



Aspects in
Vedic
Astrology

GOPESH KUMAR OJHA • ASHUTOSH OJHA

ASPECTS IN VEDIC ASTROLOGY

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PREFACE

गुरुब्रह्मा गुरुविष्णुगुरुदेवो महेश्वरः ।
गुरुः साक्षात् परब्रह्मा तस्मै श्री गुरुवेनमः ॥

Brahma is the Guru for He is the Creator of the Vedas which in their turn destroy our ignorance and illuminate the mind; Vishnu is the Guru for He resides in our heart and Upbrings us; Mahaeshwar is Guru for He is the Protector. Guru is the Supreme Power of Godhead Personified and I bow to Him.

Astrology and for that matter no knowledge is attained without the Blessings of the Guru. The importance of Astrology is the same in the Vedas as that of the eyes in the body. It is used at all places and at all times not only to see the past, present and future but also to time the event to an auspicious moment in order to ensure success. Even when performing 'yagyas' (fire sacrifice), plucking up the plants for making medicine, planting, starting education, marriage, religious ceremonies, Astrology plays the most important role.

One who approaches with humbleness and full faith, with an open mind to gain knowledge, only he is able to establish a rapport with the Teacher so that the Transmission of knowledge takes place. Some persons gain faster as the illumination is not the same in everyone. This invisible link is also present in twins who transmit feelings and learning to each other. In our experiment with twins, one of the twins said, "What my sister learned for many years came to me when we were 38-year old."

This book of Aspects in Vedic Astrology deals with the effects of Aspects between different planets. The interpretation is presented in a simple manner so that even those who are at the threshold of Astrology have no difficulty in following it.

A planet in a house has a certain interpretation. For example, Jupiter in the fourth house endows one with property, happiness, high position, success and a happy old age. However, if the aspect of Mars takes place with Jupiter then the interpretation is changed. Fights and losses due to unwise investments and frauds, can take place. People who understand chemistry even a little bit know that the changes in the proportions of Chemicals when mixing them together will give different results which are totally different. The same is true of the aspect between planets. A shade of blue and a shade of yellow will be green

whereas a shade of blue with a shade of red will be violet. It will be neither blue nor yellow nor red.

All planets exert certain influence on living and non-living things. At times we notice that to some person the same type of aspects show very good results whereas in case of others the result is totally negligible. The reason is not far to seek. The following factors may be the cause:

1. The radical position of planets.
2. The lordships of the planets from the Ascendant and from the Moon.
3. The strength of the Lord of the Ascendant, Sun, Moon and the lord of the ninth house.
4. The horoscope* of the father, mother, brothers and sisters and the people we associate with in any capacity.
5. The relationship of the native with the significators† of that planet.
6. What holds true of the planets at birth also holds good of the aspects between them during Transit. For example, one who has an aspect between Mars and Saturn at birth, will feel the intensity of it when they aspect each other during transit. This aspect between the two occurs after every two years and lasts for six to seven weeks. In transit due consideration be given to the Vedh* (Obstruction when certain planet nullifies the effect, good and bad both when transiting a particular house from the planet in question).
7. The country, the times and the person, all of them or even one modifies the effects; In developed countries very few people die of hunger and poverty; With the times new inventions and gadgets of efficiency, the space and weather and disease etc. have been controlled; The background of the person, the walk of life one comes from etc., as well as the age factors, modify and influence the results of a chart.
8. General trends‡ due to important astrological aspects and configuration.

In this book after a brief introduction to Astrology, we have discussed the effects of the aspects and configuration of two, three and more planets. It is followed by aspects of Sun, Moon and Mars on other planet posited in different signs; conjunction of two or three planets in

* See *Astrology and You* by the Authors. As well as page 121 in the book.

† From one's horoscope we can read about everyone not only in the family but also about friends, enemies, neighbours. The horoscope of one influences the other persons he associates with and vice versa. However, an individual chart is best when going into the details.

‡ See Appendix I.

the ninth house; Jupiter in the ninth house and the effects of the aspect of other planets on it. The eighth chapter deals with what planets signify and the placement of one, two, three or four planets in the tenth house form the Moon.

In ninth chapter important combinations for longevity, wealth, prosperity, relationships, marriage, friends, enemies, prosperity and other departments of life have been discussed.

The tenth chapter is devoted to the thirteen principles for judgment. In the end we have added the following Appendices:

Appendix I. Influence of planets viz., Uranus, Mercury, Neptune etc. in transit because they bring about a change in the general trends which in turn effects the individual charts.

Appendix II deals with the influence of Uranus and its aspect with other planets.

Appendix III deals with the effects of Neptune and the aspect that Neptune forms with other planets.

We are sure that after going through this book of Aspects, the readers will be well equipped to understand the resultant effects of the configurations between different planets. The effects of Uranus, Neptune, Pluto etc. is added because without this the book will not be complete in itself.

रंकं करोति राजानं राजानं रंकमेव च।
धनिनं निर्धनं चैव निर्धनं धनिनं विधिः ॥

Brahma turns a beggar into a King, a king into a beggar; a wealthy man into a poor man and a poverty stricken person into a rich man.

Om Shanti Shanti Shanti

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INTRODUCTION

The science of the heavens is broadly divided into two branches — astronomy and astrology. Astrology itself has many branches — mundane astrology, which deals with rains, meteorology, crops, storms, floods and droughts, fires, volcanic eruptions, seismic disturbances, natural calamities and disasters, etc.; political astrology, dealing with the rise and fall of nations, kings and empires, riots, wars, changes of government and the like; commercial astrology, involving the rise and fall of prices, scarcity or abundance of commodities, inflation or deflation in stocks and shares, bullion, food, famine and pestilence; electoral astrology, which deals with the selection of the appropriate time for commencement or consummation of a particular work of importance; and natal astrology, pertaining to birth times and nativities. Then there is horary astrology and the system of annual solar returns, solar ingresses, monthly solar returns, lunar returns, daily returns and a vast astrological literature on transits. Even in natal astrology there are three branches: esoteric astrology deals with the question "why," while directions, transits, mahadashas and antardashas (called bhuktis in South India), along with many other methods, address the intricate and complex problem of "when." Parashara, the father of Hindu astrology, discusses forty-three kinds of mahadashas and Jaimini, another old master, about a dozen. There is a vast literature on the subject. But the basic principle in the Western as well as the Hindu system is that only those things come to pass which are ordained in the radix (the birth chart and the root of all predictions), and scholars all over the world, in the past as well as in the present, have devoted much time, energy and experience to the question of "what" in the context of natal astrology. Even this "what" is not easy or simple to define. It embraces signs and subdivisions, the Ascendant and the other houses, and planets — their state, strength and modalities, various planetary patterns (called yogas in Hindu astrology), conjunctions and aspects, etc. Our experience, which is shared by many astrologers, has been that the "when" in astrology is based on calculations which, though involving protracted time and energy, are made easy due to their conforming to mathematical processes, but the "what" requires a delicate balancing of, at times, paradoxical indications, and it is to help in this balancing that the conjunctions and aspects prove a helpful and reliable guide.

In Western astrology most textbooks deal with conjunctions and aspects along with other matters. Mr. C. E. O. Carter, in addition to writing several books such as *The Principles of Astrology* and *Some Principles of Horoscopic Astrological Delineation*, also thought fit to write a whole book entitled *The Astrological Aspects*, devoted exclusively to the conjunctions and aspects of planets. According to this late celebrated British astrologer (and many would share his conviction, as we do), the conjunctions and aspects play a pivotal role in the matter of predictions. And yet we have not come across any book dealing exclusively with the subject from the point of view of Hindu astrology. True, the standard works written in Sanskrit during the ancient and medieval periods touch on the matter, but the guidelines are scarce and scattered. And it is with a view to filling this void that we have, in this book, condensed the cream of knowledge collected from about twenty standard Sanskrit works of outstanding authority and repute.

A book dealing with the subject according to the canons of Hindu astrology is not a luxury but a necessity, for more reasons than one. First, a larger and larger number of astrologers in the West, professional as well as amateur, are taking an interest in Hindu astrology. Second, even for Indian scholars there is no single book dealing with the subject in such detail. In the Hindu and Western systems there are some fundamental differences in approach to the subject. Most Western books delineate evil effects for square and opposition aspects, except Mr. Carter, who states that "inharmonious aspects cause misfortunes but they do not forbid success." Similarly most of the Western writers from the Middle Ages onward have called trines and sextiles good. But Mr. Carter makes an exception here also, and calls these aspects inharmonious if the planets involved are of contrary nature. In Hindu astrology, however, as readers will observe, the criteria are quite different. Astrologers following the Hindu system have available a large literature in English to supplement their own knowledge with that of the West, but there is no detailed book in English projecting the fundamental image of Hindu astrology in the matter of aspects.

With this in view, the present book has been written, and we have picked and chosen out of what the old masters wrote in Sanskrit and what has been reinforced by our own experiences during forty-eight years of astrological practice. If readers will bestow their attention upon the precepts in this guide, our efforts will be amply rewarded.

Our effort has been not just to collect gems from the old masters and string them together, but to offer our comments and criticism at every relevant stage to help our readers to better understand and appreciate the

astrological significance of particular aspects. The cardinal principles provided by the conjunctions and aspects are valuable for general appraisal as well. And if we have invited attention to a particular feature at more than one place, it has been to emphasize it so that the readers may better assimilate it.

It must be added, for the guidance of our Western readers, that Hindu astrology is based on the sidereal zodiac, and that the tropical longitudes of the Ascendant and the planets must be converted into sidereal ones for appraisal of the influence of conjunctions and aspects as given in this book.

How to make the conversion? Take the longitudes of planets as given in the tropical zodiac and deduct the correction for the precession of the equinoxes on the date of birth from the tropical longitude of each planet. The correction for precession on January 1st of the following years was as follows:

1900	22° 27' 59"
1910	22° 35' 51"
1920	22° 44' 43"
1930	22° 52' 40"
1940	23° 01' 21"
1950	23° 09' 34"
1960	23° 17' 54"
1970	23° 26' 21"
1980	23° 34' 31"
1990	23° 42' 56"

The correction for the years in between can be worked out by adding 48 seconds per year; the approximate value will be found. Why approximate? Because the rate is not strictly uniform.

The value of precession should also be deducted from the longitude of the Ascendant or First house cusp. Once the sidereal sign on the cusp of the First house is ascertained, the other houses follow in the regular order of the signs. If, for instance, sidereal Sagittarius is on the cusp of the First house, the whole sign of Sagittarius would constitute the First house, the sign of Capricorn the Second, the entire thirty degrees of Aquarius the Third and so on. We will discuss this point in Chapter 10, but it is necessary to invite attention to it at the initial stage so that Western readers accustomed to the tropical zodiac and the Western systems of houses do not begin on wrong premises.

In interpreting astrological factors, it is necessary to keep in mind the general background and environment of the native. Jupiter is in one sign

for about a year and Saturn for two and a half years, so that all children born during a particular twelve-month period will have the same Jupiter-Saturn conjunction if one occurred that year. So while the basic effect would be common to a large number of people, the details may be modified according to other factors as discussed in the final chapter. Also, heredity and environment will play a large roll. As one's society is structured, certain careers may be denied to women, and even where a particular avenue is open to both sexes, the women may be at a certain disadvantage due to other social and biological factors. But when these handicaps are absent, and if women were to follow a particular career in agriculture, commerce, education or politics, the same effects would manifest themselves regardless of the native's sex.

While assessing astrological influences, we have used the expression "the native" or "he" but, as in law, "he" includes "she" and the descriptions can be applied mutatis mutandis to women also. But expressions such as "hairy body," "fondness for damsels," and "liaisons with others' wives" will naturally have a different interpretation in the context of female nativities. Nor can characteristics such as "black eyes" apply universally to people of all countries and ethnic origins. Or to take another example, owning a conveyance or a car or cars would appear to be of no great significance to a citizen of a country where almost everyone owns a car, but would be quite significant in India, where the masses suffer from privation and penury. The art of interpretation, therefore, rests with the astrologer, who must take cognizance of times, places, heredity and environment.

As far as the traits of character and temperament are concerned, they should be applied to both sexes alike, but we would like to issue a note of warning that readers should exercise restraint and circumspection in pronouncing judgment on the moral delinquencies of women. First, there may be other astrological factors nullifying or modifying a particular feature. Second, Indian society has different moral values and flirtation is not as common there as it is in the West. Also, due to a particular configuration of planets, the heart may be inclined to certain erratic tendencies but the mind may restrain the native so that there is no overt action. So our readers should rather abstain from pronouncement on such delicate matters lest they unwittingly shatter the domestic happiness of a married woman or the prospects of a marriageable girl.

A word is necessary in regard to the use of "he" or "she" in relation to the planets. Western astrologers use "she" for the Moon and Venus, and "he" for the others. According to Hindu astrology as well, the Sun, Mars and Jupiter are masculine in influence, while the Moon and Venus are

feminine. Mercury is described as a "female eunuch" and Saturn as a "male eunuch." But as regards the planets in the mythological texts and in paintings from old, all seven planets are referred to as "he" and portrayed as males. There is a mythological story that the Moon had a liaison with Jupiter's wife Tara and that Mercury was born of this union. According to another myth, Venus (called Shukra or Ushanas in Sanskrit) acted as a priest to King Bali. Shukra had two wives — Jayanti, daughter of Indra, and Go, daughter of the Manes. Shukra had four sons — Twastra, Varutrin, Shanda and Marka — by his wives. Orthodox Brahmins offer prayers every day to the nine planets and refer to all of them as "he," and in the old texts only the masculine gender is used for them. Under the circumstances we have used "he" for the Moon and Venus also. We have done so in other published works as well.

In Hindu astrology only nine planets are recognized — the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. No cognizance is taken of the trans-Saturnian planets — Uranus, Neptune, and Pluto, or any other planets that may be discovered hereafter. Strictly speaking, the Sun and Moon are luminaries, but for convenience they are also referred to as planets in astrological parlance. Rahu and Ketu are the North and South Nodes of the Moon and they are accorded more importance in Hindu astrology than in Western. But the Nodes are merely sensitive points; they have no body, no mass, no weight. They do not aspect nor are they aspected. The North Node of the Moon, the Caput Draconis, is the head (represented in Hindu paintings as the head of a demon without the trunk), and the South Node of the Moon, the Cauda Draconis (represented as the body without the head), is the tail. Some older texts have argued that the head, having eyes, must cast aspects, and have thus assigned some aspects to Caput Draconis. But this logic is fallacious. The planets aspect with their hind parts as animals do. Besides, everything in astrology cannot be explained on the basis of reasoning alone. There are mystic depths which are difficult to probe. To revert to the Nodes, though here and there we come across references to conjunctions with or aspects to Rahu in some texts, the standard view is that the Nodes are shadows and imbibe the characteristics of the house and sign they are in or of the planets with which they are conjoined. Therefore the older masters have not dealt with Rahu or Ketu's conjunctions and aspects.

One other point is worthy of mention. Western astrologers have deemed Caput Draconis as benefic and Cauda Draconis as malefic. But in Hindu astrology the North Node is treated like Saturn and the South like Mars — in short, they are both malefic. However, for judging their effect, these planets are deemed well posited in the Third, Sixth or

Eleventh houses. Also, if a Node is in an angle and conjunct the lord of a trine house¹ or if it tenants a trine house and conjoins the lord of an angle,² it is treated as excellent. Though the Nodes do not aspect nor are they aspected, a special corollary arises in the latter case. Let us say that Caput Draconis is in Aries and Jupiter in Sagittarius. Granting that Caput Draconis is not aspected by Jupiter, we have to admit that Jupiter aspects Aries, and as a result of this aspect by a strong benefic the general qualities of Aries are improved with the result that even the Node tenanting this sign shares the good resulting from Jupiter's aspect.

We have dealt with conjunctions of planets in the first three chapters and aspects in the next three. But in Hindu astrology the Ninth house is deemed the most important. It is the house of luck and prosperity, and also of religious merit. The First, Fifth and Ninth constitute a trine; but if the First house is allotted one unit of goodness, the Fifth house is assigned two and the Ninth three. Standard astrological texts state that the Eighth house is the worst because it is the twelfth (loss, expenditure) from the Ninth (good luck) and nothing can be so evil as loss of good luck, and when the fruit of religious merit is exhausted life comes to an end. Others opine that the Eighth is the house of death because it symbolizes loss (twelfth) of religious merit. Be that as it may, we have, in the tradition of a medieval author, devoted a whole chapter to conjunctions in the Ninth house, also dealing extensively with Jupiter in that house and aspected by various planets singly and collectively. Therefore, though in earlier chapters there are scattered references to conjunctions in the Ninth house, a methodical treatment has been reserved for a separate chapter.

This book deals with the aspects of one planet on another, but we have not dealt with the aspects of planets to the Ascendant for the simple reason that Varaha Mihira in the *Brihat Jataka*, Chapter 18, verse 20, states:

“The results which have been stated for the presence of the Moon in each sign and the results of the aspects of other planets on the Moon should be applied to aspects on the Ascendant also.”

1 The trine houses are the First, Fifth and Ninth. They are auspicious or favorable by nature.

2 The angles or angular houses are the First, Fourth, Seventh and Tenth, the most innately powerful of all the houses.

Thus if the Ascendant is, say, Aries and is aspected by Jupiter, there will be the same effect as when Jupiter aspects the Moon in Aries.

It is important to invite the attention of the readers to one point. This volume does not supplant our other book, *Predictive Astrology of the Hindus*³, but only supplements it. We have taken care not to reiterate here what we have stated about the conjunctions and aspects of planets in that book, and those who want to master the subject should derive fuller benefit if they peruse that book and learn about the effect of individual planets in the various houses and signs, and in particular in special degrees of each sign. That book will also familiarize readers with the vivid contours of predictive astrology as propounded and practiced by the Hindus.

We have, in the penultimate chapter, given chosen aphorisms from the standard Sanskrit texts and then in the last chapter provided broad guidelines for appraisal which will be found useful not only for better understanding and appreciation of the matters dealt with in this book, but for astrological judgment in general and Hindu astrology in particular.

3 Ojha, Pandit Gopesh Kumar. *Predictive Astrology of the Hindus*, Bombay, D. B. Taraporevala Sons & Co., 1990. Available in the United States through Passage Press.