

THE DUAL VEDA

A Hemispheric Framework for Vedic Astrology

Third work in the Terran Series · companion to The Terran Calendar, The Dual Zodiac, and The Dual Dragon

Originated by Lee-Kah Williams · June 2026

Vedic astrology — Jyotish, the science of light — is one of humanity's most sophisticated systems for understanding the relationship between celestial cycles and human life. Developed over thousands of years in the Indian subcontinent, it operates through a sidereal zodiac of 12 signs (Rashis) and a lunar mansion system of 27 Nakshatras that divides the sky with extraordinary precision. Where Western astrology tracks the sun, Vedic astrology tracks the moon. Where Western astrology uses seasonal signs, Vedic astrology uses actual star positions. In this precision lies both its greatest strength and its unaddressed limitation.

Vedic astrology was built in the Northern Hemisphere. Its seasonal references, agricultural connections, festival calendar, and interpretive traditions all reflect the reality of the Indian subcontinent — a landmass that lies entirely north of the equator. Like every major astrological tradition in human history, it has never formally addressed what its system means for the half of the earth whose seasons run in the opposite direction.

The Dual Veda addresses this. It presents a hemispheric framework for Vedic astrology that applies the same correction The Dual Zodiac applied to Western astrology: recognizing that astronomical positions are hemisphere-independent, while seasonal meaning is not. It presents all 27 Nakshatras with their Northern and Southern Hemisphere seasonal expressions, examines how the sidereal zodiac sits within a hemispheric framework, and reveals a discovery hidden within Vedic tradition itself — one that

suggests Vedic astronomy was already reaching toward the Southern Hemisphere sky, through the sage and star known as Agastya.

I. Why Vedic Astrology Fits This Framework Differently

Vedic astrology and Western astrology relate to the hemispheric correction differently, and understanding this distinction is essential before applying the framework.

The Sidereal Advantage

Western astrology uses the tropical zodiac — anchored to the seasons. Aries begins at the spring equinox regardless of where the Aries constellation actually sits in the sky. This means the Western zodiac's seasonal symbolism and its astronomical position were fused together from the beginning, making the hemispheric correction a sign-by-sign reimagining of meaning.

Vedic astrology uses the sidereal zodiac — anchored to the actual positions of the constellations. Aries begins when the sun is genuinely in the Aries constellation. This makes Vedic astrology more astronomically honest than Western astrology at the foundational level. Its sign meanings are more rooted in the constellations themselves and in the Nakshatras than in seasonal atmosphere.

This means the hemispheric correction falls more heavily on the interpretive layer — particularly on the seasonal and agricultural symbolism embedded in Nakshatra meanings — than on the sign framework itself. The Rashis are less seasonally distorted than Western zodiac signs. The Nakshatras, however, carry rich seasonal meaning that reflects Northern Indian agricultural and ceremonial cycles. It is here that the Dual Veda makes its most important contribution.

The Nakshatra System

The 27 Nakshatras are the heart of Vedic astrology. Each spans 13 degrees and 20 minutes of the zodiac — the approximate daily movement of the moon — and each is anchored to a specific star or star cluster that is actually visible in the night sky. Each carries a ruling planet (through the Vimshottari Dasha system), a presiding deity, a symbol, a guna, and a set of qualities developed through millennia of observation.

Because the Nakshatras are anchored to actual stars rather than seasonal positions, their astronomical identity is hemisphere-independent. The star Rohini is Rohini in both hemispheres. What changes across hemispheres is the seasonal and ecological context into which a person born under that Nakshatra is born — and that context shapes how the Nakshatra's energy is expressed and experienced.

II. The Agastya Discovery — Vedic Astronomy's Southern Reach

Hidden within Vedic astronomical tradition is a remarkable fact that has never been formally connected to the question of hemispheric astrology: Vedic astronomy was already watching the Southern Hemisphere sky, through the star it called Agastya.

Agastya is the Vedic name for Canopus — the second brightest star in the entire night sky, located deep in the Southern Hemisphere constellation of Carina. Canopus sits at a declination of -52 degrees, so far south that it is invisible from most of the Northern Hemisphere. The ancient Greeks and Romans could not see it at all from their latitudes. Yet Vedic astronomers named it, tracked it, and built ceremonial significance around it — because from the southern regions of the Indian subcontinent, particularly south of the Vindhya Hills, Canopus was visible on the southern horizon.

In Vedic literature, Agastya is described as the ‘cleanser of waters’ whose rising coincides with the calming of the Indian Ocean. The famous astronomer Aryabhata developed a formula for calculating the time of its heliacal rising. Ancient kings honored Agastya upon its first sighting each year. The Puranic literature describes Agastya’s ‘Southern sojourn’ — the mythological story of the sage crossing the Vindhya mountains and venturing south — as a coded description of the star’s southward motion across the sky.

The sage Agastya is described in Vedic tradition as the first Vedic rishi to cross the Vindhya Hills and explore the southern regions of India. He is the bridge between the Northern Vedic world and the South. He is also, astronomically, a Southern Hemisphere star. The symbolism writes itself:

Vedic astronomy’s great Southward sage was always a Southern Hemisphere star looking back at the North.

Furthermore, Canopus — Agastya — is the same star that the Māori people of Aotearoa/New Zealand called Atutahi: the most precious star, placed apart from all others, the guide star for navigation and seasonal observation. The same star carries sacred significance in both Vedic tradition and Māori tradition — seen from opposite ends of the earth. Vedic astronomy and Southern Hemisphere sky knowledge were already looking at the same point of light. They simply did not know it.

The Dual Veda is not imposing a correction on Vedic astrology from outside. It is completing a journey that Vedic astronomy began when it first looked south toward Agastya.

III. The Founding Principles

- Vedic astrology's sidereal zodiac is more astronomically precise than the tropical zodiac and requires less fundamental correction at the sign level.
 - The 27 Nakshatras are anchored to actual stars and are astronomically hemisphere-independent — their stellar identity holds in both hemispheres.
 - The seasonal and agricultural meaning embedded in Nakshatra interpretation reflects Northern Indian reality and requires hemispheric awareness for Southern Hemisphere application.
 - The Agastya star (Canopus) demonstrates that Vedic astronomy was already reaching toward the Southern Hemisphere sky — the Dual Veda completes that reach.
 - The Vimshottari Dasha system is mathematical and astronomical — it operates identically in both hemispheres.
 - Southern Hemisphere Vedic practitioners deserve interpretive guidance rooted in their own seasonal and ecological reality, not inherited Northern assumptions.
 - The Dual Veda does not replace Vedic astrology. It extends it honestly to the full geography of the earth.
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IV. The Hemisphere Symbols

The Dual Veda uses the same hemisphere symbols established in The Dual Zodiac:

△ Northern Hemisphere — the upward triangle, pointing skyward as spring energy rises

▽ Southern Hemisphere — the downward triangle, pointing earthward as autumn energy descends

In Dual Veda notation, a person's birth Nakshatra is written with their hemisphere symbol. A person born in Mumbai under Rohini Nakshatra is born under △ Rohini. A person born in Cape Town under the same Nakshatra is born under ▽ Rohini. The stellar identity is shared. The seasonal expression of that stellar energy differs. Both are authentic expressions of the Nakshatra's archetype.

V. The Complete Dual Veda Nakshatra System

The table below presents all 27 Nakshatras with their Northern and Southern Hemisphere seasonal expressions. The Northern meaning reflects traditional Vedic interpretation. The Southern meaning reflects what that same Nakshatra energy expresses when born into the opposite seasonal reality.

△ Northern Hemisphere · ▽ Southern Hemisphere · Nakshatras ordered 1–27 from Ashwini to Revati

#	Nakshatra	Rashi	Ruler / Deity	△ NH Season	△ NH Meaning	▽ SH Season	▽ SH Meaning
1	Ashwini "Horse's head"	Aries	Ketu Ashvini Kumaras (twin healers)	Spring begins	Swift healing, beginnings, pioneering energy	Autumn begins	Swift release, completing cycles, the courage to end and renew
2	Bharani "Yoni (womb)"	Aries	Venus Yama (lord of death-dharma)	Early spring	Creation, sensuality, karmic intensity, transformation	Early autumn	Preservation, harvesting what was created, karmic completion
3	Krittika "Razor or flame"	Aries/Taurus	Sun Agni (fire god)	Mid spring	Sharp purification, cutting through illusion, burning clarity	Mid autumn	Distillation, refining what remains, the light that endures
4	Rohini "Chariot, banyan tree"	Taurus	Moon Brahma (creator)	Late spring	Beauty, fertility, magnetic attraction, creative abundance	Late autumn	Rootedness, preservation of beauty, the memory of abundance
5	Mrigashira "Deer's head"	Taurus/Gemini	Mars Soma (moon god)	Early summer	Searching, curiosity, gentle seeking, the restless mind	Early winter	Inward seeking, the search for warmth and meaning within
6	Ardra "Teardrop, diamond"	Gemini	Rahu Rudra (storm god)	Midsummer	Intensity, storm energy, emotional catharsis, transformation	Midwinter	The storm within, purification through endurance, depth of feeling
7	Punarvasu "Bow and quiver"	Gemini/Cancer	Jupiter Aditi (mother of gods)	Late summer	Return, renewal, optimism, restoration of goodness	Late winter	The first return of light, renewal after long endurance

8	Pushya "Flower, circle"	Cancer	<i>Saturn Brihaspati (divine teacher)</i>	Early autumn	Nourishment, auspiciousness, the most favorable of Nakshatras	Early spring	First nourishment of spring, the earth feeding new life
9	Ashlesha "Coiled serpent"	Cancer	<i>Mercury Naga (serpent deities)</i>	Mid autumn	Penetrating intelligence, kundalini energy, the wisdom that coils inward	Mid spring	The serpent uncoiling, kundalini rising, wisdom emerging outward
10	Magha "Royal throne"	Leo	<i>Ketu Pitras (ancestors)</i>	Late autumn	Ancestral power, regal authority, honoring lineage	Late spring	Ancestral renewal, the lineage flowering forward into the future
11	Purva Phalguni "Hammock, fig tree"	Leo	<i>Venus Bhaga (god of delight)</i>	Early winter	Pleasure, creativity, rest, the enjoyment of life's gifts	Early summer	The fullness of summer pleasure, creative abundance at its peak
12	Uttara Phalguni "Bed, two legs"	Leo/Virgo	<i>Sun Aryaman (god of patronage)</i>	Midwinter	Contracts, social agreements, loyalty and support between people	Midsummer	The peak of social abundance, contracts sealed at the summit
13	Hasta "Hand"	Virgo	<i>Moon Savitar (sun of skill)</i>	Late winter	Dexterity, craftsmanship, healing hands, practical skill	Late summer	The skilled hand at harvest, crafting what was cultivated
14	Chitra "Bright jewel, pearl"	Virgo/Libra	<i>Mars Vishvakarma (divine architect)</i>	Early spring	Brilliance, creative vision, the architect of beautiful forms	Early autumn	The jewel of what was created, the beauty preserved and reflected
15	Swati "Young plant, coral"	Libra	<i>Rahu Vayu (wind god)</i>	Spring equinox	Independence, flexibility, the flexible reed that bends but does not break	Autumn equinox	Independence in balance, the wind that carries seeds to new ground
16	Vishakha "Triumphal arch"	Libra/Scorpio	<i>Jupiter Indra-Agni (fire and thunder)</i>	Late spring	Determination, goal-orientation, the triumphant achievement of purpose	Late autumn	The arch of completed purpose, triumph preserved through the darker season
17	Anuradha "Lotus flower"	Scorpio	<i>Saturn Mitra (god of friendship)</i>	Early summer	Devotion, friendship, the lotus that rises through dark water	Early spring	The lotus emerging into spring light, devotion blossoming visibly
18	Jyeshtha "Circular talisman"	Scorpio	<i>Mercury Indra (king of gods)</i>	Midsummer	Seniority, protection, the responsibility of the eldest and most powerful	Midsummer — SH Spring	Power emerging into spring, the protective force flowering outward

19	Moola "Tied roots, elephant goad"	Sagittarius	<i>Ketu Nirriti (goddess of dissolution)</i>	Late summer	Getting to the root, dissolution of the false, deep transformation	Late spring	Roots drawing life upward, transformation through emergence
20	Purva Ashadha "Elephant tusk, fan"	Sagittarius	<i>Venus Apas (water goddess)</i>	Early autumn	Invincibility, cleansing, declaring victory before the battle	Early summer	The invincibility of summer's full power, the declaration of abundance
21	Uttara Ashadha "Elephant tusk, bed"	Sagittarius/Capricorn	<i>Sun Vishvadevas (universal gods)</i>	Mid autumn	Final victory, unchallengeable truth, the universal principles	Midsummer peak	Universal abundance at the peak, the unchallengeable fullness of summer
22	Shravana "Ear, trident"	Capricorn	<i>Moon Vishnu (preserver)</i>	Late autumn	Listening, learning, the wisdom that comes through careful hearing	Late summer	Listening to the fullness before it passes, the wisdom in abundance
23	Dhanishtha "Drum, flute"	Capricorn/Aquarius	<i>Mars Eight Vasus (elemental gods)</i>	Early winter	Wealth, rhythm, music, the drumbeat that holds the cosmos together	Early autumn	The rhythm of the harvest, the music of completion and gathering
24	Shatabhisha "Empty circle, 100 stars"	Aquarius	<i>Rahu Varuna (god of cosmic order)</i>	Midwinter	Healing, secrecy, the hundred physicians, cosmic medicine	Midsummer	The healer at the peak of power, cosmic medicine in its fullest expression
25	Purva Bhadrapada "Sword, two front legs of funeral cot"	Aquarius/Pisces	<i>Jupiter Aja Ekapada (one-footed goat)</i>	Late winter	Fierce transformation, burning away the old, the purifying fire	Late summer	Fierce completion, burning away what the season has finished
26	Uttara Bhadrapada "Two back legs of funeral cot"	Pisces	<i>Saturn Ahir Budhnya (serpent of deep)</i>	Winter's end	Depth, wisdom of the deep, rain-bringing, the sleeping serpent awakening	Summer's end	The deep wisdom of fullness, the serpent resting after completion
27	Revati "Fish, drum"	Pisces	<i>Mercury Pushan (nourisher and guide)</i>	Final winter	Safe passage, nourishment on the journey, the final stage before renewal	Final summer	Nourishment at the fullness, guided completion before the harvest ends

Note: The stellar identities and ruling deities of all 27 Nakshatras remain constant across hemispheres. Only the seasonal context of their expression changes.

VI. The Rashis in a Hemispheric Framework

The 12 Vedic Rashis (zodiac signs) are sidereal — anchored to actual constellation positions rather than to seasons. This means they require less fundamental correction than Western tropical signs. However, the interpretive tradition that has grown around them over millennia carries Northern seasonal assumptions that a Southern Hemisphere practitioner should be aware of.

Where Seasonal Assumptions Appear in Rashi Interpretation

Mesha (Aries) is associated with new beginnings and raw energy — because in Northern India, the sun enters Mesha as spring is arriving. In the Southern Hemisphere, Mesha arrives in autumn. The energy remains initiating and fierce, but its seasonal context is release rather than emergence.

Karka (Cancer) is associated with nurturing, home, and emotional depth — rooted in the monsoon season that arrives during Cancer in Northern India. In the Southern Hemisphere, Karka arrives in midwinter. The nurturing quality remains, but it expresses as warmth forged against cold rather than warmth in the abundance of the rains.

Makara (Capricorn) is associated with ambition, discipline, and endurance — because it arrives in the Northern Indian winter when effort must be sustained against scarcity. In the Southern Hemisphere, Makara arrives in midsummer, at the peak of abundance. The discipline and ambition remain, but they express as the mastery of one who works at the summit rather than one who climbs through hardship.

These examples illustrate the pattern. The Dual Veda practitioner applies the same awareness to all 12 Rashis: the stellar identity and fundamental quality of each Rashi is unchanged; the seasonal coloring of its expression is inverted in the Southern Hemisphere.

VII. The Vimshottari Dasha System

The Vimshottari Dasha system — the 120-year planetary cycle based on the Moon's Nakshatra at birth — is one of Vedic astrology's most powerful predictive tools. It is entirely mathematical and astronomical, based on the position of the moon in a Nakshatra at the moment of birth and the sequence of planetary periods that follow.

The Vimshottari Dasha system operates identically in both hemispheres. The mathematics do not change. The sequence of planetary periods does not change. What the Dual Veda adds is an awareness that the 'flavor' of each Dasha period — how the planetary energy expresses through the birth Nakshatra — carries the Southern seasonal context for a Southern Hemisphere person.

For example: a person born in Sydney under Pushya Nakshatra (ruled by Saturn) enters their Saturn Dasha with the ▽ Pushya quality — nourishment that arrives in early Southern spring, the first feeding of new life after winter's end. This is a different quality than the traditional Northern interpretation of Pushya, which arrives in early autumn after the rains. Both are nourishing. The timing within the natural cycle is opposite.

VIII. Agastya as a Bridge Star — Connections Across Traditions

The star Agastya — Canopus — provides an extraordinary set of cross-cultural connections that the Dual Veda brings together for the first time:

- In Vedic tradition: Agastya is the cleanser of waters, the Southern sage, the star whose rising calms the Indian Ocean and signals auspiciousness for spiritual and agricultural practice.
- In Māori tradition: Atutahi (Canopus) is the most precious star, placed apart from all others by Tāne, the guide for navigation and seasonal observation, associated with precision and integrity.
- In Aboriginal Australian tradition (Boorong people): War (Canopus) was the brother of Warepil (Sirius) and the one who brought fire from the heavens and introduced it to humanity.
- In Polynesian tradition: Canopus was the southern wingtip of the Great Bird constellation Manu, and served as a stellar compass for oceanic navigation across the Pacific.
- In Xhosa tradition (Southern Africa): the month of May is named UCanzibe — the month of Canopus.

A single star. Five traditions. Each independently recognized its importance from where they stood on the earth. The Dual Veda is the first framework to place these recognitions side by side and ask what they tell us collectively about the sky and our relationship to it.

Agastya's crossing of the Vindhya — the mythological Southward journey of the greatest Vedic astronomer-sage — may be read, through the Dual Veda framework, as the original gesture toward hemispheric awareness. The sage goes South. He looks at the Southern sky. The star that bears his name is already there. The Dual Veda follows him.

IX. Birth Chart Guidance for Southern Hemisphere Vedic Practitioners

The Birth Nakshatra

The birth Nakshatra (Janma Nakshatra) is determined by the Moon's position at the moment of birth. This calculation is identical in both hemispheres — the Moon's position in the sidereal zodiac does not change based on where on the earth you are born. What the Dual Veda adds is the ∇ symbol before the Nakshatra name and the Southern seasonal meaning in interpretation. A person born in Auckland under Ashwini Nakshatra is born under ∇ Ashwini — the swift energy of release and completion, the courage to let go, rather than the Northern expression of swift new beginnings.

The Lagna (Ascendant)

The Lagna is the zodiac sign rising on the eastern horizon at the moment of birth. Its calculation uses the local sidereal time and is geographically precise regardless of hemisphere. In the Dual Veda framework, the Lagna's Rashi carries its Southern seasonal coloring for a Southern Hemisphere person. The quality of the sign remains; the seasonal atmosphere in which it was rising at birth carries the Southern Hemisphere context.

Planetary Positions

All planetary positions in a Southern Hemisphere Vedic chart retain their sidereal sign placements. The Dual Veda applies Southern seasonal awareness to the interpretation of each planet's sign and Nakshatra expression. The planets themselves — their natures, mutual relationships, aspects, and combustion — are unchanged. The seasonal context through which their energies flow is hemispheric.

A Note to Southern Hemisphere Vedic Practitioners

Vedic astrology has a rich tradition of self-revision and refinement. Different schools, different commentators, and different regional traditions have always produced interpretive diversity within the shared framework. The Dual Veda is an invitation to Southern Hemisphere Vedic practitioners to develop their own interpretive tradition — grounded in the actual agricultural, ecological, and

ceremonial cycles of the Southern lands, informed by the Southern astronomical heritage that Agastya already points toward, and contributing to a Jyotish that is finally as vast as the sky it reads.

X. The Terran Series — Three Works, One Framework

The Dual Veda is the fourth work in the Terran Series (Document IV of XIII), originated by Lee-Kah Williams in June 2026. The thirteen works share a single philosophical root and build upon each other:

- The Terran Calendar: A Foundation Calendar System — reforms how humanity counts time, giving each hemisphere its own new year, sharing Zola as the planetary month which contains Foundation Day as its 29th day and Leap Day as its 30th in leap years.
- The Dual Zodiac: A Hemispheric Astrological System — reforms how humanity reads the Western sky, giving each hemisphere its own zodiac sign names drawn from its own astronomical heritage.
- The Dual Veda: A Hemispheric Framework for Vedic Astrology — extends hemispheric honesty to Vedic astrology, the world's most precise astrological tradition, completing the Southward journey that Agastya began.

Together they constitute a body of work with a single purpose:

Human experience of time and cosmos should be understood from where you actually stand on the earth — for all of humanity, not just the half of it whose skies were mapped first.

XI. Born on Foundation Day or Leap Day — Vedic Astrological Significance

The placement of Foundation Day as the 29th day of Zola and Leap Day as the 30th creates birth moments that require consideration within the Dual Veda framework. Both days fall within Zola — the month governed by Ophiuchus — but outside the ordinary 28-day count. Their Vedic astrological significance operates across three layers: the Nakshatra of the moon at birth, the planetary positions at the moment of birth, and the unique quality of days that fall outside the calendar's ordinary structure.

The Nakshatra of Foundation Day and Leap Day Births

The moon occupies a Nakshatra at every moment, including Foundation Day and Leap Day. The Janma Nakshatra (birth Nakshatra) of a person born on these days is determined in the standard way — by the moon's sidereal position at the moment of birth. No Nakshatra is suspended or excluded. However the Dual Veda proposes that the Nakshatra of a Foundation Day or Leap Day birth expresses through a distinctive lens: it is a Nakshatra experienced on a day outside the week, outside the administrative count, and outside the seasonal narrative of either hemisphere.

The qualities of that Nakshatra — its ruling planet, presiding deity, and symbol — remain fully present. But they are expressed in the atmosphere of a day the calendar designates as extraordinary. Practitioners working with Foundation Day or Leap Day charts in the Dual Veda system are encouraged to weight the birth Nakshatra's deepest and most essential qualities — those that transcend seasonal context — rather than its surface seasonal associations, since the day itself transcends the seasonal framework.

Foundation Day — The 29th Day of Zola

Foundation Day births occur annually on the 29th day of Zola. In Vedic terms, a person born on Foundation Day carries their birth Nakshatra in an atmosphere of planetary stillness — the one day per year when all of humanity is called to step outside commerce, governance, and administrative time together. The Vimshottari Dasha sequence begins as normal from the birth Nakshatra. What distinguishes the Foundation Day birth in Dual Veda interpretation is the quality of presence — a person born on the day the entire

planet pauses may carry a natal orientation toward stillness, integration, and the wisdom that arrives in the spaces between ordinary activity.

Leap Day — The 30th Day of Zola

Leap Day births occur once every four years on the 30th day of Zola — the day the calendar inserts to correct its drift from the earth's actual orbital period. In Vedic astronomical tradition, the concept of correction is central: the entire intercalary month system (Adhika Masa) in the Hindu lunisolar calendar exists precisely to correct the drift between lunar months and the solar year. A person born on Leap Day is born at the moment of calendrical correction — a moment that resonates with the Vedic tradition's deep respect for astronomical precision and the effort to keep human timekeeping aligned with cosmic reality.

The Dual Veda suggests that Leap Day births carry a Nakshatra energy oriented toward correction, alignment, and the restoration of truth — consistent with the day's cosmic function. Their Vimshottari Dasha sequence proceeds normally. The birth Nakshatra's corrective and clarifying qualities may be especially prominent in the life expression.

A Note for Vedic Practitioners

Vedic astrology has a rich tradition of handling exceptional days — eclipses, Adhika Masa months, and tithi anomalies all receive specialized interpretive treatment. Foundation Day and Leap Day births are a new category of exceptional day, created by the Terran Calendar's structure. The Dual Veda provides the framework for understanding their significance. The development of detailed chart interpretation for these births — including the specific Nakshatra energies most commonly activated on these days and their expression across Dasha periods — is a natural area for Vedic practitioners to explore as the Terran Series enters practice.

XII. Statement of Origin

The Dual Veda: A Hemispheric Framework for Vedic Astrology was conceived and developed by Lee-Kah Williams in June 2026 as the fourth work in the Terran Series (Document IV of XIII). This document constitutes the original written record of the framework in its complete form, including the hemispheric Nakshatra system, the discovery and formal framing of the Agastya bridge, the hemispheric Rashi awareness framework, the Vimshottari Dasha hemispheric guidance, and the Southern Hemisphere birth chart application. The Terran Series consists of five works: The Terran Series: An Introduction, The Terran Calendar, The Dual Zodiac, The Dual Veda, and The Dual Dragon.

These ideas are offered as a contribution to the development of a truly global Vedic astrological practice — one that finally extends Jyotish, the science of light, to illuminate the full sky of the full earth.

Lee-Kah Williams

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The Terran Soul · The Terran Soul Star · The Terran Calendar · The Dual Zodiac · The Dual Veda · The Dual Dragon · The Terran Series: An Introduction · The Terran Calendar of the Soul · The Terran Practice · The Terran Meridian · Common Questions · The Terran Infinity Clock · The Terran Chronograph