

Astrological Days, Signs, Planets and Horoscopes

Days, Signs, Planets

This book is being written without dealing with the mathematical part. If you read it step by step and then see your own and others' horoscope, you will be able to understand, technically, the astrological discussion. You will also get familiar with the terminology of Hindu astrology.

Days of the Week

1. To do that remember the first lesson in three parts: start counting the weekdays – Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. These seven days represent seven planets – Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.
2. In Hindu astrology we make use of two other planets, called the shadowy planets, called Rahu and Ketu. This gives you a total of nine planets. It is why we have the famous *navagraha stotra* or worship of nine planets.

Note : In Hindu astrology we do not use, Uranus (Herschel), Pluto and Neptune. In the scheme of stotra these planets have no place, though an American has given mantras for these three planets also in his book which is not given in any book of Hindu astrology we have or know of.

Note : Now, also remember the sacred number 108 which are the number of beads we have in the garland, of tulasi or rudraksha with which we do our japam.

3. The part of the first lesson is: there are **27 Nakshatras** or Asterisms or Lunar mansions that we make use of in Hindu astrology. It is a very remarkable, brilliant and subtle division which is being explained later.

Each nakshatra has four equal parts. Again you will see that twenty-seven multiplied by four gives you one hundred and eight number (108) which are the number of beads we have in the garland, of tulasi or rudraksha with which we do our japam.

Now see all this in the table given here:

Name of Day	Ruler of the Day
1. Ravivar or Sunday	1. Ravi, Surya, Bhanu or Sun

- | | |
|------------------------------|----------------------------------|
| 2. Somavar or Monday | 2. Chandra, Indu or Moon or Luna |
| 3. Mangalvar or Tuesday | 3. Mangal, Kuja or Mars |
| 4. Budhavar or Wednesday | 4. Budha or Mercury |
| 5. Brihaspativar or Thursday | 5. Guru, Brihaspati or Jupiter |
| 6. Shukravar or Friday | 6. Shukra, Bhargava or Venus |
| 7. Shanivar or Saturday | 7. Saturn, Shani, or Manda |

Note : No days are allotted for Rahu or Ketu. South Indian astrologers allot a specified time on each of the days for Rahu and call it Rahukalam during which time they avoid all auspicious work.

Note : Rahu and Ketu cannot be seen through any telescope like other planets. Yet, how effective and accurate is their use in Hindu astrology clearly proves that the ancient rishis combined their knowledge of physical sciences with metaphysical knowledge which we call Yogic.

In Astrology Lesson 2 we will learn about Nakshatras and do some astrological exercises to deepen our understanding of the concepts we have learnt.

Nakshatras

Now you must know something about the twenty-seven nakshatras. Each nakshatra takes 13 degrees and 20 minutes uniformly. If 13°20' is multiplied by 27 it gives you 360 which is the total equal to the twelve houses referred to earlier.

There are two methods of tabulating these Nakshatras.

One method shows the degrees of Nakshatras from 0 to 360 and the other shows the degrees occupied by each Nakshatra in each sign.

Longitude (In degrees)	Name of the Nakshatra	Lord of Nakshatra	No of Years Vimshotri Dasa upto
1. 0 to 13-20	Ashwini	Ketu	7
2. 26-40	Bharani	Venus	20
3. 40	Krittika	Sun	6
4. 53-20	Rohini	Moon	10
5. 66-40	Mrigshira	Mars	7
6. 80	Aridra	Rahu	18
7. 93-20	PunarVasu	Jupiter	16
8. 106-40	Pushya	Saturn	19
9. 120	Ashlesha	Mercury	17
10. 133-20	Magha	Ketu	7
11. 146-40	Purva Phalguni	Venus	20
12. 160	Uttra Phalguni	Sun	6
13. 173-20	Hasta	Moon	10
14. 186-40	Chitra	Mars	7
15. 200	Swati	Rahu	18
16. 213-20	Vishakha	Jupiter	16
17. 226-40	Anuradha	Saturn	19
18. 240	Jyeshtha	Mercury	17
19. 253-20	Moola	Ketu	7
20. 266-40	Purva Asadha	Venus	20
21. 280	Uttar Asadha	Sun	6
22. 293-20	Shravana	Moon	10
23. 306-40	Dhanista	Mars	7
24. 320	Satabhisha	Rahu	18
25. 333-20	Purva Bhadrapad	Jupiter	16
26. 346-40	Uttar Bhadrapad	Saturn	19
27. 360	Revati	Mercury	17

An Alternate Method Which Is More Popular of Showing These						
S. No.	Longitude (In degrees)			Name of the Nakshatra	Lord of Nakshatra	Number of Years of Vim. Dasha
	S.	Deg.	Min.			
1.	0	0	00	Ashwini	Ketu	7
2.	0	13	20	Bharani	Venus	20
3.	0	26	40	Krittika	Sun	6
4.	1	10	00	Rohini	Moon	10
5.	1	23	20	Mrigshira	Mars	7
6.	2	6	40	Aridra	Rahu	18
7.	2	20	00	PunarVasu	Jupiter	16
8.	3	3	20	Pushya	Saturn	19
9.	3	16	40	Ashlesha	Mercury	17
10.	4	0	00	Magha	Ketu	7
11.	4	13	20	Purva Phalguni	Venus	20
12.	4	26	40	Uttra Phalguni	Sun	6
13.	5	10	00	Hasta	Moon	10
14.	5	23	20	Chitra	Mars	7
15.	6	6	40	Swati	Rahu	18
16.	6	20	00	Vishakha	Jupiter	16
17.	7	3	20	Anuradha	Saturn	19
18.	7	16	40	Jyeshtha	Mercury	17
19.	8	0	00	Moola	Ketu	7
20.	8	13	20	Purva Asadha	Venus	20
21.	8	26	40	Uttar Asadha	Sun	6
22.	9	10	00	Shravana	Moon	10
23.	9	23	20	Dhanista	Mars	7
24.	10	6	40	Satabhisha	Rahu	18
25.	10	20	00	Purva Bhadrapad	Jupiter	16
26.	11	3	20	Uttar Bhadrapad	Saturn	19
27.	11	16	40	Revati	Mercury	7
1.	12	0	00	Ashwini	Ketu	7

Friendship and Enmities of Planets

Allotment of Zodiac Houses for Planets

The problem is to allot twelve houses, without partitioning a single one to seven planets, Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. If these twelve houses which are to be allotted to seven planets each planet will get 1.71% house.

The solution given in Hindu astrology is: the Sun owns only one house or rashi, Leo or Simha and the Moon owns only one rashi, Cancer or Karka. Solution Now there are ten houses and five planets awaiting allotment.

The easy solution that emerges out now is allot two houses to each of the five planets.

The Scheme of Allotment thus arrived at is:

Mars is allotted Mesha (Aries) & Vrishchika (Scorpio), two each.

Venus is allotted Vrishabha (Taurus) & Tula (Libra), two each.

Mercury is allotted Mithuna (Gemini) & Kanya (Virgo), two each.

Jupiter is allotted Dhanu (Sagittarius) & Meena (Pisces), two each.

Saturn is allotted Makara (Capricorn) & Kumbha (Aquarius), two each.

There is a very easy way to remember it. Divide these twelve rashis into two divisions six belonging to the Moon and six belonging to the Sun.

The rashi number of the Moon is four (Karka) proceed in backward direction from here 4, 3, 2, 1, 12 and 11. The rashi number of the Sun is five (Simha) and proceed in forward direction from here 5, 6, 7, 8, 9 and 10.

The Lunar Half 4 3 2 1 12 11

The Solar Half 5 6 7 8 9 10

Now Re-arrange It Thus:

Lunar Half : Mercury, Venus, Mars, Jupiter and Saturn

Solar Half : Mercury, Venus, Mars, Jupiter and Saturn

To sum up Mercury, Venus, Mars, Jupiter and Saturn move in a backward direction from Karka. Repeat it from Simha in forward direction.

Happy and Unhappy Conditions of Planets

Hindu astrology which deals with the happy and unhappy conditions of human beings who are happy or unhappy or indifferent or very comfortable in some surroundings, comfortable in some, less comfortable in some, uncomfortable in some and miserable in some, so too planets have different conditions and different moods. The condition of planets in a horoscope reflects it.

Note: Do not take it literally because there are many brilliant exceptions to these rules. If that is not remembered, only a gloomy and fatalistic view of a horoscope will have to be taken, as many astrologers do.

Just as the company of different human beings and different surroundings create different moods in you so do planets in a horoscope. Planets are happy in some conditions and unhappy in some other conditions. There are varying emotional states.

Caution

Before you learn the following lesson, overcome the mechanistic attitude of the age we live. Astrology of Hindus is not a set of formulae to be applied in a push-button way. *What is being given here is for a quick understanding of the fundamentals only.*

Do not take them as final pronouncements. If you commit that mistake, you will become dogmatic.

Hindu astrology is world's most developed astrology because India is the land where astrology originated and, was developed over a period of thousands of years. Here many astrological experiments have been done and many techniques tested and re-tested. Avoid dogma but follow the steps given below. The more flexible but, not romantically stupid, you are in learning astrology, the better are the chances of your developing proper astrological ability. Remember it step by step

Exaltation & Debilitation

A planet is in an extremely happy condition when he is exalted and is in an extremely miserable condition when he is debilitated (It is not always true, But this fundamental principle is useful for prediction). When and upto what degrees in a sign is a planet exalted is the first lesson you learn.

Planet	Exaltaion	Debilitation
Sun	Mesha upto 10°	Tula upto 10°
Moon	Vrishha upto 03°	Vrishchika upto 03°
Mars	Makara upto 28°	Karka upto 28°
Mercury	Kanya upto 15°	Meena upto 15°
Jupiter	Karka upto 05°	Makar upto 05°
Venus	Meena upto 27°	Kanya upto 27°
Saturn	Tula upto 20°	Mesha upto 20°

Note : Except Mercury who is exalted in Kanya no other planet gets any exalted status in its own house.

Note: All exalted planets get debilitated in the seventh house from their points of exaltations. For instance the Sun is exalted in Mesha. Now count in this way – Mesha first, Vrisha second, Mithuna third, Karka ending with Tula which is the seventh house from Aries.

Moolatrikona

The second best condition for planets is called as the Moolatrikona. Remember it.

Sun in Simha upto 20 degrees

Moon in Vrishabha upto 27 degree

Mars in Mesha upto 12 degrees

Mercury in Kanya upto 20 degrees

Jupiter in Dhanu upto 10 degrees

Venus in Tula upto 15 degrees

Saturn in Kumbha upto 20 degrees

Note: Except the Moon all other planets get the Moolatrikona condition in one of their own houses.

Own House

The third best condition for a planet is to be in its own house (other than Moolatrikona house which, except in the case of the Moon is of course its own house). Remember it thus:

Sun	in Simha upto 20 to 30°
Moon	in Karka
Mars	in Mesha from 12 to 30°
Mercury	in Kanya from 20 to 30°
Jupiter	in Dhanu from 10 to 30°
Venus	in Tula from 15 to 30°
Saturn	in Kumbha from 20 to 30°

Note : Sun, Mars, Mercury, Jupiter, Venus and Saturn recognize the same house in which they are in a moolatrikona condition, as their own houses. But their other houses are also their own houses. The only exception is the Moon.

These are three of the happiest conditions for planets in different houses

Lagna

You were born on some day of some month of some year at a particular time and in a particular place with your lagna being one of twelve: Mesha, Vrishha, Mithuna, Karka, Tula, Vrishchik, Dhanu, Makar, Kumbha or Meena. To arrive at a Lagna some calculations are to be done. Since, we are, however, avoiding mathematics, only a rough method of checking the horoscope in a Hindu chart is explained.

In Hindu astrology the Sun changes from one rashi into another in the middle of English months. If you remember this, you will know where your Sun should be at the time of your birth.

Keep calculating at this rate, the lagna changing after every two hours. Four cardinal points are useful to do this exercise easily.

At sunrise the Sun will be in the Lagna.

During the mid-day in the fourth house from the Sun.

At sun-set in the seventh house from the Sun.

At mid-night in the tenth house from the Sun.

Warning

1. Do not apply this blindly. It is a very rough method made use of by astrologers to answer questions (horary or prashna astrology) when they are required to answer question while in a train or an aeroplane where they cannot calculate with the tools which they keep with them.

2. Sunrise and sunset change from place to place and country to country. Still this method will be found to be working satisfactorily. On this basis I predicted the victory of Columbia against Switzerland in June 1994 at San Fransisco. The calculation was done mentally while sitting in the football stadium, watching the World Cup Football (in USA they call it soccer) matches. I repeated it at Santa Fe when I was watching the finals between Brazil and Italy on the television. My prediction was that Brazil would win and one of the Italian players would be injured. This prediction too came out correct, exactly.

3. But how can we apply this to arctic regions where there are six-months of day and six-months of night. I have no answer but I am confident I can solve this problem, if given some astrological data. I am not aware if any Indian astrologer has an answer to it.

4. After making such mental calculations see your computer cast horoscope for an analysis.

5. Keep doing the exercise. It will help you concentrate on a horoscope, which in turn, will sharpen your predictive powers.

See the examples given here. It is a rough method of mentally calculating the lagna when the duration of day and night are more or less equal or do not have much difference.

The position, month by month for 2008 (almost all years) will be as follows –

1. January 14th, Makar or Capricorn at 10 am.
2. February 12th, Kumbha or Aquarius at 11:02 pm.
3. March 14th, Meena or Pisces at 7:59 pm.
4. April 13/14 midnight at 4:31 am. (In India the day begins at sunrise)
5. May 14/15 at 1:23 am.
6. June 15th at 7:59 am.
7. July 16th at 6:51 am.
8. August 16/17 at 3:14 am.
9. September 16/17 at 3:9 am.
10. October 17th at 3:4 am.
11. November 16th at 2:49 pm.
12. December 15/16 at 4:26 am.

For a birth in the U.S.A. or any other country this will undergo some change by some hours only. A good computer programme will solve this problem.

Calculate your Lagna or the Ascendant of the Rising Sign

You should still be able to calculate mentally on the basis of your Sun-sign (as given in Hindu astrology) the birth ascendant of yours, at least approximately. It is done thus.

1. See where the Sun is at the time of your birth. Suppose you were born on April 20, you then know that your Sun-sign (in Hindu Astrology) is Mesha or Aries. Roughly each ascendant lasts for two hours. Therefore start from your Sun-sign and proceed thus –
2. Sun at birth is in Mesha or Aries, so for two hours in the morning the ascendant or Lagna will be Mesha. After two hours, the Lagna will be Taurus or Vrishabha.
3. Another easy way of remembering it is, If you were born at sunrise your Sun will be in your Lagna. After two hours it will move to next sign.

Your Moon Sign

From the foregoing discussion about your Lagna, it must have become clear to you what your Sun-sign (Hindu) is.

But in Hindu astrology you must know your Moon-sign also.

Degrees of the Moon

Your Moon will be at certain degrees in some rashi hence in some nakshatra, say of Ketu, Venus, Sun, Moon, Mars, Rahu, Jupiter, Saturn or Mercury (one of these nine).

Moon Sign, Lagna and the Sun Sign can be different

Your Moon-sign is your rashi as distinguished from your lagna. If a specific question is put to you, tell me your lagna, the Moon-sign and the Sun-sign, you now know that they are three different points in your horoscope to be made use of for predictions. So the answer can be.

- (a) Lagna is Mesha, Moon-sign or rashi is Mithuna but the Sun-sign is Kanya, all the three at three different places.
- (b) They can also be at two points if the Lagna or the Moon or the Sun or the Lagna and the Moon and Sun are in only two signs.
- (c) All the three can be in one sign only.

You may have sometime or the other read about your life on the basis of Sun-signs or the Moon-signs and may even have been reading daily, weekly, monthly or even

yearly forecasts. Now can the patterns of destiny of the entire mankind be divided only in twelve signs, since there are only twelve rashis? Have you seen the absurdity of the situation? So do not get addicted to such prediction.

Your Janma Nakshatra

On the basis of your Moon, you can see what was your Janma nakshatra (or birth constellation). It has to be one of the twenty-seven constellations mentioned earlier.

1. Your janma-nakshatra is important for calculating the time-cycle described as the Vimshottari dasha of 120 years. Depending on your janma nakshatra what period of which planet you are passing through is the most vital factor for predictions.

2. If you were born in the nakshatra of Ketu (7 years) it will be followed by that of Venus (20 years) etc. See the chart on nakshatras.

3. These are called mahadashas. Each mahadasha is sub-divided into nine antar-dashas or sub-periods. and each antar-dasha is sub-divided into nine pratyantar dasha, each pratyantar dasha is divided into nine sookshma dashas, each sookshma dasha is divided into nine prana dasha. This five-fold division of dasha is the most extraordinary and unparalleled system of timing events in the history of astrology.

4. Do not be surprised if I tell you that though the Vimshottari dasha is the most popular, in Hindu astrology there are forty-five Jaimini dasha-systems and another fifty-four nakshatra dasha systems of Parashara, the greatest astrological genius the world has ever produced.

Divisions of Dashas for Timing Events

5. We will be using only the Vimshottari dasha in the book and all our illustrations will refer to

(a) The Mahadasha (the major period)

(b) The Antar dasha (the sub-period) and

(c) The Pratyantar dasha (the sub-sub-period) only.

No use of the fourth division (sookshma dasha or the fifth division prana dasha) is being made use of here. But in two cases when I made use of where I was absolutely assured that the birth time noted was without any error and the calculation of the horoscope was cast hundred percent correct.

Warning

1. Do not jump to any conclusion, generally pessimistic or optimistic, only on the basis of the dasha-antardasha etc. But rest assured the sixty percent of correct predictions are based on it. This is the best ever method of timing events ever devised by mankind.

2. After you have become familiar with the use of the dasha system, use transits of planets. Those who over-emphasise the role of transit of planets without first examining the promised results of dasha, are like people who are measuring the size of an elephant on the basis of the length its tail. But first revise what you have been taught so far, step by step.

Aspects

After revising it now the first preliminary step takes you into predictive astrology. This is the aspect of planets. These aspects are general and special. Let me first take up general aspects.

All planets aspect the seventh house from their position. It can be tabulated thus.

Normal 7th Aspect of all planets		
S.No.	Planets in	Aspecting which house
1.	Mesha	Tula (7) and <i>vice versa</i> .
2.	Vrisha	Vrishchika (8) and <i>vice versa</i> .
3.	Mithuna	Dhanu (9) and <i>vice versa</i> .
4.	Karka	Makar (10) and <i>vice versa</i> .
5.	Simha	Kumbha (11) and <i>vice versa</i> .
6.	Kanya	Meena (12) and <i>vice versa</i> .
7.	Tula	Mesha (1) and <i>vice versa</i> .
8.	Vrishchika	Vrisha (2) and <i>vice versa</i> .
9.	Dhanu	Mithuna (3) and <i>vice versa</i> .
10.	Makar	Karka (4) and <i>vice versa</i> .
11.	Kumbha	Simha (5) and <i>vice versa</i> .
12.	Meena	Kanya (6) and <i>vice versa</i> .

Keep practising this lesson first.

Take up any horoscope and see which planets, Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn are aspecting the 7th house from its location in a horoscope. This must become a natural habit with you.

You must remember that planets give their effects not merely from where they are in a horoscope but also produce these effects in the house which they aspect.

Three planets Mars, Jupiter and Saturn have special aspects. Mars has two additional aspects the fourth and the eighth. Jupiter has two additional aspects the fifth and the ninth. Saturn has two additional aspects the third and the tenth.

So Mars, Jupiter and Saturn will have three aspects, one general and two special. These are being given in a tabular form here.

Note – Mars will influence four houses, the first the house where he is positioned in and then three other houses through his general and special aspects.

Remember – Even when Mars is in transit he will be aspecting three houses and is positioned in one house. I have made an effective use of this in my books, *"Planets and Children"*

P (Position) A (Aspect) C (Conjunction)

Remember that first leg of the Memory Tablet PAC is P.

How this P is applied is being shown here. After this try any other horoscope.

Why you must start with P first?

1. Remember by doing **P** you start your astrological adventure of collecting information, intelligence and clues about the lord of each house of a horoscope. A particular lord may be excellently placed while another may be in a bad condition.
2. Now you begin to see that life is never a story of all round joy or total sorrow.
3. But **P** is only the opening chapter of a seven layered story of your life which this book will teach.
4. **So proceed patiently first by doing this exercise intensely.**

Instructions

There is no book on Hindu astrology in which such tables have been given to oversimplify the understanding of aspects and earlier, of friendships and enmities of planets, as here. It has been done mainly with the intention to help people avoid memorizing. The traditional subject, late in their lives, and have no capacity to memorise. When learning through rote memory is not possible, what is surely possible is to learn through associative memory.

My Advice

1. Never start the analysis of any horoscope without applying the **Memory Tablet** coined by me to make learning of astrology easy, methodical and scientific.
2. As you will see in the given example of John F Kennedy, the tragedy of his career is well explained by wrong placement of many lords of different houses
3. You can develop your own astrological skill when you apply the first of two Memory Tablets, I am teaching and keep repeating it... the first limb of **PAC** is **P**.

In the state of Uttar Pradesh there is a special branch of police known as **PAC** created to control communal riots.

But the astrological **PAC** is meant to control anarchical and chaotic analysis of a horoscope.

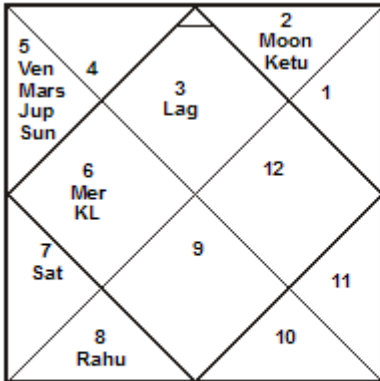
Therefore I have evolved a memory tablet, the first part of which is :

PAC – P stands for the position a planet has occupied in a horoscope. Instead of taking fragmentary, confused and unsynthesized view, it is better, to proceed systematically so that you are able to arrive at a meaningful conclusion.

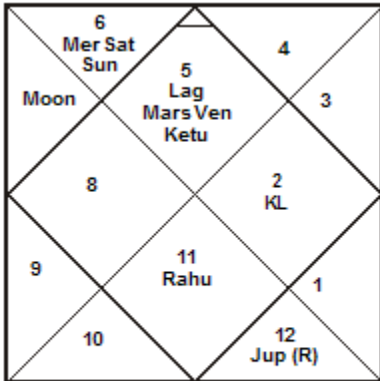
In all horoscopes first of all see how the lord of a particular house is placed.

Therefore let me read a sermon to you first a dangerous sermon, which if you remember, you will not take a fragmentary, muddle-headed and jumbled view of a horoscope.

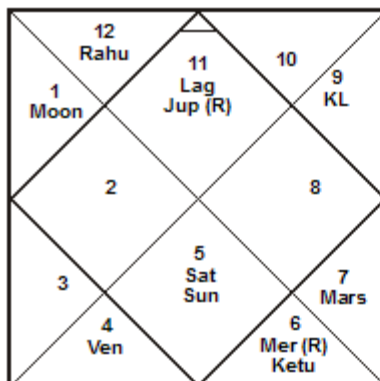
P.A.C Practice Horoscopes

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Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
2923'	2136'	2924'	1425'	1706'	2934'	428'	2921'	1932'	1932'

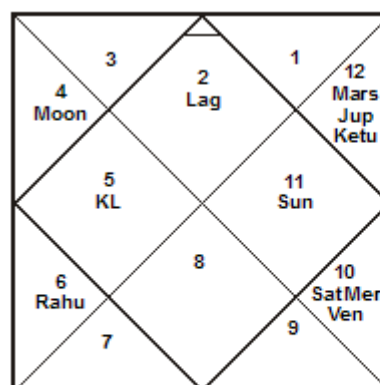
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			Lag Mars Ven Ketu														
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Lagna	Sun	Moon	Mars	Mercury	Jupiter(R)	Venus	Saturn	Rahu	Ketu
2905'	1646'	2934'	0912'	0921'	1931'	1025'	1232'	1635'	1635'



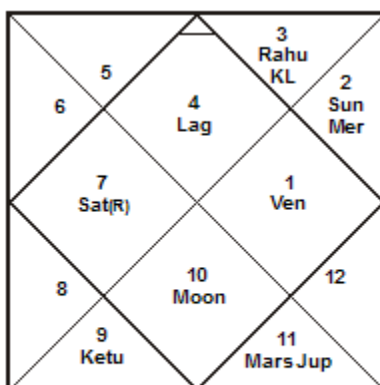
Rahu	Moon		
Lag Jup (R)	Illustration – 5 Male 2 Sep. 1950		Ven
			Sat Sun
KL		Mars	Mer (R) Ketu

Lagna	Sun	Moon	Mars	Mercury(R)	Jupiter(R)	Venus	Saturn	Rahu	Ketu
0909'	1623'	2954'	2100'	0943'	0922'	2731'	2746'	0909'	0909'



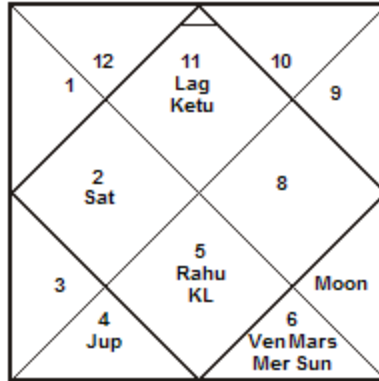
Mars Jup Ketu		Lag	
Sun	Illustration – 6 Mrs. Rukmini Arundale 29 Feb. 1904 12:10 pm.		Moon
Mer Sat Ven			KL
			Rahu

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
1854'	1645'	2040'	0908'	2622'	0917'	1346'	2225'	0901'	0901'



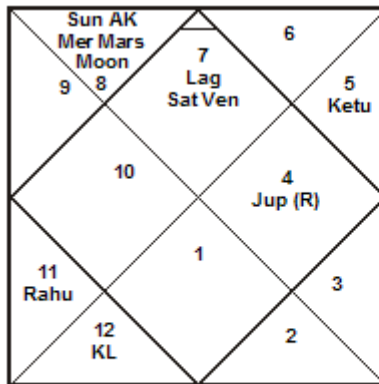
	Ven	Sun Mer	Rahu KL
Mars Jup	Illustration – 7 Marilyn Monroe 1 June 1926 09:30 am.		Lag
Moon			
Ketu		Sat (R)	

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn(R)	Rahu	Ketu
2916'	1737'	2916'	2754'	1357'	0100'	0956'	2637'	2404'	2404'



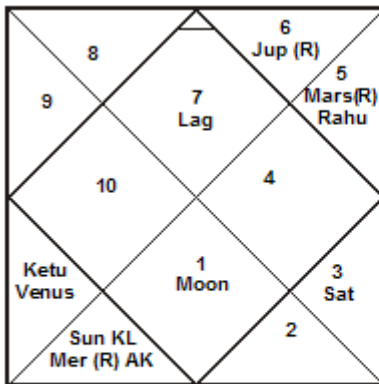
		Sat	
Lag Ketu	Illustration – 8 Amitabh Bacchan 11 Oct. 1942 3:00 pm.		Jup
			Rahu KL
		Moon	Ven Mars Mer Sun

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
09°58'	24°23'	10°19'	22°35'	23°38'	03°32'	15°11'	19°14'	10°25'	10°26'



KL			
Rahu	Illustration – 9 King George VI 14 Dec. 1895		Jup(R)
			Ketu
	Sun AK Mer Mars Moon	Lag Sat Ven	

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
04°24'	29°30'	02°26'	08°57'	25°30'	18°11'	13°21'	22°22'	29°50'	25°30'



Mer (R) AK Sun KL	Moon		Sat
Ketu Ven	Illustration – 10 Nizam of Hyderabad 6 April 1886 6:36 pm.		
			Mars(R) Rahu
		Lag	Jup (R)

Lagna	Sun	Moon	Mars	Mercury(R)	Jupiter	Venus	Saturn	Rahu	Ketu
03°25'	24°48'	22°53'	14°15'	28°52'	05°48'	17°08'	10°16'	23°40'	23°40'

Learning Some Basics of Predictive Principles

The Memory Table given before is P.A.C.

The memory table will be expanded now to make it a complete scheme. But before learning them, it is necessary to understand some technical terms of astrology which are used more commonly.

1. Kendras (Quadrants) – The Lagna, the fourth, seventh and the tenth houses of the lagna are called kendras and the lords of those houses are called lords of kendras, wherever they may be placed in a horoscope.

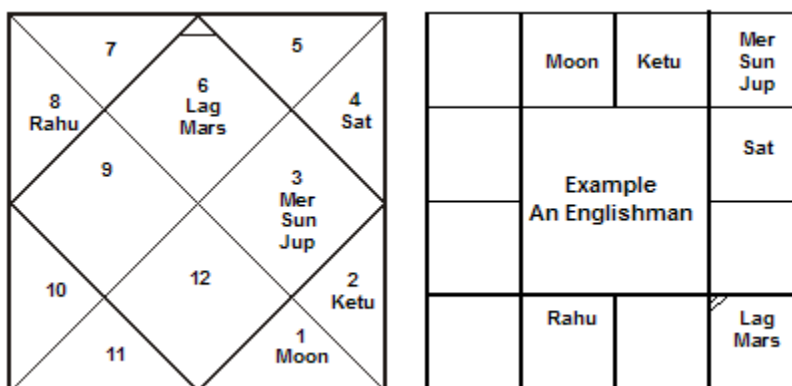
2. Trikonas (Trines) – The lagna and the fifth and the ninth houses from the lagna are trines. The lords of the fifth and ninth houses have been described as *trikonas* which is a fallacy. The word 'tri' in Sanskrit means 'three'. In what is known as the *ashtakvarga*, in *trikona shodhana*, the lagna, the fifth and the ninth houses are taken. Thus lagna lord is both a kendra lord and also the trikona lord.

3. Panapharas (Cadent) – The second, fifth, the eighth and the eleventh houses are known as panapharas. Then a special term used is *Upachaya* house which are the third, sixth, tenth and eleventh houses and their lords.

4. Apoklimas (Succudent) – The third, sixth, ninth and the twelfth houses are known as *apolklima*. But since the ninth house is *trikona*, it is generally omitted from this category.

Points to Remember

In understanding the meaning of P.A.C. the combinations of the lords of these houses, or the aspect of one of them on a house or a planet or the mutual aspects of the lords of these houses reveal *the secrets of horoscope*. It is an area of ever-expanding research, very simple apparently, but very complex.



In the example horoscope, kendras are Kanya, Dhanu, Meena and Mithuna.

Trikonas are Kanya, Makar, Vrisha.

Panapharas are Tula, Makar, Mesha, Karka.

Apoklimas are Vrishchika, Kumbha, Vrisha (Omit it) and Simha.

Now a tabulated summary of this for each lagna is						
S.No.	Lagna	Kendras	Trikonas	Panapharas	Apoklimas	Upachayas
1.	Mesha	1, 4, 7, 10	1, 5, 9	2, 5, 8, 11	3, 6, 9, 12	3, 6, 10, 11
2.	Vrisha	2, 5, 8, 11	2, 6, 10	3, 6, 9, 12	4, 7, 10, 1	4, 7, 11, 12
3.	Mithuna	3, 6, 9, 12	3, 7, 11	4, 7, 10, 1	5, 8, 11, 2	5, 8, 12, 1
4.	Karka	4, 7, 10, 1	4, 8, 12	5, 8, 11, 2	6, 9, 12, 3	6, 9, 1, 2
5.	Simha	5, 8, 11, 2	5, 9, 1	6, 9, 12, 3	7, 10, 1, 4	7, 10, 2, 3
6.	Kanya	6, 9, 12, 3	6, 10, 2	7, 10, 1, 4	8, 11, 2, 5	8, 11, 3, 4
7.	Tula	7, 10, 1, 4	7, 11, 3	8, 11, 2, 5	9, 12, 3, 6	9, 12, 4, 5
8.	Vrishchika	8, 11, 2, 5	8, 12, 4	9, 12, 3, 6	10, 1, 4, 7	10, 1, 5, 6
9.	Dhanu	9, 12, 3, 6	9, 1, 5	10, 1, 4, 7	11, 2, 5, 8	11, 2, 6, 7
10.	Makar	10, 1, 4, 7	10, 2, 6	11, 2, 5, 8	12, 3, 6, 9	12, 3, 7, 8
11.	Kumbha	11, 2, 5, 8	11, 3, 7	12, 3, 6, 9	1, 4, 7, 10	1, 4, 8, 9
12.	Meena	12, 3, 6, 9	12, 4, 8	1, 4, 7, 10	2, 5, 8, 11	2, 5, 9, 10

It will be good if a reader gets used to these terms after understanding how these terms come into a writer's articles in so natural a way that the writer does not know that they may appear foreign to many.

The permutations and combinations of these, lords of kendras, trikonas, panapahars, apoklimas and upachayas are used for predictions.

Persons whom these Planets Represent in Daily Life

Now, if we take the normal day to day, mundane affairs, these very planets represent the following worldly persons.

The Sun

The king of the solar system, is the king always and everywhere. The level of regal splendour he shows will depend on his condition in a horoscope.

Family – The father in a family and paternal relations, the Sun is also a dignified administrative authority.

Society – The King in a monarchy, the Sun is the dignitary in modern democracies and represents highly placed persons whether in government service or private firms.

The Moon

Like the Sun, the other planet representing royalty is the Moon.

Family – Represents the mother and everything connected with mother.

Society – The wise men (Dwija) of the society, popular person and in democracies, the Moon aspected by Saturn represents the charisma some personalities develop.

Mars

Mars is the natural commander-in-chief in astrology.

Family – Brothers, sisters.

Notable – Some astrologers following the Bhrigu system of Hindu astrology give to Mars the role of a woman in a man's life. While many astrologers do not accept this, there is strong enough reason to go deeper into this aspect as some of my researches prove this to be very valid.

Society – Mars gives an important marital point which pertains to marriage which is why in Hindu astrology so much stress is laid on Mangalya (happiness of a marriage) and also Kujadosha (Kuja is a synonym for Mars). In social life, Mars represents the army, the police and men in uniform, administrators, men in high position, rulership, estate agents etc.

Mercury

In astrology Mercury is the prince.

Family – Cousins, maternal uncles.

Notable – In Uttar-Kalamrita, Kalidas attributes to Mercury some other special significations: maternal grand-father, and younger co-borns and or brothers and sisters.

Notable – In a woman's life Mercury represents, if afflicted by Saturn a husband with less or no sexual virility.

Society – Mercury represents knowledge and in modern life, business. So this planet has many great significations of very wide variety. Mathematicians, sculptors, astrologers, astronomers, scholars, speakers, writers, men who know the secrets of mantras and yantras. In modern age, Mercury is the financial expert, accountant, auditor, journalist, newspaper man, paper merchant etc.

Notable – The association of Mercury with certain planets in some rasis from the lagna is the clue to finding it out. Lot of new researches will have to be done in this area.

Jupiter

Jupiter who is given the honored place of being the guru of gods, represents, the divine, the sacred.

Family – Children, elder brother, respected elders in the family (whose intervention and advice helps solve family problems)

Notable – In Uttar Kalamrita, the other significations given to Jupiter are grandsons and also grand-father.

Notable – In Bhrigu astrology, Jupiter is said to represent the husband of a woman just as Mars is said to represent the wife of a man.

Society – Traditionally, the priest, the scholar, the adviser to the king (in ancient times), Jupiter represents many new modern professionals.

Notable – The judge, the teacher, the lawyer, the adviser in new modern forms become legal experts, the management experts, the psychologists, the bankers etc.

Venus

Venus, traditionally the guru of asuras (monsters), is described as the lord of sixty-four arts, meaning that Venus represents, culture and sophistication.

Family – Represents the sex-life of married partners in a tradition-bound society otherwise, the sex-life of an individual. Generally Venus has been treated as wife. For those born after sun-rise Venus is said to take the place of Moon and becomes the mother.

Notable – Generally Venus represents family prosperity, conveyances, jewellery, and precious possessions.

Society – Venus being representative of arts, all form of arts, fine or commercial, dance, song, drama, literature, poetry being its sole domain, dramatists, poets, dancers etc. are Venus-dominant personalities.

Notable – In modern context, the perfumers, hoteliers, owners of restaurant, computer-software men and even those who deal with flesh-trade fall under the vast Venusian umbrella.

Saturn

Hindu astrologers are mostly superstitious in their understanding and treatment of the significations of Saturn. True, Saturn represents, trouble, sorrow, old age, sickness. Yet in all the great classics of Hindu astrology Saturn has been given some other beneficent roles which are overlooked. My best research given in my books emphasise the positive side of Saturn with many illustrations.

Family – Old men and servants in the family. Old, dilapidated houses specially made of bricks. For those born at night Saturn represents father, taking the place of the Sun, the natural significator of father.

Society – If the Sun is the aristocrat, Saturn is the democrat while Mars is the dictator. These hints help us in making predictions about the type of government a nation will have at a given point of time. Lower classes, democrats, crippled persons, old men, are represented by Saturn in traditional astrology.

In the changed socio-economic times of ours, Saturn is the seeker of powers through elections to democratic bodies, iron-smiths and also industrialists (in cooperation with Mars), a psychologist in cooperation with Jupiter, an artist in cooperation with Venus, a sculptor in co-operation with Mercury etc.

Notable – Astrologers who fail to seek the very wide and sweeping range of all new professions created by Saturn will fall into thousands of errors of judgments.

Rahu

Next to Saturn the most condemned planet is Rahu. Unless astrologers do new researches and see the positive side of these planets, more damage will be done to astrology than has already been done so far.

Family – Paternal grand-parents (though Uttar Kalamrita also uses Rahu for maternal grand-parents), old, sick person in the family and those that become non-conformist's.

Society – The foreigner, the engineer, the architect, the space engineer, the politician, air hostesses, aeroplane pilots and manifold new technical and semi-technical professions fall in the domain of Rahu.

Ketu

Ketu is the most baffling planet in astrology, spiritual, divine on the one hand and baffling in a medical sense.

Family – Represents maternal grand-parents (though Uttara Kalamrita takes paternal grand-parents), the slightly unorthodox members of the family.

Society – Ketu is the planet which plays key role in shaping a doctor or other men in semi-medical or alternative systems of medicine. Ketu, combined with other planets, produces inventors, men dealing with subtle secrets of nature around our world.

Notable – Some hints have been given here about the persons represented by different planets some of them are traditional and some of them are additional. For instance Ketu represents languages and linguists. These days when people learn computer it naturally falls under Ketu because there is computer language to be learnt.

If planets combine, aspect each other in certain houses from the lagna, the meaning of this should be interpreted with an open mind. The classical principle should never be overlooked and the new meaning must be discovered otherwise astrological research will remain stagnant.

The Spirituality Associated With Houses

In delineating the effects of each house, the start should again be made with the spiritual promise of each house. By each house from the Lagna which is always the first house. Thus, for a person born with Meena lagna the first house is Meena, the second house Mesha and the twelfth house Kumbha etc.

Since spiritual astrology is generally kept a secret and astrologers do not pay attention to it, emphasis should be laid on this aspect both for the spiritual guidance of the person concerned and for preparation for a fine spiritual era into which mankind will enter after 2002 A.D.

The First House

The first house representing oneself, shows the beginning of awareness of spiritual side of human life. If three or more planets are in the first house, such persons, inspite of all distractions, can practice self-control with determination, and successfully.

From the first house springs the desire to enjoy peace generally and the tendency to renounce because the first stage of renunciation is physical. To understand it, the Four Purusharthas of classical Indian tradition should be understood. The first one is Dharma (religious conduct), the second is Artha (the desire to earn money), the third is the karma to enjoy life physically and the last is Moksha to make efforts to get salvation.

In Hindu astrology therefore starting from the lagna there are four trines for each the purusharthas which are:

Dharma	Artha	Kaama	Moksha
Lagna	Second house	Third house	Fourth house
Fifth house	Sixth house	Seventh house	Eighth house
Ninth house	Tenth house	Eleventh house	Twelfth house

There is another set of four trines which depends on the division of human life into four parts, Brahmacharya (life of celibacy) Grihastha (the life of a householder) Vanaprastha (detaching oneself from house-holder's duties) and Sanyas (life of renunciation). The scheme of division is the same as in the earlier trines.

Brahmacharya	Grihastha	Vanaprastha	Sanyas
--------------	-----------	-------------	--------

The first house	Second house	Third house	Fourth house
Fifth house	Sixth house	Seventh house	Eighth house
Ninth house	Tenth house	Eleventh house	Twelfth house

In judging the spiritual importance of each of these houses, these trines should be kept in the mind.

It is always important to remember that the lagna and lord must not be ill-placed (in the eighth house, the sixth house or the twelfth house) and must not be afflicted by Saturn, Mars, Rahu, Ketu particularly through conjunction or aspect. In such a case the health may be bad. It is sound health that alone ensures any type of achievement in anyone's life, including spiritual achievements. It is in rare cases that a person with ill health but strong sense of renunciation can be spiritually exalted. But we must proceed on the premise that it is sound health that is the foundation of even good spiritual life.

The Second House

The family environment gives to one some spiritual tendencies, which is what the second house represents, being the house of Kutumba (or the family one is brought up in). Faith in religious and spiritual traditions are inherited and also acquired generally from parents. The second house represents it, besides, also being the house of speech. See the planets (particularly Jupiter, Venus, Mercury) without affliction to examine whether one has the tendency to speak truth or falsehood. The second also being the house of earnings, monetary gains etc., the charity one does with money and gifts are also to be seen from the second house.

Note – In this respect the role of the twelfth house is more important.

The Third House

The third house known as the house of valour and courage becomes favorable if there is a malefic like Rahu, Saturn, Mars, Ketu in it. It shows a determination to apply oneself to spiritual practices with strong will.

Note – The third house, according to Maharshi Parashara, is the house of upadesha or religious preaching.

The third house also is to be seen for short and quick pilgrimages.

According to the Uttara-kalamrita, the third house represents the part of the palm which is between the thumb and the index finger with which many rituals are performed.

The Fourth House

The fourth house representing buildings, represents the religious-philanthropic institutions one builds and also the trusts one creates or religious, philanthropic and other good trusts with the money one has.

In the life of an individual the fourth house represents his desire to pursue his spiritual life in the quiet surroundings of a place, house or ashram with rhythmic regularity. In the case of a yogi it can represent pranayama or breath-control. But if such a house is disturbed, such persons find that by moving from one place to another only they can follow their spiritual pursuits.

The Fifth House

An important principle of Hindu astrology is that if a planet aspects its own house, that house gets strengthened. This should be seen very closely in the case of the fifth house around which revolves the realization of the potency of mantra, yantra, because this house is important in two ways: in the case of the individual whose horoscope is being examined, it represents the spiritual merit of his past life and in the case of his father, it is the house of his spiritual merit of his present life.

It is a good fifth house that bestows viveka or a sense of discrimination and deep spiritual wisdom born both of the reading of scriptures and spiritual practices.

The Sixth House

In the life of a spiritual practitioner fifteen types of distractions are normal. More often than not these take a person away from the desired spiritual path. To overcome such distractions, a malefic in the sixth house is always good. As it is, a malefic in the sixth house is good for ensuring sound health and the tenacity to overcome obstacles. In spiritual life this house helps in developing one pointed concentration.

The Seventh House

This house of sex is also the house of sex-sublimation. It is when the kundalini power rises high that sexual lust gets transformed into love and a sadhak feel the spiritual vibrations of the rising kundalini.

The Eighth House

It should be noticed that the fourth house is the house of spirituality and salvation in the trines given before. The eighth house is the second of such house, but being a secret house (eighth house is a hidden house) one practices one's sadhana in secluded and cloistered places. It is true that this house also represents agonies which must include spiritual disappointments in the act attaining a blissful state of samadhi.

The Ninth House

Next to the fifth house, the house on which all astrologers lay greatest stress for spiritual development is the ninth house. Yet, there is a controversy among astrologers whether it is the ninth house or the fifth house that is to be seen for the spiritual merit of the past life. While majority of astrologers see the fifth house for the

merit of the past life, it is also logical to see that after the eighth house of samadhi that the spiritual merit of this life blossoms out. The ninth house therefore is to be examined for all acts of penance, pilgrimage, worship of gods.

It is the house which represented the last stage of full spiritual development, after which one can become a guru or a spiritual guide. This house also is for father, who is one of the early gurus of a child.

Note – The fourth house which is the first house of the moksha triangle represents mother which is why serving one's mother is the service to adi-guru (the first guru).

The ninth house, the last of the dharma triangle, shows the importance of service to one's father, as the key-note of religious progress.

It is for this reason that the Sanskrit saying, "Matri devo bhava" (let mother be the goddess) and "Pitro devo bhava" (let father be the god) is the eternal lesson children are taught to lay proper foundation of their spiritual life. Inferentially, those who are cruel to their parents cannot hope to be spiritually successful in their practices. This is a harsh spiritual reality which will not be palatable to many modern young people. Yet an astrologer cannot afford to overlook this.

The Tenth House

The tenth house is the house of those deeds which are noticed. A person who has potentiated a mantra and has become a guru, wins social recognition through his deeds (even misdeeds). It is for this reason that Jupiter, the greatest benefic is preferred most in this house for holy deeds because the tenth house is the house of religious, spiritual and ritualistic deeds.

Note – In the case of a guru the tenth house shows the quality of his deeds, along with the lord of the tenth house.

The Eleventh House

In a spiritual sense, the eleventh house is a very enigmatic house. Benefics in it will attract one to worship of many gods and great scriptural scholarship and authorship. Many planets in it will bring, as donations to a guru, lot of money as the eleventh house is the last of the kama triangle or desires. Such desires can be good and evil. The eleventh house is thus the house of the last of the temptations a religious person has to face, which must be overcome to reach the final destination, salvation.

The Twelfth House

The twelfth house, the condition of the twelfth lord and Ketu are the salvation giving factors. A bad twelfth house can ruin all the spiritual promises of an otherwise good horoscope.

Note – What has been given so far here is only a bare outline of the spiritual promise inherent in a horoscope. These very promises are to be examined in greater details through many other finer analysis. The use of Vimshamsha (one-twentieth division horoscope) will have to be brought into use.

Jaimini astrology should be used before any predictions about anyone's spiritual life is given otherwise, spiritual astrology more often than not becomes a wild goose chase.

Note – A safe and sound method which an astrologer can adopt is to make a proper use of the navamsha (one ninth) division of a horoscope and examine the fifth and the ninth lords and houses of navamsha and then the twelfth lord. Together with all this, the most important factor in the spiritual evolution of a person is to see what (dasha in Vimshottari) sequence one has got in life. The most favourable periods are the periods of the fifth and the ninth lords.

What is to seen from which House

So far what has been given is the spiritual aspects associated with each house from the lagna. These days more and more people have generally two additional questions to ask, the first about their spiritual life and the other about their ailments.

The other traditionally associated significations with the houses have been given in detail in many books, fortunately now available in translation in English, But it is necessary to sound a warning here, do not take any of the interpretations given in them as being dogmatic and unalterable. This mistake is committed by some Indians who do not make an in-depth study of astrology and study other techniques. What are given in these classics are aids to predictions, not predictions themselves. Keeping this forewarning in the mind it will be useful to know what each house represents.

The Lagna

One is born in a particular sign, which is his lagna and therefore the first house. His personality will partake of the characteristics of those signs, which will be discussed later.

The First House

The first house represents the physical body, good or ill-health, the early part of life, the personal development of the child and the character as a whole.

The Second House

It is known as kutumba or the family of one's parents and is to be seen for speech, the food one eats, the money one gets and also death.

The Third House

Traditionally, this house is to be seen for brothers and sisters, short journeys, letters and quick writing. But these days it is necessary to examine it for sports, artistic talents, and business agencies also.

The Fourth House

Mother, land, conveyances, happiness are the traditional subject to be seen from the fourth house. Extending it, a doctor's clinic, an artist's studio, a philanthropist's trust and an industrialist's factories are the modern additions.

The Fifth House

It is the house of education (though some take the fourth house as education) intelligence, children and the power of discrimination.

The Sixth House

Diseases, opposition, debts, injuries are the negative factors associated with this house. On the positive side, accumulation of wealth (it being the second of the artha trine), sports, adventures and father's profession are seen from this house.

The Seventh House

Traditionally, marriage but these days living together, therefore wife, lover, sex life are associated with this house.

These days, it should be seen for business and business partnership, foreign countries, and even settlement abroad and death.

The Eighth House

Legacies, inheritance, sudden financial gains, wills are the positive side of this house while the negative side is long illnesses, cause of death, sexual and conjugal life.

The Ninth House

The father (though the tenth house should also be seen) spiritual tendencies, devotion, learning, pilgrimages, association with legal and religious personalities are the commonest factors seen from this house. It being the house of luck, a good ninth house improves a horoscope.

The Tenth House

One's profession (the sixth house is also employment) fame, honors, respect, dignity and one's achievements are seen from this house.

The Eleventh House

All types of gains, titles, honors, elder brothers and sisters, business profits are to be seen.

The Twelfth House

Loss, expenditure, waste etc. are the traditional factors associated with this house. These days, foreign journeys, getting settled in a foreign country, trade with a foreign

country, jail, imprisonment are necessary and inevitable events to be gleaned from this house.

For spiritual practitioners this is the most important house for the promise of spiritual life and salvation.

As has been stated, a long list of events and things to be seen from each of the house can be compiled in hundreds of pages. What has been given here is for day to day use only.

Useful Information About Rashis

In making predictions about various events the most essential information that must be made use of is being given in descriptive form partly and in chart-form, partly.

In making subtle predictions, the information is made use of but at an advanced stage of an astrological career. More than seven decades ago, an old astrologer had given in writing to a famous Indian not to go to hills for some years. But that could not be avoided as the Indian had to go there to perform his duties. His car slid down the hill and he received multiple fractures. That Indian was running the sub-period of a planet in Simha.

Similarly, the rashis are given directions, colour, caste and it is also explained how they rise. The last bit of information about the nature of their rise is made use of for predicting how quickly any work is done when a question is put in prashna astrology (horary) how soon a work will be done or not and whether there is any promise of auspicious results.

Similarly the quality of a rashi, Sattwic (Spirituality) Rajasic (activity) and Tamasic (inertia) is also useful in psychological-spiritual, mental and other characteristics that manifest in the mahadasha and the antardasha running at a given time.

Directions of Planets

East	South	North	West
Sun	Mars	Mercury	Saturn

South East	South West	North East	North West
Venus	Rahu	Moon	Jupiter

Fixed Vrisha	Dual Meena
Dual Mithuna	Movable Mesha
Movable Karka	Movable Makar
Fixed Simha	Movable Tula
Dual Kanya	Fixed Vrischika
Dual Kumbha	Dual Dhanu

Dual Meena	Movable Mesha	Fixed Vrisha	Dual Mithuna
Fixed Kumbha	Nature Movable Fixed Dual		Movable Karka
Movable Makar			Fixed Simha
Dual Dhanu	Fixed Vrischika	Movable Tula	Dual Kanya

Back	Both Ways
Head	Back
Back	Back
Head	Back
Head	Head
Head	Head

Both Ways	Back	Back	Head
Head	How Rises with the head, back or both		Back
Back			Head
Back	Head	Head	Head

South	North
West	East
North	South
East	West
South	North
East	East

North	East	South	West
West	Directions		North
South			East
East	North	West	South

Female (Even)	Female
Male	Male (Odd)
Female	Female
Male	Male
Female	Female
Male	Male

Female	Male (Odd)	Female (Even)	Male
Male	Odd Rashis are Male Even Rashis are Female		Female
Female			Male
Male	Female	Male	Female

Sl. No.	Name of the rashi	Longitude	Association with	Element	Direction
1.	Mesha – Aries	0 To 30	Wandering in Hills	Fire	East
2.	Vrisha – Taurus	60	Wandering in Villages	Earth	South
3.	Mithuna – Gemini	90	Wandering in Villages	Air	West
4.	Māṛka – Cancer	120	Wandering in Forest	Water	North
5.	Simha – Leo	150	Wandering in Forest	Fire	East
6.	Kanya – Virgo	180	Wandering in Hills	Earth	South
7.	Tula – Libra	210	Wandering on Earth	Air	West
8.	Vrischik – Scorpio	240	Lives in holes	Water	North
9.	Dhanu – Sagittarius	270	Wandering on Earth	Fire	East
10.	Māṛka – Capricorn	300	Wandering on Earth	Earth	South
11.	Kumbha – Aquarius	330	Wandering in Water	Air	West
12.	Mēna – Pisces	360	Wandering in Water	Water	North

Expanded Memory Tablet

D. A. R. E. S.

Earlier, part of Memory Tablet was given, **P.A.C.** Now the full Memory Table is being which I have taught successfully to thousands of students in India and in U.S.A. who have found it working as a sound methodological analysis. The second half of the memory tablet is **D.A.R.E.S.**

D for *Dhana* or wealth, monetary gains, the lords that should be seen for this are of the first, second, fifth, ninth and eleventh and of course cords of those houses.

A for *Arista* or misfortunes of ill health and tragic events. The lords and houses to be seen are the third, sixth, eighth and twelfth including the lagna invariably and its lord.

R for *Rajayoga* or combination for rise professionally and otherwise promise of distinctions in various fields. The houses and the lords to be seen are the first, fourth, seventh and tenth and their combinations (PAC) with the lords of the fifth and the ninth houses.

E for *Exchange* Some horoscopes have some very special features by overlooking which we astrologers commit serious mistakes.

S for special aspects, if any.

So the full Memory Tablet is P.A.C.D.A.R.E.S.

This is to be applied with the mahadasha and its sub-periods and then transit of planets of predictions.

Each of the **D.A.R.E.S.** is being explained now, one by one.

The method evolved here helps one grasp the essentials of horoscope well. It is after this preliminary exercise has been done, that one should go into details.

A (Arishta or Malefic Influences)

The second letter "A" represents Arishta or malefic effects of planets. Here as usual, the lagna lord plays the most important role. Next to the lagna lord, the Moon is important. Then come into play the sixth house and its lord, the eighth house and its lord and the twelfth house and its lord.

Generally planets are divided into two categories, malefics and benefics. The benefics are Jupiter, Venus, Mercury and the strong Moon (the Moon is neither malefic nor very near the Sun). The malefics are Saturn, Mars, Rahu, Ketu and the Sun. So against five malefics there are only four benefics, Jupiter, Venus, Mercury and the Moon. Even out of these four benefics, the Moon and Mercury can become ineffective or even malefic if they are in the company of malefic or come under their influence. Then retrograde benefics also lose their natural benefic nature.

Checklist for Danger Points

1. Natural malefics are Saturn, Mars, Rahu, Ketu and the Sun.
2. The Moon and Mercury under malefic influences become malefics.
3. Retrograde benefics lose their beneficence particularly if they are aspected by malefics.
4. The lagna lord placed in the eighth, sixth or twelfth house is bad for health.
5. The Moon, in childhood, is a danger signal for a child if under malefic influence and even in adulthood or old age if in ill-placed (in the sixth, eighth or the twelfth) house or/and malefic influences.

As usual, the dasha sequence and transit of planets are important in timing such events.

The Death Inflicting Planets

The lords of the second and seventh houses and planets in the second and the seventh houses and their dasha periods are the periods to be watched, when sicknesses and diseases affect an individual. There are many other principles. Here only a very easy instance is being given. House-wise they are:

For Mesha, Venus as the second and the seventh lord.

For Vrisha, Mercury as the second lord and Mars as the seventh lord are to be watched.

In this way all the death-inflicting planets can be tabulated for all lagnas. For further reading refer to my book, *"Astrology, Destiny and the Wheel of Time"*.

Sound Time Tested Principles

The sound and time-tested principles of good life and health are:

1. Benefics in kendras (in the lagna, the fourth, seventh and tenth houses) and,
2. Malefics in the third, sixth and eleventh houses.

Therefore, before examining any horoscope apply the following check-list.

1. Are there benefics in the kendras?
2. Are there malefics in the third, sixth and eleventh houses?
3. Are lagna lord and the Moon ill placed in the sixth, eighth and twelfth houses.
4. Is the lagna afflicted?
5. Is the lagna lord afflicted?
6. Is the Moon afflicted?
7. Is the mahadasha running along with its sub-period running and the sub-periods to follow promising recovery for continuing sickness or misfortune?
8. Are malefics in transit harmful?
9. Finally, is the opening dasha and its sub-period itself make that start of someone's life with ill-health?

Arishta Illustrations

Illustration One

Ketu Ven	Illustration – 1 17 Jan 1980 Balance of Sun 1 year 11 months 19 days		
Sun 3°30' Moon 5°37' Mer			Lag Mars(R) Jup Rahu
			Sat(R)

1. The lagna is Simha with two malefics and the lagna lord is the Sun in the sixth house.

2. The Moon is in the sixth house at five degrees and thirty seven minutes and within two degrees of the Sun whose degrees are three and thirty minutes. It is a weak Moon and so badly placed.

3. Two benefics, Jupiter and Venus are in kendras but are with malefics.

4. There is no malefic in the third or eleventh house.

5. The child was born in the major period of the Sun, which is to be followed by that of the Moon of ten years and of Mars, retrograde, in the lagna.

This child born with brain palsy is unable to walk and crawl. Though in the United States of America, the parents of the child who can afford the best of medical treatment being rich, have given up hopes. The prediction given was that the child would not survive.

The last information we received is that the child is nearing its death (1994).

The Second Illustration

<div><div><div>7 Sun Mer Ven</div><div>5 Sat</div><div>4 Moon Mars</div></div><div>6 Lag Rahu</div><div>3 Jup (R)</div><div>2</div><div>12 Ketu</div><div>1</div><div>10</div><div>11</div><div>9</div><div>8</div></div>				<table><tr><td>Ketu</td><td></td><td></td><td>Jup (R)</td></tr><tr><td></td><td colspan="2" rowspan="2">Illustration – 2 5 Nov 1977 Balance of Mercury 1 year 4 months 9 days</td><td>Moon Mars</td></tr><tr><td></td><td>Sat</td></tr><tr><td></td><td></td><td>Sun Mer Ven</td><td>Lag Rahu</td></tr></table>				Ketu			Jup (R)		Illustration – 2 5 Nov 1977 Balance of Mercury 1 year 4 months 9 days		Moon Mars		Sat			Sun Mer Ven	Lag Rahu
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			Sat																		
		Sun Mer Ven	Lag Rahu																		

This young girl was born in the major period of Mercury, the lagna lord, which is afflicted by Saturn (the third aspect) and Mars (the fourth aspect) and is in the second house.

1. The only benefic Jupiter in the tenth house is retrograde.

2. The only malefic in the eleventh house is Mars which is debilitated, and therefore weak.

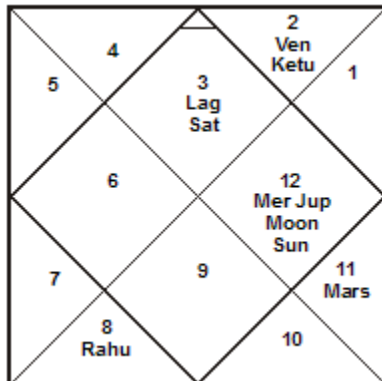
3. The Lagna is afflicted by Rahu.

4. After Mercury, there is the period of Ketu of seven years in the seventh house, a killer-house.

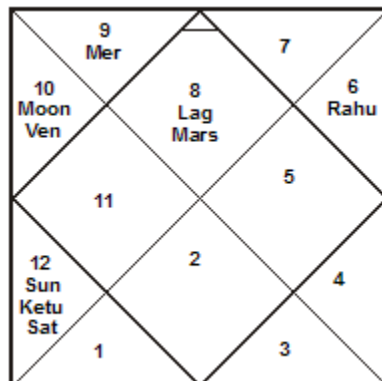
5. The dasha to follow is of Venus in the second house afflicted by Saturn and Mars again.

This girl suffering from failed kidney is struggling between life and death when last information was received.

Third Illustration



Moon Jup Mer Sun		Ven Ketu	Lag Sat
Mars	Illustration – 3 P 49 11 April 1975 Balance of Sun 5 years 1 month 11 days		
	Rahu		



Sun Ketu Sat			
	Illustration – 3 P 49 Navamsa		
Moon Ven			
Mer	Lag Mars	Jup	Rahu

1. The lagna has malefic eighth lord, Saturn, who is also the ninth lord.
2. The lagna lord, Mercury is debilitated but with Jupiter.
3. Two benefics are in kendras, Mercury and Jupiter but Mercury is debilitated.
4. This boy was born in the major period of the Sun with a balance of five years, one month and eleven days.
5. Next came the period of the Moon, the second lord, and the boy was doing well in his studies. Then came the sub-period of Saturn in the major period of the Moon.
6. The picture does not become apparent unless the *navamsha* (the ninth division) is seen.

In the navamsha –

- (a) The Moon is the second house with Mars and is aspected by Saturn.

(b) Mercury whose sub-period the boy was running when his paralysis became acute is the eighth lord from the navamsha lagna while he is the lagna lord of the birth horoscope.

(c) The Moon as the second lord of the birth horoscope and being associated with Mars who is also the sixth lord, lord of the navamsha is in the second house.

The boy did not survive as soon as the Moon-Venus period began. Venus in the twelfth house in the birth horoscope and afflicted by Ketu, is also afflicted in the navamsha by Ketu, Saturn and Mars.

R (Rajayogas)

After "**D**" and "**A**" we now come to "**R**" which represents Rajayogas or planetary combinations for rise in one's work, job, avocation or profession. There are many ways of examining it. The simplest principle is to see the combination of the lords of trikonas (trines) and kendras (quadrants). First remember the following three points:

1. It has been stated earlier that trines are known as Lakshmi sthanas or houses of wealth.
2. It has also been stated the quadrants are Vishnu sthanas or the houses of protection.
3. It has also been stated that the lagna lord is the lord both of the trikona and the kendra.

Therefore the Rajayogas for each horoscope will have to be seen thus.

1. Lagna lord and the fourth lord.
2. Lagna lord and the fifth lord.
3. Lagna lord and the seventh lord.
4. Lagna lord and the ninth lord.
5. Lagna lord and the tenth lord.
6. The fourth lord and the fifth lord.
7. The fourth lord and the ninth lord.
8. The fifth lord and the seventh lord.
9. The fifth lord and the tenth lord.
10. The ninth lord and the seventh lord.

11. The ninth lord and the tenth lord.

Importance of the Navamsha

In Hindu Astrology what is apparent in the birth horoscope may improve or deteriorate in the navamsha. It is never safe to make any prediction without using the navamsha. So we will go deeper from here onwards.

Modern Researches

In industrial times so many new opportunities have opened up before today's generations that one can move from one job to another and keep rising higher. Here the so-called evil houses must have new meaning. What is necessary to stress is not to undermine the importance of houses other than the kendras and trikonas.

Directional Strength

Out of the six-fold strength of planets popular in Hindu Astrology, we shall make use only of directional strength here, which is to be seen as follows:

1. Jupiter and Mercury are strong in the lagna.
2. The Moon and Venus are strong in the fourth house.
3. Saturn is strong in the seventh house.
4. The Sun and Mars are strong in the tenth house.
5. Rahu and Ketu in the kendras behave like kendra lords and in trikonas behave like trikona lords.

Note – Rahu and Ketu in the houses of Jupiter, Dhanu or Meena are generally good. If they are aspected by Jupiter they acquire beneficence.

Importance of the Dasha

In view of the importance of making careers early in life, it is of utmost important to see what dasha one gets at the right time for achieving what one has achieved. A check-list is being given here.

1. See what are the Rajayogas in a horoscope, by which what is meant is the combination of kendra and trikona lords.
2. See whether the planets promising high things in the birth horoscope have deteriorated in the navamsha or have improved.
3. Look out for new meanings in the changed times in which we are living.
4. Note the planets with directional strength.

5. See what is the mahadasha and antar-dasha or major and sub-periods running at a given time.

6. Wherever necessary use the sub-sub-period also. Some illustrations will be given in the book.

7. Last will come transit of planets. To give exaggerated importance to transits is to mistake the feather of a bird for the bird itself.

Note – A planet which remains at the same place as in the birth horoscope is called vargottama planet also.

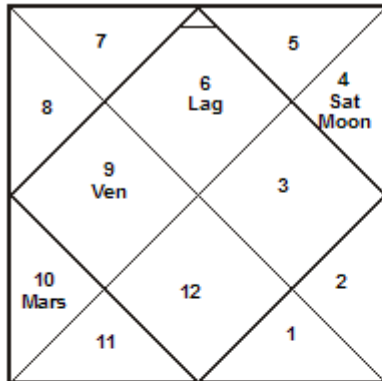
8. Therefore add vargottama planets also.

9. Do not forget to examine "**A**" (arishta) first, before launching into a prediction.

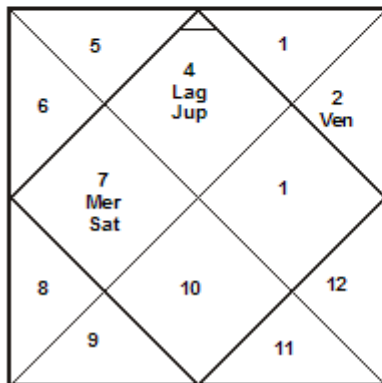
Note – An astrologer is not infallible. Yet a sound and detailed analysis of a horoscope will give to him a life average of eighty percent correct predictions. Often, I have given predictions about big events, overlooking the "X" element and gone wrong. In USA those who expect one hour of reading from an astrologer are themselves responsible for driving an astrologer into a wrong position. Sometimes, a horoscope may take hours of verification for its correctness. This fact is forgotten by many people who blame the astrologer without being sure that their horoscope is correctly cast.

Rajayoga Illustrations

Example One



	Example – 1 Male 1947		Sat Moon
Mars			
Ven			Lag



		Ven	
	Example – 1 Navamsha		Lag Jup
		Mer Sat	

In this horoscope (all planets not given), note the following feature:

1. The Moon is in his own house.
2. Mars is exalted.
3. Venus has acquired directional strength being in the fourth house.

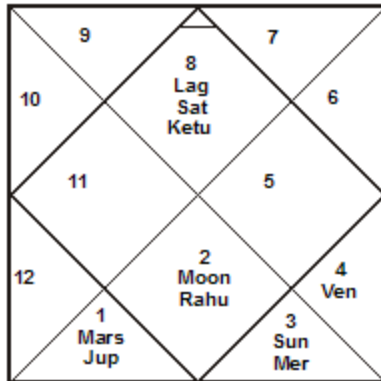
Navamsha –

1. In the navamsha Saturn gets exalted.
2. Jupiter also gets exalted.
3. Venus is in its own house.

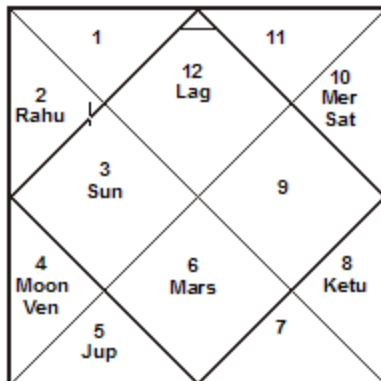
Dasha Sequence –

He got the dasha of Venus of twenty years from the age of fifteen years. No wonder he has made a very good career as a big government officer in Government of India.

Example Two



	Mars Jup	Moon Rahu	Sun Mer
	Example – 2 Male – born 1928 Born in the period of the Moon which was over at the end of 1929.		Ven
	Lag Sat Ketu		



Lag		Rahu	Sun
	Example – 2 Navamsha		Moon Ven
Mer Sat			Jup
	Ketu		Mars

Rajayogas –

1. Mars the lagna lord combines with the fifth lord Jupiter and forms a Rajayoga.
2. The exchange of the exalted Moon, with Venus is another Rajayoga.
3. Mars and Mercury are in their own houses while the Moon the lord of ninth house (luck), is exalted.

Navamsha –

1. Rahu and Ketu and the Sun (the tenth lord of the birth horoscope) are vargottama, as they have not changed their positions.
2. Saturn and the Moon occupy their own house.

Dasha Sequence –

From the age of eight (1936) he got the dasha of Rahu of full eighteen years. Rahu with exalted ninth lord, involved in an exchange with Venus, joins in promoting the Rajayoga.

More important is the fact that Rahu is vargottama.

He next got the full sixteen years of Jupiter who is involved in the Rajayoga as we have seen. He made his career in the period of Rahu and went on rising higher and higher in the period of Jupiter.

Saturn again contributed to his rise but at the very last stage halted his progress when he could not reach the topmost position.

Saturn with Ketu aspected by Mars the sixth lord (opposition) gave him (since exalted Moon also aspects Saturn) technically, a higher post but it was not the coveted post which he wanted. Why did this happen?

Here comes the importance of the sub-sub-period. In February 1985 when this crucial decision was to have been taken he was passing through:

The major period of Saturn

The sub-period of Jupiter and

The sub-sub-period of Mercury.

Saturn as we have already seen has to cause him some disappointment at some stage.

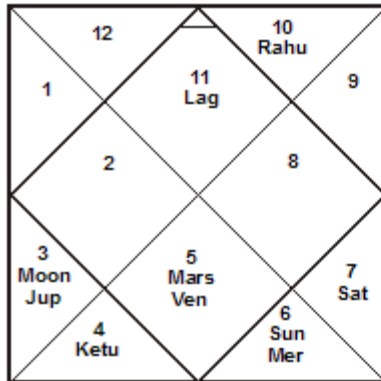
Jupiter in the sixth house of opposition with the sixth lord Mars is also in the sixth house from Saturn.

Note – In interpreting the results of the dasha the mutual disposition between the major dasha lord (here Saturn) and the sub-dasha lord (here Jupiter) gives a valuable clue whether the work will be done smoothly or not.

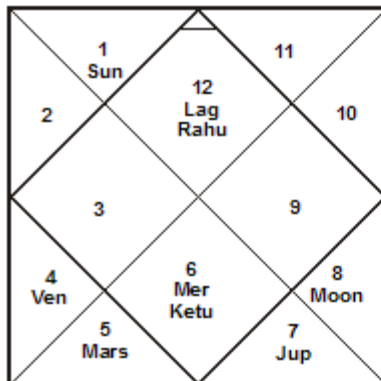
The sub-sub-period lord is Mercury, the eighth lord in the eighth house, representing a set-back. But being with a vargottama Sun, it did not cause any serious handicap. He was given a higher status and not the coveted post which everyone thought he deserved.

It became a case of being kicked "upward to be demoted or overlooked."

Example Three



			Moon Jup
Lag	Example – 3 Male Sep. 1953		Ketu
Rahu			Mars Ven
		Sat	Sun Mer



Lag Rahu	Sun		
	Example – 3 Navamsha		Ven
			Mars
Moon	Sat	Jup	Mer Ketu

Gajakesari yoga –

If Jupiter and the Moon are together or in quadrants from each other, it is called a Gajakesari Yoga promising good rise in life.

1. The Gajakesari yoga in the fifth house, the Lakshmi sthana of wealth is most promising.
2. Mars (the tenth lord) with Venus the ninth lord in the seventh house shows that both he and his wife occupy important positions in their business establishments.
3. The Sun and Mercury are also the fifth and seventh lords forming another Rajayoga.
4. Saturn is exalted, like Mercury.

Navamsha –

Sun gets exalted; Mercury is vargottama exalted while Mars is vargottama.

Dasha –

After nearly seventeen years of Rahu dasha's balance, he got the dasha of Jupiter and has now been having the dasha of exalted, Saturn in the ninth house of luck.

This will be followed by the dasha of vargottama and exalted Mercury which will be excellent. But what is fortune is also misfortune. This horoscope does not promise birth of children.

Example Four

8 Sat	6		
9 Ketu	7 Lag		
10 Moon	4		
11 Jup Sun	1		
12 Ven Mer	3 Rahu		
	2 Mars		

Ven Mer		Mars	Rahu
Jup Sun	Example – 4 Male born in February 1928. Nineteen years' dasha of Saturn from 1981		
Moon			
Ketu	Sat	Lag	

10 Moon Rahu	8 Sat		
11	9 Lag	7 Ven	
12 Sun Jup	6		
1 Mars	3		
2	4 Mer Ketu		

Sun Jup	Mars		
	Example – 4 Navamsha		
Moon Rahu			Mer Ketu
Lag	Sat	Ven	

1. The combination of Jupiter and the Sun is known as a Rajalakshana yoga, a promise of regal dignity. The fifth house is the house of dignity. The dasha of the fifth lord is the time for such promised dignity to manifest.

The other Rajayogas are the combination of Venus, the lagna lord with Mercury the ninth lord, with Venus being exalted.

2. The aspect of Mars, the seventh lord and Saturn, the fifth lord is another Rajayoga.

A prediction was given to him that in the period of Saturn and the sub-period of Venus he would get a very dignified position. He has been for five years (in 1994) now the head of an Indian state.

3. The navamsha continues the promise of Jupiter-Sun combination. Mars and Venus are in their own houses. Saturn is vargottama. The Moon is Vargottama.

4. It being the dasha of his fifth lord his children are also prospering.

E - (Exchange of Lords of Houses)

We have so far gone through the first part the memory tablet "**P.A.C.**" and in the second part we have covered "**D**", then "**A**", then "**R**"; now we come to "**E**" which represents exchange.

1. Some instances have already been given of such exchanges earlier. The second instance under "**D**" has Meena lagna whose lord Jupiter is in the fourth house and the fourth lord Mercury is in the lagna. It is an excellent exchange not only between two benefics but also two excellent houses the house representing body (lagna) and the house representing happiness (the fourth house) As it is, Jupiter in the fourth house is good even otherwise.

2. The second instance is the the fifth example under "**D**". Here the lord of the lagna, Mars is in the fifth house of goddess Lakshmi and the lord of the fifth is in the lagna. It is an excellent exchange for material prosperity and attainment of high positions in life.

3. Under "**A**" the first example shows that the second lord in the sixth house acquires death-dealing propensities.

4. In the second example under "**R**" the ninth lord of the lagna (Vrishchika), is the Moon exalted in the 7th house while the 7th lord, Venus, is in the ninth house. This person rose very high in his job.

Indira Gandhi

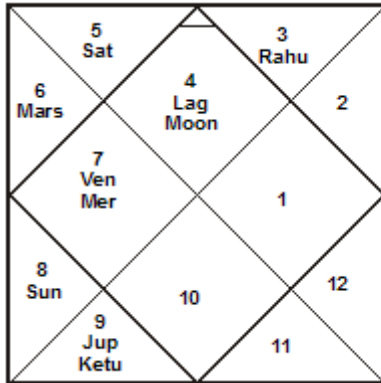
In my book, "The Nehru Dynasty – Astro-biographical Portraits", I have given a very detailed account of the meaning of such exchanges. In her case the second lord gets exchanged with the fifth lord, the lagna with the seventh lord and the sixth lord with the eleventh lord.

Indira Gandhi's turbulent career of political rise, ruthless and unprincipled crushing of democratic institutions, her defeats at the hands of her enemies and many victories over them, and, finally her assassination by her own bodyguards are well explained by the exchange in her horoscope.

S - (Special Features)

Every horoscope has some very special features, special yogas and their intricacies are so baffling that it takes many hours of work of many days to unravel the planetary mysteries which tell their stories.

Jawaharlal Nehru (1889-1964)



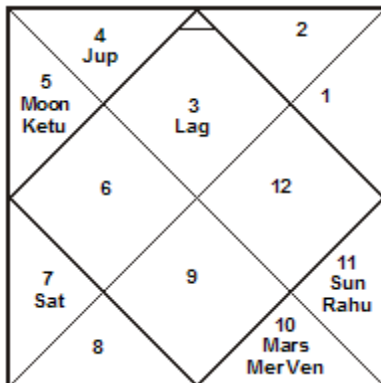
			Rahu
	India's first Prime Minister Jawaharlal Nehru		Lag Moon
			Sat
Jup Ketu	Sun	Ven Mer	Mars

The first prime minister of India, Jawaharlal Nehru had an extraordinary horoscope in which there is a continuous chain of planets from the lagna to the sixth house. It is called Mallika yoga or the garland of planets, It is a rare planetary position for an emperor. Jawaharlal Nehru was the greatest visionary and the statesman of his era, though, he, because of his European upbringing worked against the cultural and religious interests of India.

Therefore, a second feature of Jawaharlal Nehru's horoscope that needs understanding is the aspect of Mars on Jupiter with Ketu. It is known as guru-chandala yoga, guru represents the spiritual, cultural and religious traditions and when he gets afflicted by two malefics he loses that and becomes a chandala (the low grade person).

Yet, Nehru's tenth house receives the aspects of Venus, Mercury (seventh aspect) of Mars (the eighth) and of Jupiter (the fifth). Three benefics aspecting his tenth house have kept alive his image as an idealist in a world of crooked statesmanship.

Morarji Desai (1896-1996)



			Lag
Sun Rahu	An Indian Prime Minister Morarji Desai		Jup
Mars Mer Ven			Moon Ketu
		Sat	

Both India's first prime minister and later his daughter Indira Gandhi, herself also an Indian prime minister, tried their best to suppress this inflexibly rigid idealist. But three exalted planets, Jupiter, Saturn and Mars, gave to his political career rarest resilience.

Morarji was lucky to have got the major periods of Jupiter's, his tenth lord exalted, followed by Saturn again exalted, to survive all intrigues against him. Later, in the Mercury period he became the prime minister of India in spite of the terrible intrigues of Indira Gandhi against him.

Morarji had the rare greatness to excuse Indira Gandhi after he became the prime minister and give her adequate security to save her from many Indians who might have murdered her and her son Sanjay Gandhi for the atrocities they had committed during the National Emergency of 1975-77 when Indira Gandhi was the prime minister of India.

The exchange between the fifth lord, Venus and the eighth lord, Saturn in his horoscope made his experiences with his children very painful. One daughter of his committed suicide and while his only surviving son, Kanti Bhai Desai was accused of being corrupt. But it was the misfortune of Morarji that he found his son, Kanti Bhai Desai, the commonest target of attack at the hands of those of India's politicians who were known to be on the pay-rolls of many industrialists and even Indira Gandhi. This bad exchange of the fifth and the eighth lord was his misfortune.

The Sun in the ninth house is not considered favourable for the longevity of one's father. With Rahu there with the Sun in the ninth house of father, it is not strange that Morarji's father committed suicide.

But the most remarkable feature of the horoscope of Morarji is that from Saturn, three planets are in kendras in Makar, (Venus, Mercury and Mars) and one in the tenth house, Jupiter. See it from Jupiter or from Mars, Venus, Mercury combination - all these planets are in kendras from each other exerting pressure on each other to do their best of the worst.

Two benefics, Mercury, the lagna lord and Venus in the eighth house with exalted Mars aspected by an exalted Jupiter has given to Morarji a long life. Born on February 29th on a leap year in 1896, he entered his hundredth year and was the oldest surviving statesman of the world. He died in 1996 after February.

Then an exalted Jupiter in the second house gave to him majesty of truth speaking, a rare virtue among politicians.

The Consolidated Check-List

What has been discussed so far is being divided into different sections in the form of a consolidated check-list, which every astrologer must practice before giving a prediction.

Section One

P – See how each lord of the twelve houses is placed.

A – See which planet aspects which other planet and the house.

C – See which planets are conjunct, their relationships, their lordships for further analysis.

Section Two

D – See how the lords of the lagna, second, fifth, ninth and the eleventh houses from a PAC relationship, to find about the planetary information available about monetary gains, losses etc.

A – See how the lagna lord and the Moon and the lords and houses known from maleficence, the sixth, the eighth, the twelfth and even the third are in a horoscope.

R – See how the lords of kendras and trikonas combine to evaluate the chances of one's rise in life.

E – Exchanges between the lords of houses have their own mysterious meaning. This is an area of great research.

S – Every horoscope has special features, from the most ordinary man's to the most extraordinary. To understand it one has to read all the available classics of Hindu astrology which have, by one estimate, fifty million stanzas in Sanskrit in many manuscripts which are to be translated into Indian languages. It is estimated that only 2000 (one-fifth of a million) stanzas are available to us in Indian languages while in English only a few thousand have been translated.

It is because of this that western astrologers argue vainly and without any basis that India is not the land of origin of astrology. A nation with so many millions of Sanskrit stanzas, so many manuscripts and with its belief in reincarnation and transmigration of souls alone can be the originator of the science of astrology.

Yet, special features in a horoscope, known as *yogaj* born of yoga (which means union of two or more, in this case, planets) give to a horoscope a new and undiscovered meaning. But many of them are hidden in those manuscripts.

Moon and Your Psychology

In writing about my first visit to USA in November 1993, Dr. Frawley wrote, "Important Western astrologers came to visit Mr. Rao. Ingrid Naiman, one of the most prominent Western astrologers particularly in the field of medical astrology received a reading from Mr. Rao and said that the predictive accuracy of Hindu system as related by Rao had no real counterpart in Western tropical astrology. Reading her chart he was able to tell amazing details of her life, including the characters and features of her parents".

In the same report Dr. Frawley also said, "Yet Rao's readings were not mere feasts of prediction, he turned out in details the psychological sophistication of Hindu Astrology which Western astrologers and their psychology based interpretation tend to ignore saying the Hindu astrology is of predictive value only. Rao showed how his

prediction of events in a person's life is third stage astrology, as the action is the outcome of an intention and a particular mentality derived through time the circumstances of a person's life, which a good astrologer should be able to read in the chart before making conclusions about a person's psychology. In his day long class he showed in detail the psychology operating in the charts of the Nehru family, as he has written in his book on the Nehru Dynasty."

What amazed me in USA and in my other contacts with foreigners who have come to me for consultations is that they insist on being given a psychological reading without first wanting to know about some events of their lives, stage by stage, to help an astrologer see how a person's life has been shaped from early childhood. Then to see what impact some events in their lives have had on their psyche. More than my reading of the horoscope of Ingrid Naiman it was her fine conversational ability which pleased me so much. In reading her horoscope I started with her childhood and told her that I saw a very well-placed father with technical background and a mother with proficiency and distinction in fine arts. Totally surprised, she told me that her father was a scientist and her mother an opera singer. Since she did not want me to discuss her horoscope in any article or book, I will only mention some other readings of mine which she liked. One was that she had a spell of a job in a foreign country. It was India she said. And during that period she had an extraordinary motor car which must have been the envy of many. It stunned her completely.

When I met Ingrid again in July 1994 she spent two evenings discussing many things, good and bad about the American life, which was sensational in many ways. If she ever wrote about it, she told me, she would be "bumped off".

If Ingrid is such a fine intellectual it is because of her early unbringing under a scientist father and artist mother which, she told me, could never be seen through Western astrology.

If such influences cannot be seen by an astrologer how could he ever claim that he could do psychological reading and then, to cap it, counselling? No American could give me till this day any satisfactory answer. I had another interesting experience when I did on phone the reading of a well-established psychiatrist that he had second wife who was beautiful and perhaps an actress. He was surprised. Finally when I told him that he could run into serious difficulties because of some unethical practice, he was shocked. It was precisely a difficult eighteen month period. That was counselling and given to a well-established and successful psychiatrist, who could not have known what was awaiting him in future.

A question to which I would need a very clear and specific answer from my American friends. is what do they mean by counselling? My own ideas are based on my seeing Indians trained in UK or USA and their techniques are very well known to me. I had the rare advantage of working in my undergraduate days with a woman psychiatrist from Germany when a professor of mine asked me to help her. I rarely felt satisfied with her results. In retrospect I can say that, because at home I saw my own mother do very good counselling after reading the charts of the persons who came to her, and dividing the remedial measures into very clear categories, as given here.

1. Cases where the fears had no foundation because the horoscope revealed no need for any worry.

2. Cases where the fears could be overcome by using common sense and by taking precautions in time.
3. Cases where a little patient waiting would help.
4. Cases where confrontation had better be avoided.
5. Cases where the inevitable should be accepted.

In difficult cases where the inevitability appeared to be imminent or even fatal, she advised remedial spiritual remedies and even used some yantras which she had learnt from classical Brahmins of Andhra Pradesh in her childhood. She never taught them to me because she was instructed by her Brahmin guru not to teach them to anyone. But I saw those very simple measures work very well.

6. Cases where nothing would work at all.

My Mother's Technique

I have not met any astrologer who made so wide a use of the Moon in a horoscope and the Janma-nakshatra or the birth star.

I have had to learn many dashas other than Vimshottari based on the Janma-nakshatra and experiment with divisional horoscopes (harmonic charts) and Jaimini's sixteen dashas to search light amidst gloom.

To do it, it takes me many hours of work and not the one hour's guillotine, which people in USA give to their clients. An experienced Hindu astrologer should know that in some cases five minutes will do for counselling and very specific guidance while in other cases it may take many days.

The starting point of this is the examination of the Moon, but that is the starting point only. The psycho-analytical frame in Hindu astrology is very elaborate and exceedingly well defined. It will take a very large book to explain it. But one must understand why the Moon is the pivotal point in the psychology of a man.

Why the Moon ?

In the north Indian style of birth charts if the Moon is a house other than the lagna, two different charts are prepared to do readings, first from the lagna and then from the Moon. In the south Indian chart two charts need not to be prepared but the same scientific approach is adopted.

Why then is so much importance given to the Moon must be understood.

1. **The lagna** is the body, and physical body.
2. **Six divisional horoscopes** are its six limbs, which are –

- a. **The birth horoscope** is for the study of physical, general and broad understanding of a man's personality.
- b. **Hora** which is a two fold division of a horoscope is to be seen for wealth, though it has some other uses also.
- c. **Dreshkona (Drekkana)** is one third division of a horoscope for finding out mainly about brothers and sisters though it has a wide variety of uses.
- d. **Navamsha** or the one-ninth division of a horoscope for seeing the subtle, hidden planetary stories but is used mainly for marital and relationship problems.
- e. **Dwadashamsha** or the One-twelfth division is used to know about parents, though it has most extraordinary uses of other kinds also.
- f. **Trimsamsha**, one thirtieth division (actually five divisions) for misfortune, though it reveals a wealth of details about one's talents also.
3. Other planets, i.e. Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu are the flesh and blood of the body.
4. The Moon is the life-force and
5. The Sun is the soul.

To do astrology without seeing the very great role of the Moon in it is to do autopsy, not astrology, of a horoscope.

The great Vedic seers knew all about it and have used the Moon in so many ways that it will need the efforts of a life-time to comprehend them and use them fully. No astrologer knows the full uses of the Moon in a horoscope. But a sound Hindu astrologer knows the great importance of the Moon and knows that it is the life force of the horoscope.

The Approach

To understand the role of the Moon in a horoscope, one must first understand broad and general category for the psychological understanding of a personality.

Then understand it again in a less broad but general way by using the birth-star.

After that should come the manifold specific influence of the Moon in a horoscope through microscopic views.

Broad Understanding of Moon's Influence in different Houses

The psychological influences generated by the Moon in different houses starting from Mesha (Aries) must be understood first.

Moon in Mesha (Aries)

1. Quick moving and observant eyes (not steady on one object at one time).
2. Susceptibility to sickness is apparent.
3. Has the tendency to observe some religious norms.
4. His thighs are generally thicker.
5. Sense of gratitude is less.
6. Saves himself from sinning.
7. Has enough dynamism to win recognition in high circles.
8. Will be happy to make his spouse happy.
9. Is afraid of water.
10. Has clear tendency to be rash, over-dynamic.
11. Calms down in old age.

Moon in Vrisha (Taurus)

1. Inclinations to enjoy life's gifts are strong.
2. Tendency to gift away things is apparent in his actions.
3. Generally his heart is pure as his emotions are noble.
4. Efficiency in the performance of duty is notable.
5. Can even have a very high level of spritual purity.
6. Makes generally a strong personal presence.
7. Prosperity comes to him easily.
8. Believes in good living and enjoyments.
9. Will have something magnetic about himself.
10. Has a wide circle of good friends.

Moon in Mithuna (Gemini)

1. His speech habits are pleasant.

2. Will have quick moving and observant eyes.
3. Has a sympathetic heart.
4. Is keen on enjoying life sexually.
5. Has musical, artistic gifts.
6. Is prone to develop diseases around the neck.
7. Desires to be well-known.
8. Wants to be prosperous.
9. Has notable intellectual gifts.
10. Will have bright complexion.
11. Will have more than normal height.
12. Has clever speech habits.
13. Generally strong-willed.
14. Efficient in the performance of duties.
15. Loves to be just in all situations.

Moon in Karka (Cancer)

1. Is like a voluntary worker.
2. Likes to be rich.
3. Likes to indulge in bravado.
4. Has religious tendencies.
5. Serves his guru.
6. Tendency to develop problems like headaches.
7. Very clever in his dealings.
8. Understands the inner meaning of some rituals.
9. Likes to go on long journeys.
10. Loses all sense of proportion when he loses his temper.

11. Weakminded.
12. Develops a tendency to get dejected.
13. Likes to strike friendship with important persons.
14. In his own house, develops his own style.

Moon in Simha (Leo)

1. Has a forgiving disposition.
2. Likes to accept challenges and face them.
3. Becomes unhappy easily.
4. Likes to eat food with less sense of discrimination.
5. Likes to wander from place to place.
6. Fears cold.
7. Likes to have good friends.
8. Apparently humble but gets angry very quickly.
9. Respects his parents.
10. Has generally some addiction.
11. Nurses the desire to be famous.

Moon in Kanya (Virgo)

1. Believes in enjoying life.
2. Gives utmost respect to good men and deals with them with pleasant manners.
3. Is generally good looking or at least dresses himself up tastefully to appear attractive.
4. His religious inclinations are transparent.
5. Believes in charity.
6. Clever in many dealings.
7. Has poetic talent.
8. Loves to stick to spiritual path.

9. Is loving and lovable.
10. Almost gets addicted to music and dances.
11. Likes to live in a place other than his birth place.
12. Generally is ill-adjusted in his marriage.

Moon in Tula (Libra)

1. Has the tendency to lose temper on wrong occasions.
2. Tendency to be detached and therefore sometimes, unhappy.
3. Soft and cultured in his speech.
4. Very kind mostly and therefore gets cheated.
5. His kindness makes him prosperous sometimes and also almost impoverished.
6. Asserts himself rarely, either at home or outside.
7. His eyes and pupils will have rare mobility.
8. Most sincerely spiritual, with no sense of hypocrisy.
9. If he takes to business of financial advising, is very imaginative and balanced.
10. Loves and honours bonds of friendships.
11. Has almost an insatiable wander-lust.

Moon in Vrishchika (Scorpio)

1. Develops the tendency to move from place to place very early in life.
2. If he fails to exercise self-control may fall into life's temptations very easily.
3. Eyes develop yellowish colour.
4. If unchecked, covets the wives of other persons.
5. Is rather haughty.
6. Is cruel even with his own kith and kin.
7. Does not mind becoming unscrupulous in earning money.
8. Has little love for his own mother.

9. Knows most of the tricks of cheating.

Moon in Dhanu (Sagittarius)

1. Is brave.

2. Loves truth.

3. Has good qualities.

4. Would like to promote love and peace.

5. Loves prosperity.

6. Has a liking for beautiful women.

7. Respects his mother.

8. Is generous in donating money.

9. Employs many servants.

10. Has histrionic talents.

11. Develops corpulence.

12. Has the dangerous habit of destroying a flourishing family or an institution.

Moon in Makar (Capricorn)

1. Is generally not respected in his own family and develops complexes very early.

2. If in love, can listen to the advice of women more.

3. Has very scholarly tastes.

4. Is very clear in his preference for the non-traditional music and disciplines.

5. Succeeds in winning the respect of beautiful women.

6. Gets rich in very practical ways.

7. Has charitable tendencies.

8. Has good servants to help him.

9. Is kindhearted.

10. Is generally family-loving man.

11. Is worried about his own happiness.

Moon in Kumbha (Aquarius)

1. Has an innate sense of charity.

2. Tendency to be indolent is what he must overcome.

3. Is generally very helpful.

4. His desire to surround himself with wealth and other types of luxuries is very strong.

5. Has impressive eyes.

6. Is mostly courteous.

7. Can work hard to be a scholar or to be rich

8. Earns good name for good deeds and loving nature.

9. Believes in spending the money earned by himself.

10. Is generally courageous.

Moon in Meena (Pisces)

1. Is self-controlled and dignified.

2. Has the capacity to be valorous.

3. Is tactful in speech.

4. Has inborn leadership qualities.

5. Gets angry quickly.

6. Has fear of spending money lavishly.

7. Has sterling qualities.

8. Is loved by his own family members.

9. Is very truly spiritual.

10. Has a tendency to walk quickly.

11. Can develop musical talents.

12. Is respected because of good conduct.

Cautions

One

This is the most basic psycho-analytical framework with which a Hindu astrologer should start. These should not be applied literally as they undergo at least twenty modifications. Let one such instance of modification be given here.

For Mesha Lagna with the Moon: As the fourth lord in the lagna has a good mother and other domestic comforts.

For Vrisha Lagna with the Moon: Loves to be spiritual but is negligent of serious studies.

For Mithuna Lagna with the Moon: Has a tendency to grow rich, can be obstinate, and does lot of work for others.

For Karka Lagna with Moon: Will be healthy, brave, very fickle and loves to move in the company of the opposite sex.

For Simha Lagna with the Moon: Spendthrift, does bad planning as a result of which loses money.

For Kanya Lagna with the Moon: Rich, good natured, poet, equanimous and is always anxious to grow rich.

For Tula Lagna with the Moon: Is a born scholar, has many good qualities, sickly in childhood but later happy and becomes prosperous.

For Vrishchika Lagna with the Moon: Is generally lucky, is handsome, scholarly and is liked both by the rich and the poor.

For Dhanu Lagna with the Moon: Has generally less longevity of life, is weak, has thieving tendencies and is ungrateful to his preceptors.

For Makar Lagna with the Moon: Is addicted to extra-marital affairs, is very clever and is prone to sickness.

For Kumbha Lagna with the Moon: Has a bad health, earns fame, is courageous but does not get on well with people generally.

For Meena Lagna with the Moon: Is miserly, scheming but scholarly and has the tendency to cheat others of money.

Two

Now apply to the Moon the full Memory Tablet - PAC and DARES. There are already now nine modifications.

Three

Go into the subtle meaning of the birth star in which the Moon is positioned.

Four

Examine the Moon in the other five divisional charts, Hora, Drekkanna, Navamsha, Dwadamsha and Thrimsamsha.

Five

There are subtler uses of the Moon in each horoscope which alone will be around twenty.

If even some of these are well understood and applied the entire psycho-analytical structure will open out. All this cannot be done in one hour or even one day.

Six

Uttermost caution is to be exercised if the Moon is in the last degrees of Meena or early degrees of Mesha, If in the last degrees of Karka and early degrees of Simha, and if in the last degree of Vrischika and early degrees of Dhanu. These are known as gandanta areas and have many hidden dangers.

How does the Moon reveal your psychology and how I did it in the case of some non-indians is being explained now illustratively.

Your Psychology and Moon Illustrations

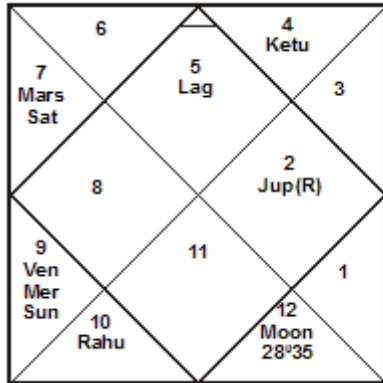
Those astrologers who do not know how to examine the impact of their natal Moon (as given in their horoscopes) cannot even understand the psychology of an individual.

Some examples, without disclosing full horoscopes, are being given here. While doing their readings, it was I who asked them what I saw and they had not volunteered the information.

Answers to the Puzzles

Easy and simple, in fact an over-simplistic view of the horoscopes (with full details not disclosed) in itself is enough to show the importance of the Moon sign.

Example One



Moon 28°35		Jup (R)	
	Male 1954 In Venus-Moon in 1968 mother committed suicide		Ketu
Rahu			Lag
Ven Mer Sun		Mars Sat	

Position – The Moon is in the eighth house from the lagna and one must wake up. It is at twenty-eight degrees and thirty five minutes and if you know Hindu astrology there will be a ring of a bell in your head.

But the birth is of shukla paksha (bright lunar half) and it is night birth. So there is the safety valve and the inherent danger both.

What neither the psychiatrist nor the Western astrologer would be interested in is that psychological analysis of a horoscope starts with pre-destination, the karma-phala of past life (the results of the deeds of past life) which is reflected in the horoscope of the present incarnation of man.

The Portents – From the theory of re-incarnation the next step is to see what all portents are readable and visible. This is done in a very detailed way. From the lunar angle alone a horoscope is analysed in more than twenty ways in Hindu astrology.

We will use a technical word here – the Moon is in a vicious *gandanta*.

Analysis of the Horoscope – To understand the meaning of the portents the first question to be asked is: is there any danger to the child? The answer is, no. Then, to whom? The answer is to the mother.

Why? See the fourth lord from the lagna, Mars with a powerful Saturn, the sixth lord of disease and the seventh lord of death.

Now see it from the Moon. The never-failing Hindu way is to examine the fourth house. Take Moon as Lagna and its lord also from the Moon. Here, the fourth lord from the Moon is Mercury the lord of Mithuna, with the sixth lord, the Sun and the third and the eighth lord, Venus.

The third way of seeing it is to treat the fourth house as the lagna, for the mother and examine it again. The fourth lord from Scorpio is Saturn, exalted but in the twelfth house and with the sixth lord Mars.

Finally, remember the planetary friendship — Saturn and Mars are enemies. Thus the fourth lord from the lagna and the fourth lord from the fourth house is with enemy. But the fourth lord from the Moon, is with two friends.

The Dasha – The dasha of Mercury is followed by that of seven years of Ketu in the twelfth house aspected by Saturn — a very painful period for his mother because Ketu is in the fifth house of feelings from the Moon representing the mother.

Then comes the period of Venus, the third and the tenth lord form the lagna, combust with the Sun in the fifth house of his own emotions.

From the Moon, Venus is the third and the eighth lord with the Sun the sixth lord and with Mercury, the fourth lord from the Moon. Comes now the sub-period of the Moon in the eighth house representing agony and his mother commits suicide.

The Psychological Impact – What should be the psychological impact of it on him, for the rest of his life ? He has seen a woman, (in this case his own mother), in moods of depression. How would he react to women in his own life? Now see the seventh lord Saturn with Mars and the meaning is clear. See the seventh lord from the Moon, and it is combust and is aspected by Saturn. See the seventh lord from Venus. It is Mercury combust and Ketu in the eighth house aspected by Saturn.

He has had a two year brief period of married life. Thus far and no further.

Future – How would he shape in future? See the dasha sequence, Moon's period which is in the eighth house and then that of Mars in the third house.

Counselling – There is very good spiritual promise in the horoscope. Hathayoga should be the starting point and then metaphysical studies. Yes, he does that. I am happy.

It is specific counselling based on the dasha, which is decided by the birth Moon, which is in a dangerous nakshatra and in dangerous degrees. But the spiritual promise and the inclination to study even astrology and write books, do counselling and sublimate his frustration through music are the definite outlets for pent up frustrations within.

He was satisfied with my reading.

Example Two

5 Ven	Mer(R) Sun Ketu Jup	3	2
6	4 Lag	1	
7 Sat	10	11	
8 Moon 14°24	9 Rahu		

			Mer(R) Sun Ketu Jup
	Male 1954 In Ketu-Mercury damaged retina of eyes 1981		Lag
			Ven
Rahu Mars	Moon 14°24	Sat	

The Moon – Here the Moon is doubly important as the lagna lord and as Moon itself. It is in its sign of debilitation. See the check-list under "A" (Arishta) and note that even the lagna has not been spared the influences of two malefics the tenth aspect of Saturn and the eighth aspect of Mars.

The Portents – Born in the dasha of Saturn which is exalted it must have given him a good start in life. Then came the period of Mercury in his own house aspected by Mars the fifth lord and Jupiter giving him various opportunities to learn many subjects, technical, semi-technical and even astrology, as Mercury is the planet for astrology. Being with Ketu and that too in the twelfth house, his attraction for spiritual practices is visible and predictable.

But then will come the period of seven years of Ketu in the twelfth house with the Sun and, and most unfortunately, a retrograde Mercury aspected by Mars from the sixth house.

The second and the twelfth house represent eyes in medical astrology. In the last sub-period of Ketu when the Mercury's sub-period must have begun, both Ketu and Mercury must have caused damage to the eyes.

What was the nature of his illness I had asked him. "Eyes" he said and explained it himself with the use of Vimshottari dasha since he is a Hindu astrologer. Yes, I am right. Americans learn Hindu astrology they will do lot of good to their society and in decades to come establish it as the most dependable super-science man has ever known.

Analysis of the Horoscope – With the lagna lord being weak, though vargottama and two malefics aspecting the lagna, health is a weak point.

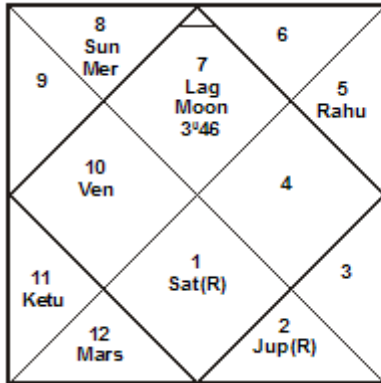
The concentration of planets in the twelfth house with afflicted Ketu aspected by retrograde Mars would not promise hundred percent improvement. Jupiter is there to save the situation.

But Venus in the second house is unafflicted.

Yet the second lord, the Sun in the twelfth with Ketu and the aspect of retrograde Mars represents, together with Mercury, both eyes.

Counselling – Do not do such work as will strain the eyes more. The present Venus period is all right. But then will come the period of the Sun in the twelfth. The spiritual promise ahead in years to come is very good.

Example Three



Mars	Sat(R)	Jup(R)	
Ketu	Female 1941 in Rahu-Saturn 1950 her mother killed her lover		
Ven			Rahu
	Sun Mer	Lag Moon 3°46'	

She breezed into my room gracefully. She seemed to have some old world charm about her, though not old. In modern American parlance, she must be called young because I, past sixty, was called young by an American woman.

The Moon – The Moon in Tula aspected by a retrograde Saturn, debilitated in Aries and also by Mars from the sixth house! Then the degrees of the Moon show that in navamsha it would get debilitated in Scorpio.

Portents – Such weak Moon and so heavily afflicted needed close look. This Moon, representing mother, is aspected by a retrograde Saturn who is also the mother (being the fourth lord).

And Saturn the fourth lord both from the lagna and the Moon, is the mother doubly. And Saturn is retrograde.

The Dasha Sequence – After a brief balance of about two years of Mars will come the eighteen years of Rahu. The sequence of the sub-periods will be Rahu-Rahu, Rahu-Jupiter and then Rahu-Saturn. My eyes were glued on the retrograde Saturn, representing her mother, aspecting Venus in her fourth house. And Venus as the eighth lord also could mean something sudden, sensational.

Now put your finger on the fourth house, Makar. The story begins to unfold with some violence hidden. How? From Makar the seventh lord is the Moon aspected by retrograde Saturn and Mars in the sixth house of aggression.

What happened during Rahu-Saturn in her own house when she was a young girl of nine or ten years?

"My mother killed her lover right in my presence", she said.

The Psychological Impact – Her own married life must have been disturbed. There are many classical planetary indications, some of those family secrets which some Indian astrologers use are present. Did she develop distrust in the sincerity of male lover? Could be.

She then told me the stories of her marriage.

Counselling – She is passing through the dasha of Saturn, the best a Tula ascendant can get. What about debilitated Saturn? Now notice two features first, Saturn in the seventh has directional strength and Venus in the fourth also has directional strength.

What about debilitated Saturn? Well, for god's sake, pay some attention also to the virtuous side of debilitated Saturn. "Destroyer of enemies, shine on the face, good position in life with prosperity. sticks to such norms of behaviour as one sets for oneself, enjoys sexual life".

The next dasha will be of Mercury, the ninth lord with the eleventh lord, the Sun, in the second house aspected by Jupiter.

The prosperity that Venus in the fourth promises, is reinforced.

There is Jupiter in the eighth house both from the lagna and the Moon. She will need to look after her health in Saturn-Jupiter.

But Jupiter in the eighth house has its positive side. Genuine interest in yoga, with regularity will help her.

She told me that she had already been doing it and very sincerely.

In the next period of Mercury, her ninth and twelfth lord, her own spiritual interests, starting with yoga will be deeper. I made use of my knowledge of spiritual astrology by looking into many other details. She was happy. She deserved such counselling.

Years ago, when I had heard the word aerobics I thought it was some new crazy things Americans must have started doing in the space. An Americanised Indian lady removed my ignorance and told me that aerobics is what women do on the ground to improve their physique and those who do it walk very smartly, I was told.

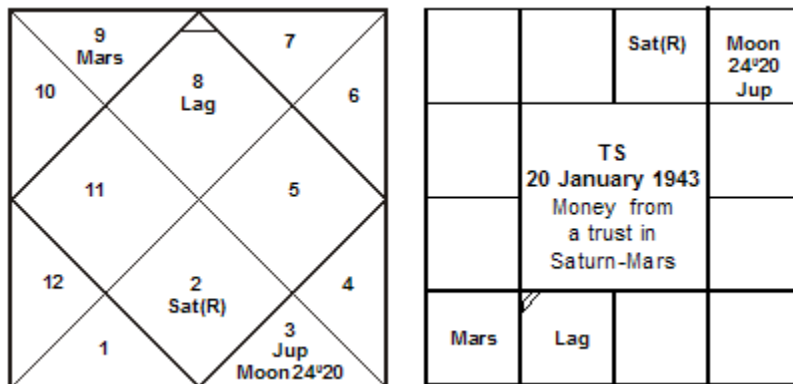
When she was leaving I told her, "do yoga, not aerobics".

In the USA, the client who comes to consult you is not well informed about the importance of birth with the craziest ever corrections involving so many time zones. You can never be sure that the so-called correct horoscope given to you has all the necessary corrections carried out properly. The time-zone apart, the differing dates of daylight changes are crazier. About five horoscopes given to me at two stations in USA misled me into wrong reading which was not my fault at all. To what extent the US astrologers, particularly, are aware of the most fantastic crazy time corrections required is what they should know.

There may be very good and valid reasons for Western astrologers doing more counselling than predictions. But those of the Hindu astrologers of USA as have decided to do mainly counselling without understanding the extraordinary time-tested techniques of predictions, cannot afford to be imitative. They have to evolve their own style which they can do.

I have said all this because I remember most gratefully TS who told me something valuable. I was doing the reading of a lady born on October 5, 1944 and TS sat with

her, after getting her permission, as he had done earlier also in one case in which my readings had come out very well. This lady felt very unhappy with me and told me that I was getting many things wrong.



TS came to my rescue. He told me that in USA there was also war-time correction to be done in the case of those who were born during the second world war. I thanked TS and told this lady that I could not proceed with my readings.

Next, TS asked me what was the degree of his lagna according to the horoscope given to me. I told him that it was more than eighteen degrees in Vrishchika. He told me that after war-time correction it could not even be seven degrees. He himself brought his correct horoscope a day later and I did readings which pleased him.

He is himself a sound Western astrologer. Later when another intellectual Western astrologer wanted me to do the reading of her husband's horoscope, with TS again sitting with her permission, both she and TS appreciated my reading. TS is one of the few astrologers I met in USA who wanted to understand the profundity and the reasoning in Hindu astrology, without which any type of counselling is shaky.

Reading his horoscope I asked him how in 1967-69 period he had come into some sudden windfall gains financially. He said that he had asked me to give the astrological reason. I told him that Saturn, his fourth lord represented a trust and his lagna lord, Mars in the second house aspected by Jupiter and the Moon from the eighth house was the reason for monetary gains.

So it is in USA. Some of those fine patterns of gentleman you meet with are so keenly appreciative of Hindu astrology with an open mind.

But then that haunting fear is always there, which can be tabulated thus:

1. The time corrections with different time-zones and daylight saving time is mind boggling. Why cannot USA have some neater solution to reduce these complications?
2. Do not presume that the so called horoscope given to you is correct.
3. Do not presume that even the daylight saving time is observed by every hospital in USA. It is most arbitrary in Chicago.

4. And finally do not believe that anyone who can not see an event can ever do any counselling.

What then are the elements of astrological counselling?

The first is belief in the pattern of destiny as a result of the deeds of past lives. That karma cannot be changed.

The second, within that pattern only your free-will can be exercised and not outside. The President of Immortals has drawn for each of us an orbit outside which your cannot stray.

The third, astrology is the only science known to man which helps you see the past without your having to tell the present as it is, and the future that is to unfold.

And finally remember that in astrology it is the Moon sign and the birth star that help you see the whirligig of time with the karmic pattern of each one's destiny unfolding.

So believe in the Moon-sign and the birth Star.