

*Text Book of*  
**SCIENTIFIC**  
**HINDU ASTROLOGY**

## Preface

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**T**here are many good books on Astrology written by distinguished scholars and practitioners in India. Dr. B.V. Raman, R. Santhanam, J.N. Bhasin, Dr. G.S. Kapoor, G.K. Ojha, Shil Ponde, Dr. Satyanarayana Rao, Harihar Majumdar and many others have enriched our knowledge of the subject. Yet there is a need for other works.

Most of the texts available speak of Hindu Astrology. As a science, Astrology cannot be the copyright of any one nation. We do not have Russian chemistry, German physics, French Biology, British Mathematics, American Science, or Muslim Tajak. Each country contributed to each science. We borrowed Tajaka from Tazhakistan.

Indians have been pioneers in Astrology, Astronomy, Mathematics, Medicine and other subjects. Our ancients did not have an insular outlook. *Varahamihira* refers to Manittha (Manetha), an Alexandrian Greek, and he assimilated the views of the Buddhist Satya Kirti whom he specifically called Bhadanta. It is clear that Varahamihira did not write his *Brihat Samhita* as a purely Hindu work on Astrology. Moreover, in his *Brihat Samhita* he stated clearly:

म्लेच्छा हि यवनास्तेषु सम्यक् शास्त्रमिदं स्थितम्।

ऋषिवत्तेऽपि पूज्यन्ते किं पुनर्देवविद् द्विजः ॥(2.30)

'The Yavanas are of low origin (not Vedic Aryans). This science was formerly established in their hands. Even they are revered like our seers. How much more would a knower of astrology who is a Dvija (twice-born) deserve at our hands?

The great Varahamihira has permitted to absorb and assimilate the findings of the foreigners into our system. Yet some of the modern Indian scholars maintain that Hindu Astrology is self-contained and complete, and that it does not need any new incursions into the Hindu System of Astrology. They forget or they do not know that no science is complete and closed, and that it is always advancing by correcting some of the past findings and by assimilating the new discoveries. Ptolemy was replaced by Copernicus, Euclid by Riemann, Newton by Einstein. That is how science advances.

But some of the modern Indian astrologers refuse to consider Uranus, Neptune, Pluto and asteroids on the plea that they have no place in the Hindu System of Astrology because they are western. But are these planets moving in Zodiac or not? Are they influencing us or not? Were these planets unknown to ancient Indians?

The **Mahabharata** refers many times to the positions of the planets before, during, and after the great war. On the basis of the accurate scientific data scholars were able to arrive at the actual date of the war. The positions of some celestial bodies mentioned in the text were ignored for want of proper identification. We quote a few verses from the definitive edition of the **Mahabharata** published by the Bhandarkar Oriental Research Institute, Pune.

In the third canto of Bhishma Parva we read:

अभीक्षं कंपते भूमिरकं राहस्तथा ग्रसत् ।  
श्वेतो ग्रहस्तथा चित्रां समतिक्रम्य तिष्ठति ॥(11)

There was Sveta Graha then transiting the constellation Chitra. In verse 15, there is a mention of 'Shyamo Graha'. Calculating backwards we find that this Sveta planet is no other than Neptune.

सेनयोरशिवं घोरं करिष्यति महाग्रहः । (13)

The variant reading is 'Maha Patah'. This was no other than Uranus, which as the concluding part of this verse states, was in Sravana. The Shyama planet was shining while

Rahu was in Jyeshtha. Then in Bhishma Parva we read:

कृतिकासु ग्रहस्तीव्रोनक्षे प्रथमे ज्वलन्।  
वपूष्यपहरन् भासा धूमकेतुरिव स्थितः॥ (3.26)

At that time some planet was in Krittika. By calculating backwards we identify this as Pluto.

In the conversation between Karna and Krishna in Udyoga Parva (Canto 143) Mahapata (Uranus) was said to be in Chitra. In Udyoga Parva we read.

विशेषेण हि वार्ष्यं चित्रां पीडयते ग्रहः। (141.9)

The variant reading is महापातः. This is Uranus. The great sage Vyasa knew about Uranus, Neptune and Pluto. Indians were the first to discover these extra-Saturnine planets. Uranus and Pluto are also said to be violent.

That Uranus, Neptune and Pluto influenced the course of events was clearly stated by Vyasa. In course of time foreign invasions and the like disrupted or destroyed the pursuit of these planets. No one can now say that we do not need them because they are found only in western astrology.

The present work takes into consideration Uranus and Neptune. Pluto is kept out temporarily for want of adequate information. Without incorporating these into our system we cannot accurately predict the events. Pluto refers to creative and regenerative forces, enforced changes, underworld eruptions, volcanoes, earthquake, gangsters, terrorism, kidnapping and hijacking. Weymiss assigns Cancer to Pluto, Libra to Neptune and Scorpio to Uranus. But as per Bode's Law we ascribe Neptune to Pisces and Uranus to Aquarius. Pluto has greater affinity with Scorpio.

The present work does not claim to be exhaustive. But it offers a systematic scientific account of predictive astrology. We have relied on our great texts like Arasara Hora, Brund Jai Mala, Sivavali, Garga, Yajna Jataka, Shambhu Hora, Deva Kerala, Satya Samhita, Mana Sagari, Jataka Parijata, Phala Dipika, Sanketa Nidhi, Jataka Tattva and

**Jatakadesa Marga.** We have also taken the help of western authorities like Alan Leo, Roland Carter. Above all we relied on our own experience spread over six decades.

M/s Ranjan Publications richly deserve grateful thanks of the author. They waited patiently and persuaded the author to bring out this volume. The author thanks them profoundly for the neat get-up and printing of this work.

**P.S. SASTRI**

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# Astrology and Hindu Culture

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**C**ulture is a term which is used many a time by many a distinguished authority, and it is quite natural to find out that it has been abused in usage. Education, civilization, social etiquettes, good manners and many more terms are, sometimes, identified with this word by a good number of writers and speakers. That there is an evident confusion in the usage, is manifest. Hence before we begin to proceed, it is better to define the word.

Culture is "the refined state of understanding, manners and customs," felt along the blood and along the heart. It includes in itself the three immortal creations of the human mind, *viz.*, Religion, Philosophy and Fine Arts. Philosophy here stands for the metaphysical disquisitions besides history, political theory and science. Fine Arts are well represented by architecture, sculpture, painting, music, dance and poetry. These three are unified by one single motive. Following different paths these try to reveal to us Truth and Beauty and enable us to have the experience of Reality. It is but natural to presume that ultimately these lead a man to a sort of religious experience.

The Hindu, to whatever sect he belongs, believes firmly that his religion is "embalmed and treasured up" in the Vedic literature "on purpose for a life beyond life". The

idea connoted by "Vedic literature" is too comprehensive. It includes the four Vedas, their Brahmanas, Aranyakas and Upanishadas. All these texts are viewed by our ancients as a single unit, as the various chapters of a mighty book. According to our ancients, it is not the belief in God that makes one theistic, but it is a belief in the validity and the sacredness of the Vedic literature. This is sound both in principle and in practice, for only thus unity can be fostered among all the Hindus. That is why the earlier Vaisheshika, Sankhya and Purva Mimamsa systems though all of them disbelieved in God, as we understand Him, were regarded as theistic systems of philosophy. One has to remember that "unity first and unity last" was the great slogan and watchword of our immortal seers, saints and scholars.

The Vedic literature in itself presents considerable difficulties when we begin to understand it. There is the question of language difficulty to begin with. To remove these obstacles and to facilitate a proper understanding of this mighty literature six Vedangas have been, so to say, discovered. There are the Kalpa Sutras to enable an easy comprehension of the elaborate and subtle technique of the rituals. There is Shiksha for the proper pronunciation of the letters. There is Vyakarana which is indispensable for every student of a language. We have Nirukta or the science of etymology to explain the meaning of words. We have Chhandas or the science of prosody. Finally we have Jyotisha or Astronomy to regulate mainly the seasons to facilitate sacrifices.

There are certain passages in the Vedic text ordaining the performances of some rites only in some specified seasons. A knowledge of these seasons can be obtained only through a knowledge of astronomy. Further the construction of the altar and other things required some acquaintance with the science of geometry. This also is included in astronomy. Thus the science of astronomy came into existence at the end of the Vedic period, though it is not difficult to postulate that such a thing actually existed in the Vedic period itself.

We hear of the precession of the equinoxes in *Satapatha Brahmana*, of the peculiar stars that are situated

on the tracks of the planets, in the Samhitas, and eclipses in the entire literature, and many more things. These and many other considerations force us to postulate the theory that the Vedic literature represents the culmination of a great civilization and culture that were greatly swept away.

Before we actually make a study of the cultural aspect of the astral science it is better to know the important landmarks in the development of this science. The *Vedanga Jyotisha* marks the beginning of a great epoch of the systematization of knowledge. Many *siddhantas* gradually came into existence. The differences between various *siddhantas* are mainly due to the plain fact that they represent certain phases in the evolution of this science.

That the earth is round is an accepted doctrine of faith. Aryabhatta proved conclusively, nearly fourteen centuries ago that the earth rotates around the Sun. The great Bhaskara worked out the problems concerning geometry and algebra, besides astronomy. The value of zero has been discussed by him seven centuries ago. It is an established fact that the decimal system owes its origin to our ancient seers alone.

But, why did our ancients pay so much attention to this astral science? Why were they fascinated by it? How did it serve them? How did it enable them to follow their own systems of thought? These are some of the innumerable questions that will suggest even to the ordinary mind. Here we have to note the essential factor, viz., our ancients divided all branches of knowledge only into four types. Every branch of knowledge has to promote either *Dharma*, *Artha*, *Kama*, or *Moksha*. Of all these the last is the most important thing and it is said that the other three also, if they are followed righteously, will lead one to final emancipation. We have to consider how the astral science fits into this scheme.

The prime purpose of the astral science for man was to acquaint him with a knowledge of the seasons and with the

changes in nature. With the help of this, the religious man regulated his scheme of rituals, while the traders and the agriculturists regulated their business and crops respectively. Thus at a single stroke two things – Dharma and Artha were achieved. And this gradually came to have a great bearing on the final purushartha ie moksha.

There are similarities between astronomy and religion. As the astral science develops, man tends to adopt a sort of mystical attitude. He horribly begins to feel his littleness. This ought to lead him to a sort of pessimism. But one has to remember that there is no touch of pessimism in any theistic system of philosophy propounded by our seers. Man always tries to feel his identity with the inner moving force of the universe, and herein his littleness is completely submerged. There is a touch of genuine wonder at the interrelated structure of the visible and the invisible universes. The universe around him is proved to him through the astral science to be finite. Space and time, naturally, begin to lose their value and influence.

So far there is apparently a dualism with man on one side, and the stars and planets on the other. Herein Astrology comes to the rescue to bridge the gulf that seems to yawn betwixt them. Man and the stars and planets are related to one another. The latter are seen to influence his life, to advise him, and to foster in him a greater spirit of co-operation. Man begins to vibrate at the movement of the other. The dualism thus ceases to exist and we exist as a single system. The advent of the existence of such a system is placed before Man, and so he is enabled to pursue his "pathway to Reality" in close co-operation with the bodies that move high above. The spirit of religion, of culture is not a figment of the imagination of Man. It is an established fact. The planets influence man in the field of aesthetics, of metaphysics, and of religion. All the other things are only means to enable us to realise these ends.

It is a popular saying that 'God created stars in the sky, and fools on earth'. This is so utterly false on the face of it that a little acquaintance with the workings of astrology, and with the implications of astronomy, will prove it absurd.

The Hindu philosophy tells us that all the visible things around, above and below, are only manifestations of Reality and of its existence. To believe rationally in the organic system, in the unity of the factors, is not tomfoolery. It is the acme of commonsense, of wisdom.

Before we conclude, a word about the implications of Hindu culture as revealed through the astral science is necessary. The goal of Hindu culture is to realise Reality, to realise the best happiness to enable our neighbours to raise themselves to this experience. This is the cardinal principle underlying the notion that Reality is a unity, a system. The astral science speaks of the solar systems, and tells us how all these are related to the Absolute Reality. The planets are interdependent, and at the same time are controlled by one chief planet. The Sun carries us away at a terrible speed and we are inhabiting a universe that floats in the open air and moves, so to say, with wings. This clearly tells us that we are in a dynamic universe that is constantly changing. But we know through commonsense that change is the feature of the ultimately unreal. It is not Becoming that is Real, but Being. Being is the central force that is in the phenomena and also beyond it. The unity or the system, which astral science bequeaths to man as a legacy, is of the nature of this Being.

While astral science leads man to realise Being, to experience the Real, astrology serves an apparently different purpose. Our ancient seers never ignored the empirical universe. We live in this universe and it is our duty to relate this universe with all our experiences and flights. The influence wielded by the planets simply means that they have much to say regarding phenomena. It implies that they account for Becoming. They explain our dynamic universe. Hence it turns out to be that the direct purpose of the astral science is to enable us to become cultured citizens of our respective Nations, and to make us fit to succeed in the empirical universe. Indirectly they lead us to the transcendental universe, the universe of Being, which includes our world also in it besides something more.

From time immemorial astrology has been an integral element of the Hindu religion and culture. In order to interpret the Vedic texts and to enable the people to follow and practise the Vedic injunctions there arose six ancillary disciplines called the *Vedangas*. One of these is *Jyotisha* which means both astronomy and astrology. Literally the word refers to light, effulgence, *Tripurataapini Upanishad* calls the Supreme Goddess "*Trijyotisham*" by which is meant the unity of the Sun, the Moon and Fire. On earth we worship fire not as a physical object but as the appearance of a spiritual reality. *Brihadaranyaka Upanishad* calls men Fire and also designates women as Fire.

*Yosha va va gautama agnih, purusho va va gautama agnih*

Fire is a symbol of the soul.

Every branch of knowledge arose in India as an extended application or an extension of a philosophical system. Charaka gives first an exposition of *Sankhya* philosophy on which he developed *Ayurveda*. These systems of philosophy are not theoretical expositions, but *darsanas*. They have to be experienced, realised in actual life. Hence even the *nakshatras* which play a prominent part in astrology have presiding deities. Based on the nature of the ruling deity the *nakshatras* are classified into good and bad. For instance the constellation of *Anuradha* is considered to be the best for any auspicious function because the presiding deity of this star is *Mitra*, a form of the Sun. That is, Hindu astrology did not treat the planets and stars as mere material objects, but as forces charged with or radiating an energy arising from a presiding deity. The same Absolute Reality, says the famous hymn of *Dirghatmas* in the *Rig Veda* (1.164), is called by varied names by the wise. The first distinguishing feature of Hindu astrology is, therefore, its reliance as a spiritual energy emanating from a Vedic deity.

*Purush Sukta (Rig Veda 10.90)* speaks of the Sun coming from the eye and of the Moon from the mind of the Cosmic Creator. The signifier (karaka) of the mind is the Moon. The Sun is said to be the eye of the gods (*chakshur*

*devahitam)* and to be the animating soul (*surya atma jagatastastushas cha*) of the moving and unmoving Universe. Even Plato, whose religion was closer to the Hinduism, spoke of the Sun as the visible embodiment of the Supreme Reality called the God. Astrological principles thus are based on a spiritualistic philosophy. The Sun as the soul and the Moon as body are well known to all students of astrology.

That astrology has been an inalienable part of the Hindu religion and culture is also evident from its sources in Hindu mythology and ethos. We have already seen that the Sun and the Moon are central figures governing the soul and body, the spirit and mind, *Purusha* and *Prakriti*. Add to these the two planets Jupiter and Venus. In the Vedas Jupiter (*Brihaspati, Brahmanaspati*) is the deity of philosophy, knowledge and wisdom. In Patanjali's *Mahabhashya* he was said to have taught grammar to Indra. In our mythology he is the teacher who tends to be spiritual. On the other hand, *Sukra* (Venus) is said to be the teacher of the *daityas, or devils*, even though he is also a god, like Brihaspati. True to his association with the *daityas*, he contributes to the sensuous pleasures, to the entertainment provided by the fine arts, and to the creation of these. The *karakatvas* of these two are embedded in our Vedas and mythology. They are not invented by our astrologers.

The *Taittiriya Samhita* and *Brahmana* refer to the *tithis*, to the waning and waxing Moon, and to the conjunction with and opposition to the Sun. Certain rites are prescribed for certain days. Here is a principle of great significance. The waning Moon is inauspicious for certain rites and so are some days near the conjunction of the Sun and the Moon.

Apart from these four we have *Kuja* (Mars), *Budha* (Mercury) and *Sani* (Saturn). Our mythology makes the earth and *Vishnu* parents of Mars. Are not the physical/external aspects of the earth present in the influences of Mars? Possibly one reason why the earth is not placed in the astrological charts is that the earth is represented by *Lagna* and Mars. Next Mercury is the child of the Moon and Jupiter's wife. It shows clearly the nature of Mercury. He refers to

education (Jupiter), vacillating mind (Moon) and instability (Tara, wife of Jupiter). Hence Mercury's influence varies as and when he is with or without other benefic or malefic bodies. Saturn is said to be the child of the Sun. The two have much similarity and also differences. They are thus given *moolatrikonas* and own houses in opposing signs. Thus the planets that play a major role in astrology are intimately connected with Hinduism.

Next, why are certain houses said to be malefic by nature? Arising out of the Hindu philosophy and religion, astrology takes into consideration the four main ends of life (*purusharthas*). The trines are benefic because they refer to the spiritual activity (soul, contemplation, penance). It is not for nothing that the 12th house is designated as the house of *moksha* (final emancipation), the supreme end of life. The concept of *moksha* is unique to Hinduism. *Kama* or love, another *purushartha*, refers to houses 4, 7 and 8. *Dharma* or righteous action, another end of life, is governed by houses 3 and 9. *Artha* or material prosperity is referred to houses 2, 6, 9 and 11. Of these the houses 6, 8 and 12 are said to be malefic only because they govern the materialistic values, spirit over matter, that is, the motto of Hinduism from the Vedas onwards. The 3rd refers to the lower mind because it is ruled by the illegitimate child of the Moon. Jupiter, as a spiritual benefic planet, rules *dharma* (the 9th) and *moksha* (the 12th) of the natural zodiac. The 7th is owned by the teacher of the *rakshasas*. This profound symbolism is of great significance if it is placed only in the context of Hinduism.

Why did the followers of the Vedas need Jyotisha? The Vedic texts tell us when the fires, the sacrificial fires, are to be kindled for the first time in the year, when the sacrifices have to be performed, and which are the auspicious times. The Muhurtas have to be fixed with reference to the positions of the planets. *Vasante brahma agnim adadhita*—the Brahmana has to kindle the first fire as soon as spring begins. The astronomical positions have to be fixed. This is the function served by astronomical calculations. Then the proper auspicious moment has to be fixed and this is the

duty of the astrologer. We frequently hear of *Brahm* and *Abhijit* Muhurtas. The first begins a little before the sunrise and the second when the Sun is on the meridian. Even Ptolemy valued the second. Our ancestors did not consider the moment of somebody's appearance as auspicious for beginning an important activity. Rather the V.I.P. has to be present when the auspicious moment arises. The moment is auspicious only under certain astronomical and astrological factors indicated by the planets. Thus the wearing of the sacred thread is not allowed after the Sun has gone behind the meridian; and marriages are not allowed when the Sun and the Moon are close to each other.

Astrology is in fact a science. But it is an inseparable aspect of Hinduism. Every true Hindu has to accept astrology. If he denies astrology and yet accepts Hinduism, he will be like one swearing on *Bhagavad Gita* and yet denouncing the concept of *Chaturvarnya*. Ancient Hindus have given us many sciences and yet they refused to dissociate these from religion. For, In Hinduism the secular and the non-secular (religions) are the two sides of the same coin. Astrology from the earliest times has been studied in India as a science with its ancestry in Hindu religion and with its goal in spiritual realisation of Highest Reality.

Indian Astrology has its roots in Indian Astronomy, which in its turn is imbedded in the Vedic culture and thought. Though the ancient people of the Vedic times observed many an astronomical phenomenon carefully, minutely and accurately, the compilation of this science has been handed over to Geometry and Physics. These two, Geometry and Physics, are sciences of space. Ancient Indian Philosophy was pre-occupied with discussions on the nature of Space, Time and Causality. For manifold reasons, the Upanishadic thinkers arrived at the formidable conclusion that these have an empirical validity, and hence are relatively real. Geometry and Physics could not afford to ignore these metaphysical truths; and the burden lay on these sciences either to prove or disprove this contention.

The next dominant factor is the Geometrical construction of the altar and the like and the mathematical reduction of the world into the sacrificial hall, which was in reality a microcosm of the Universe. Consequently the global nature of the Universe around us and the system of finite space in which we live became the objects of enquiry.

A third factor is the observation and deduction of the mathematical and scientific laws that govern nature; for, the sacrifices are to be performed on certain days in certain seasons. As a result, the rotation of the Earth, the movements of the Sun and the Moon, and the planetary motions had to be studied. Thus arose Astronomy. The empirical data had its support in the observations made by the Vedic seers.

Once this has been achieved, a further problem arose; what is the relation between the planetary movements and the sudden changes in nature? What is the bearing of the planets on the movements on Earth? These questions brought the planets closer to human life. Yet no one could admit that the planets were all in all. The principle of Karma has been grossly misinterpreted by many. It only means in an exaggerated way that 'Character is destiny'. That is, man's life is a continuous whole. Past, present and the future are vitally interrelated. One action leads to another and thus a link is formed. As a result action issues itself in character; and character issues itself in action. This makes up the personality of the individual. This, in short, is the principle of Karma, which no rational human being can afford to ignore. In such a case what part do the planets play on human life? The ancient Hindu thinkers and scientists were aware to this problem. They named the planet 'Graha'. The planet only attracts. It never conditions or determines our life. It only indicates that a particular line of action may be taken up if certain things persist. Thus arose Astrology with this background.

The sages like Parashara, Garga and Agastya took up this branch of study. Parashara is the first system-builder in Astrology. His Hora Sastra, though we now possess only a summary of it, is an epoch-making work. It lays down the

fundamental principles of the science. The allotment of the planets to the signs of the Zodiac, the apportioning of the degrees of exaltation and of debilitation cannot be simply *priori* intuitions. The sage must have actually observed the configuration of the stars and the planets. In a particular context, a certain planet must have radiated its energy in a typical manner. The degrees of difference in this radiation of energy is the basis for assigning the houses into *Swakshetra*, *Mulatrikona*, *Uchcha Neecha*, *Mitrakshetra*, *Samakshetra*, *Satrukshetra* and so on. This is the first greatest contribution to Astrology to the study of the planets in relation to the stars. This is the basis for all types of predictive astrology, and for the development of Astronomy and Physics as well.

Each planet differs from the other in its radiation of energy. This is graphically and pictorially represented under the descriptive lists of the planets which assign Gender, Caste, *Trigunas*, Age and so on. These are not fanciful creations of a fruitful imagination, but symbolic accounts of the different radiations of energy. And the system of Parashara is built on these solid rocks. The subsequent science of astrology is based on these irrefutable truths. Thus without Parashara, there is no astrology.

A third contribution of Parashara is the theory of planetary aspects, which presupposes the Curvature Theory of Space. It is again a third aspect of the radiation of energy. It implies the gravitational pull and the relativity of motion.

To these three general laws are added three more sub-laws. The first is the allotment of the *Karakatvas* to the planets. These Karakatvas reveal the nature of the object or objects, things and thoughts of this Earth which correspond to the variations of energy based on the angular and rotatory movements in this 'finite but unbounded Universe'. The second refers to the Karakatvas of the *Bhavas*. Starting with Lagna or the personality, he ends with Moksha in the twelfth. The twelve Bhavas, therefore, are a gradual revelation of the human personality, its interests and desires, its hopes and achievements. The relation between these two forms is an important basis of predictive astrology.

The third refers to the system of dasas based on the constellations. In the ancient Samhitas we come across the lists of deities presiding over the constellations. But Parashara has apparently preferred not to accept it. But a minute examination will reveal that this is based on the affinity and vibration between the star and the planet whose "dasa" is ascribed to it.

Thus Parashara's system presupposes a rich development in the fields of astronomy and physics. It is based on such irrefutable principles that to doubt its claims to the rank of a valid science is ridiculous. In short, he has given to astrology what is essential. Later writers have not changed the basis, but only added a few things on the predictive side.

Next to Parashara both in time and rank comes Jaimini, the second great formidable system-builder. He is unique in the sense he departs from Parashara's system in all ways. He is also the first to compose his work in the aphoristic style.

His greatest contribution to the growth and development of astrology is the fact that we must not be satisfied by examining only the Ascendant; but we must take into consideration the Karaka, Karakamsa, Hora, Drekkana, Arudha and Upapada Lagnas. Of these, the most important are the Karakamsa, Arudha and Upapada. That is to say, the human personality is to be viewed from three angles, *viz.*, innate, acquired and developed tendencies. Instinctual, emotional and sentimental of intellectual considerations have to be taken up. Thus the first great contribution of Jaimini is the study of personality by splitting it into its fundamentals, by analysing it into its constituents. This is an advance over Parashara, for Parashara's Lagna is a synthesis of all these aspects.

The next great contribution of Jaimini lies in his analysis of Parashara's twofold Karakatvas. According to Parashara, planets and bhavas as well have karakatvas that are permanent. For every Lagna the planets come to acquire temporary Karakatvas by virtue of their ownership over the

Bhavas. Now Jaimini has proceeded to fix up the limits of these Karakatvas. Thereby he facilitated the task of predictive astrology to a great extent.

The third great contribution of Jaimini is an advance over Parashara's theory of planetary aspects. If both planets and bhavas have Karakatvas, then how is it only the planets have aspects? Do not the Bhavas aspect? Now Jaimini solves it by showing that Chara Rasis aspect all Sthira Rasis except the one next to them; Sthira Rasis aspect all the Charas except the one behind them; and Dwisvabhava Rasis aspect all Dwisvabhava Rasis. Similarly the planets situated in the Rasis aspect like the Rasis they occupy. This is really a formidable proposition. But what is the rationale here? It is based on the principle of three, for, the cardinals aspect 5, 8 and 11, the fixed aspect 3, 6 and 9, and the common aspect 4, 7 and 10. The cardinals start with the angular aspect, the fixed with the sextile, and the common with the square. All ultimately resolve into relations based on the square aspects. This can be termed as the law of the harmonic sequences of the square.

Thus Jaimini's system does not ultimately conflict with that of Parashara. It is only an advance in the right direction. It takes the principles of Parashara to their logical consequences and completes the system by the methods of analysis and perfection.

The third great systematiser is Varaha Mihira, who is an eclectic thinker, astronomer and astrologer. He has greatly influenced the Western Astronomers and Astrologers; and in turn was influenced by them. As he tells us that the foreigners too are worth our respect if they possess that wisdom which we do not have and which is desirable. He has taken the principles of Satyacharya, Yavaneswara, Manittha and others. He has codified them and checked their results by observation and experiment. He has incorporated them into his own system and brought forth a new system of predictive astrology on the irrefutable basis laid down by Parashara. This Catholic outlook of Varaha Mihira is largely responsible for the widening of outlook. He has

brought forth a new and invigorating enquiry into the nature of the old problems in the light of the views of later thinkers. Thus he has re-oriented the system by offering us modern exposition of the ancient system incorporating the truths enunciated by all and sundry. Consequently he becomes the father of Modern Astrology.

The fourth greatest contribution is the Tajika system known to us chiefly through the works of Nilakantha and Kesava. This Tajika system is no other than the Progressed Horoscope, which is held by some today as the contribution of the Westerners. The Progressed Horoscope or Varsha Kundali is Indian in origin and outlook; for the method of analysis is one of the chief contributions of the ancient Indians to all scientific studies.

It is from the standpoints of these four schools that Indian Astrology is to be approached. It is an error of judgement to suppose that they are mutually exclusive. The fundamental basis is the same in all and that is the system of Parashara. The rest supplement one another and complete the system.

The Astrological literature of India is vast and profound. The world around is said to be 'finite but unbounded' by Jeans and Eddington. The same holds good of our astrological treatises. An ordinary student of this science finds it difficult to pick and choose; let alone be the difficulty of the language. Consequently he becomes an easy prey to cheap prose versions and begins to pose at once as a 'very good' astrologer. This brings the science itself into disrepute. Hence it is proposed here to introduce to the reader some of the brilliant works giving a brief resume of the contents of each and the salient features therein. It is interesting to pursue the study of the evolution of Indian Astrology. But the lack of proper chronological arrangement hinders such a procedure.

It would be fitting to begin with Parashara and Qarga. But with Varaha Mihira, they are too big and too great to be kept within the narrow confines of this chapter.

Jaimini has a novel approach to the field of prediction. His system is different from that of Parashara. He follows the Karaka Lagna and Karakamsa Lagna. By this is meant that the Lagna is that which is occupied in Amsa by that planet who has traversed the greatest number of degrees in any particular house. One has to predict also from Hora Lagna, Arudha Lagna and Upapada. The actual ascendant and the Sun and Moon cannot be ignored. The predictions should be based on the cumulative evidence of all these lagnas. We can say that the Karaka Lagna gives the innate tendencies, Arudha gives the acquired, and Upapada gives the developed. Similarly the Sun is on the mental or spiritual plane and the Moon on the physical or sensationalistic plane. This is an important landmark in the evolution of Indian Astrology. This reveals the manifold responsibilities of the various houses.

In the same way, Jaimini gives us the acquired and natural responsibilities of the planets to show that the apparent multiplicity of the external universe can be easily accounted. As such it is not only the planets that aspect, but also the Rasis. The Chara Rasis (movable signs) aspect 5, 8 and 11. This leads us to the computation of *Ayus* or longevity. It is too complicated to be worked out in detail. The longevity is to be determined from Lagna, Hora Lagna, etc. So the Dasas are *Darpana Dasa*, *Gochara Dasa*, *Brahma Maheshwara Dasa*, *Atma Nadi Dasa*, *Sthira Dasa*, *Varnada Dasa*, *Chara Paryaya Dasa*, *Atmano Bhavopamsa Dasa*, *Jayabhavapamsa Dasa* and *Trikona Dasa*. This system is very subtle and very difficult to be clearly grasped. Consequently very few astrologers have taken it up later on.

The *Jataka Rajya* of Singayarya follows the system of Jaimini and is clearer than the latter's aphorisms, though not as comprehensive and profound. Here we are told that Jupiter is a full benefic, Venus is  $\frac{3}{4}$  benefic, and full Moon a complete benefic. Saturn and Kethu are complete malefics, Mars is  $\frac{3}{4}$ , Sun is  $\frac{1}{2}$ , waning Moon  $\frac{3}{4}$  and Mercury associated with malefics  $\frac{3}{4}$ . Sun in Sagittarius is the same as Jupiter. Sun and Moon combination is the same as Saturn. Moon in debilitation, or Moon aspected by

Saturn, is identical with Saturn. Full Moon *plus* Mercury or Venus is identical with Jupiter. If the waning Moon is aspected by the Malefics and the benefics too, he can be taken as a benefic. Moon in Sagittarius, Pisces or Cancer is the same as Jupiter.

Singayarya accepts the aspect of Jaimini and of Parashara as well. The Dasas are those of Jaimini. But he also deals with Vimshottari. He is slightly influenced by Vahara Mihira too. Thus he presents more or less a synthesis of the divergent schools of thought.

**Saravali** of Kalyana Varma is an important treatise. He mentions Varaha Mihira as having done yeoman service by removing the chaff and offering us the fruit.

He informs us that he is giving an exposition of the essentials of previous writings with particular reference to Varaha, Yavana and others. Bhattacharya quotes him in his commentary on *Brihat Jataka*.

Kalyana Varma tells us that with the pure eye of Astrology the astrologer has to make manifest that which is engraved on the forehead by the Creator.

Therefore he interprets "Hora" as a critical exposition of the divine working ('Daiva Vimarsana')—a peep into the divine or the hidden.

From the *kendras* (angles) we get a glimpse into the early life. In the youth the *panapharas* (succedent houses) play a part. In old age, we have to take up the apoklimas (cadent houses).

The first seven chapters deal with fundamentals. The eighth deals with conception, ninth with delivery, and tenth with Arishtas. "If Sun is in the 12th, the right eye has to go, and if Moon the left eye," observes the author.

The next two chapters give an account of the Arishta bhangas (neutralisation of affliction). The thirteenth and the fourteenth emphasise the fact that there must be a planet at least on one side of both the Sun and the Moon. This is absolutely essential.

Next five chapters deal with the combinations of two or more planets. Then he gives about *Pravrajya*, and selects 32 *Nabhas Yogas* out of the 1,800 given by the Yavanas. Nine chapters are devoted to the planets and the Bhavas. Then come *Drishty Antara Yogas*, *Bhagya Chinta*, *Lokayatra* and *Raja Yogas*. The 36th chapter is *Rashmi Chinta* and he is indebted to Manitha. He tells us Maya, Manitha and Badarayana have done much in *Mahendra Sashtra*.

The 37th chapter deals with '*Pancha maha Purusha Lakshana*' and, here he mentions one Deva Kirti Raja. Next *Rajayoga bhargas* are given. He rejects Manitha in favour of Satyacharya and the computation of Ayus (longevity) and Dasas. Then *Dasarishtas*, *Uchchaphala*, *Strijataka*, *Niryana*, *Nashta Jataka*, *Hora*, *Drekkana* and *Navamsa phalas* are given. He takes *Ashtaka Varga* from the Yavanas, and *Viyoniganma* (non-human birth) from *Kanakacharya*. The 54th chapter gives an account of the results of *Ashtaka Varga*.

Thus it will be seen that *Saravali* is very comprehensive and that it crystallises into a single volume the fundamental rational views of all previous astrologers, whether they are Indian or foreigner. This is the formative influence of Varaha Mihira on Kalyana Varman and on Indian mind.

Vridha Parashara gives in a plain and simple way the general results of the *Dasas* of planets and their *bhuktis*. It is comprehensive in outline. Here begin the computations of Dasas based on constellations at birth.

Of a similar, but of more comprehensive nature is *Udu Dasa Pradipika*. The author adores Vishnu, Dakshinamurthi, Vighneswara, Sarasvati and the planets. He mentions Parashara and Yavaneshwara. It is in eleven chapters. The first deals with the fundamentals. The second gives Raja Yogas, while the third deals with poverty. If there are no planets on any side of the Moon, then too it is a case of poverty. Then two chapters deal with Dasas and Antardasas. The causes of death are next related as referring to the sixth, eighth and twelfth houses. Troubles and the consequent death are elaborately worked out with reference to

the lagnas Cancer and Scorpio, Capricorn and Pisces. The tenth chapter gives a list of the causes leading to death. Houses 3, 6, 8 and 11 have a responsibility here. Rahu and Kethu in 8 or 12 destroy life. Emphasis is laid on the period of the lord of the *Khaga Drekkana*, and of the lords of Capricorn and Pisces. The last chapter deals with *Gochara*.

Mantreshwara's *Phaladipika* is in 26 chapters. First he gives the elements, Raja Yogas, the nature of the Rasis and Bhavas. A retrograde planet is equated with an exalted one. Then there is *Bhava Chinta Vidhi* which is very important as it lays down general principles of approach to a horoscope. *Dasa Phala*, *Chara Phala*, *Kala Chakra Dasa*, *Utpanna Dasa*, *Maha Dasa*, *Nisarga Dasa*, *Amsa Dasa* and *Uchcha Neechamsa Dasa* are given in detail. He gives the results of not only *Ashtaka Varga*, but also *Gulika*. None can afford to ignore this masterly survey of the science offered by Mantreshwara.

*Shripati Paddhati* is another small, but highly interesting work in 136 verses giving an account of the *Bhava Phala*, Aspects, *Shadbala*s, *Ishta* and *Kashta Phala*, *Amsayurdaya*, *Arishtha* and *Arishtha Bhanga*, and benefic and malefic results. He emphasises the part played by Karma and the remedial use of Astrology.

*Uttara Kalamrita* offers an experimental study of the science. The planets, the author insists, are to be accurately posited. They must be *sphuta grahas* and it must be through *Drig ganita*. He gives some principles of rectification. *Mandi* and *Gullka* are dealt with following Mandavya. *Amsayu* and other types of *Ayus* are stated. *Graha Bhava Bala* and *Karakatvas* are stated. He gives not only the *Nakshatra Dasa*, but also deals with the progressed horoscope, with which we are familiar in Tajika. He has a place for Horary Astrology too. About the first wife, we are asked to predict from the seventh house; about the second from the eighth; about the third from the third; and about the fourth from the ninth and so on. We cannot neglect in this connection *Upapadarudha* and *Dararudha*. Education and mental derangement are allotted to the third house.

*Jataka Parijatha* of Vaidyanatha is a fine compendium that should be missed by none. It is in eighteen chapters and may be said to be modelled on Varaha Mihira and Kalyana Varma. After dealing with the fundamentals, *Viyoni Janma*, Longevity, Raja Yogas, combinations of planets and Ashtaka Varga, he devotes five chapters for a comprehensive account of Bhava phalas. One chapter is on female horoscopy, another in *Kala Chakra Rasis*, and the last one on *Dasas* and *Antaras*.

Of a similar nature is Venkatesha Daivajna's *Sarvartha Chintamani*. Readers should be well acquainted with the exposition of this work by the late Prof. B. Suryanarain Rao. This work forms a comprehensive introduction to the field of astrology. After giving the definitions and explanations of the essential elements, he offers a general treatment of the houses and planets. Then follow six chapters dealing with the various Bhavas. Then comes to the yogas, longevity, Arishta, Pravrajya and a detailed account of the Dasas. The treatment is original and masterly.

Ganesa Daivajna's *Jatakalankara* is important in many ways. He is the son of Gopala Pandita, and disciple of Shiva Guru. He composed the work in *Suryapuram* in the month of Bhadrapada in Vikrama era 1535 (= 1478 AD). He informs us that he has composed works on Prosody and Rhetorics and also wrote some kavyas.

He deals with Bhava Phalas and Yogas in an interesting manner. We are told that a girl born in Ashlesha, Krittika or Shatabhisha, when it is a Sunday, Saturday or Tuesday, and when it is Dvitiya, Saptami or Dwadasi, will become a *Visha Kanya* (poison girl). That is, Ashlesha on a Sunday which is Dvitiya (2nd lunar day) is one combination. A second is Krittika on a Saturday which is Saptami (7th lunar day) is one combination. The third one is Shatabhisha on a Tuesday which is a Dwadasi (12th lunar day). Similarly when there are two benefics and one malefic in the Ascendant, and when there are two malefics in tenth and sixth, then too we can have a *Visha Kanya*. A Saturday with Dvitiya and Ashlesha, a Tuesday with Saptami and Shatabhisha, a

Sunday with Vishakha and Dwadasi are other combinations for the same. The same holds good when Mars is in the ninth, Saturn is in the Ascendant, and Sun is in the fifth. But when the lord of the seventh from the ascendant or the Moon is a benefic, or when there is a benefic in that seventh we cannot predict a Visha Kanya.

About longevity he gives some interesting paradoxes and they are given here for what they are worth. If the lord of the Ascendant is in the kendras and with benefics, then we can speak of Purnayus (full-life). If the lord of the Ascendant having great power becomes Mercury, or Venus or Jupiter and occupies his own place, or if he is Moon occupying Taurus, then too the longevity is for sixty years. Benefics in quadrants, Jupiter in Lagna, and tenth auspicious, assure seventy years. A strong Mercury in kendra (quadrant) with no planet in the eighth gives thirty years. If eighth is aspected by benefics or by Mercury forty years. If Jupiter is in Swakshetra and Sva-Drekkana, 27 years. Moon in Cancer or Lagna with benefics in the seventh gives sixty years. If the eighth lord is in the ninth, when the lord of lagna is in the eighth aspected by malefics then 24 years. The lords of one and eighth in the eighth give 27 years. If Jupiter is in lagna along with malefics and is aspected by Moon, when there is a planet in the eighth, we can speak of 22 years. Saturn in the ninth, and Moon in the twelfth or ninth give hundred years. When malefics are in kendras and konas, and when Jupiter or Venus is associated with benefics and is in the lagnas of Sagittarius or Pisces, then we can speak of a hundred years. When there are no planets in the eighth from lagna and Moon, and when Jupiter and Venus are powerful, then 120 years. Lord of lagna in eighth, Moon in tenth, a strong Jupiter, and the other planets in the ninth give 100 years. When the Sun, Mars and Saturn occupy kendras or kona (trine), Jupiter is in lagna and no planets are in the eighth, then 85 years. When benefics are in lagna and when there is no aspect to lagna, while the lord of eighth is in the eighth, 20 years. Lords of lagna and eighth in kendras without strength assure of thirty years. When Moon is powerless in 3, 6 and 12, then 32

years. The Sun in lagna that has malefic 'Argala' gives 31 years. Lord of eighth in lagna with no good planets in the eighth gives 40 years. The Sun and Saturn in Capricorn, with the lord of eighth in kendras, gives 44 years. Saturn in the second for a Dvisvabhava lagna, while the lords of eighth and twelfth have no strength, give 25 years. The Sun in Cancer, Moon with malefics in the tenth, and Jupiter in kendra assure of 5 years. Mercury in the tenth, Moon in fourth, and Jupiter and Venus together in eighth or twelfth give 50 years. If the lord of lagna and the Moon are together in 6, 8 or 12 occupying the Navamsa of Saturn, then 58 years.

*Bhavartha Chandrika* gives a general treatment of the lagnas, yogas and bhavas. Many verses belonging to the *Udu Dasa Pradipika* appear here *verbatim*. There are some interesting tips here. For Aries Jupiter in tenth is a Maraka (death-causing) while Venus in the twelfth is a benefic. He also gives the malefic aspect of the lagna. As regards education, Venus in the 4th gives music, Mercury astrology. The Sun and Rahu, or Mercury and Rahu in the fifth give astrology and *Visha Valdyā*. The Sun and Mercury in the second promote astrology. If these two are aspected by Saturn, then mathematics. The Sun and Mars in the second promote logic. The Sun, Saturn and Mercury in the fifth give philosophy. Mathematics is from the Sun and Mercury occupying 1, 4, 7, 10, 5, 9 or 11. Venus in the second makes one a poet. Jupiter in the 2nd gives a knowledge of the Vedas and Vedangas, Mars gives logic; Mars and Moon make one a sacrificer; Moon gives the knowledge of Kama Shastra; Moon and Kethu make one *Mayavadi*. Rahu in the fifth makes one a goodha bhavarthavid (गृदभावार्थविद्)।

If the lords of the fifth and the ninth mutually aspect one another, then it is a case of childlessness. If Moon, Mars and Venus are powerless in 2, 4, 7, 8 and 12, it is a case of two marriages. Mercury is Karma Karaka.

When Jupiter and Venus are in Scorpio, Venus is more auspicious. In Jupiter-Saturn combination Saturn is the best; similarly Mars in Mars-Jupiter combination, and Moon in Moon-Jupiter combination are best.

*Jyotisharnavapiyusha* is in the form of a dialogue between Shiva and Parvathi, and is said to be a part of *Agastya Samhita*. Here are given some principles of rectification. Multiply the time of birth in *ghatis* and *vighatis* by 4 and add the ascendant, counting it from Aries. Divide it by 27. The remainder when counted from *Ashwini*, or Magha or Mula must agree with the constellation at birth. Divide the time of birth in *ghatis* by 2 and add the number of the star occupied by the Sun. This will be the lagna when counted from Aries. Multiply the time in *ghatis* by 6 and add the days and months elapsed. Then divide it by 30. Count the remainder from the house next to that occupied by the Sun and you will get the lagna. The lagna can be the same as that occupied by Moon, or the seventh from Moon, or the fifth or ninth to that seventh. The same method can be applied even to the lord of the sign occupied by the Moon.

Saturn in the Amsa of Mars and aspected by Mars or Rahu gives a longevity of one year. Saturn in the Amsa of Venus and aspected by Venus or Kethu gives three years. Saturn in Mercury's Amsa, seen by Mercury or Sun, gives three years. Saturn in Sun's Amsa and seen by the Sun or Venus gives four years. Saturn in Moon's Amsa, seen by Moon or lord of lagna, gives six to eight years. Saturn in Jupiter's Amsa, seen by Jupiter or Moon, gives four years. Rahu in the fourth, seen by malefics, gives ten to sixteen years.

The Sun in the twelfth with Saturn, Kethu and Moon in the seventh causes death to father. If they are seen by benefics, it will be after three years. Death to both parents will take place if Sun, Moon and Saturn are together in 5 or 7 or 12. Mars in the eighth deprives of one of his maternal uncles. Sun and Mars together or separately in 1, 12, 9, or 8 cause death to father. Kethu in the fourth seen by malefics brings about the same result. The same result will follow if 5 and 9 are seen by malefics. Rahu in the fifth or ninth seen by malefics ruins the family on the father's side. If Mars occupying the seventh house is aspected by debilitated and retrograde Saturn, the father will die in foreign lands. Planets in the fifth are generally said to be Arishta Karakas.

## The Value of Astrology

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**T**he Zodiac is symbolic of a primal unity which manifests at the outset as a dualism. We thus speak of the odd and even signs, of the two horas of each sign. This dualism centres round the Sun and the Moon in astrological language; and it provides a base for the dualism of spirit and matter, life and form, male and female, good and evil, day and night, will and imagination. This dualism which seeks to present as an abstraction the primal unity finds its consummation and synthesis in the emergence of the third. Rest and motion are synthesised in the common or mutable signs (*dvisvabhava rasi*); and within the sign we have the drekkana.

The Sun and the Moon are exalted in the signs of Mars and Venus respectively, their respective debilitation signs being those of Venus and Mars. Owning a fixed sign, the Sun is exalted and debilitated in a cardinal sign; and the Moon owns a cardinal sign but is exalted and debilitated in a fixed sign. This unity is the source of the third form called the common or mutable sign.

The cardinal sign implies activity, while the fixed refers to a state of feeling, a mood, or an attitude. The common sign unites them into thought. The cardinal is active and purposeful, or restless, dominating and changing. It embodies *rajas*. The fixed is reserved, conservative and intense, or stubborn, stupid, tyrannical and indolent. It has *tamas*. The

common sign, embodying *sattva*, is adaptable and intelligent, or under affliction it is unreliable and indecisive.

The rajasik signs refer to possessions, to what one acquires. Taurus speaks of the essential material possessions, while Leo controls luxuries. Scorpio tells of what we lose physically and gain spiritually. Aquarius has friends and allies and organised knowledge. It is not for nothing that astrologers derive their prognostications about communism and the like from Aquarius.

The cardinal signs reveal the forces that go in search of the possessions. We get the raw material of the fixed signs here. Karl Marx, we may note, issued his great work from England which is ruled by the cardinal sign Aries. The common signs seek to reconcile the two, and the ruling sign of India is the common sign Virgo while that of the U.S.A. is another common sign Gemini. Virgo has steady work which presents a synthesis of the indolence of Taurus and the restlessness of Capricorn. Two common signs are owned by Mercury the Redeemer, and the other two by Jupiter the preserver.

The three *gunas* which are in Prakriti appear in their evolutes which are the five gross elements (pancha maha bhutas). Astrology gives up akasa when it classifies the signs of the zodiac into four modes. Fire, air, earth and water regulate three signs each. Akasa being all-pervasive is present in each; and its primal manifestation being a sound, it does not regulate any one sign as such. Now four is a symmetrical number, an emblem of the square; and in astrology is found its vogue because of the equinoxes and the solstices, the four directions, and the four parts of the day.

Fire is a symbol of the spirit. It is the analogue of life as the outward looking energy that enters the universe, and it seeks to maintain itself. It is an affirmation. The fiery signs are full of the animal spirits. They reveal courage, endurance, optimism, and the will to live. The persons or lands governed by them may even destroy themselves when afflicted, they tend to make one uncontrolled, wild, reckless,

passionate self-indulgent, and extravagant. Vanity, love of pomp and egotism follow. But if the fiery signs are weak, one lacks enthusiasm. The extreme form of self-assertion appears in Aries. Leo, on the other hand, reveals a love of enterprise and a warmth of heart, or vain glory and conceit. The other fiery sign Sagittarius embodies a progressive evolution, a clinging to hope, and a religio-philosophical activity. The Sagittarian holds fast to the belief in immortality. These fiery signs are significantly owned by Mars, the Sun and Jupiter.

The watery signs Cancer, Scorpio and Pisces are owned by the Moon, Mars and Jupiter. Water preserves and sustains life. Under the influence of this element one becomes cautious, wary, and even suspicious. In order to preserve life, one may even sacrifice his or her own life. Under afflictions, these signs may even bring about disaster. Since these are the 4th, 8th and 12th signs of the fixed zodiac, the traditional accounts speak of the 8th and 12th houses at least as being disastrous.

On the other hand, the fiery signs in 1st, 5th and 9th houses of the zodiac, are said to be benefic; and they are called trines (Konas). The watery signs tell us also of wars, floods, earthquakes and other disasters. Even mental deficiency comes under the watery signs when they happen to be the 3rd house of a nativity. Water mixes freely and it assimilates. Those under the influence of the watery signs are mostly the artists who have a sympathetic experience and understanding of others. Treachery and diplomacy too come under these signs because Mars rules one of these. The beneficent aspects appear because these are the exaltation signs of Jupiter and Venus.

Moreover, the watery signs being the 4th, 8th and 12th signs of the fixed zodiac, in astrological terminology, these houses are associated with a retreat from society. The 4th stands for the home. Death is referred to by the 8th, while the 12th indicates the place of retirement. The element of water is related to the instincts, to intuition and to imagination.

The earthy signs are Taurus, Virgo and Capricorn. The flame needs a ground so that it can rise higher, and it needs fuel. The material necessities are provided by the 2nd, 6th and 10th houses of the fixed zodiac. In astrological language these houses respectively govern money, health and debt, and profession. The ruler of the self-protective watery sign Cancer is exalted in Taurus which seeks to resolve all anxiety by offering contentment. The love of pleasure indicated by Leo has to be realised and maintained by Virgo, the ruling sign of our country. Virgo attempts an analysis and understanding of the processes of nature; whence it is natural that the earliest and best logical and metaphysical enquiries into the nature of the universe began in India. This also explains why the medical science was fully developed in India even in the dim past. This sign makes one patient and discerning, careful and meticulous. Capricorn tends to control and organise the processes of nature whence Mars is said to be exalted here. The earthy signs have a sense of concreteness, and they care for hard facts.

Finally we have the airy signs Gemini, Libra and Aquarius which are the 3rd, 7th and 11th signs of the fixed zodiac. These signs have a reference to the intellect which seeks to improve life and to bring about co-operation. The U.S.A. comes under Gemini, while the U.S.S.R. falls under Aquarius. The 3rd, 7th and 11th houses are said to govern respectively brothers and sisters, partner, and gains and friends. Gemini is quick-eyed; Libra is impartial and balanced; and Aquarius offers a system of knowledge and science. When afflicted these signs may make one isolated, dissolve the marriage or partnership, or break up friendship. The element air is flexible and it adapts itself to the environment. It seeks a compromise. The afflicted airy signs result in maladjustments, discord or disharmony.

Let us take a look at a few examples. When Mars enters Leo gold, copper and the red coloured objects will be in abundance; and this will increase the business activity, say our texts. Mars enters Leo after every 540 days. One may observe the trends then. There is also another important aspect to this planet, and it is that of war. Mars is the god of

war in Greek mythology; and the earlier intuition of the Indian sages beheld Mars as the planet of war. The Russo-Turkish war that began on April 24, 1877 was a significant reminder of the old truth. Early in April of that year Mars entered his exaltation sign Capricorn. At the time of Chinese aggression Mars was in Cancer, his debilitation. The lord of the 8th house debilitated brought forth the disaster; but since it is the 11th from the ruling sign of India we could escape the severity. But at the time of the Pakistan adventure, Mars was in Scorpio, the 3rd house which emphasises the fratricidal nature of the war. Instances like this can easily be multiplied to show that a little attention to astrology can enable our rulers to foresee the nature and direction of the trouble that is likely to overtake us. It is all good to talk of Panchashila; but the facts demand a realistic approach and here astrology can be of great help in foreseeing the future and forestalling the enemy. A look at our shastras will reveal the importance attached to such things in ancient India.

In recent times we are almost wearied by the unending sermons at home and abroad of the need for family planning. Without going into the ethics or the logistics of this cry, we may point out that astrology speaks of the influence of Mars and the Moon on the menstrual cycle, and the significance of bijasphuta and kshetra-sphuta regarding the birth of children. With a little knowledge of, or assistance from astrology one can prepare a kind of time-table for begetting or for not begetting children. Only one needs the charts of both the husband and wife. Astrology can come to the aid of the planners even in this sphere by giving in detail the safe and the unsafe periods.

When the planets are conjunct, square and in opposition, we have magnetic storms which affect the short-wave reception. These magnetic disturbances are more or less absent when Mars, Jupiter, and Saturn are equally spaced about the Sun, says J.H. Nelson. The days of the full Moon and new Moon and the two days that precede and follow are dangerous for health, as per the reported statistics. This is a perfectly valid example of astrological principles. The

psychiatrists know that the sexual urge is more prevalent during the full Moon in all organisms. Even the hard shells become soft at the full Moon. In astrological language skin diseases, lunacy and epilepsy come under the influence of the Moon. Even the great earthquakes appear sometimes round about the full or new Moon who is conjunct with two or more planets. The Quetta earthquake of May 31, 1935 came just a day prior to the new Moon. Another earthquake in Western India on December 11, 1967 was on the tenth day of the bright fortnight. The Moon was transiting through Revati having a conjunction with Saturn in the 7th sign from our ruling sign. The earthquake falling on a day when the Moon transits Revati belongs to the circle of the Varuna, says Varahamihira.

मण्डलमेतद्वारुणमस्यापि भवन्ति रूपाणि  
नीलोत्पलालिभिन्नाऽजनत्विषो मधुरराविणो बहुलाः।  
तडिदुदभासितदेहा धाराङ्कुरवर्षिणो जलदाः॥ 32/20-21

"Its symptoms are: huge clouds resembling the blue lily, bees, and collyrium, rumble softly; they shine with streaks of lightning, and send down slender lines of water resembling sharp sprouts."

The sky was actually overcast with clouds on the 10th December, and the rain started in the night and continued exactly as Varahamihira explains. He continues:

वारुणमर्णवसरिदाश्रितञ्चमतिवृष्टिं विगतवैरम्

"This earthquake of the Varuna circle destroys those that depend on the seas and rivers, and it yields excessive rain; and people will forget their mutual enmity."

There was the Koyana project, and the river Koyana had its demands. The earthquake of the Varuna cycle shows the area to an extent of 180 yojanas – सलिलपतिरशीति-संयुतं । 32/31. If there be another earthquake on the third, fourth, or seventh day, or at the end of a fortnight, month, or three fortnights, it brings about the destruction of prominent rulers or kings – प्रधाननृपनाशनो भवति । 32/32. That is in the 32nd chapter of the *Brihat Samhita*. Saturn conjunct the

Moon refers to the location of the disaster in "*paschimo desah*" (16.31)—western part of the country.

The earthquake of August 15, 1950 was the severest and it shook Assam. It was the second day after the new Moon. Saturn was transiting Leo 26° then. It is the 12th sign from India's ruling sign and the constellation was Purva-Phalguni. There was an earthquake in Kutch on May 18, 1955. It was the eleventh day of the dark fortnight, and Saturn was in Libra 25° and the Moon was in Uttarabhadrapada. The great earthquake of the Andamans took place in June 26, 1941. It was the second day after the new Moon. Saturn was in the first degree of Taurus, while Mars was in Pisces and the Moon was in Punarvasu (Gemini). The great Bihar earthquake took place on June 15, 1934. It was the third day after the new Moon, and the constellation was Punarvasu. Saturn was in Aquarius 5°.

The scientists have no method to predict the earthquakes. Possibly they can hope to explain why and how they take place. Let us look at Varahamihira who says:

अनिलोऽनिलेन निहतः क्षितौ पतन् सस्वनं करोत्यन्ये ।  
केचित्पद्मकारितमिदमन्ये प्राहुराचार्याः ॥ 32/2.

Some hold that the earthquake is caused by the atmospheric wind colliding with another and falling to the earth with a booming sound. Others attribute it to unseen powers. Varahamihira classifies the earthquakes into four groups, taking into consideration their origin. They are caused by *anila* (wind), *dahana* (fire), *surapati* (Indra), and *Varuna*. Under each causal factor, seven constellations are grouped. Studying the afflictions to these constellations and relating them to the ruling sign of the countries, one can predict the earthquakes. The 1934 quake came in the wake of an affliction of Virgo by Jupiter (Virgo 20°), while the 5th house (that of children) was spoilt. In 1935 Virgo was afflicted by Mars, lord of the 3rd and the 8th, with the 5th house spoilt again. In 1950 the lord of Virgo, Mercury, was afflicted by Saturn in the 12th house. In 1941 the affliction to Virgo came from Mars again.

Closely allied to the earthquakes are the meteors, the comets and the shooting stars. Varahamihira discusses these in detail and the chapters demand a close and careful study, if only to overcome the popular unscientific prejudices of the scientists and others. He classifies these into ignescent balls (*dhishnya*), meteors (*ulka*), thunder-bolts (*asani*), lightning (*vidyut*) and shooting stars (*tara*). Their characteristics are defined in unmistakable terms, and their effects are outlined clearly.

In addition to these he speaks of comets (*Ketu*) in greater detail. The orbit of the earth is in reality overwhelmed by a network of cometary orbits. Their number seems to be unlimited, if we listen to what the scientists say. Neptune's orbit alone seems to traverse through the orbits of seventeen lakhs of comets. Our solar system is said to have five hundred billion comets.

There is a popular superstition that the appearance of comets portends bad luck; and the so-called enlightened persons use this as a handy weapon against astrology. Varahamihira in the eleventh chapter of his *Brihat Samhita* refers to the works on comets (*Ketu*) written by the sages Garga, Parashara, Asita, and Devala. According to them there are three kinds of comets—celestial, atmospheric, and terrestrial. Parashara was said to have spoken of 101 comets, while Garga enumerated a thousand. One kind of comet, says Varahamihira, is "सुभिक्षसौख्यावहः" it brings abundance and happiness. Another variety is not auspicious—"न शुभकरः". We are given the principles to distinguish the malefic from the benefic comet. We find 25 comets derived from the Sun, 25 from fire (*hutasana sutah*), 25 from Mrityu, 22 from the Earth, three from the Moon, and one from the creator. Of these, the three from the Moon are said to be auspicious. Venus gives 84 comets, Saturn 60, Jupiter 65, Mercury 51, and Mars 60. Then 33 comets appear on the discs of the Sun and the Moon. The god of fire sends 120, the god Vayu sends 77, Prajapati discharges eight, and Brahma 204. Varuna has 32. The 96 comets of Kala are benefic. The intermediate directions produce nine comets.

Then Varahamihira proceeds to describe the characteristics of these different comets. They are given beautiful names like *Vasu, Shastra, Kapala, Raudra, Chala, Sveta, Kal, Rashmi, Dhruva, Kumuda, Mani, Jala, Bhava, Padma, Avarta* and *Samvarta*. These names speak of their appearances too. The time taken for the emergence of the results is also recorded in the text. In the light of this exhaustive account given by Varahamihira, we can only sympathise with the scoffers for their colossal ignorance.

European history provides valuable examples of the results indicated by the appearance of the comets. Daniel Defoe refers to a blazing comet seen in London in 1665; and that year witnessed a terrific plague. Before the Great Fire in London in 1666, another comet appeared there. The comet that appeared in Pisces in 183 B.C. was followed by the death of Scipio Africanus. The comet of 71 A.D. at Jerusalem in the sign of Virgo was succeeded by the taking over of that city by Titus. Constantine's victory over Lucinius in 323 A.D. and his death in 337 A.D. were preceded by the appearance of two different comets in Virgo and Aries respectively. Rome had a comet in 392 A.D. and that very night Valentinian was strangled. The comet of 1456 June appeared a little before the surrender of Constantinople to the Turks. This marks the end of a great centre of learning and culture, and also the dawn of the European Renaissance. This was Hailley's comet. It again appeared in 1531 and there was an epidemic of spotted fever all over Europe. The same comet appearing in 1759 witnessed a series of earthquakes. It was there in 1909, and Edward VII died shortly after. There was another comet in 1947 followed by the assassination of Gandhiji. The unreasoning critic may laugh at astrology taking his view from the flimsy observations and opinions of persons that do not count. But astrology offers a systematic account of the data which science has only begun to accept grudgingly.

Let us look at some of the latest excursions of science which reveal the grouping adventurism. The recent probes into space have revealed to the scientists the existence of solar wind. The ancient seers of India talked of *pravaha*

which we now find to be a strong breeze of protons. When it encounters the magnetic field of the earth it causes changes in weather and brings about mass upsurges and earthquakes. This solar wind is affected by the interior conjunctions of Venus and Mercury, and by the Moon. Only today science has begun to accept what astrology discovered long ago. The gravitational forces of the inner planets are capable of producing gravitational jerks. Even space, we find from our ancient texts, is filled with forces and radiations.

One distinctive feature of Indian astrology is the detailed examination of what are called yogas. These yogas are geometrical configurations which are indicative of the patterns of life available to the individuals. Here a study of the yoga patterns in a horoscope can be of great help to the students in advising them about the courses of study they should profitably pursue. Student guidance bureaus can act more confidently.

The modern astrologers sadly ignore the consideration of these yogas. But when it is a case of five or six or eight heavenly bodies gathering together at the same angle, a hue and cry rands the sky. If nothing happens as a result of this grouping, the scoffers claim one more point. That happened in February 1962, when eight bodies assembled in Capricorn. What did Varahamihira say?

यस्मिन्नक्षे कुर्यात् समागमं तज्जनान् ग्रहा हन्तुः।  
अविभेदिनः परस्परमलमयूखाः शिवास्तेषाम् ॥

—बृहत्संहिता (20/4)

The modern scientist who claims to be rational considers that what is inexplicable and meaningless to him must be inexplicable and meaningless to everyone. He takes his experience to be the norm and in the same breath denies the validity of an experience of another if he cannot have it. Thus he would deny reality and value to the experience of the religious. But what is experienced by anyone cannot be blindly dismissed as unreal or fantastic, even if it were to be negated by the same individual at a later stage. Yogic train-

ing and intuition enabled the ancient sages of India to divine certain mysteries of the universe. They saw that the individual is a reflection of the universe and that one valuable approach to an understanding of the universe is that offered by astrology. In other words, there are important aspects of the universe which are amenable to the techniques of modern science. As Plank put it, "knowable realities of nature cannot be exhaustively discovered by any branch of science", for "science is never in a position completely and exhaustively to explain the problems it has to face". We wish that the lesser scientists pay attention to what the great scientist Max Planck has admitted. Unfortunately the lesser fry who make much noise do not seem to recognise the limitations of science.

Heisenberg observed: "Many of the abstractions that are characteristic of modern theoretical physics are to be found discussed in the philosophy of past centuries. At that time these abstractions could be disregarded, as mere mental exercise by those scientists..., but today we are compelled by the refinement of experimental art to consider them seriously". More significant is the observation of L.J. Benditt and P.D. Payne in their *This World and That* : "We are faced either with the fact that the extraordinarily accurate readings of astrological maps without the astrologer ever having seen the person are purely psychic or intuitive, or else with a mystery which goes deep down into the question of the relationship of man with the seeming objective world.... The fact, nevertheless, remains that even orthodox psychologists, and psychoanalysts have found themselves forced to realize that an expert astrologer can be of very real value in assessing the type and capacity of a person whose horoscope he had made."

Prof. Piccardi, Director of Florence University, conducted many experiments in his laboratory and saw that certain chemical reactions differed considerably from day to day. He learnt that these differences had nothing to do with the water or with the chemicals. He then placed a metal screen over his test tubes; and then the irregular reactions stopped. This led him to believe that the irregular-

ity arose from the influence coming from outer space. The chemical reactions are disturbed, he held, as the earth passed through galactic fields of force. The great natural forces of the cosmos do shape the course of events on the earth. The human body has certain elements which Piccardi had in his test tubes. The human organism has 60 per cent of water. The earth in her journey encounters the cosmic storms which have the greatest effect on water.

Cosmic rays enter the atmosphere of the earth at a fantastic speed. In this process they pass through the human body too. As the American biologist, C.E. Levengood of Michigan University showed, the vinegar fly is very sensitive to these rays. The cycle or reproduction depends on the amount of cosmic radiation received by the earth.

In a letter dated 6th September, 1967, C.G. Jung wrote to Dr. B.V. Raman: "In cases of difficult psychological diagnosis, I usually get a horoscope in order to have a further point of view from an entirely different angle. I must say that I very often found that the astrological data elucidated certain points which otherwise I would have been unable to understand. From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call 'projected'—this means that we find the psychological fact, as it were, in the constellations." The psychological factors are derived from and related to, the stars.

The causal and mechanistic concepts may be of great help in studying physical phenomena. But the study of man involves psychic concepts as well. And Jung said: "there are psychic parallelisms which cannot be related to each other casually, but which must be connected through another sequence of events." There is a simultaneity of occurrence "in cases of the coincident appearance of identical thoughts, symbols or psychic conditions". This synchronistic principle of Jung is "based on the formative potency of the moment". Here Jung does recognise the importance attached to the moment in astrology, to the moment of birth or to the muhurta. The idea of the moment in relation to the planetary movements and positions brings into a unity the

factors called time, space, matter, and personality. This unity needs a set of laws that can be freely applied to biological, physiological and spiritual realms. Such are the laws found in astrology.

Now the muhurta has an importance in electoral astrology. The appropriate moment is to be selected for the proper fulfilment of the intention. An unfortunate moment may bring about a serious disaster. In the name of secularism we find our politicians and statesmen undertaking important activities and launching vital projects at any time they or their followers choose. The results were the prodigious loss of life at the Nagarjunasagar project, the earthquake at Koyana Project, the disaster at Bhakra and other places.

Vidyaranya, we read, fixed an auspicious moment for the construction of the City of Vijayanagar. The moment was to be given at the flexed time by blowing the conch; and the city would live for ever as the capital of a free State. But a wandering beggar blew his conch before the fixed moment, and the masons started their work. When Vidyaranya blew it, the workmen were puzzled and they approached him in great fear. Then Vidyaranya was reported to have informed them that the empire will remain for only a little over two centuries.

A similar instance comes from the life of the great astronomer-astrologer Bhaskara, who fixed a muhurta for the marriage of his daughter Lilavati. The bell was sounded earlier and she lost her husband, though we have two texts on mathematics.

Let us come back to modern science. Mr. J.H. Nelson, who was a scientist and not an astrologer, showed that there is a close connection between the ionospheric disturbances over the North Atlantic and the planetary configurations which in our language are called aspects. In *The Nature of Human Personality*, Mr. Tyrell states, "that not only astrology, but the occult generally, is an obscure pointer to an aspect of the Universe above, and beyond the spatio-temporal causal framework and the world of sense-

perception on which science has hitherto relied in its attempts to describe the objective Universe". There are various mysterious forces at work in the Universe; and these are revealed to man through the celestial phenomena or through the yogic intuition. The astral world has a powerful impact on this earth of ours.

The biologist and physicist Georges Lakhovsky admits that radiations from stars and planets at the time of conception and birth do influence the future of an individual. We are reminded of the importance attached to adhana lagna in astrology. Again we are back with the problem of the importance of muhurta. It is not for nothing that we have been particular in undertaking any important activity at an auspicious moment. The planetary configuration of a given moment has a remarkable influence on the execution of the plan concerned. A work begun at an inauspicious moment is not likely to be easy or successful.

Mr. Arnold Meyer of the British Association for the Advancement of Science, observes that "when the Sun and the Moon are in conjunction they are both concentrating their forces on the same part of the globe at the same time; this accounts for the abnormal conditions. Under normal conditions, there is always a high tide at London fifty minutes after the Moon has passed the meridian ..... This conjunction does definitely affect a child born during conditions of this nature. For, within our own bodies, we have innumerable glands whose work is the secretion of hormones. These are for ever adjusting themselves in harmony with our chemically changing environment and are responsible for our emotions, desires, mental balance rate of growth, and length of life on this planet". The conjunction of the two luminaries is so powerful that the traditionalists declare it to be a day for anadhyayana or non-teaching. Special rites are enjoined on the individual on the full Moon day when the Sun and the Moon are 180 degrees apart, and on the new Moon day when they occupy the same position. Activities undertaken on the new Moon day particularly are faced with obstacles. Since important rites too begin on such a day, the conjunction of the Sun and the Moon is not

always a bad one. Hence we have the popular saying that one born on Amavasya will be grand thief or a great genius. But it is undeniable that the conjunction radiates great energy.

The studies made in the International geo-physical year showed that the Moon has a considerable influence on the earth's magnetic field. The observations by satellites have shown that the Moon deflects and transforms the outbursts of solar radiation directed towards the earth.

Dr. Leonard J. Ravitz found that the inmates of his mental hospital had to be kept under close surveillance during some of the phases of the Moon. He sought to measure the differences in the electrical potential of the heads and breasts of his patients at such times. This led him to assert that the Moon influences the electro-magnetic forces of the universe, and that this can lead to an increase in mental instability.

The American surgeon Edson J. Andrews discussed the post-operative haemorrhages in the *Journal of the Florida Medical Association*. He states that a patient is in the greatest danger at the time of the full Moon. This led him to undertake operations, as far as possible, only when the Moon is in its first or last quarter.

Prof. Frank A. Brown of the North Western University has experimented with oysters. These are known to open and close according to the rhythm of the tides. In his laboratory, their valves opened and closed in relation with the phases of the Moon. Prof. Brown also saw that caged rats became greatly agitated at times, and these moments are just before the Moon rose above the horizon, even though the rats were unable to see it. The animals are able to sense and react to the signals coming from the solar system.

Prof. Hull of the University of California saw that a rat was able to detect the presence of gamma rays by means of a "radiation meter" in its brain. Prof. Hull is now trying to know whether the human brain too has similar capabilities. Astrology would help him here in unravelling the mystery.

The positions of the Sun and the Moon affect the sea-water. Surprisingly enough, human blood has the composition similar to the salts dissolved in the ocean. It has 8% sodium, 4% calcium, and 4% potassium. The sea and human life are linked together. Possibly the *Matsyavatara* refers to this truth. The sea plays a great part in our myths and rituals. The apparent entry of the Sun into the sign Karka (Cancer) a sign occupied by the Moon, marks the beginning of the dakshinayana which is also the traditional beginning of the rainy season. The Sun and the Moon have together a bearing on water and on the human blood.

The eighth day (Ashtami) is said to cure diseases according to Ayurveda. On this day the Sun and the Moon are 90 degrees apart, and their influence on the fluids is then at the lowest. The eighth day is ruled by the *Vasus*; and the third, eighth, and thirteenth *tithis* are called *Vijaya*. Even the taking up of arms and the like can be undertaken on Ashtami. We have also *Durgashtami*. Each day has a certain kind of radiation, from the Sun. The variations of solar radiations have an influence on weather. The sunspots examined exhaustively by Varahamihira have a periodicity of 11.1 years. The sunspot cycle made Dr. Abbott predict 1975 to be a year of drought in U.S.A. Varahamihira enumerates 33 sunspots called by him *tamasa kilakas* which have different colours, forms and positions. He defines them and also gives us the results of these spots in great detail.

Some of the ultra-violet rays are clearly bactericidal, and these are the "death rays" to bacteria. As the sunspots increase, these rays reach a low point. And Stetson observes: "It seems entirely possible that such changes as take place in the Sun that result in its producing more ultra-violet light and so stir up the solar atmosphere that sunspots are naturally concomitant circumstances". These variations have an impact on the health and behaviour of man. If the sunspot emerges in the form of a stick, it portends the death of the ruler. If it is like a headless body, epidemics break forth. If it looks like a wedge, famine rages; and if it is like a crow, thieves multiply.

Proceeding in this way Varahamihira also speaks of the colours of these spots. Moreover, we are told of the natural colour of the Sun in the different seasons. If in a certain season the Sun appears in a colour of another season, there are serious consequences. Similar prognostication is made with reference to the different colours appearing in the Sun at different times of the day. The all-powerful influence of the Sun is recorded even in the Vedic statement:

चक्षुर्मित्रस्य वरुणस्य चाग्नेः

The sunspots are the great electro-magnetic disturbances on the surface of the Sun. When these are active, the Sun emits huge quantities of radiation. This interferes with terrestrial magnetism. In its turn, this has an effect on organisms having a weak physical resistance. The mentally ill are specially prone to receive this impact. The electromagnetic waves from the Sun are capable of upsetting the balance of the human body. At times some even tend to lose consciousness.

As Prof. Tchijevsky of Moscow University remarked, "the time is fast approaching when a jury, assessing the guilt of an accused person, will have to take into account the astronomical and meteorological conditions which prevailed when the crime was committed. If it happened during a period of intense solar activity then the accused cannot be held wholly responsible for his actions."

Our nervous and circulatory systems and our heart are influenced by solar radiation. As the Soviet scientist Nicolas Schulz showed, human blood undergoes significant changes in proportion to the intensity of cosmic radiation. Blood samples from 120,000 subjects, taken since 1954, showed that the Sun's behaviour was responsible for the increase or decrease of the white corpuscles. It was also shown that the agitation of the blood by the solar radiation could result in coronary ailments.

Prof. Tchijevsky showed that the epidemic of influenza has an average period of 11.2 years, and that the epidemic begins roughly three years after the sunspot maximum. This finding is not scientifically exact since the sunspot cycle is

closer to the cycle of Jupiter who takes nearly twelve years to move round the Sun. The sunspots are related to the Jupitarian revolution. It is Jupiter's movement which fixes the pushkara year of the Indian rivers. Here is an indoubtable proof that the movement of Jupiter into a sign brings forth the maximum flow of the river indicated by the sign.

In astrology, gold comes under the Sun. Dr. Kolisko conducted some interesting experiments. She writes: "a one per cent solution of the metallic salt or salts to be studied was placed in an open vessel and a cylinder of filter-paper was left standing in it until all the solution had been absorbed by capillary attraction. A 'picture' was thus formed upon the filter-paper which showed that each solution had its characteristic forms and colours. Gold chloride showed consistently the same forms and the same cheerful yellow colour except during an eclipse of the Sun, when the forms were spoilt and the colour changed to purple". Here we have a rationale for the prohibition about eating and drinking during an eclipse and also for some time prior to the eclipse.

Astrologically, the Moon has an influence over the human mind. This is accepted by the man in the street. Even to scholastic who introduced the word lunatic knew it. This idea goes back to the *Purusha Sukta* where we read:

चन्द्रमा मनसो जातः ।

The Moon was born of the mind of the cosmic spirit. The Sun indicates the condition and nature of the soul, and even that of the body. Then in astrological parlance, the Sun and the Moon together with the ascending degree reveal everything about the human personality. Hence the astrologer is asked to examine a chart by considering not only the Lagna but also the signs occupied by the Sun and the Moon.

Astrology derives measles, small pox and the like from Mars. The tropical year of Mars is 1.88 years. These epidemics appear when Mars comes closest to the earth. When

Jupiter comes closest to the Sun, we get other epidemics. That happened in September 1880 releasing spinal meningitis in an epidemic form in 1881. A close study of these phenomena can place our public health services on a sounder footing to tackle the epidemics successfully.

More significant is the question of forecasting the weather. Our weather-bulletins are notorious. The actual weather seems determined to disprove these bulletins. When one is prepared to be guided by astrological principles, the forecasting of weather becomes easy and trustworthy. If Mars is stationary in a sign, there is scarcity of rain for as many months as he is stationary. This was proved a few years back. Varahamihira gives in detail the rules to predict rainfall by observing the plants and the planets. Thus he speaks of Rohini, Swati and Ashadha Yogas. Observing the celestial pattern on the day of the Moon enters Rohini in the month of Ashadha, one can predict the weather at a given place for the next four months.

Which science is superior to this astrological science that can determine the exact time of rain? For by knowing this science alone, one acquires the power of visualising the past, present, and future even in this age of Kali that destroys all good things.

## Physics, Probability and Prediction

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**M**odern developments in Physics have revealed certain glaring principles in our knowledge of the working of the universe. The physicist tries to obtain a knowledge of the internal state of the atom. To this end he causes it to discharge a full quantum of radiation. This brings about a great change in the whole motion of the atom resulting in a practically new atom. Now a mere succession of quantum can only yield little bits of information about the various stages of the atom. They cannot offer any record of continuous change since "every departure of a quantum breaks the continuity". The motion of the atom does not then seem to conform to any causal law. A causal law can operate only within a given framework of an objectively existing universe; and this universe must be independent of the observer. This very picture seems to be denied by the modern advances in physical theory. And when the causal law is rejected, it is doubtful whether there can be any strict determinism operating in the world; and with determinism we may have to give up all prediction. The physicist is led to this conclusion precisely because he does not and cannot accept any distinction between the observer and the observed; and in such a case every observation that he makes is bound to influence the future course of the system. Hence we may say with Jeans 'that the law of causality

acquires a meaning for us only if we have infinitesimals at our disposal with which to observe the system without disturbing it." When there is an immense number of these infinitesimal entities like the protons and the electrons, classical mechanics can show that causality cannot be avoided. In the other systems causality may control the pattern of events; but it is impossible for an observer to know it. This argument led Jeans to draw six major conclusions. These are: "(1) So far as the phenomena are concerned, the uniformity of nature disappears. (2) Precise knowledge of the outer world becomes impossible for us, (3) The process of nature cannot be adequately represented within a framework of space and time. (4) The division between subject and object is no longer definite or precise. (5) So far as our knowledge is concerned, causality becomes meaningless. (6) If we still wish to think of the happenings in the phenomenal world as governed by a causal law, we must suppose that these happenings are determined in some substratum of the world which lies beyond the world of phenomena, and also beyond our access" (Physics and Philosophy, P. 145).

This conclusion is ominous in that it restores chaos. Is the world really so disorganised, discontinuous and contingent? If so, there is no room for any adequate prediction even in physical reality. But the indeterminism revealed by the quantum theory is fortunately confined only to a few processes of nature. And even these indeterminate events are actually governed, are seen to be governed, by certain statistical laws. And where statistical laws are admitted, there we enter the realm of probability. Only, the probability here appears to approach a fair degree of certainty. Phenomena can therefore be predicted with a fair degree of accuracy. But this accuracy does not apply to each entity taken by itself; for, all statistical observations refer to entities taken in groups. It is in the realm of the infinitesimal, of the particular, that science is failing, at least theoretically, in substantiating the causal law.

Physics then postulates a world which is hidden from our view. And causality does not vanish even there, if we

have to believe what the New Quantum Theory has to say. The mathematical equations of this theory are purely deterministic; and the future seems to be a ruthless unfolding of the past. But this applies not to the actual course of the events, but to our knowledge of these events. In other words, causality reigns supreme in our knowledge, though not in the events. And since the modern physicist feels that he cannot proceed from his knowledge of events to the actual events, he cannot say whether these events are governed by the causal law. We cannot have then any definite knowledge about the nature of reality. We can know only about our own observations. This is the road to solipsism. Yet we are given a series of pictures which are designed to make reality intelligible to us. Some of these pictures are mutually exclusive like the particle-picture and the wave-picture. The former brings in contingency, indeterminism; while the latter, which is said to be more trustworthy, offers complete determinism, though this determinism controls only our knowledge of events. As Jeans observed: "The wave-picture does not show the future following inexorably from the present, but the imperfections of our future knowledge following inexorably from the imperfections of our present knowledge."

Physicists are torn in between these two pictures, and the causal law which alone can enable us to predict is in jeopardy. The particle-picture errs in attributing indeterminism to nature; for, this is at best only a feature of our attitude to nature. We have to recognize the truth that the concepts of determinism and indeterminism are applicable only to the individuals who operate. And this factor acquires greater strength from the characteristic mark of our reasoning which lies in probability. If science is nothing but a correlation of phenomena, it can tell us nothing about that which underlies this phenomena. If science tries to go beyond this, it will have to introduce certain hypotheses about reality. In either way it appears as though we cannot have any definite knowledge of reality. We can therefore understand the physical universe and construct our picture of it only in terms of probabilities. These probabilities can

be amended, modified and even corrected in the light of further advances and observations. This does not mean that there is no order in the universe. On the contrary, as Einstein remarked: "In every important advance the physicist finds that the fundamental laws are simplified more and more as experimental research advances. He is astonished to notice how sublime order emerges from that appeared to be chaos. And this cannot be traced back to the workings of his own mind but is due to a quality that is inherent in the world of perception". There is then a certain harmony between our minds and the workings of nature. There is a certain similarity between these two, and this makes the mind or consciousness of the individual subject to those laws which operate in the given physical reality. If physical reality is deterministic and indeterministic at the same time, this conclusion must hold good for the life of the individual also; for, mind and nature seem to be functioning like parallel series. These considerations make the problem of physical determinism important.

Confirmatory evidence comes from the recent researches of Prof. W.F. Libby of the University of Chicago. He has found out that all living things are radioactivity. This radioactivity is "derived in the first instance from whatever cataclysm in stars or space give rise to cosmic radiation". Prof. Libby's work emphasises the reality of the "carbon cycle" which alone is the ultimate basis and ground of life, as biologically conceived. This evidence at least partly reveals that if a law is operating in the universe, it must be common to the physical and conscious entities as well.

However, physical science has not succeeded in unearthing the law since it proceeds on certain hypothesis and accepts certain statistical averages in its findings and conclusions. Thus for instance, we do not know what electricity is. Nor do we know the stuff of which neutrons are composed. These cannot be explained, are not so far explained in terms of anything more fundamental. Yet the physicists are able to surmise of a beginning and an end to the process. The physical universe appears to have had a

beginning in time and it is quite likely that it will end at a certain point in time. Such a state clearly implies the reality of a principle operating in it, and it is only in terms of this principle that any explanation can be found for the course of events. It is only when this principle is known that we can answer satisfactorily whether the universe is deterministic or not. Then alone can we convert our statistical probabilities into certainties. Jeans surmises "that the cumulative evidence of various pieces of probable reasoning makes it seem more and more likely that reality is better described as mental than as material."

Mind and matter then are of the same general nature. The particle-theory gives an independent status to each proton. In the wave-theory these protons are integral members of a single coherent whole. Here the electrons too lose their separate individuality. Whatever theory we have, distinct individuals occupy space and time; and when we proceed from this world of phenomena to reality, we find no individuals but a coherent whole governed by a community of interests. The finite individuals too in the sphere of reality can be correctly conceived as being ingredients of a single continuous stream of consciousness.

This analysis does not answer our more fundamental questions of determinism versus indeterminism. Is there a causal law operating on life and matter alike? Those who answer 'yes' to this question are the determinists. Leaving aside the answers given by famous thinkers, we can understand the problem better by focussing our attention on the common man. This individual wants freedom for himself and thinks that he is free to do anything he likes; and he does not want others to enjoy this privilege. Even this freedom he wants for the present acts, not for the past. When most of us say that if we are again given the past we would choose differently, we actually mean that we would choose differently only if the present mental equipment were present then. That is, we are prepared to re-live the past, not with the mental equipment of that period but with that of the present. This is surely an impossibility. And the freedom that we demand is the freedom of the weighing

scale to lean to the heavier side. This is nothing but determinism. In other words, we are consciously demanding freedom and accepting determinism. And the problem then is between conscious and unconscious determinism. All the while we seem to be confusing the latter with free-will.

The doctrine of indeterminism, on the other hand, believes that chance plays a part in the series of events. Modern Physics does recognise that indeterminism applies only to our interpretation of the universe. As Clerk Maxwell argued, the human body may be compared to a railway train. It arrives at a junction where appear alternative courses and it can move in any one particular direction by the action of the mind, the mind playing the role of the pointsman. Why the pointsman should move in this manner in one specific direction, is itself an inexplicable problem. One can easily discover everywhere the operation of a causal law. And Max Planck extends the principle of causality even to the highest achievements of the human soul. And Einstein observes: "Honestly I cannot understand what people mean when they talk about the freedom of the will. I feel that I will light my pipe and I do it, but how can I connect this up with the idea of freedom? What is behind the act of willing to light the pipe? Another act of willing? Schopenhauer once said: '*Der Mensch kann was er will; er kann aber nicht wollen was will!*'." This brings us back to the contention that as far as modern physicist is concerned, there is no problem of free-will versus determinism, but the problem of conscious versus unconscious determinism.

Still we think that we are free. This cannot be lightly brushed aside. Spinoza said that a stone in the air, if it can think would consider itself free if only it could forget the hand that had sent it up. But our awareness of freedom is not of this nature. We only observe a certain determinism operating in the physical world of material bodies and we then transfer this idea to the mental world. We cannot imagine free-will operating in things or in the plant life; and this inability is the source of the idea that we live in a deterministic universe. But modern physicist is disabusing our minds of such a notion. We are told by the physicists

that we cannot know the actual positions of particles or of elements of radiation; and if at all we can know them, even then we cannot predict what will happen in future. And this leads us to the conclusion that the idea of determinism is nothing but a working hypothesis. It is a hypothesis which can explain the phenomenal world of time and space; but it cannot be said to explain the substratum of this world.

Even within the observational field we have Heisenberg's principle of uncertainty. Heisenberg showed that it is not possible to fix the position and the speed as well of the electron. A reduction of the uncertainty in one would at once increase it in another. The product of these two uncertainties cannot be reduced to below a certain minimum. "Thus our measurements of position and speed must be regarded as indicating probabilities rather than certain facts". The mathematical wave of de Broglie and Schrondinger were interpreted by Born as simple graphs which reveal the probabilities of electrons being at the various points of space. And as Physics advances, we get more and more quantitative measurements of the observed and calculated phenomena. These quantities themselves are relative to the observers and to the means or instruments employed. Thus in the end, physics can offer us, on this road, only certain probabilities which may agree with, or fit into, the facts. This, however, should not blind us to the pure hypothetical nature of these findings. All talk of causality here is hypothetical. The appeal to science cannot therefore solve the problem of free-will.

Prof. Dirac has offered us a valuable clue to get out of this maze. He argued that the fundamental processes of nature cannot be explained as simple happenings in space and time. Over and above which we observe there is a substratum of events which cannot be represented as a happening in space and time. When these events come to the surface of the substratum, then they can be represented in space and time, when alone they can affect our senses and our instruments. In a sense, then, physics deals with these appearances and not with the reality or the substratum to which alone these appearances can be related. This

substratum demands an examination; and though it is difficult to enquire into its nature, Jeans arrives at a certain form of metalism. Such a solution will again tell us that a certain determinism may be valid with reference to the phenomena and not with reference to the reality of mind underlying the phenomena. And we have also seen that what the plain man actually means by free-will is no other than unconscious determinism. And this at least enables us to conclude that there cannot be any relation of mutual exclusion between determinism and indeterminism. These two one-sided concepts can be taken as the partial truths of a principle which is different from either. And then freedom cannot be opposed to determinism. The two move together and are complementary to one another.

The reign of law in nature has been narrowed down by the modern physicists. This law is necessity operating in the heart of things. The choice once made by man determines his future, and it is in its turn the fruit of the individual's past. This choice is actually ratified by the supreme order whose appearance is the world of phenomena. That is, human choice is the direct consequence of a given situation; and it functions within this framework. The one free act of choice that we have, is thus the daily responsibility of the individual soul. This responsibility again takes us to the world of necessity. What this necessity is, that we have found out on the basis of the advances in physics. It is a necessity in the sense that it is seen to conform on a particular probability-sequence. This probability approaches a fair degree of certainty, and yet it is not a definite fact or principle. It is not a fact or principle because that which determines the phenomena in space and time, viz., the substratum as expressed in the new quantum physics, is not yet definitely known. Till this is actually known and comprehended, the problem of freewill versus determinism remains unsolved, at least in physics.

When this complexity of the situation is recognised, it is easier to comprehend the fact that all prediction about the future can be given only in the light of certain statistical averages. These averages can enable us only to speak con-

fidently within the framework of probability. We cannot predict in the sense that the future will follow a pattern visualised by us. This pattern is always open to correction and change since it is at best a hypothesis. But as long as it fits into the facts and explains them satisfactorily, so long it can be accepted as true. There is nothing unalterable and rigid, therefore, about our scientific principles including those of prediction. We can safely predict, foretell, visualise, certain broad tendencies; and on the basis of our inductive conclusions we can actually intuit and arrive at certain predictions. If these predictions come true, we can tentatively arrive at some laws or principles; only we should not forget that they are open to correction and even rejection. If they do not come true, then we have either to revise our inductive conclusions or to analyse the situation carefully in the light of certain known facts. It is only in this framework of probability that we can admit of determinism. And yet the principle of determinism need not, and does not, operate with reference to every individual in an identical manner.

## Astrology, Science and Superstition

**O**ur age prides itself in proclaiming its own enlightenment. We are all enlightened in the sense that we are said to be no longer the victims of the blind belief that devoured our ancestors who unfortunately lived in the pre-scientific age. The superstitious beliefs and practices are in reality the expressions in actual conduct of certain specific attitudes and states of mind. If we are no longer superstitious, it can only mean that those states of mind do not exist any longer. Moreover, by a superstitious being we understand one who has a certain religious way of life; and he is said to be superstitious because his habits and practices appear to be irrational. Thus the conception of superstition appears to be wedded to the fetish and magic which is easily liable to be misconstrued as religion. And when religion was under the spell of decadent formalism, the magical practices were exploited in the name of religion. This does not mean that all superstitions are magical. Yet, some elites proclaim loudly that the Hindu society is ridden with a host of superstitions and that astrology is one amongst them. Even bathing in the sacred rivers on festive occasions is said to be a superstitious act. These utterances of so called modernists social and religious and intellectual matters compel us to go into the nature of the superstitions in general and into that of astrology in particular.

We have now a huge pantheon of non-religious fetishes which do not mean anything beyond themselves and which do not have even a remote association with any religious conception to sanctify them. We have mascots, billikens and swastikas besides many more; and they are all popular during times of national crisis. The belief in spirits has given place to a stronger belief in bacilli. The very name of a microbe conjures up a devil in our minds and we are more afraid of the microbes than our ancestors used to be of devils. We stand as on the brink of a volcano as soon as we hear of the germs; and then instead of the old religious rites, we practise a series of antiseptic rites to exercise these personifications of evil. One may argue that the germs are scientifically proved to exist while science is helpless in determining the existence of the devils. But in both cases what matters is belief. As Aldous Huxley said, "There are mothers who find it necessary to sterilise the handkerchiefs that come back from the laundry; who, when their children scratch their finger on a bramble, interrupt their walk and hurry home in search of iodine; who boil and distil the native virtue out of every particle of food or drink. One is reminded irresistibly of the ritual washings and fumigations, the incessant preoccupation with unclean foods, unlucky days, and inauspicious places, so common among all the primitive peoples. The forms change, but the substance remain". We have brought forth the new superstition of science and here we place our credence in what the scientist tells us. And then we are prepared to see all the germs because we are inclined to believe in their existence. Having acquired this belief we suspect all the elements and all the natural products. The new superstition has thus brought forth suspicion which forms the nucleus of our modern life. With this suspicion we introduce a veritable hell into our life and call it enlightenment. One wonders whether this is really an age of enlightenment.

Yet, the modern scientific temper is disinclined to attach any importance or value to the things of the spirit, it denies the validity of the spiritual experiences because it is unable to measure and qualify the spirit in the laboratory.

But we cannot afford to forget the truth that whatever is experienced is a fact and that it has a real existence. If the scientist believes in the bacilli because of certain consequential experimental tests, the religious individual too has a right to believe in the reality of the spirit and other allied consequences because they are facts of his experience. If the spirit is not a fact of my experience, I cannot reject its reality merely on this plea; for, in such a case, I would have to reject the reality of the protons, electrons and the like which are not facts of my direct experience. In other words, a great many have to rely only on faith in the religious and scientific fields as well.

There are certain superstitions. In the earlier times there must have been cases where the passing of a certain figure corresponded with failure; walking underneath a ladder with death due to the slipping of the ladder. These can be cases of imperfect enumeration and therefore they may be hasty generalisations. Such superstitions may have arisen as guides or precautions to the future, much in the same way as proverbs. But there are other superstitions which have been rampant throughout human history, and these cannot satisfactorily be explained. One such is the fact that we do exist; another is that we think. How can we prove that we exist or think or do both? Then some of us believe in God's existence, though all the logical proofs for the existence of God are found to be defective. Again we believe that there is some essential goodness in man, for otherwise there can be no society. We know that we cannot live without these beliefs.

A belief is always beyond reason. Faith does not come before, but after reason. The innermost core of our existence is permeated by a justification by faith, because there is an unexplainable residue in human life and because this residue has a vital significance to man. In such a context, we use the word faith as against superstition. Hence to equate the word superstition with what is foolish or silly betrays a lack of insight into human life. After all, we arrive at the object of faith or superstition not from an enumeration of experiences, but through the penetrating insight and

imagination. And most of the so-called superstitions exhibit their validity which may be said to arise in two ways. In the first place, every rational human being must have the will to believe if he means living. Once we have the will to believe, our actions are shaped according to our beliefs; and therefore we create the circumstances necessary for the effective working of these beliefs. Secondly, since some of the superstitions are truths based on experience, they have value and validity.

With all this, we have to meet the attack on the predictive sciences hurled by the politicians and even by the meteorologists. Such persons take upon themselves the onerous task of declaring that sciences are purely descriptive. The major objection comes from those who ask: Now that three new planets have been discovered, have they any influence on human life? If so, how would you account for the alleged veracity of the predictions based on the older planets only? Do not the new planets make a difference to the predictive principles? The analogy from the physical sciences will show how ill-conceived this objection is? Before the Copernican revolution all the physicists explained the universe by taking the earth to be the centre round which everything else moved. They had calculations and observations and all accepted them to be true. And the post-Copernicans too are explaining the same taking the Sun to be the centre. In both cases the verifiable incidents practically tallied. The history of the sciences shows that certain doctrines were totally reversed with the advancing knowledge, and that certain others were amended. Similar is the case with astrology. Till the new planets were discovered, everything was explained with the help of the old planets, as the universe was once explained by the scientists on the basis of the atomic theory. Now electro-magnetism explains everything, but it incorporates in itself the fundamentals of the previous theories. In the same way, astrology now accepts the new planets, studies whether they have any influence on human life because they are very remotely situated, and then tries to connect them with the vital principles of the existing data.

What do the planets say? Do they determine anything casually? If the planets are said to coexist when certain changes take place on the earth, it means that there is an interaction amongst the various elements of the solar system. The stars have something to say and man has equally something else to say on his side. Here we make it clear that the planets do not determine strictly, but that they indicate what is likely to happen if the given conditions continue to remain the same. Man can resist the working of the planets, he can shape his destiny as he likes. But first he must know how the stars will work out their plan if he does not resist; and this knowledge comes only from astrology to most of us. And a belief in the planetary influences is not a blind superstition. We cannot convict astrology of being a superstition merely because some of the predictions have not come true. An analogy from the other sciences will explain the error involved in this argument. Along with the corpuscular theory, there is another theory to explain the movement of light. Certain facts are explained well by one theory, and certain others by the other. Which is false? Newton's gravitation can still explain some phenomena where relativity has not made much headway. Relativity can explain some which cannot be satisfactorily handled by gravitation. Can we say that this science or that scientist is in the wrong? The root cause of the disagreement steps in when the scientists try to combine the descriptive role of a science with the role of passing a judgement on facts. The mistake lies in our understanding, and not in the science. Likewise, if an astrologer fails, it is his fault and not that of his science. As a matter of fact, errors in astrology arise from one or two or three factors. There can be an error arising from the faulty time given to the astrologer or computing the chart. Here the fault lies with the person who gives the time. Secondly, an error can arise from a wrong judgement of the planetary positions and their inter-relations. This is no doubt a fault of the astrologer; but it is not a defect of the science of astrology. It is a case of wrong or a faulty diagnosis. Thirdly, an error can arise from malobservation or from non-observation of the relevant facts. This too, belongs only to the individual and not to the science.

It is therefore clear that astrology cannot be treated as a blind superstition. It is a science coming from an immemorable antiquity and it has stood the test of time. This principle can be extended to most of the so-called religious superstitions. It is generally believed, for example, that the rivers in India are in full swing once in twelve years and that bathing in them during those occasions is sacred. This cannot be lightly brushed aside though we may not attach any religious meaning to the custom. The waters in the rivers are vested with some properties that purify the physiological system; and these properties are more manifest once in twelve years. A scientific investigation of this phenomenon will convince any one of the value of such practices. It is no use condemning them before investigating. Astrology at least is on a sounder and scientific footing when compared with some of the so-called superstitions. Astrology has its basis in certain scientific principles, and these principles can stand the test of scrutiny.

The scientific procedure can be either deductive or inductive. In the former case we start with a set of axioms and postulates which are said to be self—evident. But as Riemann and others did, such axioms can be laid low by more intensive observations and experiments. Besides the deductive procedure science can be based on a definite inductive reasoning. This is an argument from particular facts and observations to general principles or laws. From the observed causal connections we arrive at certain general laws expressive of these connections. These general laws are in the beginning of the enquiry mere hypotheses, and they set the whole enquiry into motion. In astrology too, we have certain hypotheses. The first one refers to the attribution of the planets to the various houses of the zodiac and the second refers to the karakatvas given to each planet. These hypotheses are the two powerful intuitions of the ancient astrologers. By intuition is meant the keen eye which can be translated as "the observed habit, the alert mind, the appetised intelligence, the inquisitive spirit, which notices whatever is unusual" (J.A. Thomson). Robert Mayer arrived at the theory of energy in a purely intuitive

manner when he was in Java in the summer of 1840. This intuition presupposes a laborious toil in the collection of the data or facts. As A.E. Taylor tells us, this means the "experiences which we cannot altogether fashion as we please to suit our own convenience, or our own sense of what is fitting or desirable, but have largely to accept as they come to us". The facts are to be observed carefully and precisely. The facts in the present case are the horoscopes of the individuals and the lives of those individuals. These are to be correlated carefully and classified. The examination of these horoscopes in the light of the past known lives of the individuals gives rise to certain clues. These clues provide the rules of interpretation.

As in the physical and natural sciences so in astrology too, the arrangement of the data is equally laborious and important. The facts do not immediately give rise to the laws or principles. They have to be classified from different points of view; and as Thomson observes, the object of this arrangement is to discover correlations and uniformities of sequence. The scientist has also to analyse the data and to reduce it to simpler terms. He attempts an understanding of the given fact in the light of a simpler element or fact which is already known to be more fundamental. Thus arranging the combinations of the planets in all possible ways, he must analyse each combination and reduce it to the simpler elements. He has to arrive inductively at the probable consequences of a certain location of a certain planet and then relate it to the consequences of another planet which is also arrived at inductively. From an examination of a series of horoscopes where the planets are posited singly, and keep in mind the events in the lives of these individuals, one can arrive at certain conclusions regarding the nature of the influences exerted by these planets in the given positions. Then extending this inquiry one can determine their results in groups or combinations.

Here one may raise a more fundamental question. Do the planets have any influence on human life? We have only to point out the nature of the system in which we have our being. We live on the earth which is a member of the solar

system. There are many planets in this system and some of these have satellites of their own. This system is conditioned in the sense that each member of this system is influenced by the others, and each influences the others. This is represented in the law of gravitation. It is a mutually determining system and as such it is an organic system. In an organic system each one is necessary to the other. The absence of one upsets the nature of the rest. One member fulfils that function in the system which no other member can fulfil. In such a system the system is not a mere summation of its members. It is not a mere collection of its parts. It is greater than the sum of its parts, for it is an organic system. As such the system has a spirit or nature which is present in each member. The parts, as it has been well said, breathe the spirit of the whole.

The earth is a member of such system. And it is not a mechanical system; and this much is clearly implicit in the gravitational law of mutual attraction and repulsion. It is precisely due to the action and interaction of the members of the system, and due to the working spirit of the system, that we are able to account for the diurnal revolutions, for the change of seasons, for the growth of organic life. If human life was denied by some astronomers on the planet Mars, it is due to the fact that the planet between Mars and Jupiter which maintained the balance of forces was reduced to the status of the asteroids. The place of the earth in the solar system then determines the origins, growth and development of the organic and inorganic existents. Once we grant the influence on the vegetation, we cannot afford to deny the influence on life as such.

This influence of the solar system on the earth and on the things and being living on (in) the earth is one of the causal determinism from within. It is the spirit of the whole system that determines the functioning of the elements thereof. Yet, this is no pure mechanism since the system is not a mere mechanic aggregate of the parts. In a mechanical system there is only the action of the whole with reference to which its parts function. But in an organic system the parts act on one another and are influenced by the

whole. The determinism operating in such a system is one of self-determination. It is this self-determinism that is to be observed in the workings of the system. All these members co-operate with one another in such a way that they enable the spirit of the whole, symbolised by the Sun, to carry the system beyond it. In this carrying beyond lies their completion and fulfilment.

Having arrived at the influence of the solar system on the earth, we can proceed to an examination of the two hypotheses we mentioned. On a close examination it will turn out that these are no hypotheses pure and simple. They are grounded in facts. The zodiac appeared to the earlier observers in the forms of the beings with whom they were acquainted on the earth. And for convenience they divided the zodiac into twelve signs after the ram, bull, couple, cancer, lion, virgin, balance, scorpion, and so on. As Mr. Hector MacPherson observes, the position of the Sun at the summer solstice was in the Leo group of stars, and this gave to Leo or Simha and its chief star a certain primacy. The older Latin name for this was Rex; Ptolemy called it Basilikus, and the Arabs named it Malikiyy; the cuneiform inscriptions refer to it as the star of the king. As Maunder observes, "It is its place, however, and not its brilliance which has gained for Regulus this distinction, for almost all the first magnitude stars are its superiors in brilliance". The common attributes of "Simha" or the lion also led the ancients to refer this house of the zodiac to the Sun. There is another and more important point in this connection. The Kali Yuga was reported to have begun when the Sapta Rishis (The Great Bear) was in Makha or Regulus, the most prominent star of the Leo group. This historic fact was linked up with the Sun's lordship over Simha. Moreover, the Sun is taking us all away to an imaginary point in the constellation Herculus; and from Herculus this Simha appears to be midheaven. These factors which are in themselves sound led to assigning Simha as the house of the Sun.

Astronomically the Moon is different from the Sun and also from the planets. But from the standpoint of the beings

on the earth the Moon is on par with the Sun in that the Moon gives us light by night. Though it is only the reflected light, yet it is a light with which the earth is closely connected; and as such the Moon was allotted Karkataka the sign immediately preceding Simha.

Then there remain ten houses of the zodiac and five known and observed planets. Their distances from the Sun vary. The nearest to the Sun is Mercury or Budha who is therefore given lordship over the houses very near the sign of the Sun. Thus Mithuna and Kanya came to be the houses of Budha. Next in order of distance come Venus or Sukra who is given the next two houses of Vrishabha and Thula. In this manner Kuja or Mars was allotted Mesha and Vrischika, Guru or Jupiter was given Meena and Dhanus and Shani or Saturn was assigned Kumbha and Makara. Thus there is an important rationale in allotting the houses of the zodiac to the various planets. Each planet gets two houses. One is a positive sign and the other is a negative one. The astrologers of the past did not worry much about the undiscovered or unknown or distant planets for a variety of reasons. One important reason might be that the greatness of the distance from the earth removes any perceptible influence on the lives of the beings living on the earth. However modern western astrologers have been trying to estimate the value of the influence exerted by these distant planets, and such studies are purely inductive. As we have said earlier, even the influence exerted by the other planets and the heavenly bodies were determined in the past through a series of inductive investigations aided by intuition.

In this connection there is a curious factor to which attention may be drawn. The earth does not figure in the horoscopic charts; and the movements of the Sun are not only recorded but are considered to be of vital importance. This is not because the ancients took the earth to be stationary, but because they took the Sun to represent both the Sun and the Earth. Hence if we turn to the 'Karakatvas' of the Sun we find a good deal about our physiological organism represented therein. The brain, the nervous system, the circulatory and the respiratory systems are all said

to be the responsibilities of the Sun. These are in reality the functions fulfilled by the earth as related to the Sun. This cannot be over-emphasized. And the Sun as the centre of the system becomes the life-giver, the Atmakaraka; and he also represents father, public life, the bodily organ of light, life and such other activities that are truly vital to the being of individual.

Next in importance comes the Moon whose influence over the tides and the mind is well-known both as a literary tradition and as a common matter of faith. The Moon as a speck of the earth taken out continues to exert a profound influence on the minds and lives of the individuals. These considerations explain why and how the Moon stands for the mother, lungs, mind, herbs and the like. The part played by the Moon is so great in actual life—apart from astrology—that the astrologers were tempted to consider even the nodes of the Moon under the names of Rahu and Kethu. These nodes in reality represent the positive and negative characteristics arising from the unification of the earth, Sun and Moon. It is this unification that has a certain symbolic meaning which is drawn explicitly under the names of Rahu and Kethu. In a sense then our horoscopes represent to us the influence of the earth on ourselves to as much an extent as the influence of the other planets. One-third of the total influence of the system, if not one half of the total, is taken into account in the horoscope as emanating from the earth and the Moon, and from the Sun as related to these two.

Mars is on one side of the Earth and Venus is on the other. This points out that the influence exerted by these planets on the earth must be immediate and also closer to, similar to, that of the earth on the native. Mars as the outer planet influences the outside, the external relations, attachments and activities; Venus, on the other, being the inner planet influences the inner relations, attachments and activities. Venus thus has an influence on the mental plane, with reference to the desires, passions and tastes of the individual. Venus governs love and the completion of the individual as a domestic entity. Mars makes him a social being. He regulates the relations with brothers and sisters,

the dealings with other more external relations. An extension of this principle brings forth private property, lands and houses. On the other hand, Venus regulates the purely personal property, tastes and the like.

Moreover, the appearance of Mars as fiery and red-hot planet has given rise to the conception of Mars being the planet of war. Venus as the brightest amongst planets has given forth the idea of Venus as the planet of love and beauty. These deductions might have been originally based on mere appearances; but when they were later confirmed by experimental studies, they were incorporated in their Karakatvas. Venus is close to the orbit of the earth and as such reveals phases similar to the Moon; and it is not for nothing that we find a general similarity in the Karakatvas of Venus and the Moon.

Mercury is another inner planet, nearer to the Sun than Venus; while Jupiter is the outer planet lying beyond Mars. Mercury too exhibits phases like Venus and the Moon, and it passes through the series of changes in a very short time. From this rapidity we gather that it is agile and quick. It exhibits something of the shrewdness and quickness of the mind. And it is a short jump from this to conclude to its influence on business, trade and other such matters.

Jupiter is the largest and most massive planet in our system, though in its apparent brightness it comes next to Venus. One complete revolution of this planet takes 11.86 years, and it is thus an indicator of the year. This fact led to the Jupiterian year being reckoned in certain parts of the country. This planet provides us with a broad rule whereby we can divide time into years. It has a visible reference to time, to the passing away of years. It is not a mere accident that the student in ancient times spent a period of nearly twelve years in the Gurukula. Here is the origin for the Vidyakarakatva of this planet. From education as one of the functions governed by this planet, one can deduce its influence on the intellect, mind and spirit.

Saturn is farther away and is a slow moving planet whence it is designated Manda. This slowness is one of its

dominant characteristics. The native born under the influence of this planet is thus given a certain indolent disposition. Even the yellow light of this planet is dull.

Starting with these primary Karakatvas, the ancients came to attribute other Karakatvas as time passed by. More adequate observations and examinations of the planetary positions in the horoscopes gave rise to further knowledge; and the ancient astrologers through an inductive process began to add new Karakatvas to the original ones. The original Karakatvas are based on the primary observed positions and relations of the planets to one another and to the earth in the solar system. The later ones are derived from an inductive study of the horoscopes. There is thus nothing mystic or imaginary about these Karakatvas. They are all based on the observed facts. The Western astrologers of the present day are doing the same for the other planets, Uranus, Neptune and Pluto. In so doing they are proceeding on the lines followed by the ancients.

When a person ridiculed Newton about his belief in astrology, the great scientist retorted firmly: "I have studied the matter; you have not". This is the genuine scientific attitude and approach. The true scientist alone knows that he cannot pronounce a judgement on a subject about which he is ignorant.

But now a days we have persons who claim to be omniscient scientists, without knowing what it is to be scientific. These persons become charlatans when they pronounce judgements on subjects which they do not know. But they pronounce unscientific judgements to be in the good books of non-scientific politicians and the so-called rationalists.

## Implications of Astrology

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**I**n the second chapter of his *Brihat Samhita* Varahamihira describes the astrologer thus:

तत्र संवत्सरोऽभिजातः प्रियदर्शनो विनीतवेषः सत्यवाग्नुसूयकः समः।

The astrologer should have a noble descent, good looks, modest disposition, truthful nature, absence of malice, and be impartial.

शुचिर्दक्षः प्रगल्भो वाग्मी प्रतिभावान् देशकालवित् सात्त्विको न पर्षदभीरुः  
..... कुशलोऽव्यसनी विबुधार्चनब्रतोपवासनिरतः स्वतन्त्राश्चर्योत्पादितप्रभवः  
..... ग्रहगणितसंहिताहोराग्रन्थार्थवेत्तेति।

He must be pure, capable, bold and eloquent. He must have a ready wit or intuition having a grasp of the details of space and time. He must be satvika, well-trained, and free from vices. He should be engaged in religious worship, observing fasts and penances. He is one gifted with the powers resulting from the marvellous achievements of his scientific knowledge. He must be thoroughly conversant with works that deal with the calculations of the positions of the planets. He should know the Samhita and the science of prediction.

Next Varahamihira demands a knowledge of various aspects and divisions of time and also a knowledge of the

ecliptic (Kshetra). In short, the astrologer must be a sound astronomer and philosopher.

नानाचोद्यप्रश्नभेदोपलब्धिजनितवाक् सारो निकषसन्तापाभिनिवेशैः कनकस्येवाधि-  
कतरमलीकृतस्य शास्त्रस्य वक्ता तन्त्रज्ञो भवति।

The true astrologer is one who can understand the objections and points of difference and meet them with a clear and convincing language. Then he could prove the truth of the science just as one separates pure gold by bringing it under the touchstone, and enables it to retain its pure value.

न त्वस्य कालपुरुषाख्यमहार्णवस्य गच्छेत्कदाचिदनृषिमनसापि पारम्।

Vishnugupta says: It is not possible for a non-sage to reach even mentally the other shore of the great ocean of astrology. Being non-sages we cannot claim any infallible intuitions. But as interested students of astrology we can at best seek to understand the intuitions of the masters. Varahamihira's definition of the astrologer is so strict that many who claim to be astrologers are no astrologers at all. At the same time he does observe that an astrologer is an absolute necessity in a well-governed state:

अप्रदीपा यथारात्रिनादित्यं यथा नभः।  
यथाऽसांवत्सरो राजा भ्रमत्यन्थ इवाध्वनिः॥

As the night does not reveal anything without a lamp and the sky without the Sun, so will the ruler having no astrologer to guide him will have pitfalls like a blind person.

Hence arose the institution of Rajajyotishis. With its disappearance, the world has become aware of the great blunders committed by our rulers who want to come before us as pure rationalists. But we have the advice.

नासांवत्सरिके देशे वस्तव्यं भूतिमिच्छता।  
चक्षुर्भूतो हि यत्रैष .... ॥

If you desire prosperity, avoid living in place where there is no astrologer, for he is the eye as it were:

न तथेच्छति भूपते: पिता जननी वा स्वजनोऽथवा सुहृत्।  
स्वयशोऽभिवृद्धये यथा हितमाप्तः सबलस्य दैववित्॥

No one, even a father, mother, relative, or friend will be so solicitous for the welfare of the ruler and his followers, as a trustworthy astrologer who seeks only the unsullied fame of his science. In other words, our tradition explicitly states that astrology has to be studied and pursued in a spirit of disinterestedness. It is a disinterested endeavour.

The astrological principles were discovered by the ancient sages intuitively and also observationally. The instrument of discovery is called divya-drishti or yoga-drishti. The intuitive cognition carries with it an intrinsic certainty and conviction. Spinoza, we may recall considered *scientia intuitiva* to be the highest form of cognition. At a certain level of spiritual attainment, says Patanjali, the yogi can have a direct communion with the different heavenly bodies.

Here is the real centre of being for Indian astrology. The Indian tradition demands that a good astrologer must be a true philosopher, a moralist, and a yogi. He must have a profound religious consciousness. In short, he must be a sage, a seer. He would explain why in course of time with the loss of the high standards set for this branch of knowledge, it fell into ignominy.

Great mathematicians and astronomers like Garga, Parashara, Bhrgu and Varahamihira pursued the study of astrology with a view to the advancement of knowledge; and they were seers. In this exploration they discovered the utilitarianism that offers an insight into the womb of the future. To succeed in achieving foresight and wisdom, these enable him to grasp the influences at work at a given time and to understand the nature of the environment and the circumstances. Most of us do not have this foresight. We may remember Sri Shankara's saying "*pasu adibhis cha viseshat*". In so far as human behaviour is concerned, man is not different from the animals. The animal has neither an insight nor a foresight. Man may be slightly

better. But the vast majority is always in need of guidance and help. It is here that astrology aids the individual by offering him the equivalent of foresight.

The basis of astrology is in astronomy and mathematics. The data with which and at which it operates are open and positive. There is nothing occult or secretive here. As it is practised, the normal astrologer does not enquire into the **why**; but he seeks to explain the causal process in terms of the **how**. It has been fashionable to cry down astrology as a superstition and our so-called enlightened persons call it unscientific. But science has not been able to destroy it because it is not an unscientific subject of study.

As Sri Aurobindo put it, "It is not indeed the habit of educated Indians to profess explicitly their belief in it, they feel shy of that as a rule, but it is largely consulted by numbers of them, as also by many Europeans. This is an anomalous position which ought to be corrected. Either astrology is a true science and should be investigated, proved, improved where defective and generally rehabilitated in opinion, or else it is a pseudo-science and should be investigated and disproved so as to cut the ground away finally from all secret belief or open credulity".

That is fair. That is scientific. But the scientist, who knows that he can pronounce a judgement on anything only after the studies and examines it thoroughly, does not bestow any attention to study and examine astrology.

So far astrology has not been scientifically disproved. No rational arguments have been advanced for treating it as a pseudo-science. A certain intellectual atmosphere at a given period turns men's minds against it as a superstition. Some attack it because they happen to know that the astrologers within their knowledge are charlatans. But charlatanism is not the monopoly of astrology alone. Don't we have quacks in medicine, or even in the teaching profession? The quacks so pervaded the medical field once that the enlightened agreed with Moliere that medicine is a gross pseudo-science an elaborate humbug. But that view did not invalidate the underlying truth of the science of medicine.

The survival of a science depends on its intrinsic merits which usually come to the limelight in a paradoxical way. The Charlatans and the ill-informed critics enable it to overcome them.

The plenary influences are said to determine the entire course of human life. Here the important factor is time, the moment of birth or the moment when one undertakes an activity. What is the influence of time on man? How can the pattern of planetary positions at the moment of birth influence the future life of the individual? This is the basic question raised by astrology. The mutual positions of the Sun and the planets with regard to the earth and each other are taken to be the effective indications of the future course of physical and psychical events. The new time conditions emerging later are related to the moment of birth in finding out the future course of events. This question cannot be brushed aside on purely a *priori* grounds because past experience resulted in the formulation of rules and theories of astrology. In the physical facts; but in the psycho-physical field, the same logic compels us to accept that there are astrological facts. Acceptance of a different set of facts based on the experiences of isolated individuals had led to the establishing of the Society for Psychical Research.

We are today in need of a Society for Astrological Research where again we have to pool together the experiences of isolated individuals. At the same time there is an urgent need for the standard edition of the classics enunciated. These classics will reveal the rules, principles and theories with which one has to work so that he does not fall a prey to unenquiring prejudice. At the same time we have to collect the evidence in order to examine empirically the truth that astrology claims. Here a body of disinterested workers is needed. We need prediction in all its details along with the rules on which it is based; and each event has to be compared with each detail of the prediction.

Astrology is called Hora-sastra, the science of time. It is Jyotisha, that which reveals light. The God of time is Maha-kala, one of whose famous manifestations is Jyotirlinga. Everything we see around us is conditioned by time. In

astrology we deal with time which radiates from the Sun. We live in a world of vibrating energies which provide the means of creating, sustaining, and destroying life. The planetary rays, says astrology, are the unseen vibrations that affect the physical processes. These energies have their great centre and source in the Sun. The ancient seers discovered the nature of these energies and handed them down to posterity. They knew that energy generated by sidereal activity is the first manifestation of time. The Sun, Moon and planets being the signatures of time, their movements enable us to grasp the creative and destructive forces implicit at any given moment.

As Jung observed : "Whatever is born or done at this moment of time has the qualities of this moment of time". This leads us to enquire into the nature of muhurta. But more of that later.

Sometimes the attack arises from the fact that many predictions a person received did not come true. So do the medical practitioners fail to heal diseases many a time; and yet medicine is not a pseudo-science. The falsity of a prediction does not imply the falsity of the science on which it is allegedly based. But it implies that the defect is with the mind and experience of the individual who predicts.

A more potent attack comes from those who hold to a so-called rational theory of the universe. They believe that the planets cannot have any influence at human life. But consider the facts. Medical science has debated for some time on the probable influence or otherwise of herbs and metals on the human body. The method of trial and error came to the rescue of the physician. The argument about the rational theory of the universe is *a priori*. The solar system we may argue, is closely linked together. It is more or less a closed system which occasionally admits into itself elements from outside. In a closely linked system, we have to admit there are mutual influences of the planets on each other. The beings of a particular planet are bound to be influenced by the influences from the other planets in the same system. According to astrology these influences affect

the body and also the psychic being of the individual. Now the materialist, who claims to be the true rationalist, takes the mind to be a product of matter; and then the various stages in the development of the mind are determined by matter. In such a case there is nothing irrational when we speak of the planetary influences on the minds and bodies of organisms.

Mind and matter, the rationalists of another sort too admit, have been influencing each other. Hence Sri Aurobindo observes in his criticism of the rationalist view : "here too, given a universal mind and matter so acting upon individual matter and mind, the movements of the planetary system may be one or even the first modus of their activities, and the assertions of astrology become at least primarily credible". We presume on logical and metaphysical grounds that man is organically related to everything in the universe. It is a kind of bio-physics with a spiritual nexus that can study man; and astrology offers such an avenue.

The ancients considered Jyotisha to be one of the Vedangas. It is true that the Jyotisha which is a Vedanga refers to astronomy primarily. But the astronomical studies were directed even in the past for predictive and utilitarian purposes. The change of seasons had to be ascertained for purposes of sacrifices. More than that the ancients had to know when they could initiate a ritual so that it can be successfully carried out. The constellations were observed and examined; and each constellation was interpreted in the light of its presiding deity (adhidevata). Out of this arose the various Shantikarmas, propitiatory rites. It is therefore not possible to brush aside the Vedanga Jyotisha as if it referred only to astronomy.

Astrology is a serious discipline which not only seeks to understand human nature, but which endeavours to know something about the value and destiny of the individual. It is the meeting point of the physical, mental, and natural sciences. Like every other science, it has its own basic concepts and categories.

Astrology is the most ancient science which seeks to comprehend the operation of the subtle and mysterious forces at work in the universe. It does not recognise the validity of the schism between intellect and intuition which is so fashionable in academic circle since Bergson. It is not based on any set of hypothetical principles or assumptions that characterise most activities in the so-called enlightened sciences of the day. Our classic texts in astrology provide principles which can guide us in our understanding; and these principles have to be substantiated with reference to the actual horoscopes.

Kraft published his *Astro-physiologie* in 1928. There he offers a list of 72 persons who were born at about the same time. All these died at the same age and in a similar way. This cannot be dismissed as mere coincidence.

Symours examined the charts of more than a hundred centenarians; and he found that many had Aries or Leo rising, that the 8th house was not generally tenanted, and the Sun and the Moon had only the benefic-aspects of Jupiter and Venus.

Rufert Gleadow made a systematic study of the horoscopes of 6960 eminent personalities. Of the 550 poets, only a bare 39 had the Sun in Aries, though it is the sign of exaltation for the Sun. Many had the Sun in Pisces. Of 891 politicians a large number has the Sun in Aries and Libra, followed by Aquarius as a close second. Of 534 historians, 63 had the Sun in Capricorn. Many novelists had the Sun in Aquarius, while the mathematicians had it in Pisces. The Aquarian period is not congenial to the mathematicians. The learned professions seem to be partial to Capricorn.

Donald A. Bradley published an important work called *Profession and Birthdate*. It is a statistical analysis of the planetary positions found in the charts of 2492 eminent clergymen. He has shown beyond doubt that the positions of the Sun, the Moon, and the planets at the moment of birth have an important bearing on the personality of the individual and on his future.

These studies have been undertaken by individuals unaided by any academic or governmental institution. Such a labour of love is almost unparalleled even in our universities. Here we have rich data substantiating some of the principles discovered in the past. The data also reveals the necessity of interpreting afresh the ancient concepts and categories. Such an interpretation readjusts and reorients the science to the changing situations and circumstances of the present age. This was done in the past many a time; and it is time the astrologers co-ordinated their findings again today.

In our search for an empirical justification let us look at the cases of twins born with a slight difference in time. There are also cases of persons born on the same day. We do find a remarkable parallelism in the lives of these. From Detroit we hear of two girls born on September 22, 1920, at two different places and at an interval of two hours. They had the same names, similar appearance, and common skill at playing the piano and swimming. Emerson was born at 1-18 p.m. at Boston, and Lytton at 8.00 a.m. in London on the same day. They were moulded by their mothers. Both entered the field of literature. Emerson had Mercury in the 10th in his own sign, with Jupiter in the ascendant. Lytton had Venus in the 10th, with the Moon in the ascendant. This difference led to a major difference in their outlooks and activities. Emerson developed philosophically and he moulded the future of American literature. Lytton dabbled only in literature and looked to the man in the street for his audience. Emerson became a preacher in 1829, while Lytton came to light in 1828. The former lost his wife in 1837, while the latter got separated from his wife in 1831. Emerson's health started failing in 1872 and he died ten years later. Lytton died in 1873. The similarities emphasise the importance attached to the position of the Moon, the *Janma rasi*.

Differences result from different times which give rise to different lagnas ascending at birth. Abraham Lincoln and Charles Darwin were born on the same day. We have here again pronounced similarities and differences.

The planetary configuration at the moment of birth is indicative of the karma accumulated in the past birth or births; and it also reveals the pattern determined by the past. It is only the pattern, not the details; only the tendency of manifestation. This karma accumulated because of what the individual intended and did, not because of an external fate or destiny. Such a concept of karma does contribute to a careful planning of one's life when the potentiality of the moment of birth is astrologically interpreted and understood.

One of the curious manifestations of Karma is to be found in a certain similarity appearing in a number of horoscopes that share the same heredity to some extent. When you consider the horoscopes of all the members of a given family, you will find a remarkable similarity. The astrological factors get repeated, thus emphasising the part played by heredity. I give just one instance of an individual to show how this appears. For purposes of illustration I refer to the positions of the luminaries and of the ascendants. This individual was born when Pisces 28th degree was rising while the Sun 8° and the Moon 20° were in Capricorn. His father has Scorpio rising, the 9th house or house of father from his Lagna; and the Moon was in Cancer 25°, the 5th from his Lagna and the 7th from his Moon—the houses indicative of children/mind and partners respectively. His mother has Cancer rising, the sign occupied by the father's Moon. A sister had Scorpio rising, the same as the father's ascendant. His wife has again Scorpio 29° as the ascendant, and so is a daughter who shows also the Moon at 28° Scorpio. Two of his sons show the Sun and the Moon placed in his ascendant. One of his daughters had the Moon at 28° of Sagittarius, the ruler of both Sagittarius and Pisces being the same Jupiter. Another son has his ascendant in Virgo, the 7th from his own Lagna; and here the Moon appears in Cancer, a sign which appears to be pronounced in many charts of the same family. One of his daughters has Cancer as the Lagna. Another daughter has the Lagna in Sagittarius, the owner being that of her own Lagna; and her Moon is in Taurus, the 5th from that of his own Moon. Still another daughter has her own Lagna, with the Moon again in Tau-

rus. One of his brothers has Sagittarius rising with the Moon in Pisces; another brother has Virgo rising with the Moon in Scorpio; and a sister has Taurus rising.

Here are a set of facts involving the 1st, 5th, 7th and 9th houses from the individual's ascendant; the 5th, 7th, 9th, and 11th houses from his Moon; and the lord of his ascendant. These facts cannot be lightly dismissed as mere accidents. They show a pattern of interrelationships. Possibly they imply a collective karma which is what we seek to interpret in the national charts of the countries. This explains why good astrologers insist on examining all the horoscopes of a family before they predict something about a given map. It is technically called *samvada*.

Sripati in his great work *Sripati Paddhati* observes: "Since the fruit of the past karma, which is of many forms, is being experienced momentarily and in various ways by large numbers of human beings, the same has to be ascertained through the dasas and bhuktis the native has to undergo". The horoscope does reveal the consequences of the past actions. It is in man's power to know the evil he may do and put an end to it before it takes root.

It is better to take note of the statement in *Jataka Chandrika* "Those who know astrology can only indicate what will happen. Only the creator can say with certainty what will actually happen." In other words, astrology does not imply any fatalism or rigid determinism. It is only a science that indicates the tendencies. It indicates, but does not ordain. When we know that such and such a thing is likely to happen, with a little effort and preparation we can modify it, alter it, or channel it properly. It is likely that an incident like death may not be amenable to such a transformation.

In such cases astrology offers two ways of approach. On the one hand one may fortify himself and prepare for the eventuality. On the other hand, such a contingency can be avoided, say our texts, if one takes to renunciation, *samnyasa*. Thus if a chart is to be examined properly, for an individual we need also the chart erected for the time of his

upanayana; and if this be a woman, we insist also upon looking at the chart erected for the time when she has her first menstrual course. The same holds good of the moment of samnyasa.

The acceptance of astrology does not imply the acceptance of complete determinism. The Indian concept of karma leaves enough room for determination by the human will and endeavour. We hold to the synthesis of purushakara with daivakara. Karma is the determination by one's own past action; and it can be negated by a new will and action. The strongest karma known as prarabdha is, however, imprerative. But when one renounces, has entered a spiritual life, this prarabdha becomes ineffectlve. To illustrate from astrology, a convict, a soldier, an artist and a millionaire may show in their charts the same aspect between two planets operating; but the results of this aspect will not be indentical because the astrological context in which it appears is different in each case. This is analogous to the social station of the individual and the duties that flow therefrom.

Some do indeed argue that our nativities have "come to us without our inviting them". Such a view sets both reason and justice aside. It implies that the Universe is indifferent to those ideals and values to which we seek to conform. There is a certain uniformity in the Universe which led even Haldane to speak of "a very high degree of accuracy in the prediction both of physical and social happenings".

In his *Analysis of Matter* Bertrand Russel argues that "a correlation which has been found true in a number of cases, and has never been found false, has at least a certain assignable degree of probability of being always true". If there is a "degree of probability", what we have is not a mere "correlation" but a causal relation. Such a relation denies the reality of chance or accident. This is a rigorous relation which admits of no exceptions. Some of our scientists have been trying to extend this concept even to the sphere of human life. This has led them to dismiss the freedom of the human will as unintelligible. But Rutherford saw that "atoms at times disintegrate them-

selves spontaneously and at times behave in a different way". Bohr found that "the electron of the atom does not travel uniformly in continuous stream but by jumps".

The law of uniformity seems to disappear from the Universe. The scientist appears to return to earlier concepts and theories, while at the same time he holds to "determinism of a statistical kind". But as Russel puts it, statistics "differ from other laws only in being about groups, not about individuals". In other words the scientist cannot extend to the spehre of the individual his concept of statistical determinism. The doctrine of karma presupposed by astrology rejects this determinism.

As Dr. A.J. Pearce puts it : "So far from a belief in astrology leading to fatality, it is the neglect of astrology that tends to fatality, for the laws of nature go on working until the catastrophe arrives which might have been foreseen, and its effects mitigated, has the warnings of the heavens been attended to by statesmen and philosophers".

If an astrologer fails, it would mean that his method of approach is largely empirical or that the rules and theories are defective. The empirical stage is a necessary state in the development of any science. In its march, every science accumulates many hasty and faulty generalizations, incorrect theories, and imperfect rules, which it begins to give up only gradually. This process is necessary in modern times because of many complex and complicating factors that have cropped up.

In this situation we should not forget one basic fact. The chief business of the astrologer is to analyse, understand and explain the media through which the horoscopic forces are likely to be expressed. These forces cannot be escaped, but they can be channeled. Usually we find persons going to the astrologer seeking advice on a variety of subjects that do not fall within the sphere of his study. Here the normal astrologer oversteps the limits of his science, and the resulting so-called predictions may go wrong. The blame then does not lie at the door of astrology, but at that of the astrologer who speaks of non-astrological facts in the name

of astrology. Actually what astrology can do is to enable us to face our problems in an understanding spirit. We get to know what is likely to come our way, and thereby we can adjust ourselves to the situation. It is a form of foresight. And if a trial is ahead of us, we will be able to face it bravely. This in itself converts the trial into a blessing. But unfortunately our politicians and others have been paying a deaf ear to the warnings given by astrology.

As early as 1937 The Astrological Magazine warned the great powers of the possibility of Italy, Germany and Japan "breaking with impunity the public law of the world". The July 1943 number of the same Magazine predicted the tragedy of Mussolini placing it between October 1944 and July 1945. The September 1943 number of the same journal placed the end of Hitler between 1944 October and 1945 July. The April 1947 number of the same predicted the "assassination... of a respected mass leader of this country". We mourned and continue to mourn the tragedy that befell Gandhiji on January 30, 1948. Turning to a still earlier period we find that the March 1914 number predicting the outbreak of the World War in August and September of 1914 as a result of "two deaths among the European royalties," one of them being "from violence and treachery". Similar accurate predictions were made about the Chinese aggression, about the danger from Pakistan, and even about our last general elections. There was the writing on the wall.

Let us look at a few charges levelled against astrology by the thinking and the unthinking alike. We are at times told that the personal factor is involved in prognostication. This may not apply to the good astrologers. But it has an element of truth, and all the sciences have a share of it. We know that Heisenberg showed that the "investigator does affect the investigation and that there is no getting away from this fact". Even in normal life we do observe a physician consulting a fellow-professional in the case of an ailment of a member of his own family. It only shows how extremely difficult it is to interpret the map of the heavens. It is this difficulty that Varahamihira sought to overcome

when he laid down rigorous qualifications for an astrologer; and this was overcome by the fact that the founders of this science in ancient India were the sages.

The disrepute to which this science has fallen is due to a variety of factors which the subject itself does not entail. Every now and then we find some newspapers and magazines—the professed policy of some of these is highly anti-astrological—sparing a column entitled "How is this week for you?" or "How is this month for you" or "What the stars say". Such columns indulge in pious platitudes and vague generalizations, which are unscientific. They classify all human beings into twelve groups alone, while astrology tells you that the chart of any individual is entirely different from that of any other.

Another factor emerges from the keenness of the Indian astrologer to incorporate the extra-Saturnine planets; and this leads him to great pitfalls. This is so because these outermost planets have a bearing probably on the physical conditions. Some times they do appear to affect national and international activities. But their influence on individual lives has not yet been proved beyond a shadow of doubt. These planets do not bring anything new that is not covered by the older planets.

Next, we find some busy with the Sayana or tropical zodiac. There may be nothing wrong with it. But astrologers like Cyril Fagan and Donald A. Bradley have shown conclusively why the western tropical zodiac has to be rejected in favour of the Indian sidereal (Nirayana) zodiac. The chief trouble with these is that they seek to apply the principles of the Nirayana zodiac to the Sayana zodiac. Again a fruitful ground for error.

The phenomenon of the precession of the equinoxes makes the first point of the zodiac a shifting one. Our tradition accepted the constellational zodiac. That part of the zodiac covered by Aswini, Bharani and the first quarter of Krittika make up our Aries, whose owner is Mars. The zodiacal sign is formed by the constellations. The western astrologers have been busy with the moving zodiac; and

their Aries includes the last 22 or 23 degrees of our Pisces. Then where we treat the owner of a sign to be Jupiter, they would lend to assign it to Mars. Here is a source of confusion which paves the way for other confusions. While some of the westerners are returning to the Indian concept of the zodiac, some of our countrymen are playing with the western zodiac. No wonder their predictions go doubly wrong.

Then again we have astrologers who follow different values of ayanamsa. Leaving the astrological implication aside, I may draw your attention to the rich confusion that is prevailing. A few years back our astronomer-astrologers quarrelled bitterly as to the identity of Kshaya-masa. It wavered from one month to another. Moreover, in certain parts of the country Makara-Samkramana or Uttarayana is being observed on 11th or 12th of January. Here again the impact on the casting of a horoscope and the timing of the events would give rise to serious discrepancies. Then the blame is put on astrology and not on the arbitrary or faulty value of ayanamsa accepted by the blooming astrologers.

Another source of trouble arises from a queer mixture of methods. Jaimini's system of prediction is different from that of Parasara. Some combine the two; and where they err is in applying the principles of Parasara in the method of Jaimini. There are others who employ the Nakshatra system.

## **Technical Terms**

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**T**here are some technical terms of astronomy which are of value in astrology. A brief explanation of this is necessary.

**Tithi :** It is the distance from the Sun to the Moon divided by twelve. The product plus one gives the date of the lunar month counted from the first day of the bright half of the lunar month.

**Nakshatra :** There are 27 nakshatras or constellations. These are distributed among the twelve signs from Mesha (Aries) onwards. Each Nakshatra has four quarters. Each sign has nine quarters. Mesha (Aries) starts with the first quarter of Ashvini and the last quarter of Ashlesha ends in Karka (Cancer). The first quarter of Magha is at the beginning of Simha (Leo) and the last quarter of Jyeshtha ends with Vrischika (Scorpio). Dhanush (Sagittarius) begins with the first quarter of Mula and the last quarter of Revati ends with Mina (Pisces). Each Nakshatra has a uniform span of  $13^{\circ} 20'$ . Thus each quarter has  $3^{\circ} 20'$ .

**Yoga :** There are 27 yogas. These are: Vishkambha, Priti, Ayushman, Saubhagya, Shobhana, Atiganda, Sukarma, Dhriti, Shila, Ganda, Vridhi, Dhruva, Vyaghata, Harshana, Vajra, Siddhi, Vyatipata, Variyan, Parigha, Shiva, Siddha, Sadhya, Shubha, Shukla, Brahma, Indra, and Valdhriti. Add the nirayana longitudes of the Sun and the Moon. Divide the sum by  $13^{\circ} 20'$ . The product plus one

gives the yoga counted from Vishkambha.

**Karana :** Note the distance of the Moon from the Sun, and divide it by six degrees. In each tithi there are two Karanas.

**Zodiac :** It is a band in heavens extending to nine degrees on each side of the ecliptic. This is called Bhachakra. It contains all the twelve signs. It revolves on its axis once a day. The planets and the Moon move within this belt.

**Ecliptic :** It is the path of the Sun. It passes through the centre of the zodiac. It is a great circle cutting the celestial equator at an angle of  $23\frac{1}{2}^{\circ}$ . This angle varies from  $21^{\circ} 59'$  to  $24^{\circ} 36'$ .

**Axis :** It is the diameter about which it rotates from west to east. The poles of the earth are the points where the axis of the earth meets its surface.

### **Yoga and Karana**

For predictive purpose most people ignore the importance of Yoga and Karana. The sum of the longitudes of the Sun and the Moon (in minutes) divided by 800 gives a quotient which indicates the number of the expired Yoga. There are twenty seven Yogas.

*Jataka Parijata* (9.97-100) gives a brief account of the results of the Yogas under which one is born. We here summarise the text. (1) *Vishkambha* - conquers foes, possesses wealth and cattle. (2) *Priti* - controlled by the will of the wives of others. (3) *Ayushman* - has long life and good health. (4) *Saubhagya* - happy. (5) *Shobhana* - Voluptuous. (6) *Atiganda* - homicidal, murderous tendency. (7) *Sukarma* - Virtuous. (8) *Dhriti* - takes away the woman and wealth of another (9) *Shula* - angry and quarrelsome. (10) *Ganda* - addicted to evil acts. (11) *Vridddhi* - discourses wisely. (12) *Dhruva* - wealthy. (13) *Vyaghata* - ferocious. (14) *Harshana* - wise and famous. (15) *Vajra* - wealthy and lustful. (16) *Siddhi* - protects all and controls them. (17) *Vyatipata* - deceitful (18) *Variyan* - lustful or has sinful

desires. (19) *Parigha* - inimical, wealthy. (20) *Shiva* well-versed in Shastras, wealthy, calm, and loved by the rulers. (21) *Siddha* - Virtuous and performs sacrifices. (22) *Sadhyā* Righteous. (23) *Shubha* - beautiful, wealthy, passionate, and phlegmatic. (24) *Shukla* - Virtuous, orator, irritable, angry, fickle-minded and scholar. (25) *Brahma* - great sense of honour and self-respect, hidden wealth, liberal and capable of sound judgment. (26) *Indra* - beneficent, comprehensive intellect, wealthy. (27) *Vaidhriti* - cunning, abuses others, powerful, liberal and wealthy.

A careful analysis of these results will show which Yogas are benefic. This will help proper fixing up of auspicious *Muhurtas*.

The *Panchanga* (Indian Calender) is so named because it has five (*pancha*) vital limbs (*anga*). These are the lunar days (*tithi*), the weekdays (*vara*), the constellation (*Nakshatra*), the Sun-Moon nexus giving rise to *Yoga* and *Karana*.

*Karana* is half of a lunar day. The distance between the Sun and the Moon is divided by six. The first seven *Karanas* are beneficial, while the next five are not good. As Dr. Raman explains : "The first seven come by rotation eight times in a lunar month, commencing with the second half of the first lunar day. The last four ... occur in order with the second half of the 29th lunar day" (*Muhurta*, p. 13).

*Vaidyanatha* (9.100-103) gives a brief account of the results of the *Karanas* under which one is born. We summarise these. (1) *Bava* - engages in juvenile activities, valiant. (2) *Balava* - modestly dressed, respected by the rulers. (3) *Kaulava* - has horses and elephants, engaged in handsome activities. (4) *Taitila* - Virtuous, speaks softly and impressively. (5) *Guraja* - Powerful, has no foes. (6) *Vajra* - skilled speaker, loses himself in the company of prostitutes. (7) *Vishti* - opposed to everyone, given to sinful deeds, censured by the public, self-reliant, honoured by his followers. (8) *Shakuna* - astrologer or astronomer (*Kalajnah*) - enjoys steady prosperity. (9) *Chatushpada* - faces many misfortunes, acquainted with many activities, gentle,

intelligent, famous and wealthy. (10) *Nagava* - dignified, rich, strong, and boastful. (11) *Kinstughna* - works for others, fickle mind, and fond of humour.

The Karanas should always be taken into consideration either for an indepth study of the nature of the native or for fixing up a *Muhurta*.

### **Muhurta**

Muhurta plays an important part in human life. It is the auspicious moment when a significant act is to be performed. We require an auspicious lunar day (*tithi*), weekday, constellation, *yoga* and *karana*. We are not to take up any important work at any moment we like. Those who have scant regard for Hindu traditions, beliefs and customs fix their own times; and the results may prove disastrous. Our eighth President was sworn in at 12.16 noon on July 25, 1987. It was a Saturday, a prohibited one. The lunar day was Amavasya (new moon). A worse moment is not possible. The Lagna was Libra 6°4' with Venus, Moon, Sun and Mars in the 10th. The *yoga* was *vajra* and the *karana* was *chatushpada* which is inauspicious being a bad *karana*.

A detailed account of the auspicious times for various acts is to be found in Dr. B.V. Raman's valuable book *Muhurta* (7th ed., 1986). Here we draw the attention of the readers to a few important facts only.

First is the Lagna. In its entirety no Lagna is auspicious. There is a *pushkara kala* for each Lagna and that alone is auspicious. From Aries onwards these times fall at the following degrees approximately: 21° 9', 13° 54', 24° 6', 7° 3', 20° 58', 13° 56', 24° 56', 24° 0', 21° 2', 13° 56', 23° 57' and 6° 48'. The Navamsas fall in Taurus for Taurus, Gemini, Virgo, Libra, Capricorn and Aquarius Lagnas; in Libra for Aries, Leo and Sagittarius; in Virgo for Cancer, Scorpio and Pisces. Only three Navamsas are said to be auspicious and these are ruled by Venus and Mercury alone. Only for Taurus Lagna we get the same Navamsa.

There are twenty-seven yogas starting with *Vishkambha* and ending with *Vaidhriti*. Add the longitude of the Sun to

that of the Moon, and divide it by 800 minutes. The product shows the number of the *yoga* that has elapsed. The 6th (*atiganda*), 9th (*shula*), 10th (*ganda*), 17th (*vyatipata*) and the 27th (*vaidhriti*) are inauspicious.

Karana is half of a lunar day. Of the eleven *karanas* the last five are not auspicious. These are *vishti*, *Shakuna*, *Chatushpada*, *Nagava* and *Kinstughna*.

Of the *tithis* (lunar days) 4, 8, 9, 14 of both the fortnights and Amavasya are inauspicious. The first padas of Ashwini, Magha and Moola, and the last padas of Ashlesha, Jyeshta and Revati are to be avoided.

The first and the last twenty-four minutes of a lunar day and constellation and the first and last two minutes of a sign are to be avoided.

Other factors to be avoided for any auspicious function are (1) Three days from an eclipse; (2) Mrityu and Dagdha yogas; (3) the time when malefics rise in Lagna or aspect it; (4) just before or after sunset; (5) the time of the solar ingress; (6) the ruling constellation being 3, 5 and 7 from that at the time of birth. The Notes on *Prasna Marga* 2.16 to 20 given by Dr. B.V. Raman explain these in detail.

Tuesday and Saturday are not auspicious. Bharani and Krittika are to be avoided.

Mrityu Yogas arise when the weekdays from Sunday to Saturday show the Moon respectively in Magha, Vishakha, Aridra, Moola, Shatabhisha, Rohini, and Poorvashadha. Dagdha Yogas arise when the weekdays from Sunday onwards coincide respectively with the lunar days 12, 11, 5, 2, 6, 8 and 9. There are also Vishaghatis for each Nakshatra. These are known as *tyajyakalas*, the time to be avoided. One-fifteenth part of the duration of a Nakshatra is the prohibited time from the commencement of this ghati. When the duration of a constellation is sixty ghatis, the beginning of *tyajyakala* for the constellations from Ashwini are: 50, 24, 30, 40, 14, 11, 30, 20, 32, 30, 20, 18, 22, 20, 14, 14, 10, 14, 20, 24, 20, 10, 10, 18, 16, 24, 30 ghatis.

This shows how difficult it is to fix a really good Muhurta. This is being set aside by our politicians and by those who want only ministers to inaugurate their work. Let us not ignore the wisdom of the sages.

**Latitude :** The latitude of a place is its distance from the equator. It can be south or north of the equator. It is counted in degrees, minutes and seconds.

**Longitude :** The longitude of a place is the distance east or west from the Greenwich meridian. The Hindus counted it from Ujjain (Now  $75^{\circ} 46' E$  and  $23^{\circ} 11' N$ ). It is counted in degrees, minutes and seconds. Every degree means four minutes of clock.

**Celestial Equator :** The angular distance of a heavenly body from the ecliptic. It is drawn half way between the poles. It is the great circle wherein the earth's equator cuts the celestial sphere.

**Equinox :** Where the ecliptic intersects the celestial equator we get two points on the celestial sphere. When the longitude of the Sun is zero, it is vernal equinox; when  $180^{\circ}$  it is Autumnal equinox.

**Solstice :** When the Sun is on  $90^{\circ}$  it is summer solstice, when  $270^{\circ}$  it is winter solstice. For those in the northern hemisphere the day is largest on the summer solstice day; it is shortest on the winter solstice day.

**Declination :** The angular distance of a heavenly body from the celestial equator. If the celestial body is in the northern hemisphere, it is positive.

**Tropical (sayana) longitude :** It is the arc of the ecliptic intercepted between the first point of Aries and a perpendicular arc to the ecliptic. It is measured from the point of vernal equinox. The equinoctial point always moves backwards at the rate of  $50.3''$  per year. This longitude increases every year.

**Sidereal longitude (nirayana) :** In Indian astronomy the longitude is always measured from the first point of Asvini, the first point of the fixed Mesha (Aries).

**Ayanamsa :** See later

**Astangata (Combustion) :** see later

**Ascendant :** It is the point of intersection of the ecliptic at a given time with the eastern horizon of the place. It is the rising sign in the eastern horizon.

**M.C. :** This is the tenth house from the ascendant. It is the point of intersection of the ecliptic of the given time with the meridian of the place. It is called Medium Coeli, Mid heaven.

**Solar month :** It begins from the day when the Sun enters a sign of the Zodiac.

**Lunar month :** It begins at the end of the dark fortnight (amavasya); and in certain parts of India it begins at the end of the bright fortnight (Purnima).

**Intercalary (adhi or mala) month :** When the Sun does not move from one sign to another between two amavasyas. When the Sun moves into two signs between two amavasyas, it is called *Kshaya masa*.

The lunar months are: Chaitra, Vaishakha, Jyeshtha, Ashadha, Shravana, Bhadrapada, Ashvina, Kartika, Margasira (Agrahayana), Pausha, Magha and Phalguni.

**Sidereal Time :** It is time measured by the diurnal motion of the vernal equinox. It is the hour angle of the first point of Aries from the upper meridian of the place. The duration of the sidereal day in the mean solar time is 23h. 56m. 4.091s.

**Apparent Noon :** The local mean time of the meridian passage of the Sun.

**Right Ascension :** It is "the angular distance on the celestial sphere measured eastward along the celestial equator from the vernal equinox to the hour circle passing through the celestial object".

**Hour Circle :** A great circle on the celestial sphere, passing through the celestial poles.

**Geocentric position :** Observations with reference to the centre of the earth. Those with reference to the centre of the Sun are heliocentric.

**Nodes :** These are the two points on the celestial sphere at which the plane of an orbit of a rotating body, intersects a reference plane". The Moon's northern or ascending node is called *Rahu* (Dragon's head) and the descending node is *Ketu* (Dragon's tail).

**Meridian :** It is a great circle which passes through the zenith and the celestial poles. It agrees with the geographical longitude of a place.

**Aspects :** When the celestial longitudes of two bodies are the same, it is conjunction. When they are  $180^\circ$  apart, it is opposition. When they are  $120^\circ$  or  $240^\circ$  away, it is trine. When the distance is  $90^\circ$  or  $270^\circ$  it is square. When they are  $45^\circ$  or  $315^\circ$  away it is semisquare. Conjunction and opposition cover eight degrees before or after; Trine or square have eight degrees. Semisquare has three degrees, Ascendant and M.C. have five degrees. Sextile ( $60^\circ$  or  $300^\circ$ ) covers six degrees. Sesqui-quadrature ( $135^\circ$ ) and Quincux ( $150^\circ$  or  $330^\circ$ ) have three degrees. There are also Quintile ( $72^\circ$ , or  $288^\circ$ ), Bi-quintile ( $144^\circ$ ), Tredecile ( $108^\circ$ ), Decile ( $36^\circ$ ), and vigintile ( $18^\circ$ ).

**Planets:** Planets between the earth and Sun are internal or inferior planets. These are Budha and Shukra. Those outside the orbit of the earth (Kuja or Mangal or Angaraka, Guru or Brihaspati, Shani, Uranus, Neptune, and Pluto) are external or Superior planets. Sun is a star. Moon is a satellite. These two are treated as planets for the sake of convenience. Rahu and Ketu are Chhaya grahas (Shadowy planets).

**Retrogression :** The planets always move in the same direction round the Sun. But as seen from the earth it is not always in the same forward direction. Sometimes they appear as if moving in the backward direction. The planet is retrograde (Vakri). After some time it becomes direct (Margi).

**Aphelion:** When the planet's orbit is at the greatest distance from the Sun.

**Perihelion:** When the planet's orbit is at the least distance from the Sun.

**Perigee :** When a body in orbit around the earth is at the least distance from the earth. When it is at the greatest distance, it is called apogee.

## Planets and Houses

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**T**here are twelve signs of the zodiac. These are: Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini), Karka or Kataka or Karkataka (Cancer), Simha (Leo), Kanya (Virgo), Tula (Libra), Vrishchika (Scorpio), Dhanush (Sagittarius), Makara (Capricorn), Kumbha (Aquarius), and Mina (Pisces).

The Sun owns Leo and the Moon Cancer. Budha (Mercury) owns Gemini and Virgo, Shukra (Venus) has Taurus and Libra, Kuja (Mars) rules Aries and Scorpio, Guru (Jupiter) has Sagittarius and Pisces, and Shani owns Capricorn and Aquarius. Each sign has a duration of 30 degrees.

The nakshatras are distributed among the twelve signs as under :

**Mesha** : Ashvini, Bharani, Krittika 1

**Vrishabha** : Krittika 2, 3, 4, Rohini, Mrigasira 1, 2,

**Mithuna** : Mrigasira 3, 4, Ardra, Punarvasu 1, 2, 3,

**Karka** : Punarvasu 4, Pushyami, Ashlesha,

**Simha** : Magha, Purva Phalguni, Uttara Pha. 1,

**Kanya** : Uttara Pha. 2, 3, 4, Hasta, Chitra 1, 2,

**Tula** : Chitra 3, 4, Svati, Vishakha 1, 2, 3,

**Vrishchika** : Vishakha 4, Anuradha, Jyeshtha,

**Dhanush** : Mula, Purvashadha, Uttarashadha 1,

**Makara** : Uttarashadha 2, 3, 4, Sravara, Dhanishtha 1, 2,

**Kumbha** : Dhanishtha 3, 4, Shatabhisha, Purvabhadra 1, 2, 3.

**Mina** : Purvabhadra 4, Uttarabhadra, Revati.

The planets have mulatrikona signs and exaltation signs. The debilitation sign is  $180^{\circ}$  away from the exaltation degree.

	<b>Mulatrikona</b>	<b>Exaltation</b>	<b>Debilitation</b>
<b>Sun</b>	Simha 0° to 20°	Mesha 10°	Tula 10°
<b>Moon</b>	Vrishabha 4° to 20°	Vrishabha 3°	Vrishchika 3°
<b>Mars</b>	Aries 00°-12°	Makara 28°	Karka 28°
<b>Mercury</b>	Kanya 16° to 20°	Kanya 15°	Mina 15°
<b>Jupiter</b>	Sagittarius 0° to 10°	Karka 5°	Makara 5°
<b>Venus</b>	Libra 0° to 15°	Mina 27°	Kanya 27°
<b>Saturn</b>	Kumbha 0° to 20°	Tula 20°	Mesha 20°
<b>Rahu</b>		Mithuna 21°	Dhanush 21°
<b>Ketu</b>		Dhanush 6°	Mithuna 6°

**Movable (Chara) Signs** : Mesha, Karka, Tula, Makara.

**Fixed (Sthira) signs** : Vrishabha, Simha, Vrischika, Kumbha.

**Dwivabhava (common) signs**: Mithuna, Kanya, Dhanush, Mina.

**Odd sign**: Mesha, Mithuna, Simha, Tula, Dhanush, Kumbha.

**Even signs**: Varishadha, Karka, Kanya, Vrishchika, Makara, Mina.

**Shirshodaya Signs** (Those rising with the head) : Mithuna, Simha, Kanya, Tula, Vrishchika, and Kumbha. Except Mithuna these are strong in the day time.

**Prishthodaya Signs** (Those rising with back part) : Mesha, Vrishabha, Karka, Dhanush and Makara. These along with Mithuna are strong in the night.

**Ubhayodaya Signs** : Mithuna and Mina.

**Kendras** : 1, 4, 7, and 10 from lagna. These are called quadrants or squares. They are also called Kantaka.

**Konas :** 1, 5 and 9 from lagna. These are called trines.

**Panapharas :** These are succedent houses 2, 5, 8 and 11. They succeed or follow kendras.

**Apoklimas :** These are 3, 6, 9 and 12. They are cadent houses. They come after panapharas.

**Upachayas :** These are houses 3, 6, 10 and 11 from lagna. They are beneficial.

**Apachayas :** 2, 4, 5, 7, 8, 9, and 12

**Extra Saturnine Planets :** These are the planets beyond Shani. These are Uranus, Neptune and Pluto. Uranus owns Kumbha, Neptune rules Mina and Pluto has Vrishchika.

**Rahu and Ketu :** According to some Rahu is exalted in Vrishabha and Ketu in Vrishchika. We hold that Rahu owns Kumbha and is exalted in Mithuna; and that Ketu owns Vrishchika and is exalted in Dhanush.

**Benefics :** Guru, Shukra, waxing Moon (from the eighth day of the bright lunar fortnight (Shukla Paksha), to the seventh day of the dark lunar fortnight, and Mercury not associated with malefics. We are inclined to include Ketu also here. Neptune can be treated as a benefic.

**Malefics :** Sun is an ordinary malefic; and so are the waning Moon (from the eighth day of the lunar dark fortnight to the seventh day of the lunar bright fortnight), and Mercury associated with malefics. The most powerful or cruel malefics are Kuja, Shani, Rahu, Uranus, and Pluto.

**Sexes :** Masculine planets are the Sun, Mars and Jupiter. The feminine planets are Moon and Venus. The rest are either male or female eunuch.

**Fiery Signs :** Mesha, Simha, Dhanush.

**Earthy Signs :** Vrishabha, Kanya, Makara.

**Airy Signs :** Mithuna, Tula, Kumbha.

**Watery Signs :** Karka, Vrishchika, Mina.

**Colours :** Mesha is bloodred, Vrishabha is white, Mithuna - green - colour of a parrot, Karka - white and red, Simha - grey, Kanya - mixed. Tula - blue, Vrischika - golden yellow, Dhanush - Kapila, Makara - white with blue, Kumbha - black and white. Mina - Pure.

**Kala Purusha :** The various parts of the body are distributed among the twelve signs beginning with Mesha. These have to be treated from the birth ascendant also. They are head, face, neck, chest, heart, stomach, lower abdomen, private parts, thighs, joints (and knees), ankles and feet.

**Colours of planets :** Sun - red and blue; Moon - white; Kuja - red and white; Budha - green; Guru - white or yellow ; Shukra - white; Shani - blue or black.

The luminaries and the planets have been given special powers or duties, castes and the like. We tabulate these as under :

	Powers	Duties	Metals	Directions
<b>Sun</b>	Soul	Kshatriya	Copper	East
<b>Moon</b>	Mind	Kshatriya	Precious stones	North-West
<b>Mars</b>	Strength	Commander	Gold	South
<b>Mercury</b>	Speech	Prince	Bronze	North
<b>Jupiter</b>	Knowledge	Minister	Silver	North-East
<b>Venus</b>	Love	Minister	Pearls	South-East
<b>Shani</b>	Sorrow	Servant	Lead	West
<b>Rahu</b>				South-West

**Elements:** Kuja - fire; Budha - Earth; Guru - Akash; Moon and Shukra - water ; Shani - Vayu (wind).

**Castes:** Brahmanas - Guru and Shukra; Sun and Mars - Kshatriyas; Vaisya - Moon ; Shudra - Budha; Shani - other castes; Rahu - Mlechha (all Westerners).

**Trigunas:** Sattva - Ravi, Chandra, Guru.

**Rajas** - Budha, Shukra.

**Tamas** - Kuja, Shani.

**Bile** (Pitta) - Sun, Kaja, Budha.

**Phlegm** (Sleshma) - Moon, Budha, Guru, Shukra.

**Wind** (Vata) - Moon, Budha, Shukra, Shani.

**Anatomical parts** : Shani - nerves or snayu; Sun-bones; Moon-blood; Budha - skin; Shukra- sperm; Kuja - dhatu.

Actually Budha rules the nervous system, while Shani controls skin.

**Dwelling Places** : Sun - religious places; Moon - bathrooms; Kuja-kitchen; Budha - playgrounds; Guru - room with iron safe ; Shukra - bedroom; Shani - floor.

**Aspects** : All planets aspect the seventh from where they are posited. In addition Kuja, Guru and Shani have special aspects. Kuja aspects 4 and 8 from his natal position. Guru aspects 5 and 9, Shani aspects 3 and 10. Actually all planets aspect 3, 4, 5, 7, 8, 9, 10 and 11 from where they are posited.

The aspect on 3 and 10 is a quarter; on 5 and 9 it is half; on 4 and 8 it is three quarters ; and on the seventh it is full. Rahus aspects on 5, 7, 9 and 12 is full; at 2 and 10 it is half; and on 3 and 6 it is a quarter. Shani has a shadowy aspect on 2 and 12, while Guru has it on 3 and 11.

**Tastes** : Sun - hot, Moon - salt, Kuja- sour, Budha mixed tastes, Guru - sweet, Shukra - acid, Shani - Kashaya.

**Mutual Relationships (friends etc.) of planets** : Note the mulatrikona of a planet. Planets 2, 12, 5, 9, 4 and 8 signs from that sign are friends of that planet. But such a planet must own two houses. If it owns only one sign, it is neutral (sama). The exceptions are the Sun and the Moon, because they own only one sign each. If houses 2, 12, 5, 9 4 and 8 are not owned by any, such a planet is its enemy. Exceptions also involve signs of exaltation. We tabulate thus :

	<b>Friends</b>	<b>Neutrals</b>	<b>Enemies</b>
<b>Sun</b>	Chandra, Kuja, Guru	Budha	Shani, Shukra
<b>Moon</b>	Ravi, Budha	Kuja, Guru, Shukra, Shani	none
<b>Kuja</b>	Ravi, Chandra, Guru	Shukra, Shani	Budha
<b>Budha</b>	Ravi, Shukra	Kuja, Guru, Shani	Chandra
<b>Guru</b>	Ravi, Chandra, Kuja	Shani	Budha, Shukra
<b>Shukra</b>	Budha, Shani	Kuja, Guru	Ravi, Chandra
<b>Shani</b>	Budha, Shukra	Guru	Ravi, Chandra, Kuja

There are temporary friendships for each planet from the place it is situated. Planet, situated in 2, 3, 4, 10, 11 and 12 from its natal position are its temporary friends. Those combined with the natural relations will give the result of the fivefold relationships. We tabulate the results thus:

- Natural friend + Temporary friend = **Adhimitra**
- Natural foe + Temp. friend = **Sama (Neutral)**
- Natural neutral + Temp. friend = **Mitra (friend)**
- Temporary foe + Naisargika friend = **Sama (Neutral)**
- Temporary foe + Naisargika Satru = **Adhisatru**
- Temporary foe + Naisargika Sama = **Satru (Enemy)**

Yavanesvara classifies the relationships only into friends and foes. The friends of the planets are:

- Sun** - Guru
- Moon** - Guru and Budha
- Kuja** - Budha and Shukra
- Budha** - All except the Sun
- Guru** - All except Kuja
- Shukra** - Kuja, Budha, Guru, Shani
- Shani** - Budha, Guru, and Shukra

This classification appears to be sound regarding Kuja and Guru. According to Yavanesvara (Sphujidhvaja), a planet is friendly to another situated in its sign of exaltation.

Just as a planet is debilitated when it is  $180^{\circ}$  away from its exaltation point, so is a planet weak when it is  $180^{\circ}$  away from its mulatrikona position.

**Vargottama:** A planet occupying the same sign in Rasi and navamsa is said to be Vargottama. About navamsa we will explain in the chapter on Vargas.

In Mrichhakatika Shudraka holds that Guru (Jupiter) is the enemy of Angaraka (Mars) :

Yavancharya states: "गुरौ तु भौमं परिहत्य सर्वे।" Except Kuja, all others are the friends of Guru. As per this view planets are friends or enemies of one another, and there are no neutrals. The opinion of Shudraka backed by Yavanacharya appears to have some good reasoning behind it. Mars is debilitated where Jupiter is exalted and Jupiter is debilitated where Mars is exalted. Naturally they cannot be friends. According to this ancient view planets have friends and foes: Sun-Jupiter; Moon-Jupiter and Mercury; Mars-Venus and Mercury; Mercury-all except the Sun. Jupiter-all except Mars; Venus-all except the Sun; and the Moon; Saturn-Venus, Mercury and Jupiter. Here though Budha and Shukra are mutual friends, their exaltation and debilitation signs are opposed. It is worth noting from actual experience that the conjunction of Mars and Jupiter has always spoilt one planet. For a Capricorn lagna with Kuja and Guru in the 8th, the native lost everything in the major period of Mars, and managed to live honourably in Guru mahadasa. The chart is an interesting one in that these two are in very close conjunction and these appear in the sixth and eighth houses.

		14 Sukra	Budha 26 Ravi 29
		10 13-7-1897	Ketu 15
Rahu 15 L 9			Kuja 11 Guru 16
21 Moon	2 Sat (R)		

He lost his father at the beginning of Moon's period, lost all in Kuja's period, and passed away in the sub-period of Venus in Guru. Such instances are numerous and they compel us to pay serious attention to the views rejected by Satyakirti and Varahamihira. One also wonders how Moon can have her mulatrikona in a house of Venus when, even according to Satyakirti and Varahamihira, Moon is an enemy of Venus. No other has his mulatrikona in a house not his own. When the Sun has his mulatrikona in Leo, why not the Moon have it in Cancer ? This, we are aware, is going against the traditionally accepted view. But has not Varahamihira rejected a tradition which Shudraka followed?

Shudraka was a contemporary of Hala, an Andhra Satavahana king of the first century. He flourished only a century after Varahamihira. Sudraka's version is:

अङ्गारकविरुद्धस्य प्रक्षीणस्य बृहस्पतेः  
ग्रहोऽयं अपरः पाश्वे धूमकेतुरिक्षितः॥ (9.33)

Brihaspati in the context is Charudatta. Angaraka evidently Shakara. Guru has only one enemy, and the stranger coming to the court seems to be another enemy of Guru.

In the example we have given, the Sun and Mercury are conjunct. As per an earlier view followed by Shudraka, these are mutual enemies. The decline in the native's fortunes started even during the Sun's major period. Rahu acting like Shani, aspects Kuja and Guru as Shani does.

Though Jupiter and Shani are mutual friends, as per the earlier view, Kuja destroyed him while Rahu and Guru rehabilitated him to some extent; and in the end Guru brought his life to a close. This is due to his association with Kuja who is heavily afflicted and is afflicting others. Take another chart. This native inherited very good lands and houses in Guru's major period and Moon's sub-period. As soon as Kuja's sub period started, he became bankrupt. The two are in exact opposition and Guru is in the enemy's house, as per Yavanacharya. In the light of this view how would one interpret the exchange of houses by the Sun and Mars in Mrs. Gandhi's chart ?

	Guru 22 Budha 25 Ravi 24 Sukra (R) 9		5 Moon
Sani 9 Ketu 13	8-5-1905 Chart II		L 2
			13 Rahu
		25 Kuja 'R'	

The purpose of this brief discussion is to awaken the interest of the research oriented astrologers to examine the views rejected by Varahamihira. They are not merely Yavanacharya's views, but those accepted by Shudraka, one of our very great dramatists.

In the major period of Saturn he gives Kuja's results in his own sub period, and his own results in Kuja's sub period. Likewise in Kuja's major period Sani's results appear in Kuja's sub period and his own in Sani's sub period. This gives added weight to Shudraka's verse.

Shudraka, the famous Sanskrit dramatist, makes an officer of law-enforcement say in his Mrichchhakatika :

Charuddata is like Jupiter and there enters from the other side Sakara who is like Mars; and this Mars appears to

be like a Dhumaketu and this Mars is the enemy of, or is opposed to Jupiter. Sakara is Mars, the trouble-maker; and compared with this dangerous comet there stands his opponent Charudatta who is Jupiter.

Shudraka found an apt simile from the planetary relationships accepted in his days. Mars and Jupiter, he states, are mutual enemies. Otherwise, how can we rationally explain that the sign of debilitation of one is the sign of the other's exaltation? Moreover, in the zodiac, the signs owned by these two are in "dvirdvadasa" (2-12); and so related : any planets so situated - are said to give unfavourable results. It is not for nothing that one of the signs owned by Mars have the stars ruled by Ketu, Venus and the Sun, as per Vimshottari. Ketu ruling Asvini has become In Shudraka's words "dhumaketu". Jupiter also owns a sign where the stars are ruled by Ketu, Venus and the Sun. As against this Ketu, the other one is "dhumaketu". Like poles repel each other.

This view is supported by Yavaneshwara who observed clearly.

The meaning of these two verses confirms Shudraka's statement. The friends of the planets are as under :

**Sun** : Jupiter

**Moon** : Jupiter and Mercury

**Mars** : Venus and Mercury

**Mercury** : All except the Sun

**Jupiter** : All except Mars

**Venus** : All except the Sun and the Moon

**Saturn** : Mercury, Venus and Jupiter.

There are no neutrals as per this theory. Varahamihira quotes this view. He refers to the principles laid down by Satyakirti which almost everyone accepted in later time.

Here we get the classification of friends, enemies and neutrals. From the mulatrikona sign of a planet its friends are the lords of 2, 12, 5, 9, 4 and 8. The lord of its

exaltation sign is also a friend. To be a friend both the signs owned by the planet - except the Sun and the Moon - must come under the above formula. If only one sign is friendly, the owner of that sign is a neutral. The signs ruled by others will be the owners of its enemies.

Varaha explains in detail the planetary relationships as per Satyakirti's formula. This explanation probably led the later writers to accept this view as Varaha Mihira's view. Shudraka, however, followed the ancient view. It is for research-oriented students of astrology to examine the views of Yavana and Shudraka. A blind acceptance of Satyakirti's principle is not enough.

The native of the first chart had Mars in the seventh from Jupiter. As per Yavana, Jupiter is with friends and opp-

	Sun Merc Jup Venus		Moon
Sat			Ascdt
	CHART No. 1		Rahu
		Mars (R)	

oses his enemy. As per Satyakirti he is with one friend and two enemies. The native sold away all his huge property by the time the major period of Jupiter ended (1939 Oct.). He inherited it during the sub period of Mars and started selling it from then onwards.

The native of the second chart inherited a large property, and a huge cloth shop in 1922 when the major period of Mars started; and by the time this period ended he lost everything. Note the conjunction of Mars and Jupiter. He started recovering partially as the major period of Jupiter

		Venus 22.3	Sun 29 Merc 26
Ascdt 8.38 Rahu 14.28	CHART No. 2		Mars 10.30 Jup 15.41
Moon 20.37	Sat 1.54		

started. One can explain it in a way by bringing in the ideas of ownership and placement. This will not do.

The details of third chart show Mars and Jupiter in opposition from their debilitation signs. The period of Mars

Jup 14.59	CHART No. 3		Mars 28.7
Moon 2.31 Sat 28.49		Merc 11.49 Rahu 3.11	Ascdt 14.5 Sun 21.13 Venus 8.7

(from January 1944) made him a victim of the ruling politicians and as the major period of Jupiter started (1969 January) he became a paralytic; and he passed away in the sub period of Mercury. Mars made him sell away his property, though it was for founding a college.

There are many examples to show that the conjunction or opposition of Mars and Jupiter has not been a happy one. This leads us to request the students of astrology to examine the views of Yavaneswara about planetary relation-

ships. At least about Mars and Jupiter aspects or association we get some support from Saravali.

We are taught by the prevailing tradition to classify the mutual relationships of planets into friends, enemies and neutrals. This appears to be an innovation of Satyakirti.

From its' mulatrikona house a planet's friends are the owners of houses 2, 12, 4, 8, 5 and 9. The owner of a house where it is exalted is also a friend. To be a friend a planet (other than the Sun and the Moon) must own two houses enumerated here. If it owns only one, it becomes a neutral; and if it owns none, it is an enemy. Except the Moon, all have their mulatrikona in their own houses. Why should the Moon be an exception? The possible reason may be based on a legend connected with Rohini. Yet the Moon's exaltation degree falls in Krittika. Even in Satyakirti's theory the Moon is the enemy of Venus. It is then impossible to accept rationally Moon's mula-trikona in Taurus; it should be in Cancer.

Next Mars is the enemy of Saturn and yet he is said to be exalted in Saturn's sign. Mars is the friend of Moon and yet is debilitated in the Moon's sign. If Mars is debilitated and Jupiter exalted in Cancer, how can these be mutual friends? Consider a similar case of the Sun and Saturn with reference to Aries and Libra. They are mutual foes. Venus and the Sun are mutual enemies too in this view. One may point out Budha's exaltation and debilitation of Venus are in the same sign; and he may argue that these are mutual friends. But this is beyond comprehension. If the owner of the exaltation sign is a friend; the owner of the debilitation sign must be his enemy. But Jupiter is said to be a neutral to both Mercury and Venus. Satyakirti's logic is not convincing.

According to the earlier view the planets have friends and enemies only. There are no neutrals.

Among the pre-Varahamihira authorities on astrology we find Parasara, Maya, Yavana, Manittha, Jivasharma,

Satyakirti, Vishnugupta and others. Manittha was the Egyptian Manetho, one of whose works on ancient history written in Greek was published in the Loeb classical series. Yavanesvara's text was recently published. He was not a Yavana (Ionian) of Greece but a Saka Brahmana and appears to have ruled over or taught astrology to Greek or Ionian settlement. Satyakirti, who propounded Dhruva Nadi and who revolutionised astrological principles, was a Buddhist. Wherever Stayakirti's views differed from those of Yavanesvara, Varahamihira followed the former only. Though Varahamihira spoke about Rahu in his "Brihat Samhita", he is silent about Rahu and Ketu in his "Brihat Jataka". He is also silent about Vimshottari and other dasa systems found in Parasara. If the available text of Parasara is to be accepted as the first and uncorrupted authoritative Indian text on astrology, Varahamihira must be declared a deviationist.

Kalyanavarma who wrote Saravali in 578 A.D. was also called Vyaghrapadesvara. He was very unhappy with Varahamihira for having rejected most of Yavanesvara's views. In the very opening chapter he states:

"The texts of the ancient sages have explained elaborately this science. Rejecting (*Parihritya*) the ancient treatises Varahamihira wrote briefly or concisely his *Hora Tantra*". Varahamihira is guilty of rejecting the ancients, as per this author. He explains why and how this happened.

"Since the subject is too vast, he has revived and restated what is still living and valid in the works of Yavanesvara and others". Varahamihira's text is contrary to what the ancient sages (*munibhih*) taught in India. When he followed Satyakirti, he was running against the traditional Indian astrological Science because of his prejudice against those sages. How this prejudice arose is hinted by Kalyanavarma in a later chapter thus:

"What was stated by elders like Yavanesvara as the conjunction of two planets, I will explain in detail without

any malice or envy or ill-will (*matsaram*)". Kalyanavarma clearly convicts Varahamihira of "matsarya" (Malice, envy)-for rejecting the views of Yavanesvara and other ancient elders. Kalyana Varma's attempt was to offer a synthesis or consensus based on the works of Yavanesvara, ancient authorities and Varahamihira; and in this, he was inclined in favour of the pre-Varahamihira authorities as far as possible. A similar approach, though to a limited extent, is found in Jayadeva's Jataka Chandrika. It is thus necessary to restate some of the views mentioned and rejected in a cavalier fashion by Varahamihira, with or without mentioning Yavanesvara.

The lords of the Horas and Drekkanas are reckoned differently, says Yavana.

The first hora of any sign is ruled by its owner, and the second by the lord of the eleventh sign therefrom. The lords of the three drekkanas of any sign are respectively owned by the lords of that sign, of its twelfth and of its eleventh signs.

Regarding the distribution of sattva, rajas and tamas among the planets, Yavana differs from Varaha.

Sun, Mars and Jupiter have sattva guna; Venus and the Moon have rajas, while Saturn has tamas; Mercury attains the guna of the planet with whom he is associated. About the aspects, it is clearly stated that all the planets always aspect all houses excepting the second, sixth, eleventh and twelfth from where they are.

It is about the relations between the planets that Yavana and the sages of yore have an original approach.

There are no neutrals as in honest human life. Each planet has only friends and foes. The Sun has Guru; the Moon has Guru and Budha; Kuja has Budha and Shukra, Budha has all save the Sun; Guru has all except Kuja; Shukra has all except the luminaries; and Shani has Budha, Guru and Shukra as their friends. The rest are their enemies. Shudraka in his Mrichchhakatika (9.33)

accepted this view and he declared Mars and Jupiter to be mutual foes. The formula accepted by Varahamihira was first promulgated by Satyakriti (B.J. 2-15). Yavanesvara has a different approach to determine temporary friendships among planets.

A planet situated in the exaltation sign of another becomes the latter's temporary friend, and so is the former to the latter. The count of houses 2, 9, 3, 4, and 12 for temporary friendship is to be evidently from the mula-trikona sign of the concerned planet. This is a little confusing.

Moon in the eighth from lagna is said to cause *balarishta*. Yavana states:

When the Moon is in the sixth or eighth in a benefic sign or constellation and is aspected by malefics, the child dies at once; and if benefics also aspect the Moon, the child lives for at least eight years. If this Moon is not aspected by any, there is no "arista" or evil. The sub-periods of the malefics in the sixth and the eighth are capable of causing the death of the native."

A malefic in the sixth or eighth aspected by his enemy located in a benefic sign brings about the native's death in his sub-period. This can be an ailment, or imprisonment or in a journey.

In calculating the amsa or pinda ayurdaya, how many years does the lagna give? Some held that we have to take only the number of the navamsas that elapsed in any lagna. But Yavana stated that:

"The number of signs from Aries up to the sign proceeding the lagna give the number of years; and the navamsas elapsed are to be reduced to months and days. Reduction of a longevity when a malefic rises in lagna was advocated by Yavana. Maya and Yavana favoured amsayurdaya when the lagna is the strongest and pindayurdaya when the Sun is the strongest.

This was the view advocated by the ancients.

## Status of Mercury

According to our mythology Mars is the son of Earth, while the Moon has Mercury as his son. About Mars being a planet there can be no doubt. The sidereal period of Mars is roughly 687 days, synodic period is 780 days, mean daily motion is  $31' 26''.52$ , and eccentricity is .093. It has a diameter of 6794 km and has two satellites. Possibly because of its proximity to and similarity with the earth, Mars is said to be the child of the earth. Its rotation period is only 37 minutes more than that of our planet.

The known facts about Mercury pose a serious problem. Is it a planet or a satellite ? The mythological relation of Mercury to the Moon suggests fickleness, instability of mind, and a kind of listlessness. It may imply more. Its sidereal period is 87.969 days, synodic period is 115.878 days, and its mean daily motion is  $4^\circ 5' 32''.49$ . Its eccentricity is .20563, more than that of any other astral body. The sidereal period is a little over three times that of the Moon, and the synodic period is 4 times. These are intriguing factors. Even the temperament of Mercury is flexible and convertible.

Astrologers prefer Mercury to be in association with some planet or other, as if it were a satellite or a shadowy planet. Never being away from the Sun by more than 28 degrees, Mercury raises some controversial issues. The conjunction of Mercury with the Sun is praised by Indian astrologers as a good yoga. In so praising they seem to ignore the effect of combustion. Satyacharya has denied combustion in this case. Raphael's *Guide* states that "for clear sound intuition, perception and deep contemplation Mercury is best away from the Sun". But there are famous thinkers whose charts show a close conjunction of these two.

Associated with malefics, he is treated as a malefic. Left alone or with a benefic, he is a benefic. This variability does not hold good of the two benefics Jupiter and Venus. And yet Mercury is debilitated in the house of a natural benefic.

The conjunction with the Moon gives intellectual and imaginative powers. Mercury conjunct Mars is condemned indirectly in some *Nadi* texts. Though he is debilitated where Venus is exalted, the two together bestow good spirits and a clean mind. With Jupiter he gives good intellectual advantages, though one may become stubborn and self-willed. With Saturn he gives variable results.

Said to own the 6th house of the natural zodiac, Mercury can give rise to various ailments, physical or mental or both. He is taken to regulate the respiratory system, lungs, nerves, speech, brain, parathyroid, relationships, travels, writing, changes of thought and occupation, and astrology. His exaltation degree is in trine to Aldebaran and in sextile to the dangerous Anatares. True to this variable character, he refers to the throat, nose, itches, falls and prison (like Rahu).

These are some of the factors which give rise to serious doubts about Mercury. Is he a planet or a satellite of some unknown planet ? Indian and Western traditions treat him as a planet. Curiously enough, in Greek mythology he is the messenger of the gods (Hermes) and also a patron of thieves. He is really Mercurial. It is for research scholars to clarify the doubts of a layman about the actual status of Mercury in our solar system.

### **Where are the Nine Planets ?**

We often speak of nine planets and we have the *mantras* and *stotras* for the nine planets. In Sanskrit the word *graha* means a planet which has a gravitational pull (*Graha*), the power to attract. The constellations of our zodiac are called Nakshatras. The others are called stars (*tara*). What are the nine planets ? The Sun is a star, not a planet. As the "Aditya Hridaya" taught by Agastya to Sri Rama observes:

नक्षत्रग्रहाः ताराणामधिपाः।

The Sun is the lord of the constellations, planets and stars. The Moon is a satellite of the earth, not a planet (*graha*). Rahu and Ketu are the northern and the southern

nodes of the Moon, not planets. Thus four of the so-called nine planets of the modern Hindus are not planets at all. We have thus Mars, Mercury, Venus, Jupiter and Saturn alone as the planets. We need four more to make up the number nine. The *stotras* and the *mantras* of these four must be different from those we now attribute to the Sun, Moon, Rahu and Ketu; or they may refer to the other ones.

The *Mahabharata* gives the positions of the planets during the period of the great fratricidal war. Along with the five planets, there are statements about some other planets in this greatest epic poem of the world. In the "Bhishma Parva" (3.13 to 15, 34 and 43) we are told that Mars was retrograde in Magha, Jupiter was in Sravana, Saturn was in Uttarabhadrapada, Venus was in Poorvabhadrapada, Ketu was in Pushyami, and the Sun was in the second quarter of Sravana. When the sage Bhishma chose to die, the Moon was in Hasta, the Sun was in Revati, Saturn was in Poorvaphalguni, Mars in Anuradha, Jupiter in Sravana, and Rahu between Chitra and Swati.

The *Mahabharata* gives more details about other planets which were discarded or ignored by later astronomers and astrologers of our country. We are told that Mahapata was in Sravana. By calculating backwards we find that this was the name given for the modern Uranus. We also learn that a planet called Sweta was in Poorvabhadrapada. This is now-a-days known as Neptune. The great sage Vyasa also stated that some astral body was striking then the constellation Kriddika. This can be Pluto. Thus Vyasa has given an account of eight or seven planets ; and a more careful reading of the text can give us the ninth planet also.

In this context we may be asked about the owners. In Jaimini's system of Astrology Aquarius is owned by Saturn and Rahu, while Scorpio is owned by Mars and Ketu. We also know that the Sun is a part owner of six signs from Leo, while the Moon is a part owner of the other six signs.

Careful and painstaking research by some western astrologers has shown that Aquarius may also be owned by Uranus, Pisces by Neptune and Scorpio by Pluto.

There are some powerful voices arguing that Indian Astrology is a self-contained and perfect science and that there is no need to incorporate into our system the findings of the western astrologers. Before we examine this spacious argument, we will request them to read Varahamihira's *Brithat Samhita*. There the great Mihira observed.

"The Mlechchhas (foreigners, non-Vedic ones) are Yavanas (natives of Ion, an island near the mainland of Greece). It is in their hands that this sastra (science) of astrology is firmly well-rooted. Even they are adored like *Rishis*. What then should we say about the twice-born (*dvija*) who knows the art of divination or prediction (*daiva-vid*) ?"

In *Brithat Jataka* he has given the Greek equivalents of the signs and planets. He did not mind referring to western astrologers. He refers to Manittha who is Manetha of Egypt. He quotes Yavaneswara who was Sphujidhvaja, an Indian settled for some time in a part of Greece. He was called Yavaneswara, Probably because he ruled over the Ionians. By accepting some of the valid findings of the westerners, we are only following the footsteps of Varahamihira.

Next, let us ask whether Astrology is a science in the accepted meaning of the term. If it is not a science, we have no quarrel with them since their subject astrology is not our science of astrology. If, however, it is a science, no science can be self-contained and complete. Otherwise, Copernicus could not supplant Ptolemy, nor could Einstein amend Newton and Kepler. Any science is a growing concern. It is always open to corrections, amendments and the like. Refusal to accept the extra-saturnine planets is running contrary to Veda Vyasa, Varahamihira, and the very nature of science. Moreover, the available text of Parasara's *Hora Shastra* has many later additions and omissions. The early chapters dealing with the Bhava chart are clearly later interpolations.

We give a few points in order to make the students of astrology realise the importance of Uranus and Neptune. Mars and Neptune jointly afflicting the 5th house give rise to still-births. Uranus refers to electronics, computers, nuclear studies, sudden upheavals or revolts, and undiagnosed ailments. Uranus afflicting the 7th house is worse than Angaraka-dosha.

Possibly, Pluto is not a planet, but a satellite. A careful astronomical and astrological study can also reveal that Mercury may not be a planet, but a satellite. More research is needed about Mercury in future. To make up the number of planets nine, we await future astronomical observations and findings.

## Casting a Chart: Panchanga Method

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**T**he components of a Panchanga are *Tithi*, *Vara*, *Nakshatra*, *Yoga* and *Karana*. The Panchanga also gives what time is left (*bhogya* or *eshya*) in the rising sign at sunrise on any given day. Our Panchangas follow the *nirayana* (Sidereal) System.

First note the latitude and the longitude of the place of birth. The longitude multiplied by four gives the local time. India's Standard time is five hours and thirty minutes ahead of Greenwich Meridian Time. It is  $82^{\circ}30'$  east of Greenwich. We have to correct the given standard time of birth into the local mean time of birth. It is better to have the local mean time of Sunrise or Sunset.

We take an illustration. The native was born at 11.6.24 AM 1920.1.22. The place was  $16^{\circ} 13'$  North and  $80^{\circ} 39'$  East. The local time is 322 minutes and 36 seconds ahead of Greenwich. Since Indian Standard Time (IST) is 5 hours and 30 minutes, the local time is 7 minutes and 24 seconds behind IST. By deducting this from the given IST 11.06.24 we get the local mean time (LMT) 10.59 AM.

The local mean time of sunrise on that day was 6h, 35m, 48s. Deducting this from the time of birth we get 4h, 23m, 12s. Each ghati is equal to 24 minutes; each Vighati

is 24 seconds. Multiplying the duration in hours, minutes and seconds by  $2\frac{1}{2}$  we get the time of birth as 10 ghati and 58 vighatis. This is called *Ishta Kala* or *Udayadi Janma Kala*.

On the day of birth the Sun was in Makara. The Panchanga shows that at Sunrise on that day the Sun has completed one ghati and twelve vighatis in that sign. For the given latitude the duration of Makara is 4gh, 40vgh. The remaining portion is gh 3.28. We have to add the durations of the succeeding signs till we come to the required time of birth. We proceed thus.

	gh.	vgh.
Makara	3	28
Kumbha	+ 4.	8
Mina	+ 4.	2
	<hr/>	<hr/>
Time of birth	11.	38
	<hr/>	<hr/>
Portion remaining in Mina	0.	40

Gh 4.02 minus 0.40 gives portion elapsed in Mina, viz., gh 3.22. For a duration of gh 4.02 we have thirty degrees, and for gh 3.22 we get  $3.22 \times 30 \div 4.02 = 202 \times 30 \div 242 = 25^{\circ}3' Mina$  as the *janma lagna* (Birth Ascendant).

Next the positions of the planets prior to the time of birth on that day. If there is no transit on that day, we take the positions on the date nearest to this date of birth, going backwards. The Moon was in Sravana on that day. On the previous day Sravana begins. We note the total duration of the nakshatra. Then we have to note how much more of that nakshatra is yet to elapse. For this period we have to calculate the balance of dasa (major period) at birth.

Count the janmanakshatra from Krittika and divide it by nine. The remainder gives the first dasa as per this table in this order:

<b>Nakshatra</b>	<b>Ruler</b>	<b>Total years</b>
1. Krittika, Uttara Phal., Uttarashada	Ravi	6
2. Rohini, Hasta, Sravana	Chandra	10
3. Mrigasira, Chitra, Dhanishtha	Kuja	7
4. Ardra, Svati, Satabhisha	Rahu	18
5. Punarvasu, Vishakha, Purvabhadra	Guru	16
6. Pushyami, Anuradha, Uttarabhadra	Shani	19
7. Ashlesha, Jyeshta, Revati	Budha	17
8. Magha, Mula, Asvini	Ketu	7
9. Purva Phalguni, Purvashadha, Bharani	Shukra	20
<b>Total</b>		<b>120 years</b>

This is called the Vimshottari dasa system (120 years system). There are other dasa systems, about which we will learn later.

The Panchanga gives the following positions for the example we have taken.

### **Positions**

**Ravi:** Uttarashadha 4th Quarter

### **Sign**

Makara

**Chandra:** Sravana 3rd quarter

Makara

**Kuja:** Chitra 4th quarter

Tula

**Budha:** Uttarashadha 1st quarter

Dhanush

**Guru:** Ashlesha 2nd quarter Vakri

Karka

**Shukra:** Jyeshta 4th quarter

Vrishchika

**Shani:** Pubba 2nd quarter Vakri

Simha

**Rahu:** Vishakha 3rd quarter

Tula

**Ketu:** Krittika 1st quarter

Mesha

The nakshatra on that day was Sravana. Counting from Krittika it is the twentieth. Dividing this by nine, we get two as the remainder. The first dasa was that of the Moon.

Next we consider each planet. Note when it enters that quarter of the nakshatra and when it transits into the next quarter. Since each quarter is for  $3^{\circ}20'$  note the time

taken. Then note the time from its entry into that quarter to the time of birth. Applying the rule of three, we get the degree and minute of the planet.

We tabulate the extent of each nakshatra starting from the start of Mesha. Each Nakshatra covers  $13^{\circ}20'$  and each pada  $3^{\circ}.20'$ .

Ashvini	$0^{\circ}.0' \text{ to } 13^{\circ}.20'$
Bharani	$13^{\circ}.20' \text{ to } 26^{\circ}.40'$
Krittika	$26^{\circ}.40' \text{ to } 40^{\circ}.0'$
Rohini	$40^{\circ}.0' \text{ to } 53^{\circ}.20'$
Mrigasira	$53^{\circ}.20' \text{ to } 66^{\circ}.40'$
Ardra	$66^{\circ}.40' \text{ to } 80^{\circ}.0'$
Punarvasu	$80^{\circ}.0' \text{ to } 93^{\circ}.20'$
Pashyami	$93^{\circ}.20' \text{ to } 106^{\circ}.40'$
Ashlesha	$106^{\circ}.40' \text{ to } 120^{\circ}.0'$
Magha	$120^{\circ}.0' \text{ to } 133^{\circ}.20'$
Purva Phalguni	$133^{\circ}.20' \text{ to } 146^{\circ}.40'$
Uttara Phal.	$146^{\circ}.40' \text{ to } 160^{\circ}.0'$
Hasta	$160^{\circ}.0' \text{ to } 173^{\circ}.20'$
Chitra	$173^{\circ}.20' \text{ to } 186^{\circ}.40'$
Svati	$186^{\circ}.40' \text{ to } 200^{\circ}.0'$
Vishakha	$200^{\circ}.0' \text{ to } 213^{\circ}.20'$
Anuradha	$213^{\circ}.20' \text{ to } 226^{\circ}.40'$
Jyeshtha	$226^{\circ}.40' \text{ to } 240^{\circ}.0'$
Mula	$240^{\circ}.0' \text{ to } 253^{\circ}.20'$
Purvashadha	$253^{\circ}.20' \text{ to } 266^{\circ}.40'$
Uttarashadha	$266^{\circ}.40' \text{ to } 280^{\circ}.0'$
Sravana	$280^{\circ}.0' \text{ to } 293^{\circ}.20'$
Dhanishtha	$293^{\circ}.20' \text{ to } 306^{\circ}.40'$
Satabhisha	$306^{\circ}.40' \text{ to } 320^{\circ}.0'$
Purvabhadra	$320^{\circ}.0' \text{ to } 333^{\circ}.20'$
Uttarabhadra	$333^{\circ}.20' \text{ to } 346^{\circ}.40'$
Revati	$346^{\circ}.40' \text{ to } 360^{\circ}.0'$

We will next proceed to find out the way to arrive at the cusp of the tenth house according to the Indian method:

Note the duration of the day at the given day. For our example the day was for 28 ghatis and the night for 32 ghatis. Multiplying the ghatis by two and dividing it by five we get eleven hours and twelve minutes as the duration of the day. The time of the Sunrise (6.35.48) plus half of this, which is 12.11.48 noon (LMT). The period from noon to midnight is called Paschan-nata. From midnight to midnoon it is Prag-nata.

When one is born after Sunrise and before noon deduct the Ishtaghatis from Dinardha (half duration of the day). Then we have fourteen ghatis minus gh 10.58. The result is gh 3.2. If the birth is before sunrise add the two. When one is born before sunset, deduct the dinardha from Ishtaghati; and if it is after sunset, add the two.

When the birth is after midnight and before noon, the formula thus is: (a) Dinardha minus Janma ghati = Prang-nata period; (b) Dinardha plus the time between janma ghati and Sunrise = Prang-nata.

When the birth is between noon and midnight, the formula is: (a) Janma ghati minus dinardha = Paschan nata. (b) Dinardha + the duration between Sunset and Janma ghati = Paschan nata.)

Thirty ghatis minus Nata is unnata. In our example 30 - 3.2 - gh 26.58 is unnata.

Note the position of the Sayana Sun at the time of birth. Nirayana Sun in our example is  $278^{\circ}10'4''$ . Following Lahiri's ayanamsa value  $22^{\circ}44'43''$  for that day, we add this to the nirayana Sun. Thus we get the Sayana Sun at  $300^{\circ}54'47''$ .

Reckon the rising periods on the equator. These are:

Mesha, Kanya, Tula and Mina — 279 Vighatis each.

Vrishabha, Simha, Vrishchika and Kumbha — 299.166 Vgh. each.

Mithuna, Karka, Dhanush and Makara — 321.833 Vgh.  
each

Note the arc corresponding to the Nata period from the Sayana Sun and reckon the rising periods on the equator. Note the arc in the reverse order corresponding to the Nata period. Add this to the Sayana Sun if it is Paschan nata. Subtract it if it is Prang-nata. Deduct the ayanamsa to arrive at the corresponding cusp of the tenth house.

## Casting a Chart: Ephemeris Method

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**E**phemeris gives the positions of the celestial bodies in a regular sequence. Those prepared by the westerners give the positions of the tropical zodiac, the tropical positions. Here we can calculate the positions of the planets. But we have to deduct the ayanamsa at every stage.

N.C. Lahiri's *Indian Ephemeris* gives the planetary positions according to the Nirayana or Sidereal system. This avoids the deductions of Ayanamsa. Raphael's Ephemeris gives the tropical positions.

Next we should have *Tables of Houses*. Dr. Raman and R.S. Vaidya have published the tables, and so did Lahiri. Raphael's *Tables of Houses* gives the Sayana positions. It follows the method of Placidus; and hence we have to take only the positions of the tenth house and lagna, and deduct the ayanamsa.

We need a table of Houses and an Ephemeris. Next we should note the latitude and longitude of the place of birth. From the longitude we have to arrive at the local mean time of birth. A place like Calcutta is on  $88^{\circ} 23'$  east longitude. This gives 353m, 32s. Indian Standard time is 5h 30m. Calcutta is ahead by 23m, 32s. While calculating the lagna for a native born at Calcutta we have to add this amount to

the given IST of birth. For one born in Bombay the longitude is  $72^{\circ}50'$  east. The local time is 38 m 40 s behind IST. We have to deduct this time from the given time of birth in IST. For calculating the planetary positions we have to take the time given as per IST only.

Ephemeris gives the planetary positions at 5.30 AM (IST) or at 5.30 PM (IST). We have to note this carefully. 5.30 AM (IST) is midnight zero hours at Greenwich, while IST 5.30 PM is 12.00 noon at Greenwich. If the positions are sayana (tropical) we must note the ayanamsa which has to be deducted from the result. If they are nirayana positions, we have to make corrections for the given year.

Next we should note the sidereal time of noon on the given date. It is "the measure of time defined by the diurnal motion of the vernal equinox". Sidereal day has a duration of 23h, 56m, 4.019s. It increases everyday by three minutes and 56.55536 seconds. In the Ephemeris Sidereal times (ST) are given. For a place west of IST we have to add fifty nine seconds for every six hours. For a place east of IST we have to deduct at this rate from the sidereal time given for noon. If one is born before the noon, deduct the interval from ST given and again deduct at the rate of roughly ten seconds per years. If one is born after the noon, add the interval and also the correction for the interval.

The Ephemeris and the Tables use some symbols. These have to be understood. Hence we give them.

Sign	English Name	Symbol
Mesha	Aries	♈
Vrishabha	Taurus	♉
Mithuna	Gemini	♊
Karka	Cancer	♋
Simha	Leo	♌
Kanya	Virgo	♍
Tula	Libra	♎
Vrishchika	Scorpio	♏
Dhanush	Sagittarius	♐
Makara	Capricorn	♑
Kumbha	Aquarius	♒
Mina	Pisces	♓

<b>Planets</b>	<b>English Name</b>	<b>Symbol</b>
Ravi	Sun	○
Chandra	Moon	☽
Kuja (Mangal)	Mars	♂
Budha	Mercury	☿
Guru	Jupiter	♃
Shukra	Venus	♀
Shani	Saturn	♄
Rahu	Dragon's Head	☊
Ketu	Dragon's Tail	☋
Indra	Uranus	
Varuna	Neptune	
Yama	Pluto	

There are other symbols given in the Ephemeris for aspects. These are given now.

### Conjunction

Opposition	180°
Square	90°, 270°
Trine	120°, 240°
Sextile	60°, 300°
Semi square	45°, 315°
Parallel	30°
Quintile } Biquintile }	72°, 144°, 216°, 288°
Quincux	150°, 210°
Sesquiquadrate	135°
Ascendant (Lagna)	Asc or L
Tenth House	M.C.
Fourth House	I.C.

Let us take an illustration. The native was born on January 22, 1920 at 11.6.24 A.M. (IST). The latitude and longitude are  $16^{\circ}13'$  N and  $80^{\circ}39'$  E. The place was east of Greenwich Meridian Time (GMT) by 5h, 22m, and 36 s and behind IST by 7 minutes and 24 seconds. Deducting this from the given IST 11.6.24 AM we get 10.59 AM as the LMT. The lagna is calculated for the LMT and the planetary positions for IST.

The sidereal time (ST) at noon at Greenwich is given in Raphael's Ephemeris on 1920.1.22 as  $20.2.11$ . As the place is east of GMT by 322 m, 36 s, the correction has to be deducted at the rate of 59 seconds for six hours. This comes to 52.87 seconds. Then the ST at noon as per the IST is  $20.1.18^{13}$ . The LMT of birth is 10.59 AM. It is an hour and one minute before noon, and hence along with this a further correction is necessary.

ST noon	$20^{\circ}1'18^{13}$
Before noon	- $1^{\circ}1'0''$
	<u><math>19^{\circ}0'18^{13}</math></u>
Less for before noon	- $0^{\circ}0'10''$
ST at birth	<u><math>19^{\circ}0'8^{13}</math></u>

We have to calculate the lagna (Ascendant) and the tenth house (MC or Medium Coeli).

Raphael's *Tables of Houses* give the Sayana positions. The required latitude is  $16^{\circ}13'$ . We get the positions at  $16^{\circ}$  and at  $17^{\circ}$ . The difference is one degree or sixty minutes. By the rule of three we get the positions at  $16^{\circ}31'$ .

Latitude	Sidereal Time	Xth House	Ascendant
$16^{\circ}$	$19^{\circ}0'50''$	$14^{\circ}$ Capricorn	$18^{\circ}47'$ Aries
	$18^{\circ}56'31''$	$13^{\circ}$ Capricorn	$17^{\circ}28'$ Aries
$17^{\circ}$	$19^{\circ}0'50''$	$14^{\circ}$ Capricorn	$18^{\circ}58'$ Aries
	$18^{\circ}56'31''$	$13^{\circ}$ Capricorn	$17^{\circ}38'$ Aries
$16^{\circ}13'$	$19^{\circ}0'50''$	$14^{\circ}$ Capricorn	$18^{\circ}49'23''$ Aries
	$18^{\circ}56'31''$	$13^{\circ}$ Capricorn	$17^{\circ}30'10''$ Aries
Difference	4.19 (259s.)	$1^{\circ}$	$1^{\circ}19'13''$

The ST at the time of birth is  $19^{\circ}0'8^{13}$ . Deducting  $18^{\circ}56'31''$  from this we get  $217^{13}$  seconds.

For 259 seconds the period  $79'13''$ .

For  $217^{13}$  seconds  $\div$  it is  $79'13'' \times 217^{13}$  s  $\div 259 = 1^{\circ}6'24^{.63}$ . Add this to  $17^{\circ}30'10''$ . Then we get  $18^{\circ}36'34^{.63}$  Sayana Mesha (Aries) as the Lagna. Deducting the Ayanamsa  $22^{\circ}44'42^{.81}$  from this we get  $25^{\circ}51'51^{.82}$  of Nirayana Mina (Pisces) as Lagna.

The ayanamsa adopted for January 22, 1920 is based on Lahiri's value with minor corrections.

The MC is one degree or sixty minutes for 259 seconds. For  $217^{13}$  seconds we get  $50'18''$ . Thus the MC at birth was  $13^{\circ}50'18'$  in Sayana Makara. Deducting the ayanamsa we get  $21^{\circ}5'35'$  Nirayana Dhanush (Sagittarius) as the MC.

We have next to derive the other houses. Take the distance from MC to the ascendant. Here it is  $94^{\circ}46'17''$ . Divide this by three. The product is  $31^{\circ}35'25^{.67}$ . Add this to the MC to get the eleventh house; and add the same to the degree of the eleventh house to get the twelfth house. Thus

	Dhanush	$21^{\circ}5'35'$
	Distance	$+ 31^{\circ}35'25^{.67}$
XI House	Makara	$22^{\circ}41'0^{.67}$
		$+ 31^{\circ}35'25^{.67}$
XII House	Kumbha	$24^{\circ}16'26^{.34}$

The second house is sixty degrees away from the twelfth, and the third is 120 degrees away from the eleventh. Adding  $180^{\circ}$  to each we get the degree positions of the opposite houses. Then we have:

Lagna Mina	25°.51'.52"
7th House Kanya	
X Dhanush	21°.5'.35"
IV Mithuna	
XI Makara	22°.41'.1"
V Karka	
III Vrishabha	22°.41'.1"
IX Vrishchika	
XII Kumbha	24°.16'.26"
VI Simha	
II Mesha	24°.16'.26"
VIII Tula	

Each house (Bhava) from the tenth to the lagna has a duration of  $31^{\circ}.35'.26''$ . Take half of it and add it to the longitudes of the tenth, eleventh, and twelfth houses. The result is the ending degrees of those houses. Deduct this amount from thirty degrees, and add it to the degrees of lagna, second, and third houses. The result is the end of those houses.

MC Dhanush	21°.5'.35"
	+15°.47'.43"
End of tenth Bhava	<u>6°.53'.18" Makara</u>
XI Makara	22°.41'.1"
	+15°.47'.43"
End of XI House	<u>8°.28'.44" Kumbha</u>
XII Kumbha	24°.16'.27"
	+15°.47'.43"
End of XII House	<u>10°.4'.10" Mina</u>

Deducting  $15^{\circ}.47'.43''$  from thirty degrees we get  $14^{\circ}.12'.17''$ . We add this to the next three houses to get the ending of those houses.

Lagna Mina	<u>25°.51'.52"</u>
	<u>+14°.12'.17"</u>
End of the first house	<u>10°.4'.9" Mesha</u>
II Mesha	<u>24°.16'.27"</u>
	<u>+14.12.17</u>
End of II house	<u>8.28.44 Vrishabha</u>
III Hosue Vrishabha	<u>22°.41'.1"</u>
	<u>+14.12.17</u>
	<u>6.53.18 Mithuna</u>

180 degrees away from these will give the ending positions of those houses. By this way we can find out whether a planet is in the concerned Bhava or not. A planet may be in the twelfth house Kumbha; but he can get into the eleventh. Still the planet's relation with Kumbha is not lost. Likewise a planet may be in Tula, but in bhava he may get into the previous sign. For example, Kuja in the eighth Tula may get into the seventh Bhava. But he does not come under the operation of Kanya. He is in the seventh Bhava which also falls in Tula. It is thus we have to interpret the planetary positions.

The distinction between a sign (Rasi) and a house (Bhava) is an ancient one. But it is likely that the great Parasara laid down the principles of interpretation by accepting no such distinction. Sripati gives us a method of house division and Mantreshwara wants the house position to be considered. The astrologers who have learnt easier ways of erecting the map of the heavens have found Raphael's *Tables of Houses* to be handy; and they have come to accept blindly the house division advocated by Raphael. It is, therefore, necessary to examine the different systems of house division in vogue.

The text of Parasara appears to accept the Equal House System. It is the most ancient method and also the simplest one. It embodies a profound symbolism. Alan Leo rejected it as "rough and ready". Carter and Hone appear to accept it only in psychological astrology.

According to this system the twelve houses are of equal extent. Here Aries, Taurus and the rest are called signs; and Lagnas and others are described as houses. These houses carry with them the essential significance of the signs. Thus if the Lagna in Kanya (Virgo), it does reveal some of the basic characteristics of Mesha (Aries). Then Thula (Libra) embodies some features of Vrishabha (Taurus) and so on.

The 1st house in this system begins at the degree of the sign ascending and it extends to 30 degrees. That is, each house begins at the degree at which the Lagna begins. Thus in Chart No. 1 Jupiter will be in the 4th house, Saturn in the

Lagna 25-51	Kethu 28-30		
			Jupiter (R) 21-58
Moon 19-45 Sun 8-10	CHART No. 1		Sat. (R) 18-8
Merc 28-38 M.C. 21.6	Venus 28-30	Rahu 28-30 Mars 3-26	

5th, Mars in the 7th, the Sun and the Moon in the 10th. The meridian (the 10th house) is in Sagittarius  $21^{\circ} 4$ . Here one is not required to give the degree of each house. The centre of the house is 15 degrees away from the beginning. The M.C. is not necessarily identical with the 10th; but it is an important sensitive point only.

The others are the quadrant systems. The different ways of marking the ecliptic determine the differences between the ways of marking the three houses in each quadrant. The main quadrant systems are those of Campanus (who died in 1297), Regiomontanus (who died in 1476), and Placidus (who died in 1688). The first two divide the distance. These systems believe that "the primary circle to which house-

all faulty

boundaries should be perpendicular must be the line that runs east and west from our place on earth, the prime vertical". The house cusps are found trigonometrically when we ascertain the degrees of the ecliptic "cut by the six great circles of position passing through the points of division of the prime vertical and the north and south points of horizon". The prime vertical is divided into twelve equal parts by Campanus. This is claimed to be most mathematical. Following this system, we get the following cusps. Here the peculiar feature is to treat the cusp as the centre. In that case, the Lagna also must represent the centre of the 1st house. This is a logical absurdity because the degree, ascending at birth in the eastern horizon, is the first point of the manifestation of the individual.

In the system of Porphyry we actually find incorporated the method of Sripati. The distance between the MC and the ascendant is divided by three, and the product as added to the MC to get the cusp of the 11th; and then to the 11th to obtain the 12th. The distance between the ascendant and the cusp of the 4th is again similarly treated. Thus in the example we get  $22^{\circ} 36'$  as the cusps of the 3rd and the 11th, and  $24^{\circ} 11'$  as the cusps of the 2nd and the 12th in our example. Since the cusps are treated as centre points, in our example Mars gets into the 7th.

*works well*

Raphael's *Tables of Houses* present the house division according to Placidus. This is a time system. Placidus divides time. Here the ascendant and MC are treated as the cusps of those houses. If the ascendant is at the very beginning of Aries, it will be the MC six sidereal hours later. This corresponds to one quadrant of the chart. But if we take the zero degree of Gemini to be rising at London, this takes as many as eight hours to go through the diurnal semi-arc. This degree becomes MC after seven hours and 51 minutes. Placidus then bases his system on the "artificially equalised subdivisions of the naturally unequal amounts of time".

Here the time taken for each degree of the ecliptic to rise from lower meridian to horizon and from horizon to upper meridian are trisected. But in latitudes  $67^{\circ}$  and above, there will be many degrees which do not have diurnal and nocturnal arcs. If the semi-arcs for trisecting are absent, the basic requirement disappears. Then some degrees can never form cusps. At times, some signs do not have any house falling therein. In our example chart the 11th, 12th, 2nd and 3rd houses will have  $17^{\circ}$  Capricorn,  $19^{\circ}$  Aquarius,  $29^{\circ}$  Aries, and  $26^{\circ}$  Taurus.

This system is not at all geometrical. It does not divide the entire celestial sphere into areas by lines meeting at any two opposite points. The others are geometrical and they "divide the whole sphere into areas bounded by lines perpendicular to, and meeting at the poles of one primary circle."

The system of Regiomontanus divides the celestial equator into twelve parts. We get the degrees of house cusps by finding out trigonometrically the degree of the ecliptic "cut by the six great circles passing through these points of division of the equator; and the north and south points of horizon". All the cusps are made points on lines perpendicular to the prime vertical. Regiomontanus spaces these lines unequally in order to divide the equator equally. For our example chart, the 11th, 12th, 2nd and 3rd house cusps are  $16^{\circ}$  Capricorn,  $18^{\circ}$  Aquarius, zero degree Taurus and  $27^{\circ}$  Taurus.

Colin Evans propounded the natural graduation system which is a variation of that of Porphyry. Here the chart is divided into twenty-four half-houses. These are assumed to be "gradually and continually increasing, as measured in degrees of the zodiac, in both directions, from a minimum of a quadrant holding less than  $90^{\circ}$  of the zodiac, to a maximum at the middle of each neighbouring quadrant, which holds more than  $90^{\circ}$ ". Applying this to our example, we have the 11th, 12th, 2nd and 3rd houses as  $22^{\circ}$  Capricorn,  $25^{\circ}$  Aquarius,  $25^{\circ}$  Aries and  $22^{\circ}$  Taurus.

At places on the equator, there will be no difference in the house cusps given by the systems of Placidus, Regiomontanus, and Campanus; and there will be relatively little difference between those given by Equal House System, Sripati-Porphyry, and natural graduation. The differences arise only at other latitudes.

The cusp is the beginning of the house in the Equal House System, and in the systems of Placidus and Regiomontanus. ~~In the others the cusp is the centre.~~ But the Placidean cusps are in actual practice treated as the centres of the houses concerned. It is the ancient Hindu method to treat the cuspal degree as the beginning. Only later did Sripati make the cusp the centre of the house.

When the Placidean system first came to England, Gibson in 1711 called it "the doctrine of Ptolemy nicely Placidianised"; and he stated: "Here is nothing but Egyptian absoluteness and the power of monkish infallibility, zealously urged in Billingsgate rhetoric, all of which I could not read without just abhorrence and detestation." And yet R.C. Smith (Raphael) chose this system in 1821 when he calculated the Tables. Since then Raphael's *Tables of Houses* popularised the Placidean system.

Of these systems, which is the most important one? The ecliptic is the circle of the apparent path of the Sun as seen from the earth; and the planets lie in the plane of the ecliptic. If we think that the ecliptic is important, then the houses are a secondary division analogous to the signs. The houses are then superimposed on the ecliptic.

The other alternative is to pay greater attention to the twelve mundane houses which are arrived at by the different systems of house division. If this view is important, then as Dane Rudhyar noted, there will be houses having more degrees, and others where the degrees are "spread out".

In the far northern countries all these systems reveal their futility. Those born during the day in a sign of long

ascension, will have nearly 180 degrees spread out in the last three houses. Then the first three houses and those opposite to them will have a degree or two each. It is also remarked that "at the arctic circle (lat.  $66\frac{1}{2}^{\circ}$ ) there is a moment each day when the ecliptic lies exactly on the horizon, all degrees then rising simultaneously". In places further north some signs are always above the horizon, so that the other signs can never become the ascendant. Sometimes the signs here rise in reverse order. This again is unhappy to the quadrant systems of house division.

The best way to ascertain the truth of any system of house division, is by comparing the results. The table shows the different houses in which the planets will be as per the different systems of house division. Mars, Venus and Mercury are not affected; but the rest are affected. What does this reveal?

	Jup.	Sat.	Mars	Venus	Merc.	Sun	Moon
Equal House	4	5	7	9	10	10	10
Campanus	5	6	7	9	10	11	11
Sripati and Porphyry	5	6	7	9	10	11	11
Placidus	5	5	7	9	10	10	11
Regiomontanus	5	6	7	9	10	10	11
Colin Evans	5	6	7	9	10	11	11

If Jupiter were in the 5th house, he cannot do good to that house. There is the maxim, Karako bhava nasaya. The indicator of that bhava will spoil it if he were in that. Now Jupiter as the indicator of children has not in actuality spoilt the 5th house, Saturn has not really made him free from worries or free from foes and wrong-doers. He appears to give the results of the position in the 5th only. The Sun took him to the academic life in conjunction with Mercury. It is the 10th house Sun operating in his career.

Let us look more closely at the cuspal degrees. By way of example, we will pursue the degree of the 6th house. The following degrees we got:

Equal House System	Leo 25° 48'
Campanus	Leo 16°
Regiomontanus	Leo 18°
Sripati-Porphyry	Leo 24° 11'
Placidus	Leo 19°
Colin Evans	Leo 25°

We have said earlier that Parasara accepts the equal house system when he lays down principles of prognostication. But in the third chapter of the *Purva Khanda* of the *Brihat Parasara Hora Sastra* we actually have the method of Sripati briefly outlined. In the 14th chapter when he speaks of the things to be divined from the twelve houses, he does not use the word *bhava*. On the other hand he uses the word *sthana* which means place, location; and it refers to the numerical count from the ascendant. He identifies the *sthana* with *bhava*.

We find that the equal house system does work satisfactorily in connection with the native's relation to the world around. But Sripati method works well in all other aspects. National and international developments can be better studied in the light of the equal house system.

Moreover, the system of house division is not something laid down by a theory of space or of time. It has to be derived from the moment of time and from the distance between the zenith and the horizon. It becomes authoritative as and when it agrees with facts.

Some astrological authors and many astrologers make a sharp distinction between *bhava* (house) and *Rasi* (sign) and they argue that predictions are to be based on the *bhava* position of planets. A planet like Kuja (Mars) may be at the beginning of the eighth sign Tula (Libra) and be in the seventh house as per these savants. Even if we grant their contention, it should not be forgotten that this so-called seventh *bhava* does cover a part of Tula where the planet is situated. This is of vital importance even for such a theory as theirs.

In Indian astrology elaborate calculations are prescribed to arrive at the bhava positions. The authorities giving these rules include Sripati, Kesava and Divakara. This theory asks us to take the distance between the tenth house cusp and the ascendant and trisect it. Adding this to the tenth cusp we get the cuspal degree of the eleventh and the third house. Adding the same to the eleventh house cusp, we get the cusps of the twelfth and second houses. This system was advocated in the west by Porphyry also.

A variety of methods of house division is available, Placidus on whose system was based Raphael's tables of Houses, followed the principle of semi-arcs to trisect. But in latitudes south or north of  $66^{\circ}33'$  many degrees of the Zodiac are circum-polar and hence they never touch the horizon. These will have diurnal and nocturnal arcs. Certain degrees can never form house cusps and the planets in those degrees cannot be charted. This would falsify the twelve-fold division of the Zodiac and thus the Karakatvas of some houses have to be ignored. Campanus and Regiomontanus followed the space system. Evans advocated natural gradation. All these are faulty as in some cases some signs get intercepted.

Let us be clear about the meaning of a cusp. Some believe that the degree ascending or the cuspal degree is the middle point, while others take it to be the first point.

The degree ascending at the moment of birth cannot be the midpoint. If it is the midpoint, the lagna will cover roughly fifteen degrees before and after it. This makes the moment of birth, which is the beginning point of our life, meaningless. No one can say that when I was born my life began nearly one hour earlier. When I was born, at eleven in the morning, it does not mean ten or twelve but only eleven. To say that the previous fifteen degrees also influence the life is meaningless. My life is influenced by all the 360 degrees and by my past karma. I began my 'independent' existence at the precise moment when my umbilical chord was cut. Thus if at the moment of my birth the tenth

degrees of Mesha is ascending, the second house begins at the tenth degree of Taurus (Vrishabha) and so on for the other houses. A planet  $9^{\circ}59'$  or earlier in a sign gets actually into the previous bhava. This view is the traditional Indian view. Jaimini's method has no bhavas other than the Rasis. When we take the Arudha we count the signs and not the bhavas. When we consider gochara (transit) influences, we start with the Moon sign, not with the bhava. Even if the Moon were on the last degrees of a sign the moment Saturn enters the previous sign we speak of sade-sati and at times do experience the results. In horary (Prashna) astrology there are no bhavas so called. When we consider the antardasas in a major period, we do not go by bhava positions. It is therefore necessary to revert to the traditional and ancient equal house system.

The cuspal degrees we get as per Sripathi's method are sensitive points dealing with the relation of the signification of the house concerned with our environment or society. This too has only a limited meaning. These sensitive points can stimulate a planet's influence in dasa and antardasa and/or in gochara only.

Some astrologers and students of astrology are found insisting on the interpretation of a chart according to the positions of the bodies in bhavas (house). They draw a sharp distinction between Rasi (sign position) and bhava. When Parasara used the word "bhavanam", they interpret it as bhava. The word actually means a place of residence only, from the root "*bhu-bhav*" meaning "to be". Their arguments do not appear to be tenable.

The protagonists of the bhava theory take the degree rising at birth as the midpoint of a house. This implies that for nearly fifteen degrees earlier to the time of birth is the starting point of one's life on our planet, the Earth. To say that the lagna started nearly fifteen degrees earlier is to imply that the birth started roughly one hour earlier than the actual birth. This is an absurdity of the highest degree. The moment of birth being the cutting of the umbilical chord, the native is an independent being only from that moment. From the degree then rising the first house extends upto

thirty degrees. This is the equal house division of the Zodiac and of the natal chart. The socalled cusp of the 10th house is only a sensitive point.

The ancient Indian astrologers followed a scientific way of looking at things. They did not distinguish a Rasi from a Bhava. In the calculation of the bindus for ashtaka varga, it is no where laid down that we should follow the positions in bhava. Some overzealous and misguided astrologers argue that only bhava positions have to be taken up for ashtakavarga. They have no authority to lay down such a rule which runs counter to the standard texts. The system being peculiar to Indian astrology alone, we examined the authorities and find no support for the theory of these moderns.

In Gochara (transit influences) we are no where asked to follow the bhava positions. Those who waver between Rasi and Bhava will have to predict a ten year *sade-sati*, two years and a half being added by their pet theory.

Jaimini's system of astrology identifies Rasi with bhava. Jaimini's system is scientific and traditional. In calculating the arudha we follow the Rasi positions only. The chapters on yoga again are peculiar to the Indian system alone. These yogas have to be applied, and can be applied only, to the Rasi positions.

Any system of house divisions other than the equal house system becomes meaningless in the cases of those born in very northern latitudes. At a latitude  $66\frac{1}{2}^{\circ}$  there is a moment each day when the ecliptic lies exactly on the horizon, all degrees then rising simultaneously. In places further north some signs are always above the horizon, so that the other signs can never become the ascendant. Sometimes the signs here may rise in the reverse order as well. These difficulties do not arise in the equal house system.

In the equal house divisions the degree rising at the moment of birth is the first degree of the ascendant. Therefore at a distance of  $30^{\circ}$  comes the next house, and so on.

Carter remarked wisely about this system: "this ancient and simple method of house division, fallen into disuse during the would-be "scientific" age, when mathematical considerations outweighed the much more profound symbolism of astrology, has of late years had a strong revival in Britain and is now being accorded some attention in the Continent of Europe. Without totally rejecting the significance of the Placidean cusps, I must state that *only by using equal houses for natal work* will the student be able to do justice to himself and his art". Wise words, indeed; This is the ancient and well proved method. It avoids the notorious concept of the intercepted houses. The degree of the M.C. is symbolic and it refers to the native's worldly ambitions and experiences.

That the sign (Rasi) is different from the house (Bhava) is a widely accepted matter. For some it is a fact, and for a few it is a fiction. Some astrologers draw the Bhava chart along with the Rasi chart. In support of this they quote the fifteenth chapter of Mantreshwara and they ask us to base our predictions on the Bhava or Chalit Kundali. They are supported by the opening chapters of *Parasara Hora*. A careful examination of the now available text of Parasara will clearly show for a research-oriented mind that these chapters are later additions and interpolations. The repetition of some topic in the *Uttara-Khanda* shows that the present text was badly tampered with.

One of the beauties of the ancient works on Astrology is that these offer a list of synonyms for the planets and for the houses of the natal chart. We are now using the word 'house, for the sake of convenience, to mean the first, second, third signs as identical with house. Early in the *Brihajjataka* the great Varahamihira used the word "bhavanam" for the "Lagna Rasi". This word comes from the root (*dhatu*) "bhu", to be, to exist. "Bhavana" means a house, an abode, a dwelling. The zodiacal signs are of equal length at the equator, and are so symbolically anywhere. The question of the signs of long or short ascension is a myth incorporated into the purely Indian, (Nirayana)

system of Astrology. Our tradition asks us to calculate the Lagna, etc., on the *Sayana* basis and reduce it to *Nirayana*. Each sign has thirty degrees. The words Rasi and Bhava are synonymous. Consider the chapters on yogas in our classical texts. These always refer to sign positions. In support of the erroneous view of Bhava as different from Rasi, we are shown one verse from Varahamihira. This verse is an interpolation. A planet like Jupiter may be in the first degree of Cancer and Moon at the 28th degree of the same sign. Still it is a yoga. The Bhava-zealous should deny the yoga here.

Counting the Arudha is from sign to sign, as clearly stated by Jaimini—“Yavadisasrayam...”. It is not from Bhava to Bhava. Throughout Jaimini Rasi and Bhava mean the same.

In the calculation of Ashtakavarga, we have to take the sign positions alone; and these are the same Bhava positions. A few are advocating the bhava positions for the preparation of Ashtakavarga charts. This is wrong. As a saying in one of our languages goes, “Here is a little of Kalidasa’s poetry combined with my biliousness.”

The aspects of the planets fall on the signs, and not on houses (Bhavas) different from signs (Rasis).

The influence of planets in transit (gochara) have nothing to do with the alleged Bhava chart. If the Moon in a chart is Capricorn 28°, the bhava zealots should say that *sade-sati* should operate only when Saturn is on 13° or 28° of Sagittarius. This, as far as we know, has not been followed by these astrologers.

While calculating Amsa, Pinda, Naisargika and other forms of longevity, Parasara, Varahamihira and Kalyana Varma have not asked us to take the Bhava positions as distinct from the sign positions. It was the later writers like Sripathi and Divakara who introduced this unwanted distinction for various kinds of reduction.

Rasi and Bhava mean the same. Each Rasi is for thirty degrees. The rising degree (Lagna) is the starting point of thirty degrees. Of this we will speak later.

We now take up the planetary position. Raphael's Ephemeris for 1920 gave the Sayana positions for the mean noon at Greenwich. This is 5.30 PM (IST) on that day. The positions are as follows

	<b>Jan. 21 at 5.30 PM</b>	<b>Jan. 22. at 5.30 PM</b>
Neptune	10°.26' Simha	10°.24' Simha
Uranus	29°.56' Kumbha	0°.0' Mina
Saturn	10.52 Kanya	10.52 Kanya
Jupiter	14.49 Simha	14.41 Simha
Mars	25.52 Tula	26.17 Tula
Venus	20.22 Dhanush	21.34 Dhanush
Mercury	20.13 Makara	21.48 Makara
Rahu	21.14.30 Vrishchika	21.11 Vrishchika
Sun	0.9.59 Kumbha	1.11.13 Kumbha
Moon at 5.30 AM on Jan. 22		9.32.38 Kumbha
Moon at 5.30 PM on Jan. 22		15.51.11 Kumbha

The Moon's position is given for twelve hours. From 5.30AM (IST) to the birth time (11.6.24 AM) the interval is five hours 36 minutes and 24 seconds. For the others it is 17 hours 36 minutes and 24 seconds. Apply the rule of three for twelve hours to the Moon, and apply the same rule for twenty four hours to the rest. Then deduct the Ayanamsa we have followed  $22^{\circ}44'42''$ <sup>61</sup>. Then we get the Nirayana positions as follows:

Sun	Capricorn	(Makara)	8°.10'.4"2
Moon	Capricorn	(Makara)	19°.44'.47"2
Mars	Libra	(Tula)	3°.25'.38"
Mercury	Sagittarius	(Dhanush)	28°.37'.59"
Jupiter	Cancer	(Karka)	21°.58'.25"R
Venus	Scorpio	(Vrishchika)	28°.30'.7"
Saturn	Leo	(Simha)	18°.8'.5" R
Rahu	Libra	(Tula)	28°.30'.43"
Uranus	Aquarius	(Kumbha)	7°.14'.14"
Neptune	Cancer	(Karka)	17°.39'.49" R

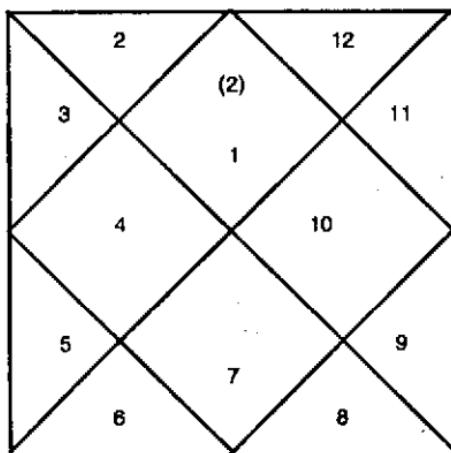
R means retrograde.

In different parts of India there are different ways of making the charts. The first is followed in South India. Here

12	1	2	3
11			4
10		(1)	5
9	8	7	6

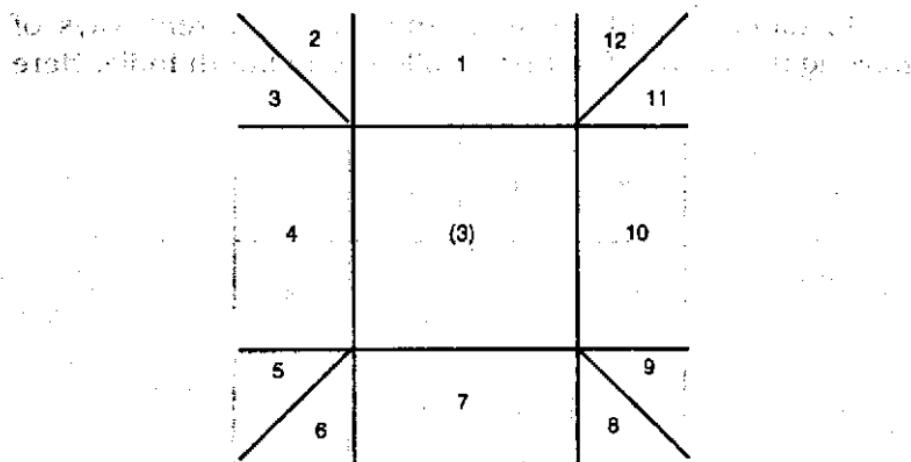
the second house from the top is Mesha (Aries). The other signs follow in the clockwise direction.

The second is followed in Central and Northern India. In the top Central square the number of the lagna counted



from Mesha is placed. The other signs follow in an anti-clockwise direction.

The third is followed in Orissa and eastern parts of



India. The Central space at the top is Mesha and the signs follow in anti-clockwise direction.

In Western countries they draw a circle, one horizontal line and one vertical line are drawn cutting the centre. The central point where the diameter cuts the circle on the left side is the lagna and the symbol of the sign is placed here. The other signs follow in an anti-clockwise direction.

Next we will give the method for calculating the lagna and M.C. for those born in Southern Latitude.

A native was born on 1920.1.10 at Brisbane. The birth time was 7.25 AM. The latitude is  $27^{\circ}28'S$  and longitude was away by ten hours and twelve minutes from Greenwich.

In order to use the *Table of House* prepared for the Northern latitude to the Southern latitudes, we have to add twelve hours to the sidereal time. Then use the *Tables of Houses* for the latitude of the place. The ascendant given in the *Tables of Houses* becomes the seventh house, and the M.C. given therein is the fourth house. The rest follows as before.

## Vargas

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**T**he divisional charts play an important part in predictions. There are sixteen vargas. Generally six vargas (Shadvargas) are considered. These are Lagna, Hora, Drekkana, Navamsa, Dvadasamsa and Trimsamsa. When we add Saptamsa, we get seven (Saptavargas). Sometimes Dasamsa, Shodashamsa, and Shashthiyamsa are given, making the total of ten vargas. Others speak of sixteen (Shodasa) vargas.

**1. Rasi:** The lord of sign where lagna is situated is the lord of that Rasi.

**2. Hora:** Divide a sign into two equal parts. The first half of an odd sign is ruled by the Sun, and the second by the Moon. In an even sign the first is ruled by the Moon and the second by the Sun.

Yavaneshwara and others hold that the lord of the first hora is the lord of that sign, and that of the second hora is the lord of the eleventh sign from it.

**3. Drekkana:** Each sign is divided into three equal parts of ten degrees each. The first decanate is ruled by the lord of that sign, the second by the lord of the fifth from it, and the last by the owner of the ninth from it.

Yavaneshwara and others observe that the lord of the first decanate is the ruler of that sign, the second is ruled by the owner of the twelfth sign from it, and the lord of the

eleventh from it rules the third decanate.

The drekkanas are given certain names which are self explanatory. The malefic drekkanas are first drekkanas of Mesha, Simha, Vrischika, Kumbha and Makara; last decanates of Mina, Vrischika, Simha and Tula; middle drekkanas of Karka, and Vrischika.

### Hora and Drekkana

*carefall*

Varahamihira appears to have flouted, or at least ignored, the authority of Parasara by not mentioning Rahu and Ketu and also by ignoring Vimshottari and other dasa systems. Though he refers to the view of Maya, Yavana, Manittha, Satyakirti, Vishnugupta, Garga and others, he appears to have high regard for the Buddhist Satyakirti, but scant regard to Yavaneswara. Though he praised the Yavanas in his **Brihat Samhita**.

*Yavaneshwara represents an older Indian tradition; and an attempt to synthesise his views with those of Parasara was made by Kalyanavarma, Jayadeva of Jataka Chandrika and others. In the second verse of Saravali we read.*

विस्तारकृतानि मुनिभिः परिगृह्य पुरातनानि शास्त्राणि।

होरातन्त्रं रचितं वराहमिहिरेण संक्षेपात्॥

The sages have elaborately written their texts on astrology in the past rejecting these authorities. Varaha has written a text in brief. Varaha's text, says Kalyana Varma in the next verse, is of no avail in interpreting *rasi dasa*; Varga, Rajayoga, longevity as per the dasas. Hence the author attempted to restate what is still living and valid in the writings of Yavaneswara and others. Varaha's method is opposed to that of the ancient, as per Kalyana Varma The fifteenth chapter opens significantly:

*यवनाचार्यवृद्धेद्विग्रहयोगेषु यत्कलं प्रोक्तम्।*

*तदहमपहाय मत्सरमधुना वक्ष्ये विशेषेण॥*

It means—What the Yavanas and elders have said about the conjunction of two planets. I will describe in detail,

without having any malice or any (matsaram). By implication the author accuses Varahamihira of malice towards Yavaneshwara and other older authorities. This is a revealing statement. We have to explain and examine the view of Yavaneshwara rejected by Varaha mihira by his mentor Satyakirti, and by his followers. Now we consider the two vargas called Hora and Drekkana.

Each sign has two horas, each having an extent of fifteen degrees. In odd signs the first hora is ruled by the Sun and the second by the Moon; and in even signs the order is reversed. This is the view advocated by Varahamihira who rejected the views of some other 'Kechit' (1.12). The word 'Kechit' refers to older authorities. Yavaneshwara held that the first hora is ruled by the lord of that sign, while the second is ruled by the lord of the eleventh sign therefrom. Thus all the seven bodies are capable of becoming the lords of the horas. Otherwise the signs owned by Venus and Saturn will always have the horas ruled by the enemies of that sign, if we follow the dispensation of Satyakirti regarding friends, foes and neutrals. Yavaneshwara's theory gives the second horas of Aries, Virgo, Libra, Scorpio, Sagittarius and Capricorn to the foes of the owners of these signs. In the rest of the signs the second horas are owned by the neutrals. Under Yavaneshwara's theory of relations between planets the second lords of Aries, Cancer, Leo, Libra and Capricorn alone will be owned by the enemies of their owners, the signs common to both these views are Aries, Libra and Capricorn, as per the theory of Yavaneshwara. The second parts of these signs have to be inherently weak. The view advocated by Varahamihira and accepted by later writers will make the hora charts of planets and lagna weak in so far as the signs owned by Venus and Saturn are concerned, and also in the second hora of Gemini and in the first of Virgo. Then how can we predict about the wealth or property (sampat) for these lagnas? Parasara asks us to interpret "Sampat" from hora charts. Extensive application of the older theory is necessary before we reject off hand. Even if

Varahamihira rejected some of the views of Yavanas, he held them in high respect and Kalyanavarma restated and rehabilitated some of their views without malice. Hence due regard must be shown to the views of the elders who taught astrology before Varahamihira.

Next we consider drekkana. Each sign is divided into three parts. The first, says Varahamihira, is ruled by that sign, the second by the lord of the fifth therefrom, and the third by the lord of the ninth from it. This shows that all the drekkanas of any sign-excepting Cancer are ruled by the planets friendly to the owner of the concerned sign – friendly, as per Satyakirti's formula.

Varahamihira mentions this view (1.12) in a light hearted way. The three drekkanas of any sign are ruled respectively by the lords of the first, twelfth, and eleventh signs from it. As per this view the third drekkanas of Aries, Taurus, Virgo, Libra, Scorpio and Capricorn are ruled by the foes of the owners, as per Satyakirti. The second drekkanas of Taurus, Scorpio and Pisces and the third of Gemini, Cancer, Leo, Aquarius and Pisces are ruled by their neutrals (as per Satyakirti). The best is Aquarius as the first two decanates are ruled by Saturn and the last by a neutral. The others occupying a second place are Gemini, Cancer and Leo, the third place goes to Pisces. The fourth place goes to Aries, Virgo, Libra, Sagittarius and Capricorn. In the fifth come Taurus and Scorpio. This holds up a flood of fresh insight. As per Yavaneshwara's theory of planetary relations the three decanates of Taurus, Gemini, Scorpio, Aquarius and Pisces are ruled by the friends of the owners; and these are the best. The last of Cancer, Libra and Capricorn are ruled by foes. The middle ones of Virgo and Sagittarius and the last two of Aries and Leo are ruled by their foes. This approach may yield good results.

The benefic drekkanas are: Mesha 2, Dhanush 2, Vrishabha 2, Kumbha 2, Makara 2, Tula 1, Kanya 1, Mithuna 1, Dhanush 3, Kanya 3, Kumbha 3. The rest are mixed Drekkanas.

Ayudha Drekkanas and others are given thus:

	First Drekkana	Second Drekkana	Third Drekkana
Mesha	<u>Ayudha, Krura</u>	<u>Mriga, benefic</u>	Ayudha, mixed
Vrishabha	Agni, mixed	Mriga	-
Mithuna	-	Pakshi	Ayudha
Karka	Chatushpad	<u>Sarpa</u>	Sarpa
Simha	<u>Chatushpad,</u> <u>Krura, Pakshi</u>	<u>Ayudha</u>	<u>Ayudha, Krura</u>
Kanya	<u>Agni</u>	-	-
Tula	-	Pakshi	<u>Ayudha,</u> <u>Chatushpad</u>
Vrischika	<u>Sarpa, Krura</u>	<u>Sarpa, Krura</u>	<u>Chatushpad, Krura</u>
Dhanush	Ayudha, Chatushpad	-	Ayudha
Makara	<u>Migala, Krura,</u> <u>Chatushpad</u>	-	Ayudha
Kumbha	<u>Pakshi, Krura</u>	<u>Agni</u>	-
Mina	-	-	<u>Sarpa</u>

**4. Navamsa:** Each sign is divided into nine equal parts. Each part has a duration of  $3^{\circ}20'$ . The beginning parts of these nine are—  $0^{\circ}0'$ ,  $3^{\circ}20'$ ,  $6^{\circ}40'$ ,  $10^{\circ}0'$ ,  $13^{\circ}20'$ ,  $16^{\circ}40'$ ,  $20^{\circ}0'$ ,  $23^{\circ}20'$  and  $26^{\circ}40'$ . For planets in Mesha, Simha, and Dhanush the count is from Mesha; for those in Vrishabha, Kanya and Makara we count from Makara; for those in Mithuna, Tula and Kumbha the count is from Tula; for those in Karka, Vrischika, and Mina we count from Karka.

A planet or lagna occupying the same sign in Rasi and in Navamsa is said to be Vargottama. It becomes strong.

**5. Dwadasamsa:** A sign is divided into twelve equal parts. Each has a duration of  $2^{\circ}30'$ . Count in which part lagna and the planets are located. That part is counted from the concerned sign only.

**6. Trimsamsa:** It is one-thirtieth part of a sign. But the texts do not give the proper division. In odd signs the degrees are distributed in this sequence:

Kuja 0°-5°, Shani 6°-10°, Guru 11° to 18°, Budha 19° to 25°, and Shukra 26° to 30°.

In even signs these are Shukra 0° to 5°, Budha 6° to 12°, Guru 13° to 20°, Shani 21° to 25°, and Kuja 26° to 30°.

In odd signs the signs occupied by Kuja, Shani, Guru, Budha and Shukra are respectively Mesha, Makara, Dhanush, Mithuna and Vrishabha.

In even signs Shukra, Budha, Guru, Shani and Kuja have respectively Tula, Kanya, Mina, Kumbha and Vrishchika.

In female horoscopy much attention was paid to the trimsamsas by the authorities. If we follow the authorities, nearly seventy per cent of the women have to be pronounced unchaste. This is far from the truth. Hence we have the given signs corresponding to the five trimsamsas. Even then much caution is needed.

These are the six vargas (Shadvarga).

**7. Saptavarga:** The sign is divided into seven equal parts. Each has a duration of  $4^{\circ} 17' 8^{4/7''}$ . In odd signs these are ruled by the first signs beginning with the sign concerned. In even signs the count is from the seventh to the twelfth house.

With this we get Seven Vargas (Saptavarga).

The next three are Dasamsa (one-tenth), Shodasamsa (one-sixteenth), and Shashthiyamsa (one-sixtieth).

**8. Dasamsa:** This is tenth part. Each part has a duration of three degrees. Note the part in which lagna or a planet is situated. In odd signs count the dasamsa from that sign itself. In even signs, the count is from the ninth sign from it.

**9. Shodasamsa:** It is the one-sixteenth part. Each part

has a duration of  $1^{\circ}52'30''$ . Note in which part lagna or planet is situated. In chara (moveable) signs the count is from the Mesha; in Sthira (fixed) signs count from Simha; and in common signs, the count is from Dhanush.

**10. Shashthyaamsa:** This is one sixtieth part. Each part has an equal duration of half a degree. These are:

- (1) Ghora (2) Rakshasa (3) Devabhaga (4) Kubera
- (5) Yaksha Valayamsa (6) Kinnara (7) Bhrasta (8) Kulaghna
- (9) Garala (10) Agni (11) Maya (12) Pretapurisha
- (13) Apampati (14) Devagn (15) Kala (16) Sarpa (17) Amrita
- (18) Chandra (19) Mridu (20) Komala (21) Padmabhanu
- (22) Vishnu (23) Brahma (24) Maheshwara (25) Deva
- (26) Indra (27) Kalinasa (28) Kshitiswara (29) Kamalakara
- (30) Gulika (31) Mrityukara (32) Khala (33) Devagni
- (34) Ghora (35) Yama (36) Kantaka (37) Sudha (38) Amrita
- (39) Purnachandra (40) Vishapradigdha (41) Kulanasa
- (42) Vamsakshaya (43) Utpathaka (44) Kalarupa
- (45) Soumya (46) Mridu (47) Sithala (48) Damstrakarala
- (49) Indumukha (50) Pravina (51) Kalagni (52) Dandayudha
- (53) Nirmala (54) Sudhakara (55) Krura (56) Sitala
- (57) Sudha (58) Payodhi (59) Brahmana (60) Indu rekha.

In odd signs the sequence is as given above. In even signs the count is from the end.

When a planet has more than one of the same ten vargas, a special name is given. It is as follows:

2 same vargas	Parijatamsa
3 same vargas	uttamamsa (Parvatamsa)
4 same vargas	Gopurnsa
5 same vargas	Simhansa
6 same vargas	Paravatansa
7 same vargas	Paravatnsa
8 same vargas	Devalokansa
9 same vargas	Airavatamsa

We give the results of the sixty amsas.

<i>Shastyamsa number clockwise in odd (in even rasis (num 6 to 10)</i>	<i>Name of the Shastyamsa</i>	<i>Signification</i>
1. Ghoramsa	Papamsa	"Adhyapakastu Vedanam" Vedic preceptors causreverential fear.
2. Rakshasamsa	Papamsha	" Servants, Darn- ers, Tailors etc.
3. Devamsa	Shubhamsa	Those who impart science of Para/ Apara vidyas purohits etc.
4. Kuberamsa	"	Wealth mongers, Speculators/exp- erts in handling horses/Jockeys etc.
5. Yakshamsa	"	Traders of El- ephants/vehicles; (Trucks); Plotters; Cheats; Diplomats; Ambassadors; stra- tegic minded.
6. Kinnaramsa	"	" Lipilekhan a Tatparaha" Those indulge in all sorts of writing; writers poets, new journal- ists; typists; stenos & clerks etc.
7. Bhrastamsa	Papamsa	" Mandura bandhaka ha" Those in profession of manufacturing

		Cots/Sofas, mat-tresses, in charge of Stables; fallers from moral standards etc.
8. Kulaghnamsa	Papamsha	" Nata vitta Qayakaha" Actors/Artistes of stage/Cinema/TV/Radio etc; Fallen from family traditions (hence kulaghnas from orthodoxical standard view of those times).
9. Garalamsa	"	"Desikaha" Those engaged in folk dances/experts in Nritya Natya Kalas; Travellers/Those in gymnastics & modern dances etc.
10. Agni Amsa	"	"Yagnikam" Those in the profession of arranging rites/ceremonies of Hindu religion etc. and those engaged in various Yagnas for the progress and happiness of families etc.
11. Maya Amsa	"	" M a t a Prabhodhakaha" Preceptors Heads and propogationists of religion.
12. Pretapurisha Amsa	"	"Dhana Seela" Those engaged in

		exretary things in some kind or other; Charitable persons; Heads of Charitable Institutions etc.
13. Apam Patyamsa	Shubhamsa	"Anga Vikalaha" Handicapped persons; Those in profession of Handicapped Institutions in some relation or other; Articles of Veg/Non-veg after cutting/drying as dry glass etc.
14. Devagana Amsa (Marutyamsa)		"Marut pradhana". This includes those in profession of Heads of villages, towns, municipalities, Village barbers, village revenue collectors etc.
15. Kala Amsa	Papamsa	Vasanadhipa, Gamblers/Betters; Drunkards; sudden fortune mongers; Race goers; Bookies; Stock brokers; and windfall mongers; all types of speculators etc.
16. Sarpa Amsa (Ahi bhanga Amsa)	Shubhamsha	A r a m a k a r a n a Udyokta" Those engaged in professions that cause happiness to general public; Owners

		of Clubs/Entertainment houses; Operas; Theatres; Care takers arranging pleasure-trips; week end rest spots; Horticulturists; Jana Sambandha Sakha.
17. Amrita Amsa	Shubhamsha	"Pushpa Vikraya Tatparaha" Those in production and trade of flowers of all kinds, extraction of fragrant smelling ingredients; Flower sellers; Nurseries/ Gardens and owners thereof; Traders in such related extracted chemicals.
18. Chandra Amsa	"	"Raja Karya Rataha"; "Udyogi"; Those in profession of Government/public sector employment in different cadres; Persons in civil service.
19. Mridu Amsa	"	" Rakshaka Bhataha": Sena Rakshana Sakha; Those in various callings in military service in lower ranks; Military; Police and such Rakshaka establishments as NCC/ Home Guards etc.

- 20. Komala Amsa      Shubhamsha**      "Lata Pushpa Phala Vikrayi"/Vaidyaha" All those dealing in fruits/Dry fruits/Vegetables/Herbal Medicines / Neutropathy/Homeopathy/Doctors/Hakims/Phakirs/Veg. Vendors/All Production/Trading units in Food/confectionary related items; All physicians of Allopathy/Unani.
- 21. Padma Bhanu (Herambha Amsa)      Shubhamsha**      "Nritya Geetechha Kusalaha" Those Drama / Dance Teachers of all kinds; Artists in TV/Radio/Clubs; Music Directors; Musicians of all kinds.
- 22. Lakshisa Amsa      (Brahma Amsa)      "**      Tambula Phala Vikrayi" All those in production/trading of beetlenuts/spices; Pan Shops; Masala Shops; Chemicals in relation to it; Supari units.
- 23. Vishu Amsa      (Vageesha Amsa)      "**      Nishidha Vikrayakara" Those productions/tradings are prohibited items as intoxicants; smugglers; blackmarketeers.

24. Maheshwara Amsa	Shubhamsha	G r a m a n a m Adhikara kruta" Those landlords, heads of villages/towns; Jamindars; Elected local Admn. heads as Municipalities/Co-op bodies etc.
25. Deva Amsa	"	"Vandi Magadaha" "Vadya Nipunaha" Those experts in music and arts; Drummers; Pipers; Court musicians; Temple musicians; Routine musicians.
26. Indra Amsa (Ardra Amsa)	"	"Deshika", "Sarva Sanga Parityagee" Saints/Monks/ Heads of Religious Institutions, Religious preachers; propogationists.
27. Kalinasa Amsa	Papa Amsa	"Pragraha" Rama Bhaktaha" Those great wisemen who throw light on ethics and remove sinful thoughts of Kali sins, from one's mind.
28. Kshitiswara Amsa	Shubha Amsa	"Sukra karaka v y a p a r e e" "Dhupaka" Dealers in all articles governed by Sukra; Textiles; Perfumes;

		Luxurious bed comfort items; Scented and decorative items; Paints; Sellers and producers those engaged in them.
29. Kamalakara Amsa	Subhamsa	"Oushadha Kriya": All those producers of medicine units/ surgical instruments; Pharmaceutical units; medical s h o p s ; Pathological/Xray units/Allopathy/ Homeo/Drugs/ Herbs/Tonics/ Unani etc.
30. Qulika Amsa	Papa Amsa	"Kayasyakarana Udyokta" Dealers in hosue hold goods; Electronics; Dealers of cosmetics, creams powders, decorators; "Deha Griha Alankarana Upayukta Samagri".
31. Mrityukara Amsa	"	"Virako" Those who carry loads; Labourers; Coolies; Riksha pullers Auto-van; Truck/lorry loaders/drivers; Goods Train drivers; Material transport related jeevas.

32. Kala Amsa	Papa Amsa	"Vandra Vikrayi" Those who produce, trade and engaged in jobs in relation to pottery, crockery/cutlary/kitchenware; clay pots; porcelain utensils; ceramics etc.
33. Devajna Amsa	"	"Krishi Kruth": Agriculturists; Cultivators; Owners of Farms; Land irrigation projects; Relating to agricultural produce of different kinds; Fertilizers/land improving systems/items; Relating to Pesticides to get good crops by protecting the growth etc. etc.
34. Ghora Amsa	Papa Amsa	"Vanik" Traders/Industrialists/Enterpreneurs; wholesale traders of all goods produced in the country.
35. Yama Amsa	"	"Dhatu Charma-kari" Those engaged in relation to Plastics metals, Leather/Rubber connected goods; Shoes/Bags/Belts; Smiths of gold/silver/alloys; Castings.

36. Kantaka Amsa	Papa Amsa	"Karshakaha"; Tillers of soil; persons dealing with thorns; Drivers of Bull dozers/ tractors etc.
37. Sudha Amsa	Shubha Amsa	"Panditaha"; A scholar; A learned person well versed in Shastras; Professors/Lecturers/Acharyas/Gurus in different fields.
38. Amrita Amsa	"	"Vignana Sastra Nipunaha" Research Scholars/Professors/Inventors/Scientists/Research Associates in Vignana Sastras.
39. Purna Chandra Amsa	Shubha Amsa	"Pustaka" Those related to printing/publication/distribution/training of Books/Journals/Dailies; Publicity/Advt. Librarians etc.
40. Vishapradigdha	Papa Amsa	"Rajako" Washermen; Laundries; Printers/processors of cloth; Designers; Dyers/Darners; cloth/Synthetic/Wool products related cleaners; Traders in such deals etc.

- 41. Kulanasamsa Papa Amsa**      "Vanik"; Those travel/stay on other places for trading/business purposes; (Doora Desa Vyaparasthulu) Dealers of import/export goods; Travelling business-men/Representatives/ in and abroad in journeys.
- 42. Vamshakshaya Subha Amsa Amsa**      "Veda Vedanga Rahasyagnaha" Professors / Acharyas / Siddhantis/Linguists/Vedic people/Purohits of higher level/Astrologers/Grammarians / Peethadhipatis-heads.
- 43. Utpathaka Papa Amsa**      "Shastrangnaha": All Scientists of scholarly disposition; One who knows veda/Vedanga; In such relation to Atharvana Veda— Mundane sciences.
- 44. Kalarupa Amsa Papa Amsa**      "Vandi Magadhaha" Herald or band who sing in praise of the kings/ Receptionists/Aides engaged with VVIPs.

45. Soumya Amsa	Shubha Amsa	"Grami yani": Leaders of warriors; Heads of Military and other Defence Establishments; Army/Navy/Airforce topbrass; Top rank defence/police and other Estts.
46. Komala Amsa	Shubha Amsa	"Adhikari": (Mudranadhikari); Those IAS, ICS, IPS and other senior rank personnel in Govt/Civil Administration/Local bodies/Co-op bodies/Autonomous bodies/public sector (Govt controlled units) etc.
47. Sheetala Amsa	Shubhamsa	"Ganiko": All those professors/researchers in Mathematics/Engg. Sciences/Astronomers/Statisticians/Computer (hardware/software) personnel; Accountants of all cadres/Financial Heads etc.
48. Damstrakara Amsa	"	"Danda Karaka": Those who award punishments; Court Heads; Magistrates; Judges; Collectors/Police Heads;

		Speakers; Home Minister/Secretaries; Special Courts/Tribunals of all kinds; Those empowered in disciplinary proceedings etc;
49.	Chandramukha Papa Amsa (Indumukha Amsa)	"Rakshasaha" All those conspire/commit heinous deeds as robbery/murders/thefts etc; Also Hangmen; Butchers; Hunters; Those involved in Police Dept. in harassing/torturing the persons arrested/convicted etc.
50.	Pravina Amsa      Papa Amsa	"Indhanahari" Those who are engaged in production/distribution/trading of fuel; wood; coal; wood cutters; Dealers in petrol/gas cylinders kerosine/electric lighting/heaters/furnaces etc.
51.	Kalagni Amsa      Shubha Amsa	"Phalamooladi Vikrayi" Those producers/traders of Fruits/Vegetables/ Food and confectionary items of all kinds/

**Hoteliers/Restaurants/Canteens etc.  
(more of Vegetation)**

**52. Dandayudha Amsa      Papa Amsa**

**"Santakrut":  
Higher authorities  
of law and order in  
Home/Police Establishments,  
mainly connected in policies  
to ensure peace and happiness  
in society;**

**53. Nirmala Amsa      Shubha Amsa**

**"Swarnakari":  
Jewellery dealers;  
Gold merchants;  
Gold miners; Goldsmiths;  
Gold coatings; and such  
costly metal dealers.**

**54. Soumya Amsa      Subha Amsa  
Subhakara**

**"Krishi Krit" Those  
who cultivate lands;  
Miners; Gold/and other rich metal  
mines; Those engaged in these  
trades.**

**55. Krura Amsa      Papa Amsa**

**"Ksheeradi  
Vikrayi" Those in  
production and  
trading in relation  
to Milk, meat and  
soft drinks and milk  
products/  
confectionaries//  
Hoteliers Coffee/  
Tea/Milk houses  
etc.**

56. Ati Shitala Amsa Shubha Amsa	"Yajika" Those who perform Yagnas; Priests & Yagniks of any religion or tradition.
57. Amruta Amsa Shubha Amsa	"Adhyapaka" those who preach Veda Vedanga and other mundane sciences; Professors/Lecturers/Teachers and Guides/Authors.
58. Payodhi Amsa Shubha Amsa	"Adhyaksha" Inspectors/Presidents/Superintendents/Chairmen/Principals of Institutions.
59. Brahmana Amsa Papa Amsa	"Pratigrahapara" Those take gifts as part of charity; (Dana Sweekaram); Beggers also.
60. Indu Rekha Shubhamsa Amsa	"Phali" Those who trade in Pearls and precious articles Fishermen; Owners of orchards or gardens.

**11. Chaturthamsa:** This is the fourth part of a sign. Each part has a duration of  $7^{\circ}30'$ . The lords of the four parts are respectively the lords of 1, 3, 7, and 10 from the sign concerned.

**12. Vimsamsa:** This is the twentieth part. Each part has a duration of  $1^{\circ}30'$ . In a moveable sign count them from Mesha. In a fixed sign the count is from Dhanush. In a common sign we have to count from Simha.

**13. Siddhamsa or Chaturvimsamsa:** This is the twenty fourth part. Each part has  $1^{\circ}15'$ . In odd signs the count is from Simha, and in even signs it is from Karka in the regular order.

**14. Bhamsa:** This is the 27th part. Each part has  $1^{\circ}6'.40''$ . In Aries, Leo, and Sagittarius the count is from Mesha. In Vrishabha, Kanya and Makara the count is from Karka. In Mithuna, Tula and Kumbha we count from Tula. In Karka, Vrishchika and Mina the count is from Makara.

**15. Khavedamsa:** It is the fortieth part. Each part has  $0^{\circ}.45'$ . In odd signs the count is from Mesha. In even signs count is from Tula in regular order.

**16. Aksha Vedamsa:** It is the forty fifth part. Each part has a duration of forty minutes. In moveable signs count is from Mesha; in fixed signs count from Simha; and in common signs count from Dhanush.

These are the Shodasa (sixteen) vargas.

In addition we have *Nadi Amas*. These are one hundred fifty. Each part has twelve parts. These are— (1) Vasudha (2) Vaishnavi (3) Brahmi (4) Kalakuta (5) Shankari (6) Sudhakari (7) Sama (8) Saumya (9) Sura, (10) Maya (11) Manohara (12) Madir (13) Manjusvana (14) Ghora (15) Kumbhini (16) Kutila (17) Prabha (18) Para (19) Payaswini (20) Mala (21) Jagati (22) Jarjara (23) Dhruva (24) Musala (25) Mudgara (26) Pasa (27) Champaka (28) Damini (29) Mahi (30) Kalusha (31) Kamala (32) Kanta (33) Kala (34) Karikara (35) Kshama (36) Durdhura (37) Durbhaga (38) Visha (39) Vishirna (40) Vikala (41) Vila (42) Vibhráma (43) Sukhada (44) Snigdha (45) Sodari (46) Sura Sundari (47) Amrita Plavini (48) Kahala (49) Kamdrik (50) Kravirani (51) Qohara (52) Kuttini (53) Raudri (54) Vibha (55) Visha-nashini (56) Narmada (57) Shitala (58) Nimra (59) Prita (50) Priyavardhini (61) Mangani (62) Durbhaga (63) Chitra (64) Chitrini (65) Chitranjini (66) Bhupa (67) Gadahari

- (68) Nala (69) Nalini (70) Nirmada (71) Nadi (72) Sudha  
 (73) Amritamsakalika (74) Palakshankura (75) Trailokya  
 (76) Mohanakari (77) Mahaduti (78) Sushitala (79) Sukhada  
 (80) Suprabha (81) Shobha (82) Sukhada (83) Sukhona  
 (84) Shivoda (85) Ashiva (86) Bhola (87) Jvala (88) Godha  
 (89) Gaya (90) Nutana (91) Sumanchari (92) Somavalli  
 (93) Somalata (94) Mangala (95) Mudrika (96) Kohudra  
 (97) Melapaga (98) Vishvalaya (99) Navanita  
 (100) Nishachari (101) Nivritti (102) Nikadha (103) Sasa  
 (104) Sawaga (105) Sama (106) Kshama (107) Vishvambhara  
 (108) Kumari (109) Kokila (110) Kunajanikriti  
 (111) Svadha (112) Vahini (113) Jalaplava (114) Varuni  
 (115) Madira (116) Maitri (117) Haruni (118) Hārini  
 (119) Marut (120) Dhananjaya (121) Dhanakari  
 (122) Dhanada (123) Kachhapa (124) Kali (125) Buja  
 (126) Isani (127) Salini (127) Raudri (129) Shiva  
 (130) Shivakari (131) Kala (132) Kunda (133) Mukunda  
 (134) Varada (135) Bhasita (136) Kandari (137) Smasa  
 (138) Prita (139) Kokilalapa (140) Naga (141) Kamini  
 (142) Kalashodbhava (143) Veeraprasu (144) Sagaracha  
 (145) Satayajha (146) Satavari (147) Sragi (148) Patalini  
 (149) Pankaja (150) Paramesvari.

In moveable signs we have to count directly from the first. In fixed signs the counting is from the last (150th and above). The counting is from the 76th in common signs; and the first Nadi amsa then becomes its 76th.

Parasara explains the purpose of these vargas.

1. Lagna : General well-being, nature, constitution
2. Hora : Wealth
3. Drekkana : Brothers and sisters
4. Saptamsa : Children, grandchildren
5. Navamsa : Partner (wife or husband), profession
6. Dwadsamsa : Parents, Higher Consciousness, past and future lives

7. Trimsamsa : Troubles and sorrows, Health
8. Padamsa (1/4) : Prosperity
9. Dasamsa : Profession
10. Shodasamsa : Conveyances, happiness
11. Vimsamsa : Religious tendencies
12. Chaturvimsamsa : Education, knowledge
13. Bhamsa : Strength and Weakness
14. Khavedamsa : Good and bad
15. Akshvedamsa : Good and bad
16. Shashtyamsa : Diseases & health.

If a planet has the same nine amsas it is Brahmapadamsa; if ten Vaishnavamsa; if eleven, Shaivamsa; and if twelve, Vaisheshikamsa.

## Shadbalas

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**F**or the proper interpretation of a chart we must know the relative strengths of planets and houses. Here we have two types of strength for a planet.

The first is the planet's positions in a given house. Though we do not accept the distinction between a sign and a house (Bhava) we give the method following the Bhava chart.

Find where a planet is in relation to a house. It has no power at the beginning or at the end of a Bhava. Taking this position to give zero strength and considering the residential strength of each.

In our example chart the Sun is on  $8^{\circ}10'4''$  in Makara. The eleventh bhava begins at  $6^{\circ}53'18''$ . From the beginning the Sun has advanced by  $1^{\circ}16'46''$ . From the beginning to the bhava the distance is  $15.47.43$  for which the value is one unit. For the distance traversed by the Sun, the residential strength comes to 0.08. He is weak. Similarly we get the following strengths.

Chandra	0.822	Shukra	0.6
Kuja	0.47	Shani	0.61
Budha	0.542	Rahu	0.7
Guru	0.955	Ketu	0.7

In order of declining strength we have then Guru, Chandra, Rahu and Ketu, Shani, Shukra, Budha, Kuja, and Sun. The Sun is the weakest. Kuja is nearing half a unit.

Next we should note the total of the six kinds of strength (Shadbala). These six are Sthanabala, Digbala, Kalabala, Cheshtabala, Naisargika bala and Drigbala. They have to be obtained for the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.

**1. Sthanabala** is made up of uchchhabala, Saptavargajabala, oja-yugma (odd-even) rasi navamsa bala, Kendrabala, and Drekkana bala. A planet in exaltation degree has one unit of strength; and in its debilitation degree it has nil. By rule of three calculate its strength taking the distance it has traversed from its debilitation degree.

In Saptavargaja strength we have to take the owners of the planets for each planet in each of the seven vargas. Here we have to relate the naisargika (natural) relation to the tatkalika (temporary) relation. If it is mulatrika it has a strength of .75, in its house 0.5, in an Adhimitra house .375, in a friend's house .25, in a Neutral's house .125, in an enemy's house .0625, and in an Adhishatru house .03125.

Sun, Mars, Jupiter, Mercury and Saturn in an odd sign and in an odd navamsa get .5. If it is only in Rasi or only in Navamsa, it is .25. If it is neither, it has no strength. Moon and Venus will give the same strength in even rasi and in an even navamsa.

A planet in a Kendra gets one unit, in Panaphara .5, and in an Apoklima .25.

Masculine planets (Ravi, Kuja, Guru) in the first drekkana get .25 strength. Female planets (Chandra and Shukra) in the last drekkana, and eunuch planets (Budha and Shani) in the middle drekkana get a similar strength.

Adding these we get the total sthanabala.

**2. Digbala:** This depends on the direction in which a planet is placed. The lagna stands for the East, the fourth (same degree as the tenth) for the North, the Seventh (Same degree as lagna) for the West, and the tenth for the South. At the opposite ( $180^{\circ}$  away) houses the strength is nil.

Sun and Mars are strong in the tenth, Saturn in the seventh, Mercury and Jupiter in lagna (East), and the Moon and Venus in the fourth (North).

Calculate the strength by the rule of three.

**3. Kalabala:** This is made up of Natonnatabala, Pakshabala, Tribhaga bala, Varsha adhipati bala, Masa bala, Varabala, Horabala, Ayanabala, and Yuddhabala. Ayanabala depends on the declination of a planet. In order to arrive at all the six sources of strength, the reader is advised to consult Dr. B.V. Raman's *Graha and Bhava Balas*.

**4. Chesta bala:** The planet in retrogression has strength. This requires some basic knowledge of astronomy. Dr. B.V. Raman's book is helpful here. This strength does not apply to the Sun and the Moon.

**5. Naisargika bala:** This is the natural strength. It is fixed for any chart. It is as follows:

Sun	:	60 Shashthysamsas
Moon	:	51.43
Venus	:	42.85
Jupiter	:	34.28
Mercury	:	25.70
Mars	:	17.14
Saturn	:	8.57

**6. Drigbala:** This is based on the aspects between one planet and the others. For calculating this, Dr. B.V. Raman's book is helpful.

These sources applied to our example chart give the following results on the basis of Dr Raman's book.

	<b>Sthana</b>	<b>Dig</b>	<b>Kala</b>	<b>Cheshtha</b>	<b>Nalsargik</b>	<b>Drishti</b>	<b>Total</b>
<b>Sun</b>	160.606	54.27	180.387	-	60.6	- 7.516	447.747
<b>Moon</b>	145.58	9.584	161.389	-	57.43	+ 3.97	377.23
<b>Mars</b>	269.309	34.146	44.747	36.8614	17.14	- 2.28	469.9234
<b>Mercury</b>	220.46	30.959	182.308	1.492	25.70	- 11.589	449.33
<b>Jupiter</b>	191.215	21.257	245.228	56.028	34.28	- 9.035	538.973
<b>Venus</b>	174.25	7.496	61.978	26.24	42.85	+ .279	313.093
<b>Saturn</b>	148.128	47.463	78.397	48.078	8.57	- 7.394	323.242

In the descending order the planets are Guru, Kuja, Budha, Sun, Moon, Saturn, and Venus. These are Shashthyamsas. Divide by sixty we get Rupas.

The aggregate Shadbala should not fall below the following Shashthyamsas:

Sun 390, Moon 360, Mars 300, Mercury 420, Jupiter 390, Venus 330, and Saturn 300.

The minimum required is as follows (in Shashthyamsas):

	<b>Sthana</b>	<b>Dik</b>	<b>Cheshta</b>	<b>Kala</b>	<b>Ayana</b>
<b>Guru</b>	165	35	50	112	30
<b>Budha</b>	165	35	50	112	30
<b>Ravi</b>	165	35	50	112	30
<b>Shukra</b>	133	50	30	100	40
<b>Chandra</b>	133	50	30	100	40
<b>Kuja</b>	96	30	40	67	20
<b>Shani</b>	96	30	40	67	20

For a thorough understanding of the method to calculate the shadbalas of planets and the strength of the houses, the reader is requested to study *Sripati Paddhati* (Translated into English by V.S. Shastri).

For the calculation of the strength of the twelve Bhavas we have to find the Bhava Dig-bala and Bhava drig-bala. To these should be added the strength of the lord of the concerned; and this was given above.

Human Rasis are Mithuna, Kanya, Kumbha, Tula and first half of Dhanush. Lagna bhava in these gives a strength of one Rupa. If the seventh bhava falls in any of these, it has no power.

The Watery (Jala) signs are Karka, second half of Makara, and Mina. If the fourth house falls in these, it has a strength of one Rupa. If the tenth falls in these it has no strength.

The quadruped (Chatushpada) signs are Mesha, Vrishabha, Simha, second half of Dhanush, and the first half of Makara. When the tenth falls in these, it has a strength of one Rupa. The fourth house falling these has no power.

Insect (Kita) sign is Vrishchika. It has strength of one Rupa, if it is the seventh. As lagna it has no Bhava dig-bala.

To measure the quantum of good and bad results of a particular major period, we have to calculate the Ishta and kashta phala. Here we have to find the Cheshta bala and uchcha bala of each planet.

The Sun and Moon have no Cheshta Bala. Yet for the purposes of Ishta and kashta phalas of these two, there is a method. Add ninety degrees to the Sayana longitude of the Sun. If it exceeds 180 degrees, subtract it from 360°. Then divide it by three.

In our example the Sayana longitude of the Sun is 300°. 54'. 57". Adding 90° we get 390°. 54'. 47". It is more than 360°. Deducting this we get 30°. 54'. 47". Dividing it by three we get 10.3 Shashtyamsas as the Cheshtabala of the Sun.

Deduct the longitude of the Sun from that of the Moon to get the Cheshta kendra of the Moon. If it is more than 180°, deduct it from the 360°. In our example we have

Moon's Long.	289°. 44'. 47"
Sun's Long.	- 278°. 10'. 4"
	<u>11°. 34'. 43"</u>

In decimals it is  $11^{\circ} 5786$ . Dividing it by three we get 3.8595 Shashtyamsas as the Cheshta Bala of the Moon.

The Sun was on  $278^{\circ} 10' 4''$  which in decimals is  $278^{\circ} 1677$ . The debilitation is on  $190^{\circ}$ . The Sun has moved away from it by  $88^{\circ} 1677$ . Dividing it by three, we have 29.39 Shashtyamsas as the uchcha bala of the Sun.

The Moon's debilitation is on  $213^{\circ}$ . The Moon in our example is on  $289^{\circ} 7464$ . It is  $76^{\circ} 7464$ . Dividing it by three we have 25.58 Shashtyamsas as the uchcha bala of the Moon.

Multiply the Uchcha bala of a planet by its Cheshta bala. Then take the square root of the product. It gives the Ishtaphala of a planet.

Deduct the Uchcha bala from sixty, and also the Cheshta bala from sixty. Multiply the two and take the square root of the product. This gives the Kashta Phala of a planet.

## Some Problems

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### 1. Zodiac

The Zodiac is arbitrarily, but for the sake of convenience, divided into twelve segments called signs or Rasi. Each sign is said to extend upto thirty degrees. But scientifically the duration of a sign is variable, as it depends on the latitude concerned. These durations are given as Charakhandas which divided by six give the duration of the signs in Vighatikas. Thus on the equator the charakhandas are 1674 for Aries, Virgo, Libra and Pisces; 1795 for Taurus, Leo, Scorpio and Aquarius; and 1931 for the remaining signs. In Vighatikas these are respectively 279,  $299\frac{1}{6}$  and  $321\frac{5}{6}$ . Converted into hours, minutes and seconds these are 1. 51. 36, 1. 59. 40 and 2. 8. 44 respectively. Converting these into degrees we get  $27^\circ 54'$ ,  $29^\circ 55'$  and  $32^\circ 11'$ . Thus even at the equator the signs are not of the same extent. This is evident from the division of the signs into those of short ascension, and those of long ascension.

The Charakhandas refer to the duration of the signs as per the moving Zodiac. The planets appear on the equator to be covering the so called thirty degrees of Aries, Pisces, Virgo and Libra as if these signs have only  $27^\circ 54'$  each. One has to be careful in using the term accelerated motion with regard to planet's movement in these signs.

As we move towards the northern latitudes the duration of the signs of short ascension gradually decreases, while

that of the others increases. Thus at  $29^{\circ}$  N the duration of the signs from Aries onwards will be  $21^{\circ} 15'$ ,  $24^{\circ} 36'$ ,  $29^{\circ} 58'$ ,  $34^{\circ} 24'$ ,  $35^{\circ} 14'$ , and  $34^{\circ} 33'$  respectively for the first six signs.

At about  $16^{\circ} 20'$  North latitude the duration will be  $24^{\circ} 25'$ ,  $27^{\circ} 8'$ ,  $30^{\circ} 59'$ ,  $33^{\circ} 23'$ ,  $32^{\circ} 42'$  and  $31^{\circ} 23'$  for the first signs. This raises an interesting question. If we set aside the convenient thirty degree measure for each sign, only for a speculative purpose, the following starting points in the sequence from Mesha onwards :

$0^{\circ} 0'$ ,  $24^{\circ} 25'$ ,  $51^{\circ} 33'$ ,  $82^{\circ} 32'$ ,  $115^{\circ} 55'$ ,  $148^{\circ} 37'$ ,  $180^{\circ} 0'$ ,  $211^{\circ} 23'$ ,  $244^{\circ} 5'$ ,  $277^{\circ} 28'$ ,  $308^{\circ} 27'$  and  $335^{\circ} 35'$ . Converting these into the nirayana or fixed zodiac, we get the following starting degrees of the twelve signs on this latitude :

$0^{\circ} 0'$ ,  $26^{\circ} 18'$ ,  $56^{\circ} 30'$ ,  $89^{\circ} 36'$ ,  $122^{\circ} 36'$ ,  $154^{\circ} 6'$ ,  $185^{\circ} 18'$ ,  $217^{\circ} 36'$ ,  $251^{\circ} 0'$ ,  $282^{\circ} 48'$ ,  $310^{\circ} 48'$  and  $335^{\circ} 42'$ .

We consider the latitude and longitude for fixing the degree rising at birth. Should we not take the starting points of the signs at a given latitude for placing the degrees of the planets also ? It is for the scholars to investigate and decide.

Coming to the mean positions of the stars for 1988 as given in Lahiri's Indian Ephemeris (p. 41) we find the following anomalous situations.

Purvashada  $250^{\circ} 43' 25''$ . As per the thirty degree method, Mula extends upto  $253^{\circ} 20'$ . Uttarashadha is placed at  $258^{\circ} 31' 41''$ , and for Vimshottari we take Uttarashadha only from  $266^{\circ} 40'$ . How can we reconcile these positions with our arbitrary segments of the zodiac into signs, and into constellations. At  $16^{\circ} 20'$ . North latitude Sagittarius begins at  $251^{\circ} 0' 0''$ . Then Lahiri's placement of Purvashadha may be accommodated, not his uttarashadha. Speculation on this basis seems to open Pandora's box. But it is worth investigating.

Then again the distribution of the ownership of signs is apparently based on the distance of a planet. Upto Aries we get Mars. Between Mars and Jupiter was a planet which was broken up into asteroids. The missing or dissolved planet might have been the owner of Pisces. Then Jupiter will have to own Aquarius. In actual experience we have found Jupiter giving better results in Aquarius than in Pisces. This again is a problem to be investigated.

## (ii) Extension of Constellations

The twenty-seven constellations starting from Aswini are evenly distributed over the zodiacal belt. Each constellation is said to extend upto  $13^{\circ} 20'$  at a uniform rate. This is a gross (*sthula*) or general estimate as stated by our ancients. They have given the subtle (*sukshma*) or real extension for each constellation.

The constellations are divided into *adyarthabhoga*, *arthabhoga* and *ekabhoga* stars. The first have longer arcs, the last have equal extension, and the second have smaller arcs. The effects of these are explained specially in the context of an enquiry into *argha*. In the *Spashtadhidhikara* (Slokas 71 to 75) of his *Siddhanta Siromani* Bhaskara states that according to the seers like Vasishtha, the subtle extensions are relevant in connection with marriages, pilgrimages, travels and the like.

Rohini, Punarvasu, Vishakha, Uttarashadha, Uttaraphalguni and Uttarabhadra have each an extension of  $19^{\circ} 45' 52''$ .

Bharani, Ardra, Ashlesha, Jyeshta, Swati and Satabhisha have each an extent of  $6^{\circ} 35' 17''$  only.

~~15~~ The remaining constellations have each an arc of  $13^{\circ} 10' 35''$ . Abhijit is spread over the remaining space.

We tabulate these as follows :

The ending points from Nirayana Aries are given for each constellation.

1 Aswini	$6^{\circ} 35' 17''$	13° 10'	34''.89
2 Bharani		19° 45'	52''.335
3 Krittika		32° 56'	27''.225
✓ 4 Rohini	○	52° 42'	19''.56
5 Mrigasira		65° 52'	54''.45
6 Ardra		72° 28'	11''.895
✓ 7 Punarvasu		92° 14'	04''.23
8 Pushyami	○	105° 24'	39''.12
9 Ashlesha		111° 59'	56''.565
10 Magha		125° 10'	31''.455
11 Poorvaphalguni		138° 21'	06''.345
✓ 12 Uttaraphalguni		158° 06'	58''.68
4552 13 Hasta		171° 17'	33''.57
14 Chitra		184° 28'	08''.46
15 Swati		191° 03'	25''.905
✓ 16 Vishakha		210° 49'	18''.24
17 Anuradha		223° 59'	53''.13
18 Jyeshta		230° 35'	10''.573
19 Moola		243° 45'	45''.465
20 Poorvashadha	○	256° 56'	20''.335
✓ 21 Uttarashadha		276° 42'	12''.69
22 Abhijit	ム	280° 56'	30''.66
23 Sravana	○	294° 07'	05''.55
24 Dhanishta	○	307° 17'	40''.44
25 Shatabhisha		313° 52'	59''.885
26 Poorvabhadra	○	327° 03'	32''.775
✓ 27 Uttarabhadra		346° 49'	25''.11
28 Revati	○	360° 00'	00''.00

As a result of the *sukshma* or real extent of the constellations, the beginnings of the *nirayana* signs of the zodiac

will be as follows:

	<b>Beginning</b>	<b>Duration</b>
Aries	0° 0' 0"	23° 3' 31". 0575
Taurus	23° 3' 31". 0575	36° 14' 5". 9475
Gemini	59° 17' 37". 005	27° 59' 59". 14125
Cancer	87° 17' 36". 14625	24° 42' 20". 41875
Leo	111° 59' 56". 565	31° 17' 37". 86375
Virgo	143° 17' 34". 42875	34° 35' 16". 58625
Libra	177° 52' 51". 015	27° 59' 59". 14125
Scorpio	203° 52' 50". 15625	24° 42' 20". 41875
Sagittarius	230° 35' 10". 575	31° 17' 37". 86375
Capricorn	261° 52' 48". 43875	38° 49' 34". 55625
Aquarius	300° 42' 22". 995	23° 3' 31". 0575
Pisces	323° 45' 54". 0525	36° 14' 25". 9475

These tables can explain why on some days our Ephemeris shows that the duration of a constellation varies between eleven and fifteen days. Special research has to be undertaken on these lines. Then we may be able to find some justification for some of the yogas and other constellations given by our authorities.

### (iii) Rising Sign

Many times earnest students of astrology ask baffling questions which involve theoretical problems of great importance. We propose to articulate these problems and offer a few suggestions. These may be verified by the students of astrology.

The first problem is about the degree of the sign rising on the horizon at the moment of birth. Is this the initial point or middle point of the Lagna? When we go about fixing the 10th house cusp according to Sripathi and others, we are clearly told that it is the middle point of the 10th house. Then the cuspal degrees of the various houses will have to be the middle points. Then one will have to argue that the Lagna commenced even before the individual was born. This is highly illogical. The degrees of the Lagna is the actual point of space on the eastern horizon when the person was born. It is, therefore, the beginning point. Then the cuspal degree of the 10th house must be the beginning

of the 10th house. But Parasara does not appear to be aware of this anomaly because he followed the equal house system. In such a case the M.C. becomes only a sensitive point in the chart. It has nothing to do with the real 10th house. In the equal house system if the ascendant is Pisces 26°, the 10th house commences from 26° Dhanus (Sagittarius). The M.C. falls on 21° Dhanus and this point has little to do with profession as such. Just as we examine a chart from Lagna, Chandra Lagna (natal Moon) and Arudha Lagna (conception ascendant), we can also examine it from the M.C. This is the real meaning of the cusp of the so-called 10th house.

The next question refers to the significance of navamsa chakra. In the North, people ignore this. They have only the Rasi Kundali and the same from Chandra Lagna for consideration. In the South, even if people do not pay much attention to it, the amsa chakra is prepared. This is a step in the right direction. The navamsa presents the forces and potentialities of the chart of the partner. If the rasichakra and amsa chakra have no harmonious relationship, one can easily predict the shape of things to come. One can also use it to rectify the time of birth of the partner. One expects confirmation or strengthening from the amsa chakra. Let us take an illustration.

Sun Venus			Moon Rahu
Ascdt.	Chart No. 1		
Jupiter			
Merc. Kethu	Mars		Sat. (R)

Moon Rahu	Chart No. 2 RASI		
Sat.			Mars Jupit. Kethu
Ascdt.	Sun Merc.	Venus	

The first chart is the amsa chakra of the husband and the second is the rasi chakra of the wife. Note the combination of Chandra (the Moon) and Rahu in both. Saturn has much to do with the 2nd house in both. The first one shows

the lords of the 7th, the 4th and the 10th in the 2nd, aspected by the lord of the 1st and the 12th. In the second we find the lord of the 7th and the 10th in association with the lord of the 9th. The lord of the 4th is with the lord of the 5th and the 12th. The similarity cannot be brushed aside. The second chart shows the lord of the 5th with Ketu, while the first shows Chandra with Rahu in the 5th. In this way one can work out the problem of matching horoscopes. Herein lies the great value of navamsa.

Next we are asked about the relative value of the Nirayana and Sayana systems. This is a difficult problem on which to express an opinion. In reality, one is governed by two factors. If a system gives good results, we need not reject it. The adherents of the Sayana and the Nirayana systems claim this. So the second factor asks us not to reject the traditional system hastily and not to apply the principles of one system to the chart drawn according to the other system. We are thus convinced that the traditional Indian Nirayana system gives good results. We need not enquire whether this too was originally a Sayana system or not. It is enough to note that many in Germany, Britain, Eire and the United States have begun accepting the Nirayana system as the valuable and dependable one. Astronomically, the Sayana system may be correct. But in astrology we are governed by many other factors.

The fourth problem refers to Mars. Many astrologers have succeeded in breaking up many promising matches on the flimsy ground of the vague Kuja dosha. This defect refers to the placing of Kuja (Mars) in the 2nd, the 4th, the 7th, the 8th, or the 12th from Lagna. One has to look at this Kuja from Lagna, from Chandra Lagna, from the radical position of Venus, from Arudha Lagna, from Darapada, and from Upapada. Even then the really bad places are only the 7th and the 8th. Still, if those places happen to be his own house, there may not be any defect. These and other factors, inherent in the problem, compel us to say that a pronouncement on the existence of Kuja dosha has to be accepted with great caution.

Now we come to the vexed question of Ayanamsa. It is the most inscrutable problem. We have one school which calculates from Revati whose Nirayana longitude now is

$356^{\circ} 1'$ . There is another school which calculates from Chitra whose Nirayana longitude today is  $179^{\circ} 59'$ . Since the ayanamsas are taken to refer to the starting point of fixed or stellar Aries, these two ayanamsas, if they are to be calculated from zero degree of Aries or Libra, cannot differ. But the difference in the starting point gives us ayanamsas that differ by four degrees. In calculating the ayanamsa, let us note the figures we get from Surya Siddhanta and from the Western astronomers:

	<i>Values given by Surya Siddhanta.</i>					<i>Values given by Western authorities.</i>	
Duration of a solar year	365 d 6 h 12 m 37 s	365	d	6	h	9	m 10 s
Parama manda phala	$2^{\circ} 10' 30''$					$1^{\circ} 55' 0''$	
Parama kranti	$24^{\circ}$					$23^{\circ} 26' 53''$	
Yearly precession	$54''$					$50''.26$	
Beginning of Aries	Fixed					Not fixed	

The difference in the duration of the year necessitates, according to some, a correction called bija-samskara. Since the difference is three minutes and 27 seconds, we get an apparent solar movement of  $8\frac{1}{2}^{\circ}$ . The time of calculation is taken to be 499 A.D. Then from 499 A.D. to 1965 we get the years to be multiplied by  $8\frac{1}{2}^{\circ}$ . This gives  $3^{\circ} 28'$ . Then if we get an ayanamsa of  $23^{\circ} 35'$  for the beginning of 1969, those who reject this correction will get  $20^{\circ} 7'$ .

The obliquity is becoming shorter and shorter. The duration of the year too has been steadily becoming less and less. For these 1,466 years too the bija-samskara cannot be the same uniformly. Because of a slow decline, the bija-samskara for 1965 may come only to  $1^{\circ} 45'$ . If the bija-samskara in 499 was nil, by the principle of arithmetical progression, we can show that  $S = n/2 (a + b)$ , where  $S$  is the total value  $n$  is the number of years,  $a$  is the value at the beginning, and  $b$  the value now. Thus :

$$S = \frac{1466}{2} \times 8\frac{1}{2}''$$

$8.5''$  is the movement of the Sun for the difference in the duration of the year. This gives  $1^\circ 44'$ . Then the ayanamsa for the beginning of 1965 will be  $21^\circ 51'$ . Thus we get  $23^\circ 35'$ ,  $20^\circ 7'$  and  $21^\circ, 51'$  as three values for 1965.

Similarly, Chaitra paksha will give  $23^\circ 21'$ ,  $22^\circ 32'$ ,  $20^\circ 21'$  and  $19^\circ 23'$ . Starting from Dhanishta we will get  $26^\circ 54'$ ,  $20^\circ 49'$ ,  $25^\circ 51'$ ,  $19^\circ 46'$ ,  $23^\circ 34'$  and  $22^\circ 31'$ . Beginning with Aswini, we will have  $29^\circ 10'$ ,  $25^\circ 11'$ ,  $25^\circ 46'$ , and  $21^\circ 30'$ .

Revati would give  $19^\circ 22'$ ,  $22^\circ 38'$ ,  $27^\circ 49''$  and  $17^\circ 1'$ . These are really baffling values. It is not possible for a student of astrology to find the proper value.

#### (iv) Ayanamsa

We have a sidereal year and a tropical year. The sidereal year is based on the same principle as the tropical year of the ancient Egyptians. It is the time taken by the Sun to appear at the same point in the heavens as some fixed stars. The Sun's appearance at the first point of the fixed Aries is taken to be the starting-point here. The tropical year is the result of the averages between noon at successive vernal equinoxes; and it refers to the Sun's appearance at the first point of the moving Aries. The average length of the sidereal year is not the same as that of the tropical year because of the precession of the equinoxes (ayanachalana).

The plane of the terrestrial equator rotates on the earth's orbit. Consequently the position of the Sun on the vernal equinox shifts round the ecliptic. This shift was said to have been first noticed by Hipparchus, in 150 B.C. in Europe, though it was very well known to the ancient Hindus from remotest antiquity. The Babylonian astronomer Cidenas revealed it in 340 B.C.

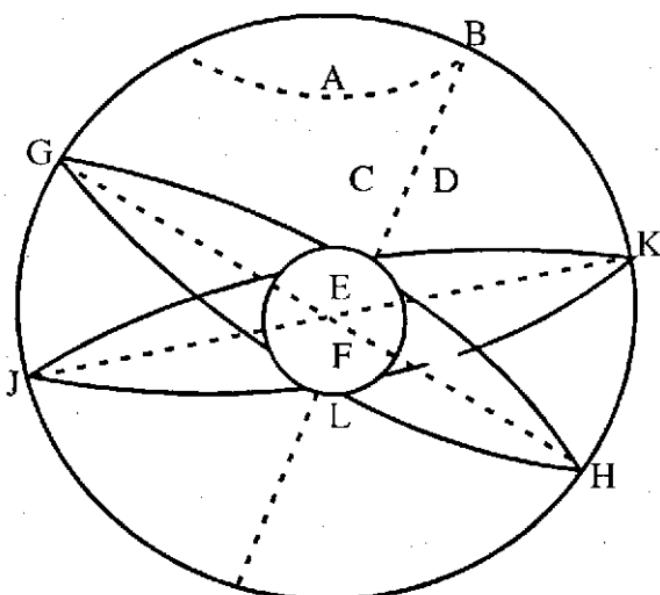
The positions of the stars do not change with reference to the plane of the ecliptic. But the axis of the celestial equator moves round the ecliptic axis at an angle of  $22^\circ 35'$  to  $24^\circ 13'$  as shown in the picture. The points of intersection of the Sun's apparent path with the celestial equator are not constant. They shift, and the rate of this shifting is

taken as the rate of precession. According to Ptolemy this shift is  $50\frac{1}{4}$  seconds of an arc per year, along with the ecliptic circle in the direction opposite to the Sun's.

Of all the astronomical texts of the world the most ancient one is the *Surya Siddhanta*. In the "Triprasnadhikara" of this text we have the verse :

त्रिंशत्कृत्यो युगे भानां चक्रं प्रावपरिलम्बते।  
तदगुणादभूदिनैर्भक्ताद्यगुणाद्यदवाप्यते॥ 3 : 9 ॥  
तददेस्त्रिभ्वादशाप्तांशा विज्ञेया अयनाभिधाः।

The great astronomer Bhaskara read "*trimsatkrityah*", and not "*trimsat-krityah*". In one Mahayuga the *bhachakra* oscillates like a pendulum for six hundred times. From the first point of fixed Aries, it swings twenty-seven degrees forwards and backwards. Each swing has four divisions, each covering a period of 1,800 solar years.



G—H: Celestial equator.  
J: Sun over Tropic of Capricorn.  
K: Sun over Tropic of Cancer.  
L: Sun over equator—  
vernal equinox.

A: Pole star 6,500 years  
after  
B: Pole star now.  
C: Axis of the ecliptic.  
D: Celestial axis  
E: Tropic of Cancer.  
F: Tropic of Capricorn.

Commenting on these lines, Bhaskara writes that Pata is Sampata or equinox. The equinoctial point is the point of intersection on the Sun's apparent path with the celestial equator. This point slowly recedes, and therefore the intersection does not take place at the beginning of the constellational Aries. But how is it that Brahmagupta and other great astronomers did not speak of it ? Bhaskara replies that at their time this point was nearer the beginning of the fixed Aries. Now it is great and it can be seen. Hence we cannot ignore it. The *Surya Siddhanta* speaks of thirty thousands bhaganas in a kalpa for this krantipata. Munjala and others give 199,669 as the bhaganas. Reading "trimsat" kritvalh", Bhaskara argues that the equinox revolves thirty times in a yuga.

The actual annual movement of the equinoctial point varies from one astronomer to another. Aryabhatta gives it as 46.3 seconds, Parasara as 46.5 seconds, Munjala and Bhaskara give it as 59.9 seconds. Newcomb in 1850 A.D. gave out the annual movement as 50.262 seconds. The formula given by him is:

$50''.2453 + (0''.0002225 \times \text{the required year} - 1850 \text{ A.D.})$  For instance we get for 1962 A.D. :

$$50''.2453 + (0''.0002225 \times 112) = 50''.27022.$$

Bhaskara was born in 1036 Shaka which we have elsewhere pointed out as agreeing with 600 A.D. Applying Newcomb's formula we get  $50''.2453 - 0''.0002225 \times 1250 = 49.969275$ . Adding the difference between Bhaskara's year and the modern European one, it works to  $58''.3$  though Bhaskara gives the arc of  $59''.9007$  only.

The precise moment when the moving and fixed zodiacs coincided is anybody's guess. Mr. Lahiri feels that the two zodiacs coincided on Sunday, 22nd March 285 A.D. at 11-18 a.m. (I.S.T). At that moment the tropical and sidereal longitude of Chitra (Spica) was  $180^\circ 0' 3''$  and of the Moon  $353^\circ.31$ . He gives the precession rate as  $50''.2721$  seconds; and the mean Ayanamsa on 1st January 1962 was  $23^\circ 19' 34''$ . The only trouble about this date is

Varahamihira's statement. We are told by the great Varahamihira that he had found the entry of the Sun into  $273^{\circ} 20'$  as beginning of the Uttarayana, as against the *Vedanga Jyotisha*. Kalidasa's *JyotirVidabharana* was composed in 3068 Kali or 34 B.C. Kalidasa mentions Varahamihira as his contemporary. Since the precession of one degree takes nearly 72 years, the two zodiacs must have coincided 240 years after Varahamihira. This gives the date 200 A.D. The Indian Government's almanac-makers have somehow ignored this evidence. Mr. Fagan found after his researches into antiquity that the two zodiacs exactly coincided in 213 A.D. Mr. Lahiri and the Government of India have taken it to 72 years after, thus affecting a difference of one degree.

The first magnitude star Spica or Chitra is the determinator of the measurement of sidereal longitude. The ancient Chaldeans and Egyptians placed it at  $29^{\circ} 0'$  of the constellational Virgo. *Surya Siddhanta* places it at  $180^{\circ}$ , Brahmagupta at  $183^{\circ}$ , Grahalaughava at  $183^{\circ}$  and late Mr. Dixit at  $180^{\circ}$ . Fagan's theory makes the Ayanamsa for 1st January 1961 to be  $24^{\circ} 17' 38''$ , while Lahiri's figure would be  $23^{\circ} 18' 38''$ . Here is a difference of 59 minutes.

The formula given by Prof. Raman is : Deduct 398 from the year of birth in the Christian era and multiply it by  $\frac{1}{50\frac{1}{3}}''$ . Thus for 1961 we have:

$$1961 - 398 = 1563 \times 50\frac{1}{3}'' \\ = 78671'' = 21^{\circ} 51' 11''$$

This figure is not strictly in accordance with the traditional account as given by the *Surya Siddhanta*.

The Ayanamsa at the beginning of 1900 appears to be  $22^{\circ} 26' 45''$  as per some Western pandits. The precession rate is  $50''.2664$ . This is to be multiplied by two and then added to the product of the rate of difference multiplied by the years after 1900. The rate of difference is  $0''.0002$ . Thus for 1961 we have

$$2 \times 50''.2664 + 60 \times 0''.0002 = 100''.5448.$$

This is to be halved and then multiplied by the year counted from the beginning of the century. Thus

$$61 \times \frac{1}{2} \times 100''.5448 = 51' 6''.6164.$$

This is to be added to the Ayanamsa at the beginning of the century. Then we get:

$$22^\circ 26' 45''.6 + 51' 6''.6164 = 23^\circ 18' 52''.2.$$

This is the Ayanamsa for the beginning of 1961.

The various theories take for granted that the two zodiacs coincide on a new moon day which marks the beginning of the month Chaitra. Why should there be such an assumption? All these also assume a uniform movement of about 50 seconds per year. But the vernal point undergoes a good deal of wobbling in the course of the year. Take the year 1960. From the first of January to the 20th of February it recedes 24 seconds. By the 20th of April it moves back by 13 seconds only and remains constant for one month. Then it advances forwards by a second. By the 7th of October the advance is 19 seconds forwards. Then the receding begins; and by 26th December it moves back by 24 seconds. This is due to the forces of precession and mutation.

Out of this maze if we are to land safely, we cannot forget a few facts. Varahamihira, put the beginning of the tropical zodiac at  $3^\circ 20'$  of Aries ; and Bhattotpala, his commentator, did not find any appreciable difference between the two zodiacs. Spica being in the 30th degree of Virgo, the two zodiacs must have coincided sometime between 285 A.D. and 338 A.D. In predictive astrology one has to experiment on a number of horoscopes to find out which Ayanamsa gives valid results. The annual rate of precession is between 50.2'' and 50.3'' and there are not many who would question it.

One more observation is necessary. We believe that the two zodiacs must have coincided either in 292 A.D. or in 307 A.D. This is the period of the rapid decline of imperial unity and cultural solidarity. Precession covers one constellation in about 960 years. The Ayanamsas entered Aswini

about 668 B.C. Only 118 years later, that is, when half of the last quarter of Aswini was completed, we get 550 B.C. which was the Saka year accepted by ancient Indian astronomers. By about 1236 A.D. the Ayanamsas moved to Uttarabhadrapada ; and this synchronises with the consolidation of the Muslim conquests in India. By about 1708 A.D. half of this constellation was covered; and we have the beginnings of the British Empire in India. The last remaining quarter of this constellation came to be traversed by about 1945 A.D ; and this year marks the end of the war and also the beginning of the liquidation of colonial empires. This makes us believe that the two zodiacs coincided in 292 A.D. If so, the Ayanamsa for 1962 would be  $23^{\circ} 19'.5''$ .

#### (v) Sayana Versus Nirayana

That the solar system we inhabit is one among a manifold, is an accepted truth from the days of the Surya Siddhanta. The solid Earth where we live is an eccentric spot in the vast universe. This fact needs emphasis today primarily because of a deep hidden presumption in a good number of modern schools of philosophy and science. This presumption refers to the unexpressed fact that reality is merely that which gravitates. To take this Earth of ours as the only reality is to live in a fool's paradise. But such is the dogmatic coma that has overtaken many subtle intellects of the modern scientific age. The real world is very wide and comprehensive, wherein our Earth is a tiny speck. A clear awareness of this truth implies that the human being who struts over this Earth is not the centre of focus, nor the object of interest, in the great cosmic process. At the same time, man is not an isolated entity that has somehow crept into the screen. The universe, as we know it, is inter-related; and the gravitational law expresses one important aspect of this interrelationship. Just as the planets of our solar system are mutually related to one another with reference to the Sun, our system stands in a similar reciprocal relationship with the various other stars. And whenever entities are inter-related, each influences or affects the other and each in its own turn breathes the spirit of the whole. Thus it is, that every individual becomes a microscopic embodiment

of the macrocosm. Such a view has been badly abused in certain schools of idealism where this inter-related whole is spoken of as the Absolute, who (or which) is said to be the only reality. Such a reality or absolute is no other than myself and my environment put together. This sort of a geometrical concept of reality does violate all that is fundamental to our existence. Consequently a few absolutists began declaring that reality is of the nature of mind or spirit. If this were true, we can also express it by saying that mind or spirit is of the nature of reality, where reality can only stand for physical or material things. From this there follows the irresistible conclusion that the spirit is through and through material.

These unhappy conclusions are unavoidable as long as we do not hold a clear demarcation between the realm of the spirit and the realm of matter. We receive sense impressions from the world of objects. But feelings, purposes, and values are the distinct constituents of our consciousness. The former takes us to utilities, rational and otherwise, while the latter leads to the great values of social morality, art, philosophy, and religion. The latter then seems to have its temporal existence within the framework of the former. It is this that makes every individual a member of two worlds, the temporal and the eternal. But since the temporal is at the sway of the eternal, the eternal alone is ultimately real and true. This is at the basis of the system of astrology. Our solar system is the first affirmation of the temporal order of existence, as far as we are concerned. Even here the unit of time varies from planet to planet, and from star to star, till at last we do not know what time ultimately is. There is left nothing but change or movement. Even the Sun is moving with the velocity of 19.5 kilometers per second towards a point near Vega or Abhijit. We belong to this vast, complicated, and expanding universe which is striving to widen its interstices and intervals. In this apparently mad, but perfectly determined race after a mystical point in Vega, the apparent entry of the Sun into the first point of Aries varies from year to year from the standpoint of the time obtaining on the Earth. And the universe being inter-related, it is not surprising to find the influences of the

planets on the Earth, along with various stellar influences on the solar system itself. Considered in this light, the problem of the moving zodiac versus the fixed one seems to be a serious one for purposes of prediction and of regulating our religious and seasonal epochs.

There is a good deal of confusion in our tradition over the question of the fixed or "nirayana" and moving or "sayana" zodiac. According to a wellknown tradition the seasons and the "ayanas" are computed from the "sayana" longitudes, while the lunar months are arrived at through "nirayana" calculations. In the 'Siddhanta' texts of Vasishtha and others we read that only the 'sayana' entrances of the Sun into the various houses of the zodiac are held to be auspicious. Some others have held that both the 'sayana' and the 'nirayana' entrances are equally auspicious. In this context consider the following two verses from the 'Bhugoladhyaya' of the "Surya Siddhanta":-

मेषादावुदितः सूर्यस्त्रीन् राशीनुदगुत्तरम्।

संचरत् प्रागहर्मध्यं पूरयेन् मेरुवासिनाम्॥ 12 : 48 ॥

कर्कादीन् संचरस्तद्वदहनः पश्चाध्मेवसः।

तुलादीस्त्रीन् मृगादीश्च तद्वदेवसुरद्विषाम्॥ 12 : 49 ॥

The Sun is visible to those who live in the vicinity of Mount Meru for six months as he transits from Aries to Virgo. Therein the transit through Aries, Taurus and Gemini constitutes the forenoon, while the transit through the other three constitutes the afternoon. Similarly for those who live in the direction diametrically opposed to Meru, the Sun is visible as he transits from Libra to Pisces. Therein his movement in Libra, Scorpio and Sagittarius constitutes the forenoon, while his transit through the other three brings about the afternoon.

If we take Meru to stand for the North Polar region, the year commences from the Sun's apparent entrance into 'sayana' Aries. It might be well argued that this may be so in the present day when the equinoxes have receded farther into the fixed Pisces. And the moving zodiac and the fixed zodiac might have been identical in the past when these

Ideas were verified. If so, this gives added weight to the argument that we have to take the moving zodiac only. Likewise observe the following verses from the same :-

मेषादौ तु सदावृद्धिरुद्गुत्तरतोऽधिका।  
देवाशो च क्षपाहनिविपरीतं तथासुरे॥ 12 : 57 ॥

In the land of the gods, that is in the land north of the 'Vishuvadvritta', as the Sun transits through the six signs beginning with Aries, the more we proceed to the north the more does the duration of the day increase and the more does the duration of the night decrease. A similar state of affairs prevails in the south of the 'Vishuvadvritta' when the Sun transits from Libra to Pisces. Now it is a well-known fact that this principle is determined by the Sun's transit through the 'sayana' signs only.

Then again consider the following two verses from the 'Manadhyaya' of the same text :

भचक्रनाभौ विषुवद् द्वितीयं समसूत्रगम्।  
अयनद्वितयं चैव चतुषः प्रथितास्तुता॥ 14 : 7 ॥  
तदन्तरेषु संक्रान्तिद्वितयं द्वितयं पुनः।  
भैरवन्त्यर्थं संक्रान्तेऽस्यं विष्णुपदीद्वयम्॥ 14 : 8 ॥

In the navel of the 'bhachakra' there lie on the same line both the vernal (= Mesha = Vasanta) and the autumnal (= Tula = Sharat) equinoxes. Likewise there lie on the same line the points of the Sun's northerly course and southern course. In between each 'vishuvat' (= equinox) and 'ayana' (= northernly or southern courses) there take place two entrances of the Sun into the houses of the zodiac. The Sun's entrance that follows a 'vishuvad' or an 'ayana' is called after 'Vishnupada'. As is well known, the 'vishuvad' and the 'ayana' are computed on the 'sayana' basis; and consequently the 'sankrantis' too are 'sayana sankrantis'. Hence in the same chapter we have the following verse with reference to the solar movements :-

सौरैण द्युनिशोर्मानं षडशीति मुखानि च।  
अयनं विषुवच्चैव संक्रान्तेः पुण्यकालता॥ 14 : 3 ॥

The durations of the day and the night, 'shadasiti mukhah', 'ayanas', 'sankrantis', and the 'vishuvats' are to be calculated and determined from the 'sayana' positions of the Sun. In all these places, the word 'sayana' is not expressed; but tradition and scientific observation have interpreted all these verses with reference to the 'sayana' positions. From this it is evident that the auspicious events like the 'ayanas' and the 'mahalaya paksha' are to be reduced from the 'sayana' framework alone.

In the same chapter we read that the 'Uttarayana' commences with the Sun's apparent entry into Capricorn, while the 'Dakshinayana' begins with his entry into Cancer. This statement is followed by the statement that the Sun's stay in Capricorn and Aquarius constitutes the 'shishira ritu'. In this way the Sun's stay in two signs gives rise to one season. We know today that the seasons as given in our 'nirayana' almanacs are notoriously untrue' and the fact recorded in the "Surya Siddhanta" appears to be nearer the truth. This fact agrees with the 'sayana' positions only. And the ancient names of the months beginning with 'Madhu' are also applicable only to the 'sayana' calculations.

These considerations have important bearings on our religious life. Some of the auspicious days, and events enumerated in our "Dharma Shastras" do appear to fall into the 'sayana' scheme only. Thus, besides the 'mahalaya paksha', we have to explain the event of 'Bhishma Ekadasi'. And a host of other days will follow. This will imply the refashioning and the remoulding of our seasons, of the beginnings of the months, and such other features.

These considerations are forced on us primarily because, the study and knowledge of astronomy is indispensable for an Indian who believes not only in the physical world where he takes shelter for a short time, but also in the spiritual world to which he belongs in reality. The latter enjoins certain observances and rites either with reference to the Pitars or with reference to the unseen spiritual powers or forces. The knowledge of the physical world supplied by astronomy is the medium through which he wants to pass to the beyond.

And at the same time this problem of the 'sayana' versus the 'nirayana' zodiac gives rise to a great many problems in astrology proper. The trouble it gives to the predictive part is immense. And we cannot afford to ignore it as meaningless as long as we are not rationally convinced about the rejection. Above all that which should determine our approach is the nature and the basis of the traditional accounts. Tradition may be rejected when it disagrees with science about physical reality. But we will be committing a serious crime if we reject it altogether in matters relating to spiritual reality. And as we have seen the latter has a reference, though slight, to the former in the astronomical sphere. And hence we should try to understand the spirit of the tradition first and then decide the question on hand.

Of late some disillusioned students of Indian astrology have thought it fashionable to raise the bogey of Sayana (tropical) versus Nirayana (sidereal) when a person fails to explain how there appear certain events on the basis of the Zodiac he was following so far, he turns to the other Zodiac; and it is a kind of comic relief. The traditional Hindu Zodiac is Nirayana (sidereal) and it is based on the constellations. These constellations determine the nature of the sign and its ruler and it is more evident if we relate it to the Vimshottari system. Mesha has stars governed by Ketu, Venus and the Sun. Ketu in Jaimini owns Scorpio, a sign said to be ruled by Mars. Mantreswara stated that Ketu gives the results like Mars and Rahu those of Saturn. Aswini refers to Mars and the Sun ruling Krittika is a friend of Mars and is exalted in Aries. Bharani is ruled by Venus who is neutral to Mars. Thus these nine quarters of the three stars are related to Mars alone. The Sayana Aries will have Uttarabhadra (Saturn), Revati (Mercury) and a part of Aswin (Ketu). The first two are the enemies of Mars; and his association with this segment of the Zodiac is unnatural and unscientific. Bharani ruled by Venus is the neutral to Mars. In Taurus we have stars ruled by the Sun, Moon and Mars. Only Mars is neutral to Venus, the others being his enemies. Hence the Mula-trikona of Venus is in Tula, not in Vrishabha and Tula has stars ruled by Mars (neutral), Jupiter (neutral) and Rahu (friend). We tabulate the constellational relationship to the sign and its ruler.

Gemini : Mars (neutral), Rahu (friend) Jupiter (neutral).

Cancer : Jupiter (neutral), Saturn (neutral) and Mercury (friend).

Leo : Ketu (friend), Venus (foe) and the Sun (owner).

Virgo : Sun (friend), Moon (foe) and Mars (neutral).

The owner of Gemini has two neutrals and one friend; of Cancer has one friend and two neutrals; of Leo has the owner, a friend and a foe; and of Virgo has a friend, a foe and a neutral each. Such an association is not found in Zodiac of the Sayana system.

Scorpio : Jupiter (friend), Saturn and Mercury (both enemies) and both neutrals to Jupiter. Hence it is a mystic and hidden sign ruled by Mars.

Sagittarius : Ketu (friend), Venus (foe) and Sun (friend).

Capricorn : Sun (enemy), Moon (enemy), and Mars (enemy). Its ownership is governed by the ratio of astronomical distances... It is an enigmatic sign in so far Mars is exalted here while his friend is debilitated.

Aquarius : Mars (enemy), Rahu (friend) and Jupiter (neutral).

Pisces : Jupiter (own), Saturn (neutral) and Mercury (foe).

Thus the constellations have a direct bearing on the nature of the sign and on its traditional ruler. Those who take to the Sayana system as a fact treat astrology as a branch of astronomy alone. They forget that astrology is a science which is also greatly governed by symbolism.

Under the Sayana system Jupiter will be exalted in the Mirayana sign of Mercury (his enemy) and Venus in the place now occupied by Krittika. The Zodiac may be moving backwards astronomically but the constellations stay where they are. If the Sayana Moon is on the thirteenth degree of Aquarius, the constellation is not Shatabhisha but only Shravana. There is not even one ancient Indian text or authority that asks us to rely on the Sayana Zodiac for

predictive purposes. Cyril Fagan, Bradley and other westerners realised the value of the Nirayana Zodiac and they follow it only. They have understood through experience the incorrectness and falsity of the Sayana system. The western astrologers follow the Sayana system without dasa systems of the Indians. It is meaningless to super impose our dasas on the Sayana chart. A nirayana debilitated Mars for nirayana Mithuna lagna brought an end to the native's life. In Sayana his lagna is Cancer and Mars (a yogakaraka) is in Leo. How can he kill the native ?

This question is also linked up with the idea of Bhava Chakra. When a person is born as the third degree of Aries was rising on the horizon, it must be taken as the beginning or the first point. If it is taken as the middle point then the native must have been born roughly an hour earlier. This is absurd. The degree ascending at the moment of birth is the first degree of the house and it extends to cover full thirty degree from that point onwards. The problem of the bhavas was introduced later by Mantreswara, Sripati, Divakara and others who were good enough to confuse Mandi with Guliya. In calculating arudhas, in arriving at ashataka varga, in interpreting gochara and in Jaimini's system the idea of a bhava as different from a sign does not exist.

The students who advocate the sayana system on which chart they apply the principles of Indian astrology, are giving rise to a hybrid school of thought. Saturn in nirayana Pisces and Saturn in Sayana Aries do not give the same results. The exaltation degrees are related to the fixed stars.

Sun is exalted in Ketu's star (friend); Moon in Sun's (friend); Mars in his own; Jupiter in Saturn's (neutral); Venus in Mercury's (friend); Saturn in Rahu's (friend); Rahu in his own; Ketu in his own.

Only Mercury is exalted in the Moon's star. This possibly explains the weakness of Virgo, where even Mercury's friend Venus is debilitated.

Each planet is permanently related to that segment of the Zodiac where the constellations are fixed. The planets

are not like the moderns who change their friends and parties as the occasion demands. If a planet's ownership is transferred to a segment having different constellations, its nature becomes variable and then astrology as a predictive science will have no scientific basis. Imagine Mars as the owner of the constellational segment from Pisces sixth degree to Aries sixth degree. He has stars ruled by Saturn, Mercury and Ketu. Do they agree with the inherent nature of Mars ? Do the fish (Pisces) form part of a fiery sign ? Jyeshtha which appears as the Milky ocean (galaxy) will be in an fiery sign as per these fadists.

If the nirayana system fails to explain or predict events, the fault lies with the astrologer, not with the system. We can amend the traditional sidereal system to suit the modern situation. We should not bury it in order to appear as moderns for the sake of modernity. More than five thousand years have proved the truth of the Nirayana system, while the followers of the Sayana system are everyday correcting their loopholes and errors.

During the last century we have been coming across the views of the zealots who assert dogmatically the validity of the tropical (Sayana) zodiac for predictive purposes. These views continue to be aired in various journals in different languages. From the time of Parasara and even earlier in our country the sidereal zodiac was followed. Sideral means that which refers to the constellations or the fixed stars. The zodiac we have been following and accepting in astrology, astronomy, rituals, and rites is the constellational one. One may call it nirayana only when he knows the implications of ayanamsa. It is said that the West follows the tropical zodiac. If this were totally true the birthday of Jesus falling on the twenty fifth of December when he was born, should now be celebrated earlier than this date. The same applies to Easter and other festivities in Christianity. These festivals should come much earlier. They do not. When we celebrate the birth of Sri Rama in Chaitra month, we take the month to be Chaitra only if on the full Moon day of the month the Moon is in or near the constellation of Chitra. One cannot get it in the tropical calendar

according to which the months are fixed by the calendar reform committee.

Let us look at the problem more critically. We hold that Guru is exalted on the fifth degree of Cancer. When Guru comes to the last quarter of the constellation Punarvasu and transits into the next one, he is at the highest exaltation point. In Vimshottari system Punarvasu is ruled by Guru. Likewise the highest point of exaltation for Mars is in the constellation of Dhanishtha governed by Mars himself. In the tropical zodiac the fifth degree of Cancer today falls in the constellation Ardra ruled by Rahu, and of Mars in Uttarashadha ruled by the Sun. The relation between the exaltation degree and the planet is unhinged. Similarly the enthusiasts for the tropical theory will have to exalt the Sun in Revati, the Moon in Asvini, Mercury in Uttaraphalguni, Venus in Uttarabhadrapada, and Saturn in Chitra. These constellations are inimical to the planets concerned, except in the cases of Mars and Venus as per the Vimshottari system.

The signs of the zodiac have come into existence within the framework of the constellations. There is an inherent relation between a planet owning a sign and the constellational segment forming the sign concerned. It is better to explain this in the light of the Vimshottari system which alone has been elaborately explained by Parasara.

Jaimini's system holds that Mars and Ketu are joint owners of Scorpio, and that Saturn and Rahu similarly own Aquarius. Parasara's text also refers to this view. Mantresvara held that Rahu gives the results like Saturn, and that Ketu like Mars. In Aquarius we have Rahu's constellation which gets into the tropical Pisces. In the sidereal zodiac alone Saturn and Rahu are justified in owning Aquarius. In Aries we have Aswini ruled by Ketu and the sign belongs to Mars. The Moon's exaltation is in Taurus which has Rohini ruled by the Moon, though the exaltation point falls in the second quarter of Krittika, ruled by the Sun. The tropical position of this constellation is in Virgo. Pisces has the last quarter of Poorvabhadrapada ruled by Jupiter. Thus four of the signs in the sidereal zodiac are closely related to the planets owning them.

The other signs have constellations ruled by the planets friendly to the owners. As per Satyakirti's formula, and this is debatable, Budha is the friend of Venus and Saturn. Sukra is the friend of Budha. Shani is neutral to Budha. Via Saturn we get Rahu. Gemini has Rahu's constellation, and the sign ruler is Budha. This planet gives better results in Virgo than in Gemini, as we find later. Cancer has the constellation of Rahu who is a friend of Venus through Saturn; and it has also the constellation of Jupiter in whose sign Venus is exalted. Scorpio has the constellation of Jupiter who is a friend of Mars, and also the constellation of Saturn in whose sign he is exalted. In Sagittarius we have the constellations ruled by Ketu and the Sun, both being the friends of Jupiter. Thus five more signs of the sidereal Zodiac alone justify the ownership of the bodies concerned.

Then there remain Taurus, Virgo, and Capricorn. Taurus has a constellation ruled by a neutral to the concerned owner Venus. Venus is not as strong in Taurus as he is in Libra. Virgo has one star ruled by a friend and another by a neutral to the owner. Thus Virgo is better than Gemini to Budha. Only in Capricorn the rulers of the constellation are inimical to Saturn who is weak in this sign.

As per the theory of Yavaneshwara, Shudraka and others we get the following constellational rulers who are friendly to the planets and luminaries in the sidereal signs owned by them. Aries has Venus, and Scorpio has Mercury. Taurus has Mars, and Libra has Mars and Jupiter. Gemini has Mars and Jupiter, and Virgo has Moon and Mars. Cancer has Jupiter and Mercury. Leo has the Sun. Sagittarius has Venus and the Sun. Pisces has Guru. Shani and Budha, Aquarius has Jupiter. When we supplement this with the dual ownerships of Mars and Ketu, and of Saturn and Rahu, we get further strong points in the ownership of the sidereal signs. Aries has Ketu. Libra has Rahu, while Saturn is a friend via Saturn. Aquarius has Rahu. Whether we follow Yavaneshwara or Satyakirti it is clear that Saturn is weakest in Capricorn, speaking constellationally. The Sun is strong in this sign since the northern course (devayana, Uttarayana) begins from the Sun's entry into this sign, and because it has his own constellation.

Moreover, the constellational segments in the sky offer us visual pictures of the zodiacal signs. There is also a close relation between the owner of the sidereal sign and the concerned constellational segment. This is absent in the tropical zodiac. It is significant that Cyril Fagan, Donald Bradley and their modern day followers in the west have veered round to the sidereal zodiac. It is high time to sing an elegy, a funeral song, to the tropical zodiac.

#### **(vi) Birth stars of Bhavas**

There are many sound principles which enable us to judge a house (bhava) accurately. They are outlined in our standard works like Brihajjataka, Phaladipika and Jataka Parijata. But there is one more valuable principle which asks us to estimate the strength of a house with reference to the birth star of the house. Each individual is born when the Moon passes through a certain constellation and this is his birth star (Janma nakshatra). By calculating the shadbalas we have to find out whether the ascendant is stronger than the Moon sign; and if so, the star ascending with the degree of the ascendant becomes the real birth star for calculating Vimshottari. So far this is common knowledge. We will outline the theory of the birth star of the Bhava, as given in Jatakadesa Marga and other works.

Add the degree occupied by the lord of the lagna and the karaka of the bhava required. The degrees are to be counted from the beginning of Mesha (Aries). Similarly add the degree of the lord of the Bhava concerned. Each of these asterisms is the birth star of that Bhava concerned. An example will clarify. We need the birth star of the tenth Bhava. Its karaka is Saturn and lord is Jupiter. The lord of lagna is Mercury whose position is 1.35.55. Saturn's is 218.52.37. The total is 220.28.32. The birth star of the tenth Bhava is in Scorpio 10.28.32, Anuradha ruled by Saturn. Adding the longitude of the lord of the tenth (118.19.7) to that of Mercury, we get 119.55.2 which is 29.55.2 of Karka, Aslesha. Thus the Birth stars of the tenth Bhava are Anuradha and Ashlesha. Similarly we give the birth stars of some of the Bhavas in this chart. The karakas

of the ten bhavas are to be remembered. If matribhava, we take the Moon and if land or house, we take Mars or Jupiter as karakas. This should not be forgotten.

Sun Moon	Mercury	Kethu Venus	Ascendant
			Jupiter Uranus
Mars	13-7-1897		
	Rahu Saturn	Nep (R)	

1. Karaka (Sun) ... + *Lagna Laxmi* 358.41.17 Revati (Mercury)  
Lord ☽ + *Lagna Laxmi* 3.11.50 Ashwini (Ketu)
2. Karaka (Finance, Jupiter) + *L* 119.55.2 Ashlesha (Mercury)  
Lord ☽ + *L* 347.51.27 Revati (Mercury)
3. Karaka (Moon) ☽ 347.51.27 Revati (Mercury)
3. Karaka (Mars) ☽ 275.18.53 Uttarashadha (Sun)  
Lord ☽ 3.11.50 Revati (Mercury)
4. Karaka (Jupiter) 119.55.2 Ashlesha (Mercury)  
Lord 44.22.33 Rohini (Moon)
5. Karaka (Venus) 44.22.33 Rohini (Moon)  
Lord 119.55.2 Ashlesha (Mercury)
6. Karaka (Saturn) 220.28.32 Anuradha (Saturn)  
Lord 220.28.32 Anuradha (Saturn)
7. Karaka 358.41.17 Revati (Mercury)  
Lord 220.28.32 Anuradha (Saturn)
8. Karaka (Saturn) 220.28.32 Anuradha (Saturn)  
Lord 119.55.2 Ashlesha (Mercury)
9. Karaka (Jupiter) 119.55.2 Ashlesha (Mercury)  
Lord 275.18.53 Uttarashadha (Sun)

Out of these nineteen, ten come under Mercury, four under Saturn, two each under Sun and Moon and one under Ketu. This gives a fairly good idea of the chart. In shadbalas the strength in Rupas is - Jupiter 8.1, Sun 8.0, Venus 7.7, Mercury 7.4, Saturn 5.8, Mars 5.2. and Moon 4.5. Lagna has a strength of 6.44 and the tenth has 7.88 Rupas.

The Birth star of a house may also be guessed in the following manner, if one does not want to do this addition. It may be the Rasi or Navamsa occupied by the karaka of the bhava, or a Navamsa owned by that planet: or it is indicated by adding the positions of the Sun and the bhavakaraka. Readers may experiment with this principle by calculating the dasas for each Bhava taking the required Bhava as the ascendant for that purpose. Here we have to follow the method given by Shripati for arriving at the longitudes of the Bhavas. Personally we follow the equal house system, where the degree ascending at birth is the first or beginning degree; the other bhavas fall at equal intervals of thirty degrees. In the illustration we have given the longitudes of the Bhavas as per Shripati.

#### (vii) Planetary Avasthas

There are many precious gems in our astrological texts which throw considerable light on the nature of the results given by planets. By ignoring these, the astrologer gives faulty predictions for which the great science of astrology gets the blame. Here we wish to draw the attention of the students of astrology to one factor.

Our texts speak of the avasthas of planets like Shayana, upaveshana, netrapani etc. These are twelve in number. These arise from the longitude of the planet. For making accurate predictions, a knowledge of avasthas is necessary. This knowledge will enable us to find the differences in the results experienced by twins or by persons born at the same time, place and date. Thus benefics in the cheshta state in the shayana and nidra avasthas located in the fifth house cause more harm to children; and malefics in the same position and in the same avastha will give children.

These avasthas are explained in **Adbhuta sagara, Jataka Parijata, Sanketanidhi** and other works.

To find out the avastha of a planet, the method to be followed is given below:

First take the number of the planet whose avastha is to be found out. The order follows the week days and then Rahu and Ketu. Next, find out the number of the constellation counted from Ashvini. Multiply one with the other. Thus, if we need to know the avastha of Saturn, he is the seventh. Assume Saturn is in Purvaphalaguni star which is eleventh from Ashvini. The product of the two is 77. Then multiply this by the degree occupied by the planet at birth. If Saturn is at  $18^{\circ} 8'$ , we multiply 77 by 19 and get 1463.

To this total we have to add the following numbers. First the number of the constellation (from Ashwini) occupied by the Moon at birth; next the number of the ascendant counted from Mesha; then note the number of ghati at birth from sunrise. For example, let these three be 22, 12, and 12. These come to 46. Adding this to the previous total of 1463 we get 1509. Divide this total by 12 and the remainder gives the avastha from the first. The twelve avasthas are: 1. Shayana, 2. Upaveshana, 3. Netrapanti, 4. Prakasha, 5. Gamana, 6. Agamana, 7. Aasthani, also called Sabhayam Vasati, 8. Aagama, 9. Bhuj or Bhojana, 10. Nritya lipsa, 11. Kautuka, and 12. Nidra. In the example given above the remainder is nine which is Bhojana.

Next, we have to multiply the above remainder by itself. In our example we get 81. To this add the number of the initial letter of the person's name. The numbers of the letters are :

अ, क, छ, ढ, ध, भ, व - १

इ, ख, ज, ढ, न, म, श - २

उ, ग, झ, त, प, य, ष - ३

ए, घ, ट, थ, फ, र, स - ४

ओ, च, ठ, द, ब, ल, ह - ५

(3 conditions)

~~127~~

Assuming the first letter of the name gives four, we get 85 (81 plus 4). Divide this by three and the remainder gives the condition of the avastha. The remainders are called 1. Drishti, 2. Cheshta, and 3. Vicheshta. In our example 85 divided by three gives one as the remainder. Thus Saturn is in the condition of drishti in bhojana avastha. Thus we have to calculate for all planets.

**Sanketa Nidhi** observes : Multiply the remainder indicating the avastha by itself. Thus in our example we get 81. To this add the number of the initial letter of the name of the person concerned. We got 85 in our example. This is to be divided by twelve. The remainder is one. To this add the kshepa of the planet concerned and divide it by three. The remainder indicates 1. drishti, 2. cheshta and 3. vicheshta. The kshepas of the planets from the Sun onwards are 5, 2, 2, 3, 5, 3, 3, 4, and 4. Thus in our example we divide 85 by twelve and get 1. Saturn's Kshepa is three. Add this to the remainder one we get four. Dividing this by three we get one; and the condition of the avastha is Dristhi.

#### (viii) Moods and States

There are certain states of planets which most of us fail to consider and apply in the interpretation of a chart. Of the four types of these states, we are familiar with two. The first type of avastha refers to the planet being deepa, mudita, shanta, shakta, peedita, deena, khala, vikala and bheeta. Besides these 10 avasthas, we have the states called bala, kumara, yuva, vriddha and mrita. These are five. Thirdly there are three other states called wakefulness, dreaming, and sleeping. Finally, there are 12 states of the planets. These are of vital significance. These explain the differences in the results experienced by twins, and by persons born at the same time, date and latitude. These differences arise from the differences in the states of the planets. Thus a benefic in a cheshta mood of the states called shayana or nidra and occupying the 5th house does harm to children; but a malefic in the same situation does

good to one's children. Here we may also note a fifth variety which speaks of the state called lajjita, garvita, kshudhita, trishita, mudita and kshobhita.



**12** *Adbhuta Sagara, Sanketa Nidhi* and other works give detailed accounts of the results to be predicted on the basis of these avasthas. A brief summary of these results is necessary to appreciate the value of the various states in which a planet is found. The numerals refer to the state counted from Shayan. The results will manifest more clearly during their periods.

*The Sun* : (1) Ulcer in the anus, pain in the chest, bilious complaints; (2) depraved and hostile, poverty; (3) happiness and wealth from those in authority; (4) generous, happy, attains a good position; (5) lazy, wicked and full of anger; (6) loose morals, wicked and reviled; (7) helpful, possesses property, good nature, high status ; (8) lean, overcome by enemies, fickle-minded, lascivious; (9) worries, evil mind, loss of wealth, misery; (10) happy, respected; (11) overcomes enemies and achieves honour; (12) loss of wife, health, house.

*The Moon* : (1) Dull, poor; (2) becomes a thief due to vidhi karma; (3) sickness, harsh in speech, (4) favoured by superiors for his good qualities, happy; (5) eye complaints; (6) ailment in the legs, poor if it is the waning Moon; (7) loose morals, holds power; (8) does no good if born in the bright fortnight, and suffers ill-health if born in the dark fortnight; (11) becomes wealthy, holds power, clever, voluptuous if bright fortnight; (12) commands honour and respect if the Moon is with Jupiter; and the opposite if he is with Rahu.

*Mars*: (1) Suffers herpes and itches; (2) wealthy, sinful, perverted; (3) if Mars is not in Lagna, becomes the ruler of the city; (4) if he is not in the 5th and if he is with Jupiter, he becomes the head of an institution; (5) quarrels, dangers, troubles; (6) subdues foes with effort, has new friends and happiness; (7) if Mars is in the 5th, the 9th or the 12th, no happiness; and if in other houses, achieves his goals; (8) evil-minded, sinful, and sickly; (9) strong, wicked,

glutton; (10) happy; (11) if Mars is exalted, has wealth, friends and children; (12) becomes hot-tempered, poor, impure, distressed.

*Mercury* : (1) Crippled; if he is not in Lagna, one has red eyes, and becomes mean; (2) if he is exalted or in Lagna owned by a friend, prosperity; and if such a Mercury is aspected by or conjoined with a malefic, poverty; (3) if the 5th, fickle-minded, intelligent, authority, loss of happiness, no children; (4) learned, destroys the wicked, is full of kindness, fortunate and virtuous; (5) happiness through superiors; (6) domestic pleasures and happiness; (7) if exalted, full of happiness; (8) has two children and becomes famous; (9) quarrelsome, mischievous, emaciated and danger from superiors; (10) if Mercury is in Lagna or the 9th, all-round happiness; if in the 7th or the 8th, loose morals and poverty; (12) sorrow, hunger, hatred, unhappiness, losses through relatives.

*Jupiter* : (1) Weak constitution, pale-red colour, afraid of enemies; (2) talkative, very intelligent, trouble from superiors and ulcers; (3) sickly, loss of wealth, loose morals; (4) noble, worships Vishnu, wealthy; (5) learned, many good friends, prosperous, has children, famous, good qualities; (6) long-standing wealth; (7) highly learned, wealthy, disturbed mind; (8) head of a department or a section, honoured, many relatives, dependants and servants, happy; (9) good food, happy relatives; (10) spiritual, corpulent; (11) compassionate, wealthy and respected; (12) perverted, poor and vicious.

*Venus* : (1) Tooth-ache, wicked through anger; (2) honour from authorities; (3) if in the 6th, the 7th, the 10th, loss of eyesight; (4) if exalted or a friendly house, becomes a master or head of the section or department; (5) differences with mother and is sickly; (6) rich, energetic, happy and firm-minded; (7) has great power or authority, defeats enemies, becomes famous; (8) loss of wife, children and health, illness; (9) suffers from hunger, disease and foes, wealth through a woman; (10) intelligent, wealthy, prosperous; (11) great, wealthy, respected; (12) deaf, dumb, despised.

*Saturn* : (1) Subject to hunger, thirst, labour and diseases in the early period of life but happy at the end; (2) arrogant, persecution, imprisonment; (3) consumption, power, authority; (4) devoted to Shiva, has good qualities, is intelligent, of a forgiving type, happy, saintly; (5) authority, happiness, wealth; (6) sickly, away from children and relatives, roaming; (7) shines in life; (8) ill-health, dull witted, contemptible and loss of happiness; (9) good food, eye troubles; (10) wealth, charitable deeds; (11) loves dance and music; (12) unique personality, happiness.

*Rahu* : (1) If Rahu is in the 1st, the 2nd, the 3rd, the 6th opulent; in other signs troubles; (2) penniless, herpes; (3) danger through thieves, reptiles, foes, eye-disease; (4) famous, good nature, wealthy, lucky, dark nature; (5) happy, Intelligent, possesses children, honoured by superiors; (6) loses love, ill-health, angry temper; (7) learned, wealthy, miserly, has good qualities; (8) differences from relatives, fall from position; (9) separation from relatives, hunger, timid, poor; (10) eye trouble, danger from enemies, sickness, mental aberration; (11) loose morals, thief; (12) good wife and children, intelligent, wealthy. These results will hold good of Ketu also.

The actual position of the planet modifies these results. Once again we repeat that the degree rising at birth is the first and important degree of the Lagna. Exactly after  $15^{\circ}$  is the midpoint of the Bhava. The next house rises at the same degree as the Lagna. The results of these states get modified by the moods in which the planets are located.

#### (ix) Graha Samaya

There are some methods in our texts by which we can infer the kind of results that a planet can give in its major and minor periods. One such is known as graha samaya – the time and nature of a planet. There are twenty seven such samayas, each having its own nature.

We explain the method. First, find the number of the lagna, counting from Mesha or Aries. If the ascendant is Pisces, the number is twelve. Next, count the number from

Aries to the sign occupied by the planet whose samaya is required. For example, we want to know the nature of Saturn who is in Leo. This is the fifth from Aries. Multiply these two. Our example gives sixty. Then this number is to be multiplied by the number of years given to the concerned planet in Vimshottari. Saturn has nineteen years. Multiplying sixty by nineteen we get 1140. Now divide this number by twenty seven and take only the remainder. Our example gives six as the samaya of Saturn. The results indicated by the remainder have a technical name followed by the nature of the period of the planet concerned. We give them below :-

1. Snana (bathing) - Courage.
2. Vastra dharana (wearing clothes)- exercising power or authority.
3. Tilaka dharana (having a mark on the forehead) well-being.
4. Japa (Prayher)- Conquest of enemies.
5. Shiva Puja (worship of Shiva) - Happiness.
6. Upasana (worship )- Sorrow.
7. Vishnu Puja (Worship of Vishnu)-Victory.
8. Brahmana Puja (worship of Brahmanas) - acquisition of property.
9. Namaskara (Bowing) - well-being.
10. Adripadakshina (circum-ambient of a hill)- Poverty.
11. Vaishvadeva (a ritual of the universal deity) - Unhappiness.
12. Atithi Puja (worship of the guest) - Pleasures.
13. Bhojana (Feasting) - Luxuries.
14. Vidya Prasanga (Involved in studies) - Scholarship.
15. Akrosha (anxious cry or appeal) - Vices.
16. Tambula (Taking betal leaf) - Happiness from women.
17. Raja Vilasa Sthita (state of having royal pleasures ) - Victory.

- ✓ 18. Krita dharana (wearing a crown) - Happiness, riding an elephant.
19. Jalapana (taking water) - Happiness.
20. Alasya (delay, laziness) - Great fear.
21. Shayana (lying down)-Devoid of luck or fortune.
22. Amritashana (eating the food of the gods) Contentedness.
23. Gandha pushpa adyabharana (having the decoration of sandal paste, flowers and the like) - Acquisition of an estate).
24. Stri Sanlapa (company of women) - pleasures.
25. Bhoga (Enjoyment) - Acquiring wife and children.
26. Nidra (sleep) - Loss of pleasures.
27. Ratnapariksha (Examining precious stones) - Acquisition of wealth.

The samayas are of great help in determining the general nature of the results a planet can give.

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## Predictive Methods

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In the predictive science, we come across many methods or techniques (Paddhatis). Traditionally speaking, we have the Paddhatis given by Parashara, Jaimini, and the authors of the Tajaka. Each has many subdivisions. All these subdivisions are present in the system of Parashara. From Ptolemy onwards, the West has given us some Paddhatis which are conveniently grouped under the label of Progression. This progression again can be primary, secondary, or tertiary. The Indian system gives the solar return Paddhati, the Vimshottari Paddhati and so on. One is at liberty to reject any of these Paddhatis or all. But such a rejection must be backed by experimental data. Moreover, the framework of the science cannot be altered by us. There are infinite possibilities within the framework handed down by our tradition, and because of the possibilities any adjustment can be made.

Some decades back, Mr. Gopalakrishna Rao (Meena) published three small volumes entitled *Nadi Jyotisha*. Here he did advance a theory according to which the nature of a planet along with what it can do is transformed to some extent by the lord (according to the Vimshottari system) of the constellation in which it is located. He did provide some good examples. His Paddhati appears to be implicit in the predictive principle that all prediction has to be made with reference to the sign occupied by the Moon, or the sign occupied by the Sun, or the sign rising at the moment of

birth, whichever is the strongest on the basis of the Shad-bala-sadhana. If in a given chart the Ascendant happens to be the strongest one may, at one's own experimental risk, calculate the periods as per the Vimshottari system. This can be understood. He was just experimenting without ignoring the traditional methods of interpretation.

Any astrological method or technique will have to reckon with a few facts. The first one is the precise value of Ayanamsa. The value here is not a piece of private property. It has to refer to a fact. This fact must be the date when the fixed and moving zodiac coincided. Dr. B.V. Raman and Mr. N.C. Lahiri give the years 397 A.D. and 285 A.D. respectively. There are good authorities to support them. The correctness of the date depends on actual experiential verification. In our country we are fortunate in that the value of the Ayanamsa goes by the name of the Siddhanta that propounds it. No proper names of persons should get into this. Dr. Raman's figure is the one given by *Surya Siddhanta*.

The next factor is the one involving the division of the houses. Here it should be made clear that the Tables of Houses which go under the name of Raphael actually follow the method of Placidus. Merely because these tables are readily available, it does not mean they are valid. Our traditional method was that of Shripati which trisects the distance between the Ascendant and the meridian. So far we haven't come across any strong arguments against this method. Further, it should be clear that if the degree of the Ascendant is the first point of the Lagna, the degree of the meridian must be the first point. In other words the cuspal degrees must refer to the starting points of various houses. This is what we believe to be the traditional theory and it works very well in actual practice. The validity of any method or system depends on this important factor.

Now let us turn to some methods that are in vogue today. One is the method of Meena. Consider a chart with  $26^{\circ}$  Pisces rising, while Saturn is situated on the  $18^{\circ}$  Leo. Saturn is in the constellation Poorvaphalguni which in the Vimshottari system, has the Dasa of Venus. Now Saturn in

the house of the Sun has his nature qualified by the ownership of the houses he has, by the 6th house position, by the Sun, and by the nature of Venus. But if one has to reckon all this, then why should we stop there ? Logic demands that we look to Venus, the house he owns and the house he is in. This shows Venus in Scorpio, the 9th house, on 29°. But this reveals that the nature of Venus is transformed partly by Mars and partly by Mercury who rules Jyeshta occupied by Venus. Then look into Mercury. He is in the 10th house on 29° and so he is qualified by Jupiter and the Sun. Then turn to the Sun, dear reader, and he is in Capricorn on 8°. Then the Sun is governed by himself and by Saturn. Thus a mere look at Saturn lands us in a stupendous job. And we learn that the results given by Saturn are those of Saturn as transformed by the Sun, Mars, Venus, Mercury and Jupiter. Are we any better ? It is futile to say that Saturn gives only the result of Saturn-Sun-Venus. The same logic is so relentless as to drag us on to the very end. Moreover, this method has an interesting feature. It needs a separate treatment.

The results given by a planet are governed by the ownership and location of the planet concerned, besides the aspects on it. Now the method under consideration asks us to look into the constellation occupied by the planet. This constellation in the Vimshottari system is ascribed to the dasa of a particular planet. Now this method wants us to find out the lord of the Dasa indicated by the constellation occupied by the planet under consideration. This is objectionable. This is because the Vimshottari Dasa is one applicable at the starting point. For that, you note the constellation in which the Moon was at the time of birth and then you calculate the balance of the major period at the time of birth. If you find the Lagna to be more powerful, you may, at your risk, take the constellation covered by the Ascendant and calculate the balance of the major period. After this, you have no option in the traditional system. The various periods follow in the order in which they are laid down. Thus, if you begin with the major period of the Moon, you proceed through Mars, Rahu, Jupiter Saturn. Mercury and so on in this order. In one method we are told that the order of the Dasa is the same as that laid down by Parashara; but the antardasas or sub-periods are those

indicated by the exact location of the planet concerned. Thus, if in the example, the native had the Dasa of the Moon at first, the next one is that of Mars for seven years. But Mars being in Libra  $3^{\circ} 25'$ , we have to say that this individual will have the sub-period of Venus in Mars as the first one. This is because each constellation is sub-divided into nine parts, each part being equal to its number of years divided by 120 (Vide *Nadi Jyotisha* by Meena). So won't I have the full seven years of Mars ? I don't know. But the logic of the method must give an affirmative answer. Then applying the same logic, one can argue that this sub-period of Venus in Mars must be for full seven years! Since the planet at the moment of birth was at that point, this must be the logical conclusion. This theory will land us in impossible situations.

There is no sure method of timing the events save the Vimshottari system as given to us by the traditional texts. This does not mean that I have to interpret Saturn in the example in isolation from the constellation. It only means that I should not minimise the strength or power of Saturn himself. When the native had the sub-period of Venus in Rahu (who was on  $29^{\circ}$  in Libra), he had a very good, say brilliant, educational and literary career. The sub-period of the same in Jupiter (who is on  $22^{\circ}$  Cancer) brought him into the limelight but gave him a severe disappointment. How do we run after the paradox here ? Rahu is in Vishakha and Jupiter in Ashlesha. That does not explain. Rahu is in the house of Venus, and Venus is aspected by Jupiter. Here you do have an explanation. Venus and Rahu have the Dvirdvadasa position which is not a good one. But Jupiter-Venus relationship here is peculiar. It has little to do with their constellations. For, they are in the constellations ascribed to Mercury; and yet Mercury seems to be innocent of the results. Again, the sub-periods of Mercury in Rahu, Jupiter and Saturn have been bad for him. The system we are examining can offer no explanation. Traditional texts tell us that the nature of the sub-period is to be determined by the location of that planet with reference to the location of the planet whose major period is running. There can be no other golden rule than this.

We are convinced that the traditional system of astrology is the only proper astrological technique. It has stood the test of the centuries. It is elastic and flexible. The truths that constitute the foundation of this system have been discovered or intuited in the past. These are unalterable. They are unalterable because they have been proved to be true. If they are true, we cannot ignore them if we are interested in the accuracy of predicting. When the seers who founded our science of astrology lived and instituted, life may not have been as complex as it is today. Yet the new factors that have cropped into our modern complex civilization can be given a place within the framework of the traditional system. This in itself is the richest tribute that we can pay to the ancients.

Western astrology has a variety of methods to calculate the cusps. No one can tell us that this or that method alone is correct. Inspite of all the criticism, it appears that the Placidian method is popular with experienced astrologers. The method of Porphyry is closer to the Indian method of computing Bhavas. Moreover, western astrologers are not agreed as to whether a cuspal degree is the initial point or the middle point of a Bhava. Here again, Indian astrology has a sounder tradition which enables us to calculate the beginning, the middle and the end points of any Bhava. Those interested in this aspect of the question may refer to any standard book on Hindu Mathematical Astrology.

*Hindu Predictive Astrology* has given rise to many a great classics. One of these is the *Phaladeepika* of Mantreshwara. In this book the fifteenth chapter is entitled 'Jataka Phala Sara Bhuta Bhava Chinta'. It is an enquiry into the nature of the Bhavas or cusps which alone reveal the essential effects or results. In other words, the study of Bhava is taken by Mantreshwara to be the basic foundation of predictive astrology. By rejecting the Rasi and by accepting Bhava as the unit, Mantreshwara advises Western prognosticators and their Indian counterparts on a basic tenet of Hindu Predictive Astrology. Mr. Nixon, we are confident, will revise his judgment on this question.

The Rasi is taken into consideration to examine the nature of the Sign in relation to the nature of the Bhava, and to find out the strength of a planet posited therein. Thus exaltation, debilitation, friendly or inimical or neutral houses, and other factors are studied from the Ascendant and yet it may actually be the third or fifth Bhava. Then Mantreshwara asks us to rely only on the Bhava.

The very first verse of the fifteenth chapter of Mantreshwara's text draws a useful distinction between the Bhava and the Sign. This verse can thus be rendered:

भावाः सर्वे शुभपतियुता वीक्षिता वा शुभेषै-  
 स्तत्तद्भावाः सकलफलदाः पापदूयोग्यहीनाः।  
 पापाः सर्वे भवनपतयश्चेदिवाहस्तथैव  
 खेटैः सर्वैः शुभफलमिदं नीचमूढारिहीनैः॥

"All Bhavas are capable of giving rise to the full their good results if they are aspected or occupied by benefics or by their own lords, or by those owning benefic Bhavas, provided they have no association with any malefic. The same result will follow in the case of malefics, if these are the owners of the concerned Bhavas. The benefic effects will arise if the planets do not occupy their depression or inimical Signs". This is a clear statement of the position accepted in Hindu Astrology. The Sign is other than the Bhava.

Next Mantreshwara proceeds to give us valuable information about judging the Bhavas. A Bhava is strong and beneficial if the trines and squares and the second from that Bhava are occupied by the benefics or by the lord of that Bhava. If the lord of a Bhava occupies 6, 8 or 12, or is combust, or is in a depressed or inimical house, and if there is no counter-balancing force, then that Bhava will suffer. A Bhava suffers if the Bhava, its lord and its karaka are weak and are between malefics, or are associated only with malefics. If the 4, 8, 12, 5 and 9 houses from the Bhava are occupied by malefics, the result will be the same.

The seventh verse of the chapter is more emphatic about the importance of Bhava, as against that of the Sign.

It reads : "The planets that cause the malefic results of a Bhava during their periods are : (i) the lord of the 8th house counted from the Bhava concerned; (ii) the lord of the 22nd drekkana from that Bhava ; (iii) the planets in 6, 7 and 8 from that Bhava". check it for dasa period -

In the thirteenth verse we are told that : "a planet may be exalted or may be in a friendly Sign and endowed with all the six kinds of strength. Yet if it is in a Bhavasandhi (towards the fag end or in the very beginning of a Bhava), it is powerless". The planet that occupies the exact cuspal degree brings forth the full effect of the Bhava concerned. In any other degree, its strength is to be determined by the simple rule of three.

Verses like these are too many. All the thirty verses of this chapter ask us to consider the Bhavas alone. The sixteenth chapter is devoted to a survey of the results given by the twelve Bhavas. Towards the end of this chapter we are asked to "find out the Rasi and Amsa occupied by the lord of the Bhava concerned; when Jupiter transits a trine to this Rasi or Amsa, the benefic effect of this Bhava will be realised".

In the twenty-third chapter, while discussing the effects of the planetary transits, Mantreshwara takes into consideration only the Bhavas. Thus the fifteenth verse declares: "If there are many planets simultaneously transiting through a Bhava which contains a majority of benefic dots, they promote the interests of that Bhava".

In the sixth chapter, Mantreshwara refers to the Yoga caused by the mutual exchange of the Bhavas by their lords, not that of the signs by their lords. The twelve yogas beginning with Chamara are specifically stated to refer to the Bhavas alone.

The very first chapter of the work has a significant verse at the beginning. The third verse states:

"The Bhavas and the strength of the planets should be investigated and through them the effects should be judged". Here is a directive issued not merely for the Indian

astrologer, but for any scientific astrologer. This view is not peculiar to Mantreshwara alone; for it is basic to all the great Indian authorities on the subject.

The Placidian (or Porphyry) cusps seem to be practically the same as the midpoints of the Bhavas of Indian astrological texts. This factor led our traditional authorities to relate the Sign to the Bhava, and to emphasize the value of the preceding and succeeding Signs in estimating the nature of the Bhava concerned.

The Jaimini system does not, however, appear to attach importance to Bhava; and by its very nature, it needs no consideration of the Bhavas. In later times, some astrologers, out of their unwillingness to calculate the Bhavas, began to predict entirely on the basis of the Sign positions; and this has become fashionable to such an extent that there is today some unfortunate opposition to the consideration of the Bhava positions. It is quite likely that these astrologers have given the false impression that Hindu astrology pays no attention to the Bhavas. That this is a dangerous popular fallacy will be evident to any one acquainted with the Hindu tradition of predictive astrology. The confusion between Sign and Bhava has resulted in dangerous consequences. When the principles, which are meant to be applied to the Bhavas, are applied to the Signs, the predictions are bound to go false; and then the enemies of astrology claim to score a point against astrologers, though they actually score a point over the spurious astrologer alone.

1. Saturn is the signifier of gains (25,36). Expenses for bad causes come under the Sun, and for good purposes under Jupiter(37). Though the Sun is the signifier for the day born and Saturn for the night-born (32), Mercury is said to be the karaka for the father in general (38), Mercury and the third house rule the throat or neck-(Kantha) (19), diseases come under the Moon (28).

2. Even if the Moon becomes a great malefic, he functions like Jupiter when aspected by the latter (61).

3. In predicting the results to be given by a planet, the most important factor is its ownership; the next in importance is its placement, and the last alone refers to its significatorship (92, 138). We seem to give great importance to the last factor.

Venus - Truthful speech, eyes (18), mother for the day-born (22), fortune, pilgrimages (32) expenditure (136), profit and loss (137).

Saturn - brothers (136), partner and fortune 137.

4. Kemadruma arises (a) When a lord of the ninth is in the twelfth, when the weak lord of the twelfth is in the second, and when a malefic is in the third (162). In the major periods of these planets there will be mental aberrations, loss of cattle, and losses in agriculture (163). (b) There is kemadruma also when an equal number of malefic planets are in the second and eighth from lagna and arudha lagna; more so when they are aspected by the Moon (293, 294).

5. A retrograde malefic gives only middling results in his period (166).

6. The sixth lord or the planet in the sixth combined with others indicates the ailments related to the various parts of the body. Sun—head; Moon—face; Mars—stomach; Mercury—heart; Jupiter—the part below the navel; Venus—eyes; Saturn—feet; Rahu or Ketu—stomach, wounds or ulcers (198, 199).

7. According to Parasara, says the author, short life is up to 43 years, medium life upto eighty years, and long life extends to a hundred years (379/380).

8. If the eighth lord is the signifier of longevity, or if this signifier (Saturn) is with the lord of the eighth, the native has medium life, the upper limit of which is eighty years (405).

9. In the major period of the Moon the first and the last years are troublesome. Similarly the major period of Rahu situated in Capricorn is a difficult one (539).

10. Rahu in the second indicates loss of wealth. The association of Mars or Ketu with the twelfth suggests fear from fire (541).

These and other interesting details found in this text throw fresh light on the interpretation of the charts.

These are verses explaining, some of the intricate principles of Jaimini's system as well.

The interpretation of a horoscope depends upon a proper interpretation of the nature of a planet and of the house in which it is situated in a given map. For a proper assessment one should calculate the six-fold strength of the planets and the strength of the various houses. Apparently the planets and the houses may appear to be good or bad; but after calculating the actual strength of the houses and the planets, one will have a definite idea.

In order to interpret the nature of the results of the planets, one has to consider their Bhava positions after ascertaining their relative strength and weakness.

There is an unfortunate dispute amongst astrologers regarding the precise meaning of the term Bhava or cusp. Some take it to be the starting point, while others consider it to be the midpoint. Following the tradition and considering our experience, we are compelled to treat the degree on the cusp or Bhava as the *first* point of the house. Our preliminary principles are drawn mostly from Mantreshwara with modifications.

A Bhava gives good results if it is occupied or aspected by a benefic or by its own lord, or by the owner of a benefic house, provided it has no kind of association with a malefic. This general statement needs qualification. It does not apply to a benefic aspecting from the degree of his debilitation or from an inimical sign.

When the trines and angles or cusps are aspected by natural benefics or by the benefics of the chart concerned, without any malefic association, that house

becomes strong and highly effective. In chart No. 1 we find two powerful malefics in the 7th and 10th houses; and

Ascdt. 15° Venus 9°		Jup. 25°	Moon 21°
Merc. Sun 29°	CHART No. 1		
Sat. 16°			Mars 13°

they are more or less on the same degree as the ascendant. This individual poisoned many persons and was finally executed. All the angles are marred in this case. Moreover, Mars has a square aspect on Saturn.

If the lord of a Bhava happens to be in the 6th, 8th or 12th house from that Bhava, or if he is in a depression or an inimical sign, the results will not be benefic. This principle has to be modified considerably when such a planet is associated with or aspected by a benefic, or is exalted.

Chart No. 2 provides a good illustration. Here the lord of the ascendant is in the eighth, and the lord of the eleventh

	Ascdt. 5°		Ketu 14°
Venus 10°	CHART No. 2 Born on 25.12.1861		
Merc. 3° Sun 13°			
Rahu 14°	Mars 2°		Saturn 20° Jup. 6° Moon 18°

is in the eighth from that. It was mostly in Saturn's period and later that he worked and established one of our very best Universities.

A Bhava becomes useless when it, its lord, and its significator are not strong and when they are associated with malefics only. This is a simple and self-evident principle.

The lord of the 8th house from a Bhava, the lord of the 22nd drekkana from that cusp, and those situated in the 6th, 8th and 12th houses from that Bhava are likely to give malefic results as far as that Bhava is concerned. But malefics in the 3rd, 6th and 11th houses and benefics in the trines and angles of a bhava will bring about favourable results.

The cusp where the lord of the ascendant is posited becomes stronger for good or evil. Generally such a planet proves favourable to the house he is in. This provides a key to the entire nativity.

In any period of a planet, the results of his ownership of a moolatrikona house are felt in full. The first half of the period will give the results of the ownership of the house that comes first as we proceed counting in a given map. Some hold the view that a planet in an odd sign will give first the results of his ownership of the odd house.

A planet in a bhava-sandhi, in the point when one house ends and another begins, is powerless.

The significators of the various bhavas, beginning with the ascendant, are: (i) Sun, (ii) Jupiter, (iii) Mars, (iv) Moon and Mercury, (v) Jupiter, (vi) Mars and Saturn, (vii) Venus, (viii) Saturn, (ix) Sun and Jupiter, (x) Jupiter, Sun, Mercury and Saturn, (xi) Jupiter, and (xii) Saturn.

These principles provide a general framework in attempting a tolerably correct interpretation of a chart. But in enunciating these principles, we have included the principle of aspects without explaining it. In what follows we

propose to take up one planet for a critical examination, and to study its influence in the light of a certain horoscope. For obvious reasons, we begin with the first outer planet, Mars.

Authorities are not quite unanimous in their accounts regarding Mars. This planet confers leadership, impulsive nature, ingenuity, aggressiveness, passion and the like. It has something to do with shrewdness, determination, directness, secrecy, dynamism and loyalty. In other words, the two signs owned by Mars seem to represent two aspects of this planet. Physical energy and achievement, ambition and satisfaction, ability to improvise on the spot and to be tenacious, stoical and enduring, passionate attachment and sincerity are some of the features denoted by the two signs. Mars can and does confer ability for pioneering, great fortitude and high ambitions; and at the worst he does make one a blustering, self-centered, hot-tempered, and excitable individual. Not only can he make one courageous and resourceful, but vindictive. Mars indicates the ability to fight the way through life.

When Aries is very strong or dominant, we find one "forging his way through life with courage, daring, energy and initiative and enterprise". Referring to the third chart, we find that he is a pioneer whose life was guided by a single definite goal. He was always plain and direct, unable to use subtlety, though he was incisive. The third chart is:

	Ascdt. 13° Sat. 4°		Rahu 25°
	CHART No. 3 Born on 14.11.1908		Moon 10°
Ketu 25°	Merc. 3° Sun 22°	Mars 23° Venus 24°	Jup. 11°

more significant in other ways. This is Mac Carthy who was assertive and aggressive and who cared precious little for the feelings of others. Mars is within ten degrees of the cusp of the descendant; and the ascendant is subject to the Saturnine and Martian influences from either side. This accounts for his foolhardiness and churlish behaviour, for his egotism and pugnacity. Such an individual reveals his true self in the most hazardous of undertakings.

A strong Scorpio, on the other hand, brings forth the strange union of divergent trends in one's personality. The native appears to be at war within himself. There is an element of privacy and secretiveness. The depth of the feelings is striking here. One is passionately devoted to the cause he fights for; and he detests what he cannot like. The hidden depths and the passions can make him either a lofty individual or a criminal. This dualism appears to be very striking in Chart No. 4. Mars conjunction Jupiter is in good

Mars 18° Jup. 25°			
	CHART No. 4 Born on 12.1.1893 Balance Sat. 11 months		
Sun 1°			
Venus 3° Merc. 12°	Ascdt. 1°	Moon 24°	Sat. 21°

opposition to Saturn. The 5th house is made to bear this brunt. While Aries is ardent and forceful, this sign tends to be deeply emotional. With a peculiar Mars, we find one with Scorpio rising in strength betraying deep resentments, jealousy and hatred of mankind. In other words, Mars too has a benefic side besides his malefic role. This is generally forgotten.

The general characteristics of Mars have to be modified in the light of the nature of the sign he occupies, the

ter of the house he is located in, and the aspects he receives. In Aries he makes one extremely assertive, aggressive and vigorous; one acquires organising capacity; he may become sensual; he is powerful, inspiring, generous and careful to the extreme. Mars in Taurus makes one possessive and stubborn, and obstinately forceful; one is liable to be influenced by the opposite sex. In Gemini he exhibits a love of the family, artistic and scientific tastes and aptitudes, ambitions and rash adventures, ingenious nature and tactlessness; one becomes energetically talkative, or his force is frittered away. In Cancer he makes one strongly emotional and intuitive; the individual tends to work for his family and home; at times such a Mars makes one easily touchy.

He can give surgical or medical skill, defective vision, and egoistic tendencies. In Leo there is a tendency to the occult, a desire to study mathematics and astronomy, regard for the elders, original thinking, nobility and restlessness; one is endowed with creative ability and strong purpose, or with a hot temper. In Virgo he makes one keen about 'taking trouble in every minute detail'; one becomes revengeful, self-conceited, selfconfident, indiscriminate, boastful and pretentious. In Libra Mars is active; the individual becomes ambitious and self-confident; he has improved faculties of observation and understanding, he has foresight; he loves his family deeply, and is apt to be deceived by women; he is easily ruffled; his energy sways and he tends to quarrel with intimate ones since such an individual is apt to love solitude. In Scorpio we find deep and strong emotions and desires or an overstressed vengefulness; one is endowed with a powerful memory and the behaviour of a diplomat. In Sagittarius the native is gentlemanly, open and frank, indifferent or exacting, impatient and quarrelsome; he is all out for far-flung ideas and for cheerful ways of enjoyment; he will be caustic in argument, boisterous and extravagant as well. In Capricorn he becomes vigorous and ambitious, plans systematically and works with success, and tends to care more for duty than for pleasure; he is generous, industrious and indefatigable,

bold and tactful, gallant and influential. In Aquarius one becomes impulsive; combative and argumentative; he is contemplative and thoughtful, and is quick in forgiving and forgetting; he is determined in self-freedom to pursue chosen ends; and he is endowed with a strong intelligence and scientific outlook. In Pisces one becomes selfless and selfsacrificing, having too many problems on hand; he is restless, exacting and faithful.

These indications are to be modified by the house-position of Mars. In the 1st house, the native shows great energy in tackling his personal affairs. He is at his best in starting new enterprises, and he is always active. In the 2nd house one is quarrelsome, extravagant and short-tempered; he becomes aggressive and unpopular; the powerful voice tends to become discordant. In the 3rd house one is keen to work at educational and literary pursuits; and he is involved in troubles arising from his brothers and sisters; he becomes courageous and intelligent, reckless and pioneering. In the 4th house he offers an unhappy home, quarrels and tyrannical behaviour; he struggles with energy and quickness. In the 5th one becomes fond of pleasures and games; but that is only an exterior in some cases; the native tends to be unprincipled, decisive, ambitious and preserving. In the 6th one is successful in all his undertakings, though he is worried because of some near relations; he is intelligent and powerful; he does hard and unstinting work and he expects the same thing from everybody else. In the seventh he is 'forceful in intimate relationships' and his partner tends to be combative and yet not so in reality; one becomes intelligent, tactless and stubborn with a few idiosyncrasies. In the eighth the native may have to deal with the financial problems of others; he is deeply interested in psychic matters, and in surgery and psychology. In the ninth one has a fondness for travel, sport, and enjoyment; his interest in serious study gets deepened as he advances in years; he may be self-seeking; but he has an acute brain, and he is impetuous and logical. In the tenth one is a good founder or organiser of institutions, is energetic and adventurous; he is eager to get to the top and this

makes him liable to suffer and cause harm to others. In the eleventh one exhibits a powerful mind which chooses a problem, and then he is at it systematically; he is quick to make friends, though he loses them equally quickly because of quarrelsomeness. In the twelfth he longs to work for the good of others; at times one acts secretly and in a harmful manner; one becomes capricious and wayward, narrowminded and passionate, worried and despondent.

The next aspect of the problem refers to aspects. In the case of Mars we have found conjunction, opposition, square, trine and quincunx aspects to be highly effective. Unlike a few astrologers we do not take an aspect to be good because it is a trine or that it is bad because it is a square. The nature of the aspect depends on the natures of the planets, signs and houses involved in any given horoscope. As a result a trine aspect may really turn out to be a harmful one while a square may prove to be quite beneficial. This is particularly true of planets like Mars and Saturn. The foregoing two sets of indications are to be modified by the results suggested by the aspects to be detailed now. Here we have to note a few preliminaries. Any planet aspected by the Sun gets strengthened and is active. But one aspected by the Moon or by Mercury will tend to give something to the Moon or to Mercury. A planet aspected by Venus becomes softened and harmonised. One aspected by Mars is strongly enforced. One aspected by Jupiter acquires a wider scope and tends to become benefic. Saturn's aspect tends to make it limited and controlled in its sphere of activity. Moreover one should also note the things for which Mars is the signifier.

The conjunction of Mars with the Sun reveals the native to be highly energetic in asserting himself; he becomes strong, forceful, bold and hardworking; and he has an initiative. He may do at times undesirable deeds. But the energy is generally revealed in intellectual spheres. The conjunction indicates some physical injury. A good example is provided by Lenin who had Sun and Mars conjunction within eight degrees. Another is afforded by Dr. Pattabhi's chart where

in Scorpio, in the 5th house, we find the conjunction of the Sun with Mars and Mercury.

A favourable or benefic aspect between Sun and Mars only intensifies these tendencies — Quick decision, alertness and ability are indicated. Personal dignity and self-control, patient, social endurance and the struggle for the well-being of mankind are also suggested. There can be no better illustration than the fifth chart. There is a perfect trine

Jup. 2° Venus 18°	Ketu 15°		
Ascdt. 16° Sun 4° M.C. 21°	CHART No. 5 Born on 12.2.1809 Balance Sun 63 months		
Moon 5°			
	Sat. 13°	Mars 6° Rahu 15°	

here between Mars and Sun, and the native struggled and shed his blood for maintaining the integrity and unity of his country. Another illustration is provided by the sixth chart.

Sun 3° M.C. 12° Sat. 14° Venus 26°			Ascdt. 22°
Jup 7°	CHART No. 6 Born on 14.3.1879 Balance Mercury 95 months		Ketu 11°
Mars 6° Rahu 11°			
	Moon 24°		

This is the famous mathematical physicist who struggled for the peace and well-being of man, besides revolutionising

the concepts in the various sciences. Here Mars is sextile Sun. Another such sextile is offered by Tilak's map.

Jup. 19° Moon 19° Rahu 29°			Sat. 17° M.C. 23°
	CHART No. 7 Born on 23.7.1856		Ascdt. 21° Sun 10° Venus 11°
			Mars 5° Ketu 29°

An unfavourable aspect between Mars and Sun brings about an overstrain, pugnacity and short temper. The person is easily excitable, and risks in his love of hazardous undertakings. He lacks an impartial judgement; and he is on the lookout even for an intellectual combat. The Duke of Windsor has Mars Square Sun, while Mussolini's Sun is square to Mars. These illustrations show that even an unfavourable aspect between Sun and Mars is not actually a malefic one.

The conjunction between Mars and Moon makes one robust, courageous and overactive. The native takes many

	Ketu 14°	Sat. 15° Moon 16° Mars 20°	Jup. 25° Venus
	CHART No. 8 Born on 29.7.1883		Sun Merc. 13°
		Ascdt. 28° Rahu 14°	

risks. This is a healthy position for the two bodies, and they confer kindness and benevolence and a good combative spirit. The eighth chart shows Moon and Mars within four degrees only. This is the chart of one who ruled as a dictator, and who yet retained a genial sense of humanity for a long time.

The favourable aspects between Moon and Mars bring about excellent physical and emotional strength and the ability to work. The unfavourable aspect between these two makes one moody or quarrelsome and violate the peace in the home. There is a favourable square between the two in Gandhi's horoscope, while an unfavourable trine exists in the ex-Kaiser's nativity. The trine operates between the 6th and the 10th houses. The unfavourable aspect at times brings about self-indulgence, obstinacy and unhappy marital relations.

The conjunction between Mars and Mercury makes the mind forceful and incisive. One becomes an expert in debate and in every physical activity. The controversial and disputative energies conferred by this conjunction make one virile and aggressive, sincere and bold. Cicero was said to have had this feature in his map. The ninth chart shows:

Ketu 20°		Moon 27°	Sat. 1°
	CHART No. 9 Born on 3.12.1884 with Mars period for 62 months		Jup. 15°
Ascdt. 26° Mars 8° Merc. 6°	Sun 21°	Venus 15°	Rahu 20°

**Mars conjunction Mercury with opposition Saturn and trine Jupiter.** Starting from an humble career, participating in a

number of movements for independence, arguing with and convincing many he rose to the highest position in his country. The tenth chart shows the favourable square between Moon and Mars, and also Mars conjunction Mercury. The individual well illustrates the intellectual ability and earnestness with which he has been fighting for a good cause.

Rahu 30°		Moon 24° Sat. 10°	
Jup. 15°	CHART No. 10		Sun 23°
			Venus 2° Merc. 14° Mars 21°
	Jup. 13°		Ketu 30°

A favourable aspect between Mars and Mercury accentuates the qualities revealed by the conjunction. The native becomes powerful, courageous and enterprising. The mental faculties are invigorated; and he is alert and incisive. The native shines as a good author, and is fond of children. He has a fund of commonsense. In the sixth chart we find Mars sextile Mercury. Mussolini has a similar placing. When a square is formed from trines or angular houses and when these two planets acquire benefic vargas, even the square appears to be a very favourable aspect.

The unfavourable aspect between Mars and Mercury is capable of bringing about a nervous or mental breakdown, or at least a carping and satirical speech. In pronouncing an aspect to be unfavourable, one should carefully consider the sign and house-positions and the ownerships of these planets. Czar Nicholas II has the 10th house Mercury squaring Mars, Moon and Rahu in the Ascendant Leo. In Goering's chart we find the 2nd house Mercury squaring

Mars of the 5th house; and the effect is greatly reduced here by Mars conjunction Jupiter with opposite Saturn.

A good deal of uneasy speculation hovers round the aspects between Mars and Venus. Curiously enough, the earth is situated in between these two planets; and the association of these two appears to present an ardently passionate temperament. By itself a conjunction or an aspect between these two does not indicate anything immoral. At best it reveals a taste for the fine arts. The conjunction can result in a bereavement, say a separation from or the death of a child. The individual becomes sensitive, easily irritable, sensuous and coarse; and the energy of Mars tends to be softened. Gandhi has this conjunction in the ascendant. A woman who had a similar placing is separated from her husband for no fault of hers since 1954. We do not know what happened to Bulganin, but he had this position in the 7th, while Hitler had it in the 8th.

A favourable aspect between Mars and Venus brings about warmth and enthusiasm into one's behaviour towards all. If the two are well placed, a very happy family life is indicated. An unfavourable aspect makes one more sensitive and miserable; there is an absence of adjustability resulting in quarrels and absence of peace in the home. One becomes whimsical and at times cynical. Disraeli's Mars has a square aspect on Venus in Scorpio, while Milton's Venus is sextile to Mars. In Stalin's chart, there is an exact opposition. All these have tended to be unfavourable.

A conjunction of Mars and Jupiter greatly increases the dormant energy of the person. There is a desire for enjoyment, and yet one is highly active, courageous and argumentative. Ambitious and powerful one will be; and still he will be outspoken. There is such a conjunction in Goering's chart, though unfortunately it appears in the 6th house. But in Shelley's chart, there is an exact conjunction in a good house. The finest example is provided by 11th chart; In the

	CHART No. 11 Born on 5.9.1888 with Ketu's period for 1 year	Saturn 23° Rahu 6°	
Ketu 30°		Moon 12° Sun 22°	
	Mars 4° Jup. 8°	Ascdt.	Merc. 2° Venus 5°

2nd house owned by Mars, this conjunction takes place. Starting with humble beginning the person rose to a supreme position of power and honour in academic circles and in the political sphere. He is one of the foremost philosophers of this century.

A favourable aspect between Mars and Jupiter accentuates the characteristics of the conjunction with an addition of gaiety. The individual appears to be the child of fortune in that many opportunities arise for him to reveal his energy and enthusiasm. In other words, Mars provides the energy for the realisation of the characteristics revealed by Jupiter. One is apt to function with the zeal of a reformer. The tenth chart presents a favourable trine. The third chart shows the sextile.

The 12th chart reveals that opposition between Mars

			Ascdt. 10°
Sun 18° Rahu 1°	CHART No. 12 Born on 29.2.1896 with Venus period for 27 months	Jup. 8°	
Mars 5° Venus 15° Merc. 22°		Ketu 1° Moon 25°	
	Saturn 27°		

and Jupiter is not favourable; and here it involves the 2nd and the 8th houses, though both are exalted. A similar unfavourable opposition appears in Gandhiji's nativity. Such unfavourable aspects tend to extremist positions; and the overstrain to which such individuals are put is fraught with grave results. The opposition brings forth an emotionalistic approach to religious problems.

The conjunction of Mars with Saturn does not appear to be quite good. The planet of energy cannot easily adjust with the planet of limitation. The ordering of force and initiative and the super-induction of caution and patience do not enable Mars to function properly. Sometimes, if there is no alleviating influence, the conjunction does result in physical suffering, worry, agony, loss and disappointment. The 9th chart presents this unique conjunction in the 8th house; and it is unrelieved. He was tortured and shot dead like a dog, even though he was a powerful dictator till then.

The favourable aspect between Mars and Saturn presents the same features as the conjunction; but here there are tolerable chances for a harmonious adjustment. Usually those who take up pioneering work and struggle arduously, are found to have these favourable aspects. They do not care for personal comfort. One example is provided by Churchill's chart where Mars is in trine and this is spoilt slightly because of the 12th house where Mars is situated. The trine in Lenin's chart is redeemed a little inspite of the sixth Mars because this sixth happens to be Aries. The third and the seventh charts present a very good sextile.

The unfavourable aspect indicates a hard struggle, physical overstrain, and sternness. It is often revealed in the form of self-discipline and austerity. This is particularly true of opposition. It appears in the tenth chart, and in Guru Nanak's nativity. The unfavourable aspect tends to produce short periods of irritability, sudden enthusiasm, and restless energy. A fire accident cannot be ruled out. It is after a long struggle that the individual achieves success.

The association of Mars with Rahu does not always tend to be bad. In a majority of cases this conjunction appears to be highly favourable for altruistic endeavours and for great intellectual output. The person becomes an embodiment of a perpetually dynamic energy; and the results of this energy in the hands of others tend to lead to dangerous consequences. The seventh chart is a case in point. The sixth presents the conjunction in the 9th house.

After having analysed the nature of the planet in the light of these considerations, we have to determine the time-factor. Here two ways are open to us. One method is to rely on the Dasa system. In this we have to consider the results that Mars gives; and if an individual is not going to have the period of Mars, then we have to find the planets in whose sub-periods the effects of Mars will be felt. This method can be worked with success in close co-operation with the method of progressing every cusp and every planet by about one degree per year.

Of all the things in astrology, the most difficult is interpretation. Mantreshwara and others have given us valuable principles of judgment.

Any house (bhava) will bring good results if it is occupied or aspected by a benefic, or its own lord, or one owning a benefic house, and if it is free from any kind of association with a malefic. This principle takes into consideration not only a natural benefic but a planet that becomes a benefic by virtue of its ownership of houses in a given chart. Thus Mars for Leo and Saturn for Taurus are benefics, even if they are natural malefics. This result does hold good for a malefic also if it is the owner of the house concerned. Negatively the house concerned must not be the debilitation sign, and the planet must not be in the house of its enemy. The planet should not also be eclipsed.

This is a fundamental principle and a good deal of the misinterpretation of charts rests on failure to recognise the

Sat. 8° Mars 16°		Moon 1°	
			Ascdt. 3°
CHART No. 1			
Jup. 24°		Mer. 3° Venus 6°	Sun 6°

importance of this truth. The first chart shows the 7th house unaspected by any. It has no association with any planet, benefic or malefic. The lord of the house is in conjunction with Mars and is aspected by the Sun; and Venus receives the aspect of Mars. These malefic associations are ominous; and note the isolation of the Moon too. It is not surprising therefore that the native was strangled by her husband.

A house is beneficial when the trines, squares and the 2nd house from it are occupied by benefics including the lord of the house. These places must not be occupied or aspected by malefics for it is destructive if these places are occupied or aspected by malefics. The second chart is that of a great saint. From the ascendant only the 7th has a

Sat. 10°	Jup. 9°	Mars 14°	Ketu 2°
			Moon 20°
CHART No. 2			
Rahu 2° Sun 8° Merc. 15°	Venus 23°	Ascdt. 19°	

natural malefic that is a benefic to this chart. From the 10th house again, it is only this Saturn which is a natural malefic situated in the 10th. From the 5th, all the required houses have benefics. And he has become famous the world over as the greatest saint of the time.

A house suffers when its lord is in the 8th from that house, when its lord is eclipsed or debilitated, when its lord is in an enemy's house, or when no benefic planet is associated with it. The third chart shows Mercury in the 8th from

	Rahu 15°	Jup. (R) 14°	
Merc. (R) 20°	CHART No. 3		
Sun 14°			
Venus 12°			
Ascdt. 6°			
Sat. 4°			
Moon 24°			
Mars 29°			

its own 7th house. There were misunderstandings and mal-adjustments between the husband and wife, and the wound was not fully healed. Note also the aspect of Saturn, and the conjunction between the Moon and Mars. The 7th house and the 5th stand afflicted considerably, thereby proving the truth of this principle.

When the lord of a bhava is in the 6th, 8th or 12th house from it, or when the bhava is occupied by the lord of any of these houses, it suffers. A benefic aspect to the house concerned is desirable. We get plenty of illustrations for this principle. Our third chart shows afflictions to the 2nd house, the house of family and finance. The fourth chart shows the lord of the 8th in the 10th and the lord of the 10th in the 8th from that house. Saturn's position is not malefic since its association

Jup. (R) 17°	Sat. (R) 1°		Ketu 5°
			Ascdt. 8°
CHART No. 4			Moon 12°
Rahu 5° Venus 15°	Mars 2° Sun 12° Merc. 18°		

with Aquarius is rather weak.

When a house, its lord, and its Karaka are weak and flanked on either side by malefics, or are associated only with malefics, the house is not at all conducive to good results. It is all the more so when its trines and squares are occupied by the malefics. In the fifth chart the 10th house

Rahu 25°		Jup. 1°	
CHART No. 5			Moon 29°
Ascdt. 2° Venus 29°			
Sun 15°	Mars 5° Merc. 25°	Sat. 3°	Ketu

has Saturn flanked by Ketu and Mars. Only one square is occupied and that is by Venus which is partly redeemed by the aspect of Jupiter, if it falls. The aspect of Saturn is there on the 7th and the 4th. These mixed influences have brought him success to some extent in his public life; but he has become, with the passage of time, a source of grave danger to the people.

The evil results of a house are manifested in the major or minor periods of the lord of the 8th house reckoned from it. The lord of the 22nd decanate from the house concerned is also bad for it; and so are the periods of the planets in the 6th, 7th and 8th houses. This is helpful in dating the events and in a possible rectification of the birth time.

The house occupied by the lord of the ascendant is well protected. It will develop or promote the effects of the house concerned. This is to be understood with reference to the nature of the planet concerned—a reference that is applicable to all the principles enunciated so far. Our fourth chart shows that the lord of the ascendant in the 2nd protected and fostered the finances of the native very carefully and successfully. In Gandhiji's chart, we find Venus as responsible for the building up of a fascinating personality.

Even if the lord of the ascendant be a malefic by nature, it will not harm the house it occupies. If it is not only the lord of the ascendant, but also of a malefic house like the 6th or the 8th, its character of a benefic remains because of its ownership of the 1st. Thus Mars for Aries or Scorpio, Venus for Taurus or Libra, are not malefics. In our fifth chart we find the lord of the ascendant protecting the 10th house remarkably well, even though it is Saturn. The 10th house position for the lord of the ascendant appears to be present in some charts of dictators, autocrats and tyrants, particularly when it is Mars or Saturn. This is not so unanimously true of other planets. These conclusions need a lot of verification before we can raise them to the status of general principles.

Let us get to some precise principles of interpretation which can help us date the events. In assessing the results of any house, one must consider that house as if it were the ascendant and then proceed to examine it. Similarly one should take up the karaka of the required bhava and treat the place it is situated in as if it were the ascendant. To bring about good results the house, its owner and its karaka must all be strong and good. It is this principle that is abused or unused by many astrologers. Actually the task of interpretation is very intricate because of this very good and

highly valuable principle. On any point the astrologer will have to consider at least three different houses; and if he were to offer the most accurate predictions, he must consider the *Arudha* and *Chandra* lagnas also.

When a planet, being the owner of a benefic house and of a malefic house, occupies a benefic one, it does not reveal the effects of its malefic ownership. In this way there are many palliatives and these sub-clauses need a careful assessment. Into this category we bring the aspects, the nature of the planets to a given house.

One more principle is that of the famous Ashtakavarga. This system is usually applied to find out the longevity and to ascertain the transit influences of the planets. But the Ashtakavarga is also capable of telling us, along with Shadbalas, which planet in a given chart is strong or weak. This point cannot be too often repeated.

At the same time, the concerned house must have a majority of benefic dots in the Ashtakavarga of the lord of the ascendant. Here among the available methods we have found the Sarvashtakavarga useful in revealing the nature of a house and in enabling us to predict the type of results in the major and minor periods of several planets. This computation is reckoned from the house (bhava) not from the sign (Rasi). Ascertain the house in which a planet is situated and the place the benefic dots as given. This is done to the ascendant also (Refer to our *Secrets of Ashtakavarga*).

Retrogression of planet is only an apparent vision Astro-nomically there is no backward movement for any planet. But for an observer on the earth a planet appears to go backwards. This does not appear in the case of the Sun and the Moon. The true position of the nodes generally shows retrogression.

Planets in retrogression are strong. Saravali states (5.39):

वक्रिणस्तु महावीर्याः शुभा राज्यप्रदा ग्रहाः।

पापा व्यसनिनां पुर्सां कुर्वन्ति च वृथाटनम्॥ 5.39. ॥

Benefic planets in retrogression give power and authority. Retrograde malefics give worries and futile wanderings. *Jataka Parijata* (2.37) considers the retrograde ones to be strong. We are here concerned with planets having retrograde motion in the signs of their exaltation. It is here that we have to reckon with a curious verse from *Uttara Kalamrita*:

वक्री स्वोच्चबलः सवक्रसहिते मध्यं बलं तुग्भे।

वक्री नीचबलः स्वनीचभवने वक्रीबलं तुगजम्॥ 2.6 ॥

A retrograde planet is as strong as in its sign of exaltation. A planet associated with a retrograde one has medium strength. A planet retrograde in its sign of exaltation has the strength of its debilitation. The retrograde planet in its sign of debilitation gives the results of its exaltation.

This is a valuable verse. Yet it leaves much to be desired. Retrogression gives greater Cheshta-bala. When it is exalted in Rasi and debilitated in Navamsha, the latter prevails. Similarly one retrograde in its sign but exalted in navamsha, gives the results of exaltation. Also the debilitation gets cancelled when such a planet is associated in the same sign with an exalted one. Thus the debilitation of Venus is cancelled if it is with Mercury. Similar pairs are the Sun and Saturn, and Mars and Jupiter. Again the debilitation is cancelled when the planet exalted in that sign is in square to the Moon. Unfortunately the Moon's debilitation fails to get this cancellation. Either some planet unknown to us is exalted in Scorpio, as the Moon's exaltation is Taurus. This is pure speculation.

Consider Jupiter being retrograde in Cancer in Rasi. As per the text quoted above, this Jupiter gives the results of debilitation. Thus for Pisces Ascendant he is debilitated in the 11th. Such a Jupiter has to affect finances, profits, elder brothers and sisters, left ear and so on. But this Jupiter, let us assume, occupies Capricorn in Navamsha. Retrogression in debilitation is equal to exaltation. Exaltation in Rasi and debilitation in Amsha denote exaltation; but in this case

Jupiter in Rasi is like a debilitated planet and this Jupiter in amsha being retrograde has to give the results of exaltation. In the sixth chart we have this typical position, as per

Ascdt. 25.45	Ketu		
	CHART No. 6 Born on 22.1.1920	Jup. (R) 21.58	Sat. (R) 18.8
Sun 8.10 Moon 19.45			
Mars 28.38	Venus 28.30	Mer. 3.26 Rahu 29.32	

Lahiri's Ayanamsha; and it is the 12th from Amsha Lagna. But as per Dr. Raman's Ayanamsha, it does not occupy Capricorn in Amsha, though it is still the 12th from Amsha Lagna. How are we to interpret this position?

Incidentally this chart raises serious doubts about Ayanamsha. Using Lahiri's value we find a bereavement in Rahu-Moon-Venus and a very auspicious event in Rahu-Mars-Saturn. He had a major change in his career in Jupiter-Jupiter-Jupiter, a serious ill health in Jupiter-Moon-Ketu, and a better job in Jupiter-Mars-Mars. Saturn also is retrograde; and he gave surgical treatment in Saturn-Mercury-Mars, and a house of his own is Saturn-Jupiter-Saturn? These major and subperiods do not agree with the events, nor with retrogression.

As per Dr., Raman's value of Ayanamsha first job was in Rahu-Moon-Jupiter, bereavement in Rahu-Mars-Sun, marriage in Jupiter-Jupiter-Venus, serious illness in Jupiter-Mars-Venus, change into a better job in Jupiter-Rahu-Rahu, surgery in Saturn-Mercury-Saturn, and a house in Saturn-Jupiter-Venus. Except for health problems in Jupiter-Jupiter-Mars and Saturn-Mercury, the two retrograde planets did immense good. They advanced his career, his qualifica-

tions, his publications, and many auspicious functions. It is for better scholars to judge the nature of the results offered by retrograde planets.

The seventh chart is that of Mr. Morarji Desai. In the maj-

			Ascdt. 9.54
Rahu 10.59 Sun 18°	CHART No. 7 Born on 29.2.1896	Jup. (R) 4°	Moon 25.10 Ketu 10.59
Mars 5.14 Venus 14.36 Merc. 21.50		Sat. (R) 26.43	

or period of retrograde Jupiter he rose to prominence and in that of retrograde Saturn he became a power to be reckoned with. There was nothing bad in these periods. Both have Mercury signs in Navamsha. The retrogression of the exalted malefic did not give any 'Vyasana' as the *Uttara Kalamrita* decreed.

In the eighth chart the exalted, Vargottama and retrograde Jupiter gave him excellent education. But in retrogr-

		Sat 15.42 Ascdt. 25.45	
Ketu 6.1	CHART No. 8 Born on 5.12.1942 Died on 25.7.1977	Jup. (R) 21.58	Rahu 6.1
	Sun 19.5 Merc. 21.18 Venus 23.32	Ascdt. 13.6 Moon 5.59 Mars 29.26	

ade Saturn-Saturn, placed with 8th he died in a major car-accident. The ninth chart is that of a lady who was jilted by

Ascdt. 22.26 Mars 7.29			Ketu 12.16
	CHART No. 9 Born on 16.1.1951		Jup. (R) 1.37
Sun. 2.2 Merc. 16.26			
Rahu 12.16	Venus 15.34	Moon 4.56 Sat. 19.26	

her husband during the major period of retrograde exalted Jupiter. The husband deprived her of all her wealth too. Vargottama Jupiter is retrograde in the 5th, is afflicted by Saturn and the owner of that sign is in the 8th. With the advent of Saturn, the husband is after another woman and she is eager to get remarried. Her advanced studies were not at all affected in Jupiter's period. In the tenth chart the

		Ascdt. 28	
Moon 28.30 Mars 26.12	CHART No. 10 Born on 31.12.1954		Jup. (R) 3.40
			Sat. (R) 18.8
Sun 16.0 Merc. 19.33 Rahu 12.27	Venus 2.12	Sat. 25.4	

major period of retrograde Jupiter in exaltation passed away in her childhood. But his aspect on the 9th house and Saturn's affliction to him gave her bad children, loose character (3rd house affliction), and a totally subjugated hus-

band (Venus in the 7th between malefics and aspected by retrograde, exalted Jupiter).

Let us now take up some examples of exalted but retrograde Saturn. In the seventh chart we have seen that this Saturn did not harm the native, though a malefic lord of the 8th is in the 7th. Rather this Saturn made him more disciplined and austere. The eleventh chart is that of

	Sun 14.10 Merc. (R) 28.32	Ascdt. 23.40	Venus 0.19
Moon 10.57 Ketu 3.7	CHART No. 11 Born on 28.4.1924		Rahu 3.7
	Jup. (R) 26.22	Sat. (R) 5.38	

Mr. Kenneth Kaunda, the African nationalist and freedom-fighter. The yoga-karaka Saturn is retrograde and exalted in the 6th. During Saturn major period his career as the undisputed future President of his country was built up. Nothing adverse happened. Saturn did not give the results of his debilitation, as argued by the *Uttara Kalamrita*.

Next consider exalted but retrograde Mercury. The twelfth

		Sat. 19.14	
Ascdt. 1.56 Ketu 10.15	CHART No. 12 Born on 11.10.1942		Jup. 0.29
		Moon 10.21	Rahu 10.15
		Venus 15.22 Mars 22.36 Merc(R) 23.38 Sun 24.5	

chart is that of Amitabh Bachchan. It was in the period of retrograde Saturn he rose in films and in the last sub period he had to quit politics unceremoniously. The major period of Mercury is yet to start. He is with two malefics and a benefic. We can only wait and see what his Mercury will do.

Chart No. 13 shows the lord of Lagna Mercury exalted

		Ketu 7.11	Ascdt. 15 Moon 29
Mars (R) 20.48	CHART No. 13 Born on 28.9.1956	Venus 28	Jup. 24
Sat. 5.48 Rahu 7.11		Mer. (R) 7.50 Sun 12.195	

and retrograde in the 4th in Rasi; and he is debilitated in Navamsa. Mars (lord of 6 and 11) is afflicting this Mercury. She was married in Mercury-Mercury. But the first sub-period proved to be a blessing in disguise. On the day of her marriage, her husband was arrested for murder. She divorced him and got remarried. She is happy. This Mercury has given the results of exaltation only because of his position is Navamsa.

**How does exalted retrograde Mars behave?**

Chart No. 14 is that of an efficient Surgeon, whose Mars as the owner of the 5th and the 10th houses is a yoga Karaka. He is in the 7th exchanging signs with debilitated Saturn. The results of Mars were transferred to Saturn because of the exchange. He became a distinguished surgeon, particularly from Saturn-Mars. The retrogression of debilitated Saturn is responsible for this. But what about the mutual aspects of the two retrograde ones?

Jup. (R) 15.4	Sat. (R) 8.14		
		Ascdt. 29.28 Venus 28.9 Merc (R) 19.17	
Rahu 1.3	CHART No. 14 Born on 20.8.1939		Sun 3.6
		Moon 9.39 Rahu 3.39	

We are concerned here with retrograde Mars who proved to be highly beneficial.

By way of a change and for a comparative study we give chart No. 15 as per Dr. Raman's Ayanamsa. It is the chart

Venus (R) 16.24 Mercury 28.18	Sun 1.30	Rahu 12.30	Sat. 4.0
Mars 17.0		CHART No. 15 Born on 11.4.1296	Moon 10.7
Ascdt. 22.29 Jup. 20.6	Ketu 12.30		

of the famous sage, philosopher, and founder of Vijayanagara Empire, Swami Vidyaranya. Here the 6th and eleventh lord Venus is exalted and retrograde in the 4th. It is Mercury's debilitation that might be said to get cancellation. But the exaltation of Venus is not cancelled. The aspect of the Philosophical Saturn on this Venus proved effective; the spiritual and socio-political spheres from about January 1329 saw the operation of the major period of Venus; and the great never-to-be-forgotten Empire

was established. He founded and guided the destinies of the new Empire; and during this period he established the Hampi Virupaksha Pitha, opened many branches of the Sringeri Pitha, got the Commentaries on the Vedic Samhitas, Brahmanas and Aranyakas written under his supervision, and himself gave us such valuable texts as *Panchadasi*, *Jivan-mukti Viveka*, *Vivarana Prameya Sangraha*, and *Anubhuti Prakasika*. Now let the scholars re-examine the nature of results given by exalted planets in retrogression. The field is challenging for an open and healthy minded investigation on purely astro-scientific principles.

Except in the case of the 15th chart, all other charts are given as per Lahiri's Ayanamsa only.

### **Combustion or Astangata**

Planets and the Moon are said to be combust when they are close to the Sun. Within twelve degrees of the Sun the Moon is combust. Mars, Mercury, Jupiter, Venus and Saturn are combust when they are respectively within 17, 14, 11, 10 and 15 degrees of the Sun. Retrograde Mercury is given 12 degrees and Venus 8 degrees only. Again Venus and Saturn are not weakened by combustion. Since Mercury with the Sun gives rise to Budha-Aditya Yoga, the combustion of Mercury does not appear to be bad.

Here we may note first what Varahamihira said about the Moon and the planets conjoined with the Sun. This will give us an idea about combust bodies. We give the rendering of Prof. B. Suryanarain Rao: If the Sun conjoins with the Moon, the person will be skilled in machinery and masonry; if with Mars, fond of sinful deeds; if with Mercury skillful, intelligent, renowned, and happy; if with Jupiter, he will be crude and always doing other's work; if with Venus, he will make money on the stage and by weapons; If with Saturn, he will be skillful in working ores or earthenware (14.1). The conjunctions of Mars and Jupiter with the Sun appear to be bad.

Kalyana Varma gives more details (15.2-7). The Moon conjunct Sun makes one controlled by women, unethical, versed in diplomacy or hypocrisy (*kuta-vid*), wealthy, expert in selling and purchasing, and skilled in work. Mars with the Sun makes one daring and courageous, obstinate, strong, indulging in lies, sinful and interested in killing. Mercury with the Sun makes one a good subordinate (*seva-kriti*), gives fluctuating riches, makes him soft-spoken treating good name as his wealth, respected, favoured by the authorities, best among the righteous, wealthy and strong and good featured. Jupiter with the Sun makes one charitable, favourite of the rulers, keen-witted, earn with the help of friends, and a preceptor. Venus with the Sun makes one skilled in handling weapons, have weak eye-sight in the later part of life, interested in stage, becomes rich through women (*stri sangat*), and has friends also through them. Saturn with the Sun makes one interested in Dhatus, righteous, religious, devoid of wife and children, devout follower of his own customs and traditions, and has a petty nature (*alpa sheela*).

As against *Varahamihira* we notice that Kalyana Varma spoke of combust Jupiter. This is possibly due to his statement in the first verse of this chapter. There he stated that giving up ill-will (*matsarya*), he has restated what is valid in the writings of the ancients like Yavana and others. This Yavaneshwara was an Indian called Sphujidhvaja who taught and ruled over the Ionians of Greece.

The conjunction of the Sun and the Moon was not favoured by Kalyana Varma. This position gives a narrow outlook and a failure to adjust. Rigidity of outlook is common in this position. The native may be too self-willed and subject to repressed desires.

Mercury should not be alone. With the Sun, a good yoga is formed. The intellect dominates and the native has a practical outlook. In the realm of thought this conjunction gives rise to metaphysical speculations of an abstruse nature. It confers power.

The combustion of Venus gives mixed results. Kalyana Varma supplements Varahamihira's view. Though the Sun is debilitated in the positive sign of Venus, this conjunction gives rise to a deep interest in the fine arts. It does not offer a happy married life, nor does it denote a large family.

Combust Mars can make one inflict injuries on others or become a victim of injuries. Otherwise this combustion is good. The native becomes practical.

About combust Jupiter, Kalyana Varma contradicts Varahamihira who has no good word to say about it. Experience supports Kalyana Varma. Possibly if Valmiki is to be followed the Sun is exalted in Pisces owned by Jupiter. The Sun in Jupiter's houses, or the latter in Leo have been giving very favourable results.

Kalyana Varma offers a valid interpretation of combust Saturn. As the meditative and philosophic planet, Saturn develops the philosophical and religious tendencies when combust. The moolatrikona signs of these two are 180 degrees apart, and they have a similarity. It is true that one of these is exalted where the other is debilitated. The energetic Sun is made by Saturn to divert this energy inward. It is a good position for ascetics and yogis, particularly if the two are not together in houses 4, 6, 8, 12 and Lagna.

Thus combustion of any planet or the Moon is not bad in itself. Combust Moon and Mars are not fully good. The others, when combust, do give some favourable results.

### **The Principle of *Badhaka***

There is much confused thinking about some astrological factors. In some parts of the country *Mandi* and *Gulika* are given over-importance. But a glance at the astrological authorities reveals that these entities do not give benefic results in any house. Another such is the concept of *badhaka*. For the movable, fixed and common signs the

*badhaka* houses are respectively the 11th, 9th and 7th houses. *Prasna Marga* adds that, according to some, the angles (*kendras*) from these places are also houses of harm. Moreover, some say, Aquarius is the house of harm for all movable houses; Scorpio is the *badhaka* house for Leo, Virgo, Scorpio and Sagittarius; for Taurus it is Capricorn, for Aquarius it is Cancer, and Sagittarius is the *badhaka* for Gemini and Pisces. The text adds that the first and the third views have universal acceptance (15.111-113). The aspects of the lords of these houses also cause harm. The third view has made eight signs *badhaka* places.

From the context it appears that the houses of harm are to be considered chiefly in horary astrology. One has to be cautious in applying the *badhaka* theory to the natal charts. Of the three views the first is widely accepted. Experience does show that the *badhaka* house and its lord have much to do with the obstacles that arise in connection with the factors signified by that house and its lord and the location of that lord. Thus for Aquarius the worries can show because of the father. These get minimised by a favourable placement of the 9th lord. But can we generalise this for all fixed signs? Increasingly enough the 9th lords for fixed Lagnas are the friends of the lords of the Lagnas. For movable Lagnas the 11th lords are the enemies of the lords of Lagna; only for Cancer, the 11th lord is a neutral. If at all there is any trouble, it can arise from elder brothers or sisters, from finances, or from ailments governed by that lord. For common signs, two have the *badhaka* lord as enemy and two have neutrals. Then the *badhaka* lords for fixed signs are truly troublesome. For Cancer, Gemini and Virgo the *badhaka* lord has to confer mixed results only. For the remaining five Lagnas one may expect adverse results.

A certain lady with Aries rising had the Sun and Saturn in the 3rd. The lord of that house is with Venus in the 2nd, while the 11th is aspected by Mars (conjunct Jupiter) from the 4th. The *badhaka* lord has not created any obstacles. She married a higher caste person who was younger to her. Another native of Aries had the Moon and Saturn in the 9th while the 10th is aspected by exalted Jupiter. The native

rose from humble beginning to become an industrialist. A Libra native had Venus in the 11th while its lord is with Mars and Mercury in the 12th. The only trouble created was that even in 44th year he was unmarried, even though he earned a high salary. A Capricorn native had the Sun and Mars in the 9th aspected by Jupiter from the 5th. He had a heart attack. A lady with Capricorn rising along with Mercury had Mars in the 6th aspected by Saturn from the 12th. She was denied marriage, though the 7th lord is in the 4th with Jupiter. Another woman of the same Lagna had Saturn and Ketu in Lagna afflicting the 3rd house Mars. She was mentally affected. A Sagittarius native had Saturn in Lagna afflicting the 10th house having the Sun, Mars and Mercury. He turned insane during the major period of Mercury though this planet was aspected by the 4th house Moon and the 6th House Jupiter.

These and other examples show that the factors involving *badhaka* house and its lord affect some limited areas of life. If the major period of the badhaka lord coincides with the maraka period it proves fatal. The *badhaka* factors play a key role only in affairs concerning death and health primarily. In horary astrology these factors do play a prominent role. As such an indiscriminate application of the *badhaka* principle is ill-advised.

## Signs, Planets, Constellations

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**T**he various signs, planets and constellations have their own peculiar characteristics. They determine the nature, outlook and character of the natives. These get modified by the planets aspecting or conjoining these. The ascendant sign is important.

### **Signs**

*Cardinal Signs (Movable):* These give Restlessness and physical and mental activity. There is an enterprising spirit. *Fixed signs* indicate stubbornness, fixed purpose, self reliance, will power and determinations. The *common signs* indicate dispassionate judgement, adaptability, and ability to master the details. There can be indecision, too much subtlety, and pessimism.

*Fiery signs* make one headstrong, emotional, intuitive, energetic, enthusiastic, aspiring and ambitious. *Airy signs* indicate intellectual activity, good education, humane and refined temperament, and wisdom. The *Earthy signs* make one practical, cautious, shrewd and methodical. The native is social and has comforts. The *Watery signs* show emotionalism, sensitivity and impressionability. One is interested in psychic problems, if the lagna is Mina.

*Mesh*: He is an intellectual, self-reliant, active, energetic, and impulsive. He is more an idealist, and is strong in thought and action. He is wilful and headstrong. He does not form self-restraint, calmness, cool head, and consideration for the feelings of others. He has great enthusiasm and courage. He loves to be praised. He refuses to be thwarted; and when thwarted, he seeks vengeance. He understands the motives of others. He loves freedom and independence in his activities. He is after change and after something new. He seeks fresh enterprises and goes on till the goal is achieved. He creates, leads and organises.

His ideas are diffused. He does not always stick to truth. His self-interest can lead him to jealousy and greed. He is highly strung and tends to go to extremes. He is given to headache, toothache, neuralgia and brain fever. His physical and mental excesses lead to worries.

Here we have actors, designers, doctors, travellers, surveyors, architects, electricians, promoters of companies, journalists and novelists.

The body is lean but strong. Head is broad at the top. The complexion is brown or red, shoulders are thick.

He loves science and philosophy, has his own ideas of right and wrong, and is busy with educational activities. He is frank and impulsive, pioneering and martial. He has a craning neck.

*Vrishabha*: The native is practical, reserved, secretive and determined in his purpose. He has great vitality of body and mind, and a strong will. The natives are manufacturers, builders, moulders, executors, financial experts.

His dislikes change, he is not adaptable, and depends on his experience. His methods are conservative. He is not easily angered; but when he is moved to anger, he cannot control it. He is indolent, loves sensuous pleasure, fond of good food. He is obstinate; but has great powers of concentration and perseverance. He is generous and kind. He is faithful or kind, a friend, or a ruthless enemy. He can be appeased through his feelings. He has to be careful in choosing a partner.

He loves music and can become a good vocalist. He is good at mathematics and finance. He is a fatalist, and observes rituals.

The constitution is robust. Neck and throat are the weak parts. He is given to sore throat, diphtheria, mumps, and tumors near the throat. He is liable to the heart and kidney ailments, and diabetes.

Under this sign we get cashiers, financial agents, accountants, stock-brokers, nurses, doctors and manual workers like foreman. Some work as manufacturers of paper, chemicals and sweets. One can be a good cook or an agriculturist.

He has average height; heavy strong body; stout, big mouth, fleshy cheeks and jaws; prominent eyes, thick lips, dark hair. Women are beautiful. Authors, bookshop owners and journalists come here. Their memory is strong. They have skill in business, and exercise authority. The native is at times given to jealousy.

*Mithuna:* The native is intellectual, inspirational, clever, restless, nervous, elusive, brilliant, imaginative. One can be a materialist or a pessimist. He is after intellectual pursuits. He is versatile. He moves to extremes in his studies.

At the personal level he is acute, cunning, neither over-scrupulous nor truthful, and difficult to understand. He is 'all things to all now'. He cannot remain long at any one post or undertaking. This can give rise to unstable finances. He is honest in intention. He can be double-edged. He has powers of expression. He is an eloquent speaker, an actor or a diplomat.

The ailments refer to the lungs, nerves, arms and hands. There is no strong constitution. Nerves get subjected to worry, and over work. He is given to bronchial trouble, catarrah, pneumonia, and lung trouble.

Here we get brokers, auctioneers, speakers, reporters, book-keepers, clerks, journalists and advocates.

The body is generally tall, upright, thick; the face is long, and arms and hands are long. The forehead is broad and eyes are clear.

The native is a good mathematician, a mechanical engineer. He is liable to deception.

**Karka or Karkataka:** He is emotional, sensitive, romantic. He has imaginative powers and is tenacious. He is interested in politics, football or cricket. He is the quiet man of business, supports strongly a party. He tends to be prejudiced and judges others from his own point of view. He lives and feels the past as his idol. He can be a plagiarist. He absorbs the manners and speech habits of others. He loves the occult and the mystical, the antique and legendary. He loves ease, comforts, and luxury. He is sensitive about his family, relatives and friends. He is tenacious and has a very strong memory.

He is original and inventive, and a good organiser. He is good at real estate business. He can be economical and also expensive. He loves music.

The ailments refer to the breast and stomach. Being emotional and sensitive, he is given to gastric troubles. He is subject to pleurisy, dropsy, and other watery and inflammatory complaints. He does not have a strong vitality.

Under this sign we can have sailors, naval officers. The women are good house-keepers, managers of hotels, or midwives; they can be barmaids or laundresses. The native may do business with second-hand articles and curios.

The stature is average or slightly less. The body is fleshy. One has a round and full face, prominent forehead, small eyes, and a short nose.

The native is intelligent and industrious. He is frugal or miserly. He is attached deeply to his children and family. His married life is not always happy. He is talkative, honest and self-reliant.

**Simha:** The native is proud, authoritative, ambitious, honourable, and passionate. He cannot be repressed. He is a Commander physically and mentally. He is loyal, an

organiser and exercises authority. He esteems the ancient religious ideas and considers his belief to be the only one. He is sincere, generous, warm-hearted, cheerful and social. He has an uncontrollable desire and achieves it by his strength, intensity and vital spirits; and when this gets transformed into its opposite, he becomes terrible. His friends cause disillusionment to him.

He has pride: haughty and boastful; and shows a superiority complex; he is discontented, disdainful, contemptuous. But in some cases this pride arises from a good opinion of himself. He is hard-headed, practical, sensitive, emotional, and intuitive. He takes offence easily and easily forgives. He is not sensuous. He loves pleasures and luxury.

He can carry out great schemes and can put in an effort for a long time. Thus he is a good chief, manager. He has strong will power and self-control, is faithful and credible, and never gives up his principles and work. Any reversal will not stop him till he overcomes it.

Heart and the back come here. When he goes through discord, quarrels and the like, his heart becomes weak. His complaints refer to the fits, back, sides, fever, pleurisy, eyes and convulsions.

He is good as an organiser, leader, manager, foreman, social welfare worker, musician, instrumentalist, artist, actor. He is not fit for business.

He has a more than average stature, well shaped body, narrow hips, red complexion, big head and grey or brown eyes. His appearance is commanding, majestic. His constitution is biliary.

He is adaptable to some extent, is ambitious and greedy. He loves the arts, literature and philosophy. He reads much.

*Kanya:* The native is shrewd, diplomatic, quietly active, reserved and discriminative. He appears to be harsh and taciturn with a matter-of-fact appearance. He is nervous and retiring, but kind and sympathetic. He suffers his inner

instincts to keep up his balanced outlook. His true nature is not easily noticed. He is too exacting.

He is scientific, industrious and adjustable. He is methodical, and can entangle the highly involved schemes. His mental activities are analytical. He is clever in dealing with details. He has a strong retentive memory. Being shrewd and subtle, he is least scrupulous in business. He is conscientious, methodical, hardworking and reliable. Being inventive, he improves upon things. He is an excellent technician. He is best in office and in dealing with the archives.

He vacillates, lacks self-confidence. He likes to give up his ideas and schemes when he faces difficulties. He makes up his mind slowly or never. He considers responsibility to be a strain.

Bowels, worries, overwork cause the ailment here. He is subject to diarrhoea and flatulence. He should avoid drugs and alcohol. His nervous system is not strong.

He is good at business related to drugs and food. He can be an analytical chemist, an editor, a literary critic, or a businessman.

He has a tall or an average body, plump with dark eyes and hair, round forehead, and marked nose. He is emotional and impulsive. He is good at physics.

*Tula:* The native is artistic, refined, intuitive, perceptive. He loves pleasure, beauty, harmony, elegance and order. He has mental balance and arrives at an impartial judgement. He is a good judge of style, elegance, fabrics, ornaments. He probes into the affairs of others. He has an unquenched curiosities. He observes and compares every detail. He is deeply interested in fashions, ceremonies, conventions, family histories and scandals. When provoked, he goes to extremes. Being critical, they can create troubles in marriage.

The native's children are elegant and charming. The native can have moral lapses; and he may become a gambler. He is sensitive and flexible, has strong feelings and emotions, sweet and harmonious nature. He is for justice,

generosity, kindness, courtesy. He has charming manners. He seeks mental improvement and becomes accomplished. He is subject to many moods and fancies. He has a great interest in the occult. He has intuition and is good at clairvoyance. He loves music, poetry, painting, law. He tends to delay decisions.

The sign rules kidneys. Excess in eating and drinking affects kidneys and bladder. There can be stone. He is subject to pains in the limb, and lower part of the back. He frets and becomes melancholic.

Here we have lawyers, musicians, actors, artists, secretarial workers, decorators. Trade in antique works of art, perfumary, fancy stationery, and fabric is good.

The body is of average to tall height. He has a fine body, round face, soft complexion, smooth hair, fatness, fine eyes and broad chest. He has a phlegmatic constitution. He has good foresight and reasoning power. He is an idealist. He can be a good political leader or a religious reformer. He forces his views on others. He refuses to be argued. He loves truth and honesty. His domestic life is subject to tensions.

*Vrischika:* The person is very secretive, critical and shrewd. He has keenness and tenacity, and a hypnotic power. He cannot easily be followed. He is calm, has an intensity of purpose. He is determined. One cannot take liberties with him. He has a dignity. Orators, diplomats and seers appear under this sign. Being sensational and emotional, one may be perverse in matters of sex. He has attraction and deep attachment. He is strong, wild, self confident and bold. He does not like liberty taken by others. He has dogmatic dislikes. He lacks elegance. He is relentless and destructive. Indulging in biting sarcasm, he makes many foes.

He is highly secretive and mystical. He has a good understanding of others. He is a born detective. There can be tragic love affairs. He is sensitive and is afraid of public criticism, and hates changes. He holds an influential position in life. He wants ease and security. He is highly industrious.

He delays matters; but once he decides, none can resist him. He is cool and collected and resourceful. He has firm friends. He becomes violent if he is crossed in love. He is not generous, but spends on himself. He does good without publicity.

His mind is acute and subtle. He is a good research worker, a detective, a doctor or surgeon, a military genius, or a great player of chess.

He is proud, and reveals harshness and scepticism. He is too exacting, selfish, dogmatic, violent. He cannot forgive others. He has an unbreakable will and great ability.

The secret parts are vulnerable. He has good powers of resistance. His ailments are related to the generative organs, bladder, blood poisoning, kidneys and groins.

The Scorpion succeeds in martial job. One can be a doctor, a surgeon, a butcher, a mechanical engineer, ironmonger, or a smith, a hypnotist, a hypnotic healer, occultist, chemist, detective, or inventor. One can be a good sailor, or a naval officer.

The body is tall, stout and strong. Hair is rough and curly. The eyes are prominent. The face is square and the nose is aquiline. He has a youthful appearance. He is a good correspondent, rebels against conventions. He is a good writer.

*Dhanush:* The native is an optimist. He is loyal, cheerful, honourable, independent. He is very active in his enterprises. He has intuition and a gift for foretelling. He has a fine sense of justice. He is religious and philosophic and has intuition and a sense of justice. He is kind and honest. He has a sense of dignity. He is a merciful judge, an esteemed and respected social worker or religious leader. He is a mystic, a seer, an upholder of law. He is more a formalist, accepting rituals, ceremony and convention. When he is guided by his outer observations, he tends to be a hypocrite. He is controlled by material ambitions and by a desire to advance higher. Religion, law and politics are his main interests.

Sagittarian gives importance to his inner self. He is basically honest. Then he rebels against formalism, conventions, power and authority. He often throws the established order. He begins to guide and uplift others.

He modifies or alters his views and changes his profession. He is a born teacher. He wants others to have confidence in him. He is too sensitive and loves liberty. He fights for freedom of expression and justice. He is humane and wants peace. He is a good companion and has insight into human nature. He has a strong will. He succeeds best having a partner. He is a born organiser. He loves change and novelty.

His Intellect is deep and profound. He is interested in philosophy and in abstruse subjects. He picks up languages quickly. He is a successful executive. He is restless, irritable, indolent, casual, too assertive and defiant. He does not have enough concentration.

Hips and thighs are under this sign. Excess, worries and overwork cause nervous debility. His ailments refer to fistula, tumors, rheumatism, varicose veins, fevers, blood, hips, thighs, and lungs.

Under this sign we get army officers, civil engineers, clergymen, professors, politicians and lawyers. We have also commercial representatives, advertising agents, bookmakers, inspectors, and dealers in horses.

The native is tall, and has a well-knit body. His eyes are expressive. He tends to become bold. His face is oval and forehead is high. His temperament is phlegmatic.

*Makara:* The native is practical, shrewd, persevering, reserved, diplomatic and cautious. He rises in business with his own efforts. He is faithful and impartial, patient and industrious. He is a successful plodder. He is hard and stern, a hard task-master. He does not waste time or material or money. But he is not mean. He is neat and tidy, he is sensible, stable and calm. He has endurance and great perseverance. He has a dashing assertive nature.

He is a great financer, banker, real estate agent, contractor, judge, scientist. He is serious, reflective and has wit and eloquence.

Some others are discontented, gloomy, miserly, surly and deceitful. The normal Capricornian is self-possessed, self-centred, moody, subtle, firm willed, and suspicious. He fights against discontent and melancholy. He is ambitious. He has many foes.

He has a strong character and temper. He overcomes an opponent by subtle and round about ways. He loves power and authority. He is reserved about strangers. Those offending him come to trouble. He is clever, acute, subtle and deep. He is fit for a purely mental pursuit or for a business organisation and management. He shows tact, prudence, method and diplomacy and managerial ability.

He is a brilliant debator. He is interested in politics and does not care much for the moral issues involved in policies. He is a fatalist and in power a despot. He is material-minded, and yet orthodox and conventional. He is an idealist, seeking to preserve order and industry. He improves and organises.

He is guided by ambition and duty, and is prepared to sacrifice himself for the sake of duty. He is more feared and respected, though he is kind and affectionate.

He has malice, is revengeful, and tends to go into extremes in order to satisfy his ambition. He is the nagging type. He is unconsiderate towards the wishes and feelings of others. He is fanatical about his religion. He is after aristocracy and power.

Inspite of a strong constitution, he suffers ill-health. His ailments refer to the knees, skin and rheumatism.

Under this sign, we have managers, organisers of great enterprises, contractors, real estate agents, lawyers, farmers, research scholars, and land-owners.

He has an average stature. The body is long or fatty. The face is long and so are the nose and neck. The knees are not well shaped. The hair is prominent.

**Kumbha:** It is a secretive, introspective and reflective sign. The native is refined, artistic, humane and faithful. He is an intellectual with practical and persevering qualities. He has intuition, great ideals, and ability to grasp the character of others.

He is quiet, strong and forceful. He has a magnetic personality. He has a strong, open mind, and a deep understanding of mankind. He has fine literary gifts. He is inventive, idealist and thinks ahead of his times.

In some cases the native is a strong egoist. He is a false selfish, scheming type. His inflexible will and mental faculties are used to promote his ambition and personal acquisitions. He does not care for principles.

The normal Aquarian has fixed ideas, strong will and good intellect. He is quiet, reserved and thoughtful. He may appear to be frivolous, thereby deceiving others. He is nervous, highly strung, quick and active. He has a strong power of resistance, thus injuring his health. He longs at times to be left alone. He dislikes interference and help. He is secretive and reserved. With regard to others they face disappointments and disillusionments. He is faithful and deeply attached. He does not easily confide in others. He is sensitive and does not demonstrate his feelings and emotions. He loves humanitarian work.

The native is intellectual and artistic. He loves lecturing to the public. He is a good entertainer and a fine impersonator. His profound mind is best fitted for literary and scientific work. He has originality. His interests are poetry, writing novels and music. He is a good manager or inspector. He is good at electricity and electrical work. He hates horror and crime.

He is sceptical, self-opinionated, has sudden fits of silence and waywardness. He tends to make his life sad, gloomy and lonely. Some Aquarians are religious fanatics, megalomaniacs, and egotists.

He does not have a very strong constitution. His ailments refer to ankles, swollen legs, bad circulation, cramps, flatulence and nervous disorders.

Under this sign we get railway employees, posts and telegraph-Radio-Television-engineers, surveyors, reformers, revolutionaries, poets, musicians, astronomers, literary workers, artists and secretaries.

He has an average stature, well made body, and fatty or lean. The complexion is good. He has a long face and magnetic eyes. This disposition is elegant.

**Mina:** The native is patient, sympathetic, honourable, generous, hospitable, and emotional. He is sensitive and impressionable. He persuades others easily. He is tactful. He is broadminded, patient, and quiet. He has quick understanding and is willing to learn from others. He is interested in archaeology, ancient history, geology, psychic studies, occult, arts, astrology, literature, and philosophy. He is well informed in many subjects. He has great literary powers and abilities.

He shows a dual nature. He is dissipated, has own foes, knocked about by circumstances which he cannot control. He is impetuous, and assertive, and appears to be confident. He cannot do what he claims to accomplish. He is given to deceit, hypocrisy, and lying. He lacks self-confidence and initiative. He frets and fumes, is peevish and is given to morbid fears about reverses. He feels that fate, as well as the world, is against him. He may be prey to alcoholism and sensual vices. He atones for his evil acts. His enemies become his friends. He talks and boasts much.

The normal type is good-natured, friendly, sympathetic and generous. He is kind, easy-going, loves beauty and refinement. He shows spirit and dignity. He hates the vulgar and the violent. Many nurses, hospital attendants, and those of charitable institutions are born under this sign. He is God-fearing.

The native needs advice and help. He is ill rewarded for his labour. He is eventually ambitious. He longs for perfection. Concentration is at times lacking. His career is shaped by the circumstances. He follows two or more occupations at the same time. He is methodical and systematic. He is a good organiser. He has vivid imagination and great powers of expression and understanding. He can be a good vocal-

ist, and painter. He vacillates, is easily discouraged, and becomes despondent. Many schemes dissipate his energies. He is reserved.

He does not have a strong constitution. There is trouble with his feet. He is given to boils, ulcers, tumours, mucous disorder, bowel afflictions, cold and chill, bronchial and stomach complaints.

Under this sign we get heads of departments, organisers, secretaries, literary workers, librarians, sailors, naval officers, caterers, hotel keepers and nurses.

The stature is average or slightly above. The body is fleshy or lean. The limbs are agile and the face is large. He has prominent eyes.

### **Houses from Lagna – Dominant features**

1. Body, soul, personality.
2. Riches, family, speech, right eye, education.
3. Courage, younger brothers and sisters, intellect, short journeys, ears.
4. Mother, education, happiness, house, lands.
5. Intellect, spiritual activity, children, creative activity, pleasures, professional work, speculation.
6. Debts, diseases, enemies, relatives and collaterals, profession, healing and recovery, litigation, travels.
7. Marriage partner, business, joint undertakings, quarrels, litigation.
8. Death, disease, Inheritance, bequests, legacies.
9. Father, religious nature, fortune, travels, law.
10. Profession, father, reputation, religious activities, pilgrimages, business.
11. Profits, elder brothers and sisters, earning, friend, acquaintances, social reform, philanthropy.
12. Expenses, left eye, secret or inner life, sacred societies, hospitals, prisons, orphanages, asylum.

For a detailed exposition see the chapter "what houses govern".

## Dominant Features of Planets

*Sun* - Father, body, soul, pride, egoism, honour, loyalty, vitality, ardour, generosity.

*Moon* - Mother, mind, sentiment, sensitiveness, changeability.

*Kuja* - Brothers and sisters, lands, courage, virility, impulsiveness, aggressiveness, fight, initiative, wound.

*Budha* - Education, intelligence, wit, quickness, converse.

*Guru* - Education, religious quality, house, generosity, cheerfulness, nobility, sport, optimism.

*Shukra* - Marriage partner, sensual pleasures, fine arts, affection, sociability, artistic tastes, charm, grace.

*Shani* - Service, caution, self-restraint, pessimism, steadfastness.

*Uranus* - Originality, Inspiration, sudden opportunities and activities, violence, eccentricity.

*Neptune* - Mysticism, occult, imagination, inspiration, sensitiveness, clairvoyance.

For an exhaustive list, see the chapter on "what planets govern".

## Constellations

Twenty seven constellations are accepted in Indian astrology. Abhijit constellation (Vega 19) at nirayana longitude  $261^{\circ} 27' 31''$  is generally ignored for predictive purposes. The names of the constellations have been given earlier. Each constellation confers certain qualities on the person. Note the constellation in which the Moon is placed at the time of birth. Then apply the following results, given by Varahamihira. The degrees given refer to the sidereal or Nirayana zodiac, called also the fixed zodiac. The results given have to be modified by other factors.

## Constellations — Nature

In the sidereal zodiac the signs are intimately related to the twenty-seven constellations beginning with Ashwini. Each constellation has four quarters — *pada* or *charana*. These quarters give us an insight into the nature of the native, and also an idea of the possible ailments.

We give a brief idea of these. The numerals are counted from Aswini, while the letters refer to the four quarters of the constellation concerned.

1(a) Mournful 1(c); deteriorating health; 2(b) despondent, inferiority complex; 3 (a,d) bilious; indigestion; 4(a) colds 5(c,d) Irritable, high blood pressure, cardiac trouble; 6(c) shins, laziness; 6(a) sexual habits; 7(b, c) not good for sound health; 8(a) hypersensitive; 8(b) cold and cough; 9(b,d) weak health. 10 (a) trouble from excess of sex; 10(d) over eating; 11(d) boils and ulcers; 12(b) bad health; 13(c) worries, sensitive; 14(a) wrong thinking, pride; 15(a, b) epilepsy, irritability, hot temper; 26(d) mentally weak; 27(b) excessive indulgence in sex; 27(c) personal uncleanliness.

The rationale of all this can be found from the sign in the Navamsa chart where the concerned quarter of the constellation falls.

Allied to this is a peculiar feature governing the *Tarabala* (strength of the constellation counted from the birth constellation to the one ruling on the required day). These are called Janma, Sampat (wealth), Vipat (danger), Kshema (safety), Pratyak (cross purposes, antagonistic), Sadhana (success after some effort), Naidhana (death), Mitra (friendly), and Paramamitra (very friendly). Of these the seventh has always to be avoided. The constellation is to be counted from the natal star and divided by nine. The remainder is the resulting one. In the first round of nine avoid the first, in the second round avoid the third, in the third round avoid the fifth and in every round avoid the seventh. The presiding rulers of the nine from the birth star are — Sun, Mercury, Rahu, Jupiter, Ketu, Moon, Saturn, Venus and Mars. The carriers or vehicles (*vahanas*) of the nine *Taras* are - peacock, horse, goat, elephant, crow, jackal, lion, *garuda* and swan. These *vahanas* also explain the nature and strength of the *Taras*.

## Constellations and Bodily Parts

We normally assign the various parts of the body to the luminaries and planets, to the signs of the zodiac and to the houses from the Ascendant. The Nirayana or sidereal zodiac is primarily constellational. Apart from the constellations the zodiacal signs have no significance. This is also apparent in our Dasa systems, more specifically in the Vimshottari Dasa system.

The constellations are twenty-seven, excluding Abhijit. These are spread over the twelve signs. The constellations also govern or refer to the various parts of the body. Any affliction to a constellation from a natural or functional malefic affects the concerned part of the body. We give below the distribution of the bodily parts, beginning with the first star Ashwini.

- 1 - Upper part of the feet; 2 - Lower part of the feet;
- 3 - Head; 4 - Forehead; 5- Eyebrows; 6- Eyes; 7-Nose;
- 8 - face; 9 - Ears; 10 - Lips and Chin, 11 - Right hand;
- 12 - Left hand; 13 - Fingers of the hands; 14 - Neck;
- 15 - Chest ; 16 - Breast; 17 - Stomach; 18 - Right side;
- 19 - Left side; 20 - Back; 21 - Waist; 22 - Genitals; 23 - Anus;
- 24 - Right thigh; 25 - Left thigh; 26 - Shins; 27 - Ankles.

Simply because a malefic is in a certain constellation, we should not conclude that the part of the body is affected. It is modified by the nature of the constellation. The constellations are also classified in terms of the three *gunas*, i.e. Sattva, Rajas, and Tamas. The Tamasic groups are the worst. Under the Sattva group are the constellations 7, 9, 16, 18, 25, 26 and 17. The Rajas group has stars 2, 3, 4, 11, 12, 13, 20, 21 and 22. The others are Tamasic.

In a certain chart Mars was placed in the *Tamasic* Chitra, afflicted by Saturn and Rahu. The native has frequent troubles around the neck while sleeping. The Sun in *Rajasic* Uttarashada made him a patient of lumbago for a long period. Another with a malefic Mercury in the *Sattvik* Vishakha (Scorpio) aspected by Mars gave him asthma late in life. Examples can be multiplied.

Similarly the twelve Adityas (Suns) have their respective constellations. Afflictions to such constellations require the propitiation of the Sun-god.

1. Mitra - Anuradha, Delta Scorplonis
2. Varuna - Satabhisha, Lambda Aquarii
3. Yama - Bharani, Beta Persei
4. Bhaga - Poorvaphalguni, Delta Leonis
5. Aryama - Uttaraphalguni, Beta Leonis
6. Savita - Hasta, Delta Corci
7. Tvashta - Chitta, Spica
8. Indra - Jyeshta, Alpha Scorpii
9. Vishnu - Shravana, Beta Capricorni
10. Pusha - Revati, Zeta Piscium
11. Aditi - Punarvasu, Beta Gemini, Pollox
12. Surya

The twelfth is all-pervading.

Similarly the eleven Rudras are also placed in certain constellations. Afflictions to these require the *abhisheka* of Rudra with the Rudra Adhyaya, or regular reading of Rudra-Nanakar.

1. Mriga vyadha - Labdhaka, Ardra, Sirius
2. Sarpa - Ashlesha
3. Nirriti - Moola
4. Aja Ekapad - Poorvabhadra
5. Ahirbudhnya - Uttarabhadra
6. Pinaki - Mrigashira or Rohini
7. Dahana - Krittika
8. Isana - Punarvasu
9. Kapardi - Mrigashira
10. Sthanu - Rigel, Beta Orionis, Mrigashira
11. Rudra - Ardra.

1. Ashwini ( $0^{\circ}$  to  $13^{\circ}.20'$ ) : loves ornaments, has a beautiful appearance, liked by people, capable, intelligent.
2. Bharani ( $13^{\circ}.20'$  to  $26^{\circ}.40'$ ) : strong determination to complete the work undertaken, skilled, free from sorrow.
3. Krittika ( $26^{\circ}.40'$  to  $40^{\circ}.0'$ ) : fond of eating much, fond of other women, dignified, famous.
4. Rohini ( $40^{\circ}.0'$  to  $53^{\circ}.20'$ ) : Speaks truth, has no desire for others' women or for others' wealth, follows the shastras and dharma, pleasant speech, fixed or determined mind, beauty.
5. Mrigashira ( $53^{\circ}.20'$  to  $66^{\circ}.40'$ ) : fickle mind, able, has fears, skilled in speaking, enthusiastic, wealthy, enjoys luxuries.
6. Ardra ( $66^{\circ}.40'$  to  $80^{\circ}.0'$ ) : Foolish or stubborn, speaks one thing and does the other etc., proud, ungrateful, cruel, sinful.
7. Punarvasu ( $80^{\circ}.0'$  to  $93^{\circ}.20'$ ) : Endurance, patience, happiness, good nature, dull-witted, unhealthy, pleased with small gains, and thirsty.
8. Pushyami ( $93^{\circ}.20'$  to  $106^{\circ}.40'$ ) : Peaceful, self-control, liked by others, scholar, wealthy and righteous.
9. Ashresha or Ashlesha ( $106^{\circ}.40'$  to  $120^{\circ}.0'$ ) : Wicked, sinful, steals the property of others, sinner, ungrateful, deceitful, cruel.
10. Magha ( $120^{\circ}.0'$  to  $133^{\circ}.20'$ ) : Many servants or followers, many kinds of riches, enjoys luxuries and pleasures, devoted to the gods and parents (and dead ancestors), undertakes great enterprises, full of enthusiasm.
11. Purvaphalguni or Pubba ( $133^{\circ}.20'$  to  $146^{\circ}.40'$ ) : pleasant speech, generous, charitable, elegant or refined appearance, love of wandering, government officer.

12. Uttara phalguni ( $146^{\circ}.40'$  to  $160^{\circ}.0'$ ) : Loved by all, popular, enjoys pleasures and luxuries, free from sorrow, has good education which gives him wealth.
13. Hasta ( $160^{\circ}.0'$  to  $173^{\circ}.20'$ ) : Enthusiasm, fixed mind, finances, alcoholic, unsympathetic or cruel.
14. Chitra ( $173^{\circ}.20'$  to  $186^{\circ}.40'$ ) : Fine garlands, flowers, ornaments and clothes; fine impressive eyes.
15. Swati ( $186^{\circ}.40'$  to  $200^{\circ}.0'$ ) : Humility, self-control tradesman, compassionate, pleasant speech, righteous.
16. Vishakha ( $200^{\circ}.0'$  to  $213^{\circ}.20'$ ) : Envy and malice, miser, assertive, eloquent, quarrelsome.
17. Anuradha ( $213^{\circ}.20'$  to  $226^{\circ}.40'$ ) : Many friends, contented, righteous activities, filled with anger.
18. Jyeshta ( $226^{\circ}.40'$  to  $240^{\circ}.0$ ) : Many friends, contented, righteous activities, filled with anger.
19. Mula ( $240^{\circ}.0'$  to  $253^{\circ}.20'$ ) : Proud, wealthy, happy, opposed to killing (prevents cruelty to any living being), determined mind, enjoys pleasures and luxuries.
20. Purvashadha ( $253^{\circ}.20'$  to  $266^{\circ}.40'$ ) : Happy and cheerful wife, self respect or honour, deeply attached to friends.
21. Uttarashadha ( $266^{\circ}.40'$  to  $280^{\circ}.0'$ ) : Humility, righteousness, many friends, full of gratitude, prosperous and happy.
22. Shravana ( $280^{\circ}.0'$  to  $293^{\circ}.20'$ ) : Wealthy, scholar, generous wife, famous.
23. Dhanishtha or Shravishtha ( $293^{\circ}.20'$  to  $306^{\circ}.40'$ ) : Charitable and generous, wealthy, brave, loves music, and avaricious.

24. **Shatabhisha** : ( $306^{\circ}.40'$  to  $320^{\circ}.0'$ ) : Clear and emphatic speech, fond of vices like womanising and gambling, destroys foes, daring, cannot be caught or understood easily.
25. **Purvabhadra** ( $320^{\circ}.0'$  to  $333^{\circ}.20'$ ) : Agitated and worries, loses money to victorious women, skilled, unsympathetic.
26. **Uttarabhadra** ( $333^{\circ}.20'$  to  $346^{\circ}.40'$ ) : Eloquent speaker, happy, has wife and children, overcomes enemies, righteous.
27. **Revati** ( $346^{\circ}.40'$  to  $360^{\circ}.0'$ ) : Well-knit body, fortunate, popular, heroic, clean mind and character, wealthy.

## What the Houses Govern

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**T**he details about the following have to be read from the first house which is the Lagna:

(1) Body, (2) Limbs, (3) Happiness, (4) Unhappiness, (5) Old age, (6) Knowledge, (7) Birth place, (8) Fame, (9) Dreams, (10) Strength, (11) Dignity, (12) Political life, (13) Longevity, (14) Peace, (15) Age, (16) Hair, (17) Appearance, (18) Self-respect, (19) Livelihood, (20) Gambling for others, (21) Stigma, (22) Honour, (23) Skin, (24) Sleep, (25) Wisdom, (26) Wealth, (27) Nature to insult and to avenge, (28) Freedom from ill health, (29) Nature to renounce, (30) Ability to do work, (31) Endeavouring to preserve live-stock, (32) Loss of decency, and (33) Defamation from one's own kinsmen or persons of the same caste.

The following items are to be judged from the second house:

(1) Speech, (2) Wealth, (3) Faith in the sacred texts, (4) Maintaining others, (5) Nails, (6) Enjoyment of pleasures, (7) Truth and falsehood, (8) Tongue, (9) Eyes, (10) Clothes, (11) Diamond, copper and precious stones, (12) Pearl, (13) Determination in control, (14) Artificial products, (15) Family, (16) Sale and purchase, (17) Soft speech, (18) Generous or charitable nature, (19) Efforts to acquire money, (20) Helping others, (21) Friends, (22) Splendour or grace, (23) Miserliness in giving money, (24) Great elo-

quence, (25) Learning, (26) Gold, (27) Fine silver, (28) Corn, (29) Humility, (30) Nose, (31) Firmness or steadiness of mind, (32) Close follower or neighbour, (33) Following the rules of going and arriving, and (34) Powerful or prosperous living.

From the third house the following factors have to be interpreted:

(1) Courage, (2) Brothers, (3) War, (4) Ears, (5) Feet, (6) Road, (7) Land or place, (8) Mental instability, (9) Ability or fitness, (10) Abode of the gods, (11) Causing sorrow, (12) Dream, (13) Soldier, (14) Valour, (15) One's near relations, (16) Friends, (17) Wandering, (18) Throat, (19) Taking clean food and the like, (20) Power, (21) Partitioning of Inheritance, (22) Ornaments, (23) Good qualities, (24) Education, (25) Pastime or hobby, (26) Strength, (27) Profits, (28) Physical growth or development, (29) Descent from a good family, (30) Servants, (31) The part of the hand between the thumb and the index finger (which is sacred to the dead ancestors), (32) Maid servants, (33) Small good vehicles or short good journeys, (34) Pilgrimages, (35) Great undertakings, and (36) Performing personal religious duties.

The things that can be delineated from the fourth house are the following:

(1) Education, (2) National or governmental work, (3) House, (4) Travels, (5) Vehicles drawn by men, boats and similar conveyances, (6) Oil-bath, (7) Mother, (8) Relatives, (9) Friends, (10) Caste, (11) Clothes, (12) Small well, (13) Drink, (14) Milk, (15) Spices or perfumes, (16) One having happiness, (17) A good name, (18) Miraculously efficient medicine, (19) Faith or trust, (20) False allegations, (21) Mandapa or auspicious pavilion, (22) Victory, (23) Works that give sorrow or suffering, (24) Agriculture, (25) Land, (26) Garden or pleasurable place, (27) Digging tanks and wells, (28) The several sacred installations, (29) Relatives on the mother's side, (30) Pure or steady intellect, (31) Father, (32) Wife, (33) Securing and keeping safe one's earnings, (34) Palace, (35) Sculpture, (36) Entering into one's own new house, (37) Character, (38) Loss of

one's house, (39) Paternal property, (40) Food like that of the gods, (41) Art of giving mentally clues to the places where stolen property is hidden, (42) Ant-hill, (43) Developing or contributing to the extensive spread of the Vedic texts and Shastras, (44) Buffaloes, cows and bulls, horses, and elephants in an intoxicated state, (45) Abundance of crops from wet lands, and (46) Wealth.

From the fifth house one has to examine the following:

(1) Children, (2) Virtuous deeds of the father, (3) King, (4) Minister (or minister of a king or ruler), (5) Good character, (6) Sculpture, (7) Mind, (8) Education, (9) Pregnancy, (10) Discretion, (11) Umbrella, (12) Listening to or spreading good stories, (13) Auspicious documents or parchments, (14) Clothes, (15) Employing great prayogas or mantras for achieving varied desired ends, (16) Paternal property, (17) Foresightedness, (18) Wealth and prosperity acquired through the wife or her relatives, (19) Affairs with courtesans or loose women, (20) Profundity or seriousness, (21) Firmness, (22) Secrets, (23) Humility, (24) Good reporting of news, (25) Welfare, (26) Friendship, (27) Composition of kavyas and prabandhas (minor epic narratives), (28) Undertaking some good work, (29) Stomach, (30) Mantra, (31) Upasana or worship with penance, (32) Splendour which is graceful and pleasing, (33) Distributing food, (34) Discrimination between virtue and vice, (35) Performing the japa of mantras, (36) Wisdom, (37) Deep thought, (38) Means of earning money, (39) Having the instrumental music of mridanga and the like that give delight, (40) Scholarship in literature, and (41) Acquisition of the hereditary post of a minister.

We can judge the following from the sixth house:

(1) Diseases, (2) Obstacles, (3) Fighting in war, (4) Maternal uncle, (5) Phlegm, (6) Tumor, (7) Cruel or fierce activities, (8) Madness, (9) Smallpox, (10) Foes and enmity, (11) Miserliness, (12) Ill-health, (13) Venereal boils, (14) Boiled rice, (15) Heavy breathing, (16) Debts, (17) Slanders, (18) Delight of the foes, (19) Tuberculosis, (20) Healed constitution, (21) Wounds, (22) Mental agony or worry, (23) Many intense worries, (24) Hated by many,

(25) Frequent diseases of the eyes, (26) Receiving alms, (27) Untimely food, (28) Fall or loss or destruction brought about by foes who are **collaterals**, (29) Profits, (30) Weariness, (31) Poison, (32) Peptic or duodenal ulcer, (33) Fetters, (34) Protecting one's own fame, (35) Urinary ailment, (36) Dysentery, (37) Six flavours (tastes in food like sour, sweet, bitter etc.) (38) Reproach, (39) Sorrows from servants and theft, (40) Imprisonment, (41) Quarrels from brothers and others.

The seventh house reveals the details about the following:

(1) Marriage, (2) Loose sex life, (3) Victory in love or passion, (4) Hatred of a loose woman, (5) Deviation from the right or proper path, (6) Having perfumes, music and flowers, (7) Delicious food, drinks and the like, (8) Chewing betel leaves (tambula), (9) Break in travels, (10) Curd, (11) Loss of memory, (12) Possessing clothes and the like, (13) Semen, (14) Husband's (or wife's) purity, (15) A pair of wives, (16) Generative organ, (17) Urinary track, (18) Anus, (19) Commerce or trade, (20) Milk, (21) Sweet or pleasant mansion, (22) Food with cereals and ghee, (23) Charities, (24) Valour, (25) Destruction of enemies, (26) Victory, (27) Acquisition of money that is kept at a different or distant place, (28) Arguments, (29) Sexual union, (30) Adopted son, (31) Preparations with ghee, (32) Own place, (33) Foreign or distant place, (34) Wife (or husband), (35) All secret sex affairs, and (36) Theft.

From the eighth house we have to judge the following:

(1) Longevity, (2) Happiness, (3) Disgrace or defeat, (4) Money coming from the death of some one as in insurance or as in the case of a dead distant relative, (5) Afflicted face, (6) Worry about or arising from death, (7) Absence of quarrels, (8) Sorrow from an ailment of meha, (9) worries arising from brother, enemy, wife (or husband), (10) The fortress of the enemy, (11) Misery or worry, (12) Idleness, (13) Fear of punishment from the government, (14) Loss of money, (15) Debts, (16) Receiving the money of others out of ignorance, (17) Long awaited money, (18) The arrival of a wicked person, (19) Sin, (20) Killing a live being, (21) Loss of a limb, (22) Capital punishment, (23) Terrifying sorrows,

- (24) A story that disturbs the mental peace, (25) Series of affections, (26) Attempting to do highly cruel acts, (27) Battle, and (28) Utmost mental anguish.

The following are to be judged from the ninth house:

- (1) Charity, (2) Virtuous acts, (3) Pilgrimages, (4) Penance, (5) Respectful devotion and service to the teachers and other elders, (6) Purity of mind, (7) Worship of the gods, (8) Effort to learn, (9) Splendour, (10) Travel or conveyance, (11) Fortune or prosperity, (12) Polity, (13) Valour, (14) Listening to or spreading good stories, (15) Travels, (16) Worshipping Shiva by pouring water on the idol, (17) Nourishment, (18) Coming into contact with the virtuous, (19) Auspiciousness, (20) Paternal property, (21) Sons and daughters, (22) Eight forms of wealth, (23) Horses, elephants and buffaloes, (24) Coronation, (25) Temple, (26) Establishing or consecrating Brahma, or firmly securing the Brahmanic faith, (27) Vedic rituals and sacrifices, and (28) Circulation or distribution of money.

#### Note

The fourth house is of great significance in the chart of politicians. The fifth house primarily refers to children and intellect. Consider chart No. 1. Here two powerful malefics

Kuja	Shani Rahu	Chandra	Ravi Budha
Lagna	CHART No. 1 1912.12.24		Shukra
		Guru	
		Ketu	

are aspecting the fifth, and also the signifier of children. One is debilitated. The combination of the fifth and seventh lords in the fifth also denied him children. Guru in the fifth from the fifth and in enemy's sign is also responsible.

The sixth is primarily the house of disease. Consider chart No. 2. The sixth lord Shani in the ninth had given a

		Shani	Kuja
Ketu	CHART No. 2		
Ravi Guru Budha Shukra			Rahu
Chandra			Lagna

hip-bone fracture. The lord of the natural ninth Jupiter is debilitated and aspected by malefic Mars.

The seventh house refers to the husband or wife or partner. The signifier is Shukra. For a happy married life, the seventh house, its lord, Jupiter and Venus should be well-placed. This house also indicates opposition and quarrels.

The eighth refers to longevity. Earlier we have given examples for short, medium and long terms of longevity. Any relation of the Sun or Mars with the eighth causes death by fire. The ninth house also refers to fire. A watery planet like the Moon associated with the eighth may cause death by drowning. An example of death by suicide is the chart of Hitler. Death at the hands of assassins are those of Mahatma Gandhi, J.F. Kennedy, Mrs. Indira Gandhi and others. Abraham Lincoln's chart also may be studied.

Association of lagna and the third with the ninth, if beneficially posited, makes one a devotee, a seeker after spiritual reality. In chart No. 3 Guru as lord of the third is in the ninth aspecting lagna, Ravi and Budha. The native, a Muslim by birth, was a great devotee of Ramana Maharshi. He built a house near the Ashram so that he be near the Saint.

Chart No. 4 is that of a great Saint, a Jivan-mukta. The Moon, lord of the fifth, is in the fourth owned by Budha and aspected by the Sun. The planet of renunciation and the

	Ketu	Shani	Guru
CHART No. 3			
	Kuja Shukra	Ravi Rahu Budha Lagna	Chandra

Lagna	Ketu		Chandra
Kuja			
Buddha	CHART No. 4		
Ravi	Shukra	Rahu	Shani

lord of Moksha house (twelfth) is in the seventh aspecting the third lord and the Moon. One kona house and one kendra have natural benefics. Lords of 7 and 11 have exchanged signs. Guru as lord of lagna is also aspecting the ninth lord and the Sun. Sixth and tenth lords have changed houses.

When the Sun and Shani are together in the tenth, the native is subject to disgrace or dishonour. When the lagna and the tenth houses and the Sun are strong and have no malefic association, the native becomes famous. Take the chart No. 5 of Rabindra Nath Tagore. Guru and the Moon

21.59 Chandra	Ravi 25.38 Shukra 24.32 Budha 9.18		Kuja 1.36 Ketu 26.17
		Guru 27.24	
CHART No. 5			Shani 12.37
26.17 Rahu			

have changed signs (lords of 1, 10 and 5). Budha and Kuja (lords of 2 and 4) have changed houses. Guru aspects his own house, the lagna. Ravi is exalted in the second. The

tenth lord is strong. The chart clearly establishes his greatness and vision.

When the second house or its lord, the eleventh or its lord, and Guru join together by aspect or conjunction, the native becomes very wealthy. If there is also an association with the ninth house or its lord, fortune smiles on him permanently. Consider chart No. 6 which is that of M.A.

27.20 Chandra				14.14 Chandra		
Rahu 22.12 Shani 11.24 Lagna 9	CHART No. 6		22.12 Ketu	CHART No. 7		Shani 9.56 Kuja 14.18 Rahu 24.53
Budha 23.30 Ravi 11.45	Shukra 9.40 Guru 25.23	24 Kuja		24.53 Ketu	Lagna	11.12 Guru
						12.45 Shukra R

Jinnah. Here the second, eleventh and ninth lords are together in the tenth. One is Guru. Lords of 9 and 10 have exchanged signs. The tenth is aspected by Shani, the lord of lagna. The eleventh house has the lords of the fifth and the seventh. Guru is also the lord of the Moon sign and aspects it.

The twelfth is primarily the house of expenditure, separation, danger and also final emancipation (moksha). separation or loss can refer to wife or husband, and children as well. Chart No. 7 is that of M.M. Gopinath Kaviraj, a great scholar, a Shakta, and a great spiritual sadhaka. The ninth lord Moon, and the fifth lord Guru have mutual aspects from the sixth and the twelfth. The sixth and the ninth lords have exchanged signs. The twelfth lord Shukra is debilitated but retrograde in the eleventh. Shani aspects this Shukra. Shani causes renunciation. The tenth house is well fortified.

In this way the twelve houses have to be examined carefully.

The tenth house gives us the details about the following:

- (1) Commerce, (2) Honour from the ruler, (3) Riding on a horse, (4) Wrestling, (5) Work of or in the Government, (6) Service, (7) Agriculture, (8) Doctoring, (9) Fame, (10) Buried or hidden treasure, (11) Sacrifices and the like, (12) Pre-eminence or the position of the best merchant, (13) Teachers, (14) Religious yantras or symbolic diagrams, (15) Chanting of sacred spells or mantras, (16) Mother, (17) Wide spread or extensive religious merit, (18) Medicine, (19) Thighs, (20) gods, (21) Acquisition of the full power of a mantra, (22) Prosperity, (23) Adopted son, (24) Lordship, (25) Right path, (26) Good living with self-respect, (27) Honour, (28) A prince, (29) Fame, (30) Expert teaching ability and the like, (31) Authority using a seal, (32) Influence, self-control, and (33) A mind that gives orders to be obeyed.

The following facts can be investigated from the eleventh house:

- (1) Gains in all possible ways, (2) Evil desires, (3) All forms of income, (4) Dependence on others, (5) Elder brother, (6) Paternal uncle, (7) Worship of the gods, (8) Worship of the sattvic deities, (9) Education, (10) Great skill in earning gold and money, (11) Ancestral property, (12) Knee, (13) Special position, (14) Love of or fondness for ornaments and precious stones, (15) Wealth, (16) Lost wealth, (17) Seeking to possess ornaments made of gold for the sake of arts and women, (18) Wisdom, (19) Position of a minister, (20) Brother of the wife, (21) Profits, (22) Rise of fortune, (23) Achieving the desired goal, (24) Easy or good returns, (25) Cooking, (26) Desires, (27) Longevity of mother, (28) Ears, (29) Shankhs, and (30) Skill in the art of painting.

The twelfth house gives us the details about the following :

- (1) Disturbed sleep, (2) mental worry or anguish, (3) The two feet, (4) Fear from foes, (5) Imprisonment, (6) Freedom from suffering, (7) Relief from debts, (8) Elephants and

horses, (9) Paternal property, (10) Enemy, (11) Ascent into heaven, (12) Left eye, (13) Hated by the public, (14) Crippled limbs, (15) Loose sex life, (16) Break-down of marriage, (17) Giving up the sleeping bed, (18) Loss of power or authority, (19) Kept in chains in an enemy's house, (20) Mental imbalance, (21) Miserable condition, (22) Harm, (23) Hurt by the thought of the loss of happiness of the father and brothers, (24) Disputes, (25) Anger, (26) Physical ailment, (27) Death, (28) Migrating to a different place, (29) Expenditure of all kinds, and (30) Loss of wife or husband.

**Note:** These are the karakatvas or factors signified by the twelve houses starting from the lagna. These have to be correlated with planets that signify them. Thus the ninth house refers to the father and so does the Sun. The two have to be taken together. The fifth house and Guru refer to children. The second house and Guru indicate money. In this way one has to proceed. Hence the author gives a list of factors signified by the different luminaries (Ravi and Chandra), shadowy planets (Rahu and Ketu), and the remaining five planets.

## What the Planets Govern

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**T**he Sun is the significator of the following:

- (1) Soul, (2) Power or strength, (3) Greatest severity,
- (4) Fortress, (5) Good strength, (6) Heat, (7) Influence,
- (8) Fires, (9) Worship of Shiva, (10) Courage, (11) Trees having thorns, (12) Favour of the king or ruler, (13) Bitter taste, (14) Old age, (15) Cattle, (16) Wickedness, (17) Land,
- (18) Father, (19) Taste, (20) Awakening of knowledge or enlightenment, (21) Looking up towards the sky—very great ambition, (22) One born to a timid person or one whose actions are born out of fear, (23) World of mortals,
- (24) Square or harmonious, (25) bones, (26) Valour,
- (27) Grass, (28) Stomach, (29) Enthusiasm, (30) Forest,
- (31) Half a year, (32) Eye, (33) Wandering in or over the hills, (34) Quadruped, (35) King, (36) Travelling, (37) Dealings with affairs personal or social, (38) Bile, (39) Feverish or inflammatory complaints, (40) Circular forms, (41) Diseases of the eye, (42) Body, (43) Timber, (44) Mental purity,
- (45) Sovereignty over the entire country or over all countries, (46) Freedom from disease, (47) Rulership over Saurashtra—Southern Gujarat, (48) Ornaments, (49) Diseases of the head, (50) Pearls, (51) Ruler of the sky—control over air-space, (52) Short or dwarfish stature, (53) Rulership over the eastern direction, (54) Copper, (55) Blood or

blood-red gems like ruby, (56) Kingdom, (57) Blood-red cloth, (58) Stones, (59) Undishguished or open conduct, (60) River bank, (61) Red coral, (62) Strong at noon, (63) East, (64) Face, (65) Long-standing anger or strong indignation, (66) Capturing the foe, (67) Sattvik or benevolent and good temper, (68) Red sandal paste or saffron, (69) Otherness or opposition or hostility, and (70) Thick or coarse yarn.

The Moon Is the significator of the following:

(1) Intelligence, (2) Flowers, (3) Perfumes, (4) Going to a fortress, (5) Disease, (6) Brahmana or Dvija, (7) Laziness, (8) Phlegmatic constitution, (9) Epilepsy, (10) Hidden or ulcerous troubles in the stomach, (11) nature of the mind, (12) Heart, (13) Woman, (14) Benefic and malefic nature, (15) Acidity, (16) Sleep, (17) Happiness, (18) Liquids, (19) Silver, (20) Stout sugarcane, (21) Malarial fever, (22) Pilgrimage, (23) Wells, (24) Tank, (25) Mother, (26) Impartial outlook, (27) Noon, (28) Pearls, (29) Consumption, (30) Whiteness, (31) Waist-band, (32) bell-metal, (33) Salt, (34) Short stature, (35) Mind, (36) Abilities, (37) Ponds, (38) Diamond, (39) Sarad or autumn, (40) Muhurta or 48 minute duration, (41) Facial lustre, (42) White colour, (43) Stomach, (44) Worship of Gauri—the consort of Shiva, (45) Honey, (46) Grace or favour, (47) Sense of fun or humour, (48) Nourishment, (49) Wheat, (50) Pleasures, (51) Splendour, (52) Face, (53) Swiftness of mind or agility of mind, (54) Fondness for curd, (55) One who does *tapas* or penance, (56) Fame, (57) Beauty, (58) Strong at night, (59) Facing west, (60) Lover, (61) Saline, (62) Acquiring a post, (63) Love of the west, (64) Middle world, (65) Nine gems, (66) Middle age, (67) Self, (68) Eating, (69) Going to distant places, (70) Ailments of the shoulders, (71) Umbrella and other royal insignia, (72) Good fruits, (73) Fine blood circulation or vital energy, (74) Fish and other aquatic beings, (75) Serpents and the like, (76) Clothes, (77) Fine blossoming, (78) Lustre, (79) Clean crystals, and (80) Refined clothing.

Kuja is the significator of the following items:

- (1) Valour, (2) Land, (3) Strength, (4) Carrying weapons,
- (5) Ruling over people—administrator, (6) Loss of virility,
- (7) Thief, (8) Battle, (9) Opposition, (10) Foes, (11) Charitable nature, (12) Love of deep-red objects, (13) Ruler over sacred places—archaeologist, or religious endowments,
- (14) Sound of a trumpet, (15) Fondness, (16) Quadrupeds,
- (17) King, (18) Obstinate fool, (19) Anger, (20) Going to a foreign country, (21) Steadfastness, (22) Supporter,
- (23) Fire, (24) Controversy or arguments, (25) Bile,
- (26) Heat, (27) Wounds, (28) Service under the ruler,
- (29) Day, (30) Sky, (31) Sight, (32) Shortness, (33) Ailment,
- (34) Fame, (35) Tin, (36) Sword, (37) Spear, (38) Minister,
- (39) Firmness of limbs, (40) Jewels, (41) Worship of Subrahmanya, (42) Youth, (43) Pungent taste, (44) Hall of the ruler, (45) Earthenware, (46) Obstacles, (47) Eating nonvegetarian food, (48) Abusing or bitterly criticising others, (49) Conquering foes, (50) Bitterness of taste,
- (51) Strong towards the end of the night, (52) Gold,
- (53) Summer season, (54) Valour, (55) Strength of the enemy, (56) Profundity, (57) Courageous behaviour, (58) Man,
- (59) Character, (60) Brahma, (61) Axe, (62) Moving in the forest (forest officer), (63) Chief ruler or officer of the village, (64) Favours of the king, (65) Painful urination, (66) Square (67) Goldsmith, (68) Wicked one, (69) Burnt place,
- (70) Good food, (71) Leanness, (72) Skill in archery,
- (73) Blood, (74) Copper, (75) Variegated or peculiar clothes, (76) Face turned towards the south, (77) Fond of the southern direction, (78) Desire, (79) Anger, (80) Spreading scandals, (81) House, (82) Commander of the Army,
- (83) A fire arm that kills a hundred-something—like a machine-gun, (84) Tree, (85) Sama Veda, (86) Brothers,
- (87) Hatchet, (88) Controlling fierce or wild animals,
- (89) Independence, (90) Persistance, (91) Land, (92) One who awards punishment, (93) Snake, (94) World,
- (95) Speech, (96) Fickleness or imbalance of the mind,
- (97) Getting on a vehicle, (98) Seeing blood and (99) Drying or coagulating of blood, and many other such things are attributed to Kuja by the wise.

Budha is the signifier of the following:

- (1) Education, (2) Horses, (3) Treasury, (4) Mathematics,
- (5) Knowledge, (6) Speech, (7) Dvijas, (8) Infantry,
- (9) Script, (10) Writing, (11) New clothes, (12) Construction of palaces,
- (13) Green colour, (14) Sculpture, (15) Astrology and astronomy,
- (16) Pilgrimages, (17) Wise or good conversation or lecturing,
- (18) Temples, (19) Commerce, (20) Best ornaments,
- (21) Soft speech, (22) Vedanta system of philosophy,
- (23) Maternal grand-father, (24) Bad dreams,
- (25) Eunuch, (26) Face turned to the north, (27) Skin,
- (28) Moisture, (29) Bell-metal and the like, (30) Renunciation,
- (31) Seasons, (32) Fine palace, (33) Medical practitioner,
- (34) Neck, (35) Black magic, (36) Child, (37) Looking cross-wise,
- (38) Heaven, (39) Humility, (40) Collaterals,
- (41) Fear, (42) Dancing, (43) Devotion, (44) Tendency to laughter,
- (45) Strong at sunrise or morning, (46) The season of *hemanta* or the beginning of winter,
- (47) Scratching ailments, (48) Self-control, (49) Navel, (50) Flourishing of one's own dynasty,
- (51) Mixed or compound substances, (52) Presides over the Telugu language,
- (53) Worship of Vishnu, (54) Shudras, (55) Birds, (56) Younger coborns or brothers and sisters,
- (57) Witty language, (58) Sticks, (59) Atharva Veda,
- (60) Carrying out the *karmas* or religious rites,
- (61) Towers of temples, (62) Dust, (63) Giarden,
- (64) Sex organs, (65) Evenness, (66) Beneficial nature,
- (67) Wandering in the villages, (68) Balanced nature and outlook,
- (69) Fond of the north-western direction, (70) Well versed in the Puranas or minor epics,
- (71) Grammar, (72) One skilled in researching and testing the precious stones—*Ratna-Parakhi*,
- (73) Scholar, (74) Maternal uncle,
- (75) Mantras or sacred spells, (76) Yantras or symbolic religious diagrams,
- (77) Very powerful tantrik and the like.

Jupiter is the signifier of the following:

- (1) Brahmanas, (2) One's own teachers, (3) Religious, social and other duties,
- (4) Chariot, (5) Cows, (6) Infantry,
- (7) Deposits, (8) Mimansa or enquiry into jurisprudence and the nature of dharma,
- (9) Treasure, (10) Horses, (11) Buffa-

loes, (12) Large or stout body, (13) Valour, (14) Fame, (15) Logic, (16) Astronomy and astrology, (17) Sons, (18) Grandsons, (19) Complaints of the digestive system, (20) Wealth of the elephants, (21) Vedanta system of philosophy, (22) Elders like the great-grand-father, (23) Mansion, (24) Gomedha or hassonite, (25) Elder brother, (26) Grand father, (27) Indra, (28) Second half of winter, (29) Acts arising from great indignation, (30) Precious stones, (31) Tradesman, (32) Physical health, (33) Strange or peculiar palace, (34) Honour from the king, (35) Great gods, (36) Penance, (37) Charity, (38) Dharma, (39) Doing good to others, (40) Impartial outlook, (41) Facing towards the north, (42) Circular forms, (43) Yellow colour, (44) Wandering in the villages, (45) North, (46) Dear friends, (47) Swinging on a plank or on an elephant, (48) Great eloquence, (49) Brain, (50) Cloth of a medium count, (51) Happiness in a newly built house, (52) Old age or old persons, (53) Mantra, (54) Dvijas, (55) Holy water or place of pilgrimage, (56) Knee, (57) Moving towards heaven, (58) House that offers happiness, (59) Intellect, (60) Great proficiency, (61) Great long poems, (62) Towers, (63) Delighting or impressing an audience, (64) Throne, (65) Installation of the idol of Brahma, (66) Cat's eye or lahsunia, (67) The great results of Agnishtoma sacrifice, (68) Sweet juices, (69) Sattvic nature, (70) Happiness and unhappiness, (71) Length, (72) Gentle or benefic, (73) Understanding the minds or thoughts of others, (74) Gold, (75) Decorations, (76) Tantra or technical subjects and the like, (77) Wind complaints (78) Phlegm, (79) Good yellow topaz, (80) Sound knowledge of the sacred texts and scriptures, (81) Soft and pleasant stones, (82) Worship of Shiva, (83) Performing religious and moral acts strictly, and (84) Travelling in a carriage covered on the four sides.

Shukra is the significator of the following:

- (1) White umbrella which is a royal insignia, (2) Good chowrie, (3) Good clothes, (4) Marriage, (5) Income, (6) Bipeds, (7) Women, (8) Dvijas, (9) Gentle or benefic, (10) White colour, (11) Wife or husband, (12) Happiness

from sex-life, (13) Short stature, (14) Acid taste, (15) Flowers, (16) Commands, (17) Fame, (18) Youth, (19) Pride, (20) Conveyance, (21) Silver, (22) Fond of the south-east, (23) Saltish taste, (24) Cross-wise vision, (25) Cough, (26) Fortnight, (27) Rajasik nature, (28) Firmness, (29) Pearls, (30) Yajur Veda, (31) Vaisyas, (32) Beauty, (33) Buying and selling or buying and selling the articles that contribute to beauty, (34) Pleasant talk arising from mutual love, (35) Watery place, (36) Elephants, (37) Horses, (38) Peculiar or strange poetry, (39) Dancing, (40) Middle age, (41) Music, (42) Enjoyment, (43) Happiness from wife or husband, (44) Precious stones, (45) Love of humour, (46) Swimming, (47) Servants, (48) Fortune, (49) Strange lustre, (50) Tenderness, (51) Kingdom, (52) Fragrant garland, (53) Taking pleasure in violin and flute, (54) Pleasant movement or walking, (55) Eight kinds of prosperity, (56) Well-proportioned limbs, (57) Frugal in taking food, (58) Season of spring, (59) Ornaments, (60) Possessing many women, (61) Facing the east, (62) Eyes, (63) Speaking truth, (64) Skilled in the fine arts, (65) Semen, (66) Sporting in water with love, (67) Profundity, (68) Excess or eminence, (69) Pleasant musical instruments, (70) Decoration for the dramatic shows, (71) Indulgence in amorous sports, (72) Declining physical form, (73) One who attaches great importance to sex, (74) Receiving good respect or honour, (75) Fondness for having white clothes, (76) Expert in Bharata's Natya Sastra, (77) Having the seal of authority or of the government, (78) Ruler, (79) Fond of worshiping Gauri and Lakshmi, (80) Emaciated from the pleasures of sex, (81) Playing the role of a mother for those born during the day, (82) Skilled in composing Kavyas, minor epics and the like, (83) Blue-black hair, (84) Benefic, (85) genitals, (86) Urine or urinary tract, (87) Moving in the world of the snakes, (88) Strong in the afternoon, (89) An awareness of the genital organs and the secrets connected with them.

Shani is the signifier of the following:

(1) Ill-health and other sufferings, (2) Obstruction,

(3) Horses, (4) Elephants, (5) Skin, (6) Income, (7) Standards, (8) Distress, (9) Disease, (10) Enmity, (11) Sorrow, (12) Death, (13) Happiness from a woman, (14) Maid-servant, (15) Asses, (16) Outcastes, (17) Persons with strange or mutilated limbs, (18) Roaming in the woods, (19) Disgust, (20) Charity, (21) Lords, (22) Longevity, (23) Eunuch, (24) One born outside the four castes, (25) Birds, (26) *Tretagni*—one of the three sacred domestic fires, (27) Servant's duties, (28) Doing something other than the traditional or accepted duties, (29) One losing his ego, (30) Telling lies, (31) Lasting long, (32) Wind, (33) Old age, (34) Tension, (35) Strong at the end of the day, (36) The second half of winter, (37) Indignation, (38) Exertion, (39) Born of a low woman, (40) Born in adultery, (41) A widow's bastard, (42) Dirty cloth, (43) Dirty house, (44) Mind turned to dirty things, (45) Friendship with the wicked, (46) Black colour, (47) Sins, (48) Cruelty, (49) Ashes, (50) Grains in black colour, (51) Precious stones, (52) Iron, (53) Generosity, (54) A year, (55) Shudras, (56) Vital or supporters of the lover, (57) Significator of the father for one born at night, (58) Learning what belongs to another caste, (59) Lameness, (60) Fierce or severe, (61) Blanket, (62) Facing the west, (63) Remedies for restoring life, (64) Looking downwards, (65) Living by agriculture or farming, (66) One who knows where the arms are kept, manager of an ordnance factory, (67) Cousin, (68) An external position, (69) Fond of the north-east, (70) World of the snakes, (71) Falling, (72) Wandering in the battle fields, (73) Bones, (74) lead, (75) Wrong or wicked valour, (76) Turks, (77) Torn clothes or things, (78) Oil, (79) Wood, (80) Brahman having Tamsik quality, (81) Wandering in poisonous places, (82) Roaming in hilly areas, (83) Long standing fear, (84) Hunter, (85) Strange or ugly hair, (86) Whole kingdom, (87) Fear, (88) Goats and the like, (89) Buffaloes and the like, (90) Indulgence in sex, (91) Displaying amorous intentions in dressing, (92) Worship of Yama, (93) Dogs (94) Thefts, and hard-heartedness.

Rahu is the signifier of the following:

- (1) Umbrella, (2) Chowrie, (3) Acquiring a kingdom,
- (4) Faulty logic, (5) Harsh speech, (6) One belonging to a caste outside the four main castes, (7) A sinful woman,
- (8) A conveyance covered on all four sides, (9) An irreligious person or a Shudra, (10) Gambling, (11) Strong at sunset, (12) Having sex with a wicked woman, (13) going to a different country, (14) Unclean, (15) Bones, (16) Hidden abdominal ulcer, (17) Falsehood, (18) Looking downwards, (19) Perplexity, (20) Emerald, (21) Facing south, (22) Depending on mlechchhas, low castes and the like, (23) Malignant tumour, (24) Great forest, (25) Wandering in difficult places, (26) Suffering from mountains, (27) Staying outside, (28) South-western direction, (29) Complaints of wind and phlegm, (30) serpents, (31) Southern breeze, (32) Severe, (33) Long, (34) Reptiles, (35) Interpretation of dreams, (36) Travels, (37) One muhurta, (38) Old age, (39) Conveyance, (40) World of the snakes, (41) Maternal grandfather, (42) Air, (43) Acute duodenal pain, (44) Catarrh, (45) Breathing, (46) Great valour, worship of nava-Durga, (47) Wickedness, (48) Association with animals, (49) Writing Urdu or Persian, and (50) Harsh speech.

Ketu is the signifier of the following:

- (1) Worship of the lord of Chandi, Ganesha and others,
- (2) Medical practitioner, (3) Dogs, (4) Cocks, (5) Vultures,
- (6) Final salvation, (7) All sorts of prosperity, (8) Consumption, (9) Painful fevers, (10) Bath in the Ganges, (11) Great penance, (12) Wind complaints, (13) Friendship with hunters, (14) Acquiring prosperity, (15) Stones, (16) Wounds,
- (17) Mantra Shastra, (18) Instability of mind, (19) Knowledge of Brahmn, (20) Diseases of the stomach and eye, (21) Stupidity, (22) Thorn, (23) Knowledge of the animals, zoology, (24) Observing silence religiously, (25) Vedanta, (26) All kinds of luxury, (27) Fortune, (28) Suffering from foes,
- (29) Sparing in eating, (30) Renunciation, (31) Father's father, (32) Hunger, (33) Great pain from peptic or duodenal ulcer, (34) Small pox, or boils and such other diseases, (35) Horned animals, (36) A devotee of Shiva, (37) Getting the

order of imprisonment revoked, (38) Conversation or association with Shudras.

We will now illustrate some of these Karakatvas.

Chart No. 8 is that of Mr. Nanavati. It was alleged that he

14.20 Ketu	Ravi 17.19 Budha 24	Shukra 7.30	Chandra 5.45
		CHART No. 8	
Kuja 2			2.19 Lagna  Guru R 18.3 Shani 8.5 Rahu 14.20

shot dead the paramour of his wife. The Moon is weak and as lord of 12 is placed in the 11th aspected by malefic lord of the fourth and ninth lord Kuja. The seventh lord is devoid of aspects. The seventh lord is with Rahu and retrograde Guru. The seventh lord afflicts the Moon. Both body and soul are afflicted and so are the fifth and eighth houses. Shukra is between malefics. Guru's aspect on him shows love and a rival led to the final shoot-out.

Chart No. 9 shows the seventh lord afflicted by Kuja

23.21 Kuja	5.31 Ketu	11.28 Shukra	L 25.30 Ravi 15.26 Budha 29.20
		CHART No. 9	
12.39 Chandra	27.56 Shani R	5.31 Rahu	28.41 Guru

(lord of 6 and 11). The signifier of marriage is in his own house, but is aspected by the powerful Shani from the sixth. The lagna is afflicted by Mars. This girl's husband committed suicide within ten months of the marriage.

## Planets in Houses

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**P**lanets in various signs and houses give different kinds of effects. These have to be carefully noted. They get modified by the aspects and other factors. Hence they should not be applied blindly.

Counting Mesha as one and Mina as 12, we give the effects of the several planets briefly.

**Sun :** (1) Small wealth; (2) delight in music; (3) thinks of acquiring learning and wealth; (4) ignorant; (5) clever, well versed in arts; (6) eager to acquire money; (7) daring; (8) esteemed; (9) small trader; (10) clever in all activities; (11) lacks the joy of children; (12) prosperous in agriculture and irrigation.

**Chandra :** (1, 8) Gets wealth from the government, agriculture and other professions; (2, 7) indulges in sensual enjoyment; (3, 6) dejected; (4) favoured by the government, acquires wealth; (5) secures wealth; (9, 12) victory over foes, comforts and happiness; (10) king or his equal (11) served by bad persons.

**Budha :** (1, 8) Poor; (2, 7) learned; (3) happy; (4) dissipates his wealth; (5) henpecked; (6) virtuous and free from dangers; (9) favourite of the rulers; (10, 11) artisan, menial servant; (12) subdued servant.

**Guru :** (1, 8) superior to others, wealthy, good sons, virtuous, bountiful; (2, 7) energetic; (3, 6) large following of

friends; (4) wise, rich, good children; (5) famous; (9, 12) ruler; (10) wanderer and full of cares and anxieties; (11) enjoys pleasures.

**Shukra :** (1) gallant; (2) wields large influence, has friends and relatives; possesses fortune; genius; (3) learned, wise and wealthy; (4) coward; (5) dull children; (6) bad conduct and habits; (7) favourite of the ruler; (8) served by bad women; (9) lord of men; (10) has enjoyments; (11) immoral; (12) fortune, learning, amiable.

**Shani :** (1) stupid; (2) has little wealth; (3) bereft of money, intelligence, and children; (4) no maternal happiness; (5) disreputable; (6) little wealth, few children; (7) leader of a community, village, or town; (8) cruel heart, (9) enjoys dignity coming from riches, sons and wife (10) liked by the ruler; (11) wealthy; (12) surpasses in energy and virtues.

**Kuja :** The Americans have sent Mariner VI and VII to explore the red planet. Mars or Kuja is also called Mangala and Bhauma. He is Bhauma or the son of the earth, according to Hindu mythology. As such, Mars was to be posterior to the earth, and these two planets are taken to have a great deal in common. In Hindu astrology, his importance cannot be underrated. He was the god Tiw of the Teutons. This "earth's true and most fascinating brother" was called Nervel by the ancient Chaldeans and Babylonians, and he was said to be the judge of the dead. Possibly this is the idea underlying the Hindu identification of Mangala with Subrahmanya, the snake-god. One will remember that the Delphic oracle shrine was originally a serpent-shrine. Plato called him Pyroes or the fiery one. The Greeks named him Ares, one who kills. The Roman god of war was called Mars.

Mars was associated with war and today probably with surgical job, engineering and other implements. The sign of Mars is a combination of shield and spear. A fifteenth century Latin manuscript records: "Mars rules catastrophes and war: it is master of the daylight hours of Tuesday and

the hours of darkness on Friday: its metal is iron: its gems jasper and hematite: and it rules the colour red, the liver, the blood vessels, the kidneys, and the gall bladder as well as the left ear. Being of choleric temper, it especially rules males between the ages of 42 and 52. In the same century there appeared a German poem in which we read the following :

Third planet am I, called Mars,  
Fiercest and angriest of all the stars.  
By nature I am hot and dry,  
Choleric my temper, though people sigh.  
Of the twelve signs, not all are friendly,  
But Aries and Scorpio attend me.  
While in their realms my fearful rays  
Cause murders, wars and death all days,  
My highest seat is Capricorn.  
In Cancer of my might I am shorn  
Through all twelve signs I abound  
And in two years sweep clear around.

This is a precise introduction to Mars from an astrological standpoint.

The Dane, Tycho Brahe (1546-1601) examined this planet astronomically. In 1571 he showed that Mars has an elliptical orbit. Galileo Galilei (1564-1642) made a systematic search with the telescope. He sought an answer to the frequent gibbous appearance; and in August 1638 Francesco Fontani saw the gibbous phase.

The Dutch astronomer Christiaan Huygens (1629-1695) gave the first sketch of the Martian surface. He was the first to see the southern polar cap. He thought that the Martian day is closer "to 24 terrestrial hours". Sir William Herschel (1738-1822) determined the length of the Martian day as 24 hours, 39 minutes, and 31.67 seconds. This is about 14 seconds short of what is known to be the real duration. He stated in 1784 that the polar caps were eccentric to the poles, and that these caps of snow and ice melted away in summer. He was the first to report colour changes and also to emphasize the presence of an atmosphere.

The Italian astronomer Giovanni Virginio Schiaparelli (1835-1910) and the American Asaph Hall (1829-1907) observed this planet in 1877. The former drew up better charts of the planet. He saw many straight, dark lines; and he called them Canali which means grooves. When the word is applied to natural features, it means channels. In 1882 he wrote : "There are, on this planet, traversing the continents, long dark lines which may be designated as Canali, although we do not know what they are. Those lines run from one to another of the sombre spots that are regarded as seas, and form over the lighter, or continental regions, a well-defined network. Their arrangement appears to be invariable and permanent at least as far as I can judge from four and a half years of observation. Sometimes these Canali present themselves in the form of shadowy and vague lines, while on other occasions they are clear and precise, like a trace drawn with a pen. They cross one another obliquely or at right angles. They have a breadth of two degrees or 120 kilometers and several extend over a length of 80 degrees or 4,800 kilometers. Their tint is very nearly the same as that of the seas, usually a little lighter. Every Canali terminates at both its extremities in a sea, or in another Canali; there is not a single example of one coming to an end in the midst of dry land".

Then everyone started talking about Mars; and the Canali became canals. Asaph Hall discovered that Mars had two very small moons. Actually in 1726 Dean Swift predicted the existence of Martian moons. In Laputa, he said; "They have made a catalogue of 10,000 fixed stars. They have likewise discovered two lesser stars or satellites which revolve about Mars." Earlier still, in 1610, Kepler guessed the existence of two moons circling around Mars. These moons were actually seen in 1877 by Hall. One satellite is called Phobos or Fear, and it has a diameter of about ten miles. The other is Deinos or panic, having a diameter of six miles. These two are "dynamical nightmares". Phobos is only 3,700 miles away from the surface and it moves round the planet in about 7 hours.

39 minutes. Deimos is 12,500 miles away and it takes 30 hours for a single revolution.

In 1960 a Russian astrophysicist called Dr. Shklovski argued that the Martian moons were originally artificial satellites which may have been put into orbit by the Martians by about 1875. This theory may be dismissed as fanciful. The close-up pictures sent by Mariner VI and VII were not taken from a close range. Probably the mystery of the planet may be revealed only when man manages to get on the Martian surface and explore it well.

Mars is a dry, barren and inflammatory planet symbolising the war-like and quarrelsome elements. Accidents, fires, wars, quarrels and passions are generally attributed to this planet. If Mars is in the advanced degree of the sign, then he is taken to be the victor. If, on the other hand, he is behind the other planet or planets in a single sign, he is said to be defeated and therefore powerless. This argument carries considerable weight. Yet we come across some interesting cases where this rule seems to be falsified.

Consider Chart I. It is remarkable in many ways. The

	Moon 17° Mars 3° Ketu 26°	Ascdt. 27° Merc. 28°	Sun 17° Venus
	CHART No. 1		
		Jup. 28° Rahu 26°	Sat. 21°

twelfth house has three planets. The Moon is in the 17th degree, Mars in the 3rd and Kethu in the 26th. Guru who is aspecting them is in the 28th. In January 1903 the major period of Mars came to a close and he was 39 years old by that time. He became the Judge of the Calcutta High Court

in 1904. This means that the periods of the Moon and Mars went without much significance. We can understand the period of Mars but not that of the Moon. Here we can only argue that if Mars is behind any planet, he spoils him also. The conjunction of these two indicates that the period of both these planets is a time of hasty conduct. It will be a period when one should be careful about his dealings with others. Attachments and friendships will not run smoothly. It is a dangerous period for all personal affairs. For intellectually and morally great the period will bring excitement and increase of mental energy.

Take the second chart of a young boy who was not

	Mars 13½° Jup. 13°	Rahu 13° Ascdt. 19°	Sun 17° Merc. 12° Venus 21°
CHART No. 2			
Moon 11°			
	Sat. 21° Ketu 13°		

keeping well till the other day. His Rahu Dasa began in 1945. As in the previous case here too Mars is in his own house and he is ahead of Guru by half a degree. We normally accept that the period of Mars cannot be totally bad. However it was in the period of Mars that he was mentally affected and it continued for full seven years in the period of Rahu with occasional spells of good times. This fact becomes inexplicable when we consider the fifth house. Yet the fact remains and we have to find out the basis of the fact. The conjunction of Mars and Jupiter is not completely good. Too much consciousness of dignity and pride go with this position. This conjunction makes one over-liberal and there is a tendency to litigation. At least he will lose or he

will make his parents lose large sums of money. This loss extends roughly over a period of seven or nine years. A tendency to frivolity and giddiness is also indicated. To the developed minds it can bring a spirit of enterprise, a sense of independence, and a great increase of energy. If one lacks both ability and prudence, it will bring a bad period. This result is further accentuated by the 12th house where they are situated.

A third combination appears in the third chart where we

		Moon 18° Ascdt. 29°	
		Ketu 29°	
Rahu 29° Venus 26° Sat. 21° Mars 9°	CHART No. 3		
Sun 15° Merc. 2°			Jup. 28°

have the eighth house showing Mars, Shani, Sukra and Rahu. These are however aspected by Guru who is the lord of two angular houses. Mars is behind all these planets. As such the other planets must be favourable to the native. Till the end of 1943 he had the major period of Mars. This period did not help him intellectually or educationally or even socially. In such a case Rahu and other planets must be good. Yet the conjunction between Rahu and the other planets is so close that much good cannot be expected. Here we do find Kuja casting his rays within eight degrees and thereafter it is Shani that carries his and Kuja's influences over to the other two planets. In other words a conjunction is operative within eight degrees and if there is a third planet beyond these two, we have to find out whether it is within eight degrees of any one of the planets. If it is not so situated, then it escapes the influence of Mars.

The conjunction of Mars and Saturn is serious. It stirs up the animal side. All the passions are awakened at the operation of this position. Rash and impulsive behaviour, regretful conduct, are some of the occurrences during this highly critical period. The association of Venus through the mediation of Shani brings forth disappointments, loss of honour and credit. It is good neither for financial affairs nor for the domain of affections. It might reveal acquisitiveness and avarice in some cases. The native becomes a slave to his own emotions. The mediation brings Venus nearer Mars and thereby affects the native's feelings and emotions deeply. A regular conflict between the sensuous and the higher aspects of life will be the normal features during the period.

The fourth chart is a very significant one in that the

Jup 18°	Sat. 19°	Ascdt 9°	Ketu 5°
CHART No. 4			Moon 12°
Venus 15° Rahu 5°			Mars 1° Sun 12° Merc. 28°

Martian combinations appear in the fifth house. The fifth house is generally bad for Mars and so is the second. Here Mars is associated with the Sun. Mercury is far ahead of both these planets. Mars is in the very first degree and the Sun is in the twelfth degree. They are both said to be aspected by Jupiter though in reality only Mercury is aspected by him. This native completed his major period of Mars in 1926. Till then he was no doubt popular and well-known; but he was still in the rear. He could come to the forefront in the latter part of Rahu; and he became the

President of the Congress in the major period of Guru. Here too Rahu stands afflicted by Kuja. The conjunction of the Sun and Mars did affect his health during that period. It denotes a very critical period. The native, if he is not sufficiently cultured, will be easily excited and more readily angered. One becomes self-assertive and aggressive. He will be energetic, active and enterprising. The blood becomes overheated and serious trouble will face him wherever he goes.

There is another nativity where the ascendant is Leo with Jupiter in it. Aries has three planets posited in it. They are Mars on the third degree, Mercury on the fourth and the Sun on the ninth. All the three are in exact conjunction: The major period of Mars started in 1945 and three or four years later he lost a property worth a lakh of rupees in a civil suit. This result may be taken to come from the fact that Mars stands defeated. The period of the Sun was no doubt prosperous; but he did not have any peace of mind. It was a period of intense activity and strain. This is attributable to the conjunction of Mars with Mercury. This conjunction makes one practical and dogmatic. The native will be observant, shrewd and alert. He might at times commit indiscreet actions. He will try to hold his own under any circumstances. He is likely to fall a prey to some fraud or other. This conjunction stimulates the nervous system to a very high degree of excitement. Some of these results were actually experienced by the native during the period of the Sun. Travels and the like are to be strictly prohibited during this period.

Goering had Mars on the tenth degree and Jupiter on the 17th degree of Aries, the Ascendant being Scorpio with Moon situated therein. The aspect of Mars falls on the Moon who is on the 16th degree. Thus from behind Mars afflicts the Moon and Goering had to die an unnatural death in the major period of the Moon. In the first two horoscopes we have seen these conjunctions. More than that however is the aspect of Mars to the Lagna. This aspect brings about feverish and inflammatory complaints, liability to accidents

and a tendency to losses. The native will have an adverse time having a series of disputes. During the period when this aspect operates, one can easily predict some violent or unexpected hurt or injury. There will be disfavour of others. From the standpoint of health this is a very adverse aspect. In Churchill's horoscope we find Mars on the 17th degree and Jupiter on the 14th degree of Libra, the Ascendant being Scorpio. The period of Mars came to a close in 1911 and the readers can judge the influence of these two. A certain return to power and stability came back to him in the period of Shani.

The fifth chart presents another peculiar set of conjunc-

	Moon 13°		Ketu 25°
Venus 27°			
Sun 24° Merc. 20° Mars 19°	CHART No. 5		
Sat. 9° Ascdt. 22°	Jup. 15° Rahu 25°		

tions in the second house. It is also the house where Mars is said to be exalted. He is on the 19th degree, while Budha is on the 20th and the Sun is on the 24th degree. He completed the major period when he was in very bad time. Domestically, he was haunted by ill-health. Financially he was not very well off. Strain, anxiety, worry, ill-health, loss of children and restlessness were some of his experiences. The period of the Sun also was not good. It was a period of unsettled wanderings and aimless undertakings. Thus he was able to overcome because the period of Kuja gave rise to Rahu who, though he is in Kuja's house, is with Guru. Still the Martian evil influences are there to a certain extent. The situation of this conjunction in the second is better

than that in the fifth or ninth. The trine positions are particularly unfavourable to the combinations of Mars. Another native born in Sagittarius had Mars (10), Venus (12) and Mercury (27) in the second. As soon as the major period of Mars began, he poisoned himself. Another born in the same Lagna had Mars (2) and Sun (20) in Aries, while Guru (11) and Rahu (14) are in the Lagna. The ninth house was afflicted by the presence of the Moon; and at the end of the period of Kuja he committed suicide.

In Gandhiji's horoscope we find Mars, Mercury and Venus situated in the Lagna, Libra; and till the period of Mars was over he was little known on this side of the Orient. Here Mars is ahead of all the planets and yet the fruitful period of his life began after Mars period was over. During the period of Mars, Arobindo was a revolutionary editing Vandemataram; and he had the debilitated Mars (6) and the exalted Guru (22) in the fifth. Hitler's Mars was ahead of the Sun and Mercury and he came to the Reichstag after his Kuja Dasa. Bhulabhai Desai's Kuja was behind Sukra in the fourth house for Scorpio; and yet his Kuja did not trouble him enough since there is a distance of 14 degrees between the two.

These considerations give rise to the following conclusions. Whenever there is an exact conjunction of planets with Kuja we can observe a distance of 12 degrees. Beyond this distance there can be no conjunction even if both the planets are in the same house. In every such conjunction Mars is always better if he is behind the other planet or planets. The planet that is ahead of him will be afflicted and spoiled by Kuja; but Kuja himself will not prove so bad as he would otherwise be. The evil inherent in Kuja is released to the planet that is ahead of him. The planet that is behind him or beyond him, having a distance of more than 8 degrees will always prove beneficial. In every conjunction the main affliction falls on the nervous system and the bowels, disputes, losses and the like. These results will not be severe if the conjunction is not in the fifth or the ninth houses.

There is at present a needless controversy going on about marriage and married life in connection with the association between Mars and Jupiter. Before we attempt to examine this, it is better to note what Kalyana Varma had to say about these planets.

The conjunction of Mars and Jupiter, says *Saravali*, makes one learned in sculpture, scriptures (Vedas), intelligent, wise, eloquent and fond of weapons (15.14). The significations of both the planets are fused here. But what needs to be examined is the fact that Mars is debilitated in a sign where Jupiter is exalted, while Jupiter is debilitated where Mars is exalted. It is this which raises serious doubts about the relation between these two.

In Sagittarius Mars makes one have a wounded body, harsh speech, dependent, warrior, mercenary, happiness after great struggle, irritable, loss of money and happiness, and undevoted to elders (25.17-18). In Pisces he makes one sick, have few children, wander abroad, rejected by relatives, sorrowful, loss of money by fraud or deceit, great sorrow, insulter of teachers and elders, selfish, and fond of getting flattered (25.24-24). Kalyana Varma thus appears to be out of favour with Mars in the signs owned by Jupiter. While Mars is aggressive and violent, Jupiter is withdrawn and pacific. The zodiacal signs owned by them are in 2 and 12 relation. This should not be forgotten in any assessment.

When Mars in his own houses is aspected by Jupiter, the native is well-versed, pleasant, beautiful, loved by parents, wealthy, powerful (25.28). In the house of Venus the aspect of Jupiter makes one a minister, commander of an army, favourite of the rulers, and famous (25.35), one is skilled in a variety of works when Jupiter aspects Mars occupying Mercury's houses (25.40). Mars in Cancer aspected by Jupiter makes one famous, a minister, scholar, charitable, and devoid of pleasures (25.46). In Leo, Mars aspected by Jupiter makes one favourite of the rulers, teacher, have a clean mind (25.52). In Jupiter's signs Mars aspected by Jupiter

makes one *devoid of wife and happiness*, worried by foes, wealthy, and interested in physical culture (25.28). In Saturn's houses Mars aspected by Jupiter makes one deformed, royal, determined, live long, and loved by relatives (25.64). In the houses owned by Jupiter we notice that Mars gives unpleasant results including the loss or absence of a wife or husband. If Mars and Jupiter are mutually friendly, why does Mars behave like this ? If Kalyana Varma is correct, is he following Yavanacharya ?

Jupiter in the houses of Mars aspected by Mars makes one courageous, fierce, royal officer, humble, polite, poor, have *disobedient servants and wife* (27.27). In the signs of Venus the aspect of Mars on Jupiter makes him affectionate towards wife and children, wise, wealthy, brave, happy, and royal officer (27.33). In the signs of Mercury the aspect of Mars on Jupiter makes one wealthy and successful without effort (27.39). In Cancer the aspect of Mars makes one happy with wife and children, lead a life of luxury, heroic, and have a body with wounds (27.45). Jupiter in Leo aspected by Mars makes one truthful, attached to the wise and to the elders, undertake distinguished actions, highly skilled, pure, brave and cruel (27.51). One has a body deformed in battles, helpful, courageous and the like when Jupiter in his own signs is aspected by Mars. (27.57). In the signs of Saturn the aspect of Mars on Jupiter makes one brave, great soldier, proud, splendid, well featured, respected by the wise and famous (27.63). Here again the aspect of Mars on Jupiter in the signs of the former is adverse. In the houses of Mars the aspect of this planet on Jupiter is declared to be unfavourable to married life. Mars is too physical and sensuous while Jupiter is spiritual.

Mars with Jupiter in Lagna makes one a minister, head of the group or society, famous for righteousness, and always enthusiastic (31.51). In the 4th one has relatives and friends, firm mind, is a royal officer, and is happy (31.52). In the 7th, one is fond of wandering among hills, forts, lakes and forests, has good relatives, courageous and

*devoid of wife* (31.53). In the 10th, one becomes a ruler, famous, wealthy, skilled and have a great retinue (31.54). The conjunction of the two in the 7th is said to deprive the native of his or her life-partner. Then we cannot brush aside the view that Mars *dosh*a is accelerated by Jupiter.

The conjunction of Mars and Jupiter, says Varahamihira, makes one the head of a town, royal officer, wealthy, or wise (14.3). According to *Jataka Parijata* (8.4) this conjunction makes one loving, respected, worthy, and skilled in *ganita*. In actual experience we find that the conjunction of these two is generally favourable for acquiring wealth. One may become ambitious or greedy, having pronounced prejudices. But in the signs owned by Mars or Saturn, this combination can make one rebellious and resentful. The native becomes a controversial person having enough energy and resources. Such a conjunction appears in the chart of J. Krishna Murthi who never married and in that of Ruskin who had a troubled married life.

Vaidyanatha held that if Jupiter is in a Rasi or Navamsa owned by Mars or Saturn in the 7th, the native has *affairs with other women*. The same result appears when Jupiter is with Saturn or Mars here (14.17). Mantreshwara gives these results to Venus, not to Jupiter.

When Mars, Jupiter and Saturn are said to have special aspects, these are only full aspects. All the planets, say Parasara and others, aspect houses 3, 10, 4, 8, 5, 9 and 7 from where they are. In the case of Jupiter, we are told that his aspects, if not placement, are beneficial; and the reverse is true of Saturn. We can extend this principle to Mars also. Subject to his lordship of signs for a given ascendant, and also subject to his position in a given chart, the aspects of Mars do not appear to be generally favourable.

Mars associated with Jupiter by position or aspect makes the native vigorous, energetic and dogged. Sport, travel, politics and the like are strenuously pursued. Reformers and missionaries like Annie Besant and Helen

Keller, and militarists like Bismarck are good examples. They are usually honourable, loyal and proud. Though Jupiter is the signifier of wealth, his association with Mars does not appear to confer wealth, even if the native leads a comfortable life.

When the association between these two is decidedly adverse, the native lacks temperance or moderation in all his activities and thoughts. He is subject to discontent and depression. William Blake offers a good example. The native is emotional and excitable, ignoring conventions. This is true of the novelist George Eliot who lived with her lover without getting herself married. One might even become a gambler or be interested in song and spectacle like Richard Wagner. A woman with Arles rising had Mars in the 7th opposed to Jupiter and Mercury from Lagna. She left her husband the day after marriage. Another whose married life is a failure had Mars in the 3rd aspecting debilitated Venus and exalted Mercury and aspected by Jupiter from the 11th. Examples can be multiplied. What is important is to reconsider the association of Mars with Jupiter. Our ancient authorities have given us enough directions in this regard. But later writers and students appear to have taken up only what they wanted.

We request the interested readers to consider the exaltation and debilitation signs of these two and to examine the relation of their own signs to each other. When Mars is the enemy of Saturn, how can we explain his exaltation in an enemy's sign. Some genuine statistical research based on experience is called for.

**Chandra :** The Moon is a powerful centre of radiation of energy in a horoscope. It is even said that after one completes 32 years of life, all prediction must be based on the fact that his Ascendant is the sign occupied by the Moon. Ancient texts have given us an account of yogas or specific combinations formed by the Moon. A review of some of these will be of great value, if only to remind us of the great truths enunciated in our texts.

If a planet other than the Sun is in the 2nd house from the Moon, it is called Sunapha Yoga. A similar situation for

the 12th house is named Anapha Yoga. If both the houses are occupied by planets other than the Sun, it is Durudhura Yoga. The effects of these can be had from any good book.

When there is no planet in the 2nd and in the 12th from the Moon, it is called Kemadruma Yoga, one of the worst combinations. Some authorities extend it to the Navamsa position of the Moon also. This yoga is negated when one of the following is present : (1) if the Moon is with or aspected by a planet other than the Sun ; (2) if there are Chandra Yogas; (3) if there are benefics in the 3rd, the 6th, the 10th and the 11th from the Moon; (4) if the Moon and Venus are in squares aspected by Jupiter; (8) if there are planets in the squares from the Moon; and (9) if in Navamsa, the Moon has planets other than the Sun on either side.

There are some yogas. The conjunction of the Moon and Mars is called *Chandra Mangala Yoga*. Some take it to include the square positions and even their mutual aspects. This yoga is not auspicious. One is given to duplicity and double standards.

*Gaja-Kesari Yoga* arises when Jupiter is in a square from the Moon. This makes the native good, virtuous, generous and capable. He becomes famous as a constructive or creative power.

*Sakata Yoga* arises when the Moon is in the 6th, the 8th or the 12th from Jupiter. Poverty, misery and loneliness are indicated. But according to Parasara and others, this yoga arises when all the planets are in the Ascendant and in the 7th.

When all benefics are in the 10th from the Ascendant or the Moon, it is *Amala Yoga* which gives fame, righteousness and prosperity.

When the Moon is exalted or is in his own house and is aspected by Jupiter, it is *Gauri Yoga*. Some hold that this yoga arises when the lord of the Navamsa occupied by the owner of the 10th if exalted is religious, virtuous and blessed with a good family.

*Indra Yoga* arises when the lords of the 5th and the 11th change their houses and the Moon is in the 5th. One be-

comes courageous and famous, though short-lived.

When the Sun and Mars are in a trine to the Moon, it is *Trilochana Yoga* which brings victory over foes, prosperity, keen intelligence and long life.

When the Moon and Jupiter are in mutual opposition, posited in the 1st and the 7th, it is *Ishtarishtha Yoga*. One achieves his goals, but leads a mixed life.

*Chandra Yoga* is formed when Jupiter and Saturn are in the 2nd from the Moon, Mars in the 3rd, and Venus in the 8th, one becomes a self-made man.

*Adhi Yogas* are to be examined also from the Moon.

When Jupiter and Venus are in a trine from the Moon, and the Sun is in a square, it is *Marut Yoga* which gives great scholarship. Some other combinations are listed below :

(1) The Moon in a square to the Sun gives great humility. In the Panaphara places this is less.

(2) The Moon in his own or in a friend's Navamsa aspected by Jupiter and born in the day makes one wealthy and happy. In the case of those born in the night, the same result appears if aspected by Venus.

(3) Poverty is the result if there is no planet in the 3rd, the 6th, the 10th and the 11th houses from the Moon.

There are many such combinations listed in our works. These have to be carefully applied before offering any prediction. But one has to interpret these judiciously. Then we can formulate interesting approaches. For instance, the Moon-Mercury conjunction can suggest engineering connected with textiles; the Moon-Mars-Mercury, marine engineering; the Sun-Moon-Mercury, mechanical engineering; and the Moon-Saturn-Mercury, mining. Similarly, digestive troubles can be referred to the Sun-Moon-Mercury; hernia and appendicitis to the Sun-Moon-Jupiter; diabetes to the Sun-Moon-Venus.

Chandra: (1) aspected by Kuja he is a ruler; by Budha, a man of learning; by Guru, equal to a ruler; by Shukra, amiable qualities; by Shani, a thief; by Ravi, a beggar. (2) aspected by Mars bereft of property; by Budha, a judge; by Guru, honourable; by Shukra, a ruler; by Shani, rich; by

Ravi, a servant. (3) aspected by Kuja, defective limb; by Budha, king intelligence; by Guru, sageious; by Shukra, brave; by Shani, a villain; by Ravi, poor. (4) aspected by Kuja, Valient; by Budha, honourable; by Guru, highest poetical talent; by Shukra, royal rank; by Shani, working with iron; by Ravi, defective sight. (5) aspected by Kuja, ruler; by Budha, speaks learnedly; by Guru, wealthy; by Shukra, ruler; by Shani, wicked; by Ravi, mighty. (6) aspected by Kuja, wealthy; by Budha, mighty; by Guru, lordly; by Shukra, learned; by Shani, badly behaved; by ravi, comroftable. (7) aspected by the benefic Budha, a ruler; by Guru, mints money; by Shukra, merchant; by Mars, Ravi and Shani, impotent. (8) aspected by Budha, adopted; by Guru, favourite of the ruler; by Shukra, mean wretch; by Shani, sickly; by Ravi, poor; by Kuja, a minister. (9) aspected by Budha, Guru or Shukra much learning, wealth, wisdom, fame, strength; by Kuja, Ravi or Shani, arbitrator in a court, immoral. (10) aspected by benefics, learned scholar, fond of mirth; by malefics, foul method, evil minded.

When the Moon is aspected by malefics in Navamsha, he will be wicked and licentious; by benefics, he becomes famous. The above aspects apply also to the Navamsha.

Let us consider the placement of the planets in Lagna and other houses.

### **Lagna**

*When the Sun is In lagna*, he has few sons, has a life of ease, is cruel, eats sparingly. He has a defective sight, boasts, well-bread, and good as an actor. When the Sun is exalted, he acquires the knowledge and virtue, has good vision, fame, and independence. When the Sun is in Pisces lagna, he will be waited upon by women. If it is Simha, he will be night blind.

*Moon In Lagna*: deafness, defective limb, menial servant. If with a malefic, no vitality. There can be an early death. If the Moon is in Vrishabha or Karka as Lagna—plenty of wealth, fame and beauty. If the full Moon is in Lagna, he has long life, and is learned.

*Mars in Lagna*: Cruel, daring, wondering, fickle minded and unhealthy.

*Mercury:* devoted to acquire wealth, learning, virtue and religion.

*Jupiter:* long-lived, untainted knowledge, wealth, and beauty.

*Shukra:* Licentious, beautiful appearance, learned, blessed with wife and children.

*Shani:* foul nostrils, fistula, defective limb. In Tula—equal to a ruler, amiable, virtuous, long life.

*Rahu:* cruel, no compassion, no moral virtue, sickly.

*Ketu:* sickly, greedy. Aspected by benefics—princely enjoyment.

Rahu in Simha — prosperity, princely life. Ketu in Shani's Houses—Great wealth.

### Second House

*Sun:* liberal, owns minerals, cherishes even ill-wishers, eloquent.

*Moon:* fond of women, beloved, agreeable speech, shrewd at guessing the moves of others, fond of study, wealthy.

*Kuja:* Pursues metallurgy and agriculture, hot-tempered.

*Budha:* Virtuous, moral values, wealthy.

*Guru:* wealthy, commands comforts, liberal.

*Shukra:* learning, gallant, graceful, wealthy.

*Shani:* untruthful, thoughtless, vagrant, indigent, deceitful.

*Rahu:* quarrelsome.

*Ketu:* public enemy or highly intuitive.

### Third House

*Sun:* brave, served by the bad ones, wealthy, liberal.

*Moon:* little wealth, kind to relatives, virtuous.

*Kuja:* famous, great strength, honest views and outlook.

*Budha:* practises deception, vagrant habits, vacillating, miserable.

*Guru:* indigent, henpecked, addicted to evil.

*Shukra:* vicious, controlled by wife.

*Shani:* eats sparingly, wealthy, moralist, good family traits.

*Rahu:* valiant, rich.

*Ketu:* virtuous, wealthy.

*Shukra* in 3 and 6 causes sorrow, diseases, dangers. This *Shukra* becomes a benefic if he is ahead of the Sun.

#### **Fourth Bhava**

*Sun:* heart disease, lacks money, grains and intellect, hard-hearted.

*Moon:* has learning, prosperity, good nature, immoral.

*Kuja:* no relations, henpecked, courageous.

*Budha:* no friends and relatives, strong knowledge and prosperity.

*Guru:* eloquent, wealthy, comforts, fame, strength, has beauty, is crafty.

*Shukra:* over-ruled by wife, boasts of his comfort, has fame, wealth and learning.

*Shani:* fails to follow the traditional observations of his caste; causes trouble to his mother; crafty.

*Rahu:* secretive, suspicious.

*Ketu:* indulges in scandals.

#### **Fifth Bhava**

*Sun:* courtier, unsteady mind, lives abroad.

*Moon:* noble mind, rich, compassionate, diligent, deliberate.

*Kuja:* cruel, wandering habits, restless, daring, unrighteous, voluptuous, wealthy. Loss of children or miscarriages.

*Budha:* scholar in sacred texts, overcomes foes by magic spells, blessed with wife and children, wealthy, scholar, famous, strong.

*Guru:* clever in giving advice, virtuous, rich, few sons or no sons or worries from sons.

*Shukra:* good sons, friends, wealth, much beauty, commands followers or vehicles.

*Shani:* mentally unsteady, fickle, unhappy, long life, virtuous, conquers foes.

*Rahu:* cowardly, poor, compassionate.

*Ketu:* crafty, sickly.

### Sixth House

*Sun:* lustful, brave, honoured by rulers, full of self-esteem, renowned, wealthy.

*Moon:* short life; if full Moon, longlived and voluptuous.

*Kuja:* owns property, destroys foes, opulent, famous, strong, has a powerful appetite.

*Budha:* instructive, amusing, quarrelsome, friendly, immoral, and gives nothing to relatives.

*Guru:* lustful, victorious, weak.

*Shukra:* sufferer and columnar.

*Shani:* glutton, afraid of opponents whom he conquers, wealthy.

*Rahu:* subdues foes, long life, happy.

*Ketu:* kind to relatives, famous for his generous virtues and famous scholar.

### Seventh House

*Sun:* hates women, wicked, wrathful.

*Moon:* compassionate, wandering habits, yields to women, voluptuous.

*Kuja:* quarrelous regarding women, fond of quarrels.

*Budha:* defective limbs, skilled in arts.

*Guru:* resolute, has a lovely wife; hates parents and spiritual teachers.

*Shukra:* favours women of loose character or is voluptuous; beautiful, lame.

*Shani:* indigent, distressed, depressed, carries a heavy burden.

*Rahu:* proud, foremost among the brave gallants, ill health.

*Ketu:* bad wife or no happiness from wife, sleepy, dejected, block head, wanderer.

### Eighth House

*Sun:* wins the hearts of others, skilled in disputes, discontented.

*Moon:* eager for war or quarrels, liberal, fond of amusement and learning.

*Kuja:* plain in dress, rich, exercises authority.

*Budha:* famous for his good qualities, wealthy, good breeding.

*Guru:* long-lived, sagacious, ignoble deeds.

*Shukra:* long life, has all comforts, matchless strength, great wealth.

*Shani:* long life, hero, fiery nature, has neither strength nor riches.

*Rahu:* troubles, public censure, dilatory in action, sickly.

*Ketu:* desires the wealth of others and longs for other's women, profligate, greedy, unhealthy. Aspected by a benefic, he will be long lived and wealthy.

### Ninth House

*Sun:* hates parents and spiritual teachers, can become a convert.

*Moon:* devoted to his duties towards the dead ancestors and God, gives liberal gifts.

*Kuja:* deals with the untoward, wrong acts regarding the parents; enjoys fame in other respects.

*Budha:* righteously acquired wealth, learned, virtuous.

*Guru:* wise, devoted to his duties, serves a minister.

*Shukra:* possesses learning, wealth, wife and children.

*Shani:* famous in battles, rich, no helpmate.

*Rahu:* hates his father, wealthy, famous.

*Ketu:* short temper, eloquent, criticises others, no virtues; brave, opposed to parents, showy, arrogant, enjoys the company of the indolent.

### **Tenth House**

*Sun:* hereditary wealth, virtuous, scholar, famous, strong, equal to a ruler.

*Moon:* seeks and obtains riches, grain, clothes and ornaments; skilled in arts, sports with women.

*Kuja:* highly courageous, wealthy, famous.

*Budha:* advances in all kinds of knowledge, wealthy, famous.

*Guru:* succeeds in his undertakings, virtuous, strongly attached to his own religion, wealthy, wise.

*Shukra:* wealth through a tenant or woman, powerful.

*Shani:* Magesterial powers to punish offenders, proud, wealthy, prominent in his family, heroic temperament.

*Rahu:* genius in stealing, no virtues, eager for a fight.

*Ketu:* wise, strong, skilled in the arts, has self-knowledge, loves people and acts differently, brave, wandering, phlegmatic.

### **Eleventh House**

*Sun:* extensive wealth, happy, has wife, children and servants.

*Moon:* wealthy, pensive disposition.

*Kuja:* clever in speech, lustful, wealthy, courageous.

*Budha:* acute intellect, famous for his learning, wealthy.

*Guru:* strong intellect, famous wealthy.

*Shukra:* lives in comfort, longs for other's women, wanders, wealthy.

*Shani:* voluptuous, wealthy.

*Rahu:* deaf, famous in battle, wealthy, scholar.

*Ketu:* valiant, kind to others, honoured, contented, possesses power, limited enjoyments, practises virtue, good social service.

### **Twelfth House**

*Sun:* has sons, maimed, energetic, becomes an apostate and a vagrant.

*Moon:* lives abroad.

*Kuja:* odious, has neither wealth nor wife.

*Budha:* odious to relatives, poor, senseless.

*Guru:* religious sceptic, irresolute, evil minded, wandering habits.

*Shukra:* loses relations, penurious, immoral.

*Shani:* deficient in intellect, obstinate, poor, deceitful.

*Rahu:* Immoral, prosperous, disposed to help others, defective limb.

*Ketu:* fickle, loses ancestral wealth, attains liberation.

### Planets in Exaltation

*Sun:* possesses wealth, commands in army.

*Moon:* rich food, clothing and ornaments, bad sons.

*Kuja:* valiant.

*Budha:* raises the family status, rules over others, talented, victorious, lives in happiness.

*Guru:* founds a long enduring family, possesses moral worth, clever, learned, favoured by the rulers.

*Shukra:* fond of women, music, and dance.

*Shani:* rules a village, a town, or a forest; addicted to a licentious life.

*Rahu:* a robber chief, leader of a tribe, wealthy, evil deeds.

*Ketu:* company of thieves, enjoys the favour of a rich person.

Even if one planet is exalted and aspected by a friend, the native becomes a ruler, an eminent person; honourable; has plenty of grains and wealth. When two are exalted and strong, he becomes a rich zamindar. If three are exalted, he becomes the chief ruler. If four exalted planets occupy Kendras, he becomes a King of Kings. If five are exalted he becomes supreme in the world. The results will appear only when their dasas operate.

### **Planets in Mulatrikona**

*Sun:* wealthy, respected.

*Moon:* rich, happy.

*Kuja:* wrathful, ruthless

*Budha:* rich, religious

*Guru:* Voluptuous, liked by rulers

*Shukra:* rules a village or a town

*Shani:* brave

*Rahu:* wealthy. (Rahu's mulatrikona is Kumbha)

*Ketu:* same as Rahu's, Ketu's Mulatrikona is Simha.

### **Planets in own Houses**

*Sun:* owns a mansion, depraved life, full of lust.

*Moon:* has power, wealth, and beauty.

*Kuja:* famous in agriculture

*Budha:* learned.

*Guru:* devoted to poetry and the arts, traditional doctrines and sacred scriptures.

*Shukra:* Intellectual, wealthy.

*Shani:* fierce strength, no happiness

*Rahu:* famous and wealthy. Rahu owns Kumbha and Ketu owns Vrishchika

*Ketu:* gives the same results as Rahu.

### **Planets in the house of a Friend**

*Sun:* firm friend, liberal, famous.

*Moon:* wealthy, lives in comfort.

*Kuja:* favour of rich friends.

*Guru:* society of the learned, virtuous.

*Shukra:* happy in the society of children.

*Shani:* led by others, no wealth.

The same results as of shani apply to Rahu whose friends are Budha, Shukra, and Shani. To Ketu whose friends are Ravi, Chandra, Kuja and Guru apply the results of Kuja.

### **Planets in the house of an enemy**

*Sun* : gives up the happiness of his father, serves others.

*Moon* : afflicts his mother, has heart diseases.

*Kuja* : defective limb, ungrateful, unclean.

*Budha* : miserable, follows evil ways.

*Guru* : speculator about the future.

*Shukra* : a labourer.

*Shani* : suffers sorrows.

Results of Shani apply to Rahu, and those of Kuja to Ketu. Rahu's enemies are the Sun, Moon, and Kuja. Ketu's enemy is Budha.

### **Planets in debilitation**

*Sun* : no friend or relatives; lives abroad.

*Moon* : ailing, little religious merit or wealth

*Kuja* : indigent, ungrateful.

*Budha* : base, offends to relatives

*Guru* : Censured and disgraced, wicked.

*Shukra* : sorrows

*Shani* : without wealth, wife, or luck and mischievous. Rahu is like shani; his debilitation is in Dhanush; Ketu is like Kuja, and his debilitation is in Mithuna.

### **Good and bad planets for various Lagnas**

There are benefics and malefics for each lagna. Some natural benefics can become functional malefics. Some malefics can also become functional benefics. We tabulate these.

Budha is a malefic for Mesha lagna. Sun and Guru are benefics; if they are together, they become yogakarakas.

For those born in Mesha lagna Budha is a malefic. Sun and Guru are benefics; and if they are together, they are yoga karakas. The conjunction of Guru and Shani is beneficial. The conjunction of Guru with others is not good. Shukra is a maraka. Shani and others may be malefics; but they do not kill.

**Notes:** Guru and Shani as lords of 9 and 10 prove auspicious only in 9 or 10. Shani is the lord of a Kona. Budha as lord of 3 and 6 is a malefic. Shukra owns two maraka houses. Some authorities hold that Shukra for Mesha lagna, and Kuja for Tula are not marakas.

Shani can do good for Vrishabha lagna. Even if Guru and others prove marakas, if they are alone they do not cause death.

For those born in Mithuna lagna Shani, Kuja and Guru are malefics. The effect of their conjunction gives adverse results. The Moon by himself will not cause death. The rest can kill.

For those born in Karkataka lagna Budha and Shukra are malefics. Kuja and Guru are benefics.

**Notes:** For Vrishabha Shani owns the strongest kona and kendra. As regards karkataka lagna, we cannot accept the author's view about Guru. The mulatrikona of Guru becomes the sixth and hence he is a malefic. Similarly Shukra for Vrishabha lagna is not a benefic as he owns the sixth as his mulatrikona.

Kuja is a yogakaraka for Karka lagna as he owns a kendra (10) and kona (5). Other than the Sun the rest can cause death. These are the effects for those born in Karkataka lagna.

For Simha lagna Budha and Shukra are benefics. Kuja and Guru are yogakarakas. The conjunction of Guru and Shukra is not beneficial. Budha and others can bring about death.

Kuja, Guru and Chandra are malefics for Kanya lagna. Shukra is the only benefic.

For Karkataka and Simha lagna Kuja is a yogakaraka as he owns a kendra and a kona. Budha is a malefic for Karkataka as he owns houses 3 and 12. For Simha lagna Shukra owning a kendra becomes a functional malefic. Guru owning his mulatrikona as the fifth house is a benefic.

For Kanya lagna Kuja owns 3 and 8, while Guru owns two kendras. These two are malefics. It is debatable whether the Moon becomes malefic.

Here is a modification. Chandra and Shukra are yoga karakas for Kanya lagna. It is better that they are together. Shukra alone is a maraka, and not the others.

For Tula lagna Guru (lord of 3 and 6), Ravi (lord of 11) and Kuja (lord of 2 and 7 maraka houses) are malefics. The Moon (lord of 10) with Budha (lord of 9) causes Raja yoga. Kuja is a maraka. Ravi and Guru do not cause death. Shani and Budha are benefics.

Other standard texts state that Shukra for Mesha lagna and Kuja for Tula lagna are not marakas.

Shani is a yoga karaka as he owns a kendra and a kona. Having his mulatrikona in the twelfth, Budha cannot be considered as a full benefic. Guru is a malefic. But in the fourth or in the tenth he has given excellent results.

For Vrischika lagna Kuja (lord of 1 and 6), Budha (lord of 8 and 11), and Shukra (lord of 7 and 12) give inauspicious results. The Moon is the only benefic. Ravi and Chandra give very good results when they are together or separate. Guru by himself is not a maraka. If Budha and others behave like marakas, they can cause death.

For Dhanush lagna Shukra alone is a malefic. Ravi and Kuja are great benefics.

For Vrischika lagna the mulatrikona of Kuja falls in the sixth, and hence he is a malefic. In spite of the author, the conjunction of Ravi and Chandra is not at all favourable as it takes place around the new Moon (amavasya). Budha as lord of the eighth is found to be giving good results.

For the lagna of Dhanush Kuja's mulatrikona and Ravi's are in 5 and 9. They are great benefics. But Kuja must be ahead of Ravi.

For those born in Dhanur lagna, the combination of Ravi and Budha (lords of 9 and 10) causes Raja yoga. But Budha is a maraka, and not Shukra and others.

For Makara lagna Chandra, Kuja and Guru are malefics. Budha and Shukra are benefics. By himself Shani will not kill. Kuja and others can kill. The best yoga karaka is Shukra.

For Dhanush lagna Budha owns two kendras. If he is not with benefics, he becomes a malefic. With Ravi he is a benefic.

For Makara lagna Shukra's mulatrikona falls in a kendra. Does he not become a malefic?

Budha is a benefic as his mulatrikona is a kona house.

Experience shows that Guru gives good results for Makara lagna. Shani is not a maraka as he owns the lagna. But in lagna he can cause death.

For those born in Kumbha lagna Chandra (lord of 6), Kuja (lord of 3 and 10) and Guru are malefics. Shukra is a benefic. The combination of Kuja and Budha causes a benefic yoga. Guru is not a maraka. Ravi, Kuja and others can kill.

For those born in Mina Lagna Shukra and Shani are malefics. Kuja and Chandra are benefics. Guru and Kuja in conjunction cause Raja yoga. Kuja is not a maraka. But Budha is a maraka. If Shani and others prove marakas, they cause death.

How can Kuja be a malefic for Kumbha? He owns an upachaya and a kendra. The author contradicts himself when he speaks of a yoga for the conjunction of Kuja with Budha (lord of a kendra and a kona).

Shukra is a first rate malefic for Mina lagna as he owns houses 3 and 8. Shani's mulatrikona falls in the twelfth. Mars as the lord of 9 and Moon as the lord of the fifth are benefics.

If Budha is a benefic for Simha lagna, Guru can as well be a benefic for Kumbha lagna.

These are the results for those born in Mina lagna.

The benefic or malefic results of any planet are to be interpreted in the light of the nature of the concerned planet, its position its ownership, and its association with others.

The benefic planets give the native wife and children, happiness to the father, profits and other benefits in their periods. These are related to the Bhavas they own and they occupy. The results will appear in their sub-periods of other

**Hora Nirnaya Sangraha** by Vasishta Ganapati Muni of Tiruvannamalai is an importnat work. It throws fresh light as the nature of the planets for each lagna. They are classified as (a) most benefic, (b) benefic, (c) malefic and (d) most malefic. The table given below will explain it.

Lagna	Most Benefic	Benefic	Malefic	Most Malefic
Mesh	Ravi	Kuja, Guru Chandra	Shani, Shukra	Budha
Vrishabha	Shani, Budha	Shukra	Ravi	Chandra, Kuja, Guru
Mithuna	Budha	Kuja, Shani	Chandra, Guru	Ravi, Kuja
Karka	Chandra, Kuja	Ravi, Guru	Shukra	Budha, Shani
Simha	Ravi, Kuja	Chandra, Kuja	Budha, Shukra	Shani
Kanya	Budha, Shukra	Shani	Ravi, Guru	Chandra, Kuja
Tula	Shani	Budha, Shukra	Chandra, Kuja	Ravi, Guru
Vrischika	Chandra, Guru	Ravi, Kuja	Shani	Budha, Shukra
Dhanush	Ravi, Guru	Chandra, Kuja	Budha, Shani	Shukra
Makara	Shukra, Shani	Budha	Ravi, Kuja	Chandra, Guru
Kumbha	Shukra	Budha, Shani	Chandra, Kuja, Guru	Ravi
Mina	Chandra, Kuja, Guru	Ravi	Budha	Shani Shukra

This table shows that for some lagnas the Sun and the Moon as lords of 3rd, 6th, 11th are benefics, while for others they are malefics. This is explained in the second chapter of the book.

1. For Mina lagna the 6th lord Sun is friend of the lord of lagna and hence benefic. For Simha and Dhanur lagnas the Moon is lord of 12th and 8th; and he is the friend of the lagna lords. For Kumba lagna, the Moon is the 6th lord; and since Shani is neutral to the Moon, the latter is only a malefic, not the most malefic. For Vrishabha the Sun owns a kendra; but he is the enemy of the lagna lord, and hence a malefic. For Vrishabha lagna the major period of the Sun gives malefic results.

gives malefic results.

2. For Kanya lagna the Moon as lord of 11th is most malefic, being the enemy of Mercury. In this way the relation of the planets to the lord of lagna is said to determine their nature.

3. When a most benefic planet is associated with a malefic, the most benefic planet gives the results of the malefic, and the malefic one gives the results of the most benefic. Thus for Mesha lagna if the Sun is associated with Budha, Shani or Shukra, the major period of the Sun gives malefic results. The period of the malefics will give benefic results of the Sun.

4. When the most benefic is associated with a benefic, the former gives the results of latter and vice versa. Thus for Mesha lagna if the Sun is associated with the Moon, Mars or Jupiter, the period of the Sun gives the results of the latter and vice versa.

5. When the lord of a kona (1,5, 9) is with the lord of 4th or 10th both, he forms a Raja yoga.

6. When a malefic or the most malefic lords of 8th and 12th are together, they give rise to yoga – if there is no other planet there. Thus for Karka lagna the conjunction of Shani and Budha is most auspicious. In the chart of Sri. P.V. Narasimha Rao, the Sun and Mars are together; the major period of Kuja proved auspicious. Any lagna which shows the lords of 8th and 12th as malefics as in the above lagna, for such a lagna the lord of the 6th is said to be a benefic.

7. If the lord of a house is in the house of his friend or is with a friend (as per the above table), he becomes a yoga karaka. Such a planet should be in a benefic house like a trine or an angle. Similarly a malefic like Budha for Mina lagna in association with Shani or Shukra in 2, 3, 6, 7, 10, 11 gives yoga.

In the above combinations note the planet aspecting them fully. Then the weaker and the stronger too give good results. The most benefic is stronger than a benefic, and the most malefic is weaker than the malefic. Thus for Mesha lagna Guru in the 7th from the Sun, both confer yoga.

provided they are not aspected by the most benefic or the most malefic one respectively. Thus for Vrishchika lagna Guru in lagna aspecting the Sun in Mina, makes the Sun's period auspicious. Similarly Kuja in lagna aspected by Guru from Mina or Karka makes Kuja's period benefic.

8. The lord of 4 or 10 exchanges house with the lord of 5 or 9 confers yoga. The lord of 4 and 10 may be a functional malefic. But if he is in 5 or 9, he becomes a benefic. Thus for Vrishabha lagna the Sun in 5 or 9 gives benefic results. The same for Shukra in 5 or 9 for Karka lagna.

9. When the most malefic is with the most benefic, the former becomes a benefic and the latter a malefic. For Vrishabha lagna if the Moon is with Shani or Budha, the Moon becomes a benefic; and Shani or Budha becomes a malefic.

10. When the most malefic is with an ordinary benefic or with an ordinary malefic, the most malefic gives benefic results. If he is with an ordinary benefic, the latter also gives benefic results, for Mesha lagna Budha is the most malefic one. If he is with benefics gives benefic results. When this Budha is with Shukra or Shani, Budha gives benefic results.

11. When differently related three planets are together, the best one spoils the yoga and the lowest one becomes benefic. Suppose the most benefic, the ordinary benefic and a malefic are together. Then the most benefic spoils the yoga, the malefic gives benefic results, and the ordinary benefic confers good results. Thus for Sagittarius native the conjunction of Ravi, Kuja and Budha makes the Sun a giver of malefic results; Budha gives benefic results; and Kuja increases the yoga.

It is in this light that we have to interpret the nature of the results given by a planet. We have tried these principles in many charts and they are found valid.

## Rahu and Ketu

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**O**ur astrological authorities have mastered the technique of confusing the students when they speak of Rahu and Ketu. These are said to be shadowy planets who give the results of the lords of the houses where they are located and of the planets with whom they are associated and yet Krishna Misriya, Mantresvara and others speak of the results which they give when they are in their own, exalted or mulatrikona signs, in various bhavas, and in the houses of their friends or enemies. In same houses they are said to cause even Raja yogas. Guru's conjunction with Rahu is said to destroy yogas. It is even said: सर्वेषां राहुबलवान् निसर्गजनितश्च।

Rahu's naisargika or inherent strength is said to be twice that of any other planet. How can shadowy planet like Rahu be a malefic as Mantreswara says (2. 27) ? We are told – “राहुबाहुबलं विरोधसमानं” Rahu gives strength of the arms and puts an end to one's foes. These are some of the contradictions.

Rahu and Ketu are the nodal points of the Moon. As nodal points, they are astronomical facts, not shadows, one is the enemy of the other, since Ketu as the giver of salvation is a benefic, Rahu should be a malefic. In Jaimini's system Ketu is auspicious.

Our confusion is worse confound when we look at the things that are to be divined from Rahu. **Uttara kalamrita**

Our confusion is worse confound when we look at the things that are to be divined from Rahu. **Uttara kalamrita** (5.51.53) gives a formidable list of Rahu's karakatvas. These are; umbrella, chowrie vechicle bordered on all sides, bone, enlarged spleen, acute pain, bad swelling, emerald, big forest, mountain, night breeze, facing south, inclined to south west, wind and phlegm, serpent and other reptiles, breathing catarrah, air, vehicle, fallacious argument, wounding or harsh speech, falsehood, gambling, impurity, downward look, perplexity, moving in rugged place, sorrow, severity, wickedness, low persons, wicked women, resorting to the outcastes, going abroad, staying outside, travel intrigues with wicked women, interpreting dreams, writing from right to left, strange at twilight, irreligious, worship of Durga, old age, gathering kingdom. Is this not enough to confuse a student of astrology ? Rahu becomes synonymous with evil. He is said to be three-quarters evil (4.17) though he is stated to be auspicious in 4, 7, 9, 10, 11 (4.9)

**Jataka Parijata** states that Rahu gives benefic results only when he is in 6, 3, and 11 from lagna, mixed results in 7 and 9, and malefic in the rest (8: 60 to 99), though he is declared to be a malefic only. In the sub periods of the planets' major periods he is to give bad results only. The only exception is in the major period of Budha (18, 66, 76, 86, 97, 119, 130, 151, 140). In Shukra major period he is credited with mixed results (18, 163).

Parashara is better. Rahu is bad in 8 and 12. Excepting in Shani's major period (Chap 42) in the other major periods he gives mixed results. But from the lord of the major period he should not be in 2, 6, 7, 8 or 12 (Ch. 37-45). Only in the second six years of his major period he is beneficial (36-42-43). Whom are we to trust? Of course Parashara is a better guide.

Parashara states (Cha. 40) that Rahu is better placed in Cancer, Virgo, Scorpio and Sagittarius. Does it mean that the Sun, Mars, Mercury and Jupiter are his friends ? Jataka Parijata states (2.68) that Rahu is favourable in Aries, Taurus Cancer, Virgo, Scorpio and Aquarius. Then only the Sun and Jupiter become his enemies.

Bowing to the other set of confusions let us tabulate the set of facts for Rahu.

	Own house	Exaltation	Mulatrikona
1. Parashara	Aquarius or Virgo	Taurus	Cancer
2. Jataka Parijata	Virgo	Gemini	Aquarius
3. Uttara Kalamrita	Aquarius	Taurus	Aquarius
4. Qopal Ratnakar	Virgo	Gemini	

These and other views are confusing. But Parashara and Jaimini are clear in stating that Aquarius is owned jointly by Shani and Rahu. Following this Mantreshwara states that the results given by Rahu are similar to those given by Shani. This enables us to speak of Shani, Budha and Shukra as the friends of Rahu. Based on the glimpses of truth found in our texts we are compelled to state the following.

Rahu's own house is Aquarius, exaltation is on the twentieth degree of Gemini and Mulatrikona is Kanya. His friends are Sun, Mercury and Venus. Enemy is the Moon, and the others are his neutrals. This will solve many of our difficulties.

*Nala-Veshtana-Shanti* is prescribed only for Rahu. The presiding deity of Rahu in Kala and the snake is the *pretyadhi devata*. It is not for nothing that Parashara speaks in some cases of childlessness brought about by Rahu that it is due to the curse of a snake. The blade of grass is the sacrificial twig along with black *dhuttura* for this planet. When Rahu is in Karkamsa lagna one has to worship Chandi or Durga, according to Jaimini. He governs maternal grandparents. Touch comes under him. Skin ailments like pox, leprosy and so on come under him, as per Mantreshwara (2, 26, 33, 14.9). This relates him to Shani who also has control over the skin. Only Budha can keep Rahu under check. Again kalasarpa yoga arises when all planets are between Rahu and Ketu, not between Ketu and Rahu, and no planet should be within twelve degrees of either in that case.

But Rahu is not to be merely dreaded. In *Muka Panchashati* we read that Rahu and Ketu are the two feet of the supreme Mother Goddess. Rahu refers to Ajnana or Avidya which has to be controlled and dispelled in order to achieve moksha.

As Jataka Parijata admits the conjunction of Budha and Rahu is desirable, not that of Rahu with any other planet. In Budha's major period Rahu gives very good results. But the reverse is not always true. Sarpa-dosha arises when Rahu is in the fifth or the fifth house is owned by Rahu.

Rahu has thus an independent status and the effects, he gives rise to have to be carefully analysed and systematised by students of astrology. Though Uttarakalamrita gives emerald to Rahu, his precious stone is Gomedha. Rahu is very helpful for any one interested in Kundalini yoga and in the worship of Shakti.

The students of astrology are warned against a hasty and literal acceptance of the rules and effects of Rahu given in our different texts. The confusions arising from these texts have to be resolved before finalising our judgement. Some of the rules are sound like those referring to Sarpa Shanti for loss or denial of children. Again a conjunction of Mars and Rahu does indicate danger from a reptile. Also sound is the rule stating that Rahu can tell us about the grand parents on the mother's side.

Mantreshwara refers skin to Saturn, Rahu and Ketu (2.26); and when he comes to speak of skin diseases (2.33, 14.9) and venomous bites and pox (14.15) he mentions only Rahu. Shani as a planet of limitation refers to the skin which is the outer limit of the body. Rahu and Shani are generally involved in the afflictions of the skin. Consider the chart of a lady who was the victim of a horrible skin

			Ravi 23.28
Moon 5.32		L 18.28 Budha 13 Sun 14 Mars 16 Rahu 12.56	
Ketu 12.56			
Guru 24.4		Shani (R) 14.50	

disease. Four including Rahu are conjunct near the degree of the lagna and all are aspected by retrograde Saturn. The lord of the lagna is afflicted by debilitated Mars. Here we find the violence of ailment traceable to Shani, Kuja and Rahu.

Dr. Rajendra Prasad had Rahu in Kanya in the tenth house which is his Mulatrikona. The period of Rahu was very bright. In another instance for Kumbha lagna the eighth house has the close degree conjunctin of Kuja and Rahu; and the native was a great astrologer, scholar and religious person, of course, there were other factors in his chart to account for this. But Kuja and Rahu are mutually inimical and yet are both incendiary. There is another case where Kuja and Rahu in the eighth house were separated by twenty five degrees. The native escaped from a snake bite exactly at the age of twenty five and a half years.

In certain areas of south India people attach importance to Rahu kala. The only text which refers to it is the **Muhurta Dipika**. Possibly Rahu kala may hold good of the people following the solar, not the lunar, year. Diksula (The direction to be avoided on a journey) is not given for Ketu, but it is mentioned by some texts for Rahu alone.

Conjunction of Rahu with Shani or Kuja is bad for health; with the Moon such a contact may produce the effect on the mind and body, with the Sun it is highly critical; and with Jupiter it might result in heterodoxy.

Jaimini is right in assigning Kumbha to Rahu. Parashara supports him (35.77). Nilakantha has quoted other authorities in support of this. Not only in predicting the results of the dasa, but in all other matters Rahu is to be treated like Shani. It is for the readers and students of astrology to investigate thoroughly the nature of Rahu.

It is usually believed that Rahu and Ketu give the results of the bhavas they occupy, or of the planets with whom they associate, or of the planets that aspect them :

यद्यद् भावगतौ वापि यद्यद् भावेशसंयुतौ।  
तत्तद् फलानि प्रबलौ प्रदिशेताम् तमौ ग्रहौ॥

The Sun and the Moon are known as luminaries; Mars, Mercury, Venus, Jupiter and Saturn are planets; and Rahu and Ketu are the tamograhās or shadowy bodies. Before we come to examine the principle enunciated by this verse, let us look at these shadows a little more carefully.

There is a maxim : "दीर्घः जीवबुधोरगाः". Jupiter Mercury and Rahu are capable of giving a good height to the person. A dominant Rahu in a horoscope makes the native an important official who loves pleasure and who is irritable or angry. The native will have skill in foreign languages. He may be heroic or he may become a diplomat. He would be devoted to Shakti. Rahu governs the mother's father. Tobacco, lead, bones, and weapons fall under his governing. He is allotted the south-western region.

Ketu confers a short size. He governs forests, islands and the like. Hill tribes, sculpture or stonework, and multi-coloured objects fall in his governing. Ketu gives the pursuit of artificial or synthetic products, and he governs the father's father. He is assigned the north-western region. Ketu has something to say about asceticism, Brahmajnana and meditation.

Can we assign any houses to these two ? It looks as though the two luminaries and the five planets divided the zodiac among themselves even prior to the arrival of Rahu and Ketu. This makes the two look like guests into the zodiac, and permanent guests at that. As a traditional story has it, these two begged the various stellar bodies to permit them to live with them. The planets granted a temporary stay, but Saturn refused to entertain the request. This anecdote only goes to show that Saturn alone is capable of counteracting the influences of Rahu and Ketu, and that can control them. The periods of Rahu and Ketu, when they are located radically in Capricorn or Aquarius, are not generally believed to be good periods. But **Jyotisharnava Navanita** states : "राहुकेतूस्तु सर्वेऽपि राशयः स्वगृहाः स्मृताः". All the twelve houses are said to be the own houses of Rahu and Ketu.

Mantreshwara in his ***Phaladeepika*** observes that the friends of Rahu are also the friends of Ketu. The same holds good of enemies and neutrals.

मित्राणि विच्छनिसितास्तमसोद्यायोस्तु।  
भौमः समो निगदिता रिपवाशच शेषाः ॥ 2.35 ॥

Mercury, Venus and Saturn are their friends, while Mars alone is neutral; the others are enemies. But in the eighth chapter, he states :

“शनिवद्राहु कुजवद्केतु फलदाता स्यात्”.

Rahu gives results like Saturn, and Ketu like Mars. If Mars is a neutral, what is this strange association ? If they have identical relationships to others, Ketu too ought to work like Saturn.

***Gopalaratnakara*** states that the enemies of Rahu are the Sun, the Moon and Mars, and the friends are Venus and Saturn. Ketu has Venus and Saturn as enemies, and the friends are the Sun, the Moon and Mars.

In ***Chamatkara Jyotisha***, we read :

“राहोस्तु मित्राणि कविज्ञपन्दाः।  
सूर्येन्दुभौमाः रिपवस्समो गुरुः॥”

The friends of Rahu are Venus, Mercury and Saturn; the enemies are the Sun, the Moon and Mars; and Jupiter is neutral. As regards Ketu the friends are the Sun, the Moon and Mars; the enemies are Venus and Saturn; and the neutrals are Mercury and Jupiter.

These are conflicting authorities. But all these are united in giving us a list of the friends and enemies of Rahu and Ketu. Then they cannot blindly give the results of the lords of the houses they are situated in, or of the planets they are associated with. The very fact that they have friends and enemies like any other planet – even though authorities are not agreed about the precise planets in each group – this in itself falsifies the premise of our opening verse. Moreover, it is meaningless to speak of a shadowy, unlocated, homeless planet as malefic.

Let us first determine the exaltation sign. According to ***Gopalaratnakara***, Rahu's exaltation is in Gemini. ***Uttarakalamrita*** takes it to be Taurus. Pandit Nehru had Rahu in

Gemini and Rahu's period started in 1954. In the following chart too, we find Rahu in Gemini. Rahu's sub-period in

Sat.			Moon Rahu
			Jup. Sun Merc. Venus
Mars Ketu			Ascdt.

Saturn's major period suddenly translated him from state politics to Central Government in 1958 June, Rahu in Taurus does not appear to be conferring good results.

If Rahu is exalted in Gemini, Ketu's exaltation must be in Sagittarius alone. Ketu in Scorpio too at times gives benefic results. But it is much better in Sagittarius.

Rahu appears to own Virgo. Then Ketu's house would be Pisces. There are many horoscopes with Rahu in Leo and in all these Rahu has given highly benefic results. This does not appear to be true of Ketu in Leo.

We can then tentatively state that Rahu is exalted in Gemini and that he owns Virgo. Ketu is exalted in Sagittarius and he owns Pisces. Here it may be remarked that some of our contemporaries in the West are not willing to accept Jupiter's ownership of Pisces; they prefer to assign Pisces to Neptune.

Rahu's friendly sign is given as Libra by ***Uttara Kalamrita*** and this seems to be correct. The same authority gives Ketu's friendly sign as Capricorn.

The inimical sign of Rahu is Leo according to ***Uttara Kalamrita***. But in many charts Rahu in Leo has been giving benefic results. This tempts us to accept Aquarius as the inimical sign. ***Uttara Kalamrita*** is however correct in assigning Cancer as the inimical sign to Ketu.

The neutral sign of Rahu is Aries; and for Ketu the sign is given as Sagittarius. We cannot accept Pisces as the neutral sign of Ketu because here Ketu has been found to be giving very good results.

Since Gemini is the exaltation sign of Rahu, and since Rahu gives very good results in Leo, the Moolatrikona of Rahu appears to be Leo, Ketu owns Pisces and his Moolatrikona is Pisces. It cannot be Aquarius, as Gopalaratnakara states:

Rahu and Ketu are said to be incapable of doing any good if they are in houses of the Moon, Mars or Saturn. But Rahu in Capricorn and Ketu in Scorpio appear to be exception to this rule.

When all planets are hemmed in between Rahu and Ketu, there is the formation of Kalasarpa Yoga. But there are some misconceptions attached to this Yoga:

अग्रे राहुरथोकेतुस्सर्वे मध्यगता ग्रहाः।  
योगोऽयं कालसर्पख्यं नृपशस्यविनाशनम्

No planet should be in conjunction with Rahu or Ketu. Rahu must be ahead of the ascendant and Ketu behind it. This is the Kalasarpa Yoga. But if other benefic yogas are present in the horoscope, this Kalasarpa Yoga does not operate. But if Ketu is ahead of the ascendant, then there is no Kalasarpa Yoga. By 'ahead' it meant the first of six signs from the ascendant. If any planet is joined to Rahu or Ketu, then also there can be no Kalasarpa Yoga.

Rahu and Ketu are the two nodes of the Moon. Mythologically one is represented as having only head and the other as having no head at all. They are integrally related to each other, and this relationship is astronomically presented as their uniform constant distance of  $180^\circ$ . They are bound up with the Moon, and the Moon is dependant on the earth. Consequently, the earth-borns have to take into consideration the influence of the Moon and also the influences of these two nodes.

The earth itself is symbolically presented in horoscope in two important ways. One is the position of the earth with

reference to the earth's annual motion; and this is given to us by the apparent position of the Sun. The second is the particular point of space and moment of time when a birth takes place; and this is the ascendant or Lagna. Thus the most important factors in the consideration of a horoscope happen to be the ascendant, the Sun, the Moon, Rahu and Ketu. The other planets Mercury, Venus, Mars, Jupiter and Saturn come next in importance. Then, if one is to accept something of the western astrology, then one may follow Uranus and Neptune.

Rahu and Ketu are related to the earth and to the Moon. By implication they are related to the astrological Sun. So the signs, where the Sun and the Moon have ownership or exaltation, must be favourable to Rahu and Ketu. Thus, the signs involved are Aries, Taurus, Cancer, and Leo. Exactly  $180^{\circ}$  away from these, we get Libra, Scorpio, Capricorn and Aquarius. Rahu will be favourable in four of these houses, and Ketu in the other four. Let us look at this more carefully, also keeping in mind the conflicting authorities regarding the own houses, the signs of exaltation and the like of these two shadowy entities.

Aries or Mesha must be a strong house for Rahu since Rahu appears to be more closely related than Ketu to the Sun. Aries is the exaltation sign of the Sun. What will Rahu do here?

In Chart No. 1 we have Karl Marx who dreamt of the poli-

Venus	Sun Moon Rahu	Mercury	
Ascdt. Saturn			Mars
	CHART No. 1 KARL MARX		
Jupiter		Ketu	

tical power of the working classes. This is reflected in his Saturn dominating the Lagna. Rahu eclipses metaphorically the exalted Sun. The royal planet stands eclipsed by the two in the house of valour. The Sun is powerless and the power has passed on to Rahu.

A similar third house affliction of the Sun by Rahu in Sagittarius is present in Stalin's horoscope; and Saturn and the Moon are in the 6th house. Rahu in Aries and Jupiter in Sagittarius seem to be powerful for good or bad.

Chart No. 2 presents Rahu in the house of the intellect

Moon	Rahu	Jup.	
			Venus
CHART No. 2			
Ascdt. Sat.		Ketu	Sun Mars Mercury

coinciding with Aries. The owner of this house is not exactly aspected by Saturn; but he aspects this Rahu and he is aspected by Jupiter from the 6th. This peculiar mixture of the 5th, 6th and 10th house influences has brought about a certain mental instability and a hallucinatory character giving rise to a split personality. Something of the lowness of Rahu did enter into the mental make-up, and it is not relieved by any healthy tendency unless it be that of Jupiter. The Dasa of Ketu aggravated the tendencies.

In Chart No. 3 which belongs to Lenin, Rahu is in the Moon's sign and is aspected by the Moon and Mars. The 9th house position appears to be one of the factors responsible for making him fanatical in his opposition to religious orthodoxy. Here again the nature of Rahu did affect the religious attitude, though the emotional nature of Cancer was diverted towards other goals. But Ketu in Capricorn being in

	Sun Mercury Mars	Jupiter	
Venus			Rahu
Moon Ketu		CHART No. 3 LENIN	
Saturn	Ascdt.		

the 3rd or in the 9th house is a much more favourable position for good. This is because Ketu is more in tune with the Moon; and the Moon's nature is carried forward more successfully. This would suggest that Rahu will give better results in Aries and Leo, while Ketu will do the same in Taurus and Cancer. Likewise Libra and Aquarius are good for Rahu while Scorpio and Capricorn are good for Ketu.

How does Rahu react in a house owned by Mercury ? Mercury is not friendly to the Moon. This may make us take for granted that Rahu will prove good here; while on the basis of the same principle, Ketu will have to be good in the house of Jupiter. Whether this is true needs careful examination.

Consider Rahu in the other house of Mercury as we have it in Pandit Nehru's chart. Here it is the 12th house. There is

			Rahu
			Moon Ascdt.
	CHART No. 4 JAWAHAR LAL NEHRU		Sat.
Ketu Jup.	Sun	Merc. Venus	Kuja

also the aspect of Jupiter. This position in Gemini is at the opposite end to that of Virgo. If Virgo is traditional and more catholic, Gemini is anti traditional to a large extent since it is a more pragmatic sign. This inherent pragmatism is coloured by Jupiterian influences and the result is a conflict within between forces of tradition and forces of modernism. The ultimate tilt is towards tradition. It also points to the fact that Rahu is not so good in Gemini.

Likewise of the two houses of Jupiter, Rahu is better in Sagittarius than in Pisces. This may be due to the fact that Rahu agrees with the nature of Dhanus (Sagittarius), and not with that of the watery Pisces. Of the two houses of Saturn, authorities speak highly of Rahu in Aquarius. But in actual experience we find Capricorn giving a better position to Rahu.

There is then a great need for a systematic study of Rahu and Ketu in the twelve signs and in the twelve houses. A kind of classified analysis will yield a better understanding of the nature of these shadowy entities. This is the need of the hour.

The importance of Ketu appears to be shrouded in mystery and confusion. The authoritative texts are highly misleading about Ketu. *Jataka Parijata*, for instance, speaks of bad results in the sub-period of Ketu in any major period except that of Jupiter (18.69, 80, 90, 101, 125, 135, 146, 167). The exception is in Jupiter's major period (18.114). In the major period of Ketu, the only benefic results are derived when he is with a benefic (18.155). Ketu is taken to be powerful in the last portions of Taurus, Virgo and Sagittarius, and for all night births (2.68). Ketu is said to govern itches, pox, troubles from enemies and so on. The only houses where Ketu is taken to give good results are 3, 6, 8, 10 and 11 and in a Lagna owned by Saturn (8.60-101).

*Uttara Kalamrita* finds Ketu favourable in the 3rd (4.9); beneficial with the lords 9 or 10, also in a trine or a square

or with the lords of these, or in conjunction with these lords without having any association of the lords of 8 or 12 (second Khanda, verses 82-83). **Jatakadesa Marga** takes Ketu to be a malefic (1.33). Parashara is more sympathetic to Ketu. In the beginning of his own major periods of the Sun, Rahu and Saturn (3 chapters, 37 to 44). Ketu is said to give good results in trines, squares, 3 and 11, not at all in 2 and 7 from the place of the lord of the major period. Our confusion is complete.

These accounts are in sharp contrast to the *karakatvas* (things to be divined) given to Ketu in ***Uttara Kalamrita***. These are : dog, cock, vulture, deer, stone, thorn, horned creatures, hunter, wind, fever, pain, consumption, wound, stomach, eye trouble, abdomen, hunger, sparing in eating, boils, medicine, prosperity, wealth, science of witchcraft, friendship, paternal grand father, enemy trouble, revoking order of arrest, inconsistancy, stupidity, knowledge, philosophy, knowledge of Brahm, salvation, vow of silence, penance, bath in the Ganges, indifference to the world, worship of Chandisa, Ganesha and Shiva (5.53-54). This list is enough to drive any student of astrology to madness. Varahamihira kindly spared us by omitting Ketu.

Another confusion arises when Ketu is said to be a shadowy planet who gives the results of the lord of the sign he occupies and of the planets associated. yet ***Krishna Misriya*** and other texts speak of the results of Ketu being in own house, in exaltation, or debilitation in his moolatrikona in his friend's or enemy's or neutral house. How can Ketu give these results when he is a shadowy planet ? Since Ketu is a nodal point of the Moon, he is not a shadowy planet but a real astronomical point. Of the two nodal points one is benefic and the other malefic. Jaimini has the valuable aphorism अत्र शुभः केतुः (2.3.30), It means that "here" Ketu is a benefic. We should accept Jaimini for many valid reasons.

In **Muka Panchashati** Ketu is said to be one of the feet of Mother goddess since he brings Moksha. In the

propitiatory rites for Ketu the sacred grass *darbha* is employed. Jupiter's conjunction with Rahu, and not with Ketu, is said to destroy all yogas. Mantreshwara gives कुलस्योन्नतिः (eminence in family or society) to Ketu. He gives Taurus, Virgo, later half of Sagittarius and Pisces as benefic signs for Ketu. Though he made the Sun, the Moon and Jupiter to be the enemies and Mars neutral to Ketu (2.35). He states that Ketu acts like Mars (8.34). Then the friends of Mars must be the friends of Ketu also. The texts confuse us more about the friends and enemies of Ketu.

In Jaimini's system Mars and Ketu together own Scorpio, while Saturn and Rahu own Aquarius. This is the basis for Mantreshwara's statement :

शनिवद्राहुः कुजवत् केतुः।

This view goes back to Parashara :

वृश्चकाधिपति द्वौ च कुजकेतू द्विजोत्तम!  
स्वर्भानुं पंगु कुभस्य पतिद्वौ चिन्तयाद् द्विज!

Parashara and Jaimini cannot be brushed aside. The other authorities need not be relied upon.

Regarding exaltation, moolatrikona and own houses, and about the friends, or enemies, and neutrals of Ketu and Rahu our texts bristle with contradictions. These contradictions and confusions are the product of each author mixing up the genuine with the false. We give here four authorities out of which we can remove the chaff and arrive at a picture that agrees with the facts of experience.

कन्या राहुगृहं प्रोक्तं राहूच्चं मिथुनं स्मृतम्।  
मूलत्रिकोणं ज्ञषभं केतोस्तत्सप्तमं परे॥

For Rahu Virgo is the own house, moolatrikona is Pisces and exaltation is Gemini. The seventh houses of these are for Ketu. Only the exaltation sign is given correctly. Aquarius for Rahu is ignored and Pisces, whose lord with Rahu gives a Chandala Yoga, is raised to importance faultily.

कन्यागृहं कुभमथ त्रिकोणमुच्चं नृयुग्मं परमं नखांशम्।  
मनीषिणः केषि वर्दति राहोस्तात्स्ततः सप्तमकं च केतोः॥

Rahu's own house is Virgo, moolatrikona is Aquarius and exaltation is the twentieth degree of Gemini. Ketu has the seventh of these. Aquarius is brought in as a moolatrikona and by implication Mercury and Saturn are said to be the friends of Rahu. Then Ketu's friends must be Jupiter and the Sun.

उच्चं नृयुग्मं घटभं त्रिकोणं कन्यागृहं शुक्रशनी च मिदे।  
सूर्यः शशांको धरणिसुतश्च राहो रिपुर्विशात्तिकः परांशः॥

This is the same as the second view. In addition we are told that the Sun, the Moon and Mars are the enemies of Rahu. Then these must be the friends of Ketu as the assumption that the seventh houses from Rahu's hold good of Ketu. It is a faulty assumption since friends can have their exaltation and debilitation in the same sign as we notice in the cases of Mars and Jupiter, and of Mercury and Venus. Now a last text :

सिंहस्त्रिकोणं धनुरुच्चं स्वसंज्ञं मीनो गृहं शुक्रशनी विपक्षे।  
सूर्यरचन्द्राः सुहदाः समाख्यौ जीवेन्दुजौ षट् शिखिना परांशः॥

This is better than the other texts. Ketu has moolatrikona in Leo, exaltation is on the sixth degree of Sagittarius, and own house is in Pisces. His friends are the Sun, Moon and Mars, and neutrals are Jupiter and Mercury. These relations arise if Leo is his moolatrikona. One encouraging fact is the association of Ketu with both the houses of Jupiter.

On the basis of Jaimini and Parashara, on that of the glimpses of truth found in these texts and on that of our experience, we formulate the following :

Rahu's own house is Aquarius or Pisces, moolatrikona is Virgo, and exaltation is on the twentieth degree of Gemini. His friends are Mercury, Venus and the Sun ; neutrals are Mars, Jupiter and Saturn; and enemy is the Moon. Ketu's own house is Taurus, moolatrikona is Pisces, and

exaltation is on the sixth degree of Sagittarius. Ketu's friends are the Moon, Mars and Jupiter; enemy is the Sun; and the others are neutrals.

Consider the fifth chart. The 5th house and the Sun rule

Jup. 25.49			Merc 14.20 Sun 23.19 Venus 7.49
Sat. (R) 0.19	CHART No. 5 Born: 7.7.1963 Balance of Venus 2-30 years		Ascdt. 6.1 Uranus 16.43 Mars 26.20
Moon 25.9 Ketu 28.32	Nep. (R) 2.15		

the heart and lungs. Ketu is in his exaltation sign afflicted by the aspect of his enemy the Sun, while the lord of the 5th is afflicted by Mars and Saturn. Because of Ketu's position the attack of consumption was detected early. The sixth chart is that of Ramana Maharshi. Ketu is in debilitation in

Sat.	Mars		Moon Ketu
Sun	CHART No. 6 RAMANA MAHARSHI		
Sun Rahu	Venus Merc.	Ascdt. 2.18	

the 9th with the Moon, and is afflicted by the Sun. The major period of Ketu was one of struggle, strain, and indifferent health. But being in the 9th, Ketu promoted

his spiritual quest. The seventh Chart belongs to the late Dr. Shyama Prasad Mukherjee who strove for Hindu religious

	Moon Ketu		Neptune Sun
			Merc. Venus
CHART No. 7 Dr. SHYAMA PRASAD MUKHERJEE			Ascdt.
Jup. (R) Sat. (R)	Uranus	Rahu	Mars

and cultural values and fell a martyr at the end of Rahu's major period. Again Ketu is in the 9th well aspected by Jupiter. Ketu's association with the Moon, Mars and Jupiter is always beneficial; not so Rahu's. In the chart of Saint Tyagaraja (Chart 8) the Moon is conjunct Ketu in Lagna

	Merc. Sun	Sat. Venus	Mars
			Ascdt. Ketu Moon
CHART No. 8 SAINT TYAGA RAJA			Jup.

while the 9th lord is in the exalted friendly planet's house. His devotion was supreme. Ketu in Lagna with the Moon explains his introvert nature. The ninth chart is a contrast to this. Ketu is in Saturn's house, while the Moon is eclipsed by Rahu. The lord of the 5th is conjunct with the lord of the

			Mars 26.24
Ketu 22.18	CHART No. 9 Born: 13.11.1980 Balance of Venus 15-16 years		Rahu Moon 16.36 Ura. 3.33
Sat. 22.36 Venus 5.28 Jup. 11.29	Ascdt.	Merc. (R) 17.30 Sun 29.56 Nep. 17.6	

3rd and aspected by Mars. This is that of a boy who is a victim of mental retardation shown by the affliction of lord of the 9th. The Moon has made Ketu helpless. The tenth ch-

Ura. (R) 29.0			
Moon 29.10 Rahu 22.17	CHART No. 10 Born: 8.11.1932 Balance of Jupiter years 5.0.9		Mars 5.42 Nep. 18.22 Jup. 26.30 Ketu
Ascdt. 19.13 Sat. 7.46			
	Merc. 15.39	Sun 24.14	Venus 15.45

art has Ketu with Jupiter (lord of 12th) in the 8th while the Moon is eclipsed by Rahu. The affliction of the 6th lord by Mars did not prevent death by cancer. Ketu, however, made him religious. The eleventh chart is that of a young man afflicted mentally. Ketu is with the 3rd lord and afflicted by debilitated Venus from the 5th; and Venus is subjected to Saturn's aspect. In the major period of Ketu he has to recover from the effects of radiation on his mind. The

Moon 13.3 Ketu 11.8		Ascdt. 10.18	
	<b>CHART No. 11</b> Born: 11.1.1959 Balance of Sat. 5.1.26 years		Uranus 29.0
Sat. 12.4	Jup. 15.30 Merc. 17.32	Nep. 15.16 Mars 22.35 Sun 26.28	Venus 9.42 Rahu

twelfth chart has the ideal conjunction of Jupiter and Ketu in

	Sun 14.7 Merc. 6.10 Sat. 23.29 Venus 29.52	Jup. 9.57 Ketu 10.27	Ascdt. 29.10
	<b>CHART No. 12</b> Born: 25.4.1882 Balance of Sat. years 4.9.29		Moon 13.17 Mars 2.25
	Rahu		

the 12th. He was a highly learned ascetic and yogi. The 11th is well fortified. His disciples are too many. The 13th Chart

	Sun 25.53 Ven.(R) 9.31 Jup. 22.59 Merc. 26.20		Moon 5.58 Nep. 15.5
Sat. 10.45 Ketu 14.38	<b>CHART No. 13</b> Born: 8.5.1905 Balance of Mars 0.5.18 years		Ascdt. 2.0
			Rahu
Uranus (R) 12.45		Mars (R) 26.43	

has Saturn with Ketu in the 8th. As soon as Saturn's major period started he had to sell his huge property, and he has to wait till Ketu's period was over to get his children married.

These examples clearly show that the textbooks we have, do not do adequate justice to Ketu. A careful and through enquiry is needed.

It is generally believed that Rahu and Ketu give the results of the owners of the signs where they are located. They are not taken seriously as owning any sign. In this context it is proposed to examine the prevalent views relating to Rahu and Ketu.

**Jataka Parijata** states (1.28) that Aquarius is the Moolatrikona of Rahu, Gemini is the exaltation sign and Virgo is Swakshetra. The available text of Parashara states that Rahu is exalted in Taurus, Ketu in Scorpio, Rahu's Moolatrikona is Gemini and Ketu's is Sagittarius, and Rahu owns Virgo while Ketu owns Pisces. We will show later that this is faulty.

In my copy of Parashara (first part Chapter 51.26) I find the following verse :

Rahu has full aspect on houses 5, 7, 9 and 12 from his position, half aspect on houses 2 and 10, and one-fourth aspect on houses 3 and 6. In effect Rahu and Ketu are not nonentities depending on others.

Rahu and Ketu are sensitive points calculated mathematically. Rahu is the north node of the Moon and Ketu is the south node. Such nodes are there for all the planets and their positions can be calculated. We have taken Rahu and Ketu alone only to emphasise the importance of the Moon in a natal chart. The great Varahamihira did not recognise these nodes in his **Brihat Jataka**. Why he refused to recognise them is a matter for speculation. Also why did he ignore Vimshottari and other Dasa systems?

Text	Own house	Exalta-tion	Debilita-tion	Moolatri-kona	Friends	Enemies
<b>1. Parasara</b>						
Rahu	Virgo	Taurus	Scorpio	Cancer		
Ketu	Pisces	Scorpio	Taurus	Sagittarius		
<b>2. Phala-deepika</b>	Rahu			Mercury	Saturn	Sun
	Ketu			Venus	Moon	Jupiter
<b>3. Jyotisharnava</b>						
<b>Navanita</b>						
Rahu	All houses					
Ketu	All houses					
<b>4. Uttara</b>						
<b>Kalamrita</b>	Rahu	Aquarius	Taurus	Scorpio	Gemini	
	Ketu	Scorpio	Scorpio	Taurus	Virgo	
<b>5. Gopala</b>						
<b>Ratnakara</b>						
Rahu	Virgo	Gemini	Sagittarius	Leo	Saturn	Sun, Moon
Ketu	Pisces	Sagittarius	Gemini	Aquarius	Venus	Mars
					Sun, Moon	Saturn
					Mars	Venus
<b>6. Chamatkara</b>						
<b>Chintamani</b>						
Rahu					Saturn	Sun,
Ketu					Mercury	Moon
					Venus	Mars
					Sun, Moon	Saturn,
					Mars	Venus

**Uttarakalamrita** observes (4.9) that Rahu gives favourable results when he is in houses 4, 7, 10 and 1; and that Ketu gives good results in the 3rd. According to **Phala Deepika** (20.52-53) Rahu and Ketu give the results of the planets with whom they are associated. In the same text we read शनिवद् राहुः and कुजवद् केतुः Rahu is like Saturn and Ketu is like Mars.

In my copy of Parashara (35.77) I find :

वृश्चिकाधिपती द्वौ च कुजकेतु द्विजोत्तमः।  
स्वभानुपांग् कुम्भस्य पती द्वौ चिन्तयेद् द्विजः।

Scorpio is owned by Mars and Ketu, while Aquarius is jointly owned by Saturn-Rahu. Here is a fresh avenue which deserves to be explored.

And yet Parashara's text gives a different version at other places. Before we proceed further we tabulate the opinions found in some texts.

Confusion is worse confounded. These authorities do not appear to have analysed and examined the position. Even Parashara has given two different views. Let us examine some earlier authorities. One such text reads :

कन्या राहुगृहं प्रोक्तं राहूच्चं मिथुनं स्मृतम्।  
मूलत्रिकोणं इष्वर्षं केतोसेतत् सप्तमं परे॥

Rahu owns Virgo, has exaltation in Gemini and Moolatrikona in Pisces. The 7th houses of these are given to Ketu. There is fallacy here. Rahu owns Virgo and has Moolatrikona in Pisces on this view. Ketu owns Pisces and has Moolatrikona in Virgo. This is patently absurd.

Another authority states :

कन्या गृहं कुम्भमथ्रिकोणमुच्चं नृयुगमम् परमं नखांशम्।  
मनीषिणः वदन्ति राहोस्ततः सप्तमकं च केतोः॥

Rahu owns Virgo, has Moolatrikona in Aquarius and is exalted on the 20th degree of Gemini. The 7th houses of these are for Ketu. Then Ketu's friends will be Jupiter, Sun, Moon and Mars. Mercury is neutral. For Rahu the enemies will be Sun, Moon and Mars. Jupiter is neutral; and the friends are Mercury, Saturn and Venus.

A third authority has the following to say :

उच्चं नृयुगमं घटभं त्रिकोणं कन्या गृहं शुक्रशनी च मित्रैः।  
सूर्यः शशांको धरणीसुतश्च राहोः रिपुर्विशतिकः परांशः॥

The same meaning as of the previous verse is here.

Another authority states :

सिंहस्त्रिकोणं धनूश्च संज्ञं मीनो गृहं शुक्रशनी विपक्षौ।

सूर्यरचन्द्राः सुहृदः सामाख्यौ जीवेन्दुजा षट् शिरिनः पूर्णांशः॥

Ketu has Moolatrikona in Leo, exaltation on the 6th degree of Sagittarius, own house in Pisces. His enemies are Venus and Saturn; friends are Sun, Moon and Mars; and neutrals are Jupiter and Mercury. If the Moolatrikona is Leo, Jupiter cannot be a neutral.

The Sutra of Jaimini न क्वचित् (1.1.28) and the reckoning of Chara Dasa refer to the dual ownership of Scorpio and Aquarius. Scorpio is owned by Mars and Ketu, while Aquarius is owned by Rahu and Saturn. The corresponding verse from Parashara was given above.

Jaimini has an aphorism अत्र शुभः केतुः (2.3.30). In this science (or system) of astrology, Ketu is a benefic one. We extend this idea to Parashara's system. Otherwise Ketu in the 12th cannot give Moksha. Rahu with Jupiter causes Guru-Chandala Yoga which destroys all auspicious Yogas. Jupiter with Ketu gives benefic results.

We arrive at the following conclusions on the basis of the acceptable authorities and experience. Rahu owns Aquarius, has Moolatrikona in Aquarius, is in exaltation in the 20th degree of Gemini. His friends, foes and neutrals are the same as those of Saturn. Ketu owns Scorpio, has Moolatrikona in Leo, and is exalted on the 6th degree of Sagittarius. He has friends, foes and neutrals like the Sun.

Next there is the Kalasarpa Yoga which arises when all the planets are between Rahu and Ketu and if there is no planet with these. When the Lagna and the planets are between Rahu and Ketu, it is mild. If Lagna or Rahu has the aspect of Jupiter, it is Mahapadma Yoga. If the aspect is from Venus, it is Padma Yoga. Both these are benefics. If in that position we find Mercury, Moon, Sun, Mars, Mandi, or

Saturn, the Yogas are called respectively Shankha, Ananta, Vasuki, Takshaka, Qulika, Karkotaka. Ananta and Vasuki are mild Yogas. Shankha, Padma and Mahapadma are harmless. Karkotaka, Gulika and Takshaka are ferocious. These cause difficulties and serious problems upto the age 27, 33, 36 or 48.

There are at least three remedial measures. The first is reading the three *Tri Sapama* sections twenty times every day. These sections are in the (**Maha**) **Narayanaiya Upanishad**. The second is reading five times a day the second section of the same Upanishad. Each is to be read for 72 days. If favourable results do not appear repeat the same. The third is wearing Gomedha of 728 miligrams in a silver ring on the right hand little finger.

There are some Yogas involving Rahu :

(1) The first is Kalasarpa. Lagna has to be included. If all the planets are in the first seven houses, it is generally good for spiritual activities; if from the second to the eighth houses, it is bad for finances; if from the third to the ninth, the native advocates unpopular causes and comes to lime light; if from the fourth to the tenth, the native faces difficulties, disappointments, failures and disgrace, and the children cause discomfort; if from the fifth to the eleventh, he misuses the trust, and has bad friends; if from the sixth to the twelfth, there can be imprisonment.

(2) Sholaskodhu Yoga arises when Rahu is in the Lagna with the Moon or his friends, and Saturn is in the 2nd. The native faces troubles and quarrels.

(3) Kapata Yoga arises when Saturn and Rahu are in the 12th from the Moon. The native shows inconsistency between his thought and action.

(4) Ashtalakshmi appears when Rahu is in the 6th and Jupiter is in a Kendra from Lagna. Jupiter in the 10th is the best.

(5) Pishacha Yoga appears when the Moon and Rahu are in Lagna, while malefics are in Konas. This is indicative of suicidal and pessimistic tendencies.

(6) Guru-Chandala Yoga is when Jupiter is with Rahu. This destroys all good Yogas.

(7) Sarpa Sapa – Curse of snake – appears in a variety of ways :

(a) Rahu in the 5th, particularly in Aries; Scorpio or Virgo; (b) Rahu with the lord of the 5th; (c) Rahu in the 5th aspected by Mars; (d) Rahu in Lagna while Mars and Jupiter are in the 5th; and (e) Rahu with Mercury in the 5th.

These are counter-productive as far as children are concerned. During the first year of marriage, the couple should go to Rameswaram to Tryambakeshwar and perform *Naga Pratishta*. They must bring some sand from that place and install an idol of the snake on that sand and must offer *naivedya*. This will alleviate the curse.

## Planetary Aspects

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The kinds of aspects have been mentioned in a previous chapter. These include conjunction. One planet on  $28^{\circ}$  and another on  $22^{\circ}$  is a separating aspect. The one aspecting from  $22^{\circ}$  another at  $28^{\circ}$  is an applying aspect. A planet on  $3^{\circ}.25'$  aspects another on  $8^{\circ}.10'$ , but does not aspect another on  $19^{\circ}.45'$  who is with another on  $8^{\circ}.10'$ . But through the aspected planet, he aspects the other. These factors have to be kept in mind. Also note the orbs of aspects given earlier. The aspects can only be favourable or unfavourable. Whether they are benefic or malefic depends on factors like their ownership, placement and relation.

### **Conjunction**

**Sun-Moon** : Submissive to wife, clever in every undertaking, daring, defective sight.

**Sun-Mars** : famous, strong, energetic, intellectual, untruthful, accident-prone, irritable, daring.

**Sun-Budha** : learning, strong, fickle, philosophical

**Sun-Guru** : religious, active, wealthy, liked by rulers; Teacher.

**Sun-Shukra** : Intelligent, attentive to the relatives from his wife's side. Skilled in archery, loses eyesight as he grows. Wealth after marriage. Love of dance.

**Sun-Shani** : Sorrows from wife and children, attached to his traditional dharma.

**Moon-Kuja** : courageous, brave, defect in blood circulation, deceitful, love of painting.

**Moon-Budha** : Skilled in poetry and the arts, riches, overcome by women, righteous, fond of humour.

**Moon-Guru** : loyal friend, righteous conduct, respects relatives, devoted to the gods and elders, wealthy.

**Moon-Shukra** : fond of good clothes, flowers and scents; knowledge of duties, famous in the community, indolent, skilled in trading.

**Moon-Shani** : attached to old women, different conveyances, philosophical, fond of sacred lore, not wealthy, good followings.

**Kuja-Budha** : real estate business, interest in traffic work and engineering, works in metals, medical preparations, mathematics.

**Kuja-Guru** : Interest in sculpture, knowledge of sacred lore, eloquent, wise and skilled.

**Kuja-Shukra** : licentious or deeply attached to wife, mathematician, angry, gambling, untruthful.

**Kuja-Shani** : Skin trouble, accidents, love of magic, not a good outlook or conduct, low work, untruthful.

**Budha-Guru** : wisdom, commonsense, interest in dance and music, intelligent, happy.

**Budha-Shukra** : Immense wealth, diplomatic, legal knowledge, knowledge of sculpture and sacred texts, tactful, comforts.

**Budha-Shani** : boastful, debts, no good comfort, knowledge of science, good speech, wandering.

**Guru-Shukra** : Teaching profession, righteousness, uphold standards, good nature, excellent preceptors.

**Guru-Shani** : Courage, wealth, fame, authority, headship or a social organisation.

**Shukra-Shani** : cutting wood, felling trees, skilled in painting and stone-building, love of painting and sculpture, cattle wealth.

These results can be applied even in cases of the exchange of the houses by the concerned planets.

**Ravi-chandra-Kuja** : the sense of shame, fond of all kinds of work, skilled in handling machines, bricks.

**Ravi-Chandra-Budha** : skilled, strong, interest in knowledge, performs governmental work, brave.

**Ravi-Chandra-Guru** : anger, envy, service, wandering, firm intellect, fickle.

**Ravi-Chandra-Shukra** : fond of others' women and wealth, learned in many branches of knowledge.

**Ravi-Chandra-Shani** : Good knowledge of sexology, stubborn, serves others, poverty.

**Ravi-Kuja-Budha** : famous, skilled in warfare, daring, harsh speech, devoid of shame, has money, wife and children.

**Ravi-Kuja-Guru** : skilled and eloquent speech, great wealth, truthful, equal to the rulers.

**Ravi-Kuja-Shukra** : good family, beauty, wealth, eye-disease.

**Ravi-Kuja-Shani** : defective limb, poor, sickly, stubborn, no relatives.

**Ravi-Budha-Guru** : eye disease, wealthy, stubborn, knowledge of sciences, authorship.

**Ravi-Budha-Shukra** : restless, talkative, wandering, lives abroad, ruled by wife.

**Ravi-Budha-Shani** : loss of traditional conduct and manners, hated, conquered by others, rejected by relatives.

**Ravi-Guru-Shukra** : eye disease, courage, intelligent, poor, serves others, interest in politics.

**Ravi-Guru-Shani** : respected, foe of his relatives, favoured by the rulers, fearless.

**Ravi-Shukra-Shani** : fear from foes, loss of honour, crooked, skin disease.

**Moon-Kuja-Budha** : sinful deeds, no relatives and friends.

**Moon-Kuja-Guru** : bent body, fond of women, stealing, angry and irritable.

**Moon-Kuja-Shukra** : bad parents and wife, mental worry and anguish.

**Moon-Kuja-Shani** : no maternal happiness, corrupt mind, hatred of people.

**Moon-Budha-Guru** : wealth, goodness, happiness, good speaker, famous, strong.

**Moon-Budha-Shukra** : knowledge of different branches, miserly nature, bad ways of conduct.

**Moon-Budha-Shani** : unhealthy, defective limb, commonsense, speaker, respected, rules.

**Moon-Guru-Shukra** : knowledge, commonsense, company of the good and the wise.

**Moon-Guru-Shani** : knowledge of various branches, healthy, authority, responsible.

**Moon-Shukra-Shani** : authorship, philosophical and religious enquiries.

**Kuja-Budha-Guru** : scholarship, rulership, enquiry into ultimate Reality, skilled in music.

**Kuja-Budha-Shukra** : devoid of good family background, defective limb, fickle, wicked, unpleasant speech.

**Kuja-Budha-Shani** : Service of a low king, goes away or into exiles, tolerance.

**Kuja-Guru-Shukra** : favoured by the ruler, happiness from wife, loved and honoured by people.

**Kuja-Guru-Shani** : favoured by ruler, defective limb, devoid of traditional customs and manners, quarrels with friends, unsympathetic.

**Kuja-Shukra-Shani** : worries from unnatural or immoral houses, sorrows, loves to be away or abroad.

**Budha-Guru-Shani** : good house and wealth and prosperity, commonsense, enjoys comforts, happiness, courage.

**Budha-Shukra-Shani** : unpleasant speech, anger, untruthful, wicked nature, patriotic, well versed.

**Guru-Shukra-Shani** : Born in a family without a good background, acquires authority, responsible, good nature.

**Ravi-Chandra-Kuja-Budha** : authorship, stealing, unpleasant speech, ill health, envy, engineering.

**Ravi-Chandra-Kuja-Guru** : wealth, fond of women, virtuous, energetic, skilled, devoted to duties.

**Ravi-Chandra-Kuja-Shukra** : skilful in speech, good education, able to earn well, medical science.

**Ravi-Chandra-Kuja-Shani** : ill health, poor, stubborn.

**Ravi-Chandra-Budha-Guru** : wide eyes, sculpture, wealth, courage, teaching, banking.

**Ravi-Chandra-Budha-Shukra** : pleasant speech, favoured by the ruler.

**Ravi-Chandra-Budha-Shani** : rejected by parents or rejects them; no wealth and no happiness; wanderer.

**Ravi-Chandra-Guru-Shukra** : fond of water, animals and woods, happiness, respected.

**Ravi-Chandra-Guru-Shani** : angry, fond of women, wealth.

**Ravi-Chandra-Shukra-Shani** : behaves like a woman, weak body, afraid of others.

**Ravi-Kuja-Budha-Shukra** : fond of other women, stealing, bad money, untruthful.

**Ravi-Kuja-Budha-Shani** : quarrelsome, bad habits, scholarship, equal to the ruler.

**Ravi-Kuja-Budha-Guru** : courageous, poor, sorrowful.

**Ravi-Kuja-Guru-Shani** : mental imbalance, self-respected, respected by friends and relatives.

**Ravi-Kuja-Shukra-Shani** : evil ways, eye defect, hatred of relatives, disgrace.

**Ravi-Budha-Guru-Shukra** : wealth, happiness, relatives.

**Ravi-Budha-Guru-Shani** : quarrels, lack of enthusiasm and self-respect.

**Ravi-Budha Shukra-Shani** : unpleasant speech, Beauty, intelligence, commonsense, softness.

**Ravi-Guru-Shukra-Shani** : miserliness, poetic nature, favoured by the ruler.

**Chandra-Kuja-Budha-Guru** : learned, deep thinking, intellectual power.

**Chandra-Kuja-Budha-Shukra** : quarrelsome, indolent, hated of relatives.

**Chandra-Kuja-Budha-Shani** : courage, no parental happiness, evil mind.

**Chandra-Kuja-Guru-Shukra** : defective limb, respected, intelligent, bad friends, happiness.

**Chandra-Kuja-Guru-Shani** : deafness, courage, mental retardation, good intellect, generous nature.

**Chandra-Kuja-Shukra-Shani** : bad character of wife, boastful speech; engaged in observing trees, snakes, eyes; wicked nature; agitated.

**Chandra-Budha-Guru-Shukra** : scholar, devoid of parental happiness, no enemies, riches.

**Chandra-Budha-Guru-Shani** : righteous, famous, ministerial councils.

**Chandra-Budha-Shukra-Shani** : fond of other women, wicked natured wife, no relatives, hates people, intelligent.

**Chandra-Guru-Shukra-Shani** : no mother, skin disease.

**Kuja-Budha-Guru-Shukra** : fond of women's quarrels, respected, good nature, riches.

**Kuja-Budha-Guru-Shani** : courage, scholarship, eloquent, truthful, little wealth.

**Kuja-Budha-Shukra-Shani** : hard body, insolent.

**Kuja-Guru-Shukra-Shani** : wealth, bright, fond of women, daring, fickle.

**Budha-Guru-Shukra-Shani** : intellectual, fond of shastras, passionate, faithful followers.

**Ravi-Chandra-Kuja-Budha-Guru** : sorrowful, separation from wife, hot tempered body.

**Ravi-Chandra-Kuja-Budha-Shukra** : fond of working for others, quarrels with friends and relatives, friendly with the eunuchs.

**Ravi-Chandra-Kuja-Budha-Shani** : Short life, imprisonment, no happiness, no wife, pitiable.

**Ravi-Chandra-Kuja-Guru-Shukra** : Blindness, many sorrows, rejected by parents, fond of music.

**Ravi-Chandra-Kuja-Guru-Shani** : Capable, steals others' wealth, causes hardship and worries to others, miser, fickle.

**Ravi-Chandra-Kuja-Shukra-Shani** : devoid of self-respect, riches and prosperity, evil ways and behaviour; fond of other women.

**Ravi-Chandra-Budha-Guru-Shukra** : skilled in handling machinery, multi-splendoured life, minister, commander, famous.

**Ravi-Chandra-Budha-Guru-Shani** : coward, rejected by friends, mental aberration, skilled in deceiving, ferocious, dines at others' tables.

**Ravi-Chandra-Budha-Shukra-Shani** : suicidal tendencies, death wish; devoid of happiness, wealth, and children.

**Ravi-Chandra-Guru-Shukra-Shani** : good speaker, interested in magic, fickle, intelligent, fearless, fond of women, many foes.

**Ravi-Kuja-Budha-Guru-Shukra** : passionate, commander, without sorrow, favoured by the ruler.

**Ravi-Kuja-Budha-Guru-Shani** : always dejected and depended, sickly, bad clothing, poor.

**Chandra-Kuja-Budha-Shukra-Shani** : troubled by death or murder, imprisonment or disease; scholar, respected by others, poverty, and badly shaped body.

**Chandra-Kuja-Guru-Shukra-Shani** : servant, servant's mind, stubborn, wicked manners and behaviour, great ailments, crooked, poor.

**Ravi-Kuja-Guru-Shukra-Shani** : skilled in dealing with water, machines, dhatus, mercury, and chemicals, in handling these becomes famous.

**Ravi-Budha-Guru-Shukra-Shani** : strong in the knowledge of many shastras, respected by teachers and friends, righteous, compassionate.

**Chandra-Kuja-Budha-Guru-Shukra** : gentle, healthy, good education, wealth, truthful, happy, helpful to friends and relatives.

**Chandra-Kuja-Budha-Guru-Shani** : chronic ailments, poverty, always dejected and depressed, brings a bad name to the relatives.

**Chandra-Kuja-Budha-Shukra-Shani** : many foes and friends, fond of working for others, too proud and self respecting, odd nature.

**Chandra-Budha-Guru-Shukra-Shani** : minister, equal to the rulers, army commander, respected by all.

**Kuja-Budha-Guru-Shukra-Shani** : good intentions, mental aberration, liked by the ruler, free from sorrow, indolent, poor.

We now give the results of the combination of six celestial bodies. We mention the planet omitted.

**Without Shani** : interested in education, riches and righteousness, knowledge of many languages, patient.

**Without Shukra** : charitable, does the work of others, fickle, loves solitude.

**Without Guru** : skin disease, rejected by relatives, foolishness, stubborn, loss of place, no children.

**without Kuja** : minister, fortunate, patient, worried and sorrowful, without wife and money.

**Without Chandra** : interested in pilgrimages, no money, no children, fond of woods and mountains.

**Without Budha** : wicked, worries for others, consumption, lung trouble, hated by others.

**Without Ravi** : pure, daring, liked by the ruler, ministerial counsels, has children and wealth.

When five or six planets are together, or when they have mutual affliction aspects, the native is poor, devoid of happiness, stubborn, foolish.

Any one of the following combination in a sign can lead to sanyasa (renunciation of worldly life) :

1. Ravi, Chandra, Kuja, Guru, Shukra.
2. Ravi, Chandra, Kuja, Budha.
3. Ravi, Kuja, Budha, Shukra, Shani.
4. Ravi, Chandra, Kuja, Budha, Guru.
5. Ravi, Chandra, Budha, Shani.
6. Ravi, Chandra, Kuja, Shani.

7. Kuja, Budha, Guru, Shani.
8. Ravi, Kuja, Budha, Shani.
9. Ravi, Kuja, Shukra, Shani.
10. Ravi, Kuja, Guru, Shani.
11. Chandra, Kuja, Guru, Shani.
12. Ravi, Chandra, Kuja, Guru, Shani.
13. Ravi, Kuja, Guru, Shukra, Shani.
14. Ravi, Kuja, Budha, Guru, Shani.
15. Chandra, Kuja, Budha, Shukra, Shani.

### **Aspects**

The favourable and unfavourable aspects between the planets are determined by their positions from lagna, from each other, and from their fivefold relationship – Mitra (friendly), Adhi Mitra (more friendly), Sama (neutral), Shatru (inimical), and Adhi Shatru (more inimical). For a favourable aspect we place F. in brackets, and for the other UF in brackets. For conjunction we place C.

**Sun-Kuja** (C) : Fevers, contagious diseases. With another malefic aspect, there can be even death when it operates. Other results are – very good character, patience, endurance, industry. (F) great power, enthusiasm, health. Soldiers, engineers, surgeons, courage, fearless talk, firm determination, good luck, energy, plain and open and free talk, self-earning. (U.F) The opposite given under F. Accidents, fever, wounds; unnecessary quarrels because of headstrong nature, lack of intelligence, or excitement, legal troubles.

**Sun-Budha** : (c) services, unsteady money, soft spoken, fame, respect, favour of the ruler, great among the good, strength.

**Sun-Guru** : (C.F) health, pure mind, commonsense, marriage children ability to handle affairs successfully, carrying out governmental activities, progress in profession, fame, financial advancement, enthusiasm and happiness. If there is the association of Budha very great scholarship, genius. (U.F) not much financial help; showy and pompous, insolvency, gambling, legal troubles, quarrels with near relatives, paralysis, gout, heart complaint; gets deceived.

**Ravi-Shukra** : mental and emotional nature; warm-hearted, affectionate, cheerful, artistic pursuits; sometimes bad for marriage - resentment, quarrelsome; no large family; not conducive to worldly attainments

**Ravi-Chandra** : (F) happiness, tranquility, popularity; not a vigorous or ambitious life; comfortable home, harmonious nature, congenial interests; attached to the family; interest in politics. (C) No breadth of outlook, no adaptability; self willed; stubborn. Tends to live to himself. (UF) selfwilled, imperious, mental conflict between two courses, or between the native and his parents; trouble with the opposite sex, incompatability; unpopular; sensitive, emotional; stands alone.

**Ravi - Shani** : (F) acquires property, able to handle affairs, disciplined, discrimination. Forced to conform with circumstances, sense of limitation. Pains taking thought; constructive, heavy responsibilities. Hard work, patience. Industrious and successful children. (C) self-made person. Interested only in worldly affairs. (UF) lives by hard work; worries about the eldest child; can deny offsprings. Debility, catarrah, tubercular, accident by falling, skin or dental trouble.

**Sun-Uranus** : (F) leadership, strong and independent will; position of authority; popular, breadth of vision and stability of purpose; not tactful; powerful orator; good nature; love of power, publicity. (C) Rebellious, perverse, obstinate; scientific or literary career. Great talent; (UF) too much individualistic; extreme self-will, perverse judgement, variety, wrong-headedness, inorbid sensitiveness, stubborn, fickle. Nervous complaints; inflated fancies; no humour.

**Sun-Neptune** (F) : visionary and yet practical; interested in matters connected with water and sea. Successful in any work that calls for vision and foresight. Suicidal tendencies. (C) love of music, mysticism, occult, astrology; deep study of a chosen subject, fame and success; can be accused of immorality. (UF) Easily played upon because of his vanity or sympathies; wants to do something unusual; deceived easily; victim of scandals. Sympathetic, kindly; officious; bad for the father; worries through children.

**Chandra-Budha:** (F) Success, good literary work, happiness from relatives, unity of brain and common sense; shrewd, careful, understanding, kind disposition. Mind is sound, logical, judicious, honest, good for writing, lecturing, communicating ideas and information; good with domestic matters, land, house, furniture; architect, builder. Popularity; plain speech; healthy habits; clever, entertaining and helpful wife.

(C) Penetrating understanding; resourceful mind and imagination; sensitive, eccentric. (UF) Acute intellect, combative, sharp tongue; creates misunderstanding and offence; reformist tendencies. Bad for publications, strong abilities; sympathetic; sensitive. Highly strung, restless, excitable; nervous debility.

**Chandra-Shukra :** Happy life, fortunate marriage. Interest in fine arts. (UF) disputes in family life, ill health, indigestion, contacts with bad women, sorrow through affections. Incompatibility between wife and husband; or marriage may not occur; troubles between the couple arise from financial quarter. Suffers through associates; bad for money; sincere and active affections. (c) love of luxury; refinement, love of art; excellent for family life of men, not so much of women; early life not happy.

**Chandra-Kuja.** This is dealt separately and at length.

**Chandra-Guru :** (F) good nature, friendly, sympathetic, helpful; good for sport, religious, drama, journalism, films, travels. Benefits through wife; good health, riches. (C) sympathy, protectiveness, success; restless; loves change and travelling; good practical abilities. (UF) restless, combative; superstitious or atheistic; misfortune regarding foreign countries or foreigners; not balanced in handling money or business affairs – avarice, or carelessness or indifference. Imprudent; revolts against conventions; allows things to slide to his disadvantage; liver gets affected; enforced residence abroad.

**Chandra-Shani :** (F) Capable of serious and responsible work; a very good power of organising and controlling, maintains personal dignity; matter-of-fact, practical outlook on life. Serious sense of duty and obligations; democratic

attitudes; attached to the mother if she is alive. Less children or they behave on heavy responsibility; business life; good for houses and lands, and worldly success; healthy. (c) Hard-working and self-denying; hard, critical, selfseeking temperament; practical intellect, narrow-minded; self-confidence; competent. (UF) inefficient; bad organiser, confused; careless, imprudent; astute only in details; depressed, discontented; lacks self-reliance; fears and forebodings; cannot discharge his duties and obligations fully; easily misunderstood, endures harshness; unhappy relations with mother. Social or age differences between husband and wife — unsatisfactory marriage, feeds children. Comes into contact with violence, ill health.

**Chandra-Uranus** : (F) firmness and determination; interest in the occult; rigidly performs duties; endures and sacrifices a good deal for an ideal or an obligation; help from friends. (C) high emotional tension, tragic in his affection; perverse; great determination; rarely follows the conventional; strange interests; deaf to reason, judgement paralysed; seeks the marvellous; individualistic; (UF) good talent; deeply absorbed in a special pursuit; self will; perverse; nervous tension; sorrow or disaster through friendships or alliances; great mental and physical activity.

**Chandra - Neptune** : (F) emotional, sensitive; desires to do something great or unusual; wealth and comforts; helped by others; good for hire-purchase leather, rubber; great aspirations. (C) restless, unsatisfied, kind, sympathetic; love of seclusion; gloomy, sarcastic, resentful, cynicism; love of astrology; unreliable behaviour; not good for a happy married life. (UF) easy going; complications with the other sex, evokes scandals; discontent; lends to intrigue, to run after shoot outs and get rich methods; disciplinarian; parasitical.

### MOON-VENUS RELATIONS

Some scholars aver the opposition of the Moon-Venus in a chart affects married life adversely. Others have criticised this view. We, for our part, endorse the first contention. Before we give our arguments in support of this conclusion, let us see what our great authorities have said

on the Moon-Venus relationship. Here we may remember that as per Satyakirti's formula the Moon is the enemy of Venus while the latter is neutral to the Moon, and that Yavaneshwara treats them as mutual enemies.

We start by summarising the views of Kalyanavarma. The conjunction of the Moon and Venus makes one delighted in flowers and perfumes and white clothes, skilled in performing his duties and obligations, favoured by relatives, and an expert in selling and buying (5.15.11). The native has a sense of perfection, is refined, and loves luxury. Males having this conjunction have an excellent family life. In the case of women, the husband may be cruel and treacherous, or foolish and unsuccessful. The conjunction is better for men.

The conjunction of these two in Lagna brings the native into contact with loose women. In the 4th, there is happiness through women. In the 7th there are many love affairs (S. 31.38-40). The conjunction as such makes one sinful, says *Jataka Parijata* (JP 8.3).

The placement of the Moon and Venus and their ownerships greatly modify the effects. Moreover the aspects we accept are those falling on houses 7, 5, 9, 4, 8, 3 and 10 from the Moon or Venus. The Bhavas (houses) accepted are those of the equal house system where the rising degree is the first point, not the midpoint.

A favourable aspect between the Moon and Venus is very good for family life specially in a male chart. The aspect on the 7th from the Moon on Venus is generally undesirable. It brings sorrow through the feelings and emotions. Only those who out of conviction become ascetics, can escape such a consequence of this aspect. Such persons will have no ties of any kind. In other cases we notice an incompatibility between the husband and the wife; or the influence of the wife or partner acts adversely. In some cases marriage is denied or thwarted by money or by love affairs. In a few cases, the partner is viewed as a deity and then disastrous results follow. The conjunction of these two does not appear to differ much from their opposition, though there are exceptions.

The first chart is that of a lady who eloped with a family

Moon Merc. (R) Venus Sun			
Rahu			
Sat.	CHART No. 1		Ascdt. Mars (R) Jup. (R) Ketu

friend and got separated from her husband after begetting two sons. Here the conjunction has also the Sun and Mercury and receives the aspects of Saturn (lord of 6 and 7) and Mars (lord of 4 and 9). Incidentally Mars and Jupiter (lord of 5 and 8) are together in Lagna. The two conjunctions influenced adversely. As we will note later the conjunction or the placement of the Moon in Pisces makes one *stri-jitah*. Since this is a woman's chart, she is conquered by the male. Note also Rahu in the 7th.

Before we proceed further it is safer to note what our authorities say about the placement of the Moon in various signs and about the aspects of Venus on this. In Aries the Moon makes one passionate and unstable, says Kalyanavarma (23.1) and Varaha supports this (B.J. 16.1). In Taurus the native is *pramada priyah* - loved by women (B.J. 16.2) and he is passionate. In Gemini one tends to be a homo-sexual - *Klibair ratah* (BJ 16.3). In Cancer one is easily controlled by women; and in Leo one tends to hate women (16.4, 5; S 23.30); and the aspect of Venus on the Moon in Leo makes one controlled by women (S 23.35). In Libra the native is *stri-jitah*-conquered by women (B.J. 16.7). The Moon in Scorpio gives loose morals (B.J. 16.8; S 23.51); and the aspect of Venus on this Moon deprives the wealth because of women (S 23.56). In Capricorn one gets fond of elderly women-*jaranganasu niratah* (B.J. 16.10). In Aquarius one has loose morals (S 23.72), and the aspect of

Venus on this Moon intensifies this (B.J. 17.3). In Pisces the native is *strijatah*-conquered by woman (B.J. 16.12). All these results are not to be taken as they are. They get modified by the ownership and placement of the Moon and Venus, and by the aspects operating on them.

The second chart shows the conjunction in the 11th as-

		Ketu	
		Moon Uranus Venus	
Mars R	CHART No. 2		Jup. R
	Sat. R Rahu	Nep.	Ascdt. Merc. R Sun

pected by retrograde Mars from the 5th. This lady's life is one of frustration because she is said to be possessed. Houses 3, 5, 9 and 11 are afflicted. The lord of the 7th is afflicted by Mars and Saturn. Mars-Jupiter complex is an added factor.

The third chart has the conjunction in the 7th along with

Jup. 8.7	Sat. 2.24 Venus 3.17 Moon 11.3 Merc. 11.36 Uranus 21		
Mars 4.19	CHART No. 3 Born on 17.5.1939		
		Ascdt. Rahu 14.40	

Saturn and Mercury. The 7th lord Mars is in mutual aspect with debilitated Saturn. This conjunction did not give the

native an excellent family life because of Saturn, Mars and Uranus. His wife was an epileptic whom he deserted.

In the fourth chart the Moon as the lord of the 7th is with

	Rahu 3		Uranus 3 Mars 29.12
		CHART No. 4 Born on 26.8.1949	
Ascdt. Jup. (R) 0.3			Sun 11 Saturn 15.33
		Ketu	Merc. 6 Venus 16 Moon 17 Nep. 20

Venus besides Mercury. The 7th is aspected by debilitated Jupiter and also the conjunction which again is aspected by Mars. Mars aspecting Jupiter is another abetting factor. She was married in the sub-period of Jupiter and was separated in the next sub-period of Jupiter. The 5th chart shows his

			Jup. 3.2 Uranus 29.35
			Ascdt. 10.40 Ketu
Rahu 7.30		CHART No.5 Born on 4.10.1953	Moon 1.37 Ven. 18.34 Mars 18.46
		Saturn 4.31 Merc. 5.32	Sun 17.2 Nep. 29.53

conjunction in the 2nd along with Mars. She was separated, not divorced, and she is hoping justifiably for a union.

Now consider the opposition aspect of these two bodies. The sixth chart shows an exact opposition of Moon and Venus. Besides this, Mars opposing Jupiter is aspecting

	Ascdt. 9.40	Jup. 23.17	Uranus (R) 26
Sun 5.42 Venus 10.20 Merc. 22.37			Ketu
Rahu 0.16		CHART No. 6 Born on 18.2.1954	Moon 9
	Mars 22	Nep. (R) 2 Sat. (R) 16.8	

Venus (lord of 2 and 7). The 7th has retrograde and debilitated Saturn aspecting the 4th house, its lord being the Moon. She has been having very unhappy relations with her husband.

The seventh chart is interesting. The 7th lord Venus is

Moon 17			
	CHART No. 7 Born on 7.12.1954		
	Ascdt. Merc. 11		Venus 16 Nep. 20 Sat. 15.33

with Saturn opposing the Moon in the 5th. The 7th lord is in Budha's house. She divorced her husband on the ground that he was impotent.

We give one or two examples to show that even a square between the Moon and Venus is not always beneficial. The eighth chart is that of a Brahmin girl (from an ortho-family) marrying a goldsmith. The 7th lord Venus is with Mercury, Jupiter, Ketu and Uranus opposed to Mars and Rahu. The 4th lord Moon is in the 12th. The 10th aspect of Venus is like that of Saturn, and the 4th aspect of the Moon

Moon 14.28	Ascdt. 29.45	Sun 12.12	Mer. 3.31 Jup. 7.46 Venus 12.0 Uranus 22.27 Ketu 22.11
	CHART No. 8 Born on 28.5.1954		
Mars 15.9 Rahu 22.11		Sat. (R) 10.37 Nep. (R) 0.28	

is like that of Mars. The better is Mars-Jupiter opposition. Even the conjunction of Jupiter and Venus cannot be a happy one for marriage. Mars also aspects the Moon and the 4th house. The ninth chart has Mars conjunct Venus in

	Jup. 17.52		Uranus (R) 23
Venus 15 Mars 16.37	CHART No. 9 Born on 12.1.1953		
Rahu 19			
Sun 29 Merc. 15	Moon 18	Sat. 3.36 Nep. 0.40	Ascdt.

the 4th from the debilitated Moon. Venus (lord of 2) has exchanged signs with the 6th lord Saturn who opposes Jupiter (lord of 7 and 4). She was married in June 1970 and was deserted one year later by her husband. Venus in the 4th from the Moon does not appear to be a blessing for a happy married life.

There are many such instances. The research-oriented astrologers have to examine Moon-Venus relationships and reformulate modified versions of earlier opinions. The worst appears to be the opposition. Next comes the square followed by the conjunction.

All the longitudes are given as per Lahiri's ephemeris.

### Saturn and the Moon

It is time we wake up from some of the ideas about Saturn and the Moon which people accept blindly without examining the rationale. The Moon is accepted to be the enemy of Saturn, though the latter is neutral to the former. The Moon is exalted in the house of Saturn's friend and is debilitated in the sign owned by Saturn's enemy. This places the Moon in a piquant situation. She is friendly to Mercury who is the enemy of Mars and Jupiter; and she has as her friend the Sun who is the enemy of both Venus and Saturn. Then the relation between the Moon and Saturn turns out to be enigmatical.

According to *Saravali* the conjunction of the Moon and Saturn makes one fond of elderly women, an owner of conveyance, an expert in scriptures, devoid of wealth and easily controlled by others (15.12). This conjunction in Lagna makes one vile, a servant, sinful, miserly and devoid of self-respect (31.42). In the other angles this conjunction is favourable (31.43-45). *Brihajjataka* has a poor opinion about this conjunction (14.2). According to Vaidyanatha, the native having this conjunction will have a bad wife, abuse his parents, and will be without wealth (J.P. 8.3). These authorities do not look upon the relation between these two quite favourably. Even their mutual aspects do not fare better. The aspect of Saturn on the Moon in the various signs excluding Libra and Sagittarius gives unfavourable or malefic results, as per *Saravali* (23.7, 14, 29, 36, 43, 57, 71, 77, 85).

Keeping these observations in mind let us consider the relation between these two. As per Satyakirti, the Moon is the enemy of Saturn; and Yavaneshwara agrees with this view. Since Saturn is a full benefic for the signs ruled by Venus, the aspect of Saturn for these Lagnas can be favourable. The nature of the Moon's aspect is variable as it depends on his ownership with reference to a given Lagna and with reference to his being 72 to 84 degrees away from the Sun on either side.

The aspects between the serious Saturn and the emotional Moon need careful study. A good aspect can be the

sextile or trine – Moon being in houses 3, 11, 5 and 9 from Saturn, when both are benefics by ownership or placement or both. Then the native will have serious and responsible outlook and activity. He can be a good organiser as the emotional inability is kept under restraint by Saturn. The practical outlook is deepened and one becomes almost a disciplinarian. Yet the native is given to moods of depression. He may lose his mother early in life, and the mother-fixation persists in his life. If the fifth house and/or Jupiter is involved, the problems concerning the children will engage his serious attention; and any slackness in this respect can cause serious worries. This we find from Mrs. Gandhi's chart where Saturn and the Moon are in mutual opposition. In Dr. B.V. RAMAN'S chart the conjunction of the two aspected by Jupiter subjected him to the loss of a very promising son, and also to the early demise of his mother.

The favourable aspects between the two are good for any practical or constructive work which requires conscientious attention to detail. The native may inherit a going concern or revive it successfully through a hard struggle. Family traditions, activities, or concerns are developed well.

If these two aspect each other adversely – the tenth aspect of Saturn, or the Moon aspecting Saturn from Scorpio and the like – the native may become aimless and incapable of doing any responsible work. He is given to moods of depression and resentment, as he lacks self confidence. The emotional life is subject to set-backs. Life cannot be smooth and he will have to endure much suffering. Either he loses his mother or the mother becomes unbearable. Marriage may be denied, or the married life lacks harmony and peace. Accidents, assault, or bad health can be predicted.

In many instances the conjunction of the Moon with Saturn appears to indicate good results. Here we get a hard-working individual who is self-abnegating and yet self-seeking. The native wants everything in order and in a perfect condition. He is competent and self-confident in his chosen field. Any malefic influence on this conjunction makes one conceited and narrow minded.

Let us take a few charts by way of illustration. But we should remember that one swallow does not make a summer. A large-scale survey is needed. Still we present a few examples. The Noble Laureate S. Chandrasekhar has retrograde Saturn (11) with the Moon (9) and Rahu (27) in the 5th Aries aspected by Mars (25) from Virgo and by the Sun (2) and Jupiter (2) from the 11th. The result is well known. In another case Saturn (15.20), Moon (20) and Neptune (25.44) are in the 5th in Virgo while the lord of that house is in the 3rd. This exchange involving two unsteady bodies and Saturn made him mentally retarded. Yet another had Saturn (26) and the Moon (28) in the 9th for Aries Lagna while the lord of the 9th was in Cancer (29). He rose from humble beginnings to become a successful industrialist. Chart No. 10 is that of a lady. Saturn is conjunct Moon and

Ketu			
Mars 8.31 Uranus 17	CHART No. 10 Born on 13.12.1922	Nep. 25	
Merc. 1.22	Venus (R) 1.5 Sun 27.14	Jup. 17.3	Ascdl. 9.53 Moon 18.46 Shani 25.23 Rahu 2.33

Rahu. The eighth lord afflicts them from the sixth. She is a victim of cancer of the private parts. Note Saturn afflicting the 7th house and also retrograde Venus.

Chart No. 11 has Saturn, Moon and Neptune in the 8th afflicted by Mars from Lagna. Though the 7th lord is well placed but afflicted Venus is in a Martian sign. She invested a good deal of her money for her husband's business. He is after another woman. Should she divorce him ? If yes, she loses all her investment. Her husband has retrograde Jupiter in the 9th from Gemini lagna afflicted from the 3rd by Saturn who afflicts also Venus in the 12th. The other woman had Aries rising with the Sun, Mercury and Venus,

Ascdt. 22.26 Mars 7.29			Ketu
	CHART No. 11 Born on 16.1.1955		Jup. (R) 1.37 Uranus (R) 2.27
Sun 2.2 Merc. 15.26			
Rahu 12.16	Venus 15.34	Moon 4.56 Nep. 4.54 Sat. 26.19	

with retrograde Saturn in the 5th and Mars in the 12th. Saturn afflicts the 7th, 11th and 2nd houses, while Mars afflicts 7th. The complication is complete.

Chart No. 12 shows Mars along with Saturn, Moon and

		Uranus (R) 2.8	Moon 10.7 Mars 2.45 Rahu 12.6 Sat. 28.3
	CHART No. 12 Born on 1.9.1945		Ven. 8.38 Merc. 29
			Sun 5
Ketu			Ascdt. 19.19 Jup. 8.17 Nep. 2.0

Rahu. Mars is the lord of the 8th and Saturn of the 6th. In the very first sub-period of the major period of Saturn he died in a truck accident (Feb. 1974). Another with Saturn (28) and the Moon (12) in the 2nd was afflicted by debilitated Mars (18) and Rahu (2) from the 8th. The 5th has the unstable Mercury and the fifth lord is debilitated. This is a mental case.

Chart No. 13 shows the 7th lord aspected by Saturn from the 12th; and this Saturn is afflicted by Mars who is opposed to Jupiter. She was married in November 1979

Merc. 5 Venus 17 Ketu 19		Mars 17	
Moon 4.39 Sun 25			Uranus (R) 19
Ascdt. 3	CHART No. 13 Born on 8.3.1959		
Sat. 5	Jup. 8	Nep. 13	Rahu

and her husband died of jaundice in December 1983 in the major period of Saturn as soon as the sub-period of Ketu started. This Ketu carries the affliction of Mars through Jupiter in whose sign he is placed.

Let us have brief look at the opposition of these two bodies. Chart No. 14 has the conjunction of Mars and

Jup. 11.8 Moon 18.37			Uranus 20
Rahu 19	CHART No. 14 Born on 8.12.1951		
			Ketu
Merc. 9	Sun 20.46	Venus 5.30	Ascdt. Kuja 14 Sat. 19.50 Nep. 28

Saturn in Lagna opposed to Jupiter and the Moon. Though the 8th is aspected by Venus, the axis of one and seven got her married at the age of sixteen and made her a widow at twenty. Both these took place in the major period of Ketu who is in the house of the Sun; and this Sun is afflicted by Saturn. Another had Taurus rising with Saturn (19) opposed to the Moon (23). The 7th lord Mars (19) with Mercury (20), Rahu (11) and the Sun (4) afflicts the Moon. She became a widow in the sub-period of Ketu in Sun.

Chart No. 15 has Saturn conjunct Mars in the 3rd, the

			Ascdt. 25.15 Uranus (R) 10.54
Moon 26.9	CHART No. 15 Born on 28.11.1949		Mars 24.22 Sat. 25.24
Jup. 6.26			Nep. 23.26 Ketu 23.24
Venus 29.7	Sun 12.54 Merc. 16.38		

third lord being afflicted by Mars. The Moon is opposed to Saturn-Mars. In Saturn-Venus he shot his own sister dead. He was released later. The third house location is significant. In chart No. 16 the 7th has the aspect of Mercury (lord

	Moon 8.23		
Mars 8.51	CHART No. 16 Born on 7.12.1954		Jup. (R) 6.3 Uranus 4
Rahu 12.30	Ascdt. Merc. 10.58 Sun 2.17	Sat. 22.36 Venus (R) 21.27 Nep. 0.40	

of 8 and 11) in the house of Mars (lord of 1 and 6). The Moon in the 6th is opposed to Saturn and to the 7th lord. She divorced her husband because he was impotent. In Navamsa also the Moon is afflicted by Saturn. Another had the same opposition but the Lagna is Libra with Saturn and Venus. The 7th lord is in the 5th. He is unmarried, depressed, and unhappy in his profession - Moon is the lord of the 10th and the 10th is afflicted by Saturn. Another had Moon (23) and retrograde Jupiter (9) in the 12th

opposed to Saturn (27) and the Sun (12). He was mentally retarded. The seventeenth chart has Saturn-Moon opposition involving the 2nd and the 8th house. The Moon is with Mars, while Saturn is with Jupiter. The 8th lord is in the 12th

			Moon 15 Mars 24.18
Ketu		CHART No. 17 Born on 8.11.1960	
			Rahu 20.33 Uranus 2
Jup. 9.3 Sat. 20.24	Ascdt. 4.20 Venus 27.28	Sun. 22.20 Merc. (R) 21.32 Nep. 16	

with the Sun and is retrograde. He developed an obstruction in the left kidney. More charts have to be examined carefully by the students and serious scholars of Astrology.

### MARS

Mars is very significant planet. There are, unfortunately, only two fully benefic planets. Of the others two have varying natures. One is the Moon, a satellite, growing and waning. The other is Mercury who appears to be like the Moon. One is tempted to consider Mercury as a satellite. This is a controversial subject. Let us return to Mars.

*Uttara Kalamrita* states (4.15) that Mars is strong even in an enemy's house. This may explain why his exaltation is placed in the house of Saturn. Later it is said that while Saturn is fully malefic, Mars and Rahu are only three-fourths malefic (4.17). The author considers Ketu also to be fully malefic. This is incorrect. Rahu has to be clubbed with Saturn, and Ketu with Mars, though we take Ketu to be a benefic.

*Uttara Kalamrita* gives (5.30 - 34) a comprehensive list of items which can be predicted from an observation of Mars. Strength and valour, battle, hostilities, anger, fire, controversy, bile, wounds, ill-health, obstacles, blood, cop-

per, scandal, army, brothers, land, serpent, fickleness of the mind — these are some of Mars' Karakatwas.

Shudraka's play *Mrichchhaka Katika* (9.33) has a very interesting verse appropriate in this context :

अङ्गारकविरुद्धस्य प्रक्षीणस्य वृहस्पतेः।  
ग्रहोऽयमपरः पाश्वे धूमकेतुरिवोत्थितः॥

Just as Mars is inimical to Jupiter, so Shakara is rising before Charudatta (Jupiter) like an ominous comet. This is closer to Yavaneshwara's statement, that Jupiter's only enemy is Mars and that Mars' only friends are Mercury and Venus.

The exaltation point of Mars falls in Capricorn 28° which is in Dhanishta and which is *Deneb Aloysi*. It is exactly sextile *Lesath* (in Jyeshta) and to *Beten Kaitos* (in Revati). These are incidentally the Gandanta Nakshatras.

Mars rules over accidents, blood, inflammatory ailments, male genitals, piles, nasal complaints, pains, quarrels, daring activities, energy, death, muscular system, red corpuscles, gonad and adrenal glands, B.P., eye, spleen and bones.

Mars also causes a drawback or Dosha with reference to marriage and progeny. Some authorities give exceptions to Kuja Dosha. We list some of these exceptions :

- (i) Mars in the 4th identical with his own sign or with his exaltation and debilitation sign;
- (ii) In movable signs identical with houses 1, 2, 4, 8 and 12;
- (iii) In the 5th with Jupiter or Moon or Mercury in Lagna;
- (iv) In the 5th aspected by Jupiter, Moon or Mercury;
- (v) In house 1, 5, 8, 10 and 12 while Saturn is in 7;
- (vi) In Aries, Scorpio or Capricorn and has his own or exalted Navamsa;
- (vii) Mars in Cancer or Leo.

Many other exceptions are given in the texts. For reasons explained elsewhere we do not accept these exceptions.

Let us look at the aspects to and from Mars. These have to be interpreted in terms of their ownerships, placements and aspects in the given chart. We accept semi-square ( $45^\circ$ ,  $315^\circ$ ), sextile ( $60^\circ$ ,  $300^\circ$ ), square ( $90^\circ$ ,  $270^\circ$ ), trine ( $120^\circ$ ,  $240^\circ$ ) and opposition ( $180^\circ$ ). At times we may have to consider aspects at  $135^\circ$ ,  $225^\circ$ ,  $150^\circ$ ,  $210^\circ$  also. We include in our study Uranus and Neptune. Whether an aspect is benefic or otherwise has to be determined in the light of the ownership and placement of the planets. Generally the association of Mars and Jupiter has been found to be an unhappy one as far as children are concerned.

A favourable aspect between the Sun and Mars works in two directions. There is great energy exhibited in the areas governed by both. It is more intellectual than practical. On the physical side, the body is indifferent while the mind is active. One takes a quick decision and is alert in practical affairs. The native is never lazy and dull. He is always self-conscious and critical with an analytic mind. But he is also secretive, being the ruler of Scorpio. As such he is capable of enduring severe pain and sufferings. He faces severe struggles while championing good causes. Still this combination involves accidents, though the native escapes them narrowly.

The conjunction of the Sun and Mars indicates great physical danger or disease. Otherwise it offers the same results as those of benefic aspects. When there is an interchange of houses, we are inclined to treat them also as they are in their own signs. Thus the Sun in Scorpio  $20^\circ$  and Mars in Leo  $17^\circ$  are in a chart and the native had a life of hardship and struggle in the early part; and later prosperity followed with bad health. The bones were badly affected. Still these two bodies do appear to have serious consequences and there are narrow escapes from accidents. This is because the Sun is exalted in the positive house of Mars.

An unfavourable aspect between the Sun and Mars indicates physical risks, irritability, excitability, aggressive nature, and self-centredness. A balanced outlook is not possible. The native frequently enters into unwanted and unnecessary quarrels and misunderstandings. This aspect is

good for a logician eager to controvert the positions of other thinkers. Politics, military and strenuous games will be to his liking. He has to live with strain and suffer accidents. Sometimes this aspect affects the heart to some extent and also limits the number of children.

In Chart No. 18, Mars is with the Sun, Mercury, Venus

Moon 8			Ascdt. Ketu
	CHART No. 18 Born on 7.8.1955		
	Ura. 5.41 Venus 14 Jup. 18 Sun 21 Merc. 22 Mars 24		
Rahu 2.0		Nep. 2.31 Sat. 21	

and Jupiter. This entire group is afflicted by Saturn's aspect from the 5th. The Sun, Mercury and Mars together do affect the heart. Here the 5th house also is involved. Mars rules the 6th and Jupiter owns two kendras. The mitral valve was badly affected. In another chart Mars  $4^{\circ}$  in the 8th house is square to the Sun  $8^{\circ}$  in the 11th. The native had plenty of narrow escapes from accidents.

The favourable aspects between the Moon and Mars are both good and bad. Their conjunction does not find favour with our standard authorities. The aspects give courage and daring and also active intellectual powers directed towards practical affairs. Still the native wants to make the best of the present. Negatively the benefic aspect makes the native rough and rude.

The conjunction of the Moon with Mars gives courage and a spirit of adventure. The native is given to moods and he moves between extremes in any walk of life. In a bad house the results are otherwise. The malefic aspects bring ill-health. Still one can survive. The native is quarrelsome and aggressive under emotional excitement. He may be

given to vices even. He is obstinate, self-willed and blows hot and cold. The partner's health is never sound.

Chart No. 19 shows Mars and the Moon in the 8th

			Moon 14.28 Mars 24.18
Ketu	CHART No. 19 Born on 8.11.1960		
			Uranus 2.10 Rahu 20.15
Jup. 9.30 Sat. 20.44	Ascdt. 4.20 Venus 27.50	Nep. 15.50 Merc. (R) 21.29 Sun 22.20	

aspected by Saturn. They have a trine with the planets in the 12th house owned by Venus. The native suffers from an obstruction in the left kidney. Chart No. 20 shows Mars

		Merc. 1.24 Sun 15.30 Jup. 15.20 Venus 28.4 Rahu 20.20 Moon 21	
Sat. 23.9	CHART No. 20 Born on 30.5.1965		
			Uranus 17.24 Mars 23.42
Ascdt. 25	Ketu	Nep. (R) 24.41	

square to the Moon in the 6th and opposed to Saturn in the 3rd. The Moon again is with Venus, Jupiter and the Sun. The native suffers from various ailments. The trine of Mars to Lagna was of not much help to her. Note that Rahu has also joined this group. Except for Mercury the others are in close conjunction in the house of disease.

The benefic aspects between Mercury and Mars give great constructive and intellectual powers. They indicate

real estate business, engineering works and anything related to land, houses, furniture, traffic and locomotion. The native can forestall the intentions and aims of his opponents. It is good also for politicians, commanders, financiers and argumentative writers. Children may be denied.

The conjunction of these two appears to be quite good even though Mercury is the natural enemy of Mars and Mars is his neutral. Controversial and quarrelsome, the native can have a nervous breakdown if it is an unhappy sign or house. It makes one an eloquent, but disputative speaker. It is good for lawyers and advocates of the live sciences like Astrology and Psychology.

The malefic aspects between Mercury and Mars affect the mind adversely. The mental activities are so acute as to cause a mental or physical breakdown. One may be a hypocrite or a thief even. Impertinence, rudeness and self-conceit may be prominent. The native's children create problems.

The benefic results of the conjunction appear in the chart No. 21. Lords of 10, 5, 4 and 9 are together, though

Rahu 2.49		Sat. 10.11 Moon 26.38	
Ascdt. 8.16		Nep. 1.41 Sun 23	
Uranus (R) 8.16	CHART No. 21 Born on 8.8.1912	Merc. 13.59 Venus 2.10 Mars 21.23	
	Jup. 12.59		

only Mars and Mercury are in close conjunction in square to Jupiter. This great man's work justifies the results of the conjunction.

In Chart No. 22 Mars is in sextile to Mercury, the lord of the 3rd (lungs) and the 12th. He lost heavily in business and died of a heart attack. Note that the Sun is with the Mercury.

Ketu	Jup. 13.45 Sat. 14.58 Uranus (R) 25		
	CHART No. 22 Born on 24.1.1941		Ascdt. 22.18
Sun 11.36 Merc. 23.46			
Moon 10.48 Venus 20.49	Mars 20.36		Nep. (R) 2 Rahu 11.52

The aspects between Venus and Mars are frowned upon by some authorities as indicating immorality and rudeness or roughness. But this is not always the case. There are persons with these aspects having happy domestic lives based on deep attachment. There is also a love of music or dance and exploration or investigative look. Venus in sextile to Mars is highly desirable.

The benefic aspects between these make the feelings cordial and affectionate. The emotions prevail on the native. This is true of males. In the case of women, one finds great inhibition and a love of freedom.

The conjunction of these two gives greater sensitivity and sympathy, along with a sensuousness. The native is fond of fun and a life of enjoyment, along with an absence of delicacy.

The malefic aspects between these two deny happiness either because he is not treated well by others, or because he is too sensitive. Adjustment to the environment becomes difficult. The relations with wife, mother or sisters get strained. The native is never content having emotional problems. A temporary or even a permanent separation from the partner is also likely. A man with such aspects is autocratic and rude. If a woman has these adverse aspects, the husband may be immoral or unhealthy.

Chart No. 23 is that of Mrs. Rukmini Arundale. Mars in the 11th is with Jupiter, denying children. He has a sextile with the lord of Lagna placed in the 9th aspected by the

Ketu 6.6 Jup. 7.20 Mars 9.15		Ascdt. 15	
Sun 16.46			Moon 20.26
Venus 13.44 Sat. 22.26 Merc. 26.22		CHART No. 23 Born on 29.2.1904	

**Moon.** Kalakshetram at Adyar is a monument. In chart No. 24,

	Rahu		Ascdt. 21.40 Sat (R) 17.41 Uranus (R) 19.27
		CHART No. 24 Born on 25.10.1944	
Moon 12.30			Jup. 25.40
	Venus 10.22	Sun 9.14 Merc. 11.54 Mars 15.7 Ketu 29.4	Nep. 11.56

Mars as lord of 6 and 11 has exchanged houses with Venus, lord of 5 and 12. This Mars has a trine with Saturn and Uranus and a square with the Moon. He was accordingly divorced in 1984 for obvious reasons.

The benefic aspects between Mars and Jupiter give great enthusiasm and happiness after a struggle. It is good for sport, travels, religion, research in science, accounts and religion. The native has pride and a sense of self-respect. One will miss wealth narrowly and still have all that he wants.

The conjunction of Jupiter and Mars makes one ambitious and greedy. The major period or sub-period of one of these also will be disastrous. His financial activities are full of ups and downs.

The malefic aspects between Mars and Jupiter show much intemperance. The native works as and when he likes. Any contact between these two gives children who may not act as one wants them to do. They may develop hidden or open hostility. The native suffers on account of his children.

In Chart No. 25, Mars has an exact opposition to Jupiter

Moon 9	Ascdt. 2.30	Ketu	
Mars (R) 22.14	CHART No. 25 Born on 20.9.1956	Uranus 12.43 Venus 19.28	Jup. 12.1
	Sat. (R) 5.3 Rahu 7.41	Nep. 3.52	Sun 3.36 Merc. (R) 15.16

who is in the 5th house. She was denied children till now. The denial is present in Chart 7 where there is a conjunction of these two. In Chart No. 26 we have an exact conjunc-

Merc. 4.30 Sun 20	Sat. 2.41 Ura. 4.46 Mars 23 Jup. 23.20		
Venus 4.20 Ketu 20	CHART No. 26 Born on 4.3.1942	Rahu	
		Nep. (R) 5.4	

tion of Mars and Jupiter in the 8th. The Yogakaraka Saturn is also in the 8th. She committed suicide by hanging. We feel that the aspects between Mars and Jupiter are generally ominous.

The so-called benefic aspects between Mars and Saturn do indicate a life of hardship. There is great courage. The native does not pay enough attention to his personal safety or happiness. The native has practical powers and leads a disciplined and restricted life.

The conjunction of Mars and Saturn is highly critical and dangerous. Great physical suffering and skin troubles and accidents are indicated. The malefic aspects between these are still worse. One may suffer outwardly or mentally. He is too selfish and may face physical violence. Burns, wounds, stabs, accidents, inflammatory fevers are likely.

Chart No. 27 is that of a male afflicted by leprosy. There

Venus 0.19		Uranus (R) 16.10	Sat. (R) 12.1 Moon 28 Rahu
	CHART No. 27 Born on 26/27.1.1945		
Ascdt. Mars 22.50 Merc. 23 Ketu 25.15			Jup. (R) 4.3 Nep. (R) 13.15

Is the opposition of Saturn to Mars. Mercury in Lagna and the Moon opposed to Mars enabled him to get it cured. In Chart No. 28 the opposition of Saturn and Mars gave rise to

	Uranus (R) 22.5		Moon 29.55
Rahu 14.5 Sat. (R) 29.4	CHART No. 28 Born on 2.10.1934		Ascdt. 22.42 Ketu Mars 27.14  Nep. 20.10
		Jup. 5.4 Merc. 8.39	Venus 2.42 Sun 15.1

leucoderma. In Chart No. 29 their conjunction resulted in the native getting poisoned. The conjunction is in the 6th house.

			Sun 27.55 Merc. 18
Rahu 11.35 Mars 22.46 Sat. (R) 28.5	CHART No. 29 Born on 12.7.1877		Venus 15.41 Moon 16.30
Jup. (R) 3.55			Ketu
			Ascdt.

Mars and Uranus are curious fellows. They are both explosive and violent. Their benefic aspects to each other give great energy and willpower, the ability to face hardships and the power to undertake difficult tasks. This may give rise to great physical strain and tension. This may affect the heart or it may make the native struggle against poverty. Accidents are likely.

The conjunction of Mars and Uranus gives great courage, persevering nature and will-power; and these may be so strained as to result in a nervous breakdown. The native may become moody or violent, rough and rude.

The malefic aspects between Mars and Uranus makes one an eccentric. His energies are ill-directed. He fails to make good use of his talents and abilities. Married life can bear the rocks. The native hates restrictions and limitations, and turns rebellious and impatient. His morals are suspect. He is prone to accidents. His life is always in danger.

In Chart No. 30 Mars is in the 6th having a sextile to the Sun and Neptune and a trine with Uranus. Saturn and Venus are also in the 6th. He had a loose sex life and was a victim

Rahu 4		Mars 2 Venus 20 Saturn 21	
Moon 23		CHART No. 30 Born on 22.7.1913	Nep. 3 Sun 5 Merc. (R) 25
Uranus (R) 13			
Ascdt. Jup. (R) 18			Ketu

of venereal disease. In Chart No. 31, Mars is with Neptune in the 9th opposed to Saturn and having a trine with

	Uranus (R) 14.48		Ketu
Moon 12.54 Sat. (R) 23.18		CHART No. 31 Born on 26.10.1936	Mars 25.16 Nep. 25.9
Ascdt. 3.42 Rahu 2.42	Venus 10.40 Jup. 29.30	Sun 9.36	Merc. 25.11

Uranus. Venus also is afflicted as is the 7th house. His wife committed suicide.

The benefic aspects between Mars and Neptune make one honest and straightforward. He notices and denounces hypocrisy and insincerity. The emotions are strange and are directed properly. Maritime things and affairs benefit the native.

The conjunction of these two gives encouraging results in the field of the fine arts. The native has high aspirations. He seeks to go deeper into any problem. Still he may be given to disappointments because of a betrayal. There can be still-born children if the 5th house is involved.

The malefic aspects between Mars and Neptune are not at all good. One is given to high emotionalism.

His abilities are not commensurate with his aspirations. This results in deep disappointment and mental depression, along with irrational fears and complexes. The native is likely to be brought into contact with objectionable characters. Mental worry, food poisoning, bad water, animals and brutal persons are the sources of the native's troubles and ailments.

Chart No. 32 is that of Harshad Mehta. Mars as lord of 3 and 8 is in sextile to Neptune and exalted Saturn. His

			Jup. 21.32 Merc. 22.43 Ketu
	CHART No. 32 Born on 29.7.1954		Ura. 0.54 Moon 3.1 Sun 12.18
			Venus 24.46
Mars (R) 2.22 Rahu 21.34		Nep. 0.15 Sat. 9.15	Ascdt. 7.56

aspirations are fully explained. Chart No. 33 is that of a highly successful irrigation engineer. Mars and Neptune are conjunct in the 9th.

Ura. (R) 26.50			
Rahu	CHART No. 33 Born on 1.12.1932		
Sat. 7.56			Mars 14.55 Nep. 17.28 Jup. 28.8 Ketu 19.36
Ascdt. 19.56 Moon 29.26	Sun 15.50 Merc. (R) 24.0	Venus 12.10	

Of course, the results of these aspects can fructify fully only when the proper Dasas operate.

**Budha-Shukra** : (F) charming manners, speech and writings; loves comforts and luxury; sensitive; refinement; good spirits; helps in writings and speaking (c) not good for children (F) riches, literary fame, acquaintance with the wise. (UF) worries, disgrace, liable to be deceived.

**Budha - Guru** : (F) good nature, generous, mild temper; active and acute mind; industrious, intelligent; vague religious ideas easily satisfied, easy going; artistic or intellectual pleasures; quiet, retiring attitude; (c) quiet, uneventful life; original and investigative; charitable; selfwilled and stubborn. Not good for exact thinking or detailed work. (UF) active mind; absent-minded; sceptical or superstitious; careless and imprudent in small things, exaggerates or scorns the facts; not good for astrology; subjected to deception, duplicity. In matters related to money - banking, giving or taking loans, standing surety, publishing and travelling he is deceived by the mistakes or dishonesty of his colleagues or his subordinates. Loss through the bankruptcy of others. Danger of fraud, libel, slander, liver disorder; poisoning of the nervous system.

**Budha-Shani** : (F) deep thought, too practical, good powers of organisation and arrangement – politician, army officer. Serious outlook. (c) Either stupidity or methodical mind; good for any work that needs trouble, caution; easily given to depression; suicidal tendency. A good teacher, chequered career; slow progress; self willed, obstinate. (UF) Tendency to plot unnecessarily; hardness of manner; narrow-minded; sense of discipline; conservative politics; uncongenial responsibilities; childlessness or sickly children; mental depression; stiff manner, bluntness; faces fear in life.

**Budha-Uranus** : (F) original talent, capable mind; works well if he is fond of it; not good for common affairs; good for astrology; eloquence; mental dexterity; strong memory; (c) good for astrology; strong will-power and intellect; sensitive, secretive, proud; leads his own life; (UF) obstacles to success; brusque; tactless; strange beliefs; great abilities used

improperly to cause trouble to himself; conceited, self-willed; target for adverse criticism.

**Budha-Neptune** (F) fertile and creative imaginative; love of the arts; dislikes rough and harsh conditions; delicate nervous system; whimsical writings; journalist, actor, film-artist. Schemes successfully, anticipates the foes' actions – good for military officers and financiers. Practical; proceeds in a gentle and subtle manner; seeks a position of authority by manoeuvres; kind, idealistic; (c) gentle, idealistic and credulous or a criminal; clairvoyance; subject to delusions and great impulses; love of music, and of aquatic pursuits; (UF) astute and cunning deep, scheming not for a bad purpose – only to forestall the activities of others. This may lead to a very active or to a retired life. Easily discouraged; lacks self-confidence; resentful anger.

**Shukra-Guru** : (F) graceful expression or behaviour; restless and capricious feelings; interest in literature and the arts; popularity; good health; long life; (c) amorous or stern behaviour, popularity of a matinee idol, or popular with women; Indolent; (UF) vain and ideal, or reckless and revolutionary, or conceited; excess of feelings. Love or finance will be affected badly by foreigners, travels or law.

**Shukra-Shani** : (F) spiritual activity; absence of normal pleasures; material hardships; not passionate; idealistic; (c) dominated by a sense of duty; (UF) sacrifices happiness to duty, an ideal, or a material ambition – soldiers, sailors; exacting, selfish; fidelity; hardness of heart; but devoted and loyal to a few; given to forebodings; hard life; depression, moodiness, and solitude. Mother is snobbish and worldly. Marital life is not quite happy. Marriage may be denied or delayed. Ill health of wife.

**Shukra-Uranus** : (F) love of music; literature, and drama; love of humour; may work in metals; eccentric, sentimental; popular; comfortable conditions; romantic; (c) emotional tension; longs for peace and perfection; self-willed, wayward; lacks commonsense; (UF) highly touchy and not able to adjust; rigid outlook and views; feelings rule the will; will get distorted. Unfortunate associates bring dangers to his love and business; wife is not congenial;

exacting or eccentric; Iratic separation or death of wife or near relation; Nervous instability.

**Shukra-Neptune** : (F) love of music; sympathy; artistic and poetical; impractical; great spiritual progress; tends to be lazy; drawn to liquor, tobacco, drugs, marine affairs; easy fortune, love of luxury; Imprudent; lacks energy. (c) kind hearted. highly temperamental, sensitive; interest in art or mysticism. Affections cannot be properly expressed. Sorrow and loneliness; nervous weakness, delicate condition; disdained attachments or anxiety for or from the partner; (UF) discontent, restless search for an ideal; high ideals and inability to realise them; unable to adjust to the environment; sensitive; tends to sit on the fence, happiness in marriage gets into troubles; instability, disillusionment; health is affected.

**Guru-Shani** : (F) constructive powers; materialistic success, earnest, cheerful, optimist; interest in politics, municipality, administrative, art, commerce, able to take long views and works to realise them; generous and judicious, travels; (c) gloomy; hard life; struggle or danger; attempts difficult activities, arduous; singleness of purpose; religious, eccentric in the use of money; jealous; (UF) melancholy, disappointment; dislikes settled conditions; dissatisfied; hard work needing struggle and hardship and self-denial, military career. Achieves partially or late; limited abilities; position of limited scope, executive post, subordinate officer, private secretary, customs official.

**Guru-Uranus** : (F) originality, leadership; forceful, unconventional; destructive and also constructive, self willed, determined, positive outlook; love of personal liberty, values individuality; warm and sentimental sympathies; sacrifices for a cause; (c) restless, resentful; dislikes restrictions. Argumentative, reformatory tendency; (UF) restless; a seeker, a critic of accepted ideas; rationalistic or dogmatically traditional and superstitious; too outspoken, roughness of speech; a malcontent.

**Guru-Neptune** (F) hospitable; emotional satisfaction; love of art and music, metaphysics, psychic enquiry; idealistic; other-worldly; loves social service; receives help from

others; (c) interest in psychology, religion, idealism; humane, (UF) revolutionary tendencies; liable to suffer from the plots of rakes and foolish and misguided persons; worry about law and religion. Accidents from gas or fumes.

### Jupiter - Venus Relations

Jupiter is said to be neutral to Venus while the latter is declared to be the foe of the former. And yet the *Uttara Kalamrita* states : In their mutual periods and sub-periods they confer kingship or ministerial position, wealth and happiness with wife and children, if they are well placed and well associated. The native will perform rituals, marriages and auspicious functions. If they are related as lords of 6 and 8, or 2 and 12, or if they are associated with the lords of these houses, or if they own these houses, and if associated with malefics, one gets separated from wife and children, and suffers all kinds of misfortune.

As per *Saravali* the conjunction of Venus and Jupiter enables one to earn by teaching. The native is righteous and is a standard authority for others. He is wise and intelligent and has a noble wife (15.20). The aspect of Venus on Jupiter is said to be beneficial (Chap 27); and so are the aspects of Jupiter on Venus in any sign (Chap 28). The conjunction in any angle is beneficial (31.75-78). Varahamihira speaks highly of this conjunction (B.J. 14.4). *Jataka Parijata* states that this conjunction makes the native energetic and highly intelligent besides keeping him in the good books of the rulers (J.P. 8.5). How are we to reconcile these views with their natural relationship? Mythology too makes one the preceptor of the gods and the other the teacher of the demons. Jupiter is philosophical, religious, and spiritual. Venus is after pleasures and he governs sex and luxuries. Do they have anything in common ?

The planets Jupiter and Venus apparently govern extreme opposites. But between the opposites there is some common ground. Venus as Bhargava is the son of the sage Bhrigu. This Bhrigu has given us the great *Taittiriya Upanishad*. With such a noble descent the sage Bhrigu taught us a doctrine of the five *koshas* or sheaths, the last

two being *Vijnana* and *Ananda*. It appears that the planet Venus is an indicator of all the five sheaths - food (Anna), life-breath (Prana), mind (Manas), thought or knowledge (Vijnana) and bliss or beatitude (Ananda). With this in mind let us consider the results of the conjunction of Venus and Jupiter, and also the effects of their aspects on each other. Our interpretation is subject to the modifications brought about by the ownership of the signs and the placements of these two in a given chart.

A benefic aspect between them brings to the surface the conflicting tendencies of these planets. The native cannot be tranquil or balanced. Whatever may be in his mind, he will talk and behave gracefully and politely. In some cases the behaviour is rough and rude while the expression is refined. The native is restless and impulsive, and the native cannot be fully happy in the domestic or married life. One becomes popular and maintains tolerably good health.

If the relation between these planets is vitiated by their ownership and placement, the native is governed by vanity, recklessness, and libidinous tendencies. Or one is conceited and ostentatious. Self-esteem appears in a high degree. The native is governed more by feelings and emotions, than by the intellect. He loves change and travel and can become a subject of some criticism. Strangers, travels, or law can bring about serious problems concerning love of finances or both.

The conjunction of these two shows both good and bad effects. The native has a keen insight, an analytic or critical mind, and pleasing manners. Some may have love affairs, or they are highly passionate. This passionate nature may at times be transferred into certain hardness or sternness. The native may become popular with the other sex. Rajaneesh does not have the conjunction; but his retrograde Jupiter in Leo aspects Mars, Venus, Mercury, Moon and Venus situated in Sagittarius, the 7th house being Scorpio.

Some illustrations are necessary to enable the readers to accept or to question our interpretation. The 34th chart is that of a person whose salary was withheld for full ten years. He has the conjunction in the 12th house; and his

	Merc. 10 Sun 26 Mars 26	Ketu	Jup. 19.43 Venus 4.40
Uranus 9	CHART No. 34		Ascdt. Sat. 28.53 Nep. (R) 13
	Rahu 12		Moon 3

wife died very early in his life. Love and finance are both ruined. In chart No. 35 the conjunction has the added

Ketu			Ascdt. 7.4 Moon 16.40
Uranus (R) 13	CHART No. 35 Born on 22.10.1921		Nep. 23
			Mars 28.7
	Sun 6.7 Merc. (R) 22.35	Jup. 13 Venus 10.26 Sat. 9.2 Rahu 14.10	

presence of Saturn and the three are very close. The presence of the 8th and the 9th lord in the 4th made the native amass much wealth illegally. He came to power with grave caste prejudices. Note the affliction to the 3rd house (lower mind) from Mars and Uranus, and to the lord of that sign who is debilitated, just like the 5th lord. A young doctor had Jupiter (11.23), Venus (20.40) and retrograde Mercury (1.4) in the 5th.

Next is 36th chart. The 7th is afflicted by Saturn and Mars and also by the ruler of the 3rd. He committed suicide in the sub-period of Jupiter in Mercury (Dec 81). The two houses and the togetherness of Jupiter and Venus clearly point to disappointment or frustration in love.

	Ketu	Ascdt.	
			Ura. 15.57
CHART No. 36 Born on 31.8.1957			Sun 14.43 Mars 21.42
	Moon 8 Sat. 14.43	Nep. 7.12 Rahu 19.30	Mer. (R) 1.4 Jup. 11.23 Venus 20.40

A Gemini native with Jupiter (3.25) and Venus (12.52) in the 2nd had Saturn in the 12th afflicting these, while Mars from the 10th afflicted the Moon in the 5th; and the native was legally separated from the partner. The 37th chart has afflicted 7th house, opposition of Mars in the 8th

Ascdt.	Sun 26.2 Jup. 9.27 Venus 13.41 Merc. 0.30		Uranus 18
Rahu			
CHART No. 37 Born on 10.5.1952			Ketu 4
		Moon 28 Mars (R) 14.11	Sat. (R) 15.48 Nep. (R) 26

to Jupiter and the conjunction of Jupiter and Venus. Love and finance were disturbed and she left her husband at the age of 33. Mars *dosh*a was truly aggravated by Jupiter and by the exchange of houses by Mars and Venus. Another case is that of a lady with Taurus rising and the 7th having Jupiter (11), Venus (11) and Ketu (1). She was deserted by her husband after she had three children.

The 38th chart is that of a lady who was married in April 1983 and who was divorced in October of the same year.

		Ketu	
Moon 17.32 Mars 20.7	CHART No. 38 Born on 16.10.1958	Uranus 13.18	Jup. 27.34 Venus 8.11
	Ascdt. 10.18 Sat. 7.17 Rahu 6.19	Nep. 6.38	Merc. 12.17 Sun 29.27

The 7th lord Venus is in the 10th with Jupiter and afflicted by Mars and Saturn. These two afflict the 7th house also. A scorpio native with Mars (5), Jupiter (6) and Venus (20) had a very unhappy married life throughout his major period of Venus.

The 39th chart has Jupiter-Venus opposition, and Mars-

	Sun 4.30	Venus 11.5	Mars 9.25 Nep. 0.26 Merc. 12.30
Merc. 9.8 Ketu 19.38	CHART No. 39 Born on 18.4.1959		Moon 10° Rahu 19.38
Sat. (R) 13.46	Jup. (R) 7.17	Ascdt. 15.58 Nep. (R) 12.30	

Saturn opposition. Houses affected are 2, 3, 8 and 9. She has menstrual troubles and is a rheumatic. Sex-life is affected by the two natural benefics. In the 40th chart the 7th lord is in the 8th with Venus and the lord of 5 and 8. This Venus is opposed to retrograde Jupiter. She killed her husband and her two children too.

Jup. (R) 10.56	Sal. (R) 6.42 Ura. (R) 28.34 Ketu 7.39		
Ascdt. Moon 14	CHART No. 40 Born on 26.9.1939		
Mars 7.56			
	Rahu	Sun 9.25 Nep. 0.26 Merc. 12.30 Venus 14.57	

Charts 4,5, 6 and 9 support our contention. The 41st chart supports our Mars-Jupiter theory and also the Jupiter-

Ketu	Ascdt. Jup. (R) 14.59 Sat. (R) 16.45	Uranus (R) 0.40	
	CHART No. 41 Born on 23.11.1940		Moon 17
	Sun 7.56	Mars 8.40 Venus 3.12 Merc. 19.43	Nep. 4.35 Rahu 15.10

Venus theory -- Retrograde Saturn-Jupiter conjunction. She was legally separated from her husband.

In the 42nd chart again the 7th-8th lord is conjunct Jupiter in the 6th, both being retrograde. They are opposed to the conjunction of Sun and Venus. The 7th house is afflicted by Uranus and Mercury both in turn being afflicted by Mars. The 4th lord and the 4th house are badly afflicted. She was seduced by one man, loved a person outside her religion, and married a third one. She has questionable morals. All these happened in the major period of Venus.

Saturn and Venus are mutual friends. But when they are conjunct or when they aspect each other, what kind of results can we expect? *Uttara Kalamrita* states: "If Venus

	Mars 18.42		Sun 21.37 Venus 25.37
Ketu		CHART No. 42 Born on 7.7.1960	Ascdt. Merc. (R) 6.27 Uranus 26
			Rahu 24.14
Sat. (R) 1.50 Jup. (R) 3.19	Moon 26.19	Nep. 13	

and Saturn are in their exaltation, own houses, or *vargottama*, and if they cause a benefic *yoga*, in their mutual sub-periods are faced disasters. If one alone is strong, he gives benefic results. If both are weak and are mutually in 6, 8, 12 places or own them, they give favourable results (6.29-31).

According to **Saravalli** the conjunction of Venus and Saturn makes one a skilled workman in wood and stone, a sculptor, a good wrestler, and owner of cattle wealth (15.22). The aspect of Saturn on Venus is adverse in all signs except those owned by the Sun and Saturn. Here he gives malefic results (28, 30, 36, 42, 48, 60). Venus in Leo aspected by Saturn makes one a ruler, wealthy, unhappy and the husband of a loose character (28.54). Venus aspected by Saturn in the latter's signs enables one to have conveyances, luxurious life and soft spoken, though unclean (28.66). Saturn aspected by Venus in the signs owned by Mars, Jupiter and Saturn is beneficial (29.30, 42, 60, 66). Saturn in Cancer aspected by Venus derives happiness and all kinds of pleasures (29.48). In Leo this aspect makes one a hater of women and he slowly rises in life (29.54). The conjunction in Lagna gives happiness, pleasures and houses besides making one loose in morals (32.83). In the 4th and 7th this is favourable. But in the 10th one tends to be an ascetic, righteous and famous (31.84086). The conjunction of these two, says Varahamihira, gives short sight, makes him depend on women, gives wealth, and enables him to become an author or painter (B.J. 14.5). The native,

says **Jataka Parijata**, has cattle wealth and is a good wrestler (J.P. 8.5).

What do we actually find in experience? Basically these two planets have opposite natures. While Venus governs happiness, Saturn is a planet of limitation or restriction. The contacts between these two does deny happiness. When they are weak by sign, or by aspects, they seem to produce benefic results, as the **Uttara Kalamrita** states. When their aspects governed by ownership of bhavas and placement are good, the malefic results may be less. The passionate or emotional nature of Venus will be kept under control. Personal desires give way before obligations and duties. Saturn will thus make one strive towards material ambition, or to the discharging of one's responsibilities. The native may become too selfish and jealous, and he can have too many fears and forebodings. Moodiness and depression appear. One may lose his or her partner or be separated at least for some time. At times marriage may be delayed, or it may not take place at all. If there is marriage, the health of the partner cannot be sound, or there is misfortune.

Illustrations will make the interpretation clear or debatable. A child born while Aquarius (1.8) was rising had retrograde Saturn (2.7) and Moon (9.34) in the 2nd while the 8th has Venus (2.4), Sun (12.30) and Mercury (26.50). From the 6th Jupiter (6.54) was aspecting Saturn. This child had tetanus on the 4th day, and later showed a retarded mind. The mutual aspects of Saturn and Venus are significant here. The 43rd chart shows the opposition of these two in

		Jup. (R) 2.10	Rahu 2.44
Sat. (R) 5.42	CHART No. 43 Born on 4.10.1964		Ascdt. 17.50 Mars 18.26
		Moon 24.8 Venus 4.21 Ura. 18.57	
Ketu		Nep. 22.54	Sun 19.12 Merc. 8.0

the 2nd and 8th houses, though Saturn is in his own house. As the major period of Mars started she got married in June 1985; and she parted as friends from her husband before consummation. Both the 7th house and Saturn are afflicted by debilitated Mars. The 44th chart is that of a girl who went

Sun 0.16 Merc. (R) 7.55	Mars 2.31 Venus 6.37 Jup. 24.45		Uranus (R) 21.14
Moon 14.38		Ascdt. Ketu 18.11	
Rahu	CHART No. 44 Born on 14.3.1953		
	Sat. (R) 2.56 Nep. (R) 0.1		

through a love marriage and then divorced her husband. Here an exalted Saturn (7th Lord) is retrograde in the 4th opposed to Mars and Venus. Mars incidentally is the lord of the 5th posited in his own house with Venus. Jaimini's aphorism is apt here. The 45th is that of a highly qualified

	Uranus 12.23		Ketu
Sat. (R) 25.57 Nep. 2.18	CHART No.45 Born on 1.9.1935		Venus Sun
Rahu 26.34	Ascdt. Jup. 24.15 Mars 25.49	Moon 19.5 Merc. 3.44	

scientist who did not marry. The 5th lord is in his own house opposed to Venus and the Sun. The 7th lord in Lagna and Venus are yogakarakas here. The 46th is a case of incestu-

Sat. (R) 12.87	Rahu	Moon 13.25	
CHART No. 46 Born on 18.11.1967			Jup. 10.37
Ascdt. 12.47			
Mars 26.11	Sun 1.49 Nep. 0.30	Mer. 12.30 Ketu 2.54	Venus 15.29 Ura. 4.51

ous marriage. Saturn and Venus are opposed, Saturn aspects the 7th lord, and Saturn and Mars are in mutual aspect.

A Scorpio native with Mercury and Venus rising had Saturn in the 7th. These are not subject to any aspects from others. He was kidnapped and murdered. Another with Aries rising had Jupiter and Saturn in Lagna opposed to Mars, Mercury and Venus. Because of his parents he was divorced by his wife. This agrees with our general Interpretation. A Capricorn native had Saturn in the 2nd opposed to Venus in the 8th, while Mars and Jupiter are in the 10th. In his Rahu-Venus he had a car-accident and he had to sell it at the fag end of Venus sub-period. Rahu was in the 12th.

Let us look at the conjunction of Saturn and Venus. A native with Scorpio rising (23.34) had in the 7th Saturn (17.48), Venus (20.46), Mercury (3.11) and Uranus (9.52). Mars (14.36) from the 4th is in mutual aspect with Saturn. She is in her 44th year and is yet unmarried. She underwent a uterine operation too. The conjunction is heavily afflicted. The 47th chart is that of a woman who has love affairs prior to her marriage; and when she married, the husband turned out to be impotent. Saturn, Venus (lord of Lagna) are in the 2nd. The 7th lord is in Lagna with Uranus, opposed to the debilitated Moon. Significantly enough the conjunction is in

		Ascdt. Mars 24.18 Uranus 23.40	Rahu 15.8 Venus 23.10 Sat. 26.36
	CHART No. 47 Born on 17.8.1945		
Ketu	Moon 20.36		Jup. 5.34 Nep. 11.36

a sign owned by a eunuch. The 48th chart has the conjunc-

		Uranus 17.36	Sun 23 Merc. 29 Sat. 29 Venus 25
Ascdt.			Rahu
Moon 25 Ketu 4	CHART No. 48 Born on 8.7.1944		
			Mars 4 Jup. 3
			Nep. 8.35

tion of Mars and Jupiter afflicted by Saturn. The morals of this native are lax and so are his wife's. Both are loose. Apart from the conjunction of Mars and Jupiter, the affliction of the 7th by Saturn is a pointer. The 4th lord with the 5th lord possibly explains how they could adjust with each other.

Chart No. 49 is that of a young person who took to *sanyasa* on May 29, 1983 at the age of fourteen. The conjunction is in the 8th and they are the lords of the 2nd and the 5th. The 7th lord is in Lagna. The 10th lord with the 12th lord is aspected by Mars. Though marriage is denied, the native turned into a new life where he has a very bright future.

Rahu	Sat. 0.42 Venus 2.58		
Merc. 8.1 Sun 29.25	CHART No. 49 Born on 12.1.1953		
Moon 29.46	Nep. (R) 5.14 Mars 13.27	Ascdt. 28.2 Jup. (R) 8.48 Ura. 8.56 Ketu 6.51	

A Capricorn lady had Saturn and Venus in the 10th; while the 8th has Sun, Mars, Mercury and Neptune aspected by Jupiter from the 12th. In the major period of Mars she died of liver cancer. The conjunction in the 10th did not save her even with the exalted lord of Lagna.

The 50th chart has Mars and Mercury in the 7th. The 7th lord is with Venus aspected by Saturn and Jupiter. His first

Rahu 24		Sat. 9	
Ascdt.	CHART No. 50 Born on 23.7.1912	Nep 1 Sun 8 Venus 13	
uranus 9		Merc. 5 Mars 12	
	Moon 6 Jup. (R) 13		Ketu

wife died, the second has tuberculosis and he died of heart attack. He had an unhappy married life. The aspect of Saturn, Venus and that of Mars on Jupiter compounded the malefic influences.

**Shani-Uranus:** (F) Commonsense, will power, initiative, and energy; patient, prudent work with insight—scientific work; position of control; injury and violence. (C) self will;

selfish and obstinate, or determined; autocratic, broad outlook, originality; masterful temper; faces difficult problems. (UF) Acts against his theories erratically; rigid autocrat, lacks consistency; violent, fitful and wayward; moody and sensitive, or reckless and defiant; loves drastic action; longs for authority; cannot adjust easily; arrogant; wants to be a reformer; fatalistic outlook; not good for management; danger from others; stone in kidney, hysteria.

**Shani-Neptune:** (F) Hardwork, conscientious, foresight, tactical ability, capacity to marshal facts; sticks to his own ideas and position; commanding position; good for business, military life, authorship, art; not fully successful. (C) Plans well and executes in an orderly manner; egotist; thinks highly of himself and his work; love of music and mathematics; succeeds in hard work even at the risk of criticism; faces scandals; ambitious, fond of authority; disciplinarian. (UF) works by fits and starts; has impracticable schemes and ambitions; target of scandals; treacherous, unstatble, scandalous friends; ambitions get thwarted.

**Uranus-Neptune:** (F) Interest in physical sciences; love of mysticism; emotional; fights for a cause; practical, clear-headed; investigator; love of art and music; visionary. (C) Prophetic and pioneer; self willed. (UF) Intense emotionalism; sensitive; easily upset; self-willed, refuses to be thwarted or persuaded; fond of art, music, dance, rhetoric; religious; some kind of service; high motives and ideals; moves to extremes; inability to corporate or to compromise; fanatical; conscientious; rigid outlook; denies calmness, moderation and detachment.

### Lagna and M.C.; Uranus and Neptune

The lagna reveals the native's nature, character disposition, health, energy and the like. The tenth house has reference to the external world, profession, honour, fame, status, financial returns and parents. The aspects on these are equally important.

Uranus, Neptune and Pluto cannot be ignored. We are not touching upon Pluto in this book.

Uranus owns Aquarius, and has Mithuna as his exaltation and mulatrikona. He is the higher octave of Budha. His

friends are Moon, Mercury, Venus and Saturn; his enemies are Sun, Mars, Jupiter and Neptune. Neptune owns Mina, is exalted in Dhanush, and has mulatrikona in Mina. His friends are the Moon, Mars and Jupiter; his enemy is the Sun, and the others are his neutrals.

### **Aspects on Lagna**

We will briefly enumerate the results of the aspects on Lagna and the various bodies.

**Chandra:** (F) Travels to different lands to achieve special purposes; has fame, happiness, wealth and good luck. (UF) Ill health, difficulties, loss or disappointment through travels; fickle minded; faces accidents; denies happiness of mother or relatives.

**Budha:** (F) Good mind, clean conduct, stable profession, increase in knowledge, literary or artistic work, honour, victory. (UF) gout, nervous debility, slander, defeat, depression, subject to deceit, undebtedness.

**Shukra:** (F) Good luck, popularity, respect, fame, riches, happiness, good clothes and food, marriage, children, has house and ornaments. (UF) The opposite of the above will happen; suffering, difficulties, losses.

**Kuja:** (F) Progress, embarks on new enterprises and schemes; wins by his energy and enthusiasm; achieves high ideals; fixed or steady mind, skilled in taking up a work; travels abroad. (UF) accidents, physical and mental worries, quarrels obstructing wealth, imprisonment.

**Guru:** (F) Honest and straight forward, sense of discrimination, compassionate, popularity, wealth, high status; gradual progress, authority, honour; happy married life. (UF) Indiscreet, distorted outlook, anger, passion, worries, expenses; ailments of liver and blood.

**Shani:** (F) Industrious, sharp and keen intellect, thoughtful, success in activities; limited soft speech; no hurry; patient; acquires lands and houses; riches through land, house, garden, minerals. (UF) Accidents, rheumatism, nervous debility, malarial fever, chronic complaints; loss of ancestral property, quarrels with elders.

**Ravi:** (F) Health, energy, steadfastness, quick recovery from any ailment; high ideals, generous nature, profitable profession; friendship with elders, government officials; good status, authority. (UF) Ill health, quarrels with officials, expenses.

### Aspects on the Tenth House

**Ravi:** (F) Achieves the goals; reaches the top in his profession; acquaintance with high ranking persons. (UF) Misfortune, loss of parental happiness, quarrels with superiors, losses, ill health of children, sudden losses, dislocation of profession.

**Chandra:** (F) Happy with domestic affairs, good wife and children; auspicious undertaking, helping nature, help from others, success in trade and business; political power. (UF) Loss of mother; troubles for honour and fame; heavy expenses regarding profession.

**Guru:** (F) Energy, enthusiasm, skilled in executing activities well, achieves the goals, easily moves in profession, good for business. (UF) Heavy losses, fears in profession.

**Kuja:** (F) Acquires land and houses and position of authority. (UF) Loss of parental happiness, fears in profession, scandals, loss of fame, fall from a high position.

**Budha:** (F) Auspicious and successful travels, success in new enterprises; progress in education and in business; fame in the world of literature; fortunate changes in profession. (UF) Profitless activities, worries from public criticism and troubles in profession; victim of theft and forgery; quarrels with relatives.

**Shukra:** (F) Earns without efforts; fame; rises socially and professionally; marriage and children. (UF) Loss of honour and fame; no wife; bad conduct; separation from the near ones; ill health of the wife.

**Shani:** (F) Reaches the highest position in profession; success, energy, power, good job, commanding position; great wealth. (UF) Most unfortunate; heavy losses.

**Uranus:** Uranus rules sudden activities, Posts and Telegraphs, Railways, Aeroplanes, Independent mind, power, responsibility, energy; new discoveries; mesmerism,

archaeology, great ideals, social and governmental institutions, companies; radium, electricity; nervous system; violent activities; secret plots.

**Neptune:** Neptune rules secret, hidden affairs, ideals, excitement, anxieties, fine flavours, acids; awakening of new ideas; psychic activities and interests; intuition, imagination; spiritual activities; mesmerism, medium, poison; distilleries and breweries; telepathy; yoga, philosophical pursuits; petrol, aeroplanes.

**Uranus—Lagna:** (F) Independence; genius; acquaintance with the great and with those in high positions; sudden fortune. (UF) Accidents, surgical operations, sudden acute ailments; headstrong nature, obstinacy, unsteady life, loss in business; nervous ailments; accidents from electricity; rheumatism; loss of job.

**Uranus—Tenth House:** (F) Sudden good happenings; unexpected promotions to higher posts; company of persons in high places and good fortune through them. (UF) Loss of a parent, strange or eccentric behaviour resulting in losses; loss in business; financial strains.

**Neptune—Lagna:** (F) Interest in music and fine arts; expert in philosophical and spiritual knowledge and experience. (UF) Accidents, fear of poison, danger of drowning, aerial accident, mental aberration. (F) Mental expansion and illumination, philosophical enquiries, adept in music; interest in mesmerism; path of devotion. (UF) Anarchy in all activities and undertakings, confusions, and mental aberrations because of religion and other affairs.

**Neptune—Tenth House:** (F) Travels abroad, and gains from these; associations that bring good dividends. (UF) Loss of or troubles in job due to being deceived; great losses and disgrace.

## Yogas

Our authoritative texts give many yogas. Some of these yogas are too common to be of practical value. Most of the yogas give their results only during their major or minor periods. The yogas have a reference to Rasi (sign) positions only, and not to their Bhava (house) positions. We give a few.

1. **Raja yogas** are too many. They confer political power, wealth, luxuries, and general happiness. We start with some of these:

1. Vargottama Lagna, or Vargottama Moon aspected by all the planets placed in 4, 7, 10. This gives a T-square. Westerners decry it.
2. Guru in Lagna and Budha in a Kendra aspected by the ninth lord.
3. Moon in Lagna, Guru in 4, Shukra in 10, and Shani in Tula.
4. The lords of 9 and 10 from Lagna in conjunction and association with the second lord give wealth.
5. Exchange of houses by the lords of 2 and 1 and associated with the second lord give wealth.
6. The lords of 7 and 6 occupying mutually aspecting Kendras and associated with the second lord give wealth.
7. If the above yogas are aspected by or associated with the fourth lord or with Guru, he has wealth and conveyances.

8. Five planets in exaltation with Guru in Karka Lagna.
9. Budha in Tula Lagna, Moon, Guru and Shukra in 3, Shani in 4, and Kuja in 12.
10. Conjunction in 9 or 10, or exchange of the lords of 9 and 10, associated with the fifth lord.
11. Shani and Kuja in 1, 5 or 10, and full Moon in Dhanush or Mina.

Many more Rajayogas are given in our standard texts like *Brihajjataka*, *Saravali*, *Jataka Parijata*, *Phala Dipika*, and *Sarvartha Chintamani*. One may refer to these authorities.

There is a usual complaint in certain quarters that the Rajayogas are enumerated in our ancient texts without any definite value. They begin to hold that these yogas are proving futile in our actual experience. This cry is evidently based upon some flimsy statements of the ill-educated astrologers, who can be conveniently called quacks. To prove the accuracy of these yogas it is necessary to take up the horoscopes of those persons, who have risen into prominence from very poor families.

We shall begin with the Maharajah of Jeypore Vikrama Deva Varma. He was born on June 27, 1869. He led the life of a true scholar for a long time. It is evident that scholars are always poor, and somehow poverty and scholarship go hand in hand. Wherever there was an important literary or scholastic celebration there he was to be found almost invariably. But it is a stroke of destiny and he became the ruler, as he was one of the heirs of the previous Maharajah who died childless. In this horoscope we do not find, at the outset, any special yogas. But a close examination will reveal the following data:

When the Bhavachakra is cast we note that Venus occupies the fourth house, Mars takes up the sixth, Moon and Ketu enjoy the eleventh, and Jupiter enters the second. We have to note the unique position of Venus. Besides we note that Lagna, Venus and Saturn are occupying vargottama positions. Saturn is the lord of the tenth occupying a

	Guru Lagna		Ravi Budha Shukra
			Rahu
Chandra Ketu			Kuja
	Shani		

vargottama position, though it is in the eighth house. Venus is favourably aspecting the tenth in Bhava. In the sub-period of Jupiter in the major period of Saturn, events proved very lucky to him and he was raised to the *Gaddi*. Since the vargottama position of Saturn is in the eighth he did not lift him to the *Gaddi* immediately. But the vargottama position of the lord of the tenth cannot keep the individual in perpetual abeyance. So he became the Maharajah and this, be it remembered, is the result of the vargottama positions, which constitute an important yoga, next to planets in their exaltations.

Bernard Shaw's Horoscope presents us with a clear case. Here we note carefully the combination of Mercury, the lord of the second and the fifth houses, and Saturn, the

Jupiter Rahu		Moon Lagna	Mercury Saturn
			Sun Venus
		Mars	Ketu

yogakaraka for Taurus, in the second house. To add to this, there is the *parivartana* between Moon and Venus. These by themselves are enough to constitute a Rajayoga for Shaw. The presence of Mars in the sixth tells us that he had to struggle to realize his goal. He once remarked to a correspondent, who called upon him to express his mission in life, that he "came to London to educate London". Naturally, every one who wants to be great must educate the public on his own lines and create a suitable atmosphere for his success. It is no exaggeration to say that he achieved this because of the beautiful yogas present at the time of his birth. We have also to note that Lagna, Moon and Mercury are occupying vargottama positions, which by themselves alone indicate that the person is sure to succeed in his mission.

Lloyd George presents yet another illustration of the efficacy of the yogas when the respective yogakaraka dasas actually occur. He was born on 17th January 1863. Here we

	Mars	Ketu	
Mercury Venus	3		
Sun Lagna			
Moon	Rahu	Jupiter	Saturn

have to note the *parivartha* between Mercury and Saturn, the lords of the ninth and the second houses. Mercury and Venus, the lords of the ninth and the tenth, are joined in the second house. The lord of the fourth is occupying his own house. Thus attention must be concentrated, on the second and the ninth houses. He was unable to command the entire nation for a long time because of the aspect of Jupiter on the second house. Thus this horoscope presents the most common and the most important Rajayoga, name-

ly the combination of Mercury and Venus. Herein we have to note that the lords of the ninth and the tenth will give very good results only when they have something to do with the lord of the fifth house. Here Venus himself is the lord of the fifth.

Illustrations to prove the accuracy and the efficacy of the Rajayogas acquire added weight when negative examples also are adduced. Hence we will take up this side of the argument with a person who though succeeded to the throne yet gave it up, as the planets were unwilling to confer upon him the title of a king. He is the Duke of

Mars Rahu	Moon	Jupiter Venus	Sun
Lagna			Mercury
		4	
			Saturn Venus

Windsor. Here we note the combination of Jupiter, lord of the second and the eleventh, and Venus, lord of the fourth and the ninth, in the fourth house, the house of happiness. This combination ought to have ensured him perfect sway over wealth, lands and kingdoms even. But unfortunately there are other things we have to note. The lord of the tenth is Mars. He is being aspected by Saturn from the eighth house along with Ketu. Just as Jupiter decides the scales for Taurus, so does Saturn for Aquarius. Here Saturn has sealed his fate despite the beautiful combination in the fourth house. Just at the end of Rahu's sub period in his own major period the decree of fate was ratified.

These illustrations are enough to prove the fact that the Rajayogas really play an important part in our lives. An examination of the yoga necessarily involves us in an examination of the entire horoscope. One must be careful to

note every detail, even the minutest detail, before pronouncing the judgment. If any one were to ignore the defects in the horoscope of Lloyd George, then he might predict a uniformly glorious career throughout. But, be it remembered, that even the slightest defect is enough to mar the beauty of the yoga. Sometimes we note very beautiful yogas, which do not translate themselves in actual life simply because the person does not have those periods in the proper season. For instance in this horoscope, we note

Jupiter	Rahu	Moon Lagna	
		5	
Mars			Venus
		Ketu	Sun Saturn Mercury

the fifth house where the lords of the fourth, of the second and the fifth, and of the ninth and the tenth are joined together in the fifth house. The lord of the Lagna is in the fourth house, while Moon and Mars are exalted. Yet the owner of this horoscope could not lead even a tolerably good life, simply because he had to begin his life with Sun. Mars was after all the lord of the twelfth. Only in last February the major period of Saturn began. But to wit, Jupiter is the worst planet for Taurus, and his evil eye is falling direct on the fifth house. This is, thus, a curious case, where everything is well and good, but the individual is not allowed to enjoy it, like the thirsty Tantalus who stood in the midst of a beautiful lake full of water, but he could not utilise to quench his thirst, as it began receding whenever he bent forward.

Such cases can be easily multiplied. But be it sufficient to maintain vehemently that the Rajayogas do really give out the good results provided they are chaste and spotless.

**2. Mahapurusha Yogas:** Mars, Mercury, Jupiter, Venus, or Saturn should be in a Kendra which must be his own sign, his own mulatrikona, or his exaltation. The names of the yogas are: Mars-Ruchaka, Budha-Bhadraka, Guru-Hansa, Shukra-Malavya, and Shani-Shasha.

- (a) *Ruchaka*: Physical strength, fortune, fame, five qualities; knowledge of science; well versed in sacred texts and prayers; skilled in magic spells; equal to a ruler; lovely, attractive, liberal, victorious, wealthy; lives in complete happiness for at least seventy years with conveyances.
- (b) *Bhadraka*: Majestic gait, massive chest, round arms, commanding stature; high-spirited, diligent, fatty with friends and relatives; with genius, he enjoys fame and wealth, and lives at least upto 80 years.
- (c) *Hansa*: Red mouth, prominent nose, well-formed legs, voice of the swan; phlegmatic, fair limbs, lovely appearance, beautiful wife; all comforts; acquires the knowledge of the sacred texts; acute; great merits; beneficent, devoted to virtues, and lives upto 82 years.
- (d) *Malavya*: Graceful body, eyes of a woman, handsome, powerful, meritorious; blessed with wife and children, vehicles and wealth; learned, knows the meaning of the sacred texts; knows how to use his energy, capacity and counsel; liberal; fond of other women; lives at least upto 77 years.
- (e) *Shasha*: Ruler, minister or general; hunts woods and hills; cruel hearted; decisive in his pursuit of metallurgy; beautiful, angry eyes, spirited, attached to the mother, brave; voluptuous, guilty love; lives at least upto 70 years.

**3. Bhaskara Yoga:** Budha in the second from the Sun, Moon in the eleventh from Budha, and Guru in a Kona from the Moon.

He is brave, lord-like, well versed in interpreting scriptures, handsome; expert in music, and mathematics, resolute and competent.

**4. Indra:** Mars in third from the Moon, Shani in the seventh from Kuja; Shukra in the seventh from Shani, and Guru in the seventh from Shukra.

Amiable, famous, worthy of a royal rank, wealthy, eloquent; has ornaments, beauty and strength.

**5. Vayu:** Guru in a kona from Shukra, Moon in the fifth from Guru, Sun in a kendra from the Moon.

Eloquent, conversent with scriptures, broad chest, big belly, clever in bargaining, royal rank.

**6. Budha:** Guru in Lagna, Moon in a kendra from Guru, Rahu in the second from the Moon, Ravi and Kuja in the third from the Sun.

Majesty of a king; matchless strength; famous; well versed in scriptures; skilled in traffic, talented; has no enemies.

**7. Kemadruma:** Moon in the first or the seventh from Lagna without being aspected by Guru. This is given in *Jataka Parijata* (7.81). This yoga is to be taken up for consideration alongwith *Sunapha*, *Anapha* and *Dhurudhura* yogas.

**8. Anapha:** Planets other than the Sun in the twelfth from the Moon.

**9. Sunapha:** Planets other than the Sun in the second from the Moon.

**10. Durudhura:** Planets other than the Sun on both sides of the Moon.

**7. Kemadruma:** There should be no planets other than the Sun on either side of the Moon, none in the kendras from the Lagna; and this Moon should be associated with or aspected by the planets (**Saravali**). This is correct.

**8. Sunapha** gives prosperity, self-earned wealth; righteousness, knowledge of Shastras, peace, happiness, and proper mind and intellect.

**9. Anapha** gives wise speech after proper discrimination, equal to the ruler, wealth, proper qualities, garlands and ornaments and good clothes, clear mind, happiness and fame.

**10. Durudhura** gives eloquence, good intellect, courage, fame, independence, wealth, enjoyment of luxuries, charitable, supporter of people and leader.

**11. Kemadruma:** This is a controversial and complex yoga. We have to treat it in a detailed manner.

**Jataka Parijata** (7.83) admits that the absence of anapha, Sunapha, and durudhura yogas is **Kemadruma yoga**. It is a yoga causing poverty. Some varieties of Kemadruma are given:

- (a) Shani and Shukra in the vargas of debilitated or inimical planets, must aspect one another; or they must be in the same sign.
- (b) Chandra for a night birth must join a malefic and occupy a malefic sign in Rasi or navamsa, and aspected by a weak lord of the tenth.
- (c) Chandra in Vrishchika navamsa must be associated with a planet in a khala state and aspected by the lord of the ninth. (The varga of a malefic makes a planet khala).

Some exceptions to Kemadruma yoga are given. These are:

- (a) For one born in the night the wanling Moon should be in Vrishchika. Some exceptions to Kemadruma yoga are given. These are:
  - (a) Chandra or Shukra in a Kendra aspected by Guru.
  - (b) Chandra with a benefic or between two benefics is aspected by Guru.
  - (c) Chandra must be in the navamsa of an Adhimitra aspected by Guru.
  - (d) Chandra must be in Vrishabha in amsa aspected by Guru.
  - (e) Full Moon in Lagna with a benefic, aspected by Guru.
  - (f) For Simha Lagna Moon must be in Vrishabha aspected by Guru.

This Kemadruma yoga is said to destroy Raja yoga. Allied to this there are many yogas causing poverty. We will

consider them later. Other exceptions to Kemadruma are:

(g) A planet in a Kendra from the Lagna or Moon.

Of all the yogas in astrology the much maligned one is Kemadruma yoga. This yoga is said to make one sorrowful, unrighteous, poor, a rogue and a swindler. But the conditions under which this arises are not properly understood.

The popular view is that no planet should be on both sides of the Moon. The Sun is not a planet. But this is not the only Kemadruma Yoga. Chapter 22 of **Parashara Hora** speaks of the varieties of this yoga, and we can ill afford to brush aside Parashara.

According to Parashara, when a planet is in the fourth from the Moon, we have sunapha; when it is in the tenth from the Moon, there is durudhura; and when both these Kendras are devoid of planets, we have kemadruma.

There should be no planets on both sides of the Moon in the navamsa chart, and this is the second variety of kemadruma.

The third variety is the one with which we started. Kemadruma, says Parashara, destroys all benefic yogas. One having this yoga is denied happiness from money, children, wife or husband; and he becomes a servant, lives away from his place, is dirty or shabby, and has a perverse mind.

Kemadruma yoga arises, says Jaimini, when an equal number of malefics are present in the second and eighth house from atma karaka, Janma lagna or aruddha lagna. It is clear by implication that atmakaraka, Janma lagna, and aruddha lagna together should not have malefics, the yoga is more powerful. The aspects are as per Jaimini's system. Loss of partner is the major result. We get the chart of Indira Gandhi as a good example. Parashara's text refers to **Kaarakaamsa** Lagna also. Mrs. Gandhi has Kuja in the second aspected by the Moon from the seventh. Only there was no malefic in the eighth. Hence full kemadruma is not present. If there are no planets in the second and the

eighth, kemadruma can arise if the Moon aspects these houses. Examples are many. The readers can verify.

Hence there are at least five varieties of kemadruma. The fifth refers to the aspect of the Moon. The fourth has three or four forms involving Atmakaraka, Janma Lagna, Aruddha lagna and Karakamsa. The popular verses given by Varahamihira and others, which is the one with which we started, does not appear in Parashara.

Of all the yogas mentioned by standard authors of the past two yogas are almost condemned. The first is *Shakata* yoga which arises when the Moon is in 6, 8 or 12 from Jupiter. The person having this yoga will suffer poverty, misery and privation. Parashara and Varahamihira observe that this yoga arises when all the planets are in the lagna and the seventh. If we add the fourth or the tenth houses also we get what the western astrologers call T-square. The results mentioned for shakata yoga are not borne out by actual facts. There can be only yoga-bhang every now and then. The last Nizam of Hyderabad had it; and if he had suffered anything it was only to lose the leadership of his State after his sixtieth year, and that too because he had then the major period of Guru, lords of 3 and 6 in the twelfth. Even without shakata yoga he would have lost it. The late Y.B. Chavan had it; and so did Gothe.

The other one is the kemadruma yoga when there are no planets at both sides of the Moon, this yoga is said to arise. But if the Moon is with a planet before and another after him in the same sign, does the yoga operate? We have serious doubts. This yoga is said to make one sorrowful, poor and unrighteous. Some authors hold that if a planet is in a kendra from lagna or from the Moon, or if Moon is with a planet, there is no kemadruma yoga. Whom should we accept? Shri Chaitanya had Chandra and Ketu in the eleventh Leo, without any planet at either side of the Moon. Would anyone dare to say that he was unrighteous? He had Kuja in the fourth from the lagna while Saturn and the Sun were in angles from the Moon. General Franco had kemadruma yoga. Only lagna kendra (Libra) had Venus and Ketu. Albert Schweitzer is another instance and he had the

Sun and Mercury in the 10th from the Moon in Aries. Ramana Maharshi had it with Mars in a Kendra from Lagna and the Sun in a Kendra from the Moon.

These yogas need to be redefined in the light of the actual examples. The rules cannot be blindly applied. Moreover, all the yogas take only the positions of the astral bodies in rasis (signs) not in bhavas (Houses). There is no authority laying down the rules that the yogas should be considered from the positions in bhavas. Two or three yogas mentioned by ancients do appear to be inapplicable to the positions in rasi; and this is due to some error in the transcription. Further, the same yoga is defined differently in different texts. We have to collate these.

We have mentioned two definitions of kemadruma yoga. A third definition appears in Jaimini. There are two aphorisms.

स्वपितृपदाद् भाग्यरोगयोः पापसाम्ये केमद्रुमः। (1.2.119)

चन्द्रदृष्टौ विशेषण। (1.2.120)

If malefics are in the second and the eighth from lagna or aruddha lagna, there is kemadruma yoga. If the Moon aspects these malefics there is a greater intensity of kemadruma yoga. Here only lagna is taken into consideration, and there is some thought of the Moon's aspect. Malefics are needed in the second and the eighth from lagna.

Death of the partner is stated to be the result of kemadruma. We may add unhappiness or misery. The Moon's aspect (as per Jaimini's system of aspect) adds strength. In the chart of late Morarji Desai the eighth (Makara) had Mars. Venus and Mercury are aspected by the Moon from Leo. Dr. Pattabhi Sitaramayya had Moon in the second for Cancer lagna and he had Saturn in the eighth (Aries) aspected by this Moon; and he lost his wife early. Ramanuja had Saturn in the 8th from aruddha lagna aspected by the Moon; and since Jupiter also aspects this Saturn, he gave up family life. Another ascetic who had Moon and Mars in the second Cancer renounced after marriage. Mrs. Indira Gandhi had Mars in the second aspected

by the Moon from the 7th. From her karakamsa lagna Mars was in the 8th. From the karakamsa lagna of Pandit Nehru, the 8th sign had the Sun and Saturn, while Saturn was in the second from lagna. He survived his wife for nearly three decades. These and many other examples appear to confirm Jaimini's definition of kemadruma yoga.

Moreover, persons who talk about kemadruma yoga should not forget Parashara's statement that a planet in the fourth from the Moon causes sunapha yoga, that in the 10th causes anapha yoga, that in the 4th and the 10th causes durudhura yoga and that none in these two brings Kemadruma.

These significant verses present a 4th definition of kemadruma yoga and this is accepted by Jaimini. Loss of partner, poverty and misery are the results to be expected in the corresponding major and sub periods. From lagna, aruddha lagna, and karakamsa we have to examine the second and eighth houses, and if there are malefics, we get kemadruma; and more so if these are aspected by the Moon. Even if there are no planets (*Ukta Sthane Graho nasti*) there is kemadruma yoga if those houses have the Moon's aspect. Thus Parashara's text offers four possible varieties of kemadruma yoga. The first refers to the absence of the planets at either side of the Moon. The second wants all kendras from lagna to have malefics. The third refers to the navamsha position of the Moon. The fourth takes up the second and the 8th houses from Lagna, aruddha lagna and karakamsa lagna along with the Moon's aspect. The last variety has also the authority of Jaimini. It is therefore meaningless to speak of only one variety of kemadruma yoga.

Under this yoga one is denied food, clothes, house. He suffers poverty, is a servant, wicked and enemy of all.

**8. Anapha:** Wise and discriminative in speech, equal to ruler, ruler, riches, good virtues, ornaments, famous, happy, good mind.

**9. Sunapha:** Prosperity, self-earned wealth, good education, fame, peaceful, happiness, wise mind, minister.

**10. Durudhura:** Famous because of his speech, mind, courage; independent, wealthy, enjoys generously, charitable, popular, leader.

There are varieties of these yogas, depending on the position of the planet with reference to the Moon.

**9. Sunapha** requires a planet in the second from the Moon. The different planets give different results. These are detailed now.

*Kuja:* courageous, wealthy, harsh speech, commander of an army, cruel, violent, boastful, many foes.

*Budha:* Expert in vedas, shastras, and music, righteous, poet, self-respect, popular, good appearance.

*Guru:* Teacher of different branches of knowledge, famous, liked by the ruler, good family, wealth.

*Shukra:* Has good wife, land, riches, and cattle; courageous, favoured by the ruler, heroic skills.

*Shani:* Skilled or acute mind, respected well by the village or town, wealth, undertakes secret works.

**8. Anapha:** There should be a planet other than the Sun in the twelfth from the Moon. Different planets give different results. These are detailed now.

*Kuja:* Rules or controls thieves, respected, has self control, heroic in battle, angry, leader, praised, good appearance.

*Budha:* Skilled in painting and music, poet, favoured by the ruler, attractive appearance, performs great works.

*Guru:* Majestic nature, penetrating intellect and mind, intelligent and wise, fame from the ruler, understands human nature.

*Shukra:* Deeply loved by women, loved by the ruler, enjoys luxuries, famous, pleasant, plenty of gold.

*Shani:* Broad shoulders, leader, honours commitments, cattle wealth, respects bad women, and virtuous.

**10. Durudhura:** There should be a planet or planets on both sides of the Moon. The results of different planets are different.

*Kuja and Budha:* Untruthful, very wealthy, skilled, hard hearted, miserly, fond of old women, best in the family.

*Kuja and Shukra:* Great beauty, fortunate, fond of argument, pure, patient and skilled, fond of exercise, hero in a battle.

*Kuja and Shani:* Wicked wife, interested in acquisition, involved in vices, angry, miserly, many foes.

*Budha and Guru:* Righteous, knowledge of the shastras, talkative, good poet, wealthy, charitable, famous.

*Budha and Shukra:* Pleasant speech, fortunate and beautiful, fond of music and dance, many servants, hero, minister.

*Budha and Shani:* Moves from country to country, wealthy, not much education, enemy of his own people, respected by others.

*Guru and Shukra:* Firm mind, intelligent, heroic, moralist, possesses gold and precious stones, famous, does the work of the ruler.

*Guru and Shani:* Happy, lawful, wisdom, pleasant speech, scholar, daring, tranquil, wealthy, good appearance.

*Shukra and Shani:* Famous ancestry, head of the family, skilled, fond of women, prosperous, favoured by the ruler, riches.

**11. Shakata Yoga:** Guru must be in the sixth or eighth from the Moon, and he should not be in a kendra from lagna. There is different shakata yoga where the seven planets are in lagna and the seventh; and this is accepted by Parashara and Varahamihira.

The native under this yoga becomes indigent; faces troubles and fatigue; is distressed; and becomes hostile to the ruler.

Shakata yoga needs a careful examination, which arises when the Moon is the sixth, eighth, or twelfth from Jupiter. Mantreshwara mentioned only the sixth and the eighth from Jupiter:

जीवान्त्याष्टारिसंस्थे शशिनि तु शकटः केन्द्रगे नास्ति लग्नात्।

The Moon should be in the sixth or the eighth from Guru and it should not be a kendra from lagna. There is no mention of the twelfth. One born in this yoga is said to lose fortune and he may repair it; the native is insignificant, stubborn and hated by the relatives, and he suffers privation, poverty and misery.

**Jataka Parijata** does not reckon the Moon from Jupiter. It refers to Jupiter being in the sixth or the eighth from the Moon:

षष्ठाष्टमगतश्चन्द्रात्सुराजपुरोहितः  
केन्द्रादन्यगतो लग्नाद्योगः शक्टसंज्ञितः ॥ 7 : 108 ॥

Whether from the Moon or from Jupiter the signs will be sixth or the eighth. But while Mantreshwara's exception refers to the Moon in a kendra Vaidyanatha refers to Jupiter in a kendra from Lagna. There is a world of difference between the two positions. The twelfth sign is not mentioned by either.

Coming to the results we find Vaidyanatha stating that the native has no property of his own, is always perturbed by sorrows and troubles (*Klesha and ayasa*) and is out of favour with the rulers (7.109). Mantreshwara observes that he is renowned in the world (*loke prasiddhah*) and is emaciated.

Vaidyanatha gives another definition of Shakata yoga later in the same chapter:

तन्वष्टगेषु शक्टम् ॥ 7 : 168 ॥

The planets should be in the ascendant and in the seventh only. There is no special mention of the Moon and Jupiter. The opposition aspect (180 degrees) between the bodies in the first and the seventh is taken to be malefic.

All the planets must be in lagna and the seventh only to cause this yoga. Kalyana Varma also states the same:

होरास्तगतैः शक्टम् ॥ 21.15 ॥

So does Varahamihira:

जानुः अस्तगेषु शक्टम् ॥ 12 : 4 ॥

We cannot brush aside Parashara, Kalyana varma and Varahamihira. The latter definitions are not found in the authorities on Indian astrology. Even in the latter versions, the inclusion of the twelfth lacks any support in Mantreshwara and Vaidyanatha.

Let us look at the results given by the founder of Indian astrology, Parashara:

रोगार्ता: कुनखा: मूर्खा: शकटानुजीविनो निःस्वाः।

मित्रस्वजनविहीनाः शकटे जाता भवन्ति हि॥

One born in this yoga is troubled with ill-health and bad nails, is stubborn, ekes out living as a driver of cart (of an engine also), is poor, and is devoid of friends and relatives. This is a more exhaustive account than that found in **Jataka Parijata**, and it does not refer to frequent changes of fortune mentioned by **Phala Dipika**. Kalyana Varma adds one more result to the list of Parashara:

रोगार्ता: कुकलत्रा मूर्खा: शकटानुजीविनो निःस्वाः।

स्वजनैर्मित्रैर्हीनाः शकटे जाता भवन्ति नराः॥ (21 : 30)

Shakata yoga gives a wicked or bad wife. Since the native drives a cart (shakata), probably he is driven by his wife. Varahamihira endorses this view:

कुदारा: (12.13)

This is lifted by Vaidyanatha (7:175) as it is.

Can we justify the view that this yoga requires six-eight relationship between the Moon and Jupiter? In Chandra — adhiyoga benefics are to be in 6, 7 and 8 places from the Moon. Jupiter being a benefic should be in one of these places for Adhi yoga. Then the Shashtashtaka between Jupiter and the Moon causes a benefic yoga, not a malefic one like Shakata yoga. That the Moon and Jupiter should be mutually in the sixth and the eighth from each other for Shakata yoga does not appear to be reasonable. It may be for this reason that under the *akriti* yogas Parashara, Kalyana Varma, and Varahamihira did not define Shakata yoga as a Shashtashtaka relation of the Moon and Jupiter. There is no sanction even by Mantreshwara and Vaidyanatha for the inclusion of the twelfth house in this yoga.

There is Rohini Shakata mentioned in **Brahma Siddhanta**. When a planet is on the seventeenth degree of Taurus and has a southern latitude (Vikshepa) of about two degrees (according to Bhanu Bhatta), then the cart of Rohini undergoes an occultation; it is broken. Varaha refers to this occultation by Venus in his Brihat Samhita (9:25). He refers to the Moon posted in centre of the cart of Rohini (24:30). In all these cases there are malefic results. The next four verses also refer to this phenomenon. This Rohini-Shakata-Bheda must have given rise to the idea of involving the Moon in Shakata yoga in later times. But the founding fathers were wiser. They stated the opposition aspect to be malefic. It is necessary to collect the charts that illustrate the definitions given and verify the results mentioned. At the same time it is necessary to collect the charts illustrating the later day definition and see whether the results mentioned did fructify in the lives of those persons. We give one chart to negative the inclusion of the twelfth.

Rahu	Mars		Jup
			Moon
		6	
	Merc	Sun Sat Asc	Ven Ketu

Here not one of the results mentioned did appear though Jupiter was in the twelfth from the Moon. We wonder why the second house also is not mentioned, when the mutually related six and eight are given. Two and twelve also are mutually related. Our first Prime Minister had his Moon in the eighth from his Jupiter. Was he insignificant, poor, sickly and hated by relatives? The readers should judge. Dr. Pattabhi Sitaramayya had his Moon in Leo in the sixth from Jupiter. The results mentioned by later writers

did not appear in his life. The Moon is in the twelfth (Gemini) from Jupiter in Dr. Gopala Reddy's chart. He did not lose his property and he is liked by friends and relatives. Albert Schweitzer had his Moon (Pisces) in the sixth from his Guru, and he is a celebrity. Examples of the definitions given by Parashara may be found in those born in 1962.

The later day definitions of the yogas, cannot be taken as they are. We have to refer to the most ancient authoritative texts and find suitable examples. Otherwise we will be reducing the yogas to a farcical status.

**12. Parijata:** Note the sign occupied by the lord of lagna; then note the lord of that sign. If the lord of the second from it or if the lord of the navamsa occupied by that lord is in a kendra, kona or exaltation, it is Parijata yoga. The native will be a ruler, happy in the middle and last parts of life, respected and obeyed by the ruler; and he will be fond of war, possesses conveyances, at end of his duties and obligations, and is compassionate.

**13. Chandradhi yoga:** Benefics should occupy houses 6, 7 and 8 from the Moon. (a) The native becomes a commander in the army, a minister or a ruler. (b) He has great prosperity and enjoys life. He overcomes his enemies. (c) He is free from dangers and diseases, and has a long life.

This yoga becomes less if the Sun is in the seventh from the Moon. There must be at least two benefics in 6, 7 and 8 for the results given under (b) above. If there is only one benefic, apply the results given under (c).

The benefics may occupy (i) all the three houses; (ii) only 6 and 7; (iii) only 6 and 8; (iv) 7 and 8; (v) 6 only; (vi) 7 only; and (vii) eight only.

According to Kalyana Varma, Chandradhiyoga is a Raja yoga when Budha, Guru and Shukra are not combust, and are not aspected by malefics.

**14. Lagnadhi yoga:** Benefics should occupy 6, 7 and 8 houses from lagna. They must not be with or aspected by malefics who should not be in the fourth. The native is an author of many books on science or shastras, had philo-

sophical and other forms of knowledge, is full of humility, and commands an army. He is generous and unsophisticated, and enjoys all great advantages arising from fame and fortune.

The powerful planet in this yoga aspected by less powerful planet, gives the results in its major period.

**15. Gajakesari:** Guru must be in a kendra from the Moon. If the Moon is not combust or debilitated, but aspected by Budha, Guru or Shukra, there is a stronger Gajakesari yoga.

The native is energetic, wealthy and has grains. He is intelligent, meritorious, and please the ruler by his actions. It protects the native throughout his life.

**16. Amala:** A benefic must be in the tenth from the Moon or the lagna— The native has a bright fame, and enduring prosperity. He is respected by the ruler, has enjoyments and luxuries, is liberal and kind to his relations, benevolent, and has good qualities.

**17. 18. 19 Vasi** (वासि), **Vesi** (वेसि) and **Ubhayachari** (उभयचारी): When planets other than Moon are in the twelfth from the Sun, it is Vasi; When they are in second, it is Vesi; and when they are on both sides of the Sun, it is Ubhayachari. The concerned planets must be in their own, friendly or exaltation signs.

**17. Vasi:** He has eloquence, retentive power; he has a profession, and does not look at others directly. He has a sattvik nature. If there is *Guru*, he has courage, patience, and a saatvik intellect. If there is *Shukra*, he is courageous, virtuous, famous. If there is *Budha*, he has pleasant speech, good physique, follows the orders of others, and is an educationist. If there is *Kuja*, he is famous in battle and speaks incoherently. If there is *Shani*, he has the nature of a tradesman, and is eager to get the money of others; he hates preceptors and wields sharp weapons.

**18. Vesi:** Short sight, firm speech, neglected by or disappointed in business, bent body (according to Yavaneshwara). If there is *Guru* he is eager to earn money, has friends. If there is *Shukra*, he has fear and is worried

about undertaking any activity. He has fitful enthusiasm and serves others. If there is *Budha*, he is a good worker, lives in poverty, has a sense of shame and shyness, soft nature, and humble. If there is *Kuja*, he follows short cuts, and helpful to others. If there is *Shani*, he is fond of other women, courageous, oldish appearance, deceitful, sympathetic and wealthy.

**19. Ubhayachari:** He has plenty of lands, auspicious activities, firm determination, normal physique, well-versed, and a good sattvik nature. He has a good appearance. He has wealth and many servants or followers. He looks after his relatives well. He is honoured by the rulers. He is enthusiastic and enjoys luxuries.

**20. Kartari:** When the lagna is occupied by a benefic, it is *Shubha* (auspicious) yoga; and when a malefic is in it, it is an inauspicious yoga. When benefics are in houses 2 and 12 from lagna, it is *Shubha Kartari*; and when malefics are there, it is *Papa Kartari*. *Shubha Kartari* gives splendour, wealth and strength. *Papa Kartari* makes one lustful, wicked and parasitic.

**21. Parvata:** (a) Benefics must be in kendras; and houses 6 and 8 must have malefics or no planets. (b) Lords of lagna and the twelfth must be in mutual kendras, aspected by friends.

The native will be prosperous, engaged in education and knowledge, generous; loves entertainments, is passionate, full of energy, famous, head of a city, and fond of playing amorous games with other women.

**22. Kahala:** (a) Lords of 4 and 9 must be mutual kendras while the lord of lagna is strong. (b) The lord of the fourth must be in its own sign or in its exaltation, and is with or aspected by the lord of the tenth.

He is vigorous, daring, ignorant or stubborn; has a full army under his control, and is ruler of a few villages.

**23. Chandra Mangala Yoga:** There are contradictory opinions about the association of the Moon and Mars by way of conjunction or aspect. This is probably due to the fact that Mars is debilitated in the sign owned by the Moon

even though the two, as per Satyakirti's formula, are mutual friends. It is time we have a close look at the problem in the light of the ancient authorities who too contradict each other. According to Varahamihira, the conjunction of the Moon with Mars makes one trade in immoral and illegal objects and ways; he sells liquor and other foul things; and he brings bad luck to the mother (14.2). The aspect of Mars on the Moon in Taurus, Virgo, Libra, Sagittarius, Aquarius and Pisces is said to give malefic results (Chap. 17). Conjunction in six signs is thus unfavourable.

**Saravali** has a different version. The conjunction of these two makes one heroic, courageous, a warrior, a wrestler, a victim of blood-impurities or afflictions, an artist or sculptor working with clay and skin, and hypocrite (15.8). The aspect of Mars on the Moon in Aries gives dental ailments, complaints of the eye, and wind trouble. In Taurus this aspect makes one passionate, lose friends and wealth for the sake of women, and brings unhappiness to the mother. In Gemini, the aspect is favourable. In Cancer, the aspect gives deformed body and misery to the Mother. In Virgo the aspect brings bad luck only to the mother. In Libra the aspect makes one rough and rude, dreamer, a thief, and a runner after other women. The aspect in Aquarius makes one devoid of mother and elders, poor, insolent and wicked. In Pisces the aspect of Mars on the Moon brings degradation, unhappiness, sinfulness and wickedness (23.3, 10, 18, 25, 39, 46, 74, 81). The aspect is favourable only when the Moon is in Gemini, Leo, Scorpio, Sagittarius and Capricorn. Kalyana Varma was evidently following Yavaneshwara and other elders, as he admitted in 15.1

Kalyana Varma observes that the conjunction of Mars and the Moon in Lagna gives a violent or rough nature, and brings about the complaints related to blood, bile and digestion. In the 4th he gives worries, misfortune, and poverty; and the native is devoid of children, relatives and wealth, besides a crooked mind. In the 7th one is mean, greedy of others' wealth, boastful, full of malice and ill-will and a liar. In the 10th everything is good (31.26-29).

There is not much similarity between these two authorities. According to Yavaneshwara and other pre-Varahamihira authorities, whom Kalyana Varma is partially following, these two are mutually inimical. Vaidyanatha's text gives some more interesting facts. When Capricorn rises with Mars and the Moon is in the 7th (Cancer) one becomes king (7.28). When Capricorn rises with Mars, the native will be brave, or high birth, virtuous, worthy and wealthy (8.2). The aspect of Mars on the Moon in the twelve signs from Aries onwards is, respectively king, no property, defective limb, valiant, king, wealthy impotent, minister, loose, rich, libertine, evil-minded or foul mouthed (8.48-54). The aspect on the Moon in Taurus, Gemini, Libra, Sagittarius, Aquarius and Pisces is adverse, as per Jataka Parijata.

Some learneds opine "Earnings through unscrupulous means, a seller of women, treating mother harshly and doing mischief to her and other relatives." This conjunction acts as a powerful factor in establishing one's financial worth. The earnings will generally be through such occupations as toddy contract, beer shop, arrack... But when well disposed, the earnings will be through other approved means. This yoga can be extended to the mutual aspects of these two also, especially in 2nd, 9th 10th or 11th houses.

The conjunction of the Moon and Mars appears to show the dominance of Mars. The mild nature of the Moon gets activated and the native shows courage. He may take too many risks. The mind is more acute and stable and one wants to assume the role of a teacher or ruler. He would like to fight out any problem. The features of the 1st, 4th and 8th houses of the natural zodiac get blended. Because of the ownership of the natural 8th by Mars, this is a critical position.

It is not easy to say how the mutual aspects of these two can be beneficial or unfavourable. Their ownerships and

placements in a given chart may, to some extent, determine this. The courage, vigour and combative nature of Mars appears to combine with the mental characteristics of the Moon. The physical and the mental cannot easily be fused. Because of the aggressive nature of Mars, the native can become highly practical. This is stressed by Dr. Raman when he refers to the "financial worth" of the native.

Since the Moon and the Mars together regulate the menstrual cycle of women, good aspects between the two make for the robust health of a woman, even if the refinement indicated by the Moon is submerged by Mars. Such natives enjoy life to the full.

A bad aspect like that of the 8th from Mars indicates bad health. Chronic complaints or sudden acute ailments are likely. The mind seems to be swayed by feelings, emotions, and prejudices. One might even become cynical. The results mentioned by Varahamihira for the conjunction appear here prominently. The native is obstinate, selfish, conceited. He seeks an independent path for himself. These bad aspects or bad conjunctions are unfavourable to the parents, more particularly to the mother, as noted by Varahamihira and others. The partner is not likely to keep good health, or there is some domestic disharmony.

A few illustrations can throw more light on the association of these two bodies. It is of great significance that Mars is debilitated in the Moon's sign. Mars is exalted in a sign of Saturn and the latter has the Moon as his enemy. The Moon is exalted in a Venusian sign, while Mars and Venus are mutual neutrals. This is as per Satyakirti's theory. Moreover, all yogas are by sign-positions, not by bhava.

The 7th chart is that of Sir Alec Douglas Howe. Mars, Moon and Rahu are together in the 2nd while Jupiter is in the 8th. The Moon and Mars have a close conjunction. In the major period of Saturn he gave up his seat in the Lords and later failed to become the Prime Minister.

Jup. 0.36 Ketu		Merc. 25.25	Sun 16.5 Nep. 11.9
	CHART No. 7 Born on 2.7.1903 Sir Alec Douglas Howe		
Sat. (R) 15.27			Ascdt. 1.26 Venus 2.4
Uranus (R) 0.30			Mars 19.1 Moon 22.24 Rahu 19.2

The 8th is that of a person who died in a car accident in Rahu-Jupiter. The lagna has Mars, Moon and Rahu aspected by Saturn and Jupiter. The risk factor is prominent. In the

			Jup. 29.50 Ketu
	CHART No. 8 Born on 8.9.1954		Uranus 3.3
			Sun 21.58
Ascdt. 2.1 Mars 12.32 Moon 24.35 Rahu 19.37	Nep. 1.19 Venus 8.7 Sat. 12.30	Merc. 6.51	

9th Mars as the lord of the 5th is with the Moon in the 7th.

Jup. (R) 8	Ketu Sat. (R) 5 Ura. (R) 28		
	CHART No. 9 Born on 20.10.1938		Ascdt.
Moon 10 Mars 10			
		Sun 2 Rahu 7 Venus 5 Merc. 25	Nep. 1.18

Mars and Saturn have exchanged houses and are in mutual aspects. Though Jupiter aspects the 5th, all his eight children died in 4 months. One may explain it by taking Saturn into consideration.

The 10th chart has the 7th lord in the 6th with Mars. Venus is afflicted by Saturn though they have exchanged

Sun 27 Merc. 29		Sat. 28 Ura. 13	Mars 8 Moon 10
Venus 24	CHART No. 10		Rahu 11 Jup. 24
Ascdt. 10 Ketu			
			Nep. (R) 9.37

signs. Jupiter and Rahu afflicted by Saturn in the 7th intensified the case. Because of his premature ejaculation he was divorced by his wife as impotent. The 11th chart shows the conjunction in the 9th. The two are with the Sun and

Uranus 15.27	Rahu	Ascdt. 4.54 Jup. (R) 13.29	
Sun 15.47 Venus 15.46 Moon 10.20 Mars 0.44	CHART No. 11 Born on 29.1.1930		Nep. (R) 9.55
Sat. 14.2		Ketu 14.34	

Venus, all being aspected by the 8th lord. The 10th lord is in the 8th. Though Moon - Mars conjunction is in the 9th, this chief engineer was suspended from service. Mars is exalted too. The 12th chart has the conjunction in Lagna

Moon 15 Ascdt. Mars 15.20 Jup. 10.15	Sat. 1.45 Ketu 1 Uranus (R) 25		
Venus 4	CHART No. 12 Born on 16.1.1940		
Sun 2			
Merc. 22		Rahu	Nep. (R) 2

along with the lord of Lagna. The 6th lord, of course, afflicted by Saturn. But Mars-Moon combine did not prevent surgery thrice in 1972, 1978 and 1986. These took place in the sub-periods of Mars, Jupiter and Saturn of the major period of Venus.

The 13th chart shows the conjunction in the 5th house signifying the heart. Mars and Saturn have mutual aspects.

Jup. (R) 10.35 Ura. (R) 10.23	Ascdt. 25.27		Rahu 2.54 Merc. 29
	CHART No. 13 Born on 30.7.1927	Sun 14	
		Moon 1.11 Mars 10.1 Nep. 3.10 Venus 25	

He developed throat cancer during the period of Mars and died of a heart attack in Rahu-Jupiter, though the symptoms appeared in the previous period. In another chart Varahamihira's results came true. For Taurus rising the girl has Sun, Moon, Mars, Mercury and Venus in the 7th, aspected by Jupiter from the 11th. She had many love affairs. That the conjunction makes one at times devoid of

children appears in the 14th chart, whose Mars as lord of the 5th is with the Moon aspecting the 5th. This combina-

Sun 18.0 Rahu 14.10 Merc. 23.7			Uranus 8.2
Jup. 4.5 Venus 2.20			
	CHART No. 14 Born on 2.4.1950		Sat. (R) 20.52
Ascdt. 0.18			Moon 3.1 Mars (R) 5.18 Ketu

tion is afflicted by Rahu and by malefic Mercury debilitated. This lady yearns for children. The lord of her Aruddha Lagna is again Mars. In another chart the native had the Moon (19.32), retrograde Mars (11) and Rahu (24) in the 11th house Scorpio while Saturn (7) and Venus (R 29) are in the 3rd. He lost his father in Venus-Rahu and mother in Moon-Rahu. The ancient authorities have spoken the truth. A lady with Scorpio (10.56) rising had Saturn (7.20) in Lagna, Moon (17.32) and Mars (20.7) in the 4th opposed to Jupiter (27.35) and Venus (15.16). She was married in Saturn-Venus and was divorced in the same sub period six months later. Saturn and Mars have exchanged houses and both afflict Venus. The 15th chart has the conjunction in Lagna.

			Ascdt. Moon 24 Mars (R) 29.26
Rahu 26.35			Nep. (R) 5.20
Ura. 12.41	CHART No. 15 Born on 15.12.1913		Ketu
Sun 0.17 Jup. 28.40	Mer. 9.48 Venus 16.2		

These are owners of houses 2, 6 and 11. Mars is vargottama. The native inherited huge properties along with seven houses. As soon as Venus-Saturn started he became a pauper. Venus is vargottama in Mars' house and Saturn has the Moon's amsha.

A brief glance at the aspects between these two is necessary. For Aquarius rising a lady had the Moon (27) and retrograde Jupiter (29.42) in the 11th, Mars (9.3) in the 5th and Saturn (R) in the 9th (17.22). In Mars-Moon she died of a cerebral haemorrhage. The 5th lord is in the third exchanging with 3rd lord. Another with retrograde Mars (17.7) in the 3rd house. Cancer is opposed to the Moon (24.2) and the Sun (5.54). During the latter half of Saturn's period he started having domestic and professional worries. Saturn (23.4) and Mercury (14.11) are in the 8th opposed to retrograde Jupiter (20.50). Late Kamaraj had Mars and Rahu in Virgo Lagna opposed to Jupiter, Moon and Ketu, while retrograde Saturn from the 5th afflicts the 7th. He remained unmarried. For a Sagittarian lady the 5th lord Mars was in the 8th opposed to the Moon, Jupiter and Saturn, the last two being retrograde. She had pleurisy of the left lung.

Consider the 15th chart. The 7th owned by Mars has the Moon afflicted by two malefics from Lagna. The signifikator

		Ascdl. Mars 23.10 Ura. 23.40	Sat. 26.24 Rahu 18.5 Venus 20.52
CHART No. 16 Born on 16.8.1945			
			Sun 0.22 Merc. 7.33
Ketu	Moon 8.27		Jup. 5.13 Jup. (R) 11.35

of marriage is hemmed in between two malefics. There is no benefic association to the 2nd and the 7th houses. Jupiter's aspect on Lagna is of no avail because here he is a functional malefic in an eunuch's house. In Amsha the

7th lord is debilitated and afflicted by Saturn. She had love affairs prior to her marriage. She was forced into an unwilling marriage, and the husband turned out to be impotent.

From the above discussion it is clear that the so-called Chandra-Mangala Yoga is not generally a benefic yoga. Where it appears to be a benefic one, there are other factors. It is, therefore, time we reconsider the yogas enunciated by ancient authorities in the light of our observations. These observations are, broadly speaking, valid.

### **Viparita Rajayoga**

Along with various types of Raja Yogas in astrology, we have also a peculiar or perverse Raja Yoga called Viparita Raja Yoga. In ***Uttara Kalamrita*** (4.22) it is stated that this variety is found in four possible ways. (1) The lord of the 8th should be in the 6th or in the 12th; (2) The lord of the 6th should be in the 8th or in the 12th; (3) The lord of the 12th, should be in the 6th or in the 8th; (4) The lords of the 6th, 8th and 12th houses may interchange their houses, or be together, or have mutual aspects. In all these cases these planets should not have any relation with other planets. One having any one of these is blessed with power, fame and wealth. The fourth variety allows their placement in any house.

In Harry S. Truman's chart the 12th lord Sun is exalted in the 8th. True to the nature of the 8th house, he became President after the death of Roosevelt. In the chart of Morarji Desai the Lagna being Gemini, the 8th house has Mars, Venus and Mercury. The lords of 6th and 12th houses are in the 8th. But this Viparita Raja Yoga is spoilt by Mercury and by the aspect of exalted Jupiter. In Bhutto's chart the Lagna is Gemini, and the 6th house has Mars, Venus, Saturn and Ketu. The lords of 6, 8 and 12 are together. But this yoga is spoilt by the aspect of Jupiter from the 10th.

According to Jataka Parijata (7.50) there is a peculiar yoga. The Sun is to be in the rising sign of Sagittarius, Mars

and the Moon in the 10th, and Venus in the 11th or 12th. This is given as Raja Yoga. Venus being the lord of the 6th can give rise to Viparita Raja Yoga only when he is in the 12th.

Basically Viparita Raya Yoga arises when the lords of the 6th, and 8th and 12th houses are in one of these houses, provided it is not the own house of the planet concerned. It also arises where the lords of these houses are together when they have mutual aspects, or when they exchange their signs. In all these cases they should not have the aspect of or conjunction with any other planets. As in all yogas, this too refers to the position in Rasi and not in the so called bhava.

In the 17th chart the 10th has the lords of the 6th and the 12th with the lord of the 3rd. These are aspected by

Sun 2 Mer. 3 Ketu 9		Ascdt. 5 Sat. 25	
Mars 25 Moon 2 Venus 19			
	CHART No. 17 Born on 14.3.1885		Jup. (R) 6
			Rahu

both Jupiter and Saturn. The Viparita Raja Yoga is to some extent vitiated by these aspects. One is a functional malefic and the other, a yogakaraka. He became a famous educational officer because of the aspects and also because of the exchange of houses by Saturn and Venus. Still the Viparita Raja Yoga did show its effects, because of the aspects and also because of the exchange of houses between Saturn and Venus. The exchange deprived Venus of the lordship of the 6th, still the Viparita Raja Yoga did show its effects, because the aspecting Jupiter owns the 8th. Because of the factors mitigating this yoga, he had little

domestic happiness (8th lord in the 4th aspecting Mars and Venus).

The 18th is that of a leading statesman. The lords of the 6th, 8th and 12th are together in the second. This is spoilt slightly by the presence of the lords of 7, 5 and 10 and by

Sat. 9			
Sun 10 Merc. 3 Jup. 29 Moon 20 Venus 29			Ketu
Ascdt. 18 Rahu 10		CHART No. 18 Born on 22.2.1879	
Mars 20			

the exchange of signs by the second and third lords, thus depriving Jupiter of the lordship of the 12th. Because of the mitigating factors he lost his wife early and he had little domestic happiness.

The 19th chart is significant. The 8th and the 12th lords have exchanged houses, and the 8th lord is with the 6th lord and also with the lord of 4 and 10. Though he was quite

Ascdt. 25 Rahu	Moon 29	Jup. 1	
Sun 2 Merc. 12 Venus (R) 7		CHART No. 19 Born on 12.2.1894	
Mars 7		Sat. (R) 2	Ketu

wealthy, the 7th lord's presence with the lords of 6 and 8 denies full domestic happiness. The 20th chart has the

Mars 28 Merc. 5.48	Ascdt. 15 Sun 12 Venus 15 Sat. 28		Ketu
CHART No. 20 Born on 20.4.1853			
Moon 15			
Jup. 2 Ketu 2			

lords of the 6th and the 8th in the 12th and it is a case of pure Viparita Raja Yoga. He was a great scholar with a strong will. Because of the yoga he had no foes and he had some good property as well. But as the conjunction falls in the 12th his earnings are not commensurate with his work. But Mars is vargottama and this gave him self-confidence and a strong will.

Viparita Raja Yoga should be pure. Any influence coming from the other planets modifies it in the light of the signs ruled and occupied by such planets. The ideal placement for this yoga is the 6th, 8th, or 12th house. It is called Viparita (strange or eccentric) Raja Yoga since it does not involve the lords of kendras and konas or their placement in these houses. Then alone it is pure and it gives much better result than the normal Raja Yoga. The 6th refers to finances and occupation. The 8th and 12th houses refer to life of dedicated service which can be selfish or altruistic. The 8th suggests the hidden, the mystic, and the mortality idea. The 12th is more altruistic and spiritual. The definition given in Uttara Kalamrita admits of no exceptions.

**25. Kalasarpa Yoga:** There are different versions and interpretations of Kala-Sarpa Yoga. It is true that ancient standard texts do not mention this yoga. Some later texts generally speak of this yoga only in connection with the mundane charts. One text states :

अग्ने राहुराधः केतुस्सर्वे मध्यगताः ग्रहाः ।  
योगोऽयं कालसर्परख्यः नृपशस्यविनाशकृत् ॥

Rahu should be in the first six houses of the chart, and all the planets should be between Rahu and Ketu. This denotes loss or destruction for the rulers and crops. Some read it as अग्रे केतुरथः राहुः and argue that Ketu should be in the first six houses. This reading was evidently based on the backward movement of the nodal points.

"सर्वे मध्यगता ग्रहाः" means that all the planets should be between Rahu and Ketu, and that no planet should be with any node. Then only Kalasarpa Yoga is formed. If any planet joins one of these the yoga is cancelled.

When there is *Kalasarpa Yoga* and if Jupiter associates with Lagna or Rahu, it is called *Maha-padma Yoga*. These two are benefic and harmless yogas. If Mercury is similarly placed it is *Shankha Yoga* which too is harmless. If the Moon is likewise placed it is *Ananta-Yoga* and if the Sun is thus placed, it is *Vasuki*. These two are mild. If Mars, Mandi and Saturn are thus associated, these *yogas* are called *Takshaka*, *Oulika* and *Karkotaka* respectively. These three are ferocious, extremely malefic.

There can be six varieties of *Kalasarpa Yoga* covering houses one and seven, two and eight, three and nine, four and ten, five and eleven and six and twelve. The difficulties and serious problems in all these cases continue till the native completes 27, 33, 36, 42 or 48 years of age. If Rahu is weak, one should perform *Paitrika-varana sraddha*; and if Ketu is weak, he should perform *Nandi-sraddha*. If they are strong and afflict adversely he should recite the *Tri-suparna mantra* twenty-one times everyday for 72 days. The best remedy for Rahu is the first chapter of *Durga Saptasati*; and for Ketu it is *Siva-Panchakshari*.

When the 1st and the 7th houses are involved, it is only for spiritual purposes. If the 2nd and the 8th are involved, it is bad for finances. The one involving the 3rd and the 9th houses makes one run after unpopular causes. The one involving the 4th and the 10th brings difficulties, disappointments, failure and disgrace; the children cause unhappiness. The one involving the 5th and the 11th gives bad friends and makes one misuse the trust reposed in him. The last variety can cause imprisonment.

Seven different *yogas* can be formed with Rahu. The first is *Kalasarpa*. The second is formed when Rahu is in Lagna with the Moon or his friends while Saturn is in the 2nd. This causes troubles and quarrels. The third is *Kapata Yoga* when Saturn and Rahu are in the 12th from the Moon. This shows inconsistency between thought and action. The 4th is *Ashta Lakshmi* when the 6th house Rahu is aspected by Jupiter from a quadrant. The 5th is *Pisachagraha* when Rahu and the Moon are in Lagna while malefics are in trines. The native has pessimistic and suicidal tendencies. The 6th is *Guru-Chandala* when Jupiter is with Rahu. This destroys all benefic yogas. The 7th is *Sarpa-sapa* involving the 5th house and affecting children.

**26. Malika :** (a) All the seven planets, excluding Rahu and Ketu, in seven successive houses from lagna causes this yoga. The native becomes a ruler and commands conveyances. (b) if these are from the second house he will be a ruler having great wealth, is dutiful and respectful towards his parents; he is resolute, possessed of great virtues, and esteemed. (c) If these are from the third, he is heroic and wealthy, but is sickly. (d) If these are from the fourth, he will be a liberal ruler, enjoys life and is highly liberal. (e) If these are from the fifth, he is a ruler, performs sacrifices, and becomes famous. (f) If these are from the sixth house, he will get wealth and comforts occasionally. (g) If these are from the seventh he will be a ruler, and have many loving wives. (h) If these are from the eighth, he is a distinguished person with a long life, and he will be poor and henpecked. (i) If these are from the ninth, he has all the good qualities, is mighty, and performs sacrifices well. (j) If these are from the tenth, he performs good deeds, and the virtuous ones esteem him. (k) If these are from the eleventh, he will be the lord of beautiful women, and is skilled and successful in all activities. (l) If these are from the twelfth, he is honoured and is lavish.

**27. Chamara :** (a) Lord of lagna exalted in a kendra and aspected by Guru gives rise to this yoga. This is possible only for Mithuna, Kanya and Makara lagnas. (b) two benefics must be in 1, 7, 9 or 10. The native is honoured by

the ruler, scholar, eloquent speaker, pandit or ruler, all-knowing, is an authority on vedas and shastras, and lives at least upto seventy one years.

**28. Shankha :** (a) Lords of houses 5 and 6 must be in mutual kendras and the lord of lagna must be strong. (b) Lords of 1 and 10 must be in a movable sign, while the ninth lord is strong.

He has enjoyments. He is compassionate. He has wife, sons, wealth and lands. He practises virtue, has a knowledge of the sacred texts. He performs good deeds and is beneficent. He lives at least upto 81 years.

**29. Bheri :** (a) Planets must be in 1, 2, 7 and 12 while the lord of the tenth is strong. (b) Shukra and the lord of lagna must be in a kendra from Guru, while the ninth lord is strong.

He is of good birth, a lord, long lived, free from danger and disease; has wealth, land, wife and sons; he has great fame, enjoys happiness; is highly heroic, has great experience in the worldly matters, and leads a virtuous life.

**30. Mridanga :** Lord of the navamsa occupied by an exalted planet must be in a Kendra or Kona. The lord of the Kendra or Kona position must be in its own sign or is in exaltation and should be strong. The lord of the lagna must also be powerful. The native has a noble appearance, fame and good fortune.

**31. Srinatha :** Lord of the seventh in the tenth, and lord of the tenth is exalted and is with the ninth lord. He is a ruler like Indra.

**32. Sharad :** Lord of the tenth in the fifth, and Budha in a Kendra; A strong Sun in Simha; Guru in a kona from the Moon and Mars in a Kona from Budha. (b) with all these conditions, Guru in the eleventh from Budha.

The native pays special attention to his wife, children and relatives with regard to their appearance and character. He is favoured by the ruler. He respects his teacher, Brahmanas and God. He is interested in literary activities. He has religious merit, strength, amiability. He pays attention to his duties.

**33. Matsya** : A malefic in the ninth, the fifth with benefics and malefics, and a malefic in the fourth or the eighth.

He will be an astrologer, he is compassionate, virtuous, Intelligent, strong, beautiful and famous. He has learning and is a tapasvi.

**34. Kurma** : Benefics in the seventh, fifth or sixth, and malefics in 1, 3 and 11; the amsas or Rasis occupied by the planets must be their own sign, their exaltation houses or those of their friends.

He has wide fame and royal luxuries. He is highly virtuous. Sattva quality dominates in his nature. He is staid, comfortable, and befriends properly putting in a word with the ruler.

**35. Khadga** : Lords of 2 and 9 must exchange houses, and the lord of the lagna must be in a Kendra or Kona.

He devotes himself to a close study of the Vedas, Shastras and all the Nigamas. He is attached to the mind or intellect. He is daring, strong, heroic and is happy. He is free from envy. He is held in high esteem for his courage and strength. He is clever and grateful.

**36. Lakshmi** : Lord of the ninth is a kendra which must be his mulatrikona; and the lord of lagna must be strong and exalted.

This is possible only for Vrishabha and Vrischika lagnas.

He will be a great ruler, amiable; has many good qualities, knowledge, sound education, great fame. He has a beautiful appearance. He is respected by all the rulers. He has wife and many children.

**37. Kusuma** : Shukra must be in a Kendra which should be a fixed sign, Moon not being a benefic in a Kona; and Shani should be in the tenth.

He will be a powerful ruler, revered by all rulers; He has a great ancestry. He has great fame, is daring or valiant. He enjoys luxuries.

**38. Kalanidhi** : Guru in the second or fifth is with or aspected by Budha and Shukra, or is in a house owned by Budha and Shukra.

The native will be gallant and amiable, and has many virtuous qualities. He is waited upon and respected by great rulers. He leads an army, and has horses, elephants, drum, conch. He is free from diseases and foes.

**39. Amsavatara :** Guru and Shukra must be in Kendras; Shani in Tula must be in a Kendra ; and the lagna must be a movable sign.

The native is praised for his auspicious merits. He visits holy places. He is versed in the arts, is passionate and mould the character of the times. He conquers the senses and has self-control. He is a scholar in philosophy, and is an authority on Vedas and Shastras. He has the royal dignity and wealth.

**40. Hariharbrahma :** (a) Benefics should be in 2, 8 and 12 from the lord of the second ; (b) Guru, Chandra and Budha must be in 4, 9 and 8 from the lord of the seventh; (c) Ravi, Shukra, and Kuja must be in the fourth, tenth, and eleventh from the lord of lagna. There are the three varieties of this yoga.

The native has a complete mastery of all the sacred texts. He is truthful, has all kinds of happiness. He speaks pleasantly.

He is gallant. He overcomes his foes, is helpful and supporting to all living beings. He is virtuous.

In addition to these there are twenty Aditi yogas, seven Sankhya yogas, three Ashraya yogas and two Dala yogas. The Ashraya yogas are Rajju (rope), Nala (reed) and Musala (pestle). Srak (garland) and Bhujang (snake) are the two Dala yogas. Sankhya yogas are Vina, damini, Pasa, Kedara, Shula, Yuga, and Gola.

**41, 42, 43.** Rajju, Nala and Musala arise when all the planets are only in moveable, common and fixed signs respectively.

**44, 45.** When the three benefics (Budha, Guru, and Shukra) are only in the kendras, it is a yoga called Sri. When the three malefics (Ravi, Kuja and Shani are only in the Kendras it is called Bhujanga or Sarpa. Sri gives many enjoyments, and Sarpa many miseries.

**41. Rajju :** All the planets in moveable signs. The native is ambitious, envious, goes abroad in search of name, fame and wealth.

**42 Musala :** All the planets in fixed signs. He has a fixed determination and a good status. proud, wealthy, active in many works.

**43. Nala :** All the planets in common signs. He is depressed, dejected, and disappointed. He is resolute and shrewd, and has a defective limb.

Akriti yogas are twenty. We define them.

**46. Gada :** All the planets in 1 and 4, 4 and 7, 7 and 10, or 10 and 1. They have square aspects. Performs sacrificers. Wealthy.

**47. Shakata :** All the planets in the first and the seventh houses. They will be in opposition. The result is bad. Sickness, bad wife

**48. Vihaga :** All the planets in the fourth and tenth. They will be in opposition. The results are not favourable. Carries messages, wanders, quarrelsome.

**49. Sringataka :** All planets in 1 , 5 and 9. The result is good. Happy in later life.

**50. Hala :** All planets in (a) 2, 6 and 10; (b) 3, 7, 11; and (c) in 4, 8 and 12. Agriculturist.

**51. Vajra :** Benefics in 1 and 7, and malefics in 4 and 10. The result is favourable. He enjoys in early life and in later life. Brave.

**52. Yava :** Malefics in 1 and 7, and benefics in 4 and 10. Favourable, valient and happy in middle life.

**53. Kamala :** All planets in the four kendras. He rises in life after hard toil. Wide fame, enjoys, virtuous.

**54. Vapi :** All planets should be in (a) 2, 5, 8 and 11, or In (b) 3, 6, 9 and 12. He is after making money only; not charitable.

**55. Yupa :** All planets in 1, 2, 3 and 4. This is good. Liberal self possessed, performs sacrifices

**56. Ishu :** All planets in 4, 5, 6 and 7. This is not good. cruel, in-charge of prisons.

**57. Shakti** : All planets in 7, 8, 9 and 10. This is not good . Base, laxy no comforts, no wealth.

**58. Danda** : All planets in 10, 11, 12 and 1. This is slightly good. A life of servitude. Has no wife and children.

**59. Nau** : All planets in the seven houses from lagna. This and yogas 55, 56, 57 are good. Marine or aquatic gains.

**60. Koota** : All planets in the seven holuses from the fourth; cruel deeds, wanders in forests and mountains.

**61. Chhatra** : All planets in seven houses from the seventh. wealth, strong.

**62. Chapa** : All planets in seven houses from the tenth thief, haunts inaccessible places.

**63. Ardha Chandra** : All the planets in the seven houses beginning with (a) 2, 5, 8 or 11; (b) with 3, 6, 9 or 12. Life of pleasure.

**64. Samudra** : All the planets must be in six even houses. marine profits.

**65. Chakra** : All the planets must be in six houses; famous. In yogas 64 and 65 we have sextiles and trines. The sextile thus is not an importation from the west.

Next we have the seven Sankhya yogas. These are :

**66. Vallaki** : All the seven planets in any seven signs.

**64. Damini** : All seven planets in any six signs.

**65. Pasa** : All seven planets in any five signs.

**66. Kedara** : All seven planets in any four signs.

**67. Shoola** : All seven planets in any three signs

**68. Yuga** : All seven planets in any two signs.

**69. Gola** : all seven planets in one sign.

Yogas 41 to 72 are Nabhas yogas. They give results always. They influence the life, character and fortune of the native.

Some of the Sankhya yogas appear in Akriti yogas. Gada, Vihaga and Shakata are the same as Yuga. Srngataka and Hala are the same as Shoola. Varieties of Kedara are *Vajra, Yava, Kamala, Vapi, Yupa, Ishu, Shakti, and Danda*.

*Vallaki (Vina)* is the same as *Nau, Koota, Chhatra, Chapa*, and *Ardha Chandra*. *Damini* (or *Dama*) appears as *Samudra* and *Chakra*. Thus the Sankhya yogas are not of much significance outside the *Akritis* yogas.

**66. Vallaki (Vina)** : Skilled in every work, fond of music and dance.

**67. Dama or Damini** : Obliging, clear intellect, wealthy, famous for his bargaining.

**68. Pasa** : Clever in acquiring virtue and wealth, talkative, and has sons.

**69. Kedara** : Pursues agriculture, acquires wealth, kind to his relatives, shows understanding.

**70. Shula** : Full of anger, fond of money, brave, wounds from fighting, little money.

**71. Yuga** : Parasite at the table of others, fickle, heretical, takes to drinks.

**72. Gola** : No wealth, lazy, wandering habits, ignorant, short life.

For a detailed account of these and other yogas see the present author's rendering of *Brihajjataka* (Ranjan Publications)..

## Longevity

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**D**etermining the duration of life is a difficult problem. We have to consider it under *Balarishta*, short life, medium life, and long life.

### **Balarishta**

The authorities declare that no prediction is to be made until the child completes twelve years. This comes under *Balarishta* – death in childhood.

1. This *Balarishta* is caused by Moon in the eighth, Kuja in the seventh, Rahu in the ninth, Shani in Lagna, Guru in the third, Sun in the fifth, shukra in sixth, Budha in the fourth and Ketu in the twelfth. A child born with any one of these comes under *Balarishta*.

In such cases we have to examine houses 3 and 8, planets therein, lords of these houses and Shani. Then determine broadly the probable death inflicting planets. If the *Balarishta* does not coincide with longevity determined, there will be only ill health till the child completes twelve years.

There are other factors to be considered. We give below some of the combinations :

2. Birth in gandanta Nakshatras. These are Aslesha, Magha, Jyeshta, Mula, Revati, Ashwini. Twenty four minutes at the end of one and at the beginning of the other cause ganda (evil). Birth in some padas (quarters) of the nakshatras are considered to be bad. These are Ashwini 1,

Bharani 3, Pushyami 2 and 3, Ashlesha, Magha 1; uttara Phalguni 1, Hasta 3, Chitra 1 and 2, Visakha, Jyeshta, Mula, Purvashadha 3, and Revati. Similarly the junction of two tithis and Lagna sandhi are not desirable.

3. Sun and Moon in the third owned by a malefic ~ death before the third year.

4. Weak Moon in lagna aspected by malefics from the first drekkara of the seventh.

5. Malefics in 2, 12, 7 and 8.

6. Moon in Mrityu Bhagas or is aspected by a malefic. The Mrityu degrees for the Moon from Mesha onwards are: 8, 25, 22, 22, 21, 1, 4, 23, 18, 20, 20 and 10.

7. Moon, Sun and Shani in 12, and Kuja in 4: death of mother and child.

8. Moon in 8, 6 or 12 aspected by Rahu.

9. Moon in lagna with malefics on either side.

10. Malefics in 6, 8 and 12, while Guru and Shukra are between malefics.

11. Combust Moon and Shani in lagna, while Kuja is in 8.

12. Benefics in the sixth or the eighth aspected by malefics.

13. Sun, Kuja and Shani in the sixth or the eighth without having benefic association. They may be even in the fifth.

13. Debilitated lord of lagna while Shani is in 7 or 8.

14. Lord of lagna with the Sun, while the lord of the eighth is debilitated.

15. Moon in lagna, Kuja in 8, Ravi in 9, and Shani in 12.

16. Moon with a malefic in 5, 7, 9, 12 or 1.

17. Moon in, 1, 6, 8 or 12 aspected only by a malefic.

18. Malefic in 1 and 7, the Moon with a malefic without a benefic aspect.

19. Waning Moon in 12, all malefics in 8, and no benefics in kendras.

20. Moon and Rahu with a malefic, while Kuja is in 8.
  21. A retrograde planet in 1, 4, 7, 10, 6 or 8 ruled by Kuja and aspected by Kuja – three years life.
  22. Moon and Kuja in Karka lagna without planets in 4, 7, 8 and 10 – three years life.
  23. Karka as the sixth or eighth house occupied by Budha and aspected by Chandra – death in the fourth year.
  24. Rahu in lagna with a malefic or aspected by malefics death in the fifth year.
  25. Shukra in Karka or Simha in 6, 8 or 12 aspected by a malefic – death in the sixth year.
  26. Lagna associated with or aspected by Kuja or Shani, and the seventh having the waning Moon – death in the seventh year.
  27. Kuja, Shani and Shukra in lagna without the aspect of Guru, and the waning Moon in the seventh – death in the seventh year.
  28. Benefics in the sixth and the eighth, malefics in 5 and 9 – death in eighth year.
- There are many others. Readers may consult *span of life* by the late Sri Rama Murthi who has listed 131 combinations.
- There are some combinations that negate *Balarishta*. These are *Arishta Bhanga Yogas*. We list a few of these.
1. Full Moon in exaltation, in a benefic sign or Navamsa.
  2. A strong lord of lagna in a Kendra in association with a benefic only.
  3. Guru, Budha, or Shukra in a kendra without malefic aspects.
  4. Rahu in 3, 6 or 11.
  5. A strong Guru in a kendra.
  6. Moon in Vrishabha aspected by Shukra; or the lord of the sign occupied by the Moon in lagna and aspected by benefics.
  7. Three planets in exaltation or in own signs.

8. Lord of the lagna in a Kendra or Kona.
9. Rahu in lagna which should be Mesha, Vrishabha or Karka, aspected by benefics.

### **Short life.**

Short life is between the eighth or the twelfth year and the thirty third year, if we take the Vedic hundred years. In Vimshottari it comes to a maximum of forty years. Some combinations are given.

1. Ravi, Chandra, and Kuja in the fifth – ninth year.
2. Malefic lord of lagna in the twelfth from the Moon aspected by malefics – ninth year.
3. Chandra in Simha, Ravi and Shani in the eighth from lagna, and Shukra in the second – twelfth year.
4. Shani in Simha navamsha aspected by Rahu – 15 years.
5. Exalted lord of lagna not aspected by benefics, and Shani in Dhanush or Mina navamsa aspected by Rahu – 19 years.
6. Moon in 6 or 8, and malefics without benefic aspects in Kendras – Twenty years.
7. Kuja and Guru in lagna, Moon in 7, and eighth occupied – 22 years.
8. Lagna lord in Lagna, eighth lord in 9, and the planet in 8 aspected by a malefic – 24 years.
9. Weak lords of 8 and 12, while Shani occupies Lagna which must be a common sign – 25 years.
10. Kuja in Lagna while Ravi and Shani are in Kendras – 20 years.
11. Eighth lord from Lagna or Chandra in a Kendra or in the twelfth – 28 years.
12. Shani in Lagna owned by his foe, and benefics are in 3, 6, 9 or 2 – 27 years.
13. Ravi, Chandra and Shani in the eighth – 29 years.
14. Eighth lord in a Kendra, and the lord of Lagna is weak – 32 years.
15. Weak Chandra and lord of lagna in 3, 6, 9 or 12 and aspected by malefics – 32 years.

16. Strong Budha in a Kendra, and no planet in eighth – 30 years.
17. Sun in Lagna with papakartari – 31 years.
18. No benefics in Kendras and a planet in eighth – 30 years.
19. Malefics in lagna and the Moon is with malefics, and no benefic aspects – short life.

### **Medium Life**

Medium life or *Madhya Ayus* is from 33 to 66, or from 32 to 68 years. Some combinations for this are listed for this medium life.

1. Weak lagna lord Guru, malefics in 1, 4, 7, 10, 5, 9, 6, 8, 12.
2. Malefic in 8, Shani in 6, and benefics in Kendra or Kona.
3. Malefics in 2, 3, 4, 5, 8 and 11.
4. Weak lord of lagna, malefics in 6, 8 or 12, Guru in a Kendra or Kona, and malefic in Lagna.
5. Benefic in Kendra, Guru in Lagna, and the eighth from the lagna or the Moon is free from the aspect or association of malefics – 70 years.
6. Benefics in Kendras, Chandra, in Vrishabha, and a strong lord of lagna – 60 years.
7. Strong Budha in a Kendra, eighth without a planet but aspected by a benefic – 40 years.
8. A benefic in 7, Chandra in lagna or Karka – 60 years.
9. Guru in Kendra, Lagna and Chandra with no malefic association, eighth is unoccupied, and a benefic in Kendra.
10. Eighth lord in lagna, eighth not having a benefic – 40 years.
11. Eighth lord in a Kendra, Ravi and Shani in 3 or 6 which should be Makara – 44 years.
12. Moon in 1, 8 or 12, Budha in 4 or 10, and Guru is with Shukra – 50 years.
13. Strong lord of lagna with Moon in 6, 8 or 12 and in the navamsha signs of Shani – 58 years.

### **Long life**

Long life is above 66 or 68 years. It may go upto 100 years, 120 years, or even more. We give below some combinations.

1. Ravi, Kuja, and Shani in movable navamshas. Guru and Shukra in fixed navamshas. Chandra and Budha in common navamshas – Hundred years.
2. Lord of lagna in Kendra, malefics in 6 and 12.
3. Lord of the tenth exalted, and malefics in eighth.
4. Malefics in 3, 6 and 11, benefics in 6, 7 and 8.
5. Lord of lagna in a Kendra associated with Guru and Shukra.
6. Lords of 1 and 8 in 8 or 11.
7. Shani in a Kendra with the lords of 1, 8 and 10.
8. Lord of the eighth in his own sign, or shani in 8.
9. Guru exalted, benefics in their mulatrikonas, and the lord of lagna is strong.
10. Benefics in 5 and 9, lagna is a Keeta Rashi with Guru – 80 years.
11. All planets in 9.
12. All planets in Kendras and in malefic navamshas – 80 years.
13. Malefics in 3, 6, 10 and 11 with benefic navamshas, and benefics in Kendras.
14. Shani in 1 or 9, and Chandra in 9 or 12.

### **Some other Methods**

Lord of lagna and benefics (1) in Kendras – long life; (2) in 2, 5, 8, 11 – medium life; (3) in 3, 6, 9, 12 short life.

Jaimini gives a different method for calculation of Hora lagna. See the last part of this volume.

According to Jaimini there are first two sets of factors to be considered; These are : (1) the signs occupied by the lords of the first and the eighth houses. These signs are (a) movable (*chara*), (b) fixed (*sthira*), and (C) common (*dvisvabhava*). (2) Signs indicated by lagna and

atmakaraka, using 1 for Chara, 2 for Sthira, and 3 for common we give the table.

<b>Long life</b>	<b>Medium life</b>	<b>Short life</b>
1 and 1	1 and 2	1 and 3
2 and 3	2 and 1	3 and 1
3 and 2	3 and 3	2 and 3

As per Jaimini, we have to consider (a) lords of lagna and the eighth (b) lagna and the Moon, and (c) lagna and Hora lagna. When there are different results, we have to accept the longevity given by lagna and Hora lagna.

In the third chapter Jaimini gives a different method which is as follows.

<b>Long life</b>	<b>Medium life</b>	<b>Short life</b>
1 and 1	2 and 2	2 and 2
1 and 2	2 and 3	2 and 3
2 and 1	3 and 2	3 and 2

This is to be applied to the atmakaraka, lagna and Chandra with reference to the houses 3 and 11 separately.

For an elaborate account of these views of Jaimini the reader has to refer to my *Jaimini Sutras*. (Ranjan Publications).

Before venturing any prediction, one must determine the longevity – short, medium, or long – of a given chart.

Longevity is the major factor for consideration in any chart. And it is equally true that the most difficult problem of interpretation is this very question. Evidently one of the major troubles of the astrologer appears to stem from his inability to predict the time of death accurately. There are, it is true, some astrologers who have a remarkable ability to predict this.

The ascendant, the Sun and the Moon are the major factors in the determination of longevity. This has led many to complicate the problem by paying equal attention to all the three. One has to determine the six-fold strength and then find out which is the strongest by sign, position and

aspect. While the western system gives greater attention to the Sun, we in India prefer the Moon. From a psychological standpoint, the Moon's position is really important. The Sun, on the other hand, is not to be neglected, for it governs the physiological and physical well-being.

Cancer, Capricorn, Aquarius and Pisces are weak signs. Cancer and Capricorn, if afflicted are rather unfavourable to a healthy childhood. Malefic aspects to the degree of the ascendant is not a healthy sign. The aspect is proper and valid if it is within  $8^{\circ}$  only. A benefic planet in debilitation or exaltation aspecting the ascendant is usually seen to confer a long life. A malefic aspect to the ascendant and malefics on either side of the ascendant tend to diminish life. Thus one born in the  $3^{\circ}$  of Virgo with Mercury on the same degree had the aspect of Mars in the  $5^{\circ}$  from Aquarius; the Sun was in the 12th, and Libra had Saturn ( $6^{\circ}$ ) and the Moon ( $4^{\circ}$ ). The native died in his 22nd year. Though Saturn is the indicator of longevity, it was exalted in the 2nd house, a maraka position.

The 2nd and the 7th are said to be maraka houses. But at times we find that owners of the 6th, 8th and 12th houses and planets in these are also capable of bringing about death. In other words, these five houses and the 11th and the 3rd are houses referring more to this world and to the bodily life. Since the goal of life is to seek the cessation of the cycle of *Samsara*, and since these houses refer to *Samsara*, these are evidently taken to be malefic houses. And the malefic houses have a dominant role to play in the matter of longevity.

The Moon governs infancy; Mars, Venus and Mercury protect the period of youth; Jupiter and Saturn control middle age and old age. But the Moon in the 8th, Mars in the 7th, Rahu in the 9th, Saturn in the 1st, Jupiter in the 3rd, and Venus in the 6th are taken to be indicators of Balarishta. They can bring about death. The periods of such planets even in a later life are capable of putting an end to life. A long life needs benefic aspects to and placings of the ascendant, the Moon and the Sun.

There are many combinations given in our ancient texts, for short and long life; and we are all familiar with them. We

also know that there are different systems of computing longevity. Some of these systems are clearly faulty and some can be said to give reasonably correct results. Now it is proposed to consider longevity in relation to the problem of progression.

Progression has a variety of forms. The most reliable form is that given by the Vimshottari system. Next we have the annual solar return chart as given by the *Tajaka* system. The third dependable form is the method whereby we add one degree for one year to every planet and cusp. The others are riddled with contradictions and inconsistencies. When a malefic planet comes from the second to the degree of the ascendant or from the malefic house to the 4th or the 10th, the year will be critical. As Pluto ( $25^{\circ}.30'$ ) from Aries approached the M.C. of Mahatma Gandhi, he completed 78 years; and in the following year he breathed his last. Now Pluto appears to be a separating, dissolving and destroying planet. An afflicted Jupiter in progression was responsible for the death of a Swamiji. His Jupiter was in the 12th ( $8^{\circ}$ ) and moved to Cancer  $21^{\circ}$  in his 74th year. Here it came into conjunction with the radical Moon, aspected exactly by Aries Saturn in conjunction with Venus. Likewise progressed planets in bad aspects to the Sun, the Moon, ascendant or lord of the ascendant are not happy indicators.

Malefics as lords of angles promote long life. Venus for Aries, Mars and Mercury for Taurus, Venus for Cancer and Leo, Jupiter and Mars for Virgo, the Moon for Libra, Venus for Scorpio, Mercury, Saturn and the Moon for Sagittarius, the Moon and Jupiter for Capricorn, Jupiter for Aquarius, and Venus and Mercury for Pisces are the general indicators of death. Similarly the period of the waxing Moon, that of the lord of the ascendant, and those of the lords of the 2nd, 8th and the 12th are not good for a healthy life. A young man born in Sagittarius rising ( $20^{\circ}$ ) had the Moon in Leo ( $7^{\circ}$ ) and the M.C. by progression came to  $7^{\circ}.4'$  of Scorpio by 59.9.23, making a square with the radical Moon. He died on 8th February 1961, i.e., sixteen months and a half after the direction. The time of birth has to be rectified.

This takes us to the question of time-lag. The aspects to and from the Moon, Jupiter, Saturn and Neptune need ten months to fructify, while those of the other planets need six to nine months only. It is the failure to recognise this time-lag that has brought ridicule on the method of progression. In another chart, the ascendant was  $26^{\circ} 44'$  Sagittarius with Mars  $11^{\circ} 45'$  Scorpio. On 1961-11-4 the progressed Mars was in conjunction with the ascendant. Exactly three months after, the native died suddenly of cerebral haemorrhage. Here the time-lag works to three months and it refers to Mars lord of the 12th house. Significantly enough, he was having the major period of the 8th house Ketu and the sub-period of the 8th house Saturn.

The formula of Jaimini considers the lords of the 1st and 8th houses, and the signs occupied by the ascendant, the Moon and Hora Lagna. These refer to the classification of movable, fixed and dual signs. Here we have three sets: (1) lord of the ascendant and the lord of the 8th; (2) sign of the ascendant and sign of the Moon; (3) sign of the ascendant and sign of the Hora Lagna. If both the factors in each set are in movable signs, or if one is in a mixed sign and the other in a fixed one, there is middle life which may extend to 72 years. If one is in a movable sign and the other in a mixed sign, or if both are in fixed signs, there is short life which is upto 32 years. But in the example of a Virgo native cited earlier, the lord of the ascendant is in a mixed sign and the lord of the 8th is in a fixed sign, indicating short life. The native actually died in his 22nd year. This does not falsify Jaimini's theory, but only indicates that we have to apply this formula on the basis of the strength of the factors involved. We have also to consider the ascendant and the Atmakaraka, besides the signs having the lord of the ascendant and the lord of the sign occupied by the Moon.

The planets that can bring about the death of the native are – malefic planets in association with or in conjunction with or aspecting the lords of the 2nd and/or the 7th houses; malefics in the 2nd and/or 7th house; lords of the 2nd and 8th houses; benefics in or in association with the 2nd or 7th house; lords of the 8th and 3rd houses, Saturn; malefics in the 12th; lord of the 12th. This is a pretty long list. But it is arranged in order of importance. Jaimini's method and the system of progression based on one degree

per year appear more or less satisfactorily. These are to be related to the Vimshottari System.

A few examples will explain the procedure. In Chart No. 1, we find Venus lord of the 2nd and 7th placed in the 2nd

	Lagna 9° 24'	Mars 21°	
Venus 27° 23'			Kethu 25°
Sun 12° 16' Merc 11° 27' Rahu 25°	1		Jupiter 18°
	Saturn 8° 4'		Moon 4° 20'

from the Sun who is in the 10th. In the sub-period of Mars in the major period of Jupiter, the native died. Jupiter is lord of the 12th situated in the 5th. Mars is in the 2nd, maraka house, while Jupiter is in the 12th from the Moon, and in the 8th from the Sun. In 1945 January the progressed ascendant came to an exact square with Venus and seven months later the native died. Here both the methods point to the same result.

In Chart No. 2, Venus is lord of the 2nd and the 7th situated in the 11th and aspected by Saturn. The major

	Lagna 11°	Ketu 4° 15'	Moon 29° 5' Nept 25°
Merc 28° Sun 17° 25' Venus 2°	2		Mars (R) 7° 48'
Saturn 21° 29' Jupiter 15° 18'	Harschel 24° 14'	Rahu 4° 15'	

period of Venus began in April 1949. By the end of August 1950, progressed Venus was square to radical Saturn and he passed away seven months after, at the age of fifty.

Chart No. 3 is more specific. Mercury and the Moon are marakas, and he died in a car accident in the sub-period of

		Jupiter (R) 18° 49'	Moon 28° 43' Ketu 11° 23'
			Saturn 21° 26'
	3		Mars 8° 38' Lagna 27° 17'
Venus 4° 43' Rahu		Sun 19° 12' Merc 19° 53'	

the Moon in the major period of Mercury, in December 1949. In April 1949 the progressed ascendant came into an exact square with the Moon, and the time lag is eight months only.

Chart No. 4 shows death in the 76th year during the sub-period of Rahu in the major period of Ketu, who is in

Ketu 14° 43'	Nep. 28° 25'	Sat (R) 25° 2'	
Moon 3° 41' Mars 3° 33' Lagna 2° 40' Sun 4° 19'			
Venus 14° 32' Merc 13° 5'	4		Jupiter 9° 12'
			Merc (R) 10° Rahu 14° 35'

maraka house. In April, 1959 progressed Saturn came into conjunction with Jupiter in the 7th house. Jupiter itself is lord of maraka house and is joined by the lord of the 12th.

Death is usually indicated by a malefic in eighth, and afflicted Sun and Moon progressing to the cusps or to the lagna; by a malefic coming to an angle; by an afflicted Sun approaching a major malefic aspect to the angle. When two malefics afflict each other, the Sun or lagna must approach that point by progression.

**Jataka Parijata** refers to Chhidra Grahas. These are vulnerable. Anyone of these can bring about the death of a native. These are:

(1) the lord of the eighth; (2) the planet in the eighth; (3) the planet aspecting the eighth; (4) the lord of the twenty second drekkana from lagna; (5) the planet in conjunction with the eighth lord; (6) the lord of the 64th navamsa from the one the Moon is in; (7) the adhishtaru of the lord of the eighth. The strongest of these can cause death.

## Amsha and Other Methods for Longevity

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**W**e have explained the method of calculating the *shadbalas* of the seven planets, and the *Bhava balas* of the various houses. The strongest among these determines the kind of longevity applicable to a given horoscope.

We detail the kinds and when each is applicable. These different kinds are to be noted first. We will explain some of these. Of the lagna, Sun and Moon take the strongest. If the lagna is the strongest, we have to apply *amsha ayurdaya*. Similarly for the strongest amongst lagna, luminaries and five planets. There are other methods. The ayurdaya systems to be considered are:

Ravi	Pinda Ayurdaya
Chandra	Naisargika Ayurdaya
Budha	Rasmija Ayurdaya
Kuja	Bhinnashtaka Varga Ayurdaya
Shukra	Kalachakra Ayurdaya
Guru	Nakshatra Ayurdaya
Shani	Samudaya Ashtakavarga Ayurdaya

Alongwith these, we have in Jaimini's system different systems like-chara dasa, sthira dasa, navamsha dasa, nirayana sula dasa, trikona dasa, varnada dasa. Of these varnada dasa gives the approximate time of death.

There are many others. Parashara also gives an account of these and others. We will explain some of these, in this chapter and the next. Before proceeding further, a few general observations are necessary.

### **COMBUST MERCURY AND LONGEVITY**

#### **Satyakirti's view**

While discussing the eighth Bhava Satyacharya states:

नास्तौ यातौ सौम्यशुक्रौ। (S 1.10)

Mercury (Saumya) and Venus (Shukra) do not suffer combustion (*astangata*). Later writers include only Venus and Saturn; and they do not refer to Mercury. Thus Varahamihira says:

सूर्योच्छन्द्युतिषु च दलं प्रोज्ज्य शुक्रार्कपुत्रौ। (7.2)

The combust planets other than Venus and Saturn lose half the longevity they give. And yet he speaks highly of Satyakirti (7, 9, 10, 11, 13). Kalyanavarma rejected Varahamihira's view about reductions and increases in the years given by the planets saying that such a view is not to be found in the ancient works (39.9); and yet he states:

नास्तगौ सितभार्गवौ। (39.10)

Here the word "sita" being a synonym for Venus, the correct word may be "Saumya" or "Sani". Vaidyanatha has listed (5.7) the line from Varahamihira; and he paraphrases the same. We find Mantreshwara (22.20) reproducing Varahamihira's verse (7.13) eulogising Satyakirti; and he denies reduction of longevity for Venus and Saturn when these are combust—*maudhye sitaarki vinaa* (22.18). Are we to follow Satyakirti's view and deny reduction to combust Mercury and Venus, since Varahamihira appears to have closely followed this author alone. Should we reject Mercury in favour of Saturn?

Metrically the fifth letter should have a short vowel sound, not a long one. Here "sa" in "saumya" is long. This may tempt one to argue that it was not the word used originally. But such usages do appear in Vyasa, Valmiki and others. This verse does raise a serious problem about combust Saturn and combust Mercury. If we read *Shanishukrau*

the metre would be correct, but it fails to sound like a good *anushtubh*. Still if we have to accept such a correction, why should we not read it as *budhashukrau*? This would at least retain the original sense. That all later writers referred only to Venus and Saturn is no argument.

Does the longevity given by Mercury get reduced if he is combust? We leave it to wiser counsels to solve the problem as this will defend the validity of Satyakirti's view in calculating *amsha* and *pinda* ayurdayas.

Various rules are given in our authoritative texts; and they are so numerous and so confusing that one can argue that death can take place at any time in any sub period of the Vimshottari system of dasa. Or, one can argue safely that no sub period can bring about the end of one's life. In this maze we have come to believe that the following methods are highly reliable. There is a proverb in one of our languages—no one can say when the rains will come and when life will go out.

1. Varahamihira, following Satyakirti, has advocated *amshayurdaya* along with *Pindayurdaya*, and he also refers to *naisargikayurdaya*. In order to calculate these one must determine the shadbalas of planets and houses. If lagna has greater strength than the Sun and the Moon, one must accept *amshayurdaya*; if the Sun is the strongest, we have to follow *pindayurdaya*; and if it is the Moon, then it is *naisargikayurdaya*. We have calculated the shadbalas of thirty charts and based on this calculated *amsha* and *pinda* ayurdaya. In nearly 25 cases *amshayurdaya* gave approximately correct results. Says Varahamihira— “बहुसाम्य समुपैति सत्यवाक्यम्” (7.9). Satyakirti's *amshayurdaya* method agrees in most cases. This has been verified by us. Only in a few cases we have found *pindayurdaya* giving approximately correct results.

2. The second method we advocated is Jaimini's chara and navamsha dasas and to relate it to *amsha* and *pinda* ayus. Chara dasa treats Mesha, Vrishabha, Tula, Vrishchika, and Dhanush as odd signs and the rest as even. If the ninth from the lagna is an odd sign, the dasas proceed in the regular order of the signs; otherwise the order is anti-clock-

wise from any sign to the sign where its lord is. If the sign is odd there is a clockwise reckoning. Thus if you want to know how many years fall to Mina dasa, then count anti-clockwise to the sign where Guru is and deduct one year. If Guru is in Simha, Mina dasa is for seven years. If Guru is exalted Mina dasa will be nine years. The exalted lord adds one year. If one is debilitated, though it is the third from Mina, he does give only one year, as he loses one year by debilitation. There are special rules for calculating the years given by Vrishchika (ruled by Kuja and Ketu) and by Kumbha (ruled by Shani and Rahu). If Mina is lagna, being an odd sign, the dasas of the signs follow the clockwise order.

3. In some cases the chara dasa total does not give the correct picture. In one case chara dasa showed nearly 67 years. But he died after eighty years of age. Hence the need to correlate it with Navamsha dasa. Here odd and even signs are the ordinary ones, not those of the chara dasa system. If the lagna is an odd sign the dasas start in a clockwise manner from lagna. But if it is an even sign, they start from its "adarsa" sign. There is a difference of opinion about the meaning of word "adarsa". Nilakantha took it to be the seventh. While others held it to be the fourth. We believe that "adarsa" and "abhimukha" are synonymous words. For a chara rasi the "adarsa" sign is its eighth, for a sthira rasi it is its sixth, and for a dwisvabhava rasi it is its seventh. Thus if lagna is an even movable sign like Karka, the first dasa is from its eighth which is a fixed sign. If it is an even, fixed sign like Vrishchika the first is its sixth which is a movable sign. If it is an even dual sign, the first dasa is from its seventh. If the first dasa falls in an even sign the order of the dasas is anti-clockwise and each sign gives nine years. This gives a total of 108 years as the maximum longevity for any person.

In Navamsha and sthira dasas of Jaimini we can find out which Rasidasa can bring about the demise of the native. Death can come in the dasas of those signs which are trines to the eighth house. If Shani is in the eighth, the navamsa dasa of that sign becomes maraka dasa. The dasa of the eighth can cause death even otherwise if it has both benefic and malefic association or aspect. A sign that has malefics

on either side, or that has malefics from its eighth and twelfth Rasi dasas must not be affected by planets other than the weak Moon and Venus. The dasas of the eighth houses from the Sun or Venus also can cause death. Malefics or Rudra in the second on eighth from lagna, Moon or atmakaraka indicate death in the dasa of the sign preceding it. The sign where Rudra is located can also cause death. The strongest of the lords of 3, 6, 8 and 12 from Atmakaraka becomes maraka.

In all these cases the strength of a planet or of a sign is determined as per the rules laid down by Jaimini, not as per shadbala. The aspects of Jaimini are also different from those of Parashara. A cardinal sign aspects 5, 8 and 11 from itself; a fixed sign aspects 3, 6 and 9; a dual sign aspect 4, 7 and 10.

4. We have to relate Navamsha and chara dasas and correlate them with amsha or Pinda ayurdaya and also lay down rules for an increase or a decrease of a Rasi dasa. Above all he has another method to determine the period. There are three parts called kakshyas and they refer to short, middle and long life. We take each kakshya to be of maximum 33.33 years duration.

Jaimini has two ways of determining the longevity kakshyas of a native. The first refers to three methods, each having two factors. The signs occupied by the lords of lagna and of the eighth, the signs shown by lagna and the Moon, and the signs revealed by lagna and hora lagna—form the first way. Long life is indicated if both are cardinal signs, or if one is fixed and the other dual. Medium longevity is shown if both are dual signs, or if one is cardinal and the other is fixed. Short life appears if both are fixed, or if one is cardinal and the other dual. Here the majority opinion is the deciding factor. If all the three give three different verdicts, the longevity given by Hora lagna factor is to be accepted. Even then find out how many degrees have elapsed in each factor. If for thirty degrees a sign gives 33.33 years, how many years does it give for the degrees yet to be completed? Take this for both the factors, halve it and add it to be the end of the previous kakshya. This gives a fairly accurate resultant longevity.

The other way is to consider the third and eleventh houses from lagna, Moon and atmakarka. If both these are cardinal signs, or if one is cardinal and the other fixed, there is long life. Medium life appears if both are fixed signs, or if one is fixed and the other dual. Short life is shown if both are dual signs, or if one is dual and the other cardinal.

There are special rules according to which one kakshya is increased to the next one or decreased to the previous one.

5. All these methods are to be correlated. We may take the highest figure given as the maximum longevity. The other figures indicate serious or critical ill health. In relation to these alone one has to apply the Vimshottari dasa system and determine the probable maraka period and its sub period. This has to be further related to the method of symbolic directions. Here take one degree as equivalent to one year. Add a degree per year to lagna, to the second and seventh houses, and to the lords of these three houses. Then see at what year malefic influences (association or aspect or both) operate. That year can prove fatal if it agrees with the aforesaid methods.

Our experience has shown so far that we should correlate amsha or Pinda ayus with chara, varanada and navamsha dasas, Vimshottari, and symbolic directions. Then we can fix the longevity within one year.

### **1. Amsha Ayurdaya**

The calculation of *amsha ayurdaya* is somewhat complicated. Here we need *Uchcha Bala* and *Cheshta Bala* of the planets. We have given the method for calculating the *cheshta bala* of the Sun and the Moon.

(a) The *shashtyamshas* of these strengths are to be reduced to units. Thus the *Uchcha Bala* of 29.356 becomes 0.4893 and the *Cheshtabala* of 10.31 becomes 0.1718. Multiply these balas by six and add one to the unit. This gives *Uchcha Rashmi* and *Cheshta Rasmi*. When the *Rasmis* are three and above, deduct one and take half. If they are below three, add one and take a fourth. These products are *Uchcha Gunaka* and *Cheshta Gunaka*. Multiply these by one another and take the square root of the product. The result is *Sphuta Gunaka*.

(b) Next we have to find the *Ashraya gunaka*. This is derived from the saptavargas. A planet in its own varga has 18 points; In Adhimitra 15, mitra 13, sama 9, shatru 5 and Adhishatru 3 points. The points in Rashi alone are to be doubled. Add the points for each planet separately. The total is subject to division.

When the Rasi is its own, Adhimitra, Mitra, Sama, Shatru and Adhishatru the numbers with which the totals are to be divided are respectively 36, 48, 54, 72, 108 and 144. But if the planet is vargottama, is in its own sign in navamsa, or is in its own drekkana, the number with which it has to be divided is 36 only.

If the planet occupying a vargottama amsha, its own navamsha or its own drekkana is in a sign owned by his Adhimitra, its figures in the Rasi have to be increased by  $\frac{1}{63}$ ; and if it be a sign owned by his Adhishatru, its figures in the Rasi have to be diminished by  $\frac{1}{63}$ ; If the sign belongs to a friend the figures in the Rasi have to be increased by  $\frac{1}{94}$ ; and if it belongs to a foe, its figures in Rasi have to be diminished by  $\frac{1}{94}$ .

(c) The above method gives each planet's *ashraya gunaka*. Multiply this by its *Sphuta Gunaka*, and take the square root of the product. The result is *Karma yogya Gunaka*. It is the multiplier in the next step.

Let us illustrate from the chart with which we began. The native was born on the twenty second of January, 1920. The Uchcha bala and Gunaka, the Cheshta bala and Gunaka and the Sphuta Gunaka are as follows:

*Uchcha Bala      Uchcha Gunaka*

Ravi	.4893	1.4679
Chandra	.4263	1.2789
Kuja	.3635	1.0905
Budha	.4243	1.2729
Guru	.9057	2.71711
Shukra	.3417	1.0251
Shani	.6563	1.9689

	<i>Cheshta Bala</i>	<i>Cheshta Gunaka</i>	<i>Sphuta Gunaka</i>
Ravi	.1718	.7577	1.0546
Chandra	.06043	.59645	.87338
Kuja	.614	1.842	1.4208
Budha	.0249	.53735	.527
Guru	.9338	2.8014	2.76
Shukra	.4373	1.3119	1.16
Shani	.8013	2.4239	2.178
	<i>Sphuta Gunaka</i>	<i>Ashraya Gunaka</i>	<i>Karma Yogya</i>
Ravi	1.0546	.507	.7312
Chandra	.87338	.652	.7736
Kuja	1.4208	3.3688	2.187
Budha	.527	2.3584	1.3966
Guru	2.76	2.5556	2.6558
Shukra	1.16	1.722	1.4134
Shani	2.178	.4584	.9937

(d) Next we have to arrive at the Ayushkalas. Take the position of the lagna and of each planet from the first point of Mesha. Convert the signs, degrees and minutes into minutes. Divide the total by 2400. The remainder gives the ayushkalas of lagna and the planets. In our example these are:

Lagna	:	2244.504
Ravi	:	2290.052
Chandra	:	584.576
Kuja	:	1405.62
Budha	:	1717.95
Guru	:	1918.2
Shukra	:	2310.086
Shani	:	1088.086

(e) The next step is to find the quantity of *harana* or deductions. Planets from the seventh to the twelfth houses from lagna lose some of the longevity they would normally give. For benefics the figure is doubled. From the longitude of the lagna deduct the longitudes of the planets in these houses. Reduce the degrees and minutes into minutes and divide the product by 1800. The result is the quantity to be deducted from each. In our example we get the following:

Ravi	:	2.58546
Chandra	:	as he is with the Sun
Kuja	:	5.7435
Budha	:	5.8066
Guru	:	-
Shukra	:	7.81532
Shani	:	-

These divisors apply in the same manner in *Pindayurdaya* and in *Nalsargika Ayurdaya*.

(f) Divide the ayushkalas by the divisors thus obtained. Then deduct this from the ayushkalas. Next multiply the reduced ayushkalas by the *Karma yogya Gunaka*. We can get the longevity given by the two luminaries and by the five planets.

In our example we get the following result:

Ravi	:	1626.8329
Kuja	:	2538.861
Budha	:	1986.0923
Guru	:	5094.9393
Shukra	:	2849.1037
Shani	:	1081.2315
Chandra	:	452.2284
<i>Total</i>	:	<i>15629.2891</i>

Divide this by two hundred. The result is the longevity contributed by these seven bodies. Here we get years 78.146446.

(g) There remains the longevity contributed by lagna. The method is the same for lagna. Here are no divisors and no multipliers.

The Ayushkalas of lagna in our example are 2244.504. This gives years 11.22252. The total longevity comes to years 89.368966. Reduced to months and days it is 89 years, four months, and thirteen days.

(h) When the lagna is very strong by exceeding six Rupas, it must be increased by as many years as there are whole Rasis from Mesha, and calculate the rest proportionally.

In our example the strength of lagna is 9.3545 Rupas. The lagna being  $25^{\circ}.8644$ , we have to add .86215 to the ayurdaya obtained previously. Thus we get:

Seven Planets	15629.2891
	+ 2244.504
	<hr/> 17873.7931

This gives years 89.368966. Add .86215 to this. We can get years 90.231116. This gives 90 years, 2 months and 23 days.

No other reductions are given by Shripati, Keshava and others.

(i) Next we have to find the sequence of Dasas in *Amsha Ayurdaya*. This applies to *Pinda* and *Naisargika Ayurdayas* also.

When lagna is stronger than the Sun and the Moon, the first dasa is that of the lagna; if the Sun is stronger, the first is his; and if the Moon, the first is the Moon's. Then note the planets in the kendras from the first dasa. The succeeding dasas depend on the relative strengths of the planets therein.

In our example the first dasa is that of the lagna. In the kendra there is only Budha, and the second dasa is that of Budha. If there are planets in all the kendras, the strongest of these rules the second dasa, and the weakest the last.

Next note the planets in 2, 5, 8, 11 from the first dasa. In our example we have Guru, Kuja, Ravi and Chandra. If we

take the Bhava positions, Kuja Dasa is followed by that of Budha. Kuja 7.4987 Rupas, and Budha 7.489 Rupas. Next we have to determine the order. Guru has 8.983 Rupas, Ravi 7.4625 Rupas and Chandra 6.299 Rupas. After the first three dasas of Lagna, Kuja and Budha, we will have the sequence of Guru, Ravi and Chandra.

After this note the planets in 3, 6, 9 and 12 from the first dasa. In our example we have Shani and Shukra. Shani has 5.387 Rupas and Shukra has 5.218 Rupas. Then the order of the Dasas in our example is Lagna, Kuja, Budha, Guru, Ravi, Chandra, Shani and Shukra.

If the planets in kendras (or panapharas or apoklimas) have equal strength, preference is given to the one who gives more years.

Varahamihira clearly stated that in Satyacharya's method of Amshayurdaya there is no reduction for a malefic in lagna (7.12):

कूरोदये चापचयः स नात्र कार्यं।

Hence all the Haranas (deductions) and Bharanas (additions) are only those as mathematically given by Shripati, Keshav, Devala, Damodara and others.

## 2. Pinda Ayurdaya

When the Sun is the strongest, we have to apply *Pinda Ayurdaya*.

(a) In their deepest exaltation the planets give different years of longevity. These are: Sun-19; Moon-25; Kuja-15; Budha-12; Guru-15; Shukra-21; and Shani-20. In their deep debilitation, they give half of these years. With reference to their exaltation or debilitation, we have to calculate by the rule of three the years each planet gives. Total 127 years.

(b) Regarding the years given by lagna the method is the same as that given in the case of *Amsha Ayurdaya*.

In our example the lagna is the strongest (9.3545 Rupas). Though Guru (8.983 Rupas), Kuja (7.4987 Rupas) and Budha (7.489 Rupas) are next in order, we consider the Sun (7.4625 Rupas) and the Moon (6.299 Rupas) as per the authorities. Still for the sake of an example, let us apply the *Pinda Ayurdaya*.

We get the following figures:

<b>Planets</b>	<b>Years</b>
Ravi :	14.431
Chandra :	17.829
Kuja :	10.226
Budha :	8.546
Guru :	14.293
Shukra :	14.088
Shani :	16.563
Lagna :	11.222

The method of arriving at the deductions for planets between the seventh and the twelfth house is the same as that given in *Amshayurdya*. In the case of lagna, Divakara and others argue that the elapsed navamshas are to be considered. Then in this case we get 7.7593 years.

(c) A planet loses one-third of its years if it is in the house of its natural enemy. This does not happen when it is retrograde.

(d) When a planet is combust, it loses one-third. Shukra and Shani are exempt from this Rule. The degrees within which a planet is combust are as follows:

Moon	within $12^{\circ}$ from the Sun.
Kuja	within $17^{\circ}$ from the Sun.
Budha	within $14^{\circ}$ from the Sun; but when retrograde $12^{\circ}$ .
Guru	within $11^{\circ}$ from the Sun.
Shukra	within $18^{\circ}$ from the Sun; but when retrogrades $8^{\circ}$ .
Shani	within $15^{\circ}$ from the Sun.

A planet combust in the house of its natural enemy loses one-third as well as half of the years it gives. Shukra and Shani in the houses of their natural enemies lose only one-third.

(e) When two or more planets are in the same sign, the reduction applies only to the strongest. When a planet is subject to two or more reductions, only the highest is to be applied.

(f) Next there is the *Kurodaya harana*, reduction when a planet is rising in the lagna.

Leaving the number of the elapsed signs, convert the degrees and minutes of lagna to minutes. Multiply the years given by each planet, separately, by this figure. Divide it by 21,600. Deduct the quotient from the years given by each planet.

If the malefic in lagna is aspected by a benefic, only half of it is to be deducted. This does not apply to *Amsha Ayurdaya*. It applies only to *Pinda* and *Naisargika Ayurdayas*.

In our example there is no malefic in lagna. Thus the *Pinda ayurdaya* after reductions is as follows:

Ravi	:	5.9
Chandra	:	8.9147
Kuja	:	8.4457
Budha	:	4.2728
Guru	:	14.2928
Shukra	:	12.2851
Shani	:	16.563
Lagna	:	11.222

Total years 81.8961 = 81 years, 10 months and 22 days.

But Budha is not subject to two reductions. Then the total comes to years 81.1689. Add .86215 as before. This gives years 82.75825 only.

### 3. *Naisargika Ayurdaya*

The *Naisargika Ayurdaya* applies only when the Moon is stronger than the Lagna and the Sun. The years given are—Sun-20, Chandra-1, Kuja-2, Budha-9, Guru-18, Shukra-20, and Shani-50. Total 120 years.

The method is the same as that prescribed for *Pinda Ayurdaya*. Regarding the years given by lagna, the method given in *Amsha Ayurdaya* applies here also.

### 4. *Rashmija Ayu*

*Rashmija Ayu* is applied when Budha is the strongest. In their deepest exaltation the planets give the following rays:

Ravi-10, Chandra-9, Kuja-5, Budha-5, Guru-7, Shukra-8, and Shani-5. In their deep debilitation they give no Rashmis. By the rule of three we have to calculate *Rashmis* of each planet.

When the planet is moving towards its exaltation, its rays give benefic results. The opposite is the case when they are moving towards their debilitation signs. These rays are subject to increments and subtraction.

When a planet is in its own *dvadashamsa*, in its exaltation, or in the house of a friend, in its own house, or in retrogression, its rays are to be doubled. If the *dvadashamsa* is that of its enemy or that of its sign of debilitation, the rays are reduced by one-sixteenth part. Except Shukra and Shani, the others in combustion lose their rays. When the retrogression is about to end, it loses one-eighth.

Parashara and Kalyana Varma have given a more detailed account of the rays. The results are as follows:

0 to 5 rays: miserable, wretched in family, dependent, poor, evil ways.

6 to 10 rays: lives abroad as a servant, loss of luck, evil nature.

11 to 15 rays: fond of good conversations, well read, good nature, righteous, respected.

16 to 20 rays: famous in the family, righteous, honoured by people, famous, respected.

21 to 25 rays: respected, beautiful, fortunate, courageous, grateful, ruler, acquires all good things.

26 to 30 rays: heroic, has the favour of the ruler, receives wealth and happiness from the ruler, honoured, minister.

31 rays: great, famous, liked by the ruler.

32 rays: rules over fifty villages.

33 rays: rules nearly a thousand villages.

34 rays: rules over three thousand villages.

35 rays: ruler of a mandala, great wealth, great power, famous, dignified, fortunate.

36 or 37 or 38 rays: ruler over vast areas.

39 rays: liked by all, ruler.

40 rays: rules over the land, overcomes many foes, wide fame, compassionate.

41, 42, 43 rays: rules the land extending to the sea.

44 rays: devoted to the Brahmanas and the gods, supreme ruler, long life, powerful, energetic.

45 rays: rules a vast land without fear or danger, respected by all, courageous like Indra.

46 to 48 rays: great Raja yoga, without foes and causes arishta to others.

49 rays: ruler, without enemies, worshipped.

In our example we get the rays of the planets thus: Ravi-9.796, Chandra-nil; Kuja-3.631; Budha-nil; Guru-12.68; Shukra-5.466; Shani-6.564. The total Rashmis are 38.139. Chandra and Budha lose their rays as they are combust.

Now we proceed to calculate the longevity given by the planets under *Rashmija Ayurdaya*.

The planet's position is to be diminished by its exaltation. If the product is less than six signs; it should be deducted from twelve signs. Convert this into minutes. Then multiply by its rays. Divide the product by the minutes in the twelve signs. The quotient gives the years of longevity.

Take our example. The Sun is in Makara  $8^{\circ}10'4''$ . The distance from its debilitation is  $88^{\circ}10'4''$ . This is  $5290'4''$ . This is less than six signs. Deducting it from twelve signs we get 9 signs and  $1^{\circ}49'56''$ .

9s.  $1^{\circ}49'56''$  divided by 12 signs and multiplied by its total rays, then we get  $271.832 \div 36$  or 7.55 years. This is the longevity given by the Sun. Calculate for the others in the same way. This is subject to deductions.

The longevity given by a planet has to be reduced by a half when it is combust. This does not apply to Shukra and Shani. Then we get the total longevity given by the two luminaries and the five planets.

## 5. Kalachakra Ayurdaya

When Shukra is the strongest as per the Shadbalas we have to follow the longevity as per this system. This is explained in detail by Parashara, Mantreshwara and Vaidyatha Dikshita. The reader has to refer to the seventeenth chapter of *Jataka Parijata*.

Chapter 49 of the Purva Khanda of Parashara Hora gives the details. The 4th shloka stresses the importance of the amshas and declares that the longevity reckoning is from that amsha onwards till the ninth one – “नरस्य जन्मकाले .... यदंशकाः”. The next four shlokas divide the constellations into clockwise (सव्य) and anticlockwise (अप्सव्य). Counting from Ashwini to Revati we have 27 constellations. These are six groups.

1. The amshas (पद, चरण) of the constellations 1, 7, 13, 19 and 25 are to be counted from Mesha onwards in clockwise manner. After we reach Mina, the count is in the reverse order from Vrishchika to Dhanush. Then we count the padas from Mesha to Mina in a clockwise manner. For each pada we have four signs.

2. Constellations 2, 8, 14, 20 and 26 form the second group. The amshas are counted from Vrishchika to Dhanush (reverse), followed by from Vrishchika to Dhanush.

3. Constellations 3, 9, 15, 21 and 27 are in the third group. The count is as in the first group.

The amshas for the quarters of the constellations given above are from Mesha to Mina. This refers to the Savya Chakra.

4. The fourth group has constellations 4, 10, 16 and 22. The amshas are counted from Dhanush to Vrishchika (regular), Mina to Mesha (reverse), and Dhanush to Vrishchika( regular).

5. The 5th group has constellations 5, 11, 17 and 23. The amshas are counted from Mina to Mesha (reverse), Dhanush to Vrishchika (regular), and again from Mina to Mesha (reverse).

6. The last group has constellations 6, 12, 18 and 24. The count of the amshas is as in group five.

These belong to the apasavya chakra. The amshas for the quarters of the last three are from Vrishchika to Tula in the reverse order.

In the Savya group the four quarters have the upper limits of longevity respectively 100, 85, 83 and 86 years. This is reversed in the apasavya group.

Next he proceeds to state the signs of *Deha* and *Jiva* for each quarter. In the Savya Chakra the first sign is Deha and the 9th is Jiva. Exceptions in the order of the Dasa are stated.

The really controversial factor is about the Deha and Jiva signs in the apasavya chakra. Parashara is clear (shlokas 33 to 41). He gives the ninth sign of each quarter as deha, and the first as Jiva. For example, for the 2nd quarter of the constellations 4, 10, 16 and 22 he states: "तुलास्त्री देहजीवकौ" (34), Tula is deha and Kanya is Jiva. Jataka Parijata (17.11) states the same:

देहनि गणयेत् सव्या, वामे जीवादि ज्ञायते।

In Savya Chakra we have to begin with the deha sign and in the other with Jiva sign.

The translator V.S. Sastry on pages 970-971 has given Savya names for the apasavya quarters. This is against Parashara and Vaidyanatha. From an unnamed work he quotes on pages 980 the view which agrees with Parashara and with Jataka Parijata (17.26). The predictions will be affected seriously if this is not kept in mind.

In the same Chapter, Parashara gives a method to calculate the balance of dasa at birth (shlokas 11 to 13).

Take the longitude of the Moon. Note in which quarter of the constellation the Moon is located and what is the amsha. If the Moon is at birth in Vrishabha  $8^\circ 15' 7''$ , it is the 4th quarter of Krittika. Deha is Karka and Jiva is Mina. Amsha is Mina. The total number of years is 86. In Krittika the Moon is yet to traverse  $1^\circ 44' 53''$ . We multiply this

by 86 and get  $9019'.58''$ . Divide this by the duration of the Nakshatra pada 200' and the result is 45 years, one month and nearly six days as the balance. The expired portion is 40 years, ten months, and 24 days. In Tula dasa the balance is ten years, one month, and six days. We proceed from the dasa of this sign to the subsequent dasa upto Mina. My text of Parashara does not tell what we should do after the dasa of the ninth sign is over. Possibly we have to go to the next quarter. Here it is the first quarter of Rohini.

Another method in vogue in South India is to take the amsha of the quarter of the Moon. In the example the fourth quarter of Krittika falls in Mina which has ten years. Then multiply the remainder of Krittika  $104'.53''$  and divide it by two hundred. The remainder is the balance of 4 years, 9 months, and 17 days of Mina dasa. Mina being the last sign for the last quarter of Krittika, are we to go to first of this quarter or should we go to the next, the text is silent. Logically we should proceed to the next quarter.

Here we have to note whether Kalachakra Dasa is applicable to all the charts. First we have to calculate the strength (Shadbala) of Lagna, Sun, Moon and the five planets. Note which is the strongest. Much depends on this factor only. Vaidyanatha states (5.33): if the Sun is the strongest follow Pindayu; if Moon, Naisargika; if Budha, Rashmija; if Guru, Vimshottari; if Shani, Samudaya ashtaka varga; and if Lagna, Amsa ayurdaya.

Parashara also asks us to determine the dasas applicable to a given chart only on the basis of the strength of these factors. In the same Chapter (12.25) he observes "प्राक्रमानुगते सिते". The prakrama is Kala Chakra. If in a given chart Shukra is the weakest, we cannot apply Kalachakra dasa. **Saravali** (39.2-3) refers to Amsha (strongest lagna), Pinda (strongest is the Sun), Naisargika (strongest is Moon), and Jivasharma (when all the three are weak) Ayurdaya. Earlier Kalyana Varma referred to Rashmi.

In calculating Kalachakra Dasa, the starting point is the amsha of the Moon, not the sign occupied by the Moon in Navamsha. In the case of the Savya Chakra the amsha is

counted from Mesha. In the other, it is from Vrishchika. Thus Shravana first quarter falls in Vrishchika, second in Tula, third in Kanya, and the fourth in apasavya group. If it is the third quarter of Shravana, we have to take Kanya as the starting dasa; and if it is the fourth quarter, the start is from Simha. This is the calculation of the balance of dasa at birth, as per the second method given earlier. This method is in vogue in South India.

Thus Kalachakra Dasa cannot be applied indiscriminately to any chart. The shadbala of the planets, Sun, Moon and Lagna have to be determined before we apply any dasa system. As far as the Rajayogas are concerned, Parashara asks us to follow Pinda ayurdaya to determine the period of fructification.

## 6. Nakshatra Ayurdaya

This is the same as the *Vimshottari Dasa* system. This has to be applied when Guru is strongest in Shadbala. But for many centuries this is being followed. Parashara and others have given detailed interpretations of the major and minor periods as per this system. We will deal with this system later.

Count the constellation in which the Moon is at the time of birth, from Krittika. The remainder gives the first major period at the birth of the person.

<i>Nakshatra</i>	<i>Dasa Lord</i>	<i>Years</i>
1. Krittika, Uttara Pha., Utarashadha	Ravi (Sun)	6
2. Rohini, Hasta, Shravana	Chandra (Moon)	10
3. Mrigasira, Chitra, Dhanishtha	Kuja (Mars)	7
4. Ardra, Svati, Satabhisha	Rahu	18
5. Punarvasu, Visakha, Purvabhadra	Guru	16
6. Pushayami, Anuradha, Uttarabhadra	Shani	19
7. Ashlesha, Jyeshtha, Revati	Budha	17
8. Magha, Mula, Aswini	Ketu	7
9. Pu. Pha., Purvashadha, Bharati	Shukra	20

Find the nakshatra at birth. Each nakshatra has a duration of  $13^{\circ}.20'$  or 800 minutes. Note how much of the nakshatra is yet to elapse. Multiply this by the number of years given by its corresponding planet, and divide it by 800 minutes. The result is the balance of dasa of that planet at the time of birth.

For instance, the Moon is in Makara (Capricorn)  $19^{\circ}.44'.47''$ . Uttarashada ends at  $10^{\circ}.0'$  of Makara. The next nakshatra Shravana ends at  $23^{\circ}.20'$  of Capricorn. The Moon has yet to traverse  $3^{\circ}.35'.13''$ . Shravana gives Chandra dasa of ten years. Reducing it to minutes we get

$$215'.13'' \times 10 \div 800' = 12913'' \times 10 \div 48000'' = \text{Two years, eight months, and eight days as the balance of Chandra dasa at birth.}$$

The subsequent dasas follow the sequence as given above. In this case they are after the Moon's period is over Kuja, Rahu, Guru, Shani, Budha, Ketu, Shukra and Ravi.

## 7. 8. Ashtaka Varga Ayurdaya

In the Shadbalas, if Kuja is the strongest, we have to take *Bhinna Ashtaka Varga*, and if Shani is the strongest, we should apply *Samudaya Ashtaka Varga* systems.

These will be dealt with in the chapter on *Ashtakavarga*.

Before we proceed further, there are a few considerations about the Dasa system to be followed.

## Dasa Systems

**T**here are a large number of dasas outlined by Parashara. Though these are not followed in actual practice it is necessary to know about them. It is left to the readers and research-oriented scholars to test their validity.

We know of alid with strings. But many do not know that the dasa systems in astrology have important strings attached to them. In many parts of Eastern India, astrologers follow Ashtottari (108 years) system, and in some parts Vimshottari (120 years) system. We are led to believe that the Vimshottari is favoured by Parashara because he devoted nearly thirteen chapters (in my copy) explaining antardasa, upadasa (vidasa), Sukshma dasa and Prana dasa. If Parashara accepted only the Vimshottari he would have condemned or found fault with the other thirty-five dasa systems. He did not do so. Why? He was only giving an illustrative example suggesting that we should apply the same method to the other dasa systems. For each dasa, Parashara laid a condition. A particular dasa can be applied to a chart only when that condition is fulfilled. In all cases we have to determine the approximate longevity of the native as per various methods.

We propose to explain the strings attached to ten of these dasa systems mentioned by Parashara. We should not swear by Parashara and apply the particular dasa ignoring the condition attached to it. Of these ten systems of dasas, the first two alone will cover all charts. We refuse to accept

the universal application of the Vimshottari system because of the conditions imposed by Parashara himself. If one wants to apply Vimshottari alone to all charts, he betrays his illimitable ignorance of Parashara's text. After knowing the difference between the 120 year system and the 116 year system alone, he can apply any other of the height explained here if a given chart fulfills the strings attached.

1. The first is the *Vimshottari* system (120 years) popularly and indiscriminately used today in ignorance of Parashara's dictum.

The condition attached is simple. The Vimshottari can be applied only for those born in the dark fortnight while the lagna is in the Sun's hora, and for those born in the bright fortnight while the lagna is in the hora of the Moon. The present writer was born in the bright fortnight while the lagna is in the hora of the Moon. If I apply the Vimshottari to my chart, I would be disloyal to Parashara. Moreover, the events in my life have made me sceptical about Vimshottari in my chart and in the charts of a thousand persons.

2. The next is *Shodashottari* (116 years). The condition stipulated by Parashara, not by me, is clear.:

A person born in the bright fortnight must have his lagna in the hora of the Sun, and one born in the dark fortnight must have his lagna in the hora of the Moon.

कृष्णे चन्द्रस्य होराया सूर्यहोरागते सिते।  
लग्ने नृणां फलार्थं तु विचिन्त्या षोडशोत्तरी॥ (44.21)

Count the constellation at birth from Pushyami (eighth from Ashwini), divide the total by eight and count the remainder from the Sun in the sequence of—Sun, Mars, Jupiter, Saturn, Ketu, Moon, Mercury and Venus. Rahu has no place here, and it is a good riddance. The total dasa years for these are respectively 11, 12, 13, 14, 15, 16, 17 and 18 years. For one born with the Moon in Shravana and under the condition fixed by the sage, the first dasa will be that of Budha only. The results given in the chapters following this for the sub periods have proved to be absolutely correct.

These two systems of dasas cover all the charts. Hence the sage mentioned these two at the beginning. On a rough

average, only fifty percent of the charts can be interpreted on the basis of the Vimshottari system.

3. The third is *Dvadashottari* (112 years). The condition is:

The Navamsa lagna should be Taurus or Libra. This and the other dasas are within the framework of either of the first two dasas. If Shukra's navamsa is not rising, we cannot apply this method of dasa system. Count from the birth constellation to Revati (27) and divide it by eight. The remainder gives the starting major period. The sequence is—Sun (7), Jupiter (9), Ketu (11), Mercury (13), Rahu (15), Mars (17), Saturn (19), and Moon (21). Venus does not figure. If the Navamsa lagna is a sign of Venus, then for one born in Shravana, the first dasa will be that of Mars.

4. The fourth is *Ashtottari* (108 years). The condition is:

The stars are grouped thus: Ardra to Ashlesha—Sun (6); Magha to Uttara Phalguni—Moon (15); Hasta to Vishakha—Mars (8); Anuradha to Mula—Budha (17); Purvashadha to Shravana—Saturn (10); Dhanishtha to Purvabhadra—Jupiter (19); Uttarabhadra to Bharani—Rahu (12); and Krittika to Mrigasira—Venus (21). Which Panchanga or Ephemeris gives us the starting and ending points of Abhijit?

Here are two varieties. (a) If Rahu is in 4, 7 or 10 from Lagna count from Ardra (sixth from Aswini) to the birth star. The remainder will give the first dasa in the sequence of Sun (6 years), Moon (15), Mars (8), Mercury (17), Saturn (10), Jupiter (19), Rahu (12) and Venus (21).

If Rahu is in 5 or 9 from Lagna, count from Krittika (3) to the birth star and take the remainder in the sequence of Venus (21), Sun (6), Moon (15), Mars (8), Mercury (17), Saturn (10), Jupiter (19) and Rahu (12). If Rahu is neither in a Kendra nor in a Kona (lagna is to be ignored), then this dasa system cannot be applied.

5. The next is *Panchottari* (105 years). The condition is:

Jupiter should be within  $2^{\circ}30'$  in the sign Cancer. Count from Anuradha (17th from Ashwini) to the birth star. The remainder is to be counted in the sequence of Sun (12),

Mercury (13), Saturn (14), Ketu (15), Mars (16), Venus (17), Moon (18) and Jupiter (19).

In the 116 years system Rahu, in the 112 years system Venus, in the 108 years system Ketu, and in the 105 years system Rahu are dropped. In all these systems we have to determine the strength *Balaabala Vivekena* and we have to follow the applicable general principles *Yatha Nayena Yogayeth.*

6. The sixth is *SatabdiKa* (100 years). Here the condition is simple. The Lagna should be Vargottama. Lagna and Navamsa Lagna should be the same. Count it in the sequence of Sun (5 years), Moon (5), Venus (10), Mercury (10), Jupiter (20), Mars (20), and Saturn (30). The nodes are left out.

7. Next we have *Chaturasly AbdiKa* (84 years). Count from Swati (15) to the birth star and divide it by seven. The remainder is to be counted in the order of the weekdays. Each one has a duration of twelve years. The nodes do not count. The main condition is:

The Tenth lord should be in the tenth.

8. The eighth is *Dvi Saptatika* (72 years). Much is heard about it now-a-days. Parashara's condition—aid with strings—is clear:

The lord of the lagna must be in the seventh; and the lord of the seventh must be in the lagna. Then alone it can be applied. The letter used is *Vai*—in addition to, not *Va*—or Ketu is omitted. The dasas follow in the order of the week days plus Rahu. Each has a duration of nine years. Count from Mula (19th star) to the birth star, divide it by eight, and the remainder is to be counted in the sequence of the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rahu.

9. The ninth is *Shashthihayani* (60 years). Here the condition is peculiar and it applies to some charts:

The lord of the Lagna and the lord of the natal Moon sign should be the same. The first three stars from Aswini come under Jupiter (10 years). The next four—from Rohini to Punarvasu are ruled by the Sun (10 years). Pushyami to Magha come under Mars (10 years). Purva Phalguni to Chitra under the Moon (6 years). Swati to Anuradha under

Budha (6), Jyeshtha to Uttarashadha under Venus (6), Abhijit to Dhanishtha under Saturn (6), and Shatabhisha to Revati under Rahu (6). Which Panchanga or Ephemeris gives the duration of Abhijit?

10. The tenth is *Shat-trimsatka* (36 years). The condition laid down by Parashara is simple:

One born during the day should have his lagna in the hora of Sun. If it is in the night the hora must be that of the Moon. The sequence of the dasas starts from one year, increases by one gradually, and ends at eight years. Ketu does not figure. The constellations starting from Shravana are ruled by the Moon, Sun, Jupiter, Mars, Mercury, Saturn, Venus and Rahu. Count from Shravana to the birth star, divide it by eight, and count the remainder from the Moon in the sequence given above.

This is intended to dispel doubts about the application of the dasas, other than those given by Jaimini and by the Kashmiri school. The 120 or 116 years systems are applicable to all charts. This is subject to the principles given by Parashara in the twelfth chapter of the Uttara Kanda.

A chart may be amenable to two or more. But we have to correlate only those that are applicable. Even the yogini Dasa is applicable only to the three sets of yoginis said to be governing the three octogans of the Shri Chakra.

The present writer pleads for an application of Vimshottari (120) and Shodashottari (116). In the system of Jaimini, the dasas applicable depend on the longevity determined by Jaimini's system. Jaimini uses Chara Dasa only by way of an example. It is not the final opinion of Jaimini. If it is so, he would have found fault with the other systems like Sthira, Yogardha, Navamsa, and so on. Parashara cautioned us by using the word "*Vivekena*"—with discrimination. This discrimination depends on the strings attached to each dasa system.

A constellation is called Nakshatra in Sanskrit. The Satapatha explains this word by a legend to mean that which has power (11.1.2, 18-19). Yaksha derives it, from a root meaning 'to obtain' (III-20). The Taittiriya Brahmana interprets it as the guardian of the night (I.V. 2-5) and it is

accepted by Aufrecht and Weber. It is a guardian that has a sway over night; and the night has always collided with the symbol of the primeaval waters, with the myth of birth. Nakshatra has something primeaval and primordial in it which takes it back to the birth of an organism.

We frequently come across the word Nakshatra in the Rig Veda and in many places it is used of the Sun (VI. 67-6; VII. 81-2; X. 88-13). The Moon is said to be in the proximity of the Nakshatras (X. 85-2). We also come across the star Tishya (V. 54-13; X. 64-8), Agha and Arjun (X. 85-13), Revati and Punarvasu (X. 19-1). We are explicitly told of thirty-four lunar mansions (I. 162-18; X. 55-3). The Taittiriya Aranyaka speaks of seven Suns (I. 7) and the number thirty-four in all probability includes these seven also. The Taittiriya Samhita (IV. iv. 10) speaks of thirty-three constellations, but provides us with a list of only twenty-seven. The Maitrayani Samhita gives twenty-eight lunar mansions (II. XIII. 20). The Atharva Veda (VI 110.ii) speaks of the Jyeshthaghni and Vichritan as though they are in close unity. Amongst the stars suitable for Agnyadhana the various Samhitas also speak of Revati and Krittika (A. V. IX. 7. iii), Rohini, Phalgunis and Hasta (M.S.I. 6. ix), Punarvasu (T.B.I. 1. ii-viii), and Mrigasirsha and Chitra (S.B. II. i. 2. 1), and Anuradha (K.S. VIII. 15).

Most of these accounts have the lists of the constellations attached to them; and invariably these lists begin with Krittika. Thus in Taittiriya Samhita we begin with Krittika; after the two Phalgunis we read of Anuradha, Rohini, Vichritan, Ashadhas, Shrona, Shravishthas; and then the remaining six stars. The Maitrayani Samhita reads Krittika, Rohini, Invaga, Bahu, Punarvasu; and then the six stars upto Chitra followed by Nishtya, Vishakha, Anuradha, Jyestha, Mula, Ashadha, Abhijit, Shrona; and then the remaining upto Bharani.

These lists are unanimous in commencing their count with Krittika; and Krittika, we know, played an important part in some of the rituals that heralded the beginning of the year. A similar importance was also attributed to Mrigasirsha and Tishya. Yet in the Samhitas we begin our

count with Krittika; and for various reasons we may be asked to accept the same starting point even in the predictive side. Here we have to recognise the fact that each constellation is referred to its specific deity. Thus we get the following ruling deities from two Samhitas of Yajur Veda.

<i>Stars</i>	<i>Taittiriya Samhita</i>	<i>Omissions and additions in Maitrayani Samhita</i>
1. Krittika	Agni	
2. Rohini	Prajapati	
3. Mrigasirsha	Soma	* Omitted. But No. 28
4. Ardra	Rudra	* Omitted. But No. 29
5. Punarvasu	Aditi	.
6. Tishya	Brihaspati	
7. Aslesha	sarpa	
8. Magha	Pitars	
9. P. Phalguni	Aryaman	Bhaga
10. U. Phalguni	Bhaga	Aryaman
11. Hasta	Savitar	
12. Chitra	Indra	Tvashtar
13. Swati	Vayu	* Omitted. But No. 30
14. Vishakha	Indragni	
15. Anuradha	Mitra	
16. Rohini	Indra	* Omitted. But No. 31
17. Vicritan	Pitars	* Omitted. But No. 32
18. P. Ashadha	Apah	
19. U. Ashadha	Visve Devas	
20. Shravana	Vishnu	
21. Shrawishtha	Vasus	
22. Shatabhisha	Indra	
23. P. Proshthapada	Aja Ekapad	Ahir Budhnya
24. U. Proshthapada	Ahir Budhnya	Aja Ekapad
25. Revati	Pushan	
26. Ashvayujan	Asvins	
27. Apabharani	Yama	
28. Anagva		Maruts
29. Bahu		Rudra

<i>Stars</i>	<i>Taittiriya Samhita</i>	<i>Omissions and additions in Maitrayani Samhita</i>
30. Nishtya		Vayu
31. Jyestha		Varuna
32. Mula		Nirriti
33. Abhijit		Brahma
34. Brahmana		Soma

The other seven that are mentioned in the Rig Veda and in the Taittiriya Samhita may be the seven planets, or the seven stars known as Agastya, Vyadha, Agni, Brahma, Prajapati, Apamvasta and Apasa.

Have these deities anything in common with the planets assigned to the various constellations? There cannot be any such similarity, for the planets are not the same as the ruling deities. If so, wherefrom did they derive the relationship of a star to a planet? Having resolved that the planets are to be enumerated in a particular way, the seers of old must have felt it incumbent on them to begin with the very first star. A star is the first if it is seen to rise with the equinoxes, if its appearance coincides with the 'Samvatsara ishti'. As such the count may have begun with Krittika by those who held fast to the tradition of Yajur Veda. And we know that Agni is the presiding deity of Krittika, as Yama is that of Bharani. And we know that in later times Varahamihira carried out a reform in the light of the observations made by him and that he counted with Ashvini and ended with Revati. If we were to rely on the precession of the equinoxes as providing the rationale here, we may have to begin now with Uttara Bhadrapada, and not with Krittika. But whether we are entitled to do so depends on two problems. Parashara gives a variety of Dasa systems; and only three begin with Krittika. This implies that the relation of a planet to a constellation is not based on the movement of the equinoxes.

However, let us look at the present signs: Agni, Savitar, Bhaga, Aryaman are all for other Sun. Can we then treat constellations of Krittika, Purva Phalguni, Uttara Phalguni, Hasta and Revati expressive of the period of the Sun?

Further, how is it that astrologers like Varahamihira have not taken to any of the Dasa systems that are popular today? Is it because they are beset by the same difficulties we outlined above? Inspite of all these difficulties, the 120-years' system has acquired a great popularity in our country; and it agrees very well in a great many cases.

I will present my difficulties in the 120-years' system which I endorse and value as the best available system. I present a few horoscopes and explain my difficulties. Chart No. 1 is that of a young man who had a smooth career till the middle of 1949. From the beginning of June 1949 he had the Sun's subperiod in the major period of Mercury. He was married in February 1947. Early in January 1950 he gave up his studies, ran away from home, developed an inferiority complex, and continued to complain against all his relations, paternal and maternal alike. Since the beginning of 1952 there has been some change, but his hatred towards the father remains. I do not know how Mercury can give such results, even granting that he is a malefic. This person is very intelligent and easy-go-lucky. He had been very much attached to his father in his childhood; and now he is estranged with the result that he gave the maximum worry to his father, mother, brothers and sisters.

Moon 7°	Rahu 22°	Jupiter 23°	
	CHART No. 1		Shukra 29½°
Sani 2° Lagna 12°		Ketu 22°	Sun 7° Mars 26° Merc. 29°

Take chart No. 2. It is that of a young man who is very intelligent and sober, and who is devoted to his father and

	Mars 13 Guru 13	Rahu 15 Lagna 19	Sun 19 Venus 21 Merc 12
	CHART No. 2		
Moon 11			
	Shani 21 Ketu 15		

mother. He is married and has a daughter. Early in February 1945, he began the major period of Rahu. By the end of the same year he went off his head, and turned against his father. By about 1947 he returned to normal. There are frequent fits of eccentricity; and he is again thinking of remaining away from his father. He does not want to stay at home, does not want even a pie from his father's earnings, does not want to tolerate his father. He feels that his father exercises undue authority over him. I am unable to account for all this in Rahu's period.

If I can compute the Dasas commencing with Uttara Bhadrapada, in the first chart I find that the major period of Mars began on 1943/12-20 and that the major period of Rahu commenced on 1950/12-20. Here I may find some plausible clue, but I am not completely satisfied with it when I have to consider the aspect of Mars to Rahu. If I can follow 108-years' cycle, I find here that the major period of Venus began on 1938/3-21; and that the sub period of Saturn here began on 1951/4-1 ending on 1953/3-11. Here I find a great possibility for the existing state of things.

Chart No. 3 explains my problem still further. He is a born imbecile. There is a touch of idiocy in him; and his is a pathetic case. He had Rahu's period till 1933/1-6 and matters did not improve even in Guru. Computing from Uttara Bhadrapada, I find that his Kethu's period was over by 1931/5-6, and that he had the period of Venus. Now he is having the period of Venus. He cannot

	Mars 26		Rahu 19
CHART No. 3			
Guru 25			
Ketu 19	Shani 1	Mer 6 Moon 11	Sun 22 Venus 11

speak properly and his mental faculties are under-developed, if not undeveloped. I believe the periods of Ketu, Shukra and Sun are able to explain this phenomenon quite correctly.

Though I have applied the 108-years' cycle for some charts, I can apply it only here; for according to Parashara, this system is applicable only when Rahu is in a square or trine to the lord of the ascendant. This condition is fulfilled only in the case of the third chart. Here on this system the period of Mars extends upto 1932/1-21 followed by that of Mercury. The conjunction of Mercury and Moon aspected by Mars, and the interposition of Mercury and Venus, do not satisfactorily explain the unfortunate state of affairs.

Let us see whether we can apply the 120-years' cycle in any one of these cases. Parashara's principle in determining the question of the applicability of this system is contained in the line: "कृष्णे तु रविहोरायाम् चन्द्रहोरागते सिते।" (I. 35. 13).

Here are two alternatives:— (i) one born in the dark fortnight and in the 'hora' of the Sun; and (ii) one born in the bright fortnight and in the 'hora' of the Moon. Only in these two cases can we have the 120-years' cycle. The first chart presents the dark fortnight and the 'hora' of the Sun; and here I have explained my doubts in as much as the present period of Mercury is perplexing. I can then take my computation and have an approximation to the actual facts. The second chart presents the dark fortnight and the 'hora'

of the Sun; and there too many difficulties remain. In both these cases I cannot take the 108-years' cycle; nor can I commence with Krittika for computing the Dasas. In the third chart, we have the bright fortnight and the 'hora' of the Moon; and my difficulty is there. Thus in all these cases, I can take only the 120-years' cycle, and I cannot begin with Krittika for computing the Dasas.

I will strengthen my argument by a consideration of the 4th chart. Here only the 120-years' system can be applied; and the usual computation tells me that he had the major period of Jupiter from 1935/8-19. In the sub-period of Saturn during the major period of Saturn, he breathed his last. He had a heart complaint for a very long time though he did not die of it. Observe the position of Mercury in the twelfth along with Jupiter. He lost his first wife early in 1935; and this would make the sub-period of Mars in the major period of Rahu responsible for this. As against this analysis, take my computation. He had the major period of Saturn upto 1928/5-2; and it is after this that the heart complaint began. He lost his first wife during the sub period of the Moon in the major period of Mercury. Observe their positions and associations. He was remarried and had an only son during the sub period of Rahu. He died in the last sub period of Ketu; observe the positions of Ketu and Mercury.

		Sun 28	Mer 11 Ven 29½ Jup 17
			Mars 2 Lagna
Rahu 25½	CHART No. 4		Ketu 25½ Moon 28½
		Shanl 9	

These considerations lead me to think that we may have to re-examine the whole basis of our Dasa system, and that

we have to understand the principle that relates a planet to a constellation. It is with the hope of finding out this principle or of enabling others to find it out that enquired into the vedic origins of our constellations. I have only put forward a suggestion, and I know that the computation I have explained may not work smoothly and satisfactorily in all cases. It is only to pave the way for a free and frank enquiry that I have expressed my doubts and tried to substantiate my doubts with reference to four typical horoscopes.

**11. Navamsa dasa Nava Dasa:** The first dasa will be that of a planet having the lowest number of degrees in a sign. The other dasas follow in an ascending order. Here Rahu and Ketu also are taken into account. There are various methods besides this one. The second way is to start from the planet having the highest number of degrees on a sign.

The dasa of a planet is twelve years and of a Rasi it is nine years. Suppose the Moon is 8s,  $25^{\circ}29'38''$ . Converting into minutes we get  $15929'.38''$ . Divide this by twenty and deduct it from 108. Then we get the years to elapse from the time of birth. We get forty one years and a little more.

**12. Rashyamshaka Dasa:** Note the sign occupied in the navamsha by the lord of lagna. The count is from the stronger between Lagna and its lord. The number of rasi elapsed gives the number of years.

**13. Kalachakra Dasa:** This has been explained earlier.

**14. Chakra Dasa:** When one is born during the day, the dasa begins with the sign occupied by the lord of the lagna. If the birth is at night, the dasa begins with the lagna Rashi; and if it is at twilight (Sandhya), it is from the second house. The dasa of each sign has ten years.

**15. Chara Paryaya Dasa:** In odd signs the sequence is clockwise, and in even signs it is anticlockwise. From a given Rashi count the number from that sign to the sign occupied by its lord. This is the number of years given by that sign. The odd signs here are Mesha, Vrishabha, Mithuna, Tula, Vrishchika, and Dhanush. The rest are even signs. If a planet is in its own, it gives twelve years; if it is

exalted, add one year to the years given by it; and if it is debilitated, deduct one year. As an example, take Mesha whose lord is in Mina. He then gives eleven years. We have to proceed in this manner. For further details see our **Jaimini Sutram** (Publication: Ranjan Publications).

**16. Navamsha Sthira Dasa:** Each sign gives nine years. See our **Jaimini Sutram**.

**17. Sthira Dasa:** This is explained in our **Jaimini Sutram**.

**18. Uttara Dasa:** This starts from Atmakaraka.

We have to derive the duration of the dasas as in *Chara Dasa*.

**19. Brahma Dasa:** This has been explained in our **Jaimini Sutram**.

**20. Karaka Graha Dasa:** From the Karakamsha lagna count the number of signs till we get the sign occupied by the Atmakaraka. Next take the Amatyakaraka. Count the sign he is in from the lagna and deduct one in all cases. The count is from the birth lagna. The sequence is that of the Karakas-Atma, Amatya, Bhratri, Matri, Putra, Jnati and Dasa.

**21. Manduka Dasa:** It is also called Trikuta Dasa. Seven years are given to moveable signs, eight to fixed signs, and nine to common ones. The sequence is from lagna onwards signs 1, 5, 9, 2, 6, 10, 3, 7, 11, 4, 8 and 12. If first dasa is from the stronger of lagna and the seventh for males; and for women the first dasa is from the seventh.

**22. Kendra Dasa:** We have to begin in the case of a moveable sign from the lagna or its seventh, whichever is stronger. In the case of odd signs, the sequence is clockwise; and in the even signs it is anti-clockwise. In the case of a fixed sign as lagna, we start from the second, counting the second from lagna or from the seventh. Each Rasi gives nine years. If the seventh house is stronger the sequence will be 7, 10, 1, 4, 8, 11, 2, 5, 9, 12, 36.

**23. Karaka Kendra Dasa:** Each sign gives nine years. Here we take up the positions in Navamsa. The method is the same as in that of *Kendra Dasa*.

**24. Shula Dasa:** Find the Rudra Rashi as per Jaimini. This dasa begins with the seventh sign from Rudra Rashi. If Rudra is Shukra placed in Vrishchika, the first dasa is that of Vrishabha. The sequence is clockwise. Moveable signs give seven years, fixed eight, and common ones nine years. This is helpful in determining the period of death.

**25. Nakshatra Dasa:** This is either Ashtottari or Vimshottari. These have been explained earlier. Vimshottari will be explained in detail in the next chapter.

**26. Yogardha Dasa:** Calculate the years given by each sign as per Chara Dasa and Sthira Dasa. In each sign add the two and take half of the total. This is explained in our **Jaimini Sutram**. The first dasa will be that of the lagna or of the seventh whichever is stronger. In the case of women the first dasa is that of the seventh sign.

**27. Drigdasa & 28. Trikona Dasa:** These two are explained in our **Jaimini Sutram**.

**29. Nakshatrad Rashi Dasa:** Note the Nakshatra in which the Moon is at the time of birth. Divide the total duration of the nakshatra by twelve. Count then from lagna onwards. Note the part when the birth took place. For example the Moon is in Shravana. Its total duration is 800 minutes. One twelfth is 66'.40". At the time of birth the Moon has traversed 584'.47". The ninth part began at 533'.20". The ninth from lagna (Mina) is Vrishchika; and it is from this sign we start. Each sign has nine years.

**30. Tara Dasa:** The first dasa starts with the planet in a Kendra. If there are two or more planets in the Kendra or Kendras, note the stronger one. From that planet the dasa starts. The dasas are given the same years as in Vimshottari. If Budha is in the tenth and if there are no planets in any other Kendra, the first dasa will be that of Budha. It is for 17 years. Find the balance of Budha dasa at birth from the position he has yet to traverse. Next follow Ketu, Shukra, Ravi and Moon.

**31. Varnada Dasa:** This is explained in our **Jaimini Sutram**.

**32. Pancha Svara Dasa:** The letters are divided into five groups. Each group gives twelve years. The groups are:

अ	इ	उ	ए	ओ
क	ख	ग	घ	চ
ছ	জ	ঝ	ট	ঠ
ড	ঢ	ত	থ	দ
ধ	ন	প	ফ	ব
ভ	ম	য	ৰ	ল
ও	শ	ষ	স	হ

Note the name of the person and the first letter. Next find out in which Svara (Vowel) birth has taken place. Then follow the order as given. If the birth is in इ, this is followed by उ, ए, ओ and अ.

Under the letters अ, क, छ, ड, ध, भ, ও—we get Mesha, Simha and Vrishchika; under इ, ख, ज, ढ, न, ম, শ come Mithuna, Karka and Kanya; under उ, ग, ঝ, ত, প, র, স we have Dhanush and Mina; under ए, घ, ট, থ, ফ, র, স we have Vrishabha and Tula; and under ओ, চ, ঠ, দ, ব, ল, হ these are Makara and Kumbha.

**33. Yogini Dasa:** There are eight yoginis called Mangala, Pingala, Dhanya, Bhramari, Bhadrika, Ulka, Siddhanta and Siddha. These are ruled respectively by the Moon, Sun, Guru, Kuja, Buddha, Shani, Shukra and Rahu. These have a duration of 1, 2, 3, 4, 5, 6, 7 and 8 years respectively.

Note the Nakshatra at birth. Count it from Ashwini, and add three to it. Divide it by eight. The remainder is to be counted from Mangala. Thus birth star Shravana is 22. Adding three and dividing it by eight we get one. It is Mangala ruled by the Moon. It has a duration of one year. Note how much of Moon's longitude in that Nakshatra is yet to elapse. Calculate by the rule of three, the balance of the dasa at birth.

**34. Pinda; 35. Amsha; 36. Naisargika Dasas:** These have been explained in the previous chapter.

**37. Ashtaka Varga Dasa:** This will be treated in the chapter as **Ashtakavarga**.

**38. Sandhya Dasa:** Total duration of life is taken to be one hundred years. Each planet has ten years. The first dasa is that of the lord of lagna. The other dasas follow in the order of the week days. After Shani we have Rahu and Ketu.

## Vimshottari System

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**V**imshottari means one hundred twenty years. This method of calculating the major periods (Maha dasa) has been advocated by most standard authorities. It is in vogue, and hence it needs a detailed exposition.

Count the nakshatra at birth from Krittika. If it is more than nine, expunge multiples of nine. Count the remainder from the Sun in the following order:

Sun, Moon, Kuja, Rahu, Guru, Shani, Budha, Ketu, and Shukra. For each planet we get three nakshatras, and each planet has a fixed number of years. The following table makes it clear:

<i>Nakshatras</i>	<i>Lord of Dasa</i>	<i>Years</i>
1. Krittika, Uttara phalguni, Utarashadha	Ravi (Sun)	6
2. Rohini, Hasta, Sravana	Chandra (Moon)	10
3. Mrigashira, Chitra, Dhanishtha	Kuja (Mars)	7
4. Ardra, Swati, Shatabhisha	Rahu	18
5. Punarvasu, Vishakha, Purvabhadra	Guru	16
6. Pushyami, Anuradha, Uttarabhadra	Shani	19
7. Ashlesha, Jyeshtha, Revati	Budha	17
8. Magha, Mula, Ashwini	Ketu	7
9. Purva Phalguni (Pubba), Purvashadha, Bharani	Shukra	20

Each dasa has nine sub periods beginning with the lord of that dasa and ending with the previous one. Thus the first

subperiod (antardasa) in the major dasa (Maha dasa) of Rahu ends with that of Kuja. The sequence is from the lord of the mahadasa onwards as given above.

To get the duration of the antardasa of any planet in the mahadasa of another multiply the mahadasa years of the concerned planet by the dasa years of the required antardasa planet. Thus if we need Shani's antardasa of Rahu mahadasa we have to multiply 18 by 19. The product is 342. The figure at the units place is to be multiplied by three to get the days. The other numbers denote the months. Thus Shani's antardasa in Rahu is 34 months and six days.

From the antardasa we get Vidasa or Sukshma dasa in the same order. Shani's antardasa in Rahu is 34 months and six days. If we need Budha's Vidasa in this subperiod, we multiply by 17 (Budha's years) and divide the product by 120; the result will be months and days. Thus:

$$34m, 6d \text{ or } 34\frac{1}{5} \text{ or } \frac{171}{5} \times 17 \div 120 = 4 \text{ months and}$$

25.35 days. Mahadasa starts with its own antardasa; the antardasa begins with its own Vidasa; and the vidasa begins with its Prana dasa. The formula for Prana dasa is the same as that of Vidasa. In Budha's Vidasa we get Shani's Prana dasa, thus:

$$145.35 \text{ days} \times 19 \div 120.$$

Thus Vimshottari is subdivided into Mahadasa, Antardasa, Vidasa and Prana dasa. We can subdivide even Prana dasa.

Note the constellation in which the Moon is at the time of birth. Find the period of the nakshatra yet to elapse. Multiply this by the number of years given to the planet and divide it by the total duration of that nakshatra. Thus the Moon, say, is in Makara  $19^{\circ}44'47''$ . Shravana starts at  $10^{\circ}0'$  of Makara and ends at  $23^{\circ}20'$  of Makara. The duration of the Nakshatra is 800 minutes or 48000 seconds. Since Shravana comes under the Moon, the first dasa is that of the Moon. The portion of the Nakshatra yet to elapse is  $3^{\circ}35'13''$ . It is  $215'13''$  or  $12913''$ . If we take the minutes,

multiply it by ten and divide it by 800. If we take the seconds, multiply it by ten and divide it by 48000. The result is the balance of Moon's dasa at birth.

$$215'.13'' \times 10 \div 800 \text{ or}$$

$$12913'' \times 10 \div 48000 =$$

2 yrs, eight months, and 8.25 days.

The next dasa is that of Kuja followed by Rahu, Guru, Shani, Budha, Ketu, Shukra, and Ravi.

The nature of the results given by a planet in its dasa or antardasa depends on various factors: (a) its strength in Shadbala; (b) the benefic dots it has in its ashtakavarga in that sign; (c) its occupation of lagna, tenth or eleventh houses; (d) the kind of vargas it has in Saptavarga; (e) its ownership and location from lagna and from the sign occupied by the lord of the major period.

A planet gives rise to malefic results (a) when it is the lord of the sign occupied by Mandi, (b) when it is with Mandi, (c) when it has less than the average dots in its ashtaka varga, (d) when it is in its enemy's house, (e) when it is debilitated, (f) when it is combust, (g) when it is in a Bhava Sandhi, (h) when it is associated with malefics; and (i) when it is in the inauspicious degrees of a sign. The fateful degrees are:

	<i>Sun</i>	<i>Mo-</i>	<i>Ku-</i>	<i>Bu-</i>	<i>Gu-</i>	<i>Shu-</i>	<i>Sha-</i>	<i>Ra-</i>	<i>Ke-</i>	<i>La-</i>	<i>Ma-</i>
	<i>on</i>	<i>on</i>	<i>ja</i>	<i>dha</i>	<i>ru</i>	<i>kra</i>	<i>ni</i>	<i>hu</i>	<i>tu</i>	<i>gna</i>	<i>ndi</i>
Mesh	20	26	19	15	19	28	10	14	8	1	23
Vrishabha	9	12	28	14	29	15	4	13	18	9	24
Mithuna	12	13	25	13	12	11	7	12	20	22	11
Karka	6	25	23	12	27	17	9	11	10	22	12
Simha	8	24	29	8	6	10	12	24	21	25	13
Kanya	24	11	28	18	4	13	16	23	22	2	14
Tula	16	26	14	20	13	4	3	22	23	4	8
Vrishchika	17	14	21	10	10	6	18	21	24	23	18
Dhanus	22	13	2	21	17	27	28	10	11	18	20
Makara	2	25	15	22	11	12	14	20	12	20	10
Kumbha	3	5	11	7	15	29	13	18	13	24	21
Mina	23	12	6	5	28	19	13	8	14	10	22

Find the lagna rising when a dasa starts. If the lord of that lagna is in 1, 3, 6, 10 or 11, or if the lagna appears in the Saptavarga of the planet, or if a friend or benefic is in that lagna, the dasa will be beneficial.

The Moon gives beneficial results when it is in the house of a friend of the lord of the dasa; or in the exaltation sign of that lord, or in the seventh, in the trikona, or in 3, 6, 10, 11 from the lord of the dasa. The Moon must be in a favourable house from the natal lagna.

Take also the Ishta Phala and Kashta Phala of the planet concerned. To give benefic results the lord of the Mahadasa must be in its own house, in its exaltation, in the house of a friend, in 3, 6, 10 or 11 from lagna, or aspected by a friend or by a benefic. The lords of the major and minor periods must be friends if they are to give prosperity. This condition laid down by the authorities must be applied only after we strike a balance between the natural and temporary relationships.

The bhava occupied by the planet from the lagna has to be considered while proceeding to the kind of results it gives in its major period. In the case of its subperiod, we have to note the bhava it occupies with reference to the position of the major lord also. Also consider the nature and position of the planet with which it is associated. Also consider the Sattvik, Rajasik and Tamasik nature of the planet. Ravi, Chandra and Guru are Sattvik, Budha and Shukra are Rajasik, while Kuja and Shani are Tamasik.

The tenth nakshatra from the birth one is Karma nakshatra, the 18th is Samudaya, the 19th is Adhana, the 23rd is Vaishnavika, the 25th and 26th and 27th are respectively gati, desha and abhisheka. These should not be afflicted by malefics. A planet in the nine nakshatras from Karma nakshatra gives results in the latter part of its period. If it is in the ninth from Adhana, it may not give any results.

A planet in a Shirshodaya gives results in its early part, in a Prishthodaya sign it gives in the second half, and in ubhayodaya it gives throughout.

The major period of the sixth lord brings sorrow; of the eighth there can be death; and of the seventh, a relative

may be lost. The dasa of a planet in nakshatra Sandhi brings sorrow and disease. The dasa of a planet near the last degree of a sign can bring about death.

A planet in debilitation, one associated with it, Rahu in conjunction with it, and one occupying its sign do not give benefic results. The dasa of a planet in a badhaka house brings disease and distress. The eleventh for a moveable sign, the ninth for a fixed sign, and the seventh for a common one are badhaka houses.

When the major lord and the lord of the subperiod are in 6 and 8 positions, there is danger, exile or some misfortune. In order to give good results the planet must be dipta, avastha, mudita, shanta or shakta; it must not be Pidita, Dina, Vikala, or Khala.

- Dipta** - planet in exaltation or in its mulatrikona.
- Svastha** - in its own house.
- Mudita** - in a friend's house.
- Shanta** - in the varga of a benefic.
- Shakta** - has unclouded splendour.
- Pidita** - it is overcome by another planet.
- Dina** - in an amsa of an enemy.
- Khala** - in a varga of a malefic.
- Vikala** - combust.
- Bhita** - debilitated.

Calculate the dasas from the fifth, eighth, or fourth stars from the birth star. The dasa counted from the fifth is utpanna, from the eighth it is adhana, and from the fourth it is kshema. If the ending of these dasas, or of the birth star, gives the same period, it indicates death of the native.

The dasa of a malefic in lagna brings disease, distress, loss of wealth and dangers. The subperiod of a malefic in lagna causes loss of place and ill health in the dasa of the lord of lagna.

During the dasa of the second lord and subperiod of Shani gives loss of wealth and quarrels with friends and relatives. If the second lord is a malefic, the subperiods of Ravi, Kuja, Shani and Rahu bring loss of wealth.

A malefic in the second gives in his subperiod sufferings through the ruler, loss of honour and wealth, imprisonment, loss of status and hatred of friends.

A malefic in the third in association with a benefic or a malefic brings troubles from foes, weapons and robbers during the subperiods of the malefics. In the dasa of the third lord the antardasas of Kuja, Shani, Rahu and Ketu show loss or misunderstanding with brothers and sisters.

The subperiod of a malefic in the dasa of the fourth lord (who is not a benefic), brings loss of place, quarrels with relatives, and loss of wealth and cattle.

The subperiod of a malefic in the major period of the fifth lord there is danger from the ruler and a child may fall ill. In the subperiod of a benefic, one acquires wealth and children, is liked by all, and achieves his goals.

The subperiod of a malefic in the dasa of the sixth lord brings danger from the government, from fire, misfortune and ill health. The subperiod of a planet in khala state during the dasa of the seventh lord can bring about the death of his wife and make him a wanderer.

In the subperiod of a malefic during the dasa of the eighth lord one faces danger from foes, loss of wealth and fame, loss of place and even loss of life. A malefic subperiod in the dasa of the ninth lord there can be death of parents, inequity, imprisonment, and waste of money. If the lord of the tenth is in a khala state, the malefic subperiods in his major period bring ill health to his nearest and dearest, loss of job, loss of fame, loss of comfort, and waste of money. During the major period of the eleventh lord the subperiods of Ravi, Kuja, Shani and Rahu bring affliction, loss of crops and money, and danger from the government. The subperiods of Ravi, Kuja and Shani in the major period of the twelfth lord shows quarrels and misunderstandings with wife, sons and relatives, loss of strength, honour and wealth; and in the subperiod of Rahu, there can be danger from poison.

The dasa and antardasa of planets in 2 and 12 or in 6 and 8 from each other are not good. If two weak planets are together, their dasas and antardasas can bring about death.

The subperiod of a malefic in the major period of a malefic brings disaster.

A malefic planet in its exaltation or in its own vargas gives results at the beginning of its own dasa. Its power over the sign or house and that of his ownership will appear in the middle. The result of an aspect on it appears at the end.

How many days are in a year? We have to enquire into this now.

### **How Many Days Make a Year?**

There has been a needless controversy about the duration of the year in the calculation of Vimshottari and other Dasas. Some have argued for 360 days as one year, while others take 365 days. Which should we accept? **Phaladeepika** and other texts speak of 324 days per year in the calculation of longevity as per *Ashtakavarga*.

In the "Madhya-gati Vasana" section of **Siddhanta Siromani** Bhaskara gives 365 days, 15 *ghatīs* and 30.375 *vighatis* for a solar year (verse 8). The moderns take the sidereal solar year to be of 365.256363 days. The synodic period of the Moon is 29.531 days giving in twelve months a total of 354.372 days. The lunar year is less than the solar year by 10.884 days. In five years the difference comes to 54.42 days. This is met by two intercalary months (*adhika* or *mala masa*) in five years. Whatever discrepancy exists is squared up by *kshaya masa*. Thus so-called lunar year is actually luni-solar year.

When people take a month of 30 days and a year of 360 days, they cannot and should not go by the western calander merely. Actually the count should be from the lunar or solar months and *tithi* onwards. This puts an end to the controversy. In five years we get 1825.769 days as per the battle of the moderns; and in five lunar years with two intercalary months we get 1825.28 days.

In "Madhyamadhikara" of **Surya Siddhanta** (verse 35) the solar month is said to have 30.4382266 days (30 days, (gh. 26.17.37) and the lunar month has 29.5305833 days (29 gh. 31.50.6). The lunar month is less by .907643 days (gh. 54.27.31). This difference gets cancelled by the

one intercalary month after every 32 months and 15.5246 days). Thus as per *Surya Siddhanta* in one *Mahayuga* there are 157,79,17,828 solar days and 160,30,00,081 lunar days (verse 37). The difference is negated by the introduction of intercalary (*Adhika*) and *Kshaya* months.

It is then illogical and un-astronomical to take 360 days per year. If one wants to accept only the lunar synodic year he will have to accept only 354.372 days per year. Even 324 days per year in *Ashtakavarga* calculation is unscientific. The sidereal period of the Moon is 27.3216615 days; and this gives 327.859938 days for twelve months.

It is only for the sake of convenience we take thirty days per month as the average. Even the ancient Egyptians had five no-days after 360 days. The Greeks of yore also had a similar reckoning.

If one is born on *Prabhava Chaitra Sukla Navami* with a balance of Jupiter dasa for ten years, the next dasa of Saturn will begin on *Chaitra Sukla Navami* of the year *Ishwara*. One may count the days and see if he gets 3600 days or more. The correct count is from the luni-solar month and *tithi* only. Hence the argument in favour of 360 days is not scientifically valid, but it is convenient.

### The Duration of the Year for the Dasas

Basing the argument on *Parashara Hora* (37.1) knowledgable persons like Ekalavya argue that for astrological timings the year has 360 days (A.M. October 1987). Parashara's verse is meant to simplify calculations and to avoid fractions. The year is made up of days and nights and these are determined by the solar movement alone. In the "Manadhyaya" of *Surya Siddhanta* we are told clearly:

सौरेण द्युनिशोर्मानं षडशीति मुखानि च।  
अयनं विषुवच्चैव संक्रान्तेः पुण्यकालतः॥

When the duration of the day is determined by the solar movement, the days being the constituents of the year, the duration of the year has to be a solar one. Explaining the *Ayanas* and the seasons in terms of the solar year, he states:

मासास्तैरेव वत्सरः

(ii) Only by these twelve months is a year constituted. Later the text refers to the lunar and solar years.

In the sixth taranga of *Ramayana Rahasya* the views of Garga are quoted in support of the *Sayana* year of 360 days for the Udu-dasa.

आदित्यादि ग्रहाणां च गतिषूडुदास्वपि  
आयुर्दायविभागेऽपि नाक्षत्रं मानमुच्यते॥  
आयुर्दायविभागश्च प्रायश्चित्त क्रियास्तथा।  
सावनेनैव कर्तव्या गर्गस्य वचनं तथा॥

When we hold to the solar year of 365.25 days, it is only as an average because we advocate the luni-solar year which takes care of *shradddhas*, rituals and the like. In the five years the lunar and the solar year make up the same aggregate. Bhattotpala quoted Garga and appears to support the *Savana* year. But Mantreshvara (19.4) is for the solar year in ududasa.

रवि स्फुटं तज्जने यदासीत् तथाविधचेत्रत्रिवर्षमर्कः।  
आवृत्यः सन्ति दशाब्दकानां भाक्रमात् दिवसाः प्रकल्प्याः॥

The year to be taken up in Ududasa is the one indicated by the Sun's return to the starting point. We cannot dismiss, Mantreshvara merely because he was later. In matters of scientific accuracy, it is not the early or late pronouncement that matters, but the truth. Even *Jataka Parijata* (5.34) wants the years obtained to be multiplied by 360 and divided by 365 in order to obtain the longevity in solar years. In the commentary on *Brihajjataka* (7.4) we are asked to convert the *Savana* years of longevity into solar years.

सावनात्मकायः पिण्डस्य सौरीकरणं कर्तव्यम्।

This is because the year made up of the northern and southern solar ingresses depends on the solar movements alone.

सौरपक्षे उत्तरायणदक्षिणायनद्वयात्मकेन खलु वत्सरेण लोकव्यवहारः।

It is the "Loka vyavahara", usage accepted by the people at large, that the year is the solar year. The commentator is aware of the difference between the lunar year and the solar year, and between the *Savana* year and the solar

year. Conversion into solar years is a must, as he states:

सौरीकरणार्थं च ग्रहाणामायुर्दयं विन्यस्य।  
तत्रस्यापि वर्षाणि द्वादशभिर्गुणिता मासैर्योजयेत्॥

To convert the longevity into solar measure, we are asked to convert the total months and days and so on. Longevity is always to be reckoned in solar years, states the commentator.

एवं ग्रहाणामायुः पिण्डेषु सौरीकृतेषु संयोजितेषु जातस्य शिशोर्जीवतकालः सिद्धो भवति।

Utpala is very clear in his commentary on *Brihajjataka* (8.10) where we read:

आदित्ये क्रियमाणे यावन्तो गत भग्ना भवन्ति तावन्तः करण प्रारंभादारभ्य  
गताब्दाः तेषु करण परिणत शक कालं संयोज्य इष्ट शक कालो भवति।  
वर्तमाने वर्षे यावन्तो राशयः स्फुटाकैण भवन्ति तावन्तो मासाः सूर्य भोगातीतः॥

Even the months are advocated in terms of the solar months. But as per the tithis we are asked to depend on the luni-solar year:

शुक्लपक्षं कृष्णपक्षं वा तिथिनक्षत्रं चन्द्राकृभ्यां ज्ञायते एव।

With all apologies to Ekalavya we have to state that the dasas and antardasas are in terms of the solar year only. For the sake of easy reference we are given twelve months in a year and thirty days in a month. It is to overcome the difficulties faced by persons like Ekalavya that we have given the year as the luni-solar year. The dasas and the antardasas are to be counted from the luni-solar months (*masa*) and the lunar day (*tithi*). This does not cause any inconvenience to the performance of the religious rites. When Atri stated *Savanam jananaarishu* are we to celebrate the birthdays after every 360 days? Definitely not. The birth day refers to *Masa*, *Paksha*, and *tithi* alone; and this is calculated in terms of the luni-solar year. Does *Janana* mean by any stretch *jataka* (horoscope)? That the duration of the year is only the *Savana years* (*savanenaiva*) was rejected by Bhattacharya and others. Garga's statement only means that the longevity arrived at by methods like *Pinda* and *Amsa* is in *Savana* years. This has to be converted into solar years, as Utpala asserted. After *Savanamaharganam*

*Krithwa* Utpala stated that this is needed to determine the *tithi* and *Nakshatra*. These words are followed by:

तस्मात् तिथिनक्षत्रलेदं तात्कालिकं ग्रह-  
लग्नादिकं कृत्वा तथा दशान्तरदशाः कर्तव्याः॥

This does not mean that the dasas and the antardasas are to be reckoned in *Savana* years alone. Reckoning in terms of 360 days is not final. These days are to be converted into solar days. The easiest way is to take the aid of the luni-solar calender and reckon the antardasas.

## **Results of Maha Dasas**

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**V**imshottari Dasa is tested by time. It was accepted by great authorities. Varahamihira and Kalyana Varma do not make any mention of it. Varahamihira has not taken account of Rahu and Ketu in his *Brihat Jataka*. Some of the dasas mentioned by Parashara have no place for Rahu or Ketu. Still in the Vimshottari system they play an important part. They together have a total of twenty five years in 120 years. We will outline some of the results given by the major and minor periods of the nine bodies following the sequence of the Vimshottari system. These results get modified or nullified by other factors.

### **1. Maha dasa of the Sun**

Making money by mining and other ways, trouble from fire and animals, eye trouble, ailments of the teeth and stomach, separation from wife and children, loss of seniors and parents, loss of cattle and property; lives abroad. Acquisition of riches from land, fire, weapons, medicines; well versed in mantras and black magic; favoured by the rulers. Famous works; soft and reserved speech. Expenditure.

The results of the various subperiods (antardasa, bhukti or apahara) of the planets are now being given.

**Ravi:** (0.3.18) Acquires wealth through Brahmanas, Kshatriyas or rulers, and through arms; mental suffering, wanders abroad; fame; fever; separation from father.

*Chandra* (0.6.0): Wealth through friends and relatives; loves pastimes; suffers from jaundice and other ailments; destruction of foes; domestic peace; builds a house; earns gold and precious stones; growth in honour and respect; loss of foes.

*Kuja* (0.4.6): Gold and gems, royal favour, prosperity, bilious and allied ailments; wound, accidents, stomach trouble; enmity from friends and relatives; expenses; humility; auspicious deeds; favour from rulers.

*Rahu* (0.10.24): Premature death, trouble from relatives and foes, loss of place, worries, calamities; fear of poisoning; chronic complaints.

*Guru* (0.9.18): Son acquires wealth and work; honour; virtuous acts; follows traditional observances; good society; loss of foes; respects the elders; consumption; clean mind; wealth.

*Shani* (0.11.12): Hostility from all sources; lack of energy; ignorable job; mental worry; danger from thieves or rulers; loss of money; separation from children; heavy expenditure; loss of position; phlegmatic troubles; friends become foes.

*Budha* (0.10.6): Trouble from relatives; mental distress; depression; waste of money; jaundice; skin trouble, pains in the sides and stomach.

*Ketu* (0.4.6): Complaints of the throat and eyes; premature death; loss of friends, quarrels with relatives; fear from foes; loss of money; loss of place; ailments of the head and feet.

*Shukra* (1.0.0): Acquires pearls and other marine products; fatigue; fond of bad women; fruitless discussions; head aches; stomach complaints; loss of agriculture, grains and house; lives abroad; quarrels; afflictions of head and ears, diphtheria, mumps.

In the first part of the Sun's dasa the father's health is affected, and there are expenses. In the second part there is trouble to some one in the house; and in the last part there are comforts.

*Sun exalted in Rashi and debilitated in Navamsha*—ill-fame, danger, death of a son or wife or paternal relation; loss of property. *Sun debilitated in Rashi and exalted in Amsha*—great prosperity, happiness; at the end of the dasa, loss of wealth or death.

## 2. Mahadasa of Chandra

Attached to mantras, Vedas, scriptures; fascinates young women; secures land and wealth, clothes, ornaments, perfumes. *Afflicted Moon*—poverty, wind diseases.

*Chandra* (0.10.0): devoted to music, learning and love; silken clothes; refined society; sound health; fame as that of ruler, esteem, pilgrimages with family and friends; lands.

*Kuja* (0.7.0): Disease, inimical mind, loss of place, waste of wealth, trouble from brothers and friends; biliousness, ailments related to fire and blood. Suffers from foes and thieves; loss of self-respect; quarrels with close relatives.

*Rahu* (1.6.0): Dangers from foes, dangerous diseases, loss of relatives, waste of money, absence of comforts; wind complaints; danger from lightning.

*Guru* (1.4.0): Vehicles and other luxuries, clothes, ornaments; achieves his goals. Generous, righteous, happy, good friends, favoured by the ruler.

*Shani* (1.7.0): Mental anguish because of mother's suffering, windy and bilious ailments, harsh speech and arguments; worries about or from friends; vices; fears from rulers, thieves and fire; worries about wife and children.

*Budha* (1.5.0): Wealth from maternal relations; association with the learned; acquisition of clothes and ornaments; happiness; generous; knowledge, riches, conveyances.

*Ketu* (0.7.0): Illness of wife, loss of relatives, loss of property, stomach complaints; fickle mind; fears.

*Shukra* (1.8.0): Wealth from wife; comforts from agriculture and cattle, water-products and clothes; inherited diseases from mother; aquatic products; earns by travelling and by trading; children and friends bring happiness; pearls and ornaments.

*Ravi* (0.6.0): Royal power, free from diseases; destruction of foes, happiness, prosperity; honour from the ruler; heroism; complaints of bile and wind; fear from fire and thieves.

The results of the house owned by the Moon appear in the first part; in the second part the results of the sign occupied by him; the third part reveals the results of the aspects on him.

### 3. Mahadasa of Kuja

One makes money by taking to fire arms, to wars and the like. He gets money through medicine, trickery, fraud or cruel deeds. Morbid state of bile and blood cause ailments. He may seek the company of low women, is hated by his sons, wife, relatives and elders.

*Kuja* (0.4.27): Great heat, dislike of friends, worries from brothers, danger from the ruler, ruin of all undertakings; complaints of bile; fear of wounds, relatives, foes, fire, and thieves.

*Rahu* (2.0.18): Danger from the ruler and thieves; loss of wealth and corn; success in evil pursuits; fear from weapons and fire and prison, afflictions of the stomach, eyes and head; many sufferings, and accidents.

*Guru* (0.11.6): Acquires land and wealth; free from illness; public esteem; happiness; rises in life; pilgrimages; happiness from wife, children and friends, righteous activities.

*Shani* (1.1.9): Illness causing misery, evil from foes and robbers and rulers; loss of wealth; worries from wife, children, and elders; fear from heat, fire and wind.

*Budha* (0.11.27): Acquires wealth from trade, house, grains, cattle; mental worry; trouble from foes; enemies; loss of wealth; trouble from the ruler; separation from wife and children.

*Ketu* (0.4.27): Great trouble from brothers and relatives; opposition of bad people. Sudden fear of lightning, fire and weapons; lives abroad; loss of money.

*Shukra* (1.2.0): Ornaments for the wife, clothes, income from relatives; hates women and yet seeks their society; lives abroad; trouble with the left eye; loss of self-respect; quarrels with the family members; fickle mind.

*Ravi* (0.4.6): Scandals, hatred of the elders and quarrels with them; disease, heart-ache; respected by the ruler; courages from wars, wealth, fine jobs, daring.

*Chandra* (0.7.0): Comforts and luxuries, wealth, clothes, precious stones, pearls, ornaments, ardent passion. Loss of foes; ulcer in the stomach; bilious; good polity; phlegmatic.

In the first part Mars gives humiliation and expenditure. In the last two parts there is danger from the ruler, foes and robbers.

Mars exalted in Rashi and debilitated in Amsha indicates death of a child or brother. In the reverse case, he gives success in all activities, and there is the acquisition of land, wealth and comforts.

#### 4. Mahadasa of Rahu

Loss of comforts, happiness, wealth and status; parting with wife, children and relatives; illness; lives abroad; quarrelsome; fear from the ruler, thieves, poison, fire, and firearms; sorrow from children; mental aberration; loss of relatives; disgrace, scandals, loss of position; destruction of what is achieved.

If Rahu is with a benefic and is in a good house, his major period is beneficial; prosperity equal to that of the ruler, achievement of the desired goals, happiness at home, acquisition of wealth, fame and name, chronic ailments, loss of wife and children.

*Rahu* (2.8.12): Ill health of wife, quarrels, loss or failing intellect, expenditure, wandering abroad and sorrow. Sickness from contaminated water, fear of snakes, unfortunate speech.

*Guru* (2.4.24): Destruction of ailments and foes, favour from the ruler, acquisition of money and children, great enthusiasm, company of women, comprehending of shastras.

*Shani* (2.10.6): Windy and bilious complaints, troubles from friends and relatives, living abroad, quarrels with wife and children, loss of position.

*Budha* (2.6.18): Company of wife, relatives and friends; acquisition of wealth, favours from the ruler, clean mind, many activities.

*Ketu* (1.0.18): Stealing, loss of honour and money and children, all kind of accidents and misfortunes; fear from fever, fire, weapons and foes; headaches, bodily tremors, worries from friends, septic wounds, quarrels with friends.

*Shukra* (3.0.0): Acquisition of money and conveyances; worries from illness, relatives and foes; marriage; ailments relating to wind and phlegm.

*Ravi* (0.10.24): Charitable, righteous, satisfaction, destruction of all troubles and accidents, spread of contagious ailments; worries from foes, eye trouble, accidents from poison, fire and weapons, worries about wife and children, fear from the ruler.

*Chandra* (1.6.0): Plenty of enjoyments and luxuries, increased crops, acquisition of riches, good relations with relatives. Loss of wife, quarrels, mental worries, loss in agricultural activities, fear from water.

*Kuja* (1.0.18): Many calamities, confusion in all activities, loss of memory; fear from water, fire, thieves and weapons; chronic ailments; instability in job, and heart trouble.

Rahu in Mesha, Vrishabha and Karka gives wealth and corn, education, entertainment, respect from the ruler, and happiness from wife.

In Kanya, Dhanus and Mina he gives wife and children, possession of lands. At the end of his dasa all will be lost.

In Vrishabha, Karka, Simha and Kanya he makes one equal to a ruler. He has a variety of conveyances, helps all living beings, is possessed with great wealth and is attached to his wife and children.

In the beginning of his dasa he gives sorrow and distress; in the middle, there is great happiness; and in end, there can be loss of father, and loss of position.

## 5. Mahadasa of Guru

During the dasa of Guru one has good position, wealth, conveyances, fine clothes, favours from the ruler, pure heart, knowledge, righteousness, wife and children; praise and fame.

*Guru* (2.1.18): Favours from the ruler, diligence, realisation of goals, knowledge, wisdom; prosperity, child-birth.

*Shani* (2.6.12): Aversion or hatred, mental anguish, expenditure because of a son, failure in business or activities; fond of low women; worries in the family; expenditure; eye disease; gambling; loss of money and name.

*Budha* (2.3.6): Acquires wealth from trading or traders, favour from the ruler, hospitality, comforts; addicted to women, wine, and gambling; religious; happy; good intellect; skilled; good house and conveyances; goes abroad; fickle mind, accident from water; headaches.

*Ketu* (0.11.6): Acquires pearls, corals and ornaments; pilgrimages; increase of wealth; suffers for the sake of elders; wound from weapons; mental anguish; troubles from wife and children; separation from elders and friends; loss of life.

*Shukra* (2.8.0): Acquisition of wealth and conveyances, luxuries, troubles from women, dislike from people, wife and children, ornaments; religious activities; worship of gods, long life; separation from near ones, loss of money, complaints of wind and phlegm; addiction to vices; sound education and knowledge.

*Ravi* (0.9.18): Destruction of foes, victory, happiness, great energy and, acquisition of riches, sound health, favour from the ruler; respect, fame; head of an institution, village or town.

*Chandra* (1.4.0): Power with the influence of a woman, material comforts from the favours of a ruler, fine clothes and ornaments; destruction of foes; great fame; worship of gods and elders; sound education; spotless earnings.

*Kuja* (0.11.6): Failure in business or activities; wanderings; high fever, great fears, loss of wealth, discouragement, and depression; money from foes; good lands.

*Rahu* (2.4.24): Fear of all kinds of troubles, diseases, occasion for all kinds of troubles, loss of money; worries from relatives, great mental anguish, fear of theft, chronic ailments or stomach troubles; trouble from the ruler, and even self-destruction.

Guru exalted in Rashi and debilitated in Amsha gives rise to fears from robbers, foes and rulers, hatred of wife and children, and bad luck. In the reverse situation one has favours from the government, comforts, learning, wisdom, fame, wealth and influence.

## 6. Mahadasha of Shani

One has to support old women. He gets wealth as an administrator of an institution or village or town. He has power over the down-trodden.

*Shani* (3.0.3): Disease and suffering, troubles from the envy and ill will of others; mental agitation; loss of money through the government or thieves; progress in agriculture, cattle wealth, indolence; faces opposition, incurs the displeasure of the rulers, has old servant maids; suffering of wife and children; fever and ailments related to wind and phlegm, colic.

*Budha* (2.8.9): Progress in wealth, fame and happiness; benefits from auspicious activities and traditional religious observances; progress in trade and agriculture; prosperous; favours from rulers; company of successful friends; ailments of bile; wind and phlegm; worries about children; pleases the scholars.

*Ketu* (1.1.9): Ailments related to bile and wind, quarrels with the low and the wicked, and fear of evil dreams; worries from foes; quarrels with wife and children, loss of happiness.

*Shukra* (3.2.0): Goodwill of relatives; loved by people; accession of wife, property and wealth; happiness from agriculture and other activities; happiness from children, income from water and travels; good fame; ornaments; head of a village or town; destruction of foes.

*Ravi* (0.11.12): Loss of wife and children, troubles from the ruler and thieves; mental worry or aberration; fear of enemies; complaints of the eyes and stomach; loss of money and corn; worries from relatives; loss of happiness; chronic ailments.

*Chandra* (1.7.0): Death of a respected woman; hatred of relatives; sorrows; acquisition of riches; ailments of wind; sorrows or misfortunes of friends; fear of water; separation or death of wife.

*Kuja* (1.1.9): Loss of place, acute illness, many fears and phobias; sufferings of brothers and friends; quarrels with relatives; fear from fever, fire, weapons, and poison; increase of foes; eye trouble; defect in a limb; separation from wife and children; loss of self-respect.

*Rahu* (2.10.6): Pains in every limb; sorrows and troubles from thieves, enemies and rulers; loss of money; follows evil ways; fear of stomach ulcers and *prameha*.

*Guru* (2.6.12): Devotion to *Brahmins* and gods; favours from the ruler, great happiness; rank and power; house, wife and children; increase in wealth and corn; enjoys luxuries; skilful, good character.

Shani exalted in Rashi and debilitated in Navamsha gives happiness at the beginning of his dasa, but causes suffering towards the end. In the reverse situation, he gives at the end of his dasa happiness; while in the beginning there are fears from foes and enemies, much misery, and wanderings in foreign lands.

## 7. Mahadasa of Budha

One earns money through the elders, friends, and relatives. He has fame and happiness. He becomes an ambassador. He gets income from gold. He has wind complaints.

*Budha* (2.4.27): Acquires house and good clothes; money from relatives and the wise; success in every undertaking; deeply attached to righteous ways, company of scholars; broad mind; famous through his knowledge; happiness.

*Ketu* (0.11.27): Worries from relatives; mental anguish; loss of happiness; fear of foes; fortune in business or other

activities; sorrow, quarrels, shaking of body, company of foes.

*Shukra* (2.10.0): Offers presents to elders, Brahmanas, and fire god; observes the duties enjoined by religion and morality; acquires wealth, clothes and ornaments; charitable, company of friends; honours guests and the virtuous; ailments of the head and other sufferings.

*Ravi* (0.10.6): Clothes, ornaments, favours from the ruler; great comforts; studies dharma shastras; acquires gold and precious stones and house; change of place; ill health; righteousness.

*Chandra* (1.5.0): Sickness, hatred of enemies, failure of every effort, fear from animals; ailments of the head and eyes, throat, skin; danger for life; loss of children, quarrels, troubles in travels.

*Kuja* (0.11.27): Free from danger; free from foes and diseases; fame from beneficence and charity; favours from the ruler; from fire; eye disease; fear from thieves; sorrowfulness; change of place; wind complaints; ailments of generative organs; loss of affection from wife and children; falls away from Dharma.

*Rahu* (2.6.18): Wealth from friends and relatives; happiness; learning; ornaments; favour from the ruler; loss of self-respect or loss of support; fear from fire, water, and prison; ailments of head, eyes, and stomach.

*Guru* (2.3.6): Hatred of elders, relatives and friends; increase of wealth; liable to dangers or diseases; fear of foes; favour from the ruler; fulfilment of the duties ordained by Dharma; destroys enemies, pleasant and contented mind; minister; causes sorrow to parents.

*Shani* (2.8.9): Righteous and good actions; wealth and comforts from those governing lower classes; loss in agriculture and the like; loss of dharma and money; failure in all undertakings; complaints of wind and phlegm; absence of love or passion; talkative; sorrowful.

Budha exalted in Rashi and debilitated in Amsha shows failure in all undertakings and makes him poor. In the reverse situation he gives prosperity at the end of his dasa, and failure at the beginning.

## **8. Mahadasa of Ketu**

One is depressed and dejected; his intellect and judgment fail. He is subject to various ailments, and his physical torments increase. He indulges in many evil deeds, his life is full of misery, and his comforts are few. There are troubles from foes, thieves and rulers; suffers from heat, wounds and sickness, faces unfounded scandals, and hatred of his community. There are sorrows from women and rulers, loss of money, exile.

*Ketu* (0.4.27): Fear of wife's death and of children's demise; loss of happiness and money; fear from enemies; quarrels with friends and foes, unpleasant speech, fever, ear trouble, lives in another's house, loss of money.

*Shukra* (1.2.0): Ill health of wife and children; quarrels; loss of friends and relatives; fever, dysentery; quarrels with elders, women, relatives; birth of a daughter; causes worry to others, and faces disgrace.

*Ravi* (0.4.6): Disappointments, bodily pains, lives in exile; fears; obstruction in all activities; quarrels with the rulers; death of elders.

*Chandra* (0.7.0): Worries about wife and children; destruction of riches and corn; mental anguish; loss through the so called friends; separation from children; many sorrows.

*Kuja* (0.4.27): Hated by wife, children and younger brothers; suffers from ill health, foes, and rulers; loss of relatives; fear from fire, snakes, thieves, and foes.

*Rahu* (1.0.18): Fear of the ruler, robbers; sorrow; destruction of all activities or works; arguments with the wicked; wicked ways.

*Guru* (0.11.6): Satisfies the God, Brahmanas, preceptors and elders; is friendly with the ruler; free from diseases; has children, lands and riches; achieves his goals; respected.

*Shani* (1.1.9): Misgivings and fears; mental anguish; quarrels with one's own people and relatives; deserts his native land; hates servants, causes trouble to others; bodily wounds or loss of a limb; loss of position and money.

*Budha* (9.11.27): Company of relatives, friends, and the like; acquisition of wife, children and riches; happiness from his learning; esteemed by the ruler; troubles from foes; loss of cattle; loss in agriculture.

Ketu with a benefic gives happiness. If he is aspected by a benefic, there will be the acquisition of great wealth. If he is with a malefic he brings dangers from wicked men, and misery through acquired diseases; he is given to vices; he loses wealth.

In the first part of Ketu's dasa, elders and relatives fall ill; in the middle part there is the acquisition of wealth; and in the last part he has money and happiness.

## 9. Mahadasa of Shukra

During the Mahadasa of Venus one has wife and children, wealth, many comforts and luxuries, rich clothes, ornaments, conveyances, fortune and great fame; he has precious stones, company of beautiful women, undertakes auspicious functions and is honoured by the ruler. He undertakes trade and agriculture successfully. He travels across the seas.

*Shukra* (3.4.0): Acquires riches, clothes, wife, happiness; righteous deeds; destruction of foes, acquires name and fame, and conveyances; wealth from the ruler, has splendour.

*Ravi* (1.0.0): Liable to have ailments of the head, eyes temples, cheeks and stomach; damage to agriculture and cattle; loss of money; anger from the ruler; troubles from the relatives of the elders; increase of foes.

*Chandra* (1.8.0): Suffers from the inflammation of the nervous tissues; suffers from diseases caused by lust and evil passions, and from foes; little happiness; ailments related to the nails, head, teeth and bile; loss of money; has loose bowels, jaundice, stomach ulcer, and consumption; fear from dogs and the like. His mind is attached to the Brahmanas, God and fire god; success in battle; profits from women, or from carrying out the works of lower classes.