

SECRETS OF ASHTAKAVARGA

Translation, notes & commentary by

ॐ P.S. Sastri ॐ

Edited by Chistabo

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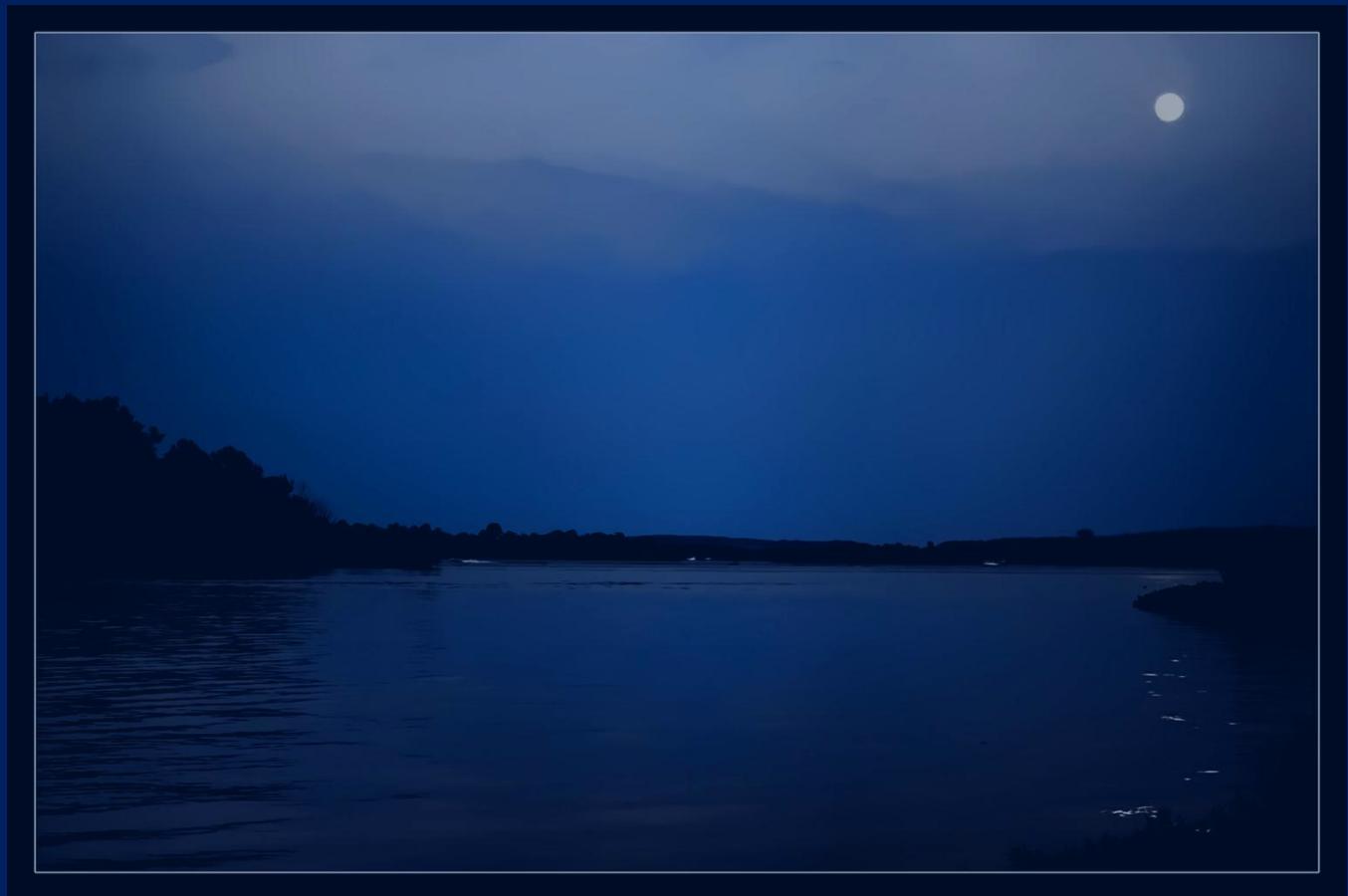
["So shall me marketh my additions!" - Editors Bible.]

Font used – Cambria. Sanskrit Stanzas have been completely omitted; I am not able to reproduce them faithfully, yet!

Editing and writing skills available for serious jobs. For any comments or whatsoever contact I am accessible at chistabo@gmail.com.

Enjoy! Peace!

ॐ Om Ganeshaya Namaha ॐ



ॐ Contents ॐ

Chapter 1

- 1) Obeisance to Narayana ‡ Importance of Ashtakavarga ‡ Technical words ‡ Ashtakavarga Rekhas (auspicious places) for Grahas (Surya to Rahu) from their natal positions.

Chapter 2

- 2) **Bhinashtakavarga** – Results of Rasi with auspicious points (Rekhas) ‡ Deduction of Rekhas and Bindus explained ‡ Auspicious and inauspicious results ‡ Results of Rekhas in Rasis ‡ Results of Grahas with Rekhas ‡ Results of Sani without Rekhas ‡ Results of 1 to 8 Rekhas of Surya ‡ Result of Surya Bindus ‡ Result of Chandr Rekhas & Bindus ‡ Result of Mangal Rekhas & Bindus ‡ Result of Budh Rekhas & Bindus ‡ Result of Guru Rekhas & Bindus ‡ Result of Sukr Rekhas & Bindus ‡ Result of Sani Rekhas and Bindus ‡ Results of Surya in different Bhavas ‡ Auspicious & inauspicious day from Surya Astaka ‡ Inauspicious year from Surya Rekhas ‡ Results of Grahas from Chandr to Sani in different Bhavas – their inauspicious years ‡ Results of other Grahas in Sani Astaka ‡ Knowledge of bad times by Sani Rekhas & Gochara.

Chapter 3

- 3) **Aggregate Ashtakavarga** – Aggregate Ashtakavarga charts ‡ Results of the total number of Rekhas in each Bhava and in each Rasi ‡ Results of Grahas with Rekhas in each Bhava and in each Rasi ‡ Results of Grahas with few Rekhas in own Bhava / friend's Bhava / in exaltation / in Shadvargas of benefics ‡ Three groups of Rasis ‡ Results of 120 Rekhas ‡ Rekhas in Lagna & auspicious year ‡ Rekhas of Sani & inauspicious year ‡ Rekhas concerned with longevity ‡ Rajayogas ‡ Names of Bhavas ‡ Wealth-giving direction ‡ Death-inflicting direction.

Chapter 4

- 4) **Ashtakavarga of Transiting Grahas** – Formation of chart ‡ Placement of Grahas ‡ Results of a Graha transiting a Rasi ‡ Transit period of Grahas in one Rasi ‡ Adhisthata Rasi ‡ Ashrita Rasi ‡ Gantavya Rasi ‡ Auspicious & inauspicious strength of Grahas ‡ Rekha-Bind-Vimshopak ‡ Kakshyas ‡ Grahas governing parts of body ‡ Results of Bhavas transited by Grahas ‡ Larger number of Rekhas and time of auspicious events ‡ Auspicious & inauspicious results from Chandr Rekha ‡ Auspicious & inauspicious day & month according to the number of Rekhas ‡ Ashtakavarga in auspicious events like marriage ‡ Necessity of reduction in Ashtakavarga.

Chapter 5

- 5) **Prastara Ashtakavarga** – Reduction of Trikona Rasis ‡ Reduction for a Graha owning 2 Rasis (Ekadhipatyā Sodhana) ‡ Sodhya Pindas ‡ Rasi multipliers.

Chapter 6

- 6) **Results of Ashtakavarga arising from Grahas** – Ashtakavarga of Surya ♫ Problems concerning father ♫ Son completes unfinished work of father ♫ Wealth from father ♫ Ashtakavarga of Surya and physical ailments ♫ Matters related to Ashtakavarga of Chandr ♫ Troubles of mother ♫ Matters related to Ashtakavarga of Mangal ♫ Matters related to Budh & Guru ♫ Lack of children ♫ Troubles to progeny ♫ Matters related to Sukr ♫ Number and nature of wives ♫ Direction of marriage ♫ Birth Rasi of wife ♫ Troubles to wife ♫ Contacts with low-caste woman ♫ Yogas of adultery by man ♫ Yogas of adultery by wife ♫ Sorrows & difficulties due to wife ♫ Trouble to wife ♫ Matters related to Sani Ashtakavarga ♫ Time of death ♫ Karaka Graha ♫ Vainashika Nakshatra ♫ Results of weak Graha ♫ Results should be considered only from the concerned Graha's Ashtakavarga.

Chapter 7

- 7) **Results of Ashtakavarga from Bhavas** – Signification of Bhavas ♫ Promotion & destruction of Bhavas ♫ Results of Grahas in Trika Bhavas ♫ Results of Rekhas in Bhavas ♫ Results of Bhavas without Rekhas ♫ Results from Bhava occupied by Grahas ♫ Results of Bhava by Gochara ♫ Ashtakavarga results through Gochara ♫ Time of destruction of a Bhava ♫ Month of troubles and difficulties ♫ Month of death.

Chapter 8

- 8) **Longevity based on Ashtakavarga** – Bhinastakavarga longevity ♫ Mandala Shuddha longevity & medium longevity ♫ Single Rasi reduction ♫ Reduction in enemy Bhava ♫ Chandrardha reduction ♫ Reduction due to defeat in war / due to placement of Surya & Chandr with Rahu & Ketu / due to debilitation & combustion ♫ Loss of longevity due to placement of Grahas in 12th, 11th, 10th, 9th, 8th, 5th, 7th & 6th Bhava ♫ Calculation of longevity by different methods ♫ Period of Graha in Ashtakavarga ♫ Use of Dhruva in determining Dasa period ♫ Longevity based of Samudaya Ashtakavarga ♫ Yavaneshwara's view in calculation of Dasa results ♫ Results of a Graha in Gochara.

Chapter 9

- 9) **Arishta from Ashtakavarga** – Death by Gochara of Sani ♫ Knowledge of death through 30th Drekkana of Surya & Chandr from Lagna ♫ Time of death by Gochara of Surya & Chandr ♫ Consideration of Lagna of death time ♫ Jiva, Deha & Mandi Sadhana ♫ Significance of Ashtakavarga ♫ Importance of the book ♫ About the author.

Lagna Prasthara												
	Vr	Mt	Ka	Si	Kn	Tu	Vk	Dh	Mk	Ku	Mi	Me
Sa	0	0	1	1	0	1	0	1	1	0	1	0
Gu	1	1	0	1	1	1	1	0	1	1	1	0
Ma	0*	0	1	0	0	0	1	1	0	1	0	1
Sy	0	1	0	0	0	1	1	1	0	0	1	1
Sk	1	0	0	1	1	0	0	0	1	1	1	1
Bu	1	0	1	0	1	0	1	1	0	1	1	0
Ch	0	1	0	0	0	1	1	1	0	0	1	0
Lg	0	0	1	0	0	1	0	0	0	1	1	0
Tot	3	3	4	3	3	5	5	5	3	5	7	3
Tri	0	0	0	0	0	2	1	2	0	2	3	0
Ek	0	0	0	0	0	2	1	2	0	2	2	0

Chapter 1

ॐ Introduction ॐ

Sloka 1.

Narayana is the form of Balamukunda, surrounded by young Gopalas, living in the abode of Nanda as Sri Krisna, has appeared to bring about the welfare of the people (worlds) and has been playing at the flute pure and delightful music. I bow to this Lord and prostrate before him.

Notes

For the successful completion of any work, tradition has enjoined that the author should bow before the deity he worships. The present commentator would like to start with a bow to Lord Ganesa since it is believed that all obstacles are warded off by Ganesa. The author has started with obeisance to Narayana. Veda Vyasa opened his Mahabharata with his Pranama to Narayana, and goddess Saraswati.

Sloka 2.

Ashtakavarga is that branch of astrology on the basis of which astrologers can divine auspicious and inauspicious results of all human activities. Without Ashtakavarga it is difficult to assess the good and bad results even by the best astrologer.

Notes

Phaladipika makes the same statement. According to Parasara we can give general (Samanya) predictions on the basis of the natal chart. Definite (Nischaya) predictions can be obtained only by Ashtakavarga. General and definite or specific predictions form the two parts of predictive astrology.

Sloka 3.

Hence the ancient wise men Sages, desirous of the welfare of mankind, have given us the science of Ashtakavarga. Taking the essence of their teachings Mukunda, the author, has composed this work.

Sloka 4.

To begin with, the author gives the technical terms employed. Rekha (vertical line [I]), Sthana (placement), Phala, and Kala are the synonyms of Rekha. Karana, Bindu, Daya, and Aksha are the synonyms of Bindu (represented by zero [0]).

Notes

Astrologers in Northern India employ the straight line (Rekha) to indicate the auspicious position, and a zero or circle (Bindu) for the inauspicious placement. In South India Bindu is used for the auspicious and Rekha for inauspicious. We can also indicate these by the signs plus (+) and minus (-).

Sloka 5.

The auspicious positions of **Surya** from his position in the birth (natal) chart are given now.

From **his own** natal position Surya is favorable in Bhavas 1, 4, 7, 10, 8, 2, 9 and 11. Same Bhavas are favorable from **Mangal** and **Sani** in the natal chart. From natal **Chandr** Surya is auspicious in 3, 6, 10, 11. From **Lagna** the places are 3, 4, 6, 10, 11 and 12. From **Budh** the places are 3, 6, 10, 11, 5, 9 and 12.

Ku Ba Shu La	Ku Sha Gu Cha Bu Shu	Ra Ku La	Ra Ku Gu
La Ra Ku Sha	Sun 48		Ra Cha Sha Bu
Sha Gu Bu			Ra Ku Sh Bu
Ra, Cha, Gu	Ra Cha Ku Sha La	La Sha Bu	Ra Ku Bu Shu Sha La

From **Guru** Bhavas are 5, 6, 9 and 11. From **Sukr** Bhavas are 6, 7 and 12. The total auspicious places are **48**.

Notes

We draw Ashtakavarga of an example chart. Surya Ashtakavarga gives the following auspicious points.

Rahu 19.24 Chandra 21.53			
Shani 8.20	1932.12.5	Kuja 16.33 Ketu 19.24 Guru 28.34	
Lagna 5.30	Rasi 19.50 Budha R 18.54	Shukra 17.1	MC 11.49

4	6	3	3
4			4
3			4
3	Sun 5	3	6

In the same manner we have Ashtakavarga charts for luminaries and 5 Grahas. It is better to note which Graha contributes favorable points in each Rasi. Using accepted abbreviations we set the following diagram for Surya. This kind of notation will be useful in employing predictive techniques. Here we get the contributions of the friends, foes and neutrals for each Graha.

Sloka 6.

The auspicious for Grahas from natal **Chandr** are now given. From his own natal position Chandr is auspicious in 1, 3, 6, 7, 10, 11; from Mangal 2, 3, 5, 6, 9, 10, 11; from Budh 1, 3, 4, 5, 7, 8, 10, 11; from Guru 1, 4, 7, 8, 10, 11, 12; from Sukr 3, 4, 5, 7, 9, 10, 11; from Sani 3, 5, 6 & 11; from Lagna 3, 6, 10, 11; and from Surya 3, 6, 7, 8, 10, 11. The total is **49**.

Notes

There are some variations in ancient texts. From its natal position Chandr is said to be favorable in 9, not in 6. From Guru he is said by Parasara to be favorable in 2, not in 12; Varahamihira gives 12, not 2. We follow the author in casting Chandr Ashtakavarga.

Sloka 7.

The auspicious places from natal **Mangal** are given. From himself 1, 2, 4, 7, 8, 10, 11; from Budh 3, 5, 6, 11; from Guru 6, 10, 11, 12; from Sukr 6, 8, 11, 12; from Sani 1, 4, 7, 8, 9, 10, 11; from Lagna 1, 3, 6, 10, 11; from Surya 3, 5, 6, 10, 11; and from Chandr 3, 6, 11. Total **39** points.

Notes

Mangal Ashtakavarga for an example chart is as follows.

Sloka 8.

The auspicious places from natal **Budh** are given as follows. From himself 1, 3, 5, 6, 9, 10, 11, 12; from Guru 6, 8, 11, 12; from Sukr 1, 2, 3, 4, 5, 8, 9, 11; from Sani 1, 2, 4, 7, 8, 9, 10, 11; from Lagna 1, 2, 4, 6, 8, 10, 11; from Surya 5, 6, 9, 11, 12; from Chandr 2, 4, 6, 8, 10, 11; and from Mangal 1, 2, 4, 7, 8, 9, 10, 11. Total points are **54**.

Bu Gu Sh	Ra Cha Ku Shu	Ra Ku Bu Gu Sha La	Ra Ku Bu Shu Gu She
Cha Bu La Gu Shu			Cha Gu Shu
Ra Ku Bu Shu			Ra Cha Bu Gu Shu
Cha Ku Shu	Cha Bu Gu Sh	Ku La	La Ra Ku Bu

Ra Ku Bu Shu	Ra Cha Bu Shu	La Ku Gu Shu	Gu Ku
Ku La			Cha Sha Gu
Ra Sha Bu Guru			Ra Ku Sha Shu
Cha La	Ku Shu	Sha La	La Ra Ku Bu Sha Shu

Ra Cha Ku Bu Gu L	Ra Ku Bu Sh	La Cha Ku Shu	Gu Shu Ku
Ku Sha Shu			La Ra Cha Bu Gu Sha
La Sha Bu Gu Shu			Ra Bu Ku Shu
Shu La Cha	Che Bu Ku Shu Sh	La Ra Bu Shu Sh	La Bu Ra Cha Ku Sh

Notes

Our example chart gives the following Ashtakavarga for Budh.

Sloka 9.

The auspicious places for **Guru** are as follows:

From himself 1, 2, 3, 4, 7, 8, 10, 11; from Sukr 2, 5, 6, 9, 10, 11; from Sani 3, 5, 6, 12; from Lagna 1, 2, 4, 5, 6, [7], 9, 10, 11; from Surya 1, 2, 3, 4, 7, 8, 9, 10, 11; from Chandr 2, 5, 7, 9, 11; from Mangal 1, 2, 4, 7, 8, 10, 11; and from Budh 1, 2, 4, 5, 6, 9, 10, 11. Total points are **56**.

Notes

Our example gives the following figures.

Sloka 10.

The auspicious places for **Sukr** are as follows:

From himself 1, 2, 3, 4, 5, 8, 9, 10, 11; from Sani 3, 4, 5, 8, 9, 10, 11; from Lagna 1, 2, 3, 4, 5, 8, 9, 11; from Surya 8, 11, 12; from Chandr 1, 2, 3, 4, 5, 8, 9, 11, 12; from Mangal 3, 5, 6, 9, 11, 12; from Budh 3, 5, 6, 9, 11; and from Guru 5, 8, 9, 10, 11. Total **52** points.

Notes

Parasara gives 4 and not 5 from Mangal. Our example chart gives the following:

Sloka 11.

The favorable places from natal **Sani** are as follows:

From himself 3, 5, 6, 11; from Lagna 1, 3, 4, 6, 10, 11; from Surya 1, 2, 4, 7, 8, 10, 11; from Chandr 3, 6, 11; from Mangal 3, 5, 6, 10, 11, 12; from Budh 6, 8, 9, 10, 11, 12; from Guru 5, 6, 11, 12; and from Sukr 6, 11, 12. Total points are **39**.

Notes

Our example chart gives the following figures:

Sloka 12.

The favorable places from Lagna are as follows:

From Lagna 3, 6, 10, 11; from Surya 3, 4, 6, 10, 11, 12; from Chandr 3, 6, 10, 11, 12; from Mangal 1, 3, 6, 10, 11; from Budh 1, 2, 4, 6, 8, 10, 11; from Guru 1, 2, 4, 5, 6, 7, 9, 10, 11; from Sukr 1, 2, 3, 4, 5, 8, 9; and from Sani 1, 3, 4, 6, 10, 11. Total points are **49**.

Notes

Ashtakavarga for Lagna is given by Parasara. This was ignored by all subsequent writers. The previous Astakavargas give a total of 337 points. When the points of Lagna are added the total comes to 386 points. Most of the places from Lagna are included in previous Astakavargas. This can be a reason for ignoring it. Our example chart gives:

In the individual Astakavargas for Lagna from Grahas 12 is omitted in the case of Chandr and in the case of Sukr 11 is added.

Ch Ku Bu Sha	La Bu	Gu Sha Ku Ra La	La Sha Shu Ra Ch Ku Gu
gu Shu Ra Ku Bu			Ra Bu Shu
La Ra			La Ra Ch Bu Ku Gu Shu
La Ra Ch Bu Sha	Gu Shu Ra Ku Bu	La Cha Guru	La Ra Ku Gu Bu

La Cha Bu Gu Sha	La Cha Ku Bu Gu Sha	Sha Shu Cha Gu	Re Ch Ga Shu Kuja
La Cha Shu			La Ku Bu Sha
La Cha Ku Bu Shu			La Sha Shu
La Cha Ku Gu Shu	Shu Sha	La Ra Cha Ku Sha Shu	Re Cha Bu Sh

La Sha Shu	Cha Bud	La Ra Ku Sh	Re Ku Bu Ga Sh
La Ravi			Cha Ku Gu Bu
Ku Gur			Re Bu Shuk
La Ra Ch Ku Gur	Re Sha	La Ku Bu	La Ra Bu Shu

Sha	Ra Cha Bu Gu Sha	La Ku Gu	Ku Bu Gu Shu Sha
La Ra Bu Gu Shu			Cha Shu
Ra Cha Ku Gu Sha Shu			Re Ku Bu Gu
Ch Bu Gu Shu	Cha Bu Gu Sha Shu	La Ra Ku Shu Sha	La Ra Bu Guru

Sloka 13.

Now Ashtakavarga of **Rahu** is given. From Surya 1, 2, 3, 4, 7, 8, 10; from Chandr 1, 3, 5, 7, 8, 9, 10; from Mangal 2, 3, 5, 12; from Budh 2, 4, 7, 8, 12; from Guru 1, 3, 4, 6, 8; from Sukr 6, 7, 11, 12; from Sani 3, 5, 7, 10, 11, 12; and from Lagna 3, 4, 5, 9, 12. Total points are **43**.

Notes

Standard works do not give Ashtakavarga for Rahu. **Sambhu Hora Prakasa** gives this. From Chandr 5 is given instead of 4; and from Mangal 7 is added. This gives 44 points. There are no Ashtakavarga points from Rahu himself. This implies that Ashtakavarga of Rahu is useful only for purpose of Gochara. Our example chart gives the following figures.

There are some who argue that Ashtakavarga points are to be reckoned from Bhava (Chalit) Kundali. They rely on Bhava Kundali which alone is valid for purpose of prediction. In Bhava the positions of Grahas may change. But they do not change Rasis. In our example chart Guru gets into 10th Bhava. But this 10th is not Kanya, but Simha. People forget this and they insist on reckoning from Bhava positions. Guru in Kanya is not the same as Guru in Simha. Even in Bhava Rasi and Nakshatra in which a Graha is placed do not change. Thus we have to consider Guru as in 9th Rasi and in 10th Bhava.

We tabulate Ashtakavarga benefic points [from] of the example chart. 1st Bhava is Lagna Dhanur. The benefic points in natal position of Graha are underlined.

Gu Shu La Sha	Shu La Cha	Ra Bu Sha	Ra Cha Bu
Ra Cha Bu La			Ku Sha
Ra Gu	Rahu 43		Ra Cha Gu Shu La
Ravi Xu Bu Sha	Ra Cha Gu Sha La	Cha Ku Bu Gu Sha	Cha Ku Shu

	1	2	3	4	3	6	7	8	9	10	11	12	Total
Sy	3	3	4	4	6	3	3	4	4	6	3	5	48
Ch	3	4	5	3	4	6	6	3	5	4	2	4	49
Ma	2	4	2	4	4	4	2	3	4	6	2	2	39
Bu	3	5	3	6	4	4	3	6	4	6	5	5	54
Gu	5	2	5	7	2	5	7	3	7	5	3	5	56
Sk	5	5	3	5	6	4	5	4	3	4	6	2	52
Sa	5	2	2	3	2	4	5	4	3	4	3	2	39
Total	26	25	24	32	28	30	31	27	30	35	24	25	337
Lg	4	6	5	1	5	3	5	2	4	4	5	5	49
Total	30	31	29	33	33	33	36	29	34	39	29	30	386
Ra	4	2	4	4	3	3	3	2	5	3	5	5	43
Total	34	33	33	37	36	36	39	31	39	42	34	35	429

All standard texts take the total points to be 337. On this basis the strength of Bhavas in Ashtakavarga in declining order is 10, 4, 7, 9, 6, 5, 8, 1, 2, 12, 11 and 3. If we include Lagna the sequence is 10, 7, 9, 4, 5, 6, 2, 12, 11, 2, 3 and 8.

Sloka 14.

Thus we have given the places where Grahas give auspicious results. Those not mentioned are unfavorable ones.

Sloka 15.

The auspicious points for Surya are 48, for Chandr 49, for Mangal 39, for Budh 54, for Guru 56, for Sukr 52, for Sani 39, for Lagna 49, and for Rahu 43.

Sloka 16.

Draw **14** vertical lines and **11** horizontal lines. Thus you get 130 squares. Place Grahas as they are found in natal chart.

Notes

All this is shown in the diagram drawn earlier.

Sloka 16.

For an easy understanding we have explained how to draw the table for Astakavargas of different Grahas.

Notes

For Grahas, luminaries, Lagna and Rahu we have given earlier different Ashtakavarga charts. In drawing the tables it is better to start with Surya, Chandr, Mangal, Budh, Guru, Sukr, Sani, Lagna and Rahu. Similarly we can tabulate from Mesha onwards or from Lagna.

In Prastara Ashtakavarga we have to follow the sequence of Kakshyas beginning with Sani, Guru and so on. Position of each Graha may be taken as the starting point. It is all a matter of convenience.

Sloka 18.

Count benefic places from the place where a particular Graha is located in natal chart. Take it as Lagna of that Graha. Benefic places are indicated by Rekhas and others by Bindus.

Notes

In South India the auspicious places are indicated by Bindus.

Chapter 2

Bhinastakavarga

Sloka 1.

Now the author proceeds to indicate the good and bad results based on Ashtakavarga. In Bhavas where there are auspicious points Grahas give good results. If the auspicious points are not present the results are bad. If they are equal the results are equally balanced.

Notes

The **maximum number** of auspicious points in any Rasi is **8**. The greater the number of auspicious points the better is the result. By proportion we have to predict the results. If the points are 4, the good and evil results are equal. If they are less than 4, the bad results are greater. Varahamihira states "Bindu adhike naiva sobhanam prayah" -Generally the results are not favorable if the inauspicious points (Bindus) are greater.

Sloka 2.

In this Bhinastakavarga deduct Rekhas (auspicious points [+]) from Bindus (inauspicious ones [-]), or Bindus from Rekhas. If Rekhas are greater, there are better results. If Bindus are greater, the results are unfavorable.

Hence **Sodhana** (reduction) of Rekhas and Bindus is very necessary.

Sloka 3 & 4.

The process of reduction concerning Rekhas and Bindus is here explained. **(1)** If there are no Rekhas in a Rasi, place 8 Bindus there. **(2)** 1 Rekha shows 8 Bindus. **(3)** 2 Rekhas give 4 Bindus. **(4)** 3 Rekhas indicate 2 Bindus. **(5)** 4 Rekhas will imply 4 Bindus. **(6)** 5 Rekhas make plus 2 Rekhas. **(7)** 6 Rekhas will mean actually 4 Rekhas. **(8)** 7 Rekhas are in reality 6 Rekhas. **(9)** 8 Rekhas give no Bindu.

Notes

The **maximum number** of **Rekhas** or **Bindus** in any **Rasi** is **8** only. This Rekha Sodhana is to be done for each Graha. The author wants us to note both Rekhas and Bindus in each Rasi for each Graha. If in a Rasi there are 4 Rekhas, there will be 4 Bindus; then that Rasi has neither Rekha nor Bindu. Thus in our example Surya has 4 Rekhas in Bhavas 3, 4, 8 and 9. This means that in these Bhavas Rekhas totally negated by Bindus and vice versa. Surya has 3 Rekhas in Bhavas 1, 2, 6, 7 and 11. This shows that these Bhavas have 2 Bindus. In Bhavas 5 and 10 there are 6 Rekhas which means 4 Rekhas. 12th Bhava has 5 Rekhas. This gives 2 Rekhas only.

We can thus tabulate Rekhas and Bindus for our example chart.

The resultant excess Rekhas (auspicious points) in our example are as follows, starting from Dhanur Lagna:

	1	2	3	4	5	6	7	8	9	10	11	12
Sy	-	-	-	-	4	-	-	-	-	4	-	2
Ch	-	-	2	-	-	4	4	-	2	-	-	-
Ma	-	-	-	-	-	-	-	-	-	4	-	-
Bu	-	2	-	4	-	-	-	4	-	4	2	2
Gu	2	-	2	6	-	2	6	-	6	2	-	2
Sk	2	2	-	2	4	-	2	-	-	-	4	-
Sa	2	-	-	-	-	-	2	-	-	-	-	-
Lg	-	4	2	-	2	-	2	-	-	-	2	2

The final excess Bindus (inauspicious) are as follows:

	1	2	3	4	5	6	7	8	9	10	11	12
Sy	2	2	-	-	-	2	2	-	-	-	2	-
Ch	2	-	-	2	-	-	-	2	-	-	4	-
Ma	4	-	4	-	-	-	4	2	-	-	4	4
Bu	2	-	2	-	-	-	2	-	-	-	-	-
Gu	-	4	-	-	4	-	-	2	-	-	2	-
Sk	-	-	2	-	-	-	-	-	2	-	-	4
Sa	-	4	4	2	4	-	-	-	2	-	2	4
Lg	-	-	-	6	-	2	-	4	-	-	-	-

Sloka 5 & 6.

When there are 8 Rekhas after reduction, that Rasi will give full auspicious results. 6 Rekhas give 75 % good results, 4 Rekhas give 50 % results. 2 Rekhas give 25 % result only. In the same way calculate the inauspicious results for the number of Bindus. When Rekhas and Bindus are the same, the result is ordinary and general. These results are to be predicted in Gochara (transit movements of Grahas) from Rasi occupied by Chandr at birth.

Notes

Find when a Graha like Guru transits a certain Rasi. Note the number of result and Rekhas or Bindus in that Rasi in Guru Ashtakavarga. Then the results as detailed above will fructify. In our example when Guru enters Kanya will be good (plus 2), but slightly less than in Simha (plus 6). In Tula he will give negative results. 2 Rekhas will give wealth, and 4 will give a great rise and prosperity. 6 will give great courage, daring, and fame.

Sloka 7.

When from natal Lagna or from natal Chandr if a Graha comes to 3, 6, 10, 11 and if this happens to be its own, its exaltation Rasi, its Mulatrikona, or its friend's Bhava, then Ashtakavarga Rekhas of that Graha give the best results. In other Bhavas the favorable results are not much.

Notes

If Bindus are more when Graha transits 3, 6, 10, 11 unfavorable results are not much pronounced. In other Bhavas they become prominent. As Devakirti stated, the results are experienced during the major or sub period, or during the transit periods. It is desirable to have those two coincide.

Sloka 8.

When a Graha in natal chart is defeated in planetary war, combust, has few Rasmis, is debilitated, is in an enemy's Bhava, or is aspected by a foe, then the malefic results are increased manifold.

Notes

Combustion varies from Graha to Graha. It depends on the distance of Graha from Surya prior to and after conjunction. Thus:

Chandr within 12° from Surya;

Mangal within 17°;

Budh 14° and when retrograde 12°;

Guru 11°;

Sukr 10° and when retrograde 8°;

Sani 15°.

Grahas as per weekdays from Surya onwards have 10, 9, 5, 5, 7, 8, and 5 Rasmis (rays) when they are in exaltation. In their debilitation they have no rays. We have to calculate the rays by the rule of 3. The rays of any Graha should exceed 25 for a long prosperous life. When a Graha occupies its own Dwadasamsa, exaltation Rasi, or a friend's Bhava, in retrogression, or own Bhava, its rays are doubled. If Dwadasamsa is that of an enemy, if Graha is in debilitation, the rays are reduced by 1/16th. Except Sukr and Sani, all combust Grahas lose their rays fully. When the retrogression is about to cease, the rays are reduced by 1/8th. On this basis we can calculate Rasmija - Ayurdaya also.

In the sequence of weekdays the exaltation Rasis of Surya and others are - Mesha 10°, Vrisabha 3°, Makara 28°, Kanya 15°, Kataka 5°, Meena 27° and Tula 20°. Exactly 180° away they are debilitated.

The enemies of Grahas are:

Surya - Sani and Sukr; **Chandr** - none; **Mangal** - Budh; **Guru** - Sukr and Budh; **Sukr** - Surya and Chandr; and **Sani** - Surya, Chandr and Mangal.

The defeated Graha in any Rasi is one behind the other one - that is one having lesser degrees. It is generally applied to Mangal. It can take place between any 2 Grahas. Grahas form into 2 groups. Mangal and Sukr are called **Yaayi**. Budh, Guru, and Sani are called **Paura**. War between 2 Pauras is the worst. War between a Paura and a Yaayi is worse, and between 2 Yaayi Grahas is mild.

Sloka 9.

Graha which is strong in natal chart gives very good results when it transits a favorable and strong Rasi in its Ashtakavarga. A week one does not offer such results; but if it transits a Rasi

that is strong in its Ashtakavarga, it gives moderate results. The kind of results depends on the strength of Graha in the original chart. The same will occur when Chandr also is weak.

Notes

The strength of Grahas is determined by its **Shadbal - Sthana** (position), **Dik** (direction), **Kala** (time), **Chesta** (retrogression), **Naisargika** and **Drik** (aspect) are 6 sources of strength.

In our example chart Budh has 9.43 Rupas, Guru 7.94, Chandr 7.13, Mangal 6.34, Sani 5.86, Sukr 5.61 and Surya 5.6 Rupas of strength. We have to bear in mind these strengths and then refer to Ashtakavarga of the concerned Graha before we predict the results of the transits of Grahas.

Sloka 10.

In any Rasi where there are 8 favorable points, consider that Rasi as the strongest, if its Lord also is there. Rasi having 5 or 6 or 7 points also gives auspicious results. Rasis having 1, 2 or 3 points give difficulties, troubles and worries. A Rasi having no point is always inauspicious. Rasis having 1, 2 or 3 Rekhas give bad results. Those with 5, 6 or 7 points bring good results. Those having points give the best results.

Notes

Jatakadesa states that 1 Rekha shows Hani - loss, destruction; 2 Rekhas show loss of money; 3 give worries; 4 equally good and bad results; 5 give wellbeing and health; 6 show good finances; 7 give happiness; and 8 show fulfillment of all desires.

Sloka 11.

A Rasi having 4 Rekhas gives mixed results - good and bad. A Rasi having no Rekhas gives fear, scandals and ill health. Hereafter we will explain the results of Rekhas for Surya and others.

Notes

The results will be experienced during the major period of Graha owning that Rasi, or of Graha concerned transiting that Rasi, or of Graha associated by aspect or conjunction with that Rasi.

Sloka 12.

Now the results of a Graha having 1 Rekha in a Rasi are explained. A Graha having 1 Rekha in a Rasi destroys wealth and progress during its transit in that Rasi. The native is always worried about finances. There are accidents from conveyance, road accidents, and daring risks. There are quarrels with lower people, uneconomic or wasteful expenditure, increase of foes, sorrow, fears, fruitless wanderings, and various forms of ill health.

Notes

When a Graha occupies or transits a Rasi having 1 Rekha, its major period or its transit gives these results. Jataka Parijata (10.5) states that a Graha associated with 1 Rekha produces various kinds of diseases, miseries, dangers, wanderings and similar hardships when a Graha transits that Rasi.

Sloka 13.

A Graha having 2 Rekhas in a Rasi or transiting such a Rasi gives restlessness, loss of money or careless expenses, wandering in lonely places, troubles from women, association with sinful deeds, and staying away from house.

Notes

Jataka Parijata (10.5) speaks of mental anguish, censure from superiors, and deprivation of food.

Sloka 14.

A Graha in a Rasi with 3 Rekhas or transiting it shows fear from fire, fear from an unprincipled superior officer, loss of a conveyance, bad food or food poisoning, and mental worry.

Notes

This is supported by Satyacharya. Jataka Parijata (10.6) gives bodily privations, discomforts due to a wondering life and mental uneasiness.

Sloka 15.

A Graha with 4 Rekhas gives misfortune, weakness of the body, difficulties, quivering or twitching of the body, sorrow, beating, and quarrels with good persons.

Notes

Jataka Parijata (10.6) states that 4 points give mixed results of pleasure and pain, expenditure and accession of wealth.

We have also to note that the total Rekhas of a Graha are to be divided by 12 to get an average. 4 Rekhas cannot be applied to every Graha. The averages are - Surya 4, Chandr 4.01, Budh 4.5, Guru 4.67, Sukr 4.53, Mangal 3.25 and Sani 3.25. Though 4 is good for Surya and Chandr, 3.25 is enough for Mangal and Sani, and 4.5 or 4.6 is enough for the rest. The authorities appear to ignore this.

Sloka 16.

5 Rekhas give very auspicious results, performing auspicious functions, marriage, conveyances, copper, gold and grains, and honor.

Notes

Vaidyanatha (10.7) states the attainment of good clothes, children, association with the good people, and acquisition of learning and wealth.

Sloka 17.

6 Rekhas indicate victory in war (fight, legal battles, quarrels etc.), honored by charities and the like, acquisition of good articles, fame, great wealth, bright appearance, good conduct, strength and conveyances.

Notes

According to Vaidyanatha, a Graha that has 6 points secures a form fresh and fascinating, excellence of character, victory in war, wealth, fame, strength and fine vehicles (10.7).

Sloka 18 & 19.

A Graha having 7 Rekhas in a Rasi shows in its transit in that Rasi acquisition of wealth in various ways and happiness from many conveyances. It gives many good friends, rises in the military career, wealth, and auspicious events.

8 Rekhas indicate destruction of foes, domestic happiness, successful daring enterprises, and happiness from women. Gold and cattle (goats etc.) and lands are acquired. One gets a good post in the government and expansion of administrative powers (as head, minister, favorite, finance persons, army etc.). A ruler acquires fresh lands and comes out victorious. Silver and good clothes are obtained.

Notes

Jataka Parijata (10.8) states that 7 points bring honors arising from the possession of horses and other means of transport, an army and superior wealth. 8 points open out a prospect of kingly glory with its 7-fold adjuncts. The 7 are rulership, ministership, friend, treasury, people, forts and army.

Sloka 20.

The general results of benefic points are now briefly recapitulated thus: 1 - sorrow troubles; 2 - loss of money; 3 - misfortune or sorrow; 4 - average results; 5 - auspicious events; 6 - acquisition of money; 7 - very great happiness; 8 - all round prosperity.

Sloka 21.

If a Graha is in a Rasi where it has 5 Rekhas and it is in own Varga, friend's Varga, or exaltation, it gives auspicious results. If it is not in its own Vargas and if it has less than 5 Rekhas, then in its transit it yields no good results. When a Graha is in a Rasi having no Rekha, it makes one listless and prone to accidents.

Notes

Vargas are 7 - Rasi, Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa, and Trimsamsa. A Graha is benefic in its own Varga in any Rasi which has 5 or more Rekhas. Otherwise it gives no good effects. If it has no Rekha it is hurtful. All Grahas in their exaltation, in a friendly Rasi, or in another benefic place and possessing strength by being in a Kendra or similar place, give malefic results when Rekhas fall short of the minimum. Rekhas in North Indian usage are called Bindus in South India. We are using the word Rekha as per the usage in the North.

Sloka 22.

Even when a Graha in natal chart is in its own Rasi, in its exaltation, or in its friend's Vargas and is strong being in a Kendra and the like Bhavas, still if Rasi has less than the average Rekhas it gives malefic results only.

Notes

In a Kendra from Lagna (1, 4, 7, 10) a Graha has 1 unit of strength. In a Panaphara (2, 5, 8, 11) it has half a unit of strength. In Apoklima (3, 6, 9, 12) it has 1/4th unit of strength. We accept the strength in Kendras. But if a benefic is in a Kona (5 and 9) it is equally strong.

Sloka 23.

When a Graha in a natal chart is in Bhavas 6, 8, 12 and if it happens to be in debilitation, in an enemy's Bhava, and in any benefic or malefic Navamsa, and if it has more Rekhas in that Rasi, it gives auspicious results.

Notes

Even if a Graha is otherwise weak, it gives benefic results if it has more Rekhas in that Rasi.

Sloka 24 & 25.

If a Graha is in its own Bhava, in its exaltation, or in 3, 6, 10 or 11, and if it has 5 or more Rekhas in its Ashtakavarga in that Rasi, then it gives twice the benefic results. If it is not in any of these places it does not yield good results. Similarly treat all 12 Bhavas. The results will appear in the major period as per Vimsottari Dasa system.

Sloka 26.

The results of Grahas transiting Rasis are being explained. When Sani transits a Rasi having no Rekha then the matters concerning that Bhava are in danger. There will be ill-health, fear and mental anguish or worry.

Sloka 27.

When Surya has 1 Rekha, the native is brought into relation with elephants, horses, women and the like. He has the company of wise women friends, is profound and is free from disease.

Sloka 28.

When Surya has 2 Rekhas, the native becomes the favorite of the ruler, overcomes his foes, is devoted to learning, has a tranquil heart, is valiant, and possesses happiness and wealth.

Sloka 29.

When Surya has 3 Rekhas he makes the native prosperous, gives wealth and expenditure, and provides the company of wise men. The native has a good character, is envied by his foes, loves loneliness, and has gold, money and sons.

Sloka 30.

When Surya has 4 Rekhas, the native has good character, is respected by the rulers and people, is righteous. He is fond of women.

Sloka 31.

When Surya has 5 Rekhas, the native possesses cows, buffaloes, camels and the like useful animals, is the head of or best one in the family, is devoted to the deities and Brahmans, and is always associated with the best persons.

Sloka 32.

When Surya has 6 Rekhas at birth, the native destroys his foes, is highly wealthy, becomes the best among the people, possesses corn and houses, is devoted to the gods and preceptors, and is prosperous.

Notes

Vriddha Yavana adds a few more features. The native achieves his goals. His aspirations are noble. Wealth flows in his house. He becomes the leader in society and observes the customs and traditions. He is righteous, helpful to others, and he does good social and charitable work. He enjoys wealth and makes liberal gifts.

Sloka 33.

When Surya has 7 Rekhas in his natal position, the native has the best righteous earnings. He has an indomitable or an irresistible nature among the wise, is very well versed, has power, and is generous.

Notes

'Vibudha Prachanda' can be interpreted differently. The native can be a devotee of Durga or Chandi. He has self-confidence, places great trust in himself, and is conscious of his honor. He is well respected by the society and does much good to the society.

Sloka 34.

When Surya has 8 Rekhas in natal chart, the native destroys his opponents and foes root and branch. He has plenty of wealth and children. He has self-control and is charitable. He is excelled in helping others. He is devoted to Maitreya, a great Bodhisattva. He becomes famous.

Notes

The native's greatness and virtues are unquestionable. He is large-hearted and has full individuality. Maitreya can refer to Bodhisattva Maitreya who, according to the Buddhist tradition, will be the next Buddha. It can also mean highly friendly and helpful to all. It implies good nature, tolerant to foes, forgiving nature, non-violent, and noble nature.

Sloka 35.

When Surya has 1 Bindu (malefic or unfavorable point), the native runs after other women, is devoid of discriminatory intelligence, ungrateful, full of bad character, faces great serious ailments, is sinful, weak and foolhardy.

Notes

Here Rekhas are to be deducted from 8 to get Bindus. Then the greater number of Bindus may be taken into account. Thus 4 Rekhas give 4 Bindus, 3 will give 2 Bindus, 2 will give 4 Bindus etc. No Rekha means 8 Bindus.

In a different way 1 Rekha means 7 Bindus, 2 gives 6, 3 makes 5, 4 gives 4, 5 offers 3, 6 imply 2, and 7 Rekhas show 1 Bindu. This seems to be the intention of the author.

Sloka 36.

When natal Surya has 2 Bindus, the native is devoid of wealth and grains, ungrateful, stubborn or foolish, has the company of the wicked, suffers from diseases of the head or face, is bilious, and suffers long-standing or long-enduring fevers.

Sloka 37.

If Surya has 3 Bindus, one has neither wealth nor grains nor children. He is unjust, is engaged in sinful actions, has many foes, is boastful and overpowered by pride.

Sloka 38.

If natal Surya has 4 Bindus, the native is defeated or humiliated, is fond of other women, is always engaged in selfish pursuits, is devoid of friends and relatives, and lives as a servant of others.

Sloka 39.

When natal Surya has 5 Bindus, the native is always worried about and troubled by poverty, money and unhappiness. He is unfortunate, dejected, harsh-natured. He speaks in a lowly or dejected manner. He becomes an eunuch.

Sloka 40.

If Surya has 6 Bindus, the native is vanquished by his foes. He speaks lies, is unrighteous and gives up his traditional rites and duties. He brings down the honor and respect of his family, is impure, becomes hypocritical and deceitful. He pursues unethical values.

Sloka 41.

If natal Surya has 7 Bindus, the native becomes materialistic by hook or crook. He is subject to diseases, and is a parasite on others. He is after the wealth of others and is after other women. He is rude and harsh in speech and is devoid of wealth. He feels no sense of shame.

Sloka 42.

If natal Surya has 8 Bindus, the native does many sinful deeds, has a cruel or wicked nature, is devoid of friends and relations, is fond of other women and is always sorrowful.

Sloka 43 to 50.

Now Rekhas (auspicious points) obtained by natal **Chandr** are being explained.

1 Rekha Lives at places of pilgrimage, observes all rites with respect and honor, devoted to Brahmans and preceptors, liked by the rulers or superiors, is always well-disposed and happy.

2 Rekhas Has horses, elephants and the like conveyances, is charitable, full of happiness, fearless, possesses valuable precious stones like Vaidurya and pearls, has a friendly nature, possesses tranquil heart and mind.

3 Rekhas Highly wealthy, has all the good qualities, humble, respected by relatives and friends, righteous, and has knowledge of magic and mesmerism.

4 Rekhas Has the happiness of children, gives and receives respect, head of the society or of an institution, famous, has many kinds of wealth, and is engaged in constructing wells, tanks and the like good works.

5 Rekhas Loss or devoid of education, has great patience or endurance, has many pleasures and luxuries, possesses a discriminating intellect, very agile and well versed, honors guests, and has prosperous children.

Notes

It is not intelligible how one can be devoid of education (Gata Vidyam) and yet versatile (Atijnan). Probably the native has breaks in his education.

6 Rekhas He has a good wife, children and wealth, is humble, has a good and pleasing form, has knowledge of Vedas with 6 Vedangas, honored by the rulers, is tranquil, has control over evil qualities like passion, and possesses respected children.

Notes

Vedangas are **Siksha** (pronunciation), **Kalpa** (ritual practices), **Chandas** (prosody), **Nirukta** (science of etymology), **Vyakarana** (grammar) and **Jyotisha** (astronomy and astrology). The evil qualities are Kama (lust or passion), Krodha (anger), Mada (pride), Matsarya (envy), Lobha (greed), and Moha (infatuation).

7 Rekhas Has a very beautiful wife, possesses an excellent character, is humble and powerful, knows and observes Vratas (rites) and fasts, and is good looking.

8 Rekhas Is generous in the treatment of guests, fully educated, loved by Brahmans, is truthful, enjoys pleasures and happiness, is authoritative, has sacred baths in Ganges.

Sloka 51 to 57.

Now the results of Bindus (inauspicious points) in Ashtakavarga are explained.

1 Bindu Speaks lies, is in poverty, does sinful deeds, rejected by friends and relatives, weak and sickly.

2 Bindus Devoid of relatives, loss of partner, unhappy, short-lived very poor, has many foes.

3 Bindus Ailments of wind and phlegm, always afraid, fear from rulers, and sickly.

4 Bindus Denied happiness, opposes truth, unfortunate or miserable, associated with the wicked, suffers from many ailments, wicked.

5 Bindus Devoid of honor from the rulers, poor, faces difficulties or crisis, vanquished by many foes, and has a destructive nature.

6 Bindus Employed in foreign lands, ungrateful, defeated by foes, unhonored, troubled by rulers, denied happiness of wife, children, conveyances and the like.

7 Bindus Many ailments of the stomach, coward, irritable and angry, inimical by nature, has no pity or sympathy, thief, always engaged in immoral or unjust activities.

8 Bindus Great disastrous results, separated from or deprived of dear ones, poor, worried about money, highly cowardly, self-destructive, unfortunate, sorrowful, has many sufferings.

Sloka 58 to 65.

Now the results of Rekhas (auspicious points) of **Mangal** are explained.

1 Rekha Increase in cattle wealth, happy living, though full of expenses or losses has happiness from lands and money, has many pleasures or luxuries, enjoys ancestral property.

2 Rekhas Highly loved by the people, quick rise, defeats foes, increase through wife and children, free from diseases, great.

3 Rekhas Prosperity through asses and camels, rise in a variety of ways, achieves the desired results or goals, courageous.

4 Rekhas Gains in various ways, honored by the rulers, loved by the rulers, knows and observes duties and laws and regulations, devoted to Brahmans and gods, happy, wealthy, increase in well-being or prosperity (Soubhagya).

5 Rekhas Profits through gold, devoid of any kind of ailment, gain through children and finance, good clothes, happiness.

6 Rekhas Prosperous and happy through relatives, enjoys best or delicious food, destroys foes, increase in wealth, progress in righteousness.

7 Rekhas Knowledge of various branches including sculpture, honored by the rulers, acquires gains, happiness from beautiful women, acquires the desired objects, has the best clothes and food.

8 Rekhas Great progress or profit through agriculture, progress in trade and commerce, greatest happiness, prosperity, acquires a very high position, always achieves his goals.

Sloka 66 to 73.

Now the results of Bindus (inauspicious points) obtained by Mangal are being explained.

1 Bindu Always kind to others and therefore loses money, has eye disease, always denied happiness and progress, loss of intellect.

2 Bindus Restlessness and feverishness, loss of intellect and friends, loses by theft, subjected to serious fevers, bilious, and suffers sorrow through women.

3 Bindus Fickle minded, humiliated or insulted, has to endure fearful sorrow or anguish, has many foes, fierce enmity, defeated by people, has the company of the wicked.

4 Bindus Many forms of enmity and quarrels and hence has to endure many difficulties and losses, addicted to women of loose character and suffers loss.

5 Bindus Has to endure many separations or losses, has less of happiness, faces ailments like consumption, loss of dear objects, loss of wealth, children and authority.

6 Bindus Denied the company or help of good or authoritative persons, always suffers the loss of money and the like, has less happiness, faces many obstacles or difficulties, is poor.

7 Bindus Fears from men and animals and those living in holes like snakes and rats, deeply interested in material or physical pleasures, suffers from the ailments of the eyes and the tongue, loss by theft or from foes.

8 Bindus Loss of wife, faces troubles and diseases which lead him to the verge of death, body is beaten or wounded, always faces disgrace, deceived by foes, and has some comfort and peace in old age.

Sloka 74 to 81.

Now the results of Rekhas of **Budh** are explained.

1 Rekha Free from foes, has much education and discrimination intellect, has many friends, possesses a good character and is self-reliant.

2 Rekhas Is pure like the gods, has a good nature and an attractive appearance, is skilled and soft, receives respect and honor.

3 Rekhas Respected by the people and rulers, fortunate, good character, knows laws and regulations and duties, pure speech, highly virtuous, attractive appearance, destroyer of foes. He is pure and has no hypocrisy. He becomes a ruler.

4 Rekhas Has the knowledge of law and of rights and duties, honors guests, studies well Sastras, respected by relatives, attractive appearance, highly intelligent and wise, observes the rites (Vratas) and fasts.

5 Rekhas Head or a ruler of an institution or department, courageous, famous, always victorious, has plenty of food grains, ruler of a village or town or district or state.

6 Rekhas Speaks truth, observes and follows Dharma, humble, acknowledges the good done to him, grateful, knows and observes the science of ethics, overpowers enemies.

7 Rekhas Wise, highly wealthy, happy, goes on pilgrimages, has a very good wife, highly good-natured, enjoys spices and delicious food, has a pure and attractive form and nature.

8 Rekhas Has good clothes, wealth, grains and cattle, always respected by all, has the happiness of wife and children, and receives honor and respect.

Sloka 82 to 89.

Now the results of Bindus obtained by Budh are explained.

1 Bindu He is a hypocrite, devoid of humility, has a wicked nature. He has no money and knows no charity and is wicked and sinful.

2 Bindus Inimical to his own people, full of sorrows, and suffers from irony diseases. He is ungrateful, has a cruel or wicked nature, is always afraid of his foes.

3 Bindus Has a forbidding or foul appearance, does not have any authority, suffers at the hands of the rulers, loses wife and children and wears bad clothes.

4 Bindus Very sorrowful, always serves others, has a wicked or sinful character, is proud, devoid of happiness.

5 Bindus Suffers from diseases, loses wealth, is defeated by foes, has a wicked nature, is denied happiness, wastes life, is hostile to his preceptors and gods, is devoid of children, and is a parasite.

6 Bindus Defeated by foes, foolish and stubborn, has no humility and has neither money nor education.

7 Bindus Devoid of happiness, fond of others' women, full of poverty. His mind is full of wicked thoughts, and is always spoken badly by people.

8 Bindus Irritable, angry and passionate, cruel nature, runs after women of loose character, has no calmness or peace, interested in gambling, devoid of truth and money.

Sloka 90 to 97.

Now the results of Rekhas of **Guru** are explained.

1 Rekha Wealthy, righteous, chief in his society and humble. He is devoted to Brahmans and Dharma and has an excellent intellect.

2 Rekhas Virtuous, honored by the rulers, intelligent, wealthy and happy. He is famous and has an attractive personality.

3 Rekhas Wealthy, head of his society, has many children and grandchildren, enjoys a high position, and is always interested and engaged in public welfare.

4 Rekhas Great wealth, full of knowledge and wisdom, respected by the people, wise, possesses discrimination and best intellect.

5 Rekhas Friendly nature, good in intellect, and has children. His nature is the best one and he is interested deeply in Dharma.

6 Rekhas Leader of the people, loved by the people, has no enmity or ill feeling towards anyone, does things with the cooperation of friends, loved by the gods and preceptors, destroys his foes, lives an honorable and respected life, has a peaceful nature, is humble and respects his teachers.

7 Rekhas Deeply attached to his dear women, calm and balanced and pleasing, has the company of dear ones, devoted to the gods and teachers, has many followers and has a pleasant speech and converses delightfully.

8 Rekhas Honors guests, becomes a ruler (King or President), studies many branches of knowledge and becomes an expert in them, has the knowledge of many arts, is a scholar, has strength and courage.

Sloka 98 to 105.

Now the results of Bindus obtained by Guru are detailed.

1 Bindu Suffers from many kinds of illnesses, ungrateful and devoid of pity or sympathy, speaks lies, lives in a bad or foul environment, is miserly and hardhearted and unhappy.

2 Bindus Deafness, ill health, has many defects and stealing habits, is afraid of the ruling party, suffers troubles from people, has many ailments caused by others, and acquires many diseases.

3 Bindus Unfortunate, longs for others wives, ungrateful and poor. He is undesirable as a friend.

4 Bindus Has many foes, is always agitated and worried, becomes a victim of mental illness, has crooked nature, suffers from scabies and is devoid of wealth.

5 Bindus Stealing habits, suffers from many kinds of sorrows, is attached to other women, has a troubled or difficult life and is subject to frequent illnesses.

6 Bindus Has the appearance of a low born poor person, is full of sorrow, devoid of Darmic activities, has no wife or children, lives away from his place, suffers from eye diseases.

7 Bindus To preserve his self-respect he follows crooked ways, he is afraid of the ruling party and in his own family or society he is weak and cowardly. He has always some ailment or other. His body and mind are always distorted.

Sloka 106 to 113.

Now the results of Rekhas obtained by **Sukr** in his natal position are detailed.

1 Rekha Wealthy, has control over his senses, good appearance, attractive, charitable, grateful, righteous and possesses good nature and character. He has always plenty of food stuffs.

2 Rekhas Has plenty of money and odd grains, is loved by people, virtuous, attractive appearance, humble, has a knowledge of law and duties and rights, and is logical and rational.

3 Rekhas Highly intelligent, has great powers of relation, has many ornaments, is deeply interested in Dharma, lives without fear, and is devoted to Brahmans and deities.

4 Rekhas Very happy, possesses and does business in Vaidurya (cat's eye) and other precious gems like pearl, has abundant food grains and drinks, has great knowledge, enjoys spices and other luxury items and lives in all comforts.

5 Rekhas Famous in all 3 worlds, loved by all 3 worlds, head in the society, possesses cattle, children, wife and money, and has the best knowledge.

6 Rekhas Achieves perfection in all branches of knowledge, has a very wide circle of friends, is well versed in all the arts, and is blessed with wife and wealth, he is a scholar and has an attractive appearance.

7 Rekhas Possesses saffron and other precious articles, has the fullest happiness, learned in the arts of lovemaking, and well honored by the ruler.

8 Rekhas Very famous and highly righteous, has a resplendent appearance, acquires various kinds of profits, and his activities are always noble and exalted.

Sloka 114 to 121.

Now Bindus obtained by Sukr are explained. Bindus are obtained by deducting Rekhas from 8.

1 Bindu Suffers from a variety of ailments, has a sinful nature, stays away from good men, has bad associates or friends, is devoid of friends and wealth, suffers from the rulers.

2 Bindus Lives away from his family members, has many desires or ambitions, suffers from ill health and enemies, has sorrows, and incurs heavy expenses.

3 Bindus Always suffers from enemies, is devoid of self-respect, honor and money, is attached to a woman (wife), is always rejected by others, has feverish complaints, and wears unclean clothes.

4 Bindus Has a large family and spends much on their up-bringing with worries, serves others, is poor, has worries because of lack of money.

5 Bindus Is defeated or vanquished, has the company of wicked persons and thereby loss of money, always quarrels with relatives and good persons, is devoid of happiness.

6 Bindus Devoid of truthfulness and happiness, suffers from people, stays away from home or his people, becomes a parasite or borrower, has no kindness or sympathy.

7 Bindus Suffers from complaints of wind phlegm, has no good intellect, indulges in bad activities and cruel deeds, is ungrateful.

8 Bindus Is always worried, does sinful deeds, suffers from serious or chronic ailments, moves with his foes, and is rejected by his friends and relatives, has a cruel or wicked nature, is ungrateful.

Sloka 122 to 129.

Now the results of Rekhas obtained by **Sani** in natal chart are explained.

1 Rekha Has a fixed or determined nature, occupies a place respected by all, good man, endeavors without rest, has a humble appearance, possesses ornaments, honors guests.

2 Rekhas Enjoys happiness, is free from serious or chronic ailments, is free from evil and complaints and foes, has a healthy body and sane mind.

3 Rekhas Has few sons, has cattle like asses and camels, or acquires profits from these, gains from metals, has wealth, has full knowledge of Dharma and Vedas, has a tranquil nature and becomes powerful.

4 Rekhas Enjoys spices and delicious food, has sons and plenty of foodstuffs, is associated with plenty of money, luxuries and follows Dharma.

5 Rekhas Wealthy and prosperous, loves women or is loved by them, has no foes, rises in life by taking the help from the rulers, comes from a good family, is a good man, industrious and happy.

6 Rekhas Keeps his word and promises even at the risk of his own life, possesses plenty of land and wealth, respected and honored by the ruler, is very powerful, has much gold, has knowledge of law with rights and duties.

7 Rekhas Secret investigator of the activities of women, highly courageous, acquires a very good name, skilled in the knowledge of the arts, wealthy, famous in all 3 worlds, has an attractive appearance.

8 Rekhas Possesses varied ornaments and clothes, skilled in the knowledge of ethics and Vedas, enjoys the company of women and children.

Sloka 130 to 137.

The results of Bindus obtained by Sani at the time of birth are being explained.

1 Bindu Dejected and low, troubled by the ruler and becomes hardhearted and cruel, rejected by his relatives and collaterals, suffers troubles and difficulties, there is no limit for his sorrow.

2 Bindus Very miserly, speaks sinful or foul language, harsh or rude tongue, fickle mind, has ailments of the stomach that disable his body, sinful nature.

3 Bindus Suffers at the hands of the people, devoid of pity or sympathy and truthfulness, unrighteous, glutton, father of children having a cruel nature.

4 Bindus Impure mind and nature, inimical nature, stays away from his place, rejects family traditions and rites and Dharma, gives charity to the undeserving, fails in all his activities and endeavors.

5 Bindus Suffers from diseases, insulted and humiliated by the people, has few or no friends, fond of other's women, his children are subject to suffering and troubles.

6 Bindus Engaged in sinful activities, has many foes, is subjected to deep sorrows, addicted to other women, is always afraid, has an unattractive appearance, suffers from the ailments of the eyes or of the anus.

7 Bindus Has stillborn children or his children will die, is devoid of relatives, has many foes, is fallen from Dharma of his family, rejected by his relatives, has diseases.

8 Bindus Lives in foreign lands, suffers from diseases, begs from others or is a parasite, suffers poverty, suffers from serious ailments arising from biliousness, associated with very low people.

Notes

Bindus are unfavorable points. They are obtained by deducting Rekhas from 8. Thus 1 Rekha has 7 Bindus. The results of these two have to be correlated. At many places the results given by the author to Rekhas and to the corresponding Bindus are self-contradictory. These have to be wisely related to one another. Moreover, one should not forget that for Ashtakavarga the real framework is provided by natal chart only. Possibly the results may fructify at the time of the transit of the concerned Graha. Even then we cannot ignore the major and minor periods (Dasa and Antardasa) operating at the time of the transits.

Sloka 138.

If Surya is debilitated or is in Lagna after being in Navamsa of his foe, then with 3 or 4 Rekhas, the subject suffers from diseases.

If Surya is exalted or in Simha Lagna with 5 or more Rekhas, the name becomes long lived and is ruler.

Notes

The same view is found in Jataka Parijata (10.13).

Sloka 139.

If Surya is in a Kendra (1, 4, 7, 10) or Kona (5, 9) with 6 Rekhas, then in his 22nd year; if with 5 Rekhas, in his 35th year; if with 7 Rekhas, in his 30th year; if with 8 Rekhas, in his 36th year he or his father will die.

Notes

Surya with **8** Rekhas brings wealth through the ruler. **7** Rekhas - splendor, happiness, and prosperity. **6** Rekhas - increase in power and courage. **5** Rekhas - gain of money. **4** Rekhas - mixed good and bad results. **3** Rekhas - obstacles, opposition. **1** Rekha - fear from ill health. No Rekha - death.

Regarding death we have to determine from natal chart whether the native has short, medium or long life. If he has medium or long life, the years of death given may refer to the father only.

Jataka Parijata (10.14) supports the author.

Sloka 140.

Apply **Trikona Sodhana** (Trikona reduction) and **Ekadhipatyā Sodhana** (reduction because of dual lordship). Then if Surya with 2 Rekhas is joined by Chandr, Budh and Sani in any Kendra, note that the native after his 10th year acquires great paternal property and wealth.

Notes

Jataka Parijata speaks of this property to the father after the child completes 10 years. In the Chapter on Prastara Ashtakavarga these reductions are explained.

Sloka 141 & 142.

4 Rasis from Rasis occupied by Surya constitute the first part of the day. From 5th Rasi to 8th form the second part of the day. From 9th to 12th we get the third part of the day. Take Ashtakavarga of Surya. Add Rekhas of Surya in each part separately. We thus get 3 totals. Note in which part there is the maximum number. It is in that part that the native achieves or experiences the desired or undesired results. Where the number is less, there the native has difficulties and he has to struggle.

Notes

Thus in our example we get 15, 16 and 17. This indicates that the third part of life is better than the second part, and that the second is better than the first. The third part of life is the best one. This is proved by experience.

Sloka 143.

In Surya Ashtakavarga note the total Rekhas from Lagna to natal Surya. Then again note the total Rekhas from Surya to Lagna. The totals represent the years. Add these two and get a third total. During these years the native experiences sorrows and difficulties.

Notes

In our example chart, from Surya to Lagna the total is 8. From Lagna to Surya the total is 48. Adding these we get 56. There were difficulties in 1981; and in 1988 - 1989 the native was bedridden for 6 weeks.

Sloka 144 & 145.

In Astakavargas of Surya and Chandr note Rasi in which there is no Rekha. When Surya and Chandr transit that Rasi, then no good or auspicious work should be done. Here Surya's transit in that Rasi of his Ashtakavarga, and Chandr's transit in that Rasi of Chandr's Ashtakavarga are to be considered.

When Chandr is in Lagna with 1, 2 or 3 Rekhas, then the native suffers from TB and laziness. If such a Chandr is with 2 or 3 Grahas, then 37th year can be fatal. When the waning Chandr is in debilitation or in an enemy's Bhava and obtains 2 or 3 Rekhas being posited in 1, 4, 7, 10, 5, 9 or 11, he ruins the results of Bhava he occupies.

[Notes]

When Surya and Chandr transit a Rasi in which there are no Rekhas, any activity related to marriage, auspicious function or practical affairs should not be undertaken. If one undertakes such a work it will fail. The same view appears in Jataka Parijata (9.16 - 17).

Chandr has only friends and neutrals. Chandr has no enemies. Temporary enemies can exist when the natural neutrals are related to the temporary enemies. According to Yavanesvara Chandr's enemies are Surya, Mangal, Sukr and Sani. We supported particularly with inference to Mangal since Chandr is debilitated in a Rasi owned by Mangal.

Jatakadesa Marga states that when Surya or Chandr transit in Rasis where they have no Rekhas in Astakavargas, one should not stay with such a person nor should he first see such a person in the morning (9.17). The reverse is the case with the transit Rasis having full Rekhas.

Sloka 146.

When the strange Chandr is in natal Rasi with more than 4 Rekhas and is in 1, 4, 7, 10, 5, 9 or 11, then the matters signified by that Bhava progress well. If Chandr with 8 Rekhas is in a Kendra, the native becomes famous, wealthy, scholar and a chief administrator or ruler.

Sloka 147.

In Chandr's Ashtakavarga add Rekhas from Lagna to natal Chandr. In that year the native has wealth, children and the like. Add Rekhas from Chandr to Lagna. In that year one has financial and other gains. Add these 2 figures. In that year one has wealth and happiness from children.

Notes

In our example chart the first gives 12, the second 45, and the two total 57. In 1978 there were auspicious festivities, and in 1990 there was the acquisition of a huge house. In the same way we should count Rekhas of Guru, Sukr and benefic Budh also to get the years of happiness, wealth and children.

Sloka 148.

When Mangal is exalted or in his own Bhava at birth and has 8 Rekhas in 1, 4, 9 or 10, the native becomes a millionaire. If Mangal with 4 Rekhas is in Mesha, Simha, Vrischika, Dhanur or Makara as Lagna, the native becomes a ruler.

Sloka 149.

If Mangal with 8 Rekhas is in 10th Bhava the native owns some land. If he is in Lagna with 8 Rekhas, the native becomes something like a 'Zamindar'. If he is born in a royal family, he becomes the ruler.

When Mangal is in Mesha, Vrischika or Makara and has 8 Rekhas, and if this is Lagna or 10th Bhava, the native becomes an emperor.

Notes

Jatakadesa Marga gives additional information. When Mangal transits a Rasi in which he has 8 or maximum Rekhas, then the native gains lands, wealth, gold and the like. He performs auspicious functions. He is in the good looks of the gods and rulers. The direction indicated by that Rasi gives him progress in land and victory over foes in that direction. The opposite results will appear if there are no or few Rekhas.

Sloka 150.

In Ashtakavarga of Mangal count Rekhas from Lagna to his natal position. In that year the native suffers difficulties and has accidents from weapons and fire. Count Rekhas from natal Mangal to Lagna in his Ashtakavarga. In that year the native has troubles. Add the two and that year gives troubles and fear from weapons, fire and the like.

Notes

In the example chart the first count gives 29 and in 1962 there were some worries. The second count gives 16 and in 1974 there were financial and domestic worries. The total gives 45 and in 1978 year only auspicious things took place. Hence the view of the author cannot be accepted totally.

Sloka 151 & 152.

Count Bindus from Mangal to Lagna in his own Ashtakavarga. Multiply this by 7 and divide it by 27. The product including the remainder gives the year and month of disease or death. Or add the remainder to the product. In the corresponding year there will be diseases and the like. Or take the remainder and count from Ashvini to that number of Nakshatra - when a malefic transits that Nakshatra there is disease or fear of death.

In Ashtakavarga Kundali of Graha add Rekhas of 1 to 4, 5 to 8, and 9 to 12 from that Graha's natal position. In the years indicated by these 3 groups, or in these parts where Mangal transits, then there is the loss or destruction of cattle, agriculture and money. The group which gives a greater number indicates the year when there are profits and gains.

Notes

In our example chart Bindus from Mangal to Lagna are 24. Multiplying by 7 and dividing by 27 we get 6 as the product and 6 as the remainder. Nothing happened in that year. Adding the product and the remainder we have 12. Nothing took place then. 6th Nakshatra is Ardra. Mangal, Sani, Rahu or Surya transiting this Nakshatra may be said to be harmful.

3 groups of Rekhas give 14, 12 and 13. After she completed 14 years she got married. Nothing happened when she completed 26 years or 39 years. The results of the transit of

Grahas like Mangal appear to be merely speculative. The total Bindus of Mangal being 39, does everyone have trouble in his 39th year?

Sloka 153.

Count from Lagna Rekhas upto Rasi occupied by a benefic in Ashtakavarga of benefic Grahas. In the corresponding year if there is operating the major period of a malefic Graha, then there are bad results. But if the major and minor periods of a benefic are operating, that year will be highly fortunate and auspicious.

Notes

There are natural benefics like Guru, Sukr and Budh when not with malefics, and Chandr from 8th day of Sukla Paksha to 7th day of Krishna Paksha. There are benefics becoming functional malefics like Sukr for Meena, Mesha and Vrischika Lagna; Guru for Vrisabha, Mithuna, Kanya, Tula and Makara Lagnas; Budh for Mesha, Kataka, Vrischika, Dhanur and Meena Lagnas; and Chandr for Vrisabha and Simha Lagnas. By their Karakatwas (significations) a Graha can be a benefic, like Sani for longevity. It is on these lines that one has to determine the benefic or malefic nature of the major period (Maha Dasa).

A natural malefic being strong and having benefic Vargas staying in an auspicious Varga and being aspected by a benefic can become a benefic. Even the ownership can make a natural malefic a benefic as Sani becomes for Vrisabha and Tula Lagnas, and as Mangal for Kataka and Simha Lagnas. Rahu or Ketu in a Trikona (1, 5, 9) with its Lord can be benefic. Rahu in Kumbha (own Bhava) and in Mithuna (exaltation) is a benefic. Ketu in Vrischika (own Bhava) and in Dhanur (exaltation) is a benefic.

Even a benefic in 6, 8 or 12, or combust, or in an enemy's Bhava, or weak in Shodhana can become a malefic.

In our example from Lagna to Guru there are 43 Rekhas, and from Lagna to Sukr we get 50 Rekhas in their Astakavargas. In her 43rd year there was the major period of Budh and some worries were over. In her 50th year there was an auspicious marriage of daughter in Ketu Mahadasa. Ketu incidentally is a benefic in Jaimini astrology and is a friend of Surya, Chandr, Mangal and Guru.

Sloka 154.

If Budh with 8 Rekhas is in 1, 4, 7, 10, 5 or 9 he gives prestige, honor, education, knowledge of arts, happiness and enjoyment. If Budh with 1, 2 or 3 Rekhas is in a Kendra or Trikona and is also in his own Bhava or in his exaltation Rasi, he develops or shows progress in the factors indicated by that Bhava. He does not harm that Bhava.

Notes

Budh is the signifier of speech and education. Jatakadesa Marga (9.22 - 28) gives the following additional information. In Ashtakavarga of Budh if there is no benefic Rekha in 2nd Bhava from him, the native will be devoid of speech. If there are 1, 2 or 3 Rekhas, he stammers. If there are 4 Rekhas in that 2nd Bhava, he is eloquent; 5 or 6 Rekhas - give a form to what others have spoken; 7 Rekhas - express ideas that are agreeable to the good and to those who follow the rules properly, and he becomes a poet. 8 Rekhas - none can answer his questions in a debate. When 2nd Bhava counted from Lagna in Budh Ashtakavarga has no Rekhas, the native cannot express his intentions properly. If benefic Rekhas in 2nd from Budh in his own Ashtakavarga are contributed by malefics, he speaks arrogantly; if they are contributed by benefics his speech is good and attractive. Surya's contribution to Rekhas makes him give good advice to others; and Sani's contribution will make his advice wicked, Mangal's contribution causes dissensions. Benefic Rekhas contributed by Budh will make his speech sweet; by Guru makes it clear and convincing; and by Sukr makes it learned in Puranas and Kavya, and it is also humorous. In the case of a Rekha contributed by Chandr in its debilitation or in its inimical Rasi the native's speech is depressed and dubious. If Ketu, Rahu or Mandi occupy 2nd from Budh the speech is very harsh. When Ketu is in 2nd from Budh the native will talk nonsense in an

assembly. If Mandi is there the speech is related to theft, to curses, or there is mere prattling. If there is Rahu the speech is depraved and it is related to wicked activities.

Sloka 155.

In Budh Ashtakavarga note Rasi in which there are more Rekhas. When Surya transits that Rasi, if education begins, then the native becomes a scholar in all fields of knowledge. When Sani transits a Rasi in which Budh Ashtakavarga shows no Rekhas, there is destruction of wealth, relatives, friends, and the relatives on the maternal side.

Sloka 156.

In Budh Ashtakavarga count Rekhas from Budh to Lagna. In that year there will be children, wealth and the like. Count Rekhas from Lagna to Budh, in that year there will be wealth and children.

Sloka 157.

In Guru Ashtakavarga note Rasi in which there are more Rekhas. When the couple make as that Rasi rises, there is a conception giving birth to a son. From the direction indicated by that Rasi are acquired cows, wealth, conveyances and articles of domestic use.

Sloka 158.

In Guru Ashtakavarga note Rasi in which he has the lowest number of Rekhas. When Surya transits that Rasi all his efforts and activities will fail. If with 5 or more Rekhas even if Guru is in 6, 8 or 12 the native has long life. The native acquires wealth and destroys his foes.

Sloka 159.

If with 8 Rekhas Guru is in exaltation in Kendra or Kona or if Guru with 8 Rekhas is neither debilitated nor in an enemy's Bhava nor combust, then the native becomes a ruler and acquires fame.

Notes

Jatakadesa Marga (9.29) states: When Guru transits Rasi in which he has the largest number of Rekhas in his own Ashtakavarga, any Japa or Tapas, prayers, initiation, keeping the sacred fires, performance of rituals or sacrifices, study of Vedas, feeding guests and Brahmans, attempt to have children and to amass wealth - all these will prove effective. If these are undertaken when Guru transits Rasi having the least number of Rekhas, the above mentioned activities will prove ineffective.

Sloka 160.

If in the above combination the native is born in a Brahman family he is honored by the ruler, becomes prosperous, a scholar, is humble, possesses good qualities, is righteous, famous, wise and courageous.

Sloka 161.

If Guru is with 7 Rekhas and is with Chandr the native is very wealthy and has children. If he is with 6 Rekhas the native has wealth and conveyances. If he has 5 Rekhas he is victorious and has a pure character.

Sloka 162.

In Guru Ashtakavarga count Rekhas from natal Guru position to Lagna, and in Sukr Ashtakavarga count from natal Sukr's position to Lagna. Take Rekhas separately. In the same way count Rekhas from Lagna to Guru, and from Lagna to Sukr. In the corresponding years one has wealth, children and happiness.

Notes

The intention appears to be that the count should be from Guru or Sukr to 12th Bhava only. In our example Guru to Lagna gives 25, and upto 12th only 20. Sukr to Lagna gives 13, and upto 12th only 8. The year 20 was prosperous.

Sloka 163.

When Sukr with 8 Rekhas is in a Kendra or Kona the native becomes a commander in the army, has many conveyances, and is a ruler. If such a Sukr has 7 Rekhas the native acquires wealth and precious stones, becomes a ruler and enjoys pleasures till the end of the life.

Notes

Jatakadesa Marga (9.30) states: When Sukr transits a Rasi having the highest number of Rekhas in his Ashtakavarga the native acquires full furnishing for his bed chamber, knowledge of music, performance of marriages, sensual enjoyment, and much prosperity. He has the best linen, silk and wool.

Sloka 164.

When Sukr is debilitated or combust and is in 8 or 12 whatever Raja Yoga is there that gets destroyed. Note Rasi in which Sukr Ashtakavarga shows the lowest number of Rekhas. In that direction the native acquires the best building through a woman.

Notes

Take the total Rekhas from Lagna to Guru and from Guru to Lagna in Guru Ashtakavarga. Also take Rekhas from Lagna to Sukr and from Sukr to Lagna. These indicate the years of prosperity.

Sloka 165.

Note Rasi in Sani Ashtakavarga where there is no Rekha. When Sani transits that Rasi the native dies soon. But if the native has more longevity, during that transit he loses his wealth. When Sani is exalted and is not in a Kendra with 1, 2, 3 or 4 Rekhas the native has a short life.

Sloka 166.

When a strong Sani is in Lagna with 5 or 6 Rekhas the native has many quick rebirths. It means that the native has a short life only. If Sani is in an enemy's Bhava or is debilitated and has more than 4 Rekhas, and if at the same time Chandr is in Vargas of benefic Grahas the native has a long life.

Sloka 167.

When Sani is in Lagna or in 5th Bhava, and if it is his debilitation Rasi or an enemy's Bhava or if he is combust, note Rekhas. If Rekhas are 4 or 5, the native has servants, camels, conveyances and wealth. If the above Sani has 8 Rekhas, he becomes the head of the village or town, and is also an expert in Mantra and Tantra. If this Sani has 7 Rekhas he becomes wealthy.

Sloka 168.

In Sani Ashtakavarga count Rekhas from Sani to Lagna, and from Lagna to Sani. Add also these 2. In the corresponding years the native loses money, children and happiness.

Sloka 169.

In Sani Ashtakavarga count Rekhas from Rasi occupied by Gulika to Lagna, and Lagna to Gulika. Add these two also. In the corresponding years there is fear or danger from weapons. This happens if there is no benefic in Lagna.

Notes

Note the duration of the day or night into 8 equal parts. If the birth is in the day time count from Lord of the day as per the order of weekdays. Gulika's portion falls at the end of Sani's part. If the birth is in the night, count from Lord of 5th day from the day of birth. Gulika is at the end of Sani's part.

When the length of the day is 30 Ghatikas (12 hours), in the order of weekdays of birth Mandi's position is at 26, 22, 18, 14, 10, 6 and 2 Ghatikas from sunrise. If the birth is at night, Mandi's position is at the end of 10, 6, 2, 26, 22, 18, 14 Ghatikas from sunset in the order of

weekdays. As the duration is more or less than 30 Ghatikas apply the 'rule of three' for the Ghatikas of Mandi. Each Ghatika is equal to 24 minutes.

Sloka 170.

In the same way count Rekhas from Sani to Lagna and from Lagna to Sani. Also add these. In the corresponding years there will be fear and loss.

In a similar manner count Rekhas from Rahu to Lagna and from Lagna to Rahu in Rahu Ashtakavarga. Add also these. In the corresponding years there is loss of happiness.

Similarly in Sani Ashtakavarga count Rekhas from Rahu's natal position to Lagna and from Lagna to Rahu's position. Also add these two. In the corresponding years there will be fear from poison.

In Ashtakavarga of Mangal count Rekhas from Mangal to Lagna and from Lagna to Mangal. Also add these. In the corresponding years there is fear from weapons or sharp instruments.

In Ashtakavarga of Surya count Rekhas from Surya to Lagna and from Lagna to Surya. Also add these. In the corresponding years there is fear from wounds and the like.

Sloka 171.

In Sani Ashtakavarga note Rasis where there are no Rekhas. When Sani or Surya transits that Rasi then the native suffers diseases and malefic results.

When a malefic transits a Rasi having no Rekhas and if at the same time the major period of a malefic is operating, or if a malefic transits 1, 5 or 9 Rasis from Rasi having no Rekhas, the native definitely dies.

Notes

We have also to determine the longevity of the native. If the native has a long life and the transit takes place early, instead of death there will be only serious or chronic illness. Along with this we have to keep in mind whether the operating period is that of a functional malefic or not. We have explained earlier who the functional malefics are. Sani, Mangal, Rahu are cruel malefics, while Surya is only a malefic. These can become functional benefics. Guru, Sukr, waxing Chandr and Budh unassociated with malefics are natural benefics. They can become functional malefics.

Chapter 3

ॐ Samudaya Ashtakavarga ॐ

ॐ Aggregate Ashtakavarga ॐ

Sloka 1.

In this Chapter the author explains the position of Rekhas, and the total number of Rekhas in each Bhava. Later he will indicate the results of Rekhas in 12 Rasis and of Grahas in order.

Sloka 2 to 6.

We explain how to prepare Samudaya (aggregate) or Sarvashtakavarga. The total of all Astakavargas is called Samudaya Ashtakavarga. Rekhas of the 2 luminaries, 5 Grahas and Lagna are to be enumerated in all 12 Rasis. Then total Rekhas for each Rasi.

Notes

Some authorities do not consider Ashtakavarga of Lagna. The present author rejects their view. He removes the contribution of Rekhas contributed from Lagna to various Grahas and lists them separately under Lagna. Including Rekhas from Lagna we get the following in our example. First is Dhanur Lagna with which we begin.

	1	2	3	4	5	6	7	8	9	10	11	12	Total
Sy	3	3	4	4	6	3	3	4	4	6	3	3	48
Ch	3	4	3	3	4	6	6	3	3	4	2	4	49
Ma	2	4	2	4	4	4	2	3	4	6	2	2	39
Bu	3	3	3	6	4	4	3	6	4	6	5	5	54
Gu	5	2	5	7	2	3	7	3	7	3	3	3	56
Sk	5	5	3	5	6	4	5	4	3	4	6	2	52
Sa	5	2	2	3	2	4	5	4	3	4	3	2	39
Total	26	25	24	32	28	30	31	27	30	35	24	25	337

Separating the contribution of Lagna we get the following Rekhas.

	1	2	3	4	5	6	7	8	9	10	11	12	Total
Sy	3	3	3	3	6	2	3	4	4	5	2	4	42
Ch	3	4	4	3	4	5	6	3	5	3	1	4	45
Ma	1	4	1	4	4	3	2	3	4	3	1	2	34
Bu	2	4	3	5	4	3	3	5	4	5	4	5	47
Gu	4	1	5	6	1	4	6	3	6	4	2	5	47
Sk	4	4	2	4	5	4	5	3	2	4	5	2	44
Sa	4	2	1	2	2	3	5	4	3	3	2	2	33
Total	25	28	23	28	31	26	35	27	32	32	21	29	337

Removing the contribution of Lagna to the luminaries and 5 Grahas and treating Lagna separately is more reasonable. This makes Astaka (8) Varga meaningful. Even here Lagna's contribution to itself is removed. Thus the figure 337 is presented in fact.

Sloka 7 & 8.

Find total Rekhas in each Rasi and note them. This gives aggregate Ashtakavarga which includes Lagna, the luminaries and 5 Grahas. It is from this Ashtakavarga that the influences of the transiting Grahas have to be delineated.

Notes

Visvanatha supports this view. Jivanatha states that if the total Rekhas in 9th Bhava are 33 the native is victorious, has greatness and courage, is royal by birth or character, destroys his foes and enjoys great happiness. If there are 40 Rekhas in 10th Bhava the native enjoys great happiness from horses, elephants and gold. This happiness increases. The native becomes famous as a ruler. He has fame surrounded by poets and authors. When Rekhas are more than 30 the native has great wealth from business, honor from the ruler, incomparable conveyances, ornaments and precious stones or gems, auspicious functions, love of music and pleasures from dancing women.

Grahas owning 12 Bhavas preside over the various parts of the body thus: **Surya** - head; **Chandr** - face; **Mangal** - neck and throat; **Budh** - near the navel; **Guru** - nostrils; **Sukr** - eyes; **Sani**, **Rahu** and **Ketu** - stomach and abdomen.

Grahas give their results in transit within the framework of the operating Vimsottari Dasa and Antardasa. The results depend on their strength or weakness.

In Sarvashtakavarga, says Jatakadesa Marga (9.35 - 36), the figures indicating the number of benefic Rekhas in 12 Bhavas are as follows. Reckoning is from:

Sy	3	3	3	3	2	3	4	5	3	5	7	2	= 43
Ch	2	3	5	2	2	5	2	2	2	3	7	1	= 36
Ma	4	5	3	5	2	3	4	4	4	6	7	2	= 49
or	4	5	3	4	3	3	4	4	4	6	7	2	= 49
Bu	3	1	5	2	6	6	1	2	5	5	7	3	= 46
Gu	2	2	1	2	3	4	2	4	2	4	7	3	= 36
or	2	1	1	2	3	4	2	4	2	4	7	4	= 36
Sk	2	3	3	3	4	4	2	3	4	3	6	3	= 40
Sa	3	2	4	4	4	3	3	4	4	4	6	1	= 42
Lg	5	3	5	5	2	6	1	2	2	6	7	1	= 45
Total													422

In our example chart we get the following starting from Dhanur Lagna.

	1	2	3	4	5	6	7	8	9	10	11	12	Total
Sy	3	3	3	2	3	4	5	3	5	7	2	3	43
Ch	7	1	2	3	5	2	2	5	2	2	2	3	36
Ma	3	3	4	4	4	6	7	2	4	5	3	4	49
Bu	1	5	2	6	6	1	2	5	5	7	3	3	46
Gu	3	4	2	4	2	4	7	4	2	1	1	2	36
Sk	3	3	4	4.	2	3	4	3	6	3	2	3	40
Sa	1	3	2	4	4	4	3	3	4	4	4	6	42
Lg	5	3	5	5	2	6	1	2	2	6	7	1	45
Total	26	25	24	32	28	30	31	27	30	35	24	25	337

Number 1 is Dhanur which is Lagna and number 12 is Vrischika. Thus we get the following figures for our example chart.

Rasi having 28 (according to another school 30) and more Rekhas is the best. Rasi having between 25 and 30 has medium strength. Rasi with less than 25 is bad. When benefics transit best Rasis the results are very good. We have also to consider natal position of the concerned Graha, its Karakatwas (significations) and Karakatwas of that Bhava. By natal position is meant its ownership, placement, association with and aspects from other Grahas.

32	28	30	31
24			27
25			30
Lagna 26	25	24	35

There is the method of Sudarshana. Note Rasi to which the longevity of the native extends. In that year find Rekhas of that Rasi. Depending on the nature of that Rasi as strong, medium or weak, we get the concerned results.

In our example Lagna has 25 Rekhas and therefore has medium strength. Then the years 1, 13, 25, 37, 49, 61 and so on give physical fitness and the significations of Lagna give average results. In 2nd Bhava we get 28 Rekhas as per the earlier count which is as follows [>]:

28	31	26	35
23			27
28			32
Lagna 25	29	21	32

2nd Bhava has medium strength. The years 2, 14, 26, 38, 50, 62 and so on give loss of wealth and of family happiness. 4th Bhava has 28 Rekhas with medium strength. 7th Bhava is strong. The years 7, 19, 31, 43, 55 and so on give the best results. 10th Bhava with 32 Rekhas is strong. The years 10, 22, 34, 46, 58 and so on give very good results. In this manner we have to examine Bhavas.

If 11th Bhava has 30 or more Rekhas then in that year there are huge profits in business, honor from the ruler, acquisition of good conveyance, good clothes and precious gems and the like.

Note in what Rasi Graha has more Rekhas. The ruler of that Rasi, or Graha associated with Graha in that Rasi will give full benefic results.

Sloka 9 to 11.

Rasi having less than 25 Rekhas gives unfavorable results about the factors indicated by that Rasi. Rasi having 30 and more Rekhas gives the most favorable results in that year or in the major period of the owner of that Rasi. Incidents like marriage and other auspicious functions take place. In the years indicated by less than 25 Rekhas no auspicious functions should be undertaken.

Notes

Siddhasena, Visvanatha and Brahmamayamala support this view.

Sloka 12.

If there are more Rekhas in 11th than in 10th and in 12th, and if Lagna has more Rekhas than 12th, then the native is happy, famous, strong, wealthy and he enjoys life.

Notes

This view is supported by Brahmamayamala, Siddhasena, Vaidyanatha and others. If 12th has more Rekhas than 11th and Lagna, the native is unhappy, poor, and devoid of happiness. In our example chart 12th has greater Rekhas than 11th and Lagna. The results did not follow as given. In the original Ashtakavarga (without Lagna Ashtakavarga) Rekhas in 11, 12 and 1 are 24, 25, 26. This seems to be nearer the truth.

Sloka 13 & 14.

If Rekhas in 11 are less than in 10, and more in 12 than in 11, and less in Lagna than in 12, the native suffers poverty. Rasi having more Rekhas gives favorable results concerning that Bhava. The strength is more in 30 and above, medium in 25 to 29, and bad in less than 25.

Notes

If there are more Rekhas in 6, 8, 12 Bhava they become strong for good or bad. The result is increase of diseases, death and loss respectively. Hence there should be a lesser number of Rekhas in these Bhavas. Rekhas should be more in benefic Bhavas. This view is supported by Mantreswara and Brahmamayamala.

In our example chart Bhavas 11, 12 and 1 have 21, 29 and 25 Rekhas. The results are contrary to those given. Houses 6, 8, 12 have 26, 27 and 29 Rekhas. Houses 7, 9, 10 and 5 have more than 30 Rekhas. Houses 2, 3 and 4 have 28, 23 and 28 Rekhas.

Sloka 15.

Any Graha which is (a) in its own Bhava, or (b) in its exaltation, or (c) in a friend's Bhava, or (d) in 1, 4, 7, 10, 5, 9, 3, 6, 11, or (e) is in Shadvargas of benefics, or (f) has strength as per Shadbal - still if it has few Rekhas it destroys the benefic results.

Notes

The strength as per Rekhas in Ashtakavarga is said to be more important than all other considerations. This is also the opinion of Vriddha Yavana.

Sloka 16.

Any Graha that is (a) in 6, 8 or 12, or (b) in an enemy's Bhava, or (c) is debilitated, or (d) is in Vargas of malefics, or (e) is with Lord of Rasi occupied by Gulika, or (f) is somehow associated with such a Lord - still if it has more Rekhas it will definitely give benefic results.

Sloka 17 & 18.

First group is from Meena to Mithuna, second is from Kataka to Tula, and third is from Vrischika to Kumbha. Now for all Grahas enumerate separately Rekhas in each group. We have to take Rekhas in Samudaya Ashtakavarga only. 3 groups represent the first, the middle, and the last phases of life. The group that has a greater number of Rekhas shows the auspicious results in that part of life. The group having lesser Rekhas gives unfavorable results during that period of life. The group having a malefic gives rise to difficulties and troubles. The group having a benefic gives benefic results. If it has both benefics and malefics, the results are of a mixed nature.

Notes

This view is supported by Devasala Jataka and Brahmamayamala. In our example chart we get the following Rekhas in 3 groups starting with Meena (as per Sarvashtakavarga).

- (a) $32 + 28 + 30 + 31 = 121$ There is no benefic or malefic.
- (b) $27 + 30 + 35 + 24 = 116$ There are 2 benefics and 2 malefics.
- (c) $25 + 26 + 25 + 24 = 100$ There is 1 benefic.

First group has many Rekhas. First 1/3 part of life must be the happiest. The last part cannot be happy; second part with 2 benefics should be better than first one. The last with 1 benefic is better than the first part of life, and it should be a little less than second part.

Sloka 19.

According to some scholars 3 groups of 4 Rasis each should be counted from 12th Bhava. Still some others argue that in the formation of the groups Rekhas of Bhavas 8 and 12 are to be excluded.

Notes

Jataka Parijata (10.57 - 58) states these views. Jatakadesa Marga (9.40) gives only the first view. But both the authorities state the following: First group refers to Rekhas of Kendras (1, 4, 7, 10), second to Panaphara (2, 5, 8, 11), and the third to Apoklima (3, 6, 9, 12) (Jatakadesa Marga, 9.41). Devasala Jataka accepts the grouping of 4 figures from Meena, Kataka, and Vrischika. Jatakadesa Marga, Brahmayamala, Jataka Parijata and the present author also support this view. But when the count is from Meena, which is 12th Rasi of the zodiac, the view which takes the first group to start from 12th Bhava stands to reason.

Sloka 20.

Take the 3 groups as consisting of Kendras, Panaphara and Apoklima. The group that has greater Rekhas shows benefic results during that part of life.

Notes

Some authorities argue that Bhavas 1 to 5 refer to the first part of life, Bhavas 5 to 9 refer to second part of life and Bhavas 9 to 12 to the last part. The part having greater Rekhas brings happiness in that part of life. The part having an exalted Graha, or a benefic in a friend's Bhava gives power, happiness and prosperity. The part having a debilitated Graha, or a Graha in an enemy's Bhava, or having a Graha with no Rashmis, or a malefic - that part of life brings diseases, sorrow, and loss.

Sloka 21.

We have referred to 3 groups earlier. A group having 120 and more Rekhas gives in that part of life the greatest happiness, peace, gains, health, honor, wife and children.

Notes

If there are more Rekhas in second group than in the first and more in the third than in second it is called Kahala Yoga. Such a native grows from more to more.

If second group has more Rekhas than the other two it is called Maddhala Yoga. The native takes delight in music, dance and the like. He has happiness in second part of life.

When 3 groups are more or less equal it is Bheri Yoga or Sarvanga Yoga. Such a native enjoys happiness and prosperity throughout life.

When second group has less Rekhas than the first and the third it is Damara Yoga. Such a native enjoys much happiness in old age.

When the first part has the greatest number of Rekhas and second has the lowest with the third in between these two it is Vina Yoga.

When the first group has the highest Rekhas and the third has the lowest it is Airvata Yoga.

When the first part has the lowest number of Rekhas and the others are equal to one another it is Vasi Yoga.

These are not the same Yogas as found in our standard texts. These are mentioned in some works on Ashtakavarga. Scholars and students should conduct enough research about these. The results of these Yogas are more or less similar to those given in our standard texts.

Sloka 22.

A chart may show Rajayoga and prosperity. When will this materialize? This is a question to be thought about and answered. For this note Rekhas in Lagna as per Samudaya Ashtakavarga. In the year indicated by that number the native has education, children, government conveyances and money.

Sloka 23.

In Samudaya Ashtakavarga count Rekhas from Lagna to Rasi occupied by Sani. This total is to be multiplied by 7 and divided by 27. The product counted from Aswini gives a Nakshatra. When a malefic Graha transits that Nakshatra or its 10th or its 19th Nakshatra the native suffers diseases, sorrows and troubles. Or these results may appear in the year indicated by the product.

Notes

Jatakadesa Marga (9.43) states: Add Rekhas from Lagna to Rasi occupied by Sani; multiply this by 7 and divide the total by 27. In the year indicated by the quotient the native suffers from diseases and misery. In the same way take the figures from Sani to Lagna, from Lagna to Mangal and from Mangal to Lagna. Multiply these separately by 7 and divide then by 27. The quotient gives the years of troubles and sickness.

In our example chart Lagna to Sani gives 53 Rekhas. 53 multiplied by 7 is 371. Divide by 27 the quotient is 13. And from Sani to Lagna is 337. Multiplied by 7 we get 2339. Divide by 27 the quotient is 87. First gives Hasta, Shravana and Rohini Nakshatras. The second gives Ardra, Swati and Satabhisha Nakshatras. The malefics transiting these constellations, or the years 13 and 87 will be sorrowful.

Should we take Rekhas in Lagna and in Rasi occupied by Sani. That we should do, so is the view of Vaidyanatha, Mantreswara and Jatakadesa Marga.

Another view is that we should ignore Rekhas of Lagna and those in Bhava occupied by Sani. But if Sani is in 2nd or in 12th Bhava there will be no Rekhas.

The author of this work says that while counting from Sani to Lagna, Rekhas of Lagna are not to be counted. Also from Lagna to Sani, Rekhas in Rasi occupied by Sani are to be ignored. This view appears to be reasonable.

The difficulty arises from the expressions 'Shanyanta' and 'Lagnaanta' used in Jataka Parijata, and 'gatabhavanakshantam' used by Jatakadesa Marga. Two interpretations are possible. 'Paryanta' does not include Rasi. Research scholars should decide on this matter.

Sloka 24.

As before count Rekhas from Sani to Lagna. Multiply the total by 7 and divide it by 27. Take the quotient and count the Nakshatra from Aswini. When a malefic transits that Nakshatra or its 10th or its 19th there will be sorrow and ill health.

In the same way treat Rekhas from Mangal to Lagna and from Lagna to Mangal. The quotient indicates sorrow and the like.

The same method is to be applied to benefits Guru and Sukr, to the waning Chandr, and to Budh unassociated with malefics. The quotient indicates the years of happiness and wealth.

Notes

When there is a remainder we should add 1 to the quotient. Or we should convert the remainder to degrees and minutes to get the specific degree of Nakshatra. If we take the quotient to refer to elapsed years of age, the remainder should be converted to months and days.

Sloka 25.

When [Lord-of] 12th Bhava is Makara or Kumbha and if Lagna is owned by Sani, note whether both Lords of Lagna and 8th are weak. Then Rekhas in Lagna indicate the longevity of the native.

Sloka 26 & 27.

If Lord of 4th is in Lagna, and Lord of Lagna is in 4th, and if these 2 Bhavas have 33 equal Rekhas, the native becomes wealthy and is a ruler.

If Lagna, 4th Bhava and 11th have more than 30 Rekhas then the native after his 40th year becomes powerful, wealthy and ruler.

If 4th and 9th Bhava have more than 25 Rekhas upto 33 Rekhas then the native after his 28th year has happiness and conveyances.

Sloka 28.

When Guru is in Kataka which should be 4th Bhava, and if that Rasi has 40 Rekhas, and if the rising Rasi is Mesha having Surya then the native becomes a ruler. He owns a Lakh of horses - becomes wealthy.

Sloka 29.

When the rising Rasi is Dhanur and has 40 Rekhas with Guru in it, and if Sukr and Mangal are exalted while Sani is in Kumbha the native will have all the wealth and become the head of the state.

Sloka 30.

Houses 1, 5 and 9 are called **Bandhu**. Houses 2, 6 and 10 are known as **Sevaka**. Houses 3, 7 and 11 are called **Poshaka**. Houses 4, 8 and 12 are treated as **Ghataka**.

Add Rekhas in these 4 groups separately. If Rekhas in Poshaka are greater than those in Ghataka the native is wealthy. Otherwise he lives in poverty.

Notes

In our example we get 88, 86, 79 and 84 Rekhas respectively. Ghataka is greater than Poshaka. And yet the native did not live in prosperity. Bandhu Rekhas are greater and the native is loved and adored by people.

Sloka 31.

Kendras and Trikonas (1, 4, 7, 10, 5 and 9) are called **Antahkarana**. The other 6 Rasis are called external **Bahya**. Take the total Rekhas of these 2 groups separately. If Antahkarana Rekhas are greater than the native has mental peace and satisfaction, greater education, knowledge and courage. If it is otherwise, the native is self-centered or conceited, envious and sorrowful.

Notes

In our example Antahkarana Rasis have 183 Rekhas, while the others have 154 Rekhas. The results given apply fully to the native.

Sloka 32.

First 3 Rasis Mesha, Vrisabha and Mithuna prefer living in the East. Kataka, Simha and Kanya refer to the South. Tula, Vrischika and Dhanur indicate the West. The remaining 3 refer to the North.

Take to Rekhas in 4 groups. The group which has a greater number of Rekhas indicates the direction from where one gets money and happiness.

Sloka 33.

Others opine differently. Bhavas 1, 11 and 12 indicate the East; Bhavas 8, 9, 10 refer to the South; Bhavas 5, 6 and 7 show the West; and Bhavas 2, 3, and 4 refer to the North.

Treat these groups as before and note the direction from which one gets happiness and money.

Sloka 34 & 35.

The direction in which Rekhas are between 54 and 70 gives bad results. The direction having 70 to 90 Rekhas gives average results. The direction having more than 90 Rekhas gives the best results.

The direction in which there is a Graha rising, is in its own Bhava or in exaltation or in Mulatrikona, that direction brings success in all the efforts undertaken by the native.

Sloka 36.

Note the direction of Rasi in which Lord of 2nd Bhava is posited. It is in that direction the native acquires wealth. Note the direction of Rasi in which Lord of 8th Bhava is situated. It is in that direction the native has his end.

Chapter 4

ॐ गोचरा अष्टकवर्गा ॐ

ॐ अष्टकवर्गा अस्तित्वाद्यनतिरिक्तग्रहान् ॐ

Sloka 1.

Draw 9 horizontal lines and 13 vertical lines for Ashtakavarga of Gochara (transiting Grahas). This will be similar to Bhinastakavarga. Thus we have columns for 12 Rasis, and for Lagna, 2 luminaries and 5 Grahas.

Sloka 2.

We have to place Lagna, Chandr, Budh, Sukr, Surya, Mangal, Guru and Sani from the Southern direction onwards. It is in this sequence the results given by Grahas are delineated.

Notes

The sequence followed is that of the inner and outer Grahas. These are Kakshyas. The farthest is Sani. Between Surya and the earth are Budh, Sukr and Chandr. Surya is at the centre. Others are beyond the earth in their distance from Surya. Mangal, Guru and Sani are the outer Grahas. The author does not consider Grahas beyond Sani - namely Uranus, Neptune and Pluto, called by some Indra, Varuna and Yama respectively. Uranus is very much like Mangal, Sani and Rahu and owns Kumbha. Neptune is like Chandr and Guru and owns Meena. Pluto owns Vrischika and his influence is not so much on individuals as on nations.

Including Lagna we get 8 Kakshyas.

Sloka 3.

The placement of Grahas and Lagna follows the sequence of Surya, Sani, Guru, Sukr, Mangal, Budh, Chandr and Lagna. There is an alternative method. Following Brahmayamala and other texts the author has fixed this sequence.

Sloka 4.

When does a Graha transiting a Rasi reveal benefic or malefic results? To answer this question we divide each Rasi into 8 equal parts. Since a Rasi has 30° , each division has $03^\circ 45'$. These parts are ruled by 7 Grahas and Lagna for purposes of predicting the results.

Notes

Let us assume that for a native Sani is Yogakaraka and is capable of giving the best results. When Sani transits a Rasi having more Rekhas he gives very good results. But since Sani takes nearly 30 months to transit a Rasi, does it mean that he gives the best results during the 30 months? This question is answered in Ashtakavarga of transit. Thus in any Rasi the areas ruled by several bodies are as follows:

00° 00' to 03° 45'	Sani
03° 45' to 07° 30'	Guru
07° 30' to 11° 15'	Mangal
11° 15' to 15° 00'	Surya
15° 00' to 18° 45'	Sukr
18° 45' to 22° 30'	Budh
22° 30' to 26° 15'	Chandr
26° 15' to 30° 00'	Lagna

Find out from Bhinnashtakavarga of Sani which Grahas have contributed Rekhas in a given Rasi. Suppose Sani, Mangal and Budh contribute Rekhas to a particular Rasi in Sani Ashtakavarga. Whenever Sani transits the areas ruled by these 3 in that Rasi he gives the necessary results. But if Graha contributing Rekhas is debilitated, is in enemy's Bhava or is combust in natal chart, he becomes powerless to give benefic results.

In our example chart Surya is in Vrischika and Sani is in Makara. In Surya Ashtakavarga Rekhas for Makara are contributed by Sani, Guru and Budh. When Sani transits 00° 00' to 07° 30' and 18° 45' to 22° 30' of Makara he gives his results. In Sani Ashtakavarga Makara has Rekhas from Mangal and Guru only. Thus transit Sani in Makara will give results only when he is covering the areas 03° 45' to 11° 15' of Makara.

In the case of the fast moving Grahas like Budh, Sukr and Mangal we can fix the results within days. In the case of Chandr it can be within hours.

Sloka 5 & 6.

Generally Surya transits a Rasi in a month, Chandr in 2 1/4 days, Mangal in 45 days, Budh in 21 days, Guru in 1 year, Sukr in 27 days, Sani in 30 months, and Rahu or Ketu in 18 months.

Transiting Surya and Mangal till the first 10°, Chandr and Sani in the last 10°, Guru and Sukr in the middle 10°, and Budh throughout Rasi give the result of their transit.

Sloka 7.

Rasi in which a Graha transits is the posited (**Adhisthita** or **Asrita**) Rasi. Rasi into which it is to enter is called **Gantavya** (future transiting) Rasi. Rasi into which a Graha is about to move makes Graha give a taste of its result in advance. Surya **5 days** before, Chandr **72 minutes** before, Mangal **8 days** earlier, Budh and Sukr **7 days** earlier, Guru **2 months** earlier, Sani **6 months** before, and Rahu & Ketu **3 months** earlier begin giving their results.

Notes

Jyotisha Sagara and Jyotisha Prakasa give these periods differently. Jyotisha Prakasa gives 5 days to Surya, 8 days to Mangal, 3 days to Sukr, 1 month to Guru and 4 months to Sani. According to Jyotisha Sagara Chandr has 72 minutes, Guru 15 days, Sani 4 days, Rahu 6 months and Ketu 3 months. For the others the times are the same as given in Jyotisha Prakasa.

Sloka 8.

In Ashtakavarga of transiting Grahas we have divided each Rasi into 8 Kakshyas. **Surya Kakshya** operates for **3 days and 18 hours**. In the same way converts Kakshya periods of Grahas into months and days. The next verses give these periods.

Sloka 9 to 13.

Chandr Kakshya is for 5 hours and 7 1/2 minutes or at most for 6 hours and 48 minutes; **Mangal** has 5 days and 1 hour 28 minutes, or 5 days and 14 hours 48 minutes; **Budh** has 3 days and 17 [6 h 48 m] or 45 Ghatikas [18 h]; **Guru** has 48 days and 54 [21 h 36 m] or 45 Ghatikas [18 h] or 56 days; **Sukr** takes 3 days and 2 hours and 20 minutes or 3 days and 18 hours; **Sani** takes 112 days and 22 Ghatikas [8 h 48 m].

Notes

Grahas may become combust or retrograde. They may have accelerated motion or a slow one or may become stationary. Then their periods vary to some extent. These have to be noted in fixing the periods. We give the general or average periods. The second column gives an alternative opinion:

Sy	3 d, 45 Gh	Same
Ch	12 Gh and 49 Vgh	17 Gh
Ma	5 d, 3 Gh, 39 Vgh	5 d, 37 Gh
Bu	3 d, 17 Gh	3 d, 45 Gh
Gu	48 d, 54 Gh	48 d, 45 Gh or 56 Gh
Sk	3 d, 5 Gh, 51 Vgh	3 d, 45 Gh
Sani	112 d, 22 Gh	112 d.

Sloka 14.

If Graha is in a Kakshya having a Rekha then it gives full results. If there is no Rekha for that Graha then it is fruitless. If a Graha having a Rekha is debilitated, or is in enemy's Bhava, or is combust, it gives adverse results.

Sloka 15.

A Graha in its exaltation gives full results; in its Mulatrikona 75 % results; in its own Bhava 50 % results; in any other Rasi only 25 % results; in a neutral Rasi 12,5 % results. If it is debilitated, in an enemy's Bhava, or combust, it does not give any benefic results. This is supported also by Hora Makaranda.

Sloka 16.

Tabulate benefic Rekhas separately in each Rasi. This is to be done for each Graha. The total in each Rasi is to be multiplied by 5 and divided by 2. This gives the percentage of the benefic results.

Similarly note Bindus (unfavorable points) of each Graha in each Rasi. Deducting Rekhas from 8 we get Bindus. Multiply the total in each Rasi by 5 and divide by 2. The result is the percentage of unfavorable results.

Notes

If a Rasi is strong with more Rekhas then the transiting Graha gives very favorable results. 1 Rekha gives 2 1/2 units total result, in our example Surya is in Vrischika with 5 Rekhas. Multiplying by 5 and dividing it by 2 we get 12 1/2 units of strength out of 20 units. The malefic results are 7 1/2 units. When Surya transits Vrischika the benefic and malefic results are in the ratio of 5 to 3. Benefic results are 62 1/2 % and adverse result are 37 1/2 %.

Sloka 17 & 18.

The parts of the body are distributed thus: **Surya** - head and face, **Chandr** - heart and throat, **Mangal** - stomach and back, **Budh** - hands and legs, **Guru** - back and buttocks, **Sukr** - genitals, **Sani** - knees. When a Graha at birth, at the time of query, or in transit is to give adverse results, depending on the ruling of wind, bile, or phlegm, it affects that part of the body over which it is said to rule. Some propitiation of Graha is then necessary. This view is supported by Gunakara and Dundiraja.

Sloka 19.

Note Rasi in which a Graha is posited in natal chart, take Ashtakavarga of that Graha, and also Rekhas in Lagna. From these Rekhas the benefic or malefic results of the transiting Grahas are to be explained.

Sloka 20.

Thus depending on the position of Grahas in 12 Rasis note Rekhas in each Rasi and determine the nature of the results as and when a Graha transits that Rasi.

Sloka 21 & 22.

Note Rasi in which a Graha has 5 or more Rekhas. For the benefic Grahas reject Rekhas in Bhava of their enemies, in their debilitation Rasi, and in Bhavas 1, 8 and 12. The results are to be determined in the light of Rekhas and Bindus in Rasi left. If Rekhas and Bindus are equal the results will be equally benefic and malefic.

Sloka 23.

Note the position of Graha in the birth chart. From that Rasi have Ashtakavarga of that Graha. Find Rasi where it has more Rekhas. On the basis of these Rekhas determine the auspicious month, Rasi and Bhava. Then at that time auspicious activities should be undertaken. This is supported by Vidya Madhaviya.

Sloka 24.

For the luminaries and 5 Grahas note Rasi where they are posited. Total [sum] Rekhas of these Rasis separately. If the total is more than 28 the results are favorable; if less than 28 it is unfavorable.

Notes

Kalyanavarma states that 28 Rekhas give average results. 14 Rekhas give worst results. If Rekhas are less than 14 the transit of malefics in that Rasi brings about death. There are 3 different views stated by the authors.

- (a) Kalyanavarma, Dundiraja and Mantreswara state that 56 Rekhas give full results, 28 give average results and 14 the worst.
- (b) Those, like Vaidyanath, hold 337 as full and they take $168 \frac{1}{2}$ as the average. This gives an average of 24 Rekhas.
- (c) Others take 8 Rekhas for a Graha to give full results, 4 to give half results and 2 for the worst. This is the opinion of Visvanatha.

The present author accepts the first view.

Sloka 25.

Note how many Rekhas a Graha has in his Ashtakavarga in Rasi occupied by him. Or in Rasi occupied by Chandr note the total Rekhas excluding those in Bhavas 6, 8 and 12 from him. If in each of other Rasis there are more than 4 Rekhas then he gives favorable results. If they are less than 4 the results are not good.

Notes

By omitting Rekhas in 6, 8 and 12 of Chandr Ashtakavarga find the total. If the total is more than 28 the results are auspicious. According to Mantreswara, note in which Rasi there are benefics. If Rasis occupied by them have more than 28 Rekhas those Rasis give auspicious results.

Sloka 26.

In the month or day if Rekhas in Samudaya Ashtakavarga are less than 112 that month or day is not at all good. If Rekhas are between 112 and 225 the results are average. If Rekhas are more than 225 the month or day is highly auspicious.

Sloka 27.

Prepare Ashtakavarga of Grahas. Note for which solar month you want to know the good and bad results. At the time of the solar ingress into that Rasi prepare the chart. Find Rekhas in Rasi rising at that time. Deduct this from Ashtakavarga arrived at. Add Rekhas of 7 Grahas to the earlier ones. This gives us the month and the nature of the good and bad results.

Notes

In this way one can find out the nature of the good and bad results.

For example note the position of Grahas when the solar ingress took place into Kanya in a given year. Prepare the chart. In natal chart find Rekhas in Surya Ashtakavarga, and also note Rekhas of several Grahas in their natal and present positions. By comparing these two we can arrive at a definite prediction.

For example, at the time of the solar ingress into Kanya in a year, Surya, Chandr and Budh are in Kanya, Mangal and Sukr are in Tula, Guru is in Simha, and Sani in Mithuna. In Surya Ashtakavarga the native had 6 Rekhas in Kanya. In their separate natal Astakavargas the present Rasis have Chandr - 2, Mangal - 2, Budh - 4, Guru - 4, Sukr - 2, and Sani - 4 Rekhas. These make up a total of 24 Rekhas. It is less than 25. Hence this month is unfavorable. On this day Rasis occupied by Grahas in the order of weekdays give in their Rasis 26, 26, 21, 26, 29, 21 and 36, making a total of 185 Rekhas. The month then gives average results. In short, the results are unfavorable. In this way we have to prepare Ashtakavarga even for a given day.

Sloka 28 to 30.

In the manner described above note the month when there are 7 Rekhas. In that month there is death. To avoid this sesame (Til) and gold have to be given as gift or charity.

If in a month there are 8 Rekhas the native is excommunicated or he dies. To avoid this he should give as a gift camphor equal to his weight, or gold equal to half the amount that camphor requires.

Notes

These views are supported by Garga, Parasara, Bhava Prakasa and Jaganmohan.

Sloka 31 to 33 1/2.

If in any month there are 9 Rekhas one may die of snake bite. Hence he should recite Garuda Gayatri, or one should gift a carriage drawn by 4 horses.

A month showing 10 Rekhas indicates death by weapons. The propitiatory rite includes the gift of diamond with a silver armor.

A month having 11 Rekhas shows death by illicit brew or Abhichara. To avoid this a silver idol is to be gifted.

A month having 12 Rekhas indicates death by poisoned or contaminated water. To avoid this land has to be gifted.

Sloka 34 to 38 1/2.

We give the results indicated by the number of Rekhas in a month.

- 13 Rekhas Death by difficulty or pain. Gift of Saligram is necessary.
- 14 Rekhas Time brings about the death. Idol of Varahamurthi is to be gifted.
- 15 Rekhas Fear from the ruler. An elephant or sesame in an idol are to be given as charity.
- 16 Rekhas There is misery. Kalpa Vriksha or 5 Palas of gold is to be given.
- 17 Rekhas Disease, loss of place, indigestion. Jaggery and cow are to be donated. If at that time running Dasa is that of a malefic jaggery corresponding to his weight should be donated.

Notes

Puranas speak of 10 kinds of Dhenus (cows) - Guda (jaggery), Ghrita (ghee), Tila (sesame), Jala (water), Kshira (milk), Madhu (honey), Sarkara (sugar), Dadhi (curd), Rasa (essence or liquid) and actual cow.

These Danas (gifts) may be all right with big land owners and millionaires. The common man can do well by praying and fasting and by reciting Gayatri.

Sloka 39 to 49 1/2.

18 Rekhas Quarrelsome, false speech, hardheartedness, loss of money and troubles. Gift of ruby, gold, land or cow is fixed.

19 Rekhas Renunciation or death. Elephant or horse or a chariot drawn by these is to be gifted.

20 Rekhas Loss of intellect or doing sinful acts. White horse or cow is to be given in charity, or he should feed 10,000 Brahmans.

21 Rekhas Loss or absence of job, sinfulness or loss of wealth and gains. He should gift corn or install the idol of Brahma.

22 Rekhas Weakness, poverty, troubles from relatives, difficulties. A cow with a calf or 10 Mahadanas are prescribed.

23 Rekhas Many worries. The idol of Surya in gold is to be gifted.

24 Rekhas Lust for loose women. If the major period of a malefic is operating, the native is rejected by his relatives in that month and he has loss of wealth, change of place. Cows are to be gifted. Some Shanti also should be done.

25 Rekhas Misfortune from Grahas, wind disease or chronic indigestion. Feeding of Brahman is prescribed. He must perform Nava Graha Homas.

Notes

As we said above, these Danas and the like can be done only by Rajas and Maharajas, or by ministers at the expense of the State exchequer.

Sloka 50 to 55.

26 Rekhas Dullness, loss of memory, fickle nature. Worship of Vagisvari (Saraswati), gifting of honey and sugar, and performances of Homa are prescribed.

27 Rekhas Over-expenditure, worry and anxiety, unclear mind and intellect. Worship of Mahalakshmi and Homa are necessary.

28 Rekhas No gains, over-expenditure, fruitless labor, and failure to get money. Homa with Mantra of Surya god is prescribed.

Sloka 56 to 57.

29 Rekhas Worried. Gold is to be gifted to Vedic scholars, or half of the cost of that gold is to be donated to Brahmans. Then he will be free from diseases, become powerful, tranquil and long-lived. These malefic results will operate particularly when the period of a malefic is operating.

Notes

If there are 29 Rekhas there should be benefic results in that month. The native receives honor and respect.

Sloka 58.

30 Rekhas Benefic or auspicious results. Acquires wealth through business, as per the authoritative texts.

Sloka 59 to 63.

- 31 Rekhas Gain of money. The native does very good things of a useful nature.
 32 Rekhas Gain of children and wealth in that month.
 33 Rekhas Honor from the ruler, success in all efforts, money from business.
 34 Rekhas Good clothes, wide fame, righteous, undertakes pilgrimages.
 35 Rekhas Increase in splendor and property.
 36 Rekhas Best child is acquired.
 37 Rekhas A daughter is born.
 38 Rekhas Achieves the desired goals.
 39 Rekhas Money and precious stones are acquired.
 40 Rekhas Great wealth, many sources of income.
 41 Rekhas Great wealth.

Sloka 64.

- 42 Rekhas Brings splendor and happiness to the entire world. He is charitable, adored by the people, and enjoys luxuries. He is wealthy.

Sloka 65 & 66.

- 43 Rekhas Prosperity from many sources and happiness.
 44 & 45 Rekhas Wealth, honor, gains from virtuous acts, and becomes similar to Brahma.

Sloka 67 & 68.

- 46 Rekhas Many auspicious activities and happiness.
 47 Rekhas Has all the best qualities.
 48 Rekhas Shows kindness to all beings, has qualities of a ruler, splendorous, deeply attached to Dharma, righteous, wise, wealthy, best of the wise.

Sloka 69.

Now the results of the **chart drawn for the day** are explained. The day for Hindus starts from the local mean time of sunrise.

If Rekhas are 28 the results are average. If they are more than 28 there are favorable results. If they are less than 28 the results are unfavorable. When they are less than 14 Dharma, money and happiness are destroyed.

Notes

First we should draw Bhinnashtakavarga of natal chart. Then for the required day note Rekhas of the transiting Grahas in their respective Rasis as before.

Sloka 70 & 71.

If Rekhas of the required day are 15, then one has to face great sorrow.

- 16 Rekhas fear from the ruler.
 17 Rekhas Loss or destruction.
 18 Rekhas Loss of money.
 19 Rekhas Wicked mind.
 20 Rekhas Quarrels and expenses.
 21 Rekhas Sorrow affecting the heart.
 22 Rekhas Insult, humiliation and poverty.

Sloka 72.

- 23 Rekhas Destruction of Dharma.
- 24 Rekhas Sudden loss of money.
- 25 Rekhas Expenses.
- 26 Rekhas Quarrels.

Sloka 73 to 76.

- 27 Rekhas Average or mixed results.
- 28 Rekhas Gain of money.
- 29 Rekhas Respected by people.
- 30 Rekhas Honor from the ruler.
- 31 Rekhas All efforts get fulfilled satisfactorily.
- 32 Rekhas All efforts are successful.
- 33 Rekhas Plenty of profit.
- 34 Rekhas Gain of all kinds of prosperity.
- 35 to 56 Rekhas These give gradual successive increase of money.

In this way one has to determine the daily results of the transits. These results are given on the basis of Brahmayamala.

Sloka 77.

Marriage, Upasana (initiation into Gayatri and Vedas), starting of education, construction of Bhava and other auspicious functions also should be determined on the basis of Ashtakavarga. As long as this Ashtakavarga does not yield favorable results, till then one has to ascertain the good and bad results of the transits. When Ashtakavarga gives a favorable time one should not depend on the authority of the transits. That is, Ashtakavarga is more authoritative than the transit influences.

Sloka 78.

In determining the times of the above mentioned auspicious function, the mind should be concentrated on Ashtakavarga. We have to examine Ashtakavarga closely. Only a broad or general view of transits may be taken.

These views are based on a close study of Raja Martanda (of Bhoja), Jyotisha Sastra, Muhurta Ganapati, Yoga Yatra, Samhita Sara and the work of Marichi.

Sloka 79.

In fixing the time for marriage and other auspicious functions, one has to note the strength of Surya, Chandr and Guru. When these are strong in Ashtakavarga with more than 5 Rekhas in Rasis, then these auspicious functions can be undertaken. Fixing the time for these auspicious activities merely on the basis of transits is not correct. This is the view of the ancient Sages. Raja Martanda supports this view.

Chapter 5

ॐ Prastara Ashtakavarga ॐ

So far the author has elaborately explained the results of transiting Grahas on the basis of Bhinnashtakavarga and Samudaya Ashtakavarga.

It is equally important and necessary to have Prastara Ashtakavarga.

To prepare Prastara Ashtakavarga draw 96 squares - 12 for Rasis, 8 for Lagna, the luminaries and Grahas. Place Rekhas obtained by these 8 as we did in the section on Samudaya Ashtakavarga. Then we have to apply Trikona Sodhana (reduction of Trikona Rasis) and Ekadhipatyā Sodhana (reduction because of dual lordship). Next we have to calculate Sodhya Pindas.

The author now proceeds to describe these.

Sloka 80.

Draw 13 vertical lines and 9 horizontal lines to set 96 squares. 12 vertical squares are to be named after Rasis, and 8 horizontal squares are for Surya and Chandr, 5 Grahas and Lagna. Note Rasis occupied by Grahas in the sequence of Kakshyas – Sani, Guru, Mangal, Surya, Budh, Chandr and Lagna.

Prastara means Vistara (expansion) – Bhinnashtakavarga gets expanded here.

Notes

Here we start from Rasi occupied by Graha and note Rekhas and Bindus. Thus in our example chart Surya is in Vrischika. We give the figures thus.

	Rekhas are
Sy in Vrk	5, 3, 3, 4, 4, 6, 3, 3, 4, 4, 6 and 3.
Ch in Kum	5, 3, 4, 6, 6, 3, 5, 4, 2, 4, 3 and 4.
Ma in Sim	4, 6, 2, 2, 4, 2, 4, 4, 2 and 3.
Bu in Vrk	5, 3, 5, 3, 6, 4, 4, 3, 6, 4, 6 and 5.
Gu in Sim	7, 5, 3, 5, 5, 2, 5, 7, 2, 5, 7 and 3.
Sk in Tul	6, 2, 5, 5, 3, 5, 6, 4, 5, 4, 3 and 4.
Sa in Mak	2, 2, 3, 2, 4, 5, 4, 3, 4, 3, 2 and 5.

In Prastara Ashtakavarga the starting Rasi for each Graha is different. Otherwise it is the same as Bhinnashtakavarga.

Sloka 81.

After noting Rekhas for each we have to apply Trikona Sodhana.

Trikona Rasis are 1, 5, 9 for each Rasi. Thus we have **(a)** Mesha, Simha and Dhanur; **(b)** Vrisabha, Kanya and Makara; **(c)** Mithuna, Tula and Kumbha; and **(d)** Kataka, Vrischika and Meena.

Sloka 82 & 83.

- (a)** In Trikona Rasis note which Rasi has the lowest number of Rekhas. Deduct these Rekhas from other two Rasis. Rasi having the lowest number of Rekhas becomes Zero. Leave remainders in other two Rasis.
- (b)** If one of Trikona Rasis has no Rekha, the other two Rasis retain their Rekhas as before.

- (c) If all 3 Rasis have an equal number of Rekhas remove all of them and give them no Rekhas at all.

Notes

These rules are debatable. Jataka Parijata (9.38) speaks of deducting the lowest number from the other two Rasis. It does not refer to the elimination of the lowest number. Parasara observes: (*Sanskrit*)

Mantreswara writes: (*Sanskrit*)

Parasara would ask us to deduct the lowest number from the 3 Rasis. Mantreswara observes that if two Rasis have no Rekhas those in the third should be removed.

Jatakadesa Marga (9.32) states: (*Sanskrit*)

When one of the triangular Bhavas contains the least number of benefic Rekhas the figures in the other two should be altered so as to equal the least number. Jataka Parijata states the same view (10.38), though the previous verse (10.37) is ambiguous. The different views are based on two different interpretations given to Parashara's statement: (*Sanskrit*)

Literally, this means: 'When one of the 3 triangular Bhavas contains the least number of benefic Rekhas, the same is to be subtracted from the figures in each Rasi of the triangular group'. But (*Sanskrit*) cannot give this meaning. It means that 'the figures in the 3 Rasis of a triangular group are to be altered so as to equal the least number'. This interpretation was advanced by Balabhadra.

Our experience spread over more than 5 decades favors Balabhadra's view. This view is current in South India. The view offered by Mukunda Daivajna is not acceptable to us.

For our example chart we first give in a tabular form Trikona Sodhana as per our interpretation. Next we give Mukunda Daivajna's version. We begin with Dhanur Lagna which is numbered 1.

	1	2	3	4	5	6	7	8	9	10	11	12
Sy	3	3	3	4	3	3	3	4	3	3	3	4
Ch	3	4	2	3	3	4	2	3	3	4	2	3
Ma	2	4	0	2	2	4	0	2	2	4	0	2
Bu	3	4	3	5	3	4	3	5	3	4	3	5
Gu	2	2	3	3	2	2	3	3	2	2	3	3
Sk	3	4	3	2	3	4	3	2	3	4	3	2
Sa	2	2	2	2	2	2	2	2	2	2	2	2
Lg	4	3	0	1	4	3	0	1	4	3	0	1

The author's version gives the following Rekhas after Trikona Sodhana. Number 1 is Dhanur Lagna and 12 is Vrischika as before.

	1	2	3	4	5	6	7	8	9	10	11	12
Sy	0	0	1	0	3	0	0	0	1	3	0	1
Ch	0	0	3	0	1	2	4	0	2	0	0	1
Ma	0	0	0	2	2	0	0	1	2	2	0	0
Bu	0	1	0	1	1	0	0	1	1	2	2	0
Gu	3	0	2	4	0	3	4	0	5	3	0	2
Sk	2	1	0	3	4	0	2	2	0	0	3	0
Sa	3	0	0	1	0	2	3	2	1	2	1	0
Lg	0	3	0	0	1	0	0	1	0	2	0	4

Sloka 84 to 88.

Now Ekadhipatyā Sodhana (reduction for a Graha owning 2 Rasis. This does not apply to Surya and Chandr. Mangal owns Mesha and Vrischika, Sukr - Vrisabha and Tula, Budh - Mithuna and Kanya, Guru - Dhanur and Meena, and Sani Makara and Kumbha).

- (a) When of the two Rasis owned by a Graha one has a Graha and the other none, note Rekhas in a Rasi having a Graha. This is after Trikona Sodhana is done. If Rekhas in occupied Rasi are greater than those in the other eliminate the figures in unoccupied Rasi.
- (b) If Rekhas in the occupied Rasi are less then make Rekhas in unoccupied Rasi equal to the other.
- (c) If the figures in both Rasis are equal eliminate Rekhas in unoccupied Rasi.
- (d) If both Rasis are unoccupied and if Rekhas in both are equal eliminate both.
- (e) If both Rasis are unoccupied and Rekhas are not equal, make the larger figure equal to the smaller.
- (f) If there are Grahas in both Rasis owned by the same Graha there is no reduction.
- (g) If there are no Rekhas in one of the two Rasis, whether occupied or not, there is no reduction.

Notes

Let us apply these rules to our example chart. First we give the figures of Ekadhipatyā Sodhana as per our accepted Trikona Sodhana. Next we give the figures as per author's view of Trikona Sodhana. Number 1 is Dhanur Lagna and 12 Vrischika.

	1	2	3	4	5	6	7	8	9	10	11	12
Sy	3	3	3	3	3	0	0	4	3	0	3	3
Ch	0	4	2	0	0	2	2	3	3	2	2	3
Ma	0	4	0	0	0	0	2	2	2	2	0	2
Bu	3	4	3	3	0	0	3	5	3	3	0	3
Gu	2	2	3	2	0	3	3	3	2	3	3	3
Sk	2	4	3	2	2	3	3	2	2	3	3	2
Sa	0	2	2	0	0	0	0	2	2	0	2	2
Lg	1	3	0	1	1	0	0	1	4	0	0	1

The author's theory gives the following after second reduction.

	1	2	3	4	5	6	7	8	9	10	11	12
Sy	0	0	1	0	1	0	0	0	1	0	0	1
Ch	0	0	3	0	0	0	0	0	2	0	0	1
Ma	0	0	0	0	0	0	0	1	2	0	0	0
Bu	0	1	0	0	0	0	0	1	1	0	2	0
Gu	3	0	2	3	0	0	3	0	5	3	0	2
Sk	2	1	0	2	0	0	0	2	0	0	3	0
Sa	1	0	0	1	0	1	2	2	1	2	1	0
Lg	0	3	0	0	0	0	0	1	0	0	0	0

We have given both versions for those interested in doing research.

Sloka 89.

Now the author explains how to arrive at Sodhya Pindas for Rasis and Grahas. Rasis have multipliers (Rashimanas) and so have Grahas (Grahamanas).

From Mesha to Meena the multipliers are 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12. Multiply Rekhas left after two reductions by these numbers. This gives the product of Rasis for each Graha.

[Mes - 7 ♫ Vrb - 10 ♫ Mit - 8 ♫ Kar - 4 ♫ Sim - 10 ♫ Kan - 5 ♫ Tul - 7 ♫ Vrk - 8 ♫ Dha - 9 ♫ Mak - 5 ♫ Kum - 11 ♫ Min - 12.]

Next there are multipliers for Grahas. The figures of Surya, Chandr, Budh and Sani are to be multiplied by 5. The multiplier for Mangal is 8, for Guru 10, and for Sukr 7. These will give Graha Pindas.

The multipliers for Rasis are to be taken separately for each Graha. Take the total positions of Grahas and note Rekhas of that Rasi and multiply then by Graha's figure.

The total Pinda of Rasi of a Graha is to be added to Graha's figure. The total will give Sodhya Pinda of Graha. This is called Yoga Pinda.

Notes

In our example chart let us take Rasi Pindas. First we give the figures after Trikona Sodhana as per our belief. Next we give the figures as per the author's view.

1) (a) Surya has 3 Rekhas from Dhanur to Mesha, 4 in Kataka, 3 each in Simha and Vrischika.

Dhanur - $3 \times 9 = 27$; Makara - $3 \times 5 = 15$; Kumbha - $3 \times 11 = 33$; Meena - $3 \times 12 = 36$; Mesha - $3 \times 7 = 21$; Kataka - $4 \times 4 = 16$; Simha - $3 \times 10 = 30$; Vrischika - $3 \times 8 = 24$.

Total for Surya in Rasi is 262.

Similarly for Chandr Rasi product is 168; for Mangal 90; for Budh 245; for Sukr 243; for Sani 90; for Guru 231; and for Lagna 95.

(b) Surya and Chandr are in Vrischika. Mangal and Guru in Simha, Sukr in Tula, Sani in Makara, and Chandr in Kumbha in natal chart. We take Rekhas of each Graha in the concerned Rasi to get Graha Pinda. Thus we get the following: Surya 15; Chandr 10; Mangal 16; Budh 25; Guru 20; Sukr 21; Sani 10; Lagna 106.

(c) Total Sodhya Pindas (Yoga Pindas) are:

Sy 217 | Ch 178 | Ma 106 | Bu 270 | Gu 251 | Sk 264 | Sa 100 | Lg 201

2) As per the author's view we detail the figures as follows:

(a) Rasi Pindas:

Sy 36 | Ch 61 | Ma 24 | Bu 33 | Gu 190 | Sk 76 | Sa 82

(b) Graha Pindas are as follows:

Sy 15 | Ch 23 | Ma 16 | Bu 0 | Gu 50 | Sk 21 | Sa 0 | | Lg 0

(c) So total Sodhya (Yoga Pindas) are as follows:

Sy 51 | Ch 84 | Ma 40 | Bu 33 | Gu 240 | Sk 97 | Sa 82 | Lg 19

Chapter 6

ॐ Graha Janya Ashtakavarga Phala ॐ

ॐ Results of Ashtakavarga arising from Grahas ॐ

Sloka 1 to 3.

The problems concerning the father are to be known from Ashtakavarga of Surya.

From this Ashtakavarga we can know about the soul, one's own power of influence, the periods when the father has problems and difficulties, one's own ability and the like.

How to draw Ashtakavarga of Grahas on the basis of natal chart has been explained earlier.

9th Bhava from natal Surya is Rasi of the father. Yoga Pinda of Surya (explained in previous Chapter) is to be multiplied by Rekhas in this Bhava and divided by 27. Count the remainder from Aswini. When Sani transits this Nakshatra there are troubles and difficulties to the father.

Or the period of difficulty can be when Sani transits its 10th or 19th Nakshatra. These are Trikona Nakshatras. If at that time the major period capable of inflicting the death of the father is in progress then the father or a close relative on the father's side will die.

If in 4th Bhava from Surya there is Sani, Rahu or Mangal, and if that Bhava is not aspected by Guru or Sukr, then the native himself will be responsible for the destruction of the father.

Notes

These views are supported by Devashala and Mantreswara. Some take 10th also to be Rasi for the father; the author takes 9th.

5th from Lagna is Bhava of children. 9th from 5th indicates the native. Hence 9th is said to be Bhava of the father. But 4th is Bhava of the mother; and its 7th should indicate her husband. When 10th should be Bhava of the father. Parasara gives both Bhavas for the father. If 10th Bhava or 12th has Mangal and if at the same time 9th Lord is debilitated, Parasara states that the father is poor or loses all his wealth (Parasara Hora, 21.4).

In North India 10th Bhava and in the South 9th are treated as Bhava of the father. Western astrologers accept 10th. 10th is also Bhava of karma, profession, power and authority. Deva Kerala supports 9th Bhava.

3rd Bhava is said to indicate the father-in-law. It is 7th from 9th. 9th from Lagna and 9th from Surya refer to the father. Bhava Manjari also supports this view; and so does Uttara Kalamrita.

In our example chart Lagna is Dhanur. Its 9th is Simha. Surya is in Vrischika and its 9th is Kataka. In Surya Ashtakavarga both these Rasis have 4 Rekhas each. Yoga Pinda of Surya, as per our view, is 217. Multiplying it by 4 and dividing it by 27, we get the remainder 4 which is Rohini. Its Trikona stars are Hasta and Shravana. When Sani transited Hasta and when he came to natal degree of Surya in February 1952, the father died.

As per the author's view Yoga Pinda of Surya is 5. This leaves a remainder of 15. It is Swati, Satabhisha, or Ardra. The transit Sani was nowhere near when the father died.

The Trikona (10 and 19) Nakshatras are:

Aswini, Magha, Mula; Bharani, Pushya, Purvashadha; Krittika, Uttarashadha; Rohini, Hasta, Shravana; Mrigashira, Chitra, Dhanishta; Ardra, Swati, Satabhisha; Punarvasu, Visakha, Purvabhadra; Pushya, Anuradha, Uttarabhadra; Aslesha, Jyesta, Revati.

Sloka 4 & 5.

Note whether Lagna or Chandr is stronger. When Sani transits 9th from it and if this Sani is with or aspected by a malefic, find the period operating then. If it is a period capable of inflicting death of a parent there will be death.

Note Lord of 4th Bhava and in what Rasi he is in Rasi or in Navamsa. In Dasa of Lord of that Rasi or in Dasa of 4th Lord there is death of the father or of a paternal relative.

Sloka 6 & 7.

Note Rasi occupied by Chandr in father's natal chart and 8th from his Lagna. If one is born in 8th from his Chandr or from his Lagna or in his natal Chandr Rasi, he completes the works left unfinished by his father.

Lord of Rasi occupied by Chandr in father's chart, or Lord of the father's Lagna may be in Lagna of the native. Then also he will complete the work started by the father.

If 4th Lord is in 11th, and especially if this be 10th from Chandr Rasi, then he will be under the control of his father and he will complete the father's work.

Sloka 8 & 9.

If one is born in the father's Chandr Rasi, or in 3rd from his Lagna, or in his Lagna, he enjoys the father's wealth. If he is born in 10th from his father's Lagna or Chandr Rasi he does the same things as his father did.

If Lord of Chandr Rasi of his father is in Lagna of the native, he excels his father.

Note Rasi where there are no Rekhas in Surya Ashtakavarga. When Surya transits that Rasi no auspicious activity should be undertaken.

Sloka 10 & 11.

Note the month when Surya transits a Rasi in which in Surya Ashtakavarga there are no Rekhas. During that month are experienced sorrow, struggles and getting into quarrels. In this way the monthly results are to be predicted.

In Surya Ashtakavarga note 8th Rasi from natal Surya. Find how many Rekhas and Bindus are there. The total Rekhas in any Rasi being 8, Bindus (unpowerable points) are arrived at by deducting Rekhas from 8. Multiply these Bindus by Surya Sodhya or Yoga Pinda. Divide the product by 12. Count the remainder from Mesha. Take Rasi or 5th or 9th from it. In that month (solar month) the native's death may take place. In this way treat also other Grahas.

Notes

This is supported by Mantreswara and Devasala. Mantreswara states: (*Sanskrit*) 'Vardhayet' means multiply, not add.

As in the cases of Bindus from 8th to natal Surya in his Ashtakavarga we have to treat the others. This means the relatives indicated by several Grahas are thus: **Chandr** - mother; **Mangal** - brother; **Budh** - relatives; **Guru** - children; **Sukr** - wife or husband; Sani - life.

Sloka 12 & 13.

From Chandr we have to consider matters relating to mother, peace and mental satisfaction, mind and residence. From natal Chandr consider 4th Bhava for mother.

Note in Chandr Ashtakavarga Rasi in which there are no Rekhas. When Chandr transits that Rasi (those Nakshatras in that Rasi) no auspicious functions like marriage should be undertaken.

Note Rekhas in Rasi occupied by Lord of 8 Bhava from natal Chandr in his Ashtakavarga. If any auspicious work is undertaken when Chandr transits there, there will be fruitless labor, sorrow and ill health.

Notes

If Lord of 8th Bhava from natal Chandr occupies a Rasi where Lord owns 2 Bhavas, then the Nakshatras covered by these 2 Rasis cover under this rule.

Sloka 14.

Note Rekhas in 4th Rasi from natal Chandr. Multiply these Rekhas by Yoga Pinda of Chandr and divide it by 27. The remainder is to be counted from Aswini. When Sani transits that Nakshatra there can be the death of the mother.

Notes

We have also to consider the period operating at that time. If it indicates the death of the mother then only we can be definite. Otherwise there will be only illness.

Sloka 15 to 17.

Alternatively we can predict the illness or death of the mother. Note whether Mangal or Sani are in 4th from Lagna or from natal Chandr; or note whether Mangal or Sani is aspecting that Rasi. If so, during that transit of Mangal or Sani in these Rasis there is illness or death of the mother.

If at that time Dasa and Antardasa do not indicate the death of the mother then the native dies or he goes to a foreign country.

Note Rasis occupied by Lords of 4th and 8th from natal Chandr. Then note Navamsa Rasis occupied by them and their Trikona Rasis. When Surya transits these Rasis then there can be the death of the mother.

In the same way find Navamsa Rasis occupied by Lords of 4th and 8th Rasi from Lagna. When Surya transits these Rasis the mother can pass away.

Notes

In a chart Lagna was Meena, with Chandr in Makara. 4th and 8th Lords occupy Navamsa Rasis Dhanur and Meena respectively. These Lords from Chandr occupy Navamsa Rasis Vrischika and Meena respectively. Meena is common to both. When Surya was transiting Meena, she passed away. At that time the major period of Budh (Dhanur) and the sub period of Sukr (Vrischika) were operating.

Sloka 18 to 21.

From Mangal we can know about brothers, strength, courage and the like. Note Ashtakavarga of Mangal. So in the case of other Grahas, it is Ashtakavarga before reductions.

Brothers are to be divined from 3rd Bhava from Mangal, and multiply them by Sodhya Pinda of Mangal. Divide it by 27 and count the remainder from Aswini Nakshatra. When Sani transits that Nakshatra the brother's death can be predicted.

After Trikona Sodhana and before Ekadhipatyā Sodhana note Rasi or Rasis where Rekhas are greater than the rest. In Trikona Rasis of these Rasis, when Mangal transits, the native acquires land, house, wife and the like. When he transits Rasis having few Rekhas then there is loss of land, wife, house and the like.

If at the time of birth in natal chart Mangal is weak then generally the brothers are happy and long-lived.

Notes

Jataka Parijata gives a clue to find out the number of brothers a native may have. The author states (12.20): Note how many Grahas have benefic Rekhas in 3rd place from Mangal in Mangal

Ashtakavarga; deduct those that are enemies and debilitated. The remainder will give the total number of brothers and sisters to be born.

This may not be absolutely reliable since other factors also have to be considered. In times of family planning this view can be correct.

Sloka 22.

In Mangal Ashtakavarga perform both kinds of reductions (Sodhana). Then note Rasi where Mangal has no Rekhas. When Mangal transits that Rasi the native loses land, house and wife. The reverse will be the case when he transits other Rasis.

Sloka 23.

From Budh take 4th Bhava. From this we can learn about friends, relatives, family, maternal relations, business (trade), speech, gold and career. 5th Bhava from Budh gives details about writings, intellect, Mantra Shakti and the like.

Notes

In Budh Ashtakavarga we have to perform 2 reductions (Sodhana). Only for Mangal the author seems to have treated before and after reductions.

Sloka 24.

After 2 reductions we have to note Rekhas of Budh on the various Rasis. Note Rekhas in 4th Bhava from Budh. Multiply these by Sodhya Pinda of Budh and divide it by 27. The remainder is to be counted from Ashvini. When Sani transits that Nakshatra or its 10th or 19th Nakshatra then he brings the loss of maternal uncle, friends and other things mentioned above.

Sloka 25.

For Guru we can know about the colors of clothes, umbrella, fame, conveyances, children, money, wealth, strength of the body and intellect. 5th from natal Guru indicates education, children, intellect, Dharma and authorship.

Sloka 26.

Note Rekhas contributed by various Grahas to 5th Bhava from natal Guru. Leave aside Rekhas contributed by his enemies and by those who are debilitated. The remaining ones will indicate the number of children.

Notes

Jatakadesa Marga (16.17) states thus: When Rekhas in Guru Ashtakavarga are correctly asserted find the number of Rekhas that are in 5th Bhava from Guru. Out of this omit those Rekhas contributed by Grahas in enemy's Bhavas, by Grahas in debilitation, and by those who are combust. The remaining will give the number of children. This number is to be increased due to Grahas in exaltation, in their own Bhavas, in their Mulatrikonas and so on. The sex is to be determined by the contributing Grahas in question.

In our example 5th from Guru has Rekhas from Surya, Chandr, Budh, Sani, and Lagna. No one is in an enemy's Bhava or is debilitated. Sani is in his own Bhava and we double the number. Guru aspects that Bhava which is his own and we double Lagna figure. Thus there should be 7 children. In 12th we have Surya and Budh. One had died. There are 6 surviving children. Surya and Lagna gave 2 sons. The others are daughters.

Sloka 27 & 28.

When Guru is in 5th Bhava from natal Lagna and is exalted, the number of children arrived at must be trebled. If Guru is in 5th Bhava which should be Dhanur or Pisces, the number of children arrived at must be doubled. If Guru in 5th is exalted or is in his own Rasi and is aspected by benefics, one can presume more children than Rekhas. The number of odd Rasis as Navamsas of 5th Bhava indicate sons and the even Rasis indicate daughters.

Sloka 29.

Note the number of Navamsa of 5th Bhava. The number of children will be equal to the number of the elapsed Navamsa of that Bhava. Or the children may be the same as Navamsa occupied by 5th Bhava. Or note Rekhas in Rasi occupied by 5th Lord. The number of children is to be determined on the basis of these Rekhas. Or note Rekhas in 5th Bhava from Lagna in Guru Ashtakavarga. These Rekhas will give the number of children.

Notes

These views are debatable. In one chart 5th Bhava from Lagna in Guru Ashtakavarga has 7 Rekhas. Guru has not contributed any though he was exalted in 5th. 5th from Guru has only 4 Rekhas. 5th Lord Chandr posited in Makara has in his own Ashtakavarga 5 Rekhas. In Guru Ashtakavarga Makara has 6 Rekhas. 5th Lord is in 6th Navamsa. Guru is in 7th Navamsa. The native had 4 sons and 5 daughters, out of whom 1 son died at the age of 2. All this is meant to show the difficulties in fixing the number of children on the basis of Ashtakavarga alone.

Sloka 30.

Take Guru Ashtakavarga after 2 reductions (Sodhana). Omit Rekhas of the malefic and make a total of the rest. This will give the number of children.

Notes

In Ashtakavarga of any Graha we can know Rekhas contributed by benefics and malefics. Once the reductions are made we do not know which Rekhas are contributed by benefics. If Guru and Mangal are in the same Rasi are we to omit Rekhas in that Rasi or accept them? Should Sani in Makara as in our example chart be treated as contributing malefic Rekhas? These are unanswerable questions. The very fact that the author has given 4 different methods from verses 26 to 30 shows that the author himself was not sure. Using these 4 methods we can only justify the events after they have taken place. We cannot predict in advance. In such a situation what is the value of these methods. We should be able to predict in advance, not be satisfied offering an explanation after the events have occurred.

Sloka 31.

If in natal chart malefics are in Bhavas 2, 5 or 12 there are few children. If Guru is in 5th Bhava then also there are few children. If Guru in 5th Bhava is aspected by Lord of 5th Bhava there will be few children; but these will be sons.

Notes

In the chart of a person born in Meena Lagna ($25^{\circ} 53'$) Guru is in 5th ($21^{\circ} 58'$) aspected directly by Lord of 5th Bhava Chandr ($10^{\circ} 45'$). He had 9 children, of whom 1 died. The author's statement is proved false. In another nativity Guru was in 5th (Makara) and Sani in 7th (Meena). 5th and 7th Lords have exchanged Bhavas. The native had only 2 sons, and no daughter. In actual experience the association of Guru with 5th Bhava shows more daughters generally, and Sukr's association shows sons also. But the example cited above shows no daughters. First example shows 5 daughters and 4 sons. That is, any generalization is futile.

The author seems to believe that a Karaka (significator) posited in that Bhava destroys that Bhava - 'Karako Bhava nasaya'. Guru as Karaka for children destroys or gives less number of children when posited in 5th Bhava. Does Guru in 2nd destroy wealth as he is the significator of money? This is not borne out by facts. Aspects of benefics as such a Guru may not prove adverse. But in the first example Guru is aspected by combust Chandr; and yet he gave a large number of children. Guru exalted and retrograde in 5th from Lagna has 7 Rekhas in his own Ashtakavarga. Does Sukr in 7th destroys the partner? We reply in the negative. Does Sani in 8th destroys longevity? Here an exception is made by the authorities. There is a case where Sani in 8th for Tula Lagna killed the native even before he was 30.

Devasala states that when malefics are in 8th and 12th Bhava the native has few children and no wealth. If 8th has Sani he aspects 5th and 2nd. If 12th has Mangal he aspects 7th. 12th

Sani aspects 9th which is also Bhava of children, being 5th from 5th. But what happens when this Sani is exalted or in his own Bhava?

We have to examine the chart, not merely Ashtakavarga, to find out whether the family becomes extinct or not. We have also to consider Saptamsa. Moreover, one should examine the charts of the wife and husband, and consider Bija Sphuta and Kshetra Sphuta.

Sloka 32.

Note in Guru Ashtakavarga Rekhas in 5th Bhava from his natal position. If there are 3 Rekhas, one has few children. This is the view of Devasala.

Notes

This does not deny children. When does one have children? Jatakadesa Marga states (16.24 - 25): Note where 5th Lord is and in what Navamsa he is. Note Rasi in which Mandi is located, and which Navamsa Mandi occupies. In these 4 Rasis find from Astakavargas of the owners of those Rasis which Rasi has more Rekhas. When Guru transits that Rasi then there will [be] a son. 5th Lord is to be considered from Lagna, from Chandr and from Guru. Also take Trikona Rasis of these Bhavas.

Note when Lord of Lagna, Lord of 5th, or Guru transits Rasi occupied by the owner of 5th Bhava in natal chart, or Trikona Rasis. Then there will be born a child.

If Lords of 1, 5 and 7 are together in any Rasi there will be children during that period.

Sloka 33.

In Guru Ashtakavarga note Rekhas in 5th Bhava from natal Guru. Multiply these Rekhas by Guru Sodhya Pinda. Divide it by 27, and count the remainder from Ashvini. When Sani transits that Nakshatra there is trouble for the son. Consider also the transit in 10th and 19th Nakshatra transit.

Notes

In our example chart Guru has 5 Rekhas from his natal position. As per our Trikona and Ekadhipatyas Sodhana, Sodhya Pinda of Guru is 251. Multiplying it by 5 and dividing it by 27, we get 13 as remainder. When Sani transited Hasta she lost a son in 1952.

As per the author [of] Mukunda Daivajna Sodhya Pinda of Guru is 240. The remainder is 12, giving Uttara Phalguni. When Sani transited that Nakshatra nothing had happened.

Sloka 34.

From Sukr we know about Virya (fertility of the sperm), the organs of generation, the physical beauty, marriage, conveyances, and ability to have children.

7th Bhava from Sukr speaks about women, happiness from the loved woman, increase of physical beauty through cosmetics and the like, and such other things.

Sloka 35 & 36.

After 2 reductions (Sodhana) [in] Sukr Ashtakavarga note Rasis in which there are more Rekhas. When Sukr transits these Rasis the native has wealth, wife, land and the like.

Sloka 37.

Note Rekhas in Sukr Ashtakavarga in Rasis occupied by Sukr and Lord of 7th. That gives the number of women involved in the native's life. In the case of Rajas and Maharajas this may be true; and in their cases the number of women indicated may be doubled.

Notes

Jatakadesa Marga states (13.17): Rekhas after 2 reductions are to be taken. Find Rekhas in Rasis occupied by Lords of 7th and 9th Bhava from Sukr and Grahas owning 9th Bhava from natal Lagna and Chandr. This will denote the number of women the native will have. Or the figures (after 2 reductions) in the exaltation and debilitation Rasis of Graha owning 7th Bhava will correspond to the number of marriages the native may have. In the case of a difference

between these 2 results take the lowest when Lord of 7th is weak, and the highest when that Graha is strong.

In one chart Sukr was in Vrischika. 7th from him has no Rekhas (after 2 reductions) and 9th has 2 Rekhas (as per our method). He had 2 marriages. 7th Bhava from Lagna in Sukr Ashtakavarga has no Rekhas, and 9th has 2 Rekhas.

Let us not forget that with modern times it is not possible to have 2 or more living wives; if the previous one died or divorced, it may be possible.

Sloka 38.

The number of Navamsa occupied by Sukr give the number of women or take the number of Navamsa of 7th Bhava. That will give the number of women who will be compatible and loving.

Sloka 39.

Note Rasi in 7th from Sukr. The direction in which Lord of that 7th Bhava is placed in natal chart, the wife or husband comes from that direction or the direction can be given from Trikona Rasis of that 7th Bhava.

Notes

The directions are East for Mesha, Simha and Dhanur; South for Vrisabha, Kanya and Makara; West for Mithuna, Tula and Kumbha; and North for Kataka, Vrischika and Meena.

Jatakadesa Marga (13.13) states: one will get his wife from the direction indicated by **(a)** Rasi of Graha occupying or aspecting 7th Bhava, or **(b)** Rasi revealed by the total of the figures for Lord of 7th and Sukr. The distance of the places in these several directions is to be guessed according to Navamsas of the above. Fixed Navamsa shows very near, dual Rasi indicates moderate distance and moveable one gives a distant place.

If Lord of 7th is strong the partner comes from a very rich family. If he is weak the partner is from a poor family and the wife will not be beautiful (13.14).

The time of marriage also is given in the same text thus: note **(a)** Graha occupying 7th Bhava, **(b)** Graha aspecting at, **(c)** Graha owning 7th from each of the two above, **(d)** Graha owning Rasi or Amsa occupied by Grahas in (c) above, **(e)** Graha ruling Nakshatra occupied by Sukr, or **(f)** Graha owning Navamsa occupied by Lord of Lagna. During the major or minor periods of any one of these the native gets married. Some hold that marriage may take place in Rahu's major or minor period (13.30).

The time when Sukr, Lords of 1st and 7th Bhava and of Bhava occupied by Chandr transit **(a)** 7th Bhava counted from (a) or (b), **(d)** 9th or 5th Bhava, **(e)** when Guru transits Rasi or Navamsa of 7th Bhava or their triangular Rasis - any of these can bring about the marriage of the native (13.31).

All about one's wife based on natal Chandr's position and on Graha owning that Rasi will reveal whether one fulfills duty of a partner with his wife, children and the like.

Sloka 40 & 41.

7th from Lagna can be natal Chandr Rasi of the partner, or it can be Trikona Rasi from 7th, or Rasi where 7th Lord is located, it can be Chandr Rasi of the partner, or take Rasi where 7th Lord is posited. The natal Chandr Rasi of the partner can be 5th or 7th from it. Or it can be 7th Lord's exaltation or debilitation Rasi, or it can be Trikona Rasi from Navamsa position of 7th Lord, or find whether Lagna or Chandr is stronger. From the stronger take 9th Rasi. If this or Lagna or natal Chandr Rasi can be Chandr Rasi of the partner, the native will have children. If any of these Rasis is not natal Chandr Rasi of the partner, the native has no children.

Notes

In a chart 7th is Kanya and its natal Rasis are Makara and Vrisabha. 7th Lord is Dhanur and its Trikona Rasis are Mesha and Simha. His first wife had natal Chandr in Dhanur and his second was born when Dhanur was rising.

Jatakadesa Marga (13.15, 16) states: **(a)** Rasi occupied by Lord of 7th, **(b)** his Navamsa Rasi, **(c)** his exaltation Rasi, **(d)** his debilitation Rasi, **(e)** Rasi having Sukr, **(f)** 7th from Sukr, **(g)** Chandr's Dwadasamsa Rasi and its Trikona Rasi, **(h)** Rasi containing the highest number of Rekhas in Chandr Ashtakavarga, and **(i)** Rasi having the greatest number of Rekhas in Sarvashtakavarga - if any of these happen to be natal Chandr Rasi of the wife, it indicates prosperity. The same holds good in Ashtakavarga of Sukr, and in 7th Bhava from it as well, if the same contains a good number of Rekhas. In Chandr Ashtakavarga note Rasi or Rasis having the same number of Rekhas as are in Rasi occupied by Lord of natal Chandr Rasi. Also note Rasi or Navamsa occupied by Lord of Lagna in the same Ashtakavarga. The woman born in any of these will be a good partner providing prosperity.

These 2 verses are from Prasna Marga. Each Navamsa has a duration of $03^{\circ} 20'$. Each Nakshatra covers $13^{\circ} 20'$.

Sloka 42.

Note in Sukr Ashtakavarga which Rasi has the greatest number of Rekhas. If the native's wife is born in that Rasi she brings prosperity to the husband's family. If she is born in Rasi having the least number of Rekhas the native's children and money will be less.

This is supported by Mantreswara.

Sloka 43.

If 7th Lord is in his own Bhava, or is exalted, or in a friend's Bhava, or is in his own Navamsa, the appearance of the wife will be similar as governed by that Graha.

Notes

Character, nature, appearance of the wife will be those revealed by that Graha. Prasna Marge gives some more details on this question. 7th Bhava, 7th Lord, Graha aspecting 7th, Graha in 7th and Sukr are to be taken into consideration while determining the nature, character and appearance of the wife. From 7th Lord determine the nature and form of the wife (20.4). From 7th Bhava determine as follows:

Mesha	Deeply interested in having a vision of the gods.
Vrisabha	Gives the best food and drink.
Mithuna	Keeps the domestic articles clean and pure.
Kataka	Deeply fond of bathing, good clothes and good ornaments.
Simha	Religious bent of mind.
Kanya	Seeks to collect beautiful domestic articles and perfumes.
Tula	Profound and clever in speech.
Vrischika	Clever in preparing food.
Dhanur	Fond of hearing Puranic stories.
Makara	Fond of soft beds and light dress.
Kumbha	Engaged in storing grains and corn.
Meena	Collecting bronze vessels, sweet speech, and skilled in fine arts (20.5)

If Lord of 7th or Sukr is in Rasi of a benefic or is in Navamsa of a benefic, and if Lord of 10th is strong, the native marries a woman of good qualities. If 7th, 7th Lord, or Sukr is strong and is aspected by Guru, one has devoted wife. If Lord of 7th or Surya is aspected by Sukr or Budh, and then Lord of 7th is associated with Guru, the wife will be chaste and virtuous. If Lord of 7th is in Kendra and is aspected by benefics, or is posited in a benefic Rasi and Navamsa, wife is a paragon of chastity. If Lord of 7th or Surya is in a malefic Rasi and Navamsa, or is aspected by or associated with malefics, the wife will be inclined to vice. When Rahu or Ketu occupies 7th Bhava, when it is aspected by malefics, when 7th Bhava falls in a malefic Navamsa - the wife is

sinful, she is inclined to poison her husband, she has an evil reputation and she has quarrelsome nature (20.27 - 32).

There are many other useful details in this Chapter of Prasna Marga.

Sloka 44.

The color of the wife is similar to Lord of Navamsa occupied by Sukr. Or note Lord of Navamsa occupied by Chandr. The color of the wife is that of this Lord faced with that indicated by 7th Lord. Determine on this basis her nature and qualities.

Sloka 45.

If Sani is in a Trikona from Sukr it is inauspicious for the wife. Guru in a Trikona from Sukr gives troubles to her. Determine the strength or weakness of Grahas signifying the wife, and determine the nature, qualities, and form of the wife from Ashtakavarga of Sukr.

Sloka 46.

If Sukr is in Makara or Kumbha Rasi or Navamsa, or if Sukr is with Sani, or if Sukr is in Kanya Navamsa or if a malefic is there - then the native is after low or lose women.

Notes

Prasna Marga (20.16) states: If Sukr is with Sani and a malefic is with 8th from Sukr the wife has an unnatural death. Accordingly as Sukr occupies a quadruped Rasi (second half of Dhanur, first half of Makara, Mesha, Vrisabha and Simha), the decanate of a bird or a watery Rasi, death will be due to an animal or a bird or water. If Sukr occupies watery Rasi along with Chandr the wife dies by drowning.

Sloka 47.

If Sukr is in Rasi or Navamsa of Mangal, or if Sukr is with or aspected by Mangal, then the native is attached to or is involved with other women in a bad way.

Notes

Prasna Marga states the same view about the wife of the native - (*Sanskrit*). The word 'Krura' may also mean violent sex; or she prefers a violent physical brute (20.11).

Sloka 48.

If 7th in Rasi or Navamsa is owned by Sani, or if 7th Navamsa is owned by Mangal and if Sani aspects this Mangal, the native has a prostitute, a servant-maid, a fickle minded woman, or one who causes troubles and worries to her husband.

Notes

Prasna Marga states (20.12): If Sukr is in Rasi or Navamsa of Sani, or is aspected by or joins Sani, or Sukr is in Kanya Rasi or Kanya Navamsa, the wife will be a low breed one.

When Sukr is in a moveable Rasi and is between 2 malefics, while Sukr is with or aspected by Sani, the native's wife has a loose character.

But one should be very cautious about pronouncing a judgment on a woman's character. People born in Kataka Lagna do not have a happy conjugal life. We should not blame Mangal or Sani unnecessarily.

Jatakadesa Marga (13.25) states: When the malefics are in 7th, the woman born thus becomes a widow; if Graha in 7th has a mixed nature she marries again. If there is in 7th a weak malefic aspected by a benefic she will be left by her husband. If Sukr and Mangal occupy each other's Navamsa the woman is after other man. If these 2 Grahas are associated with Chandr in 7th Bhava she associates with other man at the instance of her own husband.

This is also stated in Saravali. Jatakadesa Marga (13.4) states: If Sukr with Surya is in 5, 7 or 9, or if a strong Mangal is with Surya in 5, 7 or 9 - then there is loss of wife. If a benefic Graha is in debilitation in 7th which is an enemy's Bhava the wife will be wicked in disposition or she becomes a prostitute.

Sloka 49.

If Chandr is in a Navamsa with a malefic, and if it is 7th or 12th Bhava, or if Sukr is with a malefic, the native suffers sorrow because of a woman, and he faces difficulties and sorrows.

Notes

Prasna Marga (20.9) states: If Sukr is wedged in between malefics without any benefic influence the native's wives life will be endangered or she may die. If malefics are in 4th and 8th from Sukr without any benefic influence, some danger or accident will befall the wife. If Surya and Rahu are in 7th the native will waste his money on a woman.

If Sukr is in a moveable Rasi hemmed in between malefics, and is with or aspected by Sani, the wife becomes an outcaste (20.10). If [in] Sukr Ashtakavarga 7th from Sukr has more Rekhas contributed by malefics, and if Gulika is in a Trikona from Sukr, the wife will die soon (20.13).

Sloka 50.

Take Rekhas in 7th Bhava from Sukr and multiply them by Sodhya Pinda of Sukr. Divide the product by 27 and count the remainder from Ashvini. When Sani transits that Nakshatra or its 10th or 19th, then there is trouble for the wife.

Sloka 51.

From Sani we know about longevity, profession or business or livelihood, death, sorrow, difficulties, total loss, greatest fears, troubles and the like. These things are to be detailed from 8th Bhava counted from natal Sani.

Sloka 52.

Have Ashtakavarga of Sani. Then perform 2 reductions (Sodhana) and calculate Sodhya Pinda of Sani. Multiply this by Rekhas of 8th Bhava from natal Sani. Divide this by 27 and count the remainder from Aswini. When Sani or Guru transits this Nakshatra or its 10th or 19th, there can be the death of the native.

Notes

Take the example chart. As per our method Sani's Sodhya Pinda is 100 and Rekhas are 2. The remainder is 11. When Guru or Sani transits Purva Phalguni, Purvashada or Bharani, death can take place.

As per the author's method Sodhya Pinda is 82 and Rekha is 1. Nakshatras are Aswini, Magha and Mula.

Sloka 53 & 54.

In Ashtakavarga of Lagna or Sani find Rekhas in 8th from Lagna or from natal Sani. Multiply these Rekhas by Sani's Sodhaya Pinda, divide the product by 27, and count the remainder from Ashvini. Take also its 10th and 19th Nakshatra. The quotient of Rekhas multiplied by Sani's Sodhya Pinda and divided by 27 gives the years. If the quotient exceeds 100, deduct 100. This is Ayu Pinda. As per the method of Samudaya Ashtakavarga, get the rectified longevity. This gives the time of death, if the period and sub period of Grahas also coincide.

Notes

The method of determining longevity as per Samudaya Ashtakavarga is explained in 8th Chapter. Mantreswara, however, considers Ayu Pinda to be Ayumana (longevity).

Sloka 55.

Note in Ashtakavarga of Sani Rasi where there are no Rekhas. When Sani, Surya and Chandr transit that Rasi, death is likely. But if Dasa and Antardasa do not indicate death, there will be only illness or some serious trouble. The reference to Bhinastakavarga only.

Sloka 56.

We have to know about the father from Surya, about the mother from Chandr, about the brothers from Mangal, about the brothers of mother and maternal relatives from Budh, about knowledge, virtuosity and children from Guru, and about the wife from Sukr.

As before we have to consider Nakshatras for these Grahas. When Sani transits those Nakshatras the death of these may happen.

Sloka 57 & 58.

What Grahas and Bhavas signify should be noted first. Then determine which Graha is capable of causing death.

Note Rasi and Graha which can cause death. Then multiply Rekhas of that Rasi by Sodhya Pinda of the concerned Graha. Divide the product by 27, count the remainder from Aswini. When Sani transits that Nakshatra or its 10th or 19th Nakshatra, the death of the father, mother, brother, children or wife may be known. It may be the death of the persons of those closely related to these. If the death of the person concerned is not possible then there would be loss of their property or prosperity.

Notes

Surya is the signifier of the father. 9th from natal Surya indicates the father. Rekhas in this Bhava are to be multiplied by Sodhya Pinda of Surya. In the same way treat the other Grahas. The signifier of the mother is Chandr. We have to take Rekhas in 4th Bhava from Chandr. The signifier of friends and of the maternal relatives is Budh. We should take 4th Bhava from natal Budh. Similarly 5th from Guru and 7th from Sukr have to be considered. One's own death is to be known from Sani and from Rekhas in 8th from natal Sani.

22nd Nakshatra from the birth Nakshatra is called **Vainasika** (destructive). It falls in 10th or 11th Rasi from natal Chandr. Sani's conjunction with this Nakshatra is destructive. Hence it is called 'Manda-Vainashika Nakshatra', says Kala Prakasika.

One way is to take Rekhas in the concerned Rasi after 2 reductions. Another method is to take Bindus. Multiply Bindus by Sodhya Pinda of the concerned Graha, divide it by 12. Count the remainder not from Aswini, but from Mesha. We get a particular Rasi and we should take its Trikona Rasis also. When Sani transits those Rasis, the death of father, mother and brothers can be known.

Bindus (unfavorable) are obtained by deducting Rekhas from 8.

In our example, as per our Trikona Sodhana, Sodhya Pinda of Surya is 217. Rekhas in 9th are 4 and so are Bindus. Multiplying 217 by 4 we get 868. Dividing it by 12 we get 4 as the remainder. It is Kataka and Trikona Rasis are Vrischika and Meena. Sani was transiting Kanya which is 7th from Meena in February 1952 when her father died.

According to the author's theory of Trikona Sodhana, Bindus are 8 and Sodhya Pinda of Surya is 51. The remainder is zero, giving us Meena. Even here the transit Sani was in 7th when the father died.

Sloka 59.

Note Graha which is the weakest in natal chart. Apply Rekhas to Sodhya Pinda of Graha. Take the remainder and count it from Mesha. If it is 5 malefic results may get altered benefic ones; and the benefic results will become malefic. In the case of Sani, if Sani is weak, the result is favorable; and if he is strong, the result will be malefic.

Sloka 60.

The favorable or unfavorable results given by a Graha must be considered only from the concerned Graha's Ashtakavarga. Without the application of Ashtakavarga the benefic or malefic nature of the results of the major and minor periods of Grahas cannot be determined.

The periods are those according to Vimsottari system.

Chapter 7

ॐ Bhava Janya Ashtakavarga Phala ॐ

ॐ Results of Ashtakavarga from Bhavas ॐ

Sloka 1.

What Bhavas signify is given first. From Lagna we can know about the body and its appearance or health, height and breadth, prosperity and the like.

2nd Bhava Good fortune, truthfulness of speech and wealth.

3rd Bhava Sound of speech, courage, strength, brothers.

Sloka 2.

4th Bhava Mother, happiness, relatives, friends, house, conveyances and the like.

5th Bhava Nature, education, intellect, Mantra Shakti, children and the like.

6th Bhava Collaterals, enemies, wounds, diseases.

7th Bhava Going to a distant place, wife or husband, happiness and pleasure of love etc.

Sloka 3.

8th Bhava Loss or destruction, diseases, mental worry and anguish and death.

9th Bhava Fortune or luck, preceptors, Dharma.

10th Bhava Drought or excessive rainfall, fame, respect and honor, ownership of lands, influence or authority, livelihood, good conduct, good or bad deals and Purusharta (goals or ends of life).

Sloka 4.

11th Bhava Prosperity, income, acquisition of wealth.

12th Bhava All forms of expenditure; sinful conduct, brooding or worries, loss of or injury to the body.

Sloka 5.

Various items signified by 12 Bhavas have to be examined by the wise astrologer. Note which Bhava has a malefic and which Graha destroys the significations of that Bhava. Note also which Bhava has a benefic and which Graha promotes the progress of that Bhava. Also note which Bhava has both a benefic and a malefic and how they give mixed results.

Notes

Benefics promote the progress of the significations, while malefics destroy them. Malefics in 6, 8 or 12 Bhava destroy those signified by them. They destroy respectively disease, death and expenditure. Hence we need benefics in Kendras and Trikonas and malefics in 6, 8 and 12 [Dusthanas].

We should remember natural and functional benefics, and natural and functional malefics.

Sloka 6 & 7.

When there are benefics in 6, 8 and 12 they give unfavorable results. If there are malefics in 6, 8 and 12 they give favorable results.

But if a malefic is in his own Bhava, in a friend's Bhava, in its Mulatrikona Rasi, or in exaltation either in Rasi or in Navamsa, it gives favorable results only.

Notes

If a benefic is combust, is debilitated, is in an enemy's Rasi or Navamsa, it gives unfavorable results only.

When a benefic owns 6, 8 and 12 and if it is exalted or in a friend's Bhava, then gives malefic results only. A malefic owning a Kendra or Kona is exalted or in a friend's Bhava, it gives good results.

Sloka 8.

Note Bhava having 42 Rekhas. That Bhava gives the best favorable results. A Bhava having 28 Rekhas shows average results. A Bhava having 14 Rekhas indicates the lowest results. A Bhava having less than 14 Rekhas destroys it.

Sloka 9 & 10.

If there are no Rekhas in Lagna the native suffers from several illness and is denied happiness. Similarly we give the results of Bhavas having no Rekhas.

2nd Bhava - poor; 3rd Bhava - weak, cowardly; 4th Bhava - no happiness; 5th Bhava - wicked mind or intellect; 6th Bhava - victorious and destroys foes; 7th Bhava - denial of marital happiness; 8th Bhava - long life; 9th Bhava - sinful; 10th Bhava - no self-respect or honor and no livelihood; 11th Bhava - beggar; 12th Bhava - wealthy.

Notes

The author has depended on Saravali for these remarks. When a benefic or a malefic Bhava is weak its respective strength gets weakened.

Sloka 11.

While predicting the results of a Graha's Dasa, treat Rasi in which natal position of that Graha is as Lagna. Then the various Bhavas from it have to be examined with their respective Karakatwas as if the planetary position is in Lagna.

Notes

This view has the support of Mantreswara. From the concerned Bhava 9th represents the father when its Dasa is operating.

Sloka 12.

Note the place in Rasi and in Navamsa occupied by Graha in natal chart. When that Graha transits that Rasi or Navamsa Rasi it gives the results, good or bad.

Notes

Suppose Surya is in Makara both in Rasi and in Navamsa. The good or bad results are revealed when Surya transits Makara - during his transit in Navamsa upto Mesha (i.e. upto his transit in Makara $13^{\circ} 20'$).

Sloka 13 & 14.

Note at the time of birth in which Rasi a Graha is situated. Treat this as Lagna and the other Bhavas follow it till 12th from it. Then prepare Ashtakavarga of Grahas starting from that Rasi as Lagna. Then note which Bhava has more Rekhas and which has less.

When the signifying Graha transits from that Rasi to 12th Bhava, note Bhava having more or less Rekhas. More Rekhas give favorable results, and less will show unfavorable results. When any Graha transits Bhava having less Rekhas there is the destruction of or trouble to that Bhava. If 2 or more Grahas transit the same Rasi at same time the significations of that Bhava prosper.

Sloka 15.

When Karaka (signifying) Graha has more Rekhas in a Rasi, its transit there gives very good results. If there are no Rekhas the results then are highly adverse. When does a Graha give good or bad or mixed results? Thus we have to prepare Prastara Ashtakavarga, and then note in which Kakshya it is.

Notes

Kakshyas were explained earlier. They follow the sequence of Sani, Guru, Mangal, Surya, Sukr, Budh, Chandr and Lagna.

Sloka 16.

First calculate Sodhya Pinda of Lagna. Multiply this by Rekhas in 12 Bhavas separately. Divide it by 27 and count the remainder from Aswini. When Sani transits that Nakshatra the concerned Bhava is in trouble or difficulties.

Notes

A native has Mesha Lagna. Sodhya Pinda of Lagna is 220. When is Lagna put to troubles and difficulties. Rekhas in Lagna are nil. Multiplying these 2 we get zero. The quotient is zero and so is the remainder. Nakshatra is Revati. When Sani transits this Nakshatra the native will face illness and other losses. In the same way treat other Bhavas. When a benefic is in a Bhava the transit of Sani in Nakshatra of that Rasi gives less trouble.

Sloka 17 & 18.

Sodhya Pinda of Lagna has to be multiplied by Rekhas in all 12 Bhavas separately and divided by 12. The remainder is to be counted from Mesha onwards. When Sani transits that Rasi or its Trikona Rasis then the concerned person faces losses and troubles. This is the view of the moderns.

Sloka 19.

At the time of birth note Rasi in which 8th Lord is placed. Find Rekhas in that Rasi from Ashtakavarga of Lagna. After 2 Sodhanas (reductions) note Rekhas left in that Rasi. Multiply these Rekhas by Rekhas in 8th Bhava of Ashtakavarga of Lagna. Rekhas in 8th are those left after 2 reductions. Divide the product by 12 and count the remainder from Mesha. When Surya transits that Rasi or its Trikonas then in that month there are troubles and difficulties. In this way we can find the unfavorable periods of the father, mother and others.

Sloka 20.

Note Rasi in which Sani is found in natal chart. From that Rasi and from Lagna note where Lords of 8th Bhavas are. Between these 2 Rasis find the total Rekhas. Here we have to take only Rekhas of Ashtakavarga of Lagna. Multiply this total by Rekhas found in 8th Bhava from Lagna. Divide this product by 12 and count the remainder from Mesha. Note that Rasi and its Trikona Rasis. When Surya transits these Rasis we can predict the month of the native's death. In the same way calculate for other Bhavas and find the difficulties or miseries faced by the corresponding persons.

Chapter 8

ॐ Ashtakavarga Ayurdaya ॐ

ॐ Longevity based on Ashtakavarga ॐ

Parasara and others have described the ways by which we can calculate the longevity of a native. These are **Naisargika, Pinda, Aursa, Rasmija, Chakraja, Nakshatraja, Dayaja** and **Astakavargaja** (Jataka Parijata, 5.1). These 8 varieties depend on the strongest among Lagna, Surya and Chandr and 5 Grahas.

When Lord of Lagna is stronger than the rest and is aspected by a benefic we have to take Amsa Ayurdaya only for the strongest. The methods to be followed are: **Surya** - Pinda Ayurdaya; **Chandr** - Naisargika Ayu (Jataka Parijata, 5.28); **Budh** - Rasmija; **Mangal** - Bhinastakavarga; **Sukr** - Kalachakra; **Guru** - Nakshatra; and **Sani** - Samudaya Ashtakavarga. (Jataka Parijata, 1 533). Thus if Mangal is the strongest we have to take the longevity given by Bhinnashtakavarga. If Sani is the strongest we have to consider Samudaya Ashtakavarga.

The strength is to be arrived at on the basis of Shadbal (Sthana, Dik, Kala, Cheshta, Naisargika, and Drishti) of the luminaries and 5 Grahas. The strength of Lagna and other Bhavas is based on the strength of Lord owning it, the direction of Bhavas and the aspects on Bhavas.

Hence the longevity calculated at the basis of Ashtakavarga cannot be applied indiscriminately to every chart. It can be applied only when Mangal or Sani is the strongest.

In our experience spread over more than 5 and a half decades [we] prefer Pinda and Amsa Ayurdayas. In some cases Naisargika Ayurdaya is nearly accurate. In addition there is the Ayurdaya method advocated by Jivasarma. Still we explain the method of longevity based on Ashtakavarga.

Sloka 1 & 2.

We have explained earlier how Sodhya Pindas of Lagna, luminaries and 5 Grahas are arrived at.

Multiply Sodhya Pindas by 3, 3 and 20 separately. We arrive at the gross number of years, months, and days contributed by each. These are subjected to reductions which are explained in the notes.

Notes

If the years are less than 27 retain them. If they are between 27 and 54, deduct the figure from 54. If they are between 54 and 81 deduct 54. If the figure is above 81 deduct it from 108.

Mukunda Daivajna explained the method on the basis of the authorities like Manittha and Punjaraja. This we will explain later with an illustration. Devasala, Mantreswara, and Vaidyanatha give another method for determining **Madhyamsa Bhinna Ayu**. Multiply Yoga Pinda by 7 and divide the product by 27. The quotient gives the years after the above deductions. We have given Yoga Pindas after the above deductions. We have given Yoga Pindas of our example chart down below. We get the following years:

$$\text{Sy} \quad 217 \times 7 \div 27 = 56 \frac{7}{27} \quad 2 \frac{7}{27} \text{ years}$$

$$\text{Ch} \quad 175 \times 7 \div 27 = 45 \frac{10}{27} \quad 8 \frac{17}{27} \text{ years}$$

$$\text{Ma} \quad 106 \times 7 \div 27 = 27 \frac{13}{27} \quad 26 \frac{14}{27} \text{ years}$$

Bu	$270 \times 7 \div 27 =$	70	16 years
Gu	$251 \times 7 \div 27 =$	65 2/27	11 2/27 years
Sk	$264 \times 7 \div 27 =$	68 12/27	14 12/27 years
Sa	$100 \times 7 \div 27 =$	25 25/27	25 25/27 years
Lg	$201 \times 7 \div 27 =$	52 3/27	1 24/27 years

Total 106 20/27 years

We get the same result by following the method prescribed by Manittha, Punja Raja and Mukunda.

According to our method of Trikona reduction Yoga Pindas are:

Sy - 217 | Ch - 175 | Ma - 106 | Bu - 270 | Gu - 251 | Sk - 264 | Sa - 100 | Lg - 201

Take Surya first. Yoga Pinda is 217. Multiplying it by 3 we get (a) 651 and (b) 651 months.

Multiplying 217 by 20 we get 4340. Divide this by 60. We have 72 as quotient. The remainder 20 is Ghatikas.

Add the quotient to 651. The total is 723. Dividing this by 30 we get 24. Remainder 3 are days.

Add this quotient 24 to 651. The total is 675. Divide this by 12. We get 56 years and 3 months.

Y M D Gh

Thus Surya gives 56 03 03 20

Similarly for the other Grahas we get:

	Y	M	D	Gh
Sy	56	03	03	20
Ch	45	04	13	20
Ma	27	05	23	20
Bu	70	00	00	00
Gu	65	00	26	40
Sk	68	05	10	00
Sa	25	10	23	20
Lg	52	01	10	00

We have to apply Mandala Sanskara to these years. If they are less than 27 years they are retained as they are. If they are more than 54 we have to deduct 54. If the figure is above 27 and below 54, deduct it from 54. If the figure is more than 81 deduct it from 108.

Then we get the following years of longevity given by these 8:

	Y	M	D	Gh
Sy	02	03	03	20
Ch	08	07	16	40
Ma	26	06	06	40
Bu	16	00	00	00
Gu	11	00	26	40
Sk	14	05	10	00
Sa	25	10	23	20
Lg	01	10	20	00
Total	106	08	16	40

The example chart gives the following Shadbal: **Budh** 9.428, **Guru** 7.94, **Chandr** 7.14, **Mangal** 6.337, **Sani** 5.86, **Sukr** 5.604, **Surya** 5.6, and **Lagna** 9.926. Lagna is the strongest indicating that Amsa Ayurdaya alone should be applied. The next strong one is Budh who indicates Rasmija Ayurdaya. Mangal and Sani occupy 5th and 6th places. It is, therefore, debatable whether Ashtakavarga Ayurdaya can be applied to this chart.

Sloka 3.

If in natal chart a Rasi has 2 or more Grahas, take the years given by them and divide it by 2. The years given by them are thus reduced to half.

According to other authorities, we have to deduct only 1/2 of the years from the years given by the stronger Graha.

Notes

Devasala and Mantreswara support Mukunda's view. Brahmayamala gives the opposite view. In our example chart Mangal and Guru are in 1 Rasi. They will together give only years 18-09-16-40 Ghatikas. Surya and Budh are together and they give years 09-01-16-40 Ghatikas. This is Mukunda's view.

According to the other view, Guru being stronger than Mangal, he gives years 05-06-13-20 Ghatikas. Mangal's years do not get reduced. Budh is stronger than Surya and he gives only 8 years. Surya does not lose any. The strength is determined on the basis of Shadbal.

Sloka 4 & 5.

- (a) A Graha situated in its natural enemy's Rasi loses 1/3 of the longevity it gives.
- (b) A Graha defeated in war also loses 1/3 of the years it gives.
- (c) If Surya and Chandr are with Rahu or Ketu it loses 1/3 of the years it gives.
- (d) A Graha in debilitation loses 1/2 of its years.
- (e) A combust Graha loses 1/2 of its years. This does not apply to Sani and Sukr.
- (f) When a Graha is subject to 2 or more reductions, only the highest reduction is to be applied.

Notes

A Graha defeated in war is one behind the other or others in the same Rasi. A Graha having less Rasmis, being weak, fallen or having a Southern declination is also defeated in war.

In our example chart Mangal is behind Guru, Budh is combust, and Chandr is with Rahu. Thus they give the following years:

Ma Yrs 17-08-04-27

Bu Yrs 08-00-00-00

Ch Yrs 05-09-01-07

We ignore the earlier reductions as given by Mukunda regarding 2 or more Grahas being in the same Rasi. Thus Guru will give Yrs 05-06-13-20.

Sloka 6.

- (a) A malefic in 12th Bhava from Lagna loses all its years.
- (b) A malefic in 11th loses 1/2, in 12th loses 1/3, in 9th 1/4, in 8th 1/5, and in 7th 1/6. The benefics in these places lose only half of what the malefics lose.

Notes

In our example chart 12th has malefics Surya and Budh, 11th has benefic Sukr, and 9th has benefic Guru and malefic Mangal. Budh being more powerful than Surya loses all its years. Sukr in 11th loses 1/4 only being a benefic. 9th has benefic Guru who loses 1/8, and Mangal 1/4. But for Mangal we have made 1/3 reduction which is greater; and hence we do not apply the rule. We apply the rule to Guru alone. Thus we get the following:

	Y	M	D	Gh
Ch	05	09	01	07
Ma	17	08	04	27
Bu	00	00	00	00
Gu	05	06	13	20
Sk	10	10	00	00
Sa	25	10	23	20
Lg	01	10	20	00
Total	67	07	02	14

No Graha is debilitated and none is in its enemy's Bhava. Guru has already lost half, and hence we do not apply 1/8 reduction.

Sloka 7 to 10.

Chakrardha Hani (reduction) is applied only to Grahas posited from 7th to 12th Bhava. To be more precise, deduct the longitude of Grahas from the longitude of Lagna. If it is less than 180° there is reduction.

Convert the distance into minutes and divide it by 1800. If the result is less than 1, deduct it from 1 and use the result as a multiplier. For a benefic double the quotient.

In our example chart Lagna is $245^\circ 29' 45''$ and Surya is on $229^\circ 49' 46''$. The difference is $15^\circ 40'$ which is 940 minutes. Dividing it by 1800 we get 0.523. It is less than 1. Deducting it from 1 we get 0.477 as the multiplier. Budh is on $228^\circ 53' 38''$. The distance is $16^\circ 36' 07''$. This gives 0.5534 and therefore the multiplier is 0.4466. Sukr is on $197^\circ 00' 48''$. The distance is $48^\circ 28' 57''$. The divisor is 1.616. Being a benefic the divisor is 3.232. Mangal is on $136^\circ 32' 41''$. The divisor is to be taken from $108^\circ 57' 04''$ and it gives 3.63. Guru is on $148^\circ 34' 09''$. The distance is $96^\circ 55' 36''$ and the divisor is 3.25. Being a benefic his divisor is 6.5. This method gives more accurate calculation for Chakrardha Hani.

If there are 2 or more Grahas in the same Rasi the reduction applies to the stronger one only. Thus in our example we apply it to Guru and Budh only. Then we should retain the years contributed by Surya. Thus we get:

	Y	M	D	Gh
	67	07	02	07
+	02	03	03	20
Total	69	10	05	27

This longevity is to be multiplied by 324 and then divided by 365. Scientifically it should be 365.25.

Convert the longevity into days and then multiply by 324 and divide by 365.25. In our example we have arrived at years 69-10-05-27 Ghatikas. This gives 25,145.45 days. Multiplying it by 324 we get 815,712.58 days. Dividing it by 365.25 we get 22,257 days. This gives 61 years, 9 months and 27 days as the longevity given by Ashtakavarga.

Scientifically we get the following years:

	Y	M	D	Gh
Sy	02	03	03	20
Ch	05	09	01	07
Ma	17	08	04	27
Bu	00	00	00	00
Gu	05	06	13	20
Sk	09	11	21	05
Sa	25	10	23	20
Lg	01	10	20	00
Total	68	11	26	39

Multiplying this by 324 and dividing it by 365.25 we get 61 years, 1 month, and 9.777 days or 22,017.777 days.

Since a special method is provided for the longevity given by Lagna, we omit it from the total 68 years, 11 months, 26 days and 39 Ghatikas. This gives 67 years, 1 month, 6 days and 39 Ghatikas.

Multiplying this by 324 and dividing it by 365.25 we get 21,395.528 days or 59 years, 5 months and 5.528 days.

Longevity given by Lagna is 1 year, 10 months and 20 days. Multiplying it by 324 and dividing it by 365.25 we get year 01-08-03-12 Ghatikas. Thus the total is:

	59	05	5.528
+	01	08	3.020
	61	01	8.548

We have to add the years given by Lagna Rasis that have elapsed from Mesha. In our example 8 Rasis have elapsed and therefore we have to add 8 years.

Then take the degrees, minutes etc. of Lagna. Here it is $05^\circ 29' 45''$. Multiply this by 12; we then get days 65-27-00. This gives 2 months, 5 days and 27 Ghatikas. Again multiplying this by 324 and dividing it by 365.25 we have 1 month and 28.02 days. We thus get the longevity given by Lagna as 8 years, 1 month and 28.02 days. Adding this we have:

	61	01	8.548	
+	08	01	28.020	
years	69	03	6.568	days

Sloka 11 to 13.

A second method is given for arriving at Bhinna Ayurdaya.

- (a) By dividing Yoga Pinda of a Graha by 30 we get the years contributed by that Graha in Madhya Ayurdaya.
- (b) If these years are more than 12 divide them by 12. The remainder gives the years. Then we get Mandala Shuddha Ayurdaya.

To have this rectified we have to apply the following:

- (a) When a Graha is exalted double the years it gives.
- (b) If a Graha is combust or debilitated it loses half of the years it gives.
- (c) If Mangal is retrograde his years are to be doubled.
- (d) When a Graha is in its Mulatrikona, own Bhava, friend's Bhava, longevity given by it is reduced by 1/4.
- (e) When a Graha is on the way to combustion or to its debilitation, its years are reduced proportionately.

Notes

This method is outlined in Parasara Hora and in Jataka Parijata. On the basis of the method given by Jataka Parijata 1 Mandala is equal to 12 years (10.45 to 48, 70).

Divide Yoga Pinda by 30. Out of the quotient deduct multiples of 12. Then as the rules given above make additions and subtractions where necessary.

If a Graha is on its way to the debilitation Rasi to become combust, calculate by 'rule of three' (ratio and proportion).

Let us take up our example chart. Yoga Pinda of Surya is 217. Dividing it by 30 we get 7 years. The remainder is 7. Multiply it by 12. We get 84. Dividing it by 30, we get 2 months. The remainder is 24. Multiply this by 30. Then we have 720. Dividing it by 30 we get 24 days. Thus Madhyama Ayus given by Surya is 7 years, 2 months and 24 days.

Applying this to all Grahas and Lagna we get thus:

	Y	M	D
Ch	05	10	00
Ma	03	06	12
Bu	09	00	06
Gu	08	04	12
Sk	08	09	18
Sa	03	04	00
Sy	07	02	24
Lg	06	08	12

Deduct the exaltation degree of Graha from its natal position. Here we get for Surya.

	R	D	M	S
Natal position		19	49	46
Exaltation	-	00	10	00
	07	9	49	46

In its exaltation the years are doubled and in its debilitation they are halved. Thus in debilitation Surya gives 3 years, 7 months and 12 days, and in its exaltation 14 years, 5 months and 18 days. Thus from its debilitation the increase will be 10 years, 10 months and 6 day. Surya has moved from its debilitation by $39^\circ 49' 46''$. If for 180° the increase is years 10-10-06, what is the increase for $39^\circ 49' 46''$?

The answer is 2 years, 4 months, 24.3 days. Add this to the original figure. We get years 09-07-18.3 days. This is because Surya is moving towards exaltation. If it is towards debilitation, we deduct the figure.

According to some Ayurdaya given by Lagna is not included here.

Sloka 14 & 15.

A third method for calculating Bhinna Ayurdaya is given now. Here we reckon Rekhas. One rectified Rekha gives 1 and a half days; 2 Rekhas give 1 day; 3 Rekhas give half a day; 4 Rekhas - 7 and a half day; 5 Rekhas - 2 years; 6 Rekhas - 4 years; 7 Rekhas - 6 years; 8 Rekhas - 8 years. For every Bindu we give 1/4 of a day. In this way calculate for Rekhas and Bindus of each Graha in each of 12 Bhavas. Half of the years given by each Graha are rejected.

Notes

This view is based on Parasara Hora Sastra. If the total longevity exceeds 120 years, we have to remove half of it. Here 2 reductions are not taken into account.

If Rekhas are 4, we get 7 days and a half. Each Rekha gives 1 year. Each Bindu gives 1/4 of a day. This is a cumbersome method.

Sloka 16 & 17.

A fourth method is given here. Dhruvak is 2 years, 1 month, 21 days, 25 Ghatikas and 42 Vighatikas. Take Astakavargas of 7 Grahas and Lagna. In each of Astakavargas note Rekhas in 8th Bhava. Multiply each by Dhruvakas separately. The product is Madhyama Ayurdaya in years. Place this longevity at 2 different places. Divide the first by 61 and deduct the quotient from second. The result is the real longevity.

Notes

In our example chart 8th Bhava in Surya Ashtakavarga has 3 Rekhas. We multiply 2 Y, 1 M, 21 D, 25 Gh, and 42 Vgh by 3. We get years 06-05-04-07-06. Similarly for the rest:

	Y	M	D	Gh	Vgh
Sy	06	05	04	07	06
Ch	08	06	25	42	48
Ma	08	06	25	42	48
Bu	06	05	04	07	06
Gu	14	11	29	59	54
Sk	08	06	25	42	48
Sa	06	05	04	07	06
Lg	04	03	12	51	24
Total	64	03	12	21	00

These are to be multiplied by 324 and divided by 365.25. To avoid this trouble we give the final figures in solar years.

Rekhas in 8th	Y	M	D	Gh	Vgh
1	02	01	08	46	55
2	04	02	17	33	50
3	06	03	26	20	45
4	08	05	05	07	40
5	10	06	13	54	35
6	12	07	22	41	30
7	14	09	01	28	35
8	16	10	10	15	20

Here 365 alone is taken.

Sloka 18.

Bhinna Ayurdaya of each Graha is taken as its own period of years. If 10th Bhava has both a benefic and a malefic this has to be rectified.

If Chandr is with any Graha outside Kendras the years have to be corrected.

Similarly a strong Mangal needs correction.

If a strong Chandr is not in a Kendra and other Grahas forming an Adhiyoga are in a Kendra rectification is necessary.

Notes

Adhi Yoga is formed when benefics are in 6, 7 and 8 from Chandr or Lagna. They may be in 2 Bhavas only. There are differences of opinion about the starting Rasi for Adhiyoga. Most authorities reckon it from Chandr Rasi. Varahamihira insists on benefics in 6, 7, 8 from Chandr.

They may be in 2 Bhavas or even more. Some authorities allow malefics, and even weak benefics in these Bhavas.

Sloka 19.

In Ashtakavarga of Grahas and Lagna, note in each Ashtakavarga Rekhas obtained by each Graha in its natal position. Multiply each by 120 and divide it by 56. The quotient will show the period of that Graha in Ashtakavarga.

Take only Rekhas from Bhinastakavarga. When we have to take Dasa of a Graha note Rekhas of that Graha in Rasi it occupies in its own Ashtakavarga.

Notes

The full longevity for the total Rekhas is got by multiplying Rekhas by 120 and dividing it by 56. The quotient gives the years. The remainder multiplied by 12 and divided by 56 gives the months. The remainder multiplied by 30 and divided by 56 gives the days. In other words, total Rekhas $\times 15 \div 78$ gives Graha's Ashtakavarga Dasa.

In our example chart Surya is in Vrischika which has 5 Rekhas in his own Ashtakavarga. Then 5 multiplied by 120 and divided by 56 gives 10 years, 8 months and 17.143 days. In the same way calculate for the rest.

Sloka 20.

Dhruvaka is 2 years, 1 month, 21 days, 25 Ghatikas, 42 Vighatikas and 51 Vipalas. Multiply Rekhas of each Graha in its natal Rasi in its own Ashtakavarga by this Dhruvaka. Calculate for all in this way.

Notes

Dhruvaka 2 Y, 1 M, 21 D, 25 Gh, 42.85 Vgh.

In our example chart Rekhas of each Graha are 5, 5, 4, 5, 7, 6 and 2. Lagna has 4. We get the following:

	Y	M	D	Gh	Vgh
Sy	10	08	17	08	34.25
Ch	10	08	17	08	34.25
Ma	08	06	25	42	51.4
Bu	10	08	17	08	34.25
Gu	14	11	29	59	59.95
Sk	12	10	08	34	17.1
Sa	04	03	12	51	25.7
Lg	08	06	25	42	51.4

In Surya Ashtakavarga Surya is in Vrischika. First Dasa is that of Surya. Next one is that of Budh who is with Surya. The next Rasi Dhanur is Lagna and its Dasa is third. This is followed by Makara Sani, Kumbha Chandr, Simha Guru, Simha Mangal and Tula Sukr. Guru is stronger than Mangal and hence Mangal follows Guru. Likewise Budh is stronger than Surya; and so the first Dasa should be that of Budh followed by Surya. Dasas in Bhinnayu follow the sequence of Grahas in natal chart.

Sloka 21.

Now we proceed to explain the longevity based on Samudaya Ashtakavarga.

First we should perform Trikona and Ekadhipatya reductions.

In each Rasi total [sum] Rekhas. Reject the multiples of 12. After this perform 2 reductions.

Notes

In our example chart beginning with Lagna Dhanur we get the following Rekhas in 12 Rasis. This includes Lagna's contributions also. Dividing these totals by 12 we get Mandala Sodhana. Thus we get from Lagna onwards:

2, 1, 12, 8, 4, 6, 7, 3, 6, 11, 12 and 1. Trikona Sodhana gives the following chart as per our method. When we perform Ekadhipatyā Sodhana, we get the figures thus:

7	2	5	7
5	Trikona Sodhana		2
1			4
2	1	5	10

2	1	0	7
5	Ekadhipatyā		2
1			4
2	1	5	7

32	28	30	31
24			27
25			30
Lagna 26	25	24	35

Sloka 22.

The multipliers for Rasis have been given earlier. They are from Mesha onwards 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12. The multipliers for Surya, Chandr, Budh are 5 each, for Mangal 8, for Guru 10 and for Sukr 7.

Add Yoga Pinda of Rasis to Yoga Pinda of Grahas. The total gives Graha - Rasi Yoga Pinda.

Take this Pinda and multiply it separately by 3, 3, and 20. Then we get the unrectified Samudaya Ayurdaya.

Notes

In our example chart Rasi Pinda is 259 and Graha Pinda is 152. The total is 411. Multiplying by 3, 3, 20 we get (a) 1233 (b) 1233 (c) 8220. First gives the months, the second the days, and third Ghatikas.

The last figure 8220 divided by 60 gives 137. Adding this to 1233 we get 1370. This divided by 30 gives 45 as quotient. The remainder is 20 and these are days. Add 45 to 1233 and divide it by 12. We get 106 years, 6 months and 20 days.

The simpler method is to multiply Yoga Pinda by 7 and divide it by 27. We get 106 years.

Sloka 23 & 24.

Out of the longevity thus arrived at deduct 100 years if the figure excess a 100. This is the Mandala Shudh figure. Then multiply it by 324 and divide it by 365 to get the solar years of longevity, as per Samudaya Ashtakavarga.

Samudaya Ayurdaya is to be multiplied by the separate Binnayus of Grahas. This will give the years for each Graha as before.

Notes

In our example chart Samudaya longevity came to $106\frac{5}{9}$ years. Deducting 100 we get only $6\frac{5}{9}$ years. This is proved wrong by her still living in 1992, about to complete 60 years. The years got earlier by Bhinnashtakavarga are more reliable.

Multiplying $6\frac{5}{9}$ by 324 we get 19,116/9. Then divide it by 365.25. We get 5.8152 ($5\frac{397}{487}$).

Multiply this by Bhinnayu of each Graha to get the separate Dasa periods.

Sloka 25.

A second method of arriving at Samudaya Ayurdaya is given now.

In all 8 Astakavargas note Rekhas in 8th Bhava from each Graha's and Lagna's natal position. Add them together, multiply the total by 15 and divide it by 7. The quotient is said to give the years of longevity.

Notes

In our example chart 8 Bhavas give from Surya onwards to Lagna Rekhas 3, 4, 4, 3, 7, 4, 3 and 2. The total is 30. Multiplying it by 15 and dividing it by 7, we get 64-2/7 years. This is 64 years, 3 months and 13 days.

Sloka 26.

See whether Chandr is with a Graha in a Kendra. Note if the other Grahas being weak are not in Kendras; or if Sani is strong - then alone one should calculate Samudaya Ashtakavarga longevity.

Sloka 27.

If the strongest Chandr is in a Kendra and other strong Grahas are also in Kendras then we have to calculate Misra (mixed) longevity.

If Chandr is strong and other Grahas are not in Kendras then Samudaya longevity is to be calculated.

If Chandr is not strong and other Grahas are strong then Bhinnashtakavarga longevity is to be calculated.

Notes

Misra Ayurdaya means adding Bhinastakavarga longevity to Samudaya Ashtakavarga longevity and taking half of it.

Sloka 28.

If all Grahas are in 2, 5, 8, 11 or in 3, 6, 12, we have to find the sequence of Dasas and their results.

We have given earlier (in Sloka 20) how to get the sequence of Dasas. First Dasa will be that of the strongest Graha. The sequence follows their strengths. Dasa of the weakest comes at the end.

In Surya Ashtakavarga first Dasa will be that of Surya. If Surya is with other Grahas note who has greater strength as per Shadbal. The stronger one will have next Dasa. The declining strength determines the subsequent Dasas. The next Dasa will be that of a Graha in a Rasi after Rasi occupied by Surya.

Next we have to determine which Dasa gives good or bad or mixed results. If the strong Grahas are not in Kendras then that Graha gives full results.

Sloka 29.

If Grahas are in enemy's Rasis and Navamsas, or if they are in debilitated Rasi or Navamsas, or if Lord of Navamsa of his enemy or of his debilitation Rasi - then we have to calculate his Dasa results as good or bad or mixed. This is the view of Yavanesvara.

Sloka 30.

Longevity is classified into short, medium and long. If any native comes under short life, or has a long life, then the longevity obtained by Ashtakavarga is not found to be true to experience by the learned.

Here in the division or sequence of Dasas we have to take both Samudaya and Bhinnashtakavarga longevities. This is the view of Devasala.

Only in the case of a chart showing medium longevity Ashtakavarga system seems to apply correctly.

Sloka 31.

If malefics are in 6, 8 and 12 the native has short life. If benefics are in 6, 8 and 12 one has a long life.

If benefics and malefics are in 6, 8 and 12 one has medium longevity.

Sloka 32 & 33.

Note who is stronger than the rest among natal Lagna, natal Chandr, and natal Surya. The strength is as per Shadbal. In Ashtakavarga the first Dasa will be that of the strongest among these. The subsequent Dasas depend on Bhavas. Normally after Kendras we have to take Panaphara and then Apoklima.

Dasas of Grahas in Kendras follow the sequence of their strengths in Shadbal.

If 2 Grahas are in 1 Rasi and have equal strength then Graha who gives more years comes earlier.

If the years given by these 2 or more Grahas in 1 Rasi are equal note Graha that rises first. That Graha's Dasa precedes the others.

Notes

First Dasa is determined by the strength of Lagna, Surya, and Chandr. The strongest among these has the first Dasa. Then follows Dasa of Graha in Rasi after that in a clockwise manner with reference to Kendras. Then come Panaphara and Apoklima. Of Grahas in Kendras, the stronger one has second Dasa.

In our example chart the strongest is Lagna and its Dasa is first. There are none in Kendras. In Panaphara we have Sani and Sukr. Sani is stronger than Sukr. After Sukr consider Apoklima having the rest. Here as per Shadbal the sequence would be Budh, Guru, Chandr, Mangal, and Surya.

Here we take only natal chart and Shadbal as per this chart.

Sloka 34.

We have to determine when a particular period begins. Note Rasi, degrees, minutes etc. of Surya. In the sequence of Dasa note when the first Dasa starts - month, day, Ghatikas and Vighatikas. Erect a chart noting the planetary positions for that moment. When the first Dasa ends, prepare a chart for the planetary positions. In this way for the beginning of each Dasa have a chart.

Notes

Suppose at the time of birth Surya was in Kanya $10^{\circ} 18' 51''$. The completed Rasis are 5. It is at that time that the first Dasa started. Assume the first Dasa to be for 3 Y 8 M 4D 13 Gh and 30 Vgh. The native was born on 26th September 1909, at Gh 35.54 after sunrise. The second Dasa starts at 1913-05-30-48-24.

1909-09-26-35Gh 54 Vgh. (03-08-04-13-30) >>

Cast a chart for that day and time. In this way we have to proceed for the beginning of each Dasa.

Sloka 35.

If a Graha is in a Rasi having Rekhas, is debilitated, or is in an enemy's Bhava, then in Dasa of that Graha the native is subject to mental illness or anguish, sorrow, unhappiness and physical ailments.

Sloka 36.

If a Graha is situated in a Rasi having a greater number of Rekhas in his Dasa one experiences full favorable results.

28.30.21 Shani 2.59.51 Kuja	Lagna	18.17.57	
Moon 29.7.5		Sun 48	
	Ketu 18.17.57	Shukra 18.52.23 Budha 4.27.42	Guru 3.54.1 Sun 10.18.51

But if a Graha is posited in a Rasi having a greater number of Bindus in his Dasa one faces the maximum difficulties and sorrows.

If Rasi has average (4) Rekhas, Dasa of that Graha gives average or mixed results.

Sloka 37.

If a Graha in transit is posited in a benefic Bhava and if it has in that Rasi average (4) Rekhas, Dasa of that Graha will give bad results. That is, the transiting Graha may be a benefic and it may be in a benefic Bhava. If it does not possess in that Rasi more Rekhas as per Ashtakavarga it will not give benefic results.

Notes

Assume that at the time of birth a Graha is in a Rasi having no Rekhas or having 4 Rekhas, it becomes average or bad. When its Ashtakavarga Dasa is on, it gives only unfavorable results. Suppose at the time of the beginning of its Dasa such a Graha is transiting a Kendra or Kona and is aspected by benefics, does it give very good results? The answer is an emphatic negative.

In Ashtakavarga and in transit Graha must be favorable to give good results. This is supported by Mana Sagari. Without a proper strength in Ashtakavarga its strength in transit is of no avail.

Sloka 38 & 39.

Everything depends on Lord of Dasa. He is the controlling factor. In his Dasa his own sub period is only a part. A Graha posited with him in the same Rasi governs half of the original Dasa of the first Graha. A Graha situated in 5th or 9th gives 1/3 of the original results. A Graha in 7th from him gives 1/7 of the results. If it is in 4th or 8th from him the results are 1/4. If in these places there is any other Graha, find who is stronger, and [that one] controls the results.

The divisors are: **Original Dasa Lord - 1; Graha with him - 2; Graha in Trikona from him - 3; Graha in 7th from him - 7; Graha in 4th or 8th from him - 4.**

In this way calculate the proportions for the nature of the results.

Notes

Add all the divisors. They are 15. Note the number of sub periods. So make it clear: The major period of Graha is 1 by 1. A Graha with him has 1/2; in a Trikona 1/3; in 7th 1/7; in 4th 1/4; in 8th 1/8 [not, 1/4].

Assume that the first Dasa is that of Lagna. Suppose there are no Grahas in Trikonas. So 7th from Lord of Dasa there are Budh and Sukr, and assume that Budh is stronger. Then Budh gets 1/7th part of the major Dasa. Presume that there is none in 4 or 8. Then we are left only with Lagna and Budh.

Multiply the divisor of these two. We get 7. Divide the divisor of Lord of Dasa by this. Since the total parts are only 7, the result is 1. This becomes the multiplier of Budh. The total multipliers are 1 plus 7, which is 8.

Assume Dasa of Lagna is years 03-08-04-02. The total multipliers being 7 we get 25-08-29-04. Dividing this by 8 we get years 03-02-18-67-05. This is duration of a sub period of Dasa of Lagna. In the case of Budh we divide the original Dasa period by 8 and we get 5 months and 15.58 days. The other sub periods do not figure here.

Let us find the sub periods in Budh. Here Budh has the major period. His multiplier is 1. Sukr who is with him has half. There is none in his Trikonas. Lagna is in 7th from him and hence it has 1/7. Chandr is in 4th from him and his part is 1/4. Thus we have 1, 2, 7 and 4; and multiplying we get 56.

When we give half the years to Sukr, the divisor for Sukr is 28, for Lagna it is 8, and for Chandr it is 14. Adding these we get along with 56 a total of 106 as the divisor.

Budh gives Y 07-01-18-03. Dividing this by 106 we get Budh's sub period thus:

$07-01-18-03 \times 56 = 399-06-06-04$. Dividing this by 106 we get 03-09-06-85 years.

In the case of Sukr's sub period we get: Y $07-01-18-03 \times 28 \div 106 = Y 01-10-18-04$.

For Lagna we get 8 as the multiplier and so on.

In the case of calculating sub-sub periods the procedure is the same. In Dasa of Lagna and in its own sub period the first sub-sub period (Vidasa) is that of Lagna. The multiplier of Lagna in this case is 7 and divisor is 8.

Devakerala gives additional information here:

- (a) Note Samudaya Rekhas in Lagna. Treat them as years. After the native has completed these years of age he will be happy and successful. But we have to relate this to the results of 12 Bhavas.
- (b) In Lagna Bhinastakavarga note Rasis which are useless. Consider those Bhavas. When Guru transits these Rasis there are troubles and difficulties. Similarly in Lagna Ashtakavarga note Rasis having 1, 2 or 3 Rekhas. When Sani transits those Rasis there are worries and sorrow. Useless Rasis are those having less Bindus.
- (c) A benefic transiting a Rasi having 5 Rekhas in Lagna's Ashtakavarga gives wealth and prosperity.
- (d) If Chandr is in a Rasi having 8 Rekhas Dasa of Lord of that Rasi gives greatest happiness.
- (e) If Lord of Dasa has 7 or 8 Rekhas in that Rasi he gives horses, elephants, best conveyances, fame and happiness.
- (f) If Lord of Dasa has more than 4 Rekhas in that Rasi he gives wealth and happiness. But success comes after delay.
- (g) If Lord of Dasa is in a Rasi having less than 4 Rekhas, in his Dasa one has loss of money and place, loss of relatives and so on. If Graha is weak in Shadbal he can bring death in his Dasa. If Dasa Lord is in an enemy's Rasi or Navamsa his period gives fears from foes and thieves, he faces loss of place and has enmity with relatives.
- (h) If Lord of Dasa is in 6, 8 or 12 and is with a Rasi having 1, 2 or 3 Rekhas, while malefics alone aspect him, there is loss of money and brother and the utmost sorrow.
- (i) In the period of a Graha who is in an enemy's Rasi or Navamsa, if at the same time in Vimsottari Dasa of a Graha in an enemy's Bhava or in his own is operating, there is fear from foe and also difficulties.
- (j) If Chandr is in a Rasi having 7 or 8 Rekhas and is with Lord of that Bhava it is from the middle life that the native has happiness, great fortune and respect from the ruler.
- (k) If Guru is in Meena with his Navamsa in Tula, one has Raja Yoga, 3 sons. He dislikes his uncles (paternal).
- (l) If in Surya Ashtakavarga there are 8 Rekhas in 9th the native suffers because of his father and paternal uncles. The mother is always worried. He has no brothers. His fortune begins away from his place of birth and it reaches the highest point in Surya Dasa.
- (m) Note Rasi having 8 Rekhas. When Dasa of Lord of that Rasi operates find the sub period of 9th Lord. Then he has Raja Yoga and great happiness.
- (n) In Dasas of Lords of 2nd and 10th Bhava and in the sub period of 4th Lord the native does excellent work and he has plenty of conveyances.
- (o) In Dasas of Lords of 6, 8, 12, the sub period of Lagna Lord, is Yoga Karaka.
- (p) The sub periods of Lords of Bhavas having 1, 2 or 3 Rekhas give worry, loss of money and food grains.
- (q) The sub period of Lord of a Rasi having 5 Rekhas brings prosperity and fulfillment.
- (r) Note a Graha owning 2 Rasis. If both Rasis have more than 4 Rekhas the major period of that Graha gives highly favorable results. The opposite is the case of Rasis having less than 4 Rekhas.
- (s) Note 2 Rasis owned by the same Graha. If both Rasis have more than 4 Rekhas that Graha's Dasa gives greatest happiness. But if 1 Rasi has more Rekhas than the other predict the results proportionately.

- (t) If Chandr and Surya have few Rekhas their periods make the native indulge in fruitless activities. Success is denied.
- (u) (A) As per Bhinnashtakavarga prepare Prastara and determine the time of events.
 (B) All these results have to be harmonized with Vimsottari Dasa and Antardasa.
 (C) Chandr represents the body and Lagna life or Prana, as per Deva Kerala. Hence both these Rasis have to be considered together.
- (v) In Dasas of Lords of 2, 3 and 10 the maternal uncle enjoys much happiness.

Chapter 9

ॐ Ashtakavarga Arista ॐ

ॐ Sorrow or misery from Ashtakavarga ॐ

Sloka 1.

Note the longitudes of Lords of Bhavas 6, 8 and 12. Add their longitudes. From the total find Rasi and Nakshatra. When Sani transits that Nakshatra or its 10th or 19th the native's death can occur.

Notes

Prasna Marga (10.26 - 27) gives some additional information. If birth is during day time then the position of Gulika the previous night increased by 180° gives Pramana Gulika. If the birth is in the night the position of Gulika during day time is itself Pramana Gulika. When Sani transits Rasi occupied by Pramana Gulika, when Guru transits Rasi occupied by Lord of Navamsa of Gulika, when Surya transits Rasi occupied by Lord of Dwadasamsa of Gulika, and when Chandr transits Rasi of Lord of Trimsamsa of Pramana Gulika, death takes place. If the several Niryana signs mentioned for Sani, Guru, Surya and Chandr that alone can be considered as Niryana sign, which has the least number of Rekhas in the concerned Ashtakavarga.

It is not easy to consider all 3 factors because the text gives 37 signs to Sani, 17 to Guru, 12 to Surya and 21 to Chandr. We are also asked to prepare separate Astakavargas for these 4. We should also consider Dasa and Antardasa operating at that time (Vimsottari).

Sloka 2.

Add the longitudes of Guru and Rahu. The resulting Rasi and its Trikonas are to be noted. When Guru transits these Rasis then death is possible.

Notes

This is based on Balabhadra's **Hora Ratna**.

If Rahu is in Guru's Rasis, Guru's transit in these Rasis can cause death. If Rahu and Guru are together in the same Rasi, Guru's transit there can bring about the death of the native. We have to consider also its Trikonas.

Sloka 3.

From natal chart find 30th Drekkana from Chandr and from Lagna. Find in which Rasi it falls. When Guru transits that Rasi death is possible or at that time the native lives away from his house and faces quarrels and misunderstandings.

Notes

Rasi indicates also its Trikona Rasis. Each Rasi has 3 Drekkanas. Each Drekkana is of 10° duration. 30th Drekkana will be 290° to 300° from the degree of Lagna or from that of Chandr.

Before predicting the death of the native we have to determine the longevity of the native first. If we take the limit of longevity to be a 100 years, the maximum for a short life is 33 years, for medium life 67 years, and for long life a 100 years. Thus we have to determine the longevity of a native as short, medium, or long.

With reference to death Grahas most powerful are Guru, Sani, Rahu and Gulika.

We have also to determine which part of a Rasi brings troubles. First parts of Meena, Mesha, Vrisabha and Mithuna; second parts of Kataka, Simha, Kanya and Tula; third parts of Vrischika, Dhanur, Makara and Kumbha - these are **Kashta Khandas**. Each part is of 10° only.

Rekhas of Sarvashtakavarga are to be arranged into these parts. The part having more Rekhas is the best one.

In our example chart 3 groups have respectively 121, 116 and 100 Rekhas. Third part is Kashta Khanda. In this way we have to harmonize the results with Dasa and Antardasa.

Jatakadesa Marga (7.1) states: When Sani or Guru transits a bad Rasi or its Trikonas note in which Khanda this happens. In Khanda having the lowest number of Rekhas, if there happens to be running an unfavorable Dasa, there can be the death of the native.

We have to harmonize Gochara Ashtakavarga Dasa, Kashta Khanda, and Ayurdaya Khanda, before predicting the probable time of death.

When a native is born in the night, Sani's transit in Trikonas to natal Gulika Rasi can bring about death.

When the birth is in the day time Sani's transit in 7th from Gulika can cause death.

Note Lord of natal Chandr Rasi, 8th Lord, Lord of Drekkana of Chandr, Drekkana of 8th Bhava (22nd Drekkana), Mandi, Chandr and Sani - find Rasis and Navamsa by these and their Trikonas. When Sani transits there death is likely.

Add the longitudes of Lord of Lagna, Sani and Gulika. Note the resultant Rasi and Navamsa and their Trikonas. When Sani transits there, death is possible.

Note Rasi and Navamsa occupied by Lord of 8th Bhava from Lagna and Chandr, Rasi occupied by Lord of 22nd Drekkana, Navamsa or Rasi or Drekkana of Lagna - and their Trikonas. When Guru transits these Rasis, death is possible.

This long list makes the inquiry cumbersome and fruitless. It appears to be a guess work or one intended to justify an event after it has taken place.

Sloka 4 to 7.

Note Lord of 8th Bhava in natal chart. Find his Dvadasamsa. When Rahu transits that Rasi or its Trikonas, and when at the same time Surya transits Rasi occupied by the death Lord in natal chart, it may be viewed as the time of death. Trikona Rasis also are included.

Convert the longitudes of Rahu and Surya into minutes. Multiply one by the other and divide the product by 21600. Add the quotient to the longitude of natal Surya. Note Rasi and the degree. When Surya transits this position or its Trikonas then the death of the native can be presumed.

Note whether Lord of 8th from natal Lagna is in his debilitation. If at the same time Chandr is in 6th or 8th Bhava, find when Chandr transits 6th or 8th from Lagna. This can be the time of the native's death.

The longitudes of Surya and Mangal are to be converted into minutes. Multiply one by the other. Divide the product by 21600. The quotient is to be added to the longitude of natal Surya.

The resulting Rasi and its Trikonas are to be noted. When Surya transits these Rasis death is likely for the native.

Notes

Jatakadesa Marga (7.13, 17) gives some additional information: The death of the native will take place when the Surya placed in **(a)** a moveable Rasi at birth happens to transit Dvadasamsa Rasi occupied by him at birth or its Trikonas; **(b)** in a fixed Rasi passes through Navamsa Rasi or its Trikonas occupied by Lord of 8th Bhava; or **(c)** in a dual Rasi transits Navamsa Rasi or its Trikonas occupied by Lord of Lagna. Add the longitudes of Surya, Sani and Mandi. When Surya transits the point indicated by the product, the death of the native can take place. Or the same event can take place when Surya transits Navamsa signified by the sum total of the longitudes of Lagna and Mandi.

Sloka 8.

Note the position of Lord of 8th in Rasi and in Navamsa. Find in which Rasi Lord of that Navamsa is posited. When Surya transits that Rasi, the death of the native is likely.

Sloka 9.

Note Rasi in which Lord of 8th is placed. Note also its Trikona Rasis (5, 9). When Chandr transits these Rasis he can cause death.

Note in which Navamsa Rasi Lord of 8th is posited. Note also its Trikona Rasis. When Chandr transits these Rasis death is likely.

In Samudaya Ashtakavarga note the day when there are fewest Rekhlas. That day can bring about death.

Note 64th Navamsa of Lagna and Chandr and Rasi or Rasis owning these 64th Navamsas. When Rahu transits these Rasis death is likely.

Notes

Jatakadesa !Varga (7.818) further adds: When Chandr transits any one of the following Rasis the death of the native may take place; **(a)** Rasi occupied by Surya; **(b)** Rasi having Lord of 8th Bhava; **(c)** Rasi shown by the total longitudes of Chandr, Sani and Mandi; **(d)** Rasi or Navamsa of 8th Bhava counted from Rasi occupied by Chandr at birth.

Sloka 10.

Note 8th Bhava from Lagna, natal Lagna, 7th from Lagna, or any Rasi between any of these two having no Rekhlas - in any one of these Rasis the death of the native is possible.

Notes

So far we are told about the time of death based on the transits of Sani, Guru, Surya and Chandr. But we should note the probable period of death based on Vimsottari Dasa system. Then note the transits of Sani and Guru. Sani completes 12 Rasis in about 30 years, and Guru in about 12 years. Sani covers a Rasi in about 30 months, find where transit Guru is situated then in a malefic Rasi. To find the malefic month, find the position of Surya in transit. This will give us the probable month of death or serious illness. The day is determined by the transit of Chandr. Thus we have to determine the year, month, and day of the probable death. Then find out the possible Lagna in which death can take place. Prepare Ashtakavarga for that Lagna. The probable Lagnas are 7th Bhava and 8th from natal Lagna. Rasi which has fewer Rekhlas or no Rekhlas can fix the time of death.

Sloka 11.

Note 64th Navamsa from Lagna and from natal Chandr. Rasi or Rasis having these Navamsas are capable of causing death. 7th from Lagna is a death-inflicting Rasi; or it can be 7th from 8th - namely 2nd from Lagna. In Ashtakavarga of Lagna note Rasi having no Rekhlas. The native's death can take place when that Rasi is rising. If at that time Dasa and Antardasa of a malefic is also operating, death is certain.



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Notes

Jataka Parijata gives some additional information (95.57); we have to determine Jiva, Deha and Mrityu.

- (a) Multiply the longitude of Lagna by 5 and add Mandi's longitude to it. The result is Jiva or Prana.
- (b) Multiply the longitude of Chandr by 8 and Mandi's longitude to it. The result is called Deha.
- (c) Multiply Mandi's longitude by 7 and add Surya's longitude to it. The result is known as Mrityu.

If the longitude of Mrityu is greater than the longitudes of Deha and Jiva, the native has short life. If it is otherwise, the native has a long life. When Sani transits Rasi indicated by total of Deha, Jiva, and Mrityu longitudes, there is waste of money. When Sani comes to Rasi indicated by this total to its Navamsa position, the native may die.

We have explained earlier how to calculate the longitudes of Mandi and Gulika. The authorities make a confusion between these two. When they speak of Mandi, we should not bring in Gulika.

There are also 5 Upagrahas. Add $133^{\circ} 20'$ to the longitude of Surya. The result is the position of **Dhuma**.

Deduct Dhuma from 360° to get **Vyatipata**.

Add 180° to Vyatipata the result is **Parigha Parivesha**.

Deduct Parigha from 360° to get **Indradhanu**.

Add $16^{\circ} 40'$ to Indradhanu to get **Dhvaja (Upaketu)**.

Add 30° to Upaketu and we have the original longitude of Surya.

Sloka 12.

One who knows the greatness and significance of Ashtakavarga he alone achieves identity with God. That is, what he predicts will never fail. Hence this text on Ashtakavarga has to be studied carefully and intensively.

Sloka 13 & 14.

In Garhwal there is a beautiful place called Deva Prayaga. Near it lies the village Khanda. There a Brahman called Mukunda Daivajna was born. He studied carefully all the authoritative texts on astrology. In Vikram Era 1999 (1942 A.D.) on 10th day of the bright half of the lunar month Chaitra, coinciding on Friday and with Surya in Rasi of Meena, he completed this work. May Lord Radhakrishan be pleased with this work. It is March 27, 1942 A.D.