

NEW
TECHNIQUES
OF
PREDICTION

Vol. I & II



ॐ ब्रह्म अस पर ब्रह्म

H.R. Seshadri Iyer

PREFACE

Authors are of two types - those that edit for edition sake and a few for the spread of knowledge. My intention is one of latter class. I am not new to the astrological enthusiasts – at least to the readers of Prof. B.V. Raman's Astrological magazine, in which my series of articles under the caption "New Techniques of Prediction" have appeared since February 1962 issue. I could have straight-away published this book, without such previous revelations. But my sincere wish was that its merit must be first known to the public before the publication of this book, as I feared that this book may be thought to be one among many already in the market. I had no intention to publish so early as this, as all my research work is not yet over and there are still many more wonderful subjects under examination. But the urge of many of the readers of my articles has been so heavy that I could not postpone to a later date. As far as possible majority of the principles that have proved true by research are included in this edition, reserving the rest for future. That what all I have expounded is genuine and marvelous may be seen from the several opinions of the readers who also had consulted me.

During the past 35 years I have made a deep study of astrology and allied subjects. My experience is that more you study from the books that are in the open market the more you get confused than grow wiser. For several authors and commentators have stated various theories and commentaries, sometimes contrary too. Moreover, almost all rules are full of alternatives, confusing one's mind. Whenever there are alternative or optional theories, the only way of perfecting it is by research and by applying them to known charts rather than gamble with the dictionary meaning of words. As research work had paid well in the case of other sciences, even here it will have the best of effects and it should be encouraged. In olden days there was royal patronage. Now that kingship is abolished, the Government or some public organization should aid. For, no one individual can do the ocean wide research work for obvious reasons. For instance, to establish the cause (astrological) for leprosy, charts at a leprosarium should be collected, for consumption at sanatorium, for mental derangement at mental hospitals etc. To do this, public help and patronage of the Government are needed. Bearing this in mind, after a stage of study I took to research work and after a long time when my planets also were favourably disposed for genuine research, some new flashes struck me and some advantageous situations arose of their own accord. When I say this I do this with authority. Even a well-read and proficient astrologer, if not backed by favorable planets, is likely to go down at such unpropitious times. This being Vedanga, all cannot hope to be all successful at all times. One must be godly and before venture he must think of his deity and then proceed. For, it is only then he will have proper flashes especially in matters of alternative situations.

Next I wish to trace the origin of this science, its gradual development and its present state. All know that it is Vedanga. As Veda is spelled by God so is this science too. There are versions stating that Iswara narrated this science to Parvathi and Nandikeswara to his disciples. Then came the days of Maharis who by their superior knowledge and clairvoyance taught their disciples orally. You may be aware of one Saptha-Rishi Vakyam, meaning that seven Maharis had discussed this science. Next came the days when some of their disciples took to scribing mostly on palm leaves. So far this sacred science was being held safe in their hands. Next followed the days of Daivagnas who, though not equal to the class of Rishi Shisyas, were of sufficiently superior intellect and more than all godly. Thus with their intellect and intuition they wrote out texts. Unfortunately it was poetic era, prose being of recent origin. In the anxiety to maintain rhyme and grammar, they had to use sometimes words with double meaning or even distracted meaning. The author is sure of the proper meaning of his writing, but when others read his verses very likely doubts arise. Actually it has been so and this has given rise to many commentators viewing the same matter differently. Varahamihira in his Brihat Jataka has in the very opening verse said that due to hurried writing and short space he had to compose verses with words of deep and multiple meanings. Anyone perusing Brihat Jataka may feel that there is nothing substantial helping prediction. One may even go to the extent of saying that his sayings may not be always true. I too held such a view so far. Yet this is the first text quoted by all. Really it must be a great and valuable work. It is only when my research proved good I began to appreciate the monumental work. Very many secrets are there hidden. For example, a long Chapter deals with various kinds of Ayurdayas. It is not meant only to estimate the longevity. From the several rays attributed to planets the magnitude of effects may be gauged. I have illustrated them in Chapter VII on finding quantum of wealth and number of issues. Likewise I have seen astrologers gauging other matters, but they have held them with themselves and for themselves. If they come out with those secrets they would be not only rendering their meritorious service to this science but would be helping the public as well.

Now about this publication. I had intended to publish only the results of my research work, leaving off the elementary portions to the readers themselves. But many of my friends requested me to bring forth a self-sufficient and exhaustive treatise. So, I have attempted at it and placed before the public in two parts. This treatise contains very many new points not known to many so far. I have tried my best to render the science mathematical. I have selected only those theories that have stood the test in all cases leaving off unproved ones. As my object is to spread these novel ideas, I feel satisfied if the readers follow my theories faithfully and adopt them in their future handling.

This treatise has two parts. The first part contains all the preliminaries and the general cannons that have to be learnt by all. Let me review Part 1 for the present. The first Chapter deals with definitions and nomenclatures. English, Sanskrit and Tamil names are given with the abbreviation for planets and Rasis that may be used in this treatise. In this Chapter the derivations of the month, weekday are explained. The fitting in of year, month, Yoga star etc. into the Zodiac is shown.

This is a novelty. The use of five Angas viz. Thithi etc. is revealed - a hidden secret. Graha Samayam is a very useful subject which is shown in detail. Finally the method of rectification of birth Dasha is explained - a puzzle so far.

Chapter II deals with the Karakatwa of Rasi, Bhava, Nakshatra and Graha. Here the subject is handled with care. All things said here are truths found after application. Very many modern ideas are said here.

Chapter III deals with the preliminaries to be observed to cast a horoscope. The Ayanamsha and ephemeris to be followed are suggested. The Tatwa theory helpful to verify the birth time is explained. Working of a chart from the ephemeris and Panchanga are illustrated. Even a layman may learn the subject well.

Chapter IV describes Shadbala in a concise form.

Chapter V deals with Yogas, a brief but exhaustive method of description is used here.

Chapter VI deals with female horoscopy. The handling of this is unique.

Chapter VII, the last Chapter of Bhava Phalam is a special treatment not found in any book in such a methodical way.

Lastly my thanks to Prof. B.V. Raman who has been kind enough to ventilate my articles in his esteemed magazine and to many of my friends who have lent their moral support to the editing of this treatise.

Bangalore 01.06.1963

H.R. Seshadri Iyer, M.A.

Author



PREFACE TO THE THIRD EDITION

This edition is both a revised and enlarged one, in that some of the doubtful subjects treated in first and second editions are moderated and made more clear. In the Chapter on Bhava Phala thorough revision is effected and some of the topics as Neecha Bhanga Yoga etc. left out in the previous editions now included with all novelties. This edition contains mode of judgment of Bhava Phalams with illustrations.

As this edition is the outcome of latest research work, the readers will be at better advantageous position. That this is a monumental original work unprecedented in the history of this sacred science may be seen from the opinions volunteered by our clients.

Bangalore 01.01.1976

H.R. Seshadri Iyer

Jyotisha Rathna - Vidyavisharada



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OPINION

The Hindu

"Few books on the subject of predictions published in recent years have been so exhaustive or self-contained. The author... has done considerable research. Very many new rules are enunciated... Many matters of every day consultation are explained on the basis of new and unequivocal principle... Practicing astrologers will benefit greatly from a study of these volumes of NTP."

EDITOR's NOTE

I being a serious student of astrology since more than four decades, was not satisfied with the general theoretical books on astrology flooded in the market. Though I have great esteem for all classical works, which I methodically assimilated with the help of great scholars with whom I was associated for several years, still my mind was always in search of more secrets & the missing links of this great science. Fortunately, I had the blessings of God Almighty to have many secrets from great Pandits of this country whose names I always think and remember in my morning prayers. Of these great Pandits, Mr. H.R. Seshadri Iyer, the author of "NEW TECHNIQUES OF PREDICTION" (Parts I, II, III) has highly influenced my mind in understanding this age-old science with many missing links, with proper perspective. After going through this system & techniques which I applied for more than two decades, I can confidently say that no student of astrology should miss his works & study them carefully to understand his techniques which will be very useful in our day-to-day astrological analysis. I have taught these techniques to all my students in India and abroad & all my students are very happy as they found it very useful.

I was overjoyed when I heard that Mr. B.K. Mahipal of Janapriya Prakashana, Bangalore, undertook the task of publishing these books which are out of print today. I was also pleased to make here & there some notes to make the students understand properly; my intention was not to change anything in the books the author has written. I hope that the student community and the general public who are interested in astrology will make use of these books which are very useful not only for beginners, but also for students who wish to make higher studies in astrology.

Dr. T.S. Vasan
National Vice - President
Indian Council of Astrological Sciences
56 / 4, 7th main, Srirampuram
Bangalore - 560 021; ①: 33 25 452
Bangalore, 10 February 2000



Re-edited A.D. 2012, by [Chistabo] - "So shall me marketh mhey additions!" Editor's Bible. For fast access - main Chapter titles are click-back-linked to 'Contents'; tables are click-back-linked to list of tables.

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Om Ganeshaya Namaha

New Techniques of Prediction - Book I

Chapter I

In this Chapter definitions and nomenclatures of the fundamental elements are described.

(1) ॐ Grahas ॐ

Table 1 - Grahas

Western	Sanskrit	Tamil	Abbr.
Sun	Ravi	Suryan	Sy (Rv)
Moon	Chandra	Chandran	Ch
Mars	Kuja	Shevvoy	Ma (Kj)
Mercury	Budha	Budhan	Bu (Bd)
Jupiter	Guru	Vyayan	Gu (Gr)
Venus	Shukra	Velly	Sk
Saturn	Shani	Mandan	Sa (Sn)
Dragon head	Rahu	Sarpi	Ra (Rh)
Dragon tail	Ketu	Shigi	Ke (Kt)

P.S.: As the names of several elements will be used in this text in different languages, readers will get themselves posted with their equivalences.

(2) ॐ Rasis & solar months ॐ

Table 2 - Rasis & solar months

West	Sanskrit	Tamil
Aries	Mesha	Chittirai
Taurus	Vrishabha	Vaiyashi
Gemini	Mithuna	Aani
Cancer	Kataka	Aadi
Leo	Simha	Aavani
Virgo	Kanya	Purattasi
Libra	Thula	Aippashi
Scorpio	Vrischika	Karthigai
Sagittarius	Dhanus	Margahi
Capricorn	Makara	Tai
Aquarius	Kumbha	Mashi
Pisces	Meena	Pauguni

(3) ॐ Varsha (years) ॐ

Reckoning of year is of several modes. West counts it from first of January. Barhaspathya Mana is counted from the day Guru enters a sign, lunar year is counted from Chaitra Shukla Padyami and solar year is reckoned from the time Surya enters Mesha. For purposes of astrology solar year and solar months only have to be considered. There are 60 years forming a cycle. They are said to be named after the 60 sons of Narada. Here I wish to point out a special feature. No useful purpose would be served by simply narrating an element if it could not be made use of for predictions. There are books speaking on the effects of years, months, Thithi etc. But not a single effect fits into individual horoscopes. I always value things and elements said with respect to zodiac (birth

chart). Unless they have a specific place in the birth chart no useful purpose will be served by merely honoring them for namesake.

It is an established fact that Kaliyuga started in the year Pramadi at the first point of Mesha. Starting with Mesha each sign has five years starting from Pramadi. Thus all 60 years get distributed equally and in successive order among the 12 signs of the zodiac.

Further, every year is spread around 6° of the Rasi in order. For example, Pramadi is located from 0° to 6° of Mesha, Vikrama from 7 to 12, Vishu from 13 to 18, Chitrabhanu from 19 to 24, Swabhana from 25 to 30 of Mesha. Then Tharana starts from Vrishabha and spreads from 0 to 6 degrees and so on till finally the year Bahudhanya falling between 25 to 30 degrees of Meena. Many are not aware of locating the years into the zodiac. By further manipulations converting the sign positions of these years into different Varga Kundalis (division charts), one can read even without Dasha Bhukti the year, month and day of the happening of an event of the birth details of the partner or any relative. I am at research on this point and hope to come out with success shortly. As per this theory every Rasi has 60 years, 12 months and 30 Thithis. A planet situated at a position gives out its effects during the year etc., appropriate to that point in the zodiac. For ready reference I give below the 60 years with their equivalent English era.

Table 3 - 60 Varsha names in current era

(01)	Prabhava	1987	(21)	Sarvajitu	2007	(41)	Plavanga	2027
(02)	Vibhava	1988	(22)	Sarvadhari	2008	(42)	Keelaka	2028
(03)	Shukla	1989	(23)	Virodhi	2009	(43)	Soumya	2029
(04)	Pramodoota	1990	(24)	Vikrithi	2010	(44)	Sadharana	2030
(05)	Prajotpatti	1991	(25)	Khara	2011	(45)	Virodhikruntu	2031
(06)	Aangirasa	1992	(26)	Nandana	2012	(46)	Paridhavi	2032
(07)	Srimukha	1993	(27)	Vijaya	2013	(47)	Pramadicha	2033
(08)	Bhava	1994	(28)	Jaya	2014	(48)	Ananda	2034
(09)	Uva	1995	(29)	Manmatha	2015	(49)	Rakshasa	2035
(10)	Dhatu	1996	(30)	Durmukhi	2016	(50)	Nala	2036
(11)	Ishwara	1997	(31)	Hevilambi	2017	(51)	Pingala	2037
(12)	Bahudhanya	1998	(32)	Vilambi	2018	(52)	Kalayukti	2038
(13)	Pramathi	1999	(33)	Vikari	2019	(53)	Siddharti	2039
(14)	Vikrama	2000	(34)	Sharvari	2020	(54)	Roudri	2040
(15)	Vishu	2001	(35)	Plava	2021	(55)	Durmathi	2041
(16)	Chitrabhanu	2002	(36)	Shubhakruntu	2022	(56)	Dundubhi	2042
(17)	Swabhana	2003	(37)	Shobhakruntu	2023	(57)	Rudhirodgari	2043
(18)	Tharana	2004	(38)	Krodhi	2024	(58)	Rakthakshi	2044
(19)	Parthiva	2005	(39)	Viswavasu	2025	(59)	Krodana	2045
(20)	Vyaya	2006	(40)	Parabhava	2026	(60)	Kshaya	2046

(4) ☽ Ayana (half year) ☽

There are two Ayanas - Uttarayana and Dakshinayana. The period during which sun travels from Makara to Mithuna is Uttarayana, the other 6 months being Dakshinayana. These Ayanas are akin to declinations. Some books speak of some Grahas belonging to Uttarayana, the others to Dakshinayana. But they do not indicate by effects. Rather their declinatory positions (Kranthi) reveal their true qualities. A planet in Northern declination gives out its effects in Uttarayana while one in Southern declination in Dakshinayana. These declinatory positions may be found out by the ephemeris.

(5) ☽ Ritu (two months) ☽

A Ritu consists of two lunar months. Thus there are 6 Ritus in a year and they are:

Table 4 - Ritu (two months)

(01)	Vasantha	(Chaitra - Vyshaka)	[Mar / Apr]
(02)	Greeshma	(Jyesta - Ashada)	[May / Jun]
(03)	Varsha	(Shravana - Bhadrapada)	[Jul / Aug]
(04)	Sharat	(Ashwija - Kartika)	[Sep / Oct]
(05)	Hemantha	(Margashira - Pushya)	[Nov / Dec]
(06)	Sishira	(Magha - Palguna)	[Jan / Feb]

(6) ॐ Lunar months ॐ

Apart from the 12 solar months described before, the 12 lunar months are from Chaitra to Palguna as mentioned above. These lunar months take their names after the star on the Full Moon day of the month. The following are the stars on the Full Moon days of their respective months:

Table 5 - Lunar months

(o1)	Chitta	Chaitra
(o2)	Vishaka	Vyshaka
(o3)	Jyesta	Jyesta
(o4)	Poorvashada	Ashada
(o5)	Sravana	Shravana
(o6)	Poorvabhadra	Bhadrapada
(o7)	Ashwini	Ashwayuja
(o8)	Krittika	Kartika
(o9)	Mrigashira	Margashira
(o10)	Pushyami	Pushya
(o11)	Makha	Maagh
(o12)	Uttara Phalguni	Palguna

(7) ॐ Paksha (half a lunar month) ॐ

Shukla Paksha and Krishna Paksha rule a lunar month. From the time of separation of Surya and Moon to the point of direct opposition it is named Shukla Paksha. From opposition to conjunction it is Krishna Paksha.

(8) ॐ Vara (weekdays) ॐ

There are seven weekdays from Sunday to Saturday. As per western calendar these days rule from midnight to midnight while as per Hindu and astrological purposes the weekday always commences from sunrise. The weekday takes its name after the Hora at sunrise.

(9) ॐ Hora (one hour) ॐ

It looks as if the word Hour is derived from the Sanskrit word Hora. There are seven Horas of the seven Grahas, Surya etc., leaving off Rahu and Ketu who are mere Chaya Grahas (shadowy planets). They have a particular order viz. Surya - Sukr - Budh - Chandr - Shani - Guru - Mangal [reverse order of planets speed]. In this order they complete 3 full cycles a day covering 21 hours, as each Hora rules an hour. At sunrise on a weekday the first Hora takes the name of that weekday. Thus after 3 cycles in a day there remain 3 Horas to complete the day. The fourth Hora starts the next weekday. Thus you find that observing the order of Horas the fourth represents the next weekday. From Surya Hora the fourth Hora is Chandr. So after Sunday you have Monday. From Chandr the fourth Mora is Mangal; so Tuesday. Fourth Hora from Mangal Hora is Budh, hence Wednesday. Fourth Hora from Budh Hora is Guru Hora, hence Thursday and so on.

P. S.: Hora plays a very important part in deciding the time of daily predictions which will be treated later.

(10) ॐ Thithi (lunar day) ॐ

In Sanskrit, Thithi means reduction and Yoga means addition. Thus the former is got by the difference and the latter by addition of the longitudes of Surya and Chandr. There are 30 Thithis in all in a lunar month distributed to 360° of the zodiac. Thus each Thithi has a span of 12° in the zodiac, the first one commencing from the point of conjunction of Surya and Chandr (New Chandr). By name there are only 14 Thithis repeating in the two halves of the month (Shukla Paksha and Krishna Paksha). Dividing the advanced longitude of Chandr above that of Surya by 12 you get the Thithi.

Formula: $(\text{Chandr} - \text{Surya}) \div 12$

Suppose Chandr is

(Rasi etc. counted from Mesha) 13-09-54

and Surya " 02-04-34

$(\text{Chandr} - \text{Surya}) = (13-09-54) - (02-04-34) = 11-05-20$ or 335 degrees 20 minutes [$11 \text{ Rasis} \times 30^\circ + 05^\circ 20'$].

P.S.: Add 12 Rasis to Chandr if it is less than Surya.

Dividing 335° 20' by 12 we get quotient 27 and remainder 11° 20'. So it is the fag end of 28th Thithi viz. Krishna Paksha Thrayodashi.

So far very few seem to have had the knowledge of using Thithi for prediction except for Muhurtams. I will reveal how Thithi acts predominantly in the evaluation of the merits of a horoscope. For one born in a Thithi some signs become useless. In Sanskrit it is called Dagdha Rasi meaning "burnt sign". For easy understanding I call it as "Zero Rasi". This aspect is discussed very briefly in "Vidya Madhaviya", a Sanskrit edition by the Mysore Oriental Library. Even there the theory is not correctly stated, much less the mode of its use. As usual a number of alternative theories are stated. By research I have found the following theory quite correct which may be safely followed. For use of this, please read my Chapter on Thithi. The following table shows the Zero Rasis of a Thithi.

Table 6 - "Zero Rasis" for Thithis

#	Thithi	Zero Rasis
(1)	Padyami	Thula - Makara
(2)	Dwitiya	Dhanus - Meena
(3)	Thrithiya	Simha - Makara
(4)	Chaturthi *	Vrishabha - Kumbha
(5)	Panchami	Mithuna - Kanya
(6)	Shasti	Mesha - Simha
(7)	Sapthami	Kataka - Dhanus
(8)	Ashtami	Mithuna - Kanya
(9)	Navami *	Simha - Vrischika
(10)	Dashami	Simha - Vrischika
(11)	Ekadasi	Dhanus - Meena
(12)	Dwadasi	Thula - Makara
(13)	Thrayodashi	Vrishabha - Simha
(14)	Chaturdasi *	Meena - Mithuna - Kanya - Dhanus
(15)	Full Chandr	None
(16)	New Chandr	None

Thus you see that on all Full Chandr and New Chandr days there is no Zero Rasi. On Chaturdasi there are four Zero Rasis. On other Thithis there are two Zero Rasis.

P.S.: * Chathurthi, Navami and Chathurdasi are called Riktha Thithis not propitious for auspicious functions. A general say for world events and society work where individuality is absent.

(11) ☽ Yoga ☽

On par with the 27 stars there are also 27 Yogas commencing with Vishkamba ruling the star Pushyami. The following table shows their names in order with the stars they rule. Hitherto none attempted correlating Yoga with star and thus ascribe a place in the zodiac. They were merely reading it in the lines of a Panchanga and leave it there. Once these Yogas are located in the Map of Heavens it becomes easy to use them for astrological readings. Of all the elements, these Yogas are of paramount importance in shaping one's life. If this is ignored upsets in prediction do arise for which you cannot assign any other reason than to coin a new rule thus adding one more fallacious theory to the already existing confusive dictums. This may appear a novel idea - indeed it is. In fact for many years I myself was not aware of it. Now apply and see how wonderfully it works.

I will deal with this aspect in my ensuing Chapter on Yoga confining at present to the mathematical calculation of its location in the birth chart.

Table 7 - Soli-lunar Yogas with Nakshatras

Yogas	Their stars	Yogas	Their stars	Yogas	Their stars
(01) Vishkambha	Pushyami	(10) Ganda	Anuradha	(19) Parigha	Uttarabhadra
(02) Preethi	Aslesha	(11) Vriddhi	Jyeshta	(20) Shiva	Revathi
(03) Aayushman	Makha (10)	(12) Dhruva	Moola (19)	(21) Siddha	Ashwini (1)
(04) Sowbhagya	Pubba *	(13) Vyaghata	Poorvashada	(22) Sadhya	Bharani
(05) Shobhana	Uttara	(14) Harshana	Uttarashada	(23) Shubha	Krittika
(06) Athiganda	Hasta	(15) Vajra	Sravana	(24) Shukla	Rohini
(07) Sukarma	Chitta	(16) Siddhi	Dhanista	(25) Brahma	Mrigasira

(08) Dhriti	Swathi	(17) Vyathipatha	Shathabhisha	(26) Indra	Aridra
(09) Shoola	Vishakha	(18) Variyan	Poorvabhadra	(27) Vaidhriti	Punarvasu

[* Pubba is "presently" known as Purva Phalguni, while Uttara, next one, as Uttara Phalguni]

P.S.: Hereafter if I state Rasis (say) 03-03-20, it means 3 Rasis 3 degrees and 20 minutes. If I say years 03-03-20 it means 3 years 3 months and 20 days and so on.

❖ To locate Yoga point ❖

Add Rasis 03-03-20 [$93^\circ 20'$] to the sum total of the longitudes of Surya and Chandr. You get the exact location of the Yoga point. The reason for adding 03-03-20 is that the first Yoga commences with the star Pushyami located at 03-03-20 in the zodiac. In the example cited under Thithi:

Surya	02-04-34
Chandr	01-09-54
Plus (+)	<u>03-03-20</u>
Total	<u>06-17-48</u>

Thus the birth Yoga point falls at $17^\circ 48'$ of Thula. This being Swathi star, its lord (Ududasha Lord) Rahu is birth Yogi. Why should the longitudes of Surya and Chandr be added to get Yoga is already explained under Thithi.

It has been a stealthy habit among our people to hide the fundamental principles and give out only their resulting effects. I totally dislike it. I am very particular of striking at the very root of fundamentals and whenever I have been successful I have wholeheartedly divulged them as may be seen in all my discussions. For, once you know the fundamentals you will not only appreciate the theory well but also be able to apply your mind to it and do research work. I generally hate the idea of following blindly such off-hand dictums without enunciations of basic principles on which those dictums are evolved. For example, I have read in some books that a planet in a particular Bhava would give out its effect at a particular age of the native. Evidently there must be some general law governing the working of this enunciation. But they do not give out the secret. Who can remember so many conclusions or how to be sure that they have correctly applied the theory. If on the other hand they had revealed the basic principles we could have researched on it and perfected it. This selfish mentality with us is a major defect. Hope they will try to become more generous at least hereafter in the interest of preserving the fair name of astrology. As a matter of fact I could state a more correct rule that during the Dasha of a planet in Kendra the native will have surplus wealth. To say this I have some basic principles - Chaturamsha.

There are books describing the effects of the birth year, month, weekday, star, Thithi, Yoga, karma, Lagna etc., but none of them has proved true in majority of cases. So they are of no use for horoscopy. Of them the one narrated below as Yoga effects may be relied upon to a certain extent.

(01) Vishkambam; star - Pushyami; Yogi - Shani

He will win over and overcome others. Wealthy. He is blessed with cattle, wealth.

(02) Prithi; star - Aslesha; Yogi - Budh

He is loved by all, attracted by women.

(03) Aayushman; star - Makha; Yogi - Ketu

Has good longevity and health.

(04) Sowbhagyam; star - Pubba; Yogi - Sukr

Blessed with happiness and comforts.

(05) Shobhanam; star - Uttara; Yogi - Surya

Lascivious, sex-minded.

(06) Athigandam; star - Hasta; Yogi - Chandr

Murderer or one of that temperament, meeting many obstacles and accidents in life.

(07) Sukarma; star - Chitta; Yogi - Mangal

Doing good and noble acts, wealthy.

(08) Dhriti; star - Swathi; Yogi - Rahu

Indulging in others money and women.

(09) Shoolam; star - Vishaka; Yogi - Guru

Angry and quarrelsome.

(10) Gandam; star - Anuradha; Yogi-Shani

Bad charactered person.

(11) Vriddhi; star - Jyesta; Yogi - Budh

Improving day by day and intelligent.

- (12) Dhruvam; star - Moola; Yogi – Ketu
Fixity of mind and wealthy.
- (13) Vyaghatham; star - Poorvashada; Yogi – Sukr
Cruel minded person.
- (14) Harshanam; star - Uttarashadha; Yogi – Surya
Always merry going and intelligent.
- (15) Vajram; star - Sravana; Yogi – Chandr
Wealthy and lascivious.
- (16) Siddhi; star - Dhanista; Yogi - Mangal
Will have several attainments and protector of others.
- (17) Vyathipatham; star - Shathabhisha; Yogi – Rahu
Unreliable.
- (18) Variyan; star - Poorva Bhadra; Yogi – Guru
Bad character and lascivious.
- (19) Parigha; star - Uttara Bhadra; Yogi – Shani
Wealthy, quarrelsome.
- (20) Shivam; star - Revathi; Yogi – Budh
Reverred by Kings, cool and calm, well-versed in Shastras, wealthy.
- (21) Siddham; star - Ashwini; Yogi – Ketu
Good natured, interested in religious rites.
- (22) Sadhyam; star - Bharani; Yogi – Sukr
Good manners.
- (23) Shubham; star - Krittika; Yogi – Surya
Wealthy, lustrous, fair, unhealthy.
- (24) Shubhram; star - Rohini; Yogi – Chandr
Wavering mind, good mannered, talkative, impulsive.
- (25) Brahma; star - Mrigasira; Yogi – Mangal
Highly confidential, high aspirations, has capacity to judge correctly.
- (26) Mahendram; star – Aridra; Yoga – Rahu
Wealthy, learned and helping nature.
- (27) Vaidhriti; star - Punarvasu; Yogi – Guru
Cunning, blaming nature, wealthy, strong.

(12) ☽ Karana ☽

The last limb of Panchanga is Karana. In Sanskrit Karana means doing an act. This is useful in fixing Muhurthams for fresh undertakings. Texts describe the natural qualities of Karanas which may be for general application and not for particular individuals. Undertakings commenced in one's birth Karana will prove propitious whatever be its natural quality, good or bad.

There are 11 Karanas each one belonging to one-half of a Thithi as may be seen from the following table.

The 11 Karanas are:

- | | |
|--------------|------------------|
| (1) Bhava | (7) Bhadra |
| (2) Balava | (8) Shakuni |
| (3) Koulava | (9) Chatushpadam |
| (4) Taithula | (10) Nagava |
| (5) Kharaji | (11) Kimsthugnam |
| (6) Vanaji | |

Editor's note: Generally Yogas are calculated from Ashwini by traditional astrologers. The author shows by his research that it should be started from Pushya instead of Ashwini.

Table 8 - Karanas in Thithis

#	Thithi	Shukla Paksha Karanam	Krishna Paksha Karanam
(1)	Padyami	Kimsthugna	Bhava
(2)	Dwitheya	Balava	Koulava
(3)	Thrithiya	Taithula	Kharaji
(4)	Chowthi	Vanaji	Bhadra
(5)	Panchami	Bhava	Balava
(6)	Shasti	Koulava	Taithula
(7)	Sapthami	Kharaji	Vanaji
(8)	Ashtami	Bhadra	Bhava
(9)	Navami	Balava	Koulava
(10)	Dashami	Taithula	Taithula
(11)	Ekadashi	Vanaji	Bhadra
(12)	Dwadashi	Bhava	Bhava
(13)	Thrayodashi	Koulava	Kharaji
(14)	Chaturdashi	Kharaji	Vanaji
(15)	Poornima	Bhadra	Shakuni
(16)	Amavasya	----	Chatuspada Nagava

In the above table sets in two Karanas are given under each Paksha against each Thithi. The first belongs to first half of the Thithi, the second representing the second half of the Thithi. In the table you see a sequence. The Karanas of one Krishna Thithi are the same as those of one advanced Shukla Thithi. The above order from 1 to 7 being maintained with the following special features:

- (1) Kimsthugna falls in the first half of Shukla Padyami.
- (2) Shakuni belongs to later half of Krishna Chaturdashi.
- (3) Chatuspada and
- (4) Nagava belongs to Amavasya.

These 4 are called Sthira Karanas. The rest 7 are called Chara Karanas.

P.S.: **Bhadra** Karana is also known as *Visti* Karana. *Visti* and **Sthira** Karanas are said to be unfavorable.

(13) ☽ Nakshatras (stars) ☽

There are 27 stars and they are:

(1)	Aswini	(10)	Makha	(19)	Moola
(2)	Bharani	(11)	Pubba (Poorva Phalguni)	(20)	Poorvashadha
(3)	Krittika	(12)	Uttara (Phalguni)	(21)	Uttarashadha
(4)	Rohini	(13)	Hasta	(22)	Sravana
(5)	Mrigasira	(14)	Chitra	(23)	Dhanista
(6)	Aridra	(15)	Swathi	(24)	Shathabisha
(7)	Punarvasu	(16)	Vishaka	(25)	Poorvabhadra
(8)	Pushyami	(17)	Anuradha	(26)	Uttarabhadra
(9)	Aslesha	(18)	Jyesta	(27)	Revathi

Each star has 4 Padas (parts), each Pada measuring $03^\circ 20'$ in a sign. Particular positions are allotted to particular stars in the zodiac. Each sign of 30° has thus $2 \frac{1}{4}$ stars fitted from the first point of Mesha commencing with Ashwini star, the last point of Meena being occupied by the last part of Revathi.

As we mainly deal with Udu Dasha I here give the table of Udu Dashas.

Table 9 - Udu (Vimshottari) Dashas with Nakshatras

Stars	Dasha Lord	Dasha years
Ashwini, Makha, Moola	Ketu	7
Bharani, Pubba, Poorvashada	Shukr	20
Krittika, Uttara, Uttarashadha	Surya	6
Rohini, Hasta, Sravana	Chandr	10
Mrigasira, Chitta, Dhanista	Kuja	7
Aridra, Swati, Shathabisha	Rahu	18
Punarvasu, Vishaka, Poorvabhadra	Guru	16
Pushya, Anuradha, Uttarabhadra	Shani	19
Aslesha, Jyesta, Revati	Budha	17

Further details of Nakshatras are given in the ensuing Chapter.

Editor's note: Udu Dasha means Vimshottari Dasha.

(14) ॐ Graha Samayam (planetary state) ॐ

While reading the effects of a major Lord (Udu Dashanath) it would also be helpful to know this additional character obtaining from its state. Even here there are different versions but the one I state below may be taken as authentic, since it has proved to be true in all cases. There are 27 states in all.

ॐ Method of finding the state ॐ

Count the number of Rasis from Mesha to Lagna and again count the number of Rasis from Lagna to the planet's (Dasha Lord) birth position in Rasi chart. Add the two and multiply the sum by twice the number of years allotted to the planet under Udu Dasha and divide this product by 27 and consider the remainder. This represents its state.

P.S.: Do not take the literal meanings of these effects. Interpret them to suit one's environments.

(01) Snanam (bathing)

Good issues; conjugal happiness; respected by kinsmen; success in endeavors.

(02) Vastra Dharanam (wearing clothes)

Honored by king and Government; acquisition of money, clothes and precious metals; scents, perfumes and ornaments; possessing good strength.

(03) Vibhuthi or Gandhalankaram (fame or scented decoration)

State honors; happiness and mirth; ability in work.

(04) Shivalingam or Pooja Yathnam (attempt to worship)

Money through lands; acquisition of vehicles, happy living; revered by kinsmen.

(05) Panchaksharijapam (chanting of 5 letters)

Acquisition of lands and money; trouble by Government; loss of money.

(06) Shiva Pooja (worship of Isvara)

Association even with wicked men; love of people; monetary gains.

(07) Upasana or Yagna Yathnam (trying to perform sacrifice)

Heart disease; educational discourses; professorship; liver complaint.

(08) Vishnu Pooja (worship of Vishnu god)

Felicity; monetary gains through relatives and lands; winning over enemies.

(09) Namaskar (salutation)

Pleasing talk; good vehicle; deceitful.

(10) Giripradakshinam (circumambulating the mountain)

Disease of spleen; diarrheic fever; trouble from Government; worship of goddess Durga.

(11) Rudra Pooja (worship of Rudra)

Head of a village or town or city; prosperity to wife and children; increased financial felicity and happiness.

(12) Athithi Pooja (worship of guests)

Showy Rajo Guna; acquisition of treasure trove; Mantravadi (one who knows to spell and chant).

(13) Bhojanam (meal time)

Bereft of rituals of his caste and cosmopolitanism; teasing and hating others; always sickly; unhappy.

(14) Udakapadam (foot of water pot)

Eating prohibited food; enmity with relatives and friends.

(15) Kopam (anger)

Poverty; one who teases and envious.

(16) Thamboolam (chewing)

Acquisition of clothes, vehicles, money and good conduct; acquainting with kings and emperors; dexterity in speech and efficient management.

(17) Aasthana or Devasabha (assembly of deities)

Good heart; balanced conduct, indolent (Nidhani); fructification of spells and chants (Manthra Siddhi); helping nature; one of good morals.

(18) Krita Dharanam (wearing crown)

Army commandant; monetary gains; educated and renowned.

(19) Rahasyam (secretive)

Good words; secretive and lazy.

(20) Alasyam (indisposition)

Lazy, dull and idiot; one who knows Shastras.

(21) Nidra or Seshashayana (sleepy)

Adept in doing other's work; highly lustrous and irritable; teaser of mother, wife etc.

(22) Jalapana (drinking of water)

Enmity with his kinsmen, elders and preceptor; sickly.

(23) Amrithapanam (drinking of nectar)

Healthy; happy wife and children; affluent meals; revered by king or Government.

(24) Dhanarjana (earning money)

Respectable; wealthy; success in undertakings; multiple profiteering.

(25) Krita Visarjana (removal of crown)

Loss of profession and status; unhappiness; rebuked by people and discarded; respectless.

(26) Athi Nidra (excessive sleep)

Thamasic (Madonmatta); crippled by rheumatism and livery diseases; opposed by or opposing Government - Rajavirodhi.

(27) Stree Sambhogam (intercourse with a woman)

Highly lustrous and irritable; blaming others; vexed by sorrow.

(15) ॐ Rectification of birth Dasha ॐ

In most of the cases balance of Udu Dasha at birth worked out as per Driganitha. Chandr has been satisfactory. But in a few cases there seems to arise slight difference when tallying Dasha Bhukti readings. In such cases slight rectification has to be applied to birth Dasha, only the succeeding Dashas being retained as they are. Instead of handling this difference properly all sorts of interpretations and manipulations are done by some who have left this difference. By interpretation I mean reading the effects of planets by the application of one of the several alternative theories enunciated by different authors suiting to the then circumstances. By manipulation, I mean some construing a Dasha year as 360 days, some changing the Ayanamsha itself and others working out of the starting Dasha from Lagna or Surya instead of Chandr. All these are nothing but misconceptions. When a theory is stated it should be pursued to the end and made applicable to all cases without exception. If there be even few cases of non-applicability then that theory should be shelved to a corner. You might have read in some books preferring various systems of Dashas depending on the superior strength of a planet. At this rate none would be able to proceed on definite lines. In Kaliyuga, for all horoscopes, you may safely use Udu Dasha taking a Dasha year as the time taken by Surya to complete one revolution in the zodiac which is also roughly 365 days or an English year, more definitely a solar year. If you wish to be strictly mathematical, a year is the period covered by the Surya to complete 360° of the zodiac; a month is the period for Surya to move 30 degrees and a day in Surya's movement by 1 degree of the zodiac. As this method is a little difficult to work out always, English year will be the nearest substitute. For confirmations of this theory please read Sloka 4 of Adhyaya XIX of Phala Deepika of Mantreswara.

ॐ Method of correction ॐ

If the balance at birth does not fit in properly then apply correction to birth Dasha only as follows:

First note the higher of the two i.e., expired portion or balance Dasha. Then add to the balance calculating at 41 days a year on the higher of the two. That will give a correct indication.

As stated by me before we should know why the rate at 41 days a year is taken. Like the solar year of 365 days we have the stellar year of 324 days formed out of 12 stellar months each of 27 starry days. As we are handling stellar Dasha system we think of stellar year. There is thus 41 ($365 - 324$) days difference between the two systems. As this difference is caused when we work out only a portion of a star (at birth time Dasha only), this rectification has to be applied only to birth Dasha.

Among the several horoscopes I handled, the following needed correction.

Birth on 11-09-1899 at 11:08 pm Mysore:

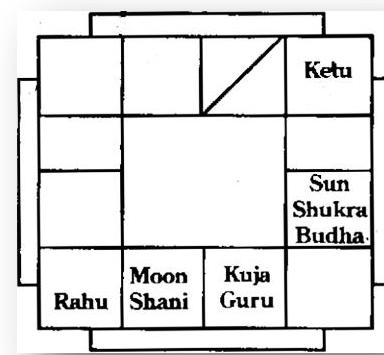
Lagna 01-15-01

Chandr 07-11-52

As per this position of Chandr the balance of Shani Dasha is years 06-10-06. Expired portion of Dasha is years 12-01-24.

Working at 41 days a year on this higher figure we get 12×41 days plus 3 days for 1 month leaving off the days, i.e. we get 495 days (subtracting 365 days - a solar year we get, 01-04-10 year. Adding this to the balance of years, 06-10-06 we get years 08-02-16).

With this rectified balance his Surya's Dasha starts from 27-11-1951. As his Surya is very powerful he had a meteoric rise from nothing to thousands since 29-11-1951 and continued for 6 years ahead prospectively.



Chapter II

In this Chapter, I deal with the Karakatwa (characteristics) of Rasis, Bhavas, Nakshatras and Grahas.

(1) ॐ Rasis ॐ

- (1) **Rasi caste:** Commencing from Meena in fours the castes of the Rasis in succession are Brahma, Kshatriya, Vaisya and Shudra respectively.
- (2) **Rasi direction:** Commencing from Mesha in fours the directions are East, South, West and North respectively.
- (3) **Rasi Kala (time when powerful):** Commencing from Mesha the first 4 Rasis are night signs. Second 4 are day signs. Dhanus and Makara are night signs. Kumbha and Meena are day signs.
- (4) **Chara, Sthira, Dwiswabhava:** Commencing with Mesha in threes they are Chara (movable), Sthira (fixed) and Dwiswabhava (common or dual) signs respectively.
- (5) **Dwaitha etc.:** Commencing with Mesha in threes the Rasis are Dwaita, Adwaita and Vishistadwaita.
- (6) **Male - female, odd - even, fierce - gentle:** From Mesha onwards in twos the Rasis are male and female, odd and even, fierce and gentle Rasis in order.
- (7) **Dwara - Bahya - Garbha Rasis:** From Mesha onwards in threes they are Dwara (entrance), Bahya (outside) and Garbha (inside) Rasis respectively.
- (8) In the same order they are **Dhatu** (mineral), **Moola** (vegetable) and **Jeeva** (human) Rasis.
- (9) Vrishabha - Simha - Kanya and Vrischika: These are **childless Rasis**.
- (10) **Commodities chart:**

Table 10 - Commodities chart

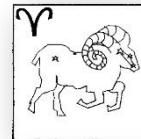
Pearls & other shells, gems, diamond, various oils, fishes	Cotton, dry crop, woolen, ragi fabric, oil jars, leather, beans, barley, wheat	Clothes, wheat, buffalo, cow, rice, flowers, barley	Autumnal crops, creepers, lily-root, cotton
Water fruits, flowers, gems, articles of various shapes			Kodrava bentgrass roots, leaves etc., barks, plantain fruits
Trees, bushes, wet grains, sugarcane, gold, black-lead			Food grains, juice, lion's skin and of like animals, jaggery
Horses, cloth, weapons, seeds, roots, salt, gingelly	Sugarcane, wet grains, metals, woolen fabrics	Black gram, wheat, mustard seed	Common flax, barley, horsegram, wheat, kidney-beans, Nishpava

- (1) The articles of the sign perish [॥] when... transits in Gochara:
 - ॐ Guru 2-4-5-7-9-10 or 11 Rasi from it
 - ॐ Budha 2-5-8-10 or 11 Rasi from it
 - ॐ Shukr 6 or 7 Rasi from it
 - ॐ In other positions the articles flourish [॥].
- (2) If the above benevolent planets transiting in favorable positions are also powerful, the articles can be had easily and for a moderate price.
- (3)
 - (a) If malefics transit in 3-6-10-11 (Upachaya) from any sign the articles of that sign flourish. In other positions they perish.
 - (b) If powerful malefics transit in Apachaya positions (other than 3-6-10-11) the articles sell dear and become scarce.

Now I give in detail their characteristics.

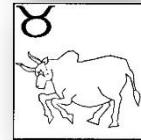
(01) Mesha (Aries)

Forest; quadruped; Pristodaya; movable; odd; Dwara Rasi, mineral; fierce; male; East; red; head; night; goat; Kshatriya; Tejo Tatwa; agriculture; bilious – fever; liver disease; England, Germany, Peru, Syria.



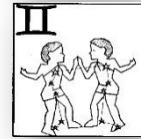
(02) Vrishabha (Taurus)

Meadows, wetlands; quadruped; Pristodaya; fixed; even; Bahya Rasi; vegetable; soft; female; South; white; face; night; bullock; Vaisya; Prithvi Tatwa; dairy farming; Ireland Persia, Poland, Cypruss, Asia Minor, White Russia.



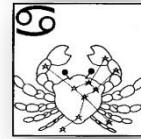
(03) Mithuna (Gemini)

Bedroom; first half biped; Ubhayodaya; common; odd; Garbha Rasi; human Rasi; fierce; male; West; green; village; neck; night; Shudra; Vayu Tatwa; low professions; catarrh, asthma, colic pain; USA, Belgium, North Africa, Wales, New Orleans (27°), London (18°).



(04) Kataka (Cancer)

Chasm with water channel; watery sign; Pristodaya; movable; even; Dwara Rasi; mineral; soft; female; North; heart; night; white; Brahmin; Jala Tatwa; watery animals; smithy work; insanity, windy disease, tastelessness; China, Holland, Canada, New Zealand, New York (14°).



(05) Simha (Leo)

Mountain; quadruped; Shirodaya; fixed; odd; Bahya Rasi; vegetable; fierce; male; East; stomach; day; lion; Kshatriya; Tejo Tatwa; barber's profession; fever, boils; France, Italy, Sicily, Rumania, Bohemia.



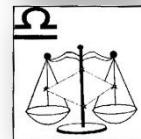
(06) Kanya (Virgo)

Town; land full of water and corn, first half biped; Shirsdoya; common; even; Garbha Rasi; human Rasi; soft; female; South; variegated colors; waist; day; maiden; Vaisya; Prithvi Tatwa; boat driving; venereal diseases; Turkey, Greece, Switzerland, West Indies, Babylonia.



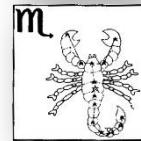
(07) Tula (Libra)

House of Vaisya; first half biped; Shirsdoya; movable; odd; Dwara Rasi; mineral; fierce; male; West; dark color; lower abdomen; day; weighing – balance; Shudra; Vayu Tatwa; human Rasi; trade; brain fever, typhoid; Austria, Argentina, Japan, Gujarat, Tibet, Burma.



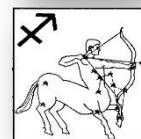
(08) Vrischika (Scorpio)

Hole or cavity; reptile or centipede; Shirodaya; fixed; even; Bahya Rasi; vegetable; soft; female; North; brown; well; sex organs; day; scorpion; Brahmin; Jala Tatwa; hunters profession; diseases of spleen, jaundice and sprue; Brazil, Norway, Transwal, Morocco, Bombay (2°).



(09) Dhanus (Sagittarius)

King's residence; first half biped, latter half quadruped; Pristodaya; common; odd; Garbha Rasi; fierce; male; East; brown color; forest, garden; thighs; night; arrow; Tejo Tatwa; goldsmith; Arabia, Australia, Hungary, Spain.



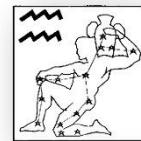
(10) Makara (Capricorn)

Water abounding forest; latter half watery animals, first half quadruped; Pristodaya; movable; even; Dwara Rasi; mineral; soft; female; South; mixed colors; lifeless river; knees; night; crocodile; Vaisya; Prithvi Tatwa; laundry work; stomach ache, want of appetite, aberration of mind; Albania, India, Bulgaria Mexico.



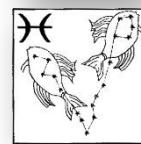
(11) Kumbha (Aquarius)

Potters place; Shirodaya; biped; fixed; odd; Bahya Rasi; vegetable; fierce; male; West; tank and pond; pot; Shudra; Vayu Tatwa; buttocks; potters profession; cough, fever consumption; Abyssinia, Prussia, Russia, Tartary.



(12) Meena (Pisces)

Watery place, sea; watery animals; Ubhayodaya; common; even; Garbha Rasi; human Rasi; soft; female; North; blue; feet; night; fish; Brahmin; Jala Tatwa; fishing and other low pursuits; watery diseases such as ascites (Jalodara); Portugal, Normandy, Galicia, Egypt.



(2) ❁ Bhavas (houses) ❁

ॐ - 1 - ॐ

Six houses from Lagna to sixth Bhava represent the right side limbs of Kalapurusha while the other six from twelfth to seventh in reverse order denote left limbs.

ॐ - 2 - ॐ

- ॐ 1-4-7-10 houses from Lagna are Kendras (quadrants).
- ॐ 2-5-8-11 houses from Lagna are Panaphara (succedents).
- ॐ 3-6-9-12 houses from Lagna are Apoklimas (cadents).
- ॐ 5-9 houses from Lagna are Trikonas (trines).
- ॐ 3-6-8-12 houses from Lagna are Dushtanas.
- ॐ 3-6-10-11 are Upachaya houses.

ॐ - 3 - ॐ

Second Bhava represents classic and family education and fourth Bhava represents higher education of the times.

ॐ - 4 - ॐ

- ॐ 1-5-9 houses are termed Dharma houses - charitable.
- ॐ 2-6-10 houses are termed Artha houses - monetary.
- ॐ 3-7-11 houses are termed Kama houses - desires.
- ॐ 4-8-12 houses are termed Moksha houses - blissful.

ॐ - 5 - ॐ

- ॐ 2-4 Bhavas connote paternal property and goods.
- ॐ 10th Bhava connote self earned with exertion.
- ॐ 11th Bhava connote self earned without exertion.
- ॐ The connotations of Bhavas are detailed below.

❖ Lagna (Thanu Bhava) ❖

Body strength and constitution; complexion; head; appearance; beauty; department; name and fame; piety and conduct; perception; happiness; current birth; birth place; longevity.

❖ Second Bhava (Dhana Bhava) ❖

Family money; right eye and eye sight; speech; expression and eloquence; authorship; hands; meals - food and drink; face; learning; letter or document; belief in sacred tradition.

Notes:

Family: Immediately the child is born it has first contact only with the mother. Then its family is mother only. Some days later it recognizes father. Then its family is father and mother. After sometime it recognizes all those in the house. Then its family are all the members of the house. After marriage the partner gets in and after fatherhood the children and then grand-children. Like this the word family is flexible. While reading these effects, confine only to those relatives that come to play part at different ages.

Learning: Here it confines to learning in traditional knowledge like Scriptures, Shastras, Vedas, Vedangas as astrology, Ayurveda etc.

❖ Third Bhava (Brathru Bhava) ❖

Younger brothers and sisters (after-coborns); bravery and prowess; ear; servants; minor debts; chest; partition of property.

❖ Fourth Bhava (Mathru Bhava) ❖

Mother; relations and friends; higher education; houses and lands; equipages; comfort and easy going life; treasure; trove; trade and commerce; water and bathing; wells and tanks; conjugal life and sexual enjoyment (specially in female horoscope); heart; cow; perfume; clothes; ornaments; happiness; bridge and river.

❖ Fifth Bhava (Puthra Bhava) ❖

Issues; intelligence; intellect; spiritual knowledge and religion; past Karma; Yoga practice and Mantras; intuitive power; abstract mind; superiors; royal favor and patronage; brain; lower abdomen and uterus; minister; tax or toll; Atman; knowledge of future; belly; Sruti (Vedic knowledge); Smriti (traditional law); departed spirits (Asu); pregnancy.

❖ Sixth Bhava (Shathru Bhava) ❖

Enemies; debt; disease; theft and loss; hatred; enmity and quarrel among relations; fasting; bodily tortures; venereal diseases; criminal prosecution and litigation; imprisonment and penal servitude; wounds or carbuncles; domestic misery and disgrace; travel from place to place; transfers; hip.

❖ Seventh Bhava (Kalathra Bhava) ❖

Husband or wife; sensual desire and enjoyment; sexual organs; son-in-law; desires; increase of family burden; issues to the second or subsequent wives; trade; death; marriages; travel; groins; passion; gambling; public; open opponent; litigation; kidneys.

Note:

Why issues to subsequent wives is given is not known.

❖ Eighth Bhava (Ayur Bhava) ❖

Duration of life; death; destruction; loss; sudden death and murder; death in battlefield; fall from a tree or a high place; constitutional and continued sickness; disappointments and failures; prosecution; persecution and disgrace; trouble; imprisonment and penal servitude; hanging on the gallows; suicide; defeat - war; epidemics; emigration to foreign lands; distant and sudden transfer; private parts; widowhood; will; legacy.

Note:

This is both a house of longevity and death. It's Lord being powerful elongates life while a malefic in the Bhava shortens. Usually all the effects of this Bhava arise suddenly without one's previous knowledge. Sickness read from sixth house may be temporary and curable while that of the eighth Bhava is longstanding, incurable and even hereditary.

❖ Ninth Bhava (Bhagya Bhava) ❖

Deeds of virtue; Dharma; father; preceptor; wealth; superior; paternal property; charity; initiation into the sacred vestals of religion; Astamaha Siddhi and Yoga practices spiritual knowledge; renunciation of worldly ways and living as a recluse in caves and forests; medicine; alchemy etc.; performance of Yogas and holy sacrifices; trade; acquisition of wealth; faith in God; abolition of sins done by fore-fathers; fame; thighs; previous birth; luck; worship - penance virtue or religious merit; a good or virtuous act; grandson; distant travel or sea voyage.

Note:

(1) **Grandson:** This house is 5th from the 5th house of issue.

(2) **Travel:** Travels are read out from various houses viz. 3-6-7-8-9-12. In each case there is a difference. Travel of 3rd house is not good; so also of 6th. Travels of 8th arise suddenly mostly for bad and of 12 to far distant places. But that caused by 7th is happy sojourn for short time - often going to and fro for pleasure or business. That of the ninth is the best that one earns name, fame and prosperity and foreign tour.

❖ Tenth Bhava (Karma Bhava) ❖

Avocation; Karma; Sthana; fame; knees; commerce and trade; service; rank or position; honor; livelihood; sky; inclination; gait; command; superior officer.

Note:

Karmasthana means either doing some work or do the obsequies of the departed.

❖ Eleventh Bhava (Labha Bhava) ❖

Earning and gain; acquisition; elder brother or sister; enjoyment of many women; Chamaras; chowries; salutes and all honors; state honors; treasure; trove; fulfillment (Siddhi) and attainment; commendation; left ear; hearing of some pleasing and delightful news; friends; second wife or companion.

❖ Twelfth Bhava (Vyaya Bhava) ❖

Loss; bad deeds; expenditure; distant travel; sleep; bed comforts; dispute; litigation; prosecution; punishment; imprisonment; salvation and liberation of the soul (Mukti); feet; left eye; decline; secret opponent; hospital; suicide.

Note:

The only good aspect of this house is final bliss. If Ketu (the Karaka for bliss) be in 12th Bhava powerfully and auspiciously situated and if he dies in Ketu Dasha he will have no more births.

Editor's note: Exhaustive Bhava Karkatwas are given in "Uttara Kalamrita" of Kalidasa.

(3) ॐ Grahas ॐ

- (1) Highest **exaltation degrees** of Surya onwards in order are: 10-3-28-15-5-27 and 20 respectively.
- (2) Surya, Rahu and Guru cause **multiple sons**. Chandr gives only **one son** (may give **more daughters**). Kuja, Budh, Shani cause **adoptive sons**.
- (3) Surya, Rahu and Guru are good for **progeny**. Surya is good for **partner's welfare**. Shani is good for **longevity and younger coborns**. Guru, Shani, Ketu are good for **ethical and moral code**. Rahu makes one **bereft of rituals**. Chandr and Shukr make one **showy**.
- (4) **Types of sexual unions are with:** Surya - family ladies; Chandr, Guru, Shukra - wife; Kuja - one with bodily deformities; Budha - artisan; Shani - over-aged woman, sickly and a saint (Thapasvini); Rahu - a widow or a divorced lady.
- (5) **Types of buildings:** Surya - thatched hut; Chandr and Shukr - terraced house; Kuja and Ketu - built of mud and bricks; Budha - artistic; Guru - wooden; Shani and Rahu - stoneware.
- (6) **Aspects:** All planets aspect 7th house. In addition to this the following are the special aspects: Kuja - 4 and 8; Guru - 5 and 9; Shani, Rahu, Ketu - 3 and 10.
- (7) Surya represents the human **soul**; Chandr - **mind**; Mangal - **brutal force and strength**; Budha - **speech and worldly knowledge**; Guru - **spiritual knowledge and intuitive skill**; Sukr - **cupidity, desire and worldliness**; Shani - **sorrow and labor**.
- (8) Surya and Chandr are **kingly** in the sense that Surya is king and Chandr queen; Mangal is the **commander** - general; Budha the **prince** or heir apparent; Guru and Sukr are **ministers**; and Shani the **servant**.
- (9) **Castes:** According to Varahamihira: Guru and Shukra are Brahmins. Surya and Kuja are Kshatriyas. Chandr is a Vysya, Budha a Shudra, Shani a Chandala.
But Sarvartha Chintamani says: Guru and Shukra are Brahmins. Surya and Kuja are Kshatriyas. Chandr and Budha are Vaisyas or trading class. Shani the Shudra class. Rahu a Pariah, Ketu - other lower castes.

Note:

The later classification appears to be more appropriate. A combination of Rahu and Shukr gives Christianity. Shukra and Shani - Mohammadanism. Guru and Shukra - Buddhism.

- (10) **Planetary Gunas** (temper): Surya, Chandr, Guru are Satwic (good temper); Kuja, Budh and Shukra are Rajasic (passionate temper). Shani, Rahu, Ketu are Tamasic (lethargic).
- (11) **Planetary looks** (Jinendramala says): Chandr and Guru look straight; Kuja looks aside; Surya looks above; Budh and Shukr look down. Shani and Rahu look obliquely.
- (12) **Planetary tastes** (Sarvartha Chintamani says): Surya governs hot and pungent taste; Chandr saltish; Kuja bitter; Budh all tastes (Shadrasha); Guru sweet; Shukra sour; and Shani biter taste (astringent).
- (13) **Planetary vegetables and fruits:** Surya represents chilies, radish etc.; Chandr all cold substances and tender fruits and vegetables; Kuja represents all substances of fleshy nature and groundnut, Dhalls grains etc.; Budh represents plantains, brinjals, ladies finger, beetroot etc.; Guru represents all native roots and bulbs, pumpkin, plantains etc.; Shukr represents all exotic vegetables, potatoes, cabbages etc.; Shani represents bittergourd, onions, drumstick, betel leaves, tobacco and greens; Rahu and Ketu - snakegourd, flavoury substances, garlic, spices etc.
- (14) **Planetary trees:** Surya represents mountain trees; Chandr - coconut tree; Kuja - ginger, millet, Dhall, Bengal gram and thorny trees; Budh and Guru - plantains and wet crops; Sukr - fruit trees, flower trees and creeping plants. Shani and Rahu - palmyra, thorny and poisonous trees.
- (15) **Planetary places** (Varahamihira states): Surya presides over place of worship; Chandr wells, Kuja fireplace; Budha playgrounds; Guru storeroom; Shukr bedroom; Shani Rahu and Ketu - where sweepings are gathered.

Editor's note: For elaborate Graha Karakatwa, please refer "Uttara Kalamrita" of Kalidasa. Sarvartha Chintamani is more clear on this point:

Surya rules over place of worship and temple; Chandr bathrooms, tanks, wells and other watery surfaces; Kuja fireplace, kitchen; machines and armories; Budh playgrounds; Guru treasury and places where money and jewels are deposited; Shukra bedroom and drawing room; Shani hospitals and medicine; Rahu and Ketu where serpents and reptiles hide themselves.

Note:

Rahu represents snakes and like reptiles having poison in the mouth. Ketu represents scorpion and like having poison in the tail.

- (16) **Planetary sciences and Shaka** (Veda): Author of Laghojataka says - Surya and Budh combined denote Vedic literature in general; Guru is lord of Rigveda; Shukr – Yajurveda; Kuja - Samveda, Budh - Atharvana Veda.

Note:

The Shaka of a Brahmin may be determined by the strongest planet at birth (even if it does not aspect Lagna).

Surya represents Veda, medicine, alchemy; Chandr - aesthetical sciences, music and textual works; Kuja - culinary sciences, war, history and engineering; Budh - pure mathematics, astronomy, accounts and drawing; Guru - philosophy, thought-reading, Yoga philosophy; Shukr - naval sciences, law, literature, poetry, music, foreign literature, logic, grammar etc.; Rahu and Ketu - drama, jugglery, prestidigitation (one who plays slight - of - hand), buffoonery and the like.

- (17) **Planetary nature - physical and physiological** (Sarvartha Chinthamani): Surya rules over bones, Chandr - blood; Kuja - marrow of the bone; Budh – skin; Guru – brain; Shukra - semen or vital fluid; Shani - muscular and nervous system.

Note:

The diseases of a person or his health depends upon the strength of the planets and the organic matter they govern.

The natural diseases ascribed to planets are: Surya - fever dominated by liver and heat, eye disease, dental trouble, neuralgia (nervous pain); Chandr - sleeping disease, drowsiness, diseases of the lungs (asthma and consumption), diarrhea, lunacy, phlegmatic complaints, tastelessness, debility, indigestion, jaundice, impurity of blood, Balagraha Peeda, danger from water, cholera and watery diseases; Kuja - bilious fever, injury in the marrow of the bone, heat complaints, smallpox, ulcers; Budh - mental disease, skin diseases, anemia, liver complaints & intestinal complaints; Guru - appendicitis, phlegmatic diseases, anemia, liver complaints, ear trouble; Shukr - anemia, liver and bilious complaints, jaundice, seminal disorder, urinary diseases, diseases in the genital organ, trouble in or by co-habitation, exudation of semen, loss of bodily splendor by intercourse with women; Shani - windy and phlegmatic complaints, bellyache, paralysis and rheumatism, dyspepsia (indigestion), bodily deformity, cerebral disorder (front and larger part of brain); Rahu and Ketu - epidemics, hysteria, venomous and poisonous complaints, epilepsy, dyspepsia, carbuncle, cancer, dropsy, eczema and other skin diseases, leucoderma and leprosy, Rahu specially causes palpitation of the heart, leprosy, aberration of the mind, danger from poison, pain in the legs, trouble from goblins and serpents, Ketu specially causes all poisonous diseases especially consumption, scorpion bite and typhoid.

- (18) **Planetary garments** (Varahamihira): Surya's garment is of thick thread; Chandr - fine and new; Kuja - rough and partly burnt; Budh - wet cloth; Guru - ordinary and somewhat used; Shukr - strong texture; Shani - torn clothes; Rahu and Ketu - rags.

- (19) **Planetary colors** (Varahamihira): Surya is of red dark-brown color and presides over copper color; Chandr is white and presides over pearls and white color; Kuja is both red and white presiding over blood red color; Budh is green; Guru is yellow like molten gold; Shukr is a mixture of various colors (Vibgyor) and presides over light blue or ultramarine color; Shani and Rahu are black, Ketu is dark-red.

- (20) **Planetary metals:** Surya presides over copper; Chandr - gems, pearls, corals; Kuja – gold; Budh – brass; Guru -gold and cat's eye; Shukr - silver, pearls, diamond; Shani - iron; Budh - quick-silver and emerald.

Note:

These are useful in ascertaining the color of the stolen articles and in determining the color of the flowers to be used in the worship of planets. Even in the administration of medicine for strong diseases the above may also be found useful. For example, for diseases indicated by Surya in his period, medicines with the chemical combination of copper may be administered. For Chandr oxides of pearls or corals; for Kuja auriferous compounds; for Shukr oxides of silver, pearl or white poison. For Shani mercurial or ferri compounds. For Rahu like Shani and for Ketu like Kuja.

- (21) **Planetary directions:** Surya – East; Chandr – North-West; Kuja – South; Budh – North; Guru – North-East; Shukr – South-East; Shani – West; Rahu and Ketu – South-West.

Note:

These are useful in determining the position of the delivery room, the direction of escape of thieves, the direction of travel, transfer etc.

- (22) **Planetary limbs:** Surya - head; Chandr - face; Kuja - chest; Budh - hips; Guru - belly; Shukr - pelvis and sexual organs; Shani - thighs; Rahu - two hands; Ketu - two legs.

Note:

These are useful both for horary and horoscopy. The diseases of the organ may be located.

- (23) **Planetary geometrical shape** (Jinendramala): Surya is quadrangular; Chandr small circle; Kuja small drum (Damaru) shaped like an hour glass; Budh triangular; Guru - elliptical; Shukr octagonal; Shani - shape of a window; Rahu a line; Ketu - flag.

Note:

In preparing lockets, pendants, rings - the shape of one's favorable planet will be propitious.

- (24) **Planetary legs:** Budh, Guru, Shukra are bipeds; Surya, Kuja, Shani are quadrupeds; Chandr and Rahu are centipedes.
- (25) **Planetary distances:** Surya and Budh show 8 Yojanas; Chandr - 1; Kuja - 7; Guru - 9; Shukr - 16; Shani - 20; and Rahu - 20.

Note:

The distances of Rasis follow that of their lords. These are useful in determining the distance at which the thief is, the place to be transferred etc. (Yojana is about 9 miles).

- (26) **Planetary nature of birth and their waking periods:** Budh, Guru, Shukr and Rahu are Shirodaya planets that rise with their head, they are strong during day time; Surya, Kuja, Budh and Shani are Pristodaya planets that rise first with their feet, they are powerful during night; Chandr and Ketu are Ubhayodaya planets that are powerful both day and night.

Note:

These are helpful to find out the nature of birth as to whether the child coming out of womb shows its head or feet or buttocks first.

- (27) **Planetary periods:** Shani and Rahu have 1 year; Surya 6 months (Ayana); Budh 2 months (Ritu); Guru 1 month (Masa); Shukr 15 days (Paksha); Kuja 1 day (Dina); and Chandr 48 minutes (Muhurtha).

Note:

The periods of the signs are those of their Lords. This is useful in horary to gauge the time of occurrence.

- (28) **Dhatu, Moola and Jeeva Graha:** Chandr, Kuja, Shani and Rahu are Dhatu planets (mineral); Surya and Shukr are Moola planets (vegetable); Budha and Guru are Jeeva Graha (living beings).

- (29) **Planetary stature:** Chandr, Kuja, Shani are short; Budh, Guru, Rahu are tall; Surya and Shukr are of normal height.

- (30) **Planetary deities** (Saravali says): Surya is Agni (fire god); Chandr is Varuna (rain god); Kuja is Subramanya; Budh is Vishnu; Guru is Indra; Shukr is Indrani; and Shani is Brahma.

Note:

This does not seem to fit in well. I therefore restate others opinion as that seems to be more fitting.

Surya denotes Sadashiva and Shaivism; a combination of Surya and Shukr is Zoroastrianism (ancient religion founded or refounded); Chandr stands for Ganapathy and Shakti and Sree Vidya Upasana and Epicurean philosophy (luxury); Kuja - god Subramanya, Ganapathy, Veeran and war god; Budh - Vishnu, Vaisnavism, dualistic philosophy (Dwaitha); Guru - Brahmanan, Buddhistic and Monistic schools of philosophy; Shukra - female deities, Sree Vidya Upasana; Shani - minor cruel deities such as Ayanar, Sasthan, Satan, Athriman, Yama and other secular sectarian religious minor deities; Rahu and Ketu - Rakshasa and blood thirsty deities; a combination of Budh and Kuja or Budh and Shani represents Hanuman; Rahu, Kuja and Shani combined cause stone worship, fetishism (charms) and low form of religion.

Worship of deities ruled by the afflicted planets during their periods will mitigate their evil effects.

- (31) **Planetary elements** (Varahamihira): Surya and Kuja indicate Tejo Tatwa (fire); Chandr and Shukr – Jala Tatwa (water); Budh - Prithvi Tatva (earth); Guru - Akasha Tatwa (ether); Shani - Vayu Tatwa (air).

Note:

These planets also indicate some abstract physical principles: Surya represents heat, light and physical evolution; Chandr denotes humor and mental evolution; Kuja denotes physical force and kinetic energy; Budh represents speed and mathematical proportions; Guru gives intellectual evolution, universal harmony and appreciative knowledge; Shukr controls space, electricity and emotion; Shani rules over time and life principles.

Rahu and Ketu denote destructive forces such as dissolution, segregation, disintegration etc.

- (32) **Planetary season** (Varahamihira) - roughly:

Sukr	Vasant Ritu	Chaitra / Vaishaka	Mar / Apr
Surya & Kuja	Grishma Ritu	Jyesta / Ashada	May / Jun
Chandr	Varsha Ritu	Sravana / Bhadrapada	Jul / Aug
Budh	Sharath Ritu	Ashwija / Kartika	Sep / Oct
Guru	Hemantha Ritu	Margasira / Pushya	Nov / Dec
Shani	Sishira Ritu	Magha / Palguna	Jan / Feb

Note:

A planet in Lagna or Lord of Drekkana gives out the season at birth time.

- (33) **Walking, creeping or flying (Jinendramala):** Surya, Kuja, Guru and Shukr are walking planets; Chandr and Rahu are creeping planets; Budha is a flying planet; Shani is a limping planet.
- (34) **Planetary senses (Panchendriyas - Jinendramala):** Shani presides over sense of touch (Twak); Budh - touch and taste (Twak and Jihva); Kuja - touch, taste and sight (Twak, Jihva and Chaschu); Shukr - touch, taste, sight and smell (Twak, Jihva, Chaschu and Ghrana); Guru - touch, taste, sight, smell and hearing (Twak, Jihva, Chaschu, Ghrana and Shrothra).

Note:

As per this, Shani presides over planets as they have only the sense of touch; Budh over conches, cowry, oyster, snails and the like possessed of the two senses of touch and taste; Kuja is an ant, a louse, a fly and the like possessed of three senses of touch, taste and sight; Shukr is a wasp, a beetle, butterfly and the like possessed of four senses of touch, taste, sight and smell; Guru is a Deva, a man, an animal, a bird and the like possessed of all the five senses.

These points are very useful in horary. For the sake of convenience of prediction the living creatures are divided into 4 groups (1) those that walk, (2) that fly, (3) that creep, and (4) that live in water. Rahu and Ketu denote venomous reptiles and snakes.

- (35) **Planetary grains:** Surya's grain is wheat, Chandr - rice; Kuja - tur dhal, Budh - green gram; Guru - bengal gram; Shukra - dolichos, lablab or cow gram (Avare); Shani - sesame; Rahu - black gram; Ketu - horse gram.

- (36) **Planetary countries:** Surya - Kalinga; Chandr - Yavana; Kuja - Avanti; Budh - Magadha; Guru - Sindhu; Shukr - Keekata; Shani - Saurastra; Rahu - Ambara.

- (37) **Planetary stones and gems:** Surya - ruby; Chandr - pure spotless pearl; Kuja - coral; Budh - emerald; Guru - topaz; Shukr - diamond; Shani - stainless sapphire; Rahu - agate and Ketu - lapis lazuli or turquoise.

In Sanskrit they are: Surya - Manikyam; Chandr - Mukta; Kuja - Vidrum; Budh - Marakatham; Guru - Pushparagam; Shukr - Vajram; Shani - Neelam; Rahu - Gomedhika; Ketu - Vaidhurya.

- (38) **Graha number, Thithis and letters**

Table 11 - Graha numbers, Thithis & letters

Graha	Number	Thithis	Letters
Surya	1-4	1-11	Avarga
Chandr	2-7	2-12	Yavarga
Kuja	9	6	Kavarga
Budha	5	7	Tavarga
Guru	3	3-8-13	Thavarga
Shukra	6	4-9-14	Chavarga
Shani	8	5-10-15-30	Pavarga

- (39) **Karakatwas**

The following paragraphs contain consolidated list of all the Karakatwas (characteristics) of planets, a **valuable collection from rare books and by research**. The readers will find very useful information not known so far. To predict meticulous details as you find in Nadi reading one should master all those Karakatwas and have them at his finger's end to apply immediately at the first glance of a chart. By clubbing the Karakatwas of the planet, its Rasi, its Bhava and its star, one could very definitely arrive at proper judgment. The more you master these details the more efficient you become.

(1) ॐ Surya (Sun) ॐ

East; father; soul (Atman); head; right eye; limited hairs; idiosyncrasies; medicine, neuralgia and headache fever; king; service under a ruler or sovereign (Government); saivism; Sadashiva; Surya god; alchemy; Veda; wheat; pepper; day; power; light; anger; astronomy; Kshatriya; evolution; copper; glory (Prakasham); forest and mountainous regions; Homam (religious and sacrificial fire); temple and places of worship; bilious nature; bones; dark red or pink; tiger; deer; ruddy goose (Chakravaka); Ayana (6 months); Satva Guna; Grishma Ritu (Jyesta - Ashada); 50 years; trees; inwardly strong and tall and mountainous trees; wool; male; coarse cloth; pungent taste; Dhatu (mineral); square shape; upward look; Sourastra; Kalinga, Padyami and Ekadashi; Avarga (alphabets Aa to am); 72 miles; numerals 1 and 4; ivory; fuel; tall grass; Manikyam; ruby; Kashyapa Gothram; old aged; scents (Gandha); medium height; Sanskrit; hot food and drinks; Tejo Tatwa; right nostril (Navadwara); owns Simha; 0 to 20° of Simha is Moolatrikona; exalted in Mesha (highest point 10°); marks on hip.

(2) ॐ Chandr (Moon) ॐ

Mother; female deity or Shakti; Ganapathy; healthy meals; cloth; house; delicate constitution; cerebral disorder; consumption; asthma; lungs disease; watery diseases as cholera etc.; phlegmatic disorder; left eye; umbrella and fan service; under king (rather queen); pearls; corals; bell metal; butter; rice; salt; fish; washerman; sandal and flowers; Chamaran fruits; bathing; epicurean tastes; textile fabrics; marine products; white; Vaisya; North-West; mind; tenderness; agriculture; gems; cows; women; bodily happiness; beauty (Rupa); blood; wind; flem; Parvathi; hare; antelope; crane; deer greek; partridge (Chakora); Muhurtham (48 minutes); Satva Guna; Varsha Ritu (Sravana - Bhadrapada); taste (Panchendria); marks on head; 70 years; creepers; sappy and blossoming trees; Jala Tatwa; herbs; marshy places; new clothes; jewel; Moola (vegetable); Dwitiya and Dwadashi; Yavargam (alphabets ya to ha); 2 miles; numerals 2 and 7; curds; ghee; milk; white; gingelly; honey; hotels; thread; business; retail shop; dropsy; jaundice; sugar; cane; lotus; numerology; literature; round shape; plantain tree; spleen; roots and bulbs; Satva Guna; Atreya Gothram; childhood; Sambrani (a sandal); dwarf; cold food and drink; left nostril (Navadwara); night strong; face; owns Kataka; Moolatrikona degrees in Vrishabha are from 4 to 30; exalted in Vrishabha (highest point 3°).

(3) ॐ Mangal (Kuja / Mars) ॐ

Younger brothers and sisters (after -coblins); lands and houses; god Subrahmanya; anger; prowess; courage; bravery; brute force; energy and motion; fire; cooking and engines; wounds; fire accidents; war; red color (blood red); tur dhall; engineering and mechanical skill; commandeering; immoral practices; carbuncle; soothe / groundnut; smallpox; glutton; mensuration and surveying; history and geography; Hanuman; earthy profits; kindred (Gnyathi); small weapons and instruments; thief; enemy; falsehood; bilious; young; marrow of the bone and flesh; goldsmith; ram; coca; jackal; monkey; vulture; one day; Kshatriya; Thamo Guna; Grishma Ritu (Jyesta - Ashada); sight (Navadwara); marks on back; 16 years; thorny trees; male; Sama Veda; singed cloth; bitter taste; Dhatus (mineral); square shape; Avanthi; Shasti; Kavarga (alphabets ka to gnya); numeral 9; 63 miles; lime; burning of bricks and tiles; kerosene oil; match box; rugs; glinting and polishing; police; building work; chemistry; logic; small trees; Bharadwaja Gothram; youth; triangular shape; dwarf; hot food and drink; Tejo Tatwa; mouth (Navadwara); night strong; chest; owns Mesha and Vrischika; 0 to 12° of Mesha is Moolatrikona; exalted in Makara (highest point 28°).

(4) ॐ Budh (Mercury) ॐ

Maternal uncles; education and knowledge; Vaisnavism and dualism (Dwaita philosophy); Vishnu; trade; pure mathematics and accounts; messenger and postal service; charioteering; wit and humor; grammar; intelligence; writing work; architecture; secular knowledge; firm expressions; emeralds; green; gram; plantains; North; ethics; speech; fine arts; Upasana; oyster shell; place of recreation; relatives; heir apparent (Yuvaraj); friends or sisters; children; Vatha Pitha Kapha mixed (three humours); skin; artisan; Garuda; Chaathaka; parrot; cat; Ritu (2 months); Vaysya or trading class; Rajasa Guna (passionate); Prithwi Tatwa; Sharad Ritu (Ashwija - Karthika); adopted son; smelling (Panchendria); marks on armpit; 20 years; fruitless trees; astrology; eunuch; Atharvana Veda; playgrounds; wet cloth; mixed diet (Shadrasha Priya); circular shape; Magadha; Sapthami; Tavarga (alphabets ta to nna); numeral 5; 72 miles; typewriting; printing; sculpture; painting and drawing and brushwork; children; roots; leaves; vegetables; spleen; Meemamsa; brass; Atreya Gothra; childhood; arrow shape; camphor; tall; medium; temperature; food; drink; left ear (Navadwara); strong both day and night; owns Mithuna and Kanya; 16 to 20° of Kanya is Moolatrikona; exalted in Kanya (highest point is 15°).

(5) ॐ Guru (Jupiter) ॐ

Issues; absolute; Brahman; spiritual knowledge; intuition and abstract thinking; Yoga practice; concentration and meditation; divine knowledge; spiritual leadership; Astamaha Siddhi; preaching intellectual involution; intelligence; enquiry and experiment; governing and ministerial management; royal patronage; titles and paraphernalia and honors; Shruti (Veda); Smrithi (traditional law); scripture; ethical and moral codes; philosophical researches; patience; Devas and Brahmins; conquering of the senses (Jithendriya); unifying process from diversity to unity; psychism; genius and mental; prodigy; Sanskrit; eternal truth and justice; self-reliance; originality; town life; North-East; roots and plantains; gold and sapphire; cats eyes; sweet; bengal gram; sacred rivers and places of worship; treasury; money lending and banking; yellow; fat; Aswath tree (Pipal tree); astrologer; preceptor; Sanyasi; chief; pigeon; horse; swan; 1 month; Satva Guna; Akasha Tatwa; Hemantha Ritu (Margashira - Pushya); hearing (Panchendria); marks on shoulder; 30 years; fruit bearing trees; male; Rigveda; medium cloth; circular shape; Sindhu Thrithiya and Astami and Thrayodashi; Thavarga (alphabets from tha to na); numeral 3; 81 miles; Sambashive (both Iswara and Parvathi); coconut tree; Angirasa Gotra; brain; youth; tall; cool drink and food; right ear (Navadwara); day strong; stomach; owns Dhanus and Meena; 0 to 10° of Dhanus is Moolatrikona; exalted in Kataka (highest point 5°).

(6) ॐ Shukr (Venus) ॐ

Wife and conjugal life; fame and titles; temporal glory and sensual enjoyments; females and sexual enjoyment even during day time; erotics and female worship; company of prostitutes; epicureanism; self-gratification and

lust; music; dancing and drama (triple symphony); sandal; flower and aromatics; musk; civet; cots; beddings, curtains and all such paraphernalia; company of princesses and bodily enjoyments; beauty; youth; sensuality; lustrous; beautiful and amorous eyes; wealth and splendor; equipages and cars; garlands; flowers and bouquets; flags and honors; flashy style and princely living; law; literature; poetry and dramatic works; diamonds, rubies and silver; vessels; sea trade; navy and marine occupations; exotic products (foreign); foreign ideas and fashions; optimism and survival of the fittest; Sree Vidya Upasana; desire to rule over mankind; friendship; cows; milk; curd; beans; tamarind; cupidity and Apollo worship; mammon ([evil] riches); deductions and experimentalism; charming speech; minister; marriage and other auspicious celebrations; virility; South-East; peacock; parrot; - Paksha (15 days); Brahmin; Rajo Guna (passionate); Vasantha Rite (Chitra - Vaishaka); taste (Panchendria); marks on face; 7 years; creepers; sappy and blossoming trees; silk; Yajur Veda; harems; excellent clothes; pearls; sour taste; Dhatu (mineral); Laksmi; cow gram (Avare); Keekata; Chowthi, Navami and Chaturdashi; Chavarga (alphabets from cha to ingya); numeral 6; 144 miles; doctor's profession; tin and lead; politics; octagon shape; sex organs; nose; Bhargava Gothra; middle age; medium height; white, Sanskrit; cold food and drinks; Jala Tatwa; owns Vrishabha and Thula; o to 5° of Thula is Moolatrikona; exalted in Meena (highest point 27°).

(7) ॐ Shani (Saturn) ॐ

Life and longevity; nocturnal habits and ways; Sathan, Ayyanar and other minor deities; contrivance and means of employment; avocation; profession; labor; agriculture; servitude; buffalo; iron; blue stones and gems; theft and causing wrongful; loss; heavy work and fasting; imprisonment; dismissals; punishment; garrulousness and shamelessness; causing injury; indebtedness; funeral obsequies or ceremonies; alcoholic drinks and narcotic drugs; sexual enjoyment with sickly or aged females or low caste females, widows and outcastes or with women having bodily deformities; eunuchs; bodily deformities; mustard seed; sesame and oil seeds; oil; travel in foreign countries; irreligious practice; taming of wild beasts; astrologer; medical practice; biology and physical sciences; canvassing and time; serving; false notions of philosophy; alchemy; diseases pertaining to nervous system; burial ground and cemetery; West; death; degradation; misery; humiliation; sickness; poverty; servants; reproach; sin; impurity; censure; tale bearing; constancy; drowsy; black; windy; old age; monger; blacksmith; elephant; crow; cuckoo; 1 year; Thamo Guna; Shishira Ritu (Magha - Palguna); touch (Panchendria); marks on leg; 100 years; thorny, worthless and weak trees; executioner or butcher; rags and torn clothes; useless places and dwellings; astringent taste (Kashaya); foreign languages; heavy machinery; Dhatu and Moola (mineral and vegetable); Yaman; Vayu Tatwa; black; gingelly; Panchami, Dashami; Full and New Chandr day; Pavarga (alphabets from pa to ma); numeral 8; 180 miles; ass; pig; making new out of old one; leather; bran; hair; husk; cotton; female Sanyasi; mutton and drinks; manure; head of a town or city like president of a Panchayat, Taluk or municipal board or mayor of a corporation; Anjanam; Nimantranam (meal at obsequious); tar; palmyra tree; Thamo Guna; Kashyapa Gothra; banni tree; night strong; owns Makara and Kumbha; o to 20° of Kumbha is Moolatrikona; exalted in Thula (highest point is 20°).

(8) ॐ Rahu (Dragon's head) ॐ

Grand-parents; sophistry and misconception; self-praise and talkativeness; jugglery; mesmerism; hysteria; belief in amulets and charms; drama; music and theatrical profession; buffoonery and imitation; thieving, robbing and tendency to commit murder and deceit; slavery; emigration to foreign lands; irreligious and antisocial practices; cheating and false personification; intercourse with widows and sickly women; glaring falsehood; fear of poisonous and venomous reptiles; serpent (cobra); rheumatism; epilepsy and fits; dyspepsia; carbuncle; cancer; leprosy; leucoderma; eczema; skin diseases; imprisonment or incarceration; war and degradation; plague and epidemics; Panchamas and low class habits; jealousy and hatred; alcoholic drinks and inebriousness; black; thorny fruits; snakegourd; drumstick; jack fruits; onions and other allied vegetables; cotton; bath in Ganges; doctor of poisons; secrecy; radio; Gomedhaka; day intercourse; telegraph; telephone; bamboo; hunting; heavy machinery; palmyra tree; foreign languages; green grass; sour taste; tall; medium temperature food and drink; sleep; right eye(Navadwara); powerful both day and night; anthill; dark holes of serpents; South-West; Buddhist; snake catcher and charmer; ass; ram; wolf; camel; mosquito; bugs; insect; owl; Thamo Guna; touch (Panchendria); 100 years; heretic; hiccup; old garment; lead clump or cluster or trees (Saalu Vriksha); Dhatu and Moola (mineral and vegetable); Aadisesha; Ambra; 80 miles; Durga worshipper; female; Paiteesha Gothram; owns Kumbha; exalted in Vrischika.

(9) ॐ Ketu (Dragon's tail) ॐ

Sophistry (fallacious reasoning) and false knowledge; grand-mother (mother's mother); cheating and hounding profession; onanism (self-pollution) and sodomy Panchama; Pallah and Chakra classes; low class habits; sinful habits and profession; tannery; kilns; butchery; alcoholic drinks; emigration and slavery in foreign lands; ulcers; carbuncles; cancer; dropsy; leprosy; consumption; dyspepsia; prosecution; imprisonment and undergoing severe penalties and punishments; torchlight; deceit; murder and infanticide; jealousy; hatred; penury; self-immolation (offer in sacrifice as Sahagamana etc.); idiocy; hysteria; war; slaughter; havoc and death in the battlefield; epidemics of a very virulent nature; snakes; viper and venomous reptiles; treachery and betrayal; lust; dark red color; gunpowder and pyrotechnics; touch (Panchendria); outcaste; always smoking;

cloth of variegated color; clump or cluster of trees; horsegram; emancipation (Virakti Vyragya); Gnana; salvation (Moksha); Brahman; Ganapathy Upasana; Vydoorya; elephant; trade; watch mechanism; goat; Kusha grass (Dharba); left eye (Navadwara); powerful both day and night; legs; foreign languages; average temperature food and drinks; tall; sour taste; Jaimini Gothra; Thamo Guna; eunuch; owns Mesha; exalted in Vrischika.

(4) ॐ Nakshatras ॐ

Nakshatras play a very important part in shaping the effects. So their nature and characteristics have to be properly understood. I now deal with them.

(1) ॐ Sex of Nakshatras ॐ

- (1) Ashwini, Punarvasu, Pushyami, Hasta, Anuradha, Sravana, Poorvabhadra, Uttarabhadra are males.
- (2) Bharani, Krittika, Rohini, Aridra, Aslesha, Makha, Pubba, Uttara, Poorvashada, Uttarashada, Dhanista, Revati are females.
- (3) Mrigasira, Moola, Shathabisha are eunuchs.

Note:

These are helpful in determining the sex of issues. For example in my Table of charts No. 1, Kuja (Lord of 5) is in Lagna (Dhanus). Thus Kuja and the Rasi in which he is are males. Kuja is retrograde. So he should have given more. But he has given only two sons and six daughters. Why? Kuja is in Poorvashada star, a female star. Hence the result. Thus if you neglect any one cannon, the entire reading goes wrong. In fact, during Kuja Bhukti he got a female issue. To determine the result, the planet, the Rasi and the star will all have to be taken. Among the three that which goes most powerful will predominate. We know how to work the strength of a planet. The strength of the Rasi is that of its Lord. The strength of the star is that of its Lord (as per Udu Dasha Lordship).

In the above case the three are Kuja, Guru and Sukr. As per Shadbala, Sukr is most powerful.

(2) ॐ Gandantha Nakshatras ॐ

Nakshatras that commence with a sign with their first Pada or end with a sign with their last Pada are termed as Gandantha Nakshatra. They are Aswini - 1, Makha - 1, Moola - 1 and Aslesha - 4, Jyesta - 4 and Revati - 4.

(3) ॐ Srishti, Sthithi & Laya Nakshatras ॐ

Dividing 27 stars from Aswini into groups of threes the first is **Srishti** (creative), the second is **Sthithi** (existive) and the third is **Laya** (or **Samhara**) Nakshatra (destructive).

(4) ॐ Durithamsha Nakshatra ॐ

The 3rd and 4th Padas of Samhara Nakshatra is known as Durithamsha Nakshatra which is said to be very bad.

(5) ॐ Abhukta Moola Nakshatra ॐ

The last one Ghati (24 minutes) of Jyesta Nakshatra, the first two Ghatis (48 minutes) of Moola are termed Abhukta Moola. Child born then should be abandoned by the parents for 8 years. After 8 years, father may look at the child after doing prescribed Shanti and Homam.

(6) ॐ Adhomukha stars (that look downwards) ॐ

Bharani, Krittika, Aslesha, Makha, Pubba, Vishaka, Moola, Poorvashada and Poorvabhadra look downwards.

(7) ॐ Vainashika Nakshatra ॐ

22nd Nakshatra from birth Nakshatra is Vainashika Nakshatra (destructive) which should be avoided at Muhurthams.

(8) ॐ Tatwas of Nakshatras ॐ

Prasna Marga says:

- ॐ Five stars from Aswini belong to Prithvi Tatwa.
- ॐ Six stars from Aridra belong to Jala Tatwa.
- ॐ Six stars from Uttara belong to Tejo Tatwa.
- ॐ Five stars from Jyesta belong to Vayu Tatwa.
- ॐ Five stars from Dhanista belong to Akasha Tatwa.

Note:

Graha situated in the stars of their own Tatwa will give their individual effects without modifications. But if they are in inimical Tatwas they give untoward effects. For example, if Budha as Lord of 5th Bhava be in any of the stars of Akasha Tatwa his begetting the issues is as distant as the earth is from Akasha. If Sukr as Lord of 7th be in any of the stars of Tejo Tatwa his conjugal happiness is as inimical as water and fire enemies. Here Sukr is Jala Tatwa Planet.

(9) ॐ Stellar geographical countries ॐ

Nakshatras in triplicates from Krittika represent central, Eastern, South-Eastern etc. in order.

- ॐ Krittika, Rohini, Mrigasira - central provinces (Panchala).
- ॐ Aridra to Pushya - Eastern provinces (Magadha).
- ॐ Aslesha to Pubba - South-East provinces (Kalinga).
- ॐ Uttara to Chitta - Southern provinces (Avanti).
- ॐ Swati to Anuradha - South-West provinces (Anartha).
- ॐ Jyesta to Poorvashadha - Western provinces (Sindh).
- ॐ Uttarashada to Dhanista - North-West provinces (Sowveera).
- ॐ Shathabisha to Uttarabhadra- Northern provinces (Howra).
- ॐ Revati to Bharani - North-East provinces (Madra).

Note:

Graha indicate both at birth time and in transit, the geographical places of happening of the effects during their periods. Malefics transiting these stars except in the case of planets who are also representatives of those countries cause harm to those countries while benefics do good always. As stated before the stronger of the two at birth, i.e. the planet or the starry Lord gives out the effect.

(10) ॐ Stellar castes ॐ

- ॐ Krittika, Pubba, Poorvashada, Poorvabhadra are Brahmans.
- ॐ Pushya, Uttara, Uttarashada, Uttarabhadra are Kshatriyas.
- ॐ Aswini, Punarvasu, Hasta, Abhijit are Vaisyas.
- ॐ Rohini, Makha, Anuradha, Revati are Shudras.
- ॐ Jyesta, Mrigasira, Chitta, Dhanista are serving class.
- ॐ Aridra, Swati, Shathabisha, Moola are butchers.
- ॐ Bharani, Aslesha, Vishaka, Sravana are Chandals.

(11) ॐ Stellar nature ॐ

- ॐ Rohini, Uttara, Uttarashada, Uttarabhadra are fixed stars.
- ॐ Sravana, Dhanista, Shathabisha, Hasta, Swati are movable stars.
- ॐ Aridra, Aslesha, Jyesta, Moola are heaty (Theekshna) Nakshatras.
- ॐ Bharani, Pubba, Poorvashada, Poorvabhadra, Makha are ferocious Nakshatras.
- ॐ Aswini, Pushya, Hasta are light (Laghu) Nakshatras.
- ॐ Mrigashira, Chitta, Anuradha, Revati are soft Nakshatras.
- ॐ Krittika, Vishaka are soft and heaty Nakshatras.

Note:

During the period of a planet in fixed Nakshatra he remains at one place while in the movable Nakshatra he will be always moving. Similarly his character (soft or ferocious) must be determined.

(12) ॐ Stellar parts of body ॐ

Krittika	Head	Anuradha	Stomach
Rohini	Forehead	Jyesta	Right side of trunk
Mrigasira	Eyebrows	Moola	Left side of trunk
Aridra	Eyes	Poorvashada	Back side of trunk
Punarvasu	Nose	Uttarashada	Waist
Pushyami	Face	Sravana	Sex organs
Aslesha	Ears	Dhanista	Anus
Makha	Lips & chin	Shathabisha	Right thigh
Pubba	Right hand	Poorvabhadra	Left thigh
Uttara	Left hand	Uttarabhadra	Chin
Hasta	Hand fingers	Revathi	Ankles
Chitra	Neck, chest	Ashwini	Upper part of foot
Vishaka	Breasts	Bharani	Bottom part of foot
[Swati	chest]		

Note:

These are useful in predicting the spread of diseases from part to part of being located in only one part from start to finish. For this you must consider Navamsha chart. In chart (1) of the table of illustrated charts, Sukr -

Lord of 6th (house of disease) being in Rohini 1 gives his Amsha to Aswini 2 which in turn gets back to Rohini 1 again. Thus his disease is spread between Rohini (forehead) and Aswini (upper part of foot). First the disease started on the face and finally settled on the upper part of foot. In cases of Vargottama stars the disease remains at the same part always. In the case of other stars moving forward 6 times all the concerned parts are affected in succession and finally settle at the part indicated by the last Nakshatra. See my theory of Mathematical Navamsha diagram.

Now I give the consolidated lists of stellar characteristics.

(01) Ashwini

Ashvini Devas; male; Prithwi Tatwa; Vaisya; North-East provinces; bottom of foot; Rajali bird (Garuda).

(02) Bharani

Yama Deva; female; Prithwi Tatwa; Viswamitra Gothram; Chandala; crow; North-East provinces; bottom of foot.

(03) Krittika

Agni Deva; female; peacock; Prithwi Tatwa; Brahmin; central provinces; those who live by fires such as potters, smiths etc.; army commanders; skilled magician and metaphysician; diggers; barbers; sacrificial rites; priests; astronomers; head.

(04) Rohini

Brahma Deva; Shudra; female; central provinces; devout men; merchants; rulers; rich men; Yogis; drivers men possessed of cows, cattle and watery animals farmers; wealth derived from mountain produce; Prithwi Tatwa; Agasthya Gothra; forehead.

(05) Mrigasira

Soma Deva; eunuch; serving class; central provinces; quadrupeds; Somayajees; Yoga performer; revered men; perfumes; dress; pearls; flowers; fruits; precious stones; wild beasts; birds and deer; singer; lascivious; good writers or painters; Prithwi Tatwa; eyebrows.

(06) Aridra

Rudra Deva; female; butcher caste; Eastern provinces; oil mongers; washerman; thieves; watery products; delighted in killing and torturing; lying; cheating and tale bearing; thieving; adultery; black magic; sorcery (witchcraft); exorcism, expelling evil spirits by ceremonies; pod grains (seed covered); eyes; Jala Tatwa.

(07) Punarvasu

Adithi Deva; male; Vaishya; Eastern provinces; truthfulness; generosity; cleanliness; respectable; decent personal; beauty sense; fame; wealth; merchants dealing in excellent articles; fond of service; company of painters and sculptors; Jala Tatwa; nose.

(08) Pushyami

Brihaspathi Deva; Kshatriya; male; Eastern provinces; singing and dancing parties; bell ringers; criers (of Parak Yavanas; tradesman; deceitful; men; forest; barley; dealers; wheat; rice; sugarcane; forest produces; ministers or rulers; living by water; Sadhus; delighted in sacrificial rites; pipal trees (Aswatha); Jala Tatwa; face.

(09) Aslesha

Sarpa Deva; female; Chandala caste; South-East provinces; water creatures; serpents; reptiles; poison; medicine of all sorts; cheating others of their property; podgrains; perfumes; roots; fruits; palmyra tree; Vaishistana Gothram; Jala Tatwa; ears.

(10) Makha

Pithru Deva; Shudra; South-East provinces; noted for filial duty; descendants of Vasista; acting upto Vedic principles; elephants; horses; religious rites; storehouses; merchants; grains; wealth; valiant; female hater; non-vegetarian; female; Aala tree; Jala Tatwa; lips and chin.

(11) Pubba

Aryama Deva; Brahmin; South-East provinces; juice seller; prostitutes; virgins; dance; music; painting; sculpture; trade; will be forever in the enjoyment of the vigor of youth; cotton; salt; honey; oil; female; jack fruit tree; Jala Tatwa; Agasthya Gothram; right hand.

(12) Uttara

Bhaga Deva; Kshatriya; Southern provinces; chaste woman; bow makers; dancers; ascetics; kings; mild cleanliness; modest; heretic; generous; learned; grains; wealthy; virtuous; company of princes; jaggery; salt; water; female; Atti tree; Tejo Tatwa; Agasthya Gothram; left hand.

(13) Hastha

Savitha Deva; Vaisya; Southern provinces; painters; well diggers; barbers; hill men; thieves; physicians; weavers; elephant keepers; prostitutes; garland makers; charioteers; chief; minister; merchants; podgrains; learned in Sastras; bright appearance; birds; male; Atti tree; Tejo Tatwa; Agasthya Gothram; fingers of hand.

(14) Chitra

Thrista Deva; serving class; Southern provinces; painters; writers; singers; prostitutes; men learned in Vedas; dealer in gold; woman; various utensils; jewels; precious stones; fine clothes; manufacturer of perfumes; mathematician; weavers; surgeons; artists; occultists; female; Bilva tree; Tejo Tatwa; Agni Gothram; neck.

(15) Swati

Vayu Deva; butcher caste; South-West provinces; servants; merchants; boatmen; reporters; messengers; charioteers; mariners; dancers and the like; weak; friendship; abstemious habits (temperate); skilled tradesman; birds; deer; horse; grain; beans; female; Tejo Tatwa; Indra Gothram; chest.

(16) Vishaka

Indragni Deva; Chandala caste; South-West provinces; cotton; gingelly; beans; saffron; shellac; crops; everything of bright red or crimson color; trees yielding red flowers and red fruits; black gram; chickpeas; female; Tejo Tatwa; breast.

(17) Anuradha

Mitra Deva; Shudra caste; South-West provinces; ministers; drivers; bell ringers; friends; valiant; head of parties; fond of company of Sadhus; vehicles; every species of crop; male; Tejo Tatwa; stomach.

(18) Jyesta

Indra Deva; serving class; Western provinces; chief; ruler; kings; chaplain; kings favorites; valiant; soldiers; mixed crowd of men; different castes; beautiful persons of good decent; wealthy and famous; disposed to cheat others of their property; fond of travel; crops; rain; female; Vayu Tatwa; Vaishyan Gothram; jack fruit tree; right side.

(19) Moola

Niruti Deva; butcher caste; Western provinces; druggist; medicinal plants and herbs; heads of men; soldier; rich; garden work; fruits; flowers; roots; seeds; eunuch; Vayu Tatwa; Pulasthya Gothra; left side.

(20) Poorvashada

Aapa Deva; Brahmin; Western provinces; well; wet fields; rivers; dealers in roots and fruits; fruits and flowers of water; creatures of water; boatmen; sea voyage; earth work; wealthy and cleanly; truthful; gentle manners; female; Vayu Tatwa; Poulusthya Gothra; Banni tree; back.

(21) Uttarashada

Vishwe Deva; Kshatriya; North-West province; diseases; chief minister; wrestlers; elephants and horses; soldiers; religious; men of principle; happy; bright appearance; female; Vayu Tatwa; Vasista Gothram; jack fruit tree; waist.

(22) Sravana

Vishnu Deva; Chandala caste; North-West provinces; ears and hearing of news; public officials; chief Brahmin priest; physicians; cunning; active; habits; efficient workman; bold; virtuous; God fearing; truthful; male; Vayu Tatwa; Vasista Gothram; Ekkada Mara; genitals.

(23) Dhanista

Astavasu; serving class; North-West provinces; heretics; treasury officer; shameless; weak friendship; woman haters; generous; rich; free from temptation; female; Pulasthya Gothram; Banni tree; Akasha Tatwa; anus.

(24) Shathabhisha

Varuna Deva; butcher caste; Northern provinces; drunkards or dealers in liquors; physicians; poets; tradesman; ministers; fisherman; fish and hogs; washerman; wine; birds; eunuch; Akasha Tatwa; Agasthya Gothram; right thigh.

(25) Poorvabhadra

Ajaikapatha Deva; Brahmin; Northern provinces; thieves; shepherds; tortures wicked; mean; deceitful; virtueless; neglecting religious rites; successful in fight; male; coconut tree; Akasha Tatwa; Pulasthya Gothra; left thigh.

(26) Uttarabhadra

Ahirbudnya Deva; Kshatriya; Northern provinces; fruit and roots; dancers; travelers; woman; gold; sacrificial rites; generous devout; rich; observant of the rules of holy order; heretics; rulers; dealers in rice; male; Akasha Tatwa; Pulashtya Gothra; chins.

(27) Revathi

Poosha Deva; Shudra; North-East provinces; travelers; servants of reigning sovereign; crops of Sharat Ritu; barbarous; water; flowers; salt; gems; conch; shells; pearls; water creatures; pregnant; flowers; perfumes; boatman; female; Ippe tree; Akasha Tatwa; ankles.

¤ Nakshatra Gandas (afflicting Nakshatras) ¤

It may be definitely understood that mere starry effects will not totally harm the persons concerned. For candid judgment the merits of the horoscope have to be scrutinized. Yet I find that many still cling to the old conceptions which have almost become family sayings than astrological dictums. For those who have still a strong belief in such sayings I narrate below the effects of birth under some stars with a warning that people may not run amuck at any bad effects portrayed below as they are not always gospel truths. It is after all one of the many secondary tests meant for those that have no mastery of the astrological science.

Thithi and Nakshatra Gandas are supposed to affect the parents while Lagna Ganda may affect the native except when Guru is in Lagna or aspects it. I call Gandom as bad hereafter.

For persons born in... Nakshatra Pada the effects are...

- (1) Ashwini - first Pada - bad to father for 3 months; Shanti - gifting of gold.
- (2) Bharani - third Pada - bad to child for 27 days.
- (3) Rohini - first Pada - bad to maternal uncle.
Rohini - second Pada - bad to father.
Rohini - third Pada - bad to mother.
Rohini - fourth Pada - good for all.
- (4) Pushyami
(a) Male birth in Pushyami Nakshatra and Kataka Lagna during day time - bad to father.
(b) Female birth in Pushyami Nakshatra and Kataka Lagna during night time - bad to mother.
Pushyami first part - bad to maternal uncle.
Pushyami second part middle - bad to maternal uncle for 3 months. Shanti - gift of sandalwood.
- (5) Aslesha first Pada - auspicious.
Aslesha second Pada - bad to child.
Aslesha third Pada - bad to mother.
Aslesha fourth Pada - bad to father.
Shanti for all the above Padas - charity of food. Some opine that Aslesha Nakshatra harms mother-in-law.
- (6) Two Ghatis (48 minutes) duration at:
Aslesha end, Makha beginning, Jyesta end and Moola beginning, Revati end and Aswini beginning are said to be bad Nakshatras (Gandantha stars).
Elders seem to opine that Shanthis to Navagraha (nine planets) has to be done if a child is born at these intervals.
Note:
The above stars are none but those that end with a sign or commence with a sign.
- (7) Makha first Pada - bad to father for 5 months. Shanti is gift of horse.
Rest of the three Padas are auspicious.
- (8) Uttara first and fourth Padas are bad to parents and coborns for 3 months. Shanti is gift of gingili in a vessel.
- (9) Chitra first, second and third Padas are bad to parents and coborns for 6 months. Shanti is gift of clothes.
- (10) Girl born in Vishaka fourth part afflicts her husband's coborns.
- (11) Jyesta Nakshatra - divide its span into ten equal parts.
First part is bad to maternal grand-mother.
Second part is bad to maternal grand-father.
Third part is bad to parents and those coborns of mother.
Fourth part is bad to coborns.
Fifth part is bad to native.
Sixth part is auspicious to all.
Seventh part is bad to wife.
Eighth part is bad to native.
Ninth part is bad to father.
Tenth part is bad to mother.
Jyesta fourth Pada is bad to father for 9 months.
Shanti - gift of cow. Some opine that a girl born in Jyesta Nakshatra hurts her husband's elder brother.
- (12) Interval of half a Ghati (12 minutes) from the last portion of 1/4 Ghati (6 minutes) of Jyesta Nakshatra to the first portion of 1/4 Ghati of Moola Nakshatra is known as Antharala. If a male be born in this Antharala it is bad to the child. But if a female be born, there is no Dosha.
- (13) Moola star - dividing the span into 12 equal parts, if the birth be in the following parts the respective relatives and matters suffer:
(1) Father, (2) mother, (3) brother, (4) sister, (5) father-in-law, (6) coborns of father, (7) coborns of mother, (8) financial loss, (9) loss of living, (10) poverty and bad to servants, (11) and (12) native suffers.
These bad effects rule for 3 months. Shanti is gift of he-buffalo.
Moola first Pada is bad to father.
Moola second Pada is bad to mother.
Moola third Pada is loss of money.
Moola fourth Pada is good for all.
- (14) Poorvashada
(1) Son born in day time in Poorvashada Nakshatra and Dhanur Lagna causes bad to father.
(2) Son born at sunrise, sunset or midnight in

- (a) Poorvashada Nakshatra and Dhanur Lagna or
- (b) Pushyami Nakshatra and Kataka Lagna will experience bad to himself.
- (3) One born in Poorvashada Nakshatra and Dhanur Lagna, Pushyami Nakshatra and Kataka Lagna causes bad to father.
- (15) Revathi fourth Pada - bad to father for 3 months. Shanti - gift of gold.

Chapter III

In this Chapter, I deal with the preliminaries to be observed in the casting of birth chart and its complimentary charts. Some of the astrologers proceed straightaway on the details furnished by their consultants and some start giving predictions on the Rasi chart furnished by them without even verifying the correctness of the positions of the planets and Lagna even as per the time of birth furnished by them. This is a first blunder. The most important first set of factors that determine the correct casting are the date, time and place of birth. Next follows the ephemeris and table of houses and lastly the Ayanamsha to be followed. First I take up the question of Ayanamsha.

(1) ॥ Ayanamsha ॥

A lot of diversities of opinion exist on this issue. But these can be very easily solved not by jugglery of interpretations basing on hypothetical presumption but by research and practical application. Very many reputed astronomers and scholars have been trying to fix up the correct Ayanamsha but still no two agree wholeheartedly. For they are arguing only on astronomical basis and not by verification on the astrological side. A conference of learned scholars held at the Government of India level have decided the issue finally and this has proved to be perfectly true in all cases, I have so far handled. That establishes the correctness of this Ayanamsha. As per this the **Ayanamsha on 01-01-1962 is 23° 19' 23"**.

No useful purpose will be served by further controversy.

Over this issue settled correctly and intelligently our thanks to those learned scholars. At least I would not differ. Anybody deviating from it is sure to blunder. That is my final say about it. For, it is not my peremptory opinion that I am forcing on my friends but is the opinion of those scholars put to practical test. It is my earnest appeal that my friends may at least hereafter (if they have not done so, so far) follow this Ayanamsha.

(2) ॥ Ephemeris or Panchanga ॥

Next comes the question of ephemeris. In India there are several ephemeris and Panchangas. Very many of them are not dependable for accuracy. I have seen astrologers referring to any Panchanga available at their places. For horoscopy only Driggnitha to be resorted to. See Sloka 4 Adhyaya XIX of Mantreswara's Phaladeepika. Among Panchangas there are several categories - Driggnitha, Siddhantha (even in Siddhantha there are several modes) and Vakya. One's faith in his own Panchanga is so deep-rooted that it was sometimes difficult for me to convince them. Anybody following a system other than Driggnitha is sure to falter at the very outset. By experience I first recommend Raphael's Ephemeris and table of houses taking the said Government of India measure of Ayanamsha. Lahiri's Ephemeris may also be referred as Nirayana positions are readily available. Tamilians may refer to Kumbakonam Mutt Viswanatha Srowthi Panchanga. In olden days when ready-made tables were not in existence, an astrologer had to study for several years the subject of astronomy and then become an astrologer. He had to cast the positions of planets from the most elementary principle. Thus to complete one horoscope it would take several days. The present age is far advanced in that the mathematical portion is very much eased so much so, in a couple of minutes you can cast a chart to minute points. Allan Leo has published Almanac up to 2000 A.D. in advance with weekly positions. There are ready made tables by Mr. V.B. Ketakar of Bagalkot facilitating the correct positions of planets for any moment by original calculations and this may take after all a couple of minutes. All these are said only to impress on the readers that one need not be Mahamahopadhyā in astronomy for success in astrology.

Editor's note: Nowadays advanced ephemeris are available with daily positions of planets.

(3) ॥ Lagna (ascendant) ॥

In the calculation of Lagna there are different schools. Some take the equatorial spans for all places. This is wrong. Others take latitudinal fixed and symmetric spans. This is also not correct. A few take the latitudinal varying spans and this is the correct method. This is called Naveens Sputum (new spans). Even with this you may not be highly accurate. You will please note that even a minute difference in Lagna or planetary position is likely to capsize the entire readings. The best and safest method would be to calculate reckoning the sidereal time of birth with the aid of table of houses.

This is so far as mathematical side is concerned. Even this may not be the actual position. For, the birth time itself may need correction. As per my theory I go by the other way: the reverse way of establishing the birth time after fixing up the exact positions of Lagna by verification of past events.

(4) ॐ Birth time ॐ

Controversy as to whether Jalodayam (puncture of placenta), Shirodaya (appearance of head) or Bhoopathana (severance from mother's womb) has to be considered may be disposed off by preferring Bhoopathanam in Kaliyuga. There are other factors that hinder from knowing the exact moment of birth. The lady-in-chamber may not announce the correct time. The exact sunrise, latitudinal and longitudinal differences and minute arithmetical errors in the calculation of Lagna etc. may all tend to drag down the real point. The responsibility now rests with the astrologer to fix up the correct time and not try to tell the consultant, if his readings go wrong, that the birth time is wrong. Thus rectification of birth time is of paramount importance. I have perused many theories on this subject. But none gives proper and all-time satisfaction. At last I have been able to find a way out. "Tatwa Siddhanta" and verification of past events from "Phala Kundali" (division charts) are the only proper yardsticks to measure it. The former may give a wider range but the latter will fix it up to the last minute surpassing even the result arrived by mathematical process.

(5) ॐ Tatwa theory ॐ

(Useful in correcting birth time)

In the course of universal creation, Brahma (the creative god) follows a particular principle. Men, women, animals and plants are created by him at specified moments in a day depending on Tatwas of the moment. Hence it is necessary to know more about Tatwa theory. There are five Tatwas called "Pancha Tatwas" that move in a particular order of prescribed durations, the first cycle commencing with the sunrise on that day. They move first in clockwise order and then in anti-clockwise order, the former known as Aroha Tatwa and the latter half cycle being Avaroha Tatwa. Thus one complete cycle comprises first Aroha (ascending) and then Avaroha (descending) half-cycles. The order of the Tatwas in Aroha series is Prithwi, Appu, Tejas, Vayu and Akasha, and in Avaroha series are Akasha, Vayu, Tejas, Appu and Prithwi.

6, 12, 18, 24 and 30 minutes are the durations of the Tatwas from Prithwi onwards (in ascending order) respectively. Thus in a day of 24 hours there are 8 complete cycles comprising of 8 half-cycles of Aroha series and 8 half cycles of Avaroha series. As stated above the starting point of the cycle is from sunrise of the place on that day, the nature of the Tatwa starting with sunrise being dependent on the weekday as follows:

Table 12 - Tatwa characteristics

Tatwa in Aroha order	First Tatwa on	Duration in min.	Sex
Prithwi (earth)	Wednesday	6	Male
Appu (water)	Monday, Friday	12	Female
Tejas (fire)	Sunday, Tuesday	18	Male
Vayu (air)	Saturday	24	Female
Akasha (ether)	Thursday	30	Male

Note:

Hindu and astrological weekday always commences from sunrise and lasts till the succeeding day's sunrise.

The above table is self explanatory, still to make it more clear, I cite an illustration. On Sunday or Tuesday the first Tatwa at sunrise is Tejas ruling for 18 min. Next is Vayu lasting for 24 minutes, then follows Akasha 30 min., Prithwi 6 min. and Appu 12 min. Thus completing one half-cycle of Aroha Tatwa lasting 1 1/2 hour. Next in series Avaroha Tatwa starts in the order of Appu (12'), Prithwi (6'), Akasha (30'), Vayu (24') and Tejas (18'), thus completing the second half of first cycle. Then as before Aroha Tejas starts and continues in the above said order (one complete cycle of Aroha and Avaroha is equal to 3 hours).

In support of this theory Slokas from "Jataka Phala Chintamani" are quoted as below:

Analambvagni Bhoovyoma Jala Vayvadhipaha Khagaha ||

Kramatharkadayo Vare Swaswakala Pravarthakaha ||

Bhoomyadi Pada Ghatika Vriddhisyadardha ||

Yamake Yamottarardhe Thadhrasatharohakshavarohanam ||

Parivrittidwayam Yame Prathi Praharameedrisham ||

Sthree Janma Jala Vayvosyadbhoonabhogishu Pum Janihi ||

Ethena Ghatika Gyanam Thena Lagnam Vinirdisheth ||

As per this Sloka, you find that there is Aroha and Avaroha cycles. All the other points of this Sloka are the same as described above.

→ Aroha				
Tejas	Vayu	Akash	Prithwi	Appu
18	24	30	6	12
Avaroha ←				

For the given birth time work out Tatwa and see if the sex of that Tatwa is the same as that of the native. Otherwise make slight adjustments to fit in properly. Male is born in male Tatwa and female in female Tatwa. Sometimes you may experience some exceptions to this general rule. At the exact culminating point where the course of Tatwa changes from Aroha to Avaroha or from Avaroha to Aroha sometimes sex opposite to that of the culminating Tatwa will be born. Such cases will be generally of mixed character. If that culminating Tatwa be a male one, it is womanish; if it be female Tatwa malish will be born.

Experience shows that sometimes female is born in Akasha mid-point and male in Vayu mid-point.

For example, on Saturday at the end of 1 1/4 hr. after sunrise Aroha Teja ends. The very next moment there is the culminating point at which Avaroha Teja commences. A birth at this moment may give rise to malish female as Teja Tatwa is male. Again at the end of 3 hr. when there is a turn from Avaroha Vayu to Aroha Vayu a womanish male may be born as Vayu Tatwa is female. The Tatwa theory runs still further to minute divisions as Tatwaanthara Tatwa and Antharanthara Tatwa. A male is always born when the major, minor and sub-Tatwas are all males. A female is born when all these three divisions are females. At other periods animals, plants, birds, reptiles and all non-human births take place. The method of working Anthara and Antharanthara Tatwas is similar to that of Dasha - Bhukti calculations. Here one aspect has to be noticed. The span of one cycle of Tatwa i.e. 3 hours should be the denominator in calculating the Anthara Tatwas and not 1 1/4 hour as you have to consider both Aroha and Avaroha Tatwas as belonging to one cycle of Dashas. If you want to know the Antharas of an Aroha Tatwa proceed in ascending order and then in descending order. If you want the Antharas of an Avaroha Tatwa proceed first in descending order and then resume ascending order. I know this is too taxing a calculation. If you feel this is a hard task, you may for the present, stop with the main Tatwa as you get the rest rectified with the aid of division charts. Please see Chapter on division charts.

For example, if the Antharas of Aroha Tejo Tatwa has to be worked out, order of Antharas would be Aroha Tejo, Aroha Vayu, Aroha Akasha, Aroha Prithwi, Aroha Appu and Avaroha Appu, Avaroha Prithwi, Avaroha Akasha, Avaroha Vayu, Avaroha Tejo. Thus the entire span of 18 minutes of Tejo Tatwa has to be proportionately distributed among all the ten Tatwas proportionate to their spans.

(6) ॐ Special effects of Tatwas ॐ

- (1) Differences in effect exist between Aroha and Avaroha Tatwas. By the very concept one born in Aroha Tatwa will experience gradual rise in all aspects as ages advance, while one born in Avaroha Tatwa may experience declining effects.
- (2) One born in Prithwi Tatwa is always earthly in his ambition of life and materialistic while those born in Tejo Tatwa become very impressive, imposing and powerful personalities, great statesmen, politicians, engineers etc.
- (3) A combination of Aroha Teja, Simha or Mesha Lagna with powerful and well-placed Surya and Kuja backed up by their Dashas at proper age bestows very high and brilliant opportunities in life and he will become a commanding personality.
- (4) Akash Tathwites have the faculty of deep thinking, analytical and research oriented mind. Great thinkers, philosophers, scientists, inventors are usually born here. They will not have much attachment to earthly or material matters.

(7) ॐ How to cast chart ॐ

There are two methods of casting a chart, one with the aid of standard Panchanga and the other with standard ephemeris containing positions of planets in degrees and minutes. For my method I recommend the latter as it gives a more correct position.

For the benefit of students of astrology I quote the two methods.

(a) Panchanga method

In Panchanga the starry positions (Nakshatra Pada) of planets are given only when there are changes in Padas. Periods of retrogression (Vakra), stationary (Sthambana), eclipse (Astha), fast movement (Athichara) are also shown. All these conditions of planets will have to be carefully noted as they upset the normal effects. For details please read Chapter on Shadbala. By noting the Chara (Nakshatra part) of the planet prior to the time of birth fix the planets in the zodiac. To do this you must know the parts of stars located in a sign. This is the first lesson in astrology which can be learnt from any elementary book. Still to make this book self-sufficient, as contemplated by me I, give the most general rules - starting with Ashwini fix up 9 Padas (parts) of stars in succession in each Rasi starting from Mesha. Thus Mesha has 4 Padas of Ashwini from 0 to 13-20 degrees, 4 Padas of Bharani from 13-20 to 26-40 and 1 Pada of Krittika from 26-40 to 30 degrees. Thus you see that span of a

Nakshatra is 13-20 degrees while that of a Pada is 03-20 degrees. By working you will see that the last Nakshatra Revati situated from 16-40 to 30 degrees of Meena. On a careful analysis of the way in which the stars are distributed in the signs you find the following noteworthy points which will be helpful for detailed readings.

- (a) Some stars are wholly situated in a sign (whole stars).
- (b) Some are spread half and half in two Rasis (equal stars).
- (c) Some are unequally spread in two Rasis (unequal stars).
- (d) Some commence from a Rasi (commencing stars).
- (e) Some terminate in a Rasi (ending stars).

Note:

Each one of the above has its own characteristic.

To find the exact position in degrees etc. of a planet work out by proportional method for the birth time taking the period of transit of that Pada as denominator.

To find Chandr's position work out from the span of the day's Nakshatra (birth star) for the birth time by proportional method, similarly you get the Thithi, Yoga and Karana for the birth time.

To fix up Lagna work as follows:

At the end of the line of the day's details the expired or in some Panchangas the remaining portion of the Lagna at sunrise (sign occupied by Surya), is given in Ghatis. Referring to the table of Rasi Mana (spans) for the birth latitude calculate the balance of that Rasi Mana at sunrise. Add to this span of succeeding signs till you reach the birth time. You get the Lagna. By proportions you can work out its exact position in degrees considering the Rasi Mana of that Lagna, Rasi being equal to 30°.

Note:

Planetary positions for all latitudes and longitudes at a particular moment may for our purposes be taken to be same while fixing of Lagna depends on both the latitude and longitude.

Till now I have said of Panchanga method; now I will describe ephemeris method.

(b) Ephemeris method

This is more easy as it gives more details as sidereal time, declinations (Kranthi), latitude and other ready-made tables of great help. In the ephemeris the positions are given for each day for a particular time. Raphael gives Sayana positions at noon GMT which is 05:30 pm IST. Lahiri gives Nirayana positions at 05:30 am from 1941 onwards and at 05:30 pm IST before 1941. Work out by proportions the exact positions of all planets.

❖ To work out Lagna ❖

Add to the sidereal time (at noon) of the day the birth time in LMT measure. If birth before noon (IST) deduct 12 hours. The net is the sidereal hour of birth. There are other minute rectifications prescribed here. But you may not worry with all that as the difference will be only in seconds which does not affect the Lagna point perceptibly as also with all those corrections you may not, for several reasons stated already, arrive at correct Lagna point which has to be finally settled by other methods that I narrate later in my Chapter on division charts. So, for our present purpose this will do. With the aid of Table of houses for the latitude of the birth place find out the Lagna point and tenth cusp. Then the seventh and fourth Bhava cusps will be 180 degrees apart from Lagna and tenth cusps respectively. Thus you have struck the four major Radix points - the cusps of 1st, 4th, 7th and 10th Bhava. In fixing up the other cusps we have to differ from the western theory and adopt the Hindu system, enunciated in Sripathi Paddathi. Divide the span of each quarter into 3 equal parts and thus fix up the other cuspal points. As calculation under Sripathi Paddathi is hard a nut to crack for all beginners and also takes a lot of time to work out a horoscope. Those working with Panchanga only may after working out the Lagna point find out its equivalent sidereal birth hour referring to Table of houses and then work out the 10th cusp for the said sidereal hour. This can be done at a glance.

(8) ❖ Bhava Kundali (Bhava chart) ❖

You have now understood to fix up Bhava cusps*. The next thing is to establish the Bhava chart. To do this you must know the total span or spread of a Bhava. Call the middle point between the cusps of the Bhavas in question and of its preceding and succeeding Bhavas as A and B. Then the spread of this Bhava is from A to B. A is the starting point, the cusp its centre and B the terminating point of that Bhava. Sometimes this span may be located in one, two or three Rasis.

Illustrations:

- (1) A Bhava ranging from 01° of Mithuna to 29° of Mithuna (case of 1 Rasi).
- (2) A Bhava starting at 20° of Vrishabha ending at 24° of Mithuna (case of 2 Rasis).
- (3) A Bhava from 29° of Mesha to 01° of Mithuna (case of 3 Rasis).

* **Editor's note:** Correct nomenclature 'Bhava Madhya' cusp denotes the starting point of Bhava according to western system.

Having thus fixed the commencing, middle and ending points of a Bhava it is now easy to locate the Bhava positions of planets. A planet located anywhere within the said span falls in that Bhava.

Here you have to note the significance of cusp of a Bhava and its span. The two are used for two different purposes. When we want to find the lordships we have to consider cuspal point. The Lord of the Rasi containing this point is that Bhava Lord. The Bhavic positions of planets are to be judged from the span. To have clear perspective prepare two charts as follows.

Degrees of planets and houses:

Lagna	02° 48'	Sukr	20° 16'
Chandr	23° 38'	Shani	23° 06'
Mangal	16° 59'	Rahu	25° 42'
Budh	13° 48'	Ketu	25° 42'
Guru	20° 47'		

Rahu		Asc	Jupiter		Rahu	Asc	
	Rasi Chakra			Mars			
Sun Moon							
Mercury Saturn	BHAVA CHART				Jupiter		
Venus				Mars			
Ketu							

Call the first as **cuspal** chart and the second as **Bhava** chart. In both charts retain Lagna in the same sign as in Rasi

chart. In cuspal chart place the cusps in the concerned signs. Sometimes a Rasi may contain even three cusps and some other time a Rasi may go without even one cusp. Thus a planet may own even 3 or more Bhavas or not own any Bhava. Next in Bhava chart place the planet in the Rasi as distant from Lagna Rasi equal to the number of the Bhava in which it is situated. In this chart reckon only the number of Rasis from Lagna Rasi but forget that they are Rasis.

For example, if a planet is found to be in fourth Bhava, place it in fourth Rasi from Lagna Rasi. This gives a ready view of Bhavic positions.

Next is to erect other correlative maps i.e. from general (Rasi chart) to species (division charts) which will be discussed in the Chapter on division charts.

Mere Rasi chart is not sufficient for prediction. The word "Rasi" in Sanskrit means a 'heap'. A Rasi (Bhava) is a heap of many connotations. All of them may not be simultaneously good, bad or mixed. Some of them may go bad, some good and some mixed. How to discern and differentiate them is a knotty problem. By God's grace have found a way out, so simple and sure that even a layman can grasp easily. Please read the Chapter on division charts. After Rasi chart the Bhava chart should also be erected. Judgment from Rasi chart only of the lordships of planets or their Bhavic positions merely counting from Lagna Rasi will not always be correct. For real perspective, cuspal and Bhava charts should be reckoned. In cases where the Rasi and Bhava charts are similar the astrologer may be successful even with Rasi prediction. Then that astrologer must be really running good time. When his bad period rules charts of differences come to him only to pull down his name.

Sometimes a planet appearing to own a Bhava in Rasi chart may not own it. Sometimes some other planet may own that Bhava. One may own even three or more Bhavas or none. Planet appearing to be in a Bhava as per Rasi chart may not be actually there when the Bhava span is scrutinized. In Gochara reading this is of much significance. In Rasi a planet may appear to be transiting a Bhava at a particular time while as per Bhava span he may be in any of the abutting Bhavas - one less or one more. That makes a lot of difference.

To make this more lucid, I cite the following chart I have handled. Birth on 21.01.1931 at 01:19 pm at Sialkot (lat 32° 29' N long 74° 35' E) - male child.

Table 13 - Bhava Sputa example

Bhava	Start	Bhava	Middle
(01) Aries	14-52-55	Taurus	02-48-29
(02) Taurus	14-52-55	Taurus	26-57-21
(03) Gemini	09-01-47	Gemini	21-06-13
(04) Cancer	03-10-39	Cancer	15-15-05
(05) Leo	03-10-39	Leo	21-06-13
(06) Virgo	09-01-47	Virgo	26-57-21
(07) Libra	14-52-55	Scorpio	02-48-29
(08) Scorpio	14-52-55	Scorpio	26-57-21
(09) Sagittarius	09-01-47	Sagittarius	21-06-13
(10) Capricorn	03-10-39	Capricorn	15-15-05
(11) Aquarius	03-10-39	Aquarius	21-06-13
(12) Pisces	09-01-47	Pisces	27-57-21

ॐ Cuspal chart ॐ

ॐ Bhava Sputa ॐ

See the difference between Rasi chart and this chart; II Bhava falls in Vrishabha instead of Mithuna as in Rasi chart. III falls in Mithuna, IV in Kataka and likewise there are several displacements. For example if you read Budha as Lord of 2nd and 5th from Rasi chart it goes wrong as really he becomes the Lord of 3rd and 6th Bhava (see cuspal chart). Again I and II Bhavas fall in Vrishabha. No Bhavas exist in Mesha and Thula. Thus you see a lot of difference here. Predictions made with such Rasi charts are sure to go wrong.

ॐ Bhava spans ॐ

Those marked in small figures are the end points of Bhavas. For example XII Bhava spreads from 9° of Meena to 15° of Mesha. In Rasi, Rahu appears to be in XI Bhava while in reality is in XII Bhava. A planet in transit after 15° of Mesha though appearing in Rasi chart in XII will be actually transiting Lagna Bhava. These subtle differences must be mastered.

ॐ Bhava chart ॐ

At the mere glance you can say in what Bhavas Grahas are placed. Beyond this do not touch up any other point in this chart. For example you may read Guru being in III Bhava, but do not say he is in Kataka and exalted. If the variations are not noticed in time the astrologer will surely get perplexed when he sees effects caused by unconcerned planets who do not appear to have any jurisdiction in the Rasi chart. Such disappointments are likely to mislead us to resort to some other rule or even coin a new rule or resort to a different system of Dasha. That is how this science is actually butchered. Plenty of such novel sayings may be seen in "Uttarakalamrita" supposed to have been written by Kalidasa - evidently and definitely not that famous Kavi Kalidas as may be seen from the poetic composition and mostly miscellaneous matter of various dictums being compiled. Also no authority is forthcoming on the point of Kavi Kalidasa to have written any book on astrology.

(9) ॐ Dasha ॐ

Finally I deal with **Dasha calculation**. As explained before I follow Udu Dasha (Vimshottari of 120 years). The following table gives the details.

Table 14 - Udu Dasha lordship & duration

Stars	Dasha Lord	Dasha years
Ashwini - Makha - Moola	Ketu	7
Bharani - Pubba - P. Ashada	Sukr	20
Krittika - Uttara - U. Ashada	Surya	6
Rohini - Hasta - Sravana	Chandr	10
Mrigasira - Chitra - Dhanista	Kuja	7
Aridra - Swati - Shathabhisha	Rahu	18
Punarvasu - Vishakha - P. Bhadra	Guru	16
Pushyami - Anuradha - U. Bhadra	Shani	19
Aslesha - Jyesta - Revathi	Budh	17

Note:

The order of the Dashas are the same as tabled above. The balance of Dasha at birth is got by "rule of three" process in proportion to the balance of span of birth Nakshatra.

To calculate Bhukti, multiply the Dasha year by Bhukti Lord's years and leave off the unit's digit in the product. The rest of the figure represents months. Thrice the units digit represents days. This is a shorter contrivance of mathematical process of distributing the Dasha years to all the 9 planets in proportion to the Dasha years of the respective Bhukti Lord. By continuance of this process you may work out Anthara, Antharanthara, Sookshma, Prima etc. to minutest parts. For our purposes stage upto Anthara is enough. For example say Guru Dasha - Shani Bhukti: Shani years are 19 and Guru years 16. Multiplying both (16×19), we get 304. Leaving off the unit's digit 4 the remaining figure is 30 months. Multiplying the unit's digit 4 by 3 we get 12 (days). So, Guru Dasha - Shani Bhukti or Shani Dasha - Guru Bhukti is 2 years, 8 months, 12 days. If unit's digit is zero, then the number of days is nil.

To make the subject more clear, I illustrate by an example.

Birth on 01-02-1962 at 04 pm or Ghatis 23-23 at Madras. Sunrise is 06:39 am.

First work out from Panchanga (Shrawti's):

The starry quarters prior to birth time are:

Surya	Chandr	Kuja	Budh	Guru	Sukr	Shani	Rahu	Ketu
Sra - 3	Mul - 1	UAs - 3	Dha - 2	Dha - 1	Sra - 4	Sra - 1	Asl - 3	Dha - 1

Budh and Shani are Asta (eclipsed).

Chandr: on 01-02-1962 is Jyesta 21-15 Gh (03:09 pm);

on 02-02-1962 is Moola 18-14 Gh (01:57 pm).

The span of Moola Nakshatra is roughly 57 Ghatis. So each quarter is $14 \frac{1}{4}$ Ghatis.

Birth being at Gh 23-23 time passed in Moola Nakshatra till birth time is $(23-23) - (21-15) = Gh\ 02-08$. This is just the first quarter of Moola. So birth Nakshatra or the Chara of Chandr is Moola 1.

To find the Dasha balance

For 57 Ghatis the birth Dasha of Ketu is 7 years. For Gh 02-08 ($2\ \frac{2}{15}$) it is $7/57 \times 3\ \frac{2}{5}$ yr.; yr. 00-03-04.

So the balance of Ketu Dasha at birth is 06-08-26 yrs.

As per this, Chandr's position is 30' in Dhanur (08-00-30).

To find Lagna

On 01-02-1962 the balance of Udaya Lagna (rising sign Makara) is given as Gh 01-46. As per Rasi span of Madras latitude, balance in Makara is 01-46, Kumbha 04-16, Meena 04-10, Mesha 04-28, Vrishabha 05-03 total Gh 19-43. Birth being at 23-23 Gh, there still remains Gh 03-40 to pass in Mithuna. Thus Lagna is Mithuna.

To work out the exact degree position of Lagna

The span of Mithuna is Gh 05-29 or 329 Vig for 30°.

For Gh 03-40 or 220 Vig the position is $(30 \times 200) \div 329 = 20-3$ degrees (Vig stands for Vighalige).

Hence the exact Lagna point in Mithuna is 20-03 degrees i.e. (02-20-03).

To workout 10th meridian from Lagna

On pp. 72 of Lahiri's Ephemeris of 1962 in the Table of houses: against 20-03 of Mithuna in col. 1, the sidereal time under Madras (col. 4) is 00-35-50.

Under col. 2 (10th house for all places) this sidereal time of 00-35-50 is seen across 18° of Meena in col. 1. Thus the cusp of the 10th house is 18° of Meena.

Ephemeris method

Now let us get them verified by Lahiri's Ephemeris 1962.

At 05:30 am on 01-02-1960 the position of:

Surya is 09-18-19; Chandr is 07-24-28.

Day's motion of Surya is 61 min. and that of Chandr deg. 14-18. From 05:30 am to 04 pm (birth time) the interval is 10 1/2 hours. Working by "rule of three" their movements for 10 1/2 hours, Surya advances by 26 min. and Chandr by deg. 06-15. Adding these their actual positions at birth time are 09-18-45 and 08-00-43 respectively. For this position of Chandr the balance of Ketu Dasha at birth is yrs. 06-07-15. The other planetary positions at birth time may be similarly worked out and they are:

Kuja	Budh (R)	Guru	Shukr	Shani	Rahu	Ketu
09-06-19	09-27-18	09-24-27	09-20-03	09-10-04	03-26-39	09-26-03

Budh is retrograde and set (eclipsed). Shukr is set, Guru is set, Shani is set. Take always mean Rahu position (pp. 30) and not true Rahu. In this connection I have corresponded with Mr. Lahiri to include daily positions of mean Rahu.

Please remember that the three figures used to name the zodiacal positions of planets etc. are **Rasi-degree-minute**. If it be a measure of period - **years-months-days** but of time - **hours-minutes-seconds**.

From the above degree position you may evaluate their starry positions. In this case the two methods viz. Panchanga and ephemeris agree as the two under reference are following the same method and same Ayanamsha (of Gov. of India) with all that I will show you slight difference between the two. When that is the case how can we rely on all Panchangas or ephemeris.

Calculation of Lagna from ephemeris and Table of houses

On 01-02-1962 sidereal time at noon is hrs.	<u>20-43-58</u>
Add birth time	<u>04-00-00</u>
Total	<u>24-43-58</u>
Less correction for local time of Madras	<u>00-09-00</u>
Net	<u>24-34-58</u>

Say roughly hrs. 24-35.

When it exceeds 24 hours subtract 24 hours. Similarly, when birth is before noon subtract 12 hours. Now we get 00-35 from the Nirayana Table of houses on pp. 72 under col. Madras corresponding to sid. time of 00-35 in col. 1. Lagna is shown as 20° of Mithuna. Again under col. 2 10th house 18° is seen against 00-35. So 10th house cusp is 18° of Meena.

(10) ॥ Essentials to be noted in horoscopic epigraphy ॥

I have seen samples of horoscopic writings wherein long list of description of the days are given. But very many of those details are not at all made use of. Sometimes what is most essential (say birth place) is left out. That is not proper. The epigraph should contain all essential elements that are used. Other unnecessary items may be left out. I now narrate **1 to 23** items that are essential.

(01) Date of birth

In the case of birth from sunrise to midnight, English date and weekday gives correct clue; but in the case of birth from midnight to sunrise confusions may arise if definite indications are not given. For, the date and the weekday of the English calendar are from midnight to midnight while the Hindu or astrological weekday is from sunrise to sunrise. To be more specific it is better to state such night births as between say for example Thursday the 1st February 1962 and Friday the 2nd February 1962 or say so many Ghatis or hours after sunrise on Thursday 01-02-1962. Strictly speaking such a birth say at 01 am should be recorded as 01 am on Thursday the 02-02-1962.

(02) Time of birth

Better it is stated in Indian Standard Time (IST) which is 5 1/2 hours in advance of Greenwich Mean Noon Time (GMT). If IST is not followed in any place specify the details to correlate with any known measure (GMT preferably). In India from 01-09-1942 to 15-10-1945 the IST was advanced by one hour for war purposes. Recordings of birth during this interval should give details of old & advanced measures. In all cases the safest is to state the interval from sunrise stating the time of sunrise you have reckoned. For in some cases such recordings may not be quite correct. From Lahiri's Ephemeris you can find some more details on observance of timings.

(03) Place of birth

This is of utmost importance for striking sunrise & Lagna. If you can give the latitude and longitude of the place it would be enough. Otherwise name the nearest important town to gauge them. To find the longitudinal difference in time multiply the degrees of longitude by 4. You get in terms of minutes. That gives the difference in time from 05-30 (IST). For example Bangalore is 77° 34'. This multiplied by 4 gives 310 minutes or 5 hours 10 minutes. The standard time in India corresponding to GMT noon being 05-30 pm, the corresponding LMT at Bangalore is got by deducting 20 min. Similarly in cases of longitudes higher than 82 1/2 degrees yielding times greater than 05-30, you must add the difference to get the local time.

(04) Sunrise

Note the sunrise of the place on the day of birth in IST. If you cannot get it for the birth place you can evaluate by adding or subtracting (as the case may be) the longitudinal difference in time between the birth place and a known place of which sunrise may strike correctly. As sunrise and sunset are more or less the same on the same date of an English month in all years you may refer to any year details for this purpose.

(05) Weekday

For astrological purposes always reckon weekdays from sunrise to sunrise. For the evaluation of weekdays read my commentary on naming of weekdays by the theory of Hora.

(06) - (16)

ॐ Thithi	ॐ Yoga	ॐ birth Yoga point	ॐ birth Yoga planet
ॐ birth Avayogi	ॐ duplicate Yogi	ॐ birth Nakshatra	ॐ Karam
ॐ Zero Rasis	ॐ birth Tatwa	ॐ Lagna	

This is the chief key for success in predictions. For as may be seen later even a minute's difference in Lagna capsizes the entire reading. So you must fix it up not by strict mathematical calculations by direct method but by a reverse process of verification of some of the important past events with the aid of division charts.

Please read my Chapter on division charts (vide part II of NTP).

(17) **Tenth meridian cusp**

(18) **Graha Samayams** (at least of the operative Dasha Lord)

(19) **Planetary positions in degrees and minutes...**

... with noting of their special conditions such as retrograde, eclipse, stationary, fast movement etc.

(20) **The Nakshatra quarter positions** (Nakshatrapada of planets and Lagna)

(21) **Any one Dasha chart with Starters and Rulers**

(22) **All the division charts**

(23) **A rough estimate of progressed Chandr on any day**

For correct predictions the above details are essential. With a little practice you will be able to evaluate these factors say in about an hour.

Chapter IV

❖ Shadbala ❖

❖ (Six-fold strength of Graha) ❖

In this Chapter, I deal with only salient features of Shadbala that are just necessary and sufficient for the estimation of quantum of effects. Be it remembered that things said in this Chapter do never speak of the nature of effect (good or bad) but merely augment the degree of effect. Even here there are two schools of thought. One saying that a planet endowed with strength does good while the other school merely supports the point of quantum of effect. By research, I agree with the latter class. My method of deal on this subject is again straight and simple. I do not enter deep into the intricacies. Those that desire to indulge more on this subject may study Sripathi Paddathi and tell me in the end where they stand.

Before venturing with details you must know the difference between the words "**Shadbala**" and "**Shadvarga Bala**". The former is the strength countable in any Varga (Varga means division) while the latter refers to sum-total of strengths in all Vargas which is rather a very cumbersome working not of much help in arriving at candid conclusions. As stated above, Sripathi Paddathi gives a lot of mathematical calculations to find out Saptha Vargajabala and Ista Kasta of planets which is tough, cumbersome and hard nut to crack. If you work out a horoscope as per this I am afraid you cannot handle many horoscopes in life time. Above all such consolidated strengths of planets may only help to assort the order of planets in terms of their strengths only to read such effects as from comparison of their strengths. For example the Shaka of a Brahmin may be found out from the strongest planet. When two or more planets combine to find the strongest one and in such other readings based on comparative study. But for individual effects and singled effects this will not be helpful. To make up this deficiency I have introduced division charts which are handy, intelligible, easy to grasp and have revealed wonderful truths appreciated by all. Hence I confine myself to Shadbala.

Shadbala or six-fold strengths are (01) **Kalaja** or temporal (02) **Chesta** or motional, (03) **Uccaja** or exaltation, (04) **Dik** or directional, (05) **Ayana** or declination and lastly (06) **Sthana** or positional. Let us take up one by one.

(01) Kalaja (temporal)

They are of three kinds:

(a) **Ahoratra Bala** (night & day): Chandr, Kuja and Shukr are strong at nights; Surya, Guru and Shani are strong at day time; Budh is strong at all times.

(b) **Paksha Bala**: Benefics are strong in Shukla Paksha (bright half); malefics are strong in Krishna Paksha (dark half).

(c) Graha who become the Lord of the year, month, day and hour (Hora) get $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and 1 Rupa strengths respectively. Here I have mentioned the figures not to make use of them direct but only to show the comparative strengths.

Explanations:

(01) The Lord of the year is the Lord of the year (for word) of birth. This may be found from the Panchanga of the year. This is no other than the Lord of the weekday on which the lunar year of birth commenced.

(02) The Lord of the month is the Lord of the sign position occupied by Surya at birth.

(03) Lord of the day is Lord of the birth weekday.

(04) Lord of the hour is the birth Hora Lord.

From the above it is evident that among all the rest, Hour Lord becomes the most powerful. It is so because that is the minutest division among them.

(02) Chesta Bala (motional strength)

Chandr gets Chestabala in Shukla (bright half); Surya in Uttarayana (Northern course); others when retrograde.

(o3) Uccha Bala (exaltation)

Highest strength at highest exaltation point and zero at its opposite point. Intermediary positional strength has to be calculated by proportions.

(o4) Digbala (directional)

Surya and Kuja are strong in 10th; Chandr and Sukr in 4th; Budh and Guru in Lagna; Shani in 7th. At opposite Rasis they lose their entire strength.

P.S.: Here only Rasi positions have to be considered and not the Bhavas.

(o5) Ayana Bala (declination)

Surya, Chandr [?], Guru and Sukr have Ayanabala in Northern declination.

Chandr [?], Budh and Shani have Ayanabala in Southern declination.

In planetary war that of Northern declination becomes victorious. Sripathi Paddathi says Budh has Ayanabala always.

Note:

(a) A planet gives out its effects during its

- (i) Dasha Bhukti;
- (ii) The year for which he becomes Lord;
- (iii) The Ayana represented by his declination at birth;
- (iv) His month (when Surya transits signs owned by him);
- (v) His Paksha (just as you find Paksha for Chandr, similarly find for all planets);
- (vi) His weekday;
- (vii) His Thithi (see planetary Karakatwa);
- (viii) His Hora;
- (ix) His Lagna;
- (x) His Nakshatra.

(b) Readers may kindly note that different types of results arise from the above 6 types of strength. While giving out prediction, this point should be remembered. For example during the period of a planet having:

ஃ **Kalabala** - one will have success in matters where time is of importance;

ஃ **Chestabala** - in matters where motion or movements are concerned;

ஃ **Ucchabala** - for all matters;

ஃ **Digbala** - one with Digbala will always command others;

ஃ **Sthanabala*** - for position, status etc.

Using these factors in the Rasi chart alone may not give you full satisfaction as read from division charts. As stated already they do not indicate the nature (good or bad) of effects but merely measure the degree of effects - good or bad to be ascertained by other tests.

Editor's note: Standard book is "Sripathi Paddathi" to find out Balabalas; Dr. B.V. Raman's "Book of Graha and Balabalas" is also very useful.

Chapter V

❖ Yogadhyaya ❖

In this Chapter, I deal with the Yogas cited in standard texts. Please note that the mere satisfaction of the tests of Yoga in a horoscope is not sufficient unless backed by proper Dasas at proper period in one's life. If the Dasha periods of the planets causing these Yogas do not at all intervene, he may not at all enjoy their effects. It will be like dreaming kingship, suppose those Dasas come in his childhood or teens or in old age. Even then it does not help him much. Thus the period of intervention of the planetary Dasha has special significance. The existence of a Yoga, no doubt may be seen to be operative throughout life; but its magnitude is very little. Its exuberance is seen only during its Dasha. Exception may be in the case of Nabhasadi Yogas and Malika Yoga. With this short preamble I will get into the subject proper.

(1) ❖ Ruchaka, Bhadra, Hamsa, Malava and Sasa Yogas ❖

Those are said to be formed by Kuja, Budh, Guru, Shukr and Shani respectively, occupying a Kendra identical with its own or exaltation house. Then the effects of each one of them is narrated. There is no need to remember all these effects as many a time these readings do not fit in properly. It is after all particularization of the general principle that a powerfully placed planet in auspicious Bhava confers good results, akin to the natural and functional character of the planet. By functional is meant the Bhavas it owns, its situation and aspect. It is these effects that are felt during the period of the planet in question. So it is very necessary to master the natural characteristics of Graha, Rasis, Bhavas, Nakshatras etc. For these read Chapter II. Coupling these you can give as meticulous a detail as is needed. I do not like the way of elaboration. I prefer concise ideas and mathematical and logical analysis. So I always try to strike at fundamental basic theories.

Note:

The author suggests to consider the above Yogas from Chandr also like Lagna. I do not relish it for the reason that if Chandr be placed in Dustana from Lagna, what purpose would it serve reckoning from such unhappy Chandr. Also, this sort of double reckoning from Lagna and Chandr increases the possibility of the existence of these Yogas in very many cases not true to fact. Any conclusion drawn from the minute division is more reliable than broad-based ones. Here, between Chandr and Lagna the latter is the minutest point. So predictions based on Lagna will be appropriate. So I always prefer Lagna as basis in all cases rather than Chandr. I am aware of the saying that whichever of the two is more powerful that should be taken but that stands only in theory but practice shows the other way.

(2) ☽ Sunapha, Anapha and Duradura Yogas ☽

When planets other than Surya occupy 2nd or 12th or both the houses from Chandr the Yogas are respectively called Sunapha, Anapha and Duradura. All sorts of readings are given here, but I view differently. These Yogas will not be effective unless those planets are powerfully situated as being in own or exaltation house. I will then read that the portfolios of the concerned planets become favorable during their periods. By portfolio I mean their natural and functional traits.

Note:

Here no differentiation is made between a benefic and malefic planet. That means that any of the seven planets may be there.

P.S.: In all these Yogas leave off Rahu and Ketu to commence with. After deciding the existence of Yoga read the modified effects due to Rahu and Ketu if they are also there.

(3) ☽ Vasi, Vesi and Ubhayachari ☽

They are of two kinds - benefic and malefic. Benefic planets other than Chandr occupying 2nd or 12th or both from Surya cause Shubha Vesi, Shubha Vasi and Subha Ubhayachari respectively. All these give good effects - of course akin to their traits as stated before.

Malefics in the above positions cause Ashubha Vesi, Ashubha Vasi and Ashubha Ubhayachari - all bad.

(4) ☽ Karthari Yoga ☽

Benefics in 2nd and 12th from Lagna cause Shubha Karthari - good. If only the 2nd from Lagna is occupied by benefics it is called Sushubha - also good.

Malefics on both sides of Lagna form Papa Karthari - bad.

(5) ☽ Sankhya Yoga ☽

Note:

- (a) Jaimini narrates extending the above theory of Karthari Yoga. Graha on either side of Lagna placed at equal distances (counted in Rasis) cause the above Yoga. If they are benefics good effects result, if malefics the results are bad i.e. they must be in 2 - 12, 3 - 11, 4 - 10, 5 - 9, 6 - 8, 1 - 7 Rasis from Lagna.
- (b) Their quantum of effects has to be judged by their Shadbalas.

(6) ☽ Adhiyoga ☽

(a) Benefics occupying 6, 7 and 8 houses from Chandr cause Adhiyoga. A commander or head of a town or one in a superior position is born.

(b) The above reckoning made from Lagna also give the above effects as it is nothing but Shubha Karthari Yoga of the partner.

(c) If malefics occupy the said positions bad results emanate.

P.S.: In all the above Yogas from 2 to 5, there is a similarity of rule which may be generalized as follows. Benefics on either side of Surya, Chandr, Lagna or the 7th house confer good results when malefics in such positions do bad. This is nothing but the general theory of a planet or Bhava getting hemmed in between benefics or malefics. When narrating a principle all contingencies arising thereon must be solved. A mere ordinary position of these Yoga-causing planets is different from strongly placed ones. The conjunction or aspect of any other planet on them will modify the effects.

Nothing is said of Surya and Chandr being in such positions. My research has revealed that if they be on either side of Lagna they become protectors and do lot of good.

Even malefics in own or exalted Rasis in the above positions tend to do good - more definitely if they become birth Yogis.

(7) ॐ Kesari Yoga (Gajakesari Yoga) ॐ

Guru in Kendra position from Chandr causes this Yoga. Special Shadbala positions do more good than mere ordinary position.

Here again a point arises. Of what good is that Kesari Yoga when either Chandr or Guru is badly posited. In fact these anomalies arise in all Yogas caused by reckoning from Surya or Chandr. I have seen the effects of Kesariyoga existing in majority of cases. They are in very ordinary positions. For real effect Guru must be strong, well placed and be the owner of auspicious houses and more than all his Dasha should operate in time. Even so, these Yogas are found to work splendidly in the division charts rather than in Rasi chart.

(8) ॐ Mahabhagya Yoga ॐ

In the case of a male born in the day, Surya, Chandr and Lagna posited in male signs (odd Rasi) and in the case of a female born in the night the above three being posited in female signs (even Rasi) Mahabhagya Yoga is formed.

This is not sufficient. I add further that they should all be in happy relative positions and their Dashas should intervene. The stronger they are, the greater the effect. Surya and Chandr are luminaries that play the role of first importance on both animate and inanimate objects and Lagna is representative of the native. Day is strong for men and night for women. If these three factors are happily placed they confer Yoga.

(9) ॐ Vasumat Yoga ॐ

All the benefics occupying Upachaya houses (3-6-10-11) from Lagna or Chandr cause this Yoga. For reasons stated already I prefer Lagna.

(10) ॐ Amala Yoga ॐ

Benefics in 10th from Lagna or Chandr cause this Yoga. This is nothing but particularization of the general theory that benefics in any Bhava do good.

(11) ॐ Pushkala Yoga ॐ

If the Lord of Lagna in connection with the Lord of the Rasi occupied by Chandr be situated in a Kendra (why Kendra it may be any auspicious Bhava) and aspects Lagna and at the same time there be a strong planet in Lagna, Pushkala Yoga is formed.

(12) ॐ Shubhamala Yoga ॐ

If all the planets (seven) occupy 5th, 6th and 7th house from Lagna, Shubhamala Yoga is formed. The effects are - controller of people, extolled by kins, liberal minded, evinces interest in aiding others work, lover of relatives, blessed with good children and wife, courageous.

(13) ॐ Ashubhamala Yoga ॐ

If all the planets (seven) are in 6th, 8th and 12th from Lagna - all bad effects.

(14) ॐ Lakshmi Yoga ॐ

Lord of 9th (house of wealth) and Shukr (wealth Karaka) are posited in their own or exalted houses identical with Kendra or Kona this Yoga is formed. All good effects of 9th Bhava and of Shukr are felt.

This is nothing but a singled out instance of the general theory of the Bhava Lord and the Karaka being happily placed.

I omit the other Yogas as they are all caused by the happy positions of the luminaries and Graha from Lagna since they come under general enunciations.

(15) ॐ Raja Yoga ॐ

Kendra is ascribed to be a place of Vishnu (giver of happiness and position) while Kona is Lakshmistana (wealth goddess). If the Lords of these two combine together and are situated in a happy position he will have status, happiness and wealth. Here there is a further discrimination. Of the 4 Kendras, 10th is the most powerful one. Of the Konas, 9th is more powerful. By their combinations Raja Yoga is formed as 10th is Rajya Sthana (house of Government).

(16) ॐ Mishra Yoga ॐ

If the Lords of good Bhavas combine with the Lords of inauspicious Bhavas mixed effects are felt.

(17) ॐ Viparitha Raja Yoga ॐ

If the Lords of Dustanas (3-6-8-12) are in Dustanas Viparitha Raja Yoga is formed. Its effects are sudden, unexpected and meteoric rise in life - a bolt from the blue.

(18) ॐ Parivartha Yoga (mutual exchange) ॐ

- (o1) Exchange between Lords of Kendras and Konas - good.
- (o2) Exchange between Lords of good and bad Bhavas - mixed.
- (o3) Exchange between Lords of bad Bhavas - Viparita Yoga.

(19) ॐ Kemadruma Yoga ॐ

I leave off Kemadruma Yoga as its efficacy has not impressed me.

(20) ॐ Neecha Bhanga Raja Yoga ॐ

This is another subject handled differently by different authors. It indicates getting up in position from a lower status and circumstances. Several dictums are laid down in texts but still inexhaustive. So I list below the cannons of judgment as confirmed by practical experience.

By Raja Yoga you should only mean prosperity and good position in life and circumstances akin to that of a highly placed person and should not always be interpreted to mean kingship or even service in Government. For it may hold good even in the case of a non-Government employee and a merchant too.

ॐ Cannons of judgment of Neech Bhanga ॐ

- (o1) If the Lord of the Rasi occupied by the Neecha Graha is in Kendra position from Lagna, Chandr or itself this Neecha Bhanga is said to be formed. I prefer its position from Lagna only and would even second trinal positions too.

ॐ OR ॐ

- (o2) If the Lord of the exaltation sign of this Neecha planet is similarly circumstanced as in one above then also this effect.

ॐ OR ॐ

- (o3) If the Neecha planet is retrograde the same effect is formed.

ॐ OR ॐ

- (o4) If the Lord of the Rasi occupied by the Neecha planet is otherwise strong by being exalted with Digbala and in good Bhava this good is formed.

ॐ OR ॐ

- (o5) If the Lord of the Rasi occupied by the Neecha planet aspects this Neecha planet then also this Yoga is formed.

ॐ OR ॐ

- (o6) If this Neecha planet be a negative planet under the definitions of our New Techniques as explained in part II, this good arises.

N.B. [debilitation]: This Neecha Bhanga effect will be specially seen to start in the Bhukti of the planet causing this Neecha Bhanga under the Dasha of this Neecha planet under consideration. Till then the bad effect of this Neecha Graha may be running.

Some opine that this Neecha Bhanga will be caused if the planet who has this Neecha sign as his exaltation Rasi be in positions as described in (o1) above. But I do not second this as it has not proved true in all cases. Logically also it fails to stand true in all cases as in the case of Chandr, no planet has Vrischika (Chandr's Neecha Rasi) as its exaltation sign. Any rule should hold good in all cases without exception and here it fails and so this rule may not be relied upon.

The rest of the Yogas are of ordinary nature. So I leave them off.

I have found that very many horoscopes having some of these Yogas in Rasi chart have deceived the astrologers and perplexed them. But are these sayings untrue? Certainly not as they are said by Daivagnas. I apply all these to my division charts where it works out cent-percent correct. Please see Chapter on division charts in my Part II of NTP.

Chapter VI

ॐ Female horoscopy ॐ

There is practically not much difference in the handling of male and female horoscopes. What is said of male horoscope applies equally to female horoscopes too, except for the following difference. If she is not an independent earning member living separately then all effects read out of her chart, except a specified few should be ascribed to her benefactor (Poshaka). It is usually said that her husband will have these effects. But, I use broader word benefactor. So long as she remains unmarried (may be for her lifetime even) she lives with somebody who protects her. During that period of dependency whatever effects (other than touching her person such as health etc.) accrue from her horoscope should be ascribed to her then protector (Ashraya Datha). This is not special to female horoscope only. It is generally applicable to all cases male or female so long as they remain as whole-time dependents. For example, all the children depend upon their parents. The servant who has been one with the family members depends upon his master. Bear in mind that this is not the case of a paid servant who works for wages and lives by himself. The real significance underlying here is the factor of absolute dependence on whom they entirely rely for their living and upbringing. It may not be always said that the effects of the children will be felt by the parents and that of the wife by her husband. This will be a blind say again. During the particular period (Dasha Bhukti) it is likely that those dependents are supported by persons other than parents or husbands. In such cases their horoscopic revelations should be applied to the lives of such benefactors.

With all the generalized commonness between the male and female horoscopes there are a few deviations on some aspects. Her Mangalyam (womanhood as opposed to widowhood) has to be read out from her 8th house. Issues from the 9th, her association, chastity from the 4th and all about her husband from the 7th as usual. Benefics in these places do good while malefics do harm, though there is a malefic in the 8th house. If a strong benefic planet be in the 2nd house she herself will die before her husband.

It is a time-old conception attributing a heavy damaging effect on Mangalyam (husband's longevity) to Kuja if he be in 1st, 2nd, 4th, 7th, 8th or 12th house. This is named Angaraka Dosha. The intrinsic reason of this is that Kuja should not afflict the two important houses 7th (husband's welfare) and 8th (her Mangalyam) either by situation or aspect. To have such an effect Kuja must be in Lagna (aspects both 7th and 8th), 2nd house (aspects 8th), 4th house (aspects 7th), 7th house (situation), 8th house (situation) and 12th house (aspects 7th). On this analogy I would rather include one more position of 5th house from where Kuja will have special 4th aspect on the 8th house. I do not know why this place is not included. May be for the conception that the 5th house being Kona (trine) makes him benefic - but his aspect as natural malefic is always bad that too under special aspect. So I prefer to add this position also. Readers will verify this by research.

People may not be led away by the mere positional character of Kuja. Why particularize Kuja only. In fact, any malefic planet may cause harm to any house. What is the specialty with Kuja? You know Kuja is called Mangala meaning he is Mangala Karaka (portfolio planet of auspiciousness). As Mangalya is one of auspicious nature Kuja is specially pointed out. Even so one will be undeserving accusing Kuja and thereby bear his curse if he fails to know the real merits of Kuja in a horoscope.

For example, for Simha Lagna Kuja in Ruchaka Yoga (4th house) becomes a first rate Yogakaraka perchance, if he also becomes birth Yogi, then where is Angaraka Dosha, rather I read it as Angaraka Yoga. Kuja may be in the above stated position say in the 8th house. Then is he there to affect the partner's life or for any other cause must be dissected. May be there to affect the younger coborns. His landed property (natural Karakatwas) or the connotations of houses he owns. Without being able to dissect, if one suddenly jumps into ready conclusion it would not only be doing disservice to the science but bear the curse of not only Kuja for false accusations, but also of the disappointed parents of daughters whose marriage alliances are broken by the gospel spell of astrologers on Angaraka Dosha. Even suppose there is real Angaraka Dosha, should not its Dasha operate in time? Suppose it operates after her 70th age how harmful it would be? Or suppose it operates before the age of marriage in teens where is the widowhood for a maiden? Even here I wish to draw a line of difference. Even supposing that there is Kuja Dosha if her Mangalyam has to be affected it is only the affliction of the 8th house that has to be considered as the 7th house afflicts only the health, happiness and prosperity of the husband. So the only malefic positions for Kuja to affect Mangalyam are 1st, 2nd, 5th, 8th and 12th only.

One thing I wish to impress on the reader is that any conclusion should never be made at sight of positions of planets in Rasi chart. How is that Kuja? What are the houses he owns? Is he birth Yogi or Avayogi? Is he a positive or negative planet? What is the nature of the Rasi Nakshatra and Bhava he occupies? Is his Dasha acting? - all these must be considered. Many are of the opinion that for happy union this Dosha should exist in both the horoscopes - perhaps they are not for the death of only one of the partners!! If really there be indication of this Dosha in one horoscope it is not the existence of similar Dosha in the other horoscope that should be preferred. In such cases the longevity of the other horoscope has to be investigated. I have been specially lengthy on the point of Angaraka Dosha as I have personally witnessed and also personally experienced much hurdles due to half-learned astrologers or Purohits having skeleton knowledge of astrology but in whom

some will have placed implicit faith (blind faith) as they are their family Purohits. You may prefer to consult an infant astrologer to a Purohit who may be relied upon only to get the ceremonials performed after the fixture is made.

¤ Chastity of a woman ¤

4th house is supposed to indicate the chastity of a woman. But in my experience I have found that other houses also cause effect. 6th, 7th, 11th and 12th house also are indicators. Generally, Shukr is the chief indicator. Any sort of relationship of Shukr and Kuja is likely to affect the moral standard. Sixth house is the house of diseases. If one has to suffer from venereal diseases she should be immoral. Seventh being the house of partner and sexual union, she may elect an outsider. Eleventh house is the house of increase / profit and even second wife or husband. A planet of this house may cause her to join one for profit. Lastly, twelfth house is house of bed comforts - may be better bed comforts elsewhere. Then, why is fourth house singled out? It is a house of happiness and general conduct. If she feels for increased earthly happiness, she may go out of her good conduct or her happiness in life may go down due to her bad conduct. In my experience fourth house has not given me proper satisfactory clue as the other houses. May be that in ancient days sexual immorality being unthinkable; even slight bad character in a lady was construed very seriously. These days even high sexual immorality is not of much significance. Then what about the natural bad conduct of fourth house?

While reading the chastity of a woman do not suddenly conclude merely looking at an afflicting planet. See if its Dasha or Bhukti operates. For, we have seen ladies remaining chaste till a distant age after which they have changed their conduct. Some who have been immoral in early ages have turned out a new leaf in their later ages. Such malefic planetary Dashas operating before attaining puberty will have practically no effects on them. All such considerations will have to be made before venturing to predict.

Often it is questioned as to who will pre-decease. In my experience I have found it difficult to answer with the aid of astrology. So I prefer palmistry. For this reading look to the marriage line - short horizontal line or lines from the percussion lying on the Mount of Budh between the base of the little finger and heart line. If this marriage line bends down towards heart line you may readily declare that the partner will die first, else the native only.

Thus whenever I feel that astrology does not give me assured positions I prefer palmistry. After all the two are sisters and allied subjects.

So should female horoscopy to be scrutinized.

Chapter VII

¤ Bhava Phalams ¤

¤ (Results of houses) ¤

(01) In this Chapter, I discuss Bhava Phalam in a new style but not transgressing the old dictums. There are books on this single subject written in great volumes but of no avail. What useful purpose would it serve by editing a book of thousands of planetary combinations? First of all it would be difficult to search in that long series our particular combination. Secondly, if perchance there be one such it may not give out satisfactory reading. Such publications are mere glamour. I warn the public not to be attracted by such glamour books. I really pity those that commenced such publications. What we really need is the enunciation of definite principles of judgment. If this be known anybody can himself coin even Lakhs of such combinations.

In the delineation of particular effects of a Bhava or of the time of occurrence of the event etc., a lot of alternative tests are stated. You might have experienced utmost difficulty and bugbear in prediction if there is even one alternative test. If so, what would be one's fate with a number of alternatives? As far as possible we should try to minimize those alternatives or ambiguities. It is only then that the science becomes really a definite science. To do this you must research and not merely read. Having this in my view I have in fact dealt all my chapters of my publication in a lucid way. Where I have experienced doubts and ambiguities or even alternatives I have left them out. Only those that are definite and proved by practical application to be true have been inserted. Now to the subject proper; I take it for granted that the readers will have gone through the general rules laid down in texts on this subject. The common principles of judgment of Bhava Phalams must be properly digested to avoid confusion that may arise due to seeming contradictory dictums. It is said that for the progression or prosperity of a Bhava it needs the aspect of its Lord. This is just like the master of a house being present at head-quarters, controlling his family. An aspect should always be judged from Rasi chart. For strength of aspect you should look to the longitudinal differences between the aspector and the aspectee.

Aspects include conjunction also for my purposes. So, whenever I mention the word "aspect" you may include conjunction also. All planets aspect the 7th sign and planets in the 7th sign from it. In addition there are some special aspects as follows: 4th and 8th for Kuja, 5th and 9th for Guru, 3rd and 10th for Shani, Rahu, and Ketu. Usually we confine to these aspects. It is only under the Tajak, western and in Parashara method of judging the

strength of aspects 3, 4, 5, 7, 9, 10 and 11, Rasi aspects are also taken. These may be considered only for purposes of estimating Dristibala strength by aspect and not at other times. I would prefer to call these relative positions as being auspicious in the determination of Dasha Bhukti Phalams rather than view on the plane of aspects. This amounts to saying that planets in trines and quadrants do good. The 2nd house is a neutral house and a planet there remains neutral in character, he does neither good nor bad. A planet in 3rd, 6th, 8th, 12th (Dustanas) is of no avail except Kuja in 6th as he aspects the Lagna or the Bhava from which it is in 6th with 8th aspect. All these are said referring both to Lagna, Rasi and the Bhava Rasi in question. Here you witness contradictory sayings, but you will find that they are seeming contradictions and that both the sayings are correct. Instead of general explanation an example will clear this riddle. For a Mesha Lagna birth suppose Chandr is in Kumbha, as Lord of 4th in 11th house, Chandr causes all good effects to the native especially for professional income. But the connotations of 4th Bhava may suffer as its Lord is in 8th place from that Bhava - his mother may die, his education may suffer etc. Thus there are two angles of judgment - one its position from Lagna causing direct effects to the native and the other to the portfolios of Bhava when reckoned from the Bhava (chiefly to those relatives). This is how you should try to reconcile such seeming contradictions.

(o2) It is said that whichever Bhava has its Lord occupying the 8th place or obscured by solar rays or in depression or in inimical house without benefic aspects, that Bhava suffers. This is a classic dictum. But in practice all these are not true. But should we say of a Daivagna or astrological savant be discarded? No. I reconcile it in this way. A Bhava connotes multiple portfolios. It may be one, some or all of them going bad. Some of them may still remain good. How to discern which goes good and which bad? They have no doubt suggested to couple up the concerned Karaka planet and then read the effect. Unfortunately, even then correct judgments cannot be achieved. Thus I find that the division chart is the only way for successful analysis. But one thing is always certain that planets obscured by solar rays (eclipsed) or defeated in planetary fight (Graha Yuddha) can never do good wherever they be and cause worst results when they happen to be in bad position. There is an exception here. Shani and Shukr give their moiety of effects though eclipsed.

(o3) Benefics on either side of Bhava without the aspect of malefics promote the Bhava while malefics so placed without the aspect of benefics spoil the Bhava:

Here, a doubt arises whether this theory holds good if those planets are on either side of the cuspal degree of that Bhava in the same sign or that they should be in the two signs on either side. To common sense the first sort of situation is sufficient as the principle underlying is protection of the cuspal point of the Bhava from both sides. But studying the Yogas of Varahamihira it is nothing but an extension of "Karthari Yoga" with respect to that Bhava. So it follows that for further effects they should be in different Rasis on either side.

(o4) Texts say that a planet in Bhava Sandhi (junction point) becomes ineffective. This needs proper clarification as otherwise it gives rise to misconception. I say that such a planet becomes ineffective so far as the effects of those two Bhavas are concerned. But he will surely give the effects of the Bhava he owns and aspects and his natural characteristics (Karakatwa).

(o5) Measurement of degree of effects: A planet at the exact cuspal degree of a Bhava gives full effects of that Bhava and at the two ends of the Bhava it becomes zero. For intermediary positions work out by proportion. Here you may note one specialty. A planet situated between the commencement of a Bhava and its central point (cusp) is said to be in 'Aroha' (ascending order) while between the cusp and its end point in Avaroha (descending order). The two positions, though being the same Bhava, give different types of effect. During the period of the Aroha planet you experience progressive effects of the Bhava day by day while in the case of Avaroha its effects goes on declining as time advances.

(o6) Grahas in Bhava: There is diversity of opinion regarding the effects of planets in Bhavas and this gives a good chance for timely interpreters. It is said that benefics in auspicious Bhavas give good while malefics do bad and that malefics in auspicious Bhavas do worse. But regarding benefics in bad houses (Dustanas) there is diversity of opinion. Whenever one feels doubtful about a point the only way open is to get it settled by practical verification. Unfortunately our people do not take pains for genuine research work nor have broad mind to encourage one in the field. In my experience I find that both theories are true. How? Here the angle of judgment should be varied. A planet has two qualities:

Natural (Karakatwa) and functional (Adhipathy). While judging the effects both these traits have to be simultaneously considered.

The crucial existence of horoscopy is collateral with the existence of philosophy or any branch of exact science except with the difference that the former is based upon intuition and the latter upon experiment. The philosophical principles involved in the subject are permanent and will appeal to the rational judgment of any sober thinker in the world. The ancient Rishis have built the subject upon these basic principles and these will stand as long as any positive science could stand and the one generic term by which we can denominate all these basic principles is called Karakatwa or the connotations of natural truths in planetary symbols. Also the results vary according to the ascendant of each individual as well as the planetary indications of the good and the bad; and this is denoted in the Adhipathy of the planets. Thus the Karakatwa and Adhipathy represent two poles of thought by which human mind can view the destinies of humanity. These two poles of thought serve as media by which we can view the horoscopes; the one represents the natural and philosophical structure

of the horoscope while the other the temporary indications of the weal and woe of mankind. The former course is neglected by all and the latter, if beneficial, is liked by all, nobody would care for the permanent course or nature but everyone would be very much interested in the ephemeral turns - rather ups and downs of life of individual prospects with a view to give unqualified satiety to their tickling fancies and greedy appetite. The astrologer should as a rule have these modes of human tendencies in his mind before he begins to predict. The ancient Rishis were great sages and they cared more for spirituality and Aerul entities than for ephemeral existence of the world and the sacrificial and philosophical works they have written for the benefit of mankind are based upon those Aerul principles which would last as long as any science could stand. The means to know and obtain truth are more important than truth itself and verification with our miseries and enjoyments will be still more important.

In horoscopy the permanent means to understand truth have been represented in Karakatwa and the temporary indications of the weal and woe by Adhipathy and the cyclic times of occurrence of good and bad events are denoted in the Dasha.

The formation of the horoscope has therefore to be construed in two ways - permanent and worldly. In one word the former is synthesized in planetary Karaka power and the latter in planetary functions according to the Lagna. Predictions in connection with the former are not needed by the general public and only the latter one is eagerly sought for; but the astrologer should be keen enough to draw clear demarcation line between these two sides of nature and then to make his predictions, and he should be cautious in foretelling events pertaining to both these sides.

To speak specifically, let us take two types of horoscopes. In one horoscope the functional malefics have become completely powerless by occupying 3rd, 6th, 8th or 12th house and one or two functional benefics occupy or aspect Lagna or Kendra and Trikona houses. If those functional malefics chance to be natural benefics the native will be deprived of the natural Karaka powers of those planets. Probably these natural benefics may indicate good conduct, spirituality, good memory, charity, philanthropy etc. and the native will have none of those qualities. But all the same these planets give very good Yoga results in their periods; and the native in his glory and luxurious environments may not have an opportunity (why not even destined to do so) to understand or even feel the necessity of the above good qualities; nor would he like others saying of them or pointing out these defects. The astrologer should keep back such matters from the knowledge of the native as such an action on the part of a professional man is "off times proof of his wisdom" and unless he is pressed by an earnest inquirer he is not authorized to divulge such secrets - the secrets being the weaknesses of human nature.

In another horoscope the functional malefics (some of them may be natural benefics also) may occupy Lagna, the 5th and the 9th house which may be well occupied or aspected by natural benefics also. The native may further have the disadvantage of bad Dashas. The native may really be pious, God-fearing, intelligent, well versed in various sciences and heartily charitable. Yet, the general mass representing rather the lustful generality will not look to these good traits much less care for them. His sufferings alone will be taken into account, and if he suffers for his past Karma he should also be doomed and disliked by the fishy favorites of the world. As said by elders, man is the instrument through which Karmic results are given effect to.

The following canons of judgment are listed for reference.

¤ Natural and functional traits of Grahas ¤

¤ Definitions ¤

There are 4 sets of Grahas as follows:

(01) Natural benefics

Those that are good by nature and they are Guru, Shukr, Budh without the conjunction of natural malefics and waxing Chandr (Shukla Paksha). As per our NTP and western astrology we classify Surya as mostly a natural benefic.

(02) Natural malefics

Budh with natural malefics, waning Chandr (Krishna Paksha), Kuja, Shani, Rahu and Ketu.

(03) Functional benefics

All Grahas (whether natural benefics or malefics) owning houses (Bhavas) other than 3rd, 6th, 8th and 12th (Dustanas).

(04) Functional malefics

All Grahas (whether natural benefics or malefics) owning 3rd, 6th, 8th and 12th Bhava.

Here after we use the following abbreviations for brevity:

- ☽ NB - natural benefics;
- ☽ NM - natural malefics;
- ☽ FB - functional benefics;
- ☽ FM - functional malefics.

We classify the effects of these Grahas as follows:

- (a) NB - do good to the Bhavas they conjoin or aspect while so far as their Karakatwas are concerned they do good while in good Bhavas and bad when in Dustanas except in the case of 3rd and 6th called Upachayas where gradual good can be seen.
- (b) NM - spoil the effects of all the Bhavas they conjoin or aspect while their Karakatwas prove to be good when in good Bhavas and bad when in 8th and 12th Bhava, giving gradual good when in 3rd and 6th the Upachaya houses.
- (c) FB - when in good Bhavas do good to the Bhava it owns while in Dustanas spoil the good of the Bhava it owns.
- (d) FM - when in good Bhavas attain strength to increase the bad effects of the Bhava it owns, while in Dustanas get weakened to do bad and subsequently cause what is known as 'Viparita Raja Yoga' meaning sudden and surprise good effects coming quite unexpectedly and without trials. But this attainment may be after hurdles disappointments and death of someone. Please note that in the case of (c) and (d) we have confined to the effects of the Bhava it owns and not said of the Bhava he conjoins or aspects for which the tests of (a) and (b) only should be applied.

ॐ How to read the combined effects of both natural and functional ॐ

This is easy. Read the effects of each separately and narrate both the effects. Sometimes it may seem to give contradictory effects. Those differential effects have to be read out during their periods separately.

- (e) Any planet in exaltation is supposed to be naturally strong and so its natural Karakatwas go good. But the good or bad ensuing from functional character has to be read out as has already been explained. FB exalted does good to the Bhava it owns, while FM in exaltation harms the bad Bhava it owns meaning that it increases the bad effects of that bad Bhava.
- (f) Whether benefic or malefic, natural or functional, in own house does always good to the Bhava it owns.
- (g) As position in Bhava is more important than the Rasi in which it is, FB in good Bhava though Neecha etc., retains its good of the Bhava it owns - may be of less degree. The same planet though exalted in Dustana will be of no avail.
- (h) FB should not be related with FM.
- (i) Enemies by nature should not be related even though they are FB, for their powers to do good will be lessened by counteraction.
- (j) In the case of malefic function of 8th Bhava exception is made for Surya and Chandr. In my experience this may hold good for Maraka effect only (death inflicting) and not for Yoga (material prosperity). Even for Maraka other Grahas may cause death during their Bhuktis in the Dasha of such as Surya or Chandr.

Thus you see that Adhipathy (functional) is more important than Karakatwa (natural). Nature and function should both be mixed up in all cases and results read out by correlating the two.

Example: Guru is the owner of the 8th house for Vrishabha Lagna. Even supposing that this natural benefic occupies Lagna (a powerful and auspicious Bhava for him) he will give miserable and disastrous results in his Dashas. As a benefic by nature he will give knowledge, piety, name, ordinary earning etc., so far as his Karaka powers are not repugnant to his functional powers.

(o5) Mesha onwards and Lagna onwards the organs of Kala Purusha and the native are distributed from head to foot. Also the Grahas are ascribed organs of body (see Chapter on Karakatwa). Then how to predict the affliction of any part of the body amidst three sets of alternatives? Please note that outward or superficial parts of body are connoted by Rasis while inward or deep-rooted diseases are to be read out from Bhavas. In both cases the concerned Karaka planet also to be considered for final confirmation.

Example: Meena Rasi is Kala Purusha's feet. Suppose Rahu is there (or any malefic) then predict that the feet is afflicted outwardly. How to read out the nature of the afflicting planet? If Rahu is there eczema, or skin diseases. Then look to Rahu who is Karaka for feet. If he is there the disease is confirmed on the outer part of leg. Suppose it is also Mesha Lagna then Meena becomes the 12th Bhava when again the inward part of feet is situated. Now you can say that both the inward and outward parts of feet are affected.

(o6) Finally I cite an example to illustrate the intricacies of natural and functional traits. Take chart No. 1 of my illustrated charts (19-06-1907 at 07:09 pm).

Here Shani, Lord of 2nd is in 4th. As Lord of finance in Kendra he is good for finance. As Lord of 3rd (house of short debts) in 4th he also gave short debt. As natural malefic in 4th he affects general happiness and comforts in life. Shukr as natural benefic in 6th lessens disease, debt and enemies to the native but as Kalathra Karaka in 6th caused illness to wife during his period. As Lord of 6th in 6th he gave Viparita Yoga in Shukr Bhukti. But as Lord of 11th in 6th caused loss and evil to elder brother. Note one specialty here. As this Shukr is in his own house any malefic effect emanating will finally end in happiness. Note that own house effect refers to 6th and not 11th Bhava.

(7) ॥ Karaka in Bhava ॥

Some texts say "Karako Bhava Nashaya*" meaning that a Karaka in its appropriate Bhava causes total destruction to that effect. But some moderates say "Karaka Graha Samyuktho Bhava Swalpa Phala Pradaha" meaning that a Karaka in its appropriate Bhava lessens the degree of its good effects. By research I agree with the latter moderate opinion with the following discriminations. A planet in Rasi chart may appear to occupy its Karaka Bhava while by cuspal chart it may not be so. Sometimes it may also be reverse. So you must always judge this aspect from cuspal chart only (see if the Karaka is in the Rasi containing the cusp of that Bhava). Further if such posited Grahas are also powerful they increase bad effects to a certain degree; but another factor to be noted here is that unless the Dasha of that planet operates in fitting times in one's life, this should not be predicted. By fitting times I mean that for financial matters the youth and after, for education of his teens, for marital affairs, youth and after for children, period after marriage and so on. For example Budh in 4th with ordinary strength may give education upto S.S.L.C. But if he is there eclipsed, he will not be educated at all. If he is there exalted, retrograde, he will do worse. If weak he does good. In own house success after hurdles.

Editor's note: * This effects only to certain Bhavas like 3rd, 4th, 5th, 6th, 7th, 8th, 9th.

The **Bhava Karakas** are: Surya in 9th (father), Chandr in 4th (mother), Kuja in 3rd (younger brother), Budh in 4th (education), Guru in 5th (issues), Shukr in 7th (wife), Shani in 8th (longevity). Here again there is an exception which has been verified to be correct. Shani in 8th extends longevity while Budh in 8th confers unforeseen and hidden wealth. If that Karaka planet be either himself a birth Yogi or is in the Nakshatra of the birth Yogi the above evil should not be predicted.

(8) ॥ Bhavath Bhava ॥

The theory of Bhavath Bhava which has stood the test by research is dealt here. I deal only with the essence of this theory. Lord of the Bhava removed from the Bhava at a distance equal to the number of Rasis the said Bhava is from Lagna Rasi (all measurements here should be only in terms of Rasis and not strictly mathematical) causes this special situation and gives a special effect. It is nothing but a change from the previous position and circumstances or a further analogous event. From the following illustration you will be able to understand what it really means.

- (a) **Dhanath - Dhanam** (Lord of 2nd in 3rd) - with an initial capital increasing one's financial condition.
- (b) **Bhrathruvath - Brathru (Bhinna Brathru** - Lord of 3rd in 5th) - younger coborns by step-mother or her like or adoptive brother or his like.
- (c) **Vidyath - Vidya, Mathruvath - Mathru, Sukhath - Sukham** etc. (Lord of 4th in 7th) - advancing from one type of education to another or from one degree to a higher degree, from general to technical education etc.; having step-mother or her like, happiness abounding in plenty and in succession.
- (d) **Putrat - Putram** (Lord of 5th in 9th) - adopted children or step-children (legal or illegal).
- (e) **Rogath - Rogam, Rinath - Rinam, Shatruvath - Shatru** etc. (Lord of 6th in 11th) - one disease developing to another; first debt getting increased to further debts; one enemy raising other enemies.
- (f) **Kalathrath - Kalathram** (Lord of 7th in 1st) - multiple wives or concubines.
- (g) **Maranath - Maranam** (Lord of 8th in 3rd) - one death being the cause of a subsequent death as for example Sahagamana or murder by revenge or suicide by the death of one's lover etc.
- (h) **Bhagyath - Bhagyam, Pithruvath - Pithru** (Lord of 9th in 5th) - starting with original affluence acquiring further afflux of wealth; in the case of the other reading it may be common in western countries where bigamy for ladies is socially permitted; among Hindus it is an obnoxious idea - i.e. to have a Bhinna Pitru (secondary father); yet there are instances of widow marriage or illicit intimacy of the mother with a paramour who will then assume the role of step-father especially when he protects them; we are witnessing some cases in this modernized world.
- (i) **Karmath - Karmam** (Lord of 10th in 7th) - from one profession to another; this is self-explanatory.
- (j) **Labhath - Labham** (Lord of 11th in 9th) - multiple profits.
- (k) **Vyayath - Vyayam** (Lord of 12th in 11th) - spending and over-spending.

These effects are to be read only when such a combination is there. You should not try to question conversely as to why such a combination is not there though such effects are felt. In such cases you should try to seek other reasons and not blame this theory.

(9) ॥ Karakath Bhava ॥

That Rasi removed from a planet at a distance equal to the number of the Bhava counted from Lagna for which it is the Karaka of that Bhava (all counted only in Rasi measure) is the Karakath Bhava Rasi. This theory is made use of by me only to measure the quantity of effects of a Bhava confining to Astakavarga. Whenever I say that I confine myself to a particular aspect it does not mean that I am not aware of the other aspects. If I quote a theory it should be applicable to all horoscopes without exception and without alternatives. It is my earnest wish to make this sacred science more mathematical and precise.

Texts say a lot of alternative tests to find out the number of issues, wives, coborns etc.; but to my utter disappointment all of them have not proved to be generally applicable. So I have finally preferred the following tests:

Theory: Find the number of Bindus (dots) in the Binnastakavarga of the Karaka planet contributed to the Rasi connoting Karakath Bhava. So much will be the quantum of effect subject to modifications as follows.

If the planet or ascendant contributing the Bindu be:

- (a) In own house or own Navamsa - twice the effect.
- (b) In retrogression or exaltation in Rasi or Navamsa - treble effect.
- (c) In retrogression and own Rasi or Amsha - 6 times effect.
- (d) In retrogression and exaltation in Rasi or Amsha - 9 times.
- (e) Astha (set) or Neecha (debilitation) or Zero Rasi and other sets of combinations have to be guessed by the readers.
- (f) When Lagna is aspected by its Lord - double it.

To be more specific and illustrative - to find the number of:

- (i) **Younger coborns:** Consider 3rd house from Kuja in Kujastakavarga.
- (ii) **Issues:** Take the 5th from Guru in his Astakavarga.
- (iii) **Wives or women one joins:** Weigh the 7th from Shukr in his Astakavarga.
- (iv) **Elder coborn:** See to 11th from Guru in Guru Astakavarga.

To impress the genuineness of this theory on the readers, I cite the following example - refer to chart No. 1 of my series (19-06-1907 at 07:09 pm).

Younger coborns: In the Astakavarga of Kuja (Karaka for younger coborns) Lagna and Chandr contribute Bindus to 3rd house (house of younger coborns), Kuja i.e. to Kumbha. Note Lord of Lagna (Guru) aspects Lagna. Hence, Lagna gives 2 marks. As Chandr is simple he gives 1 mark only. Total 3 marks. Actually he had 2 younger sisters and 1 young brother.

Elder coborns: In Guru Astakavarga the Bindus contributed to the 11th house (house of elder coborns) from Guru are as follows: Surya 1 (being simple), Budh 2 (own house), Guru 1 (being simple), Lagna 2 (being aspected by its Lord). Total 6. Actually he had 5 elder brothers and 1 elder sister.

Issues: In Guru Binnastakavarga 5th place from Guru (Thula) has the dots of Chandr, Kuja, Budh, Shukr and Lagna. The net results are: Chandr 1 (simple), Kuja 6 (retrograde and own Navamsa), Budh 2 (own house), Shukr 2 (own house), total 13. Actually he has 13 issues. Texts say about discrimination of sex by sex of Grahas contributing the Bindus, but it has not been true. So I do not deal on sex discrimination.

- (i) In all the above tests the figures always indicate the total births and not the survivals at any period.
- (ii) In working out issues it is more true with male horoscopes than of females. Perhaps the house of children in the case of females may have to be reckoned from the 9th instead of the 5th. I leave it to my friends to investigate the truth.

(10) ☽ Specialized Bhava effect ☽

The general method of delineation of merits of Bhavas such as its Lord being auspicious, Bhavas and Rasis counted both from Bhava and Lagna, the Bhava Lord aspecting the Bhava and Lagna, benefics being posited on either side of the Bhava or in Kona from the Bhava, the Bhava being aspected by functional and natural benefics and Dashas favorable to the Bhava running in heydays - these have been elaborately discussed in all books. To me it is only a glossary of various theories finally confusing one's mind especially when contradictory circumstances arise. Hence I do not wish to follow that stereotyped way. I want to cut a new path and cut out only candid truths that are applicable to all horoscopes. So whatever has proved true by research I state them only leaving the rest to my friends to judge as they strike them.

(1) ☽ General character ☽

For this, Lagna is important. Aspect (always includes conjunction) of benefics on Lagna makes the native good-natured, Satvic in temperament and best of manners. Among benefics Guru's aspect is the best as that makes the native imbibe the real qualities of Satwa Guna. Religious mindedness, respect and reverence to elders, preceptors and Shastras which are the natural traits of Guru. Sukr, though a benefic, gives a different effect. It tends to make one pompous, showy, sensual, voluptuous, earthy, while Guru pulls up a man by purity of thought, openness of mind and virtuous action. Here I wish to draw a line of distinction between Guru and Shukr. The former is preceptor (Acharya) of Devas while the latter of Asuras.

One is openhearted and straight in his dealings while the other plays all parts (Maya). Shukr has the knowledge of making dead alive again. He has full of Indra Jala Vidya. So will be those controlled by Shukr. Guru, a blunt straightforward and honest one, so his followers will be. Benefic Budh's aspect on Lagna makes one intelligent while Full Chandr though gives good effects makes on (inconsistent).

Malefics aspecting Lagna make one bad charactered, base, mean and one of low morals and scruples. Shani is an exception in that with all the Thamasic nature in him he becomes philosophic. Aspect of Mangal makes one rushy, hot-tempered and martial.

The more the number of Grahas aspecting Lagna the varied are his nature and activities in life. If no planet aspects Lagna it is a dull and vegetative life with not many notable events in life. So to keep one lively and active it is necessary that there should be many aspects.

(2) ☽ Finance ☽

Instead of dabbling with the multiple general enunciations and combinations of Grahas which give no definite reading, I narrate a special test to measure the degree of wealth.

30, 16, 6, 8, 10, 12 and 1 are the rays of Grahas from Surya onwards in order. Add the number of rays of the Lords of 9th from Lagna and Chandr and divide the sum by 12 and find the remainder and count so many signs from Chandr (Rasi). That sign becomes the wealth indicator. In classical language it is known as "Indu Lagna". The planet occupying or aspecting the Indu Lagna or the Lord of this sign confers wealth during their periods commensurate with their strength.

One text discriminates the quantum of wealth as follows:

- (a) If a powerful benefic is there or aspects Indu Lagna he earns in millions.
- (b) A combination of a powerful benefic and malefic gives Lakhs. [= Lac - one hundred thousand]
- (c) If a powerful malefic joins or aspects - Lakhs.
- (d) Conjunction of weak benefics - thousands.
- (e) Conjunction of weak malefics - hundreds.

To common sense this does not appear to be logical. Let the readers test the veracity of this theory. To me another theory seems to be more rational.

ॐ	Surya	Karaka of	thousands	(Sahasra)
ॐ	Chandr	Karaka of	Lakhs	(Lakhsha)
ॐ	Kuja	Karaka of	hundreds	(Shatha)
ॐ	Budh	Karaka of	Crores	(Koti) [Crore - ten millions; 100 Lakhs]
ॐ	Guru	Karaka of	high	(Sarvadi Raja)
ॐ	Shukr	Karaka of	far higher	(Shanka)
ॐ	Shani	Karaka of	little	(Alpa)

These are the figures at their highest exaltation points and zero at lowest depression point. The intermediary positions have to be worked out by proportion. Additive and subtractive qualifications of the Grahas based on their Shadbala strength as narrated in Para (9) supra should be reckoned.

Even ignoring the above two measures it is always true that if the planet in question be very powerful it confers proportionately high degree of effects during its Dasha.

Note:

9th house connotes one's final wealth. Likewise 2nd and 4th represents paternal wealth, professional income (salary) from 10th and easy money from 11th.

For example in chart No. 1 of my series to find out his pay, take the Lords of 10th from Lagna and Chandr. He is Budh in each case. The total rays is $8 + 8 = 16$ i.e. 4th Rasi from Kanya (Chandr Rasi) which is Dhanus. This may be called the Indu Lagna of tenth Bhava. There is retrograde Kuja. As per the above theory Kuja is Shathakaraka (hundreds). Being retrograde he gives 3 times hundred i.e. Rs. 300 at his highest exaltation point viz. 28° of Makara. Kuja is at 26° of Dhanus - about 30° before that point his power is reduced by $(30 \div 180) \times (300 \div 1)$ Rs. 50. So his net pay is Rs. 250 only. Actually his highest pay in his service is Rs. 250.

Likewise if you want to measure the degree of effect of the 2nd Bhava consider the Lords of the second house from Lagna and Chandr; if of 4th, Lords of the fourth; if 11th, Lord of eleventh and so on. This shows how important are the points of Lagna and Chandr - one is Jeeva (life-soul) while the other is Deha (body). Any effect to be of full use should be enjoyed both by the superficial earthly body for enjoyments coupled with blissful happiness felt by Antharathma. Then only it should be a real good effect.

(3) ☽ Issues ☽

The chief points I deal with here are first to know if one begets issues and if so what may be the total number. Never venture to predict the number of issues without getting assured of fecundity and virility. Of all the tests one given in Phaladeepika (St 14 to 16 of Chapter XII) seems to be reliable. I therefore cite it for ready reference.

First test - fecundity and virility tests

- (a) In the case of females: Add together the longitudes of Chandr, Kuja and Guru; if the result be:
 - (i) Even Rasi and even Navamsha - fecundity is assured.
 - (ii) Mixed - there will be children only after great effort.
 - (iii) Odd Rasi and odd Navamsha - no issues.

- (b) In the case of males add together the longitudes of Surya, Shukr and Guru. If the result falls in:
- Odd Rasi and odd Navamsha - virility of the male to produce off-spring is strong.
 - Mixed - there will be issues only after great effort.
 - Even Rasi and even Navamsha - no virility - no issues.

Second test - Santhana Ravi

Subtract five times the longitude of Surya from five times that of Chandr. This point is called Santhana Ravi (progenic Surya). If the Thithi represented by the result be an auspicious one in the bright half of a month (Shukla Paksha) progeny is assured without exertion. But if it is dark half of a month (Krishna Paksha) no possibility of issue. Anyway in both halves of a month it is Thithi that counts more. On New Chandr day (30th Thithi), Chidra Thithis (Chowti 4th, Shasti 6th, Ashtami 8th, Navami 9th, Dwadashi 12th and Chathurdashi 14th), Vistikarnam and Sthirakarnam (Chathushpad, Nagava, Kimsthugna and Shakuni) there will be no issues. In such cases Shantis are prescribed as narrated below:

- For Chidra Thithi, Vistikarna or Sthirakarna one must worship Sri Krishna by means of Purusha Sooktha.
- For Shasti - worship god Subrahmanya.
- For Chathurthi - worship Nagaraj (Lord of serpents).
- For Navami - hearing Ramayana recital.
- For Astami - observe 'Sravana Vrata' (fasting).
- For Chathurdashi - Rudrapuja (worship of Ishwara).
- For Dwadashi - poor feeding.
- For Full Chandr or New Chandr day - worship of Manes (Pitru).

To illustrate the above theory I use again chart No. 1 above.

First test - male

Surya's longitude is Rasis	02-04-34
Sukr	01-11-07
Guru	<u>02-24-07</u>
Total	<u>06-09-48</u>

The sign got by the above additions is Thula (odd sign). The Navamsha it represents is Dhanus (odd sign). So the virility to produce off-spring is strong.

Second test

Chandr =	05-09-55
So 5 times Chandr is Rasi	26-19-35
Surya =	02-04-34
So 5 times Surya is Rasi	<u>10-22- 50</u>
Balance	<u>15-26-45</u>

Subtracting 12 signs of the zodiac round, we have 03-26-45 or 116° 45'. Dividing this by 12 (being the span of a Thithi), we get 9 Thithis 8° 45'. So the Thithi is bright half 10th (Shukla Paksha Dashami) - a very auspicious combination. Again as 8° 45' is second half of Shukla Dashami the Karana is 'Kharaji' (vide my table of Karana) which is also auspicious. Thus Paksha, Thithi and Karana are all good. So he had 13 issues.

Method of determining the number of issues

I have already described one method by means of Astakavarga. Now I will narrate a second method narrated in Jathakadesha Marga (Slokas 18 to 20 of Chapter XVI).

Between Guru and Lord of the 5th Bhava find the stronger one. Its net rays found as follows indicate the number of issues.

10-9-5-7-8-5 are the rays at highest exaltation points of Surya to Shani in order being zero at the opposite end (depression point). At intermediary positions, find by proportions.

Then apply moderations as follows.

If the planet be:

- Retrograde or exaltation Amsha - treble.
- Friendly or own Amsha - double.
- Debilitation or inimical Amsha - reduce by 1/6.
- Eclipsed by Surya - zero.

Exception to Shukr and Shani who lose only a moiety (half).

P.S.: Here 'Amsha' means 'Dwadasamsa'. All sign positions to be looked into only in his Dwadasamsa chart (D-12).

Applying this theory to chart No. 1 we have:

			Rays at max	Rays net
Lord of 5	Kuja is	08-25-04	5	4 5/6
	Guru is	02-24-07	7	6 5/9

In Dwadasamsa Kuja is Retrograde in Thula. So trebling his rays we get 14 1/2.

In Dwadasamsa Guru is in Meena (own Amsha). So double it we get 13 1/9.

Between Guru and Kuja the former is more powerful. So we have to count on Guru. So the native had 13 issues leaving off the fraction.

(4) ॥ Wife and marital matters ॥

No one rule has so far proved to be uniformly applicable to all horoscopes in the setting of the number of marriages one may have. In Sankethanidhi it is said that if the Lord of the 7th Bhava and the cusp of the 7th Bhava fall in the Navamsas of the following sets of Grahas (1) Budh and Shani, (2) Kuja and Shani, then he will have only one marriage. This has been no doubt found to be true. But is this all the combinations? What happens under other sets of combinations? When a rule is said it must be wholesome and exhaustive. What is the good if a tail end of something is said leaving others to riddle and controversy. Better not state particular singled out instances as such a combination may be rarely found. With this in view holding on the same basic principles I applied to a number of cases and have come to a conclusion which is tentative till better readings are had. And they are:

If the two sets of Grahas as per the above theory be:

Surya - Surya	Mangal - Budh	Budh - Guru
Surya - Guru	Mangal - Guru	Sukr - Shani
Surya - Shani	Surya - Sukr	

You may read more than one marriage. Among these Sukr - Shani combination is a surer indication.

P.S.: If either of these Grahas be birth Yogi, the evil is remedied. In such cases do not predict multi marriages.

In chart No. 1, Lord of 7th Bhava is Budh who is in Budh's Navamsha and the 7th cusp of 11° 7' of Mithuna falls in Makaramsha of Shani. Since the combination is Budh - Shani he has only one marriage.

॥ To find the no. of women one may join ॥

I have already furnished a method under Astakavarga (Karakath Bhava Phal) to know the number of women one may join provided it is not a life of purity. I now quote another method. Note the rays of Rasis and Grahas. From Mesha to Meena in order the rays are: 7-8-5-3-7-11-2-4-6-8-8-27.

Similarly, from Surya to Rahu in order, the planetary rays are: 5-21-7-9-10-16-4-4 respectively.

Rule: Find the strongest planet in the 7th Rasi. His rays indicate the required number.

If there is no planet the rays of the Seventh Rasi gives the number.

P.S.: These are subject to addition or reduction as per rules stated under Karakath Bhava.

॥ Immorality ॥

Among many positions that cause immorality, I cite a particular Rule quoted in text which has proved true. In a male horoscope, if Chandr and Shani combined are in 7th or 9th, the partner becomes immoral even at the instigation of her husband.

॥ Mangalyam ॥

॥ (Woman-hood or widow-hood) ॥

As stated before, this is rather a difficult question to answer in horoscopes. I therefore recommend the readers to the study of marriage lines described in palmistry. I have already discussed this in detail.

(5) ॥ Sthoola Bhava versus Sookshma Bhava ॥

Sometimes during the period of a planet we experience certain effects over which it does not seem to exercise any connection by way of situation, aspect, ownership or by natural characteristics. This will certainly puzzle an astrologer. By knowing the existence of Sookshma Bhava (minutest point of Bhava) much of the puzzle may be easily solved. Just as the effects of a Bhava are revealed by the condition of the sign occupied by the Bhava cusp, the Lord of the Nakshatra occupied by the Bhava cusp is also functional planet of the Bhava. Thus there are two

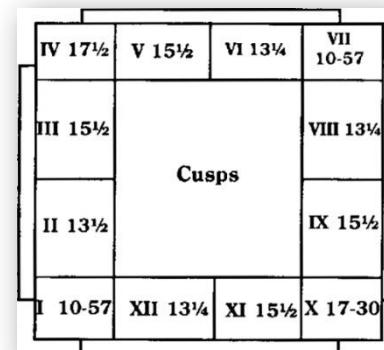
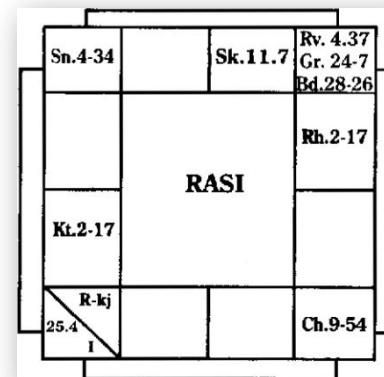
functional Grahas (Adhipathy) for a Bhava - the Rasi Lord is Sthoola (broad based) while the starry Lord is Sookshma (minutest). Both give the effect of the Bhava during their periods. In fact before the conception of Rasis (hence Bhavas) starry positions were being followed. Thus the stellar Lords are as important as the Rasi Lord & even more important specially when we deal with the measure of Udu Dasha. I illustrate this with my chart No. 1 (birth 19-06-1907 at 07:09 pm).

From the [above] cuspal chart you can locate the stars in which the Bhava cusps are posited. The Nakshatras are:

Chart No. 1

Table 15 - Chart No. 1 - Bhava cusps

No. of Bhava	Cuspal star	Sookshma Lord	Sthoola Lord
(01)	Moola	Ketu	Guru
(02)	Sravana	Chandr	Shani
(03)	Shathabhisha	Rahu	Shani
(04)	Revathi	Budh	Guru
(05)	Bharani	Shukr	Kuja
(06)	Rohini	Chandr	Shukr
(07)	Aridra	Rahu	Budh
(08)	Pushyami	Shani	Chandr
(09)	Pubba	Shukr	Surya
(10)	Hasta	Chandr	Budh
(11)	Swati	Rahu	Shukr
(12)	Anuradha	Shani	Kuja



For notations please see
Chapter I

You see from the above table, Rahu and Ketu coming to the picture though Varahamihira has ignored them. In fact they actually control some Bhavas by ownership. The native was married in Rahu Dasha. From Rasi chart you cannot account for this. See above.

Rahu is the Sookshma Lord of the 7th Bhava (house of marriage) situated in Punarvasu (Guru's Nakshatra).

So his marriage in Rahu Dasha - Guru Bhukti. In Sookshma, Shukr is the Lord of 9th (father's house) situated in Rohini - Chandr's Nakshatra (Chandr Lord of 8th). So his father died in Shukr Bhukti. This is not revealed in Sthoola.

The Sookshma position of the 5th Bhava is in Bharani which is a female

Nakshatra. This Shukr is again in Vrishabha a female Rasi and in Rohini, a female Nakshatra. So he has more of daughters than sons. This position cannot be gauged by Sthoola position where Kuja, Lord of 5th himself a male planet in Dhanus, a male Rasi, all connoting male births.

Shukr gave issues during his Bhukti as Lord of 5th (Sookshma). You may say that children may also be read out from the 11th, but that falls under alternative theory which I do not like. Chandr's period (as Lord of 10th Sookshma) has caused unhappiness to profession. You may say that as Lord of 8th in 10th causes it which is true in this case. Rahu as Lord of 11th has given easy money during his Dasha. Thus you see that Sookshma diagnosis gives better readings. Classifying the above we get:

Surya	as Lord of	9th			
Chandr	as Lord of	8th	2nd	6th	10th
Kuja	as Lord of	5th	12th		
Budh	as Lord of	7th	10th	4th	
Guru	as Lord of	1st	4th		
Shukr	as Lord of	6th	11th	5th	9th
Shani	as Lord of	2nd	3rd	8th	12th
Rahu	as Lord of	3rd	7th	11th	
Ketu	as Lord of	5th	1st		

❖ Mode of judging Bhava Phalams ❖

Though I have already discussed this aspect in detail at different stages, yet I wish to deal with it as a capitulatory measure before coming to a close of this Part I. The following cannons may be applied always.

(o1) First see the Grahas that conjoin the Bhava or those that aspect the Bhava. This should be done from the Rasi chart reckoning the Rasi containing the cusp of that Bhava. Consider only their natural malefic or benefic traits. Benefics do good while malefics spoil the effect of that Bhava.

(o2) Then consider both the Sthoola and Sookshma Lords of the Bhava. This should be seen from the cuspal chart and the Nakshatra occupied by that cusp. See in what Bhava these Lords are posited. This should be looked into in the Bhava chart. Judge the result as detailed before.

(o3) Next see in what Rasi those Lords are situated. See this from the Rasi chart. Whether he is in own house, friend's, enemy's, neutral house, exaltation or depression etc. Read the nature of the effects on this basis.

(o4) Then to estimate the quantum of effects, estimate its Shadbala. This should be seen from the Rasi chart.

(o5) Look to the nature of Grahas in conjunction with or aspecting these Grahas (both functional and natural). For good results they should not be related with their enemies. See this from Rasi chart and natural friendship etc.

(o6) See how many Rasis he is removed from his Bhava Rasi. Count the number of Rasis from the Rasi containing the cusp of that Bhava to the Rasi its Lord is situated. Do this in the Rasi chart.

(o7) See the condition of the Lord as combust, retrograde, fast moving or stationary and planetary fight etc.

(o8) Lastly judge the modified effects of this Lord from the nature of the Nakshatra in which he is placed.

P.S.: How to read the above effects is detailed in the respective Chapters.

Considering the above cannons estimate the worth of each Bhava one by one separately without clubbing together the two Bhavas owned by planet.

With this the handling of Rasi chart ends. Hereafter, we deal with our specialized New Techniques of Prediction for which please read Part II of this book [, published separately].

Appendix

❖ Bhava Phalams of chart No.1 ❖

❖ Lagna Bhava ❖

Kuja the impulsive and heaty planet is in Lagna, Shani the Thamasic and philosophic planet, Guru the Satwic and spiritual planet, Budh the educative and intelligent planet and Surya that throws glow in life aspecting Lagna; and so these traits are seen in the life. Considering their functional traits, the effects of 5th and 12th of Kuja, 2nd and 3rd of Shani, 1st and 4th of Guru, 7th and 10th of Budh and 9th of Surya will be felt as described under their Bhava effects below. As many good Grahas are related with Lagna there is long life, name and reputation and full of activities till the end of life.

❖ Second Bhava ❖

Ketu here afflicts some of the family members and cause harsh and sometimes out-of-the way talk; but as Lord of 5th does good for promotion in life and finance. Shani, Lord of 2nd in Kendra and his own Nakshatra protects finance though expenses are caused by the inimical aspects of Kuja and Chandr.

❖ Third Bhava ❖

Lord Shani being in 2nd from this 3rd in his own Nakshatra does good to younger coborns and being in 4th from Lagna gives courage and more so by the aspect of Kuja the chivalrous planet. As Rahu, the other Lord of this 3rd house is in 6th from this 3rd and 8th from Lagna some of the younger coborns died.

❖ Fourth Bhava ❖

Shani in 4th aspected by enemies, Kuja and Chandr disturbs personal happiness and comforts in life. Guru Lord of 4th in 4th from this 4th and in his own Nakshatra bestows the good of education from one degree to the higher and from one education to the other specially good for Vedic education as astrology being with Budh and Surya. He promotes acquisition and pooling of assets.

❖ Fifth Bhava ❖

Kuja, Lord of 5th in Lagna does good by dint of Poorva Punyam and is also good for children but being in the Nakshatra of Shukr, Lord of 6th, is not wholly good to children at times.

❖ Sixth Bhava ❖

Shukr, Lord of 6th, in 6th will not only cause Viparita Yoga but also frees from debt, disease and enemies; but being in the Nakshatra of Chandr, his enemy, will cause some professional enemies during Shukr period as this Chandr as Lord of 8th is in 10th aspected by Shani.

❖ Seventh House ❖

Budh Lord of 7th in the Nakshatra of Guru who as Lord of 1st and 4th is with him, with Surya, Lord of 9th, do all speak not only of wife coming from high family but also be beneficial to the native. In fact wife is born in Mithuna Lagna at the exact point Budh is. But Budh being in 8th Bhava killed the wife early in his own Bhukti.

❖ Eighth Bhava ❖

Rahu in 8th causes some chronic disease but being in the Nakshatra of Guru protects often and it is eczema. Thus his Dasha is also of mixed nature.

❖ Ninth Bhava ❖

Surya as Lord of 9th in 7th with other good Grahas shows acquisition of wealth through wife-side. It is also good for general progress in life and gives high longevity to father being in 11th from this 9th.

❖ Tenth Bhava ❖

Chandr as Lord of 8th in 10th, though causing sudden transfers and changes in avocation does not harm being in his own Nakshatra as well as the Sookshma Lord of 10th. See Budh strong with other Grahas that shows the bright side of profession both in service and business specially in astrology and like fields in which there is reputation. Research is foremost seen by this combination. Shani aspecting indicates service while Budh as Lord shows business.

❖ Eleventh Bhava ❖

Shukr, Lord of 11th in 6th shows expenses while the aspect of Guru on 11th promotes finance and that easy. As Lord of 11th in 8th from this 11th harms some of the elder coborns but being in own house protects later.

❖ Twelfth Bhava ❖

Shukr aspecting this house gives comforts in life while Kuja Lord of 12th in Lagna causes expenses.

P.S.: (1) All the above effects are to be read out during their periods.

(2) Just as we have discussed considering the Sthoola Lords judge from the Sookshma Lords too.

❖ May God bless the readers ❖

Read

- (1) New Techniques of Prediction - Part II (Parts I and II of NTP are complementary)
- (2) How to Read a Bhava? by Dr. T.S. Vasan

End of Book I



PREFACE

(First Edition)

This treatise titled "New Techniques of Prediction" is brought forth in two parts for certain conveniences of reference. The first part contains all the rudimentary elements and rules under general astrology arranged in a systematic manner enabling easy reference. In addition to what is available in standard classic works, I have included very many new and unknown secrets after long research. My object is to render my treatise useful for both the beginner and the advanced student of astrology. As far as possible I have avoided unnecessary and hazy ideas, retaining only those that have stood true by research. This Part II edition is designed to contain chiefly predictive portions, the elementary ones being included in Part I. This is a rare and valuable publication containing precious dictums not known to many so far - 'A million dollar worth' as one of the readers has expressed. I have tried to handle the subject in a mathematical way winnowing all alternatives and doubts. On application of my theory you will yourself realize its merits. There is nothing new - no new invention. As I have once before expressed no human being of ordinary intellect can add on even an atom to it as his own. What an intelligent astrologer should do is to merely digest the proper meaning of our classic dictums and apply them diligently. That is what I have done and that is what I expect of you all. Added to it long research work is needed. It is only by way of research that I have been able to place before you the wonderful effects of Thithi, weekday, Nakshatra, Yoga etc. The division chart or Phala Kundali is a unique product of my long research which is a tangible foundation for correct meticulous predictions. A number of illustrative horoscopes cited in this treatise is a special advantage to the students. They are all a collection of well-known charts investigated by me in detail.

The Chapter on Dasha Bhukti is exemplary. Gochara is treated by me in a new style which gives better results than the traditional method of reckoning from Chandr. Nowhere you have seen the wonderful daily and hourly reading I have narrated. Lastly, very many controversial and misconceived subjects, which have been more or less traditional sayings without tangible truth in them are discussed at length with illustrations.

In short, this treatise is a revelation of hidden truth. I feel satisfied if the public digest these principles well and try to apply them in their future handling of horoscopes.

If a set of enthusiasts of any place in India or abroad desire to be coached on these and other lines I am prepared to honor their invitation. My chief object is to spread my theory round about India and if possible the world over.

H.R. Seshadri Iyer, M.A.

Author



PREFACE TO SECOND EDITION

LIVE LONG TO RECORDED EDITION

This edition is an enlarged one over the first one. As some of the readers and students desired to have a ready made Table of divisional Amshas we have added it and combined the appendix also to this book. Some of the printer's errors are set right. The book is brought up with a better get-up. See our latest edition Part III on Race astrology.

H.R. Seshadri Iyer

Author

Bangalore, 12-12-1970



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Book I - Contents

Om Ganeshaya Namaha

New Techniques of Prediction - Book II

Chapter I

❖ Thithi and Yoga ❖

Those that have not read my articles on this subject may feel surprised to know that for correct predictions Thithi, weekday, Nakshatra, Yoga and Karana which form the five fundamental parts of a Panchanga (meaning Pancha Angas i.e. five limbs) are as important as other things. All of us use the Nakshatra, that too under limitations; and most of us leave off the rest, with the result we are left in the lurch and the sacred science decried by our folly or ignorance. Is it not a common say that one is born a Yoga Purusha (fortunate person)? But few know its real significance as we had not known so far the mode of using both Yoga and Thithi for predictions. For the benefit of my friends, I disclose below the "golden truths" in astrology. First I dwell on Thithi and Yoga, the rest will be dealt with later. In Sanskrit Thithi means subtraction, while Yoga means addition. The difference in position between Chandr and Surya gives Thithi while the sum-total of them gives Yoga. There are 30 Thithis and 27 Yogas. Each Yoga is controlled by a Nakshatra in the chronological order, the first Vishkamba Yoga starting with the Nakshatra Pushyami. The Lord of the Yoga is its stellar Lord. In addition to this chief birth Yoga planet, the Lord of the Rasi containing the birth Yoga point will also become another Yogi called 'duplicate Yogi' (for calculation of Thithi and Yoga, please go through Chapter I of Part I).

As for anything there is a negative for every positive, there is Avayoga planet (adverse) for every Yoga planet and they are as shown here:

Table 16 - Yogi - Avayogi Grahas

Yogi	Avayogi or enemy	Triple sets of Grahas
Surya	Shani	
Chandr	Budh	Ketu, Chandr, Guru
Kuja	Ketu	
Budh	Kuja	
Guru	Surya	Shukr, Kuja, Shani
Shukr	Guru	
Shani	Chandr	
Rahu	Shukr	Surya, Rahu, Budh
Ketu	Rahu	

As per this theory there is only one enemy for each planet and all the 9 Grahas are grouped into 3 sets of 3 each. The 3 Grahas in each set belong to one group of common friendship. Thus when any one of the three Grahas becomes a Yogi the other two automatically imbibe Yoga character and this is specially noticed in the case of Rahu. When Surya or Budh becomes Yoga planet, Rahu becomes Yoga-like planet.

❖ Effects of lunar day or Thithi ❖

In addition to the laid down broad principles of judgment, Thithi has a predominating influence on the life of a person. Except on Full Chandr and New Chandr days every Thithi has at least two Rasis called 'Dagdha' or burnt ones. For details please see Part I, Chapter I. For the sake of convenience I call these Dagdha Rasis as Zero Rasis hereafter. Bhavas counted by them, their Lords and Grahas in such Rasis lose their power, unless retrograde. That is why sometimes predictions go wrong. Add on to the usual canons of judgment the theory of Zero Rasis and Yoga and then predict. You will never fail. Effects of birth in a year, month, day, Thithi, Nakshatra, Yoga and Karana are cited in several books. Of them it is only Yoga effect that stands to test. So I have narrated Yoga effects in Chapter I of Part I.

I now lay down the canons of judgment relating to Thithi and Yoga effects. To make the subject easy, I give my own nomenclatures as follows:

Table 17 - Positive / negative Rasis, Bhavas, Grahas & Nakshatras

Positive Rasis	Own house
Negative Rasis	Zero Rasi or house of debilitation
Positive Bhavas	Auspicious Bhavas (1-2-4-5-7-9-10-11)
Negative Bhavas	Dustana (3-6-8-12)
Positive Grahas	Lords of positive Bhavas which are not Zero Rasis, birth Yogi, duplicate Yogi
Negative Grahas	Lords of negative Bhavas, Lords of Zero Rasis, birth Avayogi
Positive Nakshatras	Nakshatras of positive Grahas
Negative Nakshatras	Nakshatras of negative Grahas

Note:

Just as in mathematics:

+	×	+	=	+
+	×	-	=	-
-	×	+	=	-
-	×	-	=	+

Even here the same theory holds good.

- (o1) Positive planet in positive Bhava or Rasi or Nakshatra becomes positive.
- (o2) Positive planet in negative Bhava or Rasi or Nakshatra becomes negative.
- (o3) Negative planet in negative Bhava or Rasi or Nakshatra becomes positive.
- (o4) Negative planet in positive Bhava or Rasi or Nakshatra becomes negative.

Positive Grahas give favorable results while negative Grahas cause distress.

The above cited formula will suffice to judge the effects correctly. For clearer understanding, I cite the following corollaries with illustrations.

❖ General enunciation ❖

- (o1) Yoga Grahas though attaining negative character still retain their Yoga character.
- (o2) Yoga Grahas or those that are in their stars give beneficial effects while Avayoga ones give malefic results.
- (o3) Yoga planet must be in positive Rasi, Bhava or Nakshatra while Avayogi must be in negative Rasi, Bhava or Nakshatra or eclipsed.
- (o4) If 6th, 8th and 12th Bhava are Zero Rasis, good results arise, viz. no enemy, no debt and no loss.
- (o5) Positive Grahas in negative Rasis give tolerable good results when retrograde.
- (o6) Negative Grahas should not be retrograde as they become more powerful to do evil.
- (o7) Rahu and Ketu are natural negatives. When they are in Zero Rasis they become extremely good. Of them Rahu is exceptionally good.
- (o8) Weigh your judgment from the position and condition of the stellar Lord.
- (o9) Negative Grahas in Zero Rasi or negative Rasi or Bhava are good but become bad if they are retrograde.
- (o10) Of the 2 Rasis owned by a planet (except Surya and Chandr who own only one Rasi) that Bhava which is Zero Rasi suffers and not the other. If that planet is powerfully and positively situated it does more harm to the Zero Rasi - Bhava but may give good of the other Bhava. If on the other hand such a planet be negatively placed or eclipsed the effect of the Zero Rasi - Bhava becomes good while the other goes bad.
- (o11) Graha in conjunction with or aspected by Yoga or Avayoga planet imbibe their character also in addition to their own.
- (o12) Duplicate Yogi in the Nakshatra of birth Yogi or vice-versa confers high Yoga.
- (o13) Avayogi in enemy's Nakshatra is good.

❖ Illustrated theories ❖

A detailed discussion on the principles involved in the theory of Thithi and Yoga effects is made hereunder citing examples. Schedule of charts appended hereto and in all the discussions their serial numbers only will be quoted. Readers will please verify from the respective charts.

ॐ Theory (1 - 7) ॐ

- (o1) Positive planet in positive Bhava and positive Rasi - good.
- (o2) Positive planet in positive Bhava but negative Rasi - reduced good.
- (o3) Positive planet in negative Bhava or negative Rasi or eclipsed but not retrograde - bad.
- (o4) Positive planet if under (o3) above, it be retrograde - a little better.
- (o5) Positive planet in positive Nakshatra - good.
- (o6) Positive planet in negative Nakshatra - bad.
- (o7) Positive planet though in negative Bhava or Rasi if it is in its own Nakshatra - good after hurdles.

ॐ Illustrations ॐ

Chart No. 1: Surya, Lord of 9th (father) though in 7th with many good Grahas has neither lifted his father's status nor conferred paternal good to the native for the very reason of being in Zero Rasi. Guru, Lord of 1st and 4th, with all the best traits could not give him full satisfaction of education or bodily strength as he is Zero Rasi.

Chart No. 3: Budh, Lord of 2nd and 11th though in 5th killed his elder brother and disturbed his finance being in Zero Rasi.

Chart No. 6: Guru, Lord of 9th is in Aridra (Rahu's Nakshatra) and Shani, Lord of 11th though in 11th being in Shathabhisha (Rahu's Nakshatra) both proved very bad during their Dashas.

Chart No. 33: Guru, Lord of 1st and 4th in 5th, being in Ashwini (Ketu's Nakshatra) showed his bad during his Guru Dasha though not to a great extent as both belong to one group.

Chart No. 12: Shukr, Lord of Lagna in 11th, though in Zero Rasi gave some good effects amidst some bad as he is in his own Nakshatra (Pubba).

Ketu is in Anuradha (Shani's Nakshatra who is Yogi). So Ketu Dasha was good.

ॐ Theory (8 - 13) ॐ

- (o8) Negative planet in positive Bhava and positive Rasi not being eclipsed causes - bad.
- (o9) Negative planet in positive Bhava but negative Rasi or set gives - good.
- (o10) Negative planet in negative Bhava - good.
- (o11) Negative planet in all negative positions and set gives - excellent results.
- (o12) Negative planet in positive Nakshatra - bad.
- (o13) Negative planet in negative Nakshatra - very good.

ॐ Illustrations ॐ

Chart No. 1: Budh, Lord of 7th and 10th (both Zero Rasis) is in 7th (Zero Rasi). He was married in a high family and his profession was also tolerably good.

Chart No. 7: Chandr, Lord of 10th (Zero Rasi), is in 8th and in his own Nakshatra (Rohini). So his profession is of good rank.

Chart No. 34: Budh, Lord of 7th and 10th (both Zero Rasi) is in 3rd (bad Bhava). His wife and profession have been very good.

Chart No. 27: Shani, Lord of 2nd (finance) though in 12th has given him heavy finance. Why? As Lord of Zero Rasi (2nd) he is in Dustana as well in the Nakshatra of Shukr, Lord of 5th (another Zero Rasi). Similarly Shukr is situated in Shani's Nakshatra.

Chart No. 18: Kuja as Lord of 10th (positive Bhava) is in 1st debilitated and also in Pushyami (Avayogi Nakshatra). So in Kuja Dasha he did not feel happy with profession.

Chart No. 24: Guru, as Lord of 3rd and 6th (Dustanas) which are also Zero Rasis being in Anuradha (Avayogi Nakshatra) raised him during Guru Dasha to the status of head of department. Mere Rasi prediction shows all bad.

Chart No. 23: Shukr, as Lord of 7th (Zero Rasi) and Lord of 12th (Dustana) is debilitated. So his Shukr Dasha was good.

Chart No. 7: Guru, Lord of 3rd (Zero Rasi) and 6th is in Ashwini (Avayogi Nakshatra) lifted him up to good position.

Chart No. 10: Kuja, Lord of 6th (Zero Rasi) in Ashwini (Ketu's - an enemy's Nakshatra) gave good during Kuja Dasha. As Lord of 11th caused heavy expenditure and loss also.

❖ Theory 14 ❖

(14) A planet (positive better, negative not bad) in Yoga Nakshatra gives good.

❖ Illustrations ❖

Chart No. 32: Shani, Lord of Lagna, in Dhanista (Yoga Nakshatra) lifted him up in Shani Dasha to the rank of Rs. 1000 per month.

Chart No. 33: Rahu in Lagna is in Uttarashada (Yoga planet's Nakshatra). So his Rahu Dasha was Yogaic.

Chart No. 27: Ketu in 9th should have affected his father or prosperity, but being in Hastha (Yoga Nakshatra) he does immense good.

Chart No. 10: Shukr, Lord of 5th, is in Punarvasu (Yoga Nakshatra). It is Shukr Dasha that started his Yoga as a civil service officer (M.C.S.).

Chart No. 12: Ketu in Anuradha (Nakshatra of birth Yogi) gave good to family in Ketu Dasha being in 2nd (house of family).

❖ Theory 15 ❖

(15) Positive planet in enemy's Nakshatra is bad, but negative planet in enemy's Nakshatra is good.

❖ Illustration ❖

Chart No. 4: Budh, Lord of 2nd and 11th, is not only in 6th but is also in Dhanista (Kuja's Nakshatra) an enemy's Nakshatra. During Budh Dasha he lost heavily by enemy actions.

❖ Theory 16 ❖

(16) A planet of the Yogi group gives good while that of Avayogi group causes evil.

❖ Illustration ❖

Chart No. 29: Shani, Lord of Lagna, in 9th and in Swati should have gone bad. But note that its Lord Rahu is of Yogi group of Budh. So it is only in his Shani Dasha that he attained gazetted rank.

❖ Theory 17 ❖

(17) A planet in conjunction with or aspected by Yogi becomes good while with Avayogi becomes bad.

❖ Illustrations ❖

Chart No. 8: Kuja in 12th no doubt gave bad to the native during Kuja Dasha, but due to his association with Yoga, Rahu alongside he also caused some Yoga.

Chart No. 4: Budh with Avayogi Rahu caused heavy distress in Budh Dasha.

Chart No. 29: Rahu is in Purvabhadra (Guru's Nakshatra) who in turn is with Yoga Budh. Simultaneously the same Rahu is aspected by Avayogi Kuja. During Rahu Dasha he experienced both good and bad.

Chart No. 6: Shani, Lord of 11th is with Yogi Chandr. During Shani Dasha he had some beneficial effects. But Chandr being his enemy it did not stay long.

❖ Theory 18 ❖

(18) Yogi in negative Bhava or Rasi - not much good.

❖ Illustration ❖

Chart No. 1: Yogi Rahu being in 8th could not give solid Yoga in his Dasha.

❖ Theory 19 ❖

(19) Yogi, though owning negative Rasi or Bhava gives some good at least.

❖ Illustrations ❖

Chart No. 3: Guru owns 2 Zero Rasis and yet he has given him Yoga but of a low order because he is Yogi.

Chart No. 16: Guru (Yogi) even here owns 2 Zero Rasis. As he is exalted in Lagna he has retained his high Yoga effects during Guru Dasha.

❖ Theory 20 ❖

(20) Duplicate Yogi also acts as birth Yogi.

❖ Illustration ❖

Chart No. 22: Guru being duplicate Yogi, the native became the head of a department in Guru Dasha by his retrogression though in Zero Rasi.

❖ Theory 21 ❖

(21) Avayogi in the positive Nakshatra is bad.

❖ Illustration ❖

Chart No. 18: Avayoga Shani is in Rohini (positive Nakshatra) in 11th (a positive Bhava also), so his Shani Dasha ended his life.

❖ Theory 22 ❖

(22) Avayogi in negative Bhava, Rasi or Nakshatra or eclipsed becomes good.

❖ Illustrations ❖

Chart No. 1: Shukr (Avayogi) is in 6th in the Nakshatra of Chandr (Lord of 8th). So Shukr becomes good.

Chart No. 2: Avayogi Guru is in 8th, debilitated and in the Nakshatra of Lord of 6th. So her Guru Dasha has been Yogaic. Rasi chart does not say so.

Chart No. 17: Avayogi Budh is in 8th and in his own Nakshatra. He was coroneted in Budh Dasha.

Chart No. 10: Avayogi Surya is the owner of 3rd and Zero Rasi. In Ravi Dasha he was progressing. Further he is in the Nakshatra of duplicate Yogi (Budh).

Chart No. 5: Avayogi Ketu is in Zero Rasi and further in the Nakshatra of Ravi (Zero Rasi owner and Lord of 3rd). His maximum attainment was in Ketu Dasha, drawing Rs. 1000 a month.

Chart No. 14: Avayogi Chandr is the Lord of 3rd and Zero Rasi and is debilitated and further in Yoga in Shani Nakshatra and also with Yoga Shani. All these confer a very high Yoga during Chandr Dasha when his pay is raised from Rs. 500 to Rs. 1000 grade.

Chart No. 35: Avayoga Shani being in Shatabhisha (Rahu Nakshatra) gave gazetted rank during Shani Dasha only.

Chart No. 11: Avayoga Shani is in Dhanista (Kuja's Nakshatra) and thus in the Nakshatra of the Lord of Zero Rasi and 12th Bhava. In Shani Dasha she had her best days.

Chart No. 8: Avayogi Shukr is in Ketu Nakshatra. So good.

Chart No. 27: Avayogi Budh is in 8th and in Ketu Nakshatra. He is having a high Yoga of Rs. 500 monthly in Budh Dasha. You cannot read so in Rasi chart alone.

❖ Theory 23 ❖

(23) Avayogi in the Nakshatra of birth Yogi or duplicate Yogi gives Yoga after hurdles.

❖ Illustrations ❖

Chart No. 14: Avayogi Chandr in the Nakshatra of birth Yogi, Shani and himself a duplicate Yogi has given high Yoga during Chandr Dasha.

Chart No. 23: His Ketu Dasha ran well as Avayogi, Ketu being in Dhanista has gone to Yogi Kuja's Nakshatra.

Chart No. 31: Avayogi Kuja is in Sravana (the Nakshatra of duplicate Yogi). His Kuja Dasha is excellent. He draws Rs. 1000 per month.

❖ Theory 24 ❖

(24) Avayogi as Lord of Zero Rasi - good.

❖ Illustrations ❖

Chart No. 14: Avayogi Chandr owning Zero Rasi became good.

Chart No. 25: Avayogi Guru owning Zero Rasis his Guru Dasha was good.

Chart No. 10: Avayogi Surya being Zero Rasi owner was good.

❖ Theory 25 ❖

(25) Avayogi getting worse increases the prosperity vice-versa.

❖ Illustration ❖

Chart No. 26: Here Avayogi Kuja is in 8th, is the Lord of 9th Zero Rasi, and in the Nakshatra of Shani who is Lord of 6th and Zero Rasi. So during Kuja Dasha he is elevated and happy in all ways of a far higher order.

❖ Theory 26 ❖

(26) Avayogi in his enemy's Nakshatra gives good results.

❖ Illustrations ❖

Chart No. 12: Avayogi Chandr is in Jyesta (the Nakshatra of Budh, enemy of Chandr). So his profession is good.

Chart No. 18: Avayogi Shani is in Rohini (enemy's Nakshatra). So his Shani Dasha was good enough.

❖ Theory 27 ❖

(27) Rahu and Ketu in Zero Rasi or in the Nakshatra of the Lord of Zero Rasi give favorable results.

❖ Illustrations ❖

Chart No. 12: Ketu Dasha was good as he is in Zero Rasi.

Chart No. 5: Ketu Dasha was excellent as he is both in Zero Rasi and in the Nakshatra of Zero Rasi Lord Surya.

Chart No. 8: His Rahu Dasha is the best part in life as Rahu is in Zero Rasi.

Chart No. 13: His Rahu Dasha was good, Rahu being in Zero Rasi.

Chart No. 25: Rahu Dasha was good as Rahu is in Zero Rasi.

Chart No. 11: Rahu is in 9th in Zero Rasi. In Rahu Dasha her father prospered.

❖ Theory 28 ❖

(28) Rahu and Ketu even with Avayogi or in his Nakshatra give good.

❖ Illustration ❖

Chart No. 24: Rahu in 10th is both in Shani's Nakshatra (Pushyami) and with Shani. In Rahu Dasha he scored M.C.S. and became a civil service officer. Note that Shani here is Avayogi. This rule is an exception to Rahu and Ketu as they are natural negatives.

❖ Theory 29 ❖

(29) Rahu in the Nakshatra of Ketu is good and not Ketu in Rahu Nakshatra as in the latter case he goes to his enemy's Nakshatra.

❖ Theory 30 ❖

(30) A retrograde planet in negative Rasi is protected from falling down.

❖ Illustrations ❖

Chart No. 8: Kuja Lord of 2nd and 7th, in 12th and in Zero Rasi should have smashed his finance, family and wife had he not been retrograde.

Chart No. 22: As Guru, Lord of 9th, is in Zero Rasi he should have affected his prosperity. Instead he was a powerful high officer in Guru Dasha as Guru is retrograde.

❖ Theory 31 ❖

(31) The effect of a planet gets modified by the condition, situation, conjunction or aspect of its stellar Lord.

❖ Illustrations ❖

Chart No. 15: Shukr, Lord of 4th and 9th is with Avayogi Kuja and also in Chandr's Nakshatra and that Chandr is further aspected by Avayogi Kuja. In her Shukr Dasha both her parents lost their finance, name and wealth and were practically reduced to penury. See how her Surya's Dasha has remodeled. Surya in Ashwini (Ketu Nakshatra) should have spoiled her Ravi Dasha. On the other hand it was in her Ravi Dasha that the entire family prospered. See this stellar Lord Ketu is with Budh (birth Yogi). Hence the modified good effect.

Chart No. 26: Both Surya and Chandr being in Ketu's stars the two Dashas should have spoiled the native's prospects, but they were the best periods. Ketu is not only in 6th but in Zero Rasi.

☽ Theory 32 ☽

- (32) When there is mutual exchange between the stellar Lords of any two Grahas the effect of the one will be felt during the period of the other.

☽ Illustration ☽

Chart No. 15: Here Chandr and Shukr have their stellar Lords mutually exchanged. Shukr, Lord of 4th, being in Chandr Nakshatra (Lord of 6th aspected by Kuja) should have caused illness to mother. But this evil was postponed to Chandr Dasha when her mother all of a sudden had a paralytic stroke.

☽ Theory 33 ☽

- (33) Of the two Rasis owned by the planet, if one is positive and the other negative the effects will be varied.

☽ Illustration ☽

Chart No. 15: Shukr is the Lord of positive 4th and negative 9th (as 9th is Zero Rasi). As Lord of positive 4th in the Nakshatra of Lord of 6th, he causes illness to mother. As Lord of negative 9th in the Nakshatra of Lord of 6th his father's prosperity is revealed. That is exactly how it has happened in her Chandr Dasha (due to mutual exchange). Mother - a paralytic patient while father was earning Rs. 500 per month and healthy.

☽ Theory 34 ☽

- (34) If Lagna be in birth Yogi Nakshatra he will be prosperous from birth to death. Reverse will be the case if born in Avayoga Nakshatra.

☽ Illustration ☽

Chart No. 27: Lagna is at Sravana (the Nakshatra of Yogi Chandr). So since birth he has been prospering.

Chart No. 10: Lagna is exactly in birth Yogi Nakshatra (Punarvasu). From birth to death, he was highly prosperous.

Chart No. 36: Lagna is at exact birth Yogi Nakshatra (Uttara). Since birth he is happy.

Editor's note: Rules given by the author are clear. They require no comments. They are correct in our daily experience.

Chapter II

☽ Novel method of Dasha Bhukti reading ☽

Of all the chapters in astrology Dasha Bhukti is of paramount importance as the timing of the events is what is required by all. A horoscope may contain Yoga but when will it come to fruition is the anxiety of a consultee. A poor horoscope backed by good Dashas is far better than a rich horoscope with poor Dashas. Sometimes it may so happen that such Yoga Dashas may not at all act in one's life when the native will be simply dreaming of his prospects. Or, it may intervene in childhood teens or old age when he would not be in a position to enjoy it. So it is absolutely necessary that Yoga Dashas should operate in one's life at proper age of enjoyability. What purpose would it serve if the Dasha of a planet which is good for conjugal happiness or professional felicity operates either in childhood or dotage? In such cases he may have only the mental satisfaction rather than physical.

Next comes the most intricate problem of ascertaining the effect of Bhukti Lord. One may be successful with Dasha reading but very many are likely to falter in the proper handling of Bhukti effects. We have seen several texts on this subject. After all they follow a rigmarole way far from actuality. "Sarvartha Chintamani" and "Krishna Misriam" are voluminous editions that narrate a lot on this topic. Alas, they are not helpful for candid prediction. In my ensuing Chapter, I deal with the same but more intelligently handling the subject. Still under this usual method of Dasha Bhukti readings sometimes doubts may arise. Hence, we must find a way out of this ambiguity. We experience that the same Bhukti Lord under different Dasha Lords gives different effects. It is therefore necessary to find a method to discriminate such differential effects. I expound in this Chapter a system by which proper assessment of Bhuktis may be made at a mere glance without ambiguity. The changing nature of Bhukti Lord may be easily seen from the theory involved in the framework of this novel Dasha chart- not known so far to most of us till at least the publication of my articles in the astrological magazine. In my Chapter I, Part I on Thithi and Yoga, I have stated that for correct prediction Thithi, Yoga, Nakshatra and weekday are needed. Of these I have used the first 3 elements. Now I use the weekday also. Under this theory the effect of Dasha Lord has to be read out from the birth chart reckoning Thithi, Nakshatra and Yoga as detailed in Chapter I of Part I, except some special features that will be pointed out later. The effects of Bhukti Lords have to be read out from the Dasha chart treating their "**starters**" and "**rulers**" akin to their stellar Lords and applying all the

rules enunciated in Chapter I of Part I on Thithi and Yoga. Thus the Dasha has to be read out from birth chart only while the Bhukti has to be analyzed from both the birth and the Dasha charts.

(1) ☽ Dasha chart ☽

Form a chart of 10 rows and 12 columns. In the first row from 3rd col. onwards place all the Grahas (one in each square) in their natural weekday order from Surya to Shani and then Rahu, Ketu and Lagna. In col. 2 from 2nd row downwards place in each square from Surya to Chandr (one in each square) in the descending order of Udu Dasha. This gives the fragile Dasha chart.

(2) ☽ Starter ☽

It is an undisputed fact that of all the Grahas Surya and Chandr play a very important role both on human beings and also on the other Grahas. In fact they are named **Luminaries** and the rest as Grahas. Any light or power to others should emanate only from these luminaries. It is this basic principle that is made use of here. As we deal with Udu Dasha we are mostly concerned with stellar positions rather than Rasi positions. When we deal with a Dasha based on Rasi, then Rasi positions should be taken. The two should not be mixed up. So the stellar positions of Grahas are the guiding factors to determine this Dasha chart. You will also see that the effect of the Bhukti Lord is read only after proper blending with Surya and Chandr.

For Guru Dasha chart:

Surya	Mrigasira 4	Shukr	Rohini 1
*Chandr	Vishaka	Shani	U. Bhadra 1
Kuja	P. Shada 4	Rahu	Punarvasu 4
Budh	Punarvasu 3	Ketu	U. Shada 2
Guru	Punarvasu 2	Lagna	Moola 4

Though at birth, Chandr is in Uttara 4 while working Guru Dasha chart we should reckon the Nakshatra of Chandr as Vishaka (vide reasoning Infra).

Birth day	Wednesday
Birth Yogi	Rahu (Shathabhisha)
Birth Avayogi	Shukr (Pubba)
Zero Rasis	Mithuna and Kanya*
Guru Dasha Yogi	Ketu (Makha)
Guru Dasha Rajayogi	Chandr

With reference to Guru Dasha chart [below on page 27]:

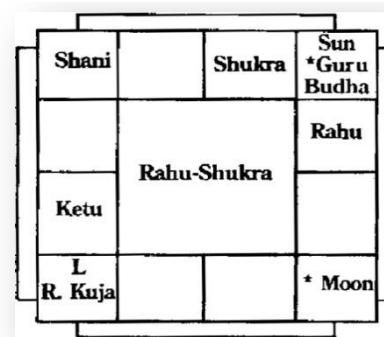
- (01) Starters are marked in Capital Letters.
- (02) Rulers are marked in small letters.
- (03) When **starter** and **ruler** are the same, they are in *italics*.
- (04) Squares under col. 1 and rows 5 and 8 are left blank as there are no starters in those rows. So by the chronological order of Ketu, Guru, Chandra - the two squares are filled up by Ketu.
- (05) Note for brevity only, the notations of Grahas as described in Chapter I of Part I are used.

To work out a Dasha chart the stellar positions of all the Grahas and Lagna except that of Chandr are kept constant for all Dashas while Chandr's Nakshatra will be progressed by one Nakshatra for each successive (advance) Dasha.

Guru Dasha chart of chart No. 01 (19-06-1907) [Original]

1	2	3	4	5	6	7	8	9	10	11	12	ASC
1		RV	CH	KJ	BD	GR	SK	SN	RH	KT		
2	Kt	RV	bd							KT		
3	GR	K		GR			rh					
4	Ch	T								rv	Ch	
5	KT	BD			sk							
6	Gr	SN						Gr				
7	Ch	Gr	CH		CH	Ch			CH			
8	KT	RH								kj		
9	Gr	KJ	GR		ch							
10	Ch	CH		gr			CH					

Figure 1 - Chart No. 1
of 19-06-1907



[As per original instructions above, paragraph (1) **Dasha chart** should look like one below; also abbreviations have been changed to more common ones]

	1	2	3	4	5	6	7	8	9	10	11	12
1			Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
2	Ke	Sy	bu								KE	
3	Gu	Sk			GU			ra				
4	Ch	Ke									sy	Ch
5	Ke	Bu				sk						
6	Gu	Sa						Gu				
7	Ch	Gu		CH		CH	Ch			CH		
8	Ke	Ra									ma	
9	Gu	Ma	GU		ch							
10	Ch	Ch		gu				CH				

To have a clear perspective of a Dasha it is not enough if the mere name of the Dasha Lord is said. In addition, the actual Dasha Nakshatra has to be known. For example, in the cited chart No. 1 of 19-06-1907 at birth time it was Uttara 4, Surya Dasha situated in 10th Bhava. You know there are 3 varieties of Surya Dasha viz. Uttara in 10, U. Shada in 1 and 2 and Krittika in 5 or 6. Each one is of a different trait obtaining from its situation with reference to Lagna and the nature of the Nakshatras. For the nature and characteristic of stars, please refer to Chapter II of Part I.

I said that at birth it was Uttara - Surya Dasha; next follows Hasta - Chandr Dasha, Chitta - Kuja Dasha, Swati - Rahu Dasha, Vishaka - Guru Dasha, Anuradha - Shani Dasha and so on. While working out a Dasha chart the Nakshatra of Chandr should be taken as the actual Nakshatra of Dasha in question. For example, while erecting Guru Dasha chart in the above horoscope treat Chandr's star as Vishaka and for Shani Dasha chart as Anuradha and so on.

❖ Mode of calculation for starter ❖

First write down the Nakshatras of all the Grahas and Lagna.

- (01) Count the no. of stars from Surya's Nakshatra to the Bhukti Lord's Nakshatra and multiply it by 2.
- (02) Count the no. of stars from Chandr's Nakshatra to that of Bhukti Lord.
- (03) Count the no of birth weekday from Sunday in regular order of weekdays.

Add the above three results and divide the sum by 27 (the no. of stars) and count the remainder from Krittika. You get the Nakshatra of the starter of that Bhukti Lord. Similarly work out for all Grahas and Lagnas. You get all the starters. How to fix them up in the Dasha chart? In the square formed by the planet's column and its stellar Lord's row, the concerned starter falls. Instead of putting the Nakshatra write out its Lord (as per Udu Dasha lordship). Then that planet becomes the starter of that Bhukti Lord. Here you will notice one symmetry among starters. In any Dasha all the starters belong only to one group of triple Grahas viz. (01) Ketu, Chandr, Guru, (02) Shukr, Kuja, Shani and (03) Surya, Rahu, Budh. This I have explained at length in Chapter I, Part I on Yoga. Likewise their enemies are also fixed up. For the ready reference of my readers I repeat them here.

To the first set of Grahas the second set are enemies as follows:

Surya - Shani, Chandr - Budh, Kuja - Ketu, Budh - Kuja, Guru - Surya, Shukr - Guru, Shani - Chandr, Rahu - Shukr and Ketu - Rahu.

❖ Example to work out starter ❖

In the above chart, suppose we want the starter of Rahu in Guru Dasha, Surya Nakshatra (Mrigasira) to Rahu Nakshatra (Punarvasu) is 3. Double of it is 6. To this add the no. of stars from progressed Chandr's Nakshatra (Vishaka) to that of Rahu (Punarvasu) i.e., 19. Thus total is 25. This added to birth weekday (Wednesday no. 4) makes 29.

As this exceeds 27 (one cycle of stars), dividing by 27 we get 2 as remainder. Reckoning always from Krittika, the 2nd Nakshatra is Rohini. Thus the starter of Rahu in Guru Dasha falls at Rohini and the planet is Chandr. Place this Chandr under Rahu col. against Guru row as Rahu's Nakshatra is Guru. If you work out in full you will see that all the starters belong to the group of Ketu, Chandr and Guru. This trio are mutual friends and if any one of them becomes a Yoga planet, the other two automatically become Yoga-like Grahas.

(3) ☽ Ruler ☽

Once you locate the starter it is easy to find the ruler. The starter is obtained by equating the planet with its stellar Lord. What he would be if he were himself is what fixes the ruler. See how many squares down is the row of the planet from that of its stellar Lord and progress so much from that starter in the order of Udu Dasha. That planet becomes the ruler. Fix him up in that square. Similarly work out for all. Note that in the case of Lagna, the starter and the ruler is one and the same planet. On the other hand if you move upwards you will have to digress the order. For example, to find the ruler of Rahu in Guru Dasha of the above chart: Rahu equated with his stellar Lord Guru becomes Chandr (starter), but equated with himself what he would be? In the Dasha chart the square of Rahu col. and Rahu row is situated one place down the starter (Chandr). So progress the starter Chandr by one more Dasha. You get Kuja. Put him in that square. Thus the ruler is Kuja. In Guru Dasha, Chandr is the starter (Rohini) and Kuja is the ruler (Mrigasira being next to Rohini). Thus you are able to locate not only the Grahas but their actual stars which will be very useful for Gochara.

(4) ☽ Dasha Yogi ☽

Like the birth Yogi acting throughout lifetime there is Dasha Yogi playing an equal part in that Dasha. To evolve it, add to the longitude of birth Yogi twice the longitude of the Dasha Lord. You get the point of Dasha Yogi located. Why twice the Dasha Lord? Once for Surya and again for Chandr round which all factors revolve. This holds good in the case of all Grahas except Chandr, Rahu and Ketu whose Dasha Yogis have to be struck by special rules.

Dasha Yogi of Chandr: It is the same as birth Yogi.

¤ To find the Dasha Yogi of Rahu and Ketu ¤

Between the stellar Lords of Rahu and Ketu see who is the enemy of the other (usually they will be in inimical stars). First work out the Dasha Lord as in the case of other Grahas with respect to the latter, i.e. the stellar Lord of this first planet not being inimical to that of the second. After ascertaining the Dasha Yogi of the first of the two the Dasha Yogi of the other automatically becomes the planet who is the enemy of the above Dasha Lord.

Example - to find the Dasha Yogi of Guru Dasha (refer the above chart [on page 27]):

Birth Yogi point is	10-17-49
Twice Guru longitude	<u>05-18-14</u>
(Guru is 02-24-07)	
Total	16-06-03
Subtracting 12 Rasis	<u>12-00-00</u>
We get	<u>04-06-03</u>

So Guru Dasha Yogi is situated at $6^{\circ} 3'$ in Simha, i.e. Makha Nakshatra ruled by Ketu. Thus Guru Dasha Yogi is Ketu.

¤ To work out Dasha Yogi of Rahu and Ketu ¤

Rahu is in Punarvasu (Guru Nakshatra) and Ketu in U. Shada (Surya Nakshatra). Surya is Guru's enemy. So we must first work out for Guru controlled Rahu.

Rahu's natal position is	03-02-17
Double that is	06-04-34
Add birth Yoga point	<u>10-17-49</u>
We get	<u>16-22-23</u>
Subtracting 12 Rasis	<u>04-22-23</u> (Pubba)

So its Lord Shukr becomes Rahu Dasha Yogi. Automatically Shukr's enemy, Guru becomes the Dasha Yogi of Ketu.

On the other hand if Ketu was in U. Shada (Surya) and Rahu in Pushyami (Shani) then you should first work for Ketu and then conclude for Rahu.

(5) ☽ Evolution of one Dasha chart from another ☽

Under this system to predict the effects of Bhukti Lords in a Dasha you have to erect a separate chart for each Dasha which may look cumbersome and taxing. But it is not so. In a second you can work out any Dasha chart from one worked out chart as there is symmetry in the theory. For every advanced Dasha the starter and ruler recede by one stage (reckoning being in the order of Udu Dasha). Similarly for a previous Dasha they advance by one stage. In this way by increasing or decreasing as the case may be by as many stages as the difference of a Dasha is from one worked out, you may work out at mere sight the Dasha chart you need. This holds good in all

cases except Chandr. In the case of Chandr the starter of an advanced Dasha will be three stages higher and for a previous Dasha three stages lower. Here you must first work out the starter and then find out the ruler independently for a Dasha as no symmetry follows for ruler as in the case of other Grahas.

(6) ॐ Easy way of working out a Dasha chart ॐ

The method of erecting a Dasha chart reckoning the Nakshatras occupied by Grahas has been discussed in detail before. Now I am going to show a more easy method worked out. As per this theory you get the Grahas (starter and ruler) direct but not the particular Nakshatra. But you may guess the Nakshatra also with a little practice.

Method: Have 4 columns marked at top (1) Planet, (2) Stellar Lord, (3) Starter, (4) Ruler. Write out the Grahas and their stellar Lords under cols. 1 and 2 respectively; then, note that the stellar Lord of Chandr is the Dasha Lord himself.

ॐ To find the starter of a Graha ॐ

- (o1) Count from the stellar Lord of Surya to that of the Graha concerned and double it (counting in Udu Dasha order).
- (o2) Count from the Dasha stellar Lord of Chandr (i.e. the Dasha Lord) to that of the Graha.
- (o3) Count the birth weekday from Sunday. Add the above three; if it exceeds 9, divide it by 9 (no. of Grahas) and take the remainder. This remainder number counted from Surya in Dasha order gives the starter.

ॐ To find the ruler ॐ

See by how many stages (Dasha order) higher up is the stellar Lord from the planet. Increase the starter by so many stages. You get the ruler.

Example (the above cited chart): Guru Dasha chart.

Table 18 - Ruler /starter example - chart No. 01

Graha	Stellar Lord	Starter	Ruler
Surya	Kuja	Guru	Budh
Chandr	Guru	Chandr	Guru
Kuja	Shukr	Guru	Chandr
Budh	Guru	Chandr	Shukr
Guru	Guru	Chandr	Chandr
Shukr	Chandr	Chandr	Rahu
Shani	Shani	Guru	Guru
Rahu	Guru	Chandr	Kuja
Ketu	Surya	Ketu	Surya
Lagna	Ketu	Chandr	Chandr

Working: Say we want the starter Kuja.

- (o1) Shukr, the stellar Lord of Kuja is 7 stages higher than Kuja - the stellar Lord of Surya (Kuja - Rahu - Guru - Shani - Budh - Ketu and Shukr). Double it; you get 14.
- (o2) The same Shukr (stellar Lord of Kuja) is 5 stages higher than that of Chandr (Guru).
- (o3) Birthday, being Wednesday, its number is 4.

Adding the above 3 numbers we get $14 + 5 + 4 = 23$. Dividing this by 9 we get 5. Counting from Surya the 5th Dasha Lord is Guru. So Guru is the starter of Kuja in Guru Dasha.

ॐ To work out its ruler ॐ

Shukr (stellar Lord of Kuja) is 7 stages higher than Kuja himself. So the 7th higher Dasha planet from Guru (starter) is Chandr. This Chandr is the ruler of Kuja in Guru Dasha.

Note:

- (o1) When a planet is in his own Nakshatra, its starter and ruler is the same planet. That is because such a planet which does not get itself mixed up with any other will be a pure one giving a uniform effect of its own during its entire period.
- (o2) The starter and ruler of Lagna is the same always.

ॐ To evolve one Dasha chart from another ॐ

Now we have Guru Dasha chart. Suppose we want Shani Dasha chart. As that is one in advance, decrease all the starters and rulers by one stage except in the case of Chandr. For Chandr you have to increase the starter by 3

stages. The starter of Chandr in Guru Dasha being Chandr in Shani Dasha it becomes Rahu. Then you have to work out its ruler as per usual rules. Being Shani Dasha, Chandr's stellar Lord is Shani. As this Shani is 5 stages higher than Chandr the 5th Dasha Lord from Rahu is Ketu. So Ketu is the ruler.

Likewise, for every receding Dasha increase by one stage for all Grahas but Chandr; both for starter and ruler and Chandr decrease by 3 stages for starter only and then work out its ruler independently.

(7) ☽ How to read this Dasha chart ☽

Except some special mentions stated below regarding the effects of Dasha Lords it is only the Bhukti effects that have to be read out from this chart. To know the effect of a Bhukti, see who are the starter and ruler. Find out from birth chart their ownership and situation as well as that of the Bhukti Lord. See how the starter and ruler are disposed towards the Bhukti Lord - friend, enemy, birth Yogi, Avayogi, Dasha Yogi, Raja Yogi, positive or negative Graha etc. Judging in the manner prescribed for Dasha reading in Chapter II, Part II, read the effects of the Bhavas relating to Bhukti Lord, starter and ruler. The starter shows the commencing effect while the ruler the final effect. As we are chiefly concerned with finality whatever be its beginning the ruler is most important. So while reading Bhukti effects you may even ignore the starter and go straight to ruler. For example, at the initial stage of a Bhukti there may be disappointments in life but in the latter portion all may tend to be happy. So it is enough if you read the Bhukti effect as being finally good.

(8) ☽ Rules to judge the effect of Bhukti Lords ☽

In addition to the general rules enumerated in this Chapter the following additional rules may be followed:

- (o1) Negative Graha crossing himself or another negative Graha gives good results.
- (o2) Negative Graha crossing any of the three Yogis (birth Yogi, Dasha Yogi or Raja Yogi) causes Yoga in the end after hurdles.
- (o3) Positive Graha crossing himself or another positive Graha or any of the above stated 3 Yogis - good.
- (o4) Negative Graha being himself a Yogi (one of the above three) crossing any Graha gives Yoga, but of a lower order.
- (o5) Yogi crossing any other Yogi - excellent.
- (o6) Positive Graha crossing negative Graha as starter and then positive or Yoga Graha as ruler - first bad and then good.
- (o7) Negative Graha crossing negative starter and positive ruler - first good, later bad.
- (o8) Positive Graha crossing positive starter and positive ruler or negative Graha crossing negative starter and negative ruler - the entire Bhukti is good.
- (o9) Positive Graha crossing a Yogi who is the former's enemy - both inimical and Yoga effects happen.
- (o10) Negative Graha crossing a Yogi who is former's enemy - excellent results.
- (o11) Birth Yogi crossing negative enemy - good.
- (o12) Birth Avayogi crossing negative enemy - excellent attainments through enemies.
- (o13) Negative retrograde Graha crossing himself or another negative Graha - good.
- (o14) Birth Avayogi crossing his enemy - good.
- (o15) Birth Yogi crossing his enemy - bad.
- (o16) Rahu crossing Rahu when Shani is Yogi - good.
- (o17) Ketu crossing Ketu when Kuja is Yogi - good (Note: Ketu is like Kuja and Rahu is like Shani).
- (o18) Positive Graha crossing birth Avayogi or negative Graha or an enemy - bad.
- (o19) Birth Avayogi crossing positive Graha not being any of the Yogis - bad.
- (o20) Birth Yogi crossing a negative Graha or his enemy - bad.
- (o21) Raja Yogi or Dasha Yogi crossing birth Avayogi - bad.
- (o22) Positive Graha crossing the enemy of birth Avayogi - good.

P.S.: In all the above rules the crosser is Bhukti Lord and the crossed one is starter and ruler.

☽ Dasha Raja Yogi ☽

Prepare a table of the Dasha chart in the form [shown on page 27]. Find the Graha that is common under cols. 1 and 2. He becomes the Dasha Raja Yogi. For example in this case Chandr repeats in both columns and so Chandr is Dasha Raja Yogi of Guru Dasha.

(9) ☽ Special effects of Dasha Lord and Lagna ☽

- (o1) If in the birth chart the birth Yogi and birth Dasha Yogi or birth Dasha Raja Yogi are powerfully situated in the Lagna it will confer Raja Yoga from birth to death. In Sri Krishna Raja Wadeyar's chart, birth Dasha is Kuja. Birth Yogi is Guru and birth Dasha Raja Yogi (Kuja Dasha Raja Yogi) is Shukr. These two Grahas, Guru and Shukr are in Lagna - Guru being exalted.

- (o2) If the Lord of the Lagna sign or its stellar Lord (Sthoola or Sookshma Lord) be birth Yogi he will enjoy Yoga from birth to death. For Sthoola and Sookshma Lords see Part I.
- (o3) If the stellar Lord Lagna be in the same Nakshatra or in the Lagna then it should be construed as Lord of Lagna being in his own house. If such a stellar Lord be himself the birth Yogi or in the Nakshatra of birth Yogi he confers Yoga all through his lifetime.
- (o4) Some special features of Lagnas:
- (a) Even negative Graha in the Nakshatra of Lagna is good.
 - (b) Even negative Graha as Lord of Lagna is good.
 - (c) Though Lagna is Zero Rasi its Lord gives good.
- (o5) From Lagna col. judge such total effect - longevity, bodily health, character etc. This confirms the changing nature of persons as Dashas change.
- (o6) During a Dasha if the Bhukti Lord crosses the enemy of Dasha Lord and if that Dasha Lord is weak at birth, Bhavas of that Bhukti Lord suffer during that Dasha.
- (o7) To read a particular effect during a Dasha consider the Graha who is the natural or functional owner of that effect from its starter and ruler. For example to know the educational aspect in a Dasha, read the effects of Budh (Karak) and Lord of 4th Bhava (house of education). The effects will be predominantly felt during their Bhuktis.
- (o8) (o8) If birth Yogi crosses Dasha Yogi then that Dasha becomes very powerful and affluent while the rest of the Dashas get spoiled. In Sri Krishnaraja Wadeyar's Shani Dasha chart, birth Yogi Guru crosses Dasha Yogi Shani. His Yoga ended with Shani Dasha as he died in Shani Dasha.
- (o9) Birth Yogi crossing himself - neutral Dasha.
- (10) Birth Avayogi crossing birth Yogi - final success during the Dasha after strain.
- (11) Birth Yogi crossing Dasha Lord - good Dasha.
- (12) If both the birth and Dasha Yogis are same that Dasha is excellent. In Sri Jayachamaraja Wadeyar's Budh Dasha, Chandr is both birth Yogi and Dasha Yogi. He ascended the throne in Budh Dasha.
- (13) Birth Yogi or Dasha Yogi crossing Dasha Lord that Dasha is very good. In Sir Mirza's Chandr Dasha, Surya who is birth Yogi and Ketu Dasha Yogi cross Chandr as rulers. His Chandr Dasha was superb.
- (14) Among Dasha Lord birth Yogi, Dasha Yogi and Dasha Raja Yogi, if one crosses the other very good results occur during the Dasha.
- (15) In judging a Dasha the friendship or otherwise between birth and Dasha Yogis counts. In the cited chart No. 1 of 19-06-1907 in Guru Dasha, birth Yogi Rahu is the enemy of Dasha Yogi Ketu. So during Guru Dasha he experienced both good and bad effects.
- (16) If the starter or ruler belongs to the group of Yogis - good.
- (17) If birth Yogi is the enemy of Dasha Lord during this Dasha all the good so far attained vanishes.
- (18) Rahu and Ketu playing special role. The defect caused by a birth Yogi becoming also a negative Graha would be remedied, if Rahu or Ketu being its group Graha is associated with that Graha as stellar Lord - starter or ruler.

Example: When Guru or Chandr is a negative birth Yogi the effects of its Bhavas would be remedied if its group Graha Ketu be associated. Similarly Rahu for Surya or Budh.

- (19) In Chapter III of Part II, I have given the mathematical Navamsha chart. As per that chart, find out the following 3 stars:
- (a) The Nakshatra in which the Dasha Lord is situated.
 - (b) The Nakshatra to which the above Nakshatra gives its Navamsha.
 - (c) The Nakshatra that falls on the radix position of Dasha Lord in Navamsha.

These 3 stars play an important part in shaping the nature of Dasha Lord.

If the Dasha Lord is a positive Graha and the above stars are also positive (a Nakshatra is positive when its Lord is positive) good effects follow. Likewise the rest of the readings.

Examples:

Chart No. 10: Here, Rahu is in U. Bhadra 3 in radix position. On this point Uttara 4 falls in Navamsha chart, i.e. Surya Nakshatra. To this native, Surya is birth Avayogi and Lord of 3rd in 2nd. Thus Rahu assumes the character (death inflicting trait) of Surya. He died in Rahu Dasha.

Chart No. 7: Here, Guru is in Ashwini 4 at birth. On this falls Makha 1 (Ketu star). Guru is a negative Graha (Lord of 3rd and 6th and also Lord of Zero Rasi). Ketu is both a natural negative and birth Avayogi. Thus the negative Dasha Lord Guru being associated (by stellar positions) with two-fold negative Ketu has conferred on the native during Guru Dasha Yoga of a far higher order. His Guru Dasha was the only period par excellent in his life-time. You cannot read this from the fragile Rasi chart under the old principles.

ॐ Examples of Bhukti reading under Guru Dasha of chart No. 1 ॐ

Guru Bhukti: Guru Lord of 1st and 4th crosses Chandr, Lord of 8th in 10th but Zero Rasi thus assuming the positive character. Further this Chandr is Raja Yogi. So with initial failure finally in the latter part of Guru Bhukti, there was change of profession for better.

Shani Bhukti: Shani, Lord of 2nd and 3rd in 4th crosses Guru, Lord of 1st and 4th in 7th as both starter and ruler. This Guru is of the group of Dasha Yogi Ketu and Raja Yogi Chandr. During this period his finance improved. He was also happy.

Budh Bhukti: Budh, Lord of 7th and 10th (both Zero Rasis) in 7th crosses Shukr as ruler, Shukr is birth Avayogi and Lord of 6th in 6th. Thus Shukr has become positive Graha. Budh, by reason of his being posited in Zero Rasi has also become positive. So during this period profession was good. Though wife's health was upset, it ended happily.

Ketu Bhukti: Ketu in 2nd, who is the Sookshma Lord of Lagna, crosses Surya as ruler. Surya is Lord of 9th in 7th belonging to birth Yogi Rahu group. Period was good for finance etc., but bad for father as Ketu is a natural negative.

Shukr Bhukti: Shukr, birth Avayogi crosses Rahu (birth Yogi) as ruler - good time.

Surya Bhukti: Surya Lord of 9th in 7th crosses Budh Lord of 7th and 10th. He celebrated marriage and was happy.

Chandr Bhukti: Chandr Lord of 8th in 10th (a Zero Rasi) thus becoming positive crossing Guru (Lord of 1st and 4th) as ruler - happy.

Kuja Bhukti: Kuja Lord of 5th, crossing Chandr (positive) and Raja Yogi - good.

Thus you have Surya, Chandr, Budh, Guru and Rahu as positive Grahas, Ketu as negative Graha and Kuja, Shukr and Shani as mixed Grahas.

This as basis, judge their merits from their stellar Lord or ruler. In the above case Surya (positive) in Mangal (positive) gives good for 5th and 9th Bhava. The same Mangal (being negative 12th [Bhava Lord]), it also affects 9th Bhava. Likewise judge the rest.

Editor's note: Further research is needed. The author also had expressed this view in his studies.

Chapter III

ॐ Phala Kundali ॐ

ॐ (Division charts) ॐ

(1) ॐ PREFACE ॐ

In this Chapter I deal with my specialized subject of 'Phala Kundali' or 'division charts', the outcome of my hard labor, long research and intuition. I prefer to call it Phala Kundali as I read Phalams (effects) from these charts which are hitherto treated as mere division charts that are being used for a different purpose - chiefly to ascertain the sum-total strength of a Graha. But I use each division chart for reading the effect and its magnitude of a particular aspect in life.

A Rasi in Sanskrit means a heap of things and so a Rasi or zodiacal sign contains a multitude of elements. It is common experience that all these portfolio effects of a sign may not be simultaneously good, bad or mixed in one's life. Some of them may be good, some bad or mixed. Also that which is good at a particular time may not be good at a different time. So time is also a factor in addition to differentiation of effects. For example, the 4th Bhava connotes education, happiness, mother, property etc. A highly educated man may be wanting in happiness. A wealthy man may not have much of education. The mother may be quite happy but on her account the son may feel unhappy and so on.

Also, it may so happen that happiness at one time may dwindle into misery at some other period. Texts have said of particularization of effects by considering the Bhava and Karaka, but experience does not support it. A very high class or a very low class horoscope is easy to handle as all things are good and bad respectively. Some of the so-called notable astrologers who have made their names by sheer chance of luck have had the advantage of handling the charts of only notable persons. This happens when the astrologer himself is running a good period. When the same astrologer runs a bad period, middle class people will approach him only to bring down his name. It was therefore my cherished desire to make this sublime science as mathematical as possible, myself being a mathematics graduate and thus render it to be correctly handled by all at all times. For several years I labored to find a way out. All methods failed. At last a day of intuitive flash dawned in my life when a new light struck me and that when I was running proper Dasha for it. Its outcome is this division chart - "A million dollar worth" as one of my readers has stated.

This is not unknown to you but you may not be aware of the mode of operandi. As I have expressed before I am no inventor. In fact nobody can take that role in a Vedic science. I am only an exponent of the mode of application of the well laid classic principles. All these years I was under the misconception that Varahamihira's Brihat Jataka was not at all helpful for prediction as many things said therein did not aid accurate prediction. For example, the exalted position of a Graha, Gajakesari Yoga and all the other Yogas including Nabhasadi Yogas cited in the text do not act in many cases if Rasi chart alone is considered. I have seen many horoscopes with Gajakesari Yoga and many exalted Grahas. Unfortunately, they are after all very ordinary persons. Some of them are even servers and cooks in hotel. Can then the spell of such a Daivagna go wrong was what was perplexing me all these years. When I found out the theory of division charts it convinced me that every word of Varahamihira or Parashara is gospel truth. The mistake lay with us. We did not know how to apply them.

The method of division charts is quite handy, intelligible, mathematically precise and splendid too which has been very much appreciated by all the readers of my previous articles in Prof. B.V. Raman's astrological magazine. With this brief preamble I take my readers now to the theory of division charts.

(2) ❁ Theory of division charts ❁

The division chart is the Varga Kundalis used to ascertain the Sthana Bala of a Graha such as Rasi, Hora, Drekkana, Navamsha, Dwadashamsha, Trimshamsha etc. called Shadvarga Bala or six-fold strength of a Graha. Varahamihira and Sripathi have narrated only 7 Vargas while Mantreswara quotes 10 Vargas. In Brihat Parashara Hora Shastra you get many more. Still for prediction some more are needed. I have supplied the deficiency out of a rare publication. Hereafter I call the several Vargas by notation as follows. Rasi as division 1 or by shorter notation as D-1, Hora as D-2, Drekkana as D-3, Chaturamsha as D-4 and so on, the numerals representing the order of the division. As stated before each division chart is used to ascertain the nature of a particular aspect in life. As present I have been able to cull out 20 divisions and they are divisions 1-2-3-4-5-6-7-8-9-10-11-12-16-20-24-27-30-40-45-60. Of these, I omit 2nd and 60th divisions for reasons explained later. The other 18 divisions have zodiacal maps from which the respective portfolio effects may be read out as per rules that are stated Supra. Some texts state the mode of using these charts but they are not satisfactory. Some differ in the framing of some of these charts. By research I have found out that my method is genuine.

(3) ❁ Basic principles to frame division charts ❁

Generally, I do not like things said at random like a particular combination of Grahas causing a particular effect at a particular age or that a particular chart has to be worked out as per particular rule and so on suppressing the fundamental basic principles on which these theories are built. Any of us desire to know the fundamentals than their off-shoots. I would not relish such suppressed knowledge. You may publish a book of thousand planetary combinations. But how far will that help you? To locate your particular combination it taxes you much and it may so happen that your combinations may not at all be there or if there be the readings may not turn out to be true. Instead, if the fundamental basic principles are given out one can emulate not thousands but even Crores of combinations.

In this case texts lay down rules for the framing up of these charts. One is different from the other. Then a doubt arises as to whether these rules are dictated at random by any celestial personality or one framed out of fundamental basic principles. If it is former, we have no further voice in the matter when it does not become scientific. So we still believe that there are those basic principles on which the rules are framed. My mind always works that way and I request my readers also to be research-minded.

My approach to this subject will be better understood by classifying the division charts into **5 groups** as follows.

- (01) D-1;
- (02) D-2, D-30, D-60;
- (03) D-3, D-4, D-12;
- (04) D-11, D-24, D-40 D-45, D-10;
- (05) D-5, D-6, D-7, D-8, D-9, D-16, D-20, D-27.

In framing all these charts, please note that all the parts of a division must be equitably and wholly and symmetrically or consecutively distributed among the 12 signs of the zodiac. This must be satisfied in all charts. Then we shall discuss each group.

Group 1: D-1 is original chart known to all.

Group 2: D-2 - by its very name Hora all parts must be related to Ravi Hora and Chandra Hora only-so in their Rasis.

D-30 - it is spoken of not in terms of Rasis but in terms of Grahas. Even then a chart is evolved perhaps by sheer intelligence.

D-60 - the names only are given out and not their location. So we should not worry with this.

Group 3: D-3 - its parts are distributed at equal stances. D-4 is similar to D-3.

D-12 - it completes one cycle of zodiac.

Group 4: As these cannot be distributed evenly in the entire zodiac some special rules are laid down for these. God only knows how and why they are so defined.

Group 5: All these charts are framed as per a definite basic principle as follows: In all these cases start always from Mesha. Keep on the regular order and continuity of Rasis and parts in succession. You get the evolution.

For example: D-6 starting from Mesha its 1st part of D-6 stays there alone, the second part of Mesha goes to the next Rasi - Vrishabha and so on till the 6th (last) part of Mesha goes to Kanya. Further parts commencing from next Rasi Vrishabha must be continued from the next to where the last part of Mesha falls, i.e. Thula. Similarly, the 6 parts of Vrishabha range from Thula to Meena and again the 6 parts of the next Rasi Mithuna fall from Mesha (next to Meena) to Kanya and by working further you will reach a symmetry which can be summed up as - in odd Rasis it commences from Mesha and in even Rasis from Thula.

Likewise, if you work for all these charts you will yourself establish the rule without troubling yourself to remember the rules parrot-like.

Take D-7: Starting from Mesha its last 7th part goes to Thula. Next the parts of Vrishabha continue from Vrischika to Vrishabha. Next parts of Mithuna continue from Mithuna to Dhanus and so on. The symmetry struck here may be stated as follows. In odd Rasi it commences from itself and in even Rasi from its 7th.

Take D-8: Mesha parts cover from Mesha to Vrischika, Vrishabha parts from Dhanus to Kataka and Mithuna parts from Simha to Meena and again the same order of Mesha, Dhanus and Simha repeats. Thus in - movable Rasi it starts from Mesha, in fixed from Dhanus and in common sign from Simha.

I hope that these examples will do to enlighten the readers properly.

(4) ☽ Division charts and their portfolios ☽

(1) ☽ Division 1 - Rasi ☽

☽ 30° - all effects ☽

This is known to all and it is the essential basic chart upon which others are evolved. It comprises the sum-total effects in one's life. This must be first perused along with Bhava chart before going to other divisions. Lordship of Grahas should always be looked into only in Rasi chart and not in other charts except the Lords of Lagnas of division charts. Results arising due to the characteristics of Rasis and Nakshatras should be read out only from this chart; the rest such as friendly, inimical, own or exaltation house, its conjunctions and aspects, its position from Lagna and other Grahas and all Yogas, being judged from all charts. Please note that a Graha in combustion is always an eclipsed Graha in all the charts. You know how to erect this chart (See Part I).

(2) ☽ Division 2 - Hora ☽

☽ 15° - wealth ☽

In odd signs the first Hora belongs to Surya ranging from 0 to 15° while the latter half is of Chandr. In even signs it is reversed. So no separate sign positions are allotted to form a full chart. Some suggest placing Surya Hora Grahas in Surya's Rasi (Simha) and the others in Chandr Rasi (Kataka). If this is adopted all the Grahas and Lagna fall in either of the two signs only and readings based on such a chart have not been correct. Satyachariar suggests a novel method to fix up a complete Hora chart.

A Graha in the first Hora of a sign remains there alone while that in the second Hora gives its Amsha to the 11th sign from it. Here there is no mention of Surya or Chandr. As per this theory the Hora chart of chart No. 1 of 1907 will be:

As I am not fully impressed with the use of this division, I leave it to my readers to research.

Shani	Budha Guru	Shukra	Sun
			Rahu
Ketu			
L		Kuja	Moon

(3) ☽ Division 3 - Drekkana ☽

☽ 10° - brothers and sisters ☽

Varahamihira's theory of reckoning in the order of 1-5-9 Rasis for all signs proves to be correct. Each division has 10° span and matters relating to the prospects, longevity etc. of the coborns have to be judged from this division.

(4) ॐ Division 4 - Chaturamsha ॐ

ॐ ७ १/२° - net assets ॐ

In each sign the Amshas are distributed to Kendras (1-4-7-10) from it. The span of an Amsha is $7\frac{1}{2}^\circ$. Any net savings such as cash, gold, deposits, investments and property will have to be judged from this chart.

(5) ॐ Division 5 - Panchamsha ॐ

ॐ ६° - spiritualism ॐ

In Chara Rasi it starts from itself and moves in successive signs. In Sthira Rasi from its 5th sign and in Dwiswabhava Rasi from its 9th sign. Each Amsha is of 6° span. Matters relating to spiritualism, godliness, saintliness etc. have to be judged from this chart.

(6) ॐ Division 6 - Shastyamsha ॐ

ॐ ५° - health ॐ

In odd Rasi start from Mesha and move in succession till Kanya. In even Rasi, start from Thula and move till Meena. Its span is 5° . Health is the chief portfolio of this chart.

(7) ॐ Division 7 - Sapthamsha ॐ

ॐ ४ २/७° - issues ॐ

In odd sign start from itself and move in succession. In even sign start from its 7th sign and move in succession. Its span is $4\frac{2}{7}^\circ$. It connotes issues. In the case of female horoscopes sometimes it is found to throw light on husband's prosperity especially when one is childless. Research on this point and see. This is my latest observation and it is in consonance with the theory of peculiarity with female horoscopy.

(8) ॐ Division 8 - Astamsha ॐ

ॐ ३ ३/४° - longevity ॐ

Start from Mesha in the case of Chara Rasi, from Dhanus for Sthira Rasi and from Simha for Dwiswabhava Rasi and move in regular order. Its span is $3\frac{3}{4}^\circ$. Longevity is its portfolio.

(9) ॐ Division 9 - Navamsha ॐ

ॐ ३ १/३° - partner in life ॐ

In Chara Rasi start from itself, in Sthira Rasi from its 9th Rasi and in Dwiswabhava Rasi from 5th and move in regular order. Please note that I show you here a special feature of this chart. All know how to cast this chart but very few know at what exact point in Navamsha sign a Graha has to be placed akin to its degree position in the Rasi (D-1) chart. I call this as "mathematical Navamsha chart" which reveals wonderful results. This has been wrongly shown in the astrological magazine under my article due to press mistake. I give the correct chart in this Chapter later.

(10) ॐ Division 10 - Dashamsha ॐ

ॐ ३° - profession and "status quo" ॐ

In odd sign start from itself and in even sign from its 9th sign. This is a very important chart. All of us are desirous to know our "status quo". Its span is 3° . All about one's attainments by personal efforts, professional status and income thereon, promotions or demotions in the same profession not affecting emoluments have to be read out from this chart while un-earned income, easy money, windfalls in life, elevation to higher status without one's trial have to be read out from division 11. All promotions in the same post effecting emoluments have to be read out from D-11 and fresh posts from D-10.

(11) ॐ Division 11 - Labhamsha ॐ

ॐ २ ८/११° - profit and loss ॐ

This is next in importance. For, even if one's profession and "status quo" is not good a happily situated 11th division chart will confer on the native financial felicity tending his balance sheet towards profit side even without the least exertion for the same due to his past good Karma (Prapathi). The formation of this chart is peculiar. In all Rasis start from Mesha only and go in reverse order. Thus you see that the sign Vrishabha goes without any Amsha as the last eleventh Amsha closes with Mithuna.

Note:

D-10 represents earned income, while D-11 represents unearned income as patrimony, easy income, side income, lottery, gambling etc.

(12) ॐ Division 12 - Dwadashamsha ॐ

ॐ 2 1/2° - parents ॐ

Always start from the same sign and go in order. Its span is $2\frac{1}{2}^\circ$. All matters relating to parents will have to be read out from this chart. A little care is needed to differentiate father from mother. For this you must supplement this chart with Rasi chart and Karaka.

(13) ॐ Division 16 - Shodasamsha ॐ

ॐ 1 7/8° - happiness and vehicles ॐ

Here there are two versions. Brihat Parashara Hora Shastra states that the Amshas of Chara, Sthira and Ubhaya Rasis start from Mesha, Simha and Dhanus respectively and go in regular order. But Mantreswara lays down a different rule. In odd sign start from itself and move in regular order till the 12th sign and 13th, 14th, 15th and 16th are known as Brahma, Vishnu, Iswara and Surya. In even sign the order is Surya, Iswara, Vishnu, Brahma are the first 4 Amshas and the rest commencing with the 5th Amsha go from the 12th sign from it in reverse order. As expressed by me before whenever there are alternative theories conclusion should be made by practical applications. By research I have found Mantreswara's rule satisfactory. But here there is a flaw. If Lagna or a Graha be in one of the 4 non-zodiacal Amshas, viz. Brahma, Vishnu etc., what to do? Latest research has proved that these Amshas may also be brought inside the chart by continuing the counting further in the same order. In odd signs 13th to 16th Amshas fall in 1st to 4th signs from itself and in even signs the 4th falls in 1st sign itself, 3rd Amsha falls in 3rd from the sign and the 1st Amsha in 4th sign from that sign. Thus all the Amshas are brought inside the chart.

(14) ॐ Division 20 - Vimhsamsha ॐ

ॐ 1 1/2° - Upasana ॐ

Just like D-8 you have to start from Mesha, Dhanus and Simha for Amshas of Chara, Sthira and Ubhaya signs respectively in regular order. Its span is $1\frac{1}{2}^\circ$. Worship of a deity and having its blessings, Upasana Shakti has to be read out from this chart.

(15) ॐ Division 24 - Siddhamsha ॐ

ॐ 1 1/4° - education ॐ

In odd Rasis start from Simha and in even Rasis from Kataka and move in regular order even after completing the first cycle of zodiac. Its span is $1\frac{1}{4}^\circ$. Its portfolio is education. By education all types are included - general, Vedic, psychic, Mantric, scientific, cultural, physical etc.

(16) ॐ Division 27 - Nakshatramsha ॐ

ॐ 1 1/9° - strength ॐ

- ॐ In Mesha and its trinal signs (Simha and Dhanus) start from Mesha.
- ॐ In Vrishabha and its trinal signs (Kanya and Makara) start from Kataka.
- ॐ In Mithuna and its trinal signs (Thula and Kumbha) start from Thula.
- ॐ In Kataka and its trinal signs (Vrischika and Meena) start from Makara.

In all the above cases go in regular order any number of times round the zodiac till you reach your point. Please note that a sort of symmetry exists here. The Amshas start from Mesha or its quadrants (1-4-7-10). On the other side the trinal Rasis form one group. Thus there is trinal position on one side and quadrennial on the other side. It is called so because of there being 27 stars. Physical strength and stamina of the body has to be judged here.

(17) ॐ Division 30 - Trimshamsha ॐ

ॐ 1° - happiness and misery ॐ

In odd Rasis the Thrimshamshas are distributed to Grahas as follows: The first 5° to Kuja, the next 5° to Shani, the next 8° to Guru, the next 7° to Budh and the last 5° to Shukr. In even Rasi the reverse is the case. Shukr 5° , Budh 7° , Guru 8° , Shani 5° and lastly Kuja 5° . The text stops with this but does not say anything about their position in the zodiac. But I try to fix them up as follows:

If Lagna or Graha be in odd Rasi place, it is the odd Rasi of the Lord of that division. If even place, it is even Rasi.

(18) ॐ Division 40 - Swavedamsha ॐ

ॐ 3/4° - auspicious or inauspicious effects ॐ

In odd Rasi count from Mesha, in even from Thula. This is akin to D-6. Its span is $\frac{3}{4}^\circ$ and anything good or bad has to be read out here.

(19) ॐ Division 45 [- Akshavedamsa] ॐ

ॐ २/३° - character and conduct ॐ

Just like D-16, start from Mesha, Simha and Dhanus in the Rasis of Chara, Sthira and Ubhaya respectively. Its span is २/३° and its portfolio is character reading.

(20) ॐ Division 60 - Shastyamsha ॐ

ॐ १/२° ॐ

Only the names are cited and they are termed good or bad.

You have to infer the effects from its name only. No specific place is assigned to them in the zodiac. Its span is १/२°.

(5) ॐ Table of Amsha parts in degrees and minutes ॐ

Amsha numbers	Division chart numbers								
	7	8	9	11	16	24	27	40	45
01	04-17 1/7	03-45	03-20	02-43 7/11	01-52 1/2	01-15	01-06 2/3	00-45	00-40
02	08-34 2/7	07-30	06-40	05-27 3/11	03-45	02-30	02-13 1/3	01-50	01-20
03	12-51 3/7	11-15	10-00	08-10 10/11	05-37 1/2	03-45	03-20	02-15	02-00
04	17-08 4/7	15-00	12-20	10-54 6/11	07-30	05-00	04-26 2/3	03-00	02-40
05	21-25 5/7	18-45	16-40	13-38 2/11	09-22 1/2	06-15	05-33 1/3	03-45	03-20
06	25-42 6/7	22-30	20-00	16-21 9/11	11-15	07-30	06-40	04-50	04-00
07	30-00	26-15	23-20	19-05 5/11	13-07 1/2	08-45	07-46 2/3	05-15	04-40
08		30-00	26-40	21-49 1/11	15-00	10-00	08-53 1/3	06-00	05-20
09			30-00	24-32 8/11	16-52 1/2	11-15	10-00	06-45	06-00
10				27-16 4/11	18-45	12-30		07-30	06-40
11				30-00	20-37 1/2	13-45		08-15	07-20
12					22-20	15-00		09-00	08-00
13	Trimshamsha:				24-22 1/2				
14	Kj	Sn	Gr	Bd	Sk				
15	5°	5°	8°	7°	5°	- odd Rasis			
16	Reverse order				28-07 1/2				
					30-00				

ॐ How to use the above table ॐ

This table does not show Amsha parts of all divisions. Divisions २-३-४-५-६-१०-१२-२० and 60 are not tabulated as they may be readily struck being wholesome measurements not involving fractions as in the case of the divisions included in this table.

Divisions ७-८-९-११ and १६ are worked to १२ stages only and divisions २७ up to ९ stages only. The reason is this.

For example, while working the D-२४ for Grahas situated within १५° count the parts as shown in the table. If a Graha is more than १५° then subtract १५° out of it and find the part represented by the balance. That represents its count.

Similarly in the case of D-४० divide the planetary position in degrees etc. by ९ and find the part corresponding to the remainder.

Likewise for D-४५ divide by ८ and take the remainder. In the case of D-२७ up to १०° find the parts. Exceeding १०° and below २०° divide by १० and reckon the part corresponding to the remainder and add ९ to it. The total is the part. But if the planetary position be more than २०° find the part corresponding to excess over २०° and add to it १८ (९ + ९) or say ६ (१८ - १२ - one zodiac) that gives the part.

(6) ॐ How to judge the effects from division charts ॐ

Prior to getting into this subject one must have a thorough knowledge of all the general principles laid down by Varahamihira, Parashara, Jaimini, Mantreswara, Satyachariyar and other classic masters. For the benefit of the readers I cull out in a nutshell the most important ones that are of much importance here. While dealing with a division chart treat it as if that is the principal chart and apply all the general rules. You get the result so far as

that portfolio is concerned. While looking into a D-chart, confine only to the particular effect of that chart. The effect will be experienced only during their periods. The following rules may be noted in handling D-chart.

(01) The most important and necessary condition for a Graha to give beneficial effect of the D-chart is its relative good position from the Lagna of that D-chart irrespective of other factors such as being in inimical or debilitated sign or aspect or conjunction with other planets. Thus under this theory primary factor is its position from D-Lagna. If the Graha be in places other than 3rd, 6th, 8th and 12th (Dusthanas) it gives good results, its magnitude depending on other factors. But if they are in Dusthanas they always give bad results whatever their other positions be.

But there are some exceptions to this rule:

- (a) Kuja even in 6th in all D-charts does good. For he aspects Lagna from 6th.
 - (b) Budh even in 8th in D-4 only gives good. Note the general theory of Budh in 8th as being exceptionally lucky. It is only here and not in other D-charts.
 - (c) Shani though in 8th does not kill, is the general say. This holds good only in D-8 chart when Shani is in D-8 Lagna and not elsewhere. Thus the above 3 exceptions have to be remembered.
- (02)** Consider both the Rasi chart (D-1) and the division chart to weigh an effect. As stated above, position in D-chart surpasses that in D-1 chart. Even though a Graha is in bad Bhava in D-1, he gives good effects of a D-chart if he is there in good position from D-Lagna. Likewise however powerfully and favourably a Graha is situated in D-1, if he is in Dustana in the D-chart he gives bad effects of that D-chart.
- (03)** Having concluded the good or bad effect as per rules 1 and 2 above the magnitude of the effect has to be judged from both D-1 and D-charts as follows:
- (a) If the Graha has any kind of Shadbalas (temporal (Kalaja), motional (Chesta), exaltation (Uccha), directional (Digbala), declinatory (Ayanabala) or positional (Sthanabala)) in D-chart, and favourably situated from its Lagna it gives good effects of a higher magnitude, the more the quantum the more the simultaneous varied strengths. If in addition to this the Graha is also powerfully situated in D-1 also excellent results of a superior degree happen.
 - (b) Even a mere ordinary good position in D-chart coupled with a strong position in D-1 (though in Dusthana in D-1) gives effects of higher order.
 - (c) But, however strongly and favourably situated in D-1 if the Graha be in Dusthana in D-chart he does bad to that chart portfolio even if he is exalted or in his own house in that D-chart. All these establish the necessity of a Graha being in good positions from D-Lagna to give good results.
- (04)** A combust or vanquished Graha (in planetary fight) in D-1 is of no avail in D-chart even if he is well and powerfully situated in D-chart. He will give worst results to that D-effect if he is also badly placed in D-chart. It practically amounts to dealing with a dead object.
- (05)** If a Graha situated favourably in D-chart is debilitated it gives good effect if it attains Neecha Bhanga. For tests of Neecha Bhanga read Part I on Yogas.
- (06)** Of all the powerful positions the most important are (1) exaltation, (2) Vargottama, (3) own house and (4) Digbala. All these have to be applied to all the D-charts. In this connection I wish to point out that a Graha situated in the same sign both in D-1 and any other D-chart must be construed as being in Vargottama position with respect to that D-chart and effects of that D-chart read thereon. Unfortunately, this aspect is being judged only by Navamsha position (D-9). When you apply this theory you get convinced of my argument.
- (07)** For reasons stated above exaltations in 3rd, 6th, 8th or 12th in D-chart are of no avail.
- (08)** See if any of the general Yogas exist in the D-chart. If so gauge the magnitude by their strengths as stated above.
- (09)** The effects of Grahas in D-chart get modified by conjunction or aspect of other Grahas in the D-chart. Here only the natural benefics and malefics are to be taken and not the functional ones. Among benefics, I consider Guru as the only Graha to alleviate the evil indicated by a Graha in bad position in D-chart. If that Guru is powerfully situated in that D-chart his aspect is certainly of effect, but a debilitated Guru cannot be banked upon.
- (10)** The birth Yogi and Avayogi have to be noted here. If the birth Yogi is in good place in D-chart, he gives Yoga to that effect but in bad position he is lost. Similarly, birth Avayogi in a favorable position in D-chart will while causing good to that effect create hindrances, anxieties and ruptures hand in hand.
- (11)** Lordship of Bhavas are to be considered only in D-1 and not in D-charts except Lord of D-Lagna.
- (12)** A debilitated Graha in D-chart though in good position gives bad, if there be no Neecha Bhanga.
- (13)** D-Lagna becoming Vargottama is itself an indication of the effect of that D-chart going very high provided its Lord is well placed there. If he is in Dusthana in such a D-chart, only dreamy effects are felt by the native. In addition to D-Lagna being Vargottama its Lord be also likewise or otherwise powerfully and favourably situated in D-chart, he gives excellent results.
- (14)** 3rd and 8th place are death-like places. A Graha in 8th or 3rd in D-chart causes death to that effect. In D-9 to wife, in D-10 to profession. Death may be construed as also severance. A Graha in 3rd in D-10 causes retirement from service (severance). Please note the exception of Shani in 1st in D-8 and Budh in 8th in D-4.

- (15) 2nd house is said to be neutral house. A Graha in 2nd in D-chart also behaves likewise.
- (16) A Graha in 6th in D-chart in a powerful Rasi gives good first and bad later on.
- (17) It is said in general astrology that the more the number of Grahas aspecting Lagna, the more powerful the native becomes. The same theory applies to D-chart also.
- (18) Benefics on either side of Lagna is said to confer Yoga. True even in the case of D-chart. But in such a situation if any malefic joins the benefic, the Yoga gets marred. Similarly, malefics on either side though spoils first, gets better if any benefic joins them. What is said of Lagna holds good with respect to the 7th house too.
- Here one thing has to be noted. In the case of malefics if they are birth Yogi or in their own house in D-chart they give modified good effects.
- (19) Just as the 2nd and the 12th places from Lagna were dealt within (18) above, if Grahas are placed equidistantly from Lagna such as 2-12, 3-11, 4-10, 5-9, 6-8, 1-7 they cause effects as stated above depending on their natural benefic or malefic character. This is a special mention of Jaimini, known as Sankhya Yoga.
- (20) In D-12 if Chandr is with Ketu invariably the native's mother becomes a widow.
- (21) Grahas or Bhavas hemmed in between malefics is declared to go bad. Similarly a Graha in a D-chart or D-Lagna hemmed in between malefics becomes bad.
- (22) Malefics in 12th, 1st and 2nd in D-chart - bad. Benefics in 12th, 1st and 2nd in D-chart - good.
- (23) An incident such as marriage day, commencement of profession or fresh undertaking, birth of an issue, etc. happening during the period of a Graha situated badly in the respective D-chart may not end happily.
- (24) Accession, election and other positions of conferrable nature are to be read from D-11.
- (25) Uccha with Neecha or one with his enemy - not good.
- (26) Of the two Grahas on either side of Lagna or equidistant from D-Lagna if one is benefic and the other malefic, then bad results only during the malefic period.
- (27) A Graha, though in 8th in D-chart, does not harm if aspected by powerful Guru.
- (28) Female horoscope is specially treated by classics confining at least to our Indian womanhood. Our females are mostly subordinates to either their husbands or their caretakers except in the case of few who remain as independent members. As marriage and married life is held sacred in India D-9 is very important for females. If this Navamsha chart is good, all the rest are good.
- (29) A Karaka in bad position in D-8 kills the relative connoted by the Karaka. Example: Surya in 8th in D-8 kills father, Chandr - mother, Shukr - wife and so on.
- (30) Any Yoga in a D-chart is no doubt operative throughout life-time but particularly felt during their periods.
- (31) Even a debilitated Graha in good position in D-chart does good if he is a Yoga Graha.
- (32) In D-11 the effect of the Bhava occupied by the Graha counted from D-Lagna happens, one in 7th causes marriage, in 4th property etc.
- (33) Parivartha Yoga (mutual exchange of Grahas) existing in D-chart has its due effect.
- (34) What is all said of the Grahas in D-charts will be felt during their periods.
- (35) If the Lord of D-Lagna is birth Yogi or duplicate Yogi he gives Yoga effects even in ordinary position.
- (36) If the Lord of D-Lagna is in Dushtana the result will be bad on and after its Dasha.
- (37) Karaka in Bhava is bad as per general astrology. How to apply it to D-charts? Karaka in the corresponding D-Lagna is bad. Example: If Budh is in Lagna in D-24, education gets spoiled. Guru in Lagna in D-7, issues are affected. Shukr in D-9 Lagna affects the wife. Surya or Chandr in D-12 Lagna affects father or mother respectively. Kuja and Guru in D-3 Lagna affects the younger and elder coborns respectively and so on.

(7) ☽ Illustrations of division chart readings ☽

Note:

For charts see [end of this document pages from 160 to 179].

(o1) Chart No. o1

In D-9: Rahu is in Lagna as Vargottama. So he was married in Rahu Dasha with a high family girl and that was to his benefit. This cannot be read out from D-1.

In D-10: Guru and Shukr are on either side of Lagna and Budh too in Lagna with Rahu (birth Yogi). So all good though this Yoga is operative throughout the life; it is specially felt in Guru Dasha when he rose up in rank and status.

In D-11: Lagna is Vargottama and its Lord Guru is in 9th but in ordinary sign. Yet because of Vargottama Lagna his income during Guru Dasha was big enough and he had a credit balance.

In D-4: Rahu, birth Yogi is Vargottama in 5th. So in Rahu Dasha he acquired a good property and in Guru Dasha it was bettered and had net assets as that Guru is in Lagna and own house.

D-7: is powerful only in Shani Dasha as Shani is exalted in 9th. His children's prosperity to be read in Shani Dasha.

D-24: Shani in 7th is exalted and has Digbala a very powerful combination. So in Shani Dasha his real education came to lime-light.

(02) Chart No. 05 (PMB)

His D-1 is very deceptive. See how good is his D-10.

In D-10: Budh is in 5th in exaltation. In Budh Dasha he was an officer drawing Rs. 800 per month; Shukr in 3rd caused his retirement. Can you read this from D-1 where Budh is in 12th?

(03) Chart No. 07 (PR)

This is also a very difficult Rasi chart to predict.

In D-10: Guru as exalted with Digbala and Chandr in own house are together powerfully situated in Lagna causing also Gajakesari Yoga. In Guru Dasha he rose up to the rank of an officer on Rs. 600 per month in a firm though an S.S.L.C.

His D-4 is equally powerful which gave him a bungalow at Madras and other properties of high value more than a Lakh.

His D-11 is also powerful where Guru is in 7th in his own house. So during the same Guru Dasha he had high help from his wife-side relative.

(04) Chart No. 08 (KGV)

His Rasi chart is wholly deceptive. Chandr, Kuja, Surya and Rahu are all in Dusthanas and their Dashas operated in succession and now Rahu Dasha is running. What good can be said from D-1?

In D-10: Surya in 10th (Digbala), Chandr in 9th (Vargottama), Kuja in 8th bad, but in his own house and Lord of this Lagna. Rahu is his birth Yogi in 10th with strong Shani.

So of all Dashas that ran to some satisfaction his Rahu Dasha is best earning Rs. 700 per month in a firm as consulting engineer.

In D-6: Rahu is in 8th, but his own sign. He is also birth Yogi. So with all ill-health caused he is maintaining health as Guru aspects Rahu.

In D-12: Chandr and Ketu are in 8th causing widowhood to mother in Ketu Bhukti.

(05) Chart No. 10 (Abhijit)

In D-9: Lagna is Vargottama, Shukr is there as Vargottama and Lord of Lagna Budh is in 4th as Uccha. In Shukr Dasha he married a girl of a higher family and lived happily with her.

In D-10: Shukr in Lagna as exalted with Chandr (benefic). In Shukr Dasha he became a gazetted officer. Surya in 9th in ordinary condition had no perceptible change. In D-1 Chandr is in 6th and Neecha, so appears to be bad. But that Dasha was good to him when he became head of department. In D-10 he is in Lagna with exalted Shukr. Though Kuja occupies an ordinary 4th in D-10, his being in own house in D-1 gave him a far higher position. Though Rahu is in 10th in D-1 being in 12th in D-10 got him out of service as he died in Rahu Dasha.

D-8: Rahu is in 8th. He died in Rahu Dasha.

(06) Chart No. 11 (Mrs. Rath)

This is a female horoscope. So her D-9 has to be chiefly examined. Here all Grahas except Kuja and Shani are good. Shani is also birth Avayogi. So she lost her husband in Shani Dasha being in 3rd (death house). Her Guru Dasha was excellent. See Guru in 10th in his own house, retrograde and Vargottama. Her husband was a state officer drawing Rs. 2000 per month.

(07) Chart No. 12 (MSS)

D-4: Shukr in 4th (Digbala) in his own house and with Shani (birth Yogi). Too many qualifications. By his father's death he acquired patrimony in Shukr Dasha about a Lakh worth.

D-11: His Shukr in 9th as Vargottama gave him easy money of his father (9th house) in Shukr Dasha.

D-10: Shukr in 4th with Digbala. In Shukr Dasha he became a gazetted officer.

(08) Chart No. 14 (MV)

D-9: Chandr (birth Avayogi) in 6th with Ketu caused paralytic stroke to his wife. As Guru aspects this Chandr she survived.

D-4: Note one permanent Avayoga acting here. Kuja and Rahu, the two malefics are on either side of Lagna. So with all and any amount of income he cannot lay-by any savings.

D-6: A similar good Yoga is here guarding his health always. Budh, Guru and Shukr are in 6th, 7th and 8th - good. Though Surya is with Shukr as that Surya is in his own house does good.

D-10: Surya in 11th is exalted here and in his own house in D-1. So doubly strong. He occupied high positions in Surya Dasha.

D-24: Among all Grahas Surya in 10th (Digbala and Uccha with Swabala in D-1) is of high brilliancy. In Surya Dasha he attained highest degree in M.I.E.

(09) Chart No. 16 (Sri Krishnaraja Wadeyar)

D-10: Guru, though in ordinary position here, is exalted with Digbala in D-1 and also is the Lord of this Lagna and more than all this Lagna falls in the Rasi of birth Yogi. So in Guru Dasha his fame spread far and wide as

Raja Rishi learned in all subjects. Shani though in 9th here is with Ketu and worse with Avayogi Surya. So he died in Shani Dasha severing kingship.

D-8: Here again Shani in 7th (Maraka house) with Avayogi Surya and Guru in 8th. He died in Shani Dasha Guru Bhukti. As Guru is both a benefic and birth Yogi he will have gone to a higher world.

(10) Chart No. 17 (Sri Jayachamaraja Wadeyar)

The Rasi chart (D-1) is highly misleading. See the D-charts. How splendidly facts are nakedly visible.

In D-4: Budh in 8th and he is Lord of this Lagna. Added to it Budh and Shukr on either side of VII and Chandr (birth Yogi) in 7th as Vargottama. Thus the 6th, 7th and 8th from Lagna are occupied by benefics. Also you know that Budh in 8th in D-4 chart gives good. So in Budh Dasha he got the throne and what not and that too quite unexpectedly. This cannot be read out in D-1.

In D-12: The same 8th position of Budh (Avayogi) killed his father.

In D-10: Shani is ordinary and Budh too except that he is Lord of this Lagna. But he is Avayogi. Even Ketu, Shukr etc. are all placed here in ordinary positions and yet he is a great personality of the day. How to account for this? This shows that he is blessed with a good past Karma the results of which he will enjoy in this birth. Such events have to be foretold from D-11. So see his D-11.

In D-11: All the Grahas are happily and very powerfully situated. Hence the effect.

I have already said that one's professional income has to be judged by D-10 while free and voluntary opportunities are to be seen in D-11. Even as governor he did not earn by profession as he surrendered the entire pay to the Government. But he had enough of D-11 good things.

In D-16: Lagna is Eswara. So by Eswara Kripa he had conveyance since birth. See all the Grahas in the zodiac are superb. So he enjoyed best of comforts.

(11) Chart No. 18 (Sir Mirza Ismail)

In D-10: Shukr is extraordinarily bright, exalted in 5th here and in own house with Digbala in D-1. In Shukr Dasha he became the pet of His Highness and occupied a key position. Except that Surya is birth Yogi otherwise he has no superior power. Chandr in 10th here and in own house in D-1 made him a renowned Dewan.

Kuja, Lord of this Lagna, is in 9th but with his enemy Ketu and in Neecha. He is also Neecha in D-1. So he met his retirement under unhappy circumstances in Kuja Dasha. This is to prove that Vargottama Neecha is no good.

In D-8: Rahu in 8th killed him in Rahu Dasha though with Guru as that Guru is also there submerged.

(12) Chart No. 19 (Sir P.N. Krishna Murthy)

His D-1 is not remarkable. See his D-10.

In D-10: All the Grahas are extraordinarily powerful. Chandr in 2nd - neutral, but in D-1 Uccha; Kuja and Rahu in Lagna with its Lord Guru, there alone with Digbala and Swabala, Shani in 11th in own house aspecting Lagna, Budh in 5th as Vargottama, Ketu in 7th in the house of Budh and aspected by powerful Guru; Shukr in 4th as Vargottama and Digbala; Surya in 10th with Digbala. What else is needed? He was a very capable Dewan.

(13) Chart No. 20 (wealthy high officer)

For wealth and status we have to look to D-4 and D-10.

In D-4: Kuja in 7th with powerful Guru. Also this Kuja is here in own house and D-1 with Digbala. Rahu is birth Yogi in 5th in his own house with its Lord Shani. So Shani also has become powerful. Guru is Vargottama in 7th. Budh is Vargottama in 4th here with Digbala in D-1. Ketu in 11th with good aspects. Shukr in 9th though ordinary is exalted in D-1. Surya is Neecha, not so good. Chandr in 10th in own house. What else is needed? All the good and powerful Dashas intervened at proper ages. So he had huge wealth at his command.

In D-10: Guru in Lagna as Vargottama with Digbala with exalted Surya. Kuja and Budh are the only bad Grahas here. But their Dashas did not come in time. So the other happy Dashas lifted him up in life and status.

(14) Chart No. 21 (leading statesman)

For the statesmanship D-10 to be looked to.

In D-10: Rahu in 11th, Guru in Lagna as Vargottama and Digbala himself duplicate Yogi with a similarly powerfully placed birth Yogi Budh. Shani as Lord of this Lagna is also there. Rest are also well placed. But we are chiefly concerned with Grahas whose Dashas intervene at proper age. At birth he ran Rahu Dasha for 17 years, then Guru Dasha till 33, then Shani Dasha till 52 and later Budh Dasha till 69 by which time he was sufficiently old. See how to his good luck the highly powerful and Yogaic Grahas have ruled him in succession. So all round from birth to lifetime he was famous.

(15) Chart No. 22 (TGR - a powerful and intelligent head of department)

In D-10: Rahu in 5th Vargottama, Guru as Lord of this Lagna in 9th as retrograde and Vargottama (extraordinarily powerful) and he is also duplicate Yogi. So he started as a gazetted officer in Rahu Dasha and became a very powerful head of the department; Shani in 3rd caused his retirement from service.

In D-4: Guru in 8th made him sell away his house. Shani in Lagna as Vargottama gave him a big bungalow worth a Lakh in his Shani Dasha.

In D-8: Shani in 2nd Maraka house killed him in Shani Dasha.

(16) Chart No. 23 (Sri Kasturi Srinivasan of Hindu)

See his D-10 is worse till the end of Ketu Dasha, i.e. till his 45th age. On and after Shukr Dasha there is some light but even that is not satisfactory. But he was wealthy and notable, all due to past Karma effect for which see his D-11.

In D-11: Even here Grahas till the end of Ketu Dasha are bad. See his Shukr in 4th as Uccha with Digbala and Surya in 9th in own house. These two Dashas blessed him very highly when he enjoyed all comforts of finance without exerting for the same. Thus it is enough if in one's life a long period Dasha is good as in this case.

In D-12: Guru as Lord of this Lagna in 10th in his own house is highly powerful. Shani in 7th has Digbala. So during these two Dashas that ruled him from birth to his 21st age his parents were in high status.

In D-8: Note Surya in 8th. He died in Ravi Dasha.

(17) Chart No. 24 (AVR - a civilian officer who was a minister)

In D-10: Rahu in 5th, Guru Lord of Lagna in 10th aspected by birth Yogi Surya were good during their Dashas that ran till his 53rd age when he became the head of department. Shani in 11th as Uccha lifted him as minister in Shani Dasha. But as he is Avayogi and with Ketu he retired in Shani Dasha alone.

In D-11: All are good and strong. So his finance is good.

(18) Chart No. 25 (Prof. B.V. Raman)

D-10: Till the end of Rahu Dasha (25th age) his professional aspect is mediocre. Guru is in 9th as Vargottama. In his Guru Dasha his profession improved. As he is Avayogi his Guru Dasha is not a period of smooth walk-over. He had to face many anxious periods but finality would be good. Shani being in 2nd as Neecha he has to slow-down his profession in Shani Dasha. Budh Dasha is better.

D-11: Here Guru, Shani, Budh are all well placed. Shani in 11th and in his own house is excellent. During Shani Dasha he will have plenty of profits and financial felicity with least trial.

D-4: All Grahas are good and powerful. So he is blessed with high valued property and net assets.

(19) Chart No. 26 (KPJ - an officer with good paternal inheritance and property through wife)

D-9: See how powerful is this chart Shukr is in 4th both here and D-1 with Digbala. Chandr is also in 4th here with Digbala. Surya in 1st is exalted aspected by birth Yogi Budh. Note that Chandr is also duplicate Yogi. Shukr, Ravi and Chandr Dashas ruled till his 36th age all happy and highly prosperous ones for wife and marital happiness. He has a handsome wife through whom he had much gains too.

D-10: Surya is Vargottama in 5th and he is the Lord of this Lagna too with Chandr the duplicate Yogi aspected by powerful birth Yogi Budh. Kuja in 6th in exaltation is excellent but not without rubbing as he is Avayogi. Rahu in 3rd causes retirement in Rahu Dasha. Thus you see the Dashas of Surya are excellent He is an officer drawing Rs. 600 per month.

D-11: All Grahas are happy here. So he has gains in all directions. He is good for a Lakh of rupees today. Budh is bad but his Dasha does not intervene.

D-4: As before Chandr and Shukr have Digbala here, Surya Vargottama, Guru Vargottama and own house. Shukr, Ravi and Chandr Dashas that ran till his 36th age gave high surplus assets. Here after it falls down as Kuja is in 8th and Rahu with Neecha Shani. Note as Kuja is also Avayogi he will lose plenty of surplus assets.

(20) Chart No. 27 (MKR)

This is a case to show that if a birth Yogi or duplicate Yogi is well situated in D-chart he will confer Yoga even in ordinary Rasi. See his D-10. Budh is very ordinarily situated in 9th. As he is duplicate Yogi in Budh Dasha he is drawing Rs. 500 per month as an engineer in a firm.

(21) Chart No. 28 (KSK)

Guru in 10th being duplicate Yogi fixed him up in a decent job to start with. Shani who is birth Yogi is here in 7th with Digbala. So in Shani Dasha he is a gazetted officer drawing Rs. 600 per month. His D-11 is good which gave him many financial promotions.

In D-12: Guru is in 10th in own house. He is also duplicate Yogi. During his Guru Dasha his father fared well. Shani in 7th with Digbala caused name to his father. As it is Maraka house father died in Shani Dasha.

(22) Chart No. 29 (V.P.N. - patrimony in Lakhs but not successful in professional status)

D-4: Except Surya and Chandr the rest are good. In Guru Dasha he assumed mastery over paternal good. Shani in 9th as Vakra and in own house and also in exaltation in D-1 showered in Shani Dasha good property and income out of it. See its conjunction with Kuja and Avayogi. During the same period one of his younger brother (Kuja - Karaka) dwindled the jointly held ancestral good. Budh in 8th in D-4 is good - more so as he is birth Yogi.

D-10: The only Graha that is good here is Shani in 7th with Digbala, Vakra Bala and Uccha Bala in D-1. In Shani Dasha he became a gazetted officer.

D-3: As before Shani is here exalted, in 5th and Vakra and Vargottama. In Shani Dasha his brothers prospered well. Budh, Lord of this Lagna who is birth Yogi and retrograde is here in 5th and in D-1 in own house. In Budh Dasha one of his brothers shot out into public name and held a high position in life.

(23) Chart No. 30 (Sri B.N. Vijaya Dev)

D-10: Rahu, birth Yogi is here in 7th with Digbala. In Rahu Dasha he was public prosecutor. Guru is in 12th. In Guru Dasha his profession failed and he left off practicing as a lawyer.

D-11: Better than Rahu, Guru is powerfully placed here in 11th in exaltation. He is also Vakra. With all these powers he had free flow of income without exertion.

D-7: Putrakara [Putrakaraka?] Guru though exalted is in 12th with Ketu and Avayogi Shukr. The Dashas of operative nature for this aspect were Rahu, Guru who are in 6th and 12th respectively. So he died childless.

D-8: Guru in 10th (Karmasthana) killed him in Guru Dasha.

(24) Chart No. 32 (TR)

In D-10: Vakra Shani is in 5th with Kuja (birth Yogi). Also Shani himself is duplicate Yogi in own house in D-1. So in Shani Dasha he rose to the rank of an officer on Rs. 1000 per month; Shani is good in D-11 too.

In D-24: All Grahas are good. He possesses multiple qualifications.

In D-7: The Lagna is hemmed in between two malefics Rahu and Kuja. So no issues.

(25) Chart No. 33 (VN)

D-10: Rahu is good enough being in 9th but its Lord Budh is in 12th - not very good. See Guru is in 5th with exalted Chandr forming thus Gajakesari Yoga. He became a gazetted officer in Guru Dasha.

D-11: Guru in Lagna as Lord of Lagna very powerful giving high income without trials. But see Shani Avayogi with him and malefic Kuja. All that will be spent away on questionable matters.

D-4: Lagna is Vargottama; Chandr, Kuja, Rahu and Guru are all good and their Dashas also appeared. So since birth he had property. Among them Guru being Lord of this Lagna and Vargottama has given him some more substantial asset.

(26) Chart No. 34 (Dr. K)

D-10: His Rasi chart is a mess. But see D-charts. In D-10 Budh in 6th - no good. Ketu in 4th its Lord Surya in 1st-good. Ketu Dasha was good for profession. Shukr in Lagna in own house is excellent. He is aspected by birth Yogi, Kuja - better.

D-11: Ketu in own house and Shukr in 4th (Digbala). During these Dashas he earned thousands and is showing heavy credit balance.

D-4: Shukr, though in 12th, is in own house aspected by birth Yogi Kuja. During Shukr Dasha he made several properties worth more than a Lakh.

(27) Chart No. 36 (M.S.S.)

This is a very important illustration to show that even a minute's difference in birth time works wonders. See his D-11 chart. Here Surya is exalted, Chandr in own house, Guru exalted, Budh exalted, Rahu own house, Ketu and Shani normal places. With all these superior powers he is after all a second division clerk. See all these powerful Grahas are submerged in 3rd, 6th, 8th and 12th. Of them Rahu and Shukr are good. But their Dashas have not yet operated. Just see his Lagna is $6^{\circ} 16'$ of Kanya. After $5^{\circ} 27'$ the Lagna of D-11 enters Kumbha. Suppose the Lagna was before $50^{\circ} 27'$, i.e. 49 before the present point - after all about 3 minutes before the present birth time - then D-11 Lagna would have been Meena and the entire chart would have been splendid. He would have become multi-millionaire. It is here that the skill of an astrologer lies. No useful purpose would serve by the mere mathematical accurate calculation of Lagna point for a given time of birth however accurate it be. By verification of past incidents in one's life, verify the Lagna in all the D-charts and then fix up the correct Lagna point. Then by reverse process calculate the birth time. This is the correct way and the only way for rectification of birth time I have spoken of before. By this method you will be able to fix up the Lagna point to the minute.

Incidentally this chart also proves that exaltations in 3-6-8-12 (Dustanas) is of no avail.

(28) Chart No. 37 (Sri Narasimha Bharathi Swamigal)

D-9: Rahu Dasha ruled from 15th to 33rd age. Rahu as Neecha is in 6th here. So in Rahu Dasha of proper age marriage is out of question. You should not look to other Dashas as by that time ascetic life is embraced. Then we must see D-5.

D-5: At birth Chandr Dasha ruled, Chandr in 5th - good but with Ketu submerged. Next Kuja in 6th in own house. The spiritual element in the Swamiji was rooted powerfully in Kuja Dasha. Rahu here is in 11th but in D-1 in his own house. In Rahu Dasha the Swamiji was spiritually elevated further. See Guru in this chart in 9th and exalted, Guru Dasha has to be worshipped. It is pure Brahmavtam of a high order. The Swamiji's attainments during this period were of a far superior order not at all attached to earth but solely of the real and spiritual. He had even 'Sakshaathkara'. See the vision of God direct. Shani is here in 8th. You know that Shani in 8th does not kill a native. Then what has happened here? But such an elevated Swamiji if survives in Shani Dasha the Swamiji

would have been pulled down to earthly touch. To avoid it the Swamiji attained Nirvana before coming under the sway of Shani.

(29) Chart No. 38 (Sri Chandrasekhara Bharathi Swamigal)

D-9: Shukr in 6th Neecha, Surya in 7th Neecha, Chandr in 3rd. These three Dashas cover up 31 years. For a saint D-9 should go bad.

D-5: Shukr in 2nd - neutral till 22nd age. Surya though in 9th is Neecha. Even Surya Dasha is not so promising for spiritual elevation. Chandr, birth Yogi is in Lagna. This Chandr's Dasha was the best period for spiritual development. Next followed Kuja Dasha from 38 to 45 age. Kuja is in 5th here but exalted in D-1. So further rise in Kuja Dasha. But note that this Kuja is aspected by Avayogi Budh. Side-by-side there were inimical obstructions.

Rahu is in 6th here - quite an unhappy condition. So it was with the Swamiji finally attaining Nirvana in Rahu Dasha Kuja Bhukti. Why? See D-8.

D-8: Lagna is hemmed in between Rahu and Kuja. In Rahu Dasha Kuja Bhukti the Swamiji attained Nirvana.

On the whole the Swamiji's life is not smooth.

(30) Chart No. 39 (Sri Ramana Maharshi)

D-9: This is permanently marred by Kuja, Rahu and Shani being in 12th, 1st and 2nd from this Lagna an essential condition for a true spiritual Sanyasi.

D-5: Shani is here in 4th in own house. Shani Dasha ruled from 5th to 24th age. In the early part of Shani Dasha itself he left his home in quest of "Who am I?" As it is Shani that caused this Yoga there was the material touch in addition to high philosophy. Next followed Budh Dasha. Budh is in 9th in own house. He developed Gnana and surpassed the rest in matters of realization of self. Ketu a Graha helpful to attain salvation (Mukthi) is strong in 7th in own house aspected by Guru. It is now that Brahmajnana dawned to Guru's touch. The coming Ravi Dasha would have pulled him down as Surya is Neecha. But the Maharshi attained Nirvana before Ravi Dasha. In D-8 Shukr is in 8th.

(31) Chart No. 40 (Sri Abhinava Vidyathirtha Swamigal)

D-60: Swamiji is born in Devamsha. The very name is indicative of a birth more of the celestial plane than of earthly plane. Getting into the seat of Sharada Peeta is a gift of God and only those that are destined shall occupy. As per the above moment of birth, the seat was earmarked for the Swamiji. All that social talk of selection to the Peeta is a myth.

D-9: Lord of this Lagna (Guru) is submerged in 3rd and his Dasha itself operated in right age from 16th to 32nd. So the question of marriage did not arise. By that time the Ashramam is changed. One way, it may be concluded that if the Lord of the Lagna of a D-chart is badly placed the effect of the D-chart will be bad from and after the Dasha of the Lord of the Lagna of that D-chart.

D-10: It is only Shani that is first powerful being in 7th (Digbala) and exalted. Swamiji's name is spread far and wide in Shani Dasha only. In fact, coronation as Jagadguru happened in Shani Dasha.

D-24: Guru in 2nd is exalted with Shukr. In Guru Dasha itself the Swamiji acquired tremendous Vedic knowledge. Shani in 7th with Digbala is still more powerful to have mastery over all languages of the day and Shani Dasha is an affluent period for high scholarship, especially in philosophy on the material plane.

D-12: A Swamiji should sever relationship with parents. Guru in 2nd is neutral. Shani in 6th. In Shani Dasha no relationship at all.

D-5: Guru with Chandr is in 5th with Gajakesari Yoga. Note Guru is also retrograde. In Guru Dasha itself Swamiji has attained high spiritualism. Shani is in 4th as exalted with Shukr in own house. So in Shani Dasha attainments under this head are very high. As the combination is Shani - Shukr the Swamiji has the supreme power of attracting a number of devotees.

Editor's note: This Chapter is exceedingly useful to students. This is author's original research work which is unique in Shodasha Varga interpretation.

Chapter IV

❖ Dasha Bhukti classical ❖

As I have been repeatedly emphasizing on the importance of Dasha Bhukti, I now deal with the subject as per classic principles but in a modified form to facilitate definite and candid predictions.

Dasha Bhukti is a clock to show the time of occurrence of an event existing in the horoscope. As stated before, even a poor horoscope backed up by good Dashas is worth more than a powerful horoscope with poor Dashas. I have seen some astrologers banking their conclusions mainly on the horoscope without coupling up the Dashas and the result would be a thorough disappointment to the consultant and a rebuke to the astrologer. We are not satisfied to know the mere existence of the static elements in a horoscope but are more eager to know its dynamic results as to when the Yoga formed by the Grahas at birth would become operative and fruitful. Is one's

thirst satisfied at merely looking at the tender cocoanuts on top of a tree? Any of us would be anxious to know how the present time is or the future day would be. To answer these questions Dasha Bhukti - in particular Udu Dasha - is the only guiding factor.

You might have seen several books, sometimes written in volumes on Dasha Bhukti, I quote for instance Sarvartha Chintamani in Sanskrit and Krishna Misram in Telugu which seem to be exhaustive on this subject; but on application you realize that you are exhausted and not the subject. To judge an issue by one definite rule is easy. When there are more than one the trouble creeps in and worse with multiple considerations. The rules mentioned in those texts take us from the earthy plane to the ethereal and sometimes heavenly too. The innumerable factors, alternatives and sometimes seeming contradictions lead us to wilderness. One way this may be helpful to a one-rupee-astrologer to quote any rule to fit in the result. They are all very general in character. If they are applied to a horoscope many things may go wrong and by sheer chance one or two may fit in over which some may gloat. It is just like a punter getting overjoyed at the winning of his horse in the last race on which he has staked his last coin after having lost hundreds before.

Such chattery sayings that all things are good, bad or mixed will not help us much. It is like periodical predictions in newspapers and magazines for all people born in a sign of the Chandr or Surya. What is needed is the correct reading of all aspects of life of an individual at a particular period. This requires a thorough scrutiny of the intrinsic merits of the horoscope. At a particular period of one's life all aspects may not be simultaneously good or bad. Invariably they will be of varied nature, some good, some bad and some middling.

In Chapter III, Part II, I have already discussed a novel method of evaluating the Dasha Bhukti readings though it is unique and in a way definite. It has yet an element of uncertainty when particularization of effects is attempted. In this method you can definitely say that a Bhukti is generally good or bad and also go a little further to attempt at particularization. Even then only a few directly related to the Graha would be particularized. What happens to other matters cannot be gauged here. Thus it is not an exhaustive method. These diverse effects cannot be read out from the superficial position in Rasi chart (D-1). These differential readings are to be read out from my division charts only. I construe that all Grahas give all effects and the particular portfolio ones give their effects more strikingly perhaps. The fact that at all times we experience all effects is itself an evidence to confirm the above inference. Now you will appreciate the importance of division charts which not only help us to evaluate the intrinsic merit of a particular aspect but also to read the periodical effects. Let us now go to the subject proper.

ॐ Dasha reading ॐ

In Chapter III, Part II, while discussing the merits of a division chart, I have fully discussed the good and bad positions and traits of Grahas with respect to each division chart. I have also said that those results will happen only during the Dasha and Bhukti of the Graha. Thus if you wish to know the Dasha effect of a Graha see how its Lord is disposed in all the D-charts and read those effects during its Dasha. As such there is no necessity to repeat them again here only to fill up the pages.

ॐ Bhukti reading ॐ

Before I discuss Bhukti reading I feel I must show you an important chart not known to many so far but which has abundant revelation and that is the "mathematical Navamsha chart" I have referred to before. Now I discuss the general theory of all the mathematical D-charts. In the evaluation of all these charts the chief controlling guiding factor round which other things move is the Vargottamamsha, i.e. the Amsha that stays in the same Rasi as in D-1. Now I define the other principles as follows:

To find the distribution of all the Amshas of a division in a particular Rasi or mathematical division charts.

(o1) First fix up the position of the Vargottama Amsha (of that division) in that Rasi. You know that 30° divided into so many parts as that of the division gives the span of an Amsha of that division.

(o2) The immediate next Amsha in that Rasi (i.e. next to Vargottama Amsha) will be occupied by the Amsha given by the next bestowing sign to this sign and so on. What is a bestowing sign? All signs do not contribute their Amshas to a particular sign. In such cases the immediate next sign of productivity must be taken overlooking non-productive sign. Such feeding signs which contribute their Amsha to a Rasi are called the "bestowing signs". As there are different orders followed in the erection of division charts the same order should be followed to locate the Amshas in the mathematical division charts. By this method you may fix up the position of a Graha in degrees and minutes in each division chart and thus know three important positions that help the Dasha reading. They are:

- (a) The Nakshatra in which a Graha is situated in Rasi chart (D-1).
- (b) The Nakshatra to which this Graha gives its Amsha in the D-chart and
- (c) The Nakshatra that comes and falls at the Amsha occupied by the Graha in D-1.

These three stars and their Lords play a very important role in both the shaping of the Dasha and the Bhuktis that get related to Dasha Lord. These will be explained later.

As we are chiefly concerned with Udu Dasha and of all the division charts the Navamsha chart (D-9) is the only one having full Padas (quarters) of stars well knit into the 12 signs of the zodiac. We confine ourselves at present to the mathematical Navamsha chart and see how far it helps us. Leaving the more elaborate and complicated other mathematical charts to my friends to labor I devote my attention to mathematical Navamsha chart only (Math. D-9).

Let us take a concrete example - the Amshas that fall in Vrishabha Rasi:

You are aware that Vrishabha Rasi has the stars Krittika 2, 3 and 4 Padas, Rohini 1-2-3-4 Padas and Mrigasira 1 and 2 Padas in successive order (in D-1). What are the stars that fall on each of these Padas is what we must know. As stated before the Nakshatra that stays both in D-1 and D-9 in the same Vrishabha Rasi is Rohini 2. This is called Vargottama Pada. Please note this strict definition of Vargottama Pada; it is the Amsha of a division occupying the same Rasi both in D-1 and in that division. After locating its position in degrees and minutes i.e. Rohini 2 is from $13^{\circ} 20'$ to $19^{\circ} 16' 40''$ of Vrishabha - look to the next bestowing Rasi. After Vrishabha the next sign is Mithuna. It is a bestowing Rasi as it feeds an Amsha to Vrishabha and that is Punarvasu 2. This Punarvasu 2 should be located next to the previous Vargottama Pada. i.e. on Rohini 3. Similarly the Rasi next to Mithuna being Kataka as no Amsha is fed from this Rasi to Vrishabha you must ignore it as it is not a bestowing Rasi and go to the next, i.e. Simha from where Makha 2 comes and falls on the next position, i.e. Rohini 4. Likewise Hasta 2 of Kanya falls on the next Amsha, i.e. Mrigasira 1. Vishaka 2 falls on Mrigasira 2 the last part of Vrishabha. The next Amsha in this Rasi to be reckoned is Krittika 2 that starts the Rasi. So Moola 2, Sravana 2, P. Bhadra 2 and Ashwini 2 fall on Krittika 2, Krittika 3, Krittika 4 and Rohini 1 respectively. Thus you find that only the 2nd Padas of stars of Ketu, Chandr and Guru are situated here. If you work out fully on this basis you find the following peculiarities.

(o1) There are three varieties of Nakshatra Padas.

- (a) One set of Padas that move in succession for 6 times before they get back to their original position - called the moving set - 6 in each Rasi totaling 72 in all.
- (b) One set of Padas that exchange themselves and they are 2 in each Rasi totaling 24 in all.
- (c) Vargottama Padas - one in each Rasi totaling 12 in all.

Thus the 3 totaled gives 108 Padas corresponding to 9 in each Rasi.

Graha in each set gives varied readings which will be explained later.

(o2) There is a symmetry in the formation of this chart.

- (a) Mesha to Kataka contain the Padas of stars of Ketu, Chandr and Guru in the same order also and the 1st, 2nd, 3rd and 4th Padas falling in Mesha to Kataka respectively.
- (b) Similarly, Simha to Vrischika contain 1-2-3-4 parts of stars of Shani, Shukr and Kuja respectively.
- (c) And finally Dhanus to Meena contain those of Rahu, Budh and Surya.

(o3) By working this chart you will also see the group Grahas being sets of friends as stated in previous chapters.

- (a) Ketu - Chandr - Guru;
- (b) Shani - Shukr - Kuja and
- (c) Rahu - Budh - Surya;

belonging to a set of friendship among themselves. For diagram proper see next.

॥ Bhukti reading ॥

Before viewing a Graha as Bhukti Lord (sub Lord) find out its merits as Dasha Lord (major Lord) and then proceed as follows: All the following rules are to be applied with reference to the respective division charts and the particular effect of that chart has to be read out during the Bhukti.

(A) If the major Lord is good, then:

- (o1)** Sub Lord who is also good will add on his good effects to the major Lord if they are mutually related. Mutual relations are (vide Verse 30 Ch. XV of Phaladeepika).
 - (a) Mutual occupation of each other's sign.
 - (b) Mutual aspect or conjunction.
 - (c) Mutual Kendra or Kona position; and in addition
 - (d) Being situated in any of the Nakshatra Padas of major Lord in mathematical Navamsha chart; or
 - (e) Mutual occupation of each other's Nakshatra in D-1.
- (o2)** A good sub Lord not related to the major Lord remains neutral when the good effects of the Dashanatha only will be felt.
- (o3)** A bad sub Lord related to the good Dasha Lord modifies the Dasha Lord's effects depending on their relative strengths in that chart.
- (o4)** A bad sub Lord not related to the good major Lord remains neutral and major Lord's good effect only will be felt with traces of evil effects of the Bhukti Lord.

(B) If the major Lord is bad in a division chart then:

- (o1) A good sub Lord mutually related with the Dasha Lord will modify the bad effects of the major Lord depending, of course, on their relative strengths in that chart.
- (o2) A good sub Lord not related to Dasha Lord will give worse results.
- (o3) A bad sub Lord whether related or not with a bad Dasha Lord does worse.

(C) Now about one-sided relationship between the two Lords in a division chart:

- (o1) A sub Lord in the house (or Nakshatra in D-1) of Dasha Lord becomes the guest of the latter and thus subjects itself to the orders of the Dasha Lord whose powers alone predominate.
- (o2) Similarly a major Lord in the house (or Nakshatra in D-1) of sub Lord becomes the latter's guest or tenant-at-will. As such it gets its trait changed by its sub Lord. If that sub Lord be good no worry; but if it be bad, the major Lord, though good by himself, would be obliged to give bad results modifying its good effects. If in the above case the major Lord is also bad, owe be to the fate of the native; worst results happen during the period regarding the particular effect of the D-chart. If that malefic sub Lord is weaker than the Dasha Lord (good) in that chart it is something tolerable; but if he becomes stronger than the Dasha Lord, worst results happen even if the latter be good; if bad it needs no further say.
- (o3) If only one of them aspects, the other one not reciprocating, then the character of the aspector should be added on to that of the aspectee and then the combined or modified reading given. If in such a circumstance the aspector be Dasha Lord his effects alone will be felt. If on the other hand the sub Lord aspects the major Lord then the former effects get mixed up with that of the latter.
- (o4) In the case of conjunction the effects of the more powerful Graha predominates.

(D) It has been a general conception that the good effects (Yoga) of a Dasha Lord does not commence in his own Bhukti, if so, the rest of the Dasha period will go bad. Every rule has an exception. If that exception is not pointed out along with the general rule the very rule is likely to be refused to be followed. The exception in this case is that such Yogas will surely start in its own Bhukti if that Dasha Lord is either in his own Rasi or more candidly in his own Nakshatra in D-1 or if his Nakshatra Pada moves to any of his own Nakshatras in the mathematical Navamsha chart. For example in chart No. 1 of 1907, Guru is in Punarvasu 2 - his own Nakshatra. So he got elevation in Guru Dasha - Guru Bhukti alone and the Yoga continued till the fag end of the Dasha.

(E) The relative positions of the two Lords are of very great importance. Both may be independently good in the chart. But if their relative positions are 3rd, 6th, 8th and 12th the period may not be congenial.

(F) In the mathematical D-9 chart, if a Graha gives its Amsha to Dustanas from itself the result is bad, otherwise good. Such effects are felt during the Dasha of that Graha and the Bhukti of the Graha owning the Nakshatra to which the Dasha Lord gives its Amsha. But if they are Parivartha Padas the effect felt first gets rectified later.

(G) The Dasha Lord attains the qualities of the Graha owning the Nakshatra whose Amsha falls in math. D-9 chart on the radix position of the Dasha Lord. If per chance it be the Nakshatra of birth Yogi, the Dasha becomes Yogaic, if of Avayogi the reverse.

Thus the triple stars of math. D-9 chart play very important role in shaping the effects of Dasha.

ॐ Illustration ॐ

To illustrate the Dasha Bhukti reading as per my theory, I take up chart No. 1 of 1907 of which I am fully conversant.

At birth the balance of Ravi Dasha was only 13 days. So I leave off Ravi Dasha.

Chandr Dasha: In D-1 it is Lord of 8th in 10th but in Zero Rasi; so mixed effects. What is good and what is bad we shall discern from D-charts. In D-10 he is in 6th but aspected by Guru. His profession and status (as he is only a child say his protectors - in this case father's status and profession) was first bad but later got slightly better. Note the word "protector" about which I have fully dealt with its real significance when I have dealt with female horoscope in Part I. In D-11 Chandr is in 2nd - a neutral position. His father's financial position was neither good nor bad. In D-3 Chandr is in 6th aspected by Shani. His coborns were not in happy circumstances. In D-4 he is in 10th in an ordinary position aspected by malefics Surya, Kuja and Shani. He had little ancestral good. Note in D-6 he is in 6th in debilitation. Throughout he was sickly. Being in 11th in D-24 his education was good. His body strength was weak as Chandr is in 6th in D-27.

Kuja Dasha: In D-1, as Lord of 5th and 12th Kuja is in 2nd Bhava with many aspects. Even here mixed effects are felt as follows. Kuja being retrograde in 6th (an exception to Kuja), in D-10 father's profession bettered. In 8th debilitated in D-11 - bad for finance, good in D-3 being in 5th aspected by Guru.

D-4: also good, D-6 (health improved) good being in 4th; D-12 - good. In D-24 Kuja is powerfully situated in Lagna aspected by duplicate Yogi, Shani who is in 7th exalted with Digbala. During Kuja Dasha he always stood first in the class and was recognized as a brilliant student. Note Kuja is in Poorvashada Nakshatra (Shukr). So the two are related. In D-24 Shukr is exalted with Guru in own house both being in 2nd from Chandr and 12th from Lagna forming Sunapha Yoga. He passed L.S. creditably in Kuja Dasha - Shukr Bhukti.

ॐ Mathematical Navamsha chart ॐ

27	Revathi	4	9	01	Ashwini	1	1	19	Moola	2	1	10	Makha	3	1
24	Shathabisha	4	8	04	Rohini	1	2	22	Sravana	2	2	13	Hasta	3	2
21	U. Shada	4	7	07	Punarvasu	1	3	25	P. Bhadra	2	3	16	Vishaka	3	3
18	Jyesta	4	6	10	Makha	1	4	01	Ashwini	2	4	19	Moola	3	4
15	Swathi	4	5	13	Hasta	1	5	04	Rohini	2	5	22	Sravana	3	5
12	Uttara	4	4	16	Vishaka	1	6	07	Punarvasu	2	6	25	P. Bhadra	3	6
09	Aslesha	4	3	19	Moola	1	7	10	Makha	2	7	01	Ashwini	3	7
06	Aridra	4	2	22	Sravana	1	8	13	Hasta	2	8	04	Rohini	3	8
03	Krittika	4	1	25	P. Bhadra	1	9	16	Vishaka	2	9	07	Punarvasu	3	9
09	Aslesha	3	9									07	Punarvasu	4	1
06	Aridra	3	8									10	Makha	4	2
03	Krittika	3	7									13	Hasta	4	3
27	Revathi	3	6									16	Vishaka	4	4
24	Shathabhishe	3	5									19	Moola	4	5
21	U. Shada	3	4									22	Sravana	4	6
18	Jyesta	3	3									25	P. Bhadra	4	7
15	Swathi	3	2									01	Ashwini	4	8
12	Uttara	3	1									04	Rohini	4	9
18	Jyesta	2	9									26	U. Bhadra	1	1
15	Swathi	2	8									02	Bharani	1	2
12	Uttara	2	7									05	Mrigasira	1	3
09	Aslesha	2	6									08	Pushyami	1	4
06	Aridra	2	5									11	Pubba	1	5
03	Krittika	2	4									14	Chitta	1	6
27	Revathi	2	3									17	Anuradha	1	7
24	Shathabhishe	2	2									20	P. Shada	1	8
21	U. Shada	2	1									23	Dhanista	1	9
21	U. Shada	1	9	05	Mrigashira	4	1	14	Chitta	3	1	17	Anuradha	2	1
18	Jyesta	1	8	08	Pushyami	4	2	17	Anuradha	3	2	20	P. Shada	2	2
15	Swathi	1	7	11	Pubba	4	3	20	P. Shada	3	3	23	Dhanista	2	3
12	Uttara	1	6	14	Chitta	4	4	23	Dhanista	3	4	26	U. Bhadra	2	4
09	Aslesha	1	5	17	Anuradha	4	5	26	U. Bhadra	3	5	02	Bharani	2	5
06	Aridra	1	4	20	P. Shada	4	6	02	Bharani	3	6	05	Mrigashira	2	6
03	Krittika	1	3	23	Dhanista	4	7	05	Mrigashira	3	7	08	Pushyami	2	7
27	Revathi	1	2	26	U. Bhadra	4	8	08	Pushyami	3	8	11	Pubba	2	8
24	Shathabhishe	1	1	02	Bharani	4	9	11	Pubba	3	9	14	Chitta	2	9

Rahu Dasha: Rahu is birth Yogi. That itself gives a clue that it has some inherent good qualities. In D-1 Rahu is in 8th; so no substantial good can be read there.

In D-1: Rahu is in Guru Nakshatra - so the two are related. In D-9 Rahu is in Lagna as Vargottama and Guru in 1st both from Lagna and Rahu. So in Rahu Dasha Guru Bhukti he married a girl of higher family by which he was profited much. Also Rahu being in Lagna as Vargottama his wife was quite healthy throughout Rahu Dasha. Marriage at the 21st age (Guru No.).

In D-10: Rahu in Lagna with Neecha Budh but protected on either side by Guru and Shukr forming Shubha Karthari Yoga. These indicate some good of profession in Rahu Dasha. Please note that Rahu and Ketu give the effects of the Grahas in conjunction or its aspectors and the Lord of the Nakshatra and sign occupied by Rahu. In this case Rahu is with Neecha Budh and its positional Rasi Lord Guru is in 12th - all indicating not one of

higher order. In fact he caught a good job in Rahu - Budh, but the same terminated in the same Bhukti, the pay being Rs. 50 (Budh's number). As Guru, Budh and Shukr are in 12th, 1st and 2nd in this chart good effects of profession arise in the Bhuktis and Antharas of these Grahas in Rahu Dasha. In Rahu Dasha - Budh Bhukti, Budh Anthara he got the first Gov. job which terminated in Budh Bhukti alone as he is Neecha. Please recollect that anything starting at a badly placed Graha's period will not be finally good. Again he took to independent business in Rahu - Budh - Guru which also failed as Budh is Neecha and Guru in 12th. Lastly he started his real life of continuity in Rahu - Shukr - Rahu. Note this Shukr is in 2nd. As Shukr is Avayogi he could not give him much. Guru Antara improved his status which stagnated till the end of Rahu Dasha.

In D-11: Rahu is in 5th - good. During Rahu Dasha his financial condition was good enough. Being aspected by Guru (Karka for elder brother) he had the advantage of his brother's aid. In this chart Guru and Shukr are very happily posited both from Lagna and mutually among themselves - all being in trines. So the Bhuktis and Antharams of Guru and Shukr in Rahu Dasha should be good for finance. In Rahu - Guru he got merit scholarship and money through his wife. In Rahu - Shukr he enjoyed easy money. Kuja being Neecha in 8th caused financial stringency in Kuja Bhukti though he is in 4th from Dasha Lord as Rahu is in Kuja's house.

In D-3: Rahu being in 4th as Vargottama one of his brothers born in Shathabhisha Nakshatra (Rahu Nakshatra) rose up to a high order of prosperity from nothing in Rahu Dasha.

Note one special reading here:

Those born when the Chandr or Lagna is in the Nakshatra of the birth Yogi of the other, prove helpful to the latter while those of birth Avayogi cause distress. If per chance they are born in the actual Yoga Nakshatra it is certain. In this case the actual Yoga Nakshatra of the native is Shathabhisha and his brother is born with Chandr in Shathabhisha. So his brother was very helpful to the native. In Rahu - Shukr his brother got into trouble but later on saved by the native. Though Rahu is well placed here, Shukr is in 6th as Neecha and also in 3rd from Dasha Lord - so the result.

In D-4: Rahu is in 5th as Vargottama and similarly Ketu in 11th. So in Rahu - Ketu his father-in-law purchased a house meant to be gifted to the native which ultimately was gifted. As it is Vargottama Yoga - Rahu - the property is worth today more than Rs. 30,000.

In D-6: Rahu being in 5th with exalted Shani his health was good throughout Rahu Dasha.

In D-7: Rahu being in 12th with Avayogi Shukr it was not a happy Dasha for issues. Some born died and others sickly etc. The survival of the others is due to the fact of Shani the Lord of the sign occupied by Rahu being exalted in 9th. Ketu, Shukr, Surya Bhuktis were bad.

In D-12: Rahu in 4th Vargottama and aspected by Guru - good for parents.

In D-24: Rahu is in 5th in ordinary position. Since he is birth Yogi he gives good education. As the Rasi Lord Surya is in 2nd, there are some mishaps. See in this chart Shani is very powerfully placed but in 3rd from Dasha Lord Rahu. So with first class pass in optionals he scored a third class in languages. Again though Budh is powerfully situated in his own sign and in 11th from Dasha Lord though his performance at M.A. examination was super first class. Due to a clash among the authorities the native was on the point of being declared failure, but on a subsequent thought was declared a third class all due to Budh being in 3rd from this Lagna. This confirms that for best effects the Bhukti Lord should be in auspicious positions both from Lagna and Dasha Lord. Budh being in 3rd house (death house) his education closed in Budh Bhukti.

Guru Dasha: In D-1 Guru as Lord of 1st and 4th is in 7th with Surya and Budh (Lords of 9th, 7th and 10th) aspected by Kuja (Lord of 5th and 12th). Also Guru is in Zero Rasi. So all his good Yoga is reduced. The only remedial feature is his being in Punarvasu 2 in his own Nakshatra. In fact what little attainment he had was obtained in the second quarter of Guru Dasha (being in 2nd part of Punarvasu) which was the only best part of his life in Guru Dasha.

Now let us see the D-charts.

In D-9: Guru is in 11th aspected by Shani, Surya, Kuja - all malefics. So in Guru Dasha his wife's health was not good - anemic and blood pressure patient. Guru - Shukr was very bad. For Guru is in Shukr's house who in turn is in 12th from Dasha Lord.

D-10: Lord of Lagna (Guru) is himself a constituent of Shubhakarthari Yoga and Gajakesari Yoga aspected by Chandr, Kuja and Shani (duplicate Yogi). But note that Guru occupies only a friendly Rasi here. Due to these factors he became an independent head of an office since the advent of Guru Dasha and enjoyed a good "status quo". Due to the ordinary strength of Guru it was one of upper middle class.

As Guru is in his own Nakshatra the Yoga started in his own Bhukti. Shani and Guru are in Parivartana (Rasis of mutual exchange - hence related) and also Shani is in 10th from Lagna and 11th from Dashanath, also being duplicate Yogi. So in Guru - Shani his position bettered. Budh being here in Dasha Lord's Rasi and in D-1 in the Nakshatra of Dasha Lord has become a total subject of Guru. So this Budh Bhukti was excellent since he is with Yogi Rahu.

Guru and Shukr forming Shubhakarthari Yoga their Dashas and Bhuktis are good. So Guru - Shukr was very good for profession.

Guru - Ravi is not satisfactory as Surya is in 6th from Dasha Lord. An enemy started campaigning against the native in matters of profession and caused a lot of distress.

Guru - Chandr is a special period to be read out here. Chandr being 6th from Lagna though in 7th from Dasha Lord forming Gajakesari hurt his profession a bit. In D-1 you do not see the relationship between the two but look to the mathematical Navamsha chart. Punarvasu 2 gives its Amsha to Rohini 3 which again falls back on Punarvasu 2. Thus the two are exchanging Padas. Guru who is in Punarvasu 2 gives its Amsha to Rohini 3 situated in 12th Rasi from Guru and also in the Nakshatra of Chandr (Lord of 8th in 10th). So the two are related to do bad to profession. In fact in Guru - Chandr his prospects were hampered which was later on got rectified due to Parivartha effect. If there was no exchange of Amshas there would have been a permanent setback. That is how Parivartha to be read out. I have already dealt with this aspect of the Math. D-9 chart in this Chapter.

Kuja in 6th being good, Guru - Kuja was good.

Rahu being Yogi on one side and with Neecha Budh on the other side. Guru - Rahu was both Yogaic and disruptive too.

In D-11: Lagna is Vargottama and its Lord Guru (Dasha Lord) aspects Lagna being in 9th. Hence Guru Dasha in toto was excellent for finance. Shani being in 8th from Dasha Lord Guru - Shani should have been bad. But that Shani is controlled by Guru (Dasha Lord) as he is in the latter's house. So Shani Bhukti was good enough. See Budh powerful in 7th from Lagna and 11th from Dasha Lord. In D-1 Budh is in Guru Nakshatra so they are related. Guru - Budh was excellent. Ketu and Shukr Bhuktis were equally good as they are in trines from Lagna and also in mutual positions. Guru - Ravi is bad being in 8th from Dasha Lord though in 4th from Lagna caused heavy marriage expenses in the family,

Guru - Chandr is bad by the 6th position from Guru. For reason of the trinal position and being also Yogi Guru - Rahu was good.

In D-4: Guru (own house), Shani (Vargottama) and Budh (Neecha with Bhanga by reason of Guru being there with Digbala too) are in Lagna. Of these Guru and Shani are very powerful. So in Guru Dasha he made some assets. In Guru - Shani he had a property as well as savings. So also in Budh and Ketu. As Shukr (Avayogi) is in 6th from Guru he spent away a lot in Guru - Shukr on wife and pleasures and marriages at home. Surya, Chandr and Kuja Bhuktis were as usual. When Rahu Bhukti came he improved his property as Rahu (birth Yogi) is here in 5th both from Lagna and Dasha Lord and also is Vargottama. Moreover in D-1 Rahu is in Guru Nakshatra and thus the two are related. I trace the relationship between the Dasha Lord and Bhukti Lord either in D-1, Math. D-9 or in the particular chart as without such relationship no results happen.

In D-6: Guru being in 3rd was not conducive to his health, but nothing serious happened as the Lord of that Rasi (Surya) is in 11th exalted.

In D-7: Guru is well placed. Children prospered then.

In D-12: Guru in 12th killed the parents in Shukr Bhukti (Shukra Neecha and in 6th). As Guru is here in his own house in 12th with Budh in 2nd; Guru killed in latter portion being in 12th.

In D-27: Though his health was not good as revealed in D-6 he was strong enough in body and mind as here Guru is in 7th exalted. He had a good physical strength specially connotative of sex virility as Guru is here in 7th and also in D-1.

Thus I have explained all intricacies of the subject by way of illustration of a known life. I hereinafter quote some special instances that have happened in the case of the charts appended to this text. [Refer pages 160-179.]

Chart No. 18 (Sir Mirza)

In D-1: Rahu is with Shukr and in latter's house. Also being in Swati 1 gives Amsha to P. Shada 3 (Shukr Nakshatra) i.e. to 3rd house (death house) from itself and 6th from Lagna. So he died in Rahu - Shukra as in D-8 Shukr is in 10th (Karma Sthana) and Rahu in 8th (death) and further Shukr is in 3rd (death) house from Rahu (Dasha Lord).

Chart No. 13 (H.S.V.)

In D-1: His Shani is in Shatabhisha 4 which goes to Revathi 3 which again gets back by Parivartha to Shatabhisha 4. Thus Shani Lord of 4th gives Amsha to 2nd from himself and 5th from Lagna. So Shani and Budh are related. In D-4 Shani in 10th and Budh in Lagna with Digbala aspected by birth Yogi Surya. Shani is retrograde and in own house in D-1. He is also duplicate Yogi. So he built a big house in Shani Dasha at a cost of Rs. 50,000 (Budh's number).

Chart No. 10

In D-9: Rahu is in 5th both from Lagna and Dasha Lord Shukr and also in major Lord's house. Shukr (Dasha Lord) is powerfully situated in Lagna as Vargottama, Lagna also being Vargottama all superior qualifications for D-9 chart. He married a higher class girl in Shukr Dasha - Rahu Bhukti.

In D-1: Rahu is in U. Bhadra 3 going to Swati 3 (Rahu Nakshatra) which is in 8th Rasi from Rahu. In D-8 Rahu is in 8th from Lagna. So in Rahu Dasha - Rahu Bhukti he died; so his profession also terminated on the same day as Rahu is in 12th in D-10.

Chart No. 11

In D-1: Rahu is in Pubba (Shukr's Nakshatra). She was married in Rahu - Shukr. In D-9 Shukr is in 10th exalted with birth Yogi, Surya with Digbala and Guru in house. Rahu is in 5th in Shukr's house. Though Bhukti Lord is in 6th from Dashanath the marriage has happened then with one who got up to high status in life. How then being in 6th this good has happened! The reason is simple. Dasha Lord Rahu being in Bhukti Lord's house and the latter being more powerful the effect of Bhukti Lord predominated. But still is there not the effect of this 6th position in her lifetime? Yes, the couple used to be often on misunderstandings for petty reasons and worse even at the distant age of 50.

Chart No. 5 (PMB)

In D-1: Surya is in Aslesha 3 which gives Amsha to P. Bhadra 3. Thus it gives Amsha to 8th Rasi from itself. So there is something bad in Surya Dasha and that to life itself as he is Lord of Lagna. As per our theory it should have happened in Guru Bhukti (Lord of P. Bhadra). He died in Surya - Chandr and not in Surya - Guru as it should have been. Why? This Guru is with Chandr who took the role as his Bhukti came first. Also in D-8, Surya is Neecha and Chandr in 8th from this Lagna and he is Lord of this Lagna. So he died in Chandr Bhukti. Another reason for Surya Dasha going bad is that as per Math. D-9 chart Ashwini 4 (Ketu Nakshatra) falls on the radix position of Surya (Aslesha 3). As Ketu is birth Avayogi, Surya assumes the malefic character of Ketu during his Dasha.

Chart No. 23 (Sri Kasturi Srinivasan)

This is akin to chart No. 5 above in matters of death. He also died in Ravi Dasha. In D-1 Surya in Aslesha 3 as above giving Amsha to 8th and assuming the trait of Ketu who is birth Avayogi even here. Here the test is fulfilled he having died in Surya - Ketu as Ketu Nakshatra falls on its radix position. In D-8 Surya in 12th and Ketu in 8th from Lagna though their mutual position was good (9th from Dasha [Lord] Surya) their bad positions from Lagna predominated.

Chart No. 08 (KGV)

In D-1: Shukr is in Ketu Nakshatra (Ashwini), so the two are related. In D-12 Shukr in Lagna and Ketu and Chandr in 8th. In Shukr Dasha - Ketu Bhukti - Chandr Anthara he lost his father. Note here Chandr is with Ketu - indicating widowhood to mother. In the same D-14 [D-12?] Rahu and Shani are in 2nd (Maraka house). His mother died in Rahu - Shani. Why mother? Shani is Lord of 4th in D-1. See his D-10. Rahu as birth Yogi is in 10th with Shani own house. Shani is also a duplicate Yogi. So Rahu Dasha - Shani Bhukti was his best professional period.

Chart No. 38 (Sri Chandrasekhara Bharathi)

In D-1: Rahu is in 7th (Maraka house) in Kuja's house aspected by powerful Kuja. So the two are related. In D-8 they are on either side of Lagna forming Papa Karthari Yoga. So the Swamiji attained Nirvana in Rahu Dasha - Kuja Bhukti.

Chart No. 17 (Sri Jayachamaraja Wadeyar)

In D-12: Budh is in 8th. Though he is in his own house being birth Avayogi killed his father in Budh Dasha. In D-1 Budh and Surya are together - hence related. In D-11, Budh in Lagna with Digbala and own house strength while Surya is exalted in 11th both from Lagna and Dasha Lord. So his accession to throne happened in Budh Dasha - Ravi Bhukti.

Chart No. 02 (RKM)

In D-1: Chandr being in Krittika 1 gives Amsha to Moola 3. Thus it jumps to 9th house which is also the 7th from Lagna. Thus Chandr and Ketu (Moola Lord) are related. In her D-9, Chandr is in 7th and Ketu in Lagna with Budh in own house. So her marriage happened in Chandr Dasha - Ketu Bhukti. Note here that Ketu absorbed the good of Budh and gave himself the effect as Budh with Ketu lost his power.

I could cite plenty of instances I have personally dealt with. But fearing the bulkiness of this volume I have confined for the present to the above few instances which I hope are enough to impress about my theory. Let me proceed to the next subject of planetary state (Graha Samayam) or disposition.

In addition to the intrinsic effects of Grahas the above outward general characterization arising from their Samayams may also be added on and the results given out during their Udu Dasha periods. For Samayams or state of Grahas see Part I.

For example in chart No. 1 when he was running Guru Dasha he would at any moment, day or night go to sleep in spite of being criticized by all as Guru is in Athinidra Samayam (No. 26). When he caught Shani Dasha he left off that habit.

I will also show the mode of working here for Guru; from Mesha to Lagna (Dhanus) there are 9 Rasis. From Lagna to the Rasi occupied by Guru (Mithuna) there are 7 Rasis. Adding the two we get $9 + 7 = 16$. Doubling this we get 32. Multiplying this by 16 (Dasha year of Guru) we get $32 \times 16 = 512$. Dividing this by 27 (the total No. of Samayams) the remainder is 26. From the order of Samayams the 26th is Athinidra; hence the effect during Guru Dasha only.

Editor's note: Concept of Virgottam Padas, Parivartha Padas of Shatchalana are clearly explained.

Chapter V

★ Gochara ★

★ (Transit of planet) ★

Inherent qualities of a Graha are to be read out from its static position as at birth time while its deliverance of goods has to be estimated from its dynamic condition such as Dasha Bhukti and Gochara. Rice or wheat as it is, is not useful unless it is properly cooked. Likewise a Yoga visible in radix chart may not fructify in his lifetime unless its Dasha intervenes and a favorable transit of that Lord occurs. Thus you see that the radix position, the Dasha and Gochara are all mutually linked together. It is only when all these three factors are reckoned you will be able to fix up the timing of an event correctly.

The Dasha has a wide span of years to time an event. Even considering Bhukti the range is still wide enough - a couple of years. For reasons explained in Part I on the rectification of birth Dasha there may be difference in the balance of Dasha at birth which really upsets all timings. Gochara will therefore remove these ambiguities and thus gives a finishing touch to the timing of events.

It is a pity that this subject is handled in all manners setting aside the genuine method. It has been the habit of astrologers to consider the position of all the 9 Grahas (Uranus and Neptune also being added by some) from radix Chandr or Surya and then give the Gochara effect. On the face of it, it is a great fallacy for two obvious reasons. Firstly, see the very wide range of persons born with Chandr or Surya in a Rasi. So you have no consideration for the moment of birth (Lagna) and the other planetary situations. Secondly, amidst the push and pull of the forces of Grahas in different directions what can an astrologer conclude? Is that astrology or 'dupology'? He can only guess and give out his mind and not prediction. This age old practice (like other practices and blind conceptions I point out later) of reckoning the transit from Chandr or Surya is exhibited in all newspapers and magazines. In fact it has become an attractive feature of the day tempting the purchasers for this bit of information. It should be taken for what it is worth for obvious reasons. The genuine method of daily and even hourly prediction is elsewhere which you will know from me later (vide Chapter VIII, Part II). Experience warns you not to be misled by such fallacious predictions. The reckoning from radix Chandr is nothing but 1/8 part of Astakavarga in this way. In the Bhinnastaka Varga of all Grahas find their favorable positions from Chandr. That gives their favorable Gochara positions. How? In the Astakavarga of Surya the Graha's favorable positions from Chandr are: 3, 6, 10 and 11. Hence in Gochara when Surya transits these positions from Chandr it is said to be favorable. Next in Chandr Astakavarga its favorable positions from itself are 1, 3, 6, 7 and 11. So Chandr's transit here is good.

In Kuja Varga, it is auspicious from Chandr in 3, 6 and 11.

Likewise, Budh in his Varga 2, 4, 6, 8, 10 and 11.

Guru in his Varga in 2, 5, 7, 9 and 11.

Shukr in his Varga in 1, 2, 3, 4, 5, 8, 9, 11 and 12.

Shani in his Varga in 3, 6 and 11.

Tabulating the above we have the following favorable Gochara positions:

Table 19 - Favorable Gochara positions?

Surya	3, 6, 10, 11
Chandr	1, 3, 6, 7, 10, 11
Kuja and Shani	3, 6, 11
Budh	2, 4, 6, 8, 10, 11
Guru	2, 5, 7, 9, 11
Shukr	1, 2, 3, 4, 5, 8, 9, 11, 12

If then it was so easy to assess the transit effect from Chandr's radix position. astrology could have been simplified and written in a line or two. In my experience I have found that except Sade Sat (7+ yrs.) Shani other predictions reckoned from Chandr do not tally. Even in the case of Sade Sat Shani there are exceptions as some other conditions are to be satisfied which will be explained later.

My mode of handling Gochara is unique but classical with novel touch. I take Lagna as basis instead of Surya or Chandr and it is supported in Slokas 34 to 38, Chapter XX of Phala Deepika and apply it chiefly to Dasha Lord. So in all my future discussions by **Graha** I mean **Dasha Lord** unless specifically stated otherwise. I now delineate the method.

- (o1) First judge the inherent trait of the Graha at birth. It is this static character that is of primary importance. For a Graha of bad trait at birth cannot give good effects even transiting favorable positions. Similarly one good at birth may not give out its good effects while transiting bad position but never does harm even in such bad positions. Thus you see that its birth qualities play the vital role. Ignoring this fundamental truth astrologers assure the distressed consultant with false hopes by mere Gochara.
- (o2) See the Bhava transited by the Graha. Care must be taken to differentiate Bhava from Rasi. By Bhava is meant the range from its commencement to end. Sometimes even 2 or 3 Bhava ranges may fall in a Rasi. When the Graha transits such a Rasi see in what Bhava it is transiting. For example, in the case of a birth at 30° of Dhanus with its 10th cusp at 9° Thula let us consider a Graha transiting Vrishabha and Mithuna signs. If you blindly treat them as 6th and 7th Bhavas you go wrong. In Vrishabha 5th Bhava terminates at $19\frac{1}{2}^{\circ}$ and the 6th Bhava ranges from $19\frac{1}{2}^{\circ}$ of Vrishabha to $16\frac{1}{2}^{\circ}$ of Mithuna with its cusp (central point) at 3° of Mithuna.
- Thus you note that a Graha moving from 0° to $19\frac{1}{2}^{\circ}$ of Vrishabha will be in 5th Bhava and not 6th, while when moving from 0° to $16\frac{1}{2}^{\circ}$ of Mithuna. It does so in the 6th Bhava and not the 7th as it appears to be in Rasi chart. As in the dissection of Bhava Phalams the Bhava chart is important; even for Gochara it holds good.
- (a) A Graha good at birth transiting good Bhavas gives good effects of the Bhavas it owns at birth and the Bhava it transits or aspects in transit.
- Note:**
- (o1) By ownership of Bhavas is meant both the Sthoola and Sookshma Bhavas explained in Part I.
- (o2) A Graha approaching the cuspal degree of a Bhava gives formative and developing effects while one receding away from the cuspal point gives fading and diminishing effect. But at exact cuspal point it gives the maximum effect of that Bhava. This has to be read out both at birth and transit time.
- (b) When the Graha of trait (a) transits bad Bhavas (Dustanas) they may not show off any of their good qualities but try to remain neutral.
- (o3) Note the nature of the Rasi it transits.
- (a) A Graha good at birth transiting its own, exaltation or friendly sign gives good while in debilitation and enemy's sign he may remain neutral.
- (b) A Graha bad at birth transiting debilitation, enemy's house and Zero Rasis may turn out to be neutral (but never good) while in other signs may prove bad.
- (o4) Note the Nakshatra it transits.
- (a) A good Graha transiting the Nakshatra of a good (functional) Graha, of birth Yogi, of Dasha Yogi and of Dasha Raja Yogi gives good while in the contrary gives bad.
- (b) As per mathematical Navamsha chart see if the Graha transits any of the three stars or their Trikona stars: Viz. (o1) one in which the Graha is situated, (o2) one to which it gives Amsha and (o3) one which falls at radix position. These are sensitive points where the transiting Graha gives out its effects corresponding to the nature of the Lords of these stars. If perchance they belong to any of the Yogi group - good results, if Avayogi - bad results.
- (o5) If it gets combust, retrograde, fast movement (Athichara), slow movement (Manda) or stagnant (Sthambana) its effects are:
- (a) A combust Graha becomes totally ineffective for the moment if he be good at birth and gives out worst effect if bad at birth.
- (b) Retrograde Graha becomes very powerful for the moment whether for good or bad depending on its birth trait.
- (c) Fast moving Graha likely to give very dangerous effect.
- (d) Slow moving one is slow in action; and
- (e) Stagnant one is neutral in effect.
- (o6) See if they pass Zero Rasis:
- (a) All positive Grahas at birth transiting non Zero Rasis give good while in Zero Rasis they get submerged unless retrograde.
- (b) All negative Grahas and Avayogi give good while transiting Zero Rasis unless retrograde.
- (c) Rahu and Ketu transiting Zero Rasis give good.
- (o7) Judge from other Grahas that join or aspect the Graha in question.
If during transit a Graha joins or is aspected by a friendly and benefic Graha results are happy, otherwise bad.
- (o8) Like the Dasha Lord treat the birth Yogi also, but this is subsidiary to major Lord transit.
- (o9) A Graha transiting exact cuspal points of Bhava gives out its timely effects. Of these the 10th cusp is of utmost importance, next comes Lagna, next the 4th and lastly the 7th; the other cusps may not be much effective for transit.
- (o10) Lastly, if you so desire consider the Gochara of Bhukti Lord also.

- (11) Thithi, weekday, Nakshatra and Yoga and Lagna at the time of events:
Any event should happen in the Thithi, weekday, Nakshatra, Yoga or Lagna of the Dasha Lord or Bhukti Lord and sometimes by Anthara Lord according to the powers of the three.
Find the ruler of the Dasha Lord. On the day when the Yoga Graha synchronizes with this ruler good effects happen and also when the Dasha Lord passes through this ruler's Nakshatra, good will happen. When any two or more of the above elements are satisfied by a Graha then that day is certain.
- (12) So far we have dealt with the transit of Dasha Lords. If they are quick-moving Grahas like Surya, Budh and Shukr difficulty may be felt to fix up the time of event as in the course of their Dasha periods they will have circled the zodiac several times. Likewise, if they are slow moving Grahas like Guru, Shani, Rahu and Ketu the span in a sign or Nakshatra will be wide enough. To solve this riddle I take the progression of Chandr as per western system of **secondary directions** as via media. This progressed Chandr gives the effect of the Bhava and the Nakshatra it transits in the same way as said of the Dasha Lord. When he touches Yogi Nakshatra, Yoga is formed vice-versa. In most of the cases progressed Chandr treated this way has given me satisfaction.
- (13) I have researched on the theory of western progression both primary and secondary. That which has impressed me I give below leaving the rest to yourselves. The only candid rule is about meridian progression to planets and planetary progression to meridian. Even here you do not get the exact time. You may have to allow a year's interval.
- (14) Those who wish to have annual readings may look to solar birthday maps narrated later.
- (15) For daily and hourly guide I will narrate a very successful method in the ensuing Chapter.
For Gochara the above-stated theory gives authentic results. I have also gone through the other theories which though appear sometimes true and fail at other times. They are cited below for academic interest.
- (a) Instead of reckoning from Chandr Rasi readings are based on Tharabala. Please refer to 'Jyotish Payonidhi' for details, if you are interested. At any rate I am not interested, so leave it here.
- (b) Another system that is followed by some is based on the nature of the foot (Pada) of the Graha when it steps into a sign. There are 4 Padas:

- (o1) Suvarna Pada (**golden** foot)
- (o2) Rajatha Pada (**silver** foot)
- (o3) Thambra Pada (**copper** foot)
- (o4) Loha Pada (other metallic foot chiefly **iron**)

These astrologers construe that all Grahas stepping into a sign with (o1) and (o2) Padas give good results while the Graha stays in that sign, with (o3) mixed and with (o4) bad. But my Guru treats it slightly differently. Natural benefics give results as above but natural malefics give contrary results i.e. with (o4) good, (o3) neutral, (o1) and (o2) bad. This seems to be logical and fact by research.

ॐ How to determine the Padas ॐ

Count from birth Chandr Rasi to Gochara Chandr Rasi at the time of the Graha stepping into a sign. If it be:

- ॐ 01-06-11 it becomes **golden** foot;
- ॐ 02-05-09 it becomes **silver** foot;
- ॐ 03-07-10 it becomes **copper** foot;
- ॐ 04-08-12 it becomes metallic (**iron**) foot.

For example in chart No. 1, Shani entered Makara on 07-10-1961 at 26:36 [24 + 2 = 08-10-1961 02:36 western counting?]. At that time Gochara Chandr is in Simha, birth Chandr Rasi is Kanya. So Kanya to Simha is 12. So Shani enters Makara with iron foot which is good and since then it has been really good to him being bad till then. I have elected Shani here as he had Shani Dasha. So even here only the Dasha Lord may be taken coupled with the Bhukti Lord also.

So far the principles of transit are discussed. Now I cite a few illustrations.

Chart No. 01 of 1907

Let us see his Rahu Dasha.

- ॐ Birth Yogi - Rahu (Shathabhisha);
- ॐ Dasha Yogi - Shukr (Pubba);
- ॐ Raja Yogi - Shani;
- ॐ Rahu starter - Kuja (Mrigasira);
- ॐ Rahu ruler - Rahu (Aridra).

On 13-07-1927 he was married when Rahu (Dasha Lord) transited Mrigasira being its starter in 7th Bhava. Note the day's Yoga was Aridra Rahu, the exact ruler of the Dasha Lord. Again when Rahu touched Aridra (his own or ruler Nakshatra) he passed creditably. Note Rahu in Zero Rasi (Mithuna) is good. Progressed Chandr was then at 12° of Mithuna, the exact cusp of the 7th Bhava.

- ॐ Progressed Guru was at radix Budh.
- ॐ Progressed Surya was at radix Guru.
- ॐ All happy for Bhavas 1, 4, 5, 7, 9 and 10.

Again when progressed Chandr was at 14° of Thula (near the 11th cusp) in Swathi (Rahu star) he started his profession.

Now you follow how to read a mixed effect. At this time say in April 1937, Dasha Lord Rahu was in Jyesta (Budh Nakshatra) but in 12th Bhava. So he had a fall in his previous calling being in 12th Bhava but that being his exalted sign as well the Nakshatra of Budh (Lord of 10th) he was fixed as a permanent employee.

Then see his Guru Dasha.

- ॐ Birth Yogi - Rahu (Shathabhisha);
- ॐ Dasha Yogi - Ketu (Makha);
- ॐ Raja Yogi - Chandr;
- ॐ Guru starter and ruler - Chandr.

Guru in Punarvasu 2 gives Amsha to Rohini 3 (Parivartha Padas).

At the advent of this Dasha though Guru was in Aridra (Yoga Graha's Nakshatra) he did not give any good to him though some promises were made to him. You know why it happened so. Mithuna is a Zero Rasi and transit there has neutralized the good effects of Guru.

When Guru touched Makha in 9th Bhava and Makha being the exact Nakshatra of Dasha Yogi he got promotion. In January 1944 when he was retrograde in Makha he got a substantial lift in life. Again when Guru touched Makha in direct motion his active and real prosperity started.

Progression: We may also corroborate the above readings from progression also. The above Yogas happened when progressed Chandr was at Sravana (Chandr Nakshatra - Raja Yogi) in Dhana Bhava giving financial felicity and again when in Shathabhisha exact birth Yoga Nakshatra. The rest of Guru's transit in Kanya is not significant as it is Zero Rasi except when he retrogrades on 13-01-1945 when he gave better results. Remember that retrogression even in Zero Rasi is good. During this period birth Yogi Rahu was in 7th Bhava in Zero Rasi good for Rahu.

In May - June 1947 Guru was in Vishaka his own Nakshatra, in 11th Bhava when he got special good opportunity by itself. Then progressed Chandr was in conjunction with radix Shani (Lord of 2nd in 4th). He was both happy and financially better. The western theory discredits the conjunction and opposition of Chandr and Shani. But that is not always true. Functional traits play more prominence for Yogas than natural traits which may act on other superficial and bodily matters. Note here Shani is a duplicate Yogi also and conjunction with him is good.

On 14-02-1948 Guru entered Moola in Lagna and his own house. Moola is the Nakshatra of Dasha Yogi Ketu. Progressed Chandr was at 4th cusp and progressed meridian trine to radix Budh (Lord of 10th). He was confirmed in a higher post.

In May 1956 Guru was again in Makha (Dasha Yoga Nakshatra). He had a change for better. Immediately Guru touched Pubba (exact birth Avayoga Nakshatra) he suffered. When Guru was in Swathi (Rahu Nakshatra) he had double effect mostly bad in Rahu Bhukti. For there is a particular nature with Guru Dasha as a whole. Rahu is born birth Yogi and Dasha Avayogi. So during the entire Guru Dasha he had mixed feelings.

Thus I have illustrated one chart in detail. I quote important events of some horoscopes.

(a) Chart No. 35 (Rahu and Shani Dasha)

Birth Yogi - Surya.

When Dasha Lord Rahu transited Krittika 4 (birth Yoga Nakshatra) in 4th Bhava on 09-11-1928 he got into Government service.

In Shani Dasha when he was transiting meridian and his own Nakshatra (Anuradha) he gave him gazetted rank on 22-11-1957.

(b) Chart No. 16 (Sri Krishnaraja Wadeyar) (Rahu Dasha)

Birth Yogi - Guru (Purvabhadra 2).

Dasha Yogi - Budh (Jyesta 2).

Raja Yogi - Guru.

At his coronation time Dasha Lord Rahu was at Vishaka Nakshatra of both birth and Raja Yogis.

In his Shani Dasha Ketu was his ruler. So when Shani transited Ketu Nakshatra Ashwini, he died.

(c) Chart No. 10 (Rahu Dasha)

Birth Yogi - Guru (Punarvasu).

Birth Avayogi - Surya (Uttarashada),

At birth Rahu is in U. Bhadra 3 on which Uttara 4 sits (Nakshatra of birth Avayogi and Lord of 3rd). He died when Rahu transited Uttarashada 3 in 8th Bhava.

(d) Chart No. 11 (Rahu Dasha)

Birth Yogi - Surya (Uttarashada).

Her marriage took place in June 1916 when her Dasha Lord Rahu transited Uttarashada 3 exact birth Yoga Nakshatra in Kutumba Bhava.

(e) **Chart No. 14 (Ravi Dasha)**

Birth Yogi - Shani (Pushyami).

He got a good job on 29-11-1951 when Dasha Lord Surya was at Anuradha in 7th Bhava - the Nakshatra of birth Yogi.

(f) **Chart No. 18 (Sir Mirza)**

He died in Rahu Dasha when Rahu touched exact cusp of 3rd Bhava (house of death).

(g) **Chart No. 05 (Ravi Dasha)**

Birth Avayogi - Ketu.

He died in Surya Dasha when Surya was in Moola (birth Avayogi Nakshatra) on Sunday (weekday of Dasha Lord) in Sravana Nakshatra (Nakshatra of Bhukti Lord Chandr).

(h) **Chart No. 23 (Sri Kasturi Srinivasan) (Ravi Dasha)**

He died on Sunday in Ravi Dasha when Surya was in 8th Bhava.

(i) **Chart No. 02 (Chandr Dasha)**

Chandr in Krittika 1 giving Amsha to Moola 3. So her marriage happened in Chandr Dasha - Ketu Bhukti when Dasha Lord Chandr was exactly at Moola 3 in 7th Bhava.

(j) **Chart No. 01 (Guru Dasha)**

Guru in Punarvasu 2 giving Amsha to Rohini 3. They are Parivartha Padas. When Guru was in Rohini 2 and Guru Dasha - Chandr Bhukti was running he had a setback in profession as that Chandr as Lord of 8th is in 10th.

I hope that the above illustrations suffice to bring forth the merit of my method of Gochara.

Editor's note: Author has stressed in Sukshma Gochara which is noteworthy and also the position of Grahas at birth and position in transit have to be compared which the author has done.

Chapter VI

.Varshapravesh

(Solar birthday map)

The annual readings

In the previous Chapter, I have dealt with Bhava Phalam, Dasha Bhukti Phalam and Gochara Phalam (Phalam means readings). From Bhava Phalam you get the general sum-total effects in one's life which may not sometimes fructify in his life period for want of proper Dasha. The Dasha Phalam gives the total effects spread over a wide span of Dasha years. The Bhukti also ranges for sufficiently long span and confines only to particular affairs of life. Gochara only helps in fixing the time of events indicated by Dasha and Bhukti. Even in Gochara the range is either too short or too long. If anyone wishes to know the detailed effects during any short period the only better source is Varshaphal or solar birthday map or the annual chart. In Northern India many astrologers follow this method only. This theory is elaborately dealt with in 'Tajaka Shastra'. The authoritative text book on this subject is Tajaka Neelakanti by Neelakanta Daivagna.

The author has in various chapters dealt with:

- (01) Characteristics of Graha, Rasis and Bhavas;
- (02) Panchavargi Balam (five-fold strength of Grahas);
- (03) Varsha Pravesha (annual birthday map);
- (04) Determination of Varshapa (Lord of the year);
- (05) Bhava Phalams;
- (06) Dasha and Bhukti readings;
- (07) Sahamams and their effects;
- (08) Shodasha Yogams (16 Yogas).

Instead of repeating the text, I will cull out only tangible truths that have stood the test leaving out the rest. Even here I add some note-worthy facts established by research.

(01) In the Chapter on characteristics of Grahas and Rasis the author has said some additional traits that are not found in other books especially of Rasis. Personally I do not attach much importance to these additional informations as those said by Varahamihira and Parashara are enough for horoscopy. For details please refer to Part I. So I dispense with this Chapter in toto.

(02) Panchavargi Balam (five-fold strength): This is a very easy method of assessing the strength of a Graha when compared with the Shadbala of Varahamihira or Sripathi. Be it known that the planetary strengths worked under the two systems will not be alike. So, when you deal with Tajak system you have to adopt this method while working under other systems you must follow its appropriate one. You should not blend one with the other merely because a system is easy to handle. As in Tajaka the chief aim is to find out Varshapa (Lord of the year). This system will do here.

¤ Panchavargi Balam ¤

The five-fold strength of a Graha is evolved out of its situation in (01) Rasi, (02) Hadda, (03) Trirasi, and (04) Navamsha or otherwise called "Musallaha". These 4 strengths coupled with (05) its Ucchabala (exaltation strength) constitute the Panchavargi strength of the Graha.

The strength is measured in Rupas and the total maximum strength is only 20 Rupas called Vimshopaka Balam. Tables of Hadda and Thrirasi are given below with the other necessary ones. Though Drekkana and Thrirasi are of the same category yet the mode of working is here different. There is a separate table of Thrirasi to find out the year Lord. Though Thrirasi and Trirasi sound the same, one is used to find out the strength while the other to find the year Lord. This subtle difference must be properly understood. Now I give the tables referred to above.

¤ Exaltation degrees of Graha ¤

Table 20 - Exaltation degrees of Grahas

Surya	Chandr	Kuja	Budh	Guru	Shukr	Shani
10	3	28	15	5	27	20

¤ Harsha Balam ¤

Harsha Balam is composed of 4 varieties: (01) Sthana Bala, (02) Swochadi Balam, (03) Diva Ratri Balam, and (04) Pum Stree Balam.

(01) **Sthana Balam** (positional strength): The positional strengths of Grahas from Lagna are:

Table 21 - Sthana Balam - positional strength

Surya	Chandr	Kuja	Budh	Guru	Shukr	Shani
9	3	6	1	11	5	12

(02) **Swochadi Balam** (strength in own or exaltation house): A Graha in own house of exaltation has Harsha Balam.

(03) **Diva Ratri Balam**: Male Grahas have Harsha Bala when the solar birthday falls in day time and female Grahas during nights.

(04) **Sex strength**: Female Grahas situated in the first 3 signs from solar birthday Lagna and also from 7th to 9th have Harsha Bala, while male Grahas in 4th to 6th and 10th to 12th from Lagna have Harsha Bala i.e. triplets of Rasis from Lagna give Harsha Bala to female and male Grahas alternatively in succession.

Note:

In Tajaka Surya, Kuja and Guru are male and the rest are females. There are no neutrals here.

¤ Table of Panchavargi Bala ¤

Table 22 - Five-fold strength

Vargas	Nature of Rasis			
	Own	Friends	Neutral	Enemies
Rasi	30	22 1/2	15	7 1/2
Hadda	15	11 1/4	7 1/2	3 3/4
Thrirasi	10	7 1/2	5	2 1/2
Navamsha	5	3 3/4	2 1/2	1 1/4

The cage figures are strength in Rupas.

Table 23 - Hadda Lordship and span

Hadda Lords & span in °	Rasis from Mesha numbered from 1 to 12											
	1 °	2 °	3 °	4 °	5 °	6 °	7 °	8 °	9 °	10 °	11 °	12 °
	Gu 6	Sk 8	Bu 6	Ma 7	Gu 6	Bu 7	Sa 6	Ma 7	Gu 12	Bu 7	Sk 7	Sk 12
	Sk 6	Bu 6	Sk 6	Sk 6	Sk 5	Sk 10	Bu 8	Sk 4	Sk 5	Gu 7	Bu 6	Gu 4
	Bu 8	Gu 8	Gu 5	Bu 6	Sa 7	Gu 4	Gu 7	Bu 8	Bu 4	Sk 8	Gu 7	Bu 3
	Ma 5	Sa 5	Ma 7	Gu 7	Bu 6	Ma 7	Sk 7	Gu 5	Ma 5	Sa 4	Ma 5	Ma 9
Sa 5	Ma 3	Sa 6	Sa 4	Ma 6	Sa 2	Ma 2	Sa 6	Sa 4	Ma 4	Sa 5	Sa 2	

Note: Surya, Chandr, Rahu and Ketu have no Hadda Lordship.

Table 24 - Thrirasi chart

Lords of divisions	Rasis from Mesha numbered from 1 to 12												
		1	2	3	4	5	6	7	8	9	10	11	12
	0° - 10°	Ma	Bu	Gu	Sk	Sa	Sy	Ch	Ma	Bu	Gu	Sk	Sa
	10° - 20°	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Sy	Ch	Ma	Bu	Gu
	20° - 30°	Sk	Sa	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Sy	Ch	Ma

Note: Starting with Kuja it runs in continuous weekday order till the end.

Table 25 - Thrirasi chart (to determine year Lord)

Rasis from Mesha to Meena												
	1	2	3	4	5	6	7	8	9	10	11	12
Day	Sy	Sk	Sa	Sk	Gu	Ch	Bu	Ma	Sa	Ma	Gu	Ch
Night	Gu	Ch	Bu	Ma	Sy	Sk	Sa	Ma	Sa	Ma	Gu	Ch

How to use these charts?

Chart o1 - Hadda [Table 18]: [Here notations as explained in Chapter I, Part I, for Grahas are Rv, Ch, Kj, Bd, Gr, Sk, Sn for Surya on in order. "Modern" abbreviations supplemented instead] Suppose you want to find the Hadda Lord of a Graha at 15° of Vrischika (8th Rasi from Mesha). Under col. 8 the first 7° of Vrischika are ruled by Kuja, from 8° to 11° by Shukra and from 12° to 19° by Budh. So the 15° of Vrischika is ruled by Budh who becomes the Hadda Lord.

Chart o2 [Table 19]: To find the Thrirasi of the above Graha under col. 8 the first 10° are ruled by Kuja and the next from 10° to 20° by Surya. So, 15th degree of Vrischika is ruled by Surya as Thrirasipa. In this chart there are 3 equal divisions for each of 10° span.

Chart o3 (Thrirasi) [Table 20]: This is meant to determine the Lord of the Year. This chart is self-explanatory. For signs happening to be birthday Lagnas during day and night times find out from the particular square. For example if the solar year birth falls in Vrischika Lagna and during night time look to the square at col. 8 and row 2 (night). You get Kuja as Thrirasipa one of the Panchadhikaris.

The other charts are self-explanatory.

¤ Evaluation of five-fold strength ¤

In [table 6] table 17 the strengths of Grahas in Rasi, Hadda, Thrirasi and Navamsha are given according as they are in own house, friend's house, neutral's house and enemy's house. So we must know who are friends etc. In Tajak friendship etc. of Grahas are judged by a different canon. It is more or less the same as treated in western astrology. Grahas that are in 3rd, 5th, 9th and 11th from another are friends. Among them those in 3rd and 11th are secret friends while in 5th and 9th are open friends.

1st, 4th, 7th and 10th are enemies. Among them those in 1st and 7th are open enemies while in 4th and 10th secret enemies; 2nd, 12th, 6th and 8th are neutrals.

On this basis find the four-fold strength in Rupas as per [table 6] table 17. To this add Ucchabala (exaltation strength). How to measure this? At highest exaltation point, its strength is 20 Rupas and at its opposite end (debilitation) it is zero. For the intermediary positions find out by "rule of three". If you divide the number of degrees advanced or receded by the debilitation point by 9 you get the strength in Rupas. Add this 5th strength to the above 4 and divide the sum by 4, you get its Vimshopaka Balam - its maximum being 20 Rupas. Now you may judge the strength of a Graha on this maximum measurement.

One aspect that I wish to point out here is about the superiority of 'Hadda chart'. Its strength is assigned next to Rasi strength. Here you will please note that a Graha in its own Hadda attains superior strength and gives out its good effects during its Dasha in the year.

¤ Varshapravesh ¤

Just as there is a day and moment of birth of a new year for the world, called Ugadi or the New Year day, there is a similar moment of a new year dawning in the life of an individual and that is usually called his birthday. Though one's birthday celebrations have to be observed according to this strict definition there is a time old practice of reckoning the day of natal Nakshatra in the month of birth (some reckoning solar and others lunar). Let them observe as they like but we shall go to the subject proper. One must know how to erect the birthday map. There are some spoon-feeding like ready-made tables as 'Solar return' published in some books and ephemeris. If you work as per strict definition of solar return these tables will be found to be far from fact. So my advice is not to resort to those tables. What is a solar return? The exact moment when the Surya in his revolution touches the same point as at birth is Varsha Pravesh. Treat as if one is born at that moment and cast the chart. That would be the most authoritative solar birthday map for the year under review.

Again here are some side-trackers. Some suggest to cast the chart for the place of then residence. You know that the point of Lagna varies from place to place for the same moment. Just see how far it is logical. It means that one can go on changing his fate every moment by changing places as apart from annual chart there is monthly chart (Masa Pravesh) and day chart (Dina Pravesh) and similar other charts of minute divisions. This is impossible. If it be so, then how to read in advance the future of those who will be often moving from place to place like an executive officer or a canvassing agent. My opinion is that it should be always worked out for the birth place only.

I solve another doubt here. Worked with Sayana Surya, both at birth and the year of revolution the moment of solar return would be different from that worked out from Nirayana positions. By research I bank on only Nirayana calculations. To be successful in this system special care has to be taken to workout the correct position of Surya at birth as all the future revolution maps mainly depend upon this chief factor. You must note that one minute difference in its longitude causes the Lagna to move by about 6 to 7 degrees as Surya takes about a Ghati (24 minutes) to move a minute in the zodiac. If perchance the Lagna be on the margin of a sign, the sign of Lagna gets changed and the entire readings get topsy-turvy as in a solar map the Lagna Rasi is of major importance for the determination of Varshapa selected by his qualification of aspecting Lagna Rasi. Please note that by referring to wrong ephemeris or following a wrong Ayanamsha these errors arise. So an efficient astrologer should be all careful.

¤ Determination of Varshapa ¤

¤ (Year Lord) ¤

(01) Lord of birth Lagna, (02) Lord of Varsha Lagna (year Lagna), (03) Muntha, (04) Lord of Trirasi, and (05) Lord of the sign occupied by Surya in day birth and that of Chandr in night birth.

These 5 are titled as '**Panchadhikaris**'. They are the 5 ministers administering over the native for the year. Their term of life is only one year. Afterwards they will all retire and some of them may be re-elected in the coming year. But once they are elected there is no question of pulling them down by no-confidence or other means as on the material plane. In some years all these 5 ministers may be independent bodies or sometimes their number may get reduced when one will have more than one portfolio. At any rate we always reckon them as five. Once these 5 ministers are elected (there is no question of selection here) the immediate duty is to appoint one among them as the chief of cabinet. Naturally it is always desirably to have the strongest of them becoming chief. Thus among the 5 members (Panchadhikaris) whoever gets the highest strength (by Panchavargi Bala) and aspects Lagna becomes the chief called Varshapa (Lord of the year). During the year the effect of this chief Graha will be felt predominantly.

Muntha: In the language of western astrology Muntha is no other than the progressed Lagna at 30° (a Rasi) a year. Its point is obtained by adding to the longitude of Lagna as many Rasis as the number of years have elapsed from birth. The Lord of sign in which this point falls is Muntha. It has to be calculated mathematically and not grossly by merely counting Rasis.

¤ Harsha Balam ¤

Details of working out Harsha strength are given in table 5 [?]. Allot 5 Rupas for each of the 4 kinds of Harsha Bala and find out the total Harsha Bala. Even here the maximum is 20 Rupas.

[Original text refers to » **Amsha parts table** « [link]; though Harsha Balam Chapter is few pages back.]

This Harsha Bala should be applied to the Panchadhikaris only as during the year they are the chief part-takers. If they are strong enough both in Varga Bala and Harsha Bala they give very happy results. The good or bad resulting should be judged as in general astrology.

❖ Year Lord ❖

In fixing up the year Lord three conditions are to be satisfied:

- (o1) He must be one of the Panchadhikaris.
- (o2) He must aspect Lagna, and
- (o3) He must be strongest, aspecting (the Lagna) Graha among the Panchadhikaris.

So, it follows that not always the strongest of 5 becomes the Lord of the year. If perchance the strongest of them does not aspect Lagna then the next in strength among them that aspects Lagna will be selected. If none of the 5 aspects Lagna then any Graha other than these 5 who aspects Lagna and is the strongest among the rest will be the year Lord. If none aspects Lagna take the strongest of the 7.

P.S.: By aspect here I always mean **Rasi aspect only**. Here I love to break the precedence and say that I prefer to select one who aspects Lagna as per general canons of Varahamihira as the Lord of the year. In the absence of such aspects you may then resort to Tajaka aspects.

In one of the Slokas describing the effect of the year Lord, the text says that the year when the Varshapa goes to 6th, 8th and 12th from Varsha Lagna would be bad. Commentators are confounded how such a thing can happen when Grahas in 6th, 8th or 12th can never become the year Lords as they do not aspect Lagna. The real sense of it is this. As the primary qualification is Rasi aspect, we select the most powerful Graha aspecting Lagna Rasi as the year Lord. When the Bhava chart is worked out he may fall in 6th, 8th or 12th Bhava. Thus you see the importance of Bhava chart even here.

❖ Bhava Phalam ❖

As there is nothing special here those stated by me in Part I may be gone through.

❖ Dasha Phalam ❖

This is the salient part as any one is interested to know the timing of events. Unfortunately the Dasha system narrated in Tajaka Neelakanti (Heenamsha Pathyamsha) does not work to satisfaction. I have labored for more than 20 years with all kinds of Dasha systems and finally come to the conclusion that of all of them Udu Dasha is the best. Distribute 365 days of solar year in the proportions of 6, 10, 7, 18, 16, 19, 17, 7 and 20 (being Udu Dashas of Surya on in years) and they will be spans of Dasha periods in days of Surya onwards to Shukr in order or measured by the progression (Gochara) of Surya they are 18, 30, 21, 54, 48, 57, 51, 21 and 60 degrees respectively i.e. when Surya moves 18° in the zodiac by Gochara the Surya's Dasha rules, Chandr Dasha for 30°, Kuja Dasha 21° and so on the total of 360° representing a zodiac.

Just as you work out the balance of Dasha at birth from Chandr's radix position, work out for the position of Chandr at revolution. You get the balance of Dasha at revolution followed by the successive Dashas in the order of Udu Dasha. The Dasha reading has to be done in the usual general way described by me under the Chapter on general Dasha Bhukti.

❖ Sahamams ❖

By Sahamam is meant particular effects. In the method of locating Sahamam there are two schools - one advocating '**Saikatham**' (adding one) and the other discarding '**Sailiatham**'. By research I belong to the first class of advocacy. If the final additive element is not in the range starting **from subtractee to subtractor** in clockwise order (the two factors that decide a Sahama) then one Rasi should be added further, otherwise not. For example Vivaha Sahamam - day and night its formulae is (Shukr - Shani) + Lagna. Here Shukr the top Graha is subtractor and Shani the lower Graha is subtractive. Lagna is final additive element. If Lagna is not situated within the range starting from Shani to Shukr in clockwise order you must add one Rasi to the above result. That is (Shukr - Shani) + Lagna + one Rasi. But if Lagna be in between the two, no Saikatham then (Shukr - Shani) + Lagna only will do.

❖ Timing of these Sahamas ❖

I have tried the method of these Sahamas as stated in Tajaka Neelakanti, but they have all failed. So I have found a way out. Find the Lord of the Nakshatra occupied by Sahama as well the Lord of the sign occupied by the Sahama i.e. Sookshma and Sthoola Lords of Sahama. During the Dasha periods of these Grahas the Sahama effects are felt.

❖ How to judge the Sahamas ❖

For everything judgment of radix chart has to be made first and then the revolution map. Unless a Sahama is good at birth it does not become good in any year. Hence, estimate its worth first from birth chart and then from the annual chart. A Sahama is good if it falls in good places from the Lagna and its Sthoola and Sookshma Lords are well placed. If badly placed they give bad and if mixed they give mixed effects. Likewise you yourself guess the rest of the combinations as per general astrological principles.

For the ready reference of my readers I give below the table of Sahamas. In this table the formula for day is usually given except in cases where the night birth formula differs. Otherwise you must take it for granted that for night births the formula gets reversed. Only the subtractee and subtractor elements get reversed, the third additive element remaining constant for both. Note also some exceptional differential formula in the case of some Sahamams.

Table 26 - Sahamas formulas

No.	Sahamas	Day or night	Formula
(01)	Punya (virtue)	D	(Ch - Sy) + Lg
(02)	Gu (preceptor)	D	(Sy - Ch) + Lg
(03)	Vidya (learning)	D	(Sy - Ch) + Lg
(04)	Yasha (fame)	D	(Gu - Punya) + Lg
(05)	Bala (strength)	D	(Gu - Punya) + Lg
(06)	Deha (body)	D	(Gu - Punya) + Lg
(07)	Asha (ambition)	D	(Sa - Sk) + Lg
(08)	Brathru (brother)	D & N	(Gu - Sa) + Lg
(09)	Gowrava (respect)	D	(Gu - Ch) + Sy
		N	(Gu - Sy) + Ch
(10)	Raja (king)	D	(Sa - Sy) + Lg
(11)	Thatha (father)	D	(Sa - Sy) + Lg
(12)	Matru (mother)	D	(Ch - Sk) + Lg
(13)	Putra (son)	D & N	(Gu - Ch) + Lg
(14)	Jeevitha (living)	D	(Sa - Gu) + Lg
(15)	Karma (vocation)	D	(Ma - Bu) + Lg
(16)	Roga (disease) *	D & N	(Lg - Ch) + Lg
(17)	Manmatha (cupidity) *	D	(Ch - Lg Lord) + Lg
	or if Ch be Lg Lord	D & N	(Sy - Lg Lord) + Lg
(18)	Sastram (Vedic science)	D	(Gu - Sa) + Bu
(19)	Mritha (death) *	D & N	(VIII Bh cusp - Ch) + Sa
(20)	Artha (money)	D & N	(II cusp - Lord of II Bh) + Lg
(21)	Anyadara (other's wife)	D & N	(Sk - Sy) + Lg
(22)	Vanic (trade)	D & N	(Ch - Bu) + Lg
(23)	Vivaha (marriage)	D & N	(Sk - Sa) + Lg
(24)	Vyapara (business)	D & N	(Ma - Bu) + Lg
(25)	Bandhu (relative)	D & N	(Bu - Ch) + Lg
(26)	Deshantara (foreign land)	D & N	(IX cusp - Lord of IX) + Lg
(27)	Kanya (unmarried girl)	D & N	(Sk - Ch) + Lg
(28)	Karyasiddhi (success)	D	(Sa - Sy) + Lord of Rasi occupied by Sy
		N	(Sa - Ch) + Lord of the Rasi occupied by Ch
(29)	Paniyapatha (watery grave)	D	(Sa - Ch) + Lg
(30)	Ripu (enemy)	D	(Ma - Sa) + Lg
(31)	Daridra (poverty)	D	(Punya - Bu) + Lg
(32)	Jaladva (journey on water) *	D	(3 Rasis 15° - Sa) + Lg
(33)	Ashva (horse) *	D	(Punya - Sy) + X cusp

[Graha names have been abbreviated.]

Some peculiarities only will be explained here:

(01) Item (16) (**Raja** Roga Sahama): Here Chandr to Lagna is counted in clockwise order. As one of these two constituents of the Yoga is (Lagna) the third additive element Saikatham is not needed.

(02) Item (17) (Manmatha Saham): During day revolution it is (Chandr - Lord of Lg) + Lg. If per chance Chandr becomes the Lord of Lagna then this formula reduces itself to (Chandr - Chandr) + Lg i.e., mere Lagna - meaningless. In such case the formula for both day and night as given next stands.

(03) Item (19) (Mritha Sahama): Counting from Chandr to 8th Bhava cusp if the additive element (Shani) is not situated, add one Rasi (Saikatham) else not.

(04) Item (32) (Jaladva Sahama): The longitudinal distance from Shani to 15 degrees of Kataka has to be calculated. If Lagna is not in this range 1 Rasi to be added.

(05) Item (33) (Ashva Sahama): Find the distance from Surya to the point where Punya Sahamam falls in clockwise order. If the 10th cusp is not in that range add one Rasi.

(06) In the above table, formula for day is given in some cases. The night formula in such cases will be in the inverse order. For example, item (33) Ashva Sahama during day is (Punya Sahama - Surya) + X cusp while during night it becomes (Surya - Punya Sahama) + X cusp. Note it is only the first two elements that get reversed while the third additive elements remain constant at both day and night revolutions.

The rest may be worked out by yourselves easily hereafter.

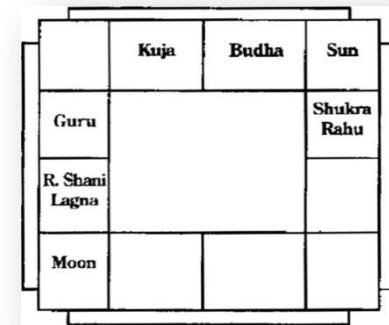
¤ Shodasha Yogams ¤

The Yogams stated here are special and peculiar. Of them the primary Yoga is 'Muthusila Yoga', its opposite one being called 'Isaraph Yoga'. The former is formed by applying the aspect between any two Grahas while the latter by separating aspect as per western theory of aspects. The rest of the Yogas revolve round the above two primary Yogas with Chandr playing an additional part. I find that these Yogas are more useful in horary than horoscopy. Hence I do not deal with this any more.

As usual to make the subject more clear, I cite the following illustrations tested practically.

Let us consider the annual birthday map of chart No. 1 as stands on 19-06-1962 at 09:55 pm Bangalore. This is the date and time when the Surya comes to Nirayana position of $4^{\circ} 34'$ of Mithuna - the exact Nirayana position of Surya at birth on 19-06-1907 at 07:09 pm Bangalore. The positions of Grahas and Lagna are:

Rv	Ch	Kj	Bd	Gr
04-34	24-53	22-42	18-32	19-06
Sk	R Sn		Rh	Lg
09-32	17-25		17-41	21-00



¤ Panchadhikaris ¤

(01) Lord of the birth Lagna (Dhanus) is Guru.

(02) Lord of the Varsha Lagna (Makara) is Shani.

(03) Munthadipathi being the chart of 56th year the 56th sign counted from birth Lagna point (10° of Dhanus) is 10° of Kataka whose Lord is Chandr.

(04) Thirirasipa as per chart 3 Varsha Lagna being Makara and night look to col. 10 against night row. You get Kuja.

(05) Being night revolution the Lord of the sign occupied by Chandr is Guru.

Thus the Panchadhikaris are Guru with two portfolios, Shani, Chandr and Kuja. Having found out the Panchadhikaris we must next look to the year Lord. Of these Guru and Chandr do not aspect Lagna. So they cannot become year Lord [on page 122].

The race is now between Kuja and Shani. Let us now work out their five-fold strengths. First let us take up Mangal; vide table [17 No. 6 on page 122].

He is in own Rasi gaining 30 Rupas

He is in own Hadda gaining 15 Rupas

He is in Shukr Navamsha, Shukr being in 4th from him becomes enemy.

So in enemy's Navamsha 1 1/4 Rupas

Shukr Thiriasi (enemy's) 2 1/2 Rupas

His Uccha Bala gives 10 3/4 Rupas (Kuja being 95° behind Neecha point)

Total 59 1/2 Rupas

Quarter of this gives about 15 Rupas. The maximum being 20 Rupas you can estimate how strong he is. He is 75 % strong - good enough.

Similarly if you work out for Shani, he gets 12 Rupas. So between the two, Kuja being more powerful he becomes the year Lord. At birth Kuja is Lord of 5th. In the year chart he is in 4th house. So the year records the happiness of children. In fact the long pending marriages of his two daughters happily occurred during the year September 1962.

Next, we go to » **Harsha Balam** « [link] (table 5):

	Kuja	Shani
Sthana Balam	-	-
Swochadi Balam	5	5
Diva Ratri Balam	-	5
Sex Balam	5	5
Total	10	15

Thus Shani has 75 % of Harsha Balam while Kuja has only 50 %. As preferred by me I wish to place Shani as year Lord as he aspects Lagna as per Varahamihira.

☽ Bhava Phalam ☽

Rahu is in 7th (house of marriage) aspected by the two chief Panchadhikaris Kuja and Shani. So marriages in the family were celebrated in Rahu Dasha.

P.S.: While aspects are considered I prefer the usual special aspects as per general theory to this western mode of aspect. Kuja being the Lord of the year aspecting 7th finalised the alliance, but the function was celebrated in Rahu Dasha. Like this, judge the other Bhava effects. Of all those effects belonging to Panchadhikaris will be definitely felt.

☽ Dasas ☽

Calculating the balance of Shukr Dasha at birth for the Chandi's position at $24^{\circ} 53'$ we get 8 days. Then the order of Dashas will be Shukr 8, Surya 18, Chandr 30, Kuja 21, Rahu 54, Guru 48, Shani 57, Budh 51, Ketu 21 and again Shukr 52: total 360 days, the measurement being one degree movement of Surya as one day. If you want, they may be taken as ordinary days for rough estimate, the correct one being $(365 \div 360)$ of each as per English days of 24 hours. Accordingly his Rahu Dasha started on 07-09-1962 and the marriages happened on 9th and 10th September 1962.

Let us take up the daughters' charts. The solar map of one daughter fell on 23-05-1962 at 24:07 hours, Salem. Rahu is in 7th Bhava and her Rahu Dasha ruled from 04-08-1962 to 17-09-1962. Her marriage happened on 10-09-1962 in Rahu Dasha only. Even here her year Lord Kuja in 4th aspects Rahu (Makara Lagna).

In the solar birthday map (hereafter called S.B. map) of another daughter on 28-08-1962 at 15:01 hours, Salem. Dhanur Lagna, Budh, Lord of 7th is in 10th exalted and her Budh Dasha ruled from 28-08-1962 to 09-09-1962. Her marriage happened on 09-09-1962 last day of Budh Dasha.

☽ Sahamam ☽

As per Sahamam table [21 7] the distribution of some of the important Sahamas in the above chart are as follows:

Table 27 - Sahamam example

(1) Rasi	(2) Rasi Lord (Sthoola Lord)	(3) Sahamas	(4) In degrees & minutes	(5) Star Lords (Sookshma Lord)
Mithuna	Budh	Raja	08-00	Rahu
Kataka	Chandr	Punya	00-41	Guru
		Yasha	02-35	Guru
		Asha	13-00	Shani
		Vivaha	13-08	Shani
Simha	Surya	Kanya	06-00	Ketu
Kanya	Budh	Vanic	21-21	Chandr
		Vidya	11-00	Chandr
Dhanus	Guru	Vyapara	17-00	Shukr
Makara	Shani	Roga	17-00	Chandr
		Shastra	19-19	Chandr
Kumbha	Shani	Manmatha	14-00	Rahu
		Jeevitha	23-02	Guru
		Artha	27-35	Guru
Meena	Guru	Putra	15-13	Shani
		Anya Dara	26-00	Budh

The effect of a Sahama is felt either during the Dasha of the Lord of the Rasi in which it is situated otherwise called Sthoola Lord (vide Col. 2 above) or during the Dasha of the Lord of the Nakshatra occupied by the Sahama otherwise called Sookshma Lord (Vide col. 5 above).

To read the Dasha effects of a Graha find out the (01) Bhavas of which he is the Lord, (02) Bhava he is situated or aspects, (03) the Sahamas of which he is the Sthoola or Sookshma Lord, and finally (04) couple with aspecting or joining Grahas with similarly established traits. During the Dasha period of that Graha all these effects are felt. If two are three synchronize it may be predicted as dead-cert. For example take Shani in the above chart:

Shani is Lord of 1st and 2nd powerfully placed in Lagna, aspects 7th and 10th and is aspected by Shukr, Lord of 5th and 10th. He is the Sthoola Lord of Roga, Shastra, Artha Sahamas and Sookshma Lord of Asha and Putra. So during Shani Dasha he experienced all these effects (beneficial as Shani is well placed with Harsha Bala). He is the Lord of 2nd (house of finance) and also Lord of Artha Sahama. Thus there is synchronized effect of finance by two methods. So it is dead-cert that during his Shani Dasha his financial conditions will be superb.

Another example: In the S.B. map of his daughter of 23-05-1962 Vivaha Sahama is 18-52 of Mithuna i.e. Aridra Nakshatra. Its Lord Rahu being also in the 7th house caused her marriage in Rahu Dasha.

Another example: In the case of the other daughter with S.B. map of 28-08-1962 Vivaha Sahamam is 29 1/2 of Kanya. So her marriage took place in Budh Dasha - more so as Budh is in Kanya alone in the Sahama sign.

Thus the annual readings have to be read out.

Editor's note: Varshajathaka readings have been explained in a condensed form.

Chapter VII

❖ Daily and hourly reading ❖

In the preceding chapters I have narrated the methods to evaluate the static merits of a chart (Bhava Phal) and the dynamic effects by Dasha, Bhukti, Gochara and solar birthday map. From these you are able to assess the summary worth of a chart, read Dasha Bhukti effects and also fix up the time of occurrence by Gochara and further deal with the annual detailed readings. In short you can predict the life reading, periodical reading and annual reading. If you know how to read a day's and hour's reading you become a perfect astrologer in horoscopy. I may take up horary science in a later edition if there be an urge by the readers. Even there my method is unique and very definite and easy too. Let me now deal with the minutest time reading of day and hour. Many such forecasts you have been seeing in most of the dailies and magazines but alas they are after all glamour writings not fitting to any particular life. This goaded me to find a way out. At last I am blessed with a novel method and feel happy to communicate it to you through these pages. Please note that whenever I quote a method it is always after deep research and verification. This system has given me proper satisfaction and I am also confident that you will also appreciate it heavily. Now to the subject proper.

Just as you are now able to cast a Dasha chart with starters and rulers (vide Chapter II, Part II) cast the chart for the day (of course without Lagna) treating the day's Moon star Lord as the Lord of the Dasha. Note also all the variations in the movement of Grahas, if any, on that day. For you will have to work out a fresh Dasha chart for the variations. Find the day's Yoga and Avayoga Grahas and the Zero Rasis. Remember the birth Yoga Graha. These are factors needed for the evaluation of the day's results.

Similar to the method of estimating the merits of a Bhukti Lord from its starter and ruler, work out in the day's chart the merit of birth Yoga Graha. The result indicates the day's value. This is the sum and substance of this theory. Still for the benefit of those that cannot fully digest this theory stated in a line or two, I try to explain it further with illustrations where necessary. By research I have found one peculiarity here. In the case of males, the rulers play more important part than the starters while starters predominate in female charts.

❖ A few striking points to be noted ❖

- (01) Day's Yogi being the ruler of birth Yogi - good day.
- (02) Day's Yogi being group Graha of the above ruler - good.
- (03) Day's Avayogi being the ruler or his group Graha - bad day except when the birth Yogi is a negative Graha when the day becomes excellent.
- (04) In the above cases if the said ruler or the Day's Yoga Graha falls in Zero Rasi, negative signs or set the good effects get nullified and the bad effects get submerged.
- (05) If the said ruler belongs to the group different from either the Day's Yoga or Avayoga Graha, the effects will be normal depending upon its characteristics at birth.
- (06) The day when birth Yogi or its ruler transits the Nakshatra of the day's Yoga Lord in a good Bhava (in birth chart) the day will be good. Contrary will be the case with Nakshatra of day's Avayogi in bad Bhava.
- (07) Similarly look to the transit of day's Yogi in the Nakshatra of birth Yogi in good Bhava.

- (o8) Counting from birth Lagna see in what Bhava the day's Yoga point and the day's Yoga Lord transit. It is the effect of that Bhava that would be felt that day.
- (o9) If birth Yogi is a negative Graha at birth or Rahu or Ketu then their crossing the day's Yogi gives Yoga after rubbing; but if such a Graha crosses the day's Avayogi as ruler brilliant effects happen on the day quite unexpectedly (Vipareetha Raja Yoga) except when the day's Avayogi is birth Yogi's enemy.
- (o10) Just as you read from birth Yogi, read also from the other Grahas the effects of the Bhavas they own etc. In my experience this has not given me proper satisfaction. So I confine only to birth Yogi.
- (o11) As already suggested the ruler seems to work well with the males while the starter in the case of females.

☽ Hour of event ☽

The above rules will aid to estimate the day's worth. We may further fill up the house. These events fall during the Hora of (o1) the day's Yoga or Avayoga Graha as the case stands, or (o2) the ruler of birth Yogi, or (o3) their group Grahas. For Hora see Chapter I, Part I. If Rahu be the indicator the results will be felt during Rahu Kalam. Here please note that Rahu and Shani are kiths and so Ketu and Kuja.

☽ A few illustrations ☽

- (a) The marriage of the native of chart No. 1 cited here happened on 13-07-1927 on Wednesday when the day's Yoga was Aridra - Rahu. His birth Yogi Rahu crossed Shani as ruler that day. Rahu was then in 7th Bhava (being Dhanur Lagna). The day's Yoga point being Aridra it also falls in 7th Bhava. Thus both the Yoga point and Yoga Lord of the day are transiting the 7th Bhava and happily birth Yogi Rahu crosses Shani as ruler. You know that Rahu gives effects like Shani being kiths. So the day is good indicative of 7th house effect - marriage.
- (b) See his wife's chart. Her birth Yogi is Shukr who crosses Rahu as starter and Kuja as ruler. In the case of females the starter becomes powerful. The day's Yogi being Rahu it was a good day for her too being in Lagna.
- (c) Being Wednesday the third Hora ruling between 08:05 to 09:05 is governed by Shani. As the indicators are Rahu and Shani (like Grahas) the event happened during Shani Hora.
- (d) On 20-02-1960 the native had a very good day. Day's Avayogi was Guru. His birth Yogi Rahu crossed Guru as ruler on that day. Rahu being a natural negative Graha crossing day's Avayogi is excellent.
- (e) On 17-06-1956 in the case of a male born with Budh as birth Yogi, Budh crossed Guru as ruler. On that day Guru was Avayogi. Still he earned plenty that day. Reason is that his birth Yogi Budh is a negative Graha at birth owning 3rd and 12th Bhava.
- (f) On 18-01-1962 when the day's Avayogi Shukr became the ruler of birth Yogi Rahu the native was trapped for bribery. In rule 9 above when Rahu a natural negative and birth Yogi crosses the day's Avayogi (Shukr in this case) a sudden Yoga should have happened; but the contrary has happened. Why? See the last exception to that rule that when on such days Avayogi is birth Yogi's enemy it is bad. As Shukr is Rahu's enemy the evil has predominated.

☽ Misconceptions and blind beliefs ☽

All I had to say about the horoscopic side of astrology have been detailed in the several chapters of Parts I and II of this treatise. I now touch upon some of the topics which are in daily usage but under heavy misconception or blind faith in the time old sayings which have more or less become dictatorial dictums unchallengeable even by the mighty. But I try to show the fallacy and see how they would be welcome.

(1) ☽ Rahu Kalam ☽

This I take first as it is followed by all and at all times. A period of 1 1/2 hour or 3 3/4 Ghatis called Muhurtham is taken as the span of Rahu Kalam at prescribed parts on all the weekdays and they are:

Table 28 - Rahu Kalam

Weekday	Time	Part of day
Monday	07:30 am to 09:00 am	2
Tuesday	03:00 pm to 04:30 pm	7
Wednesday	12:00 noon to 01:30 pm	5
Thursday	01:30 pm to 03:00 pm	6
Friday	10:30 am to 12:00 noon	4
Saturday	09:00 am to 10:30 am	3
Sunday	04:30 pm to 06:00 pm	8

This table is not quite correct. The correct one is to divide the duration of the day into 8 equal parts and count against the weekday its duration in the part of the day assigned across it, counting always from the sunrise of the place. The above rough table is shown presuming that both the sunrise and sunset are at 06:00 am and 06:00 pm respectively. For any changes in the time of sunrise or sunset necessary alterations should be made as stated above. Many do not know this fundamental thing; yet they are so scrupulous in its observance that sometimes they get themselves practically cheated in that they will have done an act in Rahukalam alone though they think they have avoided it. This I attribute to destiny.

It is not logical to ascribe good or bad traits to certain elements such as weekday, Thithi, Nakshatra and moments like Rahu Kalam, Gulikakalam etc. I will show you that all times are good or bad depending solely on the individual birth chart. The general conception of good or bad may be applicable to world events and certainly not to particular individuals. Rahu Kalam is not bad for all and at all ages. In fact I advise some to undertake only in Rahukalam and have also predicted that some events have happened only then at which my consultee was wonderstruck as it was so in his life then. He said he was for that reason called Rahukalam Krishna Murthy. Though he tried his best to avoid Rahu Kalam circumstances would force him to do then alone or he would hear the results only then all happy events in his case. The secret of this lies not in its general character but in its static quality at birth. If at birth Rahu is well placed and Yogakaraka and his Dasha operates, all the good effects happen only during Rahu Kalam. It is only when he is badly situated at birth we say that Rahu Kalam is bad coincides. In fact this may be generalized in the case of all Grahas and their effects read out during their periods (Horas).

(2) ☽ Thithi - New Chandr and Full Chandr days ☽

In Kerala New Chandr day is held precious and likewise by the Muslims too. All the rest are afraid of it. The fact is different. New Chandr is caused by the conjunction of Surya and Chandr. If they are Yogakarakas at birth and the native runs these Dashas, New Chandr days falling in good Bhavas are the best for the native. For the same reason a Full Chandr Day may be bad if either of them is badly placed at birth as on that day they will be in direct opposition. Thus such conclusions of good or bad should always be derived from birth chart and not by blind application of the general say.

(3) ☽ Kaalasarpa Dosha ☽

Even this is not properly understood by many. If all Grahas are hemmed in between Rahu and Ketu in any order they seem to opine the existence of Kaalasarpa Dosha. This is not always correct. You know that Rahu is a cobra with poison in the mouth while Ketu a scorpion has it in his tail. The movements of these being anti-clockwise, Grahas in-between the mouth of Rahu and the tail of Ketu only get hurt. It is here that Kaalasarpa Dosha exists and not when they are between the head of Ketu and trunk of Rahu for the elementary reason that scorpion cannot hurt by its mouth and cobra by its tail. To be more clear if all the Grahas are from Ketu to Rahu in clockwise order the Dosha is formed and not when in the space of anti-clockwise order. If a Graha be with Rahu or Ketu in the same sign then unless by degree position he falls inside the above clockwise direction this Dosha will not be formed.

For example, in Pandit Nehru's chart:

Some may opine that it has Kaalasarpa Dosha. It is wrong for two reasons. (01) The Grahas are not in clockwise order from Ketu to Rahu, (02) Guru is out of even this anti-clockwise order as he is in advance of Ketu in the sign. Even if this Dosha is formed in a horoscope as per my strict definitions it will not be always bad. Its effect will be felt only when Rahu or Ketu Dasha or that of the Graha in their Nakshatra intervenes. Even then if Rahu and Ketu are Yogaic and in good positions at birth no harmful effect will be felt. Unless all these conditions are satisfied you should not pronounce its bad effects.

Figure 2 - No Kalasarpa Dosha



(4) ☽ Kuja Dosha ☽

Angaraka Dosha is another great misconceived subject. Mere position in 1st, 2nd, 4th, 7th, 8th and 12th from Lagna, Chandr or Shukr is supposed to cause widowhood or widowerhood. I have witnessed many horoscopes being discarded for marriage alliance on this ground. If it exists in one chart they require one with a similar Dosha to counteract the evil. What a wonderful illogical statement it is! As per their own fear that the existence of this Dosha in one is likely to kill the other then I argue that both die due to the Dosha of one another. If really there be such a Dosha in a horoscope you must look to the longevity of the other and not a similar Dosha. Merely because Kuja is there how can you mark his real quality? If suppose he be in 8th, is he there to harm the partner, his younger coborns, his lands or the effects of the Bhavas he owns or not at all to harm but to give Yoga? For Simha Lagna Kuja in 4th is Yogakaraka. Thus I say there is Kuja Yoga and not Kuja Dosha. If Kuja is

birth Yogi then he always does good wherever he be. Astrology is not so easy to handle. Let the old school revise their conception at least hereafter.

(5) ॐ Kalachakra Dasha ॐ

It has become the hazy notion of some to resort to all sorts of Dashas if they are not able to progress with Udu Dasha which is always upheld by me. One of the alternative Dashas is Kala Chakra. Be it once-for-all understood that all Kalachakra Dashas do not reveal proper readings. This system may be used only to find out the time of changes in life. The periods when there are jumps like Mandooka Gati (frog), Ashwa or Thuraga Gati (horse) and Simhavalokana (retrospection) caused at the end of Kataka, Vrischika and Meena are important. Texts say that these periods are bad. It is not so always. If the sign to which it jumps be a good Bhava good results happen; otherwise bad. Thus Kalachakra Dasha helps only at the period of jumps.

(6) ॐ Nakshatra Dosha ॐ

This is another fallacious conception. Even a lady in the house objects at the very thought of charts of Moola, Rohini and Aslesha birth stars. The Nakshatra as a whole does not harm. If at all there be affliction, it is the minutest division in it that may show off such symptoms not even its Padas as some books narrate. Readings should never be based on birth stars only. The Bhava and its Karaka have to be first judged and then the starry effect supplemented to them. Birth in Rohini Nakshatra alone will not kill the maternal uncle as in the case of Sri Krishna (born in Rohini) unless the 6th Bhava (house of maternal uncle) and Budh (Karaka) are badly situated at birth. If they are good, Rohini in birth will have no such malefic effect. Thus you see that the radix planetary effects play primary part and not the stars.

(7) ॐ Marriage alliance tests ॐ

This is a big issue. No two astrologers agree on the point of marriage alliance with two horoscopes with the consequences of the father of a daughter tending to become desperate in his hot and weary pursuit of a son-in-law. Though marriages are made in heaven and the tie is already settled, our searching for the partner and comparing the horoscope are mere toy-plays of Almighty. Even so we do not do the job well. In most of the cases the family Purohit who does not know much of this science becomes the demi-god of the family and his version is sacred and final. It has become a very necessary factor (I say necessary evil) to judge the merit of the alliance by marks of Kootams which are after all very very secondary. There are many instances recommended, as per these marks which have proved otherwise. After all to verify as per marks system it needs no technical man. It is meant to be resorted to as a last measure in case there be no astrologer in that place.

The next question is how far to rely on the accuracy of the chart of an outside party when it is difficult to strike the correct birth time of our child. In fact all conclusions may be inferred from any one chart alone using the other one for formal verification and confirmation and also to estimate the destiny of 'Tie'. I am going to show that effects of Kootams can be seen in the chart itself singly or with the other chart.

ॐ Single-sided surveying one horoscope only ॐ

- (a) **Rasi and Graha Mitram:** See how the Lords of 1st and 7th are mutually situated and see their mutual cordiality etc. If they are in 6th, 8th and 12th (mutually) they differ. In such case the destiny drives the native to join a similar partner with any amount of careful comparison of the two horoscopes. Even if they are mutual enemies if they are posited together or mutually aspecting each other they live together even with differences of opinion. Here one thing has to be noted. Suppose the Lord of the 7th is the enemy of the Lord of Lagna, it then means that the partner is the native's enemy. If the Lord of Lagna is not the enemy of the Lord of 7th then the native will not reciprocate the ill will. In such a case it is only the native that becomes the sufferer. Similarly regarding the aspect: The aspector has affinity towards the aspectee and the reverse. So in such a case there is single-sided affinity. Further, of the two the more powerful rules over the other.
- (b) **Yoni Kootam:** Conjugal happiness to be judged by the 7th house.
- (c) **Stree Deergam:** Judge from Shukr and the 8th house.
- (d) **Ganam:** Compare the Gunas of the Lord of 1st and 7th.
- (e) For all the rest of the Kootams contributing to happiness of the couple look to the 4th and 7th Bhava.
- (f) If the Lord of the 7th house is birth Yogi or in the Nakshatra of birth Yogi or with birth Yogi then there is general happiness and prosperity vice-versa.
- (g) If the Lord of the 7th Bhava aspects Lagna or is with Lord of Lagna there is amicability.
- (h) Finally and for definiteness judge from the effects of Dasha Lords from the Navamsha chart.

Judged this way the nature of the partner may be ascertained from one chart only. Destiny forces this native to marry only such a partner. Then where is the human hand and discrimination to select the one of our wish?

¤ Mutual verification of both the charts ¤

- (a) See how the Lords of the Lagnas of both are disposed. Even if they are enemies, if they join or aspect each other in either of the charts they live together.
- (b) If the Lord of the 7th Bhava or its cuspal Nakshatra Lord is the birth Yogi of the other or is in the Nakshatra of the birth Yogi of the other, happy match.
- (c) If one's Lagna is in another's Yoga Nakshatra - Yogaic.
- (d) If the two Lagnas are mutually in good positions other than 6-8-12 - good.
- (e) If the birth Yogi of the other aspects the native's Lagna - good.

Judged in this scientific way you will arrive at correct conclusion. In fact when I am consulted I will first scrutinize the horoscope in the above manner and at the last stage of recommendation see the most important Kootams only such as Ayur Kootam, Nadi Kootam and Rajju Kootam leaving the rest to others to look into if they feel so anxious.

(8) ¤ Muhurtham ¤

Lastly I touch upon the subject of propitious times for undertakings. Texts on this subject prescribe the day, Thithi, Nakshatra, Yoga etc. differently for different acts. Even they have not proved true. For they are again general rules. What is needed is with reference to a particular individual. In my opinion all days have auspicious moments irrespective of season etc. and they must be properly selected. The criteria to select such Muhurthams are as follows: If you cast the chart for the moment selected, the following conditions should be satisfied for propitiousness.

- (a) The current Dasha Lords as per birth and Muhurtham should be in happy positions from both the birth Lagna and moments Lagna. At least the former Dasha Lord counted from birth Lagna and the latter from moment Lagna should be in happy positions. Likewise the current Bhukti Lord of Muhurtha should be in happy position in Muhurtha chart both from Lagna and Dasha Lord.
- (b) The functional and natural Karaka of the particular issue for which the Muhurtham is fixed should be in happy positions both from birth Lagna and Muhurtha Lagna - at least from the Muhurtha Lagna.
- (c) The current Dasha Lord of the moment chart and its succeeding ones should be happily placed in moment chart. If the current Dasha is good and the succeeding one is bad the issue stands good during the current Dasha which gets affected in the succeeding Dasha.
- (d) See how the Muhurtha Lagna and its current Dasha Lord are related to moments Yoga and Avayoga Grahas.
- (e) See how the Lord of the Lagna of the moment is situated in the chart.

These and similar other considerations decide the propitiousness of a moment for an undertaking more correctly than the mere superficial worldly general canons. Thus ends this short eulogy on misconceptions.

With these I stop here till I think of producing the next volume wishing the blessing of Almighty on the faithful readers of my Chapters, the ability to digest my sayings properly and enable them to even surpass me in intellect and researches overlooking omissions, commissions or criticisms. I will be much obliged if the readers furnish their opinions on this text.

¤ God Bless You All ¤

¤ Om ! Shanti !!! Shanti !!! Shanti !!! ¤

Appendix 1

Illustrated horoscopes

Ready-made table to erect the division charts

As some of our students desired to have a ready made table to aid the erection of our division charts (D-charts) we have now added on this extra matter which will be beneficial to the readers.

Mode of using this table:

- ॐ Under each D-chart table there are 13 columns and as many rows as the number in that division is.
- ॐ In each row the 1st col. shows the maximum part of that Amsha in degrees and minutes.
- ॐ In each row from 2nd to 13th column Rasis from Mesha to Meena in order are represented.
- ॐ The numerals inside the body of the table stand for the Rasi counted always from Mesha.

For example you wish to know where a Graha situated at $13^{\circ} 50'$ in Mithuna goes in Navamsha (D-9). $13^{\circ} 50'$ falls in 5th row and Mithuna falls in 4th col. In between them is No. 11 which is Kumbha counted from Mesha. In this way understand all the other divisions.

Division chart (9)

	Rasis											
	1	2	3	4	5	6	7	8	9	10	11	12
03-20	1	10	7	4	1	10	7	4	1	10	7	4
06-40	2	11	8	5	2	11	8	5	2	11	8	5
10-00	3	12	9	6	3	12	9	6	3	12	9	6
13-20	4	1	10	7	4	1	10	7	4	1	10	7
16-40	5	2	11	8	5	2	11	8	5	2	11	8
20-00	6	3	12	9	6	3	12	9	6	3	12	9
23-20	7	4	1	10	7	4	1	10	7	4	1	10
26-40	8	5	2	11	8	5	2	11	8	5	2	11
30-00	9	6	3	12	9	6	3	12	9	6	3	12

Division chart (10)

	Rasis											
	1	2	3	4	5	6	7	8	9	10	11	12
03-00	1	10	3	12	5	2	7	4	9	6	11	8
06-00	2	11	4	1	6	3	8	5	10	7	12	9
09-00	3	12	5	2	7	4	9	6	11	8	1	10
12-00	4	1	6	3	8	5	10	7	12	9	2	11
15-00	5	2	7	4	9	6	11	8	1	10	3	12
18-00	6	3	8	5	10	7	12	9	2	11	4	1
21-00	7	4	9	6	11	8	1	10	3	12	5	2
24-00	8	5	10	7	12	9	2	11	4	1	6	3
27-00	9	6	11	8	1	10	3	12	5	2	7	4
30-00	10	7	12	9	2	11	4	1	6	3	8	5

Division chart (11)

2-43	5-27	8-10	10-54	13-38	16-21	19-5	21-49	24-32	27-16	30-0
1	12	11	10	9	8	7	6	5	4	3

Division chart (12)

	Rasis											
	1	2	3	4	5	6	7	8	9	10	11	12
02-30	1	2	3	4	5	6	7	8	9	10	11	12
05-00	2	3	4	5	6	7	8	9	10	11	12	1
07-30	3	4	5	6	7	8	9	10	11	12	1	2
10-00	4	5	6	7	8	9	10	11	12	1	2	3
12-30	5	6	7	8	9	10	11	12	1	2	3	4
15-00	6	7	8	9	10	11	12	1	2	3	4	5
17-30	7	8	9	10	11	12	1	2	3	4	5	6
20-00	8	9	10	11	12	1	2	3	4	5	6	7
22-30	9	10	11	12	1	2	3	4	5	6	7	8
25-00	10	11	12	1	2	3	4	5	6	7	8	9
27-30	11	12	1	2	3	4	5	6	7	8	9	10
30-00	12	1	2	3	4	5	6	7	8	9	10	11

Division chart (24)

	Odd Rasis	Even Rasis
01-15	16-15	5
02-30	17-30	6
03-45	18-45	7
05-00	20-00	8
06-15	21-15	9
07-30	22-30	10
08-45	23-45	11
10-00	25-00	12
11-15	26-15	1
12-30	27-30	2
13-45	28-45	3
15-00	30-00	4
		3

Division chart (3)

	Rasis											
	1	2	3	4	5	6	7	8	9	10	11	12
10-00	1	2	3	4	5	6	7	8	9	10	11	12
20-00	5	6	7	8	9	10	11	12	1	2	3	4
30-00	9	10	11	12	1	2	3	4	5	6	7	8

Division chart (4)

	Rasis											
	1	2	3	4	5	6	7	8	9	10	11	12
07-30	1	2	3	4	5	6	7	8	9	10	11	12
15-00	4	5	6	7	8	9	10	11	12	1	2	3
22-30	7	8	9	10	11	12	1	2	3	4	5	6
30-00	10	11	12	1	2	3	4	5	6	7	8	9

Division chart (5)

Rasis

	1	2	3	4	5	6	7	8	9	10	11	12
06-00	1	6	11	4	9	2	7	12	5	10	3	8
12-00	2	7	12	5	10	3	8	1	6	11	4	9
18-00	3	8	1	6	11	4	9	2	7	12	5	10
24-00	4	9	2	7	12	5	10	3	8	1	6	11
30-00	5	10	3	8	1	6	11	4	9	2	7	12

Division chart (6)

	Odd Rasis	Even Rasis
05-00	1	7
10-00	2	8
15-00	3	9
20-00	4	10
25-00	5	11
30-00	6	12

Division chart (7)

Rasis

	1	2	3	4	5	6	7	8	9	10	11	12
04-17	1	8	3	10	5	12	7	2	9	4	11	6
08-34	2	9	4	11	6	1	8	3	10	5	12	7
12-51	3	10	5	12	7	2	9	4	11	6	1	8
17-08	4	11	6	1	8	3	10	5	12	7	2	9
21-25	5	12	7	2	9	4	11	6	1	8	3	10
25-42	6	1	8	3	10	5	12	7	2	9	4	11
30-00	7	2	9	4	11	6	1	8	3	10	5	12

Division chart (8)

Rasis

	1	2	3	4	5	6	7	8	9	10	11	12
03-45	1	9	5	1	9	5	1	9	5	1	9	5
07-30	2	10	6	2	10	6	2	10	6	2	10	6
11-15	3	11	7	3	11	7	3	11	7	3	11	7
15-00	4	12	8	4	12	8	4	12	8	4	12	8
18-45	5	1	9	5	1	9	5	1	9	5	1	9
22-30	6	2	10	6	2	10	6	2	10	6	2	10
26-15	7	3	11	7	3	11	7	3	11	7	3	11
30-00	8	4	12	8	4	12	8	4	12	8	4	12

Division chart (16)

	Rasis											
	1	2	3	4	5	6	7	8	9	10	11	12
01-52	1	5	3	7	5	9	7	11	9	1	11	3
03-45	2	4	4	6	6	8	8	10	10	12	12	2
05-37	3	3	5	5	7	7	9	9	11	11	1	1
07-30	4	2	6	4	8	6	10	8	12	10	2	12
09-22	5	1	7	3	9	5	11	7	1	9	3	11
11-15	6	12	8	2	10	4	12	6	2	8	4	10
13-07	7	11	9	1	11	3	1	5	3	7	5	9
15-00	8	10	10	12	12	2	2	4	4	6	6	8
16-52	9	9	11	11	1	1	3	3	5	5	7	7
18-45	10	8	12	10	2	12	4	2	6	4	8	6
20-37	11	7	1	9	3	11	5	1	7	3	9	5
22-30	12	6	2	8	4	10	6	12	8	2	10	4
24-22	1	5	3	7	5	9	7	11	9	1	11	3
26-15	2	4	4	6	6	8	8	10	10	12	12	2
28-07	3	3	5	5	7	7	9	9	11	11	1	1
30-00	4	2	6	4	8	6	10	8	12	10	2	12

⊕ Illustrative charts ⊕

In this part, I give 40 illustrative horoscopes that I have practically handled to enable the readers to follow my theory well. I give only the prominent division charts under each life. Instead of giving in regular chart forms, I have used tabular forms. The readers are requested to convert them to the type of charts they are accustomed to as there are varying types of charts at different places. Grahas are shown by notations as stated in Part I. The Rasis (signs) in which they are posited in the division charts are represented by Numerals 1 to 12 to denote Mesha (Aries) to Meena (Pisces) in order. For ready reference the notations of Graha are given below.

Rv [Sy], Ch, Kj [Ma], Bd [Bu], Gr [Gu], Sk, Sn [Sa], Rh [Ra], Kt [Ke] and Asc [Lg] represent from Surya onwards to Lagna in order. In each chart Thithi, weekday, birth Nakshatra, birth Yoga, birth Yogi, birth Avayogi, duplicate Yogi, the planetary positions in degrees and minutes, the running Dasha chart with starter and ruler, Zero Rasis and the D-charts with birth details are given, omitting some when not needed.

Note:

R - retrograde; S - set. [For the purpose of my study I am adding Chakras; software used Shri Jyoti Star 6; as per Iyer's recommendations: Lahiri Ayanamsha, Shri Pati (Chalit) house system; it has been noted by me (might be wrong) that Iyer uses no LMT chart casting]

Chart No. 01

19-06-1907 at 07:09 pm (Bangalore Dt.)

Astami / Wednesday / Uttara / Vyathipatha / X cusp - 17-30 Kanya

Birth Yogi - Rahu / Avayogi - Shukr / duplicate Yogi - Shani

Balance of Surya Dasha at birth - yrs. 00-00-13

Yoga point 17-49 of Kumbha / Zero Rasis - Mithuna & Kanya

Guru Dasha chart

	Sy	Ch	Ma R	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	04-34	09-55	25-04	28-26	24-07	11-07	04-34	02-17	-	10-57
Starter	Gu	Ch	Gu	Ch	Ch	Ch	Gu	Ch	Ke	Ch
Ruler	Bu	Gu	Ch	Sk	Ch	Ra	Gu	Ma	Sy	Ch
D-01	3	6	9	3	3	2	12	4	10	9
D-03	3	6	5	11	11	6	12	4	10	1
D-04	3	9	6	12	12	5	12	4	10	12
D-05	11	3	9	3	3	7	8	4	10	6
D-06	1	8	6	6	5	9	7	7	7	3
D-07	4	2	2	9	8	10	7	10	4	11
D-08	6	7	11	12	11	11	6	1	1	7
D-09	8	12	8	3	2	1	5	4	10	4
D-10	4	5	5	12	11	1	9	12	6	12
D-11	12	10	4	3	5	9	12	1	1	9
D-12	4	9	7	2	12	6	1	4	10	1
D-16	5	4	10	6	3	12	1	6	12	2
D-20	8	11	9	11	9	4	8	2	2	12
D-24	8	11	1	3	12	12	7	5	5	1
D-27	11	12	11	8	4	2	2	12	6	10
D-30	1	6	3	7	3	6	2	2	2	9
D-40	6	8	10	2	9	9	12	10	10	3

Chart No. 02 (Mrs. Rkm.)

28-12-1914 at 06:31 pm (Vizag) [uncle Google - Vishakhapatnam, Andhra Pradesh, India]

Dwadashi / Monday / Krittika / Sadhya X - 24-30 Meena

Balance of Surya Dasha (at birth) - yrs. 04-10-17

Yogi - Shukr / Avayogi - Guru / duplicate Yogi - Kuja

Yoga point - 15-48 of Mesha / Zero Rasis - Thula & Makara

	Sy	Ch	Ma	Bu	Gu	Sk	Sn R	Ra	Ke	Lg
	13-21	29-07	12-12	08-39	29-01	06-22	05-38	06-47	-	29-37
D-1	9	1	9	9	10	8	3	11	5	3
D-9	5	9	4	3	6	5	8	9	3	3

Chart No. 03 (ASN)

02-01-1934 at 10:56 pm (Salem)

Dwitiya / Tuesday / Pushyami / Vaidhriti (Punarvasu 4)

Yogi - Guru / Avayogi - Surya / duplicate Yogi - Chandr

Zero Rasis - Dhanus & Meena

D-1 9 4 10 9 6 10 10 10 4 5

are the Rasis of Surya onwards.

Balance of Shani Dasha - yrs. 11-02-27.

Chart No. 04 (HRK)

02-03-1897 at 06:42 pm (Bangalore Dt.)

Amavasya / Tuesday / Shathabhisha / Siddha (Ashwini)

Balance of Rahu Dasha - yrs. 14-11-10

Yogi - Ketu / Avayogi - Rahu / duplicate Yogi - Kuja

Zero Rasi - none

	Sy	Ch	Ma	Bu	Gu R	Sk	Sa	Ra	Ke	Lg
	19-49	08-52	29-16	26-55	11-55	05-53	08-17	21-30	-	22-58
D-01	11	11	2	10	5	1	8	10	4	5
D-04	5	2	11	7	8	1	11	4	10	2
D-09	12	9	6	6	4	2	6	4	10	7
D-10	5	1	7	2	8	2	6	1	7	12
D-11	6	10	3	4	9	11	10	6	6	5

Chart No. 05 (PMB)

11-08-1882 at 08:27 am (Vellore)

Thrayodashi / Punarvasu / Siddhi (Dhanista 1) / Friday

Balance of Guru Dasha - yrs. 09-10-02

Yogi - Kuja / Avayogi - Ketu / duplicate Yogi - Shani

Zero Rasis - Vrishabha & Simha

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	26-08	55-08	03-10	20-59	02-14	07-38	03-16	03-15	-	30-00
D-01	4	3	6	4	3	6	2	8	2	5
D-08	7	11	5	6	5	7	9	9	9	4
D-09	11	2	10	10	7	12	10	4	10	9
D-10	8	11	3	6	3	4	1	5	11	2
D-11	4	4	12	6	1	11	12	12	12	3

Chart No. 06 (PN)20-12-1906 at 20-15 Ghatis (Vizag) [5 Ghati (1 Gh = 24 min) = 300 Vighatikas (0,4 min) = 1 Rasi travelled by Lg; => $20 \times 24 \text{ min} + 15 \times 0,4 \text{ min} = 486 \text{ min}$ (8 h 6 min) after sunrise (at 06:21) = 14:27]

Shasti - Thursday - Shathabhisha - Vajra (Sravana)

Balance of Rahu Dasha - yrs. 16-06-15

Yogi - Chandr / Avayogi - Budh / duplicate Yogi - Shani

Zero Rasis - Mesha & Makara [Mesha & Simha in SJS software]

	Sy	Ch	Ma	Bu	Gu R	Sk R	Sa	Ra	Ke	Lg
	05-02	07-47	09-13	13-41	14-33	07-08	17-01	11-52	-	19-58
D-01	9	11	7	8	3	8	11	4	10	1
D-04	9	2	10	11	6	8	5	7	1	7
D-10	10	1	10	8	7	6	4	3	9	7
D-11	12	11	10	8	8	11	7	9	9	6
D-12	11	2	10	1	8	10	5	8	2	8

Chart No. 07 (PR)

18-09-1916 at 10:30 am (Vizag)

Sapthami / Monday / Rohini / Siddhi (Dhanista)

Yogi - Kuja / Avayogi - Ketu / duplicate Yogi - Shani

Zero Rasis - Kataka & Dhanus

Balance of Chandr Dasha - yrs. 01-09-18

	Sy	Ch	Ma	Bu	Gu R	Sk	Sa	Ra	Ke	Lg
	02-16	20-50	13-46	26-59	11-47	16-27	05-20	03-14	-	30-00
D-01	6	2	7	6	1	4	4	10	4	7
D-04	6	8	10	3	4	10	4	10	4	4
D-10	2	4	11	10	4	5	1	7	1	4
D-11	1	6	8	4	9	7	12	12	12	3

Chart No. 08 (KGV)

20-03-1903 at 09:18 pm (Dharapuram)

Astami / Friday / Moola / Vyatipatha (Sathabhisha)

Balance of Ketu Dasha - yrs. 06-01-15

Yogi - Rahu / Avayogi - Shukr / duplicate Yogi - Shani

Zero Rasis - Mithuna & Kanya

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	06-18	01-40	18-08	16-14	14-14	03-18	14-04	24-22	-	18-01
D-01	12	9	6	11	11	1	10	6	12	7
D-06	8	1	10	4	3	1	9	11	11	4
D-10	10	9	8	4	3	2	10	10	4	1
D-12	2	9	1	5	4	2	3	3	9	2

Chart No. 09 (KVG)

23/24-07-1931 at 05:40 am (Salem)

Dashami / Thursday / Vishaka / Shubra (Rohini)

Balance of Guru Dasha - yrs. 03-09-04

Yogi - Chandr / Avayogi - Budh / duplicate Yogi - Shukr

Zero Rasis - Simha & Vrischika

	Sy	Ch	Ma	Bu	Gu	Sk	Sa R	Ra	Ke	Lg
	07-15	00-12	01-49	29-15	08-34	24-39	26-18	15-50	-	02-00
D-01	4	8	6	4	4	3	9	12	6	4
D-10	2	4	2	9	2	11	5	1	7	12

Chart No. 10 (Abhijit)

10-08-1894 at 55-25 Ghatis (Mysore) [55 × 24 min + 25 × 0,4 min = 1330 min (22 h 10 min); sunrise at 06:01 = 04:11]

Dashami / Friday / Jyesta / Vaidhriti (Punarvasu)

Balance of Budh Dasha - yrs. 06-03-22

Yogi - Guru / Avayogi - Surya / duplicate Yogi - Budh

Zero Rasis - Simha & Vrischika

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	26-50	25-03	07-00	06-47	06-06	27-36	28-03	11-02	-	27-17
D-01	4	8	1	4	3	3	6	12	6	3
D-08	8	3	2	2	6	12	12	7	7	12
D-09	12	11	3	6	8	3	6	7	1	3
D-10	8	12	3	2	5	12	11	11	5	12

Chart No. 11 (Mrs. R)

13-12-1904 at 01 Gh 45 Vig (Dharmapuri) [sunrise at 06:18 + 42 min => 08:00]

Shasti / Tuesday / Shathabhisha / Harshana (U. Shada [must subtract 4 min to get this Yoga in SJS software])

Yogi - Surya / Avayogi - Shani / duplicate Yogi - Shani

Zero Rasis - Mesha & Simha

Balance of Rahu Dasha - yrs. 15-10-00

	Sy	Ch	Ma	Bu	Gu R	Sk	Sa	Ra	Ke	Lg
	28-00	06-55	20-30	17-59	27-44	07-00	24-15	22-34	-	08-11
D-1	8	11	6	9	12	10	10	5	11	9
D-9	12	9	4	6	12	12	5	7	1	3

Chart No. 12 (MSS)

25-08-1928 at 10:30 am (Salem)

Dashami / Saturday / Jyesta / Vishkambha (Pushyami)

Balance of Budh Dasha - yrs. 01-00-00

Yogi - Shani / Avayogi - Chandr / duplicate Yogi - Chandr

Zero Rasis - Simha & Vrischika

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	09-13	29-13	17-29	17-31	17-34	24-31	19-45	12-06	-	11-59
D-01	5	8	2	5	1	5	8	2	8	7
D-04	8	5	8	11	7	2	2	5	11	10
D-10	8	1	3	10	6	1	10	2	8	10
D-11	10	3	7	7	7	5	6	9	9	9

Chart No. 13 (HSV)

09-09-1906 at 11:00 am (Bangalore)

Sapthami / Sunday / Krittika / Harshana (U. Shada)

Balance of Surya Dasha - yrs. 02-00-25

Yogi - Surya / Avayogi - Shani / duplicate Yogi - Shani

Zero Rasis - Kataka & Dhanus

	Sy	Ch	Ma	Bu	Gu	Sk	Sa R	Ra	Ke	Lg
	23-05	05-24	05-32	10-15	14-39	09-08	18-45	17-14	-	02-29
D-1	5	2	5	5	3	7	11	4	10	8
D-4	2	2	5	8	6	10	5	10	4	8

Chart No. 14 (MV)

11-09-1899 at 11:08 pm (Mysore)

Saptami / Monday / Anuradha / Vishkamba (Pushyami)

Balance of Shani Dasha - yrs. 06-10-06

Yogi - Shani / Avayogi - Chandr / duplicate Yogi - Chandr

Zero Rasis - Kataka & Dhanus

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	26-06	11-50	01-13	10-29	15-23	25-13	24-58	02-36	-	15-01
D-01	5	8	7	5	7	5	8	9	3	2
D-04	2	11	7	8	1	2	5	9	3	8
D-06	6	9	1	3	4	6	11	1	1	10
D-09	8	7	7	4	11	8	11	1	7	2
D-10	1	7	7	8	12	1	12	9	3	3
D-24	1	1	5	1	5	1	11	7	7	4

Chart No. 15 (N. Mani)

18/19-04-1940 at 03:13 am (Mysore)

Dwadashi / Thursday / Pubba / Vaidhriti (Jyesta)

Balance of Shukr Dasha - yrs. 10-03-18

Yogi - Budh / Avayogi - Kuja / duplicate Yogi - Kuja

Zero Rasis - Thula & Makara

D-1	1	5	2	12	1	2	1	6	12	11
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are the Rasis of Surya onwards to Lagna.

Chart No. 16 (H.H. The Maharaja Sri Krishna Raja Wadeyar)

04-06-1884 at 10:36 am (Mysore)

Ekadashi / Wednesday / Chitta / Variyan (P. Bhadra)

Balance of Kuja Dasha - yrs. 02-08-12

Yogi - Guru / Avayogi - Surya / duplicate Yogi - Shani

Zero Rasis - Dhanus & Meena

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	21-23	01-27	07-21	01-12	09-58	01-44	21-23	28-06	-	27-01
D-01	2	7	5	2	4	4	2	6	12	4
D-04	8	7	5	2	7	4	8	3	9	1
D-07	12	7	6	8	12	10	12	6	12	4
D-08	2	1	10	9	3	1	2	12	12	8
D-10	5	7	7	10	3	12	5	11	5	9

Chart No. 17 (His Highness Sri Jayachamaraja Wadeyar)

18-07-1919 at 06:25 pm (Mysore)

Shasti / Friday / Uttarabhadra / Athiganda (Hasta)

Balance of Shani Dasha - yrs. 13-07-18

Yogi - Chandr / Avayogi - Budh / duplicate Yogi - Budh

Zero Rasis - Mesha & Makara [Shasti - Mesha & Simha - same as chart No. 06]

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	01-58	07-06	13-45	28-50	04-07	16-53	04-15	08-00	-	27-31
D-01	4	12	3	4	4	5	5	8	2	9
D-04	4	12	6	1	4	11	5	11	5	6
D-10	12	10	7	9	1	10	6	6	12	6
D-11	1	11	8	3	12	7	12	11	11	3
D-12	4	2	8	3	5	11	6	11	5	8
D-16	12	12	10	4	5	2	7	7	1	11

Chart No. 18 (Sir Mirza Ismail, Dewan of Mysore)

23/24-10-1883 at 01:19 am

Navami / Tuesday / Aslesha / Shubha (Krittika)

Balance of Budh Dasha - yrs. 14-11-23

Yogi - Surya / Avayogi - Shani / duplicate Yogi - Kuja

Zero Rasis - Simha & Vrischika

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	08-00	18-00	13-00	19-00	11-00	16-26	17-00	09-56	-	26-16
D-01	7	4	4	6	4	7	2	7	1	4
D-08	3	5	4	10	3	5	1	3	3	8
O-10	9	5	4	8	3	12	3	10	4	8

Chart No. 19 (Sri P.N. Krishna Murthy, Dewan of Mysore)

12-08-1849 Between 03 pm and 04 pm

Balance of Chandr Dasha - yrs. 09-03-25

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
D-01	4	2	2	4	5	3	12	5	11	9
D-10	9	1	12	4	12	3	10	12	6	12

Chart No. 20 (wealthy high Government officer)

Born on 04-02-1905 at 06:10 am

Balance of Chandr Dasha - yrs. 04-04-17

Amavasya / Sravana / Vyathipatha (Shathabhisha)

Yogi - Rahu / Avayogi - Shukr / duplicate Yogi - Shani

Zero Rasis - none

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	23-00	17-33	17-54	01-26	01-54	09-26	00-01	18-04	-	23-21
D-01	10	10	7	10	1	12	11	5	11	10
D-04	7	4	1	10	1	3	11	11	5	7
D-10	1	11	12	6	1	11	11	11	5	1

Chart No. 21 (leading statesman)

Born on 21-02-1879 at 05:00 am

Balance of Rahu Dasha - yrs. 17-05-09

Zero Rasi - none

Yogi - Budh / Avayogi - Kuja / duplicate Yogi - Guru

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	10-01	06-41	19-25	02-16	00-19	28-19	09-28	10-26	-	16-41
D-01	11	11	9	11	11	11	12	10	4	10
D-10	2	1	3	11	11	8	11	9	3	11

Chart No. 22 (TGR)

Born on 04-04-1888 at 12:42 pm (Tanjore)

Navami / Wednesday / Uttarashada / Shiva (Revathi)

Balance of Surya Dasha - yrs. 03-06-08

Yogi - Budh / Avayogi - Kuja / duplicate Yogi - Guru

Zero Rasis - Simha & Vrischika

	Sy	Ch	Ma R	Bu	Gu R	Sk	Sa	Ra	Ke	Lg
	22-19	02-07	02-02	25-17	13-46	26-48	07-20	13-54	-	02-53
D-01	12	10	7	11	8	11	4	4	10	4
D-04	6	10	7	8	11	8	4	7	1	4
D-08	10	1	1	3	12	4	2	4	4	1
D-10	3	6	7	7	8	7	2	4	10	12

Chart No. 23 (Sri Kasturi Srinivasan of Hindu)

Born on 07-08-1887 at 01:42 pm (Coimbatore)

Chowthi / Sunday / Poorvabhadra / Sukarma (Chitta)

Balance of Guru Dasha - yrs. 02-05-08

Yogi - Kuja / Avayogi - Ketu / duplicate Yogi - Budh

Zero Rasis - Vrishabha & Kumbha

	Sy	Ch	Ma	Bu R	Gu	Sk	Sa	Ra	Ke	Lg
	22-10	01-18	24-59	08-44	06-35	04-50	06-19	26-42	-	11-14
D-01	4	12	3	4	7	6	4	4	10	8
D-08	6	5	11	3	10	6	2	8	8	11
D-10	7	8	11	2	9	3	2	8	2	7
D-11	5	1	4	10	11	12	11	4	4	9
D-12	12	12	12	7	9	7	6	2	8	12

Chart No. 24 (AVR)

07-09-1888 at 7 1/2 Ghatis [sunrise at 06:03 => 09:03]

Dwitiya / Friday / Uttara / Shubha (Krittika)

Balance of Surya Dasha - yrs. 02-02-15

Yogi - Surya / Avayogi - Shani / duplicate Yogi - Shukra

Zero Rasis - Dhanus & Meena

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	22-30	05-05	05-15	04-30	07-18	07-15	22-20	05-39	-	08-00
D-01	5	6	8	6	8	6	4	4	10	7
D-10	12	3	5	3	6	4	7	1	7	9
D-11	5	12	12	12	11	11	5	11	11	11

Chart No. 25 (Prof. B.V. Raman)

Born on 08-08-1912 at 07:12 pm (Bangalore)

Balance of Kuja Dasha - yrs. 06-11-11

Ekadashi / Thursday / Mrigasira / Vyaghata (P. Shada)

Yogi - Shukr / Avayogi - Guru / duplicate Yogi - Guru

Zero Rasis - Dhanus & Meena

	Sy	Ch	Ma	Bu R	Gu	Sk	Sa	Ra	Ke	Lg
	23-00	23-26	21-20	13-35	12-59	02-09	10-09	22-46	-	03-01
D-01	4	2	5	5	8	5	2	12	6	11
D-04	1	11	11	8	11	5	5	9	3	11
D-10	7	5	12	9	8	5	1	3	9	12
D-11	5	5	6	9	9	1	10	5	5	12

Chart No. 26 (KPJ)

17-12-1924 at 10:04 pm (Bangalore)

Shasti / Wednesday / Makha / Preethi (Aslesha)

Balance of Ketu Dasha is yrs. 00-04-06

Yogi - Budh / Avayogi - Kuja / duplicate Yogi - Chandr

Zero Rasis - Mesha & Makara [again Shasti]

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	02-42	12-35	06-10	20-13	07-06	02-11	17-59	23-36	-	02-29
D-01	9	5	12	9	9	8	7	4	10	5
D-04	9	8	12	3	9	8	1	1	7	5
D-09	1	4	5	7	3	4	12	11	5	1
D-10	9	9	10	3	11	4	12	7	1	5
D-11	1	9	11	6	11	1	7	5	5	1

Chart No. 27 (MKR)

02-08-1931 at 07:05 pm (Bangalore)

Chowthi / Sunday / Poorvabhadra / Athiganda (Hasta)

Balance of Guru Dasha-yrs. 2-3-18.

Yogi - Chandr / Avayogi - Budh / duplicate Yogi - Budh

Zero Rasis - Vrishabha & Kumbha

	Sy	Ch	Ma	Bu	Gu	Sk	Sa R	Ra	Ke	Lg
	16-23	01-25	07-36	13-00	10-42	06-24	25-37	15-25	-	21-51
D-01	4	12	6	5	4	4	9	12	6	10
D-10	5	8	4	9	3	2	5	1	7	1

Chart No. 28 (KSK)

07/08-06-1911 at 12:02 am (Bangalore)

Balance of Rahu Dasha - yrs. 16-03-28

Dwadasi / Wednesday / Swathi / Parigha (U. Bhadra)

Yogi - Shani / Avayogi - Chandr / duplicate Yogi - Guru

Zero Rasis - Thula & Makara

	Sy	Ch	Ma	Bu	Gu R	Sk	Sa	Ra	Ke	Lg
	23-13	07-55	10-53	00-01	13-01	06-14	21-48	15-30	-	11-59
D-01	2	7	11	2	7	4	1	1	7	11
D-10	5	9	12	10	11	2	8	6	12	2
D-11	5	11	10	1	9	11	6	8	8	9
D-12	11	10	4	2	12	6	9	7	1	3

Chart No. 29 (VPN)

30-06-1895 at 10:27 pm (Coorg)

Balance of Kuja Dasha - yrs. 03-02-00

Navami / Sunday / Chitta / Shiva (Revathi)

Yogi - Budh / Avayogi - Kuja / duplicate Yogi - Guru

Zero Rasis - Simha & Vrischika

	Sy	Ch	Ma	Bu R	Gu	Sk	Sa R	Ra	Ke	Lg
	16-11	00-47	19-56	17-37	23-25	01-20	08-11	23-50	-	12-01
D-01	3	7	4	3	3	5	7	11	5	11
D-03	7	7	8	7	11	5	7	7	1	3
D-04	9	7	10	9	12	5	10	8	2	2
D-10	8	7	6	8	10	5	9	6	12	3
D-11	8	1	6	7	5	1	10	5	5	9

Chart No. 30 (Mr. B.N. Vijayadev, bar-at-law)

10/11-07-1891 at 01:38 am (Bangalore)

Panchami / Friday / Pubba / Vyathipatha (Shathabhisha)

Balance of Shukr Dasha - yrs. 11-10-06

Yogi - Rahu / Avayogi - Shukr / duplicate Yogi - Shani

	Sy	Ch	Ma	Bu	Gu R	Sk	Sa	Ra	Ke	Lg
	25-52	18-46	01-56	00-06	25-39	07-00	20-47	10-46	-	20-01
D-01	3	5	4	4	11	3	5	2	8	1
D-04	12	11	4	4	8	3	11	5	11	7
D-07	9	9	10	10	4	4	9	10	4	5
D-08	11	2	1	1	3	6	2	11	11	6
D-10	11	11	12	12	7	5	11	1	7	7
D-11	4	7	1	1	4	11	6	10	10	6

Chart No. 31 (KB)

13/14-04-1926 at 01:16 am (Madura)

Dwitiya / Tuesday / Bharani / Preethi (Aslesha)

Balance of Shukr Dasha - yrs. 14-00-09

Yogi - Budh / Avayogi - Kuja / duplicate Yogi - Chandr

Zero Rasis - Dhanus & Meena

	Sy	Ch	Ma	Bu R	Gu	Sk	Sa R	Ra	Ke	Lg
	00-18	17-19	22-49	09-49	28-31	14-11	02-03	28-03	-	06-41
D-01	1	1	10	12	10	11	8	3	9	10
D-07	1	5	9	8	10	2	2	9	3	5
D-09	1	6	4	6	6	11	4	3	9	12
D-10	1	6	1	11	3	3	4	12	6	8
D-11	1	7	5	10	3	8	1	3	3	11
D-12	1	7	7	3	9	4	8	2	8	12

Chart No. 32 (X)

20-09-1905 at 29 3/4 Ghatis [11 h 54 min; sunrise at 06:03 => 17:57]

Balance of Chandr Dasha - yrs. 03-06-00

Sapthami / Wednesday / Rohini / Siddhi (Dhanista)

Yogi - Kuja / Avayogi - Ketu / duplicate Yogi - Shani

Zero Rasis - Kataka and Dhanus

	Sy	Ch	Ma	Bu	Gu	Sk	Sa R	Ra	Ke	Lg
	04-20	18-11	25-37	17-40	13-54	29-29	05-01	05-59	-	28-44
D-01	6	2	8	5	2	4	11	5	11	11
D-07	1	12	7	9	11	4	12	6	12	5
D-10	3	4	12	10	2	9	12	6	12	8
D-24	7	6	12	7	3	3	9	9	9	3

Chart No. 33 (VN)

05-01-1917 at 05:37 am (Malavalli)

Dwadashi end / Thursday end / Rohini / Shubha end

Balance of Chandr Dasha - yrs. 06-05-03

Yogi - Surya / Avayogi - Shani / duplicate Yogi - Shukr

Zero Rasis - Thula & Makara

	Sy	Ch	Ma	Bu	Gu	Sk	Sa R	Ra	Ke	Lg
	21-23	14-46	03-51	10-21	03-08	24-17	05-28	29-02	-	04-59
D-01	9	2	10	10	1	8	4	9	3	9
D-04	3	5	10	1	1	5	4	6	12	9
D-10	4	2	7	9	2	12	1	6	12	10
D-11	6	8	12	10	12	5	12	3	3	12

Chart No. 34 (Dr. K)

03/04-04-1915 at 12:52 am (Bangalore)

Balance of Shani Dasha - yrs. 09-06-00

Panchami / Saturday / Anuradha / Siddhi (Dhanista)

Yogi - Kuja / Avayogi - Ketu / duplicate Yogi - Shani

Zero Rasis - Mithuna & Kanya

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	20-16	09-55	27-07	26-07	21-16	09-49	03-55	01-30	-	17-59
D-01	12	8	11	11	11	11	3	11	5	9
D-04	6	11	8	8	5	2	3	11	5	3
D-10	2	7	8	7	6	2	4	11	5	2
D-11	6	10	4	4	6	10	12	1	1	7

Chart No. 35 (KN)

26/27-04-1905 at 2:30 am (Bangalore)

Balance of Chandr Dasha yrs. 03-11-16

Ashtami / Wednesday / Sravana / Shubha (Krittika)

Yogi - Surya / Avayogi - Shani / duplicate Yogi - Shukr

Zero Rasis - Mithuna & Kanya

	Sy	Ch	Ma R	Bu R	Gu	Sk R	Sa	Ra	Ke	Lg
	13-22	18-03	28-57	08-30	18-44	14-16	08-32	13-48	-	08-59
D-01	1	10	7	1	1	1	11	5	11	11
D-10	5	12	4	3	7	5	1	9	3	1
D-11	9	7	3	10	7	8	10	8	8	10

Chart No. 36 (MSS)

15/16-11-1925 at 02:40 am (Bangalore)

Amavasya / Sunday / Vishaka / Shobhana (Uttara)

Yogi - Surya / Avayogi - Shani / duplicate Yogi - Surya

Zero Rasis - none

Balance of Guru Dasha - yrs. 10-02-12

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	00-10	24-55	08-43	20-59	26-27	16-57	24-55	05-57	-	06-16
D-01	8	7	7	8	9	9	7	4	10	6
D-11	1	4	10	6	4	7	4	11	11	11

Chart No. 37 (Sri Sringeri Jagadguru Nrisimha Bharathi Swamigal)

11-03-1858 at 09:00 pm

Balance of Chandr Dasha - yrs. 07-05-20

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

Chart No. 38 (Jagadguru Sri Chandrashekara Bharathi Swamigal)

16-10-1892 at 3 1/4 Ghatis [sunrise at 06:04]

Balance of Ketu Dasha - yrs. 02-03-25

Yogi - Chandr / Avayogi - Budh / duplicate Yogi - Shukr

Zero Rasis - Dhanus & Meena

	Sy	Ch	Ma	Bu	Gu R	Sk	Sa	Ra	Ke	Lg
	01-14	08-55	25-28	06-56	27-02	10-11	13-27	16-12	-	22-09
D-1	7	5	10	7	12	5	6	1	7	7
D-5	7	10	2	8	12	10	4	3	9	10
D-8	1	11	7	2	12	11	8	5	5	6
D-9	7	3	5	8	12	4	2	5	11	1

Chart No. 39 (Sri Ramana Maharshi)

29-12-1879 at 48 Ghatis [19 h 12 min; sunrise 06:19 => 30-12-1879 01:31]

Monday

Balance of Guru Dasha - yrs. 05-04-00

Yogi - Rahu / Avayogi - Shukr / duplicate Yogi - Budh

Zero Rasis - Dhanus & Meena

	Sy	Ch	Ma	Bu	Gu	Sk	Sa	Ra	Ke	Lg
	15-30	28-30	22-00	23-19	16-30	00-15	17-04	13-07	-	04-16
D-1	9	3	1	8	11	8	12	9	3	7
D-5	7	3	4	3	5	12	10	7	1	7
D-8	9	12	6	3	1	9	9	8	8	2
D-9	5	3	7	10	11	4	9	4	10	-

Chart No. 40 (Jagadguru Sri Abhinava Vidyathirtha Swamigal)

13-11-1917 at 08:30 am (Bangalore)

Balance of Rahu Dasha - yrs. 15-10-10

Chaturdashi / Tuesday / Swathi / Ayushman (Makha)

Yogi - Ketu / Avayogi - Rahu / duplicate Yogi - Surya

Zero Rasis - Mithuna & Kanya & Dhanus & Meena

	Sy 27-28	Ch 08-15	Ma 12-59	Bu 02-58	Gu R 15-52	Sk 13-50	Sa 21-40	Ra 10-55	Ke	Lg 28-46
D-01	7	7	5	8	2	9	4	9	3	8
D-05	11	8	11	12	8	7	7	6	12	4
D-09	3	9	4	4	2	5	10	4	10	12
D-10	4	9	9	4	3	1	7	12	6	1
D-12	5	10	10	9	8	2	12	1	7	7
D-24	2	11	3	6	4	4	9	1	1	3

Read

- (1) New Techniques of Prediction - Part I (Parts I and II of NTP are complementary)
 (2) How to Read a Bhava? by Dr. T.S. Vasan



Appendix 2

ॐ Fundamental elements ॐ

Zodiac: It is an imaginary circular belt divided into 12 equal parts of 30° each called **constellations**. The width of this imaginary belt (path) is 8° on either side of the apparent ecliptic path of the Sun.

Lagna: The point of intersection of the Eastern horizon and the ecliptic path of the Sun at sunrise. It is the 1st house in the horoscope of a person.

Descendant: The point of intersection of the Western horizon and the ecliptic path of the Sun at sunset. It is the 7th house in the horoscope of a person.

Constellations: These are the 12 divisions of the zodiac, each division being of 30° . Each division represents a particular sign or house. These signs are:

Table 29 - 12 Rasis of zodiac

(01)	Aries	(Mesha)	(07)	Libra	(Tula)
(02)	Taurus	(Vrishabha)	(08)	Scorpio	(Vrischika)
(03)	Gemini	(Mithuna)	(09)	Sagittarius	(Dhanus)
(04)	Cancer	(Kataka)	(10)	Capricorn	(Makara)
(05)	Leo	(Simha)	(11)	Aquarius	(Kumbha)
(06)	Virgo	(Kanya)	(12)	Pisces	(Meena)

Further, these 12 divisions are divided into 27 asterisms called Nakshatras. Thus each division or sign is having two and a quarter Nakshatras. Each Nakshatra is further divided into 4 parts called Padas. The 27 Nakshatras are divided into 3 groups called "triads". Each triad is ruled by a Graha. These Grahas are 9 in number and they are as follows:

Table 30 - 9 Grahas

(01)	Surya (Ravi)	(04)	Budh	(07)	Shani
(02)	Chandr	(05)	Guru	(08)	Rahu
(03)	Mangal (Kuja)	(06)	Sukr	(09)	Ketu

The 12 divisions or houses in the zodiac are numbered from 1 to 12 in the counter clock-wise direction. A particular Graha is taken as the Lord of the house occupied by a particular Rasi of the zodiac (refer page 83).

Note:

The Grahas are represented by the following symbols.

Table 31 - Graha symbols

Surya (Sun)	☉	Budh (Mercury)	☿	Shani (Saturn)	♃
Chandr (Moon)	☽	Guru (Jupiter)	♁	Rahu (Dragon's head)	☊
Mangal (Mars)	♂	Sukr (Venus)	♀	Ketu (Dragon's tail)	☋

Trine: Two Grahas which are separated by 120° in the zodiac are said to be in trine. This is only a geometrical relationship.

Square: Two Grahas which are at right angles are said to possess square aspect.

Opposition: Graha which are diametrically opposite in the zodiac are said to be in opposition. They form a straight angle between them.

Conjunction: Graha in the same house in the zodiac are said to be in conjunction. In other words, they occupy the same degree of a zodiacal sign.

Cusp: It is the dividing space between any 2 signs of the zodiac. It is equal to plus or minus 1° on either side of the dividing line.

Midheaven: It is the zenith or the top most degree of any horoscope.

Nadir: It is the opposite of zenith. It is the lowest position in the birth chart which is opposite to midheaven or zenith.

Lord of the House: The Graha which is closely connected to a house or a sign is termed as the Lord of that house. In other words, a particular Graha is treated as the Lord of a house occupied by a particular sign. For example, the Graha Mangal is the Lord of the house occupied by Aries.

Thithi and Yoga: Thithi in Sanskrit means **subtraction** and Yoga means **addition**. With particular reference to astrology, the difference in position between the Chandr and the Surya is Thithi while the sum-total of them is the Yoga.

Ephemeris: Ready-made tables of certain astronomical data which are very useful in finding the celestial positions of the Grahas is known by the name "ephemeris". Nowadays advanced ephemeris are available with daily positions of Grahas.

Signs of the zodiac: refer tables [below on page 183].

Table 32 - Signs of the zodiac

Bhava	Rasi of the zodiac	Lord of Bhava	Symbol	
			Greek	Hindu
(o1)	Mesha - Aries	Mangal	♈	
(o2)	Vrishabha - Taurus	Sukr	♉	
(o3)	Mithuna - Gemini	Budh	♊	
(o4)	Karkataka - Cancer	Chandr	♋	
(o5)	Simha - Leo	Surya	♌	
(o6)	Kanya - Virgo	Budh	♍	
(o7)	Thula - Libra	Sukr	♎	
(o8)	Vrischika - Scorpio	Mangal	♏	
(o9)	Dhanur - Sagittarius	Guru	♐	
(o10)	Makara - Capricorn	Shani	♑	
(o11)	Kumbha - Aquarius	Shani	♒	
(o12)	Meena - Pisces	Guru	♓	

ॐ Editor's note ॐ

I being a serious student of astrology since more than 4 decades, was not satisfied with the general theoretical book on astrology flooded in the market. Though I have great esteem for all classical works, which I methodically assimilated with the help of great scholars with whom I was associated for several years, still my mind was always in search of more secrets & the missing links of this great science. Fortunately, I had the blessings of God Almighty to have many secrets from great Pandits of this country whose names I always think and remember in my morning prayers. Of these great Pandits, Mr. H.R. Seshadri Iyer, the author of "New Techniques Of Prediction" (Parts I, II, III), has highly influenced my mind in understanding this age-old science with many missing links, with proper perspective. After going through this system & techniques which I applied

for more than 2 decades, I can confidently say that no student of astrology should miss his works & study them carefully to understand his techniques which will be very useful in our day-to-day astrological analysis. I have taught these techniques to all my students in India and abroad & all my students are very happy as they found it very useful.

I was overjoyed when I heard that Mr. B.K Mahipal of Janapriya Prakashana, Bangalore undertook the task of publishing these books which are out of print today. I was also pleased to make here & there some notes to make the students understand properly; my intention was not to change anything in the books the author has written. I hope that the student community and the general public who are interested in astrology will make use of these books which are very useful not only for beginners, but also for students who wish to make higher studies in astrology.

Bangalore, 10.02.2000

Dr. T.S. Vasan
National Vice - president
Indian Council of Astrological Sciences
56 / 4, 7th main, Srirampuram Bangalore
560 021 Ph.: 3325452

Mathematical Navamsha chart - original scan; 2 pages.

Revathi 4	9	Ashwini 1	1
<i>Shathabhisha 4</i>	8	<i>Rohini 1</i>	2
<i>U-Shada 4</i>	7	<i>Punarvasu 1</i>	3
Jyesta 4	6	Makha 1	4
Swathi 4	5	Hasta 1	5
Uttara 4	4	Vishaka 1	6
Aslesha 4	3	Moola 1	7
Aridra 4	2	Sravana 1	8
Krittika 4	1	P. Bhadra 1	9
Aslesha 3	9			
Aridra 3	8			
Krittika 3	7			
<i>Revathi 3</i>	6			
Shathabhisha 3	5			
<i>U-Shada 3</i>	4			
Jyesta 3	3			
Swathi 3	2			
Uttara 3	1			
Jyesta 2	9			
Swathi 2	8			
Uttara 2	7			
Aslesha 2	6			
Aridra 2	5			
Krittika 2	4			
<i>Revathi 2</i>	3			
<i>Shathabhisha 2</i>	2			
<i>U-Shada 2</i>	1			
U-Shada 1	9	Mrigasira 4	1
<i>Jyesta 1</i>	8	<i>Pushyami 4</i>	2
<i>Swathi 1</i>	7	<i>Pubba 4</i>	3
Uttara 1	6	<i>Chitta 4</i>	4
Aslesha 1	5	Anuradha 4	5
Aridra 1	4	<i>P. Shada 4</i>	6
Krittika 1	3	<i>Dhanista 4</i>	7
Revathi 1	2	<i>U. Bhadra 4</i>	8
<i>Shathabhisha 1</i>	1	<i>Bharani 4</i>	9

Mathematical Navamsha Chart

1. **Bold Types** are Vargottam Padas.
2. *Italics* are Exchanging Padas.
3. The rest are Moving Padas.

Moola 2	1	Makha 3	1
Sravana 2	2	Hasta 3	2
P. Bhadra 2	3	Vishaka 3	3
Ashwini 2	4	Moola 3	4
Rohini 2	5	Sravana 3	5
Punarvasu 2	6	P. Rhadra 3	6
Makha 2	7	Ashwini 3	7
Hasta 2	8	Rohini 3	8
Vishaka 2	9	Punarvasu 3	9
 4. Note the Vargottam and Exchanging Padas are consecutively situated.					
5. 1 to 9 marked in each sign represent the natural original Amshas in 1D-1 in order.					
Punarvasu 4	1	Makha 4	2
Hasta 4	3	Vishaka 4	4
Moola 4	5	Sravana 4	6
P-Bhadra 4	7	Ashwini 4	8
Rohini 4	9	U-Bhadra 1	1
Bharani 1	2	Mrigasira 1	3
Pushyami 1	4	Pubba 1	5
Chitta 1	6	Anuradha 1	7
P. Shada 1	8	Dhanista 1	9
Chittta 3	1	Anuradha 2	1
Anuradha 3	2	P. Shada 2	2
P. Shada 3	3	Dhanista 2	3
Dhanista 3	4	U-Bhadra 2	4
U-Bhadra 3	5	Bharani 2	5
Bharani 3	6	Mrigasira 2	6
Mrigasira 3	7	Pushyami 2	7
Pushyami 3	8	Pubba 2	8
Pubba 3	9	Chitta 2	9