys provided only one President.

7. *The Nehrus*, B. R. Nanda

8. Jawaharlal Nehru's birthday is Nov. 14, 1889.

was born to Motilal, by a sheer coincidence, on 14 November 1905, but he too did not survive. Thus Motilal had four sons, one from the first wife and three from the second. The only son of his who survived was Jawaharlal, whose horoscope was got prepared by Motilal. We do not know if the horoscopes of other sons too were prepared.

It is enough to know that Motilal got prepared the horoscope of Jawaharlal by the court astrologer of Khetri. It is necessary to know why Motilal, always portrayed as an anglicised Kashmiri, ever felt it necessary to get prepared the horoscope of his son. Motilal had done what any Hindu father from a good background, what a Kashmiri Brahmin, would have done. He would have wanted to know how his son would shape in life, like the anxious and doting father he was. Other biographers have used half-suppressed superlatives to describe Motilal's so called iconoclasm, the defiance of the orthodox Hindu way of life, his lack of fear of being ostracised by the Kashmiri Brahmin community, his refusal to undergo purificatory ceremonies after his return from England,⁹ as evidences of his total non-conformism.

If all that alone was true, if Motilal did not have the "other" hidden side to his life, the hidden Hindu Brahmin in him, why did he get the horoscope of his son, the sole surviving son, Jawaharlal, cast at all?

The answer is simple and logical enough. He doted on his son and, wanted to know how he would shape in life, *and he knew that astrologers could tell this.* So he had a horoscope prepared of his son. What readings he took and, how he made use of those readings, will never be known.¹⁰ That is the part of that debris of the Nehru story, which the sycophantic biographers would never reveal, even if they came across some evidence.

Motilal's entire life revolved around Jawaharlal for whose sake he could manipulate anything, for whose sake he even became a patriot, pretended to love India and, hate the British, who were his friends and guests at his lavish parties. Mahatma Gandhi, the worshipper of truth, knew it when he said:

9. Mahatma Gandhi too had gone to England but no one calls him a non conformist.

10. Biographers of Nehru are not interested in it.

"Asked to describe Motilal's greatest quality, Gandhi had said; 'Love of his son.' 'Was it not love of India?' The Mahatma was asked. 'No', he replied, 'Motilal's love for India was derived from his love for Jawaharlal.' "

(*The Nehrus*: P. 343)

The doting father, whose heart throbbed with violent emotion when his son was in prison, who had sent telegrams to the Viceroy and all the authorities known to him when he came to know that his son had, in his usual moods of bravado, gone to the princely state of Nabha in September 1923, was even handcuffed, and Motilal had himself gone rushing there to save his son; the over-ambitious father who had pressed his son's claim for the Congress presidency in 1929, would not have stopped merely with the preparation of the horoscope of his son. He must have got it read, must have planned his moves to promote his son by going down on his knees and begging Mahatma Gandhi to make his son the president of the Congress in 1929.

Jawaharlal Nehru, diffident and nervous, did not want to be the president but, when he did become it, he knew instinctively that he had commanded no one's respect. He had said that he had not climbed to this high office through the main entrance or even a side entrance, but by a 'trap door'.

But the over-anxious father, Motilal, did not mind that trap door if the result of it was the rise of his son . Jawaharlal, who, for him, was patriotism, the Congress and India.

Motilal surely must have needed an astrological assurance to venture into the blind alleys of the nationalist struggles of those days, at the cost of his lucrative career at the Bar, where he had the best of English friends. In that sense, Motilal resembles a typical Indian father.

But Motilal was luckier. He cultivated the Mahatma. His son, Jawahar, too had done it, inspite of his temperamental differences and Marxist brand of confused socialism, with more veneration and respect.

If Jawaharlal had not leaned so heavily on the Mahatma, would Motilal have ever cared for the half-naked

fakir called Mahatma Gandhi? If he did, as he did, it must be because he had seen shrewdly that Jawaharlal could become the successor to the Mahatma. Or if the Mahatma, who never ran after posts in his life, supported Jawaharlal, his son's future was assured, with independence round the corner. That in such an independent India, his son, Jawaharlal would be the supreme boss with the Mahatma's support, must have been the well-calculated game of Motilal Nehru. In that game, somewhere in the hinterland of his mind, must have glowed some astrological prediction about the great future of his son.¹¹ The basis of that astrological prediction must have been the horoscope of Jawaharlal prepared by the court astrologer of the state of Khetri.

Otherwise why did Motilal get made that horoscope at all?

The mystery gets solved through a clue provided by Indira's biographer, Pupul Jayakar.

Dom Moraes¹² in his biography of Indira Gandhi, *Mrs. Gandhi*, has aptly drawn the distinction between both the Nehrus: "*Motilal was Westernised but Jawaharlal was Western*." This can be seen in the upbringing of Jawaharlal, where there are two big gaps in the accounts of his biographers, which will be pointed out later.

In his own autobiography¹³ he has given us some facts about the process of Westernisation which began so early in his life as to make him a Westerner. He had spent the first eleven years of his life as a lonely child, as his younger sister, Vijaylakshmi (Sarup or Nan before her marriage) was born in 1900, eleven years after Jawahar's birth in 1889. He had no companion at home or could not have any companionship of any children at school because he was never sent to any kindergarten or a primary school. His was a sequestered, lonely and protected childhood. His own father whose influence on him was immense, had his early education confined entirely to Persian and Arabic,¹⁴ which

11. Some written astrological predictions are being traced out by a friend. The Nehrus preserved family papers unlike other Indians.

12. Wrote a biography of Indira Gandhi.

13. Nehru wrote his autobiography in 1936.

14. The language of Mughal courts.

was total de-Sanskritization and was, during his college days, looked upon “as one of the leaders of the rowdy elements in the college.” Motilal Nehru later had learnt English and had acquired legal qualifications to become a lawyer. As he prospered, Motilal brought many changes in his way of living. He was fond of “good living in every way”, says Jawaharlal but does not define or expand what he meant by “good living in every way”. Till 1960, older generation of citizens of Allahabad had remembered that his good living was not what Hindus regard as “good life”.

The stories of the insulting manners of the English people and the Eurasians (better known as Anglo-Indians) had hurt him. A patriot was born, a pure patriot, called Jawaharlal, without Motilal noticing it, perhaps. Motilal appointed English governesses to teach his son who also occasionally met the English guests of his father. This created in him the happy attitude of not having any grudge against any individual Englishman. He had seen Motilal drinking red wine once and had rushed to his mother to tell her that his father was drinking blood. Then one of the confidantes of his early life was Munshi Mubarak Ali, a Muslim. No Hindu male with an orthodox background is referred to by Jawaharlal as having any influence on him.¹⁵ He did hear the stories from the epics, the Ramayana and the Mahabharata from his mother and his aunt. He thought that religion was a women’s affair. Even when he went with his mother to see a sanyasi (holy man), little impression was left on his mind. Hindu festivals were celebrated in his house but the festival that interested him most was his own birthday. At the age of eleven, Jawaharlal had a new tutor in Ferdinand T. Brooks, a theosophist recommended by the great domiciled Indian patriot of Irish origin, Dr. Annie Besant, a world famous theosophist herself.

With lots of books in English, he read at a young age books beyond the comprehension of a boy, the Upanishads and the *Bhagwat Gita*, and thought of, after discussions, astral and super-normal bodies and auras. But all this evaporated soon after he learnt that his father, who too was

15. Jawaharlal got de-hinduised.

a theosophist once, had dropped out of the Theosophical Society. But at the age of 13, Jawaharlal was spiritually initiated by Dr. Annie Besant and had also once seen the famous theosophist, Colonel Olcott.

But soon after F.T. Brooks left him, theosophy too left him. He had disliked theosophists who liked security more than risk, "a soft job more than the martyr's lot."

In May 1905, at the age of 15, Jawahar left for England to study at Harrow and Cambridge. Layers of anglicization upon layers of unorthodox, un-Hindu upbringing had made him totally receptive to Western ideas. He thus was destined to become a Westerner. No influence of Bansi Dhar, his father's elder brother, a Sanskrit scholar and astrologer of repute, could have been much on him, because Bansi Dhar, who had joined the judicial department under the British government, and being appointed to "various places was partly cut off from the rest of the family". *It can only be surmised that Bansidhar Nehru had left on him and other members of his family some love for astrology.*

Among the educated Brahmins of those generations it was unimaginable to think of at least one family member not learning Sanskrit and, astrology, and the rest of the family getting interested in him, indirectly. The fact that Motilal Nehru got the horoscope of Jawaharlal Nehru prepared by the state astrologer of Khetri is ample enough proof which must not be overlooked in understanding the undisclosed fact that astrology must have played a significant role in the Nehru family.

On his return from England, Jawahar submitted to his father's wish to get married to the bride he had chosen for him. He was married on the Vasant Panchami day, Feb. 8, 1916, a very auspicious day which falls in the bright lunar half of the month of Magha every year (between the middle of January and the middle of February), with the Sun in Capricorn and the Moon in Pisces. But he was married with Jupiter and the Moon in Pisces, the Sun and Mercury in Capricorn (seventh from his Cancer lagna), Venus in the eighth house but Mars in his lagna and Saturn in the twelfth house, Gemini. And Rahu in the seventh house

with Ketu with Mars in lagna was a factor which may not have weighed with the pundit who fixed the time and date of marriage as Vasant Panchami is supposed to be auspicious, always.

But then who was the bride? The bride for a Westerner called Jawaharlal had to have some minimum qualifications to enter the household of Motilal. It was a changed surrounding since 1900 when Motilal moved into the 42-room Anand Bhawan which was divided into two halves, the European half where only English was to be spoken and where the choicest of wines were always available, and the Indian half where Swarup Rani, the wife of Motilal, lived like a Hindu woman, with her strictly vegetarian food.

Pupul Jayakar¹⁶ reveals why and how Kamala Kaul, a daughter of the Atal Kaul family of old Delhi, came to be chosen as the bride for Jawaharlal. Kamla did not know English and "lacked the sophistication and social graces, wit and elegance so necessary for success in Motilal's anglicised home."

Were no anglicized brides available for Jawaharlal? Why should Motilal, the Europeanised Kashmiri, portrayed as an agnostic, defying orthodox Hindu customs, have chosen only a Kashmiri Brahmin bride for his son? And how did Jawaharlal himself agree to this choice? Pupul Jayakar explains it thus: "*An apocryphal story maintains that Motilal finally chose Kamala because her horoscope predicted great promise for the future lineage.*" (p. 9) Pupul Jayakar's biography of Indira Gandhi came out in 1992, eight years after the death of Indira Gandhi and one year after the death of Rajiv Gandhi, the first son of Indira Gandhi and the seventh prime minister of India.

S. Gopal, regarded as the authentic biographer of Jawaharlal to whom all family papers were made available, makes no reference to astrology. The reference made to astrology by B.R. Nanda has been the starting point of this part of the book. It would suit S. Gopal not to refer to astrology at all, as explained already, because it would not fit into his pre-conceived portrait of Jawaharlal as a

16. The latest biography of Indira Gandhi is by her.

disbeliever in astrology, even if such evidence existed in the family archives of the Nehrus. But Jayakar links up for us the story of Motilal's act of getting the horoscope of Jawaharlal prepared and the choice of Kamala, on astrological grounds. But she calls it "an apocryphal story" Why? Dom Moraes is slightly better when he says, referring to marriages of Kashmiri Brahmin exiles that the "parents of a boy and the parents of a girl could meet, peep and pry into each other's family history and horoscopes." (p. 34)

Dom Moraes started his biography on Mrs. Gandhi in 1977. Pupul Jayakar finished writing the book in 1992. Both did not look into the history of the Nehru family, Pupul Jayakar particularly, to examine how sound and how extraordinarily great was the astrological prediction about the choice of unsophisticated Kamala as the bride for Jawaharlal Nehru, on astrological grounds.

Now look at this history:

- Kamala Nehru died in 1936.
- Eleven years after, her husband, Jawaharlal Nehru became the first prime minister of independent India in 1947.
- Thirty years after, her daughter, Indira Gandhi, became the third prime minister of India, in 1966.
- Forty-eight years after, her grandson, Rajiv Gandhi, became the prime minister of India in 1984.

The Nehru dynasty has ruled India in three long spells:

- (a) From 1947 to 1964, 17 years long and unbroken rule of Jawaharlal Nehru was the first.
- (b) Nehru's daughter ruled from 1966 to 1977, 11 years and again from 1980 to 1984, for four years, totalling to 15 years.
- (c) Rajiv Gandhi, the first son of Indira, ruled India from October 1984 to October 1989, for full five years.

Since 1947 to 1992, when Pupul Jayakar finished her biography of Indira Gandhi, *in the 45 years of Indian independence, the Nehru dynasty ruled India for full 37 years*. The remnants were picked up by Morarji Desai

(March 1977 to July 1979), by Charan Singh (July 1979 to January 1980), by V.P. Singh, (October 1989 to November 1990) by Chandra Shekhar (November 1990 to May 1991) and by P.V. Narasimha Rao (since May 1991).

Against three of the Nehru dynasty's score of 37 years, we have the poorer score of the five remaining prime ministers.

Who was the great astrologer who had made the great prediction about the "great future of" the Kamla lineage? There is no investigation, no elaboration. Such is the quality of poor biographical writing and the lack of love for great Indian traditions of slavish Indian biographers.

There are some stray references to the use of astrology in the writings of some members of the Nehru family also. Two such instances can be quoted here.

Speaking about her brother's marriage, the youngest sister of Jawaharlal Nehru says, in her *We Nehrus*: "*The priestly astrologers, after studying the horoscopes of the bride and groom, selected the hour after midnight as the most auspicious for the ceremony.*" (p. 10).

It was perhaps Virgo lagna with the Moon and Jupiter in the seventh house aspected by Saturn from Gemini, and a ruined fifth house, bad for progeny. Kamala could not recover her health after delivering her world famous baby girl, Indira. In 1924 she had given birth to a son who could not survive.

Referring to the marriage of her elder sister, Nan or Sarup, who after her marriage was re-named as Vijaylakshmi, Hutheesing says, "Ranjit and Nan were married on May 10, 1921, during all the turmoil of that revolutionary year. *The date was picked by astrologers as being particularly auspicious.*" (p. 49)

But Hutheesing's own marriage was not held according to Hindu rites or on astrological considerations. She describes it thus: "*I was married in Anand Bhawan on October 20, 1933 at nine o'clock in the morning by civil registration because since I was a Brahmin and Raja a Jain, no Hindu ceremony would have been legal at that time also.*"¹⁷ (p. 123)

17. Then Indira Gandhi's marriage with a Parsee in 1942 was illegal as it was not a registered marriage.

Some conclusions drawable are :

- Motilal died on 6 February, 1931.
- Of Motilal's three children, the son, Jawahar, daughters Vijaylakshmi and Krishna, two were married during his lifetime, Jawahar in 1916 and Vijaylakshmi in 1921 after getting proper astrological advice. Both were married into Brahmin families, Jawahar into a Kashmiri Brahmin family and Vijaylakshmi into a Maharashtrian family of Saraswat Brahmins. There was no unorthodoxy in the marriage of Vijaylakshmi also.
- After Motilal's death, his third child, Krishna, married Raja Huthéesing, a Jain. It was a slightly unorthodox marriage.

Pupul Jayakar's assessment of Motilal as, " yet the accent on things English did not alter the basic mores of Motilal Nehru. He remained inwardly a conservative Kashmiri Brahmin," (p. 9) seems to be appropriate in the context of the two orthodox marriages of his children during his own lifetime.

This inward conservative Brahmin in Motilal was furious when his first daughter, Vijaylakshmi, had fallen in love with a Muslim and wanted to marry him.

Vijaylakshmi herself describes it in her memoirs thus: "A couple of years earlier, while still in my teens, I had become attached to a young man, Syed Hussain, whom my father had appointed editor of a newspaper he had just started, the *Independent*. In an era that proclaimed Hindu-Muslim unity, and belonging to a family that had close Muslim friends, I must have thought it would be perfectly natural to marry outside my religion. But in matters such as marriage the times were deeply traditional, and I was persuaded that this would be wrong. My mother felt, in any case, that my Western-oriented upbringing encouraged me in unorthodox ways. So she welcomed Gandhiji's suggestion that I should spend a little time with him in his famous ashram." (p. 65)

Krishna Huthéesing depicts this episode differently: "That was the year my sister became engaged to Ranjit

Sitaram Pandit. It was not a love match but one of our arranged marriages, though not in the old fashioned way. Father had arranged a marriage which she refused, because she thought herself in love with a young man whom Father considered unsuitable. It caused serious trouble between Nan and Father, and she went to live for a while with Gandhiji and his wife Kasturba, in his Ashram on the Sabarmati river. Gandhiji worked very hard to bring about a reconciliation between Nan and Father, which took about six months." (p. 48)

But M.O. Mathai, at one time secretary to Jawaharlal Nehru, the prime minister, tells a story of his own: " Soon after Gandhiji's assassination a sealed file kept by Gandhiji was delivered to Nehru by Rajkumari Amrit Kaur. Nehru opened the file and, after a cursory perusal of the papers, called me and said, 'These are the papers about young Vijaylakshmi's elopement with Syed Hussain. You had better burn them.' I pleaded with him to let me keep them in my archives. But he did not favour it. I took the file from him and went straight to the kitchen in the PM's house and stood there until the papers were reduced to ashes."

(Reminiscences of the Nehru Era)

The story told in Allahabad in 1960 about this affair was that Vijaylakshmi had eloped with Syed Hussain and Motilal wanted to kill him. Gandhiji intervened and told, separately, Syed Hussain and Vijaylakshmi, that if for two years they did not meet each other, did not correspond with each other and still found that they loved each other, then their proposal for marriage could be considered. This annoyed Vijaylakshmi so much that she never liked the Sabarmati Ashram of Gandhiji in Ahmedabad in the western Indian state of Gujarat.

Vijaylakshmi's husband, Ranjit, died on 14 January 1944 according to her own story (p. 176). In 1945 she went to USA on a lecture tour where Syed Hussain was teaching in the University of California "where he had spent many years, and after Independence he was to be appointed India's first ambassador to Egypt. I was happy to meet him again and to have his cooperation for our common cause." (p. 195)

Syed Hussain died in Egypt and it is said that Vijaylakshmi got a masoleum built in his name there.

So three questions should be posed:

(a) Why did not Motilal allow his daughter Vijaylakshmi to marry Syed Hussain, inspite of his Moghul habits and Europeanised living?

(b) Why did Jawaharlal Nehru get destroyed the file given by Rajkumari Amrit Kaur containing the story of Vijaylakshmi Pandit's elopement?

(c) And, finally, why did Motilal Nehru get prepared by the court astrologer of Khetri state, the horoscope of Jawaharlal Nehru?

The inevitable inference is that Motilal was a conservative Hindu Brahmin, inwardly believing in traditional marriages, of tallying horoscopes and getting the marriages performed on auspicious days and at auspicious times.

Is there any honest historian or biographer who will dig out these facts to re-write the true story of the Nehrus or, will allow the evidence to be distorted or even destroyed, as Jawaharlal Nehru is said to have done by M.O. Mathai?

Now see some closer evidences from *A Lamp for India: The Story of Madame Pandit*, by Robert Hardy Andrews. (Prentice Hall Inc., Englewood, Cliffs. N.J.)

The author of this book says "In Acknowledgement": "Only Vijaylakshmi Pandit could tell all of the story that should be told."

Yet the author did some painstaking research and produced a very pleasant account of the life of Vijaylakshmi where there are some references to astrology and Motilal's direct involvement. They are being produced here:

About the marriage of Jawaharlal Nehru (p. 67)

"Astrologers cast horoscopes. The wedding date was set for Vasant Panchami, the March day that heralds the birth of spring . . ."

When Vijaylakshmi was saved from a cobra (p. 70-71)

"An arm-thick cobra writhed toward her. Helpless, her

father and brother and mother and sister-in-law stood frozen while the cobra coiled and raised its distended hood above her, swaying as it tensed to strike, deadly fangs darting inches from her face. Then very slowly, it sank down. In a moment, it was gone."

Nothing whatever was said about the cobra by anyone, until that evening a mendicant sanyasi, a holy man by self-appointment, materialized from the woods and recounted what occurred that day while he, as he said, was many miles away.

"Cobras repeat this act of withheld death, he averred, when they encounter those whom gods have marked for special service to mankind. The Nehru girl would surely rise some day to height and fame. . . ."

"Motilal paid the fortune-teller and sent him away."

About the marriage of Vijaylakshmi (p. 97)

"Motilal commanded the astrologers to waste no time in casting horoscopes. Obediently, they fixed on a date not far ahead: May 10, 1921."

C H A P T E R V

JAWAHAR LAL NEHRU

On Nehru's death, Andrews writes:

"*The New York Herald Tribune* which had not always treated Nehru respectfully while he lived, said, 'Gandhiji led a revolution; Nehru built a nation'.

"*The New York Times*, often critical of much that he did or that was done in his name, said, 'He loved India and he died beloved by her.' "

Nehru's Horoscope

			Rahu 11-13
	Jawaharlal Nehru Nov. 14, 1889 11-5 p.m. IST ALLAHABAD		Lagna 23-7 Moon 17-52
			Saturn 10-50
Jupiter 15-10 Ketu 11-13	Sun 0-15	Mercury 17-8 Venus 7-21	Mars 9-59

Mars Mercury			
	NAVAMSHA		Sun Ketu Saturn
Lagna Rahu			Jupiter
Moon Venus			

When he was young, the voice Nehru raised had the turmoil of patriotism in it, the most genuine love for the country. In it was concealed his anti-British indignation.

When he was the first prime minister of India (1947-1964) he had set the highest standards as a statesman, with a robust simplicity which had the naivete of the uninitiated in the immoral and amoral hypocrisy of the politics of the power-blocs of his era. President Kennedy of USA had spoken of "the soaring idealism of Nehru" in his speech of January 29, 1961.¹

The definite and the lasting impression he has left in Indian history is that of a patriot with a vision for an industrial India, with that astonishing dominance of his

Mercury Ketu		Jupiter	
	DASHAMANSHA		Sun
	DASHAMANSHA		Moon Mars
Venus	Saturn	LAGNA	Rahu

personality which had some streaks of authoritarianism, but the glow and substance of a lover of democracy.

The tenacity with which he clung to power after 1958 sullied the beautiful rose petals of his greatness.

Doubts will always be expressed about his dynastic ambitions which became more transparent after 1958.

His policies lie buried now, both domestic and economic policies, and his foreign policies. Yet he is remembered as a legendary superman of an era of great patriots.

Notable points:

Career: In the dashamansha the Moon is the tenth lord and the Sun is in the tenth house—he rose high during this period. It continued in

1. *To Turn the Tide*, edited by John W. Gardner.

Jupiter		Sun Moon Mars	Lagna
Ketu Mercury	SAPTAMSHA		
	Venus	Saturn	Rahu

the period of Mars with the tenth lord Moon, in the eleventh house of elevation.

Daughter: See Saptansha; was born in Venus-Moon. Here Venus the fifth lord is aspected by the Moon.

Career upsets: Came in the period of Rahu which is in the 12th house in the birth and in lagna in dashmansha horoscopes.

The unlit areas in the life of Jawaharlal Nehru

In the tangled forests of the biographies of the Nehru dynasty of Indian democracy there are more gaps, more unexplored areas. For 36 long years, this one-family-rule has created more sycophants, more biographers, more patrons even from among the Indian industrialists who have even invested money for founding institutions after the illustrious members of the family—singling out the illustrious members only. They are Jawaharlal Nehru, Indira Gandhi, Rajiv Gandhi, all three of whom were prime ministers. But then there was Vijaylakshmi Pandit, more illustrious than Indira Gandhi in many ways, but, so successfully semi-ostracised by Indira, that she was an exile of Nehru dynasty doing distinguished work outside India. Her three gifted daughters have made their mark but no one talks about them. Cheated out of their share of glory in the national honour, prestige and political plunder which destiny had reserved for Nehru's daughter, Indira, and then her two sons, Rajiv and Sanjay. We know so little about Vijaylakshmi and her daughters, so little about the

Vimshottari Mahadasha

Balance of Mercury 15 years, 5 months and 13 days.

	Year 1889	Month 11	Day 14
Bal. of Mercury	15	5	12
	1905	4	26
Ketu	1912	4	26
Venus	1932	4	26
Sun	1938	4	26
Moon	1948	4	26
Mars	1955	4	26
Rahu-Rahu	1958	1	8
Rahu-Jup	1960	6	2
Rahu-Sat	1963	4	8
Rahu-Mer	1965	10	26

Sub Periods of Mercury

Mer-Mer	1890	9	23	Born in dingy house
Mer-Ketu	1891	9	21	
Mer-Ven	1894	7	21	Moved into a better house
Mer-Sun	1895	5	28	
Mer-Moon	1896	10	26	
Mer-Mars	1897	10	24	
Mer-Rahu	1900	5	12	Father got a luxurious house
Mer-Jup	1902	8	18	
Mer-Sat	1905	4	27	

Venus : Sub Periods

Ven-Ven	1915	8	26	
Ven-Sun	1916	8	26	
Ven-Moon	1918	4	26	got married
Ven-Mars	1919	6	26	daughter born
Ven-Rahu	1922	6	26	
Ven-Jup	1925	2	26	
Ven-Sat	1928	4	26	
Ven-Mer	1931	2	26	father dies
Ven-Ketu	1932	4	26	

Other notable events

1. 28 Feb., 1936 wife dies: Sun-Ketu
2. 15 Aug., 1947 becomes the first prime minister of independent India.

husband of Indira Gandhi, Feroz Gandhi, himself a distinguished politician and parliamentarian.

The most talked about members of the Nehru dynasty were the least talented, and the least talked have been the more gifted. But the core theme of the now well-known torrential sycophancy has been the trio of Jawahar-Indira-Rajiv who enjoyed power and could be powerful patrons. There are memorials, foundations, universities, hospitals in their names all over the country, and particularly in Delhi, and, attached to them are the old dynasty worshippers, culture-vultures, termagant women who have treated their husbands as hangers in a cupboard, and those innumerable social workers and social activists, the attached journalists, some of whom, in any case, will make fortunes.

Not one of them will be ever heard of talking of Kamala Nehru, the wife of Jawaharlal Nehru. The motley crowd of the Nehru dynasty worshippers, now getting scattered in search of new patrons, talks less of Indiraji, Sanjayji or Rajivji because they are now in search of new "Ji's".² They had never talked of Kamala even when they were worshipping the Teen-Murti³ of Jawahar-Indira-Rajiv, with purposeful intensity and opportunistic devotion.

But then they could be excused. The writers, the biographers, Hindus mostly, have not felt compelled to see the spiritual silhouette of the frail, angelic, suffering Kamala Nehru—Kamala, which means the lotus, which is born of mud but remains above the level of mud.

That is the biggest gap in the story of the Nehru dynasty, a case of sheer negligence not malice. In the case of Vijaylakshmi, her influence on Indira was the tale of hundreds of rebuffs. (See under Jupiter-Venus exchange under Indira Gandhi) But why was Kamala Nehru, the patron saint unobtrusively spiritualising Anand Bhawan, mentioned only in the passing? Why was Indira Gandhi herself, so attached to her mother, her truly divine mother, not asking those host of biographers, producing their as-commanded life-sketches of their family members, so negligent in this respect?

2. Method of respectful address.

3. 'Teen' means three and 'Murti', statue.

Even the journalist and writer P.D.Tandon, an old friend of the Nehrus and their blindest admirer who discovered in the members of the dynasty, the first two, Nehru and Indira only sterling qualities and pristine purity in their deeds and actions, in his pre-determined fashion, has not written much about Kamala. He could have done it as he is a permanent fixture of Allahabad, and a more permanent fixture of Anand Bhawan.

The intriguing riddle remains unsolved. By chance a woman journalist of Delhi, Promilla Kalhan, produced in 1973 a small biography of Kamala Nehru, inspite of the very scanty material made available to her. Most of the contemporaries of Kamala Nehru were dead by that time, particularly Prabhavati Devi, the wife of Jayaprakash Narayan, who like Kamala was a life-long devotee of Mahatma Gandhi. These two women, Kamala and Prabhavati, have been among the greatest Gandhians, true Gandhians.

It was left to two ladies, Pupul Jayakar and Promilla Kalhan, to wake up to the need to draw a fragmentary, dim, and yet unsatisfactory portrait which provides a providential conjunction between the famous husband of Kamala, Jawaharlal Nehru, and, the famous daughter, Indira. As the silvery divine cord between her husband and her daughter, Kamala is like a celestial dream of a midnight forgotten at the crack of the dawn.

Yet the fact that her horoscope was got read by Motilal Nehru, which we need not doubt, interest, us astrologers.

DISCOVERING KAMALA NEHRU

The name of the husband of Kamala was Jawaharlal and the name of her father was Jawaharmal. She belonged to the family of Atal Kaul of Delhi, and was born on August 1, 1899. The time of birth is not known. Treating her natal Moon in Taurus, the trend of her life could still be traced. The horoscope will then be as follows:

Her lagna could also be Taurus for two reasons: her physical description available from different sources is: "Fair, tall, slim, with a translucent skin and liquid gentle eyes, a girl who smiled often is Jayakar's account (p. 9). But

		Moon 25-53 Lagna	Ketu
		1-8-1899	Venus Sun
			Mercury
Rahu	Saturn (R)	Jupiter	Mars

Jayakar who had met Indira in 1931 when Kamala Nehru was alive could have given her own impression of Kamala which she has not done in her book. "Tall, slim, pretty and healthy " is the description of B.R.Nanda.
(p. 128)

Jawaharlal Nehru does not write much about Kamala and her physical appearance but eighteen years after their marriage, he says, " After eighteen years of married life she still retained her virginal and girlish appearance; there was nothing matronly about her. Almost she might have been the bride that came to our house so long ago. But I had changed vastly, and though I was told, I still possessed some boyish traits . . . my looks betrayed me. I was partly bald and my hair was grey, lines and furrows crossed my face and dark shadows surrounded my eyes. The last four years with their troubles and worries had left many a mark on me. Often, in these later years when Kamala and I had gone together in strange places, she was mistaken, to my embarrassment, for my daughter. She and Indira looked like sisters."

Most specific is Krishna Hutheesing when she describes her sister-in-law thus: "She was sixteen and very lovely; slim and rather tall for an Indian girl, with the typically fair skin of Brahmins of Kashmiri descent. Her hair was dark brown and she had large brown eyes and a very gentle disposition. It is surprising that so little has been written about Kamala, for she was one of the most beautiful woman I knew or ever have known." (p. 8) But there comes in a difference. She says that her father's name

was Arjun Lal Kaul. According to B.R. Nanda, "The final choice fell on Kamala Kaul, daughter of Jawaharmal, a Delhi businessman." (p. 128) S. Gopal to whom all the family records were made available, is so indifferent as to say, ". . . Motilal chose Kamala Kaul, a young girl of thirteen years belonging to a Kashmiri Brahmin middle-class family, who ran a flour mill in Delhi." (p. 31)

There is no reference in any of the biographies of Nehru or Indira to the father of Kamala, her sisters and brothers, their Delhi life, to the meeting, if it ever took place, between both fathers-in-law, all of which is most unusual in the Indian context. In the family histories about themselves, Jawaharlal Nehru, Vijaylakshmi Pandit or Krishna Hutheesing, they have waxed eloquent about themselves but there is a contemptuous silence or dismissal of references to the family Kamala had come from.

Similar has been the treatment of Kamala, who in her own right, as a freedom fighter who had gone to the jail, suffered from tuberculosis, and had corresponded with the swamis of Ramakrishna Mission, had moved with Anandmoyee Ma, had been a deep devotee of Mahatma Gandhi, deserved a full length portrayal. The Kamala Nehru hospital in Allahabad is the only reminder to the nation that long ago there had lived in the city of Allahabad a divine lady remembered less, and nearly forgotten.

Part of the reason why Kamala is not referred to by Vijaylakshmi Pandit and her daughters is easy to understand: they always thought that Nehru's marriage with Kamala was a mistake. Nayantara Sahgal, the daughter of Vijaylakshmi Pandit, said in her book, as late as 1978: "The shadows in Indira were in part a reflection of the mismatching of her parents. Their marriage, arranged by Motilal and Kamala's aunt, was a grievous mistake for these two profoundly dissimilar people." (p. 27 . . . *Indira Gandhi's Emergence and Style*, Vikas Publishing House, Delhi)

The facile explanation of Nayantara may be concealing the undisguised hostility that may have existed between her own mother, Vijaylakshmi, and Indira's

mother. Krishna Hutheesing who wrote *We Nehrus* in 1966, has referred to Vijaylakshmi-Kamala relations as "the usual complicated sister-in-law feeling towards her." Nayantara's, book, which came out much later, exposing the falsehoods uttered by Indira Gandhi, which nation knew to be true, appears to be an attempt to refute the charges levelled against Kamala's ill-treatment by Vijaylakshmi in the biography of Kamala Nehru by Promilla Kalhan. In chronological order, the book of Hutheesing came out first, then Kalhan's and last Nayantara's. Hutheesing had already written about the complicated sister-in-law relations. Kalhan echoes that opinion by quoting Indira Gandhi. Nayantara's cover-up operations are weak.

Ascertaining Kamala's lagna

Some details about Kamala Nehru were made available in the chapter "A Husband's Testimony" in which Kamala had given some account about herself, to get another passport to go to Switzerland, for her treatment, as the original passport had been lost.

"Born 1899: married 1916. First child born 21 months after marriage. This is the only living child. There were two other pregnancies: in 1925 . . . there was a premature birth . . . Another pregnancy took place in 1928 followed by a miscarriage in the third month. She was a clear case of T.B. in 1934."

The other bits of information available about Kamala Nehru are: She was the first child of her parents; ten years after her was born a sister, then a brother, again a brother and then, last a sister.

On this basis the degrees of her lagna, Taurus, and of her Moon were tentatively fixed and the Vimshottari dasha balance worked out. The horoscope with some other divisional horoscopes will then be as follows.

Giving to her a balance of five years, seven months and twenty-eight days of Mars, the time and birth of her daughter, Indira Gandhi, would be in Rahu-Venus period (from October 1916 to October 1919).

		Lagna Moon	Ketu
	1-8-1899 Balance of Mars 5-7-028 Y.M.D.		Venus Sun
Rahu	Saturn (R)	Jupiter	Mercury
			Mars

Astrology and Genetics⁴

On this basis at the time of the birth of her daughter (19th November, 1917) the planetary position showing mother and daughter relationship through planetary linkage is:

- (a) Saturn in Cancer aspects the fifth house of Kamala.
- (b) Jupiter in Taurus aspects the fifth house of Kamala.
- (c) Mars in Leo is on the fifth lord, Mercury, of Kamala.
- (d) The Moon in Capricorn is in the ninth house of Kamala.

The Vimshottari Dasha at the time of the birth of Kamala must then have been Rahu-Venus. Here Venus aspects the fifth house in the saptansha.

In 1925 when she had a premature son born to her she must have been running Jupiter-Saturn both ill-placed in the saptansha. Again in 1928 when she must have been running Jupiter-Mercury there was a miscarriage as is clear from the saptansha.

Moon Jupiter			Saturn (R)
Venus	Planets on the Day of Marriage 8-2-1916		Mars (R) Ketu
Sun Mercury Rahu			Mercury

4. See "Aims of Astro-portraits"

		Rahu	
Saturn Mars	NAVAMSA		Mercury Moon
			Lagna
Jupiter	Ketu Sun	Venus	

Venus	Moon Sun Mars	Lagna	
	SAPTAMSA		
Rahu			Ketu
Jupiter		Mercury Saturn	

The Navansha

Both in the birth horoscope and the navansha Saturn in the seventh house shows the age disparity of ten years between Kamala and her famous husband.

The Disease

In the Rahu-Venus period soon after the delivery of her first child, Indira, she fell sick and perhaps she never was healthy enough after that to bear another child or even remain in the pink of her health, ever. Venus as the lagna and the sixth lord for Taurus could produce health trouble of a lasting nature.

The dasha of Rahu in the eighth house, followed by that of Jupiter, the eighth lord, in the sixth house, would never give her a chance to recover. Her health deteriorated.

Her death then would have been in Jupiter-Mars (November 1935 to November 1936). Jupiter aspects the twelfth house and Mars is the twelfth lord, both

representing a foreign place, away from her own house. She died in Switzerland in February, 1936.

The Saturn-Moon factor of melancholia

As in the case of her daughter, Indira, here too Saturn-Moon factor along the one-seven axis could not have given her a very cheerful disposition, after her marriage. As will be shown later, Indira's marriage was a disaster. In Kamala's case it could not be a disaster, but a source of melancholy reactions, in what must have been a very turbulent life in the history of India, with so many patriots including her husband, Jawaharlal, fighting for freedom of the country and, courting arrest. Her husband spent more than one thousand days in jail between 1930 and 1935.

The tributes paid to her

The tributes paid to Kamala Nehru on her death were, not mere pieces of exaggeration, it appears, but sincere: "I have not known a truer and braver and more god-fearing woman," said Mahatma Gandhi, who had again written about her, three years later, in his weekly, *The Harijan* (November 25, 1938) "true devotee of her country and a woman of great spiritual beauty." (Refer: Promila Kalhan's biography of Kamala Nehru)

Jayaprakash said in 1973: "In the early thirties when I was working in the AICC office at Allahabad, I came in fairly close contact with the Nehru family... I regard Kamalaji as the noblest member of the family, whose passing way robbed us of an indefinable quality of the spirit that never returned to the family again."⁵ (*Ibid*, p. 72)

There are equally brilliant tributes paid to Kamala by the saints of the Ramakrishna Mission and many others who had known and seen her.

Remembering the spiritual side of Kamala Nehru is necessary because in Indira's authoritarian ways, the streaks of her own spirituality got hidden. That was a brighter and a beautiful side of Indira Gandhi's life, which

5. In 1973 when I met Jayaprakash Narayan at his Kadam Kuan residence in Patna, he referred to Kamala Nehru as the greatest woman of the Nehru Family. He wondered why Indira was not behaving like her great mother. I have hinted at it in my *How I predicted J.P.'s horoscope* (Jan. 1989, *Astrological Magazine*)

she had inherited from her mother. Her life-long devotion to the great woman saint Ma Anandmoyee⁶ was like carrying on a great tradition of her mother; her meeting so many saints was a repeat of her mother's respect and veneration for saints; her doing pooja which even Vijaylakshmi saw her doing, as Nayantara Sahgal has written (see the prologue to Indira's portrait), must have been an inherited habit and trait.

To write about Indira without tracing the spiritual influence of her mother is to miss the most sublime influence on that complex character of Indira, which has many conflicting facets.

The Indian belief is that a house which has a true worshipper of God, radiates its influence so immensely on other members of the family, that their luck flowers out best because of the worshipper's innate spirituality—in this case Kamala's spirituality must have been immense.

Ketu in her second house aspected by Jupiter, Moon aspected by Saturn and the aspect of the ninth lord Saturn on her fifth lord Mercury, are all spiritual combinations which flowered out in the dasha of Jupiter, her eighth lord [part of moksha (liberation) triangle].⁷

But as the eighth lord in the sixth house, it was from her death bed that she wrote to her spiritual guru when she would realise God.

There was someone in the great political family of the Nehrus, who wanted to realise God. Kamala's husband, daughter and a grandson—three from the same family—became prime ministers of India. Can there be a greater tribute to that spiritual beauty called "Kamala"?

The house Nehru was born in

" My brother, born in 1889, was the son of a comparatively poor man. Eleven years later, my sister Nan was born the daughter of a well-to-do family, and I was born in 1907 into a house of great luxury."

So writes Krishna Nehru Huthéesing in her *We Nehrus*. No biographer refers to the house where a world figure was

6. See under Indira Gandhi.

7. Esoteric astrology is discussed in *Saints' Destiny and Astrology* (nearing completion).

born or even mentions anything about it. Members of the Congress party and, perhaps, even the members of the Nehru family have given no hint about it. The house, where Mahatma Gandhi was born at Porbander in Gujarat in Western India, is a national memorial for us; the house where the Nobel Laureate Rabindra Nath Tagore was born, is shown every year on the anniversary of his birth on the television with all the celebrations. On the birth anniversary of Nehru it is either the Shanti Van where Nehru's samadhi has been built in Delhi or, Anand Bhawan at Allahabad is shown, but never the real house where this great patriot was born.

Some embarrassing questions about it have been asked in the Indian parliament some time or the other. No committee has ever been appointed to identify that house, which could have been done very easily during Nehru's own life-time. The sycophantic biographers throw no light on this crucial, yet beautiful, story . . . that a great patriot was born in a rented house in an old part of the city of Allahabad.⁸

S. Gopal speaks of the "pampered child surrounded by luxury, with a private swimming pool and tennis court" but never of the house where Nehru was born; Vijaylakshmi is totally silent on this aspect, concealing a story of the indigence her father, Motilal, had faced at the time of the birth of her elder brother, Jawaharlal.

In his own autobiography, Nehru himself is reticent on this point though he reveals his birth details with an astrologer's sense: "*I was born on the 14th November 1889, or, according to the Samvat calendar, Margshirsh Badi 7, 1946.*"

Only Krishna Hutheesing again gives a slight hint, "At first the whole family were crowded into a house in the old part of Allahabad." (p. 20)

That old part of Allahabad and that crowded house could have been identified and turned into a memorial to give to the memory of Nehru a befitting beginning—that a great patriot was born in a poor man's house, in the locality of poor people.

8. Nehru's critics say that prostitutes lived there.

Nehru was born with Mercury and Venus in Libra in the fourth house and he was destined to live in a luxurious house, could have been a very correct astrological prediction. The Mercury-Venus period of Nehru (1891-94) gave to prosperous Motilal the chance to move to a better locality, 9, Elgin Road.⁹ In Mercury-Rahu (1897-1900) the family moved into the famous Anand Bhawan. Mercury in the fourth house is well understood for this change, the twelfth lord in the fourth being the combination for a change of residence. Why the Rahu sub-period had to be significant can be understood, if it is seen that Rahu in the twelfth house is in the fourth, from the ninth house. The ninth house is the father and the fourth from the ninth house with Rahu in it aspected by Jupiter had to give to Nehru's father a grand mansion, Anand Bhawan.

The third unlit area

Again there is no mention ever of Motilal having even made an attempt to admit his son to any school, kindergarten or primary, at Allahabad, known for being a centre of learning and education in northern India. Every biographer of Nehru has emphasised the fact that Motilal was interested in giving his son the best British education which was given to him at home.

It is a strange fact of the life of Nehru that he must have been the only famous Indian who was born in India, went to England after the age of fourteen, but had, till then, no Indian classmate. Cloistered, sheltered, he must have spent some years in the 9, Elgin Road house in the company of Englishmen, Anglo-Indians and rich Kashmiris without knowing what real India is and what Indian classmates with their Indianness were. Nehru's exploration of India must have begun after he returned from England, a complete Westerner, Indian in flesh and blood but English in manners and outlook. Nehru had to discover India at the age of nearly 30 . . . too late. His book *The Discovery of India* must rank among confessional books of the ignorance of an Indian who had to discover his own country, its ethos,

9. Where rich people lived.

its conflicts, its poverty, its great spiritual tradition and its taboos and superstitions.

Guru – Chandala Yoga

In the classical texts of astrology there is a mention of what is known as the Guru-Chandala yoga (Jupiter with Rahu or Ketu). In Nehru's horoscope it is worse because it is aspected by Mars from the third house and this yoga is occurring in the sixth house of defiance.

There is hardly any horoscope without some prominent malefic yoga in it, but it would manifest in a dasha associated with such a yoga. If such a dasha does not come, only in the sub-periods of such a dasha its malefic effects can be felt.

In the case of Mahatma Gandhi both Mars and Venus in Libra with Mars at twenty-six and Venus at twenty-four degrees are aspected by Jupiter from the seventh house. Such close proximity of Mars and Venus had to excite him sexually which he has confessed truthfully in his autobiography. The dasha of Venus came in the life of the Mahatma from the age of 8 to 28 and then the dasha of Mars came from the age of 44 years. In both periods the Mahatma's struggle with sex was immense. Jupiter aspecting this from the seventh house finally helped him control it.

In the case of Nehru, Jupiter himself being involved in a Guru-Chandala yoga, the aspect of some other benefic might have helped him, to a large extent, in not treading on the perilous path of blatant sacrileges, which were many. Such a Guru-Chandala yoga has to be examined in finding out which lords of which houses are involved in it. In the case of a Leo native Jupiter and Rahu in the twelfth house aspected by Saturn, led him first into the cultivation of the habit of finding fault with every saintly person, though he himself had donned the saffron clothes of a sanyasi. Later one of his sons, (Jupiter being the fifth lord) turned hostile against him and, he had to make a police report against him.

Much worse has been the Guru-Chandala yoga in the case of a Scorpio native with Jupiter, Rahu and Mars in the ninth house. His ingratitude, his habit of turning hostile to

anyone who has helped him, after his selfish aims are fulfilled, and his debased tastes and writings had their manifestation in the dasha of Rahu which is so deeply involved in the worst type of Guru-Chandala yoga. But worse has been his Jupiter dasha which being exalted here has brought him money, through nefarious means and has injected more germs of sacrilegious thinking in his life. It is only when a son of his will turn into a criminal, then the next dasha of Saturn, ill-placed, will cause him the type of agony for which he should prepare himself mentally. But there is no reforming such an individual. Planets must have their pre-destined role to play, and in full.

Nehru's Guru-Chandala yoga must be seen in many ways:

Father

Motilal was described as an agnoistic or an atheist, an iconoclast with an epicure's taste for the best in life—and the best in life is concerned with drink and flesh. His own Europeanisation and consequently his son, Jawahar, turning into a Westerner, who had to discover India, is the mildest manifestation of his Guru-Chandala yoga. The father had prepared his son to behave like a non-Hindu, non-Brahmin, non-Indian.

Daughter

The fifth lord Mars, his daughter Indira, joins this Guru-Chandala yoga with its fourth aspect. Indira Gandhi will never be remembered for any idealism. Nehru's fifth lord Mars is in Virgo, from where the seventh lord (the husband of his daughter) is with Ketu aspected by Mars. His daughter, defied all customs and traditions of the family and married a Parsi, creating a national uproar. (See the chapter on Indira).

Religion

The ninth house is also the house of religion and tradition and the venerated one. Ninth lord Jupiter here in the sixth house shows Nehru's open hostility to the established religious conventions and practices of the majority Hindu community of his own country.

Till the death of Mahatma Gandhi, the effects of Guru-Chandala yoga of Nehru were not so noticeable. A few months after the assassination of Mahatma Gandhi in January, 1948, began the period of Mars in the life of Nehru—and this Mars is the most active and direct participant in the Guru-Chandala yoga. He was the prime minister of India and Mars being the tenth lord, the effects of the Guru-Chandala yoga were too blatant to please a country where the majority community of the Hindus had seen their homeland being partitioned, after the terrible communal riots of 1947, between Hindus and Muslims. The Hindus had strong enough reason to suspect the loyalty of Indian Muslims. Nehru openly sided with them. A joke attributed to Sardar Vallabh Bhai Patel then was: he was asked about the definition of a nationalist Muslim, at which he is said to have pointed towards Nehru and said that there was only one nationalist Muslim in India.

Relations with President Rajendra Prasad

Nehru was opposed to the choice of Rajendra Prasad, the great patriot, for the position of the President of India after the Republican Constitution came into force on January 26, 1950. Nehru's objection was said to be rather strange: Rajendra Prasad was a traditionalist and conservative. But the majority of Congressmen had already decided in favour of Rajendra Prasad. Nehru, unlike his daughter Indira, who behaved in very authoritarian ways in later years, bowed to the wish of the majority. The first act of Rajendra Prasad was to get all Muslim servants from his wing in the president's house transferred which annoyed Nehru.

The traditionalist Rajendra Prasad went to the sacred city Varanasi to wash the feet of saints and, again, Nehru was annoyed.

Rajendra Prasad went to lay the foundation of the great temple of Somnath in Gujarat, which had been plundered by Muslim barbarians many times in the middle ages and destroyed. Again Nehru was annoyed.

Till now this nation has not forgiven either Nehru or his grandson, Rajiv Gandhi, for their vacillating and pernicious

stand on some Hindu-Muslim religious issues. If India was a secular state, there had to be one uniform civil code for all the communities but it was Nehru who got passed the infamous Hindu Special Marriages Bill as a result of which the Hindus can marry only once and become punishable for bigamy while Muslims can have any number of marriages. Rajiv Gandhi as the prime minister had done the same in his time in the well-known Shah Bano Case.¹⁰

It was also rumoured during his lifetime that Nehru wanted to go on a pilgrimage to the famous city Mecca of the Muslims. He would go to any extent to please the Muslims who naturally had to become the pampered vote-bank of the Congress party for decades. Morarji Desai, a cabinet colleague of Nehru and later, the prime minister of India in 1977, has said in his autobiography about Nehru, which sums up Nehru's anti-Hindu philosophy mildly: "... his knowledge about Hindu religion was not very deep. It may be it was so as he had no faith in God or religion until the last few years of his life, as I could understand from my discussions with him. In fact, I noticed a prejudice against Hinduism in his mind." (p. 217)

Hypocrisy

The worst results of the Guru-Chandala yoga are manifest in hypocrisy. Nehru was known to consult astrologers through his cabinet colleague, Gulzarilal Nanda, who had taken many astrologers to advise Nehru, including Lala Haveli Ram, who had an ancient book of prophecies known as Arun Samhita.

Yet in his public statements Nehru spoke against astrology so often that the pseudo-intellectuals of India even today write biographies of Nehru depicting him as anti-astrology. Nehru's letter to his sister, Krishna Hutheesing, has been quoted earlier. There are many more proofs which can be dug out to destroy this hypocrisy not only of Nehru but, also of his biographers.

10. The Supreme Court of India had said that a divorced Muslim woman was entitled to maintenance. A Muslim women's bill was introduced in the Parliament which Rajiv Gandhi asked a progressive Muslim leader to support. Later he asked a conservative Muslim to oppose it. The Bill was not passed. Muslim women in India are not entitled to maintenance.

His Secularism

The tormented Jews of the west Asian countries had thought of India for a refuge at least twelve hundred years before the birth of Nehru; Muslims were welcome in India and could live peacefully and build their mosques in the middle ages; the earliest Christians came to India centuries before they ever reached Europe. Parsis, the followers of the Zoroastrian religion, came as refugees only to India and, went to no other part of the world, because India alone had a religion which treated followers of other religions with compassion and generosity.

In middle ages, while other countries had become fundamentalist, India was, and has always been, most genuinely secular. It was rarely understood and appreciated by Nehru, the Westerner, whose idea of secularism was a poor understanding of the secularism of the period of Renaissance of Europe when the Church and the state had to be separated, mainly to reduce the interference of Roman Catholic church headed by Popes who were imperial powers in the garb of religious guides. India with her history of tolerance and, great and genuine spirit of accommodation, had not to be taught lessons in secularism. Nehru neither had any knowledge about such secularism nor an understanding of it.

Partition of the country

It was well-known that in 1937 after the Muslim League had suffered its worst reverses, Maulana Azad had assured two Muslim leaders of U.P., Chaudhari Khaliquzzaman and Nawab Ismail Khan, that both of them would be accommodated in the cabinet to be formed under the Congress party. Without consulting Azad, Nehru in his imperious mood, wrote to the Muslim League leaders of U.P. that only one of them would be taken into the cabinet. According to Maulana Azad: "*Jawaharlal's action gave the Muslim League in the U.P. a new lease of life.*" (p. 171, *India Wins Freedom*).

One of the results of the Guru-Chandala yoga is to act purely arbitrarily violating all norms, etiquette, and even indulging in impulsive indecent acts if it happens in the sixth house.

Now who was responsible for the partition of the country? Pakistan may not have been formed at all if the Cabinet Mission proposals of the Labour Government headed by the British prime minister, Clement Atlee, had not been torpedoed. Azad puts the entire blame for it on Nehru again: *"This is one of the greatest tragedies of Indian history and I have to say with the deepest of regret that a large part of the responsibility for this development rests with Jawaharlal. His unfortunate statement that the Congress would be free to modify the Cabinet Mission Plan reopened the whole question of political and communal settlement. Jinnah took full advantage of his mistake and withdrew from the League's early acceptance of the Cabinet Mission Plan."* (p. 170)

(This part of the book of Azad was made available to the nation in 1988, 24 years after Nehru's death.)

Azad's book of 1988 now reveals that he thought that it would have been better for him to support Sardar Patel with whom he had lots of differences, for the post of the president of the Congress Party or, stand himself. By allowing Nehru to become the president of the Congress at that crucial time, after his own experience of Nehru's great blunder of 1937 with the Muslim League leaders of U.P., his mistake was great. The history of India would have been different. (p. 162)

But there was that terrible Guru-Chandala yoga in the horoscope of Nehru which had to do so much damage to the country. Mahatma Gandhi who never wanted the country to be partitioned was either kept in the dark or, was deceived by Nehru, who had seen the golden chance of becoming the prime minister of independent India.

Persons with Guru-Chandala yoga would go to any extent to achieve their ambitions. They would not hesitate to harm their benefactors and well-wishers.

The effects of this Guru-Chandala yoga of Nehru was seen later, after the assassination of Mahatma Gandhi, when Nehru was said to have started a whispering campaign against his own deputy prime minister, Sardar Vallabh Bhai Patel, that he was responsible for the killing of the Mahatma. It caused so much agony to Patel that he

died of a heart attack in 1950. Nehru now became the undisputed leader of the Congress party with no rival left, till he passed away in 1964.

Immediately after the death of Patel on December 15, 1950, Nehru's next target was a very respected leader, Purshottamdas Tandon, who was elected as the president of the Congress inspite of Nehru's opposition to him for promoting the cause of pure Hindi, not Urdu-mixed Hindi. Both Nehru, the prime minister, and Maulana Azad resigned from the working committee of Tandon on August 10, 1951, making it impossible for Tandon to function. Nehru now became both the prime minister of India and the Congress president . . . a convention he established which his daughter and later, Rajiv Gandhi, his grandson, and now the present prime minister, P.V. Narashmha Rao, have not missed to exploit to their advantage.

Nehru the democrat had these streaks of an autocrat in him because of this Guru-Chandala yoga.

CHAPTER VI

THE IDEALIST

"Let us then turn to the graves of our martyrs, and seek inspiration from them for the adoration of a faith. The angel of martyrdom and the angel of victory are brothers, but the one looks up to heavens and the other looks down to the earth, and when from epoch to epoch their glances meet between earth and heaven, the creation is embellished with a new life and the people arise from the cradle or the tomb."

—K. Rama Rao (in *Pen As My Sword*)

Moon in Lagna

No Indian had such a graceful arrangement of planets as Nehru had. It is what made him the sublimest of Indian prime ministers to date. The Moon, the lagna lord in his own sign without any malefic aspect, gave him his handsome looks, his long life, that soft emotional nature which could not bear the great Chinese shock of the 1962 war when he, the prime minister of India, broke down and said: "My heart goes out to the people of Assam." The Chinese had captured the north-east frontier area and could have, if they had such plans, captured the plains of Assam. The impression of Dalai Lama about Nehru is so apt: "Compared to Mao, he appeared to have less self-assurance, but then there was nothing dictatorial about him. He seemed honest . . . which was why he was later deceived by Chou En-lai." (*Freedom In Exile*, p. 128)

Mars in the third house

But there is also the tenth lord, Mars in the third house, aspecting both the ninth house and the ninth lord and the tenth house also. On September 21, 1923,

Jawaharlal Nehru entered the state of Nabha, joining the Akali groups agitating for the deposition of the ruler. He should have known the laws of jungle prevailing in some of those princely states. He was handcuffed. Motilal used his contacts with the British rulers, his friends, sent telegrams to the Viceroy of India, and rescued his son.

When was Jawaharlal an angel of martyrdom and when an angel of victory? From 1919 to 1946, for 27 long years he was like a martyr basking in the protective sunshine of his father's contacts with British rulers. From 1947 to 1964, the year of his death, he was the angel of victory whom China and Chou En-lai had mauled and turned into a misshapen wailing babe.

Saturn in the second aspected by Jupiter

The Kennedys of USA could not found a dynasty in a democracy as the Nehrus in India, assured by astrologers, could with their deft, clever and well-timed manipulations. Motilal had got his only son's horoscope cast by the court astrologer of the state of Khetri and, had consulted astrologers on numerous occasions. It has been shown earlier that Motilal took astrological advice: the next step must have been to plan his son's future, to him, his only surviving son, free from the worries about money. The eighth lord, Saturn in the second house, aspected by Jupiter, the ninth lord, father, aspecting, showing gains of money for Jawaharlal from father. The ninth lord in the sixth here is father's connection with court, and, it being Jupiter, from a legal profession.

The Kennedy children had million-dollar trusts each in their names. Such estimates are not made in India and even if made not expressed in specific terms of money. It was large enough to make Jawaharlal who earned nothing except for a few years after his return from England, live on that heritage, supplemented by whatever royalties he may have got from his books, till he became the prime minister of India in 1947. It is a long stretch of nearly 27 years or 24 years of unemployment in which his two preoccupations were patriotism and jail-going.

Two benefits in the fourth house

Venus in the fourth house, in his own house, with another benefic, Mercury, is always good for a parliamentary career. Nehru won all his elections from 1952, the first general election, to his last days, and always formed his government, with himself becoming the prime minister, without any break, without any humiliation, unlike his daughter Indira and also unlike his grandson, Rajiv Gandhi.

Benefics in kendras

Benefics in kendras from the lagna is a sign of nobility and goodness, of long life and, of happiness. Jawaharlal was aristocratic in his deportment, a prince among plebians, and noble in spite of his terrible Guru-Chandala yoga.

Reverse the picture, with no benefit in kendras and a terrible Guru-Chandala yoga and you have a devil in the garb of a pretender. Put malefics only in kendras and you have an accident-prone horoscope.

Compare it with the horoscopes of the other three members of his dynasty included in this book elsewhere: Indira Gandhi has only the Moon in kendra aspected by Saturn and a retrograde Jupiter; Rajiv Gandhi has all the benefics in a kendra, in his lagna, crowded in the chaotic narrowness of one house; Sanjay has two benefics in the tenth house but malefic in fifth house both from his lagna and the Moon.

Aspects on the tenth house

Three benefics aspect the tenth house, Venus, Mercury and Jupiter, and the tenth lord Mars aspects his own house. The fragrance of immortality is given by Jupiter in the tenth house or Jupiter's aspect on the tenth house. Better still it would be, as in Nehru's case, when it is also from the Moon.

There is an excellent arrangement of the planets which are continuous from Cancer to Sagittarius, with no gap. It is a garland of planets, known as Mala yoga that raises even an ordinary man to great heights. One with such

background as Nehru had, had to rise to the highest place, if the dasha was favourable.

The Dasha scheme

A brief survey first will show how lucky persons get a sequence of lucky dashas:

(a) He was born in the dasha of Mercury in the fourth house with Venus, which gave him the comfort of luxurious houses and high Europeanised upbringing.

(b) The next dasha of Ketu, in the Kodanda rashi of Jupiter, Sagittarius and with Jupiter, covering the sixth house twelfth house axis, took him outside India where his father's munificent monetary favours on the son he doted on, kept him maintain the same aristocratic style.

Came then the period of Venus, in the fourth house with directional strength. He rose like a meteor, leaning on two mightiest crutches available—Motilal, the father, and the Mahatma, the father of the nation.

The Sun in the house of dignity followed, and he spent most of this period in jail. The jail bird gathered charisma.

The Moon's period was of the lagna lord in lagna and without any blemish, and had to be good.

Then the period of Mars, the tenth lord's period had to be the peak.

Add up these:

Mercury's Period	Upto 1905
Ketu's	Upto 1912
Venus's	Upto 1932
Sun's	Upto 1938
Moon's	Upto 1948
Mars's	Upto 1955

Now Rahu in the twelfth, again aspected by Jupiter, the sixth and the ninth lord, saved his sinking prestige but gave him illness. Rahu or Ketu aspected by Jupiter get strongest benefic influence in this case. His popularity declined, he was disgraced by China but he was not deposed. He died before he could face such a humiliation of being voted out, as his daughter and grandson had to suffer later.

Lucky men have a sequence of lucky Vimshottari dasha periods. Few men could have been that lucky. Starting from Mercury till he reached Rahu-Saturn, it was all a story of stellar rise, to immortality. That is the Wheel of Time, of a prince among the statesmen of his era, with his mighty but muted voice of peace in a world where the capitalist USA, threatening a global encirclement of communist Russia and later, China, had to give nightmarish visions of the war of wars annihilating the world itself. Those visions have receded for the time being with Gorbachev's pragmatic idealism, and now, the US President's decision to stop preparation for the star wars.

But that voice of sanity was, first of Nehru's who suffered at the hands of China . . . and ultimately it had to be Gorbachev's whose tenure was destroyed by Yeltsin in December 1991. Fifty years later since he talked of that idealism, and twenty five years after his death, it was Nehru's nuclear message of peace that found its sublimest expression in the most historic gestures of Gorbachev.

C H A P T E R V I I

THE NATION

"I do so for the simple reason that I look back over the many occasions when I have asked questions of the oracle, on each one of them time has proved that his answers were correct."

—Dalai Lama
(*Freedom in Exile*)

In the Introduction it has been quoted from *The Stars and Me* by Woodrow Wyatt that "The Hindu leaders were troubled. The astrologers had reported that August 14 was not the best of the dates and were ordered to select the most promising during it. They came up with exactly midnight."

In the place of the oracles Dalai Lama speaks of, "some astrologers were consulted;" it is now historically established, whatever be the Indian historian's persistent perversion in suppressing such evidences, the "most important during it" had to be the midnight, the midpoint between sunrise and sunset and between sunset and sunrise, well-known auspicious time known as the Abhijita muhurta.

The lagna chosen was Taurus, a fixed sign. The nakshatra chosen was Pushya, the best for starting a new venture—a Mahanakshatra as it is known.

The dasha balance of Saturn available was of 18 years and 27 days. Saturn as a yogakaraka for Taurus must have been an important consideration.

Nehru himself was finishing his Moon dasha and, entering his best, most creative dasha of Mars, to be followed by the worst dasha of Rahu.

In the table given here can be seen the dashas in the life of the nation and the life of Nehru:

INDIA				NEHRU			
Saturn Mahadasha from:				Moon-Sun	Y	M	D
Sub-Period	Y	M	D	ending	1948	4	26
				MARS			
				MAHADASHA			
Sat	1947	9	13	Mars-Mars	1948	9	23
Mer	1952	5	24	Mars-Rahu	1949	10	11
Ketu	1953	7	2	Mars-Jup	1950	9	17
Ven	1956	9	1	Mars-Sat	1951	10	26
Sun	1957	8	14	Mars-Mer	1952	10	23
Moon	1959	3	15	Mars-Ketu	1953	3	20
Mars	1960	4	23	Mars-Ven	1954	5	20
Rahu	1963	2	28	Mars-Sun	1954	9	26
Jup	1965	9	10	Mars-Moon	1955	4	26

From the parallel dasha schemes it will be clear that the Mars Mahadasha of Nehru was over on 26 April, 1955. India was then passing through Saturn-Venus which was over on 1 September, 1956.

The most notable point here is:

India was running Saturn-Rahu from	23 April, 1960 to 28 Feb, 1963
Nehru was running Rahu-Saturn from	2 June, 1960 to 8 April, 1963

It was in India's Saturn-Rahu and Nehru's Rahu-Saturn that the Indo-Chinese clash took place and India suffered its worst humiliation after independence.

When should Nehru have retired? Obviously as soon as his Mars dasha was over on 26 April, 1955, after which he had run into his most disastrous period. But then he continued to hold the office, clinging to power, greedily. That was the great anti-climax of the great man called Nehru.

Nehru the nation-builder

Inevitable historical processes are such as to create a reaction against the hero of yesteryears whose clay feet we were refusing to see even when it was visible. The common

and universal anti-Nehru opinion is the criticism of his secularist policies, his pro-Russian stance, his economic and industrial vision for a free India. It was discovered later that Nehru was a sophisticated manipulator in the non-violent power-game, to end up, with his peculiar sense of history which had engendered in him his megalomania, as said by Morarji Desai; "I realised after going to Delhi that he believed in Machiavellian tactics and at times made use of some individuals to create differences between people . . . I was convinced that he had no petty ambition for wealth or power. His patriotism was of the highest order and he constantly thought of the welfare of the poor. But I felt that his only and overpowering ambition was to attain the stature of the greatest man of the world." (Vol. II, p. 216)

Nehru's entire imagination revolved around one central point of his deceptive self-discovery that he was, like Ashoka the great,¹¹ and had to be a messenger of peace in a world needing the balm to heal up the invisible injuries to the human psyche rocked by the fear of a war of annihilation—and he thought he had the balm, later, he thought, that he was the balm.

The soft dasha of Moon had now yielded place to that of Mars (see Rajiv Gandhi's later), but the best period of his life, a period of aggressive self-assertion and soaring ambition and idealism.

11. A great Buddhist king of India, who was very powerful. But he became a messenger of peace.

CHAPTER VIII

A REAPPRAISAL

"Before I speak about them in detail, however, I must stress that the purpose of oracles is not, as might be supposed, simply to foretell the future. This is only part of what they do. In addition, they can be called upon as protectors and in some cases they are used as healers. But their principal function is to assist people in their practice of Dharma. Another point to remember is that the word 'oracle' is itself misleading. It implies that there are people who possess oracular powers. This is wrong. In the Tibetan tradition there are merely certain men and women who act as mediums between the natural and spiritual realms, the name for them being, *kuten*, which means, literally, the physical basis."

—Dalai Lama
(*Freedom in Exile*, p. 232)

Nehru's Himalayan blunder which led to the fleeing of Buddhist lamas from Tibet, including the Dalai Lama himself, has been the biggest gain for the world, spiritually, and a great loss to many of those Lamas who would miss the spiritual vibrations of their ancient caves.

The whirlgig of time or the Wheel of Destiny is the Vimshottari dasha in the hands of Vedic astrologers, and, the yogas are the patterns of destiny which the astrologers use to understand them.

It is only a boastful astrologer that claims that he speaks like an oracle, to be precise, *kuten*: the hierarchy of men with a vision of the future may be like this: the seer, with his clairvoyant vision sees so much by just closing his eyes through his Ajna chakra which is between the eyebrows: below him may be *kutens* who are spiritual

persons, leading spiritually disciplined lives; and next must come the astrologer, the good and the gifted astrologer.

Predictions given by astrologers about mundane events have to have a very low percentage of accuracy for many reasons, which can be elaborated at some other time and in some other book. To create interest in what is known as the principle of replicability, let it be shown here through the three horoscopes of the three prime ministers of India, Nehru, Indira and Rajiv, and India's independence horoscope of 14/15 August, 1947, at midnight in Delhi.

In the horoscope given here, and in those of the three prime ministers, a common feature which can be seen is the role of Rahu-Saturn or Saturn-Rahu periods in their lives.

This analysis must be prefaced with the remark that this should not be applied blindly. There are ways of judging the effects of Rahu-Saturn or Saturn-Rahu periods in a horoscope, only after judging the horoscope properly. A dire prediction should not be given always, as these periods can be very extraordinary ones also, depending on favourable astrological factors.

Jawaharlal Nehru began to lose grip over Indian administration and was, with all such immaturity as is born of lack of understanding of the harsh realities of the politics of the world we live in. Sardar Patel had warned Nehru as early as 1950 about the aggressive designs of China. India's then president, Rajendra Prasad, too, had repeated such warnings from time to time. Yet it never occurred to Nehru that China could ever violate India's border, enter the hilly regions of the north-east frontier of the country and cause him so much humiliation and shock, and the nation its worst trauma since her independence.

Indian astrologers had predicted this since 1954, in writing, yet all those warnings were ignored. Nehru could never imagine that he would be wrong in understanding his Chinese friends, particularly Chou En-lai. What Nehru should have known was that he was running from June 2, 1960 his Rahu-Saturn period which is extremely unfavourable in his horoscope.

Rahu in the twelfth becomes the twelfth lord of his horoscope, and therefore, the lord of retirement, foreign journey or spiritual practices. Aspected fortunately by Jupiter, but from the sixth house and as the sixth lord, it had to involve him in situations of fight. Now the twelfth house being the house of foreign countries and the sixth being the house of fight, it had to be a period of fight with a foreign country. He as the prime minister of India should have known that in the Rahu period there existed the danger of an irrational adoption of a foreign policy which had to boomerang on him.

In his Rahu-Jupiter period (8 January, 1958 to 2 June, 1960) the Chinese had already occupied large parts of Tibet and had driven Dalai Lama out of Tibet. He had to flee to India. Then came the sub-period of Saturn which is his seventh lord, now at this age, of death, and the eighth lord, of disgrace. From the Moon of Nehru the position could not have changed, as the Moon is in the lagna.

The Navamsha

In the navamsha Rahu is in the lagna and Saturn in the seventh house, but with the eighth lord.

The Dashamansha

In the dashamansha, the same position as in the birth lagna, repeats, but with a sinister difference. Rahu in the twelfth and Saturn in the second is the repetition of the planetary pattern of the birth horoscope, but here Mars, the seventh lord, and the second lord, aspects Saturn in Scorpio, the house of his enemy.

A reference must be made here, to the eclipse of February 1980, as shown in the case of Sanjay Gandhi, and a discussion of the eclipse of January 1991 which led to Iraq-Kuwait war, with U.S. involvement under George Bush, giving a hint, at the same time, of the coming eclipse in November, 1993.

Thus, Nehru's Rahu-Saturn could not have been favourable at all. Then came the most unfortunate confirmation from India's independence horoscope also, which was running, Saturn-Rahu period from 23 April, 1960 to 28 February, 1963.

Nehru's Rahu-Saturn period coincided with India's Saturn-Rahu period.

An analysis as done in Nehru's case, must be done here for India's horoscope also:

Birth horoscope: Here Rahu is in the lagna, afflicting the body of the nation and Saturn in the third house, of neighbourhood (in mundane astrology) where there is a confused and chaotic crowding of so many other planets.

The Navamsha

In the navamsha Saturn, as the eleventh and the twelfth lord is with the third (neighbourhood) and the eighth (disgrace) lord, Rahu, being in the twelfth house, is showing secret plots against India, which would become a national neurosis, because, the Moon, the fifth lord (mind) falls under the axis of Rahu and Ketu, in the house of disease (sixth).

The Dashamansha

In the dashamansha of India's independence horoscope, Saturn is in the seventh house, which in mundane astrology is the house of international relations and war, and Rahu is in the twelfth house, of secret plots against the country.

Indian astrologers had been very clear about these combinations and could see why it had to be a difficult time for India and a time for Nehru to prepare for his end.

Briefly, what happened was that when China crossed the boarder and entered the Indian territory on the night of October 20, 1962, Nehru stunned, shocked and nervous, had delivered the worst speech of his life, when he said: "My heart goes out to the people of Assam," writing us off in Assam then. I say "us" because I happened to be posted in Assam then and after hearing his speech, remembered Churchill, who in a similar situation would have emitted bluster and boast through his mouth, not to demoralise his countrymen.

Indira Gandhi died in the Saturn-Rahu period which has been discussed elsewhere. Saturn is her seventh (death) and eighth (intrigues) lord and Rahu is in the sixth house of enmity: and then from Saturn, her Rahu in the

sixth house is ill-placed, being in the sixth from the lord of mahadasha.

Rajiv Gandhi

Jawaharlal got the dasha of Rahu in his twelfth in his old age; Rajiv Gandhi got it at 37 when he entered politics. But his Rahu in the twelfth house was not propitious for entering politics. It is as discussed in the case of Nehru, actually the time for foreign journeys, salvation-seeking, retirement, changes, etc. He did change from the life of a pilot to that of a politician after the death of his younger brother, Sanjay. Then the great rajayogas gave him their best results in the sub-period of Jupiter which started from October, 1983. This was over in March 1986 and with this his best was over. Now came the sub-period of Saturn which came in March 1986 and the period of the series of blunders of Rajiv, and the attacks on him by V.P. Singh who defamed him by linking his name to international arms deals, in which he supposedly got, as the prime minister, a commission. Though not proven with any evidence the audit report, which appeared then, did help V.P. Singh in quoting it before the Indian masses, who thought that the charge against Rajiv had been proven.

To summarise then, see the principle of replication:

Name	Vimshottari Dasha	Remarks
Jawaharlal	Rahu-Saturn	Disgrace by China
Indira Gandhi	Saturn-Rahu	Shot dead
Rajiv Gandhi	Rahu-Saturn	Disgraced
India	Saturn-Rahu	Humiliated in a war by China

CHAPTER IX

ASTROLOGICAL INEVITABILITY

The theory of astrological inevitability, I have formulated as a piece of my own research in predicting mundane events, and which can be expanded into a full-length research on world personalities, is being explained.

Eclipses are caused by Rahu/Ketu, when they overshadow the luminaries, the Sun and the Moon. Out of this, three points in the horoscopes of important persons, should first be noted.

The Theory

Eclipses which fall during one year may be falling on:

- (a) The Moon of the notable person,
- (b) The Sun of the notable person,
- (c) The lagna of the notable person,

It only means that the eclipse is occurring on these points or on the seventh house from these points. These eclipses can fall on these points when the Rahu-Ketu axis happens to be falling on these points. Out of these, follow three other points:

- (a) Rahu/Ketu axis in transit on the natal Moon;
- (b) Rahu/Ketu axis in transit on the natal Sun.
- (c) Rahu/Ketu axis in transit on the Lagna.

Now if the dasha, not the major period, but a sub-period is running, of a malefic which has acquired the potentiality to kill, what can happen is:

The native may fall from power.

Note: *If this happens in the tenth house, without involving these points, the native may fall or if the span of life has come to its terminal point, die.*

If the major or sub-period happens to be that of Rahu or Ketu, perhaps such a fall becomes unavoidable. This proposition may be tested further. One of the all-time great predictions of Dr. Raman, which I have presented and has been included in my longer paper in the book, *Dr. Raman, Man and Mission*, is being explained, in an easier way here. The points to be remembered are:

(a) Every country is allotted a house or a sign in the zodiac. For India it has been Capricorn, extending upto modern west Asia since the days of Varahamihira or even before, which means that Vedic astrologers have treated Capricorn as a very important sign for predictions in mundane astrology for this region.

(b) Similarly for U.S.A., the sign Gemini, and for USSR, Aquarius, have remained undisputed. Aries for England is well known. In the debate between Cancer and Libra for China, Libra has been found to be less dependable and Cancer has given to me better results, though I will revise my opinion if anyone proves it, statistically, to be otherwise.

(c) Note the three points in the horoscopes of notable persons on whom these eclipses can have their effect.

(d) Note the Vimshottari dasha, major and sub-periods at the time of the eclipse.

(e) Finally, note when Mars in transit reaches or aspects this eclipse point, which is an ammunition dump, which can be ignited only by Mars, and no other planet.

This is the basis for predicting natural and man-made disasters.

	FEB 5, 1962 SOLAR ECLIPSE		RAHU
SUN KETU MOON VEN MARS MER SAT JUP			

JUPITER SAT 11° KETU 11°	OCTOBER 20, 1962 INDO-CHINESE WAR		MARS 10° RAHU 11°
			MOON
	VENUS	SUN	MERCURY

1. Now recollect, historically in 1962 from the month of February when eight planets were in Capricorn, joining the eclipse of February 5th. As already noted, Capricorn is India's and west Asia's allotted region since the days of Varahamihira or even earlier.

2. Capricorn is the eighth house (mass deaths, disease, feverish preparation for a possible war, agony, etc.) from Gemini of U.S.A.

3. Capricorn is the twelfth house (secret plot) from Aquarius of USSR.

4. Capricorn is the seventh house from Cancer, the lagna of Jawaharlal Nehru, and the seventh house also from his Moon.

The February eclipse had to create different problems for these countries when Mars joining a malefic, was to aspect this eclipse point.

When three or four malefics are in quadrant on such occasions, there is every possibility of a war or great natural calamity.

Such a planetary position was occurring on October 10, 1962, when Saturn and Ketu in Capricorn at eleven degrees each were opposing Mars and Rahu at eleven degrees each, in Cancer, in the lagna of Nehru.

It is worth remembering that the Moon and the Sun in the horoscope of independent India are also in Cancer. Nehru's daughter, Indira, who became the prime minister of India later, has her Moon in Capricorn.

In October 1962, Krushchev and Kennedy did nuclear sabre-rattling, the world nearly hovered on the brink of a war. But nothing happened.

But on October 20, 1962, with Saturn and Ketu in Capricorn there were Mars and Rahu in Cancer, and Sun in Libra, in a quadrant position both from Capricorn and Cancer.

It had to effect India, both from Capricorn, the sign allotted by Varahamihira, and from the independence horoscope in which both the Sun and the Moon are in Cancer. Since Cancer is also the sign allotted to China, it had to provoke China into a war with India. So the war took place.

Nehru was running the major dasha of Rahu, placed in the twelfth house and the sub-period of Saturn in the second house. Saturn as his seventh lord is a killer, as the eighth lord the planet of humiliation and, being in the second house, had to toll the knell of his political death finally.

Even after all this humiliation, Nehru did not resign gracefully. He had yet to groom his daughter, Indira, in his plan of dynastic succession, and eliminate all possible rivals as might thwart her chances in future, if a contest for the post of the prime minister took place.

How Nehru built up Indira Gandhi has been told by many writers but a version is based, on what Durga Das, the journalist, has given in his book *India from Curzon to Nehru and After* (p. 368-372).

Who would succeed Nehru was the question being debated in India since 1956. Durga Das wrote in his weekly column that it was Indira. Durga Das got this impression of his confirmed by talking this matter over, with both Maulana Azad, who was the Education Minister, and Govind Ballabh Pant, the Home Minister, in Nehru's cabinet. Then in 1959 S. Nijalingappa of Karnataka in south India was to have become the president of the Congress party. U.N. Dhebar, Lal Bahadur Shastri and others planned their moves cleverly and got Indira accepted as the president. Indira made some sort of a national mark during this period by getting dismissed a democratically elected communist government in the south Indian state of Kerala.

The Kamraj Plan

K. Kamraj was a very efficient chief minister of the state of Tamil Nadu in south India but he, like a seasoned and shrewd politician saw that the D.M.K., a regional party of Tamil Nadu, which was anti-Brahmin and anti-north, and which had won only 15 seats in the elections of 1957, had improved its position considerably in 1962 by winning as many as 50 seats and getting 27 percent of the votes polled. He told Nehru that he wanted to resign from the post of the chief minister and concentrate on party work in his state to stop anti-Congress feelings which were welling up. Nehru wanted to think over the matter before giving his final decision. Meeting Kamraj later in Hyderabad in south India, Nehru decided to apply the Kamraj plan to the entire country, as far as his party, the Indian National Congress, was concerned.

What happened after that is well known: all stalwarts, particularly Morarji, Lal Bahadur Shastri and even the chief ministers of states like C.B. Gupta,¹² who had been in office only for a few months, were asked to resign and work for the party.

Nehru thus got cleared the way for Indira. But to have someone who could help Indira, he took back Lal Bahadur Shastri in his cabinet, as Shastri was the only man he could trust to look after his daughter, if he died, as he was a sick man sticking to the post of the prime minister, like, to use the phrase used more than twenty years later by his grandson Rajiv Gandhi, a limpet.

But Nehru died and Lal Bahadur Shastri succeeded and then he also died mysteriously in January 1966 in Russia, which should be explained in this era of glasnost and perestroika. Indira succeeded Lal Bahadur Shastri through a contest, in which she defeated Morarji Desai.

Kamraj had thrown his weight behind Indira in this election because he was afraid of the inflexible ways of Morarji, but he later regretted this decision of his. But it was too late. India was to suffer a woman-tyrant, Indira, the next two decades.

12. Of U.P. in Northern India.

There was another solar eclipse on January 25, 1963, with Saturn and Ketu in Capricorn and Mars and Rahu in Cancer and the eclipse along the Cancer-Capricorn line, affecting the lagna and the Moon of Nehru in Cancer and the Cancer lagna of Indira and also her Moon in Capricorn.

After the February 5, 1962 eclipse Nehru had his first major illness in March 1962, according to Durga Das (p. 375) and he had a more serious illness in January 1964. He died on May 27, 1964, nominating no successor, which was deliberate. He had removed all rivals from Indira's path but had not succeeded in his final objective of seeing her seated on the post of prime minister.

But God and Russians were kind to Indira, who became the prime minister in January 1966 after the death of Lal Bahadur Shastri, the successor of Nehru.

CHAPTER X

INDIRA: SOME FLEETING GLIMPSES

Indira Gandhi's period as India's prime minister has left on the nation, its history and on the minds of lovers of democracy, some unforgettable memories and scars which will remain for some more decades. Even now mention of her name provokes strongest reactions. Sikhs, the sufferers of the Blue Star Operation of June, 1984, when the Indian Army had entered their Golden Temple in Amritsar, will perhaps never forgive even her memory. Earlier those whose family suffered during the National Emergency of 1975-77, imposed by Indira Gandhi, after her defeat in an election case, remember those years as the most sordid years of the history of free India.

The nation has been divided into pro-Indira and anti-Indira camps. Neither I nor anyone can retain total objectivity in talking about her. To that extent I must offer my apologies, which is inevitable, as will be clear.

Many books on those days have been written. The one which chronicles the events of those years, are available in the book of Nayantara Sahgal, *Indira Gandhi—Her Road to Power*, published by McDonald & Co, London. Some references and excerpts from that book must therefore, become a supporting prologue to this sketch of Indira Gandhi.

1. Strained relations between Vijaylakshmi Pandit, sister of Jawaharlal Nehru and Kamala Nehru are referred to. (p. 26)
2. Indira was a brave woman, very daring. (p. 28-29)
3. Vijaylakshmi Pandit was not invited to the wedding of Sanjay Gandhi in 1974. (p. 32)

4. The chapters, Emergence, The Congress breaks, The New Congress Reveals its Style-1970, The Midterm Election, The New Dawn, Rhetoric and Reality, Reaping the Whirlwind, January to June 1975, The Flowering of a Style, etc., are well documented. Surprisingly, Nayantara Sahgal, the cousin of Indira, retains great objectivity in these chapters. The last sentence of the chapter, "Why Mrs. Indira Gandhi Called an Election" ends with this:

"The electorate's rejection of the dictatorship Nehru's daughter had established was a vindication of Nehru's own passionate conviction that his countrymen must live and grow in freedom." (p. 182)

5. The chapter, "Leadership Style" (p. 189-90) show the strongest support that Indira Gandhi got from USSR, and Leonid Brezhnev. Indira Gandhi's emergency had the fullest support of USSR then.

6. An incident which was reported in the newspapers, after the death of Sanjay Gandhi (23 June, 1980) is mentioned here (p. 229) thus:

"Sanjay's death . . . though there was no doubting the immense relief outside Mrs. Gandhi's party at the providential removal of the most sinister presence modern Indian politics had known."

The incident reported in the newspapers is mentioned by Nayantara thus: "Her self-possession was widely remarked when she returned to recover Sanjay's keys and watch, both articles essential to his finances and documents, from his mangled body. Thus insured that control of these would be hers and not pass to Sanjay's widow, Maneka, and Maneka's family, with the unforeseen political implications this might involve." (p. 229)

Division between astrologers

Many astrologers too were sharply divided into two camps: pro-Indira and anti-Indira. They interpreted the horoscope of Indira and her son Sanjay as it suited their prejudices. One of them from Bihar, always keen to see the greatest astrological future in their horoscopes even invented a "yoga" called Mahashakti Yoga. When Rahu in any horoscope is in the twelfth house from the Moon, it becomes a Mahashakti Yoga, according to his newfangled

research. He justifies it because it occurs in the horoscopes of Nehru, Indira and Rajiv! But it occurs in the horoscopes of millions who are living on the brink of poverty and have never enjoyed any power in life.

Similarly, many astrological combinations were interpreted arbitrarily by pro-Indira astrologers. Some of those readings by these astrologers had to be included to show why the nation was torn between pro-Indira and anti-Indira emotions.

Indira and Puja

There is a touching reference to the puja Indira did at 3.00 a.m. in the morning and again in the evening. This is from a letter Vijaylakshmi had written to Nayantara, perhaps. (p. 32)

Very few people, it seems, knew about this spiritual religious side of Indira Gandhi.

CHAPTER XI

FORETOLD

An astrologer had talked of the ides of November, much before the fateful month. The warning was as much to the nation and, personally to Mrs. Gandhi. The gloomy forecast appeared in the form of an article in the October issue of *Astrological Magazine* edited by Dr. B.V. Raman, followed up by a letter in the November issue of the same magazine. (Copies of the magazine are available customarily, a month in advance.)

The man who had predicted it was Mr. K.N. Rao, a Civil Service officer, serving on deputation in the Delhi Municipal Corporation.

The piece he had written contained a detailed astrological explanation of the conjugation of the stars and planets. Shorn of its technical jargon, he had said that the country faced a *clear danger signal from October-November, which would last until August 1986*. He narrowed the period further to say, again with astrological explanations, *that between April 1984 and June 1985 the Central Government would undergo as in the past, significant, if tragic, changes*.

In the next issue, in a letter to the editor, Mr. Rao, while discussing Mrs. Gandhi's horoscope, said that "from September 24 . . . what can be expected is what Mrs. Gayatridevi Vasudev (Dr Raman's daughter and assistant editor of the magazine) had discussed twice in her signed articles."

Mrs. Vasudev had in February referred to a grey patch ahead for Mrs. Gandhi with the possibility, among others, of "loss of life."

Again in the September issue she had warned about "adverse influences on President Reagan's life", and the

"loss of position in the most unexpected manner," for Mrs. Gandhi.

What of India's future? His crystal ball shows a two-year period of turmoil. Of Rajiv? He does not think the going would be smooth for him.

in *The Statesman*, New Delhi
November 12, 1984

		JUP(R)	KETU
	INDIRA GANDHI NOV. 19, 1917 11:11 PM ALLAHABAD		LAGNA SAT
MOON			MARS
VEN RAHU	SUN MER		

LAGNA		JUP	
MOON	NAVAMSHA		RAHU
SAT KETU			MARS SUN
		VEN MER	

RAHU			JUP
	DASHAMSHA		VEN
MARS			SUN
LAGNA	MER	SAT MOON	KETU

Balance of Sun 1-11-15	
Ending	19-11-1917
SUN	4-11-1919
MOON	4-11-1929
MARS	4-11-1936
RAHU	4-11-1954
JUP	4-11-1970
SAT	4-11-1989
<hr/>	
SAT-RAHU	16-6-1984 to 22-4-1987

The image of Pandit Jawaharlal Nehru, the first prime minister of India, was that of a liberal democrat. In M.O. Mathai's *Reminiscences of the Nehru Era*, and Kuldip Nayar's *Between the Lines*, greater evidence exists to prove that Nehru was a dictatorial, power-hungry, scheming, dynasty-promoter, and, a crafty politician. He had not even named a deputy prime minister after his paralysis of 1963-64, to make succession to him easier after his death.

A very prominent non-Congress leader of 1993 told me that he had asked Lal Bahadur Shastri whether he had not become an inevitable choice to succeed Nehru. The answer of Shastri was: "Nehru is not childless."

Doubts expressed mildly earlier, were expressed more openly after he fell ill: that he was not interested in the future of democracy in India. His future plans were centered around his own daughter, Indira Gandhi. There is no more inglorious anti-climax in Indian history, no greater fall from the sublime to the ridiculous.

A battle for succession had begun after the death of Nehru, from May 27, 1964. Till the new prime minister was elected, Gulzari Lal Nanda was asked to look after the work of the prime minister. There were many great patriots of the Indian freedom era, now with administrative experience, with the Indian democracy having entered its 17th year of existence. The two stalwarts in the field then were Morarji Desai of Bombay, known for his rigid and inflexible views on subjects, such as prohibition and gold control, and Lal Bahadur Shastri, a diminutive, soft-spoken and idealistic politician from the state of Uttar Pradesh in northern India.

Kamraj Nadar, the crafty politician from the state of Tamil Nadu in southern India, who had, through his brain-child, the Kamraj Plan, weeded out Nehru's rivals, now threw his weight behind Lal Bahadur Shastri, who finally won the battle. Shastri became the second prime minister of India (1964-66). But he died mysteriously in January 1966 in the Soviet Union, where he had gone for Indo-Pak talks after the Indo-Pak war of 1965.

Then began a second battle for succession. This time Nehru's daughter, Indira Gandhi, was pitted against Morarji Desai, and again, Kamraj, the greatest benefactor of the Nehru dynasty, threw his weight behind Indira Gandhi—and she too won to become the third prime minister of India, the second from the Nehru dynasty.

Remember the reference made to the horoscope of Kamala Nehru and the great prediction by some astrologer about her future lineage.

An unrecorded fact of Indian history is, that, her aim achieved, Indira now cut down Kamraj, her saviour, to size lest he once again become a king-maker, with the capacity to topple her from her position. Indian politicians, who have never written truthfully of the events of those years, have been party to the distortions of history during the time Indira "ruled" India. There is not one honest biographer who has felt it necessary to give with the chronicle of events, the true inside story. How S. Gopal has distorted Nehru's astrology-loving image has been pointed out earlier. That represents the one extreme distortion from the leftist angle. The best reliable book, M.O. Mathai's *Reminiscences of the Nehru Era*, is the truest inside story which all those who have lived through the politics of the last four decades, know to be true.

Indira's government had a minority character. It could not have survived had the leftists of India, the communists, who were at the beck and call of the Soviet Union, not always slavishly supported her. They tried to take the fullest advantage of her weak position, to make dents into the vote-banks of other political parties, including the faction of the Congress Party which Indira headed—the great national party, the Congress of Mahatma Gandhi, was

now dead, in spirit. She named her party Congress(R),¹ while the other was known as Congress(O).² Inspite of all her limitations, Neelam Sanjeeva Reddy, who had joined the opposing faction and who, much later became president of India, paid her a very rich tribute in 1990 by describing her as the best prime minister India had produced.

From an astrological angle, Indira was the greatest woman-politician of the twentieth century; politically, she strutted on the world stage with a bravado in which were concealed her undiscovered Machiavellian traits. In India she was the queen in her last years. The coy withdrawn Kashmiri girl with a spirit of defiance no one had ever suspected her of having, had become a tigress, had outsmarted everyone, outmaneuvered all men—and ended up as the greatest political woman of this century.

It is her horoscope that is an astrological delight.

II

One has to see the horoscope of Indira Gandhi to see the two sides of the multi-faceted personality of hers, in her present avatar: the jealous deity destroying all democratic norms, ruling the country with an iron hand and unconcealed streaks of cruelty: and the goddess mother of Sanjay and Rajiv, promoting them, in the true Nehru tradition, in world's biggest democracy, in the most undemocratic way. Her first choice was a wrong choice: her second son Sanjay Gandhi, who died in an aeroplane crash in June, 1980. Turning to her unwilling first son, Rajiv, who eventually succeeded her and became the seventh prime minister of India (October 1984 to October 1989), her dream was fulfilled—but after she had been killed on 31 October, 1984.

Rajiv died in a bomb-explosion, a very gruesome death, on 21 May, 1991, during an election tour of south India. The Nehru dynasty has been pronounced to be dead by many Indians without having examined the horoscope of

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1. Congress(R) is Congress Real
 2. Congress(O) is Congress Organization.

Rajiv's son Rahul or, daughter, Priyanka, supposed to be ambitious by many. The speculation is that at some point of time she will jump into Indian politics to restore the now broken line of succession, in keeping with the Nehru tradition.

Indian journalists who have developed enough capacity to tempt even angels, did succeed in tempting two astrologers to make predictions about Priyanka Gandhi. These were published in a Bombay periodical. The birth-details were wrong!

It could perhaps be inferred through the application of the principles of Vedic astrology, that no world leader (leaving aside the horoscope of the Queen of England who, in any case, is only a titular head) had a better horoscope than Indira's.

Remarkable features

When my younger brother, K.Vikram Rao, was arrested and put in the Tihar Jail in New Delhi during the notorious national Emergency of 1975-77, I, who had already made some very accurate predictions about her, had to study it more deeply. I applied, perhaps, all the principles of Vedic astrology known to me, used rarer techniques than I have ever done before, or since, with any other horoscope. *I made ten predictions about her, nine of which came out correct, while one went wrong because a wrong horoscope with which I had compared Indira's, had put me on a totally wrong track of astrological analysis.*

My brother, while in jail, got as many as 144 letters from me during his 13-month imprisonment. In one of them (June 1976) I wrote to him that I would meet him outside the jail between March and May 1977, when he would be a free citizen of India. George Fernandes, the famous trade union leader who later became a minister in 1977 in the government headed by Morarji Desai, Viren Shah, a Bombay industrialist, and others in Tihar jail had read about my prediction, which had been thoroughly censored by the jail authorities and the Central Bureau of Investigation.

The discussion about any horoscope must always start with the lagna and the lagna lord, their association, aspects

on them and the planets in the twelfth and second from them.

Saturn in the lagna

Saturn in her lagna aspects her tenth house, an excellent promise of going into politics, and also a fall. Ketu in the twelfth house to the lagna and in the second house, surround her lagna, and, lend to her personality the ruthlessness she needed to ensure her survival; the queen bee who surrounds herself with parasites, drones and labourers and destroys all rivals.

Saturn here tells the silent tale, one of those mood-pieces of loneliness, of solitary confinement to her own skin, even in the grand mansion known as Anand Bhawan. And there were reasons. There was Vijaylakshmi, her aunt, the younger sister of Nehru, her father, a ravishing beauty of her time. Younger to Indira were the daughters of Vijaylakshmi, three of them, Nayantara, Chandrakanta and Rita, all peaches of beauty and loveliness. Amidst them, with them, under the same roof, Indira was, or must have been, a cactus plant, lean, lanky, sickly, and, by Kashmiri standards, ugly. In a house which had five beautiful women, Kamala the mother of Indira, Vijaylakshmi and her three daughters, Indira must have got singled out as an ugly girl.

Saturn being the planet with the highest degrees, is the Atmakaraka, according to Jaimini astrology. Being her eighth lord in the lagna, it reduces her span of life from long (above 72 years) to a middle-age group, ending with 66-72 age group.

Saturn aspects her lagna in the navamsha also and impels her to seek her own salve for the melancholic loneliness rooted in her subconscious. The lagna lord, Moon, aspected by Saturn in the house of Saturn (Capricorn) intensifies such melancholia and induces her to find methods of staving off her depressions. Indira was a total Saturnine personality.

Mars: Vargottama

Mars as the fifth and the tenth lord for Cancer ascendant remains unchanged in the navamsha (one ninth

division) and is, being martial, the violence-provoking planet, in the second house from where it aspects her eighth house and aspects her 22nd dreshkona (decanate). It could have been less sinister but from her Moon, this Mars is in the eighth house again.

A Vargottama³ planet remains unchanged in the Navamsha is treated as an exalted planet for the purposes of predictions. Mars as the fifth lord represents her children and as the tenth lord, her own career. And this Mars is in Leo, the royal sign.

Jupiter: Vargottama

Like her Mars, Indira's Jupiter is also Vargottama. It is her sixth and the ninth lord. As the lord of her own luck and of her father (the ninth house) Jupiter in the eleventh house is excellent as the Jupiter dasha was to prove later.

Many writers have argued, and argue even now, that Indira's lagna could be Leo and not Cancer which is illogical for many reasons which, as the present astrological narrations proceeds, will get clarified. A well-known thumb-rule in Vedic astrology is that *Jupiter in the eleventh house makes one either the first among the children of his or her parents, or the first among the brothers or sisters.* Indira was the first child of her father. A brother younger to her born in 1924, died a week after his birth. So she was the only child of Nehru.

Vargottama, as the sixth lord, Jupiter was her will to fight back. It is her desire to hit back, to spring back into action, however timid may be the initial reaction to a situation.

Mercury afflicted in the fifth house

The fifth house is the house of education, with an afflicted Mercury which is also her twelfth lord, representing far off places and foreign countries. Indira was sent in India to Pune, which was known, according to Krishna Hutheesing, as the Pupils Own School, a co-educational institution, and, to Shanti Niketan, founded by the poet and Nobel Laureate, Rabindra Nath Tagore, in

3. If it remains unchanged in the Navamsha.

eastern India as well as to Switzerland and England for education. She passed no examination, except the secondary school examination at Pune, to qualify her for a higher degree. Perhaps the best educated member of the Nehru family will be Rahul Gandhi, having studied in the U.S.A.

An afflicted Mercury, not rescued by a retrograde benefic like Jupiter and by unhelpful Mars could not give her a higher education.

Venus, the fourth lord in the sixth house

The fourth lord (mother) in the sixth house (illness) gave to Indira a very sickly mother, Kamala Nehru, who suffered from tuberculosis and died in 1936 in Switzerland.

A sound and well-tested principle of Vedic astrology is to see the fourth house, also from the Moon, to know the mother. Here the fourth lord from the Moon is Mars, in the eighth house, of prolonged sickness.

Venus, with Rahu in the sixth house, does not promise a happy married life. Indira married in 1942 to a Parsi, Feroze Gandhi, left her husband after giving birth to two sons, Rajiv and Sanjay, within five or six years of her marriage, and never lived with her husband again, who died in September, 1960.

For parliamentary careers fourth lord it is, as has been explained before, fighting elections to public offices, and, in adverse circumstances, election disputes.

Striking exchanges of planets

Astrologers in India have written in glowing terms about the three exchanges in Indira's horoscope without ever drawing attention to the niceties of these exchanges, their sinister implications, their extraordinary promises, the vividly revealed planetary story of the rise and fall of the dynasty to which Indira belonged.

In these exchanges join two Vargottama planets, Mars and Jupiter, both benefics for Cancer ascendants.

Exchange of the Moon and Saturn

The Moon, the lagna lord, is in the seventh house (of marriage) and the seventh lord, Saturn in the lagna,

Saturn-Moon, as are along Cancer-Capricorn axis, a very dangerous axis, denoting a violent death if other such combinations exist in the horoscope. Otherwise it means death due to some incurable disease. Ignorance of such combinations has led Indian astrologers into making ludicrous predictions.

Here is one of many such examples:

Here is a prediction of Mr. Lachman Das Madan about Mrs. Gandhi made in his journal, *Babaji*, January, 1982 issue on page 8:

"I would also like to make it clear that our Prime Minister cannot be killed by anyone. There is no such yoga in her horoscope. She will die a natural, peaceful death and not an accidental or violent death."

(From a letter to the editor, *Astrological Magazine*, p. 362, April, 1985)

The exchange of the Moon and Saturn along Cancer-Capricorn axis has been repeatedly stressed both in *Jatak Parijat*⁴ and *Phaladeepika*⁴ for fatality which gets enhanced by the position of Mars in the horoscope. Such predictions have been many by publicity-seeking astrologers of India whose grounding in classical astrology is the weakest and who in astrological proclamations, are the loudest.

But this exchange has many meanings, some of which are given below:

(a) Saturn as a malefic seventh lord in the lagna is bad for marriage while the Moon, as a benefic lagna lord, in the seventh house gives worldly detachment. Indira had some streaks of spirituality which she had inherited from her mother who had taken spiritual initiation from the Ramakrishna Mission, and had become an ardent devotee of the great woman saint, Ma Anandmoyee. Indira too went to many saints of India and wore on her neck a rudraksha necklace, said to have been given to her mother by Ma Anandmoyee. No truthful biographies will ever be written in India. Pupul Jayakar, her latest biographer, says: "Unlike her mother she was never a devotee, could not surrender to

4. Astrological classics.

God or man." (p. 470) This assessment of Jayakar is the grossest distortion of the facts known to Indians who knew how often she had gone to Ma Anandmoyee, the great yogi, Devaraha Baba, to the then greatest living saint in Kashmiri Shaivism, Lakshmanjoo in Kashmir, to the senior Shankaracharya of Kanchi Kamkoti, known as Paramacharya. Even a saint of Bihar, known as Mastan Baba, claims to have in his possession requests made by Indira in writing, with her own signature, for helping her. Truthful and honest biographers do not exist in India.

(b) Jupiter from the eleventh house in her horoscope aspects the lagna lord, Moon, in the seventh house promising and fulfilling the promise of giving her a marriage, however troubled it may be. And it is Jupiter that gives great protection to her lagna lord, though Saturn as the eighth lord in the lagna could have ruined her health. The Moon being a watery planet, and Saturn being in a watery sign Cancer, gave to her, like her mother, tuberculosis for which she had to undergo treatment in Switzerland at the same place where her mother had died. But Jupiter saved her. When and why this had to happen will be explained, astrologically, later.

(c) The Moon as the lagna lord is the lord both of a quadrant and trine in Vedic astrology, while Saturn, as the seventh lord, is the lord of a quadrant and of the eighth house. Combinations through conjunction or aspects of a trine and quadrant lord, is a high position-giving promise. In this case, because Saturn aspects the tenth house also, it had to be a political combination since Saturn, as the eighth lord is also a planet of intrigues, which is an essential condition for survival in politics.

(d) The Saturn-Moon combination has a dual implication in Indira's psychological make up. The Moon as the lagna lord under the influence of Saturn, gave her, first a mother suffering from tuberculosis, later, it gave her the same disease (1938-40) when she was in Switzerland, and Europe was witnessing the second World War. In 1978-79 it gave her herpes, in the Satrun-Venus period. Venus, the sub-period lord, is in her sixth house of disease.

The Saturn-Moon combination is an indicator of gloom within, of melancholia, of a withdrawn personality,

secretive in nature and turning vindictive suddenly, if the fifth house also comes under malefic influence which is the case in Indira's horoscope, with the Sun receiving the aspect of Mars in the fifth house, though with Mercury. The aspect of a retrograde benefic planet such as Jupiter has reduced the potential, though Jupiter is the best benefic planet, and also the ninth lord for Cancer ascendants, to do good. The great Maharshi Parashara has hinted at the role of retrograde benefics in his Hora Shastra.

Exchange of the Sun and Mars

The exchange of the Sun, the second lord, with Mars, the fifth lord, is meaningful again, in many ways:

(a) It shows the extraordinary rise of her sons as the houses involved are the house of gains (the second) and, sons, the fifth strengthened by the aspect of Jupiter on her fifth house.

To understand it treat her fifth house, Scorpio, as the lagna. And you see at once the exchange of the lagna lord (Mars) and the tenth lord (the Sun) that shows the extraordinary rise of her sons, Sanjay and Rajiv. The latter became the seventh prime minister of India.

(b) Mercury, the twelfth lord and the third lord from Indira's lagna joining in this exchange, led to her decision to send both her sons for education to England inspite of Nehruvian pretensions of being nationalistic Indians, with even Jawaharlal Nehru as prime minister openly taking a pro-Russian line in his foreign policy which tilted against the Anglo-US bloc of his era. But the afflicted Mercury gave to her sons little education. Earlier, it had deprived Indira of high academic qualifications.

(c) The two planets involved here being the Sun and Mars, involving the fifth house gave Indira fears regarding the welfare of her sons and grandchildren. Says Pupul Jayakar, "In 1979 the threat to Sanjay's life and liberty tore Indira apart . . . Indira, advised by her senior colleagues, agreed to perform Lakshachandi path (recitation of the sacred book about Goddess Chandi) one hundred

5. The head of the Indian Intelligence Agency known as RAW (Research and Analysis Wing).

thousand times." (p. 470) The warnings of R.N. Kao⁵ were in her mind. Her children and grandchildren had to be protected. She asked Rajiv and Sonia to take Rahul and Priyanka and spend the night with friends."(p. 321)

(d) The fifth house being the house of thinking, the two planets Sun and Mars with an ineffective Mercury and retrograde Jupiter gave to Indira an extraordinarily vindictive mind which she exercised to its utmost potential, sometimes, as Rahu in the sixth house gave her the will to fight. And her sixth lord, Jupiter, is Vargottama.

(e) But Mars aspecting the Sun in the fifth house is the indicator of a violent death for her sons. The Sun in the fifth house is generally not favoured for the survival of male progeny. She had to suffer the misery of bearing in her own life-time, the death of her younger son in an aeroplane crash in June 1980. Her elder son, Rajiv was killed in an explosion on 21st May, 1991, seven years after Indira's own death in October 1984.

Astrologers never wanted to speak openly about the sinister tale recounted by the planets as they would have been harassed by the semi-dictatorial regime of Indira's days.⁶

The exchange of Jupiter and Venus

The exchange of Jupiter and Venus in the horoscope of Indira Gandhi has been least understood, and has led to many weird interpretations. It is a vital exchange, it being the exchange of the sixth lord (fights) and the eleventh lord (gains). And the sixth lord is Vargottama here and the eleventh lord, Venus is in his own house in the navamsha, while in the birth horoscope it is in the kodanda rashi of Jupiter (Sagittarius). The late, very respected Sanskrit scholar and astrologer, Gopesh Kumar Ojha, described it as a duryoga (bad yoga) in his excellent commentary, in Hindi, on *Phaladeepika*.⁷

Saturn-Moon gave to Indira a withdrawn personality; malefic influences on her fifth gave to her, her well-known

6. An astrologer who gave a prediction about Indira Gandhi's bad and violent-future, was jailed once.

7. An Astrological classic.

vindictive personality. The withdrawn personality of her girlhood days, when she was 14 years old, is described by her biographer Jayakar, who met her for the first time in 1931 in Allahabad.

The various factors involved in this exchange must first be taken into account: the sixth house is the house of hostility, enemies, thieves, injuries, obstacles, cousins, aunts, uncles, diseases, and in the context of a political career, court cases involving elections.

Venus is sexy in nature, is beautiful, represents comforts. Rahu is the planet of unorthodoxy. Her aunt, Vijaylakshmi, had fallen in love with a Muslim, Syed Hussain, and wanted to marry him. Motilal Nehru, the father of Vijaylakshmi, had disapproved of it. The crisis created was got over in a period of six months, through the intervention of Mahatma Gandhi. But the papers relating to the event, in the custody of Mahatma Gandhi were destroyed, or got destroyed by Nehru himself, as M.O. Mathai says.

Venus is with Rahu. It has a strong positive meaning also. Rahu gives fame, honour and high position, the throne a king sits on.

The combination of Venus and Rahu in the sixth house of Indira is her fight for the post of the prime minister of India.

Jupiter, the sixth lord, is in the eleventh house. What does the eleventh house represent? Honours, achievements, gains, profits, elder brothers and sisters, and the height of achievements one can get in one's life. Jupiter here represents management of the affairs of the state, the throne (the post of a minister or prime minister), spiritual and religious knowledge.

The exchange of the sixth and the eleventh lords, involving Jupiter and Venus must mean some of the many other events in the life of Indira:

(a) A fierce fight with an aunt because Venus here, in the sixth house, is a female planet.

(b) A fierce fight to retain her parliamentary seat as Venus is the fourth lord, representing her seat in the parliament.

(c) Venus with Rahu in the sixth house is Indira's assertion to chose her own pattern of sex life violating established conventions.

The Jupiter in the eleventh house had to, as stated earlier, make her the first issue of her parents, give her, her final victories in her battles, which in this case were three, as stated earlier. They should be understood in the light of the facts, known to the nation, but available now in writing in some books, with all such distortions as is the Indian habit of the suppression of truth.

Fight with her aunt Vijaylakshmi Pandit

"Indira was only six years old then but she could sense her mother's desperation, though the complexities of her mother's problems and the nature of tangled relationship still eluded her. She had heard the 'mean remarks' of Bibi Amma and her aunt Vijaylakshmi . . . The seeds of a child's revolt were sown. She had begun to feel that there were two dark fairies whose acts thwarted harmony in the Motilal family. Indira identified them with her aunt Vijaylakshmi and her great aunt Bibi Amma." (p. 22) This is one of the few and candid, more honest and objective pieces of Indira's portraits in the biography of Jayakar.

The relations between Vijaylakshmi and Kamala Nehru were, right from the early days of the marriage of Jawaharlal Nehru, bitter and strained. The younger sister of Vijaylakshmi, Krishna Hutheesing, was more sympathetic to Indira. A common point they might have shared in the Motilal household, perhaps, was that in the midst of so many beautiful women, they were "ugly ducklings". Hutheesing says in *We Nehrus* that she had asked her father whether she was ugly. (p. 25) Vijaylakshmi who was referred to as "Nan", her nickname, had strained relations with Kamala, which Hutheesing describes, thus: "My sister Nan who was almost exactly her age, felt the usual complicated sister-in-law feeling towards her. Though I was so much younger I grew tremendously fond of her and she treated me more like a much loved daughter than a sister-in-law." (p. 9)

Indira's relations with Vijaylakshmi can be summed up in different phases of her life thus:

(a) When she was a child Vijaylakshmi had called her stupid and ugly. It had created a terrible inferiority complex in her and, worst of all, sapped her self-confidence so much that, in later years, she described it thus: "With hurt and bitterness, she began to speak of her aunt Vijaylakshmi Pandit. Indira had held her responsible for her own lack of confidence; 'From my childhood,' said Indira, 'she did everything to destroy my confidence: she called me ugly and stupid. This shattered something within me. Faced with hostility, however well prepared I am, I get tongue-tied and withdrawn.' (p. 187)

(b) The result of it was that her own doubts about her looks had created a deep-rooted complex in her. At Shanti Niketan, where she was studying, she had met a German, Frank Oberdorf, who "had talked about her beauty; and about the spirit that passed from her to him. Her replies were hedged in negatives. She thought that he was flattering her—she did not like flattery; she was not beautiful." (p. 75)

(c) Pandit Jawaharlal Nehru was never known for his strong commonsense, as shown earlier. Here is another instance. Indira had become motherless after the death of Kamala Nehru, grandfatherless after the death of Motilal who had offered her the strongest sense of security. Now when Nehru conveyed to her the decision that he had handed over to Vijaylakshmi, the aunt she had hated most, Anand Bhawan, he virtually made his own daughter, with no educational qualifications, also houseless. "Jawaharlal's decision to hand over the family house to Vijaylakshmi inflicted a wound that never healed.

"Indira spoke of it half-a-century later when a wide grey streak like a bird's wing had entered her hair." (p. 71)

(d) Indira had her revenge in 1970 when it was decided to hand over Anand Bhawan to the nation for converting it into a memorial. Indira Gandhi did not allow her aunt, Vijaylakshmi, to stay overnight in Anand Bhawan. She was the prime minister of India now, and she could dictate to her aunt the terms which she now had to accept, as her

own brother, Jawaharlal Nehru, was dead and could not have intervened for the sake of a happy memory of a childhood spent in Anand Bhawan." (p. 72)

(e) Krishna Huthéesing recounts a more tense story of such tussle between Vijaylakshmi and Indira when in 1966 India had to choose another prime minister, after the death of Lal Bahadur Shastri, the second prime minister of India, who had succeeded Nehru in 1964. Vijaylakshmi who had till 1966 a more distinguished record as a public servant, a minister in the state of U.P. in 1938, Indian Ambassador to Russia, to the United States, Indian High Commissioner in London, and, "a world figure because of her presidency of the United Nations" had come running to India expecting to be considered for the post of the prime minister. (p. 337)

But she was nowhere in the mind of Kamraj, the king-maker.

When Indira had finally won by polling 355 votes against Morarji Desai's 169, Vijaylakshmi, waiting outside, did not like it. "She had left the hall immediately after the announcement which did not seem to please her greatly." (p. 342)

(f) The last open confrontation between Indira and Vijaylakshmi was in the general elections of 1977 when, as Mark Tully⁸ says, in *From Raj to Rajiv*: "Vijaylakshmi poured scorn on her niece, Indira, sensing defeat, had been recounting the tales of sacrifices her family had made for the nation, including the handing over of Anand Bhawan. It was not a sacrifice she had made as legally Anand Bhawan had not belonged to her. Vijaylakshmi Pandit's argument was very precise, 'Do you believe that the Nehrus made the greatest sacrifice?' I said, 'If they did, they've been paid for it.' (p. 125). 'My brother was all these years in power; you have succeeded him; I have been in big positions; three quarters of it was because I was a Nehru', was Vijaylakshmi's answer to Indira.

Vijaylakshmi had her revenge when Indira and her second son Sanjay, against whom she had done hectic canvassing, were defeated in the elections and Indira had

8. The BBC correspondent in India.

become first living ex-prime minister of India. Vijaylakshmi had expected to be considered for the post of the president of India but the nation, particularly the Janata Party, had been tired of the Nehrus, who had become national neuroses.

Vijaylakshmi now retired to her hillside house in Dehradun in northern India, relieved, at least, it could be guessed, that the niece she hated most, Indira, was no longer the prime minister of India.

(g) But that consolation of Vijaylakshmi also could not be a source of lasting malicious joy for her as the Indians, emotional and forgiving, brought Indira back into power in the general elections of 1980. The old aunt Vijaylakshmi should have consulted some astrologer to know the full meaning and implications of the exchange of the sixth and eleventh lords in the horoscope of Indira. It had two meanings in the context of Indira's comeback of 1980.⁹ The first, she could wrest back power from her opponents by engaging them in a fierce battle. The second meaning was that she could still humiliate her aunt because she was then running the Saturn-Venus period. Venus in the sixth house of Indira, it has already been clarified, is Vijaylakshmi Pandit.

Old, haggard, tired, despondent and now non-interfering for the very first time in her life, Vijaylakshmi Pandit has left behind her own autobiography to which reference would be made later.

When Indira was shot dead on 31 October, 1984, the aunt-niece battles were also over, once and for all. But they are the tragic-comic episodes of India's unwritten history. The Hindu with his sense of humour born of his innate belief in reincarnation still will perhaps refer to it all and say, may be Indira and Vijaylakshmi were *sas-bahu* (mother-in-law and daughter-in-law) in some previous lives of theirs and had to settle some leftover scores of their previous incarnations for full sixty years, 1924 to 1984, during which period the familiar *bhabhi-nanad* (brother's wife and her sister-in-law) and *sas-bahu* tensions of the

9. No politician's career is finally ruined in India.

Nehru were projected on the national screen for the nation to enjoy it. It was accepted as what was familiar; it was not treated as anything abnormal.

The second meaning of Jupiter-Venus exchange

M.O. Mathai had planned to write two chapters on Indira in his book, one entitled "Indira" and the other "She". Under the chapter "She" the note given by the publisher is:

"This chapter, on an intensely personal experience of the author, is written without inhibitions in the D.H. Lawrence style, has been withdrawn by the author at the last moment."

1 November 1977

—Publishers

If it is difficult to disentangle history from the inventive stories of Indira or Nehru's biographers, the stories of distortion, suppression and omission, it is equally difficult to see in the rumours the nation heard about Indira from time to time, truth and nothing but truth about her. In India when we see a boy and a girl together, a story or a scandal has not to be created at all, it becomes a scandal which never dies down. The best event, the historic landmark in the history of woman's emancipation in the history of India in recent years was the rise of Indira Gandhi. It has done a lot of good to the nation to see a powerful woman give a powerful jolt to the Indian male's hypocritical ambivalent attitude to women, particularly the Hindu women, who in Vedic times, had commanded a respect which was unrivalled in the history of the world. M.S. Altekar (in *The Position of Women in Hindu Civilization*) refers to the prayer "... we find one of the early Upanishads recommending a certain ritual to a householder for ensuring the birth of a scholarly daughter; (p. 3) of the division of women students into classes, Brahmanavadinis who were lifelong students of theology and philosophy and Sadyovahas who prosecuted their studies till their marriage." (p. 11) To what extent Indira's rise became a catalyst in the progress of Indian women, with female literacy of half-percent in 1901 reaching forty

percent in 1991 as against male literacy in 1901 of ten percent reaching sixty percent, is perhaps the story of the miracle, which Indira may have been the architect of, without even knowing it.

The more powerful Indira became, the greater and most genuine was her attention to the poor of the nation for whom she had become a goddess, the great Indira-amma (mother) who was shot dead in 1984. The nation took its revenge by giving to her son an unrivalled majority in the parliament in December 1984 which Rajiv, the beneficiary, might have mistaken for his own personal charisma. Even in the 1989 general elections, the masses in many parts of even northern India had decided to vote for the party of Indira, not for the Congress(I) or its candidate. In the undisclosed stories of mass-rigging of elections this nation is apt to forget, that throughout the length and breadth of the country, no woman had ever cast such a magic spell over the nation. Raj Narain, her opponent who had defeated her in Rai Bareli elections in 1977, had tried to appeal to the electorate not to vote for a "widow" since it was inauspicious; in 1971 a famous (still living) leader of eastern India had reeled off the sex scandals of Indira in his election speeches. He fought from two or three constituencies simultaneously and, in all of them he lost his deposit, the money a candidate has to forfeit if he fails to secure a specified minimum votes. Indira Gandhi was strong—an "andhi" (storm) with a "G" prefixed to it. For the masses of India, she was not the daughter of Nehru but an Indira-amma.

Neither M.O.Mathai nor Pupul Jayakar, with their close view and closer mind have been able to explain how Indira had become such a miracle-worker. *It was my jyotish guru, Yogi Bhaskaranandji who said in early 1969, looking at her horoscope, that the positive meaning of the exchange of Jupiter and Venus had given to Indira her resolute will to destroy her opponents, and of Saturn-Moon, her tremendous charisma.*¹⁰

10. No other Astrologer could give such new and creative meaning.

It is against this background that it should be seen that first in the 1970-72 period why she had swept the polls; then lost in 1977 when her career seemed to have been finished for ever but had won back in 1980 with the help of Sanjay Gandhi beating all expectations and all calculations. Even Sonia Gandhi in her latest book, *Rajiv*, says (p. 77): "On 23 June, 1980 while we were in Italy visiting my family, Sanjay died in a plane crash, leaving a widow of 23 and a three-month old son. For Rajiv it was the loss of his only brother with whom he had shared so much of his life. For my mother-in-law it was a devastating blow, she had not only lost a beloved son but her most trusted political aide."

The strategy of winning the 1980 elections might have been Sanjay's, which has not been liked by many ethically-conscious intellectuals of India, but it was a total restoration of the shattered charisma of Indira which had swayed the same masses which had voted her out of power in 1977.

The Jupiter-Venus exchange gave her the capacity to fight back in so spectacular a way. This exchange has been least understood even by those blind astrologers of India who never missed the chance of interpreting every astrological combination as favouring the "Nehru dynasty".

Why this had to happen in 1980 was easy to understand astrologically—she was running the Saturn-Venus-Saturn.

The third meaning of Jupiter-Venus exchange

The well-known application of the rules of interpretation of astrology is to time an event according to the dasha periods which happen to be running at a given time. Indira's Rahu is associated with Venus in the sixth house. Let us go back to her Rahu period.

Her Rahu-Rahu period had begun from November 1936 when she was 19 years old: her mother was dead; her grandfather Motilal who had given her so much security, had died five years before; she was to suffer soon from the same disease, tuberculosis, which had killed her mother. And she did suffer from the same disease as soon as her Rahu-Jupiter period began, after July 1939. "In England,

London's Harley Street specialists found a shadow (or some such thing) on the left side of her lung and advised her to spend the next few months in Switzerland" (p.100) and Jayakar tells us that it was in September 1939 that Indira had caught a chill which had developed into pleurisy. (p.101)

The faithful Feroze¹¹ travelled from London, where he was studying, to Switzerland. Back in London, Indira was again looked after by Feroze. And Indira's father, Jawharlal Nehru, lacking in common sense, had already decided to hand over Anand Bhawan to Vijaylakshmi, making his educationless daughter, also houseless.

Indira clung to Feroze, her only support in that condition. It was the period of Rahu-Jupiter. From the eleventh house Jupiter aspects the fifth house of emotions, and the seventh house of marriage. As the sixth lord he is the lord, giving her the capacity to defy. The major period of Rahu in the sixth house thus meant the major and sub-period of the sixth lords, one by occupation and the other by ownership, with the latter, Jupiter aspecting the fifth and the seventh houses. When, if not now, would Indira defy her father to force on him her will to marry the person she wanted to marry?

"A river in flood, the king and a girl in love," runs an old Indian proverb,—"do not think are under your control." Nehru did not have the common sense to think that he himself had driven his daughter, houseless daughter, to that extreme point of desperation.

Indira was forced to make an appraisal of what life had given her so far, and, what lay for her in future with her narcissistic father cherishing the image of a demi-god which the Indian masses had turned him, an ardent disciple of Mahatma Gandhi, into. What were the traditions of a family where her mother Kamala was insulted, ill-treated and not even nursed properly at home, as she had known from her own mother when she had come once, during vacations, from Santiniketan? She was now over 22 years, and a woman. Did she need someone who cherished her, identified himself with her, emotionally, sexually and

11. A Parsi gentleman.

mentally? Did she want to have a family of her own, with a home which she could call her own, and children which her maternal instincts making such a demand on her? Did her father have the common sense ever to think on these lines?

Pupul Jayakar says that Indira conveyed her decision to her father when he was in Dehradun jail in April, 1941. Nehru gave arguments as he thought best, medical argument, that she must first gain strength as in her state of health she must not think of becoming a mother; family tradition was another argument; service of India yet another argument; and Jawaharlal noted in his diary: "So much for my insight into human being and my general confidence." (29 May 1941, p.110)

Cynical as he has been, M.O. Mathai, who was not present during the time of Indira's marriage, says that Kamala Nehru had expressed her strong disapproval of a marriage between Indira and Feroze. (p. 93)

Krishna Hutheesing, the aunt Indira loved, had her more intimate, version of the incident. Nehru thought that he could get the marriage put off by giving a conditional consent. The marriage should take place after his release from the jail, which would take four years, in 1945. But Indira's Saturn period was approaching from December 1941, the period of her marriage. Jupiter in transit in Taurus was aspecting her seventh house. Saturn in transit in Aries was aspecting her seventh house. The British took an abrupt decision to release prisoners, and Nehru, out of the jail, had no choice but to accede to the marriage.

Sonia Gandhi in her book on Rajiv, says, that there was protest all over the country when the news of this marriage spread. Nehru issued a statement:

"A marriage is a personal and domestic matter, affecting chiefly the two parties concerned and partly their families. . . When I was assured that Indira and Feroze wanted to marry each other I accepted willingly their decision and told them that they had my blessings." (p. 19)

Nehru who had given elaborate instructions to Indira how to get Rajiv's horoscope prepared in 1944, should have consulted an astrologer and asked—was it inevitable, the

unorthodox marriage of his daughter, destroying the Nehru pride, the Nehru family tradition, the Nehru ego, and the big national uproar?

The marriage took place in Rahu-Saturn on 26 March 1942. Here again we have two conflicting versions. The first is the obnoxious version of Mathai: "For some inexplicable reasons Nehru allowed the marriage to be performed according to Vedic rites, in 1942. An inter-religious and inter-caste marriage under Vedic rites at that time was not valid in law. Indira was only a 'concubine' and her children are 'bastards' ¹² (p. 94)

Krishna Hutheesing is more logical, astrologically. "In order that they might have the Vedic ceremony, Feroze went through the rite of becoming a Hindu." (p. 154)

Astrologically it was absolutely correct in two ways:

(a) From Capricorn, the seventh house of Indira; her ninth lord Mercury is with the eighth lord, in the eleventh house, aspected by Jupiter, showing the religious conversion of her husband.

(b) Jupiter aspecting Indira's seventh house from Taurus is showing a sacramental marriage. At the time of marriage, Jupiter was also in Taurus, confirming it.¹³

12. Indira's second aunt had a registered marriage for this reason.

13. Legally the marriage was not a valid one.

CHAPTER XII

INDIRA'S DASHA PERIODS

All predictions about the results of the Vimshottari dasha in Vedic astrology are to be given through a very elaborate scientific methodology. As many as 16 horoscopes are to be prepared and the individual condition, strength and weaknesses of each planet is to be analyzed before any major prediction is given. In the case of Indira, I did this, for the reasons already explained. Cutting short all those elaborate methods,¹⁴ some standardized methods by me are given here.¹⁵

The two-fold analysis

In most horoscopes, the lagna is different from the Moon sign. In all such cases, the analysis that is made on the basis of the lagna must be made on the basis of the Moon sign also, and the analysis written down to find out whatever is common. A brief exercise is being done here to show how the model should be evolved, by taking up the horoscope of Indira Gandhi:

From the Lagna

1. There is an exchange between the lagna and the seventh lords.
2. Mars is in the second house.
3. The third lord is in the fifth house.

From the Moon

1. There is an exchange between the lagna and the seventh lords.
2. Mars aspects the second house from the eighth house.
3. The third lord is in the fifth house.

14. Strength of planets and sixteen divisional horoscopes.

15. It helps in eliminating many mistakes, yet the prediction may be wrong, unless checked in many other ways.

- | | |
|--|---|
| 4. The twelfth lord, Mercury is in the fifth house. | 4. The fifth lord is in the twelfth house. |
| 5. The sixth lord is in the eleventh house, promising gains. | 5. The sixth lord is in the eleventh house but with the eighth lord showing agonies in such fights. |
| 6. The ninth lord of luck is in the house of gains. | 6. The ninth lord of luck is in the eleventh house but with the eighth lord. |
| 7. The eleventh lord is in the sixth house, with Rahu, giving ferocity in fight. | 7. The eleventh lord is in the eighth house, which is revealing a picture of agony. |
-

The simultaneous analysis of a horoscope, both from the lagna and the Moon sign for reading the dasha-results serves merely to confirm the reading. Jaimini's pada lagna can also be used profitably.

The most essential step is to make a six-fold analysis (the shadvarga), the seven-fold analysis (the saptavarga) the ten-fold analysis (the dasha-varga) and the 16-fold analysis (the shodash varga). It is a very lengthy process, now easily done by computers. Here even the avasthas of planets, like Kautik, Sabha, etc, are given, which have been grossly misinterpreted by R. Santhanam twice, in writing, as will be shown later.¹⁶ So the best and the safest method, for political predictions, is to concentrate on the three-fold analysis, based on the birth horoscope, the navamsha and the dashamsha. Here is an example:

SUN

The birth horoscope

The royal planet is in the house of Mars, with Mercury, receiving the aspect of Jupiter and also of Mars which is a danger signal, also.

The navamsha

Is in his own house with Mars again but aspected by the Moon, the fifth lord.

16. The secret meaning of this seems to have been lost.

The dashamsha

Is in his own house but again aspected by Mars.

MOON**The birth horoscope**

The best royal planet the Moon is aspected by Saturn, giving her the charisma she was known for.

The navamsha

Is in the house of Saturn aspected by Mars and the royal planet, Sun. It is a combination for spirituality, which Pupul Jaykar does not know.

The dashamsha

Is in the eleventh house with exalted Saturn making her the charismatic personality she was. Additionally the aspect of Jupiter from the seventh house of public image is giving a majesty to her mass base. But the exchange of the Moon, the eighth lord and Venus eleventh lord shows the upsets in her political career.

MARS**The birth horoscope**

The commander-in-chief is in the royal house, Leo.

The navamsha

Is Vargottama in Leo, the royal house.

The dashamsha

Is exalted, in the second house of gains. Excellent.

JUPITER**The birth horoscope**

The lord of luck (ninth) and fight (sixth) is in the eleventh house, exchanging places with the eleventh lord, as already discussed in detail.

The navamsha

Is Vargottama but becomes the tenth lord of career.

The dashamsha

Is in the seventh house of public image lending to her

the dignity she had. The foreign press always called her Empress Indira.

SATURN

The birth horoscope

The most important planet for political-electoral fortunes, particularly for direct elections is aspecting the Moon, thereby bestowing popularity among the masses, and is aspecting the tenth house of career.

The navamsha

Is in his own house with Ketu, the secretive, also the spiritual planet and is aspected by Jupiter, the best benefic and the tenth lord, which is excellent.

The dashamsha

Is in the eleventh house, exalted, and with the Moon, giving to her the mass base she created with her own manipulative genius.

Jupiter, the fourth lord, ruling parliamentary career, aspects this exalted Saturn.

But the exchange of the Moon and Venus, the eighth and the eleventh lords, show the damage to her career in the Saturn period, which Jupiter promises to repair.

No dependable research has been done on political careers for the age we live in. In China where the ruling regime is communist, the country has still opened its doors (from 1990 onwards) to foreign investments to the tune of \$ 2,000 billion as compared to India's scanty \$ 2,000 million. Democracy and elected governments are the inevitable changes that will next be brought in there.

In CSIR political reforms preceded economic reforms creating chaos, for the time being. But once the situation gets stabilised, elections will be held there as in any democratic country.

Astrologers should collect accurate horoscopes of political leaders of these and other countries and evolve sound parameters for predicting the rise and fall in political careers. *It is for this reason that the horoscope of Indira Gandhi has been presented here as a model case study,*

*since as many as nine predictions, I had made about her—
were fulfilled, with one becoming partially correct only.*

Those predictions will be discussed with their astrological bases, individually. But before that the analysis of the dasha sequence, briefly, must be done, to see what had happened already, a retrospective view, and what will happen, a prospective view.

Together with this comparison will be made to show, how the pop astrologers, some without any astrological discussion, and some with totally confused discussion of a mass of data which they cannot interpret, have been doing immense damage to the great super-scientific culture of Vedic astrology.

CHAPTER XIII

THE GREAT LUCK

Let us go back to the great prediction given by an astrologer to Motilal Nehru that the horoscope of Kamala Kaul of Sitaram Bazar of Old Delhi, unfit to enter the anglicised home of Motilal and become the wife of the anglicised Jawaharlal, showed "great glory for her future lineage". In the non-spiritual sphere, Indira, the mother of Indian corruption and destruction of democracy, will still have to be remembered as the greatest politician-woman of the twentieth century. She was hardened in the fires of Anand Bhawan in Allahabad in her girlhood. All extraordinary persons have their baptism in fire early in life which is what the great Vimshottari dasha system of Vedic astrology shows.¹⁷

A brief and quick look at the dashas she had to pass through in her early life helps us understand the forces that shaped her into the world leader that she became.

Mahabhagya Yoga: *She was born at night with her lagna, the sun and the moon all in even rasis, which is traditionally known as the mahabhagya yoga or the yoga of great fortune for women.*

Her ninth lord of luck, Jupiter, Vargottama in her eleventh house, lends to both her luminaries great majesty, greater than those of any other political leader whose horoscope astrologers have discussed. Her lagna lord, Moon, besides being a luminary is in Capricorn, giving to her a down to earth understanding of the world she lived in, the politicians she toyed with.¹⁸

The tenth house of Jawaharlal Nehru, as already discussed receives the aspects of Jupiter, Venus, Mercury

17. I had given the prediction, so "will happen"

18. She knew when to use them and then discard them.

and the tenth lord Mars, itself, both from his lagna and, the Moon, in his lagna. He is remembered, inspite of his manipulative politics, with respect as a world-statesman who, if he had retired in 1958, would have ended his career with a blemishless record. Yet the picture of Nehru that still survives, the image that haunts, is one of a great patriot, who had the vision of a patriot, the outlook of a world statesman and the idealism of an ineffectual angel in a world of super-crooks of the super-power politics of his era.

In the navamsha of Nehru the tenth lord Venus is again with the Moon in the kodanda house of Jupiter (Sagittarius) aspected by Jupiter with no malefic aspect at all. Again the tenth lord gets irradiated with idealism, as in the birth horoscope the tenth house does.

Contrast it with Indira's. The tenth house from her lagna receives the aspect only of Saturn and the tenth lord a Vargottama receives no benefic aspect of any benefic. From Indira's Moon in Capricorn, the tenth lord, Venus gets corrupted by Rahu in the twelfth house. In her navamsha, again the tenth lord is in the third house while the tenth house receives no aspect! In the dashamsha unlike Nehru's Sun in the tenth house majestically exchanging places with the tenth lord, Indira has a poor story to tell. The dashamansha tenth lord is in the twelfth house, with no benefic aspects. Her second lord exalted in the eleventh house with the eighth lord and her eleventh lord in the eighth house aspected by both exalted Mars and exalted Saturn, in that terrible house of intrigues, the eighth house, clearly shows that Indira had infinite capacity to sacrifice idealism for opportunistic gains, promotion of her self interests and, her family's, at any cost.

She was a world figure, but not an epitome of nobility like her father. She suffered in contrast in historical-astrological assessment in the history of the twentieth century. She was the product of an abnormal childhood, out to wreak vengeance on a world in which she was determined to have her dictation prevail, when favourable Vimshottari mahadasha gave her a chance.

The Mahadasha sequence in her life

The promise of raja-yogas, dhana-yogas (wealth), arishta-yogas (trouble) and the great mysterious patterns of planets represent the orbit of destiny within, never outside, which life has to revolve. Indira's biographers have referred to her Joan of Arc-like ambition of her girlhood, her leadership qualities when she had organised young children into her "Vanar Sena" or the monkey brigade. It is the dasha that is the wheel of time, which unfolds from the fathomless depths of human personality and psyche, forces that get translated into action. How, in the case of Indira, the dasha moulded, changed and mellowed down her personality is a fascinating study.

The Sun: Her sun dasha was over before she was two.

The Moon: The Moon representing the mind, tenderness, mother and thinking, sub-conscious reactions get the aspect of Saturn. She saw her mother suffering, identified Bibi Amma and Vijaylakshmi as the dark fairies of Anand Bhawan, developed her inferiority complexes.

The Mars Dasha: The Indira Gandhi of future years was shaped by her vVargottama Mars (1929-36). The soft period of Moon followed by that of Mars is the period of psychological transformation and the revolt brewing within, begins to seek a self-assertive expression. There comes into play the desire to seek a proper identity in the world around. What must have happened to Indira is not known. Yet as the fifth lord, Mars, so strong, must have his say. Mars, the fifth lord, is the ninth lord from the ninth house, representing her grandfather, Motilal Nehru. Rahu is the paternal grandfather in Vedic astrology. Motilal Nehru died in her Mars-Rahu period. It was the most tragic loss to Indira who had received abundant love from him and had, some people say, acquired his strong will and stern looks, which she exhibited sometimes, even facially, as prime minister, in later years.

In Mars-Saturn, involving her fifth and seventh houses she received attention from Frank Oberdorf, her German admirer, and Feroze Gandhi. But what is the significance of Mars-Mercury? Mars as the fifth lord of purva-punya or the spiritual merit of the past and Mercury, as the twelfth lord

of moksha or salvation, also representing Lord Vishnu, had to inspire in her in 1933-34 an innate spiritual hankering which could not have been merely ephemeral, fleeting interest in religious life, but a deep unconscious seeking which Pupul Jayakar has not been able to see in Indira. In *Ma Anandmoyee Lila* (Memoirs of Hari Ram Joshi) there is a clear reference (p. 38) to the first meeting of Indira, her mother Kamala, her grandmother, Swarup Rani, Shividatt Upadhyay and Hari Ram Joshi meeting Ma Anandmoyee in 1933 when Indira was passing through the Mars-Mercury period. Kamala Nehru, suffering from T. B., had her uneasy moments because her husband, Jawaharlal Nehru had not liked her meeting saints, though he himself had later met Ma and in 1964 wanted her, when he was suffering from paralysis, to guide him.

In Mars-Ketu her mother's condition had deteriorated. Ketu in the twelfth house of Indira must have moulded her quietly and spiritually which others may not have noticed. Ketu spiritualises unobtrusively.

The Mars-Venus was the final signal for the departure of her mother. Venus the fourth lord is in the sixth house of disease. Saturn was preparing to move into Aquarius, the eighth house from her lagna and the second house from her Moon, from where it was aspecting the eighth house from Indira's Moon also.

The Mars-Sun was to be the most critical period for her mother. In Vedic astrology a planet, malefic in nature, and in the fourth place from the lord of the mahadasha can prove bad for mother. Here the Sun is in the fourth place, Scorpio, from Indira's Mars in Leo. Kamala Nehru died in this period. For Indira it was the close of the biggest of the chapters of her girlhood and teenage.

The Rahu period

Rahu is in the sixth house of Indira, the house of assertion, fight for survival, and Indira was 19 now. With Venus the fourth lord of property in the sixth house (aunt) she had to suffer the mortification of seeing her father hand over Anand Bhawan to her aunt Vijaylakshmi.

The Rahu-Jupiter period (1939 middle to 1941 end)

The Jupiter of Indira in the eleventh house aspects the fifth house of emotions and the seventh house of matrimony and, as the sixth lord, reinforces the revolts which Rahu in the sixth had to show. Indira decided to marry, wanting to be a married woman with a family of her own. The story of her marriage told earlier was a Jupitorean story. True, a Parsi neither converts nor gets converted. So Feroze Gandhi was strictly not married to Indira, legally. Yet it was a sacramental marriage, done in the Vedic way. Such a sacrament has its own innate sanctity. A legalistic view of Indira's marriage has been taken by her critics, her political opponents, which is mean.

Indira had the courage to break family tradition, the first to do so in her family—and a woman of the conservative India of those years. Was not the future courage of India's most brilliant political fighter of the post-independence era visible in this act?

In Rahu-Saturn she was married to Feroze Gandhi.

The rules about the birth of children, astrologically, as shown in the case of her father, should be made applicable here too, the replicable, unsurpassable rules of Vedic astrology.

Astrology and genetics

Saturn receives the aspects both of Mars, the fifth lord and the ninth lord, Jupiter in her saptamsha (one-seventh division).

(a) **The birth of Rajiv Gandhi (20 August, 1944)**

The planetary position at the time of her first son, Rajiv Gandhi was, as follows:

Saturn was in Gemini aspecting her fifth lord, Mars, in Leo.

Jupiter was in Leo, on her fifth lord.

Mars in Virgo was aspecting her ninth house.

The Moon was in Leo, on her fifth lord.

(b) **The birth of Sanjay Gandhi (14-12-1946)**

Her second son, Sanjay, was born in her Rahu-Mercury period. Mercury is in her fifth house and is aspected both by her fifth and ninth lords.

Saturn retrograde till 21 November 1946, giving effects from the previous house, Gemini aspected her fifth lord, Mars, within nine months of the birth of her son.

Similarly, Jupiter was in Virgo till 17 August, 1946, aspecting the ninth house of Indira, fulfilling the nine-month rule again.

Mars was in Scorpio till 7 December, 1946, fulfilling the seventy-five-days rule before the birth of Sanjay.

The Moon was, as in the case of Rajiv, in Leo, on the fifth lord of Indira Gandhi.

Father's rise

The sixth house is the tenth house from the ninth house, represents the father of Indira. In the period of Rahu, her father made spectacular rise.

In Rahu-Ketu her father became the first prime minister of India in August 1947. The dwadashamsha of Indira shows Ketu in the fifth house of dignity and Rahu in the eleventh house of elevation.

In subsequent periods of Venus, the fourth lord, she lived with her father in regal splendour as the daughter of the Indian prime minister, but away from her husband. In the sub-periods of the Sun, in the sixth house in the navamsha, the Moon in the twelfth house and Mars again in the sixth house, her married life had reached its breaking point.

The Jupiter period

As will be shown in the part following, the period of Jupiter had to prove excellent for Indira, it being her ninth lord. In Jupiter-Jupiter she was pushed into active politics. In Jupiter-Saturn (end of 1956 to July 1959) she became the Congress president and was responsible for the dismissal of the first ever communist government in India which E.M.S. Namboodripad had formed in Kerala, a south Indian state. Critics of Indira of the future years should have known that she was capable of taking decisions on her own, while her father, Jawaharlal Nehru, the prime minister, was still undecided about the pernicious effects of the communist rule in Kerala. Textbooks had been rewritten to make the preaching of the communist gospel

and dialectical materialism, the chief aim of the conversion of the younger generations in Kerala. Someone had to protest, urge the government to act.

The Jupiter-Mercury period (1959 to October 1961)

This period was agonising in many ways. Her husband Feroze Gandhi died in this period in September 1960; her father had blundered in his China policy. The aspect of Mars on her Mercury in the fifth house had to be a period of mental tension. *Note the role of Mercury repeatedly in its subperiods of Indira.*

Jupiter-Ketu: Once again, Ketu was spiritualising her, but she had, true to the nature of Ketu, identified the enemies of her father who later, were to become her enemies also. They were the enemies in the Congress party itself, to which she and her father had belonged.

Jupiter-Venus: Venus is the seventh lord from her Sun in Scorpio, and is, in the third house in her dwadashamsha, representing the longevity of her father. Jawaharlal Nehru died in this period, on 27 May, 1964. But Venus in the eighth house in her dashamansha, gave her a surprising chance to become the Information and Broadcasting Minister in the cabinet of the next Indian prime minister, Lal Bahadur Shastri. In Mars-Venus she had seen her mother advancing to her end of life. In Jupiter-Venus she saw her father suffering a stroke of paralysis, and dying. *But Venus, as the fourth lord has to be significant for parliamentary career and acquisition of power.*

Jupiter-Sun: (May 1956 to March 1966) saw the rise of Indira as India's third prime minister. With Mars in the sixth house in navamsha, in the ninth house (Leo) in the dashamansha, the Sun sub-period had to prove meteoric for her as both the Sun and Jupiter are involved in the exchanges referred to earlier.

Jupiter-Moon and Mars: were the two sub-periods in which she planned her strategies well to strike hard in Jupiter-Rahu.

Against this background of the analysis given of the dashas, the predictions made about Indira may be studied.

CHAPTER XIV

ASTROLOGICAL BASIS OF THE PREDICTIONS

As I have said earlier, I worked hardest on the horoscope of Indira Gandhi after she imposed the Emergency (1975-77) to save her career from getting torpedoed. My younger brother, K. Vikram Rao, was in jail and Indira's dictatorial ways and her younger son, Sanjay's extra-constitutional methods of running the government of the day, had caused nation-wide agony.

Indira's horoscope was made available to the Indian astrological community through the *Astrological Magazine* whose internationally reputed editor, Dr. B.V. Raman, had obtained Indira's birth details from her secretariat. It was already available in private circulation, and in the books on astrology in Hindi of Pt. Gopesh Kumar Ojha.

I had used the Ashtakvarga to the last detail, the annual horoscope and Jaimini dashas. But here the discussion is confined only to the Vimshottari dasha and transits of planets, on the ashtakvarga of India and Indira.

The First Prediction

I was a government servant, bound by the government service conduct rules whereby political predictions could have been construed as "indulgence in politics", and I would consequently have run into trouble. So the predictions about Indira had to be confined only to my friends and trusted confidantes.¹⁹

In the Jupiter-Venus period (1962-65) her father had died and Indira was a careerless woman, without a house, without a husband, without educational qualifications. Yet some of us predicted that she would be able to fight back

19. Though later when I got my prediction published in advance, I ran into trouble.

from such a disadvantageous position because of the exchange of the sixth and the eleventh lords. *In transit, Saturn was in Aquarius aspecting her tenth lord in Leo, and the tenth house, Aries, through its third aspect. Jupiter was in Aries, the tenth house from her lagna, and aspecting the tenth house from her Moon in Capricorn.*

Indira became the Information and Broadcasting Minister under the second prime minister of India, Lal Bahadur Shastri, in 1964. She had mastered, in a very short time, the art of managing a ministry. Till today she is remembered as the best ever Information and Broadcasting Minister. Venus is the planet of music, fine arts, aestheticism and grace. She got a ministry which Venus had decided to give her.

The second prediction

The subsequent sub-periods were analysed as such: Sun, excellent as shown in the preceding section; Moon, the lagna lord, better; and Mars, the tenth lord and Vargottama, the best. The last sub-period, Rahu would pose some challenges. Rahu in the sixth house showed that. But the major dasha lord, Jupiter, was Vargottama, and the ninth lord in the eleventh house! In all this was evident the promise of turning all fights into victories. The crucial question was the six-eight position of Jupiter and Rahu, which improved considerably if it is observed from the position of Jupiter, that Rahu was with the sixth lord, Venus, again, though in the eighth house of surprises.

In the Jupiter-Rahu period (1968 to the end of 1970) Indira took the biggest risk of her career, obviously, after proper calculation of the stakes involved, after, it appeared, in retrospect, assurances given by some big world power, probably by Russia as it appeared to the nation, much later.

There had existed during the last days of her father, Nehru, what had come to be described the "Syndicate" of some extreme rightists in the Congress party consisting of Atulya Ghosh of West Bengal, S.Nijalingappa of Karnataka and S.K. Patil of Bombay with many others behind them. The Syndicate had planned to find a successor to Nehru,

who had become dispensable to the nation. Unforgiving, Indira had remembered it. It was her turn. She defied the Congress High Command by coming out with the theory of her "conscience vote"²⁰ referred to earlier.

She now came out with a fearsome extravaganza of deadly acts which had actually begun to look like the whimsicality of a female chosen wrongly as the prime minister by a bachelor, Kamraj Nadar, and his men. She dropped Morarji Desai, whom she had accommodated in her cabinet, on the ostensible ground that he was too conservative, too rightist and too hidebound to become sensitive to the needs of the changed times. She was settling old scores, working off old resentments. M.O. Mathai claims that he had warned Kamraj that Indira was the type "that would kick the ladder by which she climbed." Before any discordant note could creep into what might have become a mighty uproar, she nationalised banks, abolished privy purses, which were given to the princes of erstwhile princely states after they had agreed to merge their states into the union of India. Sardar Patel of India, much greater than Bismark of the European history, had given a legal guarantee and assurance to these princes. The amount was a meagre five crore of rupees only. But these were those populist gimmicks which did explode in the nation's face with a death-dealing fragrance, as though of a jasmine blossom. It was Indira's superbly lyrical socialism, venomous in content. But she was becoming charismatic, yes, she had to, because *Saturn aspects her Moon and the tenth house too. And the Moon is in the seventh house, which is the public image of a politician*. The hawks of the syndicate were watching it all, hoping gleefully that it could at best be only the female flutter of a dove whose plumage could be plucked out at any moment. But it was the period of the Vargottama sixth lord, Jupiter, a period of fight; it was the sub-period of Rahu in the sixth house, provoking the coy Kashmiri girl of yester-years, Indira, to become a man-eating tigress. *Earlier in Rahu-Jupiter she had fought*

20. She had accepted the Congress nominee Sanjiv Reddy for the post of Indian President. Later she changed her mind and supported V.V. Giri on the grounds of conscience.

battles with her father to marry a lover she wanted to marry, Feroze Gandhi. Now in Jupiter-Rahu she was fighting the enemies of her late father, whom she had come, now, to identify as her own enemies as well.

In a quick deft move she centralised all the intelligence agencies under her, in the prime minister's secretariat, talked of "committed" services, which the servile editor of the *National Herald*, Chalapathi Rau, expanded to mean, "commitment" to the progressive policies of Indira, and finally 'total loyalty' to Indira. Behind it were two officers of the Indian Civil Service, one of whom who discussed astrology with expert knowledge, is now dead. The other is warbling his notes of senility wild.

Indira kept dossiers on the "misdeeds" of all her ministers. They could be blackmailed; they could be bludgeoned into abject submission. Outwardly a socialist, the messiah of the poor, she was, inwardly, a fascist, now with the fullest support of the Indian communists, inebriated by the extra-territorial 'vodka' loyalty of those years. Rahu in Indira's house of uncles and aunts, had given to her a trustworthy 'extra-territorial uncle too.

Indira made use of the intelligence agencies to get surveyed the mood of the people, their reactions. Indira, it appears, *made most of her announcements at midnight in those days, on astrological advice*. This will be never known to the nation. The leftist historians have already distorted history sufficiently, grabbing American dollars also, without any sense of shame. My jyotish-guru, Yogi Bhaskaranandji, noted it and told us that in the constellations favoured by Tantriks for unleashing demonic forces, Indira was making most of her announcements. It was pernicious, and he insisted it would destroy her entire family some day.²¹ I, a government officer, a bonded labourer, was a mute critic only.

This brief winter of Indira-socialism would abdicate in favour of a saner summer was the elitist opinion, of those arm-chair pseudo-intellectuals whom the Indian television invites to discuss "current affairs", when their pro-

21. It is a spiritual law.

establishment credentials are not suspect. Those days, the other arm-chair critics of Indira with their conventional, metropolitan cities' smugness, thought that Indira's vulnerability had become too transparent. But she was running Jupiter-Rahu-Moon and then Jupiter-Rahu-Mars, with the Moon doling out the soft sermons of socialism and the Mars, the dagger thrusts of the dictator in making, which Indira had, unsuspectingly, already become.

33	32	32	25
25	SARVASHTAKA VARGA OF INDIRA GANDHI	24	
22			27
21	29	31	36

35	30	44	19
29	INDIA'S INDEPENDENCE CHART	27	
20			27
28	23	25	30

Saturn-Saturn

In the Vimshottari dasha scheme Jupiter-Rahu is followed by the Saturn-Saturn period, which brings out, depending on the placement of the concerned planets, a psychological transformation one is least prepared for. There can be atavistic emergence of the monstrosities of ancestors; there can be the willing use of vitriolic verbiage. Indira got copious supplies from the Marxist camp. The U.S.S.R. of those days had described yoga as a bourgeois

exercise and Indian communists, cretins ideologically, had condemned yoga without knowing that Indira had Dhirendra Brahmachari as her yoga teacher then already. The U.S.S.R. revised its opinion about yoga later and, Indian communists, buffoonishly accepted yoga as being a sound technique of physical exercise.

Under instructions, the Indian communists had condemned astrology also. Now in the CSIR countries, astrology has been having its finest revival along with religion, and India's Vedic astrologers feel happy to visit those countries where a 70 years old iron curtain had destroyed an open championing of the occult.

But in 1970-71 when Indira was entering her Saturn-Saturn period, the Indian communists should have seen the sarvashtaka varga both of Indira and, of course, India.

Indian astrologers had done no useful research (not till 1993) in mundane astrology to shape into beautiful tools of predictions, some of the more useful techniques of Vedic astrology. Watch the movement of Saturn for some major periods in this most crucial period of India's history and Indira's political life.

(a) From March 8, 1969, Saturn had entered Aries a strong house of India (30) and a stronger house of Indira (32) to stay here upto 27 April, 1971.

(b) From 27 April 1971 to 10 June, 1973 Saturn stayed in Taurus, a strong house of Indira (32) and the strongest house of India (44)

From the middle of October 1968, Jupiter in Virgo was in the strongest house of Indira (36). My jyotish-guru, Yogi Bhaskaranadji pointed out to me, that both, astrologers and Indira's opponents, were miscalculating, ignoring the strength inherent in the transiting Saturn, which would increase progressively, and of Jupiter, which would decline. Yet, Saturn, the charisma-giver was in the best of moods to favour Indira.

The third prediction

Astrology has been the leisure interest of many idle bureaucrats of India, who do it to please their bosses, read their horoscope and plant their own future in accordance

with the rise and fall of their political masters. They read avidly all wild predictions of Indian astrologers, one of whom had even said that Indira would find it difficult to become an M.P. (Member of the Parliament), and, at any rate, would never be a P.M. (Prime Minister). The urban citizenry was pondering a clouded future for Indira. What had got embedded in popular consciousness was that Indira with her finest populist gimmicks was the 'man' needed for India; what astrologers missed totally was the strength-lending transits of Saturn on her sarvashtaka; what her critics could not guess was that Indira had become a charismatic personality.

Indira got the parliament dissolved, ordered a mid-term poll. There was the louder allure of populism. There was the vital stimulus of a needed radical change which she was promising with her "Garibi Hatao" (eradicate poverty) slogan, a magical mantra with which the ghost of poverty could be exorcised.

The elections showed it all. Indira was a tidal wave. Her parliamentary victory became historic. The tigress had now become a man-eating menace. She gobbled up the entire Syndicate and destroyed the communists too, but getting closer to USSR, convulsed U.S.A. and President Nixon, by concluding a Peace Treaty with Russia in August, 1971, getting for India, the strong protection of one super-power.

Across the border, in Pakistan, was the debauch, dictatorial Yahya Khan, the military ruler ranting wildly with US support, and arms, the Patton tank and all that. The Seventh Fleet of USA was cruising towards the Bay of Bengal to protect what then was East Pakistan. On 3 December that year, in 1971, the Indo-Pak war broke out. In its finest hour of glory, the Indian army captured East Pakistan before the Seventh Fleet could move in. On the western front, Yahya Khan was mauled.

West Bengal was in the most traumatic convulsion of the Naxalite movement to which had been attracted some of the finest intellectuals among students, with great hopes of destroying a system which had perpetuated injustice. They were armed, they believed in violence and insurrection. The man-eating tigress demanded the flesh of these Naxalites to

whet her appetite with. In a few months, without the nation, noticing it, something like mini-Stalinist purges were enacted, with ruthless quiet efficiency.²²

Saturn in Taurus was the "India Wave" when Indira humiliated Pakistan. Atal Behari Vajpayee, more poetic than mentally balanced, and her critic as a member of an opposition party in the Indian parliament, had described her as "Durga". For the nation she had become not what she actually was, a man-eating tigress, but the very incarnation of the Goddess Durga, mounted on a tiger.

She was idolised. A witty speaker had then posed a question and answered it himself. "What is the best achievement of Nehru? he asked, and answered, "Producing Indira Gandhi."

The assembly elections then won for her a massive mandate all over the country. It was 1972. Till June 1973 only would Saturn stay here.

What next? Saturn was preparing to enter Gemini, a weak house of Indira and the weakest house of India, in the sarvashtakvarga.²³

The fourth and the fifth predictions

What were the deeper plans of Indira? She had got the parliament dissolved, ordered a mid-term poll on 27 December, 1970, when the Moon was in Jyestha, in the last quarter about to enter Moola in Sagittarius, that dangerous area which in the case of child-births, is indicative of the death of the child or its parents. Known as the ganda area, the area which spells danger, she made sure that she would take her opponents by surprise. Was she consulting astrologers? Will any of the Indira sycophants ever write about it? See the planetary position of the day:

22. India's Ambassador to USA, Siddhartha Shankar Ray was the Chief Minister of Bengal when Naxalites were annihilated.

23. Ashtakvarga must be used for major predictions.

	SAT 22'		
RAHU 1'	5-30 A.M. 27-12-1970 SUNDAY		MERCURY
SUN 11' MER 15'	MOON 22' JUP 3'	VEN 27' MARS 19'	
	SAT 8'	SUN 16' MER 28' VEN 0' 32	
	2-7-1971	KETU 21'	
MARS 28' RAHU 21'	JUP (R) 4'	MOON 1'	

In the evening, the Moon was going to be in the ganda area. Mars, at 19 degrees in Libra, was in the seventh from Saturn, at 22 degrees in Aries. There was the excellent Jupiter-Moon combination in Scorpio, in the fifth house from her lagna. But who had advised her to have an election with the tenth house under such a heavy affliction and her fourth lord Venus (her parliamentary seat) under the heaviest affliction? "See again," my jyotish guru, Yogi Bhaskaranandji had pointed out, "someone is advising her to get released some evil forces which will get her a thumping victory. But it will recoil. It is happening in her fourth house, involving her Mars, her fifth lord also. Bad for domestic peace, worse for her family."

Wrong ends to achieve what she wanted to achieve!

Her party, the Congress(R) had secured 349 seats. It was a bull-dozing majority of hunchbacks, morons, dwarfs, who now had to crawl before her. On 2 July, 1971, she got passed the Maintenance of Internal Security Act (MISA).

Mars at its extreme point of exaltation was her clearest intention of her future dictatorial ways, and Ketu at 21 degrees was kissing her natal Saturn in her lagna. What were her secret intentions? She attacked Pakistan, as already discussed.

There was Raj Narain, the socialist who had lost in the elections to Indira Gandhi at Rae Bareli. Crankish, eccentric, joker — yes, he was all that — but he was what others should have known, the gutsiest fighter. He had filed an election petition against Indira, which was got adjourned so often so much that nearly it would be at the end of the five-year term of Indira as prime minister that the case would be heard! No hearing and 1974 was over; the election petition of early 1971 was not being heard at all? Now it was April and May 1975, with the next general elections due, that the case came up for hearing.

In Gujarat, young students had launched an agitation against the rising corruption of the Indira regime, the false promises, with poverty increasing and uncontrollable inflation. A Bengali newspaper had carried a cartoon. The Bengali, fond of fish had bought with whatever money he was left with, a fish, and asked his wife to cook it. But where was the cooking oil? He did not have, he explained to his wife, the money to buy both the fish and cooking oil. Everything was so costly. The housewife threw the live fish out of the window into the pond outside. The fish, thus saved, fell into the pond shouting, "Indira Gandhi ki jai."²⁴

In Bihar, the veteran Jaya Prakash Narayan had joined, and created the biggest ever agitation against Indira.

Saturn had now moved into Gemini, a weak house of Indira and the weakest house of India.

The former Advocate General of Bihar, Sri Balabhadra Prasad Sinha, himself a keen astrologer, had asked me what would be the result of the election petition of Indira. I explained it thus:

(a) Indira was now passing through her Saturn-Mercury period, not bad as they were friends, mutually in trinal houses, but Mercury as the twelfth lord, and Saturn, also as the eighth lord, could not have brought her victory.

24. Hail Indira.

LAGNA	MUNTHA	KETU	SAT (R)
JUPITER	INDIRA GANDHI'S ANNUAL CHART 20-11-1974		
MOON			
	SUN VENUS RAHU	MARS MERCURY	

(b) For confirmation the annual chart²⁵ for Indira showed Saturn, retrograde, in the fourth house and the fourth lord was in the eighth house with Mars. The decision would go against her.

But if she appealed in the Supreme Court, and, if the case came up for hearing, after her birthday of 1975, she would win there.

Indira lost the Allahabad case, there was demand for her resignation, she imposed the National Emergency on June 26 1975, made fullest use of the MISA, arrested all those members even of her own party, as were no more congenial, and could be an obstruction to the rise of her son, Sanjay, as the future prime minister. A captive parliament had to amend the People's Representation Act, place the prime minister, retrospectively above the law. The case when before the Supreme Court, was a mere formality. The defeat at the Allahabad High Court was predicted, and her 'victory' finally in that legal battle, too, was a foregone conclusion.

In the Allahabad High Court, a very minor-looking point, based on the record of the then office of the Accountant General, Central Revenues, was enough to establish that Yashpal Kapoor, was still government servant when he was canvassing for Indira Gandhi in the Rae Bareli elections. The Yashpal Kapoor brand of politicians have only multiplied since then. But the audit department²⁶ had to be destroyed, the judiciary had to be

25. Read the excellent book on Annual Horoscope by Dr. K.S. Charak, FRCS

26. The evidence made available from audit registers had gone against Indira Gandhi.

enslaved, and, with all her opponents in jail, the country had to accept her son Sanjay as the future prime minister.

But Saturn was in Gemini, in the weakest house of India—and the nation was in agony.

Every prediction of mine about Indira Gandhi was coming out correct. I was now in Calcutta and one day I heard that my younger brother Vikram Rao had been arrested at Baroda.

Pupul Jayakar, a poor analyst of India's political situation and with her lukewarm justification of Indira's ways of functioning, twists those incidents, to portray Indira of those days, the lacklustre leader of the country, the blood-thirsty goddess Durga of Atal Behari Vajpayee, not even as the central villain of the history of those years (1975-77).

The sixth prediction: which brought me into limelight

I have referred to my working hardest on the horoscope of Indira Gandhi, harder than on any other horoscope ever. My data was accurate, my predictions about her were coming out correct. But India was being ruled by a totally abnormal woman for whom nothing was either sacred, standard, tradition, or a democratic norm. Her will had to prevail. She had no administrative ability. Her ability was that of a villainous ruler who had perfected the art of dividing all opponents and corrupted India's electoral system.

Agitations in Gujarat and by J.P. in Bihar were shaking the nation. She lost the election case in the Allahabad High Court. What she did after, during and before this, has been discussed in the stories told by her dashas. She had become the most obnoxious ever political figure of India, shameless to the point of extremity, and her son, Sanjay, was a national terror.

A conspiracy to overthrow Indira through violent means was not hatched by George Fernandes, as Pupul Jaykar seems to suggest (p. 290). It was to sabotage the communications, and create panic. Indira had terrorised the nation and her son, Sanjay, about whom Mathai says: "an immature boy" (p. 253) took charge of her. One who

joined Fernandes was my brother and it was known as the famous Baroda Dynamite case. My brother was the prime accused till Fernandes, who had gone underground, was caught.

My astrological investigation had to be multi-fold:

(a) When would Indira fall?
 (b) When would I meet my younger brother outside the jail?

(c) When would Dr. K. Sudha, the doctor wife of Vikram, meet her husband?

(d) When would the children of my brother, Vineeta and Sudev, meet their father?

My prediction on Indira's horoscope would be hundred percent accurate I knew and, was sure because I had prepared all the data and analysed already so much, even before she imposed her notorious mother-and-son rule over the nation, through the Emergency (1975-77).

Indira would be soon entering her Saturn-Ketu period between July 1976 and August 1977. Ketu in the twelfth house and, twelfth from her major dasha lord Saturn would cause her downfall. In the dashamansha Ketu was again in the twelfth house from Saturn and, in the tenth house.

Indira would be 60 years old in 1977, a critical period about which my research published in the *Astrological Magazine* under the title "Three Stages of a Prediction" (January 1985) has been tested on thousands of horoscopes.²⁷ She would be disgraced.

From January 1977 Saturn would be at 21 degrees in Cancer, exactly on her natal Saturn at 21 degrees in Cancer. Ketu would be in Aries, in her tenth house. Mars would be between Capricorn and Aquarius from 2 February 1977 to 19 April. How could she escape a fall.

Then a rarely used ashtakvarga method too revealed disaster for her.

Wife-husband meeting

Both Vikram and his wife Sudha have Pisces ascendant. Jupiter in Taurus would be aspecting their seventh houses. And Mercury their seventh lord would be

27. Included in my book *Ups and Downs in Career*

in Pisces, their lagna. Their dasha-periods were examined and it was highly favourable.

Children meeting father

Jupiter in Aries would be in the lagna of his daughter, Vineeta, aspecting her ninth house and the ninth lord. The same Jupiter would next be in Taurus, in the ninth house of Sudev, from his Virgo lagna, The dashas of both children favoured their meeting their father.

My meeting my brother

I examined my own horoscope and found it most favourable in many ways.

The timing was between March and May 1977. Closer timing was March 1977. The mother-son rule of those sinister days came to an end on March 22 1977 when they and their party lost in the general elections.

In an interview to the famous Hindi weekly (now a fortnightly) *Dharmayuga* (July 1977), my brother had referred to my prediction. Before my realising it many important politicians remembered it as being a very extraordinary prediction.

Seventh prediction

I was transferred to Delhi in April 1978 and I found many important politicians seeking time to get astrological consultations. Since those days my collection of many of the most reliable political horoscopes has, perhaps, been the largest in the country.

Indira, the timid and nervous woman now, deserted by many of her erstwhile "unscrupulous, crude and small men" as Mathai says, was persuaded to fight elections from a "safe" constituency from south India, from Chikmagalur in the state of Karnataka. I was asked by many and was told that all astrologers had predicted that she would lose. I differed. I said that she would win but after the retrogression of Jupiter on 25 November 1978 and before the retrogression of Saturn on 25 December 1978, she would suffer a setback.

Indira was elected from Chikmagalur but was expelled from the Indian parliament, through a privilege motion before 25 December 1978.

The eighth prediction : partly failed one

I should actually call it a failed prediction. In the general elections of 1980 the astrological position of both Indira and her son, Sanjay, had improved very much. But just then I was given a horoscope of Babu Jagjivan Ram, a veteran scheduled caste leader who had left Indira in February 1977, and successfully won his elections in the anti-Indira wave of 1977. If his horoscope was correct, he stood the best chance of becoming the prime minister. Indira's chances were second best, was my prediction. But later Jagjivan Ram's horoscope turned out to be fake. He did not know his birth-time. I told my late friend Kanad Rishi Bhatnagar that he should not have been so confident about my prediction. My mistake was that I never verified the non-political events of Jagjivan Ram's life.²⁸ I had therefore to fail. Indira came back as the prime minister.

The ninth prediction: tragic

Saturn in Virgo till March 1980 would retrograde into Leo and cause terrible unhappiness to Indira, was my prediction. See in the horoscope of Sanjay Gandhi, who died in an aeroplane crash in June 1980. I had not predicted the death of Sanjay. I had only predicted a disaster in Delhi causing a major change in the central government. Sanjay had once again become a sinister power-centre after Indira came back to power.

A rustic Hindi poet, Ghagh, had, with his deep knowledge of mundane astrology, said nearly 300 years ago, that when Leo comes under malefic influence with Saturn there, the Delhi durbar (royal court) is destroyed:

Jo Shani Simha karasi vasa

To garh dilli hosi nasa

This comes out hundred percent correct inspite of the ill-argued, unscientific non-astrological argument of a giftless astrologer of Bihar, more distinguished in abusive writing than useful research. In 1889 India had reeled under a terrible drought and the area around Delhi was strewn with corpses. In 1919 the Montague-Chelmsford

28. Unless the family events are verified, the horoscope should not be accepted as being correct.

Reforms and Gandhiji's Khilafat Movement had shaken up the British government which had, by then shifted the capital of India. In 1948-49 the orgies of communal riots and the aftermath of the assassination of Mahatma Gandhi had shaken up the Nehru government. Nehru, the timid prime minister without the help of British troops which had gone back to England after independence, did not know how to control Delhi's communal riots. It was left to the genius of Sardar Vallabh Bhai Patel to save the situation.

In 1979-80 Saturn, Rahu, Mars and Jupiter in Leo had caused havoc. The first casualty was the government of Morarji Desai, the prime minister; next to go was Charan Singh, another prime minister; then came Indira back into power. But Saturn re-entering Leo, destroyed Indira's most trusted, immature and brash political aide, her son Sanjay Gandhi, around whom she had planned her dynastic succession.

Yet the Bihari astrologer with his poor astrological investigation and poorer knowledge of the history of India keeps criticising the poet Ghagh for the great astrological maxim he has given us.

C H A P T E R X V

THE TENTH (THE MOST TRAGIC) PREDICTION

I have already referred to a prediction of an ignorant astrologer under "Saturn-Moon" exchange of Indira, about the end of Indira. Such astrologers are many in India. Their knowledge of astrology is poor, and research none, but the fund of political information they collect from various sources is enormous. My predictions were:

(a) In an article in Hindi I have recently disclosed that as early as March 1984 I had told a respected leader of Delhi, Chowdhari Brahma Prakash, that Indira would not live to see her next birthday falling on 19 November, 1984.

(*Hindustan*, January first week, 1993)

(b) One night Raja Dinesh Singh had asked me some time in April or May 1984 and I had told him that the end of Indira was imminent. He asked me if I could tell the "time-frame", a favourite expression of his. I had to work hard, with Dr. R.K. Caroli, Mr. Anand Singh, a close friend and personal secretary of Raja Dinesh Singh, waiting impatiently. The calculations were done by my friend Kumar Viveki. My specific answer was: "between 1st and 4th November 1984". Indira was shot dead on 31st October, 1984.

Later, addressing an astrological convocation what Raja Dinesh Singh said, was reported in *Astrological Magazine* as: "He mentioned many of Mr. Rao's predictions such as Mrs. Gandhi's death, etc., which had proved correct."

(*Astrological Magazine*, June 1990, p. 531)

My basis of prediction

Briefly my basis of this prediction which is remembered and quoted even today and which was reported in the *Statesman* (see the front page) was, as follows:

(a) The New Year Horoscope of 1984 had clearly shown a tragic change in the central government.

(b) Indira was passing through the Saturn-Rahu period. In Rahu-Saturn she had defied her father and married Feroze Gandhi. In Jupiter-Saturn she had broken off all her relations with her husband and there were terrible scandals heard about her which include the necklace she had got from the king of Saudi Arabia and the mink coat she had got from Dharam Teja, a shipping magnate.

Now in Saturn-Rahu she had antagonised the Sikhs by hurting their religious sentiments. She had invited her doom.

Her span of life could not be more than 68 years by any calculation. (See Saturn in the lagna).

Saturn in her lagna was aspecting her lagna lord; as her seventh and the eighth lord, it had to prove disastrous.

From her Moon, Saturn was again her second lord in the seventh house. Saturn's major period had to be a killer.

Which sub-period?

Which sub-period, was the question to be decided. The Moon in her seventh house aspected by Jupiter could save her. The Sun in her fifth house again aspected by Jupiter could save her. But Mars in her second house could be a killer though being a yogakaraka, it would not kill her.

Rahu like Saturn is a fully qualified killer according to Vedic astrology. Then Rahu with Venus, a killer for Cancer ascendant, in the sixth house was doubly bad.

Transits: In the ashtakvarga, as I wrote in the November 1984 issue of the *Astrological Magazine* (available in Delhi in the middle of October) I had already said that after 24 September 1984 Saturn in Vishakha (20 degrees in Libra) had entered that "crucial area" again. Jupiter with Mars in Sagittarius was in the twelfth house from her Moon in Capricorn. The transit of Rahu in Taurus²⁹ was bad again as it was on her natal Jupiter.

There was no saving element anywhere.

29. See discussion on eclipses in this book.

Predictions of other astrologers

In the *Astrological Magazine* of September and October-November 1984 I had predicted about a tragic change in the central government in Oct.-Nov. 1984. But strangely, there were other predictions of some well-known astrologers which were different.

R. Lakshmanan, (*September, 1984, p. 704*): "Her lagna according to me is Leo or Simha." (I had met his arguments in my letter of November, 1984.)³⁰

T. Ramaswamy Aiyangar (*December 1984, p. 930*): "Surely we will see Mrs. Gandhi in the highest seat of power."

R. Santhanam (*September 1984, p. 718-719*)

Before this prediction is discussed to show how undigested knowledge of Vedic astrology leads to disastrously wrong predictions, some background is necessary. R. Santhanam had come to my place and showed this article to me in May or June 1984 when M.N Kedar, a brilliant astrologer, was sitting with me. Kedar asked Santhanam not to send it, giving him enough hints that he would become a butt of astrological jokes.

But those days Santhanam was busy translating Parashara's Hora Shastra into English. I had told him that his translation into English from the Hindi translation of Sitaram Jha and others in no way showed that he had understood the techniques of Parashara. A team of 20 expert astrologers would alone be able to do some justice to the translation, with useful explanatory notes on that great classic. He never listened to my advice and produced a translation which is very faulty, confused and misleading. But he was convinced that he had understood Parashara well. In making the prediction about the future of Indira in 1985 general elections, he failed to see the faults in his analysis based on Parashara's astrology. He argued that he alone would be proven correct. His piece which appeared in the *Astrological Magazine* (with my comments, below was as follows:

30. He was a very dignified and scholarly astrologer.

"The General Elections are due within a couple of months. She will be running Rahu's sub-period in the major period of Saturn from 28-6-1984 to 5-5-1987."(1)

"Now take the role of Rahu, the sub-lord. He is in *prakashana avastha* which is extremely good and next best to Sabhavastha."(2)

"He occupies eleven yogakaraka divisions or vargas in the shadasvarga scheme."(3)

"Jupiter has matchless *istha-phala* of 50.6 as against the kasta-phala of 6.12, i.e., he will be over eight times more benefic than being malefic and Rahu grabs these virtues from Jupiter."(4)

"Above all, the nation will at that time be in Ketu Dasa, Moon bhukti."(5)

"Thus the prime minister is destined to walk towards the throne successfully once again in the next General Elections."(6)

My comments

For a person who has translated the Brihad Parashara Hora Shastra into English, it was absolutely necessary not to display so much ignorance of the subtle principles of Parashara and after showing so much pedantry, collapse with a most miserable prediction, of the many in his brief astrological career as a predictor.

1. and 2. There is no fundamental research in the conditions ("avasthas") used by Parashara by anyone. The first point is whether the calculation is correct at all. Is the computer which is doing it well-programmed? An honest investigator must have such doubts. Santhanam had no such doubts, so he proceeds to interpret Rahu's "prakashana" avastha mechanically. He should first see that Rahu could be a killer. Why? Saturn is in sarpa-decanate (poisonous) and the span of life is 68 years. In Saturn's period, a malefic sub-period, that of Rahu, in the sixth from Saturn and twelfth from Moon had to be a killer. It is a simpler Parashara principle which the translator of the Hora Shastra should have known.

Once it is that known it is the Saturn-Rahu period, Santhanam should have seen that in the navamsha Rahu

was in the seventh house from Saturn and in the dashamsha the position was, again, six-eight, as in the birth horoscope. These are most elementary principles of dasha interpretations which the translator of the Brihad Parashara Hora Shastra should have known.

3. Neither Rahu nor Jupiter occupies eleven yogakaraka divisions in the 16 charts. It is a total misreading of divisional horoscopes.

4. Now he proceeds to transfer the Ista-phala of Jupiter to Rahu. It is fallacious in two ways. First, the calculation of Istaphala is done in four ways. Which one of them is correct? No astrologer has produced any research in this area. How is Santhanam assuming that his calculation is correct? Then how can he transfer the Ista-phala of Jupiter to Rahu? What is the authority for doing so? Does he know that in the case of shadowy planets this calculation is not done at all? Why be so anxious to exhibit such colossal ignorance of Parashari astrology?

5. Santhanam knows that the nation would be running the Ketu-Moon period. Has he seen that Ketu is in the seventh house of the Independence horoscope, and that it was in this period that India faced the worst of its terrorist problems? Then does he know the meaning of the ownership of the third house by the Moon for India's Taurus lagna? Has he seen the position of Ketu and Moon in the navamsha of the independence chart? Did he see anything very dangerous?

Had he seen my predictions on the basis of three Parashari dashas on p. 919 in the October 1984 issue, in which I had spoken of a "clear danger signal" in October 1984 and "the Central government underwent, in the past, significant, if tragic, changes?"

6. Then Santhanam speaks of the next general elections. Has he done any research when general elections are held? Only one, a engineer-astrologer, Y.K. Bansal, has done research on this subject, and quoting it, I had predicted in the Vishwa Vijay Panchanga both in 1989 and 1991 April about general elections. On the same basis, I have predicted that the next general elections in India would be held after June 1994, and not before.

Having done no such research, Santhanam had predicted in his journal *Times of Astrology* (August 1991, p. 4): "Here Ketu is placed in the tenth house. He changes from Gemini to Taurus in the first week of October, next year. Hence any time from August to December 1992, we can see preparations for the 11th Lok Sabha bidding good bye to the present Lok Sabha, the 10th one."

Obviously Santhanam has not read the major research of Y.K. Bansal. It is the end of 1993 now and there are no indications of any general elections.

Note: Under Rajiv Gandhi we will show again how "Sabhavastha" has been made use of by the translator of the Brihad Parashara Hora Shastra to make another disastrous prediction in 1989 when he predicted that the Congress(I) would bag 315 seats and, that Rajiv Gandhi would become the prime minister. The Congress(I) could get only 195 seats and Rajiv Gandhi could not become the prime minister.

The purpose

The purpose of pointing out these instances is to show that mundane astrology needs a more in depth research, not the pop stuff that is being doled out by quacks who can give no astrological reasons or by pedants who cannot interpret Parashara properly.

This has done so much damage to the great heritage of Vedic astrology that when Rajiv Gandhi died, the *Times of India* carried an article entitled, "What the Stars Didn't foretell" and reviewed all the disastrous predictions of India's astrologers. (See under "Rajiv Gandhi")

How misleading such predictions are, can be seen from another prediction in the *Times of Astrology* (August 1991, p. 5)

"Keeping these clues in mind, it can be stated that part of this sub-period of Jupiter, i.e., from September 1991 to February 1992, will create anxieties about the health of Sri Rao which will necessitate another leader to head the government."

Here the reference is to the prime minister, P.V. Narasimha Rao, who faced no such problem and is as energetic as he ever was in May, 1993.

Then referring to the muhurta, the election of the P.V. Narasimha Rao Government (the prime minister from 1991 May to the present month (September 1993), the further prediction of Santhanam is, "This ghatika on its own can reduce the term of the entire Government to as low as ten months."

According to this calculation from May 1991 adding ten months, the government of the prime minister P.V. Narasimha Rao should have collapsed by March 1992. It is already September 1993 and nothing of that type has happened.

All these are instances of constipative astrology, ill-digested knowledge of astrological classics. So we astrologers *must keep ourselves in our modest limits and not over-emphasise such predictions and get ridiculed.*

CHAPTER XVI

INDIRA: THE SPIRITUAL SIDE

Under "What did they contribute?" a weekly, (*The Week* of May 23, 1993) collected opinion of different persons about the Nehru dynasty. Four such pieces are given here:

R. Venkataraman, 83, former President, Madras

"Panditji was a person with great concern for service of the poor. His concept of mixed economy was unique and timely. So was the idea of non-alignment."

"He was impatient with mediocrity, with sullenness. He accepted nothing but the best. That made him a little petulant."

"He was a true democrat. There were a number of occasions when we were able to get even the cabinet decisions changed. Those days, the interaction between party members and leaders was very good. He encouraged it."

"Indira was a very efficient administrator. In that respect, she was even superior to Panditji. She also had very deep sympathies for the poor. Only because of the Emergency her true image was tarnished."

"As public figures, I am not aware of any of their failings. As for personal failings, they were of no concern of mine."

"Rajiv was a brilliant young man. In his first few years, he earned a name for himself in international forums. But his grasp of administration was very weak."

"I think external relations was in the blood of the Nehru family. Without much background, Panditji, Indira and Rajiv were able to pick it up."

C. Subramaniam, 83, former Union Minister and Governor, Madras

“Panditji was one of the three persons who influenced my life. His influence was with regard to the scientific temper he inculcated in me. He taught me social ideology. His greatest success was in nurturing Parliament into an effective institution.”

“Indira Gandhi had the best training to become the prime minister. She was much better than Nehru in taking decisions. I think she contributed greatly to raising India's prestige abroad.”

“A great thing about Nehru was that he encouraged and developed leadership at the state level. Then you could find chief ministers of great stature. But Indira Gandhi thought they would become a threat to her own position. After 1980, she tried to use everybody, including the RSS.”

“Rajiv Gandhi's speech at the Congress centenary was the best I have heard. But unfortunately it remained just a speech.”

Shambhu Nath Jha, 65, former editor, Indian Nation, Patna

“Nehru and Indira Gandhi were more than mere prime ministers; they were national leaders. Rajiv was simply a prime minister, lacking the qualities of his grandfather and mother.”

“Nehru was largely responsible for the partition because he was in a hurry to become prime minister. Had he waited one more year, partition could have been avoided.”

“It was Indira Gandhi who created most problems the nation is facing today. By 1969 she was already a leader, after that she was a dictator.”

“Rajiv Gandhi was an incompetent leader. He along with his advisers, misled the nation. But his death was a setback for the nation.”

S. Nijalingappa, former AICC president, Bangalore

“The Nehru dynasty's rule has been the bane of our country. Nehru was a good and kind person. Once, when I said to him, you are a very rich man, he was quite shocked, and promptly showed me all his accounts. I found that he

was actually saving Rs.9 per month. Then, he showed me the sleeve of his pashmina wool achkan: It was all darned—he said he simply could not afford a new one. But he was a leader with no initiative, he was just a good imitator. As a prime minister he was a misfit."

"I was very fond of him. I was fond of his daughter, too. I am also among the men who were responsible for making her prime minister after Shastri. She was intelligent, well-behaved and had a lot of exposure. It was a very bad choice. She became a dishonest and domineering woman, and we gradually lost all respect for her. The less said about her the better."

"As for Rajiv, I see nothing praiseworthy about him. I hope this dynastic rule has ended with him."

Historically, how the Nehrus would be assessed is least significant now. How much true material evidence will be available, how much has been destroyed, and how much will be revealed, if many of the survivors and beneficiaries of that period from Nehru to Rajiv tell the true story, cannot be known or guessed. The true portraits of these persons will never be painted, and the world will be offered the types of mangled, disturbed or gorgeous and glamorous versions as are available.

Indira's spiritual side is hardly referred to by anyone, the belief of the daughter of Kamala Nehru in the great spiritual traditions of India and her visits to pilgrimages, meeting saints.

It is the wives of some Indian leaders that can provide rich enough material for the "other" Indira, not the dictator of the national emergency, or, the dynasty-promoting mother of Sanjay and Rajiv, but the devotee of God.

I can quote from many sources, some of them even now in big positions in Indian politics and the government but, I know, that in keeping with the Nehruvian line of hypocrisy, they would deny it, if I mention their names. These sources will have to remain anonymous. Some spiritual glimpses Pupul Jaykar does provide of Indira of the post-1980 era, and almost tries to divide Indira into two halves, the devilish half till 1977 and the divine half in the 1977-84 period, either deliberately, for want of definite information

or lack of insight. She collected all her material from persons who may have known less about the spiritual side of Indira or, may not have discussed it with her. Jayakar herself may not have been interested in collecting information about this subject as, she, the follower of J. Krishnamurti may have felt that anyone who was not following Krishnamurti was groping in the dark. There are more references to Krishnamurti, who came very late into the life of Indira in Jayakar's biography of Indira, then to any other saint, a natural weakness.

Indira and Anandmoyee Ma

The great woman-saint, Ma Anandmoyee, unlike any other contemporary great saint of her time, had exhibited all her extraordinary spiritual powers from her childhood. At the home of Sh. Hari Ram Joshi, Nazarbagh, Lucknow, I had her darshan many times. Being a young boy. I had free access to all rooms, where women gathered, talked about Ma referring mostly to the miracles, they had witnessed. Some more intelligent people talked of the higher spiritual lessons they had been given by Ma, as all great saints give. Ma never uttered a word; they never asked a question. Communion, through communication or communication through communion, whatever one may describe it as; the transmission of ecstasy through her sankalpa (resolution) or, through the dreams of her devotees in which she conveyed her messages; her peace radiating presence; the joyous intensity flowing from a mere remembrance of the great Ma—have been the experiences of so many. These are not recorded, Many of such experiences are unrecordable, because of the ineffable and indescribable experiences of the spiritual pulsations one feels on such occasions. Spiritual bliss can never be enchain'd within the fetters of words. It is like Upanishadic subtlety and brevity, abstractions which are intimations of divinity. The Upanishads say that he who says that he knows does not know: he who says, that he does not know whether he knows perhaps know it, he who says that he does not know it, perhaps knows it.

The Upanishads had interested Indira Gandhi so deeply that persons who discussed it with her, told me that she

experienced, what the Upanishads state, in the presence of the great Ma. Did I agree? My answer was astrological.

Ketu is in the twelfth house. At different stages Ketu in the twelfth house, gives different experiences, from great expenditure, unbearable humiliation, to divine detachment from the gross and the material. Ketu in the twelfth house of Indira Gandhi interests astrologers, who knew that the dictator had a spiritual throb in her life well concealed from others, in the adroit and secretive way, characteristic of her.

The Moon in navamsha

In the navamsha Indira's Moon in the house of Saturn, Aquarius, aspected by Mars, from Leo, is-spirituality concealed in her twelfth house, of her moods and hours of communion with the eternal, the omniscient, the omnipresent. The Moon is her fifth lord of the navamsha and the lord of the fifth house of spiritual inclinations.

How it must have evolved in her life can be traced astrologically. Two different persons, not related to each other, had different experiences with Indira Gandhi in 1966 when she had become the prime minister. Someone in high position once, but later, out of her favour in 1980, had asked me whether I had the correct horoscope of Indira Gandhi and, when I said that I had, he told me that I should still compare it with the one he had. He drew out of his secret cupboard a horoscope of Indira, which he told me, she had given him in 1966 and had asked him to consult a well known astrologer. His intention in giving the horoscope of Indira to me in 1980 was only to make sure that, my prediction to him that he would have a period of a come back in future, would be possible only if Indira vanished from the national political scene. He did come back into Indian politics and got high positions only after the assassination of Indira Gandhi.

The other incident was narrated by a friend who saw Indira meeting the great Ranchoddas Baba doing his relief work in the Bihar famine of 1966-1967 in the Chota Nagpur division of Bihar. She, the prime minister, went straight and lay prostrate before the great saint (doing

sastanga) in the presence of so many devotees and disciples of the Baba.

It was in 1966 which belongs to what Jayakar might have described in her distorted view of Indira, as the non-spiritual half of Indira's life.

Hari Ram Joshi of Lucknow who was like a devotee uncle of mine, had told us often of how Kamala Nehru and Indira Priyadarshini Nehru (her pre-marriage name) had spent hours in the company of Ma Anandmoyee as traditional Hindu women do, all over the country. Nehru's sisters Vijaylakshmi and Krishna must have found the change that had come into their residence, Anand Bhawan, after the boycott of foreign goods, during the early days of the Gandhi era. For a very inconvenient Kamala it was a happy change to see a Europeanised house becoming an Indian home at last; for the sisters of Nehru it was an irksome dose of patriotism, not in keeping with the family traditions they had been brought up in. For Kamala it was a return to the atmosphere of an Indian which was absent in Anand Bhawan. Closer to her mother, Indira, it can be presumed, welcomed the change and cultivated the simple habits she had been known for all her life. A part of her was a nun.

The spiritual radiance Kamala had, which was noticed by many Congress workers in the thirties at the Anand Bhawan office, has been talked about less openly. Immediately after independence it was the agnostic Nehru, the prime minister who had to be pleased. Referring to Kamala Nehru was taboo because Kamala was spiritual. Jayakar should have known that Indira, brought up in that atmosphere, and close to her mother, had in her those spiritual traditions, which she never revealed openly, till 1977, when she fell from power. It is after this that the nation knew more about it, or many came to know for the first time about this side of Indira. The nation had to know it because Indira fell from power in her Saturn-Ketu period in 1977. Ketu in the twelfth house of fall or retirement from public life is the salvation-giver, too. Saturn is the planet of divine detachment. Both malefics, Saturn and Ketu, must have burnt out Indira's ambitions, and, she was struggling. She did what women generally from orthodox families of

India do in such situations—she went to pilgrimages and saints, did pooja more intensely, consulted astrologers of all varieties, and fought back, with the indomitable Sanjay, her second son, her battles.

Astrological explanation

It is truer to say that Indira was a totally changed woman after her return to power in 1980. The astrological explanation is clear:

Saturn-Ketu: In this period her spirits were sustained by resort to the great Indian tradition of intense devotion.

She had asked the husband of a very important Indian once in 1978 where was the ring his wife wanted her (Indira) to wear, a ring of gold got from a saint for Indira Gandhi. A few days after, Indira was seen wearing this ring.

Saturn-Venus: Indira came back to power but her staunchest political support, her second son, Sanjay, was no more.

Saturn-Sun: The Sun in the fifth had deepened her spiritual inclinations. The nation knew that Indira went to pilgrimages and saints, did puja and consulted astrologers.

Saturn-Moon: The melancholia of her girlhood, were now in the Saturn-Moon period, the melancholy moods of a dejected mother, which gave her a deeper sense of detachment.

Saturn-Mars: Mars the fifth lord had deepened the spiritual mood.

Saturn-Rahu : She took the decision to tackle the problem of Punjab in her own way, and, was killed.

Through Indira of 1980-84, who had come closer to the genuine spiritual tradition of India openly, the nation had come to see, not the daughter of Jawaharlal Nehru, her father, but the inheritor of the spiritual tradition of Kamala, her mother. The futility of life's pursuits—she spoke about it to Giridhari Lal Dogra, a leader of Jammu who had taken her to the great Kashmiri saint, Lakshmanjoo. No reference to Dogra is made by Pupul Jayakar in her biography. She perhaps did not know because when she was writing her biography of Indira, Dogra was no more.

The words Dogra had uttered, when he had come to

consult me, after Indira's death, haunt me still: "She loved her country—she wanted to do her best for the poor—she was deeply spiritual—call her the daughter of Kamala Nehru, see her as the daughter of Kamala Nehru."

Dogra's eyelids had become moist. He had heard the throb of Indira's spirituality—and through it all had seen Kamala Nehru come back alive, with a new name, and, in the guise of Indira Gandhi.

C H A P T E R X V I I

ASTROLOGICAL INEVITABILITY

As far as I am concerned, I must avoid making an assessment of Indira Gandhi's place in Indian and world history, as, it is her contemporaries, and historians, who have to do it.

Yet I must place here on record, that at least three non-Congress leaders of Indira have told me some time or the other that if Indira had not imposed the national emergency (1975-77) her reputation would not have been tarnished so much. Inspite of it, she has been to date the greatest prime minister we have had. A woman-journalist, Tavleen Singh, refers to the Nehru dynasty, particularly to Indira, as an evil woman. She is perhaps a Sikh and like many Sikhs, she must be sharing the bitter memory of the attack on the Golden Temple in June, 1984, ordered by Indira Gandhi.

Many Congress leaders who benefitted from Jawaharlal Nehru but suffered at the hands of Indira Gandhi, referred to him as a great man. Younger Congress leaders, who were not in politics during the Nehru era, do not compare Nehru and Indira. The Youth Congress leaders compare Indira Gandhi with her two sons, Rajiv and Sanjay, and also compare Rajiv and Sanjay, their leadership styles, and express their individual opinions.

Then as commanded performers, the writers of the biographies of the Nehru dynasty have followed the style of M. Chalapathi Rau, the second editor of the *National Herald*, discovering in Nehru more virtues, than Hindus discover even in their gods.

All this, the hymnal praises of the dynasty in dull prose will go on, till the process of de-Nehruisation starts some time or the other, may be from 1996-97, when the sheen of

this dynasty will get rubbed off, and, the members of this dynasty are seen as the curses of the nation, detrimental to the growth of healthy democratic conventions in India.

So let the assessment wait.

In making the nine successful predictions which I have already discussed, eclipses and the independence horoscope was first studied invariably. So the three should be seen together: Indira's horoscope, the national horoscope and the role of eclipses, as done in the case of Nehru. Here more eclipses will be mentioned, together with their effect on the career of Indira Gandhi.

Independence horoscope

The Mercury-Rahu period started from March 9, 1975 and Mercury-Rahu-Rahu period lasted upto July 27, 1975. Mercury-Rahu periods can be, whatever their mutual dispositions in any horoscope, periods of mental aberrations. In the (Independence Horoscope) Rahu, the sub-period lord is in the lagna, causing pain to the nation. In the navamsha, Rahu is in the twelfth house. And in the dashamansha, Rahu is again in the twelfth house.

In Saturn-Rahu period India's prime minister was Jawahar Lal Nehru and India suffered in the war with China and had a national emergency, with external emergency declared.

In Mercury-Rahu period, Indira, the daughter, was the prime minister of India, and the nation suffered its first of the worst inflations. Indira who had got elected on her populism by coining her "garibi hatao" (eradicate poverty) slogan, did not have the administrative capacity to control the national economic situation. Like her father, she had no knowledge of economics. She had failed as a prime minister on all fronts. Her best achievements till then had been her acts of annihilation of the Congress party, of the rising leaders who could become a threat to her, and, finally, Pakistan in the war of December 1971, as a result of which Bangla Desh was born.

On the colourless but positive economic front, she had nothing to offer to the nation, as, here her destructive intelligence could not have helped her fashion out lasting

economic reforms which had heroine-worshipped her in 1971. The nation which had worshipped the new-found goddess was disillusioned. An agitation started in Gujarat by students caught the imagination of the nation, and, the famous leader, Jayaprakash Narayan, spearheaded the nationwide agitation against Indira. Her position was becoming shaky.

Then came up for hearing her election case at Allahabad High Court, a case which should have been heard in 1971. It had now to be disposed of, as the judge, Justice Jagmohan Lal Sinha, had to decide it, at least now. The case was given earlier to a judge on the eve of his retirement and he retired before deciding it. Then another judge, also about to retire, was given the case and he too retired without deciding the case. Was it all not in keeping with the Indira style of manipulation, was a question which could not have been debated too openly as it would have perhaps constituted a contempt of the court.

Raj Narain, the socialist leader, was a dogged wrestler physically in his youth, and politically in his middle age. His rusticity and simplicity was as earthly as that of an Indian villager, and he was challenging the uncrowned queen of India to whom he had lost the election by a very wide margin. Yet if he succeeded in proving that Indira had indulged in electoral malpractices his case would have been stronger, legally. Collecting such evidence which the entire country knew to be true, is never easy to collect and prove in a court of law. Actually there should have been massive evidence as Indira and her son Sanjay knew and had mastered the art of misusing the entire governmental machinery to exploit and consolidate their positions. To prove it in a court of law, incontrovertible evidence is, however, never easy to gather.

But there were two eclipses in the month of May, a partial solar eclipse on May 11, 1975, and a total lunar eclipse on May 25, 1975.

Ketu was in Taurus, the lagna of the independence horoscope and over the Jupiter (the sixth lord of courts) of Indira. It has been shown earlier that Saturn in Gemini, in the weakest house of India's sarvastaka and a weak house

of Indira's sarvastaka had to create weakness in many ways for the nation. There was that astrological inevitability in this transit of Saturn in Gemini.

The eclipse of May 11 with Ketu and Rahu at seven degrees had to be bad as Ketu was on the degrees of the lagna of Indian independence horoscope and Mars from Aquarius was aspecting it.

The eclipse of May 25, 1975 fell when Mars in Pisces was aspecting Saturn in Gemini and Saturn returned the aspectual compliment of Mars through his tenth aspect.

On June 12, a Thursday, in 1975 Mars was reaching 23 degrees in Pisces and Saturn over 24 in Gemini had established such a close contact, that something violent had to happen. It was proven in the case that Yashpal Kapoor, a government servant, had worked in the election of Indira while he was still a government servant and his resignation had yet to be accepted. Indira lost the case on a "hyper-technical" point, was the comment of many. What the hyper-technical point proved to the nation was the massive misuse of governmental machinery by the Nehru dynasty and the Congress party without any prick to their democratic conscience. The Indira-hater, U.S. President Nixon had quit his office after the Watergate scandal recently, but he was a male and in a democracy called USA. Indira was a female and in a democracy called India. It made a historical difference.

The dynasty worshippers have forgotten the experience of the shocked electorate of India, at least of the conscientious among them, of the shocking malpractices of the general elections of February 1971. What happened in the 1971 elections was well known to the nation and Morarji Desai has recorded it in his autobiography. Says Morarji Desai (p. 11, Vol. III): "It was widely believed that the ruling party did not win the 1971 elections to the Lok Sabha by fair means. The elections were neither fair nor free. Full use was made of government machinery and the resources by the ruling party . . . These were, however, not the only malpractices. Ballot papers were also manipulated in two ways. One method consisted of getting ballot papers marked in advance with invisible ink which re-appeared later, the use of a special ink at the time of polling which

disappeaed later. After the elections were over, a scientist friend obtained some unused ballot papers from an election official, perhaps by bribing him, and demonstrated to me how the colour of some of them was different and how the ink disappeared and reappeared . . . These ballots, however, could not be produced in a court of law as they were illegally obtained . . . The second method of manipulation was to substitute ballot boxes, after polling was over, by new ones containing the favourably marked ballot papers."

That Indira was capable of doing all this, was also clear to the nation through the well-known case of Nagarwala and the famous bank scandal. Somebody impersonating the then principal secretary to the prime minister phoned the head cashier Malhotra of the State Bank and told him that somebody would be approaching him with a code word. He should be given 60 lakh rupees. When the head cashier hesitated, he was told that Indira would herself speak to him. Malhotra, the head cashier had no doubt that it was the voice of Indira and he carried out the instruction. Nagarwala then rang up Malhotra and asked him to hand over the cash to him on Palam Road, Delhi. But Malhotra had still some doubts and he went and reported the matter to the Principal Secretary, P.N. Haksar, who denied any knowledge of this sordid story. Then Malhotra reported to the police who caught Nagarwala at once. Nagarwala was produced quickly before three magistrates and was induced to make confessions and sentenced to rigorous punishment. Nagarwala suspected these amazingly quick judicial processes of India where, as shown in the election case of Indira, a four year delay never grated on her conscience. But here she was involved herself and so the judicial process had to be the quickest in the world—and they were. Nagarwala appealed to the High Court which set aside the finding and ordered a fresh trial.

The magisterial trial was finished within ten minutes: the High Court was dissatisfied with it. For the next two months Nagarwala was kept in prison as an undertrial prisoner and, he died in a government hospital. The police officer who perhaps knew too much after catching Nagarwala too died soon after, in a motor car accident.

No biographer of Indira would ever refer to these sins of omission and commission of her tenure as the prime minister, and investigate into them, to establish what her or her son, Sanjay's role was in them all.

In January 1975 when her Railway Minister, L.N. Misra, died, it was rumoured that he knew so much that Indira had started finding him a very inconvenient person.

There will be more truth if the biography of Indira is written based on those rumours, than on the basis of cold facts available in print. Those who knew will never write about it. Indira's Joan of Arc image had to be sustained, and there were men to do it.

It is not unlikely that the conscientious judge of the Allahabad High Court, Jagmohan Lal Sinha, wanted to get a shred of an incontrovertible evidence against Indira to give his immortal judgement, by doing which he too could have been eliminated.

There was, as already discussed, an astrological inevitability, in the judgement that came out. Reference has been made to the prediction about the result of Indira's election astrologically in my discussion with Balbhadra Prasad Sinha of Bihar, the then advocate general.

Indira was passing through the Saturn-Mercury period which generally are good periods. In her horoscope Mercury is in Scorpio, the sign of Mars and her fifth house (son) aspected by Mars, her fifth lord. If she came under the influence of her aggressive son, Sanjay, it was again a piece of astrological inevitability. The story known to us, and now, revealed by Pupul Jayakar, is, in parts, like this:

(a) D.K. Barooah who was then the president of the Congress, told Indira that she should resign, become the Congress president and he should be made the prime minister. Sanjay opposed it and asked her to appeal to the Supreme Court, and not resign till then. The grace shown by the Allahabad judge was an order of stay of 20 days in which she could appeal to the Supreme Court.

(b) What the nation witnessed now must remain the most disgraceful beginning of the most sordid chapter of Indira's life. Sanjay's friends, and Yashpal Kapoor were there. Crowds collected and brought in trucks on a

payment to the house of Indira Gandhi, shouting slogans that Indira Gandhi must not resign. M.O. Mathai describes it with his acidic comment thus: "I believe it was the greatest mistake she committed: all the rest flowed from it; unscrupulous, crude and small men and an immature boy took charge of her and from then on she was no more than a miserable automaton piling folly upon folly and strewing faggots around her." (p. 253)

A top legal luminary of India, Siddharth Shankar Ray, a childhood friend of Indira (at present, in 1993, Indian ambassador to USA) advised, according to Pupul Jayakar (p.274) that under the Constitution of India, she could, since there was a vociferous demand from the opposition led by Jayaprakash Narayan, that she should resign, impose internal emergency on the ground that a threat to the stability of the country existed.

If Indira Gandhi had resigned gracefully she would have been remembered as the greatest upholder of a great democratic tradition and in the elections of 1976 which were due, she would have come back to power like a heroine.

But it was not to happen as the next sub-period of Ketu in her twelfth house was to follow, with that stunning astrological inevitability, as astrologers alone know, not legal luminaries like Siddhartha Shankar Ray.

Indira imposed the internal emergency on June 25, 1975.

Mercury in the fifth house aspected by Mars, the fifth lord had in it the astrological inevitability of making her son Sanjay the greatest terror of Indian democracy, to date. Congressmen were kneeling before him, those obsequious lot, which in the well known Congress culture is visible in the obeisance Congressmen pay in 1993 to the prime minister, P.V. Narasimha Rao also. It was during this period of emergency that India witnessed something of what must have been Stalin's Russia. Pupul Jayakar puts the entire blame for all that happened on Sanjay Gandhi. The then Indian president, Fakhruddin Ali Ahmad, signed the order imposing emergency without the slightest hesitation.

The Congress party then suddenly seemed to be a party of buffoons. "Indira is India and India is Indira," declared the Congress president D.K. Barooah, perhaps because he was afraid of Sanjay Gandhi, who, it was said, would have got him murdered. Under such circumstances, he could be excused, perhaps. But what about his ludicrous tribute to Sanjay Gandhi, whom he described as Shankaracharya and Vivekananda³¹ rolled into one, and what about Narayan Dutt Tewari, the then chief minister of Uttar Pradesh, describing Sanjay as Lord Krishna.

In a public meeting addressed by Jawaharlal Nehru, I had heard the then Congress president, D. Sanjeevaiah describing Nehru as lord Rama, myself, some time in 1963. That was the last time I had seen Nehru, and from a long distance. Now Nehru's grandson, Sanjay, had become Lord Krishna and Indira herself Mother India. Earlier the Bharatiya Janata Party leader, Atal Behari Vajpayee had described her after the Indian victory of the 1971 war as Goddess Durga.

So one goddess and two gods were discovered from the same dynasty. In the recorded history of mankind there can never be a greater piece of such servility and sycophancy as has become, and is, the culture of the men in the Congress party.

All the leaders were in jail, during the emergency and Indira got the Peoples Representation Act amended by the parliament to make the Supreme Court judgement nugatory. She was safe now.

But Ketu in her twelfth house was awaiting his turn to teach Indira a lesson or two in spirituality. That was another piece of astrological inevitability.

The eclipse of October 23, 1976 (visible in India)

An eclipse visible in a country had a direct effect while the one that is invisible has its effects, too. On October 23,

31. The great saint-teacher of the fifth century A.D. or first century B.C. (there is a controversy) who preached non-duality as the central core of his Advaita philosophy and was the architect of the greatest spiritual renaissance of India.

Vivekananda was the disciple of the great saint Ramakrishna Paramhansa and an inspired saint-patriot of the nineteenth century.

1976, there was a total solar eclipse with Mars right on the eclipse point, afflicting the tenth house of Indira Gandhi, Aries. The eclipse lasted for full five hours and eight minutes. Taking one month for each hour and half of eight, four days as minutes, from October 23, 1976, Indira's parliamentary career had to be affected. Mars was in Libra, in the fourth house, the parliamentary career of a politician. In January, 1977, Indira declared general elections, on the basis of her calculations, or intelligence reports, that the opposition in total disarray, and with no monetary resources, would not be able to do well in the elections and her victory would legitimise her excesses of emergency.

My younger brother, Vikram Rao, who according to me should not have joined the firebrand politician, George Fernandes, the socialist, in his Baroda Dynamite Conspiracy, could hardly have expected in June 1976 when I had given him astrological hints, that I would see him as a free citizen of India between March and May, 1977, that such dramatic developments could occur so fast. Here was another astrological inevitability. Indira had to fall in Saturn-Ketu and Sanjay the tyrant had to lick the dust of defeat in the elections.

India was a free country again. It was described as India's second independence.

The eclipse of October 23, 1976 covered the fourth and the tenth house of Indira Gandhi with Mars in it. It had to, according to the theory I have formulated and which I have already illustrated, lead to the loss of Indira's parliamentary seat.

But Ketu in the twelfth is a beautiful planet for spiritual awakening. Indira was to change. Ketu was spiritualising her. That was the finest astrological inevitability in her life.

The role of eclipses

Before the role of eclipses in mundane astrology is discussed more, in the present context of the Nehru dynasty, a bird's eye on the discussion done so far can be recapitulated, the role of eclipse in the case of Sanjay Gandhi's death in 1980, two eclipses affecting Nehru and

three affecting Indira have been discussed so far, with role of malefics, particularly of Mars.

Since my predictions about Indira Gandhi were always based on the effects of eclipses on her career, some more instances can be given, to prove the validity of my theory about eclipses, which I have learnt from the writings of Dr. B.V.Raman and Hardeo Sharma.

Indira and Punjab

The great woman Draupadi of the greatest world epic, and also the most voluminous one, the Mahabharata, is described as Panchali, belonging to the ancient Panchala, which has been identified as the area, Rohilkhand, "north and west of Delhi from the foot of the Himalaya to the river Chambal." Later it was divided into south and north Panchala. Draupadi, the daughter of Drupada, was from this region. The Kauravas of the Mahabharata had insulted the wife of five Pandavas, all of whom were her husbands, and lost their kingdom, after their annihilation in the battle of the Mahabharata at Kurukhestra.

"Pancha" in Sanskrit means five. This area has always been identified with that figure, five. The great tenth guru, Govind Singh, who converted Sikhs into a militant force in defence of the Hindus against Muslims, and has traced the ancestry of the Sikh gurus, to the sons, Lava and Kusha, of Lord Rama of the Ramayana, had first converted five of his disciples into the Khalsas, the militant defenders of the faith, immortalised in the Sikh history as the Panch Pyaras (Punjabis pronounce it as "Panj"). As their marks of indentification he had asked them to have, Kangha (comb), Kesha (hair), Kirpan (a short swordlike weapon), Kada (iron bangle) and Kaccha (undergarment)—the five "K"s.

A majority of these Khalsas belong to Punjab, the fertile region known as the "land of five rivers". These Khalsas formed during the British rule their Akali party, which has always been a thorn in the flesh of the Congress party of Indira Gandhi. During Indira's times there were two leaders, both Sikhs, in Punjab Congress, Giani Zail Singh who later became the President of India, and Darbara Singh, who was also the chief minister of Punjab. Between these leaders, and their fight for supremacy in Punjab what

all happened to make Punjab the great problem it had become during Indira's time is recent history. In the years between March 1977 and January 1980 when Indira was out of power the Akalis had cooperated with the Janata Government at the centre. Needing to strengthen their base in Punjab, it is said that Zail Singh and Indira worked out the strategy of enlisting the support of a saint, Bhindranwala.

Many journalist-friends of mine who had met Sant Bhindranwala knew him to be a person of very high moral integrity, respected so much that he would have emerged out as a great social reformer of Punjab since he openly campaigned against many social vices, including smoking. In Indira's scheme of manipulative politics, exploiting such a personality like the Sant for political purposes, was normal. Sanjay Gandhi, the second son of Indira Gandhi, and Zail Singh are said to have cultivated the Sant to counter the growing Akali force in Punjab some time between 1977 and 1979. In the general elections of 1980 when the Congress came back to power both at the centre and in Punjab, Zail Singh was taken as the Home Minister at the centre while Darbara Singh became the chief minister of Punjab. The Sant must have been encouraged by Zail Singh, as Home Minister of India. With gun-toting men the Sant had taken out a procession through the streets of Delhi in 1981 which was grossly violative of the laws of the land. The question which, Indira Gandhi, now dead, and Zail Singh, should answer is: 'Would the Sant have openly defied the laws of the land, and showed his strength in the capital of India, if both Indira, the prime minister and Zail Singh, the Home Minister had not patronised him?

"Indira had not met Bhindranwala face to face." (p. 462) says Pupul Jayakar which is a distortion of history known to all those newspaper-readers who had seen photographs in which Indira was shown sharing a stage with the Sant, while addressing a meeting.

In 1982 the Sant turned hostile against the Congress and Indira Gandhi, when Zail Singh had become the President of India. Zail Singh to date has been the only President of India who was not educationally qualified to

get the most ordinary job of even a clerk in a government office, and he cannot speak English at all. The editor of a Hindi weekly, *Saptahik Hindustan*, Manohar Shyam Joshi, had commented about it, and he lost his job as soon Zail Singh became the President of India.

The Golden Temple at Amritsar where Sant Bhindranwala stayed with his militant followers, became the fortress of armed men who now demanded the secession of Punjab from India.

Astrologically, the Ketu dasha in the horoscope of independent India had begun from September 10, 1982. Ketu in the seventh house, Scorpio, the house of war in mundane astrology, had to become the most difficult and blood-stained period of the history of independent India. There was that astrological inevitability.

The stories of terrorist killings published in newspapers and the total failure of the Indira government to control the situation was enigmatic. Some newspapers published the stories of the threat issued by the Sant to Indira and the government of India, in which people read veiled threats to the life of Indira's surviving son, Rajiv, whom she was grooming to be India's prime minister in her well-known scheme of dynastic succession. It was rumoured that on a particular day in June, 1984, Sant Bhindranwala was going to declare the independence of Punjab with outside military help, which, in the circumstances, had to be Pakistan.

Could India escape an agonising experience of a great tragedy, was the question posed, and the astrological answer was that it was not possible because of the solar eclipse of May 30, 1984.

The eclipse was on the lagna of the independence horoscope. A retrograde Mars triggers off a war, if the situation exists for it to break out, at the slightest provocation. Many of the notable points of this eclipse clearly indicated a serious religious trouble involving the ninth lord of religion, Saturn with Mars in the sixth house from Taurus, the lagna of the independence horoscope.

Saturn had retrograded in Libra on February 24, 1984 and Mars after retrograding on April 4, 1984, entered Libra on May 4 and from here aspected the eclipse point.

	MERCURY	MOON SUN VENUS RAHU 13'	
	SOLAR ECLIPSE MAY 30, 1984		
JUPITER 17° 57'	KETU 13°	MARS 20° 58' SATURN 17° 33'	

The inevitable happened when on June 5, 1984 the Indian army entered the Golden Temple, and after suffering heavy casualties, killed the militants inside the Temple, including Sant Bhindranwale.

Indira, now entering Saturn-Rahu-Rahu, had to become the target of there militants and, astrologically, her end was nearing.

There was that astrological inevitability. She was shot dead by her own Sikh bodyguards on October 31, 1984.

CHAPTER XVIII

SANJAY GANDHI

Minhaz Merchant's book on Rajiv Gandhi¹ and Pupul Jayakar's on Indira Gandhi bring out the second son of Indira Gandhi in a most unfavourable light through a contrast between both the sons. The first, Rajiv, who never wanted to be in politics but whom destiny drove into it; and the second, Sanjay, whom Indira groomed to be her successor but who died in an aeroplane crash in June 1980.

Had Indira taken proper astrological advice before she made her choice? If she had done so, and if she had been advised against Sanjay Gandhi, would Sanjay have tolerated it? Did she know that it was her first son who had a brilliant horoscope that ensured a spectacular rise in politics, if he joined it? Did she know that her second son Sanjay, could not have lived beyond his 34th or 36th year?² Did Kamlapati Tripathi, a former chief minister of Uttar Pradesh and later, a railway minister in her cabinet, who made her do many pujas for the welfare of her whole family, get proper astrological advice, and in time, to plan her younger son's future properly? There are so many questions which will remain unanswered. Indian history, as usual, will remain distorted, the dominant school of historians being leftists-Marxists in the last three decades. The truth will never come out.

The horoscope of Sanjay Gandhi was made available to the nation most surprisingly by the well known journalist and writer Khushwant Singh when he was editing the *Illustrated Weekly of India*, during the days of the national

1. *Rajiv Gandhi—the End of a Dream*

2. Calculation of span of life according to Jaimini astrology.

		RAHU	
LAGNA	SANJAY GANDHI 14-12-46, 9.27 A.M. DELHI		SATURN (R)
			MOON
MARS	SUN MERCURY KETU	JUPITER VENUS	

SUN		MARS JUP VEN	
LAGNA	NAVAMSHA		MOON
KETU	SATURN		MERCURY

	SUN	JUPITER	VENUS
MARS KETU	DASHAMSHA		RAHU
			SATURN
MOON			LAGNA MERCURY

			KETU
MERCURY	DWADASAMSA		JUPITER VENUS
LAGNA MOON MARS SAT			
RAHU		SUN	

PLANET	RASI	DEGREE	
LAGNA	CAPRICORN	1° 25	
SUN	SCORPIO	28° 27	
MOON	LEO	12° 30	
MARS	SAGG	4° 25	
MER	LEO	8° 19	
JUP	LIBRA	23° 53	
VEN	LIBRA	24° 39	
SAT (R)	CANCER	15° 15	
RAHU	TAURUS	17° 52	
KETU	SCORPIO	17° 52	
VIM : DASA	Y	M	D
BAL OF DASA OF KETU	0	5	6
KETU-MERC	1947	5	22
VEN	1967	5	28
SUN	1973	5	28
MOON upto SAT	1979	3	28
MOON-MERC	1980	8	28

emergency (1975-77). He published in the magazine, then India's top English periodical, in a bid, it was clear, to convince the nation, astrologically, that Sanjay was the right inheritor of the democratic crown of India. Khushwant Singh had always attacked astrology in his syndicated columns, yet had not been averse to using anything if it could help him worm his way into the confidence of the Nehru dynasty.

But Khushwant Singh had miscalculated partially. Through Sanjay's help, it was said later, he became the editor of a national daily and also became a nominated member of the Rajya Sabha³—but then Sanjay died and that was the end of the political patronage of Khushwant. Yet, he tried desperately to promote the wife of Sanjay, Maneka Gandhi, a Sikh, who is said to be his niece through some distant relation. He wrote in the *Hindustan Times*, after Sanjay's death: "*The only possible inheritor of the Sanjay cult figure is Maneka. She is like her late husband, utterly fearless when aroused, the very incarnation of Durga⁴ astride a tiger.*" Sanjay's death was the final blow to Khushwant's own ambitions. He should have known something about the eclipse of 16 February 1980, a total solar eclipse visible in India.⁵

The Effect of the eclipse

Before it is shown how this eclipse had to be fatal for Sanjay Gandhi, an excerpt about this eclipse is being quoted from the book of Pupul Jayakar:

"From Delhi the total eclipse was not visible. A tiny sliver of the sun remained undimmed . . . The moment the moon engulfed the sun, Indira got up, went to her room and stayed by herself till the eclipse ended. This was not the robust Indira of pre-Emergency days. I was surprised to see how influenced she was by ritual and superstition. The deathly fears that stalked her from the days of the Emergency lingered. What was she afraid of? What shadows, what darkness walked beside her? Though puzzled, no trace of prophecy arose in my mind that we were approaching the end of the doom swept story of the mother and son."

A few days after this eclipse at a dinner one night, says Pupul, there was a terrible scene in Indira's house where she, for the first time, scolded Dhirendra Brahmachari, a successful hatha-yogi⁶ from Mithila who had known the

3. The Upper House of the Indian Parliament can have nominated members.
4. The Goddess.
5. How eclipses affect the nation have already been shown.
6. For good health and high spiritual attainments.

Nehrus since 1950. The Brahmachari had become so integrally connected with Indira's family during the Emergency and with Sanjay that he was always in the news and was even given a prime time television programme on yoga for several years. No one who has benefited from the lessons taught by him has doubted his ability to bring about physical improvement in the conditions of those in whom he took a personal interest, including Indira Gandhi. It was, however, his hold on the government of the day that surprised everyone. He was shown sitting in the front row during the swearing-in ceremony of Indira Gandhi in January 1980, violating all protocol.

Mithila, in the state of Bihar in eastern India, has been one of the well-known centres of tantric rites, learning and practices. A few tantriks from this region have at some time or the other come to occupy centre stage in Indian politics. They come in and fade out along with their political bosses whose patronage they have always exploited thoroughly. They succeed in exploiting the unknown fears of Indian politicians. Most of these tantriks, being Brahmins, like other north Indian Brahmins, identified themselves with the Congress party of Indira Gandhi, whose Kashmiri Brahmin origin,⁷ inspite of her marriage to a Parsi, was enough to attract them to her and her party.

Dhirendra Brahmachari has been, to date, the longest to stay near the centre of power, though for a brief while Chandra Swami,⁸ was close to Chandra Shekhar, prime minister from Nov. 1990 to April 1991, and is said to be close to the present prime minister of India, P.V. Narasimha Rao, whom he has known for over two decades. Pupul Jayakar says about the Brahmachari: "An adept of this esoteric knowledge of power,⁹ he was one of the main people around Indira, who brought her rumours of dark tantric rites, enacted in secret shrines, by her ill-wishers to destroy Sanjay and her. It is likely that the Brahmachari spoke of the equally powerful rites and mantras of protection that could be used against these destructive

7. Brahmins were part of the vote bank of the Congress Party in India.

8. Close also to US Presidents.

9. It is incorrect. He is only a Hathyogi.

forces. In her anxiety to protect her son, Indira possibly agreed to perform counter-rituals to destroy the magical weapons of destruction released against her family." (p. 406).

Here stops Pupul Jayakar's narration. There is no mention of any astrological prediction. But there were astrological predictions to which reference will be made in the end. *Here one must remember the eclipse of 16 February 1980, visible in India.*

Some features of his horoscope

The horoscope of Sanjay Gandhi which Khushwant Singh made use of in the *Weekly*, with Capricorn as ascendant, was found to be correct by other astrologers and on that basis some predictions were made, mostly privately, as Sanjay was such a terror that no one dared to speak about the fatality that one saw in the horoscope.

(a) Here the lagna lord, Saturn, is retrograde in the seventh house, aspected by Mars, the lord of the fourth house (vehicles) through its eighth aspect. This is the most prominent and the most sinister feature of this horoscope.

(b) The Moon is in the eighth house, generally not good for longevity though it protects life under certain conditions, as they say in some classics, like a goddess.

(c) The fifth house has Rahu. The Sun, the eighth lord of longevity is in the eleventh house with the sixth lord, Mercury, with Ketu behind it and Mars ahead of it, the distance being only five degrees.

(d) There is no combination of the lords of kendras and trikonas.

(e) The tenth lord in his own house is the only good feature of the horoscope, with Jupiter, its enemy, in the enemy house.

From the Moon

(a) The Moon-sign lord, Sun, like the lagna lord, Saturn is under a completely malefic influence.

(b) The fifth house from the Moon contains Mars, an incendiary planet.

(c) The tenth lord from the Moon, Venus with the fifth

lord Jupiter who is also the eighth lord, is the only strong feature of the horoscope.

The Navamsha

But the navamsha improves considerably.

(a) The fifth lord Venus with Mars and Jupiter is a good raja-yoga which can be said to improve qualitatively with Jupiter joining it, though Jupiter is the third and the twelfth lord.

(b) As in the birth horoscope, so too here, Venus is the tenth lord joined by the twelfth lord Jupiter.

(c) But three planets, Venus in his own house, the Moon in his own house and exalted Mercury, are strikingly good.

Neither in the navamsha nor in the birth horoscope is there any Jupiter-Sun nexus or Saturn-Moon connection. Such a figure neither have had the innate royal dignity which Jupiter-Sun gives nor that mass base as Saturn-Moon bestows.

The fourth house from the lagna receives the aspects of Jupiter and Venus but the fourth lord is placed in the twelfth house.

From the Moon the fourth house is terribly spoiled, though the fourth lord is in a better house, the kona-dha of Jupiter, Sagittarius.

Dashamsha

Sanjay's dashamsha is most extraordinary, with Mars, Sun and Mercury being exalted. But, again, there is no Jupiter-Sun nexus or Saturn-Moon connection.

The best feature

The best feature in the horoscope is the four-six connection in the birth horoscope with the fourth lord aspecting the sixth house from the lagna; and the fourth lord aspecting the sixth lord from the Moon.

In the dashamsha, the best combination is the sixth lord, Saturn aspecting the fourth lord, Jupiter.

The dasha sequence

Starting with Ketu, followed by Venus dasha, which was

over in 1967, he remained, mostly, less prominent in the period of the Sun (1967-73). But then, he got the dasha of the Moon from 1973 which for the next ten years alone, would and could have been good for his political career, it being the period of the seventh lord which is good for political rise but bad for life, if the period of death falls into this segment.

This Moon becomes evil by its occupation of the eighth house.

From this Moon, the twelfth lord is Moon itself and the second lord is Mercury which is the sixth and the ninth lord from the lagna.

The story which Pupul Jayakar either does not want to reveal or does not know is the astrological story revealed by planets here, which, it appears, Indira Gandhi was told and knew.

Subsequently when I saw the same horoscope being used by other astrologers I had no reason to doubt its correctness. But then I proceeded to verify its correctness again which is what I will first do here.

The contrast between Sanjay, the younger son of Indira, and Rajiv, the elder son, has been brought out by Minhaz Merchant in his book, *Rajiv Gandhi—The End of A Dream*

Let me quote from this book and show the astrological combination and the reason why I accepted this horoscope as correct.

(a) "... lifting cars and breaking bounds was Sanjay's penchant ..." (p. 33) "... Sanjay got into various scrapes in England (in December 1966 he was arrested for driving without a valid licence)." (p. 46)

There were many more scandals of Sanjay's habit of car-lifting in Delhi passed on from mouth to mouth. He was a terror, and the Indian police has never earned till date a fair reputation for arresting the sons of powerful politicians, particularly if they are in power. Indira Gandhi was a minister, later the prime minister, when Sanjay's car-lifting stories and other pecadilloes were talked about in private circles.

Since I knew it all, I accepted the horoscope to be correct for two reasons:

Moon in the 8th

(a) See the fifth house from the lagna and the Moon in the eighth house. *Moon in the eighth house is referred to as a pilfering habit in classical astrology but I have found it working only in those cases when the fifth house receives predominantly malefic influences.* Then a retrograde Saturn aspects the lagna, no doubt as the lagna lord. But it must not be forgotten that this Saturn receives the aspect of Mars from the twelfth house. This makes him courageous. Sanjay was a brave person, a dare-devil.

So three combinations, an afflicted lagna lord, an afflicted fifth house from the lagna and then an afflicted fifth house from the Moon convinced me at a glance that this could be Sanjay's correct horoscope.

Astrology and genetics

I have shown in the chapter on Indira Gandhi how Saturn, Jupiter, Mars and the Moon get connected with his mother's horoscope.

A brief similar exercise was done by me later, in 1980 when Sanjay's son, Varun Gandhi, was born on 13.3.1980.

(a) Till November 1979, Saturn was in Leo, aspecting Venus the fifth lord of Sanjay.

(b) Till the end of August 1979, Jupiter from Cancer aspected the lagna of Sanjay aspected not the fifth lord but the ninth lord, Mercury in Scorpio.

(c) Mars, retrograde in Leo, acting also from Cancer also aspected the fifth lord, Venus of Sanjay.

(d) The Moon in the Capricorn of Varun Gandhi is in the lagna of the father.

This exercise was done in 1980, a few months before Sanjay's death. This was only to confirm the validity of Sanjay's horoscope.

Family events

Sanjay's educational attainments were abysmally poor. A ruined fifth house and an afflicted Mercury prevented him from taking advantage of a very good dasha of Venus which he got during his entire educational period till 1967.

The fifth lord Venus associated with the twelfth lord

Jupiter gave him education away from his family, first, when he went to Dehradun and later when he went to London for education which he never pursued with any zeal. During only two years out of a three-year training course in automobile engineering in Rolls-Royce Limited, he is said to have remarked arrogantly, "*I have learnt everything there is to be learnt. I would be wasting my time if I stayed any longer.*" (p. 46)¹⁰

Why Sanjay flunked in all these examinations is clear. He had now reached the Venus-Ketu period (1966-67) and was entering the period of his eighth lord, the Sun which from the eleventh house aspected his fifth house. That is a combination for a break in education, particularly when the fifth house is so much under malefic influence.

Father's death

Sanjay's father, Feroze Gandhi, died on 9 September 1960 of a heart attack. He was then running the Venus-Saturn dasha. Here Venus is the seventh lord from his Sun, in the tenth house, which being second from the ninth house is a maraka (killer) for father. Saturn in the ninth house from the Sun, again represented father. *It is a Parashari principle that events relating to father should be seen both from the lagna and the Sun.*

Saturn, retrograde in Sagittarius had passed over his natal Sun and was now aspecting his ninth house, Virgo. Mars in Gemini was also aspecting the ninth house while the Moon from Pisces had aspected the ninth house when Feroze Gandhi had his last and fatal heart attack.

Marriage

Sanjay was married on 29 September 1974.

It was the period of Moon-Mars. As the lord of the seventh house the Moon is the marriage-maker. Mars, aspecting the seventh house participated in this marriage, too.

On the day of the marriage Saturn from Gemini aspected the seventh lord, the Moon in Leo while earlier he had aspected the lagna lord, Saturn. Jupiter had between

10. Minhaz Merchant.

February and September covered the lagna lord Saturn from Capricorn and on the day of the marriage was in Aquarius aspecting the seventh lord.

Mars had, till the end of August 1974 transited over the seventh lord, the Moon in Leo while on the day of the marriage the Moon was in Aquarius aspecting the seventh lord again.

Without doubt this horoscope of Sanjay Gandhi was correct.

Predictions

In the frightening days of the Emergency (1975-77) Sanjay was passing through the Moon-Rahu and then the Moon-Jupiter dashas.

The afflicted fifth house had to bring out the best and the worst in him. He did realise that birth control in India was a great solution to many of her problems, including reducing the number of Indians below the poverty line. It is not known whether Sanjay showed all the cruelty and ruthlessness with which the vasectomy and tubectomy campaigns were conducted by the sycophants and hangers-on around him.

A prime minister?

Both Vidya Charan Shukla, the then Information and Broadcasting Minister in Indira's Cabinet, and Bansi Lal, the Defence Minister, openly referred to Sanjay as the future prime minister. Indira herself, inaugurating a Youth Congress Conference in Gauhati in 1975 said eloquently that the "youth" in the Congress had stolen the thunder from senior congressmen. It was another way of saying that Sanjay's leadership and his future rise as prime minister had to be accepted by the nation as a fait accompli.

But look at the horoscope. There is no striking raja-yoga. The combination of the fourth-fifth lords, seventh-ninth lords, ninth-tenth lords or the lagna lord's association with them is totally absent.¹¹ Indira known to be consulting astrologers should have proceeded

11. Contrast with Rajiv Gandhi's which comes next.

intelligently and not impose like an impulsive mother a son, known as a car-lifter, and, academically, as a motor-mechanic only, on the nation.

Then there is no Jupiter, Sun¹² connection in the birth horoscope, in the navamsha or the dashamsha. How could he ever hope to become the prime minister?

Dasha-sequence

The mahadasha of the Moon was good, it being his seventh lord. The seventh house being tenth from the tenth house is a promoter of professional interests. But it was ill placed in the eighth house. The sub-periods of Rahu or Jupiter, the third or the twelfth lords could not give power except in devious ways which was obvious. Sanjay was an extra-constitutional power only because he took the fullest advantage of his mother's position as India's prime minister.

The Moon was better in the navamsha in its own rashi and Mercury for better being exalted in the navamsha. But such a heavily afflicted Mercury, the sixth lord with the fourth lord Mars (vehicles) in the twelfth house could spell danger in driving vehicle.

Sanjay the car-lifter, was also known as a rash driver, later as a rash pilot. He used aeroplanes at the expense of the Indian exchequer, unashamedly.

Three events can be referred to briefly:

(a) In the Moon-Jupiter dasha, when Sanjay fought elections to the Indian parliament, he lost the elections and his mother too got defeated. Jupiter as the twelfth lord could not have given him the victory. In a way it was the period of the seventh lord in the eighth and the twelfth lord in the tenth. Loss of position could be seen in unfavourable transits.

(b) In the Mercury sub-period of the Moon's major period Sanjay revived the sagging fortunes of the Congress party like a hero, a dare-devil. He is accused till today of having criminalised Indian politics to the fullest extent to capture power, which he did.

12. For royal dignity.

(c) In January 1980 he like his mother won the election and though not a minister in the cabinet of his mother, it was clear that Indira had deeper plans. But Saturn, Jupiter and Mars were in Leo in June 1980, in the eighth house of Sanjay and on his natal Moon the worst of death-inflicting transits. Rahu was in Cancer on his natal Saturn.

Sanjay's maximum length of life could have been 35 years. He died on 23 June, 1980.

The eclipse

The eclipse of 16 February 1980 referred to earlier must be discussed now, the astrological story, which it may be assumed Indira Gandhi knew.

It was one of the worst eclipses India had witnessed. Indian astrologers, particularly from the south, had made dire predictions. The hints were clear—it had to prove bad for the "royal family" of India. Many Brahmin astrologers of north India, particularly one from Bihar who is known not for distinction in predictive ability but in abusive writing, attacked all those astrologers. So long as the Nehru dynasty was alive he thought it his duty to interpret every astrological combination as being favourable to the "royal family" because it was a Brahmin family. He has attacked Dr. B.V. Raman also in an astrological journal, piquantly, without even knowing how eclipses are to be interpreted in mundane astrology and how they become significant in affecting the lives of men in power.

The 16 February eclipse was falling in the second house (of death) of Sanjay Gandhi, opposite to his Moon, from where the seventh house is again the house of death. Sanjay's Moon in Leo was under the total grip of Rahu, Mars and Jupiter, and he was passing through the period of the seventh lord. The Moon, placed in the eighth house, and, of Mercury, the sixth lord (also the ninth lord), which was heavily afflicted.

By 23 June 1980 Saturn in retrograde motion had come back into Leo and joined Mars which had stayed long in Leo that year, hovering over Sanjay's Moon in the eighth house. Astrologers knew about these sinister implications....The rest of the story is: Sanjay died in an

aeroplane accident; Indira's succession-ambition suffered its worst jolt.

But if Indira did not know how to pursue her dynastic ambitions, who else knew that better in India? Her first son, Rajiv, was alive. Born on 20 August, 1944, Rajiv's horoscope is full of Rajayogas...and she had neglected him. The destiny of Rajiv, the noble son of Indira who hated politics now attracts our attention. We will discuss it in the next chapter.

C H A P T E R X X

RAJIV'S HOROSCOPE

There have been differences among astrologers about the birth-time of Indira Gandhi as pointed out in the sketch of hers but, except for some fanciful astrologers a majority of them stuck to Cancer as her ascendant and, made mostly, correct predictions. But the identification of some north Indian astrologers with the Nehru dynasty has more often than not, soured the pure astrological-academic atmosphere.

In the case of Rajiv Gandhi the greatest difficulty was to know his exact birth-time. There was such a systematic suppression of facts about this dynasty by leftist historians of India, that the fact that Jawaharlal Nehru himself believed in astrology, directed how the horoscope of Rajiv should be got cast and, had instructed both his daughter, Indira Gandhi, and his own younger sister, Krishna Hutheesing, in the month of August, 1944, to have a "properly" cast horoscope of the new-born baby, was not even referred to. In an article which appeared in *The Gentleman* of January 1993, this topic has been discussed.¹¹ That Rajiv was born on 20 August, 1944 was well-known. But what was the time of his birth? Look at the confusion in the table given here:

War-time	Corrected war-time
9.22 a.m.	8.22 a.m.
9.11 a.m.	8.11 a.m.
9.2 a.m.	8.2 a.m.
8.22 a.m.	7.22 a.m.
8.11 a.m.	7.11 a.m.
8.2 a.m.	7.2 a.m.

11. See "Astrology and the Nehrus"

never put to themselves honestly and seek an answer.

So some predictions, controversies and the events that took place are being given here.

My predictions

I wrote in the Jan.'89 issue of the *Astrological Magazine* (p. 29) as follows:

“As I write this (September 14, 1988) Jupiter is in Taurus which according to my own research in mundane astrology brings about, in post-independence India, radical changes in the central government, and then as Saturn prepares to move into Purvashadha, the two major planets will transform the national political scene, through a poll, not a revolution but a poll which will have tones of a revolution through a ballot.

“Jupiter was last in Taurus when something of a revolution through the ballot had taken place; earlier transiting between Aries and Gemini, this planet, Jupiter, had taken away Nehru, brought in Lal Bahadur Shastri whose brief tenure ended tragically, and then brought Indira. Now Jupiter is there again, and I remember J.P. on this occasion, particularly when Saturn is preparing to effectuate the classical ‘chakra bhanga’ yoga.”

This piece, as can be seen, is based on a research.

My prediction in Nai Sadi (Jan.'89)

An English translation of predictions given by me in *Nai Sadi*, a Hindi monthly, not an astrological journal but a political periodical, predominantly favouring the Congress(I) party of the then prime minister, Rajiv Gandhi is being given here.

“It will be appropriate to tell here that most of the horoscopes of the political leaders, on which we astrologers have been working, are wrong. Till now the correct birth time of Rajiv Gandhi has not been established. Even if his Leo lagna is accepted as correct, still the correct degrees of it are becoming doubtful, and the balance of the dasha is difficult to work out. *If it is presumed that he is passing through Rahu Mercury then any prediction about improvement in his condition on this basis cannot be given.*

Similarly, while the position of V.P. Singh¹ appears to be good, apparently, it does not appear to be strong. In the horoscopes of the leaders of opposition the same type of weakness is visible, as in those of the leaders of the ruling party. It means that there will be a weak government at the centre which, in the words of the late Indira Gandhi, can be a 'khichdi' (coalition) government. Possibly the Congressmen among them will be the largest in numbers."

I was a government servant but it was a pure academic astrological research on the basis of which I had made the predictions. But I came under attack from many quarters. The worst was when such attack came from those "committed" astrologers as were not prepared to hear a word against the Congress(I) party and Rajiv Gandhi.

Attack on me

K.K. Pathak writing in the *Times of Astrology*² of May, 1989 attacked my researches thus:

"Jupiter has been in Taurus and Gemini signs earlier also in 1952, and 1954, 1965, 1966, 1977, 1978, but in none of these years any assassination of political head took place. Therefore, the very presumption of any violent end of any political head of India during Jupiter's transit of Taurus or Gemini is ill-founded. What is more true in this regard is Saturn's transit of Scorpio or Sagittarius, I have explained this point at length in my article, entitled "Does Saturn in Leo Destroy Fortresses at Delhi?" (p. 10).

Pathak has not produced a single research in mundane astrology but he is a good scholar, theoretically. But because of his pro-Congress(I) and pro-Rajiv bias, he misread my prediction. I had never predicted any violent end of any political ruler. "Chakra bhanga" means the dissolution of a kingdom, leading to the ascent to the throne of a new king. Rajiv will be voted out in the next general elections was all that I was predicting based on my research.

1. Who was leading a united opposition against Rajiv Gandhi
 2. An astrological journal published from Delhi.

Pathak's further prediction

Further predictions of K.K. Pathak were:

"A closer look at Rajiv Gandhi's chart completely rules out any violent end of his career....Leo-persons when seated in power having Maha-bhagya yoga³ cannot be ousted from power so easily as contemplated by some persons...but after October 1989 antar⁴ of Budha⁵ will give better results....Antar of Dhanya⁶ in Siddha⁷ will give Rajiv victories over enemies, increases in power and prosperity of various kinds...."

My comments

K.K. Pathak could not see that Rajiv's death would be violent, not in 1989 but two years later. It is a total ignorance of the elementary principles of Vedic astrology.

He tried to use two dasas, the Vimshottari in which he failed to see why the sub-period of Mercury (Budha) had to be bad. He again used Yogini dasha and again failed to see why Dhanya (Jupiter) in Siddha (Venus) had to be bad. The elementary principle of Jupiter and Venus being enemies in Vedic astrology too was overlooked.

K.K. Pathak on V.P. Singh

"As regards Yogini dasha, V.P. Singh is also running favourable Mahadasha of Siddha (Venus) like Rajiv Gandhi but he is running the antar of Sankata⁸ from 13.8.88 which will end on 3.3.1990. Thus before March 1990 Mr. V.P. Singh has little chance of coming into power."

Again Pathak has used the Yogini dasha wrongly. Siddha (Venus) is in the eleventh house of V.P. Singh and Sankata (Rahu) is in the ninth house. And Siddha lord and Sankata lords are placed in one-three and one-eleven positions.

Events that happened

The events that happened were: Rajiv was the prime minister of India and had to seek another mandate in 1989.

3. Very great luck.
4. Sub-period.
5. Mercury.
6. In Yogini Dasha it is Jupiter.
7. In Yogini Dasha it is Venus.
8. Rahu.

Against him was V.P. Singh, then riding on the crest of a wave, after July 1989.

My prediction was given in September 1988 when no such wave in favour of V.P. Singh had built up. Rajiv had not become unpopular yet, so much. Yet "the tones of a revolution

through a ballot" which I had predicted brought on me violent attacks from pro-Rajiv astrologers. Some other astrologers who had predicted the assassination of V.P. Singh, stole my prediction of 1988 and, jumped into the fray in September 1989 and, went to the other extreme of predicting a landslide victory of V.P. Singh. I had to keep quiet as a government servant who had already run into trouble for giving the predictions, I had given.

R. Santhanam's predictions

R. Santhanam, editor of the *Times of Astrology*, wrote in February, 1989: "*As far as Parliamentary elections in India are concerned we have already hinted that there will be no mid-term poll even in 1989...What we can however state is that the opposition, astrologically, will not yet be ready to take on.*" (p. 4)

The second prediction of R. Santhanam

"According to latest reports on October 31, 1989, the Congress(I) is contesting 509 L.S. seats. Thus its success level of 59% indicated in the first item in 'Times spectrum' of this issue comes to 300. Hence the party on its own will get around 300 seats."

(*Times of Astrology*, December 1989, p. 32)

Election results and astrological predictions

The results of the general elections of October-November 1989 were:

(1) V.P. Singh with a poor 140 members of parliament formed the government with the support of other parties. It was a "khichdi" (coalition) government as I had predicted in my *Nai Sadi* prediction.

(2) It was a poll of a very revolutionary character with Rajiv Gandhi's party getting only one hundred and ninety five seats. Rajiv had to become the leader of the Opposition.

Reviewing Pathak's predictions

All predictions of Pathak went wrong thus:

(1) He saw no violent end of Rajiv Gandhi, who was killed in a bomb explosion in May, 1991.

(2) He saw no defeat of Rajiv Gandhi and his party. Rajiv could not form the government.

(3) He saw no bright chances for V.P. Singh. He became the prime minister.

K.K. Pathak who attacked me and Dr. B.V. Raman rather violently has not yet discovered what went wrong with his astrological analysis.

Reviewing Santhanam's predictions

Santhanam's predictions were the worst. They brought down the prestige of astrologers and are still quoted as the worst ever predictions, given for any general election.

His first prediction that elections would not be held till December 1989 went totally wrong as the new government headed by V.P. Singh had come into power in November 1989.

The second prediction of Santhanam predicting 300 seats for the Congress(I) was not based on any research or tested astrological research. It is the wildest ever guess made in the history of mundane astrology in India and easily the most disastrously ludicrous prediction ever given.

There is no method of counting the number of seats a particular party would get in an election. In Vedic astrology of ancient times there were no general elections. Modern astrologers will have to do intensive research in new areas, share their researches, debate, argue, test them, apply them, watch the results, rectify the errors committed and then improve upon them.

Santhanam made a wild guess which had no astrological basis. Rajiv Gandhi's computer boys had made their immature calculations, as Rajiv Gandhi the immature politician, had sidelined battle-scarred veterans of the Congress party, and had depended on a young team of management-conscious educated boys who thought that with computer calculations, they could plan their election strategies better. One of such members of parliament who

kept computers at his residence made calculations and came to the conclusions that the Congress(I) would win 300 seats. When I came to know of it I told him that I had my doubts.

Santhanam perhaps came to know of these figures. I had asked him what was the basis of his predicting 300 seats for the Congress, astrologically, he could not answer my question.

My further prediction

In the Hindi Hindustan (November 19, 1989) I had given further predictions that the 1989 elections were only a rehearsal. Soon there would be a mid-term poll.

In November 1990 the government of V.P. Singh fell. In March 1991 the government of Chandra Shekhar fell. (See the *Midday*⁹ report of March 26, 1990, "Astrological Predictions for 1990-91") as given below:

GET READY FOR POLITICAL SHOCKS

Unprecedented violence, upheavals, both political and natural, that will shake the earth, have been forecast for 1990-91 by a well known astrologer.¹⁰

According to him, the coming year is very significant in the life of the nation. Preferring not to reveal his name in view of the sensitive nature of the predictions, he says, in the Hindu new year, which begins on March 27, the lord of the day (Mars) becomes the king of the year. Mars is exalted in the New Year's horoscope and is joined by Saturn and Rahu.

A strong Mars is indicative of a year of terrible violence. Its association with Saturn and Rahu leads to the inevitable inference of some more earth-shaking events taking place in India and the world. Mars in astrology represents younger people, violence, army, para-military forces, etc.

9. An evening newspaper from Delhi.

10. Since I was a Government servant and was asked to refrain from giving political predictions, I requested Shri. Vinod Dhawan, who was then working for the *Midday*, not to mention my name.

Its dominance in the New Year's chart shows there will be no respite to the present government from difficult situations all over. What is happening in Punjab and Kashmir and in Assam (ULFA) has to be taken more seriously in view of the planetary position of the New Year.

The astrologer feels some important transits during the year particularly of Saturn and Jupiter need to be watched.

Saturn entered Makar on the midnight of March 20 (the day Namibia got independence). According to him, on May 4 Saturn will retrograde here. In the first weeks of May, climatically, particularly between 3 and 6 May something will happen which will hit headlines. On June 20 Saturn will re-enter Dhanu in retrograde motion. By this time the first and the second acts of strange political drama will have taken place.

Also expect strong pre-monsoon showers, not south-west monsoon.

To reinforce what Saturn is going to do in May and June, Jupiter will from July 20 prepare the nation for a type of national transformation for which it is not prepared yet, or is perhaps prepared mentally, emotionally and psychologically, after seeing a wobbly and weak Government.

The astrologer predicts the final blow at the end of the second week of December, 1990 when the nation will have prepared for major changes in the coming year 1991. There will be all-round changes.

He refused to give any individual prediction in national interest.

He had an acidic comment. Those who live with the fanciful thought that they can reduce their security arrangements will be in for a shock.

In a year in which Mars is the lord such a prediction is absolutely necessary, more so in 1990.

From August 20, Mars will stay in Vrishabha (Taurus), the birth sign of independent India, for six long months. This will create communal tension, and worst of all, disturb the weather cycle.

This year after a good start, monsoon is bound to become erratic from the middle of August. It will be so

erratic that after good sowing operations, farmers will be thirsting for some bountiful showers.

The astrologer has drawn special attention to some eclipses taking place this year. In 1989 an eclipse had taken place in Simha and Kumbha axis which is the lagna and the 7th house of Rajiv Gandhi. So Rajiv suffered in political activities. This year eclipses are along Karka and Makar and which is the lagna and the 7th house of V.P. Singh. The first took place on 26th of January this year but was not visible in India. The second took place on 9th Feb., which was visible in India. It is after the lunar eclipse, on 9th Feb., that V.P. Singh got the first jolt from Devi Lal-Chautala combine.

Other important eclipses taking place this year from the Indian point of view are the solar eclipses of July 22 which will affect Kashmir very badly and August 6 which will affect the whole of India, the Central Government and the present political formations in the Khichari sarkar.

The eclipse points are watery (Karka) and earthy (Makar) which means serious disturbance in the ocean and on the earth (earthquakes).

The concentration of all the malefics in the second house of the new year horoscope very clearly shows that uncontrolled inflation will acquire a very sinister shape, whatever may be the claim of the government and the budget-makers.

Events now taking place are leading towards the inevitable conclusion that the election of 1989 was only a rehearsal for the election yet to be held. The swing is to the right (Saturn and Rahu) with good deal of violence because Mars exalted is present in this combination. Reformation of political forces along more logical lines leading to something like a two-party system in 1991 can be easily foreseen.

Saturn-Jupiter opposition in 1991 along Makar-Karka axis will lead to reformation of political parties not merely in India, but to cause stronger and wider changes all over the world. What has happened in 1989 and 1990 so far with the Berlin changes will pale into insignificance before the transformation that is going to take place in 1991. The

trend will be towards stability and idealism but this can happen only after Rahu has moved out of Makar (April, 1991). Then all the disturbance will take place again because the transformation of 1989-90 in the national and international scene is a precursor for much bigger changes in 1991.

Asked to comment on VIP fortunes, he said, what happens to big personalities is least important. They are thrown up by the tidal waves of history.

In conclusion the astrologer invited attention to a prediction made even before the general elections that these will only be a rehearsal. Now there it is necessary to draw a parallel, he says. "Between June 1979 to June 1980 Morarji Desai fell from power. Charan Singh became prime minister. Indira Gandhi came back and Sanjay Gandhi died. The movements of Saturn and Jupiter in 1990-91 are going to cause re-enactment of the same type of drama with only the dramatic personae being different.

What has been the result of it all?

We astrologers are divided as usual, more bitterly than ever before. No good research has been produced. As has been seen in the sketch of Indira Gandhi, more disastrous predictions had been made for 1992 also predicting the end of the term of the prime minister P.V. Narasimha Rao. When I call all this guesswork, my friend astrologers get annoyed with me. What else should I call it—great astrological ability?

The storm-centre of all has been Rajiv Gandhi and his politics and future. Astrologers like R. Santhanam and K.K. Pathak made guesses, inspite of their rather good knowledge of astrology, and made the wildest predictions of the decade. There were then those unadulterated astrological quacks who 'killed' an Indian leader every month and predicted Indo-Pakistan war every quarter.

If we astrologers look stupid whom should we blame?

All this happened because astrologers forgot astrology and tried to play the sycophant to the Congress(I) and Rajiv

Gandhi. Rajiv thus became in 1989 a graveyard of Indian astrologers. Poor gentleman, he is dead, but these astrologers are still having a roaring business.

CHAPTER XIX

THE GRAVEYARD OF INDIAN ASTROLOGERS

There will always be very severe critics of Rajiv Gandhi, the seventh prime minister of India, and there will always be those who will remember him as the most perfect gentleman the Nehru family has produced, Rajiv the politician is the subject of this astro-political portrait. Behind his giant political stature, the gentleman called Rajiv got hidden. There is that bright light and there is that dark tragedy of a gentleman-politician, who was unfit to be a politician. More of this will be discussed as the narration proceeds.

The astrologers of India should remember Rajiv as representing their graveyard. No Indian prime minister made astrologers look so ignorant of astrological techniques of prediction as Rajiv Gandhi. He had no hand in it. It had to happen because astrologers made predictions about him, and committed disastrous mistakes, once in 1989 and the second time in 1991. Within these three years Indian astrologers lost all their credibility. (*In the Preface it has been shown why political predictions made by astrologers should not be trusted, except those given by one or two.*)

How Rajiv Gandhi became the graveyard of Indian astrologers can be gleaned from the sketches of Sanjay Gandhi and Indira. There has been, it must be remembered, no good research in mundane astrology in India. Astrologers have become totally partisan. They do not want to test any research of others. If it does not appeal to their political prejudice, they attack the astrologer whose prediction goes against their own wish. How and why do they call themselves astrologers is a question they would

These six sets of time, converted from the Indian standard time into local mean time, gave six more sets. Astrologers worked on different times, as different as twelve, as shown here. Some work done on the well-known events of the life of Rajiv Gandhi, convinced me that whatever be the time, the birth lagna had to be Leo. I wrote as early as January 1985 in the *Astrological Magazine* (p. 100): "Here in Delhi someone recently asked me to work on Leo as the lagna and, I found all the major events of Mr. Rajiv's life well explained."

But the problem remains unresolved still. What was the correct birth-time? The *Astrological Magazine* went on sticking to Virgo lagna till the end of 1990 (from 1985) on the basis of some information given by, it was said, an important Indian. Many of us worked on the Leo lagna.

			SATURN
			RAHU
KETU	RAJIV GANDHI 20-8-44, 8.11 A.M.(war time) BOMBAY		LAGNA SUN JUP MOON VEN MER
			MARS

		SUN	
SATURN KETU			JUPITER
MARS	NAVAMSA		LAGNA RAHU
MERCURY			MOON VENUS

RAHU		MARS MERCURY	
VENUS		DASAMSA	
LAGNA MOON			
JUPITER		SATURN	SUN KETU

VENUS			
LAGNA MOON KETU		DWADASAMSA	MERCURY
			RAHU
JUPITER	SATURN		SUN MARS

	RASI	DEGREE
LAGNA	LEO	15° 29
SUN	LEO	3° 47
MOON	LEO	17° 6
MARS	VIRGO	1° 12
MER	LEO	28° 32
JUP	LEO	12° 12
VEN	LEO	18° 39
SAT	GEMINI	14° 18
RAHU	CANCER	3° 58
KETU	CAPRICORN	3° 58

VIM : DASA	Y	M	D
BAL OF	1944	8	20
DASA	0	5	6
VEN	1958	1	26
SUN	1964	1	26
MOON	1974	1	26
MARS	1981	1	26
RAHU-Rahu	1983	10	8
RAHU-Jup	1986	3	2
RAHU-Sat	1989	1	8
RAHU-Mer	1991	7	26

Why Virgo had to be rejected?

Briefly, my arguments why Virgo lagna had to be rejected were:

(a) There would be Mars in the lagna with no benefic. In the case of Leo all the benefics would be in the lagna. Rajiv was handsome.

(b) If Virgo was to be the lagna, both Saturn from the tenth house and Mars from the lagna would aspect the seventh house which would have delayed his marriage. But Rajiv was married before he reached the age of 24, unlike his younger brother, Sanjay, who, with Saturn in the seventh house aspected by Mars from the twelfth house got married in his 28th year.

(c) Rajiv had a happy married life. His wife, Sonia Gandhi, had adjusted to her Indian life with ease and grace.

(d) If Virgo was to be his lagna, Saturn in the tenth house would have brought him into politics during 1977-78, in the Mars-Saturn period, to be precise.

(e) If Virgo was to be the lagna, he would have settled down abroad.

(f) The navamsha lagna, in case Virgo was to be the lagna, would be Capricorn or Aquarius which would not fit into his well-known happy married life.

(g) The most important fact is that, if Virgo was to be the lagna, there would have been no tragic death of his younger brother in June, 1980.

These seven, among many others, were the arguments for rejecting the Virgo lagna for Rajiv.

Why it had to be Leo?

Some quick verification of the well-known events of the life of Rajiv Gandhi reinforced the argument in favour of Leo lagna.

(a) *Marriage*: Rajiv was engaged to an Italian girl, Sonia, on 25 January, 1968, and married to her a month later. It was the period of the Moon, the twelfth lord showing the direction from where his wife came. More so, it being the dasha of the twelfth lord he was in a foreign country then, England.

(b) *The navamsha*: The navamsha which appeared to be the best in this case was, Leo itself, Vargottama with three striking features. Jupiter exalted in the twelfth, Mars in the sixth had lifted him up in Rahu-Jupiter, after the death of his mother. Saturn-Ketu in the seventh house of the navamsha showed a foreign woman as his wife.

(c) *Brother's death*: His younger brother, Sanjay, died in Mars-Venus. The third lord, from Leo, is Venus. In the decante lagna,¹² Mars from Virgo and Saturn from Libra aspect the lagna and Venus in the lagna. Could there be a better explanation than this for the death of his brother?

(d) *Father's death*: His father, Feroze Gandhi, died in Sun-Rahu period. Here the Sun is the seventh lord of the dwadashamsha lagna (the twelfth division of the horoscope). Here Sun is the seventh lord and Rahu is in the seventh house.

Such verifications were done as early as 1984 and the letter to the *Astrological Magazine* written immediately.

12. Used for predictions about siblings.

Yet it was only towards the end of 1989 that the final time of birth arrived at, through elaborate calculations, was 7.11 a.m.

Pupul Jayakar's data

Pupul Jayakar's biography of Indira Gandhi which came out in the market in 1992 has this about Rajiv Gandhi (p. 131):

"Rajiv Ratna, named after his grandmother Kamala and his grandfather, Jawahar, was born on 20th August, 1944, at ten past eight in the morning."

It was the war-time when one hour was added to time calculation for a variety of reasons. So we should deduct one hour from this noting in order to arrive at the correct time measurement.

After Rajiv's death, an academic exercise was done on this time factor and the correct time, it appears, in retrospect, of his birth should be 7 hours, 11 minutes and 40 seconds. This brings us to his ultimate date of death in May, 1991, not August 1991 as was the conclusion arrived at in May, 1990 and shown in the article published in August, 1990.¹³

It was, finally, when the dwadashamsha lagna of Rajiv was fixed, that one could be sure of his birth time. It had to be Aquarius with the Moon and Ketu in it and Rahu in the seventh house aspected by Saturn. The Sun and Mars in the eighth house show the non-conventional marriage, together with Rahu in the seventh aspected by Saturn, of his mother. And it shows too, the terribly unhappy marriage that it was.

The dashamansha

While the dwadashamsha shows the aspects of the Sun and Mars on the fourth lord (Venus) (assassination of his mother), the dashamansha shows the exchange of the second and the tenth lords, his sudden rise, after a sudden entry into Indian politics.

13. My article of August 1990 was the only hint about the death of Rajiv Gandhi.

Rajayogas in the birth horoscope

The rajayogas, purely Parashari, in the birth horoscope are so many:

(a) The lagna lord Sun combines with the fifth lord, Jupiter.

(b) The lagna lord aspected by Saturn, the seventh lord is a half-rajayoga.

(c) *The lagna lord with the tenth lord Venus, is the yoga for becoming world-famous as it is happening in the lagna itself and with the association of Jupiter and Mercury and Moon, all the three first-rate benefics.*¹⁴

(d) All these yogas are in the royal house of Leo.¹⁵

The navamsha, the dashamansha and the dwadashamsha lift these raja-yogas to a level no one could have dreamt of. Then from the Jaimini angle,¹⁶ this horoscope is much superior.

(e) But the aspect of Saturn from the eleventh house on all these planets had to spoil him; make him the owner of a big fortress; had to deprive him of happiness; had to make him a sweet talker; and, make him a king.¹⁷

(f) But with so many planets in one house, it is the classical Shoola yoga¹⁸ of the Nabhas Yogas, with Saturn and Mars (excluding Rahu and Ketu) occupying the two houses. The jumbled up, confused and chaotic concentration of so many planets in one house had to make him an instant success and a disastrous failure.

A quick survey of his life and events show these: The best combination is that of the lagna and the tenth lord in the lagna which made him a world-figure.

Saturn¹⁹ aspecting all these planets in the lagna had to finally drag him into politics, in which he won for his party, after his mother's assassination in October, 1984, a majority of over 400 seats for the parliament, a record which will perhaps remain unsurpassable. Then in 1989

14. Such persons can become world famous.

15. Leo, Aries and Sagittarius help politicians.

16. A branch of Vedic astrology less familiar.

17. Subtle points of Vedic astrology.

18. Thorns which prick.

19. The planet of politics for general elections.

only five years later, his unpopularity was so great that he could get 195 seats only.²⁰

The atmosphere at home since his childhood was terribly unhappy,²¹ his parents having separated; the younger brother behaving in a way as to make him unhappy; the early death of the father and his own adjustments in a family where, there were enough tensions, are all reflected in the horoscope in so clear a way, as, to make some of his reactions abnormal.

A gentleman steps Into politics

The Vimshottari mahadasha is the best tool available to Vedic astrologers to make a psychological delineation of a human being, along with the yogas, their time of fructification and the periods of disasters. Human reactions keep changing as dashas change:²² within each dasha in the changing sub-periods also they register the light and shade, the tragic and the comic facets of life with revealed or concealed stories of success or failure.

Dasha sequence

In a way, like his younger brother, Rajiv was unlucky to have got the dasha of his tenth lord,²³ Venus very early in life. His grandfather, Jawaharlal Nehru and later, his mother Indira Gandhi were the prime ministers of India. In the Venus dasha it was his grandfather.

In the dasha of the Sun, in the ninth house²⁴ in the dashamansha with Ketu, he left for England for studies which he could not complete.

In the Moon dasha, the twelfth lord, he met Sonia, his future wife (non-Indian in this case), in a Greek restaurant through a German friend.

There are planetary attractions between members of opposite sex which bring them together at the appropriate time. In the Moon-Rahu period Rajiv met Sonia, whose date of birth is 9 December 1946 with her Moon in Gemini,

20. The result of Shoola Yoga.

21. His parents were separated.

22. Even the complexion changes.

23. A period of achievements

24. for journeys.

where the seventh lord of Rajiv is placed. If Sonia's lagna is taken as Cancer, which is what some astrologers believe it to be, her Moon is the lagna lord meeting the seventh lord of Rajiv Gandhi an attraction which had to end up into a happy marriage. Sonia's Jupiter is in Libra from where it aspects Aquarius, the seventh house of Rajiv Gandhi making their married life a story of happiness. Rajiv's Jupiter aspects the Mars of Sonia in Sagittarius, the fifth lord, Mars of Sonia gets aspected by the fifth lord of Rajiv (Jupiter) establishing an emotional identity.

Moon-Mars: The Moon is the natural signifier of mother and Mars is the fourth lord of Rajiv Gandhi. It was in the Moon-Mars period that his mother had become the Prime Minister of India (January, 1966).

Moon-Jupiter: In 1968 in Moon-Jupiter he married Sonia. With Jupiter in his lagna, Leo and Saturn having just transited from the seventh house, Aquarius, fulfilling the promise of his marriage.²⁵

Moon-Saturn: For some very good reasons the dates of birth of the children have been kept concealed, and, it should be so. Yet two astrologers have made predictions about Priyanka Gandhi on the basis of wrong birth-time.²⁶

The transforming role of Mars

The soft dasha of Moon, followed by that of Mars, the martian, had to change the pattern of the gentleman that Rajiv was known to be, since his days in Dehradun, in northern India.

In Mars-Mars, he saw his mother, facing serious agitation; in Mars-Rahu she imposed the National Emergency (1975-77). Till then Rajiv's hatred for politics was so great that the entire country seemed to share a private joke. On a plane, all the three, Indira, the mother, Rajiv and Sanjay the sons, had a conversation running on these lines. Indira said that she felt like throwing down some currency notes to make whosoever found it, feel happy. Sanjay said that he wanted to rain gold to make

25. Saturn and Jupiter should touch 1/7 houses or lords for a marriage to take place.

26. Sensation mongering astrologers.

people happier. Rajiv, annoyed with both of them, because of the Emergency, which had made the entire Nehru dynasty look like wreckers of democracy in India, said that he was tempted to throw down both of them, his mother and his brother, to make the entire nation happy.

Mars-Mercury: It was the period in which he saw his mother fighting her battles as an ex-prime²⁷ minister with the help of his younger brother, Sanjay. The battles continued in Mars-Ketu.

Mars-Venus: Mars is the ninth lord of Rajiv and Venus, the tenth lord. But Venus is also the third lord. While both Sanjay and his mother Indira managed for their party a resounding victory, the eclipse of 16 February, 1980²⁸ had to transform Rajiv totally, as, it was falling in his lagna and, the seventh house. His younger brother (Venus as the third lord) died and he had to come into politics. He had hated politics so much that during his days as a pilot in the airlines in India, he used to narrate a joke, says his biographer, Minhaz Merchant.²⁹

"A group of children went once to see a parliament session. When they returned their parents asked, 'Well, how did you find your visit?'

"There was a long silence. Finally one boy looked up and said, 'I liked the toilet the most.'

"Taken aback, the parents asked why.

"The boy replied, 'Because that is the only place where the M.P.s³⁰ knew what they were doing.' "

But in the period of Mars-Venus the joke was no more valid. His mother Indira had made sure, for one full year after the death of her son, not to have any election held in Amethi, the constituency from where Sanjay had lost once and, won once, his elections to the Indian parliament.³¹ The sub-period of the tenth lord Venus had to have its own say, finally. Rajiv joined politics as 'General Secretary of the

27. His mother was defeated in the General Elections of 1977.

28. See under Sanjay Gandhi.

29. *Rajiv, the End of an Era*.

30. Members of Parliament.

31. Typical dynasty promotion tactic of Indira Gandhi.

Congress Party', became prime minister of India and, died a tragic death.

Mars-Moon: He got elected to the Indian parliament to join all those who knew only in the toilet what they were actually doing.

Rahu period

The soft period of Moon yields place to the harsh one of Mars; in turn, Mars hands over to Rahu the role of erroneous judgement of a situation. Mars, in its period, had taught the use of courage, even rashness. Now comes the period of Rahu, and that too in Cancer, which is praised in Vedic astrology for achievements in one's career, but in the twelfth house.³²

Rahu-Rahu It was the transformed Rajiv that the period of Rahu-Rahu saw. He reprimanded a police commissioner of Delhi publicly and even, it is said, slapped him. If Sanjay had done it, it would have looked as his natural behaviour. But Rajiv doing it? He was made the General Secretary of the Congress party, with his cousin, Arun Nehru helping him in his own way. During this period, the chief minister of the state of Andhra Pradesh in south India was Anjaiah whom Rajiv had insulted publicly. The Andhra pride was hurt; N.T. Rama Rao, a film actor, with a charismatic mass appeal, left his film career, formed his Telugu Desam party and, in the elections of 1983 defeated the Congress. It was the first ever defeat suffered by the Congress in its strongest hold, the state of Andhra. It was the transformation that Rahu had brought about that changed Rajiv, the gentleman, into a miscalculating General Secretary of the Congress party.

Rahu-Jupiter: The humiliation suffered in the state of Andhra Pradesh was not a lesson to be easily forgotten either by Rajiv Gandhi or his cousin, Arun Nehru. They had the Andhra government, commanding such a vast majority, toppled. Whatever the truth, the then governor, Ram Lal, who was the instrument through which Rajiv and Arun worked had a different story to tell. This act was described by the Indian newspapers, who seemed to have

32. The house of retirement.

got back something of their lost manhood, in the Emergency (1975-77) which was worse than that of the servility of a bonded labourer (except for the *Statesman* and the *Indian Express*),³³ as the rape of democracy.

There was no choice left for Indira except to restore the government of N.T. Rama Rao. The governor was changed. Shankar Dayal Sharma, the present President of India, was sent in as governor. He repaired the damage, brought N.T. Rama Rao back into power, won the goodwill of the nation and earned for himself the image of being a sane person in the crowd of upstartish Congressmen who had monopolised the Congress party since the days of the Emergency.

Was Rajiv himself willing to rid the party of the crowd of power-brokers?³⁴ No definite answer can be given now, as we are too close to this period through which we have lived and passed and, whose memories are so tormentingly fresh in our minds that our own objectivity will be impaired, seriously.

Rahu-Jupiter: In Rahu-Jupiter his mother was killed and he himself became the prime minister. The vast majority he commanded made him behave in a way which earned him no plaudits.³⁵ Waiting in the shadows was V.P. Singh, exploiting all these opportunities—the blunders of Rajiv were the trump cards he had decided to play. V.P. Singh³⁶ was dropped from Rajiv's cabinet, and expelled from the party.

Rahu-Saturn: Rahu-Saturn periods are generally difficult except in those cases where different yogas, like the mahalakshmi yoga,³⁷ exists. There were the well-known international arms deals such as Fairfax, Bofors and so many others. V.P. Singh took the fullest advantage of all these and Rajiv, the clean, as he was called, was

33. The English daily newspapers which took the risk of criticising Indira Gandhi during the emergency.

34. In 1985 he said so. As the prime minister he could have done it.

35. He became rude.

36. Cabinet minister under him, whom he dropped and later expelled from Congress party.

37. Rahu in the eighth house from the Moon or the lagna aspected by Jupiter confers prosperity.

portrayed, through sheer lack of judgement and immaturity, as the most corrupt Indian prime minister ever.³⁸ He could not live down that image anymore.

Rahu-Mercury: He lost elections for his party and became a mere Opposition leader.

38. Till then no Indian Prime Minister was described as corrupt.

C H A P T E R X X I

THOSE SINISTER CREEPING SHADOWS

Mr. K.N. Rao's article, who as far as my knowledge goes, is the only astrologer to come nearest to predicting the ultimate in referring to Simhavlokan Gati in KCD of Shri Rajiv Gandhi.

—Dr. P.M. Dubey: *Times of Astrology*, August 1991.³⁹

The prediction about the fatal end of Rajiv Gandhi made in May 1990 (as acknowledged by the editor) which appeared in the August 1990 issue of the *Times of Astrology* was the only prediction ever made by any astrologer in 1990 about the coming tragic end of Rajiv Gandhi.

The editor R. Santhanam had predicted that since Rajiv's Mercury was in "sabha-avastha"⁴⁰ he was bound to enter the parliament as the prime minister. He had earlier made a similar prediction in September 1984 about the late Indira Gandhi also (see under Indira Gandhi).

This was Parashara astrology turned upside down again and, inspite of my friendly advice to him not to rush through with such predictions, he again fell into the trap of his misinterpretation of Parashara astrology which he has translated into English.

Gayatri Devi Vasudeva, associate editor of the *Astrological Magazine*, wrote in 1991, changing the lagna of Rajiv Gandhi, for the first time, to Leo that the "Rajiv Era

39. Refers to my article on Rajiv Gandhi in which I employed Kalchakradasa, the most difficult dasha in Vedic astrology and hinted at the fatal period ahead for Rajiv Gandhi.

40. The condition of the planet which he misinterpreted again. Earlier in 1984 he had committed the same mistake in the case of Indira Gandhi.

was over," — and it turned out to be the most talked of and brilliant prediction of 1991 when Rajiv Gandhi died in a bomb explosion in May 1991, during an election tour of south India.

The explanation for giving such an important prediction not in the *Astrological Magazine* of world fame but in an inconspicuous astrological journal was: there was the Anti-Terrorist Act of 1985 (made permanent in 1987) under which an astrologer making such a prediction could become punishable as a 'terrorist'.

It could be a proof in writing of my having seen the fatal end without giving it undue publicity, without it being even noticed, without it being understood by non-astrologers. Later, after Rajiv's death, this was photocopied in thousands and shown in Delhi in many circles. Writing for the least known astrological journal, I could escape the notice of many of those who read every word of such predictions with ulterior motives.

Failures of such predictions would have given me happiness. But then I had seen it from many angles and preferred to put it under my researches in the Kala Chakra Dasha, in which the first ever articles on the use of this most difficult dasha was being shown. Its abstruseness and non-noticeability was the aim to be served.

In the newspaper interviews on the eve of general elections I did say that Rajiv was on the comeback trail but..... And that *but* was very significant. (see *Times of India*, March 31, 1991).⁴¹

After Rajiv's death, I was asked why had astrologers failed to see such a blatantly tragic event.⁴² My answer was that I had not failed, but that I had hidden this prediction from the newspapers for obvious reasons. (See under "What the Stars Didn't Foretell".)

I will now quote verbatim the *Times of India* article published on March 31, 1991 discussing astrological

41. Indian journalists distort an astrologer's predictions to suit their political policy.

42. Had all astrologers failed to predict the death of Rajiv Gandhi I showed the proof of the solitary published instance.

possibilities of the general elections, and analyse it according to my perceptions.

Election Special

HOPEFULS ON A STAR TREK

With approaching elections, astrologers are overnight the stars being sought out by politicians, reports Vandana Mandlekar.

In Indian elections, astrology begins where psephology ends. When caste combinations (AJGAR-MAJGAR), electoral formulae (NF + LF = Cong + JD(S) = BJP) and sundry other permutations, combinations and deductions are all exhausted, our politicos look up to the stars for answers, and let Saturn and Mars determine for them what Mandal and Mandir cannot.

Little wonder then that with less than two months to go for elections, astrology has become the buzzword in political circles. Astrologers, palmists, numerologists are all in sizzling hot demand. Their phones are constantly ringing and their drawing rooms for ever occupied. Between endless cups of tea, horoscopes are being dissected, yagnas organised and predictions made: which constituency "suits" a particular candidate, what precautions he needs to take while campaigning, and most important, whether he will win.

Politicians, from prime minister down to political tyros, are grown to be smitten by the lure of astrology. For instance, Mr. Chandra Shekhar was told by various astrologers and palmists at various points of his political career that he would become the prime minister some day. In the crucial days preceding his staking a claim to form the government last year, it is learnt that he once again consulted several astrologers and palmists.

Astrologers, however, prefer to keep such details secret as, according to them, most politicians do not like to make public their faith in astrology. It is also true that the charlatans among them lie about their clientele and achievements to enhance their 'reputation'.

Predictably, these days, there are also those who have suddenly rediscovered their skills at astrology and wiped

the dust off many an old book on the planetary science lying in their attics. Also in the race are innumerable tantriks and gurujis who will alter the bad "dasha of Ketu" or neutralise the evil effect of a "Shani" for an aspirant with the help of a talisman, a yagna, or by organising a "daan".

However, 'serious' astrologers, many of whom disdainful, if not contemptuous of politicians, find themselves helplessly drawn into this vortex. The doors of most astrologers are open to all and politicians are no exception. But even they advise against a fatalistic approach to the predictions and caution that errors could occur, especially due to the non-availability of the authentic time of birth of the top leaders, on the basis of which horoscopes are made.

Astrologer K.N. Rao, who retired as director general from the IA & AS last year and has been practising the art for the past 25 years, likes predicting the outcome of Parliamentary elections to that of horse races. In the absence of correct horoscopes of all the top leaders, he says, these are "hit or miss attempts". "But we still have to make the predictions because there is a demand for them."

Jitendra Nath Sharma, another veteran astrologer, though consulted by many a politician, does not hide his contempt for their clan. He hasn't only seen the horoscopes of most of them, but also spent a lot of time with them, only to find "so much dirt" and emerge thoroughly disgusted.

"Astrologically, the more evil planets you have in your horoscope, the better politician you make," he insists. "Every politician has asked me if he will become the prime minister, about his relations with the high command; not one has ever asked me if he will genuinely serve the country, or bring prosperity to the people." What keeps him going, however, is the desire to "get at the bottom of the minds of these politicians". And he knows that these days they need him more than ever because they are plagued by insecurity. "This is the season for astrologers," he says, with a twinkle in his eye.

Astrologer Jagdish Chandra Mendiratta, who retired from the income tax department in 1985, does not see more than two persons per day, and is already booked upto April 14. Also a homoeopath, Mendiratta has both treated and provided astrological guidance to many a political personality. He explains that he does not "predict" but only tells people their "future potentialities". Lately, there have been politicians who have approached him to ask him what constituency will prove lucky for them. Advising on the constituency on the basis of the horoscope, however, is something Mendiratta is doing for the first time. "This is a research, I have to see this time if it works," he says.

K.N. Rao says, when politicians take him into confidence, in 80 per cent of the cases, it is not only regarding their political career, but also their family problems. Emphasising the need for an astrologer to be sympathetic, he says, "Nowadays I give number one priority to political people because it is a question of their career." But even Rao has not been spared unpleasant experiences. There are people, he says, who approach him, try and develop intimacy, and ask him to put in a good word on their behalf to their party leaders for securing a ticket. That's when Rao needs all his patience to explain to them that he is not a broker.

Some days ago he met an "astrologer" who has been selling talismans like hot cakes to candidates and making, on an average, Rs.25,000 per person. When asked why he did that, he retorted with a straight face, "*Baki logon ka sawan to har sal ata hai, par hamara paanch sal me ek bar ata hai.*" (While the monsoon arrives every year for everybody else, our monsoon comes only once in five years.)

The questions Sharma says he faces from all politicians coming to him these days are routine and predictable. The queries in order, are: "Which party will come to power?" (so that they can prepare to defect accordingly if need be, says Sharma); "Is the high command happy with me?" "Will I get a ticket or not?" "Which constituency is suitable for me?"; "I'll be spending considerable money in the elections. *Doob*

to nahi jayega? Will I recover it if I win?" "Will I become a minister?" and at the end what everyone seems to want, "Will I become the prime minister?

Violence for sure, Rajiv maybe

With elections to the tenth Lok Sabha round the corner, astrologers and numerologists have once again got busy star gazing to determine what the future holds for this country. Not all have the correct horoscopes of all the top party leaders — an essential requisite for making accurate predictions — and they vary in their interpretations as also their "systems": the Hindu system, the Western system, the Krishnamurti system, etc. However, one thing they all predict is the strong possibility of violence in the coming elections.

According to K.N. Rao, the elections will be held at a time when Saturn and Mars will be opposing each other, which is "indicative of terrible violence". This bad astrological combination will be occurring from May 15 to July 5. During this period, there are chances of communal violence, difficulties in communications (which can mean that the candidates will encounter difficulties in travelling to their constituencies and addressing meetings) and mass rigging and unprecedented deaths, which could lead to countermanding elections and repolls.

Jagdish Chandra Mendiratta foresees "much more violence and conflicts" this time than ever before. The only beneficial planet will be Jupiter, which will reduce the negative impact of Saturn.

Astrologer J C Luthra, who predicted correctly, among other things, the return of Indira Gandhi to power, the hanging of Zulfiqar Ali Bhutto and the ouster of Benazir before October 1990, says that since October 1989 the country has been going through the three-and-a-half-year bad Venus period. This period will see killings, fires, riots, murders, massacres.

The individual predictions regarding the outcome of the elections are:

K N RAO: It will be a Congress or Congress-dominated coalition government at the Centre. Chandra Shekhar will remain a father figure, a moral force in politics. After 1995, the country will get a very good stable government.

J N SHARMA: Though Chandra Shekhar's horoscope is good, Rajiv Gandhi has better chances this year. There will be no hung Parliament, whosoever comes will come with clear majority. There is nothing wrong with V.P.Singh's horoscope but he will not get another chance.

J C MENDIRATTA: Saturn, the lord for the next five years, is favourable to the religious and the fundamentalists. So these people will benefit. Saturn also being the lord of the masses, we will have more democratic results this year. And the majority in this country being Hindus, the BJP has better chances and the potentiality of forming the government. V.P.Singh has no chance of ever coming back to power.

J C LUTHRA: I have studied Rajiv Gandhi's horoscope thoroughly. His good period improves to a great extent after May 1. It is not good enough for him to get absolute majority, but he will form the government. The BJP will get the second largest number of seats. No chance of V. P. Singh coming back.

N. P. THAREJA: (Numerologist and palmist who was among the few to predict the fall of the Congress in the 1989 elections): Till April 1992, the vibrations are favourable to Chandra Shekhar. I have not yet made the individual calculations for all the top leaders but I saw Chandra Shekhar's palm just before he became the Prime Minister and he has a bright future; he will be in power for the next six-seven years.

Analysis of the predictions

K.N. RAO: Terrible violence; mass rigging; repoll. Congress dominated coalition. There was violence, death of Rajiv Gandhi, postponement of election and the Congress formed a government with the support of AIADMK party of the state of Tamil Nadu.

J.N. SHARMA: Rajiv has better chances, no hung parliament. Partly fulfilled.

J.C. MENDIRATTA: Favoured the BJP which went wrong.

J.C. LUTHRA: Favourable for Rajiv and Congress. Partly fulfilled.

N.P. THAREJA: Chandra Shekhar would be in power for the next six-seven years. The prediction went wrong.

After Rajiv Gandhi's death the *Times of India* published another article, on June 2, 1991, discussing the failure to predict Rajiv Gandhi's death. I will quote this also verbatim and present my analysis.

1. Rajiv Gandhi was killed on 21-5-1991 within this period May 15 to July 5,

2. I did not say Rajiv Gandhi will become the prime minister. I said congress will come into power. It came out correct.

WHAT THE STARS DIDN'T FORETELL

Their failure to predict Rajiv Gandhi's fate has put astrologers on the defensive, reports Vandana Mandlekar.

For once, the stars got it all wrong, or at least their gazers on terra firma did. In sharp contrast to the ominous astrological pronouncements before Indira Gandhi and Sanjay Gandhi's deaths, nobody spelt out the divine writ for Rajiv Gandhi.

In fact, astrological pundits could not have been wider off the mark. Barely days before Rajiv Gandhi's assassination on May 21, top astrologers went to town predicting prime ministership, and a good period ahead for him.

Sample some of the prophecies which appeared in the May 25-31 issue of *The Illustrated Weekly of India*: "Rajiv Gandhi will always be a force to reckon with in power politics." (Kaliyur Narayanan); "The planetary positions are all favourable for Rajiv Gandhi and the Congress." (K.N. Saraswathi); "Beginning from May 19, 1991, Rajiv Gandhi's stars are very favourable." (P.K. Chakravorty); "Rajiv Gandhi has a great future. His horoscope is very good." (Jagit Uppal).

Weeks before the elections, a number of newspapers and magazines had tailed politicians to the doorsteps of

prominent astrologers, numerologists and tantriks for a peep into the future. The crystal balls had shown violence, rigging, hung Parliament, no future for VP, bad time for somebody else, slender majority for the Congress. . . But nothing about Rajiv Gandhi's death.

Astrologers, however, die hard. Some claim to have foreseen the tragedy, and having obliquely hinted about it in some astrological magazine or the other, kept it to themselves. Irrespective of whether they were blessed with divine insight into this incident, all insist that the latest faux pas is no reason to forecast a bad destiny for astrology.

Others have opted to ride piggyback on the stray "hints" about the incident—others' or their own (there are no convincing reasons, however, as to why they did not spell it out in black-and white).

In all fairness, sample these "hints". Prayag Bandyopadhyaya, a Calcutta-based astrologer in *The Telegraph* (May 12): "A sensational political assassination is likely before the elections—an attempt at it, a certainty." K.N. Rao analysing Rajiv Gandhi's horoscope in the August 1990 issue of *The Times of Astrology* wrote: "The Meena-Dhanu period (6.6.1990 to 20.8.1991) is a period of Simhavalokana, a period of total change in his political style of functioning . . . a time of risks and dangerous dare-devilry, a cataclysmic change which can be both fatal and spectacular. " Rao emphasises that he had detected a "*primary maraka*" (indicating death) in the June 1990-August 1991 period.

Then why did Rao word it so cautiously in his interview to another magazine in April? ("There will be attempts on the lives of big leaders," is all he said.) He did not want to invite the provisions of the Anti-Terrorist Act, he explains.

The Terrorist and Disruptive Activities (Prevention) Act, ironically passed by the Rajiv Gandhi government in 1987, has become the proverbial Aunt Sally for astrologers now. The act, for the first time, lumped star

gazers with terrorists to declare that action would be taken against whoever "predicts, prophesies or pronounces or otherwise expresses, in such manner as to incite, advice, suggest or prompt, the killing or the destruction of any persons bound by oath under the Constitution. . . ."

Thus, an astrologer predicting Rajiv Gandhi's assassination would have been liable to a minimum of seven years' imprisonment.

In the *Weekly*, well-known astrologer Lachman Das Madan had said: "Rajiv Gandhi will win his seat and may be the caretaker prime minister for two to four days . . . After that, there is nothing much one can say about his future."

"I was dead sure about it, but I could not have been as sure about the date," says Madan.

Then why wasn't Madan more categorical in his *Weekly* interview or for that matter in a recent issue of *The Telegraph* where also he claims to have alluded to the catastrophe: "Today the Congress(I)'s horoscope is very strong, but Rajiv Gandhi's is a drag. Just after the elections or a little later, the Congress(I) members may have to accept the leadership of a person other than Rajiv Gandhi to be the PM." The astrologer's defence is in his magazine *Om — The Baba Ji*, released on May 9 this year, where he wrote: ". . . After 20th August 1991, the horoscope of Rajiv Gandhi will be completely sealed." Madan was not prepared to let on (though he says he had warned several Congressmen privately): "If I had any influence on him (Rajiv Gandhi) I would have told him. If he had consulted me, I would have also found a way out."

Madan, who predicts with absolute surety Jyoti Basu's ascendancy to the prime minister's post, has another bombshell: before the end of this year there will be another assassination, of the prime minister or an important minister. But he won't reveal the name.

Astrologer J.N. Sharma admits 99 per cent of his tribe's political predictions are wrong. "There is simply no way you

can predict the number of seats each party will win. Or perhaps you can after reading the opinion poll of *India Today*. He continues, "Out of 85 crore people, or 500 MPs how can you say who will become the PM? Have you studied 500 horoscopes?" Sharma maintains that the lure of political patronage and media attention prompts haywire prophecies from people who do not know the science. Even the time of death, says Sharma, cannot be pinpointed accurately; only bare phases can be identified. To predict somebody's death anyway is the "most inhuman act", according to him.

J.C. Mendiratta, another astrologer frequented by top industrialists and politicians, fishes out Rajiv Gandhi's horoscope to "prove" where it indicated his death. He, however, had not studied this aspect till after his assassination. "I would have told him if he had come to me. I would have studied the horoscope then." Mendiratta who says there is no such thing as certain death, finds it unethical to proclaim anybody's end. "I would have told him (Rajiv) or his wife, nobody else."

Nostradamus might just have lent a sympathetic ear to this, but die-hard critics of the occult are now certainly one-up on the starry-eyed.

Analysis

A reference has been made earlier to how wild generally are the political predictions which appear in India. The astrologers who make these predictions never go out of the business of making money and, the hobby of abusing other astrologers.

But the present article was most damaging for the astrological community. Only Prayag Bandopadhyaya and I were praised. In another collection of predictions published in *Illustrated Weekly* of May 25-31, 1991, Kaliyur Narayanan, K.N. Saraswati, P.K. Chakravarty and Jagjit Uppal predicted all great things for Rajiv Gandhi in coming years.

L.D. Madan's predictions were the strangest

1. Before the election his prediction was that the Congress may have to choose another prime minister in

place of Rajiv Gandhi, his weakness being blatant. What he had actually said in another weekly paper (not quoted here) is that Rajiv would be the prime minister for a week and then will have to step down because of his unpopularity.

2. After the election what was likely to happen was also predicted by L.D. Madan as under:

Jyoti Basu (communist leader of Bengal who has never come to central politics) would be the prime minister. This prediction of his was over-publicised. But Jyoti Basu never stood a chance by any reckoning.

Why and how he gave this prediction he explained in his journal in which he said that anyone who takes the oath of an office in Ashlesha nakshatra (Cancer 16-40 to 30 degrees) will come to a much bigger office after 14 years. This prediction of his has no astrological basis in any book on muhurta (or electoral astrology). But he kept repeating it without realising the absurdity that every month the Moon enters Ashlesha and therefore an ambitious politician could take the oath of a new office in Ashlesha easily.

The other prediction of Madan was that another assassination of the prime minister or another minister would take place before the end of the year (1991).

The present prime minister of India survived the whole of 1991, the whole of 1992 and in September 1993 he has been running his government in his own way still.

This prediction of Madan was one of the many other to appear, creating panic, because unfortunately, Indians believe in astrology, without knowing, that there is more guesswork than astrology or decency and dignity in such predictions.

Vijay Dutt, editor of the magazine section of the famous national daily, *The Hindustan Times*, decided to publish an article on these tendencies and also asked me to write out one. These were published on 2 Feb. 1992. Both are given here.

Dutt collected enough material and it gives an insight into the working of the political minds of Indians and their fears which unscrupulous astrologers can exploit.

C H A P T E R X X I I

THE RINGS OF SATURN

*What the stars say has gone beyond the cine columns.
Astrologers script the political skies.*

Vijay Dutt writes about the facts behind the 'star-turns.'

It was a small gathering at a private dinner with a sprinkling of diplomats, writers, bureaucrats and academicians. A high-brow affair, typical of the cocktail-cum-dinner get togethers in the Capital, where everything, from the astral to the atrocious, from the profound to the porno, are animatedly discussed. That evening the discussion centred round the Narasimha Rao government, the impact of prices and whether the honeymoon was over and the polish was wearing off. Suddenly, two senior diplomats, sitting around the bonfire on the lawns, piped in almost in unison: "Are they usually correct?"

The two were, in all earnestness, inquiring about the predictions recently published relating to the political and physical well-being of the prime minister. The chatter had died down and a Joint Secretary in the External Affairs Ministry, looking startled and downright uncomfortable, countered: "They usually are not." Someone added in support: "Their (astrologers) predictions for the 1989 and the 1991 General Elections were meticulously off-course." And they started discussing the prophecies, a surfeit of them being in circulation in the Capital. For, despite being repeatedly proved wrong stargazers rather than turning pink have continued to pronounce on the destiny of the VVIPs. There is every reason for them to remain unabashed and unbruised. And it is not far to seek.

The alacrity with which some of their predictions are published and the ardent devotion with which most VVIPs frequently consult them has kept the fortune-tellers in

enviable proximity to power and in public glare. The esteem and moolah flow naturally from the close association with powers that be. But, now with greater fluidity in political fortunes of parties and politicians, the demand for them seems to have touched a new high. One gets the impression that sooner or later Indian politics may be guided more by the stargazers than the elected representatives of the people.

This also raises the question about the ethics and political morality in publishing prophecies about an incumbent prime minister, whose destiny is inextricably linked with the country's stability and health, during his tenure. The curiosity with which the two diplomats, one from a leading western power and the other from not a very friendly neighbour, inquired about the predictions of Rao's future reflects the undesirability of going public with such crystal-ball gazing. It can and has in the past affected political relations and equations startlingly, given the universal belief our society has in horoscopes, pujas and havans. Yet, intriguingly a spate of predictions have been orchestrated in the past few weeks. Does it signify something?

Whatever be the credibility and correctness of such predictions, they seem to have drawn attention of even those who strut around as non-believers and like to proclaim themselves radicals. There was an intense interest in the predictions about the future life and time of Priyanka Gandhi as studied and evaluated by a set of eminent scholars. It is another matter that later it transpired that their whole exercise was based on a birthdate almost a year different from the real one. The embarrassing discovery did not deter others from putting Rao's future under their microscopic scrutiny. Some of their predictions presume to tell the reader that after February this year he will have to relinquish office — others give the period March-August—the cause for his stepping down will either be his ill-health or some kind of political affliction. Did this have anything to do with the report in another periodical that Sharad Pawar while in Bombay recently spent quite some time with Balakrishna, who it is said is his trusted astrologer. Did it also have anything to do with the rumblings in the party,

now surfacing in the open, particularly over the Rao government's seeming coordination and cooperation, albeit with great subtlety, with the Bharatiya Janata Party? These are as much in the realm of speculation as the predictions too often put in motion trains of thought that are hardly conducive to healthy politics.

The ironic part is that, apart from the series of fallacious and hopelessly off the mark predictions in the last three years, particularly the recent 'views' of the star gazers too showup contradictions that only show that either the basic data are confusing or wrong — as in the case of Priyanka Gandhi — or the predictions are based on a mixture of the interpretations of star configurations and political gut-feeling of individual futurologists. *According to K.N. Rao, a retired senior bureaucrat and a well-known astrologer (see article), some of those who predict are either incompetent or do not bother whether they have correct data or not. This could account for contradictory views on the same event or people.*

On the same page of a weekly periodical there are two varying predictions. According to one Rao's government will survive 1992 while another one asserts that it will go and gives the reason for it. According to this astrologer, who claims a long list of VVIPs as his clients, Rao will face serious health problems any time in the next two months. Immediately after this view, there is one by another well-known stargazer who avers that the government will be stable and Rao shall continue as prime minister. In between these 'views' are tucked in prophecies like Jyoti Basu will become president of India, which is an astrological promotion for him, as far as protocol rating is concerned. Last year, before the General Elections, quite a few had said that Basu was likely to become prime minister of India.

This was taken note of, rather seriously, by a heavyweight Congress leader, who is a very important minister currently. So much so that he discussed the political changes likely in the post-election scenario, which would have been inevitable if Basu was to become prime minister. He, while discussing with party colleagues, concluded that the Congress was not only unlikely to

emerge as a majority party but it meant that there would have to be a coalition with the National Front and the Left, for only then Basu could emerge as a consensus candidate. Following this friends were sounded for identifying and tackling Left leaders.

Even in the by then dispirited Janata Dal, a leader from Uttar Pradesh had got V.P. Singh's horoscope — he had secured it with great dexterity, he claimed — studied by three different astrologers to make sure whether Singh was out of reckoning for prime ministership. Only after a definite prediction, this leader felt, he should make overtures to the Congress. As it turned out, luck played a dirty trick with him. Two astrologers predicted that there was a possibility of the Congress and V.P. Singh concluding a coalition and that made the leader stay his hand and fight the election on the Dal ticket. He must have, at least, dropped those two astrologers by now.

There have, indeed, been no dearth of wrong and highly contradictory forecasts, except for a very few who, possibly with sheer coincidence, came close to predicting correctly. In any case, it is a fifty-fifty probability. Either one is right or one is wrong.

Vinod Pandey, when Cabinet Secretary, had predicted V.P. Singh would have a smooth sailing after a particular date in July 1990. For a few weeks after that date, things did simmer down and it seemed that Pandey's forecast that for the next 13 months Singh would rule unchallenged would come true. We all know what happened actually. One wonders if the prediction had made Singh a bit adventurous, politically. If a bureaucrat so close to the centre of power turns stargazer, he can have a devastating effect not only on the incumbent prime minister or such like, but on the country as a whole. But, neither the politicians in power (or even out of it) nor the pundits ever learn.

The Swamy of VVIPs, Chandra Swamy, who has, professedly, influenced men like Sultan of Brunei, US senators and a host of Indian VIPs, had predicted that Rajiv Gandhi would become prime minister in 1993. At that time Chandra Shekhar was the South Block occupant and

Swamy, possibly torn between his loyalty to friend Shekhar and the apprehension of Gandhi staging a comeback, came out with a diplomatic prediction. But, his could not be even the case of tails I win, heads you lose. Yet till now neither his immense reach to the powers-that-be has been affected nor have men of consequence stopped appealing to his spiritual powers. Some are born lucky.

No wonder then predictions continue to be made by all and sundry with abandon and brazen assurance and frequently given publicity with much aplomb. We all read them avidly and discuss for weeks the pros and cons, as if the future of the country and its managers is likely to be moulded by the crystal-ball. Some time it has . . . in a rather bizarre manner.

A tabloid has splashed a story about Hemvati Nandan Bahuguna alleging that a jaap and havan had been arranged in his knowledge (if not under his aegis) near Raipur in Madhya Pradesh with the sole objective of influencing the stars to help catapult him into Mrs. Gandhi's prime ministerial seat. His rivals, it was said, were quick to seize the opportunity and rushed to her with the "considered" opinion of a set of astrologers about the malefic effects of the puja. Whatever it be not very long after these rumours, Bahuguna had to pack and leave Lucknow where he was the Chief Minister.

When Kamalapati Tripathi resigned from the Union Cabinet as Railway Minister, consequent to Mrs. Gandhi's public criticism of his ministry's working, a similar story connected with a havan and puja at Vindhyaachal temple did the rounds. It was said that during the last two days of the Janata Party rule a group of 21 Varanasi pundits had chanted a maha mantra for nine days to counter the bad stars in the horoscope of Mrs. Gandhi and Sanjay. On the day the havan was to be performed, the milk brought for the puja had turned sour, so the story went.

Mrs. Gandhi did return to power but then Sanjay died tragically soon after. When Tripathi's resignation was accepted, rather contrary to the general expectation, the so-called insiders claimed that one of the reasons for Mrs. Gandhi's annoyance was the suspicion created by some of

Tripathi's rivals that the havan had got khandit (spoilt) because of the milk turning sour. And as the entire arrangement was under his supervision, Tripathi could not escape responsibility.

These stories may be just canards but the serious manner in which they are discussed shows up the inherent belief in stars and their influence even over those who are high-ups in political and administrative hierarchy. And this is why the danger lurks from going public about future, star-wise, of incumbent prime ministers and others in power.

Many Janata Dal ministers and MPs in the crisis months of September and October in 1990 repeatedly referred to Vinod Pandey's prediction that for 13 months, after surviving July, Singh's government would have a smooth sailing. They were unable to reconcile to the contrary. Even the MPs away to New York for the UN session were told, whenever they contacted their colleagues in Delhi for the latest developments, both political and astrological readings of the fast-moving events. One senior Congressman, in fact, rang up his own horoscope readers to find out his views.

Detailed discussion on what Sharad Pawar, Sitaram Kesari, Chandra Shekhar, Dinesh Singh, Maneka Gandhi, Suresh Kalmadi and a host of others were commenting was blended with what such and such astrologer, numerologist or tantrik was predicting. Only one, an amateur horoscope-reader, who is a top executive in a textile organisation, came near the truth. This is the normal average about predictions.

V.P. Singh has no future was predicted in 1989 before the polls by almost all except one astrologer columnist. There was consensus about Rajiv Gandhi's triumphant return. In 1991, most again predicted his victory. In between when Chandra Shekhar was prime minister, his friend and savant Chandra Swamy had predicted a steady future for him for quite some time. Now there is again a spate of prophecies about L.K. Advani, V.P. Singh, Jyoti Basu and others, but what is surprising is the gumption with which the future of Rao is being tossed around in public. And it is having its impact.

Quite a few who have met him in recent weeks have made it a point to say that he looks in perfect health. A politician from Bombay who attended a meeting in Delhi just a week or so ago and where Rao was present, apparently participated in a discussion on the state of Rao's health with others. For he later related that an invitee from Karnataka told him that Rao looks much better now than what he did four months ago. Even bureaucrats have been discussing the future of the government, in case, the prophecy of political turbulence comes true. Why is there such a sudden interest in the well-being of the Rao Government?

One could fathom curiosity about the limping government of Shekhar, but why are such predictions being made about Rao, who is firmly in control. There is a sneaking suspicion that the timing has somewhat to do with the ongoing party polls, through which Rao is expected to legitimatise his position as chief of the Congress. Then the election for the President is also nearing. The jockeying for a prime slot in India is always guided by a mix of political and "starry" moves. This is incredible.

No one could predict about the two tragic assassinations of Mrs. Gandhi and Rajiv Gandhi, although many cropped up after the tragedies, claiming that they had predicted them. In fact in the latest book on the prophecies of Nostradamus two of his couplets are said to indicate the deaths of Mrs. Gandhi and Rajiv. True, read now fit well, with what happened. A hindsight?

The issue is not whether astrology has any credibility nor that most consult astrologers or are guided by them. The issue is whether one should go public about the future state of health of a prime minister or such personalities. If a prime minister happens to have faith in them, he or she would consult the astrologers whom they trust. And if someone is so solicitous about a PM's well-being, he or she can inform the PM about their findings in the horoscope. Why 'advertise' and commercialise it? Unless it is meant to be deployed as an instrument for politicking or creating a "wave" of some sort.

All of them since Independence, except for a few like Jawaharlal Nehru, have made no secret of consulting astrologers visiting swamis and seeking their blessings. Not many were embarrassed when pictures showing Deoraha Baba perched on a high wall and keeping his one foot on the head of the visiting dignitary were published. Such is the ethos. The Chandra Swamis and the Brahmacharis are byproduct of the faith many have in their own insecurity. Everyone to his or her belief. No harm in this. If someone wants to remain tangled in a Chakravyuha why should others object.

The antenna is tingled by the fact that unlike in the past when criticisms about the belief in supernatural by VVIPs, and not productions about their physical well-being appeared in print, we have had recently so much on the present prime minister and his Government's future, astrologically speaking. Have they not become a catalyst for politician on the make?

A literary-minded politician, and they seem to be sprouting now, puts it in Shakespearean style and quotes what Hamlet said to Horatio: "There are many things in the world which your philosophy cannot dream of." Substitute politics for philosophy, and one wonders who are the Hamlets and who the Horatios.

ETHICS OF ASTROLOGERS AND JOURNALISTS BY K.N. RAO

Tempted by news-hunting journalists, some astrologers, bitten a dozen times, do not still shy away from making predictions about political VVIPs of India — even without their birth details. For V.P. and P.V. all astrologers used the same horoscope but different birth-time! In the case of Rajiv Gandhi it was different horoscopes with different birth-time, 9:11 or 9:22 or 9.2 a.m. August 20th 1944 or the same time reduced by one hour for war-time gave as many as six horoscopes. In the case of Chandra Shekhar the birthdate is known but not his birth-time which I have had to correct before giving him some predictions about becoming prime minister in Nov. 1990.

In Devi Lal's case neither the birth-date nor the birth-time is known. When I wrote that the predictions about some VVIPs was being made on the basis of unverified and doubtful horoscopes they edited out this part and the readers got the impression that astrologers were working on absolutely correct data.

But then take seriously astrological predictions made on the basis of Indian Independence horoscope (midnight of 14/15th August 1947) and that of the Hindu New Year (this year Friday, April 3rd, 1991). Time being an eternal flow and history past congealed into a decipherable shape, sample and watch the following:

★ 1989-90 and 1990-91 in the Vishwa Vijaya

Panchanga (Hindi) the astrological basis, movement of Saturn and Rahu, was given to time correctly the time of general elections, the first in October 1989 and second in April 1991. On both these occasions Parliament was dissolved and general elections announced.

★ In 1991-92 Panchanga two, among other predictions, were made: India suffering economically under international pressure and getting close to USA. Two devaluations, US help, I.M.F. loan, and India and USA voting for Israel in UN is history now.

Infractions of moral codes, even if unwritten, is a common phenomenon in all walks of life. But when an astrologer indulges in it he can do immense damage because he deals with the fears of the unknown yet to unfold. But then a highly ethical question arises — should astrologers, most of them quacks, be allowed to steal publicity through their press contacts? See the following, among thousands of instances;

★ After Rajiv Gandhi's death an 'astrologer' wrote that another sensational murder would take place latest by December 1991. It did not happen.

★ Even before the shock of this "guessological" (not astrological) prediction was absorbed by the gullible readers, the second piece of such quackery was that the VVIP to be assassinated before December 1991 had been "identified" astrologically. Rumour-mongers of Delhi set afloat a story that it was to be L.K. Advani!

★ The most gruesome piece of such quackery till December 1991 was the prediction of the end of the present prime minister, P.V. Narasimha Rao, by December 10, 1991 with hurtful and brazen effrontery, totally, non-astrological, "no more clemency" etc.

In technical astrological journals we astrologers do discuss such unhappy events giving astrological reasons but hinting at the dark and the gloomy in undertones or in a veiled way. In a published research of mine (August 1990) I had hinted at the fatal period in Rajiv Gandhi's life from June 1990 to August 1991. Yet I was accused of not having foreseen the event. Now this is one extreme.

The other extreme is the astrological quackery I have pointed out indulged in by those who know only rudiments of astrology. Can this be stopped? The answer is both no and yes. But some journalists will continue to define news as sensational, saucy, juicy man-bites-the-dog stories and astrologers are not governed by any ethical code as medical men are. But then let me tell you that not even one per cent of the astrologers have the ability to pinpoint the marak (death) accurately. Even those who can, have only a sixty percent success rate. And I say, yet it can be controlled for a very obvious reason. Under the Terrorist and Disruptive Activity (Prevention) Act. 1987, astrologers can be clubbed with and can be tried as terrorists. Pusillanimous government and an unvigilant police has not booked a single case even when written evidence is available of such vulgar publicity seekers' "predictions" but such mounte banks as can give no astrological reason and couch it in the technical jargon of astrology to keep the general public ignorant of such predictions.

And the worst of this unethical practice are the terrible predictions by those who do not even have correct horoscopes of VVIPs.

The latest "journalistic" fun is to get predictions about the future of Priyanka Gandhi. I was "persuaded" by someone recently to give predictions about her without her horoscope. I said no and offended . . . well.

C H A P T E R X X I I

RAJIV THE EMPEROR OF IRAN DIES

Indira's biographers have failed to see in her the deepest Hindu reactions in so many ways, including her belief in astrology, the readings of ancient texts of prophecies and worship. It was her divine, hidden side.

In *Two Alone, Two Together* (letters between Indira Gandhi and Jawaharlal Nehru between 1940 and 1964, edited by Sonia Gandhi and published by Hodder and Stoughton, London) there is a letter of 15 September, 1944, written from Bombay by Indira Gandhi to her father Jawaharlal (p. 421) an excerpt of which makes thrilling reading:

"Some months ago when I was at Matheran, Masi wrote saying that she had heard from some Parsis that it was written in their ancient book that a Hindu of high family would marry a Parsi and their son would do great things—religious reform and so on. Masi asked me to inquire into the matter but it quite slipped my mind. Last evening my mother-in-law came in a state of great excitement. She had also heard something of the sort, a slightly different version. According to her, the son was the reincarnation of the Shah Behram of Persia.

"Baby's patri has arrived. I am enclosing it. It is written in Gujarati but I suppose you will be able to get it read. I am enclosing an English translation of the *jyotishi's* remarks. I am sending all this registered —please do the same when you return it. The good thing about it is supposed to be that there are five planets in one house."

Matheran is a place near Bombay in western India.

Masi here refers to Indira's aunt, who was in Bombay where Indira's first son Rajiv was born on August 20, 1944. The Hindu girl of high family is Indira herself and the Parsi

referred to here is her husband, Feroze Gandhi. Shah Behram of Iran (Persia earlier) was a famous and noble king.

Here obviously the prediction is to the future rise of Rajiv Gandhi who did become the seventh prime minister of India.

In the second paragraph the reference is to an astrological prediction. Patri means a horoscope and jyotishi means an astrologer.

All these evidences show the great belief of the Nehrus in astrology which the leftist historians and biographers have wantonly not made use of.

The sinister indications of the dasha

R. Santhanam and K.K. Pathak's predictions have been referred to earlier. Later the predictions of other astrologers have also been referred to.

Rajiv Gandhi might have become the prime minister but even then he could not have lived beyond August 20, 1991, was my most definite conclusion. Rajiv Gandhi had three chances of becoming prime minister, the first in November 1990 when, with 190 members he could have managed defection of 90 opportunistic members of the Indian Parliament and formed a stable government without having to face elections. But he was determined to get elected legitimately. In March 1991 again Rajiv got such a chance when the government of Chandra Shekhar fell, but, he again spurned away the chance.

Even if he had become the prime minister, his death was unavoidable. Why?

Rajiv's head was fixed in the stars of idealism but he was surrounded by computer boys with a fine accent of English but little commonsense. In *India after Indira: The Turbulent Years 1984-89*, the entire chronicle is brilliantly recorded and written gracefully by Hari Jaisingh, the well known journalist.

Rajiv Gandhi had inherited a legacy of corruption which had got petrified into an unbreakable tradition. Circumstances had brought him down from the aerial heights of his career as a pilot. He was now entangled in the murkiness and the earth which politics is.

Suspended between those stars and the earth below, he could not be the crude beast which a successful politician has to sometimes become. He could only ring the bells of the needed change which he could not have brought about in practice. In the confused interplay of his character, as a dignified and graceful gentleman, and, the circumstances in which he had to face the venomous vapours of V.P. Singh, his cabinet minister earlier, but his enemy number one now, his mental equilibrium was shattered.

All this had to happen to him, as it had to happen to his grandfather, Jawaharlal, whom he resembled in lofty idealism.⁴³ But the difference was enormous. Nehru advanced towards the sunset of his long and illustrious career in unfavourable Rahu-Saturn period after he had crossed the age of 70. Rajiv, a novice in politics which his destiny drew him into, at the age of 36, in Rahu-Rahu, became prime minister in Rahu-Jupiter and soon entered the most unfavourable period of Rahu-Saturn. He got enmeshed in controversies which spoiled his reputation, and he came to be described as a corrupt prime minister.

V.P. Singh's venom acquired the crystallised shape it needed when the then Comptroller and Auditor General of India produced a qualitatively poor and ill-argued report on the defence deals involving Rajiv Gandhi, in a way.⁴⁴

Working quietly I saw the end of Rajiv's life not without his chance of making an impressive comeback, which he, in a way did do, without becoming the prime minister through manipulation. He wanted to win an election and live down the ignominy heaped on him.

How did Santhanam and Pathak and all other astrologers miss the most elementary principle of Vedic astrology? Mercury as the second lord is a killer for Leo. Mercury as the second lord from his Moon is again a killer. Rahu in the twelfth from his Moon is again a killer. Mercury in the second house from Rahu is again a killer.⁴⁵ The maximum span of life of Rajiv Gandhi, could have

43. In the Rahu-Saturn period it happened to Nehru. Rajiv Gandhi was running Rahu-Saturn, then Rahu-Mercury.

44. Described as audit reports on Bofors.

45. Classical principles of Vedic astrology.

been 46 or 47.⁴⁶ This was elementary calcultion. Such sound principles of Vedic astrology were ignored and, astrologers jumped into ecstatic predictions.

But what happened was that on May 21, 1991 a prince among gentleman was killed in a bomb-explosion. He was Rajiv Gandhi.

46. Jaimini method of calculating span of life.

CHAPTER XXIV

ASTROLOGICAL INEVITABILITY

"I owe everything to Biwiji. Even if she asks me to sweep the floor I would do it. I am very fortunate to have her blessings," Gianiji told me on a number of occasions when I saw him at Rashtrapati Bhawan."

—Hari Jaisingh
(India after Indira—The Turbulent Years 1984-89)

That is what the President of India Zail Singh, known better as Gianiji, said about Indira Gandhi whom he called "Biwiji".

The President was on a tour of North Yemen on that fateful day, October 31, 1984, when Indira Gandhi was shot dead. He rushed home and what he did after that is narrated by the journalist Harisingh thus: "The President met Rajiv at the All-India Institute of Medical Sciences where Mrs Gandhi's bulletridden body lay . . . He stood there with Rajiv like a father figure and formally invited him to the swearing-in ceremony."

The President should have known better as a congressman that it was the Congress Parliamentary Party that had to first endorse the candidature of Rajiv Gandhi, formally following a healthy convention. The leaders of the Congress Party who were now expecting to succeed Indira Gandhi, must have been surprised at this queer decision of the President, who exercised his constitutional right to appoint the prime minister of India, without any sense of democratic propriety. The entire inner story has not been told nor will ever be told. On the day Indira Gandhi was shot dead, the late L.K.Jha, a famous officer of the Indian

Civil Service, came to my house to discuss astrology, which he knew well. He told me, and some others, sitting in my room then, the names of the Congress leaders who were, according to him, fighting like dogs to stake their claims for the post of prime minister.

But Rajiv who had entered politics at the age of 37 after his Rahu mahadasha started, in 1981, was now having the sub-period of Jupiter, his fifth lord, the best sub-period he could have had: his Jupiter is exalted in navamsha. I saw horoscopes of two of those leaders, who according to L.K.Jha were fighting like dogs, and told him that they stood no chances. I had not made any prediction about Rajiv succeeding Indira, as I had made no prediction till then, not being sure of his correct birth-time. The Leo lagna of his I fixed then, after he became the prime minister and wrote a letter to the *Astrological Magazine* about it. (January 1985)

When I was doing my researches in astro-meteorology and had given some dates of rainfall in the drought of 1987, in India, the *Statesman*, under "The Planetary Route to Rain", wrote on 26 August, 1987 this about me:

"There is a long list of individual predictions. The most recent one was made before a small group, including a reputed medical specialist and a former Union Minister. His assertion made a day before the prime minister left for Colombo, was that Rajiv Gandhi would be attacked by a man in uniform and that he would be hurt but the injury would not be fatal. Considering the present travails of the country and his own, Mr Gandhi might well turn to someone like Mr Rao. At least this reporter is aware that one of his trusted colleagues in the Cabinet does so."

The miracle of the Indian history of recent years was the coronation of Rajiv Gandhi, the third royal personage of the Nehru dynasty, to become India's prime minister, only three years after his entry into politics. That was an astrological inevitability, which I could see only in retrospect, having made no prediction about it. On and off I worked on his horoscope and had adopted,

finally 7.11 a.m. as his birth time. On this basis the attack on Rajiv Gandhi during his visit to Ceylon on July 28, 1987, was made.

There was a solar eclipse on March 29, 1987, which was not to prove bad for Rajiv as there was Jupiter on the eclipse point and Mars was nowhere the danger point.

Rajiv Gandhi had already entered the bad period of Rahu-Saturn so soon; his honeymoon with such great power as he wielded as India's prime minister, was without honey as soon as the Jupiter sub-period was over. The rest of it had to be a drag, disgrace and defeat only. His grandfather Jawaharlal Nehru had suffered at the hands of the Chinese in his Rahu-Saturn, but after twelve successful years as India's prime minister. Rajiv Gandhi who got the post of the prime minister as a gift by the President who was prepared to sweep a floor if his mother had asked him to do it, did not have the political training and experience to consolidate his position.

He was so handsome that no teenage girl ever wanted him to lose an election till he became very unpopular. Indian children of educated families getting English education had discovered in him a kindred spirit, like them. "Rajiv's childhood fantasies were devoid of political heroes. He loved his comics," says Hari Jaisingh. (p. 9) He was never known to be a serious reader of books. Even as the prime minister he read, known, comics so avidly, that Indian parents found it difficult to ask their children to devote more time to their curricular studies.

A gentleman prime minister, yes, but so ignorant that there were funny jokes about him, and his ignorance of India, India's religious classics, mythology, even history. Those jokes sometimes appeared to be cruel because they were being cracked at the expense of someone who never wanted to be in politics. He was forced into this life by his ambitious mother. He provided the relief which the nation wanted—riddance of Indira Gandhi, a devil for so many. Russia had to suffer Stalin, and India, Indira Gandhi. She loved power. She destroyed all the evidence that had existed about the very good work that had been done by

her predecessor, Lal Bahadur Shastri, who in his brief tenure, had made the nation forget Nehru. I know first hand from some friends what all Indira did to destroy all the evidence of good work done by Lal Bahadur Shastri. Sikhs were happy that she was gone. Such a smooth takeover after her death, a handsome man with a fresh look, was projected as Mr. Clean. He had that whole crowd of image-makers surrounding him. One known as the Rediffusion of Arun Nanda took to totally un-Indian methods. In 1984 when Rajiv Gandhi won elections everyone attributed part of the success to his image-builders. The same image-builders collapsed in 1989. Jack Anderson of USA (of Watergate fame) even produced a film on Rajiv Gandhi in which a remark, "A few persons are lifted above the human level in the world and John F. Kennedy and Rajiv Gandhi are two examples," was an immature observation and a premature assessment of a man who had achieved nothing except providing a great relief from the terrible era of Indira Gandhi.

But then there were four terrible eclipses in 1989, all falling on the three vital points of Rajiv's horoscope, the

			JUPITER
RAHU	ECLIPSE (Solar) Aug. 31, 1989		
		MARS SUN MOON KETU	
SATURN			MERCURY VENUS

lagna, the Sun and the Moon. The worst of them was the solar eclipse of August 31, 1989.

The pro-Rajiv astrologers, whose observations have been quoted, showed once again that mundane astrology is what they have not learnt but are ever ready to attack anyone who was giving anti-Rajiv predictions.

1989 saw the total ruination of Rajiv Gandhi's career. After Rajiv's period of Rahu-Saturn was to come Rahu-Mercury. These astrologers did not even know the

elementary Vedic astrological principle of its death-inflicting potentiality. There was the greater astrological inevitability of the Rahu-Mercury period.

A great gentleman died. He was the most incompetent Indian politician ever to become a prime minister, but that is what we call by the name Destiny.

Both in 1989 and later in 1991 the greatest service that Rajiv Gandhi did to India was to show us a bunch of fraudulent and fake astrologers who gave wildest interpretations of Parashara's text, and worse, talked of Jyoti Basu becoming the prime minister.

That gentleman Rajiv Gandhi is dead, the handsome first son of Indira Gandhi, but the fraudulent astrologers continue to give their sensational predictions.

There was that terrible astrological inevitability. I can now reveal that as early as 1987 Sanjay Singh, an old friend of Rajiv Gandhi, had quarrelled with Rajiv Gandhi. He, Sanjay Singh was then in the state politics of U.P. in northern India. He came with A.U. Singh Deo, minister of tourism in Orissa. I told Sanjay Singh that in 1989 Rajiv Gandhi would run into a bad period and his opponent V.P. Singh would be having a better time. I had predicted it openly in the *Nai Sadi* interview of January 1989, adding that even V.P. Singh's position would be shaky. And there would be a mid-term poll, was another prediction, quoted earlier.

Sanjay Singh went back and defected to V.P. Singh's party. Soon a rumour spread that I was causing defections by giving anti-Rajiv predictions. Two other U.P. politicians, Zafar Naqvi and Sachchidananda Vajpeji also defected. The complaint against me was intolerable to me. But I was instructed that being a government servant, I must refrain from giving such political predictions.

All those astrologers who gave pro-Rajiv predictions have damaged astrology beyond repair for a decade at least. As to their own level and credibility, no one now talks of them. They are hoaxes is general opinion.

But when I examined the horoscopes of astrologers

tenth house of one of them and the Sun of another, they could no longer hide their astrological incompetence.

So there was that astrological inevitability.

Rajiv Gandhi had to lose in 1989—that was inevitable.

Rajiv Gandhi had to die in 1991—that was inevitable.

Astrologers had to suffer the worst disgrace of the century through their failures to see these two events—that was the most dreadful astrological inevitability because, India has now been passing through the era of most incompetent astrologers doing mundane astrology.

The Nehru dynasty is dead—and the astrological dignity got through brilliant mundane predictions—is also dead.

C H A P T E R X X V

CONCLUSION

The view that the Nehru dynasty is dead is perhaps the correct view. The chances of the rise of the surviving members of the dynasty as charismatic leaders seem to be non-existent. Their horoscopes are not available to us to pronounce a historical astrological judgement. If the beautiful children of Rajiv Gandhi, Rahul and Priyanka, become famous in some non-political field, the nation would feel happy to see them, in roles Indians have not associated them with. Similarly, Varun Gandhi, the only son of Sanjay Gandhi, may shine in studies, unlike his father, and make a mark in Indian public life, not as a distinguished politician, inspite of his mother Maneka Gandhi who is politically very ambitious.

Astrology during the time the Nehru dynasty ruled in India touched its lowest ebb. Jawaharlal Nehru has done more damage to the great cultural traditions of India than years of foreign rule.

For our understanding, Hinduism is of three types: *the ritualistic religion*, which is dying very fast in the industrial age. It will surprise many Hindus themselves to know that according to a survey done by the Anthropological Survey of India, called the Peoples of India (I have seen it at draft stage), while in 1931 there were thirty percent Hindu Brahmins who knew Sanskrit stotras and had thorough training in the rituals, in 1991 only half a percent Brahmins know it. Ritualistic Hinduism is fast on the wane.

The second type of Hinduism is the political Hinduism which was not much of a force during the Gandhian era, though there had existed the Hindu Mahasabha along with the Muslim League, during the British rule. In the nineties

the Bharatiya Janata Party, consisting of right wing Hindus, represents political Hinduism which is largely a reaction to the wrong policies of ill-defined secularism of Nehru. This Hinduism will grow.

The eternal Hinduism is Vedic in essence, Upanishadic in its beauty, and is based on the undying appeal of the great classics, the Ramayana, the Mahabharata, the Puranas, etc. This is the third type of Hinduism which is spiritual Hinduism and is eternal.

Strains of spiritual Hinduism, like the haunting melody of an immortal song, exist in the lives of all Hindus. It ceases to be a religion and becomes a way of life in which there is an inherited philosophy of kindness, respect, compassion, service and love and non-violence towards all creatures of God's creation. It is what the great saints have preached. These saints respect the Vedic heritage of India. Astrology is part of that Vedic heritage.

What begins with rituals ends in spirituality. Ritualistic Hinduism culminates in spiritual Hinduism ultimately. Political Hinduism will create a tremendous awareness of spiritual Hinduism, which Jawaharlal Nehru never understood and could never have seen as the eternal throb of an ancient civilization like India's. Indian communists are so afraid of the growing influence of the Bharatiya Janata Party now that to counter their influence they have started reading all religious books, interpreting them and giving their arguments based on them. This is a quaint turn in Indian politics. Marxists are not reading Marx and Lenin but the Ramayana and the Mahabharata, the Upanishads, works of Vivekananda, the last great saint-patriot of the nineteenth century and disciple of that great saint Ramakrishna Paramhansa. Three decades ago Indian communists had condemned Vivekananda as an "unemployed youth" and Ramakrishna Paramhansa as an epileptic. The well known Hindi writer Hansraj Rahbar, a communist by conviction, has even called Vivekananda India's first communist and an ideal one whom the Party should have taken as a role model.¹ Now they are reading

1. His book in Hindi *Yoddha-Sanyasi Vivekanand*, (Rajpal and Sons, Delhi) has been highly acclaimed.

him to arm themselves against the Bharatiya Janata Party. A good debate has started which will lead to more and more people reading more and more of these books which were pure 'bourgeoise' literature for the communists earlier, dealing with religion, which Marx had described as the opiate of the people.

Indian communists reading these books now and quoting them is, say some BJP leaders, devils quoting scriptures. But if devils now read scriptures which they did not do before, the discussion will centre round scriptures, which used to happen in ancient India. Communists minus Marx plus scriptures fighting the BJP which swears by these scriptures, quotes them with respect and uses them as political weapons, has revolutionised the political atmosphere in India. The Nehruvian hypocrisy of speaking against Hindu practices (see under Guru-Chandala yoga) will now be buried fathoms deep; dialectical materialism is not the focal point of discussion but spiritual dialectics.

In such an atmosphere the pride of ancient heritage will get extended to the pride of the Vedic heritage of which astrology is an integral part.

II

A question then arises why did the Nehru dynasty do so much damage to India's astrological tradition? It is different, with each of the three prime ministers, from this family.

Jawaharlal Nehru was Europeanised, but as shown already a believer in astrology. Yet to appear totally modern, he publicly condemned astrology, with no original finding of his own but because if he did not imitate the west blindly, he would look not modern enough, must have been a deeply embedded belief in his life. He was neither an original thinker nor well read in the scriptures of the country. There are enough evidences available to show that when he fell sick in 1962 he consulted astrologers and even requested the great Anandmoyee Ma to help him. Ma told him to go to Rajgir in the state of Bihar, which is a great Buddhistic pilgrimage centre. Since Nehru had some

attraction for Buddhism, it would have suited him. But he did not want to take time off from his work for fear of losing his position perhaps.

Indira Gandhi took the line of her father initially and condemned astrology publicly. But when she started going to Ma Anandmoyee more frequently she was a changed woman. She did not condemn astrology but damaged astrology in a way which has resulted in the type of predictions which have been cited in the sketches of Indira Gandhi and Rajiv Gandhi. Indira Gandhi never had the slightest hesitation to use anything for her political ends. Astrology was a good tool available to her because Indians believe in astrology. In Delhi her partymen encouraged the emergence of astrological frauds and quacks, through whom political predictions favourable to her political ends were got planted. Besides, she had to be, as shown already, blindly supported by pro-dynasty astrologers, mostly north Indian Brahmins.

During the time of Rajiv Gandhi the Indira tradition of corrupting astrology continued. Such astrologers were given wide publicity, financial help and advertisements for the astrological journals they brought out. In turn these astrologers gave all pro-dynasty, pro-Congress predictions. The Indira legacy of corruption had covered all spheres of national life, and, if astrology got corrupted most during her period, the result had to be the type of predictions as cited under the chapters on Indira Gandhi and Rajiv Gandhi. These corrupt astrologers, with no deep scholarship and research, had to give their as-commanded-prediction, as, the biographers of the dynasty, had to do.

Rajiv Gandhi, perhaps, never uttered a word in favour or against astrology. But when predictions about him failed both in 1989 and 1991, others must have become aware of the lack of depth and detachment of these astrologers. Without his knowing Rajiv Gandhi has acted as a reformist force in Indian astrology. The vast number of corrupt, opportunistic, greedy and shallow astrologers got exposed en masse.

What then is the future of astrology in India? The answer is threefold:

(a) The best astrologers giving brilliant predictions are the panchanga (almanac) makers in different regional languages, not the publicity-brand astrologers of Delhi or Bombay who do not know even the rudiments of mundane astrology. These panchangas have kept alive the great tradition of mundane astrology but with no modern research added to it.

(b) Some of the well-trained students of astrology of the Indian Council of Astrological Sciences will do, in future, far better astrology than the earlier generation because of their better intellectual background which, combined with their methodical approach to mundane astrology, will produce more reliable predictions.

(c) International challenges of our time will in any case force some of us to concentrate more on mundane astrology, giving up, or reducing researches in individual horoscopy.

An Englishman showed me mundane predictions made in 1989 in England which included forecasts like Raisa will divorce Gorbachev; a lady tennis player, in her teenage, will become pregnant, etc. He told me that all over the world such sensational predictions are given. Outside India such sensation-mongering is reserved for celebrities of all fields while in India it is confined only to politicians. It being too serious, it is noticed, commented on and astrologers are ridiculed.

Rajiv Gandhi has unconsciously done good to Indian astrology. He exposed through his death the corrupt astrological legacy of his mother's era. What next?

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A MODEL CASE-STUDY OF THOSE WHO AFFECT THE LIVES OF MILLIONS

- ★ The father of John Kennedy wanted to found a dynasty in American democracy . . . but his first son Joseph was killed in the Second World War; his second son, John, became the president of USA (1960) but was shot dead in November 1963; the third son, Robert, was also shot dead; the fourth son Edward got involved in an accident and cannot now be, ever, a candidate in the US presidential elections . . .
- ★ But India's Motilal Nehru founded a Nehru dynasty. His family produced three prime ministers of India, Jawaharlal, Indira Gandhi and Rajiv Gandhi . . . Do you know that it was all planned astrologically?
- ★ Why was Kamala Nehru of Sitaram Bazar, old Delhi, a girl not knowing a word of English, married to a Europeanised Jawaharlal Nehru? Do you know that her horoscope promised great glory for her future lineage?
- ★ The Nehrus succeeded where the Kennedys failed because the Nehrus took fullest advantage of astrology.

This book presents some of the most sensational and yet undiscussed historical, biographical and political facts about the Nehru dynasty. It also presents many masterly astrological techniques used to show how the author, K.N. Rao, had made some of his best political predictions of his life through these . . . such as the defeat and death of Indira Gandhi, the tragic end of Rajiv Gandhi as early as May 1990 . . . explained astrologically in a way which even laymen will enjoy.

Both astrologers and non-astrologers should ask:

- ◆ Where was Jawaharlal Nehru born? Why has that house not been turned into a national memorial? What is the mystery?
- ◆ Why did Indira Gandhi defy her father and marry Feroze?
- ◆ Why did Indira and Vijaylakshmi Pandit fight so much?
- ◆ Why did Indira Gandhi try to promote Sanjay as her successor when she knew that the eclipse of Feb. 1980 would kill him?
Such suppressed facts are being brought out for the first time.
- ◆ Do you know that Rajiv Gandhi was, according to Parsis, an emperor in one of his previous lives?
- ◆ And finally, do you know why disastrous predictions about Rajiv made him become the graveyard of the reputation of many an Indian astrologer . . .