



Jupiter, Rahu in the Tropical and Sidereal Zodiac; two views of a Husband.

While researching for my book *Binary Stars* I concluded that the best astrological symbol for Husband is neither the Sun nor the seventh ruler but Jupiter. I thought the idea might be found a bit radical and take people a while to accept. Only after it was published did I discover that practitioners in India had reached the same conclusion a long time ago. Nevertheless I was surprised when, on March 10th, *The Times of India* ran web article stating that a consensus of almost 300 astrologers had decided that nobody should get married between July 2015 and August 2016 because Jupiter was in such an unfavourable place.

Despite my agreement that the significator for Husband ought to be in good condition at the ceremony the Indian veto seemed difficult to understand. During the time in question, *as measured by the sidereal zodiac used by Vedic astrologers*, Jupiter will be in Leo. Western practitioners consider this quite favourable, at a minimum Jupiter has the advantage of being at home in fire. For traditionalists there is the addition of dignity by triplicity. What else do Vedic astrologers know that is sufficiently dangerous to Jupiter that they advise against marriage for an entire year? We can discount warfare with the trio of outer planets since they do not use them and, to my knowledge, the only stars considered are the 27 or 28 connected with the nakshatras, which excludes incarceration in any of the scary constellations outside the ecliptic.

Over the year or so in question, as measured by the western Tropical zodiac, which has a different starting point, Jupiter is actually in much worse shape. He is travelling through Virgo, which puts him in detriment. This usually means hanging around while a lot of officials check his visa and bean consumption figures, before discovering their colleagues have closed down all the late-night ethnic bars for health violations. Worse still, in September Saturn enters Sagittarius. This often begins a calcification process back home, which may affect the affairs of Jupiter from a distance. Even so most western practitioners would say these problems might be reduced by making use of sweet spots, in which other bodies were dignified and well aspected and minimising the effects of the disadvantaged Jupiter, by ensuring he does not rise, culminate or rule anything too significant at the wedding. It is true to say a well-placed Jupiter is considered far preferable but a reasonably dignified Sun, Moon and Venus is generally thought good enough to go.

I consulted a Vedic astrologer, who preferred to remain anonymous. This was in part because everything he told me was widely accepted but also because he has not come out of the closet as an astrologer at work. Given his situation I agree that naming him as my source might well sink his career faster than a prison record or turning up on Monday dressed as Dolly Parton.

Mr Anon thinks that Jupiter conjunct the north node is the problem. (Rahu is the north node and Ketu the south) He says "Rahu and Ketu are generally retrograde, but in late January next year Jupiter and Rahu track each other for an extended period and oppose Ketu before Jupiter goes direct. There is a total solar eclipse opposing Jupiter in early March 2016, which would affect relationships"

Now this may indeed all be detrimental but it does not cover the entire year, so it seems there must be some other factor or factors involved. The Times of India quoted the president of one of the Indian astrological societies as saying a marriage conducted during the unfavourable time (without an appropriate ritual) was likely to involve discord and family disputes. This particular style of problem does not seem to be explained by the nodes alone, either as we view them in the west, or as they are seen by Vedic practitioners. One possibility that may fill in the blank is that, when tested, in the context of marriage, Jupiter in (Tropical) Leo proved to be far less favourable in practice than western theory suggests. Perhaps the Indians, who pay a lot more attention to astrology in matrimonial matters, have also noticed it is not ideal? In her *Introduction to Vedic Astrology*, Komilla Sutton describes a concept of Leo that is near enough to the western image that its associated difficulties ought to be similar.

Tests, given in *Binary Stars*, show that natal Jupiter in Leo did well. Overall there were 37% more individuals with Jupiter in Leo who were happily married, for at least 20 years, than divorced. Nataly the placement was second best. However Jupiter in Leo at a wedding appears to be a whole different matter, in the sample tested, it was second from last. The results were equivalent to 240 pairs who divorced for every 100 who remained happy. The reason for the difference may be understood when we realise that when Jupiter is stamped on the arriving infant it describes many things, one of which is a distant and generalised image of what Husband means. On the wedding day the most obvious carrier of Jovian energy is the groom. The inner image ought now to have been fleshed out and describe not only a real man but also the style in which he will play his allotted role. Furthermore it must fit the expectations of at least two people. If he is still being depicted by Leo it is a fair bet that somebody is gazing at him through a rosy haze (and it is not always the bride!)

Although the groom himself is the obvious matrix for Jupiter at the ceremony the planet also describes what the pair hope to gain through their partnership. When in Leo they may expect that the heady romance of the courtship phase will be a permanent state.

Once we accept that Jupiter does actually describe the groom, and not just some generalised benefit, it becomes more important that he is in the right shape on the day. However Jupiter ready to marry is not always Jupiter dignified. In the test sample available there were very few happy pairs who had tied the knot while Jupiter crossed (Tropical) Leo and, after examining the case histories in more detail, it seemed that it needs some strong mitigating factors to succeed. George Clooney married with Jupiter in Leo but being George Clooney has to be close to a mitigating factor on its own. He is an international movie star, assumed to have been a ladies man in the past. We must now assume he is deeply and truly in love with an exceptional woman because he simply has no need to marry if he is not. He has publically stated he is proud to be her husband. The couple have different cultural backgrounds, Mrs Clooney practices international law, the pair seem united by their ethical position. All of which gives Jupiter a safe outlet. It is not attached solely to the husband and therefore it is less likely to manifest its negative potential. The average butcher and book-keeper are less brilliantly described by Jupiter in Leo, I would not actively encourage them to choose it.

Despite the position of the constellations relative to the two different zodiacs, and despite knowing quite how to explain it, if the leonine character is described similarly in both cultures, we must assume the subjective experience of that which is designated as Leo is similar in both cultures. Marriages begun with Jupiter in Sidereal Leo will probably suffer from similar difficulties to those in the west and need similar mitigation, (whether astrological or ceremonial) to succeed. When, not only are these absent, but Jupiter is tied to the north node, which is so important to the Vedic system, and also retrograde, for half the year it becomes easier to see why the Indian astrologers might be alarmed.

Mr Anon informed me that, "In India, Ketu, being headless is more soul related whereas Rahu being head only is mind. Ketu is materially destructive, whereas Rahu is materially obsessed." Generally we in the west believe that arranged marriages are made for sensible reasons, (specifically to avoid the kind of snares formed by Leo!) We tend to think that future financial security, if not financial advancement, is one of the major considerations before a match is agreed. If Jupiter conjunct the north node (Rahu) is so objectionable, whatever additional attributes the Vedic system gives to the nodes, we now see that it appears there is strong objection to a groom who is obsessed with money. We may assume that Jupiter, plus Rahu, plus Leo inflates the desire for earthly luxury beyond reason, yet that which is unreasonable consumes the mind, presumably to the detriment of the spiritual life and the soul.

Leo might not describe the family but, assuming life is not so different in India, astrologers know that few things cause discord or family disputes faster than money. This is true whether there is poverty or everything else is ignored to chase the next ostentatious possession.

My case files include individuals and pairs whom I would judge to be obsessed with money. (Over and above the level of obsession that is considered perfectly normal). Those cases where the nodes are significant appear very well supported in their financial enthusiasm by such factors as Jupiter in detriment in Capricorn with Saturn in Capricorn or debilitated or just a lot of Saturn or Capricorn in general. Taurus and Scorpio are also frequently noticeable and sometimes also Fortuna. Very unsurprisingly there is usually a pungent whiff of Pluto. In many cases financial obsession is written largely enough in a western language that the nodes are sitting quietly in the corner avoiding unnecessary effort.

Vedic astrologers have long paid attention to the nodes and obsession existed before telescopes. Is it possible that the north node used to carry what we have recently attached to Pluto? The latter has been assigned not only obsession but life and death. The god of the underworld brought his association with its riches to the eighth house and so money and obsession were re-joined. The redundant nodes, still associated with the east, were then free to be recruited to symbolise the eastern concepts of karma, past lives and current lessons. Have the north node and Pluto themselves undergone some kind of amalgamation and exchange? (And dare I voice the observation that Ketu is a bit Neptunian?)

Pluto really does seem to work rather like the text books say in the west. I assume that the nodes conform reasonably closely to the books in the east. This, and the fact two different zodiacs both give good results, appears to me to imply (amongst other possibilities) that there might be a magical interaction between human society and the cosmos, which affects the results. Heisenberg seems to have a point. What the scientists will not accept is that it looks to us as if it works even when you, as an individual, don't believe in it. Something may be operating on a collective level, even if its cause is actually no more 'real' than that astrology was significant for centuries in forming the minds of the men who shaped the foundations of our world. What we as astrologers have to learn is that it might work better when you do believe and that ought to make us try harder to refine our skills and weed out the rubbish.

I am left with another 'philosophical' question. Having personally observed the results of Jupiter in Leo, in the case of Indians living in India, where the collective believes in astrology to a greater extent and uses the Sidereal zodiac, I would suggest that, since the couple are less often rushed by passion or pregnancy, then putting off the wedding until Jupiter moves out of The Lion was not such a bad idea. If I was planning to marry in the west, since Jupiter in Virgo (in the Tropical zodiac), seems to do either very well or very badly, I would take a careful look at the rest of the heavens and both natal charts before deciding if it was a good time, but, as a general rule, I would take Jupiter in Virgo any day over Leo. That being so, which zodiac should one use for the Indian couple who live, or plan to live, in the west?