



**A** television producer by profession and an astrologer by passion, Muhammad Imran born and brought up in Pakistan, where people rarely espouse Jyotish. In 1994, he first encountered astrology at the age of 16 and later been an active member on various online astrological forums. Imran earned M.Sc. (Statistics) and M.S. (Applied Economics) from Karachi University. Besides astrology, he loves reading literature and philosophy.

## *Kota Chakra & Professional Setback*

**By**

**Muhammad Imran, Pakistan**

Copy Editor: Nimmi Ragavan, Australia.

*[When a writer works on a 2 line brief from a magazine like this 'pls test the Kota Chakra in relation to professional setbacks' and creates a research piece for furthering the minds of other astrologers, he (the writer) becomes the 'most loved' one of the magazine & of the astrology community as he shows his versatility in research and displays open mindedness, a key to great astrological achievements. This is what one can state with confidence about the writer Muhammad Imran from Pakistan who has taken to Vedic Astrology with utmost sacredness. - SA]*

**I**n Vedic Astrology, nothing is meaningless and nothing is purposeless, since it is a divine tradition, spanning over centuries old forecasting techniques. One of the important, yet forgotten methods is **Kota Chakra**. But students and experts equally avoid analyzing Kota Chakra, partly because of its complex formation and partly due to lack of understandings and its hidden vistas.

Kota Chakra is a beautiful example of applicability and attribute implicit in its own identity. Let's begin with the name. *Kota* (कोट) is a Sanskrit word, means **fort, fortified enclosure, building, or position** able to be defended against an **enemy**. The word *Kota* is still in vogue as prefix or suffix of dozens of places in Indian sub-continent. However, in Indian vernaculars, it is also pronounced *Kot*. Rajkot, Sialkot, Umarmkot, Faridkot, Patthankot, Ranikot are some of the places, named after very *Kot*. All these cities and towns have or once had grandeur edifice of fort to defend against the enemy. In Jyotish too, *Kota Chakra* is mirror image of the architecture of real fort, possessing same number of 4 strata and almost same objective – defending the enemy's raid and protecting the self.

*Kota Chakra* (कोट चक्र) is fundamentally a figure for transit of planets through 28 **nakshatra, including Abhijit<sup>1</sup>** (the construction and formation of *Kota Chakra* is explained in next section). Conventionally, the purpose of drawing the *Kota Chakra* is to determine the affliction (*ariShTa* अरिष्ट), battle (*raNa* रण), death (*maraNā* मरण), and other difficulties attributed to the 8th house. And it is not a coincident that ***Kota* (as real structure) is itself related to the 8th house**. Parashara in his *Magnus Opus Hora Shastra* describes 'fort' in *verse 9 of chapter 11* (note that this reference explains the 'fort' in general, not the *Kota Chakra*). Varahamihira too maintains 'fort', signified by 8th house (*vide Daivajna Vallabha: verse 12, chapter 2*). Similarly, *Uttrakalamrita* of Kalidasa also labels 'fort' as part of 8th house (*vide Sloka 13 ½ - 15 ½ of Khanda-5*). Hence the name of this methodology itself reveals its purpose.

Over the ages, Jyotish keywords have been enveloped new meanings and new connotations. In modern day life, setback in career is generally seen from 8th house, rather winning or losing battle of ancient time. Nowadays, it is quite pertinent to **look at the planetary transits through *Kota Chakra* for professional setback, transfer, termination, failure and fall from the position.**

## Construction of *Kota Chakra*

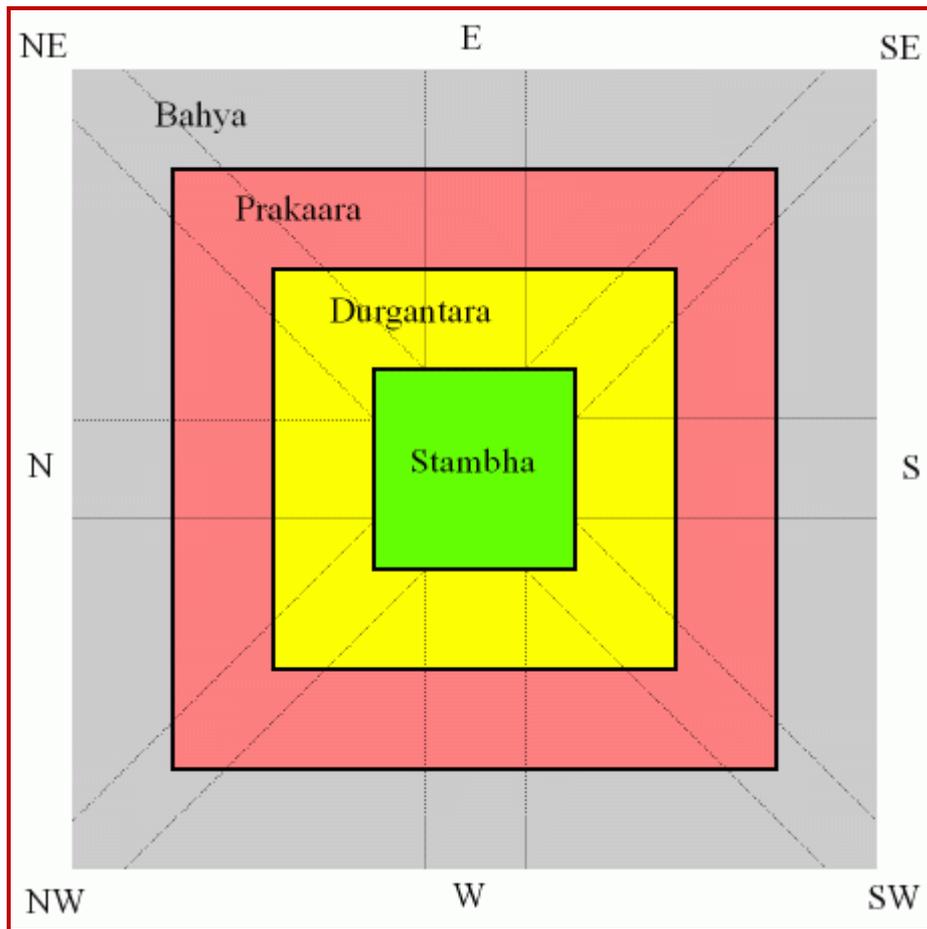
**K**ota Chakra, also known as *Durga Chakra* (दुर्गा चक्र), is a quadrangle diagram comprising four divisions. Two small squares incubate into a large square that

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<sup>1</sup> Abhijit nakshatra, often considered in gochar and muhurtha techniques, is an intercalary lunar asterism between *Uttra Shadha* and *Sravana*. It has smaller span of 4d-13m-20s, comparing normal length of 13d-20m.

forms three segments, while fourth segment is the outer boundary of large square. The placement of 28 lunar constellations in Kota always begins with **janma nakshatra**, which is put on the **North Eastern corner** of diagram. Astrological traditions name the four divisions of Kota Chakra as follows:

- 1) **Stambha** स्तम्भ (Innermost Portion)
- 2) **Durgantara** दुर्गान्तर or **Madhya** मध्य (Inner-Middle Portion)
- 3) **Prakaara** प्राकार (Boundary Wall)
- 4) **Bahya** बाह्य (Exterior of the Fort)

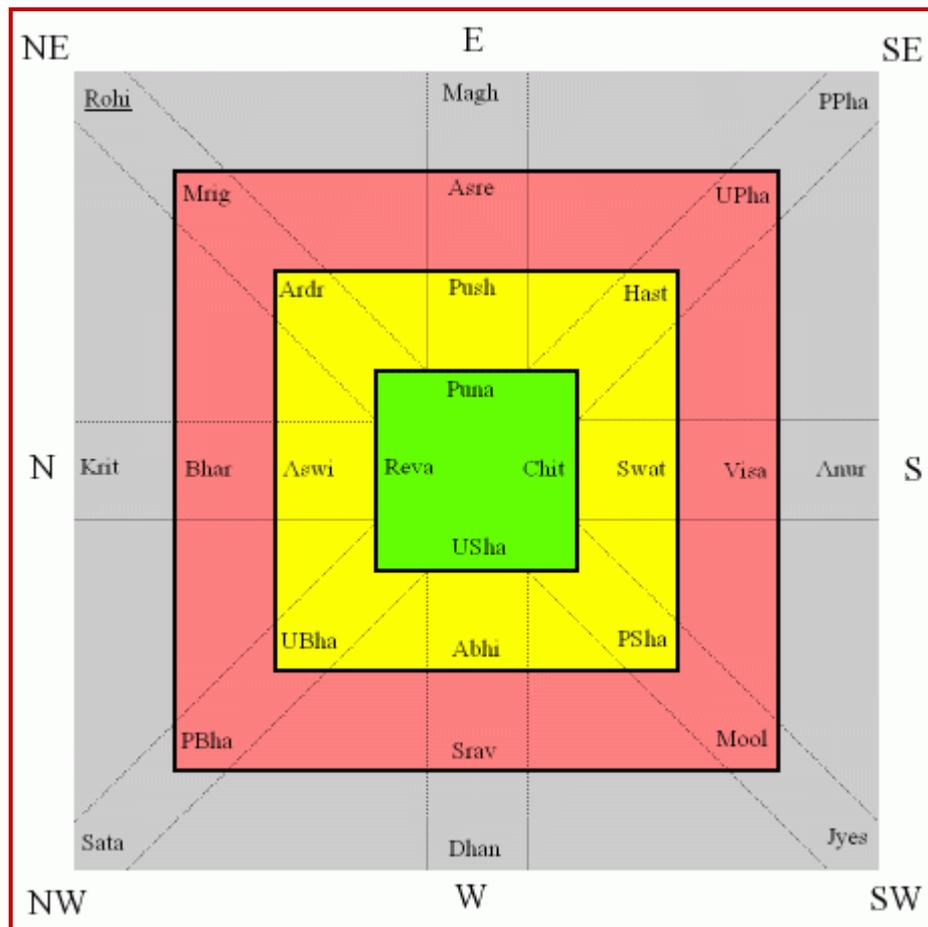


### 1) **Stambha Bhaga**

**Stambha** literally means cardinal pillar that support a building. In Kota Chakra hierarchy, it is the central courtyard. This innermost portion of the Kota Chakra is indicated as green coloured box in above figure. **Counting from janma nakshatra; 4th, 11th, 18th and 25th constellation falls in this division.** If a native possesses janma nakshatra Rohini then Punarvasu, Chitra, Uttrashada, and Revati form the Stambha Bhaga of his Kota Chakra.

## 2) Durgantara or Madhya Bhaga

This portion is also called *Madhya Bhaga* as it lies in between inner and outer divisions of Kota Chakra. If Kota Chakra superimposes on the real edifice of a conventional Indian fort then this portion comprises corridors and rooms of residents. Hence for a favourable transit result, Kota Swami should ideally be located in this stratum. On the map of Kota Chakra, 3rd, 5th, 10th, 12th, 17th, 19th, 24th, and 26th lunar asterism from janma nakshatra falls in this portion. Following this distribution, if a native has Rohini janma nakshatra then Ardra, Pushya, Hastha, Swati, Porvashadha, Abhijit, Uttra Bhadrapada and Aswini constitute Madhya Bhaga or Durgantara.



## 3) Prakaara Bhaga

*Prakaara* is generally considered boundary, edge or walls. But it also connotes walls of raja's or deva's domicile. This portion of Kota Chakra is depicted here in pinkish red colour. In the purview of Kota Chakra, Prakaara Bhaga functions as the wall surrounding Durgantara. Conventionally, this portion of the (real) fort is a series of thick walls having abodes for protectors and stores for arms and ammunitions. **Counting from janma**

nakshatra, 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, and 27th constellation is placed in this division of Kota Chakra. If someone is born in Rohini nakshatra then Mrigrishra, Ashlesha, Uttra Phalguni, Vishakha, Moola, Sravana, Poorva Bhadrapada, and Bharani form Prakaara Bhaga.

#### 4) Bahya Bhaga

*Bahya* means outside the boundary or fence, besides ‘external’, ‘foreign’, and ‘stranger’. This outermost division is the portion that surrounds the rest of Kota. In fact, it has no boundary as this segment is itself comprising the border area. Bayha Bhaga is considered a suitable placement for Kota Paala just like a guard should ideally stay at the fence of one’s home. *Bahya Bhaga* comprises 1st, 7th, 8th, 14th, 15th, 21st, 22nd, and 28th lunar constellation from janma nakshatra. Following this fashion, if somebody is born with Rohini janma nakshatra, the Rohini, Magh, Poorva Phalguni, Aunuradha, Jyeshtha, Dhanishta, Satabhisha, and Krittika lie in this stratum.

#### Division with respect to Direction

The Kota Chakra is fundamentally a diagram of 28 lunar asterisms, divided into 8 directions beginning with North-East (NE). The progression, in clockwise direction runs as: North-East, East, South-East, South, South-West, West, North-West and North. Interestingly, the direction “East”, rather “North”, is always marked on the central top of the Kota Chakra, which seems against the modern convention, because, nowadays North (N) always indicates upward direction. But it should be borne in mind that in India, traditional students use to face eastern direction (which is related to Sun – the fountainhead of light and knowledge) while learning and practicing jyotish. Moreover, in ancient times, the direction East (i.e. rising direction of Sun) was used to be the reference point. This is why, one finds eastern direction (E) on the top of not only Kota Chakra, but also Kaala Chakra and Sarvatrobhadra Chakra. “East” on top of a direction-based chakra diagram has an esoteric sense. But some modern practitioners have rotated these chakras by putting East (E) on the right hand side and North on top of the page or computer screen (however, this rotation does not change the calculations or results). Following the modern trend, JHora software has put the “East” on right hand side of Sarvatrobhadra, but the traditional arrangements of directions are followed for Kaala Chakra and Kota Chakra. Although in both cases, neither calculations nor results of transit get altered. Nonetheless, putting North (N) on top, and East (E) on right hand side is a deviation from traditional wisdom.

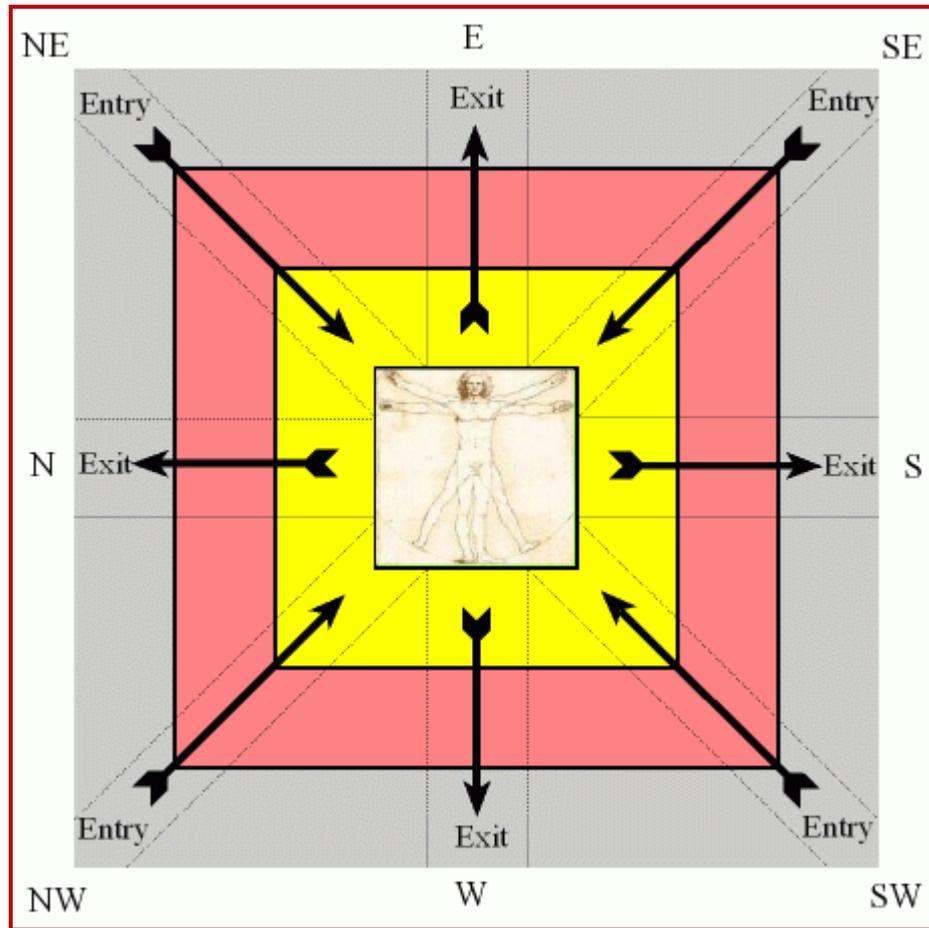
The celestial figure of Kota Chakra has a beautiful array of 28 nakshatras which can be described as the 8 x 4 matrix. Here 1 (i.e. numeric one) describes janma nakshatra, 2

means, 2nd constellation from janma nakshatra, 3 means 3rd constellation from janma nakshatra, .... and 28 means 28th constellation from janma nakshatra.

	Bahya	Prakaara	Madhya	Stambha
NE	1	2	3	4
E	7	6	5	-
SE	8	9	10	11
S	14	13	12	-
SW	15	16	17	18
W	21	20	19	-
NW	22	23	24	25
N	28	27	26	-

Kota Chakra  
8x4 Matrix

If one concentrates on the constellational arrangement of Kota Chakra then it appears that **progression of the lunar constellations (from janma nakshatra) is very much similar to the zigzag movement of a serpent** (through spikes of a wheel). Note that **serpent, just like Kota (fort), is related to the 8th house/sign of natural zodiac**. This entails another esoteric nexus between name (of Kota) and distribution of nakshatra in Kota Chakra. The same movement (with respect to rows) can be seen in the above mathematical matrix. Although, Kaala Chakra also contains 28 nakshatras and 8 directions, but its movement can not be termed as serpent like. Why? Since Kaala Chakra is dependent upon Sun's constellation rather Moon's constellation at birth. And it is known to all that Serpent is a physical manifestation of Rahu (lunar node) which is hinged upon the path of Moon. So, this is the beauty of jyotish where each and every technique, not only contains its sound applicability, but also inherits an esoteric meaning.



Now just have a look at the picture inside the Stambha Bhaga of above Kota Chakra. It should keep in mind, that this picture is not a part of Kota Chakra, and is just pasted to highlight the meanings of 8 directional routes. Rationally speaking, there is no connection between "*Vitruvian Man*" of Leonardo da Vinci and Kota Chakra of Indian Astrology. Perhaps, it would be a fallacious analogy to prove their similar root without evidence. Yet, symbol is a universal language that connects microcosm with macrocosm. The purpose of putting the *Vitruvian Man* inside the Kota is to allude that this drawing of an ideally proportionate man has two basic postures: first is static and second is dynamic; in other words, "*man in calm*" and "*man in move*". The static posture is similar to plus or sign of addition (+) and the dynamic posture is like sign of multiplication (×). Conventionally, "+" is a symbol of earth, fixed matters, or stagnation, whereas "×" is symbol of vicissitude, movement, and change. Combination of "×" and "+" also refers spirit and matter respectively.

Since the four sub-directions (i.e. NE, SE, SW, and NW) in Kota Chakra diagram jointly appear similar to the sign of multiplication (×). And four main directions (i.e. East, West, North, South) jointly appear similar to the sign of addition (+). Therefore, in this article, these "×" and "+" symbols mean "entrance" and "exit" respectively. These mathematical signs (of "×" and "+") are nothing to do with conventional teachings or

meanings of Kota Chakra. Scribe has just used them to indicate routes formed by directions and sub-directions.

Route	Symbol	Direction in Kota Chakra
Entrance	×	NE, SE, SW, NW
Exit	+	E, S, W, N

In Kota Chakra, the four sub-directions i.e. NE, SE, SW, and NW are considered entrance route for all except retrograde planets. And four main directions (i.e. East, West, North, and South) are considered exit route for all except retrograde planets.

These incoming and outgoing courses of planets are the basics of Kota Chakra. A simple rule of thumb is: transit of natural malefic planets through the “entrance” (×) is bad whereas transit of natural malefic is good. Similarly, transit of natural malefic planets through the “exit” is favourable, whereas transit of natural benefic planets is unfavourable.

## Reading Kota Chakra

It is referred earlier that Kota Chakra is generally drawn for analyzing the outcome of a battle, result of fighting, bodily discomfort, destruction and end of physical body – in fact, all the major significations of 8th house.

Typically the transit map of Kota Chakra is erected for a certain date and time after birth. If one is manually drawing Kota Chakra then first put janma nakshatra (constellation where Moon resides the time of birth) at the top left (NE) corner of Kota Chakra. Mark rest of the constellations in Kota Chakra as described in earlier segments. Finally put transitory planets in these nakshatras. But, for a computer generated Kota Chakra, just enter desirable transit date and time.

The conventional guideline for delineating Kota Chakra is as follows:

- In transit, when **natural malefic planets transit** through the nakshatras that lie in the **Stambha** (innermost) division of Kota Chakra, **then native badly suffers physically** (i.e. injury, illness or death).
- If **natural malefic planets transit** through the nakshatras that are placed on the course of “**entrance**”, and at the same time, **natural benefic planets transit** on the path of “**exit**” then native face defeat in the battle (or any venture). Whereas, if

natural benefic planets are on the “entrance” and natural malefic planets are on the “exit” then one wins the battle.

- c) Auspicious results accrue when Kota Swami<sup>2</sup> transits **Madhya Bhaga** or **Durgantara**, and Kota Paala<sup>3</sup> transits **Bahya Bhaga**.

**Note:** Usually, transit of malefic planets in innermost portion and entrance route, and at the same time, benefic planets in outermost portion and exit route constitute **Durga Bhanga** (दुर्गाभांग) i.e. **cancellation or destruction of the fort**. This yoga, formed by transit of planets in Kota Chakra, indicates defeat or death of native, if unfavourable dasa is running simultaneously.

For Kota Chakra, there are some other interpretational considerations too, for a detailed analysis. There is a jyotisha school that pays more attention on functional lordship, while analyzing the planetary transit in Kota Chakra. There are some practitioners who take *marakesha* and *badhakesha* (with respect to janma lagna of Rasi) as evil planets. In other words, they incorporate other factors to delineate Kota Chakra transit. It is not against the any teachings, but asks for good analytical skills and experience. By and large, natural attribute of planets and *karakattva* is more important than other factors. In the eyes of the scribe, inclusion of too many factors may confuse the learner and vague the verdict. Like other transit criteria, one should initially and mainly emphasize on natural characteristic of planets. One may add functional lordship and other factors, but only after being well-versed in fundamentals.

## Reading Kota Chakra for Professional Setback

**B**efore carrying out the research work for Kota, scribe was unaware of the broad spectrum of Kota Chakra. He was only of the mind that Kota Chakra was an ancient transit technique for deciding winning and losing between two opponents. It was the editor of Saptarishis Astrology, whose friendly enticement and encouragement forced to dig out some of the hidden aspects of Kota Chakra.

But the question was where to start. Initially, there was nothing to bank upon. Unfortunately in English, there is not any (easily available) significant work that could highlight the professional setback with the help of Kota Chakra. The only available title

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<sup>2</sup> Kota Swami is the lord of Moon sign at the time of birth

<sup>3</sup> Please see the next section 'Kota Swami and Kota Paala'

by **K.K. Joshi on Kota Chakra**, is no doubt a fine introductory book, but mainly focuses on physical discomfort, surgical operation, accident and death. And on internet forums and blogs, this issue has not yet been discussed thoroughly (might be due to its complex structure and rarity of original sources for analysis). So writing something fruitful on Kota Chakra was none less than a Herculean task. But concentrating on the meaning and structure of Kota Chakra and applying available clues on real life cases, I finally extracted some waves of working current behind Kota Chakra & Professional Setback.

It is a well known fact to all the students of jyotish that Saturn is the karma karaka for all living beings. And one's career is an important part of his/her karma. However, Saturn is not solely responsible for career; since Sun, Mercury and Jupiter simultaneously play roles of co-significators for 10th house. Yet, Saturn and its sambandha determine one's path of profession. Being dead-slow and natural malefic, Saturn can well unveil feared professional setback – whether it is transfer, demotion, loss of job, termination, or wrath of higher authorities. Saturn has the potential to pin point such undesirable vistas. As stated in initial part, Kota Chakra is basically a transit map for looking hindrance, draw back, difficult situation, set back and fighting. In the horizon of profession, transit of Saturn in different portion of Kota Chakra describes these untoward situations.

In the previous segment of “Reading Kota Chakra”, general principles mainly suggest evil results during transit of natural malefic planets through nakshatras that fall on entrance path of Kota Chakra. But remember that Saturn or any other malefic planet on the entry route (NE, SE, SW, NE) does not necessarily lead to transfer or termination of job. After all, Kota Chakra is a certain kind of nakshatra transit, and **no transit method can surpass dasa result**. Therefore, **Kota Chakra, like other gochar techniques, functions under the aegis of dasa.**

- ❖ If running dasa/antar is favourable, and in transit, **Saturn** is sojourning through “**entrance**” path of Kota Chakra **then only a slight wave of evil result will feel**.
- ❖ If running dasa/antar is mixed in nature, and **Saturn** transit be in “**entrance**” path of Kota Chakra **then evil-cum-admixture of good and bad results in professional life will follow**.
- ❖ If running dasa/antar is unfavourable, and in transit, **Saturn** is moving through any “**entrance**” of Kota Charka, **then major professional set back will surely occur**.

A lone Saturn, sojourning on the “**entrance**” route of Kota Chakra can **NOT dismantle one's career**, as long as there is **simultaneous support** of **natural benefic planets** (especially Jupiter and Venus) on the same or other “**entrance**” path of Kota Chakra. However, the years when Saturn transits the nakshatras that form any “entrance”, usually trouble professional life of native. The intensity depends upon the;

- (i) Strength of birth chart
- (ii) Functioning dasa
- (iii) Counter benefic transit

If the lord of running dasa and lord of antardasa are themselves transiting into inauspicious courses of Kota Chakra (i.e. benefic into exit roads and malefic into entry roads) then severity of trouble may augment.

## Kota Swami and Kota Paala

Kota Swami and Kota Paala are two important concepts. Kota Swami is also referred *Durgapati*. It literally means Lord of the Fort. Kota Paala connotes Guard of the Ford. *Paala* also signifies one who nourishes and protects. By the way, there exists an interesting term “*Kotwaal*” or “*Kotwal*” (कोतवाल with soft “t”) in Hindi, Urdu, and many other Indian languages. *Kotwaal* used to refer an official post for the guardian or defender of the town in medieval age, even until British rule in India. This term is in fact a variation of the very Sanskrit word “*Kota Paala*”. Nowadays, the term “Commissioner” is used in lieu of *Kotwaal*.

These two terms are basically titles given to planets in Kota Chakra. *Kota Swami is simply the disposer of radical Moon*. In other words, the lord of the zodiacal sign where Moon was placed at the time of birth is called Kota Swami (Lord of the Fort). For example, if someone was born with Moon in Pisces then Jupiter should be his Kota Swami for all transit maps of Kota Chakra.

But finding Kota Paala is bit difficult, at least for a new student of astrology. *Kota Paala is the lord of Pada of Janma Nakshatra as per Avakahada Chakra (आवकहदा चक्र)*. Don't worry, if you don't understand the Avakahada. JHora software automatically calculates Kota Paala.

In transit, Kota Swami should ideally domicile in Madhya or Durgantar, and Kota Paala should ideally be in outermost (Bahya) portion, especially for physical well being. It is logical too, to have Swami (Lord) inside the fort and Paala (Guard) at the border. If Moon, Mercury, or Venus becomes the Kota Swami or Kota Paala, and passes through undesirable positions, then even they may not much harm the Kota for longer span, due to their quick movement. But if Saturn happens to be a Kota Swami or Kota Paala, and transits through unwelcome courses, then it is an alarming situation.

## Specific Role of Saturn's Transit

Now the question is what kind of inauspicious result Saturn could yield, while transiting through the "entry" of Kota Chakra. Following aphorisms are based on scribe's observations, he obtained from deciphering the name of Kota's 4 strata, distance of various "entry" and "exit", and relevant direction of Kota Chakra. But as a whole, transit effects of Kota Chakra are subject to the strength of radical nativity.

- 1) Transit Saturn on the **NE entrance** yields mental anguish, unsatisfactory performance, failure of new project, humiliation, and short of finances.
- 2) Transit Saturn on the **SE entrance** gives troubled workplace, undesirable transfer, and fear of termination from job, besides imbalance domestic and professional life.
- 3) Transit Saturn on the **SW entrance** brings downfall in trade, low sales, working with low-profile people and separation from business partner.
- 4) Transit Saturn on the **NW entrance** produces shift in mode of work, differences with boss, demotion, and sudden fall from the post.
- 5) Saturn transit through any entrance of **Bayha** (outermost portion) shows discomfort and distress due to unknown sources and strangers (unnamed critics, new quality control managers, inspectors, vigilance teams etc.)
- 6) Saturn transit through any entrance of **Prakaara** indicates trouble from tough and armed competitors, rivals, jealous coworkers and leg pullers.
- 7) Saturn transit through any entrance of **Durgantara** (i.e. Madhya Bhaga) shows trouble from own supporters, own mistakes, and personal shortcomings.
- 8) Saturn transit inside of Kota i.e. **Stambha** (innermost box) indicates unavoidable and definite trouble socially, professionally and physically.
- 9) Should **Saturn with Rahu/Ketu** or **Saturn with Mars** transit inside the **Stambha** of Kota **without counter benefic transit** then native's career severely suffer.
- 10) If there is assemblage of **three or more malefic planets** in **Stambha** or **Durgantara** then **professional troubles are unavoidable and insurmountable**. But, if **Jupiter and other natural benefic planets simultaneously transit into favourable directions** then **undesirable posting or difficult task follows progress**.

In short, professional woes and worries due to Saturn's transit may curtail when natural benefic planets side by side transit through "entry" of Kota, while Stambha and Madhya Bhaga are free from affliction of evil planets.

Above mentioned 10 points are some useful forecasting principles for knotting out causes of professional problems. It is reiterated again **above 10 forecasting hints are not extracted from any classical text, and thus need to verify statistically.** They can simply be labeled as 'observations'. Experiment is the acid test for their validity.

## **The Exception of Retrograde Planets in Transit**

There is an important exception about **retrogression of planet** during transit in Kota Chakra. As a special rule, **"entrance" turns into "exit" and vice versa, if and only if, transitory planet be in retrogression.** Thus, all entrances (x) are considered exits (+) for Rahu and Ketu (mean lunar nodes), since they remain retrograde in motion. Similarly, non-luminaries (Saturn, Jupiter, Mars, Venus, and Mercury) follow the foot step of nodes in the state of retrogression. In short, **the exception of retrograde planets INVERTS the entrance and exit routes, whether a planet is benefic or malefic, naturally or functionally.**

Consider example of Rohini janma nakshatra, and transit of Saturn in retrogression through Uttra Phalguni. In recent past, Saturn was retrograde during Feb-May, 2010. If Rohini be the janma nakshatra then Uttra Phalguni (UPha) falls on the South East (SE) direction of Kota Chakra. Without exception, Uttra Phalguni (UPha) is one of the "entrances" and hence supposed to be an extremely evil route for malefic Saturn. But, Saturn is retrograde in this case. And such a Saturn should assume like exiting from Kota with a benefic effect.

Take another example. Assume the same transit of retrograde Saturn in Uttra Phalguni for Punarvasu janma nakshatra. Here, transit Saturn falls into East direction (vertical top route of Kota) which is an exit (+) path by default and sojourn of malefic Saturn through it, is 'considered' an auspicious signature. But here Saturn is retrograde on exit (+) route therefore it will function as entering into Kota. This transit of retrograde Saturn for Punarvasu janma nakshatra native may yields sudden disappearance of peace and comfort, and emergence of difficulties in a surprising manner.

Generally, a retrograde planet yields its result as if it is approaching previous house or nakshatra. Implying same reasoning on Kota Chakra, when a planet turns retrograde

during transiting through “entry route” then it gives result similar to previous “exit route”. Following summary explains the transit of retrograde Saturn and malefic planets.

Summary of Saturn Transit on Entry and Exit of Kota Chakra		
Direct Saturn	Retrograde Saturn (or Retrograde Malefic Planet)	Impact on Professional Life
North-East (x) Entry Route	East (+) Exit Route	mental anguish, unsatisfactory performance, failure of new project, humiliation, and short of finances
South-East (x) Entry Route	South (+) Exit Route	troubled workplace, undesirable transfer, fear of termination from job, besides imbalance domestic and professional life
South-West (x) Entry Route	West (+) Exit Route	downfall of trade, low sales, working with low-profile people and separation from business partner
North-West (x) Entry Route	North (+) Exit Route	shift in mode of work, differences with boss, demotion, and sudden fall from the position

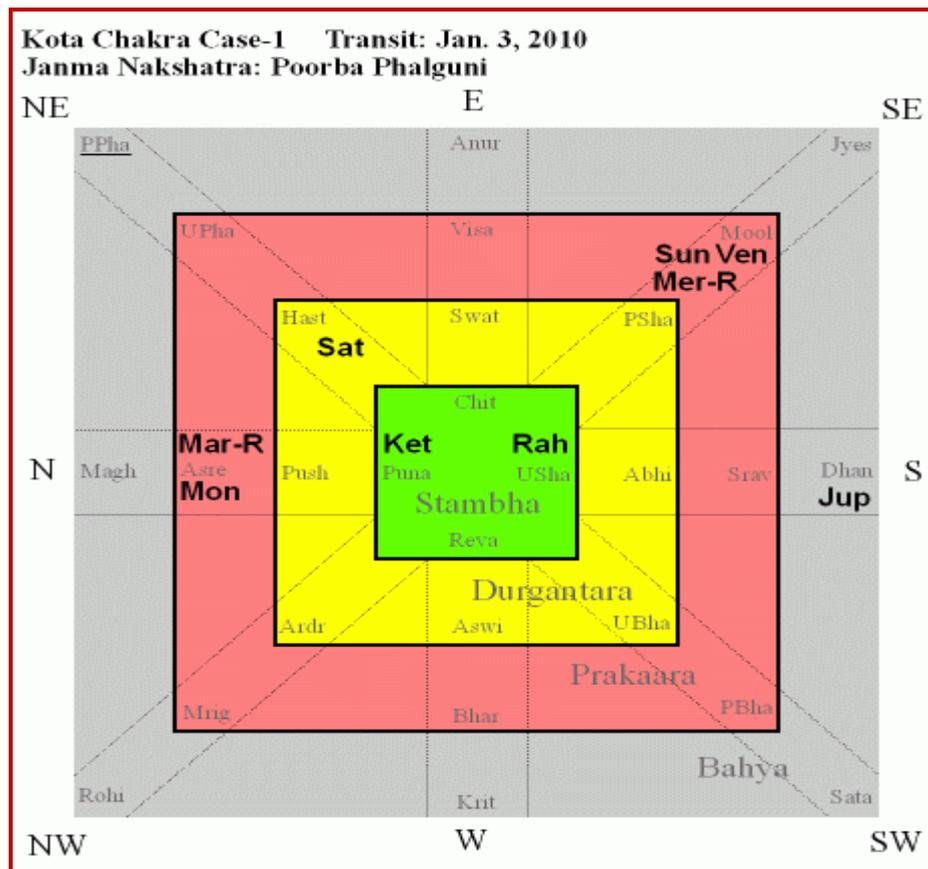
Direct Saturn on “entry”<sup>4</sup> road and retrograde Saturn on “exit” road are threatening for career. Vice versa condition, i.e. retrograde Saturn on “entrance” and direct Saturn on “exit”, often result in unexpected favour, support and stability in professional progress. However, in actual practice, it is observed that transit of retrograde Saturn in any “entrance”, does not always boost career prospects, provided Saturn is simultaneously moving over any sensitive degrees of natal house cusp or radical planet.

<sup>4</sup> In this article, “entry”, “entrance”, and “entry route” are interchangeable terms and indicate sub-directions that lie diagonally (x) across the Kota Chakra diagram.

## Case Studies

### Kota Chakra Case 1

**A** well educated and well off business man<sup>5</sup> facing troublesome period since last few years perhaps with the emergence of Jupiter mahadasa, who is retrograde, debilitated and in 6th house. In January 2010 during Jupiter-Ketu antardasa, he confronted huge monetary loss, failure in new venture, theft, and mental agony. Let's find the reason in the purview of Kota Chakra transit.



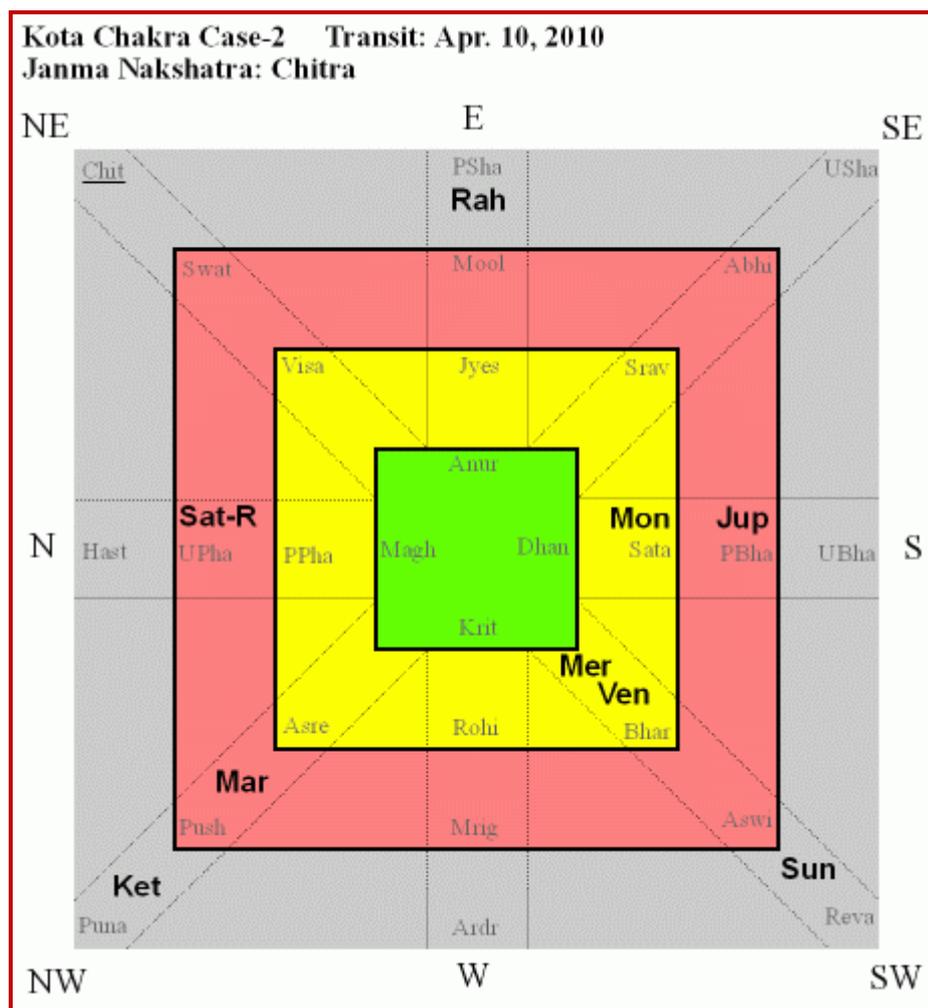
First of all determine the placement of Saturn and other slow-moving planets. Saturn is transiting into Hasta nakshatra. This becomes the NE entrance (x) of Durgantara, which is one of the worst locations in Kota. But more than Saturn, it is the sojourn of Rahu and Ketu inside the Stambha Bhaga that is destroying the Kota. There is no natural benefic in either Stambha or Durgantara. Jupiter on exit route is unable to counter the malign move of these malefic placements. Mars is however transiting through path of exit, but its retrogression has turned the table against the native. Now for result of these evil transits, see the stated above Summary Table that says, Saturn in NE entry (x) yields mental anguish, unsatisfactory performance, failure of new project, humiliation, and short of finances. **It is mentioned earlier (as point no. 9) that Saturn with node inside**

<sup>5</sup> He was born on August 14, 1961 at 7:00 am, Karachi with Leo lagna and Poorva Phalguni Moon

**Stambha show declining phase of career.** Here, although Saturn is not inside Stambha, but Rahu and Ketu both are congregating without counter benefic transit. Resultantly, native came across professional setback and loss.

### Kota Chakra Case 2

**T**his case illustrates a lady<sup>6</sup>, who was a former language instructor in 1970s and 1980s. She has been working as content head of a broadcast organization since 2005. An important change in career occurred in April 2010 when Mercury-Jupiter antardasa was functioning and retrograde Saturn was transiting into Uttra Phalguni nakshatra.



This placement of transit Saturn occurs in “exit” of *Prakaara Bhaga* (shown as red coloured rectangular in Kota Chakra diagram). Although, exit road is considered auspicious for natural malefic, but Saturn is retrograde here, therefore it yielded unexpected troubles and interventions from tough rivals and authorities.

<sup>6</sup> Born on November 14, 1944 at 5:30 am in Delhi, Libra ascendant, Janma Nakshatra Chitra-4

In Kota Chakra diagram, malefic Mars on the course of NW entrance (x), and Jupiter on Southern exit (+) are unfavourable signatures. In fact, in April 2010, most of her running projects were literally hijacked by her seniors. But no demotion, transfer or termination resulted due to favourable antardasa and transit of Venus+Mercury through SW entrance (x).

Earlier, another more significant professional change occurred to native in February 2008, when she was pushed to start and head a new department from scratch. That resulted in shift of workplace, subordinates, coworkers and designation. At that time (not shown in Kota Chakra diagram), four malefic planets, Saturn, Rahu, Ketu and Sun were transiting into Stambha Bhaga while Jupiter was on exit road (for justification, see point no. 10 of previous section).

### Kota Chakra Case 3

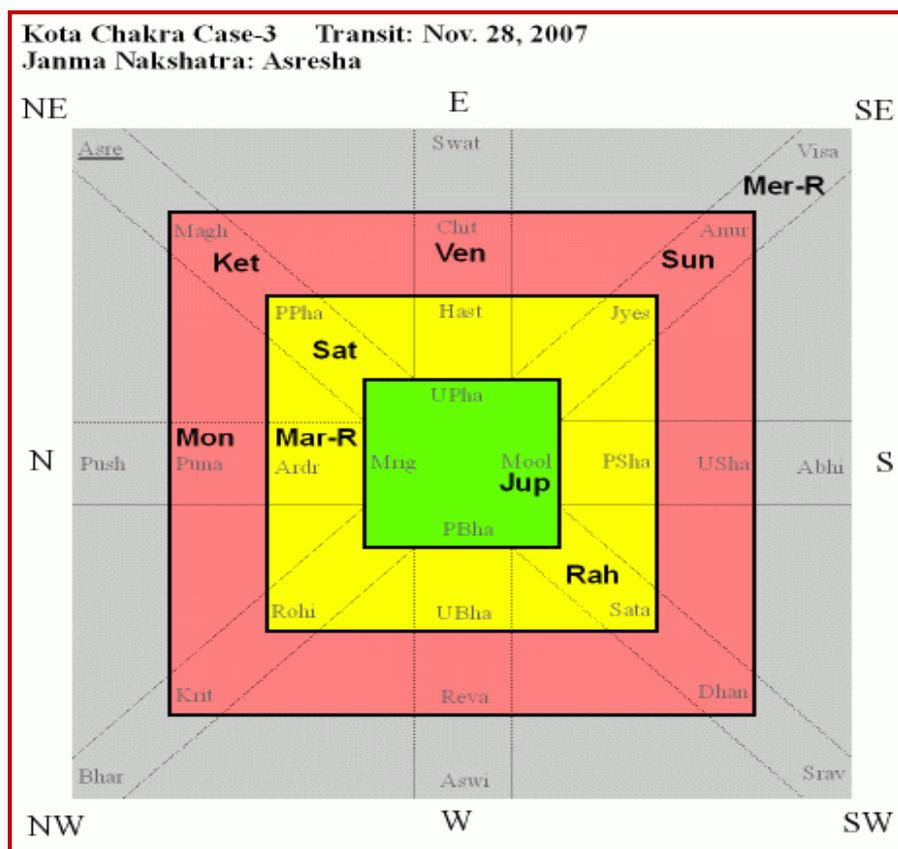
**G**iven below Kota Chakra belongs to former President of Pakistan and Chief of Army Staff, General (Rtd.) Pervez Musharraf. He was born on August 11, 1942 with Scorpio lagna and Asresha Moon. He had been simultaneously enjoying two supreme offices of the country for years. The saga of his decline began in March 2007 as a row with judiciary and mass movement of lawyers<sup>7</sup>. Resultantly, he abdicated the strongest office of the chief of army staff on November 28, 2007. Mars-Venus antardasa was running at that time. Dasanatha Mars is in 10th house while maraka Venus is neither sambandhi nor sadharmi with lord of mahadasa. Now come to the transit, and figure out which portion of Kota was completely seized by malefic planets at that fateful time.

Saturn on entrance and retrograde Mars on exit of *Durgantara* are ominous transit. Saturn on NE “entrance” (x) shows blemish and extreme mental anguish (see table: Summary of Saturn Transit on Entry and Exit). Here retrograde natural malefic (Mars) on Northern “exit” further adding to the intensity of trouble. There is no counter support from Venus, Mercury-R or Moon. **Assemblage of three malefics (Saturn, Mars-R and Rahu) at entrance (x) of *Durganatara* clearly indicates own mistakes, wrong decisions and**

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<sup>7</sup> Jupiter is the 9L of Dharma (righteous action) & the 6L of court from the Moon sign aspecting (igniting) A6 (troubles/court). Some take Jupiter for lawyers and some take Jupiter-Saturn as a combination for law profession, some only take Saturn (the Dharmaraja) for lawyers (hence you would often find lawyers very strict a Saturnian trait). Whenever **Jupiter sits in the 8H downfall can happen because the person broke/opposes the law** or Jupiter in the 12<sup>th</sup> from AL (ref. C.S. Patel’s book on Arudhas) or some form of digressing from the law. We can’t recollect if any Indian astrologer who wrote on Pervez Musharraf ever gave the warning before hand that he should not break the law or oppose lawyers otherwise downfall can happen. This is one of the most important predictions that an astrologer has to give on a chart like this. - SA

**miscalculations of risk** (see point no. 7 of 'Reading Kota Chakra for Professional Setback' section).



Nonetheless, transit Jupiter inside Stambha was a saving grace from complete fall. That is why, despite renouncing the office of chief of army staff, he remained president, however quite powerless, until August 2008.

#### Kota Chakra Case 4

**S**ojourn of Saturn and other malefic planets through SE direction of Kota Chakra often lead to troubled workplace, apart from asymmetric domestic and professional life.

If natural benefic planets side by side transit through exit, or **retrograde natural benefic planets move through entrance of Kota Chakra**, then this **lack of planetary support may end into termination of job**. The same unfortunate planetary alignment occurred in the following Kota Chakra of a girl. She was born on September 21, 1978 at 4:20 am in Karachi, with Leo rising and janma nakshatra Kritika.

