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# Varahamihira

The pages here would contain articles on various topics of Jyotish. Please visit regularly as I shall update these pages frequently. I express my gratitude to Sri Jagannath Center (SJC) & Pt. Sanjay Rath, my Guru for helping me advancing in my Jyotish Studies.

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## The 12 Houses of Zodiac- From BPHS

*This article was compiled by Sarat Chander one of the foremost student of Pt. Sanjay Rath, based on the teachings of Pt. Rath. It was given to me long back, which I am putting here, with my own additions, for the benefit of the Jyotish Enthusiasts.*

### First House

देहं रूपं च ज्ञानं च वर्णं चैव बलाबलम्।

सुखं दुःखं स्वभावञ्च लग्नभावान्निरीक्षयेत्॥ २॥

deham rūpamca jñānam ca varnam caiva balābalam

sukham duhkham svabhāvañca lagnabhāvānnirīkshayet ..2..

deham - body; rūpam- looks; ca- as well as; jñānam - knowledge / intelligence; ca- as well as; varnam – appearance; caiva- ca+eva – and also; balābalam – strengths and vigour; sukham duhkham - bliss and unhappiness; svabhāvañca- nature; lagnabhāvān- from Lagna Bhava; nirīkshayet- judge

Maharishi says to Maitreya that the physique, appearance, intellect (also the brain), the complexion of the body, strength and vigour, weakness, happiness, grief and the inner nature of the person is to be determined from the Lagna or Ascendant or the 1st bhava.

The 1st house, known as the Lagna or Ascendant, always rises in the East at the time of birth. Surya, being the naisargika atmakaraka, becomes a very vital graha for the 1st house and his strength and placement is to be reckoned carefully. A strong and well placed Lagna lord will bestow long and qualitative life.

The 1st house is the fountainhead of the entire life of the native. The 1st indicates the birth of the person and how and in what form and physique God has wanted him/her to be born. Thus the 1st bhava and the lord of the 1st bhava, who is also called the 'Lagnesh' are very basics and important to the reading of the chart. Each of the 12 houses of the chart

has its significance and each of the significance is closely linked to the 1st house i.e., birth.

As per the kalapurusha, the 1st bhava is indicative of brain, which is known for intelligence, we can safely conclude that Brihaspati, who represents God, is seated on the head of man and the place is known as 'Brahmapeetha' or the seat of Brihaspati. It is Brihaspati who knows and sees all as it is he who has the supreme intelligence and this supreme intelligence is God. Hence Guru is known as the one representing God in the chart. Thus, his placement becomes vitally important to analyze the intelligence and knowledge, disposition and the general well being of the person.

If the lord of the 1st bhava is either placed in or aspects or has anything to do with the 3rd, 5th and 6th houses, the native of the chart yearns for knowledge - he is always in quest for knowledge - and he is called a "Dheemantah". In other words, the native is said to possess "Dheemantah Yoga". While, the reverse is true only in the case where the lord of the 5th bhava is either placed or aspects the 1st bhava.

## Second House

धनधान्यं कुटुम्बांश्च मृत्युजालममित्रकम्।

धातुरत्नादिकं सर्वं धनस्थानान्निरीक्षयेत्॥ ३॥

dhanadhānyam kutumbāmsca mrtyujālamamitrakam

dhāturatnādikam sarvam dhanasthānānnirīkshayet ..3..

dhana- wealth; dhānyam- grains and cereals; kutumbām- family; ca- as well as; mrtyujālam-death trap; mitrakam- ; dhāturatnādikam- precious metals and gems; sarvam- all dhanasthānān-places of wealth, such as bank or treasure box etc; nirīkshayet- judge

Wealth, food (grains and cereals); nature of food consumed (quantity and quality); Wealth; family (Kula); family deity (Kula Devata); stored wealth (Sanchita Dhana) which could be valued in terms of money at any point of time; granary; treasury; storage houses; godowns; teeth; lips; mouth; speech; eyes; gold and assets and all property;

A good family is a sound requirement of a person. Being born in a particular family has a particular relevance. Each family follows and worships a certain deity as its family deity, which happens to be the guiding deity of the family. These are to be reckoned from the 2nd house.

The 2nd house is a vital house of the chart. It actually sustains the lagna or ascendant. It is the house of Lord Vishnu, the preserver, the sustainer of life. It is he who takes care of the people and it is he who provides for

food etc. Without food and the wealth to buy the food, life cannot be sustained. To achieve the objective of the birth of the atma, food is very essential to sustain the body in which the atma has taken refuge. So the 2nd would indicate the quantity and quality of food that is consumed by the person.

When we say wealth, we are actually talking of the sustaining power - the power to buy us food and good things in life and in times of dire needs. So we are talking of 'sanchita dhana' meaning stored wealth. Any stored wealth which is liquidatable for purchase of food and essentials at the time of need. Such stored wealth includes, stored foodgrains and granaries, gold, precious metals and gems etc., or any such thing which is readily convertible into money.

The 2nd house is also known as the maraka - death inflicting. Afflictions to the 2nd could lead to loss of wealth and shreeyam which leads to lack of food and everything that is needed for sustenance. Improper intake of food or lack of food sets in disease which signifies the death of the lagan or the person.

### Third House

विक्रमं भृत्यभ्रात्रादि चोपदेशप्रयाणकम्।

पित्रोर्वै मरणं विज्ञो दुश्चिक्याच्च निरीक्षयेत्॥ ४॥

vikramam bhrtyabhrātrādi copadeśaprayānakam

pitrorvai maranam vijño duścikyācca nirīkshayet ..4..

vikramam- Courage and Valour; bhrtyabhrātrādi- brothers and sisters; copadeśa- ca+upadesham- also advice; prayānakam- journey; pitrorvai maranam- death of father; vijño - knowledge/ intelligence, duścikyācca - ??, nirīkshayet- judge

The 3rd house indicates arms; strength of the arms (Parakrama bala); courage; brothers and sisters (Co-borns); short journeys (as a child walks with the help of his arms); longevity; intelligence; creativity; aptitude for work and the type of work done (an evil graha in the third would indicate work in the armed forces/Police or connected to it based on the graha wherein Surya heads the placement in indicating the rank and honour and type of service rendered); Skills for work etc.

The strength of the arms is called 'parakrambal'. The 3rd house indicates how an in what manner will a person use the strength of the arms. Whether it will be in the right direction and for the right purpose or not can be gauged from the rasi, rasi lord and the graha(s) in the 3rd bhava.

The 3rd bhava, along with the 6th, 10th and 11th bhavas, is a 'Upachaya'

(meaning growing) bhava. Since it is a upachaya, the activities of this house is totally controllable by the person. It is not beyond the control of man that he cannot change the fate or what is pre-destined. Thus, we can see that karma and all activities related to the karma are in the upachaya bhavas and are totally controllable by man. A person with a strong 3rd house may be good at sword fighting and would have very good parakrambal, but it is upto him to choose whether to fight at all or not. Thus his karma is in his hands.

The 3rd house is also the 11th from the 5th house, which indicates the gains from knowledge. This implies in what manner will the person utilize the knowledge he possesses. Whether it would be put to gainful use or not can be deduced from here.

3rd House also indicates what would be predominantly held in the hand:

- Saturn - Bow and Arrow
- Surya - Gun, Sword
- Mangal - Spear, Trisul, Sul
- Guru - Tulsi mala or Jap mala
- Sukra - Flowers, paint brush (anything beautiful)
- Budh -Pen

## Fourth House

वाहनान्यथ बन्धूंश्च मातृसौख्यादिकान्यपि।

निधि क्षेत्रं गृहं चापि चतुर्थात् परिचिन्तयेत्॥ ५॥

vāhanānyatha bandhūmśca mātṛsaukhyādikānyapi

nidhi kshetram grham cāpi caturthāt paricintayet ..5..

The 4th bhava indicates mother, motherland, relatives, property, vehicles and other conveyances, peace of mind, prosperity of self, heart, formal education, general happiness, home and happiness.

The 4th house, along with the 1st, 7th and 10th houses, is one of the four quadrants or angles and it happens to be one of the pillars of a person's chart. The first is the lagna or birth, while the 7th is the descendent of the lagna where the person comes down to the basics of desire. The 10th is the sky, where one climbs according to karma, while 4th is the nadir - 'patal' - where one finds himself after the fall from the sky (karma). Thus, the quadrants are very important houses of the horoscope.

The 4th is a very vital house inasmuch as it deals with one's mother and general happiness of life. The child, in its initial years of life, is fully under the protective cover of the mother. It is mother who understands everything related to the child. It is she who provides her child food,

shelter, and succor to life. The child also looks for the mother whenever it feels hungry or insecure. When man falls from the heights of glory (the 10th - karmabhava) nobody except his mother who still wishes the very best for him and provides him the succor. The mother protects even unruly and sinful children. Such is the blind, unbiased and true love of mother for the child. Lord Krishna has therefore rightly called "Matrubhava Devta" meaning the mother - child relationship to be a relationship between the individual and God. Therefore, the 4th bhava, in the form of mother's love and relationship, establishes the love for God. It is the Lord who helps us at the weakest time like the mother who helps the child when it is most vulnerable. Sri Adi Shankara has, therefore, said that, mother's blessing was of vital importance for the attainment of moksha. He said: "Gatistvam gatistvam tvameka bhavani". It is the blessings of mother that actually provides one the speed (gati) in the direction and desire for setting out on the path for spiritualism.

It is also because mother (also God) is the one who provides 'ashraya' - shelter - to the person that we see the acquisition of landed property and house(s) both in the native land and elsewhere, including foreign lands, from the 4th house. Placement of the lord of 4th in 8th would indicate acquisition of property in other places, while its placement in 12th would mean acquisition of property in foreign lands.

It also indicates anything that is imbibed or received from the mother. The first language that we speak - our mother tongue is; the place where we are born - motherland; the love for our culture and motherland is also to be seen from the 4th house. Any inimical or papa graha in the 4th affects to that extent the symbolization of the 4th house.

The 4th also rules the heart. After all, love - true love - is possible only if there is a heart (conscious mind) to do so. True is nothing but pursuit of the loved one with heart and soul. Any benevolence or arrogance of the person's heart, whether a person is good or bad at heart, is to be seen from the strength and placement of the 4th house, its lord and other grahas in it. Placement of Rahu could give a hard/stout heart. It could also indicate heart disease/afflictions to heart depending on its placement etc., while placement of a benefic like Venus could indicate passionate love and a very kind mother. Thus, afflictions to the heart, both physical and emotional, are to be seen from the 4th house. Thus, the 4th also becomes the house of happiness and grief. No afflictions or good placements could give a general sense of attainment of happiness and less emotional strains. This establishes a clear connection between the heart (4th) and the mind (1st). The general sense of happiness prevails only when the desires are fulfilled.

The 4th house also deals with formal education. It indicates the extent and type of formal education that one would get in life. It indicates the

school, college or institution, the length till which one will have formal education. While presence of Rahu in the 4th will also indicate general defiance in studies and disturbances to mother etc., it would also indicate an inclination and even good control over foreign languages - something which is uncommon to the native.

All modes of conveyances, of course - with the sambandha of Venus who is the naisargika karaka for vehicles/conveyances, is to be studied and predicted from the 4th house. While presence or aspect of Venus on the 4th would mean attainment and enjoyment of material pleasures of all good things of life, presence of aspect of grahas like Rahu, Ketu, Sani would mean denial or destruction of the pleasures of the world resulting in lack of general happiness. Thus we may say that the results indicated by any graha in the 4th fructify fast, while that of those in the 1st or 7th will be felt only in the later part of life.

The general sense of happiness to an individual comes only when the acquisitions are self-made. Though we know the need and importance of karma (10th) we still tend to run after the comforts for self. It is when we achieve these comforts in the world of maya that we feel satisfied. It is this proud sense of satisfaction on having achieved something material that gives happiness to everybody.

## Fifth House

यन्त्रमन्त्रौ तथा विद्यां बुद्धेश्चैव प्रबन्धकम्।

पुत्रराज्यापभ्रंशादीन् पश्येत् पुत्रालयाद् बुधः ॥ ६ ॥

yantramantrau tathā vidyām buddheścaiva prabandhakam

putrarājyāpabhrāmsādīn paśyet putrālayād budhah ..6..

yantramantrau- yantras and mantras; tathā - and; vidyām - learning/ knowledge; buddheścaiva - also intelligence; prabandhakam- composition; putra- progeny/ son; rājyā- kingdom/ state; āpabhrāmsādīn- corruption/ falling down from place of honour; paśyet - see; putrālayād - fifth house/ the place of son; budhah - observe

The 5th house indicates knowledge, the knowledge of mantras and yantras (amulets etc., used in spiritualism), children (sons), planning, status or authority received from the government (or royalty) and other places, fall of position or status etc., - In general, the house of future.

We are aware that the 1st, the 5th and the 9th form the Dharma Trikona. We are also aware of Brihaspati's influence on the 5th house as he is the karaka for children (to be seen from the 5th), for knowledge (dhi shakti and he is also the Guru - teacher) and a supreme benefic for the well being of the person during his life time. Therefore, Brihaspati's influence

on the 5th is to be reckoned with great care and his is to be propitiated for general well being and gain of knowledge and good things in life; and more so when there is any affliction to the 5th, particularly that of Rahu.

Children are the hope for the future of parents and also the generation. As parents gamble/speculate our future by way looking for assistance and achievements from our children in our later years. Therefore, the 5th not only becomes the house of future of the person but also the house to look for speculative abilities and name and fame to be gained in future. It is the 8th from the 10th (karma bhava) and the 10th from the 8th house (based on the 'Bhavatbhavam' principle). Hence the speculative abilities is to be seen from the 5th house as it becomes the karmabhava for the 8th house which is known for gambling activities (or unearned wealth).

5th is the house that sustains the 4th being 2nd from it. Thus, we may derive the general well being of the heart from the 5th. It provides life and succor to the heart by way of love. Love is the prime essence of well being. When deprived of it, it not only wrecks the heart emotionally, but also physically.

By virtue of being in the 2nd from the 4th bhava (formal knowledge) and also because it is an activity related to Brihaspati the significator of dhi shakti without which one never accomplishes anything, the 5th house gains importance by way of both formal and informal education. Intelligence to comprehend anything and putting it to effective use is very important for a meaningful living. Since it is the Guru (teacher) who confers the knowledge of 'mantra', tantra and 'yantra' vidya, it becomes the most important house to look for the knowledge of the same and also the respect and obedience one would have towards the preceptors (gurus and teachers). Thus, any affliction to the 5th would reflect the negatives of the house in terms of knowledge and intelligence of the person, as also the respect and obedience for guru/teacher. One of the negative aspects of an afflicted 5th house would also indicate the speculative action that one would perform in the case of gambling (as it is the 10th from the 8th house - Bhavat- bhavam principle).

The 5th house also happens to be the 11th from the 7th (house of marriage). Hence the reckoning of gains from marriage is estimated from the 5th house.

The placement of different planets in 5th are as follows:

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Sun

Indicates anger during child birth, struggle in the middle life, living in loneliness, love for father.

Moon

Love for mother, love for motherland

Mars

Love for co-born(s), knowledge of tactics of war, love or adept in arms, martial arts, sports and anything where aggression is required. Also indicates a good cook. Knowledge of surgery. It could also indicate cesarian child birth (during such times Hanuman Pooja is suggested and 'Pitavastra' - yellow cloth is placed near the place of birth to pacify the effects of Kuja), but Jupiter's presence would stop cesarian and will allow a normal birth.

Mercury

Very intelligent, love for knowledge and intelligence, love for children, accomplished in accounting and trade and commerce.

Jupiter

Love for son, fond of supreme knowledge including vedic knowledge, fond of teaching, learned in law and could be a judge, very divine.

Venus

Love for daughter, fond of worldly pleasures, love for conveyances, love for travel, love for beautiful things.

Saturn

Love for stale things, lethargic and lazy, fond of sleeping, procrastinating and slow moving.

Rahu

Brilliant planning, shadyantra (deceptive planning), lack of Respect for gurus (preceptors), love for all kinds of pleasures.

Ketu

Lack of planning, headless activity, denial of what is loved.

The numeric numbers and the number of children represented by the grahas are as follows:

Surya - 1 one child

Chandra - 2 two children

Brihaspati - 3 three children

Rahu - 4 four children

Budh - 5 five children

Shukra - 6 six children

Ketu - 7 seven children

Shani - 8 eight children

Mangal - 9 nine children



## Sixth House

मातुलान्तकशंकानां शत्रूंश्चैव व्रणादिकान्।

सपत्नीमातरं चापि षष्ठभावान्निरीक्षयेत्॥ ७॥

mātulāntakaśankānām śatrūmscaiva vranādikān

sapatnīmātaram cāpi shashthabhāvānnirīkshayet ..7..

mātula- maternal uncle; antaka- end/ death; śankānām- doubts and mistust; śatrūm- enemies; caiva- and also; vrana- injuries/ ulcer/ tumor; adikān- etc.; sapatnīmātaram- step-mother; cāpi - and also; shashthabhāvānnirīkshayet - judge from sixth bhava.

The 6th house indicates maternal uncle, doubts about death, enemies, ulcers, step mother, punishment etc.

The 6th bhava, along with the 3rd, 10th and 11th is a 'Upachaya'. It is the house of service (work). 6th is also the house of punishment, depending on whether the work performed is good or bad, as per the principle - "Tanau Tanah Danda Hara" (6th and 11th (Tanau Tanah means 6th to 6th) are the houses of punishment and reward), wherein 'Danda' means punishment and 'Hara' means gaining victory. The Lord gains victory over the person by showing him the rewards. However, the amount of punishment and reward to be meted out to a person is purely the knowledge of God as it is only he who can determine it.

The 6th is the 3rd from 4th, which is the house of mother. Hence maternal uncles are seen from the 6th house.

6th is the house of enemies. The strength and weakness of the enemy is to be seen from here. It is considered always good to have a weak or debilitated 6th lord as it indicates that the enemy is weak and could be won over. However, to defeat the enemy the person would require a strong 7th house.

The 6th is also the house of service. This determines whether the person would be a 'karmayogi' or not. It also determines whether the person would render service or would run a business and in what manner and circumstances. To determine the karma of the 6th house it is important to study the 10th from it i.e., the 3rd house (Bhavatbhavam principle) which determines the karma of the service rendered by the person. "Shramdan" (rendering service in terms of physical labour in temples or places of worship and worship to "Shani" - the lord for labour) will rectify afflictions to the 6th house.

The 6th also happens to be the 2nd from the 5th house, which is the

house of children. It, thus, sustains the life of the child. The food habits and type of food eaten by the child can be estimated from the 6th house.

The 6th house indicates servants too. It also indicates whether the person himself will do his work or will get done from the servants. Even the faithfulness/morality of the servants could be determined from the 6th house.

## Seventh House

जायामध्वप्रयाणं च वाणिज्यं नष्टवीक्षणम्।

मरणं च स्वदेहस्य जायाभावान्निरीक्षयेत्॥ ८॥

jāyāmadhvaprayānam ca vāniḥyam nashtavīkshanam

maranam ca svadehasya jāyābhāvānnirīkshayet ..8..

jāyā- wife; madhvaprayānam- follower of madhava; ca- also; vāniḥyam - business; nashta- destruction; vīkṣam- look at, see, inspect; maranam- death; ca- and; svadehasya- body of self; jāyābhāvānnirīkshayet - judge from the Jaya (7th) bhava.

After the 1st house (Lagna/Ascendant), the 7th house or Saptam Bhava is the second most important house. One - because it is the exact opposite of the 1st (Ascendant), hence it should be the descendant of the native's Lagna, which indicates the Kama (desire) of the native; and two - it is a strong controller for the 4th (Sukhasthan) and 10th (Karmasthan) houses (being a pada to the two houses on the principle of Bhavat Bhavam).

7th is a very vital house of the chart in many aspects. It indicates the inner desires, carnal desires, objective of life, character, value systems of life etc. 7th, being the house that indicates the private parts, is also very important to determine the sex/gender of the native. Hence it is also known as the 'Kalatra' meaning that which indicates the sex and sexual instincts of the person.

7th is a very important house also because it provides the ability to bring forth new life in the form of progeny - it gives form to a new atma that develops as the child. The organs (private parts) are basically used for procreative activity. The general well being of a person could be determined on how good or bad the 7th house is and what effects it has on the 4th and 10th houses of the person. Thus, 7th is the 'naisargika' bhava of Lord Shiva who is the Lord for 'Kalyanam' meaning well being (Lord Brahma is for 'Ayu' meaning life/longevity while Maha Vishnu is for 'Dhanam' for sustenance).

As the 7th deals with inner desires and procreation, it shows rebirth. It is

also the 8th house (longevity/delay) for the 12th house (moksh/emancipation). It could be known from this bhava whether, when, where and why will an individual be reborn. In fact, there is a practice of preparing "Mrityu Kundlis" which is prepared at the time of death and the 7th bhava of this chart would indicate exactly the nature, why, when and where about the rebirth. A 'papa' graha in the 7th would indicate 'Punarjanma' (rebirth).

[Upaya: Prayer to Lord Shiva will help in cleaning the dosha of papa graha.]

How is the 7th related to the 4th (Sukhasthan) (the bhava for peace of mind, desires etc.)?

'Ichha' (desire/Kama) is the ultimate source of all problems. If one had no desires, except attaining God, there would not be scope for any sorrow. It is only the desire to achieve something, to latch on to something, an emotional attachment to something that causes the sorrow when it is either not attained or is lost. Now, desire for something is love or kama. The purity or impurity of desire determines the quantum of sorrow. Desire to attain God is, perhaps, the purest form of love/kama. Again, Kama can be for different purposes and with different grades/degrees of intensity. Desire for wife (cohabiting with one woman - as practised and example set by Lord Rama), children, home and their well being is a genuine and proper desire and to sustain them one needs money. Hence the need for a job/Karma and hence the sorrow when you fall short of resources for meeting those needs. Here comes the relativity between the 7th, 4th and the 10th. But, if the same love were to turn into lust (carnal desire - an animal instinct for sex) then the desire is improper. The higher such improper and uncontrolled desires the more the sorrows that one experiences.

7th is also the house that indicates the overcoming of enemies or being vanquished by them. Now, when does a person have enemies? Only a person who has something which others do not, or, when somebody desires to attain something which others too are aiming, does one create and have enemies. However, if a person were simply desirous of attaining God, he is not going to have enemies. It is only materialistic things/worldly things, which attract enemies. A beggar is most likely not to have enemies, while a rich man is bound to have more enemies because what a beggar doesn't have a rich man has.

Here comes the relation between the 6th and the 7th bhava. The 6th indicates enemies and the 7th indicates vanquishing enemies or being vanquished by them. A weak 6th Lord and a strong 7th bhava is sure to vanquish the enemies, while in the converse the native is defeated.

7th bhava of the naisargika bha chakra is 'Vanij sthana' meaning the

house of trade and commerce. What is the aim behind the karma? If it is to earn money, then the second from the karma house (10th house) i.e., the 11th house and its trines come into focus. And of these, the 7th happens to be the 10th from the naisargika 10th bhava of the chart which indicates the karma to be performed and the actual desire for the performance of the karma (to earn money for sustenance). Thus, the 7th also becomes the house of business and being the naisargika house for 'Wife/Ardhangni' it also becomes the bhava for determining the compatibility with partners in business.

Therefore, the 7th is truly reflective of the inner self of the person. It is reflective of the 'Ayana' of the person. An inappropriate lordship/placement/rasi of the 7th bhava indicates the extent to which a person bears a character, disposition in life, whether the person will be reborn or will attain moksha. Any affliction to the 7th would be detrimental to the development of the person as a good social being. Hence the 7th is a very vital bhava which holds the key to success or failure of life.

Thus, to determine the strengths and results of native's chart, the 7th, 7th Lord and its Darapada (A7) placement become very significant and important.

#### Mars in the 7th

Indicates Kuja Dosha (this is due to the anger of Deva Rishi Narad - Upaya: Prayer to Hanumanji is the sole remedy). The placement of Mars in 7th indicates war or 'Yudh' in life (as may be seen from Lord Rama's life) which means a life full of struggles with frequent separation from wife. This could mean a separation, incompatible natures, angry nature/hot constitution of the wife/business partner, disharmony in marital life - which means a generally tense and strained personal life. However, the positive signs of have Mars in the 7th would mean that the person is very strong physically and also mentally as it aspects the 1st (Ascendant/Lagna), which is also because struggles actually strengthen the person mentally and physically.

#### Venus in the 7th

This would indicate love for all beautiful things, strong desire for sex (being the natural Kalatrakaraka i.e., the significator for sex), beautiful wife/partner, desire for material luxuries of life, a robust physique with sexual appeal, attractive body etc.

#### Saturn in 7th

This would indicate the dirty side of sex and other likings, a delayed marriage, spouse/partner being older than self, this would also mean that the spouse could be older in thoughts, disposition, age etc., separation, disharmony. The desire for sex could even be a carnal desire (as it gains

Digbala in the 7th) without any discretion for caste, creed and levels.

#### Jupiter in 7th

Jupiter, the Devaguru, is considered the best placement in the 7th. A Guru, and that too a Devaguru, could never do anything wrong. Hence he indicates the best for the overall well being of the person, particularly in a female's chart where he indicates absolute chastity. He should indicate the chaste desires of the person.

#### Sun in the 7th

Sun, king of all grahas, would mean that the spouse/partner is very dominating in nature, very regal/authoritative in disposition, angry/hot nature, reddish complexion, strong in physique and mental nature, a burning and never ending desire for sex and all things rich and royal.

#### Moon in the 7th

Moon, queen of all grahas, would thus indicate beauty, cool disposition, strong mind, charming, regal taste, splendorous mannerisms and dressing, urge for good and clean sex, white complexioned wife, good acumen to trade, gullible etc.

#### Rahu in the 7th

Being a demon, will indicate diabolical nature, carnal (sex) desires, ruthlessness in all aspects of life, dirty thoughts, filthy sex, involvement in prostitution, gambling and the likes. However, a controlled Rahu could also give the better things of life and material fulfilment. Propitiating Lord Shiva with water (Rudrabhishek) to control and calm the heated and passionate desires or have controlled sex is the best Upaya for Rahu, while - the mantra: "Hari Om Tat Sat" - Satyanarana Mantra is helpful to just cut off the effects of Rahu i.e., no desires at all).

#### Ketu in the 7th

Being the dismembered body of the demon Rahu, it would indicate a sickly spouse. Being the natural significator for Moksha, it would indicate that the partner/spouse will be a spiritual person. It could also indicate a nagging partner. An afflicted placement could mean sickness, unsteady mind, general destruction i.e., the infra-red passion of Ketu leads to self-destruction as Lord Shiva destroyed Kamadeva. (The 7th house, is also the house of Kamadeva - hence the desires. Destruction of desires (i.e., Kamadeva) eventually leads to moksha).

7th Lord in the 6th bhava would mean the spouse turning an enemy where the faithfulness or fidelity is to be doubted. This could be redeemed only with a strong and benevolent Jupiter in the chart.

7th Lord in the 9th would mean that that bhagya (fortune) of the person

will turn for the good after marriage.

Since 7th indicates rebirth and the 12th bhava indicates Moksha/sleep, 7th is a naisargika enemy of the 12th (7th bhava is 8th from the 12th bhava) as, to attain the desires one has to remain awake and be attached to the desire for its realization. Non-realization of the desire would eventually lead to rebirth for its fulfilment.

The longevity of the first marriage (M1) is to be seen from the 2nd house to the 7th (i.e., the 8th bhava of the chart - the principle of 2nd being the maraka) as it is the sustaining house for the 7th. The 7th from the house of first marriage (M1) (i.e., 2nd bhava of the chart) would indicate the possibility of the second (M2) marriage and the longevity of this marriage is to be determined from the 2nd house to this bhava (M2) (i.e., the 3rd bhava of the chart). The 7th from M2 would indicate the 3rd marriage (M3) and the 2nd bhava from M3 would indicate its longevity. Subsequent marriages, usually till the 4th, are to be seen so on and so forth. Such a syndrome normally stops with the fourth marriage when the effect of Moon (in the form of mother or mother-in-law) comes in as a natural obstacle. However, these are to be reckoned by the Jyotish after careful observation of the customs and practices of different communities and persons. Normally, this phenomena of multiple marriages is most possible in people and communities where worship on Fridays is practised predominantly as they would imbibe more of Venusian effects.

## UPAPADA

Upapada, also known as Gaunapada, is the 'Arudha' of the 12th bhava of the chart (BPHS: Chapter 30 - Slokas 1-2).

(Gauna - means one who follows {Anuchara - that which follows - Sloka 2 of Chapter 30-BPHS} - Accordingly, the 'Arudha' of the bhava that follows (12th) the Lagna is, thus, the Gaunapada or Upapada.)

This pada determines the inner nature/attitude of the native towards the spouse. The 'Sambandha' or relationship of the lord of Upapada vis-à-vis the Lagna lord, by way of placement, will determine whether the native would marry at all or not. If the lord of Upapada goes to the 12th (the house for sacrifice/Tyaga) therefrom, it indicates a sure sign of denial of marriage. This would also indicate the delays, if any, and the reasons for such delay in marriage.

Now, how do we see the 'sambandha' of the lord of Upapada with the lord of Lagna?

The rasi/sign occupied by the lord of the Lagna is called 'Paka Lagna'.

The Paka Lagna signifies the whims and fancies of the native. While the natal Lagna determines what is good or bad for the body, Paka Lagna signifies what a person likes or dislikes. Thus, a papa graha occupying the Lagna will not signify clearly the likes and dislikes of the person as the Paka Lagna would.

Therefore, the relationship between a graha and the lord of the Lagna/Paka Lagna should be studied carefully to determine the likes and dislikes, whims and fancies etc., of a person. When the sambandha of a graha is not good with the lord of Lagna/Paka Lagna, the graha tends to reject its significations. This determines the fact that a certain placement of a graha, though it signifies certain naisargik qualities, loses such qualities in terms of its relationship with the lord of the Lagna/Paka Lagna. This has to be studied carefully to determine whether the person would marry or not, what the person will like or dislike, what the person will adapt or renounce etc. For example, mere occupation of Lagna by Shani - a naisargika significator of alcohol and negative things - will not determine the persons liking for alcohol or negative aspects as his paka lagna would, while the converse is true in the case of benefics.

(Note: However, Brihaspati [Karak for 'Jeeva' and Dhi Shakti which is the most important quality of man] is the naisargik karaka for Paka Lagna.)

Since Upapada determines the nature/attitude of the person towards the spouse who is a lifelong partner, it is very important that the sign/rasi of the Upapada is auspicious. It is the auspiciousness of the rasi that determines the purity of nature of the native and how the person would treat the spouse. Any affliction to the rasi, or if the rasi is inauspicious, to that extent the native's attitude towards the spouse is affected. This would mean that the compatibility, fidelity, affection etc., which form the basics of good spousal relationship, either become questionable or it is totally absent depending on the inauspiciousness or affliction of the sign.

Thus, the lord of Gaunapada becomes very important in determining the spouse (family etc.), spousal attitude of the person, and happiness/sorrow from spouse. An exalted lord of Upapada will bring to the native a spouse from a noble family, while in the case of a debilitated lord of Upapada the reverse holds true meaning thereby that the spouse will be from a family below the status of the native.

Following are the significations in the case of the lord of Upapada being conjoined with:

1. Surya - the spouse would be from a family enjoying political power, or from a higher caste meaning change in caste (as Sun represents temples - a place where people of higher learning/caste live/work);

2. Moon - the spouse could be from a wealthy family, or a family with immense popularity.
3. Mars - the spouse could be from a family linked with the Martian qualities like Police, Military, Kshatriya families etc.
4. Mercury - the spouse could be from a family involved in dealing with writing/books, or in accounting professions, or in trade.
5. Jupiter - the spouse would be from a brahmin family, or from a learned family, or from a judicial family.
6. Venus - the spouse could be from a family with a poetic and romantic touch, artistic flair, involved with cattle (like dairying), dealing in clothes or cosmetics, or anything that is linked with beauty.
7. Saturn - the spouse would be from a lower family, or lower caste, or from a family engaged in menial jobs such as factory workers etc.
8. Rahu - the spouse would be from a family involved in gambling and other such related activities, or from a foreign land.
9. Ketu - the spouse could belong to an ascetic family, or a family that is detached from normal stream of society.

As we know the principle that it is always the 2nd bhava that sustains the previous bhava, determining the effects of the 2nd bhava from Upapada becomes important in determining the sustenance of the marriage. Any afflictions or inauspiciousness of the 2nd bhava from the Upapada will indicate the length of marriage i.e., how long the marriage would last and when it breaks what will be the reasons that determine such a break. From this we get an important principle:- The nature of sign in the 2nd bhava from Upapada is important in determining the real cause of break in marriage (which could be in the form of death (under various circumstances), legal or illegal separation, separation due to other ordinary or extraordinary circumstances etc.,).

The following graha placements/rasi in the 2nd bhava from Upapada indicate the broad causes for break in marriage:

1. If the 2nd from Upapada happens to locate a benefic, or it is aspected by or conjunct with a benefic, then the native enjoys good results (from wife) - [BPHS: Chapter 30 - Slokas 7 to 12].
2. If the 2nd from Upapada happens to locate a papa graha, and/or it is



occupied or aspected by or conjunct with a graha in debilitation (either in rasi/navamsa), then the destruction of wife/marital happiness is bound to happen. [BPHS: Chapter 30 - Slokas 7 to 12].

3. If the 2nd from Upapada happens to locate an exalted graha (either in rasi or navamsa) or should receive aspect by any such graha, then the person should have many wives. The same is also applicable in the case of Mithun (quality of copulation and many companions) being the 2nd from Upapada. Even Taurus (owned by Shukra) is known to give plurality of marriage. [BPHS: Chapter 30 - Slokas 7 to 12].

4. If the 2nd from Upapada happens to be occupied by its own lord or if the said lord is in his other house (in the case of dual ownership), then the death of wife will be at an advanced age. [BPHS: Chapter 30 - Slokas 7 to 12].

5. If the graha, which is a constant indicator of wife (either the 7th lord or Sukra) is in own house, the loss of wife will be only at an advanced stage. (BPHS: Chapter 30 - Slokas 13 to 15).

6. If the lord of 2nd from Upapada is 2nd from the Lagna (natal ascendant) and is with a papa graha, then the marriage could break due to the native's thieving habits.

7. Shani and Rahu in 2nd from Upapada - loss of wife through death and calumny (slander). (BPHS: Chapter 30 - Sloka - 16). If the said 2nd happens to be Shani's own house (Makar or Kumbh) the wife will have disease in legs; and, if Rahu too joins Shani's own house in 2nd, the wife is sure to be lame. Shani, Rahu and Surya in the said 2nd will cause distress to bones (Surya rules bones).

8. Mercury in 2nd from Upapada will cause verbal warfare (Budh rules speech) with wife. Even excess speech (unwanted speech) can damage the marriage. The marriage could break due to extra-marital relationships, as Budh rules Mithun and Mithun signifies such relationships. Budh also signifies dealing with books and writing. Indulgence in books and writing could lead to a break in marriage. Budh and Ketu in 2nd from Upapada causes breakage of bones. (BPHS: Chapter 30 - Sloka - 18). Budh and Rahu in 2nd from Upapada will give a stout body to the wife. (Slokas 19-22). If Mangal and Shani occupy such a 2nd house that happens to be owned by Budh, the wife then suffers from nasal disorders. (Slokas 19-22). Budh and Mangal in the 2nd from Upapada will cause dental disorders to the wife. (Slokas 19-22). However, Budh in 2nd from Upapada in wife's horoscope will indicate a strong Rajyog for the husband. This too could be a cause of break in marriage.)

9. Shukra in 2nd from Upapada could signify break in marriage due to

libidinous activities. Rishabh being such a 2nd house indicates many wives or plurality of marriage, which could also be a cause for break in marriage. (BPHS: Chapter 30 - Slokas 7-12). Shukra and Ketu in 2nd from Upapada will cause disorder of blood, leucorrhoea. (BPHS: Chapter 30: Sloka 17).

10. Moon in 2nd from Upapada would signify break in marriage (or death) due to problems in the lymphatic fluids that would damage the physical health of the wife. As Moon rules mind, it could also indicate emotional problems leading to break in marriage. If Shani afflicts such placement of the Moon, it is sure to cause severe depressions for the wife.

11. Surya in 2nd from Upapada would cause death/separation due to high fevers, bone disorders.

12. Brihaspati in the 2nd from Upapada would cause break due to child birth/childlessness, lack of intelligence, excess weight etc. Jupiter and Rahu in such a 2nd house will cause dental problems; while Guru and Shani in such a 2nd house will cause trouble in eyes/ears of the wife. (BPHS: Chapter 30: Slokas 19-22).

13. If Mangal happens to be in 2nd from Upapada, it could cause separation from wife through sudden accidents in combination with Kethu for certain; blood disorders; death in fights; death due to arms and ammunitions; separation due to fiery temperament; anger and inflexibility and ego; and other Martian qualities.

However, all these are to be studied from the natal ascendant, Lagna Pada (Arudha of Lagna), the 7th from Upapada and the lords thereof. (BPHS: Chapter 30: Slokas 22 & 23.5).

(Upaya for delayed marriage: Fasting on the days of the lord - can consume only milk and some fruits.)

However, to clear the general afflictions to the 7th bhava and also the kidney, prayer to Lord Shiva is the key. Chanting the Maha Mrityunjaya Mantra 11 times with milk held in the hand and consuming that milk immediately thereafter helps in removing all poison (toxicity) from the body. This not only purifies the mind (thought) but also cleanses the kidney, which is signified by the 7th bhava. [Maharshi Attri is believed to cleansed the body of Lord Shiva off all the poison that he consumed during Sagar Manthana by placing Moon on his (Shiva's) head. Hence milk (signified by Moon) is believed to cure the afflictions of this house (ruled by Shiva) with the chanting of Maha Mrityunjaya Mantra].

## **Eighth House**

आयु रणं रिपुं चापि दुर्गं मृतधनं तथा।

गत्यनुकादिकं सर्वं पश्येद्रन्ध्राद्विचक्षणः॥ ९॥

āyu ranam ripum cāpi durgam mrtadhanam tathā

gatyānukādikam sarvam paśyedrandhrādvicakshanah ..9..

āyu- age/ longevity; ranam - battles and wars; ripum - weaknesses; cāpi - and also; durgam - difficult situation; mrtadhanam - wealth of the dead/ legacy/ inheritance; tathā - and gatyānukādikam - things that have happenes; sarvam -everything; paśyed- see; randhrāt- randhra bhava/ 8th house; vicakshanah- observe from/ experience from, being conscious of

The length of one's life is to be seen from the 8th house. A strong 8th house, lord of the 8th and lord of the lagna who is also well placed determine the life of the person. There are four types of aayus - (1) Dirgaayu (long life - beyond 75 years); (2) Madhyaayu (middle life - 32 to 75 years); and (3) Alpaayu (short life - 20 to 32 years); while the fourth type is known as Balarishta (child death - 0 to 19 years). In normal parlance, a longlife or dirgaayu is considered good as it generally indicates the satisfaction of having lived the life as one gets enough time to accomplish the desires. The strengths of the 8th house and its lord, lagna and its lord and their placements; as also the 10th house and 10th lord (as it is the 3rd house from the 8th) are to be considered properly before pronouncing the longevity of the person.

Since the 8th is indicative of the longevity, it is also intimately connected with the battlefield and enemies. A stronger enemy is bound to kill in the battle while a weaker enemy is likely to be won over. A proper study of the 8th house and the Rudramsa can indicate the timing of war, the length of war and its victory or defeat. Since 8th is also an indicator of forts and fortresses, one will come to learn their strengths and weaknesses, rise and fall of the forts (kingdoms and kings).

We know that the lord of 8th is also called rogesh (lord of long-term disease). A proper and detailed study of the 8th could indicate the type of disease that one would die of and the length of time that one will suffer during the inimical period of the 8th house and its lord. The placement of the lord of 8th will also indicate the place where exactly in the physical body would one get affected by disease, the type and duration of such disease and its cure or otherwise. All this would depend on the placement of grahas in the 8th, placement and strength of lord of 8th and lord of lagna.

It would be very interesting to note the relation between the 7th and 8th house in terms of longevity. While the 8th indicates longevity, the 7th (being the 12th to 8th) indicates loss to the longevity. A strong 7th

indicating strong/over indulgence in sex causes loss of longevity. Loss of semen, which is vitality, cuts short the length of life. Thus the 7th, which is opposite to celibacy, affects very much the longevity of life. A strong Venusian activity is thus an enemy of the longevity.

8th is also the house of Mrutadhanam, meaning, the accruals in the form of legacies and insurance.

It is also known as the house of unearned wealth, which also includes gambling. While the activity of gambling itself is seen from the 8th house, the karma (the act of speculation) for gambling is seen from the 5th house (it is the 10th from the 8th - Bhatbhavam principle).

Thus, the 8th, along with the 6th and 12th houses is called the 'dushtstana' meaning the malefic houses because of their ability to either create or make enemies and provide detachment and loss. The Moon in 8th is particularly undesirable as it is called "Ashtama Chandra Marana Karaka" meaning the Moon in the 8th wields death-inflicting powers to the sign/house it owns. Rulers are known to be killed, wars are known to be lost, persons are known to lose their lives when the Moon is placed in the 8th.

## Ninth House

भाग्यं श्यालं च धर्मं च भ्रातृपत्न्यादिकांस्तथा।

तीर्थयात्रादिकं सर्वं धर्मस्थानान्निरीक्षयेत्॥ १०॥

bhāgyam śyālam ca dharmam ca bhrātrapatnyādikāmstathā

tīrthayātrādikam sarvam dharmasthānānnirīkshayet ..10..

bhāgyam- fortune; śyālam ca- and; dharmam - path of righteousness, duties and obligations; ca- also; bhrātrapatnyādikāmstathā - also the wife of the brother; tīrthayātrādikam - pilgrimages etc.; sarvam - everything; dharmasthānānnirīkshayet - judge from the dharma sthana (9th house)

The 9th bhava signifies father, dharma, guru, past karma, bhagya, long journeys, thighs, sister-in-law (brother's wife), journeys to holy places etc.

Why is the 9th house the significator of father and dharma?

From the principle of trines, we know that Lord Brahma resides in the 1st bhava, while Lord Shiva resides in the 5th and Lord Vishnu in the 9th bhava. While the 1st bhava signifies 'ayu' (birth) and the 5th signifies prosperity, the 9th indicates 'dharma' since Lord Vishnu resides in it. It is he who fixes the dharma of the person and gives according to what he deserves.

The 9th house of the naisargik rasi chakra is Dhanur (Sagittarius) which is a fiery sign and its lord is Devaguru Brihaspati (Jupiter). The fiery nature of Dhanur is because of its agni tatwa, which means energy in the form of light. This agni is called the 'Brihat Agni' or the light of enlightenment and it acts on the dhi shakti (head) without which one will never be able to attain enlightenment/knowledge. This energy is represented by Brihaspati as we know that he is the significator of dhi shakti.

It is because of the reason that Lord Vishnu's will in determining the creation of the person, his dharma, his bhagya etc., is seen from this house of Brihaspati, that Jupiter is seen as representing God (Bhagavate/Bhagam) in the horoscope. Brihaspati is said to represent God in the horoscope because he possesses all the qualities like shantam (peace), shubhalakshanam (good looks/disposition), daya (mercy) etc., that God possesses.

But how is Brihaspati connected with the birth of the individual? Jupiter represents God and he is the sustainer of life (jeeva) while Surya is the giver of life. Therefore, there should be some graha representing and acting as God to create life. It is Surya, in the form of father who acts as God to create life. God fixes our birth on the basis of our past karma but he cannot take birth on earth to create every individual being. The job of creation is thus the responsibility of the father when he, at that moment of creation, acts as God. The representation of God in physical form by the father is the reason why the 9th house is associated with father.

How is father responsible for birth?

The atma that is to take birth resides in the body of the father in a place called "Mooladharachakra". The Mooladharachakra is actually the end of the spinal chord in our body. In the fetal stage, the baby in the womb of the mother develops with a tail, which is actually the extension of the spinal chord, which gradually recedes, with the growth of the fetus. In the Bhagwad Gita, Lord Krishna has explained how the atma comes to reside in this chakra of the father. It is in the form of rain that the atma comes down on the earth and through the soil, it enters the trees and gets into the fruits through the sap of the tree. The atma, then finds its way to the father when such a fruit which bears the atma to be born is consumed by him. Through the blood stream it reaches the mooladharachakra where it resides till such time fixed by God for its birth.

The deity of Mooladharachakra is Lord Maha Ganapathi as he is the deity of Ketu. We know that Ketu rules the tail. It is the initial tail that gradually recedes to become the end of the spine and is known as Mooladharachakra. Thus, Ketu becomes the important graha to be

studied to see the procreative aspects of the father. Therefore, Ketu is known to expand the family in terms of numbers and is also symbolically represented by a yellow square, which is the symbol of Ketu (procreation). Since Surya is the giver of life and is the naisargik atmakarak (who also represents father), it is exalted in Aries in the Ashwin nakshatra, which is a nakshatra of Ketu. Thus, we see the connection of how and why Sun is exalted in Aries.

Thus, we come to see the relationship between father and God. Therefore, the physical presence/form of father is seen from the 9th house. Besides, the other important role of father in a person's life is to teach the child the ideals/principles of life. The first ideology/principle, otherwise known as dharma, is learnt from the house i.e., from the father. Then comes the role of the teacher - Guru. A good guru teaches good things to the child. Good knowledge is very important for the proper upbringing of the child. It is good knowledge and good principles imbibed by the child both in the family and from the Guru, that stand good in the life of a person. It keeps him principled in life. And good principles inculcate good and strong discipline. Therefore, the 9th house becomes a very important chart in the life of a person.

Any deviation from/desertion of dharma leads to the destruction of the self finally. When dharma (principle) is affected, the 11th house (labhasthana) therefrom, which is the 7th house indicating wife, is first affected. Subsequently leading to affect the 5th (the house of children - because the wife's principles (7th) is affected) and the 3rd is affected as the prakrambal of the native is used to shield the family (wife and children). And when the 3rd is affected, the Lagna too is affected because it is the individual who is adding on to his sins (paapa). Now, when is the dharma affected? It gets affected in a bid to earn more (labha - 11th house). Bad principles adopted to increase the income in labhasthan (11th) no doubt increases the income, but it also increases the sins to that extent affecting the 9th house, which sets off a chain reaction to the other houses (11th therefrom). This is derived from the "Mandooka Dasha" (Mandooka dasha means frog jumps on every third house. This is seen in the Rudramsa chart and is seen for divining wars, victories, defeats etc.).

Thus, the 9th bhava is also for discipline. It indicates 'Japa' which disciplines the person's life. Strong 9th house will indicate a strong sense of discipline and, hence, strong principles. This will reflect the extent to which the person will observe discipline in life and obedience towards his father and Guru. (A strong 9th and the Sun placed in 4th or 8th from Lagna indicates the person to be very obedient to father.)

The 9th house also reflects the past karma of the person. It is the good deeds in one's life that determine the quality of life one would lead in the

next birth. The physical body of a person perishes with time, but the atma carries with it the karma accumulated by the person. It is according to this karma that one gets the share (Bhagya - derived from bhaga or bhagam, meaning the share from father/God) of the material things in the world. Hence, the 9th house is also called the house of 'Bhagya' - meaning, what one would enjoy as his/her share of things in the world as decided by God.

Since the 9th signifies the thighs of the person, it also indicates long distance journeys. While studying long distance journeys, it is very important to study the "Jalapatha saham" (Jala - meaning water; patham - meaning crossing; and saham - meaning point) to reckon whether the person will cross large bodies of water (oceans etc.) and also "Paradesa saham" (Paradesa - meaning foreign; and saham - meaning point) to reckon whether the person will have residence in foreign land. However, the sambandha of Shukra is also to be reckoned as he is the significator of vehicles (means of conveyance), while Ketu, the mokshakaraka, will indicate astral travels (travel of the atma by detachment from the physical self - which is normally attained only by Sadhus after strong tapasya. Ketu helps attain this by way of detaching the mind from the physical self.).

9th bhava being the house of the Lord, it also indicates temples and other places of worship (strong influence of Surya on 9th will indicate construction of temples, while affliction from Rahu will indicate destruction/desecration of religious places).

9th bhava also indicates the wife of the younger brother and also the wife's younger sister.

Another aspect that could be seen from the 9th house is 'renunciation' and its timing is to be derived from its 'Drig Dasha' (Drig - is the power to see).

The spiritual guru of the person is to be seen from the 'Vimsamsa' (D-20) chart of the person. It is the spiritual guru who can help and guide the person during trying times and put him/her on the right path.

Thus, we may see that the 9th house is a very important house of the horoscope of a person. It reflects the principles and ideals of the person and to what extent will he/she follow it in life. Thus, a good and strong 9th house would mean a strongly principled life and opposite would hold true in case of afflictions of the 9th. Connection between the lords of the 9th and 10th bhavas will indicate "Dharmakarmadipati Yoga" which will mean that the person will use the principles (whatever acquired from family and from guru) in performing karma (job).

Hence, it may safely be assumed that prescribing a stone/gem of the 9th lord would be immensely beneficial to the person at all times with the exception being the case where the 9th lord is also the lord of the 6th house (the house of enemies). Also, Jupiter being the lord of the 9th of the natural zodiac, chanting the mantra "Om Gurave Namaha" will strengthen the 9th house, while chanting the mantra "Om Sat Gurave Namaha" will pacify him/her and also strengthen the person spiritually.

## Tenth House

राज्यं चाकाशवृत्तिं च मानं चैव पितुस्तथा।

प्रवासस्य ऋणस्यापि व्योमस्थानान्निरीक्षणम्॥ ११॥

rājyam cākāśamvrttim ca mānam caiva pitustathā

pravāsasya rnasyāpi vyomasthānānnirīkshanam ..11..

rājyam - royalty/ kingship/ authority; ca- and; ākāśamvrttim - ambition; ca- and; mānam - reputation/ fame; caiva- and also; pituh- father; tathā - and; pravāsasya - living in foreign land, immigration; rnasyāpi - also debts; vyomasthānāt- the house of sky/ ether/ akasha; nirīkshanam- judge from

Royalty/authority (Rajyam); place and profession/livelihood/honour; gains from father; living in foreign lands and debts are to be understood from the 10th house – so says the standard text (BPHS).

The 10th house is the most important quadrant/kendra of a chart. It is one of the principle pillars of the life of the person as it depicts the karma/action of the individual. This shows the karmic direction in one's life. It is to be seen along with the 9th house which shows the dharma of the person. Any connection between the 9th and 10th house will show the inter-link between the dharmik (religious) and karmic (action) levels of the native.

The 10th house of the natural zodiac is Capricorn (Makar) owned by Saturn (Sani). Our Maharishis were such great seers that what astronomical science is proving today regarding the gradual drift or precession of the solar system towards the constellation Capricorn, was realized and noted by them many thousands of years ago. The four quadrants/kendras (Aries (Mesh); Cancer (Kark); Libra (Thula) and Capricorn (Makar)) of the natural zodiac represent the four yuga as follows:

1. Aries (Mesh) - 1st house - Satyug



2. Cancer (Kark) - 4th house - Tretayug
3. Libra (Thula) - 7th house - Dwaparyug
4. Capricorn (Makar) - 10th house - Kaliyug

## ABHIJIT NAKSHTRA – 10TH HOUSE AND THE RELEVANCE IN KALIYUG

Vedic (Hindu) astrology is based on the lunar movement and is, therefore, centred around the movement of Moon (representing Krishna – Vishnu avatar). The horoscope is, therefore, based on the principle movement of Moon. The fixation of Moon decides the fixation of other planets in the chart.

Moon takes 27 and 1/3rd days to traverse the zodiac from zero degrees Cancer (Kark) and return to zero degrees Cancer. This would mean that there should be 27 ½ asterisms/Nakshatras. However, we have 27 visible asterisms/Nakshatras from Ashwini to Rohini and the 1/3rd invisible nakshatra. The 1/3rd part of the invisible nakshatra was referred to Hari (Maha Vishnu) and this was found to be approximately 10 degrees (all other stars rule 13degrees and 20 minutes of a sign/constellation). As Capricorn (Makar) is the constellation that is the abode of Maha Vishnu in kaliyug, this invisible (inter-Calary) nakshatra named “ABHIJIT NAKSHTRA” was fixed in the Makar rasi. This is the rasi and star towards which the entire solar system is known to be heading and this movement of the solar system is known is ‘precession’. This is the nakshatra used to adjust the motion of Moon. This nakshatra is most powerful during the noon (12 noon) when Maha Vishnu is known to be on the move to ensure dharma and all good works can safely be undertaken during this period.

Since this is in Capricorn – the 10th house of the natural zodiac, the significance/importance of the 10th house in every individuals chart becomes very important and central to a person’s quality of life and action.

A strong 10th house determines whether a person will become a karmayogi or not. Karma is action/labour and perform karma one expends energy. Therefore, the first significator of the 10th house becomes Saturn (Sani) as he uses up a great deal of energy to do a work. Besides, Saturn is the planet who keeps the account of all bad karmas of a person and punishes a person according to the deeds of the person. Thus, Saturn is also known as a ‘Karmic planet’. Besides the individual karma, Saturn also keeps an account of the ‘Pitri Rina’ (debts of father and forefathers). Therefore, the first action of a person born on this earth should be to wipe away the ‘pitri rina’. Lord Krishna says in Bhagwad Gita that blessed are those who die without any debts – ‘pitri rina’ in particular.

To wipe away all accumulated debts and to perform work one needs

energy and this energy comes from the planet Mars (Mangal). Mars, thus, becomes the 2nd important planet so far as the 10th house is concerned. As a matter of fact, this one of the prime reasons why Mars exalts and also attains digbal in the 10th house. Mars is represented by Lord Hanuman who is a symbol of supreme strength and energy. Regular prayers to Lord Hanuman will thus remove all Martian afflictions and help perform right karma.

Where does all the energy of Mars come from? Sun (Surya) (Narayan) is the only source from where Mars draws the strength/energy. Sun is therefore another chief planet for the activities of the 10th house. Sun also gains digbal along with Mars in the 10th house. It is, therefore, very important that all karma/activity is performed during the day when there is natural sun light.

Performance of any karma/activity – either good or bad – requires intelligence (Dhi shakti). Thus, Jupiter, the chief significator of 'Dhi Shakti' becomes the 3rd important planet for the 10th house. Regular chanting of 'Brihaspati Gayatri' helps strengthen Jupiter, which eventually strengthens the intelligence of the person and also helps the person perform only right and good karma.

One of the most important aspects of doing any karma/action, is the basic desire to do so. This desire for doing a karma comes from the planet Mercury (Budh). Therefore, Mercury becomes a very important planet for the 10th house. A weak and afflicted Mercury could ruin the life of a person due to lack of desire to perform any karma/activity.

The positive sides apart, the following are the negative sides of the above planets in the 10th house when they are either too strong or weak/afflicted:

1. Sun = short term goals over shadow the long term/actual goals of the person. Therefore, the ayana (direction) of the person is lost.
2. Saturn = there is too much of hard work with minimum of returns or very little achievement.
3. Mars = there is very high energy level and there is too much drive/passion in anything/work undertaken by the person.
4. Jupiter = there is simply too much knowledge and, therefore, lack of focus because of the broad base of knowledge. This aspect can, however, be controlled by strengthening Saturn (the lord of Jupiter's debility) – the primary level of control. The secondary level of control is by strengthening Moon (the lord of Jupiter's exaltation). Saturn – Jupiter conjunction causes 'Brahma Yoga'.

The different aspects of karma/activity are:

- (a) Creation
- (b) Preservation; and
- (c) Destruction

The planet occupying the 10th house signifies the karma/activity that would be performed by the individual.

Sun in the 10th will signifies the creation. It represents a king or top positions in the government. It is bhagwan Ram who decides who will be the king. Thus, Sun in the 10th will give Rajyoga while its affliction will give the opposite – 'Pravrajya yoga', meaning renunciation. Sun aspected by Saturn will cause delay or loss of the Rajyoga.

Moon in the 10th signifies preservation. The sustenance of the Rajyog depends on the will of Krishna (Moon). A weak or afflicted Moon will render an oscillating Rajyog. To sustain such a weak or oscillating rajyog, it is important to strengthen Mars (the lord of Moon's debility) at the primary level, and Venus (the lord of Moon's exaltation) at the secondary level.

Varahamihira at 2:16 PM



29 comments:

**Anonymous** [Wednesday, November 03, 2004 2:54:00 AM](#)

Superb article, but where did the 11th & 12th houses go ?

[Reply](#)



**Sarajit Poddar** [Thursday, November 04, 2004 7:47:00 AM](#)

Thank you for appreciation. The 11th and 12th houses are in the process of being written.

Regards

Sarajit

[Reply](#)

**Anonymous** [Thursday, December 16, 2004 9:40:00 PM](#)

Excellent and fantastic Article. I have browsed a hundred sites on Astroscience and this is the best of them all. Your services are deeply appreciated.

What happened to the nature of work of other planets(creation, preservation, destruction). Please do add a line about them too.

Ravishankar

[Reply](#)

**Anonymous** [Friday, March 18, 2005 8:06:00 PM](#)

Hi Sarajit,

Great Job and such focus on the basics is always worth lauding! Please do consider to add all these golden nuggets in the subsequent versions of COVA :)

One more thing, there is a typo, in the part where you describe second marriage (M2), it should be 8th from the 7th and not 7th.

Thanks

Warm Regards

Narayan

[Reply](#)

**Anonymous** [Thursday, March 31, 2005 1:42:00 PM](#)

Hi, I am Sudarshan. I would like to know what all analysis needs to be done if the time has come for a person to leave for abroad and what it takes to determine whether he goes to developed country or a developing country. Is the direction of travel determinable?

[Reply](#)

**Anonymous** [Thursday, March 31, 2005 2:24:00 PM](#)

Hi, is there a way to find out whether a person would go for a love marriage or an arranged marriage?

[Reply](#)

**Anonymous** [Friday, June 10, 2005 5:22:00 PM](#)

Was just reading this article "The 12 Houses of Zodiac- From BPHS" where are the details about 10th, 11th and 12th houses?

[Reply](#)

**Anonymous** [Wednesday, June 29, 2005 7:33:00 PM](#)

Hi Sarajit

Amazing clarity in explaining the bhavas.Well done ...

[Reply](#)

**Anonymous** [Wednesday, June 29, 2005 7:36:00 PM](#)

Hi sarajit

One doubt on 7th house.

How to interpret if Saturn occupies 7th house which is Kumba.

Is it not own house of saturn?

Pl comment

[Reply](#)



**jon** [Sunday, October 02, 2005 11:43:00 AM](#)

dnevni horoscope info is so cheesy but we were looking at it anyway...why i dont know. I guess it is fun to play around online. Anyway, I saw your [dnevni horoscope](#) posts and though it was cool...Alright, well...have a great night, I am back to [dnevni horoscope](#) surfing LOL : )

Jon

[Reply](#)



**jon** [Sunday, October 02, 2005 11:59:00 AM](#)

russell grant horoscope info is so cheesy but we were looking at it anyway...why i dont know. I guess it is fun to play around online. Anyway, I saw your [russell grant horoscope](#) posts and though it was cool...Alright, well...have a great night, I am back to [russell grant horoscope](#) surfing LOL : )

Jon

[Reply](#)



**Elizabeth** [Tuesday, October 04, 2005 1:37:00 AM](#)

We had been blogging trying to find how our world sees the internet commerce business. Residual income has been a lifeline for us. Your site provides some of the best examples of this sort and we will bookmark yours. Another one we found was and appears to be related to

yours is [##KEYWORD##](#) site/blog. It pretty much covers [##KEYWORD##](#) related stuff.

[Reply](#)

**Anonymous** [Thursday, October 20, 2005 8:40:00 PM](#)

I discuss this topic daily myself. I also have a website that talks about [business franchise income online](#) related things. Go check it out if you get a chance.

[Reply](#)



**Steve Westphal** [Saturday, October 22, 2005 6:18:00 PM](#)

You have a great site here. Would you like to contribute some info or articles about [drug india rehab](#) at my site?

[Reply](#)

**Anonymous** [Monday, October 24, 2005 6:26:00 PM](#)

Wow, I really like this one. I have a website that talks mostly about [residual income source](#) You should check it out sometime.

[Reply](#)

**Anonymous** [Wednesday, October 26, 2005 5:53:00 PM](#)

"I just came across your blog about home business opportunity and wanted to drop you a note telling you that I was impressed with the information you have posted here. I also have a website pertaining to this topic about [home business opportunity](#) so I know what I'm talking about when I say your site is top-notch! Keep up the great work, you are providing a great resource on the Internet here!"

[Reply](#)

**harder erection** [Thursday, November 03, 2005 11:22:00 PM](#)

A fantastic blog. Keep it up. I have a site that might be of interested to you if you are seeking increase semen related items. You can find it here, [increase semen](#)

[Reply](#)

**increase semen** [Thursday, November 03, 2005 11:25:00 PM](#)

Bloggs are such a wonderful way to publish ones thoughts. Thanks for letting me visit and leave a comment. Love the title, "The 12 Houses of Zodiac- From BPHS" Come by my site some time. It's got [harder erection](#) related stuff.

[Reply](#)

**wealth** Friday, November 04, 2005 12:02:00 AM

Hiello there Sarajit Poddar, I happened on your site while searching for some info on [money making opportunity](#) and found you had some interesting things to say. Your The 12 Houses of Zodiac- From BPHS was not relevant to my money making opportunity quest but Interest me in that you have a great insight and food for thought for intelligent minds.

[Reply](#)

**liberty league** Friday, November 04, 2005 12:11:00 AM

Howdy Sarajit Poddar, I was just net surfing for some info on [liberty league](#) and noticed your blog site. Your The 12 Houses of Zodiac- From BPHS sounded interesting although not relevant to my liberty league search but I am glad see someone has some excellent points of view out there.

[Reply](#)

**wealth** Sunday, November 06, 2005 8:52:00 AM

Congradulations on a very well written, interesting and surperb blog!

Hi I am a "bot" who works for Scott. I never complain or cry that I work too hard and I try to write my very best compliment on each deserving blog. Some times I repeat myself so please excuse me if I have complimented you more than once as I am here to please you and I would like for you to check out Scott's webpages. They deal with stuff like, click here: [automatic](#) and then feel free to e-mail me or Scott with your words of wisdom.

P.S. I'll sure put the word out about your site and I would appreciate any business you may send our way...

Later, Scott's bot ;-)

[Reply](#)

**Anonymous** Sunday, November 06, 2005 10:34:00 AM

Well, I have been studying astrology for sometime now, your description of houses is very good compared to others, but till now I did not find a single article which sticks to the topic, each paragraph is written in a different fashion.

I have moon and jupiter in gemini( lagna) and sun, mars, mercury and saturn in 10 house, venus is in 8th house, ketu in 6th, rahu in 12 house. everytime I read a new article a new dimension comes to light.

[Reply](#)

**increase semen** [Thursday, November 10, 2005 10:53:00 AM](#)

I skim a lot of blogs, and so far yours is in the Top 3 of my list of favorites. I'm going to dive in and try my hand at it, so wish me luck.

I've got a site you might be interested in (mine is about [increase semen production](#) ) I know, it sounds strange, but it's like anything, once you learn more about it, it's pretty cool. It's mostly about increase semen production related articles and subjects.

[Reply](#)

**vishwajeet** [Saturday, April 08, 2006 7:09:00 AM](#)

excellent information...I did not find 11 th and 12 th house info ....can you please mail the same vvb9@hotmail.com

[Reply](#)

**Anonymous** [Wednesday, April 12, 2006 6:27:00 AM](#)

In most of your bloggings, I'm not able to see the devanagri scripts. What fonts do I have to install to see the devangri scripts of your blogs.

Thanks

P

[Reply](#)

**Anonymous** [Friday, April 14, 2006 12:12:00 AM](#)

this article has rendered some clarity to my understanding of astroscience. i want to convey my appreciation for this.

[Reply](#)

**bala** [Tuesday, December 04, 2007 1:23:00 AM](#)





I am not getting the details of Eleventh and Twelveth houses which I feel might have been left out by me  
Could you kindly give me the link

[Reply](#)

**YENBEEYES** [Thursday, December 06, 2007 4:16:00 PM](#)

Could you kindly send me the link to houses 11th and 12th

[Reply](#)

**Anonymous** [Monday, June 01, 2009 12:35:00 AM](#)

Great work. It is really fantastic. I have browsed many sites in astrology, but I must say that it is really well written and good. thank you

[Reply](#)

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### About Me



 **Varahamihira**

Its difficult to say who I am. Different people see me in so many different ways. From my perspective, I am a soul trapped inside the world of illusion!

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