

*The Ramayana was written by Valmiki, a famous monk, astrologer and palmist. He wrote a system of astropalmistry into his classic, and kept the details of his system hidden in plain sight using mythic symbols. This book uncovers those symbols and teaches Valmiki's astropalmistry.*

## **Valmiki's Astropalmistry: The Hidden Code of Astrology and Palmistry within the Ramayana**

by Sulabh Jain

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# Valmiki's Astropalmistry:

The hidden code of

# Astrology and Palmistry

within the Ramayana



Sulabh Jain, PhD

# Valmiki's Astropalmistry

The hidden code of Astrology and  
Palmistry within the Ramayana

Sulabh Jain

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sign, the soul is able to lower the excesses of the ego. Often this happens as a result of the wisdom (Hanuman) that has been collected since this last transit.

**Comments:** This transit takes place every twelve months due to the Sun's annual transit of the zodiac, and normally lasts for one month. I have found that a large number of the males that I read for have their right eye twitch during this period, whilst many women notice their left eyes twitch as a positive omen during this time, which is the opposite of this transits effect on Vali and Ravana.

**Spiritual Lesson:** The ego is driven by the mind, but the mind is subordinate to the soul. This leads to inevitable suffering when the things that our minds want and are attached to do not materialize. This transit is a period in which to reevaluate your desires and attachments to suit a higher purpose.

## Nila fights Prahasta: Sun transits natal Sun

**Effect:** The Sun's transit of the natal Sun will temporarily negate the effect the Moon has on the Sun.

**Story:** After the death of Khara, Ravana promoted Prahasta to be his general. So when Rama and the monkey army arrived in Lanka and started attacking the city, Ravana ordered Prahasta to enter the battle and defeat the enemy. He did so with two thirds of the demon army behind him whilst riding on a “chariot that resembled the Sun<sup>46</sup>”. After slaying a great number of his enemies, Prahasta found himself face to face with the monkey general, Nila, the son of the fire god. At first Prahasta shot many arrows at Nila and almost killed him, but Nila was able to retaliate by throwing a tree at the demon general and break his bow. The two then engaged in combat with their maces but were equally matched. Eventually however, Prahasta was able to hit Nila in the forehead and caused a lot of blood to gush out of the monkey's head. Nila retaliated by throwing a rock on Prahasta's head and smashing it to pieces, killing him instantly. The demon army, seeing that their general had died in battle, fell into disarray and retreated back to Lanka.

**Character Explanation:** Nila represents the Sun's influence on the Solar Ascendant, whereas Prahasta has become the substitute to Khara and is the Sun's influence on the Lunar Ascendant. This is made explicit by Valmiki in his description of Prahasta's

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<sup>46</sup> Yuddha Kand 58:36

chariot as resembling the Sun. In Hindu mythology, the Sun god travels in a chariot, so the comparison here could not be more precise. These two characters represent the same planet, but they operate by influencing different parts of the birth chart or hands. This is why one resembled the Sun, whilst the other had a fiery aura as the son of the fire god. This is also why the two were equally matched in battle and struggled to subdue the other. Ultimately the two generals suffer a blow to the head, but it is Prahasta's injury that proves fatal. In other words, Prahasta, representing the Sun's influence on the Moon is subdued by Nila, representing the Sun's influence on the Solar Ascendant. Thus, the Sun gains influence upon itself during its transit over its natal position, and this has the effect of diminishing its influence on the Moon.

**Symbolism:** There are several weapons that Prahasta and Nila used in their fight that are also palmistry symbols. The first was the bow and arrow used by Prahasta, which represents protection. So, in this instance this weapon in Prahasta's hand refers to the Moon's influence on the Sun in terms of protecting the ego with emotional desires. Nila destroyed this bow with a tree, which is a symbol that gives inner strength. Thus, inner strength is the means to destroy the hold of the emotions on the ego. The two symbols of the Sun then fight each other using maces, which

in palmistry means vitality. Thus, this section tells us that to release the Moon's hold on the Sun, we must first cultivate physical vitality, which will then give us the inner strength to release the hold of emotions on the ego.

**Technique Rational:** The Sun gains strength when it transits itself on a natal chart. This in turn gives strength to rational thoughts, and therefore diminishes emotional lunar thinking.

**Comments:** This technique does not involve Sugriva as the Solar Ascendant. It involves Nila, the Sun that is placed in the Solar Ascendant. Thus, this technique will work during a direct transit over the natal Sun and not for the entire month that the Sun transits into the house of the Solar Ascendant. This will occur around the time of a native's birthday every year.

**Spiritual Lesson:** It is all well and good to subdue one's excessive emotions, but it is also important to ensure that one's ego does not fill the void left by emotional nihilism.

## Sugriva fights Vali: Sun transits natal Rahu

**Effect:** The Sun's transit of natal Rahu will weaken the ruler of the Sun's house.

**Story:** Rama promises to kill Sugriva's older brother Vali after hearing of his friend's problems. He asks Sugriva to challenge Vali to a fight, whereupon Rama plans to shoot Vali with an arrow. Sugriva does as instructed and approaches Kishkindha and challenges Vali to a fight. Vali, who was "red as the Sun over the western mountains"<sup>47</sup> accepted the challenge and the two brothers fought "like the clash of Mercury and Mars in the night sky"<sup>48</sup>. The two brothers looked so much alike that Rama did not know who to shoot his arrow at and so did nothing. After taking a beating by Vali, Sugriva withdrew to his cave in humiliation whereupon Rama came to him and said "Do not be angry ... listen to why I held back my arrows. You and Vali are exactly alike. You look like each other, your movements are the same, even your clothes and ornaments do not distinguish you from one another. Monkey, I could not even tell you apart from your voice and complexion, nor by your skills, your speech or your personalities. I was thoroughly confused by these resemblances and so I

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<sup>47</sup> P325, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>48</sup> P325, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

did not release my deadly arrow which would have taken a life<sup>49</sup>”.

Lakshmana then placed a garland of flowers around Sugriva's neck and they decided to repeat their plan with the garland of flowers distinguishing the brothers from each other. Rama said to Sugriva that with his necklace of flowers, “you shine brightly like the moon with a necklace of stars in the sky<sup>50</sup>”. Reassured by Rama, the “golden-yellow Sugriva let out a harsh cry that seemed to split the sky<sup>51</sup>”. Once again Sugriva challenged his brother Vali to a fight, “blazing like the morning Sun and [with] his gait like a lions<sup>52</sup>”. Hearing this war cry, Vali “who was normally the color of the evening Sun, dimmed like the sun in eclipse<sup>53</sup>”. Tara, the daughter of Jupiter and the wife of Vali tried to caution her husband and stop him from going into

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<sup>49</sup> P326, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>50</sup> P327, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>51</sup> P327, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>52</sup> P326, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>53</sup> P327, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996



battle but was dismissed. Vali charged headlong into a fight with Sugriva. The two brothers “fought each other like the Sun and the Moon in the sky<sup>54</sup>”. When Rama felt Sugriva's strength waning, he shot his arrow which hit Vali in the chest.

Vali immediately fell to the ground, and the “earth's luster was dimmed like a moonless sky ... while the necklace [which was given to him by Indra and] made him seem like a rain cloud tinged with the light of the setting sun.”<sup>55</sup> Dying, he accused Rama of misconduct by interfering with his duel with Sugriva. Vali looked at his attacker with accusations, even though “Rama shone like the sun”<sup>56</sup>. In response, Rama looked at Vali, “who was like a dimming sun”<sup>57</sup> and replied by justifying his actions as being consistent with dharma. Vali was satisfied with Rama's answers, and received a promise from Rama

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<sup>54</sup> P330, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>55</sup> P331, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>56</sup> P333, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>57</sup> P333, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

that his wife and son Angad would be looked after once he died.

Vali then turned to Sugriva and gave him his golden necklace. As he did so “Sugriva's elation vanished before Vali's affection like a moon under and eclipse<sup>58</sup>”. Nila then took the arrow out of Vali's chest to give him some comfort. This arrow shot by Rama, “shone like the sun as it sets behind the mountains<sup>59</sup>” as it left the chest of the dying king of the monkeys. Vali used his final breaths to impart his wisdom to both Sugriva and Angad, and then died by his wound.

**Character Explanation:** The number of references to the Sun, Moon and eclipses is quite remarkable in this section of the story. Sugriva is the son of the Sun (Surya). Vali is the son of Indra, and also the conqueror of Sugriva, as such he represents the planet that rules the Sun's house. Because he also resembles Sugriva, Vali is also Rahu, the shapeshifting planet that governs illusions. Rama is the Ascendant and represents the purpose of the soul that slays Rahu's illusion. Lakshmana is Saturn's influence on the Ascendant and finds the means

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<sup>58</sup> P339, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

<sup>59</sup> P341, The Ramayana, Translation by Arshia Sattar, Penguin Books, 1996

through will the soul can fulfill its purpose. Tara and Nila represent Jupiter and the Sun's influence on the Solar Ascendant respectively.

**Symbolism:** It is telling that Rama could not tell the difference between the two brothers in their first battle, as Rahu assumes the form of every planet that comes close to it. After taking a beating by Vali, a symbol for the ruler of the Sun's house dominating the Sun, Sugriva returned to his cave. It is important to note that in this case Sugriva approached Vali in Kishkindha, or the Sun transited the house of Rahu. Lakshmana, as Saturn and the significator of justice, places a garland necklace (a palmistry symbol for protection from greed) around Sugriva. The astrological explanation for this act is that the Sun is given protection by Saturn, its son and enemy. Buoyed with this, Sugriva once again challenges Vali. Once again Valmiki writes several references to the Sun and eclipses, but now Sugriva resembles the Moon, whilst Rama is referenced as the Sun. Before going into battle, Tara (Jupiter) tries to talk some sense into Vali and caution him from going into battle. Here Jupiter is bringing restraint to Rahu, which is the only planet that can control it according to traditional Vedic astrology.

Vali ignores Tara and enters the battle nonetheless. Upon seeing the two brother's duel, Rama shoots an

arrow (a palmistry symbol for performing religious duty) and mortally wounds Vali. The two then debate the intricacies of dharma to Vali's satisfaction. Nila, the Sun finger to the Solar Ascendant, makes an appearance at this point in the story and removes the arrow from Vali. The arrow that Rama used to kill Vali is a palmistry symbol that represents using serenity and self-restraint to perform religious duty. Thus, the ruler of the Sun's house is being restrained by religious duty so as to give the Sun (the ego) a chance to bring it into alignment with the soul's higher purpose. This is why, before dying, Vali gives teachings to Sugriva and Angad. In this passage, Sugriva is unnaturally disguised as the Moon so that Rama can kill Vali.

**Rational:** Rahu assumes the form of every planet it comes close too during a transit. It is also infamous for causing an eclipse over the Sun and the Moon. But when the transiting Sun moves over natal Rahu, it loses its power as Rahu is able to assume the Sun's form. It is at this point that the Ascendants influence on a native becomes important as this is the time that the purpose of the soul (Rama) transplants the ignorance and illusion (Vali as Rahu) that has gathered around the ego (Sugriva).

**Comments:** This transit takes place once every twelve months as the Sun travels through the zodiac. As such it is an annual event that most people will

have experience with. This is often accompanied by an unexplainable boost of optimism.

**Spiritual Lesson:** The Sun represents our soul and our ego. In the presence of Rahu, our ego goes out of control as it becomes exposed to illusory pleasures. At this time, it is important to strengthen our inner boundaries against greed and ignorance (as seen by the use of garland flowers) to confront our own inner Rahu, or that ignorant part of us that takes control of us and disguises itself as righteousness. It is also important to heed caution from our wisdom (Tara) and not to dismiss it.

## Sugriva fights Kumbhakarna: Sun transits natal Jupiter

**Effect:** The Sun's transit of natal Jupiter will temporarily negate the effect of the Sun

**Story:** Dismayed by the destruction of his army, Ravana summons his brother Kumbhakarna and orders him into battle. Kumbhakarna is so powerful that he is able to create chaos amongst the monkey army, even Hanuman and Angad are rendered unconscious after a duel with him, and so Sugriva approaches Ravana's giant brother to lead the attack. First, he threw a mountain at Kumbhakarna, but it did

not affect the demon. Kumbhakarna then threw a spear at Sugriva, but Hanuman suddenly came to his senses and intercepted it, saving Sugriva's life. Kumbhakarna then picked up a mountain and crushed Sugriva with it, making him unconscious. He then carried the king of the monkeys off the battlefield. Seeing this, Hanuman hesitated on what to do. If he saved Sugriva, then his king's valor and pride would forever be embarrassed because he could not save himself. If he did nothing, then his army would lose its king. Thinking things through Hanuman decided to let Sugriva come to his senses on his own and free himself. Hanuman decided to rally the monkey army instead.

Meanwhile, Kumbhakarna took Sugriva into Lanka and was about to imprison him when Sugriva suddenly regained consciousness. He jumped on top of Kumbhakarna's head and tore off his ears and nose<sup>60</sup>. He then jumped over the city walls and rejoined his army.

**Character Explanation:** Sugriva is the Sun, our desires and hopes, and his approach of Kumbhakarna reflects the Sun's transit.

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<sup>60</sup> It is interesting to note that both Kumbhakarna and Surpanakha have their ears and nose cut off, and are the only characters in the epic to have this fate.

Kumbhakarna is the aspect of Jupiter that is influenced by the Moon. In this passage Hanuman represents the Sun's influence on Jupiter because in this instance Hanuman is with Sugriva and not with Rama or acting alone.

**Symbolism:** Sugriva's weapon of choice to attack Kumbhakarna is a mountain, which represents moral strength and is the default power of the natal Sun because when we desire something in this world, we use our inner and moral strength to achieve it. This attack had no effect on Kumbhakarna, suggesting that when Jupiter transits over the Sun, no amount of inner strength can overcome its influence.

Kumbhakarna then threw a spear at Sugriva, which was intercepted by Hanuman. The spear represents a Mercurian quick witted intelligence and is used as a way of describing a 'shortcut' to achieving the wisdom that we desire to fulfill our goals in life. It takes years of effort to develop wisdom, but only a few moments to be a smart alec. Here Jupiter is giving confusion to the Sun, and is using a quick wit as a means to expand its influence on the Sun. Mercury is most often associated with quick witted intelligence in Vedic astrology, and is also Jupiter's enemy (and son). Note also how Angad, as Sugriva's adopted son was also defeated by Kumbhakarna prior to this battle. The attack on Sugriva is thwarted by

Hanuman, who acts as the Sun's influence on Jupiter. And so, the Moon's influence on Jupiter (Kumbhakarna) is neutralized by the Sun's influence on Jupiter (Hanuman)

Next, Kumbhakarna uses a mountain to subdue Sugriva, the same attack that Sugriva tried on him without success. Here a mountain once again represents moral strength, but because it is used by Kumbhakarna, it is a kind of moral strength that leads to confusion. This attack knocks Sugriva out, and he is then taken to Lanka, Ravana's home as the lunar Ascendant. This event is analogous to losing drive and focus in life as a result of confusion, and living one's life based on default emotions (the ruler ship of the Moon). Hanuman's confusion during this time is telling, because he has a similar Jupiterian effect on Sugriva that Kumbhakarna does, albeit he gives wisdom and protection. This is the only part of the entire epic where Hanuman is unsure on the best course of action to take.

At the very end of the combat, just as Sugriva is about to be imprisoned, he is revived, attacks Kumbhakarna and frees himself from Lanka (the effect of the lunar Ascendant).

**Technique Rational:** Jupiter's influence on the Sun and the solar Ascendant has been discussed in the



last chapter and will also influence another technique described in this chapter<sup>61</sup>. It gives protection to the ego and gives us the knowledge and wisdom that we need to fulfil our wishes. But the Moon's influence of Jupiter during the transit of the Sun gives the opposite effect. It diminishes the strength of the natal Sun by giving confusion. In this case, we rationalize our emotions and pass them off as wisdom. This effect is generally temporary for the period of time that Jupiter is transiting this house.

**Comments:** This transit is not a good time to make long term plans. A client of mine had this transit happen to her just before a major work event. Her mother suffered a stroke and she decided to quit her job and become a fulltime care taker. Although caring for an ill parent seemed like the 'right' thing to do at the time it was actually to her detriment. This transit took place in her tenth house and signified that she was confused on the path of her career. I advised her not to quit her job, but to ask her boss for a one-month break, this is the period of time that the Sun would transit the Jupiterian house. After one month her mother recovered and was able to live her life without assistance and my client went back to her job.

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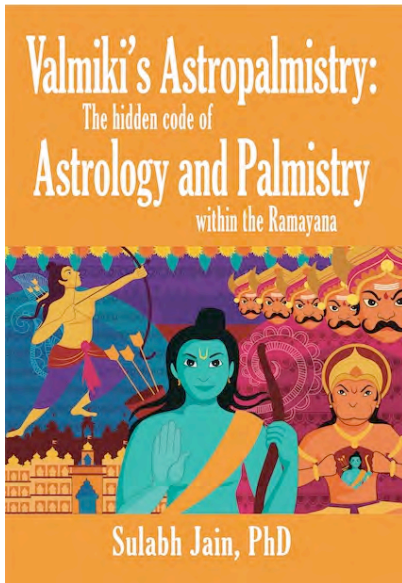
<sup>61</sup> See the section titled Sugriva is counselled by Hanuman: What the ego needs to learn and also Hanuman swallows the Sun: Jupiter transits natal Sun.

**Spiritual Lesson:** Applying wisdom is a tricky thing to do. We often use our intelligence (spear) to decide what is the right thing to do in any given situation. But when intelligence is based on an emotional reaction to the events in life, it becomes the opposite of wisdom. True wisdom requires understanding dharma and not an intellectual acknowledgement of it. This transit will test our wisdom by replacing it with emotions, just as Hanuman was tested. It is wise not to confuse emotional righteousness with dharma.

## Sugriva is humbled by Lakshmana: Saturn transits the natal Sun

**Effect:** Saturn's transit of natal Sun will destroy the ego.

**Story:** After the death of Vali, Rama and Sugriva agree to wait for a period of four months before beginning their search for Sita because the Autumn monsoon was about to begin and would make the search very difficult. Rama and Lakshmana lived in a cave on mount Prasravana during this time, whilst Sugriva lived in Kishkindha surrounded by his two wives, Ruma and Tara. Tara was once Vali's wife, but married Sugriva upon her husband's death. Whilst in Kishkindha, Sugriva enjoyed his time as king, often



*The Ramayana was written by Valmiki, a famous monk, astrologer and palmist. He wrote a system of astropalmistry into his classic, and kept the details of his system hidden in plain sight using mythic symbols. This book uncovers those symbols and teaches Valmiki's astropalmistry.*

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