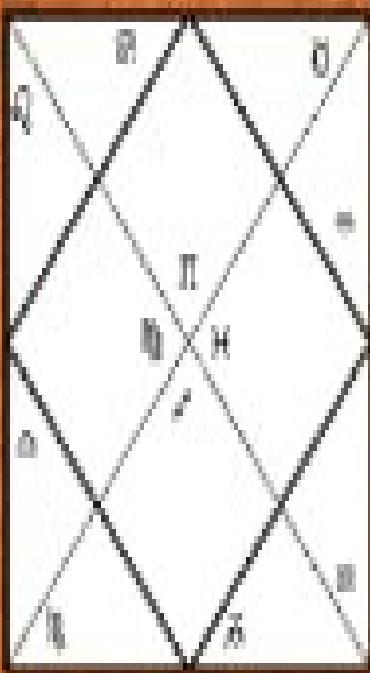


The Art and Science of Vedic Astrology

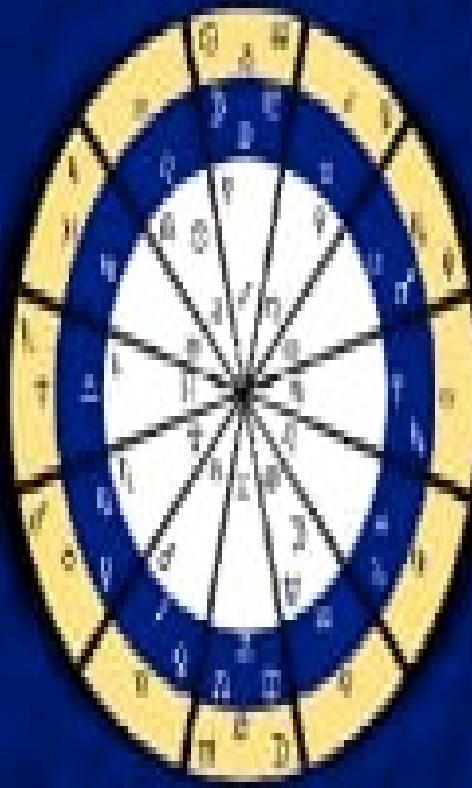


The Foundation Course

Richard Fish & Ryan Kurczak

The Art and Science of Vedic Astrology

Volume 2

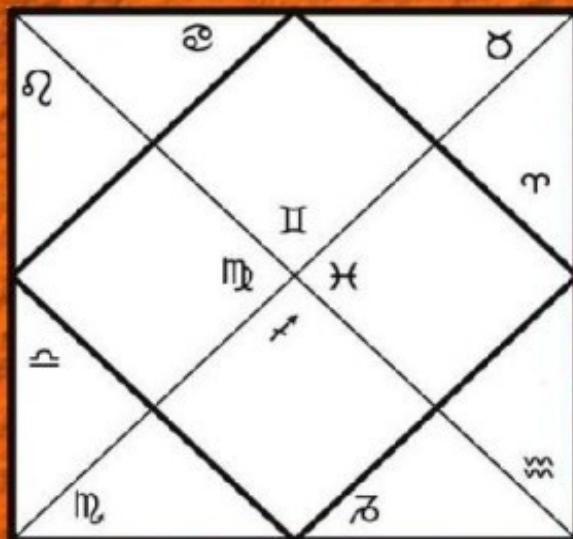


Intermediate Principles of Astrology

RYAN KURCZAK & RICHARD FISH



The Art and Science of Vedic Astrology



The Foundation Course

Richard Fish & Ryan Kureczak



The Art and Science of Vedic Astrology

THE ART AND SCIENCE OF VEDIC ASTROLOGY

RICHARD FISH & RYAN KURCZAK

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CONTENTS

Introduction

1. Study and Practice
 2. Meditation and Astrology
 3. Fundamental Terminology
 4. The Planets
 5. Planetary Conditions
 6. Planets and Signs
 7. The Houses
 8. Planetary Aspects
 9. The All Important Ascendant
 10. Planetary Yogas
 11. Divisional Charts
 12. The Vimshotari Dasha System
 13. Transits
 14. Jyotish and Ayurveda
 15. Remedial Measures
 16. Practical Chart Work
 17. The Yoga Sutras of Patanjali
- Glossary
- About the Authors

Introduction

The purpose of this book is to present a basic course in astrological technique and astrological knowledge, while providing a functional framework for the development of the intuitive capabilities characteristic of a competent astrologer. Astrological rules, the meanings of planets, houses, signs and their interrelationships form the body, the structure of astrology. The creative intelligence organizes the information and reveals the message of the horoscope to the astrologer. The full value of astrology is realized when the two unite.

In this regard, to be an astrologer requires sufficient intellectual skill to comprehend the concepts presented. In the words of Sri Yukteswar, “Astrology is too vast, both mathematically and philosophically, to be rightly grasped except by men of profound understanding. If ignoramuses misread the heavens and see there a scrawl instead of a script that is to be expected in this imperfect world. One should not dismiss the wisdom with the wise.”

With the advent of computer programs, much of the mathematical calculations no longer present a barrier. However, one intent on astrological study may still need to strengthen the mental faculty. If the mind does not initially comprehend the material, it will with time, intention to understand, and repeated exposure.

To the uninitiated, a Vedic astrological chart looks like a square, sectioned into twelve portions and randomly peppered with glyphs. Each section has a particular meaning. Each glyph represents a sign or a planet. Depending on what sections of the chart the glyphs fall and where they are relative to each other, many meanings are possible.

What takes one from an arm chair philosopher and makes them into an astrologer with valid insight?

A teacher is helpful. Anytime one converses with a person of skill and merit in a chosen field, learning is possible. By remembering the instruction of the teacher, knowledge is imparted directly. There is also a natural tendency to become like the company one keeps. Not only can teachers share knowledge and experience, they can also share their presence. When no teachers are available, the right study of books can serve the purpose.

Volumes have been written on astrology. The more one reads and commits to memory the multitudinous meanings of astrological variables, the deeper the reservoir of knowledge that is available for evaluating the horoscope. Add to that curiosity to discern the essence, or energetic signature, each variable represents and then the intuition begins to grow.

Vedic Astrology is best practiced by a person whose awareness is clear and whose intuition is highly developed. To this end, yogic meditation and lifestyle, which facilitate clarity of awareness, is recommended. More will be said about relevant yogic methods and philosophy later in the book.

Mastery provides a means for greater self-awareness. The more one learns about the planetary movements through the heavens and the relationship between sky and earth the more inclined one is to perceive that consciousness is a seamless whole.

The ultimate goal of Vedic astrology is to reveal the manifest nature of reality, as it is, beyond hopes, dreams, or delusions. People have different experiences in life. When they can make peace with where they are and make the best of the situations that are available to them, they can be freed from suffering. No longer prodded by obsessions or compulsions, they can act appropriately, naturally, and spontaneously.

Astrology and Self-Realization

The purpose of Vedic Astrology is to promote Self-realization. It encourages awareness of one's essence of being as superior to the transient phenomena with which most people identify, such as circumstances, personality and the body.

It teaches, "Here are the trends of your life, the life experiences you sustain through behaving in the same ways repeatedly. If you keep living in the same way, here is an estimate of how your life will unfold. Now that you know the patterns you can change them, because the patterns are not you." When one is tired of feigning helplessness and confusion in life, Vedic Astrology outlines a way to responsibility and success. Verse sixteen of chapter two in the Yoga Sutras of Patanjali reads, "Pain which has not yet manifested is to be avoided." When you can avoid the pain, you free up your energy to focus on being a productive, conscious human being. Then your absolute and relative purposes are integrated.

Vedic Astrology is a spiritual discipline and the practice of enlightened living improves an astrologer's ability to adhere to that discipline. It requires neutrality, objectivity, the ability to see and speak the truth, and the compassion to share information without inciting fear or emotional distress. Through meditation and practice of the yamas and niyamas outlined in Yogic literature, these qualities become manifest in the astrologer. Then the act of practicing astrology assists in clarifying the awareness of others.

It is important to note that superstitious reliance on astrological information dilutes the potency of the information provided. Looking to the position of the planets for answers to every decision made in life serves no purpose. Self-realized souls are guided by an inner knowing. Prior to Self-realization, we should do everything we can to encourage that inner knowing. If every challenge impels us to consult the planetary transits or the astrological chart, we are not allowing our own inner knowing to develop. When a person is sincerely in need of guidance, an astrologer can provide that guidance.

Astrology As Vedic Knowledge

All knowledge is within consciousness. As individualized units of Infinite Consciousness, the potential for all knowledge is within every human being. The sages and seers of old knew this truth. By studying the movements of the planets through space and the patterns they made, the sages realized that the state of the solar system reflected the nature of the circumstances in the moment. By understanding the cosmic influences, they could then relate appropriately to what life presented. Seeing the cosmos reflected within their own being, it became apparent that their own being was reflected within the cosmos. To know the reason why things happened as they did, they could look within or to the sky. Both led to the realization of the Self, and to a higher knowledge called the Veda.

When we know the fullness of our real Self, beyond delusions and illusions, we become a knower of the Veda. We are then Self-realized, enlightened. Established in our Self, our actions flow spontaneously. We know we are not the doer, but the contact point with creation through which consciousness expresses itself. Our actions are appropriate because impelled by the knowledge of our Self, the Self that is aware of all things

and is in harmony with life. The Infinite Consciousness, or the Self, is naturally inclined towards harmony.

Yoga and Ayurveda

Vedic Astrology shares its roots with Yoga and Ayurveda. All three are sister sciences with one ultimate aim: to provide the proper structure in the physical world to allow the clarity of Self-realization to flow freely into material creation. Yoga provides physical and mental practices to tame the mind and the restlessness of the body. Ayurvedic lifestyle regimens harmonize the individualized mind/body constitution for optimal physical functioning. Vedic Astrology reveals the map and timing of habits and tendencies that may manifest in our life experiences. All for the purpose of elevating our awareness above the pull of the unconscious influences that can keep us bound to sorrow, grief and repeated needless suffering.

Considered the eye of the Vedas, Vedic Astrology plays a unifying role in the enlightened sciences given to us by the ancients. Through Vedic Astrology we can see our Ayurvedic constitution, the timing and potential for disease and health, and the times to take extra care of our bodies. Yoga is more than just the holding of physical postures or sitting in meditation. It is a way of life for the purpose of complete and total spiritual liberation from the dream of mortality. In this regard, everything we do either supports or negates that liberation. Vedic Astrology can reveal the self-defeating tendencies we may not be aware of so we can gain control of our situation. It shows us the strengths we have to build on for success in both mundane and spiritual worlds. Since there is no division between the mundane and spiritual, success in one realm synergistically supports success in the other. Until we are fully awake in the knowledge of the Self, Vedic Astrology is an invaluable tool to this end.

Clarifying Awareness

The study of Vedic Astrology clarifies awareness. This helps to bring us closer to our eternal nature, which is infinite pure consciousness, by revealing our interconnectedness with the whole of reality. The planets move through the zodiac and the currents generated reflect in our daily lives

and mind sets. We may look for the reasons, the whys, the causes of our circumstances and find the nearest person or situation to blame.

The more effective our study of astrology, the clearer is our understanding that our immediate surroundings are not the reasons for how we feel or what we are experiencing. We discover the opposite, that our feelings and inner states of being create the external experience. The movement of the planets can only trigger what is already within us. The study of the birth chart shows the nature and location of the triggers that create our reality. This is why one person may be in the exact same situation and see it differently. The inner state of person “A” is different than person “B”, and this is apparent in the horoscope.

The clearer our awareness, the more easily we can relate to life, because we then see life as it is, rather than what we think it is. To know the triggers that are within us allows us to remove our identification from them. No longer identified with the internal causes of unconscious or compulsive actions, we can choose to act appropriately in the situation.

People often look to their quirks or idiosyncrasies as treasured extensions of their self whether they are useful or not. Vedic Astrology points beyond the personality. It shows that our personality is a temporary manifestation of the habits we maintain. While embodied, the personality is a reference point for consciousness to interact within the time-space continuum. By knowing this, a person can let go of useless tendencies that serve no purpose other than to stubbornly settle into a rut of constant painful experiences. From here, the freedom to live spontaneously arises. The will is emboldened and the power to choose worthwhile circumstances is strengthened. In this way, the astrologer helps to guide the evolution of consciousness towards complete spiritual liberation.

“Karmic influences exist because of a mistaken sense of Self and the support of objects of perception. In their absence, karmic influences disappear.”

—*Yoga Sutras of Patanjali 4:11*

Fate Versus Freewill

The astrological birth chart can indicate the tendencies and habits we have sustained from previous births. As children, we typically react to life based

on these patterns. As we grow older, wiser and more conscious, we realize our experiences in life are based on perceptions and our reactions to what occurs.

When we become conscious of our situation, of where we are in life, we can then make changes for the better. The more unconscious a person is, the less likely their experiences will change through time. The greater the degree of consciousness, the more inclined they will be to make appropriate changes when needed. In this regard, one is fated to experience karmic situations until responsibility is accepted, in the present, for actions and states of consciousness.

When responsibility has been accepted, we can alter the influences within the birth chart and experience the higher manifestation of the planetary energies. Once the higher manifestations have been actualized, we can move beyond even that and attune with the source of the planetary energies and the source of all creation.

Responsibility can be accepted and the karmic habits erased and nullified by various means. The two most important remedial measures include Yogic meditation and behavior modification. Vedic astrology also provides planetary remedies using faultless gemstones, planetary mantras, color therapy, aromatherapy, and combinations of precious metals.

Through yoga meditation we can learn to no longer identify with our habits, feelings, memories, bodies, relationships or thoughts. Since most people are identified with these conditions, they are seldom inclined to make life changes because altering these aspects that they identify with would threaten their false sense of self. By meditation, attention is turned away from these outward manifestations and internalized to directly experience the pure eternal essence of being that is beyond identification with transient experiences.

In time, experiencing the joy of being through meditation provides the perspective that is needed to let go of attachment with which we formerly identified. Altering our path in life then becomes easier, because we are no longer invested in maintaining the false sense of self and are more inclined to act in harmony with the whole of creation.

Behavior modification is one of the most practical means of pacifying karmic planetary energy. In the Yoga Sutras of Patanjali, the first two limbs of yoga practice, before the practice of meditation, asana practice, and breathing exercises are the yamas and niyamas. These are the main external

and internal means of behavior modification that provide the first steps to freedom from planetary influence.

“Refraining from harmful behaviors, faithful adherence to constructive practices, firm meditation posture, pranayama practice, internalized attention, concentration, meditation, and samadhi are the eight limbs of yoga practice.”

-*Yoga Sutras of Patanjali* 2:29

The yamas include nonviolence, truth, nonstealing, conservation of vital forces, and nonpossessiveness. The yamas are the external practices, which are to be incorporated during daily living. The niyamas include purity, contentment, intensity in spiritual practice, practice of learned personal mantras, and alignment of attention with the Eternal Self—the witnessing consciousness. The niyamas are the internal practices, used to change our states of consciousness.

Prescription of gemstones, mantras, color therapy, aromatherapy and wearing of precious metals are a secondary support to ameliorating planetary influences. More will be said on these practices in the chapter on remedial measures.

CHAPTER ONE

STUDY AND PRACTICE

The Role of the Astrologer

The astrologer's role is threefold: to serve as an objective witness, bringing to light the hidden aspects of a client's life; a guide, showing the way to success based on astrological influences; and to provide a map for harmonizing the four main purposes of human life.

Astrology provides a glimpse into the areas of life that are fully supported and that a client might be taking for granted. It can also show areas that are weak and need strengthening through remedial measures.

Vedic astrology may indicate when to perform actions that are supportive of particular endeavors. Imagine a client expressing interest in moving to another country and starting a new business. Success for that endeavor could be indicated in the chart, but the astrological influences do not indicate success for the venture until five years. If an astrologer did not share this information with the client, the client might make the move and start the business only to struggle needlessly for several years.

Human beings incarnate to fulfill four main purposes in life:

- Proper livelihood in accordance with our abilities.
- The ability to have resources for our needs.
- Enjoyment of our life circumstances.
- Liberation of consciousness from the mistaken sense of individual isolated existence.

To fulfill these purposes we need knowledge to recognize what our available resources are or how to acquire them; how to understand our capacities to achieve goals; and how the trends of life will unfold to make the best of supportive times and prepare for the leaner times. Until we are

aware and able to turn within to access this knowledge directly, Vedic astrology may reveal what is hidden and provide the information needed.

Promoting the Four Goals of Life

Many people wonder about their real purpose in life. When we know that we are meant to be spiritually enlightened, we can implement actions, such as meditation practice, to make it easier. Our relative purpose, the work we are here to do, is reflected in the birth chart, and may be a variation of the activities in which we are already engaged.

The ideal is to harness the higher influences of the cosmic forces, and eliminate the baser effects. A person with a strong Mars and other contributing influences in the birth chart could become a violent individual who likes to burn things down. That would be the baser influence of the cosmic forces. The higher influence of such patterns could be reflected in a person who is a soldier defending the helpless or a fighter of forest fires. Either way the influences of fire and violence indicated by Mars are in effect. They are being directed in qualitatively different ways.

Regarding financial security, many of us have different sub-conscious influences that direct us to either easily acquire wealth or to unconsciously resist it. The causes of the shortages may be found in the horoscope. A Vedic astrologer can see what in the chart is preventing the acquisition of needed resources. This can be due to the particular time in a person's life, a faulty belief system, or to the lack of constructive endeavor or receptivity.

Proper Study

The first step to becoming a Vedic astrologer is learning the material by reading, memorization, and repeated exposure. Have a journal for taking notes on what you read. Rewriting what you learn will help impress the information in your mind.

Do not rush through the process. Make flash cards to look at. When you are comfortable with an understanding of the planets, houses, and signs, look at your birth chart or the chart of someone you know well. See where the planets are placed. Keep your observations general. Think about the various areas of your life such as career, home life, or personal relationships. Look

at the specific houses in the chart that represent those areas in your life. For example, do you see Mars placed in your seventh house, the house of personal relationships? Does that reflect any intensiveness in your relationship with other people? Do you see Jupiter in your 4th house? Does that reflect happy feelings you have for home? Or is Rahu in the 4th house influencing you to dislike being home and causing a sense of insatiable wanderlust in your psyche?

You can then refine your observations with subtler details. For example, maybe you do have Mars in your seventh house. Is Mars in the same house as Venus? This could suggest a romantic attraction in a relationship. Is Mars with Saturn? This is totally different, and could bring out a cruel and angry side to your relationships. Both show the fire of Mars in relationship, but Mars becomes influenced by the loving side of Venus or the harsh side of Saturn.

Compare your actual life experiences and see how they are reflected in the chart. Once you can easily match up your life with the chart, you can start looking at the charts of people you do not know and make accurate observations.

Practice

As you acquire experience you will begin to trust what you see in the chart. When you trust what you see, you are strengthening your intuition. The more you trust what is seen, the more often you will be correct in your observations. Through the astrological chart you will be privy to deeper information about the client. The average person is a psycho- logical mixture of contradictions and idiosyncrasies. You, and the client, will be surprised at what you can discern with a casual glance.

Mistakes will be made. Treat them as learning experiences. You may be incorrect when you first attempt a reading, or perhaps the client will not want to admit that you are right. Trust your intuition and speak it if it seems appropriate to the session. If it does not seem appropriate, make a note about what you have seen. It may become appropriate during another reading.

Do not say more than you are inspired to say. Beginning astrologers are often nervous about giving a reading, and talk more than is necessary. The client needs to have helpful information.

An experienced astrologer can sense truth. When an insight from the chart flashes into the astrologer's mind he can think about saying that to the client and feel an inner response. Inner responses will either be positive, indicating the information is valid, or flat, indicating it is not important or not true.

An astrological reading may confirm what the client already knows about troublesome situations. An astrologer then needs to be familiar with the alignment of the planets that may contribute to the problems. The astrologer needs to see how a retrograde malefic Saturn or the lord of the second and seventh house could be creating strife and pain. The astrologer also needs to know how to learn to work with those influences to relieve the burden. This may involve mantra practice or an astrological gem. Or it may require the client to change the way they think or behave. The astrologer's job requires care and compassion in sharing what is seen as clearly as possible.

CHAPTER TWO

MEDITATION AND ASTROLOGY

Meditation is helpful to being a good astrologer. Meditation clears the mind of conditionings and elevates awareness above the influence of samskaras (mental impressions with the potential to influence experiences). Samskaras are like impurities in glass. The more impurities, the harder it is to see the world on the other side correctly, or in this case, the nature of the horoscope in question. Someone trying to practice astrology with substantial mental conditioning is more inclined to see his own story reflected in the chart, rather than the truth about the person seeking guidance. An astrologer needs to be able to look at the client's chart, assess the client's current condition, and provide useful information as clearly as possible.

The Vedic astrologer knows that he is only influenced by karma to the degree that he identifies with it. Having this realization, he can then teach his clients the techniques that worked for him and encourage them to rise above their karma as well. The astrologer's purpose is not fortune telling or entertainment; it is to show the client how to live effectively.

Daily meditation practice is recommended for the astrologer, as well as meditation before examining a chart and before giving an astrological reading. A client should also be encouraged to meditate before the session.

When practiced with attention, the following meditation techniques are effective in eliciting superconsciousness and can be used by anyone. Beginning meditators are advised to sit for twenty minutes once or twice a day. Proficient meditators can sit for forty five minutes or longer, as long as the practice is alert and attentive. Passive daydreaming, slipping into subconscious states, or sleeping are not useful.

Set aside the same time each day for meditation practice so that it becomes part of your regular routine.

Dedicating a place in the house or a special chair for meditation practice is also useful. It may help to have a ritual, such as lighting a candle or saying

a prayer. Consistently practice the techniques until you can be superconscious.

Basic Mantra Meditation

Sitting up straight and comfortable, bring your awareness to your breathing. Take a deep breath and exhale, letting your body relax while keeping your head and neck erect. Then let the breath flow in and out naturally. Do not force the breathing. Simply observe it.

Once settled and focused on the breath, introduce the mantra “so hum.” Mentally chant the mantra. Hear the sound “so” resonating within your field of awareness on the inhale. Mentally listen to the sound “hum” resonating within your field of awareness on the exhale. To fully engage your attention in this process, imagine each syllable vibrating within your being.

Let your awareness be drawn further inward on each inhalation and exhalation. In time, thoughts and emotions will settle and you will experience inner peace. When this occurs, ignore the mantra. Sit in the peace generated by practice. If thoughts, memories, or emotions emerge, repeat the technique to reestablish your inner poise.

“One should vocally and mentally chant Om, attentively listen to it, meditatively contemplate it, comprehend its real nature, and identify with it.”

— *Yoga Sutras of Patanjali 1:28*

Inner Light and Sound Contemplation

In Vedic teachings Om is considered the primordial vibration that emanates from the source of creation. Meditate on Om to restore your awareness to its original pure wholeness. Om can be chanted audibly or mentally. It can also be contemplated by gazing into the spiritual eye and listening to subtle sound frequencies around the head.

In a quiet place with little external light, assume a meditation posture. Take a few deep breaths, relaxing your body on each exhale.

Once settled, bring your attention up to the higher brain centers. Be aware of the space between your eyebrows and the crown of the head. With your eyes closed, gaze into the darkness of your closed eyelids. Imagine the

darkness has depth and space. Lift your gaze slightly upward as if looking at the top of a distant mountain. Continue to gaze off through the dark inner space of your closed eyes.

Now, listen for an inner sound current within your ear. It may sound like a high pitched hum, a ringing, or another constant tone. Examine this sound. Listen for any change in the sound. Listen behind the sound. Do you hear another sound behind it? Does the one you are listening to get louder? Continue to follow the sounds as they change and draw you deeper into meditation.

With practice, the electrical activity of the nervous system you are listening to, will enable you to hear the Om vibration. Allow your small sense of self to dissolve into the sounds you perceive.

As you practice this technique, while keeping your attention in the higher brain centers and looking inward, you may also begin to see lights or geometrical patterns in your spiritual eye. When this occurs, let them attract your attention. Contemplating inner light may enable you to more easily hear the Om vibration. As you go deeper into the sound current, look through the inner light. Feel that you are piercing the light, as if you are moving through your forehead into the source of the light.

Just as the initial sounds you hear around your head are the electrical activity of the nervous system, initial light perceptions are the result of brain activity. To practice inner light and sound contemplation you may want to practice the basic mantra technique first. The calmer and more internalized you are, the easier it will be.

“Japa (mantra repetition) is affirmation and concentrated verbal communion with the divine energies that work to change one’s consciousness and one’s life.”

— *Ernst Wilhelm, the Graha Sutras*

Astrology Specific Meditation Techniques

Our karma is reflected in the planetary alignments. There are outward actions, such as providing specific services to the people of the world and giving of charity to particular individuals, that help to alleviate karma, but it is much better to work on the karma directly through meditation.

Harmonizing and pacifying our inner cosmos eases our passage through the outer cosmos by reciprocity.

The *chakras* along the spinal pathway have correlations to the planets and signs. From the top of the head to the base of the spine runs a subtle astral channel called *sushumna*, the radiant path. By giving attention to this pathway and the *chakras* the higher influences of the planets may be encouraged to manifest in our lives and the seeds of negative karma neutralized.

The following charts illustrate the correlation between the chakras, planets and signs:

Correlation of the Planets to the Chakras

Chakra	Planet
Spiritual Eye	Sun/Moon
Throat Chakra	Mercury
Heart Chakra	Venus
Navel Chakra	Mars
Sacrum Chakra	Jupiter
Root Chakra	Saturn

Correlation of the Zodiac Signs to the Chakras

Chakra	Zodiacal Sign
Spiritual Eye	Cancer/Leo
Throat Chakra	Gemini/Virgo
Heart Chakra	Taurus/Libra
Navel Chakra	Aries/Scorpio
Sacrum Chakra	Pisces/Sagittarius
Root Chakra	Aquarius/Capricorn

Any form of meditation that elicits superconsciousness has a cleansing effect on our karma, but two meditation techniques directly influence the *sushumna*. It is best to practice the following techniques after using the basic mantra technique to internalize your awareness.

Chanting Through the Chakras

Sit upright in a meditation posture. Bring your attention to the base of your spine. Maintain your attention there for 5 to 10 breaths. Bring your attention up to the second chakra. Rest there for a few moments. Continue bringing your attention up through the *chakras* to the crown *chakra*. As you go up through the *chakras*, mentally chant the appropriate mantra at each *chakra*.

Chakra	Location	Mantric Syllable
Root	Base of the spine	Lum
Sacrum	Small of the back	Vum
Navel	Behind the navel	Rum
Heart	Between the shoulder blades	Yum
Throat	Back of the neck	Hum
Third Eye	Between the eyebrows	Om
Crown	Higher brain	Om

Then go down to the base of your spine chanting the mantra at each chakra. Repeat the procedure two or three times. Conclude your practice at the crown *chakra*.

Sushumna Breathing

The birth chart is considered to be static. As planets move, they trigger various *karmic* influences indicated by the birth chart. Circulating life force through the spine quickens the process of evolution.

To practice *sushumna* breathing, meditate as you normally do. When the mind is calm and emotions settled, put your attention in your spine. Feel your spine, from the base to the crown chakra. Imagine a hollow tube within the spine.

Breathe slightly deeper than normal and in a relaxed manner. As you inhale, use a gentle act of will to pull your life force up through the hollow tube in your spine. If you do not feel a sensation of prana ascending through the spine, imagine what it would feel like. When the inhalation is complete the pranic current will be in the crown *chakra*. Hold your breath for a second, and then exhale easily and without force while noting the

descending flow of the current. Let the breath exhale of its own accord. Do not force the breath out. Let the energetic current flow back down your spine like water.

When silence prevails in your awareness and you are absorbed in existence-being, pull the current up to the top of the head one last time. Let your breathing occur naturally. Keep the current and your attention in the crown *chakra*. Sit in the silence until you conclude your meditation practice.

Basic Mantra Meditation – Astrological Variations

The basic mantra meditation technique can be modified to focus on specific planetary energies. By using the following mantras on the appropriate day, the astrologer attunes to and harmonizes with the seed essence of the planet. With consistent practice this will result in the astrologer gaining a deeper understanding of the planets. The study of descriptions of the planets in books is good, but direct contact with the planetary energies through mantric meditation is better.

The days ruled by the planets and their respective mantras are as follows:

Sunday	The Sun	“Om Soom”
Monday	The Moon	“Om Soam”
Tuesday	Mars	“Om Koom”
Wednesday	Mercury	“Om Boom”
Thursday	Jupiter	“Om Goom”
Friday	Venus	“Om Shoom”
Saturday	Saturn	“Om Shum”

The South Node of the Moon, Ketu, is related to Tuesday because of its likeness to Mars. Ketu’s mantra is *Om Kame*. The North Node of the Moon, Rahu, is related to Saturday. Rahu’s mantra is *Om Rum*.

To practice these planetary mantras, substitute the mantra for the day for *So Hum*.



"Aum Shri Ganeshaya Namaha"

-Salutations to Ganesha, The Lord of Astrology-

**"Aum Vakrathunda Mahakaya Soorya Koti Samaprabha
nirvignam Kuru Mey Deva Sarva Karyeshu Sarvada"**

-Salutations to the curved trunked, huge bodied lord, who is lit
like a million Sun's, please remove our obstacles from all our
undertakings-

CHAPTER THREEE

FUNDAMENTAL TERMINOLOGY

“Though various well written works on astrology, the productions of able men, exist for the enlightenment of the student of astrology, I begin to construct this small boat consisting of stanzas written in various metres and of several meanings for those persons attempting to cross the vast ocean of astrology.”

— *Brihat Jataka 1:2*

Beginners often find the study of *Jyotish* (Vedic Astrology) overwhelming while assimilating the needed information to understand and judge the indications of an astrological chart. We have attempted to present this information in a clear, straightforward, and logical manner. Once you have thoroughly assimilated the basic qualities of the planets, signs, and houses all the other details tend to fall naturally into place and are easier to understand.

Terminology

For the first half of the book, we will use the equivalent English words, along with the transliterated Sanskrit terms, italicized. Sometimes there is no one word in English that suitably conveys the meaning of the Sanskrit, in such a case, only the Sanskrit term will be used.

Key points regarding the differences between *Jyotish* and Western Astrology

The most obvious difference between the two systems is that Western astrology uses the Tropical or “moving” zodiac, whereas Vedic astrology uses the Sidereal or “fixed” zodiac, which corresponds to the actual star constellations. This means that the position of the Ascendant and of each

planet, as calculated for a Western birth chart, must move backward approximately 23 degrees to be converted into the Sidereal zodiac. This shift backwards is known as the *Ayanamsha*. It is quite likely that your Sun, Moon or Ascendant will fall back into the previous sign when your chart is converted from the Western to the Vedic system. The Vedic approach to sign interpretation is very different from the Western one, and will present no basic contradictions.

In *Jyotish* much emphasis is placed on the position of planets in houses, while the sign positions are studied to understand the strengths and weaknesses of the planets. In Western Astrology the signs are given more importance, especially in determining the character and personality of an individual. Thus the information extracted from a planet's sign position in *Jyotish* is rather different from the information that a Western astrologer extracts from its position in the Tropical zodiac.

In traditional Vedic astrology the whole of the Rising Sign (or Ascendant) constitutes the first house, the whole of the following sign constitutes the second house. If Libra is the Ascending sign, the whole 30 degrees of Libra constitutes the first house, the whole of Scorpio constitutes the second house, and so on. This is known as the "House equals Sign" method. Some Vedic astrologers employ the Indian "Sripati" system of house division, which also takes the Midheaven as the cusp of the 10th house. However, the vast majority use the "House equals Sign" method, just as the vast majority of Western astrologers use one of the Quadrant systems.

At first sight the "House equals Sign" system may appear to be a rather crude method of house division. The more familiar you become with the system, the more you will appreciate its relevance and applicability, especially when one considers the common practice in Vedic astrology of using a variety of "divisional charts." These are similar to the Harmonic charts developed by the astrologer John Addey, which were partially inspired by his studies of the divisional charts of Vedic astrology. Vedic astrologers can use up to 15 divisional charts, all of which are derived from the main(*rashi*) chart, each giving insight into a particular area of a person's life. For example the 10th divisional chart, the *Dashamsa*, provides additional information regarding a person's career, while the 12th division chart, the *Dwadamsa*, provides insight into one's parents, ancestral heritage and past life karma. The most used divisional chart is the *Navamsha*, which corresponds with the 9th Harmonic chart now used by some Western

astrologers. The *Navamsha* is nearly as important as the *Rashi* or main sign chart, and gives additional information regarding long term relationships. It is also used to determine whether the indications of the natal chart are going to manifest with difficulty or ease. Esoteric astrologers regard the *Navamsha* as the horoscope of the soul, and the *Rashi* or main sign chart as representing the outer and more mundane conditions of a person's life.

Traditional Vedic astrology does not include the more recently discovered outer planets – Uranus, Neptune and Pluto, although some modern practitioners *do* take them into account. More importance is attached to the North and South Nodes of the Moon, (known as *Rahu* and *Ketu*). If including the outer planets (and experience shows that they can provide invaluable insights), the modern attribution of their sign rulerships should be ignored. Thus the ruler of Scorpio is always Mars rather than Pluto, Aquarius is ruled by Saturn rather than Uranus, and Pisces is ruled by Jupiter rather than Neptune. The modern rulerships may be valid in Western astrology but their use would create confusion and cloud judgement if used in Vedic astrology. The use of Planetary *Yogas* is unique in this system of astrology. A *yoga* in the context of astrology means a union or combination of certain planetary factors. There are many hundreds of *yogas* mentioned in the classical Sanskrit texts, and the study of these *yogas* can be most enlightening, often giving insight into important details of a person's character or circumstances that could not otherwise be explained.

(Note: As of this publication date, it has also been found that using advanced Vedic Astrological techniques with the Tropical Zodiac can be quite effective. This is not widely accepted as per traditional Vedic Astrologers, but is worth exploring for the sake of a full assessment of astrology.)

Books on Jyotish

If you intend to purchase books as supplementary study material to this text it is recommended that you make a start with those by western authors on the subject. Later you can try tackling those written by modern Indian authors, and eventually you may want to acquire some of the classical source texts translated into English. Below are our personal recommendations. The six source books listed are perhaps the most important and influential classical astrological texts.

Western Authors:

Astrology of the Seers by David Frawley
Beneath a Vedic Sky by William Levacy
Ancient Hindu Astrology for Modern Western Astrologers by James Braha
Light on Life by Defouw & Svoboda

Indian Authors:

Books by Dr. K. S. Charak
Books by B.V. Raman

Recommended Primary Source Textbooks:

Brihat Parashara Hora Shastra by Parashara
Saravali by Kalyana Vara
Brihat Jataka by Viraha Mihira
Hora Sara by Prithuyashas
Phaldeepika by Mantreshwara
Sarvatha Chintamani by Venkatesha Daivanga

Calculating the Astrological Chart

Any astrology computer program will make these calculations for you, saving much time and effort. Those who are seriously committed to the study and practice Jyotish are likely to end up buying a quality Vedic computer program. If learning the process from a book, for simplicity purchase one on Western astrology, calculate the chart, and then convert it to a Vedic chart.

Ayanamsha

On the next page is a table that gives the number of degrees that need to be deducted from the position of the planets and Ascendant point calculated for the Tropical Zodiac in order arrive at their positions in the Sidereal Zodiac. This will be useful if you already have a chart calculated by a Western astrologer or if you possess a Western ephemeris (an ephemeris is a publication listing the daily positions of the planets).

There are small differences of opinion as to the exact starting point of the Sidereal zodiac, so *ayanamsha* tables can show small variations. In common with the majority of Vedic astrologers we are using the Lahiri *Ayanamsha* (also known as the *Chaitrapaksha Ayanamsha*) that we find to be the most reliable.

Let us suppose that you have to convert a western birth chart for someone born in 1976. Refer to the figures given for that year (see table), which is 23° (degrees) $31'$ (minutes). Simply deduct this number of degrees and minutes from all the zodiacal positions that are shown in the western chart or ephemeris.

LAHIRI'S AYANAMSHA 1900 to 2030

1900	22°	$28'$	1933	22°	$56'$	1966	23	23
1901	22	29	1934	22	56	1967	23	24
1902	22	29	1935	22	57	1968	23	25
1903	22	30	1936	22	58	1969	23	25
1904	22	31	1937	22	59	1970	23	26
1905	22	32	1938	23	0	1971	23	27
1906	22	33	1939	23	1	1972	23	28
1907	22	33	1940	23	1	1973	23	29
1908	22	34	1941	23	2	1974	23	30
1909	22	35	1942	23	3	1975	23	31
1910	22	36	1943	23	4	1976	23	31
1911	22	37	1944	23°	$4'$	1977	23°	$32'$
1912	22	38	1945	23	5	1978	23	33
1913	22	39	1946	23	6	1979	23	34

1914	22	40	1947	23	7	1980	23	35
1915	22	40	1948	23	8	1981	23	36
1916	22	41	1949	23	9	1982	23	36
1917	22	42	1950	23	10	1983	23	37
1918	22	43	1951	23	11	1984	23	38
1919	22	44	1952	23	11	1985	23	39
1920	22	45	1953	23	12	1986	23	40
1921	22	46	1954	23	13	1987	23	41
1922	22	46	1955	23	14	1988	23°	41'
1923	22	47	1956	23	15	1989	23	42
1924	22	48	1957	23	16	1990	23	43
1925	22	49	1958	23	17	1991	23	44
1926	22	49	1959	23	17	1992	23	45
1926	22	50	1960	23	18	1993	23	46

1928	22	51	1961	23	19	1994	23	46
1929	22	52	1962	23	19	1995	23	47
1930	22	53	1963	23	20	1996	23	48
1931	22	54	1964	23	21	1997	23	49
1932	22	55	1965	23	22	1998	23	50
1999	23	51	2010	24	0	2021	24°	9'
2000	23	51	2011	24	0	2022	24	10
2001	23	52	2012	24	1	2023	24	11
2002	23	53	2013	24	2	2024	24	12
2003	23	54	2014	24	3	2025	24	12
2004	23	55	2015	24	4	2026	24	13
2005	23	56	2016	24	5	2027	24	14
2006	23	56	2017	24	6	2028	24	15
2007	23	57	2018	24	6	2029	24	16
2008	23	58	2019	24	7	2030	24	17
2009	23	59	2020	24	8			

This table is calculated to the nearest minute ('). The exact ayanamsha for 1st January 1950 is 23° (degrees) 9.5' (minutes); for 1st January 1975 is 23°30.5'; and for 1st January 2000 it is 23°51.4'. Motion of the ayanamsha for 10 years is 8.38'. For 1 year it is 0.84'. One month is 0.07'.

When purchasing a Sidereal ephemeris, Lahiri's Ephemeris is published annually, or there is a condensed ephemeris for one hundred years (1951 to 2050) calculated for the same *ayanamsha*. Computer programs will give you a choice of *ayanamshas* but always include Lahiri's *Ayanamsha*. (Please note: As of this publication date, it has also been found that the Middle of Mula, Galactic Center Ayanamsha gives exceedingly accurate

results when using the Tropical Zodiac. As a student of astrology it is your responsibility to determine which ayanamsha or zodiac works best for you.)

Planetary Rulerships

“The science of astrology treats of the effects of the good or bad deeds (karma) accruing from our previous births.” – *Brihat Jataka 1:3*

In Vedic Astrology there are seven principle planets ruling twelve signs. These are tabulated below:

Planet	Sign(s) ruled by Planet
Sun	Leo
Moon	Cancer
Mercury	Gemini, Virgo
Venus	Taurus, Libra
Mars	Aries, Scorpio
Jupiter	Sagittarius, Pisces
Saturn	Capricorn, Aquarius

Sign Rulerships

Each of the 12 signs is associated with one of four elements: fire, earth, air, or water, and with one of three qualities: cardinal, fixed, or mutable. In addition, they alternate between active (day-masculine-extrovert) signs and passive (night-feminine-introverted) signs.

Sign	Active/Passive	Quality	Element
Aries	Active	Cardinal	Fire
Taurus	Passive	Fixed	Earth
Gemini	Active	Mutable	Air
Cancer	Passive	Cardinal	Water
Leo	Active	Fixed	Fire

Virgo	Passive	Mutable	Earth
Libra	Active	Cardinal	Air
Scorpio	Passive	Fixed	Water
Sagittarius	Active	Mutable	Fire
Capricorn	Passive	Cardinal	Earth
Aquarius	Active	Fixed	Air
Pisces	Passive	Mutable	Water

Clarification of terms

Cardinal (*chara*) signs are outgoing and enterprising. Fixed (*sthira*) signs are intense, steadfast and resistant to sudden change. Mutable (*dwiśwabhava*) signs are variable and adaptable.

Fire signs are assertive, open and aspiring. Earth signs are practical, steady and grounded. Air signs are sociable and communicative, and water signs are sensitive and instinctive.

To understand the characteristics of each sign it helps to remember (a) its polarity (active/passive), (2) its quality, and (3) its element. Avoid embellishing the sign with other characteristics.

Each of the seven planets will embody the qualities of the sign(s) that it rules.

Abbreviations of the Signs and of the Planets Which Rule Them

Sign	Abbr.	Planet ruling sign	Abbr.
Aries	Ar	Mars	Ma
Taurus	Ta	Venus	Ve
Gemini	Ge	Mercury	Me
Cancer	Cn	Moon	Mo
Leo	Le	Sun	Su
Virgo	Vi	Mercury	Me
Libra	Li	Venus	Ve

Scorpio	Sc	Mars	Ma
Sagittarius	Sg	Jupiter	Ju
Capricorn	Cp	Saturn	Sa
Aquarius	Aq	Saturn	Sa
Pisces	Pi	Jupiter	Ju

The signs represent certain qualities through which the planets have to operate. The manifestation of the planetary energies are conditioned by the characteristic qualities of the signs in which they are placed.

Besides these seven planets there are the two Nodes of the Moon. The North Node of the Moon is known as *Rahu*. The South Node is known as *Ketu*. *Rahu* and *Ketu* are sometimes spoken of as if they were planets although in reality they are invisible points of great potency.

What is the Zodiac?

The zodiac is a broad circular band of the heavens extending about 9 degrees or so on either side of the ecliptic. The ecliptic is the apparent path of the Sun as seen from earth. Within this path of the ecliptic are to be seen the various planets as they journey through the solar system orbiting the Sun.

Symbols of the Planets

Sun	○
Moon	☽
Mercury	☿
Venus	♀
Mars	♂
Jupiter	♃
Saturn	♄
Uranus	♅
Neptune	♆
Pluto	♇
Rahu	☊
Ketu	☋

Symbols of the Signs

Aries	♈
Taurus	♉
Gemini	♊
Cancer	♋
Leo	♌
Virgo	♍
Libra	♎
Scorpio	♏
Sagittarius	♐
Capricorn	♑
Aquarius	♒
Pisces	♓

The zodiac (and the background of stars that extends 9 degrees on either side) is a circle which is divided into 12 sections, each of these sections constitutes a zodiacal sign measuring 30 degrees of space. As any circle needs to be given a starting point the zodiac circle begins with the sign of Aries; thus 0° Aries is taken as the beginning of the zodiac.

There are other ways of dividing the zodiac. In Vedic astrology it is also divided into 27 stellar constellations known as the Lunar Mansions, Astrims or *Nakshatras*. These too have their initial starting point at 0° Aries, which marks the beginning of *Ashwini*, the first of the *Nakshatras*.

Space is measured in Degrees (°), Minutes ('') and Seconds ("'). 60 seconds = 1 minute of space and 60 minutes of space = 1 degree of space. Observe the disk of the Moon or the Sun.

The Sun and Moon each cover about half a degree (or 30') of space.

The Twelve Houses

Just as there are 12 signs so there are 12 houses. The 1st house always corresponds to the Ascendant (or Rising Sign), which is the sign that was rising on the eastern horizon at the time of birth. The 12 houses represent different fields of experience and of our environment. They allow the astrologer to pinpoint specific areas of a person's life that will be influenced by each planet.

Order of Planets

In Western astrology it is normal practice to list the planets in order of their distance from the Sun, the exception being the Moon which always follows on from the Sun. Thus: Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn.

In Vedic astrology the normal practice is to list the planets in the order of their rulership of the days of the week. The Vedic sequence is shown in the following table:

Day of the Week	Planet
Sunday	Sun
Monday	Moon
Tuesday	Mars
Wednesday	Mercury
Thursday	Jupiter
Friday	Venus
Saturday	Saturn

Birth Chart Diagrams

The Vedic birth chart diagrams differ from the Western wheel type diagram. There are two main chart styles used by Vedic astrologers; one is popular in southern India, the other mainly favoured in the northern, northwestern and central parts of India.

South Indian Chart Diagram

This is the birth chart diagram commonly used in Southern India. Each square (or box) represents a sign, which are always placed as shown below. The box containing the rising sign is always indicated and the planets placed in the box corresponding to the signs in which they are found at the time of birth. This chart gives an instant picture of the signs rather than of the houses. The planets and signs are shown as moving in a clock-wise direction.

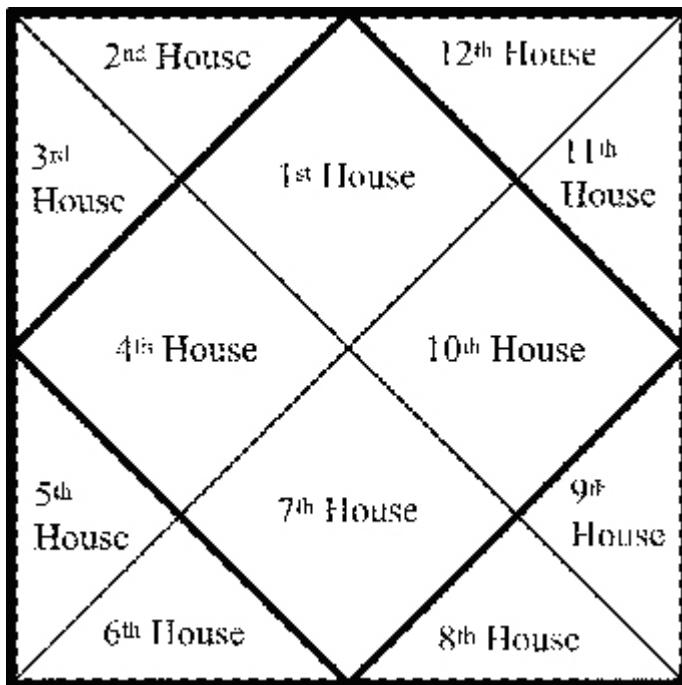
♓	♉	♊	♋
♒			♌
♑			♍
♐	♏	♎	♏

We will be using the North Indian style diagram, which is nearly identical to the birth charts used by western astrologers up until the beginning of the 20th century. The North Indian Chart shows the planets and signs moving in a counterclockwise direction, just as the modern western wheel chart does.

North Indian Chart Diagram

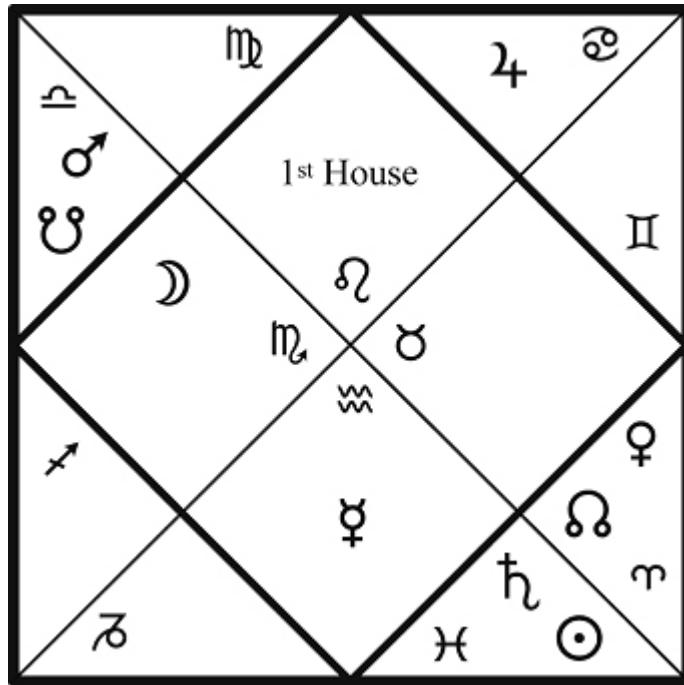
This diagram is commonly found in use in Northern India, and gives a greater visual emphasis on the houses. The Ascendant/1sthouse always occupies the top central diamond. The houses are then counted in a

counterclockwise direction and the symbols of the signs are placed either within the appropriate section or around the outside of the diagram.



Some astrologers indicate the sign by using its corresponding number—to represent Aries they use the number 1, Taurus would be indicated by 2, Gemini by 3, Cancer 4, Leo 5, Virgo 6, Libra 7, Scorpio 8, Sagittarius 9, Capricorn 10, Aquarius 11, and Pisces 12. In this text the symbols will be used.

In the chart below, the Ascendant/1st house is in Leo. The 2nd house is Virgo. The 3rd house is Libra and contains Mars and Ketu (the South Node of the Moon), The 4th house is in Scorpio and contains the Moon, and so on. The final house is the 12th (upper right hand side of the 1st House). It contains the sign of Cancer and the planet Jupiter.



The diagram used for the birth chart, whatever the style used, is known in India as a *Chakra* or *Kundali*. In the West it is called a horoscope, birth chart, radix, or natus.

CHAPTER FOUR

THE PLANETS

“The Moonbeams are also the rays of the Sun.” – *Vedas*

Importance of the Sun and Moon

In Western Astrology the Sun is dominant in chart interpretation. In Vedic Astrology the Sun is not *necessarily* regarded as the most important planet. The Sun is a symbol of the spirit-soul (*atma*). Although of utmost importance, awareness of one’s spiritual identity can only be realized, at least during our physical incarnation, by making use of the Sun’s light as it is reflected or received by the Moon (symbolizing ego/mind).

We cannot look directly at the brilliance and light of the Sun’s disc, but we can gaze steadily at its light as reflected by the Moon. The Moon’s role is that of making the radiance and power of the Sun (spirit-soul) manageable, so that we are able to integrate with it during our life on earth. Considering that the deeper and more meaningful side of astrology is all about how we integrate with our true nature and manifest our spiritual destiny during our present life, the Moon is regarded as one of the most significant planets in *Jyotish*.

Benevolent and Malefic Planets

Certain planets are regarded as beneficial in nature while others are regarded as being essentially malefic (difficult or troublesome). This goes against the grain of modern western astrology, which likes to see good and bad in every planet. While both viewpoints are perfectly valid we will classify the planets as basically benefic or malefic. This is the method of classification utilized in traditional *Jyotish*. This is no more than a convenient way of dividing them in order to gain further, less polarized insights into their functions.

The benefic planets are Venus and Jupiter. The Moon increases its benefic qualities as it increases its distance from the Sun. It is at its most benefic at Full Moon and at its weakest when conjoined with the Sun at New Moon. An increasing Moon aspected or conjoined with benefics rivals Jupiter in its ability to benefit the birth chart. Mercury is classified as a benefic provided that it is free of the influence of malefic planets. Mercury is highly variable and picks up other planetary influences more easily than any of the other planets.

Mars and Saturn are the main malefics. The Sun is considered to be mildly malefic in nature, as is the Moon when in close proximity to the Sun. Mercury associated with Mars or Saturn easily reflects their qualities. Rahu and Ketu, the two nodes of the Moon, are also considered to be powerful malefics.

Gender

Sun, Mars and Jupiter are considered masculine. Moon and Venus are considered feminine. Mercury and Saturn are considered neutral.

“Male planets are considered stronger when in odd signs, during the fortnight of the waxing Moon and during the daytime. Female planets are considered strong when in even signs, during the fortnight of the waning Moon and at night.”

— *Saravali 10:2*

The Nine Planets In Detail

Here we give a basic guide to the meaning and signification’s of each of the planets. You can spend a lifetime deepening your understanding of the astrological influences of the planets, as they are foundation stones of any study of astrology.

Sun (*Ravi, Surya*)

The action of the Sun is fortifying and vitalizing. A well placed Sun gives self-reliance, confidence, strength of character, and the ability to inspire

others. When weak or afflicted the complexion tends to be pale and energy levels are weak.

The Sun represents the Inner Light or Spirit, consciousness, creative intelligence, aspect of the ego that projects its self onto the outside world, ambition, fame, status in life, power and authority. It also represents one's father. The nature of the Sun is benevolent but firm. When strong it denotes the capacity to organize others and the skill in holding administrative positions, especially in government or politics. The Sun gives a solid body, dignified appearance, and an authoritative tone of voice. It is the main signifier for vitality. Well placed it gives a strong constitution, sharp vision and sturdy bones. Yet if it is too dominant or strong it can cause diseases which create heat and high fevers that have a depleting effect on the body.

The Sun owns the sign of Leo. It is exalted in Aries and falls in Libra. Its element is fire.

Moon (*Chandra*)

Just as the Sun represents the positive, self-expressive side of our nature, so the Moon represents the more receptive, feminine, and imaginative side. A strong Moon causes us to be strongly influenced by moods and emotions, to have a good memory or attachment to the past, and to place much importance on the home and family. More than any other planet much depends on the Moon's distance from the Sun and the influence of other planets on it in determining the manner in which it effects us.

The Moon signifies the mother and the mind. The mother nurtures and cares for the child, and is responsible for its formative mental impressions. It indicates our relationship with the mother, and the formative environment of early childhood. The Moon represents the emotional and instinctive side of the mind (*manas*), the influences, memories and impressions of the past, and how we instinctively express our ego, feelings and emotions.

It is representative of females, the general public and our day to day mode of communicating and interacting with others. Along with Venus it represents feminine qualities and is associated with fertility, the menstrual cycle, conception and birth. The influence of a well placed Moon gives a benevolent and generous nature. The strength or weakness of the Moon reflects the strength or weakness of the mind.

The Moon owns the sign of Cancer. It is exalted in Taurus and falls in Scorpio. Its element is Water.

“The Sun and Moon represent the father and mother respectively of the living beings. In order to predict about the parents one should assess the strengths and weaknesses of these two planets.” – *Hora Sara 5.3*

Mercury (*Budha*)

Mercury is the planet of communication, hence it rules over thought, speech, writing, and short journeys. Trade and business activities are also linked to this planet. Well placed it gives a quick and inquiring mind as well as a strong appreciation of logic and rational thought. It can give an exact, matter of fact or critical mentality. In action this planet is quick but variable.

Ruling over the rational conscious mind, Mercury gives intelligence, discrimination, analytical ability, mental flexibility, and humor. It is associated with mathematics, accountancy, and engineering. It denotes trading, business deals, advising and counseling, and astrology. In the birth chart Mercury more than any other planet can easily reflect the qualities of other planets according to influence and association.

A strong Mercury gives a sharp mind, but with a friendly, sociable, and often witty nature. The person tends to appear younger than their actual age and to retain a youthful outlook on life. If overemphasized in the chart one can become mentally restless and overtalkative. Mercury has associations with the skin and nervous system.

The planet Mercury owns the signs of Gemini and Virgo. It is exalted in Virgo (0 to 15 degrees) and falls in Pisces. Its elements are air and earth (especially when in Virgo), which accords with the changeable and mutable nature of the planet.

Venus (*Shukra*)

Being a planet of harmony, balance, and compromise Venus has a strong aversion to discord or conflict. It gives a good appreciation of color, form, and beauty and thus a love of the arts. Venus gives a sociable, friendly, and sympathetic nature, but if badly placed tends to make one lazy, indecisive, and over dependent of others. It is associated with a wide range of

emotions, and can give rise to sensuality and self indulgence on the one hand, as well as to a romantic, gentle, and loving nature on the other.

Venus is associated with love, romance, marriage, comforts, luxuries, happiness, wealth, and enjoyment of the good things in life— also conveyances (such as a car or boat), charisma, good taste, passion, eroticism, and sexual pleasures. It represents the marriage partner in a man's horoscope. It can signify a vocation in the fields of finance, fashion, beauty, or the arts. Venus rules music, sensuality and items of luxury, color, and fragrance.

When strong, Venus makes one fertile and attractive. It gives charm and beauty to the features, a well-proportioned body, and large eyes. If too strong it can give excessive sensuality or a strongly effeminate nature.

Venus owns the signs of Taurus and Libra. It is exalted in Pisces and falls in Virgo. Its elements are Water (especially when in Pisces) and Air (especially when in Libra).

Mars (*Kuja, Mangal*)

The nature of Mars is quick, decisive, and restless. It loves to have the freedom to act independently and will stand firm when challenged. This is the planet that gives us drive, courage, and initiative. Badly placed it can give rise to argument, disputes, aggression, and violence. There is not a lot of refinement or subtlety about Mars—it likes to be direct, assertive, and outspoken.

Mars signifies energy, potency, action, and motivation. It is associated with technical or mechanical ability, sports, competitive attitudes, accidents, fires, weapons, sexual potency, physical strength, and surgical operations. It also represents younger brothers and sisters. When its influence dominates the Ascendant it gives short stature, a well-built body, and a ruddy complexion.

A strong Mars can incline one to a career in military and police forces, or to vocations involving fire, metals, engineering, or chemicals. It is also associated with surgery and dentistry. Although the influence of Mars can make one willful, harsh and unyielding, or active, openhearted and generous, a weak Mars causes one to lack courage, determination, and will power.

Mars owns the signs of Aries and Scorpio. It is exalted in Capricorn and falls in Cancer. The element of Mars is Fire.

Jupiter (*Guru, Brihaspati*)

Like the Sun and Mars, Jupiter is a planet associated with the fire element, but in this case it is the fire of the mental and spiritual planes. It can give an attraction to philosophical and religious thought, spiritual interests, and a love of freedom, but freedom that is tempered with compassion and justice.

It rules wisdom gained through experience and as such is the planet of teaching, counseling, and higher learning. Professions such as teaching, law, and theology are associated with this planet. It can incline one towards holding political or administrative positions. Well placed it brings good fortune, great optimism, and a natural faith and trust in the goodness and abundance of the Universe or Spiritual Reality.

Its link to Sagittarius gives a fondness for animals and of open air sports and recreation. It will also give a broadminded outlook and generous nature capable of bestowing intelligence, wisdom, and spiritual knowledge. Badly placed it causes one to trust too much in lucky breaks and opportunities, to exaggerate, become overoptimistic, overindulgent, to gamble or to take excessive risks.

Jupiter can give a shade of gold to the iris of the eye, and bestows a golden complexion, an impressive disposition, and a large body, especially when ruling or aspecting the Ascendant or influencing the Ascendant lord (planet ruling the Ascendant sign).

Expansion, creativity, religion, ritual, spiritual growth, meditation, compassion, morality, legal affairs, good fortune, luck, speculation, gambling, and foreign travels are all ruled by Jupiter. It is also representative of the guru or spiritual teacher, and is associated with spiritual insight and divine grace. It is the signifier of children, elder brothers, and of the marriage partner in a female horoscope.

Jupiter owns the signs of Sagittarius and Pisces. It is exalted in Cancer and falls in Capricorn. The element of Jupiter is Ether (*Akash*).

“In completely warding off evil and in promoting auspicious results, Jupiter is the most powerful of all the planets.” – *Phaldeepika 4.11*

“The Sun, Saturn, Mars, waning Moon, Rahu and Ketu are cruel.”

– *Brihat Parasara Hora Shastra 3.11*

Saturn (*Shani*)

Saturn is recognized as the planet of restriction, sorrow, and limitation. It can make one fearful, pessimistic, and despondent. A strong Saturn gives a strong belief in the work ethic, and makes one careful, cautious, and practical. It contrasts much with the buoyant optimism of Jupiter. Saturn tends to believe in and trust solid material realities rather than in luck or God. However, Saturn can also give a detachment from sensual life and from one's material possessions. As such it is often found well placed in the charts of spiritually evolved people—typical is the *sanyasi*, one who lives in the world without any material attachments or possessions.

Positively, Saturn gives determination, ambition, patience and the ability to structure and organize our lives. Without its presence in the chart there would be no boundaries in which to contain and organize the outgoing and expansive energies of Jupiter.

Saturn is said to lack ambition. He survives yet does not thrive. Motivation comes in the way of overcoming struggle, and not by an inspirational desire to achieve something great. Saturn can show our weaknesses and liabilities, and a strong Saturn can help us endure in spite of those short comings.

Saturn signifies the passage of time and gains in strength, power and emphasis as we grow older. In its role as Old Father Time it rules old age and longevity. It is a planet that we tend to “grow into”—to feel more comfortable with as we mature in wisdom and experience.

The negative side of Saturn is associated with fear, reservation, restriction, adversity, delays, loss, misery, melancholia, and depression.

Saturn represents authority figures and authoritative institutions (such as government), leadership abilities, spiritual growth, nonattachment, asceticism, perfection, material values, concentration, hard work, sense of duty and responsibility, structural matters, construction work, theft, and to matters relating to the earth such as farming, archaeology, and mining. It also signifies jobs requiring a lot of hard work, often with little remuneration. As it can produce feelings of insecurity there is often an instinct to conserve or to be miserly. A badly placed Saturn can also make one selfish and indolent.

If Saturn is very prominent in the chart it can give a skinny body, tall stature, a somewhat dark complexion, and prominent veins. It can also give a somewhat slow and melancholic nature. Saturn owns the signs of Capricorn and Aquarius. It is exalted in Libra and falls in Aries. Saturn's main element is air (especially when in Libra) with earth as a secondary influence.

North and South Nodes of the Moon (*Rahu and Ketu*)

The energy of Rahu (North Node) is directed outward, found dominant in the charts of extrovert film stars, politicians, and of others who seek public acclaim. The energy of Ketu (South Node) is directed inwards, found dominant in introvert types, particularly renunciates such as monks, nuns, sadhus, and yogis. Both nodes possess an instinctive, compulsive, and obsessive side to their nature.

“Rahu has a smoke blue like body, lives in forests and is horrible. He is windy in temperament and he is intelligent. Ketu is like Rahu.”

— *Brihat Parasara Hora Shastra 3.30*

Rahu

Rahu is said to behave somewhat like Saturn. Rahu indicates diplomatic jobs, jobs requiring the manipulation of facts, and dealings that involve poisons or drugs. It signifies cheaters, pleasure seekers, and insincere and immoral acts. Rahu can cause us to push our selves to the limits in order to fulfill our desires and ambitions.

Rahu carries an energy of worldly desire and represents, according to its placement in the chart, how and where our desires (*kama*) are most easily converted into deeds (*karma*). Rahu, the Dragon’s Head, is associated with the power of the mind separated from the heart energy (compassion) and thus easily leads us into worldly illusion. It is associated with the descent of spirit into matter and the dulling of higher consciousness through association with materialism. In the right measure the energy of Rahu can lead us to worldly accomplishments, but if overemphasized it can create insatiable desires.

Rahu's element is Air (secondary; earth); it's element is easily modified by that of any planet which conjoins or aspects it.

Ketu

Ketu is said to behave somewhat like Mars. Ketu has association with mass catastrophes and wars. It represents psychic forces residing in the subconscious that can cause compulsive forms of behavior. It is associated with invisible forces, viruses and epidemic diseases.

Ketu also has the ability to act as an agent of spiritual rebirth and regeneration. At its best Ketu can bestow wisdom, discrimination and nonattachment to worldly desires. It is known as *moksha karaka* (representative or bestower of enlightenment) and *gyana karaka* (representative of wisdom). It has the potential to be the most spiritual energy of the birth chart, being associated with the evolution and refinement of consciousness. When we turn inward and seek to regain our original state of enlightened consciousness the energy of Ketu is capable of leading us out of the maze of material illusion and freeing us of our delusions. However, for the materially minded person Ketu is capable of being a dark, destructive, and disruptive influence.

Ketu's element is Fire (secondary; Air), but, as with Rahu, judge this also by planets that influence it.

In the classical Jyotish texts there are differences of opinion regarding the ownership, exaltation, and fall of the Nodes. Often there is no reference to their sign associations. These differences also occur in present day books by both Western and Indian authors.

There is general agreement that the Nodes do well in the signs owned by Mercury, Gemini, and Virgo. Rahu does well in the signs of Saturn, Capricorn, and Aquarius, while Ketu does well in the signs of Mars, Aries and Scorpio.

According to the 19th century jyotishi Ramadayaiu:

"Rahu's exaltation sign is Gemini and Virgo is his own sign, while Ketu's exaltation sign is Sagittarius and Pisces is his own sign. But according to some Scorpio is the exaltation sign of Rahu and Aquarius that of Ketu."

– *Sanketnadi 1:30*

However, most classical authors ascribe the exaltation of Rahu to Taurus and the exaltation of Ketu to Scorpio. This is more logical as Rahu is described as being similar to Saturn (which is compatible with Venus—therefore is happy in Taurus) and Ketu is considered similar to Mars (which rules Scorpio). Perhaps the differences arise because the Nodes always aspect each other due to being in exact opposition, so their energies easily become interchanged. These differences also arise due to the very subtle and variable nature of the Nodes. Every astrologer will vary a little in their understanding of them, hence the differences of opinion.

The signs of Jupiter (Sagittarius and Pisces) help to uplift and spiritualize their energies, particularly those of Ketu. The signs of Venus tend to bring out their more worldly and sensual side, particularly Rahu's.

Neither of the Nodes are happy in the signs of Cancer or Leo, owned as they are by the Sun and Moon, great enemies of the Nodes.

In order to better understand the Nodes one should study the story of their origin, as told in spiritual classics such as the *Bhagavat Purana*. This tells of a time prior to the present material creation when the gods and demons (spiritualizing and materializing forces) cooperated with each other for the purpose of churning the Milk Ocean (galactic substance) in order to create certain treasures. They were assisted in this process by Lord Vishnu, who distributed Amrita—one of the treasures that had emanated from the ocean.

Amrita was a nectarian drink that produced immortality. This nectar was only intended for the gods. The demons had their own drink, an intoxicating substance known as Varuni. One of the demons, however, by his cunning was able to sit with the gods, between the Sun and the Moon. The demon quickly sipped a share of the nectar before being discovered. Lord Vishnu quickly decapitated the demon. The head became Rahu and the body (tail) became Ketu. And there they are today, behaving exactly like two parts of a demon: dark, invisible, and chaotic forces, one minus a heart (feeling) and the other minus a head (logic), eternally eclipsing the Sun and Moon. This is why an eclipse of the Sun or the Moon is considered such an ill omen — for a short period of time the light of the Sun or the Moon is overcome by the darkness of one of the Nodes.

CHAPTER FIVE

PLANETARY CONDITIONS

The Fivefold Relationship Between Planets (*Panchadha maitri*)

Any planet can have one of five types of relationship with any other planet by combining two sets of relationships: Permanent, which is always applicable, and Temporary, which is only applicable to an individual birth chart.

1. Permanent Relationships – (Rahu and Ketu are not included in the above classification.)

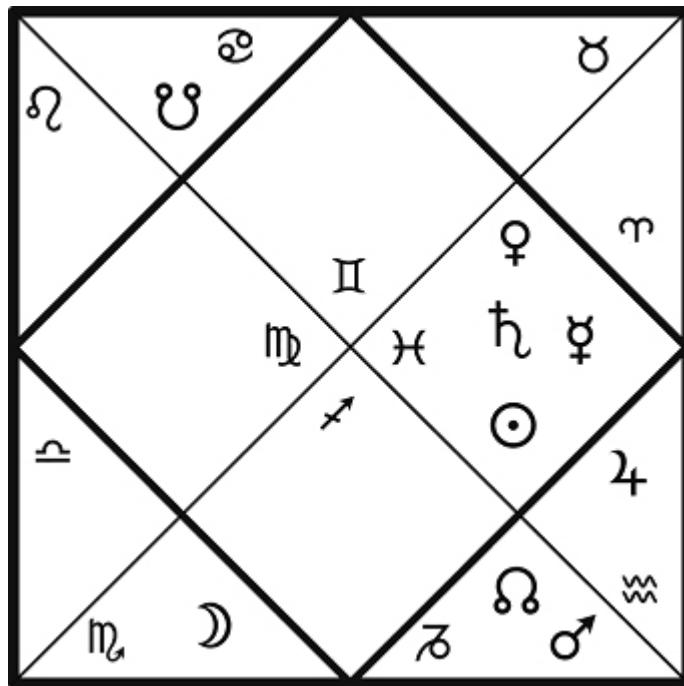
Planet	Friends	Neutrals	Enemies
Sun	Moon, Mars, Jupiter	Mercury	Venus, Saturn
Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Jupiter	Sun, Moon, Mars	Saturn.	Mercury, Venus
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

These relationships are called permanent because they always apply, regardless of a planet's relationship to any other planet in an individual chart. In contrast, the varying position of planets to each other in an individual birth chart gives rise to a set of temporary relationships.

2. Temporal Relationships – Planets that are in the 2nd, 3rd, 4th, 10th, 11th, or 12th sign as counted from the planet under consideration become Temporary Friends. Planets in the *same sign*, or in 5th, 6th, 7th, 8th, or 9th as counted from the planet under consideration are considered Temporary Enemies.

Thus each planet in the birth chart has a Permanent *and* a Temporary relationship with every other planet in the chart.

Let us look at the birth chart of Albert Einstein.



Suppose we wish to find the permanent and temporary relationship between the Sun and the Moon. By referring to the table of Permanent Relationships we find that the Sun is a friend to the Moon, but if we count the signs from the Sun to the Moon we find that the Moon, being 9th from the Sun, becomes a temporary enemy of the Sun. If we look at the relationship between Jupiter and the Sun we find that the Sun is a permanent friend of Jupiter. Being placed in the 2nd sign from Jupiter it is also a temporary friend.

The various combinations of permanent and temporary relationship give rise to five types of planetary relationship:

A permanent enemy, which is also a temporary enemy, becomes a Great Enemy.

A permanent neutral, which is temporary enemy, becomes an Enemy.

A permanent enemy, which is a temporary friend, becomes a Neutral, as does a permanent friend and temporary enemy.

A permanent neutral, which is a temporary friend, becomes a Friend.

A permanent friend, which is also a temporary friend becomes a Great Friend.

Friend + Friend = Great Friend

Neutral + Friend = Friend

Friend + Enemy = Neutral

Neutral + Enemy = Enemy

Enemy + Enemy = Great Enemy

This information will be used to judge many chart factors involving the planets. For example, if we wanted to find out if the quality of the sign placement of planets in Einstein's chart we can note the following:

Sun is in a great friends sign (friend + friend) = very good results. Moon is in its fall = poor results (For exaltations and falls see next chapter.)

Mars is exalted = excellent results.

Mercury is in the sign of a friend (neutral + friend) =good results.

Jupiter is in a friends sign (neutral + friend) = good results.

Venus is exalted = excellent results.

Saturn is in a friend's sign (neutral + friend) = good results.

These fivefold relationships can also be used to assist in the assessment of planetary aspects and planetary time periods.

Combustion (*Asta*)

"Planets become weak if eclipsed by the Sun. Such weak planets do not give good results in respect to the *bhavas* [houses], *yogas* and *dashas* that they are connected with." – *Saravali 3:36*

A planet is said to be combust when it appears to be too close to the Sun. Such an occurrence is considered damaging to the influence of the planet concerned, although it should be remembered that Mercury and Venus are never found very far away from the Sun. Generally these two planets need to be within a few degrees of an exact conjunction with the Sun to be considered seriously harmed by combustion.

Combust planets mainly weaken or harm the houses that they rule. For example, if we have an Aries ascendant with a combust Venus (ruler of the 7th house), relationships may suffer. The following results relate to the house rulership of combust planets.

- The 1st lord combust can weaken health.
- The 2nd lord combust can weaken family ties.
- The 3rd lord combust is difficult for younger siblings.
- The 4th lord combust causes the mother to suffer.
- The 5th lord combust gives trouble with children or difficulty having them.
- The 6th lord combust gives troubles with subordinates, or weakens our immunity and resistance to disease.
- The 7th lord combust gives problems in relationship and marriage.
- The 8th lord combust weakens longevity.
- The 9th lord combust is harmful for the father.
- The 10th lord combust creates difficult relationships with those in authority.
- The 11th lord combust is difficult for elder siblings.
- The 12th lord combust causes one to experience feelings of loss and isolation.

Other factors must combine with these indications for them to be significant. Combust planets mainly effect our relationships with others, or our own levels of health or vitality. It does not seem to seriously impair such house significations as wealth, career, intelligence or spirituality.

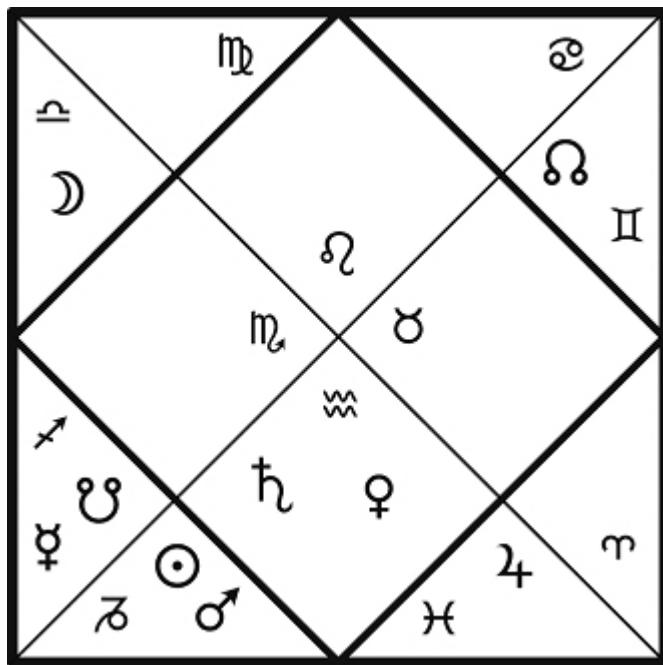
On average the orbs of combustion are as follows:

- Moon 12 to 15 degrees
- Mercury 2 to 14 degrees
- Venus 4 to 10 degrees
- Mars 8 to 17 degrees
- Jupiter 8 to 11 degrees
- Saturn 8 to 15 degrees

The astrologer James Braha suggests that all planets within an 8 degree orb of the Sun become combust. When the larger orbs are used combustion is not always counted as an important factor. David Frawley, a widely respected Vedic Astrologer, suggests using the smaller orbs. Obviously the closer a planet is to the Sun the more noticeable would be the results—a planet within a few degrees of an exact conjunction with the Sun would be truly combust.

One point worth bearing in mind is that combustion is much more severe if the Sun becomes the ruler of a difficult house. For example, this would occur if Capricorn were the sign on the Ascendant, because, through Leo, the Sun would rule the difficult 8th house, thus becoming more malefic in nature. In this case combust planets would be more severely afflicted than if, for example, the Sun ruled the benefic 9th house (which would be the case for someone with a Sagittarius Ascendant).

Here is a typical example of combustion:



Mars is combust with the Sun (3 degrees apart). Mars rules the 4th and 9th houses. The 4th is the house of the home and mother and the 9th rules the father. Although Mars gives this person great determination and energy she had an unhappy childhood, her father was an alcoholic and her relationship with her mother was so difficult that they have not spoken to each other for

many years. Mars is exalted in Capricorn and in other areas of her life this planet has played a positive role.

Retrograde Planets (*Vakra*)

When reference is made to a retrograde planet we are referring to a visual phenomenon that occurs due to different speeds of the planets in relation to the earth. When this happens to a planet, its speed decreases until it appears to become stationary. It will then appear to be moving backwards (retrograde) through the zodiac for a period of time. Then it will appear to gradually slow down, become stationary, and then resume forward motion again. Only the Lunar Nodes maintain a regular retrograde movement. The Sun and Moon are never retrograde. In chart data the letter R is used to indicate retrograde motion.

The most important point to remember when dealing with a retrograde planet is that the energies that it represents will manifest in a more *internalized* manner. From a material and practical point of view this has disadvantages in that it causes a person to express those energies in a more reserved, perhaps less confident manner. However from a spiritual point of view this deepening and internalizing effect can have its benefits.

Three or more retrograde planets in a horoscope indicate a person of a critical nature or a tendency towards negative thinking or negative responses.

Mercury and Venus are less affected by being retrograde. Their retrograde motion is of two kinds. They can retrograde towards the Sun, thus moving towards becoming combust. This is more difficult. Or they can retrograde away from the Sun, which is less difficult.

It is not good to have a retrograde planet afflicted by other negative factors in the horoscope. If this happens then the results of retrograde motion becomes more difficult to deal with.

Malefics (Mars and Saturn) when retrograde may cause harm, particularly when they are located in angles. This increases their tendency to cause delays, obstructions, and limitations.

Benefics (Venus and Jupiter) when retrograde tend to become weak and unreliable in their ability to help us on a practical level, losing much of their positive warmth and energy.

By itself a planet being retrograde is a fairly minor factor and should not be allowed to outweigh more important factors such as the aspects of other planets or disposition by sign or house position.

Any planet that is retrograde in the birth chart tends to be more strongly associated with karmic influences and the function the planet represents will have strong past life connections. *Mercury* retrograde will show a mind taken over by the influences of the past or having an insight into the past. This may cause hesitation in speech or speech defects, if afflicted, but if well placed will give a good knowledge of history. *Mars* retrograde may show violent or impulsive influences carried over from past lives, which may result in injury.

Each retrograde planet should be examined according to its natural and temporal status to see what karmic forces or processes it may be projecting. These will manifest during the period and sub-period of the planet, or during its transits around the chart.

Past karma also tends to work itself out during the retrograde transits of planets. Retrograde planets make us deal with unresolved issues from the past. Malefics will make us experience negative effects of past karma; benefics help us clear the influences of the past so that we can move forward in life. Many retrograde planets in the birth chart show the need for clearing out karma or for ending a cycle of karmic experience. Few or no retrograde planets in the chart show the beginning of a new cycle of karma.

In medical astrology a retrograde planet ruling houses which relate to one's health are found to be damaging in regard to vitality and recuperative abilities.

CHAPTER SIX

PLANETS AND SIGNS

“...The Sun is the soul, the Moon is the mind, Mars is strength, Mercury is speech, Jupiter is knowledge and happiness, Venus is desire, and Saturn is sorrow.” – *Brihat Jataka 2:1*

The following table shows the signs and the planets which rule them. Notice that each planet rules two signs except for the Sun and Moon which rule only one sign each.

SIGN	PLANET
Aries	Mars
Taurus	Venus
Gemini	Mercury
Cancer	Moon
Leo	Sun
Virgo	Mercury
Libra	Venus
Scorpio	Mars
Sagittarius	Jupiter
Capricorn	Saturn
Aquarius	Saturn
Pisces	Jupiter

Exaltation and Fall of Planets

In the previous chapter on the planets there is reference to the sign(s) which the planet owns, as well as to their sign of exaltation and fall.

Planet	Rules	Exalted	Moolatrikona	Fall
Sun	Leo	Aries	Leo	Libra
Moon	Cancer	Taurus	Cancer	Scorpio
Mercury	Gemini & Virgo	Virgo	Virgo	Pisces
Venus	Taurus & Libra	Pisces	Libra	Virgo
Mars	Aries & Scorpio	Capricorn	Aries	Cancer
Jupiter	Sagittarius & Pisces	Cancer	Sagittarius	Capricorn
Saturn	Capricorn & Aquarius	Libra	Aquarius	Aries

Planet	Exalted (Uucha)	Moolatrikona	Fall (Neecha)
Sun	Aries	Leo (0 to 20)	Libra
Moon	Taurus (0 to 3)	Cancer (0 to 3)	Scorpio (0 to 3)
Mercury	Virgo (0 to 15)	Virgo (16 to 20)	Pisces (0 to 15)
Venus	Pisces	Libra (0 to 20)	Virgo
Mars	Capricorn	Aries (0 to 12)	Cancer
Jupiter	Cancer	Sagittarius (0 to 5)	Capricorn
Saturn	Libra	Aquarius (0 to 20)	Aries

Remember that a planet in its own sign expresses its essential nature with ease and confidence, benefiting the house that it occupies as well as the houses that it owns. When found placed in its sign of exaltation (*uucha*) it expresses itself with great strength and intensity, although whether for good or bad will depend on other factors associated with the planet. The sign directly opposite to its exaltation sign is that of the planets “fall.” In the sign of its fall (*neecha*) it becomes weak and lacks the ability to do much good. Although debilitated it may still give troublesome and difficult results, particularly if it happens to be Mars or Saturn.

Moolatrikona

In Vedic astrology you will find frequent references not only to the quality and strength of a planet based on its ownership, exaltation or fall, but also to

its *moolatrikona* position, another factor determined by the planet's sign placement. A planet in *moolatrikona* (*moola* = root, and *trikona* = triangle) is considered stronger than when its own sign but not quite so elevated or as powerful as when in its exaltation.

Each planet “rules” two signs, yet each planet, although it has rulership of both signs, has only partial “ownership” of one of its signs (with the exception of the Sun and Moon which rule one sign each). The following table gives the *swakshetra* or areas of ownership.

Planet	Degree extent of ownership
Sun	20 to 30 of Leo
Moon	3 to 30 of Cancer
Mercury	All of Gemini and 20 to 30 of Virgo
Venus	All of Taurus and 20 to 30 of Libra
Mars	20 to 30 of Aries and all of Scorpio
Jupiter	5 to 30 of Sagittarius and all of Pisces
Saturn	All of Capricorn and 20 to 30 of Aquarius

Within each exaltation sign there is a degree of greatest exaltation, and 180 degrees away, in the opposite sign will be found the degree of its maximum fall. These are as follows:

Planet	Exaltation Degree	Degree of Fall
Sun	10 Aries	10 Libra
Moon	3 Taurus	3 Scorpio
Mercury	15 Virgo	15 Pisces
Venus	27 Pisces	27 Virgo
Mars	28 Capricorn	28 Cancer
Jupiter	5 Cancer	5 Capricorn
Saturn	20 Libra	20 Aries

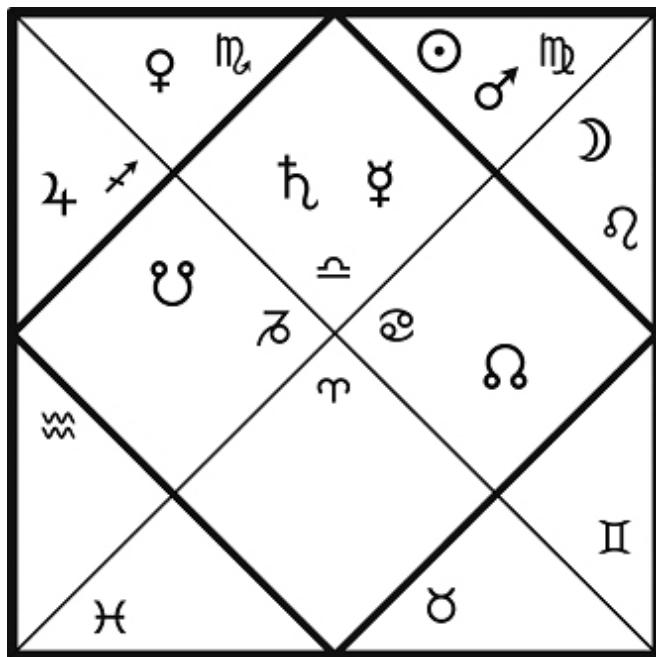
“In the case of a planet owning two houses, that house which happens to be the Moolatrikona one will predominate and its effects alone will be felt in full while the effects of its other house will be half.”

— *Phaldeepika 15:11*

The above verse from Mantreshwara's 15th century masterpiece *Phaldeepika* describes an important use of *Moolatrikona* signs. As an example, if we take the birth chart of Margaret Thatcher we find that Saturn rules both her 4th house (home and domestic life) and her 5th (creative intelligence). (Thatcher's chart is on the following page.)

As Saturn is very favorably placed in its exaltation sign of Libra it is worth considering which of the two houses will be most emphasized. As Aquarius is Saturn's *moolatrikona* sign we can appreciate that the 5th house is going to be the most emphasized.

With the exception of the Moon and Mercury, all of the *mool- atrikona* signs are the positive day signs (fire or air) owned by the each planet i.e. Sun = Leo, Mars = Aries, Venus = Libra, Jupiter = Sagittarius, and Saturn = Aquarius. The reasons for the two exceptions are that the Moon does not own a positive (fire or air) sign and in the case of Mercury its positive sign Gemini is too mutable and airy by nature to produce the consistency and strength needed for a *moolatrikona* sign.



If a planet owns two signs, and falls in a difficult house (such as the 6th, 8th or 12th) and the other in a beneficial house, the planet will incline towards giving the results of the house in which its *Moolatrikona* sign falls. For example, a Virgo ascendant has the 5th and 6th houses ruled by Saturn since Capricorn owns the 5th house and Aquarius owns the 6th. Thus Saturn

will give more prominent results in relation to 6th house affairs (health, disease, service to others etc.). If Saturn is afflicted there are likely to be health problems, although if well placed this may manifest as an interest in health or healing techniques. In the case of an Aries ascendant Jupiter would own the 9th house (Sagittarius) and the 12th house (Pisces). Jupiter would be favorable due to its ownership of the 9th despite its ownership of the 12th due to Sagittarius being its *moolatrikona* sign.

Strength of Planets Due to Sign Placement

Although it is not a particularly good practice when judging a birth chart to view everything too mathematically by reducing the factors involved to points and percentages of strength or benevolence, this approach can sometimes be helpful in assessing the various planetary factors involved.

The following gives a perspective on the degree to which a planet will manifest its essential nature due to sign placement. However this will be modified by such things as aspect and house placement.

- A planet in its fall gives up to 12.5%
- A planet in an enemy sign gives up to 25%
- A planet in a neutral sign gives up to 37.5%
- A planet in a friends sign gives up to 50%
- A planet in its own negative sign gives up to 62.5%
- A planet in its own positive sign gives up to 75%
- A planet in *moolatrikona* gives up to 87.5%
- An exalted planet gives up to 100%

Sanskrit Names of the Planets and Signs

There are several Sanskrit names for the various planets. We list the most commonly used ones, but will continue to use the familiar English names.

Planet	Sanskrit Names
Sun	Surya, Ravi
Moon	Chandra, Soma
Mars	Kuja, Mangala

Mercury	Buddha
Jupiter	Guru, Brihaspati
Venus	Shukra
Saturn	Shani
North Node	Rahu
South Node	Ketu

The Sanskrit term for a planet is *graha*. *Graha* means that which attracts, grasps or seizes hold. In fact this is what the planetary energies do to us.

The planets grab hold of us and control us, causing us to react and to behave in certain ways. The *grahas* are the astral vehicles which channel karmic forces stored in our causal body, and thus direct the course of our lives.

The Sanskrit terms for a sign of the zodiac is a *rashi*, meaning a group, heap or cluster (of stars). The familiar birth chart which divides the circle of the zodiac into twelve, each consisting of 30 degrees, is known as the *Rashi* chart. This distinguishes it from a variety of other charts (division charts) which divide the zodiac in to segments ranging from 15 degrees to half a degree of space.

Shirshodaya and Prishtodaya Signs

The signs are divided into two groups; those said to be “front-rising” (*shirshodaya*), and those said to be “back-rising” (*prishtodaya*). The *shirshodaya* signs are considered to be more auspicious than the backrising, *prishtodaya* signs.

The Sanskrit names of the 12 signs are as follows:

Sign of the Zodiac	Sanskrit Name
Aries	Mesha
Taurus	Vrisha
Gemini	Mithuna
Cancer	Karkata
Leo	Simha
Virgo	Kanyaa
Libra	Tulaa

Scorpio	Vrishchika
Sagittarius	Dhanu
Capricorn	Makara
Aquarius	Kumbha
Pisces	Meena

- The front-rising or *shirshodaya* signs are Gemini, Virgo, Leo, Libra, Scorpio and Aquarius.
- The back-rising or *prishtodaya* signs are Aries, Taurus, Cancer, Sagittarius and Capricorn.
- Pisces is said to have the characteristics of both so is known as “both-ways rising” or *ubhayodaya*.

When natural benefics (Jupiter, Venus, waxing Moon or Mercury free from the influence of malefic planets) occupy a *shirshodaya* sign they increase their ability to do good, while natural malefics (Mars, Saturn, waning Moon or Mercury associated with malefics) in a *prishtodaya* sign increase their ability to do harm. While occupying *shirshodaya* signs they are less malefic. Conversely benefics occupying *prishtodaya* signs are less benefic.

The *shirshodaya* and *prishtodaya* sign influences are not to be given *too* much emphasis but used to give a finer shade of interpretation. Their influence is a little more important when determining the malefic/benefic nature of planets in the rising sign.

Another use of this sign classification is given in the following quotation:

“A planet in a Shirshodaya sign yields its results at the initial portion of the period of life influenced by it. But the same planet in a Prishtodaya sign does it in the final stage. If the planet should be in a sign that has both characteristics it becomes fruitful at all times.”

– *Jataka Parajataka 2:86*

The planets are also classified as *shirshodaya* and *prishtodaya*. The Moon, Mercury and Venus are *shirshodaya* (front-rising), while Jupiter (in keeping with its rulership of Pisces) rises both ways. The Sun, Mars, Saturn and the Nodes are *prishtodaya* (back-rising).

Gandanta

Any planet found in the very beginning or end of a sign (0° or 29°) is considered to be weakened by being placed, at the nodal point, or junction point (*sandhi*) of two signs. If the junction point occurs between a water and a fire sign this is considered to be particularly inauspicious and is referred to as *gandanta*. The reason is that the junction between water and fire signs is also a junction point between two Nakshatras. The 27 Nakshatras or Lunar Mansions, each measuring $13^\circ 20'$, will be explained in a later chapter. Any planet between $26^\circ 40'$ of a water sign and $3^\circ 20'$ is considered to be in a *gandanta* area of the zodiac, and therefore weakened. The closer the planet happens to be to the exact conjunction point of the two signs the weaker it becomes.

Strength of the Moon

There has been reference to the Moon being either benefic or malefic. This variation of condition does not necessarily require the association of the Moon with a benefic or malefic planet. It very much depends on the relationship of the Moon to the Sun. When the moon is waxing (moving away from the Sun) it gains in strength and increases its benefic qualities. At Full Moon it is exactly opposite the Sun and has reached its greatest point of increase and at that time is at its strongest and most benevolent. When waning (moving towards the Sun) it decreases in strength and loses its power to do good, until it conjoins with the Sun (New Moon). From a materialistic point of view it is not good to have the Moon too close to the Sun although from a spiritual perspective this represents the submission of the mind and lower self (Moon) to the Atma or Spiritual Self (Sun).

In astrology the month is divided into two fortnights—the bright half of the month (*shukla paksha*), when the Moon is waxing, and the dark half of the month (*krishna paksha*) when the Moon is waning. The variation in lunar strength is thus dependent on the lunar cycle as the Moon increases in strength from New Moon to Full Moon and decreases in strength as it returns to New Moon. This changing cycle of the Moon's strength is known as *paksha bala*.

Paksha bala gradually increases and decreases over the moon's nightly course of the lunar month, yet for practical purposes the Moon is considered

weak by some astrologers if its distance from the Sun is less than 90 degrees. If the Moon's distance is greater than 120 degrees from the Sun it is considered very good. Another way of viewing *paksha bala* is expressed in the following verse:

"Judgement should be given after examining the strength of the Moon. During the first ten days of the lunar month the Moon is of moderate strength. During the middle period of ten days, its strength is full. During the third portion of ten days, its strength is on the wane and its effectiveness also will steadily decline." – *Phaldeepika* 19:8

CHAPTER SEVEN

THE HOUSES

“A planet produces the full effect of the house in which it is situated when its degree in the sign it occupies is the same as the degree occupied by the Ascendant point of the Rising Sign.” – *Phaldeepika* 8:34

Extent of Each House

The extent of each house is 30 degrees. The strength of the results given by a planet is analyzed on the basis of its placement in a particular house. The degree rising on the horizon at the time of birth is considered as the most effective point of the ascendant and similarly the same degree would be considered as the most effective point of each house. Suppose the ascending degree is 12 degree of Virgo. This becomes the most sensitive and effective point of the 1st house. The most sensitive and effective point of every other house would also be the 12th degree of whatever sign the house occupies. The planets placed in a house on or near this point has maximum impact on the concerns of that house.

Meanings Of The Twelve Houses

The indications of each house are built up in stages, starting with a few keywords and brief sentences, followed by a more detailed description. The *Karaka* planets are those planets that should be studied in order to gain additional insights regarding a particular house.

All departments of one’s life are covered by the 12 houses and the list of attributes for each house could easily be greatly extended. However, it is more important that you understand the scope and spirit of each house. Familiarize yourself with the keywords and short sentences.

When these have been absorbed, study the more detailed description. Proceed slowly, trying to absorb the “feel” of each house. This is more important than trying to learn the signification of each house by rote.

THE FIRST HOUSE

The 1st House (*Lagna bhava*) has an affinity with Aries and Mars.

Key Words: The body; self-projection.

Relates to the body, especially the head, also to the ego and self awareness.

The 1st House is associated with the ability to project one's personality into the outside world. It is strongly related to the personal appearance, and in particular to the head. A strong first house gives alertness and a strong sense of self-awareness. Planets placed in this house play an important role in the development of one's personal character and have a significant role to play in the interpretation of the chart. The individual identifies strongly with them for good or ill. This house is also associated with one's health, strength, and vitality. It is the main factor for determining the physical constitution but more generally shows our orientation to life as a whole.

For any significant accomplishment in life a strong 1st house, along with a strong ruling planet, is necessary. Through the 1st house, the influences of other planets are able to manifest their qualities through our personality and become an integral part of our lives. The Ascendant/1st house acts as our link to the outside world and is the most important factor in the chart. The strength or weakness of the Ascendant is capable of overriding all other factors, and if we correctly interpret all the factors pertaining to the Ascendant we have established the essential features of the person's life—a summary of the complete horoscope. A favorable 1st house can neutralize many of the problems that may exist in other areas of the horoscope.

Specific Indications: The personal self. Physical appearance, complexion, body, face, head. Personality, character, disposition, general tendencies, conduct. Overall well-being, health and happiness. Longevity, vitality, strength and will power. Dignity, self-esteem, self-love, confidence. Status,

fame, ability to be recognized, general prosperity. Birth, early childhood, start in life. General disposition in life.

Karaka planet for 1st house: the Sun.

Type of house: The 1st house is a *kona* (angular) house.

THE SECOND HOUSE

The 2nd House (*Dhana Bhava*) has an affinity to Taurus and Venus.

Key Words: Values; Wealth.

Relates to the gathering and holding of personal and material resources.

The 2nd House is related to the exploration of material aspects of the physical world. Planets placed here are associated with our personal assets and sense of self-worth. This house is very much connected with finances and personal income, and to those skills which are directly related to our ability to provide for ourselves in life.

Difficult planetary placements in this house undermine the feeling of self-worth and create fixations as regards the need for security—particularly financial security. Vedic astrology also relates speech, truthfulness, early family life, the period of childhood, education and imagination to the 2nd house.

This house corresponds to the facial features . Related to the mouth it shows our appetite and may indicate taste (food preferences). As the house of speech it shows the capacity for speech and communication.

Specific Indications: Money, wealth, possessions, finances. Values. Speech (tone of voice, use of bad language, speech defects etc.). Orators, poets. Imagination. Truthfulness, Early family life and education. Face, neck, and throat. Mouth, taste, tongue, the food one eats. Vision in general, right eye in particular. Charity. Dress. Gems and Jewelry.

Karaka planet: Jupiter.

Type of house: The second house is *maraka* (killer) house, but is otherwise neutral in nature.

THE THIRD HOUSE

The 3rd House (*Bratru Bhava*) has an affinity with Gemini and Mercury.

Key Word: Mental qualities.

Governs mentality, curiosity and research.

The 3rd House describes mental abilities and experiences associated with learning and communication. Brothers and sisters are shown here, as well as our early school years. The 3rd house is also connected with the surroundings of our immediate environment—neighbors, friends and companions, as well as with facilities for travel and communication (cars, trains, bicycles, letters, and telephones).

Vedic astrology also associates this house with our desires, and with such qualities as courage and bravery; also the fine arts, music, dance and drama. It shows our motivation and indicates our main interests and talents, whether physical or mental— what we really like to do. It also shows less important interests, sports and hobbies. Well-placed planets here can give a capacity for profound interest, deep research and scientific thinking.

This is also a house of prowess, and is symbolized by the arms.

It shows our basic energy in life, the impulses and intentions that drive us. It reveals our courage and boldness in action, which may become rash and impulsive. It indicates will and ambition, the forces we project in life.

Specific Indications: Success through one's own efforts. Adventures. Younger brothers and sisters. All desires. Life, energy, excitement, enthusiasm. Initiative, motivation. Courage, bravery, fear. Voice, singing, fine arts, music, dance, drama. Musicians, actors, dancers, and singers. Managers, organizers, detailed work. Hearing, right ear. The hands, arms, shoulders. Letters, writing, journals, all communications. Firmness of personality (mental stability—but not the mind). Travel— short journeys. Matters relating to communication such as writing. Shows the acquisitive or motivated side of our nature.

Karaka planet: Mars.

Type of house: The 3rd house is a *dusthana* (suffering) house, but only very slightly, as well as an *upachaya* (increasing) house.

Although expenses are ruled by the 12th house, a person may spend constantly because of a very powerful or significant 3rd house since this is the house that rules our desires.

THE FOURTH HOUSE

The 4th House (*Shukha Bhava*) has an affinity with Cancer and the Moon.

Key Words: Emotional environment.

Relates to mother, home and emotional happiness.

The 4th house is associated with one's personal home environment. Specifically this refers to the parents, and the emotional atmosphere at home. Planets in this house will describe the kind of home one is attracted to, and the sort of activities that take place in the home.

This house is also connected to the experience of our mother. Planets here express themselves in a private and intimate manner, showing close family bonds. Difficult planetary placements will show the troubles one has in domestic matters. This house shows emotional identification and a sense of belonging.

Vedic astrology also associates this house with one's level of contentment and happiness, the heart and emotions, psychological well-being, and the ability to attract comforts and luxuries into one's life.

The 4th house shows land and property and our ability to acquire them. As the house of property generally it shows the vehicles we may possess (Conveyances—more expensive personal property.)

Specific Indications: Mother, Happiness and contentment. The heart, emotions and happiness. Fixed assets, (such as land, buildings, property, real estate, gardens, agricultural and farm land). Paternal house and property. Comforts, luxuries. Conveyances (cars, boats, planes). Formal

education (school), academic education (to an extent). Endings, the close of life, the grave.

Karaka planets: Moon and Mercury.

Type of House: The 4th house is a *kendra* (angular) house.

THE FIFTH HOUSE

The 5th House (*Putra Bhava*) has an affinity to Leo and the Sun. Key Words: Children, Creativity.

Relates to our soul nature and creative intelligence.

The 5th House is associated with our creative self-expression, and the building up of a sense of identity and security through a trust in oneself. Planets here reflect the course of self-development in childhood and the ability to play and to be joyful and spontaneous. Later in life, this is reflected in our relationship with children and whether we choose to have children of our own. Creative activity, sport, romantic enjoyment, joy, pleasures and love affairs are associated with this house. The 5th is also connected with our ability to take risks through speculation, gambling and investments. Vedic astrology also associates this house with the visual creative arts (such as painting), intelligence and *purva punya*— karmic rewards due from one's previous incarnation.

Traditionally the house of children, though for women the 5th house from the Moon is often more important for children than the 5th from the ascendant. Conception, pregnancy and childbirth are all associated with this house.

Specific Indications: Children, the mind, intelligence. *Purva punya* (rewards or credit due from last incarnation). Sense of destiny. Pleasures. Speculation, gambling, investments. Love affairs, romance, love from spouse. Kingship, government, rulers, politicians. Spiritual techniques, mantras, religious practices or rituals. Capacity to advise others. Morals, good deeds, charity, generosity. Merit, fine qualities, integrity, humility, ability. Religious tendencies. Pleasures, fun, sport. Art of painting and drawing.

Karaka planets: Jupiter.

Type of house: The 5th house is a *kona* (trinal) house.

THE SIXTH HOUSE

The 6th House (*Satru Bhava*) has an affinity with Virgo and Mercury.

Key Words: Health and service.

Relates to health and disease, work and the service of others.

The 6th House is related to the ability of the individual to integrate with their working environment. Daily jobs, menial work, routines, labor and all the necessary duties of life, are reflected in this house. Planets placed here show, amongst other things, the kind of advantages or difficulties that are experienced in our working relationships. Planets here will also indicate the kind of work one is involved in, the colleagues one relates to in the workplace, and one's level of service to others.

This house also shows the state of bodily functions—in other words it is connected with health on a physical level. An interest in medicine and healing skills, as well as nutrition, diet and food preparation are also related to this house.

Vedic astrology also associates financial worries, enemies and competitors with the 6th house.

Specific Indications: Health, illness, disease. Enemies, competitors (seen or unseen), foes, jealous people. Daily jobs, service jobs. Food and the preparation of food, restaurants, caterers. Appetite. Subordinates, such as workers tenants, maids, employees. Maternal uncle. Medical profession, nursing, doctors. Cousins. Debts. Litigation.

Karaka planets: Mars and Saturn.

Type of house: The 6th house is a *dusthana* (suffering) house, as well as an *upachaya* (increasing) house.

THE SEVENTH HOUSE

The 7th House (*Kalatra Bhava*) has an affinity with Libra and Venus.

Key Words: Marriage and long term relationship.

Indicates all important partnerships.

The 7th House is connected with social relationships—daily contact with other people on a social level. Whereas the 1st House represents the self, the 7th represents “others.” Planets here show the kind of people one chooses to relate to on a consistent, long-term basis and is thus naturally related to the marriage partner.

In reality planets in the 7th house show qualities that we tend to underrate or deny in ourselves but appreciate in others, or even projects onto others, particularly our close partners. Both enemies and loved ones are indicated by this house, as both are connected with the phenomenon of projection.

Being 10th from the 10th house, one’s public image and the attainment of positions or posts can be indicated by this house.

Specific Indications: The spouse, married life. All long-term relationships, partnerships. Sexual passions, desire. Residence in foreign countries. Courts. Veins and loins.

Karaka planets: Venus.

Type of house: The 7th house is a *kendra* (Angular) house, and also a *maraka* (killer) house.

THE EIGHTH HOUSE

The 8th House (*Ayur Bhava*) has an affinity to Scorpio and Mars.

Key Words: Hidden resources. Longevity.

Related to sex, death, the occult, vice, and the hidden side of life.

The 8th House is associated with our private intimate relationships with others—with unspoken emotions which tend to be suppressed during the

course of the day. As such the 8th house is related to the ability to show sexual intimacy, and the strength of sexual desire. Planets placed here will show the ease or difficulty that we may experience in lowering emotional defences. There can be much emotional anxiety and trauma connected with this house. Planets placed here will be hidden in their expression and reflect unresolved emotional issues. The 8th house also reflects the emotions evoked in others.

This house is also related to the finances of others in so far as they have an impact on our own lives, such as inheritance.

Indications include other people's money, joint finances, partners wealth and alimony, as well as with financial loans, banks, and tax authorities.

Unforeseen breaks and changes to the pattern of one's life are also associated with the 8th house.

It is also related to an interest in occult and psychological powers, death and beyond death states. It can give indications regarding longevity, accidents, chronic long term illness and the nature of our experience of death.

Specific Indications: Life force, longevity. Means of death, experience of death. Wills and legacies, insurance benefits. Joint finances, partners money, monetary gains from partner, alimony. The reproductive system. Sexual strength and attractiveness, venereal diseases, sexual desires, and fantasies. Chronic and longterm illnesses of any kind. Misfortunes, accidents. Occult subjects, secretive matters. Controversy, Intuition and psychic abilities.

Karaka planet: Saturn.

Type of house: the 8th house is a *dusthana* (suffering) house.

THE NINTH HOUSE

The 9th House (*Bhagya Bhava*) has an affinity to Sagittarius and Jupiter.

Key Word: deeper understanding.

Shows our religious, philosophical or ethical principles or opinions.

The 9th House is related to the need to gain deeper insight and understanding of life. It refers to the individual's personal experience or lack of spiritual or philosophical perceptions. It is also connected with higher education, intellectual convictions, and ability to mentally or spiritually influence others.

The 9th house shows the need to expand personal horizons through education or travel.

Planets placed here will show the nature and form of the insight which dawns during the course of one's life and the attitude one has to spiritual and intellectual authorities. An emphasis on this house often indicates one who travels abroad frequently, has overseas connections or is influenced by other cultures or their religions.

Vedic astrologers frequently associates the father with this house. It shows the influences and authorities that inspire and guide us. Being the 5th from the 5th house we can sometimes gain additional information regarding our children.

This is the house of grace, fortune and luck, often bringing sudden and unexpected gains into our life. Those who win lotteries or races usually have good influences associated with this house.

Specific Indications: The father. Grandchildren. Luck, fortune, solutions to problems. Religion, philosophy, morals. Faith, worship. A person's guru, spiritual teachers, elders, travel, long journeys. Wisdom, higher knowledge of all kinds, higher education. Law. Performance of good deeds, charity, virtue.

Karaka planets: Jupiter and the Sun.

Type of house: The 9th house is a *kona* (trinal) house.

Good planets here can go very far to counteract any negative influences in the chart.

Note regarding the father: The 9th house represents the father as teacher and guide whereas the 10th house, also mentioned in some texts as being the house of the father, represents the father as an authority figure.

THE TENTH HOUSE

The 10th House (*Karma Bhava*) has an affinity with Capricorn and Saturn.

Key Word: Achievement.

Indicates our public status in life and our achievements in the material world.

The 10th House is related to concrete professional achievements in life, and to one's personal ambitions. Planets placed here will show what kind of relationship one has to people in authority and the kind of executive talent one possesses. This is a most powerful and influential house and planets placed here are capable of bestowing public prominence and professional success. Fame, honour, status and deeds performed to benefit society all fall under the domain of this house.

The 10th house does not in itself determine the career—the 1st house and other factors should also be considered important in this regard. What it *does* show is the degree of success in our chosen career or profession, the effects of our actions on the world and the status we are able to achieve in life.

Specific Indications: Career, professional activities. The Dharma or life purpose. Fame, honour, status, respectability. Worldly power. Holy pilgrimages. Good deeds, activities that benefit society. The head of an institution, authority figures, eminent persons, government officials, government work.

Karaka planets: Mercury, Sun, Jupiter, and Saturn.

Type of House: The 10th house is a *kendra* (angular) house as well as an *upachaya* (increasing) house.

As the highest point in the chart, planets here are generally very dynamic and can serve to raise us up in life.

THE ELEVENTH HOUSE

The 11th House (*Laba Bhava*) has an affinity with Aquarius and Saturn.

Key Words: Social involvement. Gains.

Refers to our aspirations and goals, as well as intelligence and friendship.

In Western astrology the 11th House is associated with friendships, groups and other kinds of social relationships and shows the need to create a secure social life. It is also related to social ideals, and planetary energy here will often be implemented socially or politically in some form of group involvement.

In Vedic astrology the emphasis on this house is more on the way that it represents our goals, ambitions and desires, the hopes and dreams we have for the future, not just for our self, but for people in general. Planets placed here will show the ease or difficulty we experience in social integration, first of all at school, and later in the social circles with which we tend to involve ourselves. The 11th house is also connected with financial gains and fluctuations due to income from sudden ventures or sideline jobs.

Whatever is placed in this house grows and increases. This is the only house where all planets, whether benefic or malefic are considered good in that they add to the person's income.

Specific Indications: Major goals, ambitions, and desires. Opportunities. Gains and profits by any means (wealth). Sudden financial fluctuations. Supplemental income, wealth from sideline jobs or sudden ventures. Gains through profession. Eldest sibling. Paternal uncle. Legs and ankles.

Karaka planet: Jupiter.

Type of house: The 11th house is an *upachaya* (increasing) house. This is the strongest upachaya house.

THE TWELFTH HOUSE

The 12th House (*Vraya Bhava*) has an affinity with Pisces and Jupiter.

Key Word: Dissolution.

Refers to our subconscious and hidden emotional nature.

The 12th House is the most subtle of all the houses and planets placed here express their energies in a most secluded and private manner. This house represents the inner world of the psyche, so planets in the 12th express themselves on a more psychic or spiritual level, feeding our inner world of dreams, fantasy and imagination. This house and planets therein represent the dissolution of worldly interests and material ambitions and the ascendancy of subconscious influences.

This house is also related to sickness and to isolated institutions such as prisons, hospitals, and monastic institutions. Traditionally it has always been associated with secret enemies, confinement, and deprivation of liberty. Vedic astrology places sexual pleasures and secret or clandestine relationships within the domain of this house, as well as, at the other extreme, after death states, Self-realization, salvation or liberation from rebirth.

Specific Indications: Loss, expenditure, expenses, debts, misfortune. Moksha, Self-realization, enlightenment, final liberation, salvation. The state after death (heaven or hell), *lokas*, or planes of existence. The bedroom, bedding. Pleasures of the bed (sexual pleasure). “Unknown places” (remote, far-off countries). Travel to foreign lands, life in remote countries. Hospitals, prisons, and other places of confinement. Hearing, the left ear. Vision, the left eye. Feet, anus. Waste. Experience with thieves and robbers. Secret enemies.

Karaka planet: Saturn.

Type of House: The 12th house is a *dusthana* (suffering) house.

If Jupiter is in the 12th house, the person becomes skilled in their work, whether domestic or business, at a comparatively young age. It also inclines one to be benevolent and charitable by nature.

THE ARRANGEMENT OF THE HOUSES

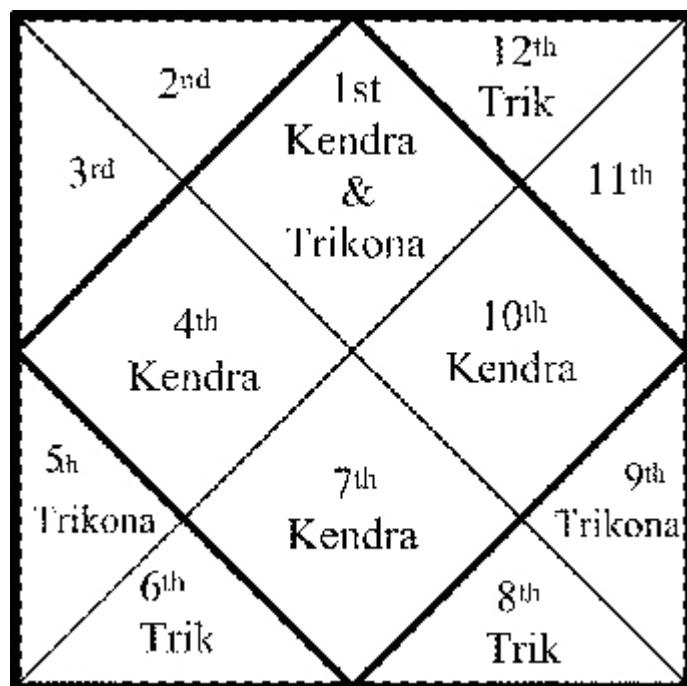
In Vedic astrology the houses are considered to be very important. Planetary placements by house are generally given as much, if not more, emphasis and attention than their sign positions. For this reason it becomes important

not only to understand the meanings of the twelve houses but also to have a thorough grasp of the relationship of each house to the Ascendant.

To review, in the traditional Vedic system the whole of the rising sign corresponds to the first house, the whole of the second sign corresponds to the second house, and so on. Thus if Virgo is the sign on the Ascendant, any planets in Virgo are considered to be in the first house, any planets in Leo would be in the twelfth house, and any planets in Libra would be in the second house. This method of house division is known as the “House = Sign” method. For those who are familiar with the more complex methods of house division used in Western astrology this may seem a rather crude and primitive approach to house division, although greater familiarity with the Vedic system will reveal the value and effectiveness of this method—in short, it works!

Angular (*Kendra*) Houses

After the 1st house/Ascendant, the most vital and important houses are the 4th, 7th and 10th. Any planets in the 7th and 10th houses will have a direct impact on the Ascendant, although planets in any of these four angular houses will have a considerable influence on one’s life. Planets placed in the 10th house are often the most influential planets in the whole chart.



Trinal (*Trikona*) Houses

The 1st, 5th and 9th houses (known as trinal or *trikona* houses) are capable of bringing much good fortune. The nature of the 5th and 9th is gentle and auspicious. Planets located in them are capable of doing much good.

The angular houses are related to the divine masculine energy— *Vishnu*, while the trinal houses relate to the divine feminine energy— *Lakshmi*. The first house is classified as both an angular and a trinal house, and as such it blends both the masculine and the feminine energies. This is one of the reasons that the 1st house and the planet that rules it are considered so important. They are strong and balanced due to the union of the masculine and feminine polarities.

***Trik* or *Dusthana* Houses**

The 6th, 8th, and 12th houses are considered inauspicious. They carry negative energies related to, among other things, disease (6th), death (8th) and loss (12th). In Sanskrit these three houses are referred to as *Dusthana* or *Trik* indicating that they are houses associated with sorrow or suffering.

Planets that rule these houses can cause difficult conditions to manifest, even if they are planets that are considered auspicious, such as Venus or Jupiter. The 8th and 12th houses are considered rather more difficult than the 6th in terms of their ability to cause suffering, yet they have another side to them in that they can indicate elevation to higher states of consciousness, and are often found emphasized in the chart of those who have strong spiritual or mystical aspirations. The 4th, 8th and 12th houses are known as *moksha* or “liberation” houses— areas of the chart which are associated with the elevation of consciousness.

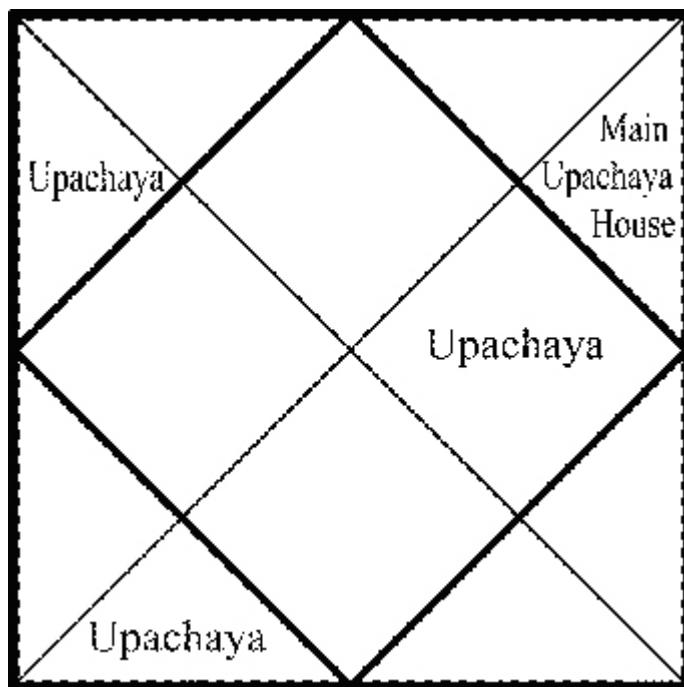
The Third and Eleventh Houses

The 6th from the 6th house is the 11th, and the 8th from the 8th house is the 3rd house. For this reason the 3rd and 11th houses are considered somewhat inauspicious. This inauspicious quality especially applies to a planet that happens to rule both the 3rd and the 11th house signs.

Upachaya Houses

The 3rd, 6th, 10th and 11th houses are also referred to as *upachaya*, a Sanskrit term which means increasing or improving, as any planet placed in these houses tends to increase in strength and influence with the passage of time. This especially applies to the 11th house, where planets gradually strengthen and improve in quality and influence. Planets placed in the 11th are capable of improvement, although, as previously mentioned, the lord of the 11th always carries inauspicious tendencies.

The *Upachaya* houses are places of growth and expansion. Planets located in these houses will yield benefits as a result of our personal efforts. The better the planet (by sign placement and aspect) the greater the potential to render benefits. Malefic planets naturally demand more effort in order for them to yield good results, while benefics render positive results with just a little conscious effort.



Maraka Houses

The word *maraka* is a difficult word to translate. It literally means “killer,” although its real meaning in an astrological context is the propensity to cause death or to be detrimental to our health or longevity.

The *maraka* houses are the 2nd and the 7th. This is because the 7th house is 12th from the 8th (longevity). Being 12th from the 8th it represents the loss of longevity. The 2nd house is 12th from the 3rd house, which also represents longevity. Being 8th from the 8th house, the 3rd house also reflects the 8th house qualities (see next section: *Bhavat bhavam*). The term *maraka* is applied both to the 2nd and 7th houses and to the planets that rule the signs found on the 2nd and 7th houses. If the rulers of the 2nd or 7th are also placed in one of these houses or if the same planet owns both the 2nd and 7th houses, as happens for those with Aries or Libra Ascendants, that planet becomes very strong in maraka qualities.

Of the two *maraka* houses, the 2nd house (and the planet which rules it) are considered to possess stronger *maraka* properties than the 7th house and its ruler. You should not be unduly concerned regarding *maraka* planets – their role in determining longevity.

Length of life is modified by a variety of other factors. Remember that the ruler of the 2nd house is also capable of bestowing wealth and prosperity.

Bhavat bhavam

Bhavat bhavam is a Sanskrit phrase that means “from house to house.” The best way to explain *bhavat bhavam* is with an example. The 7th house (*bhava*) is indicative of the spouse (or partner in general), and the 6th house is indicative of health. As such, the 6th house from the 7th house, which is the 12th, indicates the health of the spouse. Similarly, the 9th (morals) from the 7th (spouse), which is the 3rd, represents the moral character of the spouse.

Using this technique of *bhavat bhavam* we can find all the secondary and not so obvious meanings of the houses. This is important when trying to answer specific questions about a birth chart, such as “Will my children earn a good living?”

Mantreshwara says:

“Whenever the effects of any *bhava* [house] are to be determined in the case of a nativity, that *bhava* should be considered as the *lagna* [ascendant] and the effects of the 12 *bhavas* reckoned from such as 1st (form), 2nd

(wealth) etc., should be examined and declared. In the same way the effects of the father, mother, brother, maternal uncle, son, husband, and servant should be determined by treating the signs occupied by their respective *Karakas*, viz., the sun, moon and other planets, in the nativity as the *lagna*.”
— *Phaldeepika* 15:20,21

Summary of the Houses

Angular (*kendra*) houses:

The first, fourth, seventh and tenth houses are called angular houses or *kendra* houses.

Trines (*trikona*) houses:

The fifth and ninth houses are called trines or *trikona* houses. First house is also considered as a trine.

Trik (Dusthana) houses:

The sixth, eighth and twelfth houses are called *trik* houses or *dusthana* houses.

Neutral Houses:

The second, third and eleventh houses are sometimes classified as neutral houses.

Angles and trines are auspicious houses while *dusthanas* are inauspicious. Neutral houses can make both positive and negative contributions to the overall interpretation of the chart. On occasions the “neutral” houses are capable of producing great good and in some situations can create a variety of problems and difficulties.

The Planets as *Karaka* for the Houses

Karaka planets were briefly mentioned earlier. Each of the twelve houses is represented by one or more planets. In making an assessment of the strength or weakness of a particular house it is important that you should always take into consideration the planet(s) which acts as the house *karaka* (representative) even though the planet may have no other connection with

that house. For example, if you are making an assessment of the 1st house, also consider the condition of the Sun; if the house under consideration is the 5th look also at Jupiter, and so on. The following table shows these karakas:

Houses	Karaka Planet(s)
1 st	Sun
2 nd	Jupiter
3 rd	Mars
4 th	Moon and Mercury
5 th	Jupiter
6 th	Mars and Saturn
7 th	Venus
8 th	Saturn
9 th	Jupiter and Sun
10 th	Mercury, Sun, Jupiter & Saturn
11 th	Jupiter
12 th	Saturn

Both Parashara and Jaimini, two highly respected authorities on Vedic Astrology, gives only one *karaka* planet for each house. If you wish to follow their example then consider only the first mentioned planet for each house in the above tabulation.

The significance of houses fructify under the planetary periods (the *Dashas*) connected with them. The nature and extent of house significations are dependent on three important factors:

(1) The strength of the lord of the house; (2) strength of the signifier (*karaka*) of the house; and (3) The effects on the house itself due to the occupation or aspects of planets. The significations of the houses suffer if their lords and signifiers are weak or if they or their lords are under the influence of functional malefic planets.

CHAPTER EIGHT

PLANETARY ASPECTS

“All the planets aspect the 3rd and 10th houses with quarter sight; the 5th and 9th house with half sight, the 4th and 8th houses with three-quarters sight, and the 7th house with full sight; but Saturn aspects the 3rd and 10th with full sight, Jupiter aspects the 5th and 9th with full sight, and Mars aspects the 4th and 8th with full sight.” – *Brihat Jataka 2.13*

In Jyotish, an aspect cast by a planet is termed its *Drishti* (glance). *Drishti* is the ability of a planet to project its energy to other areas of the chart by influencing signs of the zodiac other than the one in which it resides. Each planet casts full strength aspects, three-quarter strength aspects, half strength aspects, and quarter strength aspects. In practice only the full strength aspects are regarded as important in birth chart delineation.

Here are the general principles of *drishti*:

- All aspects are counted from sign to sign, the count beginning from the sign occupied by the planet concerned.
- All aspects are counted in an counterclockwise direction if using the North Indian chart diagram—clockwise if using the South Indian diagram.

Full Aspects

All planets cast an aspect on the sign/house opposite to the one in which they are located. This is called the 7th house aspect. Any planets residing in this sign/house will receive the full aspect of the planet. Example: Sun in the 2nd house would be fully aspecting Mars if it were placed in the 8th house.

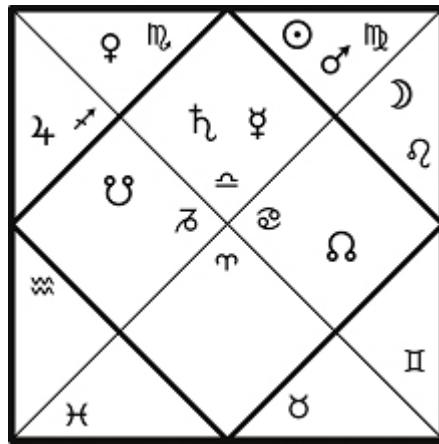
Mars, Jupiter and Saturn have additional full aspects.

Mars always aspects the 4th, 7th and 8th houses from the house of its location. Example: Mars in 7th house would aspect the 10th, 1st and 2nd houses, as well as any planets located in these houses.

Jupiter always aspects the 5th, 7th and 9th houses from the house in which it is located. Example: Jupiter in the 5th house would aspect the 9th, 11th and 1st houses.

Saturn always aspects the 3rd, 7th and 10th houses from the house in which it is located. Example: Saturn in the 7th house would aspect the 9th, 1st and 4th houses.

We will now look for all of the full strength aspects existing between planets in the birth chart of Margaret Thatcher.



- Sun aspects the 6th house (with its 7th aspect).
- Moon aspects the 5th house (with its 7th aspect).
- Mars aspects Jupiter in the 3rd house (with its 4th aspect), the 6th house (with its 7th aspect), and the 7th house (with its 8th aspect).
- Mercury aspects the 7th house (with its 7th aspect).
- Jupiter aspects the 7th house (with its 5th aspect), the 9th house (with its 7th aspect), and the Moon in 11th house (with its 9th aspect).
- Venus aspects the 8th house (with its 7th aspect).
- Saturn aspects Jupiter in the 3rd house (with its 3rd aspect),
- the 7th house (with its 7th aspect), and Rahu in the 10th house (with its 10th aspect).

Another way of expressing full aspects, stated in degrees rather than houses follows:

- All planets cast a full aspect 180 degrees away from their position; this is called the 7th house aspect.

Mars, Jupiter, and Saturn have these additional aspects:

- Mars casts a full aspect 90 and 210 degrees ahead of its location; these are called the 4th and 8th house aspects, respectively.
- Jupiter casts a full aspect 120 and 240 degrees (known as its 5th and 9th house aspects).
- For Saturn, the additional aspects are 60 and 270 degrees ahead of its location (known as its 3rd and 10th house aspects).

This second method of expressing the aspects is more precise in that the closer the aspect is to the exact degree distance the more potent it becomes. For example, for a Scorpio Ascendant, if Saturn is in 12 degrees of Leo in the 10th house and the Moon is in 13 degrees of Libra in the 12th house, we say that Saturn aspects the Moon through its 3rd house aspect. Expressed in degrees, the distance between them is 61 degrees. This is only 1 degree more than the exact 60 degree aspect mentioned above, making the aspect of Saturn on the Moon a very potent one. If the Moon had been situated at 29 degrees of Libra it would still be considered fully aspected by Saturn, but not as powerfully as in the first example. In the first example the influence of Saturn on the Moon would have been full strength. However, if Saturn had been at 1 degree Leo and the Moon at 29 degrees Libra the impact of the aspect would be lessened.

When a planet aspects a sign its as if that planet throws a switch that lights up the whole of the aspected sign, including any planets that may be occupying that sign.

However, the degree area of the aspected sign that corresponds to the degree area of the planet casting the aspect will be the most illumined area of that sign.

There is controversy regarding the aspects of Rahu and Ketu. Some jyotishis do not assign any aspecting power to them, while others assign the same aspects as Jupiter (the 5th and 9th house aspects). Form your own judgement on this matter as you become more experienced in chart interpretation.

Finer Aspects

We have spoken above of full aspects. And in most cases this is quite adequate for judging the planetary influences of a birth chart. Yet if we go back to the very early texts from which jyotish originated it will be found that every planet is considered to possess all of the above- mentioned aspects to some extent. Thus it may be said that:

- Every planet aspects its opposite (7^{th} or 180°) house 100%.
- All planets have 75% aspect strength on the houses which are 4^{th} (90°) and 8^{th} (210°) from them except Mars, which has 100% strength aspect on these positions.
- All planets have 50% aspect strength on the houses which are 5^{th} (120°) and 9^{th} (240°) from them except Jupiter, which has 100% strength aspect on these positions.
- All planets have 25% aspect strength on the houses which are 3^{rd} (60°) and 10^{th} (270°) from them except Saturn, which has 100% strength aspect on these positions.

As already mentioned, it is normal practice to consider only the full 100% aspects of the planets. The weaker aspects can be safely ignored unless their degree distance is exact or a very detailed analysis is being undertaken.

An aspect is determined to be harmful or beneficial depending on the planets involved. Any aspect between Mars and Saturn (both natural malefics) would be considered difficult, while if we were to consider an aspect between Moon and Jupiter (in opposition, in which the Moon and Jupiter mutually aspect each other) it would be highly beneficial.

Conjunction

Just as planets have no aspect on signs/house that are 2^{nd} , 6^{th} , 11^{th} or 12^{th} from the sign/house which they occupy, so planets sharing the same sign/house are not considered in aspect to each other. However, occupying the same sign and house creates a commingling of planetary energies. If the planets are within 10° degrees of each other, a definite conjunction or exchange of their energies takes place. Further apart, they still form a connection, although the impact becomes weaker as the distance increases.

Mutual aspects

Frequently aspects are only one way. For example Mars in the 10th house may fully aspect the Sun in the 1st house with its 4th aspect, but the Sun does not aspect Mars with a full aspect—the influence is only one way, with the Sun on the receiving end of the Mars influence. If two planets mutually aspect each other then there is a crossfertilization of planetary energies and the interpretation of the combination becomes a little more complex—depending on the “chemistry” of the planets concerned.

When two planets fully aspect each other they are said to have *sambhanda*, a Sanskrit word which means a shared connection or shared relationship. *Sambhanda* is a word also used to describe several other ways in which two planets are mutually connected. For example if two planets exchange signs (such as Moon in Capricorn and Saturn in Cancer), or if planet A aspects planet B and planet B occupies a sign owned by planet A, the planets concerned would be said to be in *sambhanda*, or mutually linked. Even when two planets share the same sign they have *sambhanda* with each other.

10th House Influence

Another consideration is that when a planet is in the 10th sign/ house from another it has a significant influence on it, even though it is not casting a full (100%) aspect. This seems particularly true of a planet situated in the 10th house, from which position it will influence the Ascendant/1st house and any planets therein. Again, the closer the aspect (90 degrees) between the planet in the 10th house and the Ascendant point or a occupying the 1st house the more potent the influence becomes.

Tajika Aspects

The following information on *Tajika* and *Jaimini* aspects is given for the sake of completeness.

These are very similar to the aspects used by Western astrologers.

The *Tajika* aspects are the conjunction (0°), opposition (180°), square (90°), trine (120°) and sextile (60°).

Tajika aspects were expounded in detail by Neelakantha, an Indian astrologer who lived during the 16th century. These are the very same aspects as the five major aspects (conjunction, opposition, square, trine, and sextile) used in Western astrology, which measure aspects from planet to planet rather than from planet to sign. The orbs (the allowance of deviation from an exact aspect) used by Neelakantha are the same as those recommended by William Lilly, the 17th century English astrologer.

Although these aspects are used for natal chart delineation in the West, in India they have been used mainly for *Prashna* (Horary or “question chart”) astrology or for judging Annual (Solar Return) charts. If we applied them to natal chart interpretation we would be moving very close to the Western method of aspect interpretations. In “The Astrology of the Seers” the Vedic astrologer David Frawley recognizes that these aspects have some validity and that it may be helpful to take them into consideration when interpreting the Vedic natal chart.

The orbs of planets given by Neelakantha and William Lilly are:

Planet	Orb
Sun	15 degrees
Moon	12 degrees
Mercury	7 degrees
Venus	7 degrees
Mars	8 degrees
Jupiter	9 degrees
Saturn	9 degrees

In order to establish the orb between two planets, add together their individual orbs and divide by 2. Suppose you want to establish whether Venus is in trine with the Jupiter. The orb of the Jupiter is 9 degrees and that of Venus is 7 degrees. Add them together and divide by 2. The result is 8 degrees, which is the maximum distance for deviation from an exact trine (120 degree) aspect.

Jaimini Aspects

Another method of using aspects has been expounded by the sage Jaimini. According to Jaimini every cardinal (movable) sign aspects every fixed sign except the one adjacent to it. In the same way all fixed signs aspect every cardinal sign with the exception of the one adjacent to it. Mutable (common) signs aspect each other.

These aspects are not only given in the principle *Jaimini* text, the *Jaimini Sutras*, but are also found in Parashara's classic *Brihat Parashara Hora Shastra*. Even so, the description of the aspects (*drishti*) given previously in this text are the ones referred to as the *Parashari* aspects and are the most widely used method of judging aspects in a natal chart. Until you become an experienced jyotishi you should avoid trying to combine Parashari system of aspects with the *Tajika* or *Jaimini* systems.

CHAPTER NINE

THE ALL IMPORTANT ASCENDANT

“Whichever house is occupied by the lord of the Ascendant, the well-being of that house is assured.” – *Phaldeepika 15.9*

The Ascendant Sign constitutes the first house of your birth chart. The Ascendant plays a crucial role in determining your general health and well-being, and colors the interpretation of practically every factor of your chart. The Ascendant determines not only your Ruling Planet, but the house rulership of every other planet.

Some Ascendants are better than others for giving good health and vitality. Remember that the signs are divided by polarity, quality and element. These classifications should be applied to the ascending sign in order to understand the constitution and basic orientation of the personality.

The cardinal signs are active and initiatory by nature; fixed signs manifest a centralizing energy which is resistant to change, while the mutable signs are more fluid and adaptable by nature.

The fire energy is aspirational and creative. The earth energy is stable and grounded. Air is flexible, mental and communicative. Water is sensitive, intuitive and emotional.

The three qualities repeat their sequence four times in succession and the four elements repeat their sequence three times, beginning with Aries and ending in Pisces. Thus Aries is Cardinal Fire, Taurus is Fixed Earth, Gemini is Mutable Air, Cancer is Cardinal Water and so on. The six odd numbered signs in the sequence (Aries, Gemini, Leo, Libra, Sagittarius, Aquarius) are considered to be more positive, externalizing and outgoing whereas the even numbered signs (Taurus, Cancer, Virgo, Scorpio,

Capricorn and Pisces) are considered to have deeper, more internalized and passive qualities.

In Sanskrit the cardinal (movable) signs are referred to as *chara*; the fixed signs as *sthira* and the mutable (or dual) signs as *dwara*.

Aries Ascendant

Aries is a cardinal fire sign, giving an active and aspirational nature. Aries can be impulsive and headstrong. They are enterprising. Patience and persistence are not strong points. Mars becomes the ruling planet.

An Aries ascendant is considered strong if one or both of these conditions apply: the rising degree is between 0° and $3^{\circ}20'$; Mars is strong by sign, occupying or aspecting the ascendant.

Taurus Ascendant

Taurus is a fixed earth sign, giving a cautious and well grounded nature. They are generally reliable and trustworthy. Taurus ascendants tends to lack spontaneity but are capable of persistence and determination. Venus becomes the ruling planet.

A Taurus ascendant is considered strong if one or more of the following conditions apply: the rising degree is between $13^{\circ}20'$ and $16^{\circ}40'$; Venus is strong by sign, occupying or aspecting the ascendant.

Gemini Ascendant

Gemini is a mutable air sign, giving a communicative and adaptable nature. They are rather restless and changeable, but inquisitive and intelligent. Mercury becomes the ruling planet.

A Gemini ascendant is considered strong if one or more of the following conditions apply: the rising degree is between $26^{\circ}40'$ and 30° ; Mercury is strong by sign, occupying or aspecting the ascendant.

Cancer Ascendant

Cancer is a cardinal water sign, giving a strong but sensitive nature. Cancer enjoys family life and the company of close friends, but they are not

particularly intellectual or extroverted. The Moon becomes the ruling planet.

A Cancer ascendant is considered strong if one or more of the following conditions apply: the rising degree is between 0° and $3^{\circ}20'$; the Moon has good paksha bala; occupies a favorable sign, or is occupying or aspecting the ascendant.

Leo Ascendant

Leo is fixed fire sign, giving a steady, warm and aspirational nature. Leos like to be admired and respected. Leos have a colorful, generous, and magnanimous personality. The Sun becomes the ruling planet.

A Leo ascendant is considered strong if one or more of the following conditions apply: the rising degree is between $13^{\circ}20'$ and $16^{\circ}40'$; the Sun is strong by sign, occupying or aspecting the ascendant.

Virgo Ascendant

Virgo is a mutable earth sign, giving a practical and helpful nature. They can be exacting, precise, and sometimes critical. Mercury becomes the ruling planet.

A Virgo ascendant is considered strong if one or more of the following conditions apply: the rising degree is between $26^{\circ}40'$ and 30° ; Mercury is strong by sign, free from malefic aspects and occupying or aspecting the ascendant.

Libra Ascendant

Libra is a cardinal air sign, giving a sociable and communicative nature. Libra values peace and harmony. They are sympathetic and companionable and can give a romantic or idealistic view of life. Venus becomes the ruling planet.

A Libra ascendant is considered strong if one or more of the following conditions apply: the rising degree is between 0° and $3^{\circ}20'$; Venus is strong by sign, occupying or aspecting the ascendant.

Scorpio Ascendant

Scorpio is a fixed water sign, giving a determined but sensitive nature. A Scorpio ascendant is not always easy to understand due to an intense, secretive, or introverted personality. Mars becomes the ruling planet.

A Scorpio ascendant is considered strong if one or more of the following conditions apply: the rising degree is between $13^{\circ}20'$ and $16^{\circ}40'$; Mars is strong by sign, occupying or aspecting the ascendant.

Sagittarius Ascendant

Sagittarius is a mutable fire sign, giving an active and aspirational nature. They like to be honest and direct with others. They usually posses an uncomplicated and likeable personality. Jupiter becomes the ruling planet.

A Sagittarius ascendant is considered strong if one or more of the following conditions apply: the rising degree is between $26^{\circ}40'$ and 30° ; Jupiter is strong by sign, occupying or aspecting the ascendant. (Note: Jupiter aspecting or occupying *any* ascendant will benefit that ascendant.)

Capricorn Ascendant

Capricorn is a cardinal earth sign, giving a practical and ambitious nature. They tend to take life seriously and can sometimes be a little too serious and cautious in their approach to life. Saturn becomes the ruling planet.

A Capricorn ascendant is considered strong if one or more of the following conditions apply: the rising degree is between 0° and $3^{\circ}20'$; Saturn is strong by sign, occupying or aspecting the ascendant.

Aquarius Ascendant

Aquarius is a fixed air sign, giving strong opinions and a communicative nature. They often have an inventive and original turn of mind. Aquarians are independent in behavior but may need to be more sensitive to the feelings and needs of others. Saturn becomes the ruling planet.

An Aquarius ascendant is considered strong if one or more of the following conditions apply: the rising degree is between $13^{\circ}20'$ and $16^{\circ}40'$;

Saturn is strong by sign, occupying or aspecting the ascendant.

Pisces Ascendant

Pisces is a mutable water sign, giving an adaptable, sensitive nature. Often they have an active imagination. Pisces is intuitive, idealistic or given to fantasizing and daydreaming. Jupiter becomes the ruling planet.

A Pisces ascendant is considered strong if one or more of the following conditions apply: the rising degree is between $26^{\circ}40'$ and 30° ; Jupiter is strong by sign, occupying or aspecting the ascendant.

“The Ascendant becomes strong and powerful only if it is aspected or occupied by its lord, Jupiter or Mercury but not by other planets.”

— *Brihat Jataka 1.19*

Modifying Factors

All Ascendant qualities will be considerably modified by:

- (a) the sign and house position of the planet which rules the Ascendant.
- (b) the presence of any planets in the first house, particularly those close to the rising degree of the Ascendant sign.
- (c) the aspect of any planets on the Ascendant or upon the planet which rules the Ascendant.

Just as there are planets that are natural benefics and natural malefics, so there are planets which rule malefic houses (particularly the difficult 6th, 8th, and 12th) and benefic houses (such as the 5th and 9th). Thus if Cancer is the Ascendant, the 6th house sign will be Sagittarius. As the 6th house is associated with sickness and debt, Jupiter, as ruler of Sagittarius/6th house, will become the planet that represent health problems or financial difficulties, despite being a natural benefic. For the same Ascendant (Cancer) Saturn becomes ruler of the 8th house (Aquarius) so that as well as being a natural malefic, Saturn also carries the potentially difficult 8th house energies.

This may seem to be an unnecessary complication, but it is an important consideration in the judgement of any horoscope. Jupiter ruling the 6th

house can, under certain circumstances, cause problems with the liver, or with excessive self-indulgence. This does not prevent it acting beneficially and expressing its optimistic and buoyant nature in other areas of one's life. Saturn ruling a trinal house will give the ability to be grounded, patient and truthful, but ruling a difficult house may cause one to experience periods of depression, restriction or poverty.

Knowledge of a planet's house ownership will allow you to discover which particular qualities of that planet are likely to become manifest or more emphasized in a person's life. It helps us to appreciate the full scope and potential of each planet and prevents the adoption of an overly simplistic view of what each represents. In this way, the nature of each Ascendant determines which planets are particularly well disposed to it and which ones are likely to behave in a more hostile manner.

If the planets are grouped according to the sign elements that they rule, then you will discover that the Sun, Moon, Mars and Jupiter rule fire and water signs while Mercury, Venus and Saturn each rule an earth and an air sign. The fire and water elements are associated with the emotions (fire with aspirational desires and water with feeling), while the earth and air elements have a closer affinity with the mind (earth is sensory and air rational). For this reason, in Vedic astrology there always tends to be a natural affinity and friendship between Sun/Moon (two poles of the same principle), and Mars and Jupiter. These contrast and are polarized or antagonistic towards the second group—Mercury, Venus and Saturn. If your Ascendant is ruled by a planet belonging to the first group of planets, it tends to be antagonistic towards planets belonging to the second group, and vice versa.

Guidelines for Determining the Disposition of Planets for Each Ascendant

- The ruler of the Ascendant/1st house generally gives good results. Yet if it is a natural malefic or rules another house that is malefic in nature, its ability to give benefic results can be curtailed or limited and under certain circumstances it may even give negative results.
- The ruler of the 2nd house is generally neutral, though good for wealth. Yet because the 2nd is a *maraka* house this planet has the ability to negatively affect health and longevity.

- The ruler of the 3rd house is generally inauspicious (the 3rd house is 8th from the 8th house). It often has an egotistical or impulsive energy that can be rather disruptive. However it is usually good for brothers and sisters, which are associated with this house.
- The ruler of the 4th house expresses itself with strength. Natural malefics tend to display their better side when ruling angular signs but natural benefics can lose some of their positive qualities.
- The ruler of the 5th house is benevolent, as the 5th is a trinal house and gives positive results.
- The ruler of the 6th house, as a house of disease, injury and difficulty, generally gives negative results. The 6th lord is frequently associated with health problems.
- The ruler of the 7th house, as an angular house, follows the same rules as the 4th house.
- The ruler of the 8th, a house of obstacles, opposition and negativity, is inauspicious.
- The ruler of the 9th, the best *kona* or trinal house, is usually a very fortunate planet which gives positive results.
- The ruler of the 10th house follows the same rules as that of any angular ruler and represents the strongest of the angular houses.
- The ruler of the 11th is good for income and gains, which this house rules. However, it is malefic for the chart as a whole because it has a disruptive, impulsive or even anarchic influence and can cause diseases and injuries just as the 6th lord does. (Remember that the 11th is 6th from the 6th).
- The ruler of the 12th is generally inauspicious but more often neutral in character as it will usually rule another house that is less hidden and remote than the 12th.

We must not only combine the natural status of the planet with the two houses it rules but also consider its relationship with the ascendant. For example Saturn rules the 8th and 9th houses for Gemini ascendants, a good and a bad house. Saturn is a natural malefic but normally a friend of Mercury, which rules Gemini. Saturn's moolatrikona sign is Aquarius, which governs the 9th. Hence although it would give somewhat mixed results it would function in a manner that is predominantly helpful for

someone with a Gemini ascendant. Planetary positions in each chart will modify these principles of house rulership.

- A planet having lordship of both the 8th and 3rd gives particularly bad results.
- The Sun or Moon owning the 8th do not become malefic, except for purposes of medical astrology, where they are damaged by this lordship. If the 8th lord owns a trine it becomes auspicious (i.e., Saturn owning the 8th and 9th for a Gemini ascendant). If the 8th lord also owns the 3rd, 6th or 11th house it can be most harmful.
- The effect rendered by the 2nd, 8th and 12th lords will depend upon their association. They contribute their main effects according to the other houses that they own.
- A planet owning both an angular house (1st, 4th, 7th, or 10th) and a trinal house (5th or 9th) attains a very important and positive status. When this occurs the planet is known as a *Raja Yoga Karaka*.
- Trinal lords always give beneficial results. Of the trinal houses, the 9th is the strongest.
- Natural benefics owning only the 4th, 7th, or 10th houses will fail to give benefic effects.
- Natural malefics owning only the 4th, 7th, or 10th houses will not be so malefic. This does not mean that they give benefic results, only that their negative impact is greatly lessened.
- Whether malefic or benefic, any planets owning the 3rd, 6th, or 11th houses have a strong propensity to produce negative results.

Relationship Of Planets To Each Ascendant

Based on the above consideration, we give the temporary status of each planet according to the Ascendant sign. Because the rules for determining them are complicated, and because various classical texts give slightly different rules for their determination, you will find small variations given in books, both ancient and modern. For this reason there is divergence of opinion in different Vedic astrology computer programs. If in doubt, always be guided by the fact that there are two groups of planets that are generally antagonistic towards each other—the Sun, Moon, Mars and Jupiter (lords of

fire and water signs) on the one hand and Mercury, Venus and Saturn (lords of earth and air signs) on the other. The planet that rules the ascendant is generally on good terms with the other planets that belong to its own group.

When a planet is classified as neutral or mixed for an ascendant it means that it can give both good or bad results in different areas of life, *not* that it will only give neutral effects. The effects will not simply cancel each other out, but will be good for some things and bad for others.

ARIES ASCENDANT

Friends:	Sun, Moon, Mars and Jupiter.
Neutrals:	none
Enemies:	Mercury, Venus and Saturn .

TAURUS ASCENDANT

Friends:	Mercury, Venus and Saturn. (Saturn can be particularly auspicious).
Neutrals:	Sun.
Enemies:	Moon, Mars and Jupiter.

GEMINI ASCENDANT

Friends:	Mercury, Venus and Saturn.
Neutrals:	Moon.
Enemies:	Sun, Mars and Jupiter. (Mars can be particularly difficult).

CANCER ASCENDANT

Friends:	Moon, Mars and Jupiter. (Mars can be particularly auspicious).
Neutrals:	Sun.
Enemies:	Mercury, Venus and Saturn. (Saturn can be particularly difficult).

LEO ASCENDANT

Friends:	Sun, Mars and Jupiter. (Mars can be particularly auspicious).
Neutrals:	Moon.
Enemies:	Mercury, Venus and Saturn. (Saturn can be particularly difficult).

VIRGO ASCENDANT

Friends:	Mercury and Venus.
Neutrals:	Sun and Saturn.
Enemies:	Moon, Mars and Jupiter. (Mars can be particularly difficult).

LIBRA ASCENDANT

Friends:	Mercury, Venus and Saturn. (Saturn can be particularly auspicious).
Neutrals:	Moon.
Enemies:	Sun, Mars and Jupiter.

SCORPIO ASCENDANT

Friends:	Sun, Moon, Mars and Jupiter. (The Moon is particularly auspicious).
Neutrals:	none.
Enemies:	Mercury, Venus and Saturn.

SAGITTARIUS ASCENDANT

Friends:	Sun, Mars and Jupiter.
Neutrals:	Moon.
Enemies:	Mercury, Venus and Saturn.

CAPRICORN ASCENDANT

Friends:	Mercury, Venus and Saturn. (Venus is particularly auspicious).
Neutrals:	Moon.
Enemies:	Sun, Mars and Jupiter.

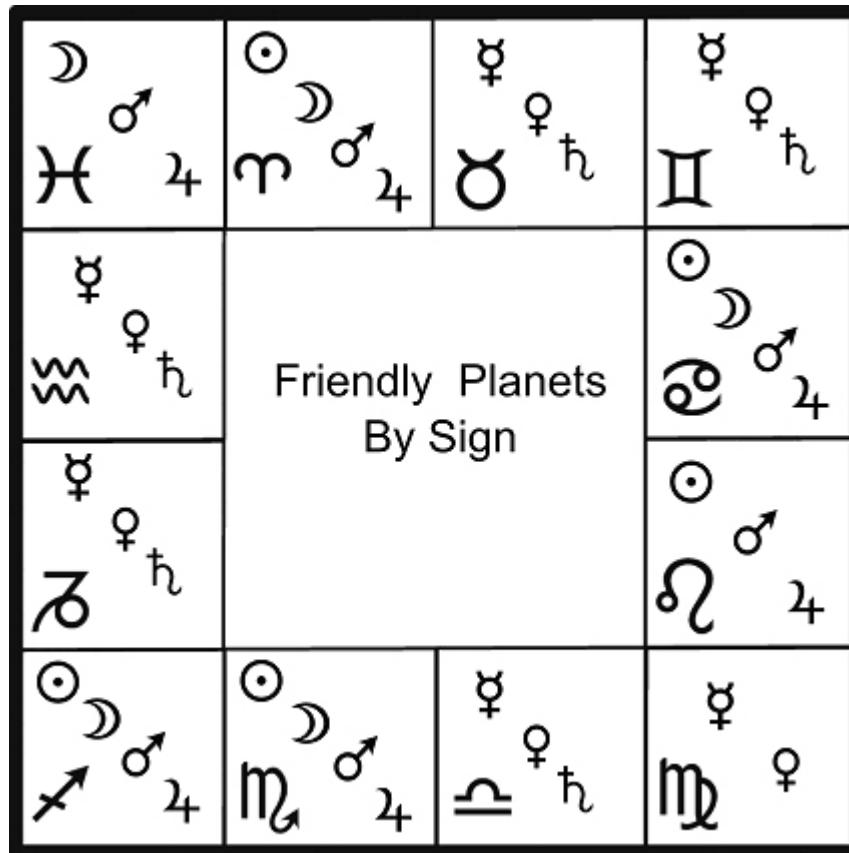
AQUARIUS ASCENDANT

Friends:	Mercury, Venus and Saturn. (Venus is particularly auspicious).
Neutrals:	none.
Enemies:	Sun, Moon, Mars and Jupiter.

PISCES ASCENDANT

Friends:	Moon, Mars and Jupiter. (The Moon is particularly auspicious).
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Neutrals:	Sun.
Enemies:	Mercury, Venus and Saturn.



♀ ☿	♀ ♉	♂ ♌	♂ ♊
○ ☽ ♒	Enemy Planets By Sign		
○ ♂ ♑			
♀ ♂ ♐	♀ ♏	○ ♎	♂ ♏

CHAPTER TEN

PLANETARY YOGAS

Introduction To The Study of Yogas

A unique characteristic of Vedic astrology are its *yogas*. In jyotish a *yoga* means a combination. Usually this is a particular combination of two or more planets. It can also mean a combination of a planet and sign or a planet and house, often involving the aspect of another planet. Sometimes more than two planets are involved. If one were to list all the various *yogas* given in the classical texts the number would run into thousands.

The beginner should start by understanding a few of the principle *yogas* that are frequently found in charts and not worry about trying to memorize a vast number of rare and rather obscure *yogas*. In this chapter we will be looking at some of the most important ones that are frequently encountered in birth charts.

Studying a horoscope for the presence of *yogas* will give you many new insights into its structure and allow you to give a deeper and more meaningful interpretation. It helps develop the intuitive and analytical abilities of the astrologer.

Every horoscope will contain *yogas*. Some are considered inauspicious (*ashubha* or *avayoga* *yogas*). Of these *dairidra* *yogas* will indicate poverty and *balarishta* *yogas* will indicate an early death. Of the beneficial *yogas* (*shubha* *yogas*) *raja* *yogas* indicate fame and leadership, *dhana* *yogas* indicate wealth and *pararava* *yogas* indicate renunciation of the world.

***Dharma Karma Adhipati* Yogas**

This *raja* *yoga*, or royal *yoga*, which means “the combination of the lord(s) of fortune (trinal houses) and action (angular houses).” If the lord of the 5th or 9th conjoins, aspects or has *sambhanda* with the lord of the 1st, 4th, 7th or

10th this raja yoga is formed. It gives wealth, success and prominence in one's field of activity.

For some ascendants, a single planet will become lord of both an angular and a trinal house. This applies to Taurus, Cancer, Leo, Libra, Capricorn and Aquarius ascendants. For example, if one has a Taurus ascendant, Saturn rules the 9th and 10th houses. When this happens the planet becomes known as a *Raja Yoga Karaka*, and is capable of giving very desirable results.

The *Pancha Mahapurusha* Yogas

One of the most famous groups of yogas are the *Pancha Mahapurusha* yogas. *Pancha* means five and *Mahapurusha* means great person, so these are five yogas that bring greatness or distinction into a person's life.

These yogas involve one or more of the following five planets: Mars, Mercury, Jupiter, Venus or Saturn. For a *Pancha Mahapurusha* yoga to occur, the planet has to be in its own or exaltation sign as well as in an angular or trinal house. When this occurs the planet is able to express its essential nature without obstruction.

When Mars creates this yoga, known as *Ruchaka Yoga*, it makes one fearless and bold—able to confront the difficulties of life without fear. In conflicts one becomes the victor. It usually gives one abundant energy.

When Mercury creates this yoga it is known as *Bhadra Yoga*. When this occurs one is said to be learned and intelligent.

When Jupiter creates this yoga, known as *Hansa Yoga*, it makes one fortunate in life, and religious and spiritually inclined.

When Venus creates this yoga it is known as *Malavya Yoga*. This is said to make one wealthy, self indulgent and fond of the luxuries of life. It makes one fortunate in love and marriage.

When Saturn creates this yoga, known as *Shasha Yoga*, it makes one strong and disciplined. One attains positions of authority.

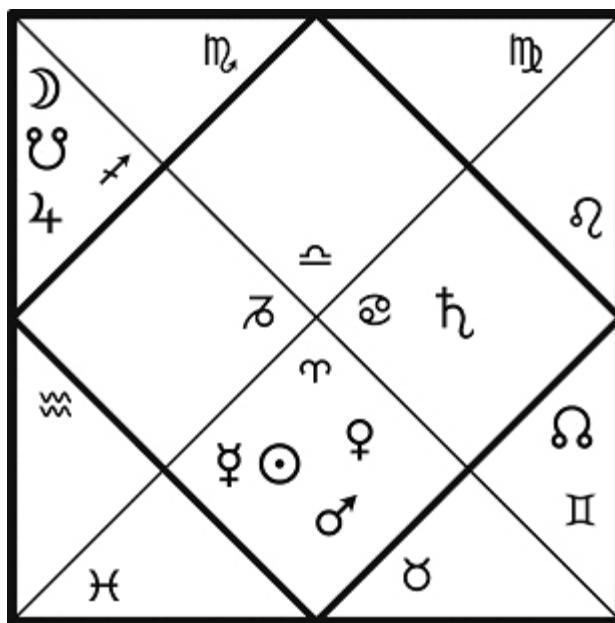
Pancha Mahapurusha yogas are found quite frequently in birth charts but, like many yogas, do not always seem to live up to their promise. This is not because the attributes of the yogas are faulty. Rather it is due to the budding jyotishi failing to make a correct assessment of the yoga's strengths

and weaknesses. Here are some guide lines that should be applied to correctly assess the vitality and validity of these and other yogas:

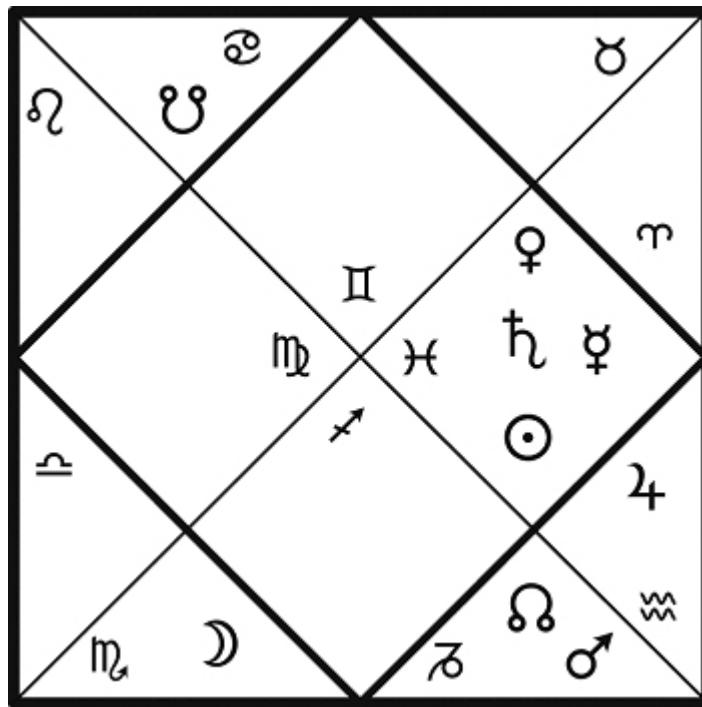
- Whenever applicable, judge the yoga from both the Ascendant and the Moon Ascendant (Chandra). Using the Moon as an alternative ascendant is an important consideration in judging the strength of a yoga. For example if a *Pancha Mahapurusha* occurs both in relation to the Lagna (ascendant) and the Moon Lagna it will become much more influential.
- Consider nature of aspects on the planet(s) involved. For example, someone with *Bhadra Yoga* may not be so intelligent if Mercury is fully aspected by Saturn, or perhaps Saturn would cause their thoughts to be more serious, pessimistic or introverted.
- Consider the houses they rule. For example *Hansa Yoga* will not be so auspicious if Jupiter owns a difficult house such as the 6th or 8th.

The chart of Adolf Hitler

In this chart we have *Ruchaka Yoga* (Mars in Aries) occurring 7th from ascendant and 5th from the Moon ascendant. Combined with an exalted Sun, this makes a very powerful *Ruchaka Yoga*. Hitler was fearless, and bold - a powerful and victorious leader.



The yoga is spoiled by a potent and close aspect from Saturn in the 10th house. There is no doubt that Saturn was responsible for elevating him to political power (it becomes a *Raja Yoga Karaka* due to lordship of an angular and a trinal house), but this same planet brought out the aggressive and violent qualities of Mars which lead to his eventual defeat.



Referring back to the chart of Albert Einstein (above), we can find another example of *Pancha Mahapurusha* Yoga. In this we find *Malavya* Yoga occurring from both the Ascendant and Moon. Yet the conventional interpretation of *Malavya* Yoga would seem misleading. Only when we take into account that Venus rules the 5th house (intelligence) and also occupied the 5th from the Moon do we begin to understand that the qualities of Venus are infused with intelligence and intuitive insight. Occupying the 10th house, Venus is also joined by the lord of the 9th (higher knowledge) and the lord of the 1st, Mercury. There is a *sambhanda* (mutual exchange) between the lords of the 9th and 10th, which also helps expand our understanding of the manner in which this particular *Malavya* Yoga functions. In a similar way, we should examine every yoga found in a birth chart rather than take its conventional interpretation at face value.

One may argue that Einstein's ruling planet, Mercury, is in the sign of its fall, not what you would expect in the chart of a genius. But in Vedic

astrology if a planet in its fall is associated with the presence of a planet in exaltation, the fallen state of the planet is cancelled out and is capable of behaving as if it were itself exalted. In this case the fallen planet, Mercury, is with exalted Venus and eventually behaved just as though it were in its exaltation sign. When such a reversal occurs it is technically known as *neecha bhanga* or cancellation of debility.

When interpreting *Pancha Mahapurusha* Yogas it should be born in mind that an exalted planet that occupies an angular or trinal house will give the full effects of the yoga *only* if the dispositor is strong (the dispositor is the planet which rules the sign occupied by the planet). Think of the dispositor as representing the soul or inner energy of the planet concerned.

When a planet occupies its own sign, it acts as its own dispositor and is considered strong in both body and soul. Thus a planet in its own sign can, in some circumstances, give better results than one that is exalted.

Gaja Keshari Yoga

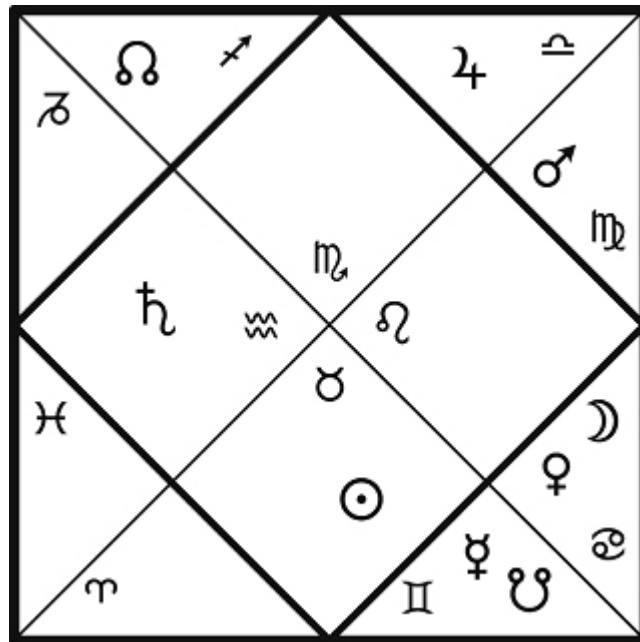
“If Jupiter is in an angle from the Ascendant or Moon, and in conjunction with and aspected by a benefic and Jupiter is not debilitated or combust, the yoga is called Gaja Keshari.” – *Brihat Parasara Hora Shastra* 38.3

For *Gaja Keshari* to occur Jupiter must be in an angle (kendra) to the Moon (1st, 4th, 7th or 10th house relationship). In this yoga, the Moon and Jupiter influence each other, giving rise to favorable results. It is said to give all round benefits such as good fortune, intelligence, a noble and virtuous nature, happiness and good education.

In judging this yoga, attention should be given to the strength (*paksha bala*) of the Moon, the signs occupied by both planets, the houses they occupy and own, aspects from other planets and so on. It would be a great mistake to declare the very auspicious results of this frequently occurring yoga without a careful analysis of all the factors involved.

Take another look at Hitler’s chart. There is *Gaja Keshari* Yoga occurring in the 3rd house. This also occurs in Jupiter’s own astrological sign, with the Moon owning the powerful 10th house. Thus *Gaja Keshari* becomes a powerful influence. Hitler had his share of good luck, but his intelligence and “noble virtues” became perverted and twisted. Look again

and you will start to see the defects of this yoga. It occurs in the Rahu-Ketu axis of the chart (3rd – 9th) and Jupiter owns two difficult houses—the 6th and 3rd. The combination of Jupiter, Moon and Ketu in the 3rd gave rise to egotistical and grandiose desires, perverting the natural manifestation of *Gaja Keshari Yoga*.



Horoscope of a Tibetan Lama (living in exile)

Another example of a powerful *Gaja Keshari Yoga* is found in the above birth chart. Here it is much more auspicious in that Jupiter owns the 5th house and the Moon is in her own sign in the 9th. The main defect is that Jupiter is in the 12th (exile) and the Moon is associated with the 12th lord (Venus). This Yoga has great spiritual potency.

Shataka Yoga

If the Moon is in the 6th, 8th or 12th house from Jupiter this yoga is formed and causes one to undergo alternating cycles of prosperity and adversity. If the Moon is in an angle to the Ascendant, this yoga is not formed.

Kemadruma Yoga

This yoga is created if there are no planets (excluding the Sun and the Nodes) in the house on either side of the Moon. The result is that the person will feel lonely and lead a poor or difficult life. Should the Moon be in either an angular or trinal house, or be in conjunction with another planet, this unfavorable yoga will be considerably neutralized. If Jupiter is angular to the Moon (*Gaja Keshari Yoga*) the yoga is cancelled out.

Sunapha Yoga

This yoga occurs when one or more planets (other than the Sun) occupy the 2nd house from the Moon. The result is that there is a greater probability of an increase in one's wealth, comfort, happiness and good reputation, particularly if the planet(s) are natural benefics. Malefics here are not so good but would not necessarily spoil the results.

Anapha Yoga

This yoga occurs when one or more planets (other than the Sun) occupy the 12th house from the Moon. The results are the same as for *Sunapha Yoga*.

Durudhara Yoga

If there are planets other than Sun occupying both the 2nd and 12th house from the Moon, this creates *Durudhara Yoga*. The results are that one earns recognition through speech, learning and a virtuous nature. It also confers wealth and a comfortable life. This is a more significant yoga than the *Sunapha* or *Anapha* yogas, although it should be emphasized that when natural benefics are involved in *Durudhara Yoga* it will give much better results. If only natural malefics (Mars and Saturn) are involved, they will do much to spoil this yoga, as would a close association of the Nodes or the Sun.

Shubha Kartari Yoga

If benefic planets occupy the 2nd and 12th houses from the Ascendant this indicates good health and the ability to accumulate wealth.

Papa Kartari Yoga

If malefic planets (not including the Nodes) occupy the 2nd and 12th houses from the Ascendant, it reverses *Shubha Kartari* Yoga, indicating poor health and financial difficulties.

Ati Vasuman Yoga

This yoga occurs if all three benefics (Mercury, Venus ad Jupiter) are in upachaya houses (3rd, 6th, 10th and 11th) from the Ascendant. It bestows abundance and prosperity.

Amala Yoga

This occurs when a natural benefic is occupying the 10th house as calculated from the Ascendant and/or the Moon (Chandra lagna). The result of this yoga is that the person develops a kind and benevolent attitude towards others. The career is likely to involve helping, caring for or serving the public in some way. One is well thought of and is likely to prosper. *Amala* means pure or spotless.

If a malefic occupies the same position the person will not be so philanthropic, although such a planet may be helpful in rather more selfish ways, perhaps causing one to maintain recognition or social standing at the expense of others.

Parivartana Yoga

This is a particular sambhanda between two planets, known in western astrology as “mutual reception.” *Parivartana* yoga is said to occur when planet A is in the sign of planet B, and planet B is in the sign of planet A.

For example, if Jupiter is in Taurus and Venus is in Sagittarius, there is an exchange of signs. Jupiter is in the sign of Venus and Venus is in the sign of Jupiter. The result is that both planets will have an effect on each other similar to being in aspect or conjunction with each other. How favorable this is will naturally depend on the nature of the two planets.

Srik Yoga

This yoga occurs when only natural benefics are placed in the angular (kendra) houses. The result is that one experiences abundance, good fortune and a comfortable life.

Sarpa Yoga

With this yoga we have the reverse of *Srik Yoga* in that only natural malefics are found in the angular houses. The result is a difficult and troublesome life.

Maha Bhagya Yoga

For a man: birth occurs during the daytime and the Ascendant, Sun and Moon are placed in uneven (fire and air) signs. This is considered very fortunate as all the factors are masculine.

For a woman: birth occurs at night and the Ascendant, Sun and Moon are placed in even (earth and water) signs. Considered very fortunate for women as all the factors are feminine.

Kala Sarpa Yoga

There are very few yogas involving Rahu and Ketu. By far the most important one is *Kala Sarpa Yoga*, which occurs when all seven planets are located on one side of the axis created by Rahu and Ketu. *Kala* can mean time or black and *sarpa* means serpent. The “dark time serpent” probably refers to Ketu. The results of this yoga are said to give difficulty and hardship.

There are two types of *Kala Sarpa*; *Anuloma*, in which all the planets are moving towards Rahu, and *Viloma*, in which all the planets are moving towards Ketu. Whichever way round, one of the transiting retrograde Nodes will encounter each of the planets, creating a potential problem or crisis as it does so. There is frequently a strong energization of one’s psychic nature.

With *Anuloma* Rahu’s influence casts itself on all the other planets within the chart. Rahu represent illusion, ambition and worldly desire— the

forces of *maya*. This form of *Kalasarpa* Yoga projects a strong current of psychic energy that can cause disruption or difficulty, particularly in the functioning of the astral body.

With *Viloma* Ketu's influence is cast over the planets, giving either spiritual aspirations and an urge towards liberation from bondage or a fixation on the past. Sometimes it gives a need to assert oneself by dominating others.

Kala Sarpa can act as an obstruction to other more positive yogas, causing obstacles, conflict or misunderstanding. It is important to consider the two houses that are involved. With *Anuloma* the house that Rahu occupies becomes an important consideration—matters related to that house are likely to be disturbed and disrupted. With the *Viloma* version of this yoga, Ketu's house becomes a key factor, full of contradictions or associated with the focus of one's spiritual interests.

Any planets in close association with the Nodes will have a significant influence. Malefics will cause the Yoga to be particularly difficult while benefics will improve it. It is also important to note the placement of the planets that rule the signs containing Rahu and Ketu. If both are well placed then this yoga can be very good. This yoga also improved if the Nodes are in compatible signs, such as Virgo-Pisces or Taurus-Scorpio.

Conclusion

These are just a small selection of yogas that are likely to be encountered when practicing astrology on a fairly regular basis. To list more would result in an overload of information.

In regard to yogas in general, avoid giving unmodified astrological interpretations of yogas found in other people's birth charts without first making a careful and integrated study of the whole horoscope.

One very frequent reason for yogas failing to materialize their promised results is that the planetary periods (dashas) of the planets involved do not occur in the appropriate periods of the person's life. Some yogas will be found to occur not only from the Ascendant but also from the Moon lagna and Sun lagna or in the *Navamsha* chart. When this happens you can be sure that the yoga will manifest its results with great strength.

A highly recommended book which gives an in-depth approach to the study of yogas is *Yogas in Astrology* by Dr. K.S. Charak. A helpful

reference book to have on hand when studying yogas is *Three Hundred Important Combinations* by B.V. Raman.

CHAPTER ELEVEN

DIVISIONAL CHARTS

“If there is a preponderance of strength of benefic planets in the Shadvargas, the native will be wealthy and live a long life.”

— *Phaldeepika 3:11*

We now come to a most interesting aspect of Vedic astrology— the Harmonic or Divisional charts. Just as we have divided the zodiac into 12 equal segments known as *rashis* or signs beginning at 0° Aries, so Vedic astrology divides each 30° rashi into smaller segments such as 15°, 12°, 10°, 3°20', and so on. Including the rashi chart, there are 16 different division charts that can be used. Each chart allows the astrologer to fine tune the indications of the rashi chart.

The Rashi chart is regarded as the primary division chart. It represents the foundation upon which the individual's life is built, and determines the principle areas of life and environment in which the planets operate. It is most important in understanding the strengths and weaknesses of the physical body, and for this reason the ancient masters of jyotish credit the Rashi chart in determining body and physique. Of course, it is more than just that, as all aspects of life are determined from it. However, the other divisional charts increase or diminish the indications and potentials shown in the main Rashi chart.

It is important to remember that none of the division charts can give information that contradicts the main Rashi chart. They can however give new insights and understanding that, once you have become familiar with them, will be found indispensable for giving a detailed and accurate astrological reading.

The most widely used of the division charts are the *Hora*, *Drekkana*, *Navamsha*, *Dwadamsa*, and *Trimsamsa*. Of these five, the most important is undoubtedly the *Navamsha* chart, which in a Vedic horoscope, is nearly always shown alongside the main Rashi chart. Including the *Rashi* chart, these are referred to as the *Shadvargas* (*shad*, six and *varga*, division) or six

divisional charts. Those included in this chapter are the ones most widely used.

HORA (2nd Harmonic)

“Jupiter, the Sun, and Mars give effects in the Hora of the Sun, the Moon, Venus and Saturn in the Hora of the Moon, and Mercury in the Hora of both.”

— *Brihat Parasara Hora Shastra 8.13*

The *Hora* chart divides each sign in half, one half being solar and the second half lunar. *Hora* means hour. As each sign takes approximately two hours to cross over the horizon, 15 degrees or one half of a sign would only take one hour or *hora*—hence the name.

The first half of all fire and air signs (Aries, Gemini, Leo, Libra, Sagittarius and Aquarius) are solar, the second half being lunar. With the earth and water signs (Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces) it is the other way around, with the first half of the sign being lunar and the second half solar. What the *Hora* chart does is create a simple twofold zodiac representing the solar/lunar balance in the chart.

Planets that do well in the solar half of a sign are the fiery masculine planets such as the Sun, Mars and Jupiter. The cooler or more feminine planets such as the Moon, Venus and Saturn are more suited to the lunar section. Mercury, in keeping with its adaptable nature, seems happy to be in either division.

If someone has a great many planets in the solar half of the *Hora* chart that person's nature will be more active, assertive and self-confident. Someone who has a larger number of planets in the lunar half will be gentle, sensitive, intuitive and caring. Having all planets in the solar half would make someone very independent and assertive, while all planets in the lunar half would strongly indicate someone who is introverted, lacking initiative or overdependent on others.

The *Hora* chart also has a connection to the 2nd house of the Rashi chart, and for this reason is said to be related to wealth. Someone with the 2nd house lord of the Rashi chart placed in its appropriate *Hora* will find that the 2nd house indications tend to give better results.

DREKKANA (3rd Harmonic)

Each 1/3rd division measures 10° (Average duration rising 40 minutes). The *Drekkana* chart divides each sign into 3 sections, each of 10 degrees. The first 10 degrees of each sign are of the same sign; the next 10 degrees (10° to 20°) belong to the next sign that is of the same element, and the final 10 degrees (20° to 30°) belongs to the third sign belonging to the same element. Thus the *Drekkanas* of Aries are Aries (0° to 10°), Leo (10° to 20°) and Sagittarius (20° to 30°). The same principle applies to each sign. Thus:

Drekkana Table

Rashi	00° to 10°	10° to 20°	20° to 30°
Aries	Aries	Leo	Sagittarius
Taurus	Taurus	Virgo	Capricorn
Gemini	Gemini	Libra	Aquarius
Cancer	Cancer	Scorpio	Pisces
Leo	Leo	Sagittarius	Aries
Virgo	Virgo	Capricorn	Taurus
Libra	Libra	Aquarius	Gemini
Scorpio	Scorpio	Pisces	Cancer
Sagittarius	Sagittarius	Aries	Leo
Capricorn	Capricorn	Taurus	Virgo
Aquarius	Aquarius	Libra	Gemini
Pisces	Pisces	Cancer	Scorpio

The *Drekkana* chart has affinities the third house in that it relates to brothers and sisters. It also indicates our courage, energy, motivation and the ability to achieve our goals and ambitions, particularly those that require enterprise and initiative. It also indicates vitality, disease and longevity (as 3rd house is 8th from 8th).

It is particularly useful for fine tuning the Ascendant, Sun and Moon (similar to the way that Western Astrology uses the Decanates).

NAVAMSHA (9th Harmonic)

Each 1/9th division measures 3°20' (Average duration rising:14 minutes). An understanding of the *Navamsha* chart is very important for anyone who is serious about the study of Jyotish. The Rashi chart has been compared to a tree and the *Navamsha* chart compared to the fruit of the tree. A tree may be tall and impressive but the fruit that it produces may taste unpleasant or sour. Another tree may look small and scrawny but produce very sweet fruits. In the same way the Rashi chart may seem very promising, but if the *Navamsha* is not supportive of the promise shown by the Rashi chart, the results will be disappointing. On the other hand, a rather ordinary looking Rashi chart may give excellent results if it is accompanied by a promising *Navamsha* chart.

Traditionally, the *Navamsha* chart is used to judge marital relationships. In this it has an affinity with the 7th house. It also has a strong connection to 9th house affairs (but not to the father), giving important indications of our spiritual purpose and future direction in life. It is also very useful in understanding the underlying strength or weakness of planets in the Rashi chart, reinforcing or undermining the potentials of the birth chart. For example, if Mars is in Aries in the Rashi chart but is placed in Cancer in the *Navamsha* chart, much of the promised strength and vitality indicated by Mars occupying its own sign is undermined. On the other hand the Moon in Scorpio in the Rashi chart but occupying Cancer in the *Navamsha* would to some extent improve the quality of the Moon, despite it being in the sign of its fall.

Vargottama Planets

Sometimes you will find that a planet falls in the same sign in both the Rashi and the *Navamsha* charts. When this happens the planet is classified as *vargottama*, the result being that the strength and potency of the planet is increased – for good or ill. If the planet is a benefic occupying its own sign in both the Rashi and *Navamsha*, then much good will be produced by such a planet. If a malefic planet is *vargottama* in an unfriendly sign then such a planet is capable of causing much harm.

The Nakshatras

There is an intimate connection between the 3° 20' divisions of the *Navamsha* chart and the 27 Lunar *Nakshatras*, which constitutes a Lunar

Zodiac of 27 equal divisions, each measuring $13^{\circ} 20'$. This Lunar Zodiac is mentioned in the Vedas and is very ancient in origin.

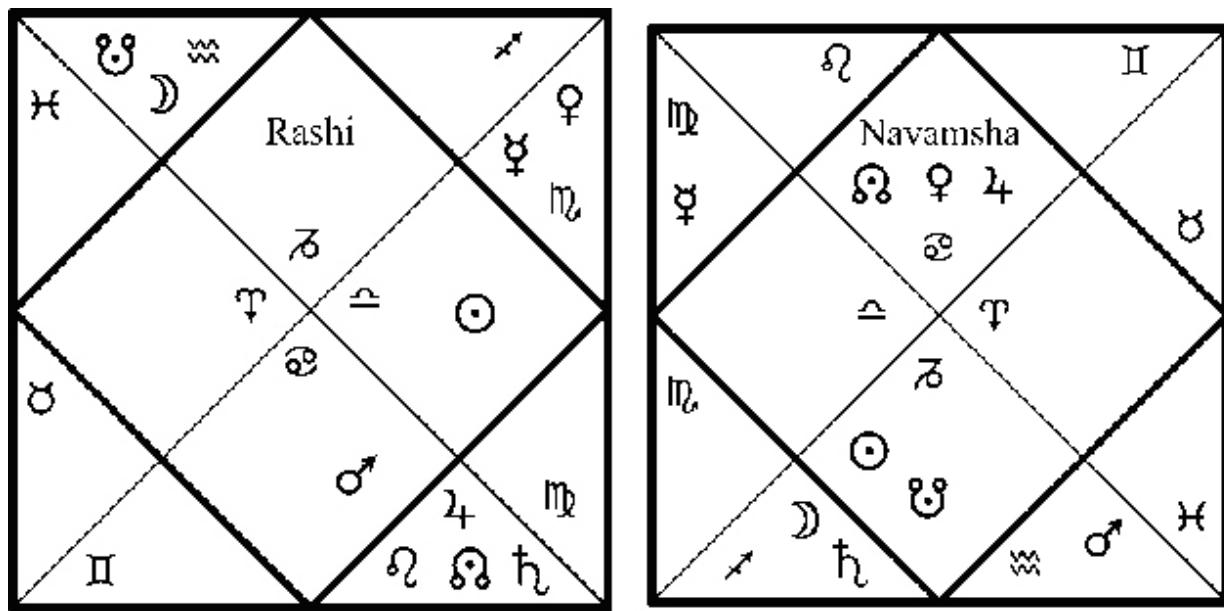
Each *Nakshatra* is divided into four *padas* or quarters, each of $3^{\circ}20'$ - each one corresponding to one of the 108 *Navamsha* divisions.

The following table shows how the signs of the zodiac are each divided into nine *navamshas* (*nava* means nine and *amsha* means division or section). There are a total of 108 *navamshas* (9×12 signs = 108) which follow the same sequence as the signs.

Navamsha Table

Rashi Sign	0.00 -3.20	3.20 -6.40	6.40 -10.00	10.00- 13.20	13.20- 16.40	16.40- 20.00	20.00 -23.20	23.20 -26.40	26.40 -30.00
1	1	2	3	4	5	6	7	8	9
2	10	11	12	1	2	3	4	5	6
3	7	8	9	10	11	12	1	2	3
4	4	5	6	7	8	9	10	11	12
5	1	2	3	4	5	6	7	8	9
6	10	11	12	1	2	3	4	5	6
7	7	8	9	10	11	12	1	2	3
8	4	5	6	7	8	9	10	11	12
9	1	2	3	4	5	6	7	8	9
10	10	11	12	1	2	3	4	5	6
11	7	8	9	10	11	12	1	2	3
12	4	5	6	7	8	9	10	11	12

In the above table we have replaced the sign name with its corresponding number: thus 1 stands for Aries, 2 for Taurus, 3 for Gemini and so on.



Example of a horoscope showing the Rashi and Navamsha Charts

In the Rashi chart we find that Jupiter is in Leo (the sign of a friend). In the *Navamsha* chart it is exalted in Cancer, which improves its benevolent influence and to some extent counteracts its negative placement in the 8th house with Rahu and Saturn. The Sun is in its fall in the Rashi chart. In the *Navamsha* chart it is further harmed by association with Ketu and by being in the sign of an enemy (Saturn). The Sun also becomes very influential as it occupies a kendra house in both charts.

This person lost her father, who died in tragic circumstances. This loss has deeply affected her life. In the Rashi chart, note the full aspects of Mars and Saturn on the Sun, the karaka for father, which occupies the 9th house from the Moon. This is reinforced in the *Navamsha* chart by the same two malefics hemming in the Sun by occupying the houses either side of it (in the difficult 6th and 8th houses). The Sun is also conjoined with Ketu in the *Navamsha* chart. Thus even though the *Navamsha* is not specifically used for judging the father, in this case it has reinforced our understanding of the condition of the Sun – karaka for father.

Dwadamsha Chart

Rasi	0- 2.30	2.30- 5	5- 7.30	7.30- 10	10- 12.30	12.30- 15	15- 17.30	17.30- 20	20- 22.30	22.30- 25	25- 27.30	27.30- 30
1	1	2	3	4	5	6	7	8	9	10	11	12
2	2	3	4	5	6	7	8	9	10	11	12	1
3	3	4	5	6	7	8	9	10	11	12	1	2
4	4	5	6	7	8	9	10	11	12	1	2	3
5	5	6	7	8	9	10	11	12	1	2	3	4
6	6	7	8	9	10	11	12	1	2	3	4	5
7	7	8	9	10	11	12	1	2	3	4	5	6
8	8	9	10	11	12	1	2	3	4	5	6	7
9	9	10	11	12	1	2	3	4	5	6	7	8
10	10	11	12	1	2	3	4	5	6	7	8	9
11	11	12	1	2	3	4	5	6	7	8	9	10
12	12	1	2	3	4	5	6	7	8	9	10	11

In the above table we have replaced the sign name with its corresponding number: thus 1 stands for Aries, 2 for Taurus, 3 for Gemini and so on.

DWADAMSHA (12th Harmonic)

Each 1/12th division measures 2°30'. (Average duration rising: 10 minutes.) Through the dwadamsa further indications regarding one's parents can be discovered from this chart.

The *Dwadamsa* chart (or *Dwad*, as it is sometimes referred to) is used to establish information about one's parentage and ancestry (hereditary traits). It is also used to gain greater insight into one's past karma and can be used along with the Rashi chart to gain insight into past-life conditions and influences being brought forward into the present life. It relates to the subconscious mind and to hidden needs and desires that motivate us. In this connection it has a close relationship with the 12th house of the Rashi chart.

Some Jyotishis use the *Dwadamsa* chart to understand past-life influences, the Rashi for the present life situation and the *Navamsha* in order to gain greater insight into one's future and spiritual direction in life. If using it in this way, look at the placement of Saturn and the Moon in this chart—also the placement of the 12th lord of the Rashi chart.

TRIMSAMSA (30th Harmonic)

Each division is of either 5 or 8 degrees. Approximate duration rising: 20 to 30 minutes.

Trimsamsa Chart

Odd signs	0 – 5 Aries	5 – 10 Aquarius	10 – 18 Sagittarius	18 – 25 Gemini	25 – 30 Libra
Even signs	0 – 5 Taurus	5 – 12 Virgo	12 – 20 Pisces	20 – 25 Capricorn	25 – 30 Scorpio

The *Trimsamsa* is rather different from the other divisional charts. For a start it seems to have little to do with the division of a sign by 30. It consists of 5 unequal divisions and lacks any reference to Cancer or Leo. This is an important division chart for understanding major health issues or periods of misfortune.

This chart gives information regarding misfortune, disease and injuries. It has an affinity with the 6th house although a study of the 3rd, 8th, 11th and 12th houses (all related to health) should also be made. A study of the lords of these houses as well as planets placed in them, can be made in order to better determine the outcome of any indications of major difficulties, health issues or potential injuries. Traditionally, this chart is also used in female horoscopy—supposed to indicate character and faithfulness of one's wife, although not so much used in this context by present day Vedic astrologers.

The 16 Divisional Charts According To Sage Parashara

Rasi (1 st Harmonic)	Fundamental chart for basic indications.
Hora (2 nd Harmonic)	Wealth,Masculine/Feminine Tendencies.
Drekkana (3 rd Harmonic)	Siblings, Vitality. Initiative.
Chaturthamsa (4 th Harmonic)	Well-being, Happiness, Emotion.
Saptamamsa (7 th Harmonic)	Children, Creative energy.
Navamsha (9 th Harmonic)	Spouse, Partnerships.
Dasamsa (10 th Harmonic)	Power, Position, Livelihood, Achievements.
Dwadasamsa (12 th Harmonic)	Pastlife karma, Parents, Heredity.

Shodasamsa (16 th Harmonic)	Property, Conveyances, Home.
Vimsamsa (20 th Harmonic)	Spiritual Progress, Capacity for devotion, Religion.
Siddhamsa (24 th Harmonic)	Higher education, Spiritual knowledge.
Bhamsa (27 th Harmonic)	General strengths and weaknesses.
Trimsamsa (30 th Harmonic)	Dangers, Misfortune, Health problems, Enmity.
Chatvarimsamsa(40 th Harmonic)	Auspicious/Inauspicious effects, Good/Bad habits.
Akshavedamsa(45 th Harmonic)	General indications, Moral and ethical nature.
Shashtiamsa (60 th harmonic)	For fine-tuning of all planetary influences.

Guidelines for interpreting *Varga* charts

It should be remembered that unless you have a very precise birth time, the finer the harmonic division (*varga*), the less reliable the resulting chart. Although the ascendant of the Rashi chart will change *approximately* every two hours, the *Drekkana* ascendant will change every 40 minutes.

The *Navamsha* ascendant changes every 13 minutes and 20 seconds, and the *Dwadamsha* ascendant changes every 10 minutes.

Although not listed above, for the *Nadiamsa*, which is the finest division of the zodiac used in Vedic astrology (150th of a sign), the ascendant will, on average, change every 48 seconds.

Most of the *varga* charts can be examined in the same way as the main Rashi chart, although doing this can be very confusing for the beginner. We suggest that you first apply the following guidelines to the *Navamsha* chart, and gradually introduce other *vargas* as you gain in confidence. The *varga* charts can only increase or decrease the potential shown in the Rashi chart—*they cannot contradict it*.

While some astrologers analyze *varga* charts in the same manner as the Rashi chart (judging them by taking into account house lordships, aspects and yogas), others ignore these and simply base their judgement of the *varga* chart on the strength of planetary placements by sign and the relation of planets to the lagna. Some jyotishis ridicule the employment of aspects in the division charts, questioning how aspects can occur unless one is using the Rashi chart (the 12 sign zodiac) as the only frame of reference. This assumes that astrologers know exactly what planetary aspects (*drishti*) are,

and possibly shows a limited understanding of how they function. Our personal experience in working with divisional charts would suggest that taking account of planetary aspects yields valid insights and gives helpful information regarding our understanding of them.

The matters covered by a particular *varga* (divisional chart) will always relate to one or more houses of the Rashi chart. Examine the corresponding house that the *varga* chart represents. Be sure to take the appropriate house lord of the Rashi chart and consider its position in the *varga* chart.

Will its placement in the *varga* chart improve or damage the way that it functions in the Rashi chart? If using the *Navamsha* chart, the 7th house will be important for long term relationships and marriage while the 9th house should be studied for one's sense of purpose, fulfillment and the deeper aspects (future or spiritual indications). For example, if you wish to gain further insight into a marriage or partnership find the *Navamsha* position of the 7th lord of the Rashi chart. Does its placement in the *Navamsha* chart enhance or detract from what is indicated in the Rashi? Do the same with the appropriate karaka planet. In the above example, if we were looking at someone's relationship with their wife we would take Venus as the karaka planet. If we were looking at the husband we would examine Jupiter in the *Navamsha*.

Examine the *varga* chart for its strengths and weaknesses in terms of planets being in exaltation, own sign and fall, and placement of planets in friendly, neutral or enemy signs. This is a particularly important practice when comparing the comparative strengths of the Rashi and *Navamsha* charts.

Examine the strength of the lagna (Ascendant) of the *varga* chart and of the planet which rules the lagna. The lagna/1st house of any *varga* is always a most significant area of the chart. Does it receive helpful or difficult aspects from other planets? What is the condition of its lord?

In the *Navamsha* chart a *vargottam* lagna (i.e. one that is identical to the lagna of the Rashi chart) strengthens the ability to positively project one's personality and to manifest all 1st house characteristics. This will be especially so if the lagna lord is also well placed in both charts.

Planets in angular or trinal houses (1,4,5,7,9 and 10) are considered strong and influential, while planets in dusthana houses (6, 8 or 12) are considered poorly placed and capable of causing difficulty or disappointment

in relation to the affairs associated with that particular *varga*, particularly if they are with natural malefics or are in a weak sign.

CHAPTER TWELVE

THE VIMSHOTARI DASHA SYSTEM

“Then the Lord said, “My spirit shall not abide in man forever, for he is flesh, but his days shall be a hundred and twenty years.” – *Genesis 6:3*

“O Brahmin! The full span of life for a human in Kali Yuga is said to be 120 years. Therefore, amongst the various Dasha systems Vimshotari Dasha is the prime dasha system.”

– *Brihat-Parashara-Hora-Shastra 46:15*

There exist a variety of methods that enable the Jyotishi to understand how the birth chart unfolds its promise and potential during a person’s life. The most widely used method is the *Vimshotari Dasha* system, also known as *Udu Dasha*. Sage Parashara, the great authority on Vedic astrology describes a variety of dasha systems (over 30) in his classic “*Brihat-Parashara-Hora-Shastra*,” yet gives the greatest attention to expounding the *Vimshotari* system.

Maitreya said: “O supreme sage! You are omniscient and have infinite knowledge. Kindly be merciful and enlighten me in detail about the planetary dashas.”

Maharishi Parashara said: “O Brahmin! You have asked a most appropriate question which will benefit one and all. I now unfold the secrets of the prevailing dasha systems. There are various types of dasha in use but for ordinary people Vimshotari dasha is the predominant one.” – *Brihat-Parashara-Hora-Shastra 46:1-3*

Vimshotari means 120 and *Dasha* means a stage, condition, or period of life. Thus this *dasha* system covers a period of 120 years of life. *Vimshotari Dasha* is composed of 9 planetary periods or cycles (*dashas*) which vary between 6 and 20 years each.

Although always occurring in this order the exact starting point will be determined by the zodiacal position of the Moon at birth which, although described in terms of degrees and minutes of a sign, will always correspond to one of the Lunar *Nakshatras*.

Planet	Span of Years
Ketu	7
Venus	20
Sun	6
Moon	10
Mars	7
Rahu	18
Jupiter	16
Saturn	19
Mercury	17
Total	120

Nakshatra means a constellation or small group of stars. These are found by dividing the ecliptic into 27 equal segments of $13^{\circ}20'$, beginning 0° Aries. The following list gives the number and name of each *Nakshatra*, followed by the area of the zodiac to which it corresponds and the planet which rules that particular *Nakshatra*.

Notice that the planets ruling the *Nakshatras* repeat their sequence three times. Thus each planet rules three *Nakshatras*. No one can convincingly explain just why the planets are arranged in this sequence or rule the number of years that they do. It remains an occult mystery.

The time span covered by each of the nine planets is known as its *mahadasha*. Each *mahadasha* is subdivided into nine subperiods or sub-cycles known as *bhuktis*. If the birth time was correctly recorded and accurately known then even the *bhuktis* can each be subdivided into nine smaller time periods known as *antardashas*. Thus the *mahadasha* of the Sun is composed of nine *bhuktis*, The first *bhukti* would be of the Sun itself, the second would be that of the Moon, the third would be of Mars, and so on—always following the same order as the *mahadasha* planets. The same sequence also applies to the *antardashas*.

1	Ashwini	0°- 13°20' Aries	Ketu 7 years
2	Bharani	13°20' - 26°40' Aries	Venus 20 years
3	Krittika	26°40' Aries - 10° Taurus	Sun 6 years
4	Rohini	10° - 23°20' Taurus	Moon 10 years
5	Mrigashira	23°20' Taurus - 6°40'Gemini	Mars 7 years
6	Ardra	6°40' - 20° Gemini	Rahu 18 years
7	Punarvasu	20° Gemini - 3°20' Cancer	Jupiter 16 years
8	Pushya	3°20' - 16°40' Cancer	Saturn 19 years
9	Ashlesha	16°40' - 30° Cancer	Mercury 17 years
10	Magha	0° - 13°20' Leo	Ketu 7 years
11	Purva-Phalguni	13°20' - 26°40' Leo	Venus 20 years
12	Uttara-Phalguni	26°40' Leo - 10° Virgo	Sun 6 years
13	Hasta	10° - 23°20' Virgo	Moon 10 years
14	Chitra	23°20' Virgo - 6°40' Libra	Mars 7 years
15	Swati	6°40' - 20° Libra	Rahu 18 years
16	Vishakha	20° Libra - 3°20' Scorpio	Jupiter 16 years
17	Anuradha	3°20' -16°40' Scorpio	Saturn 19 years
18	Jyeshta	16°40' - 30° Scorpio	Mercury 17 years
19	Mula	0° - 13°20' Sagittarius	Ketu 7 years
20	Purvashadha	13°20' - 26°40' Sagittarius	Venus 20 years
21	Uttarashadha	26°40' Sagittarius -10° Capricorn	Sun 6 years
22	Shravana	10° - 23°20' Capricorn	Moon 10 years
23	Dhanishta	23°20' Capricorn - 6°40'Aquarius	Mars 7 years
24	Shatabhishak	6°40' - 20° Aquarius	Rahu 18 years
25	Purvabhadra	20° Aquarius - 3°20' Pisces	Jupiter 16 years
26	Uttarabhadra	3°20' - 16°40' Pisces	Saturn 19 years
27	Revati	16°40' - 30° Pisces	Mercury 17 years

In order to arrive at the *mahadasha* (period) and *bhukti* (sub-periods) operating at the time of birth you will need to make some calculations. Details of how the necessary calculations are made in order to establish the *dasha* balance at birth are given at the end of this section.

From here on we shall follow the common practice of referring to a *mahadasha* as a *dasha*. Also note, in some areas of India the *bhuktis* (sub-

periods) are referred to as *antardashas* and the *antardashas* (sub-periods) as *pratyantar-dashas*. These differences of terminology should be born in mind when reading books on jyotish.

How to Calculate the Dashas

Although these days most astrologers use a computer program to make these calculations it is still useful to know how they are constructed and the method of making these calculations on paper. Many Indian Ephemerids and some books on Jyotish give tables for speedy calculation of dasha and bhuktis. Here we give an illustration of how the dashas are arrived at, taking as an example the dashas and bhuktis of John Lennon's chart.

First we take the position of the Moon at birth, which in John Lennon's case is $4^{\circ}30'$ of Capricorn. By referring to the Nakshatra table at the beginning of this section you will find that the Moon is placed in the Nakshatra of Uttarashada which is ruled by the Sun. Therefore the dasha period at birth will be that of the Sun. If he had been born at the very beginning of Uttarashada ($26^{\circ}40'$ of Sagittarius) he would have the full 6 years of the Sun dasha to run. As this was not the case we have to calculate the exact point of the dasha into which he was born and determine how long it continued before changing to the next dasha.

To do this, we have first to convert the proper length of the Nakshatra (always $13^{\circ}20'$) into minutes of space. As $60 = 1^{\circ}$, $13^{\circ}20' = 800'$.

Next we calculate the distance covered by the Moon in this particular Nakshatra. Uttarashada begins at $26^{\circ}40'$ Sagittarius and ends at 10° Capricorn. As the Moon is placed in $4^{\circ}30$ minutes of Capricorn we know that the Moon has covered a distance of $7^{\circ}50'$ in Uttarashada ($3^{\circ}20'$ of Sag. + $4^{\circ}30'$ of Capricorn = $7^{\circ}50'$). This leaves another $5^{\circ}30'$ of Uttarashada remaining to be traversed by the Moon. Converting $5^{\circ}30'$ to minutes of space we find that the Moon has still to travel 330' of Uttarashada. At this point using a calculator will be helpful.

Divide the remaining distance by 800. $330 \text{ divided by } 800 = 0.4125$ which is the percentage of the period which remains between the Moon and the end of the Nakshatra. As the Sun dasha lasts for 6 years we multiply 0.4125 by 6. The result is 2.475 or 2 years and .475 months. Multiply .475 by 12 to get the months (.475 x 12 = 5.7). Multiply .7 by 30 to get the days

(.7 x 30 = 21). Therefore 2 years 5 months and 21 days of the Sun dasha remains.

The date of John Lennon's birth was 9th October 1940 and the Moon in Uttarakshada is ruled by the Sun. After 2 years 5 months and 21 days (1st April 1943) his Sun dasha ended and his Moon dasha begun. As the Moon dasha lasts exactly 10 years it ended on 1st April 1953 and the Mars dasha began. As the Mars dasha runs for 7 years, on the 1st April 1960 his Rahu dasha commenced.

Calculating the Bhuktis (Sub-periods)

The nine bhuktis of the main dasha period appear in the same order as the mahadashas. The first bhukti planet is always the same as the main dasha planet. Thus Rahu dasha always begins with Rahu bhukti, followed by Jupiter bhukti, then Saturn bhukti and so on. The lengths of the bhuktis are proportionate in length to the main dashas, as are the *antardashas*.

With the tabulation of the dasha and bhukti periods that follows it is a simple matter of counting back from the end of the first (birth) dasha in order to calculate the bhukti that was running at the time of birth and the number of days and months that had to elapse before the next one commenced.

Tables of Planetary Periods

Guidelines for Judging the Dashas

So how do we make use of the dashas and bhuktis?

“Whatever has been described here by way of planetary effects will occur in the planet's [maha]dasha, in its bhukti and in its antar[dasha].”

— *Phaldeepika 21:1*

Ketu Mahadasha – 7 years

Bhukti planet	Year	Month	Day
Ketu	0	4	27
Venus	1	2	0

Sun	0	4	6
Moon	0	7	0
Mars	0	4	27
Rahu	1	0	18
Jupiter	0	11	16
Saturn	1	1	9
Mercury	0	11	27

Venus Mahadasha – 20 years

BhuktiPlanet	Year	Month	Day
Venus	3	4	0
Sun	1	0	0
Moon	1	8	0
Mars	1	2	0
Rahu	3	0	0
Jupiter	2	8	0
Saturn	3	2	0
Mercury	2	10	0
Ketu	1	2	0

Sun Mahadasha – 6 years

BhuktiPlanet	Year	Month	Day
Sun	0	3	18
Moon	0	6	0
Mars	0	4	6
Rahu	0	10	24
Jupiter	0	9	18
Saturn	0	11	12
Mercury	0	10	6
Ketu	0	4	6
Venus	1	0	0

Moon Mahadasha – 10 years

BhuktiPlanet	Year	Month	Day
Moon	0	10	0
Mars	0	7	0
Rahu	1	6	0
Jupiter	1	4	0
Saturn	1	7	0
Mercury	1	5	0
Ketu	0	7	0
Venus	1	8	0
Sun	0	6	0

Mars Mahadasha – 7 years

BhuktiPlanet	Year	Month	Day
Mars	0	4	27
Rahu	1	0	18
Jupiter	0	11	6
Saturn	1	1	9
Mercury	0	11	27
Ketu	0	4	27
Venus	1	2	0
Sun	0	4	6
Moon	0	7	0

Rahu Mahadasha – 18 years

BhuktiPlanet	Year	Month	Day
Rahu	2	8	12
Jupiter	2	4	24
Saturn	2	10	6
Mercury	2	6	18

Ketu	1	0	18
Venus	3	0	0
Sun	0	10	24
Moon	1	6	0
Mars	1	0	18

Jupiter Mahadasha – 16 years

BhuktiPlanet	Year	Month	Day
Jupiter	2	1	18
Saturn	2	6	12
Mercury	2	3	6
Ketu	0	11	6
Venus	2	8	0
Sun	0	9	18
Moon	1	4	0
Mars	0	11	6
Rahu	2	4	24

Saturn Mahadasha – 19 years

BhuktiPlanet	Year	Month	Day
Saturn	3	0	3
Mercury	2	8	9
Ketu	1	1	9
Venus	3	2	0
Sun	0	11	12
Moon	1	7	0
Mars	1	1	9
Rahu	2	10	6
Jupiter	2	6	12

Mercury Mahadasha – 17 years

BhuktiPlanet	Year	Month	Day
Mercury	2	4	27
Ketu	0	11	27
Venus	2	10	0
Sun	0	10	6
Moon	1	5	0
Mars	0	11	27
Rahu	2	6	18
Jupiter	2	3	6
Saturn	2	8	9

The ability to accurately judge the development and outcome of someone's horoscope based on the dasas and bhuktis operating at any particular time is a skill that is acquired gradually and as a result of careful study and analysis.

The following essential guidelines should help you in acquiring the ability to judge the periods and subperiods with a fair degree of accuracy. Final conclusions should be arrived at only after comparing the dasha indications with the appropriate planetary transits.

Analyze the dasha results based upon the following:

Lordship: A dasha lord gives results according to houses over which it has lordship.

Position: A dasha lord will give results pertaining to the house in which it is placed.

Aspect and Conjunction: A dasha lord will give results modified by the nature of any planet that aspects or conjuncts it.

Dasha Results according to Planetary Strength

- If a planet is strong and well placed by sign it gives well-being and abundance in accordance with its nature.
- If a planet is weak (by house and sign) it contributes to poor health and lack of prosperity.

- If proceeding towards its point of debilitation (*avarohi*) its dasha inclines towards trouble and difficulty.
- If proceeding towards its point of exaltation (*aarohi*) its dasha inclines to be more auspicious.
- If a planet is well placed in the divisional charts (particularly the navamsha) its dasha proves even more beneficial.

During the dasha of a planet possessing directional strength (Jupiter and Mercury posses directional strength in the 1st house, Venus and the Moon in the 4th house, Saturn in the 7th and Sun and Mars in the 10th) the person will be successful in their ventures and will benefit from the direction indicated by the planet.

Dasha Results According to Planetary Position

- Any planet placed in a kendra (1st, 4th, 7th or 10th) or kona (5th or 9th) will prove fruitful.
- Any planet occupying the 6th, 8th or 12th house will tend to be harmful or troublesome. The dasha of a lord of the 6th, 8th or 12th house becomes beneficial if it is associated with a kona lord.
- The dasha of a natural benefic will fail to give good results if it is in the 3rd, 6th or 11th house. However, the dasha of a natural malefic, if placed in these houses, will prove helpful in that it will not manifest malefic results.
- The most benefic dasha is that of the lord of (a) kendra in a kona or associated with a kona lord, or (b) a kona lord placed in a kendra or associated with a kendra lord.
- The dasas of planets (a) posited in the 2nd or 7th houses (maraca houses), (b) associated with 2nd or 7th lords, or (c) placed in the 8th house, can indicate health problems or, if occurring at an appropriate time, indicate death.

Other Principal Considerations

The prime rule is to remember that whatever a planet indicates in the birthchart will be emphasized and highlighted during the planet's dasha.

The dasha of a debilitated lord of the 3rd, 6th, or 8th house, or the dasha of a debilitated planet posited in the 3rd, 6th, or 8th house, does not have the power to bring about the negative qualities associated with these houses.

During a planet's dasha all those things for which it is a karaka (representative) will become activated.

Any yogas in which the planet participates will become emphasized.

When a planet owns two houses, the house that contains its Moolatrikona sign will predominate. The effects of the other house will be less emphasized. Even so, matters associated with both houses will come to pass during the dasha period of the planet.

The house the planet owns that is first in sign sequence will tend to give its results during the first half of the dasha and the remaining house during the second half of the dasha. For example if someone has a chart with a Scorpio Ascendant, Saturn will rule the 3rd (Capricorn) and 4th (Aquarius) house. During the dasha of Saturn the first nine or so years would manifest matters more associated with 3rd house matters and the remaining years would be more associated with 4th house affairs. As the 4th house contains the moolatrikona sign the second half of the dasha will be much more significant and eventful.

The house occupied by the dasha lord's dispositor—the planet which owns the sign in which the dasha lord is placed—as well as the affairs of houses aspected by the dispositor, will also become activated.

No planet is entirely good or bad in its effects. Consider the natural tendencies of the planet as well as the qualities that it acquires due to house ownership of the chart under consideration.

Is the dasha lord in exaltation, own sign, friendly, neutral or enemy sign, or in its sign of fall? These factors will also have a decided influence on the manner in which it functions.

The dasha lord being retrograde or combust will also influence the manner in which it operates.

Rahu and Ketu

The dashas of Rahu and Ketu give the results of their dispositor (they act like the lords of the signs in which they are placed).

Rahu and Ketu also produce (a) the results appropriate to their intrinsic nature, (b) the effects of the house that they occupy, (c) the effects of any planet that conjoins or aspects them.

If Rahu or Ketu occupies a trine and is conjoined with the lord of an angle or if in an angle and conjoined by the lord of a trine this will give rise to a Raja Yoga which will manifest during the dasha of the Node concerned.

If they are placed in a kendra or trinal (kona) relationship to each other the period proves generally beneficial.

Apply the same guidelines when assessing the bhukti (sub-period) lord.

Judging The Interplay Between The Dasha And Bhukti Planets

Consider the compatibility of the two planets. Are they natural friends or enemies? What is their temporal relationship with each other? If the two planets are friends they will produce favorable results. If enemies they are more disruptive.

During a planet's dasha all matters associated with the house that it occupies and the houses that it rules and aspects will come into play. The signification of any planet with which the dasha lord has association will be brought out during the bhukti (subperiod) of the planet concerned. The bhukti planet will color and condition the manner in which the dasha lord functions.

Any aspect between the dasha and bhukti planets will bring noticeable results. If they mutually aspect each other the results will be even more emphasized.

Any type of *sambanda* between the two planets gives added significance to their results.

Treat the sign containing the major period lord as the lagna and analyze the subperiod lord's position with respect to the major period lord, if the major period lord and the subperiod lord are placed 6th/8th or 2nd/12 th to each other the period proves to be generally unfavorable as negative effects are more likely to be generated. If they are in an angular relationship to each other the results generated will be more dynamic. If they are in trinal houses to each other the results will be more favorable.

These are a few of the considerations which should be taken into account when learning to practice the predictive side of jyotish. Do not be daunted by the task. Develop your skills without undue haste. By testing

them and mastering them one by one you will gain the necessary perspective on predictive chart interpretation.

An Example: John Lennon

There are several birth times given for John Lennon. This one set for 7 a.m. is the only one that makes sense when viewed through the lens of Vedic astrology. John's Rahu period began in 1960 and ended in 1978. Rahu is the most powerful planet in this chart as it occupies the same degree as the Ascendant point (17° Virgo). Rahu is in Virgo in the Rashi chart and in Gemini/1st house in the Navamsha. Both signs are highly favorable to Rahu, which was also moving from Stationary to Direct, another highly auspicious condition for Rahu. This brought him recognition, fame and wealth during Rahu dasha.

RahuMahadasha:	
Rahu Rahu	04/04/1960
Rahu Jup	12/16/1962
Rahu Sat	05/10/1965
Rahu Merc	03/17/1968
Rahu Ketu	10/03/1970
Rahu Ven	10/22/1971
Rahu Sun	10/22/1974
Rahu Moon	09/16/1975
Rahu Mars	03/16/1977
JupiterMahadasha:	
Jup Jup	04/04/1978
Jup Sat	05/23/1980

Ketu in the 7th house gave him a difficult marriage to Cynthia, his first wife, and an intense and somewhat obsessive relationship with Yoko. The interplay between Ketu in the 7th and Rahu in the 1st cause his Rahu period to be very turbulent. Ketu rules mindless and perception altering drugs and it was during Ketu bhukti of the Rahu dasha (the "Sgt. Pepper" period) that he became involved with experimenting with L.S.D.

John Lennon was shot in December 1980 during the Saturn bhukti of Jupiter dasha. Both planets are exactly conjunct and retrograde in the 8th house. They are also fully aspected by the 8th lord Mars—a highly inauspicious combination. Notice that bhukti lord Saturn is in Aries, the sign of its fall. Jupiter is lord of the 7th house and thus becomes a *maraka* (death inflicting) planet. Being retrograde caused it to lose many of its more positive qualities.

Short Guide to Dasha Results According to House Rulership

“Dashas manifest two types of results—general and distinctive. The natural characteristics of the planets cause the general results and the distinctive effects corresponds to their placement in the horoscope.”

— *Brihat-Parshara-Hora-Shastra* 47:2

“If the lords and sub-lords occupy the 6th, 8th or 12th houses from each other they produce sorrow, distress and other kinds of difficulties.”

— *Sarvartha Chintamani* 1:185

The following indications are equally applicable to both the main (mahadasha), subperiod (bhukti) and sub-subperiods (pratyantar) results. By “well placed” we mean that the planet concerned should be well placed by sign and house, receives benefic aspects and be free of malefic influences. By “weak” we mean that the planet is in the sign of its fall, aspected by malefics and devoid of benefic influences. In reality most planets will be somewhere between these extremes and the interpretation modified accordingly.

1st house

Well placed: The dasha of the lagna lord can bring increased power or authority, recognition and a feeling of general happiness or well-being.

Weak: lack of confidence and self-worth, misunderstanding by others, poor health.

2nd house

Well placed: Capable of bringing wealth or financial improvement. Happy and contented family life. Success in writing, teaching or lecturing.

Weak: The dasha of the 2nd lord can give health problems (due to the 2nd being a maraka house). Educational difficulties; financial problems: throat ailments. It may indicate difficulties for the spouse (being 8th from 7th).

3rd house

Well placed: The dasha of the 3rd lord can bring hidden talents to the surface. Fulfillment of desires. More energy and motivation. Can bring closer involvement with brothers and sisters or indicate benefits for them. Greater movement and short journeys. Success in the arts (theatre, music, dance etc.).

Weak: Difficulties achieving one's desires and ambitions. Lack of motivation. Problems involving brothers and sisters. Day to day plans and travel arrangements can be disrupted. Possibility of ailments involving the lungs or hearing.

4th house

Well placed: The dasha of the 4th lord can confer happiness, prosperity or vehicles. This is generally a good period for the native but may prove difficult for the father (8th from 9th). Benefits for or from one's mother. Good domestic conditions. Success in property dealings or moving home.

Weak: Problems with mother or difficulties for her. Problems with home or property. Lack of material comforts. Possible ailments involving the chest or stomach.

5th house

Well placed: The dasha of the 5th lord gives children. Inclines one to study or to express oneself more creatively. Good for focused spiritual practices. Elder brother or sister may get married (7th from 11th). Financial gains from investments. Greater optimism and mental clarity. Help from others. Generally a more creative and enjoyable period of one's life.

Weak: Problems with children. Financial losses from investments or speculative ventures. General lack of success. Can feel depressed or uncertain about one's future. Possible health problems involving the back or heart.

6th house

Well placed: The dasha of the 6th lord brings greater stamina to resist difficulties and to overcome problems associated with the 6th house. Health improves or one develops healing skills. It arouses one's competitive tendencies. Happiness in one's job or daily work. Favorable for the father (10th from 9th house).

Weak: Gives rise to a variety of difficulties. Can indicate trouble from opponents or competitors, disease (health problems indicated by the planet ruling or occupying the 6th), accident or debt.

7th house

Well placed: The dasha of the 7th lord can, if appropriate, indicate marriage or the commencement of a long term relationship. Favorable for business partnerships and for obtaining new position or public prominence. Favorable for an expansion of business, especially if this involves dealings with the public (7th is the house of "others").

Weak: Difficulties in establishing long term relationships, difficult romantic involvement, marital problems or possible divorce. Could be difficult for health (a maraka lord).

8th house

Well placed: The dasha of the 8th lord may bring financial gains from wills, legacies or unexpected sources. Financial gains arising from one's spouse or business partner. This dasha may also arouse past life habits and tendencies. It inclines one towards internalized or secretive psychic or occult involvement and sometimes there is a greater attraction towards ideas or situations that are non-traditional or unorthodox. Spiritual interests can be aroused or spiritual endeavours and experiences can be intensified. Can give rise to involvement in controversy. This dasha tends to bring changes to the native's life pattern.

Weak: The more hidden areas of ones life may be revealed. Problems with joint finances. Difficulties in receiving due payment from others. Unforeseen danger, accidents, long-term ailments or, if other indications are supportive, even death can be indicated. Ailments may involve the reproductive system.

9th house

Well placed: The dasha of the 9th lord inclined one to perform acts of charity and to perform religious duties such as undertaking a pilgrimage or performing religious rituals. Good for spiritual practices and gaining higher knowledge. May meet one's guru. Increase in religious or devotional endeavours. Enjoyable travel to other countries. Often a lucky period. A favorable time for the father and/or one's relationship with him. Birth of children is also possible (5th from 5th).

Weak: Problems with one's spiritual endeavours. Lack of faith or belief in higher realities. Difficulties while travelling abroad. One's mother may develop health problems. (6th from 4th). Lack of good fortune.

10th house

Well placed: The dasha of the 10th lord gives greater status or wealth. Can be a period of professional excellence or expansion of career. Good for gaining favours from authorities, government or official bodies. Good for public recognition and for gaining honours or awards for one's endeavors. A time in which one can gain increased power and influence in the world.

Weak: Problems with those in authority. Difficulties with one's public standing, professional life or career prospects.

11th house

Well placed: The dasha of the 11th lord can increase income, can indicate job promotion or give general gains. Realization of important goals or ambitions. Beneficial time for relationship with elder brothers and sisters. Formation of new friendships or benefits from friends. Offspring may get married (7th from 5th).

Weak: Failure to realize goals and ambitions. Failure of projects. Missed opportunities. Difficult for relationship with elder siblings or a problematic time for them. Possibility of accidents (6th from 6th). Could be bad for the mother (8th from 4th).

12th house

Well placed: One may invest money in various projects. Sexual experiences or enjoyment may become more emphasized. May develop foreign connections or travel to distant lands. Good for spiritual development as this house is associated with enlightenment and liberation. One may reside in a monastery or ashram, or live a very secluded life.

Weak: Unexpected expenses or debts. The dasha of the 12th lord often incurs some kind of loss or expenditure. Danger of confinement, hospitalization or imprisonment. Problems due to theft or other criminal activities. Ailments could involve the feet or be associated with one's sight or hearing. Generally not good for overall health and robustness.

These are just a few possibilities and the list could easily be amplified. Sensitivity, experience and common sense are needed in applying the indications of Vimshotari Dasha. It is never safe (or ethical) to give predictions to anyone unless some background and details about the lifestyle of that person has been obtained. The purpose of an astrological reading should always be to help, inspire and uplift the client, not to alarm them unnecessarily or try and impress the client with your skill.

CHAPTER THIRTEEN

TRANSITS

There are a number of methods of viewing and understanding the manner in which a birth chart unfolds. The four most important systems in use are:

One Day for One Year (*Dina Varsha Paddhati*) This system is now mainly used by Western Astrologers although versions of it are also found in branches of Indian Astrology.

Solar Revolutions (*Tajika Paddhati*) used in both Western and Indian astrology, although the Indian method is more elaborate.

Transits (*Gochara Paddhati*) Used in nearly all astrologies.

Planetary Periods (*Dasha Paddhati*) The various dasha systems are used exclusively by Vedic Astrologers.

In the last chapter we studied the most popular and important of the dasha systems—Vimshottari dasha. In this chapter we examine planetary transits.

A transit refers to the passage of a planet through the zodiac at a particular point in time. The constantly changing planetary positions (transits) are used in reference to the birth chart or horoscope, which depicts a diagram of planetary positions frozen in time and space. A transit chart can be created with reference to the birth chart in order to observe the relationship between the two charts. The transit chart will indicate those planets and areas of the birth chart that are being activated by the transit chart.

When using transits it is usually the current position in the sky of the planets that are being used in order to understand the influences affecting one's life. In order to do this you will need an Ephemeris (a publication giving the daily position of the planets). It is not usually necessary to draw a

separate transit chart. The transits of the relevant planets can simply be noted or recorded in pencil around the outside of the birth chart.

As an example, let us suppose that the current position of Jupiter is found to coincide with the rising degree of your Ascendant. The likelihood is that you will be feeling more optimistic than usual. Agreeable circumstances are more likely to be encountered and so on. Throughout the 12 month period that Jupiter takes to transit your Ascendant sign you will tend to experience the influence of the planet on your general outlook on life. Matters associated with the house position of Jupiter and the houses that it rules in your birth chart will make some sort of impact on your life.

Of course, we should consider the positions of all the planetary transits—not just one in isolation. Perhaps at the same time that Jupiter is in your 1st house transiting Saturn is passing through your 10th house, indicating that this is also a time when you find yourself having to pay greater attention to your career—perhaps there are added responsibilities in the workplace. In this way we can build up a picture of your current situation and circumstances.

Transits, just like dashas, will never contradict the basic indications of the birth chart. They only serve to help us understand when the potentials indicated in the natal chart are likely to manifest. Dashas and transits are tools for determining the correct timing of horoscopic factors.

Most classical writers as well as a few modern practitioners of Jyotish, calculate the results of transit with reference to the Moon-sign of the birth chart rather than from the Ascendant. In practice it will be found that this technique does not give such reliable results. Transit influences should be considered primarily in relation to the Ascendant. If used at all, the Moon sign Ascendant should be used in a subordinate role.

The most pronounced effects of a transiting planet occur at the time that it comes into conjunction or opposition with a planet in the natal chart. When this takes place the natal planet (planet in the birth chart) is stimulated into action through the qualities represented by the transiting planet. If the transiting planet is fast moving then the effect is hardly noticeable or is influential for only a short while. The slower moving planets have a greater long term influence and are thus the ones generally given more consideration. The following table gives the average duration of the passage of a planet through a sign.

Planet	Approximate Duration in a Sign
Moon	Just over 2 & 1/4 days
Sun	1 month
Mercury	Similar to the Sun (but more variable)
Venus	Similar to the Sun (but more variable)
Mars	Nearly 2 months (55 days)
Jupiter	1 year
Saturn	Nearly 2 & 1/2 years
Rahu/Ketu	1 year 7 months
Uranus	7 years
Neptune	Nearly 18 years
Pluto	Just over 20 years

You will have noticed that the outer planets (Uranus, Neptune and Pluto) have also been included in the above table. Because they are so distant and slow moving they only create an impact as transits when in close conjunction or opposition to natal planets, or form a 90° angle to them. Their sign/house transits should be disregarded. This does not apply to the two most important transiting planets—Jupiter and Saturn.

Besides being innately significant, when they form an exact conjunction with a natal planet, transiting Jupiter and Saturn have an impact on the houses which they are passing through. They also form drishti aspect just as they do as natal planets. This is also true of Mars. The faster transiting planets, the Moon, Sun and Venus, are usually only significant in their conjunctions with natal planets. In their cases, the influence will only last for a couple of days, or in the case of the Moon for a few hours (the exception being when there is a conjunction from a Full or New Moon, which is of greater importance and can be influential for up to a week).

It is important to check the speed of a transiting planet from the Ephemeris as this is a variable factor. If the transiting planet is retrograde, our understanding of its influence can be adjusted accordingly.

If it is stationary (as it will be for a short period when changing from direct to retrograde or from retrograde back to direct) then its impact is greater.

Transits of the Sun and Moon: These should be used together as the positions of Sun, Earth and Moon are jointly responsible for creating the Full and New Moons, which are the only phases of the lunar transits worth noting. Eclipses sometimes occur at such times and these make a much greater impact.

An eclipse of the Sun takes place at New Moon (the conjunction of the Sun and Moon). This occurs when the latter has no latitude, so that not only are they both on the same degree of the ecliptic but also in line with each other as seen from the Earth.

An eclipse of the Moon takes place at Full Moon (an opposition between the Sun and Moon) when the Moon is again without latitude, with the Earth placed between the two.

If an eclipsed Sun or Moon conjunct any natal planets it is considered ominous or disruptive because the Nodes will be in conjunction with the Sun and/or the Moon. An eclipse can also effect the house of the natal chart in which it occurs.

A Solar Eclipse is far more powerful than a New Moon, usually signifying dramatic new developments caused by its powerful energizing influence on the house or planet concerned. A Full Moon is less powerful in its impact than a New Moon but is more important when it occurs as a Lunar Eclipse.

Transits of Mercury: These are rarely of great importance. Mercury transits can relate to communications, meetings, journeys or undertakings. A retrograde Mercury will often delay such things.

Transits of Venus: Brings harmonious and pleasant experiences. Meeting with loved ones is sometimes indicated.

Transits of Mars: Gives an urge towards action. Tends to disrupt the established rhythm of life. Energizes the planet/house that it passes through or aspects.

Transits of Jupiter: Gives an urge to expand into new areas of experience. Attunes one to future possibilities. Often indicates increased abundance or good fortune. In some cases it can indicate exaggeration or excessiveness.

Transits of Saturn: Stabilizes, delays or slows down. Brings a practical or constricting influence to the planet which it contacts and the house through which it passes.

Transits of Rahu and Ketu: Rahu's transit can give desires and obsessions associated with the planet it conjuncts or with the affairs of house through which it transits. Ketu can awaken fears, phobias or obsessions. On the positive side it can have a spiritually uplifting influence.

Transits of Uranus: Hastens change. Speeds up or disrupts the affairs of the planet with which it comes into contact.

Transits of Neptune: Sensitizes, refines, dissolves or brings deception to affairs of the planet over which it transits. The negative side of Neptune can cause vagueness, fantasy, muddle, nebulosity and a fear of facing practical issues.

Transits of Pluto: Brings things to the surface so that they may undergo transformation. It frequently removes old or obsolete situations or circumstances in order that new patterns of life may emerge.

The three outer planets, Uranus, Neptune and Pluto, are capable of causing long term changes to our circumstances and outlook on life.

The description of these transits have deliberately been kept brief as they are capable of so many variations. It is important to remember that the transiting planet cannot contradict the fundamental indications of the birth-chart, a common mistake for beginners to make which often leads to the prediction of situations that fail to materialize.

“...be considerate and expound a system of study for the persons who would be having slow perceptions and through which they could gain a clear knowledge about their happiness, sorrows and longevity merely by delineating the positions of the planets in transit.” – *Brihat Parasara Hora Shastra* 68.4

Guidelines to Interpreting Transits

The full range of natal qualities associated with a planet have the potential to manifest during its transit through the birth chart. However, it is important to keep in mind that a transiting planet will color and influence the qualities of the natal planet or house that it is transiting or aspecting—not the other way around. Natal planets do not modify the behavior of transiting planets but transiting planets do modify behavior of natal planets.

A most important guideline to using transits is to coordinate them with the dashas and bhuktis. Suppose one is in Jupiter dasha—Venus bhukti. During this period the transits of Jupiter and Venus will be particularly significant. Even the house and sign that Venus is transiting, although not normally influential, will have an added significance in understanding Venus bhukti because the results of the current bhukti depend to a large extent upon the transit strength of the bhukti lord. However, transits do not usually have the capacity to override or contradict the indications of the dasha or bhukti in which they occur.

Planets that are weak in the natal chart create problems when transited by strong malefics and will not be fully receptive to or capable of responding to the uplifting influence of benefics.

Conversely, strong natal planets that are benefics will tend to have greater resistance to transiting malefics, while strong natal malefics are unlikely to respond well to transiting benefics.

A weak natal planet, during its bhuktis, will not be so capable of protecting or promoting the matters associated with the houses ruled by it irrespective of the current transit strength of that weak planet.

For a quick assessment of current transit influences you can focus upon the house positions and aspects of transiting Jupiter and Saturn. This will be found to be basic but practical and effective.

Traditional Jyotish gives emphasis to the passage of transits through the houses of the natal chart, whereas modern Western astrology places much more emphasis on the conjunction, opposition (180°) and square (90°) aspects created by transits to natal planets and to angles such as the Ascendant and M.C. In our opinion both approaches give significant results.

When judging the duration of a transit influence, a transiting planet forming a conjunction with a natal planet will manifest its influence most strongly when 1° away from the natal planet. This influence will decline once it separates from the natal planet by a distance of 1° .

“Saturn is the supreme terrifier among planets. All beings fear him, for he rules bereavements and misfortunes. If pleased he will give you a kingdom, but if irate he will snatch everything away from you in a moment.”

— *The Greatness of Saturn, Robert Svoboda*

Sade Sati

The period in which Saturn transits the Moon is generally considered to be a difficult one, capable of lowering one’s energy, slowing down the pace of life, generating a more pessimistic or negative outlook on life and causing a marked dip in one’s normal emotional buoyancy.

In India it is believed that not only is Saturn’s transit of the whole of one’s Moon sign most inauspicious, but that even the presence of Saturn transiting the adjacent signs is capable of bringing difficult conditions into one’s life. Saturn takes two and a half years to transit any sign. The effects are said to be slow and ponderous. *Sade Sati* means “seven and a half” and refers to the seven and a half year period that it takes for Saturn to transit the sign containing the Moon as well as the signs either side of the Moon.

Although no reference to *Sade Sati* is to be found in the classical jyotish texts *Sade Sati* is nevertheless widely feared throughout India. Every Indian will know what *Sade Sati* refers to. It’s an established part of Hindu folk lore.

In practice, the transit of Saturn through one’s Moon sign is likely to make its presence felt even in adjacent signs. Provided it is within 12 degrees of a conjunction with the Moon, one is likely to experience its impact. Otherwise one can safely ignore the dreaded *Sade Sati*.

From what has been said regarding *Sade Sati* and the use of the Moon sign as an ascendant for transits, it would seem that our ancestors were much more sensitive to lunar influences than we are today—some cultures still are. However, when using Jyotish in our present day western culture we should be cautious about placing too much emphasis on *Sade Sati* or on transits as counted from the Moon sign.

Maturity of Planets

All planets in the birth chart take time to reach their point of maturity—a time when they are capable of becoming truly functional in the horoscope.

Once a planet has reached its year of maturity, the matters represented by the houses that it owns will also be of greater significance to the individual and the house in which it is placed will be more pronounced in its influence on the person's life. This influence will continue for a period of about 12 months and will be particularly noticeable in the case of one's ruling planet and of the strongest planet in the chart.

The following table shows the year in which the planets reach their maturity. If the planet is prominent in the birth chart then its influence becomes more pronounced, independently of whether or not that particular planet is emphasized by transit or dasas.

Planetary Ages

The following tables give the periods in one's life to which particular planets form a background influence. They are overridden by the dasas and transits as well as the times of planetary maturity given above. The planetary ages are best used when one has a birth chart but no dasha or transit information.

Planet	Age of Maturation		Planet	Period of Life
Jupiter	15 years (15 to 16)		Moon	0 to 4
Sun	21 years (21 to 22)		Mercury	5 to 14
Moon	23 years (23 to 24)		Venus	15 to 22
Venus	24 years (24 to 25)		Sun	23 to 41
Mars	27 years (27 to 28)		Mars	42 to 56
Mercury	31 years (31 to 32)		Jupiter	57 to 68
Saturn	35 years (35 to 36)		Saturn	68 to 108
Rahu	41 years (41 to 42)			
Ketu	47 years (47 to 48)			

For example, if Venus is poorly placed in the natal chart but the Sun is well placed, success or happiness in the person's life will be unlikely until the age of 23. A weak Mars and a strong Jupiter indicate lack of success or initiative until ones late 50's. May your Mars be strong!

CHAPTER FOURTEEN

JYOTISH AND AYURVEDA

Since ancient times the study of Jyotish and Ayurveda have been practiced as complementary disciplines. Ayurveda is the traditional Indian healing system that is gaining increasing popularity in the Western world. The word Ayurveda means “knowledge of life.”

One important contribution of Ayurveda is the classification of people according to their constitutional type. Once this classification is established, the diagnosis and treatment of a person can be correctly determined.

There are three basic constitutions, or *doshas*, which arise out of the five elements (earth, water, fire, air and ether). Earth and water give rise to Kapha, Fire gives rise to Pitta and when air combines with ether it gives rise to Vata.

Typical Characteristics of the Doshas

Kapha types: are of a calm and thoughtful disposition. They have well developed bodies. They have good appetites, eat well and enjoy their food, but have a tendency to put on weight. Their bones, tendons and veins are not prominent. Their complexion is often fair or pale and their skin tends to be moist, soft and cold to the touch. Hair is usually thick, dark, and soft. Sleep tends to be sound. Kapha people may be slow in their movements but they have good endurance and plenty of stamina.

Psychologically they are tolerant, calm and have forgiving natures. On the negative side they can be possessive, greedy and attached to material values or objects. Although comprehension can be slow, once understood knowledge is well retained.

Pitta types: tend to have plenty of energy and enjoy an active life. Their skin is normally soft and the complexion possesses a good color although it may be flushed. Hair has a tendency towards early greying and/or baldness.

Vision tends to be poor. Pitta people have strong appetite and good digestion. The body temperature tends to be high and their hands usually feel warm. They perspire freely and have a low tolerance of heat and sunlight.

Psychologically Pitta people are intelligent and have goods powers of comprehension. They are often ambitious to get ahead. Negatively they can be somewhat hot-headed, argumentative and impulsive.

Vata types: Tend to be tall and slim, usually with emphasized joints, veins and muscles. Skin is dry and cold, nails are usually brittle and the hair dry and scant. They feel the cold more easily than other types. Vata people talk fast and have rapid movements. They tend to be creative, active and alert but are often anxious and restless. Their appetite is variable and they tend to eat quickly and irregularly. They find difficulty in establishing regular habits or routines and they can easily become tired. Sleep patterns can be irregular or easily disturbed.

Psychologically they are quick to comprehend but have short memories. Will-power tends to be weak and anxiety levels tend to be high. They are mentally sensitive and can easily become stressed and fearful.

Any good book on Ayurveda will give a more detailed profile of these three types. Of course very few people correspond perfectly to one of them. Most of us are a combination of all three doshas, but generally one dosha is predominating over the others. Sometimes two doshas will be emphasized and the third will be weak—the combinations are manifold.

When the natural balance of our doshas becomes disturbed we experience discomfort or ill health. By understanding the factors which cause this imbalance and the dosha(s) most responsible for giving rise to the disturbance, steps can be taken to restore the natural harmony and balance of our constitution—our *Prakruti*.

The Vedic birth chart can play an important role in establishing one's natural constitution (*prakruti*), indicating the aggravating dosha(s) and particular constitutional weaknesses. The table below classifies the elements, signs and planets associated with each dosha. Some signs and planets are capable of representing two different doshas. Mercury is sometimes classified as *tridosha* (representing all the doshas) due to its variable nature.

	VATA	PITTA	KAPHA
Element	Air	Fire	Earth & Water
Planets			
Primary Planets	Saturn, Mercury, Rahu	Sun, Mars, Ketu	Moon, Venus, Jupiter
Secondary	Venus (K&P)	Jupiter (K&P)	Saturn (V&K)
Outer Planets	Uranus (<small>Merc.</small> octave)	Pluto (Mars octave)	Neptune (Venus octave)
Signs			
Primary	Gemini	Aries	Taurus
General	Virgo	Leo	Cancer
Mixed	Libra (V&K) Aquarius (V&P)	Sag. (P&K) Scorpio (P&K)	Pisces (K&P) Capricorn (K&V)

K = Kapha; P = Pitta; V = Vata.

Determination of Dosha

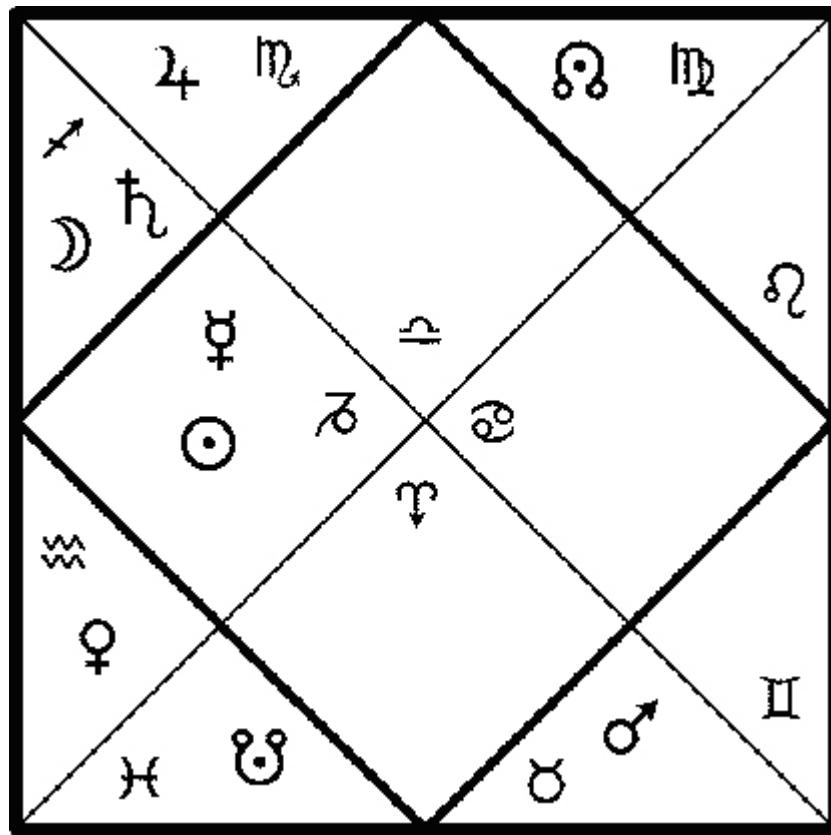
The most important consideration in determining the individuals natural constitution is the Ascendant and 1st house (physical type). You should examine the nature of Ascending sign, *including* the nature of any planets in the 1st house and of any planets aspecting the 1st house.

Next you should examine the ruling planet, while taking into consideration modification due to its sign placement, as well as any planets which may conjoin or aspect it.

Both the Sun and the Moon should also be examined. The Sun because it is the natural karaka, or signifier, for the 1st house and the Moon, not only because it represents our emotional/mental nature but also because it gives shape and sustenance to all earthly matters. It is useful to give somewhat more emphasis to the Sun for men and to the Moon for women.

The strongest planet in the horoscope is also an important consideration.

At this point it would be useful to follow through these ideas using an example chart:



Here we have a Libra Ascendant/1st house, indicating someone who has natural Vata tendencies. There are no planets in the 1st house nor are there any aspects being cast on the ascendant. Next we examine the ruling planet. This is Venus, which occupies Aquarius (reinforcing the Vata influence). It is aspected by Saturn, another Vata influence.

The Sun, which is the natural karaka for the 1st house, is in Capricorn (Kapha) although this is modified by the presence of Mercury (Vata).

The Moon is in Sagittarius (Pitta) but does not have a great deal of strength (paksha bala). Its natural Kapha qualities are therefore easily modified by the presence of Saturn (Vata) and the aspect of Mars (Pitta).

So far we have a constitution that is predominantly Vata, with Kapha and Pitta as secondary influences. Of the two secondary influences Kapha is a little more predominant than Pitta.

Now we should examine the 6th house because of its association with health issues, disease tendencies, and general digestive powers. The planet

ruling this house, planets occupying it, along with aspects cast or received, are all important considerations when establishing factors which disrupt the health and balance of the doshas.

If we look at the example chart we find that Jupiter rules the 6th house (through Pisces) and is also aspecting it. A planet aspecting its own sign benefits the house, no damage is done by this aspect. However the presence of Ketu in the 6th does create difficulties. Ketu in the 6th causes problems that are usually subtle or difficult to diagnose— sometimes manifesting as psychic disturbances.

Vata is the least stable of the doshas and in this example it is easily disturbed and unbalanced by Pitta, caused by Ketu (Pitta) being in the 6th house and Mars (Pitta) aspecting the 6th lord (Jupiter) from the 8th house.

Add to this the fact that a weak Moon (*manas*, the mind) is associated with Saturn and aspected by Mars and it will come as no surprise that this person has suffered terribly with irrational fears and anxieties which have disturbed her peace of mind and caused insomnia for years. All these are symptoms of disturbed Vata.

“When aggravated, Vata affects the strength, complexion, happiness and life span. It excites the mind and strikes the senses. It gives grief, fear, confusion, humility and delirium.” – *The Charaka Samhita 12.8*

We have said that the strongest planet should also be taken into consideration. In this case the Sun should be considered strong by virtue of being in a kendra (angular house). Association with Mercury damages it because Mercury rules the difficult 12th house that contains Rahu (Vata). Thus Rahu’s energy is carried with Mercury, and Mercury carries 12th house/Rahu qualities to the Sun, already a difficult planet for a Libra Ascendant due to ownership of the 11th house.

Medical Astrology

The birth chart can also assist in determining the basic health of a person, regardless of what their constitutional type may happen to be according to Ayurveda. This enables us to use Vedic astrology as an aid to medical diagnosis, no matter what the medical system to which we may be relating the chart. The chart provides information on (a) the overall strength and vitality of the body, (b) longevity, (c) likely areas of the body and body

systems that are vulnerable to weakness or disease and (d) any tendency towards psychological problems. It can also gauge the duration of a disease through the study of transits and dashas.

To determine the overall health of a person, we give particular attention to the Ascendant, the ruling planet and the Sun (karaka of the 1st house) as these are the factors which represent the strength and vitality of the physical body.

Next we examine the 6th house and its lord because these factors indicate the person's potential for disease and their susceptibility to health problems.

We also examine the 8th and 12th houses and their lords. The 8th house represents longevity and the potential for chronic or longterm illness (also severe accidents and injuries). The 12th house should be studied for indications of longterm confinement or hospitalization.

Although of secondary importance the 11th and 3rd houses can also be examined in the same way as the 6th and 8th.

To gain further insight, use the Navamsha chart alongside the Rashi chart. Other divisional charts that can be used in relation to medical astrology are the Drekkana, Dwadamsa and Trimsamsa charts. The Drekkana chart indicates vitality while the Dwadamsa indicates hereditary traits and can indicate hereditary illnesses or weaknesses. The Trimsamsa chart indicates planets that are likely to be very difficult or harmful.

Importance of the Rashi Chart

In determining the degree of health or sickness that a person is likely to encounter it is of primary importance to examine the overall indications of the birth chart in relation to the Ascendant. Benefics will do good if located in angles or trines (1st, 4th, 5th, 7th, 9th and 10th) Benefics in the 5th house are more capable of benefiting the health than those located in the 9th. Malefics occupying these positions are capable of damaging the health. Malefics in Upachaya houses (3rd, 6th, 10th and 11th) are capable of improving over the course of time. Benefics in Dushtanas (6th, 8th, or 12th) are weakened in their ability to give positive effects. The 2nd and 7th house lords have the potential to be harmful as these become maraka lords.

Any benefic planet aspecting the Ascendant will be good for the health. Any malefic planet aspecting the Ascendant can harm the health. Natural

benefics on either side of the Ascendant (or the Moon) fortify one's health. Malefics occupying these positions will have the reverse effect.

The body will have good resistance to disease if the Ascendant is *vargottama* (the same in both the Rashi and the Navamsha). A *vargottama* Ascendant lord is also a strengthening factor.

Provided they are not retrograde or afflicted, natural benefics can contribute to good health provided they are located in angles and trines. Several angular benefics will greatly strengthen a person's health, enabling them to overcome afflictions shown elsewhere in the chart. However, retrograde benefics are much weakened and rendered more unreliable. If poorly placed by sign position or aspected by malefics, their ability to fortify the health is again weakened although they may still be of some benefit. Combustion with the Sun does not generally weaken the health unless within a degree or so of an exact conjunction.

Of the natural benefics Jupiter is the best for health and Venus is second. Mercury is third in strength and only really helpful if in association with another benefic. The position, power, strength, and the quality of the Moon should be carefully assessed. Is it waxing or waning? Is it near or distant from the Sun? Does it own difficult houses such as the 6th, 8th or 12th? All of these considerations will determine whether it has a negative or positive impact upon one's health. For example, an afflicted Moon aspecting the Ascendant from the 7th house (a maraka house) will be causing more harm than good.

Because the 7th house is a maraka house as well as an angular house, and because planets in the 7th directly aspect the 1st House/Ascendant, it is particularly difficult to have malefics here. The Rahu-Ketu axis falling in 1st/7th houses can be detrimental to the health. Saturn placed here depletes one's energy and vitality and Mars can give susceptibility to toxic infections, inflammation or fever.

Remember to take note of the Ascendant ruler. If it associates with or aspects a natural benefic, particularly Jupiter, the overall health of the person is benefited. The reverse is true when the Ascendant ruler associates with a natural malefic, particularly Saturn. A debilitated Ascendant lord (in its fall or in the sign of a great enemy) can increase one's susceptibility to disease. If in its exaltation or own sign one is likely to have good vitality and greater immunity to disease.

Any association between the Ascendant lord and the lords of the 6th, 8th and 12th houses can give rise to health problems.

Both the signs and the houses are associated with different areas of the body. Memorizing the following table will help in health assessments. If a sign or house is occupied by malefic planets the associated regions of the body tend to suffer. Thus if malefics occupy the 2nd house as well as Taurus the throat, neck or shoulders will be weak areas of the body. If both the 3rd house and Gemini are afflicted then one suffers with lung problems.

Sign	House	Area of Body
Aries	1 st House	Head, brain, eyes, front of head down to eyes and back of head down to base of skull.
Taurus	2 nd House	Neck, face, the upper neck to the larynx and the back of the neck to the shoulder, including the cerebellum.
Gemini	3 rd House	Upper chest, including the lungs, the shoulders and the upper arms.
Cancer	4 th House	Breast, and the front part of the chest to the border of the ribs and elbows, including the stomach.
Leo	5 th House	Solar Plexus region and the midand upper back, including the small intestines, as well as body vitality in general via the heart.
Virgo	6 th House	Hands. Navel Region. Mid-abdomen, including the colon. Digestive system generally, also body health as a whole.
Libra	7 th House	Lower Abdomen and lumbar region, including the kidneys and internal genitalia.
Scorpio	8 th House	Pubic region. Sacrum, rectum, bladder, lower back, hips and thighs.
Sagittarius	9 th House	Thighs, hips as well as and lower back. Also governs the arteries.
Capricorn	10 th House	Knees. Besides the knees it also governs the bones and joints of the entire body.
Aquarius	11 th House	Calves and the skin. Besides these it also governs the power of exhalation.
Pisces	12 th House	Feet. Besides the feet it also governs the lymphatic system.

The Sun represents bone, the Moon represents blood, Mars represent muscle, Mercury represents the skin, Jupiter represents fat, Venus represents semen and urine and Saturn represents the nerves. Whichever planet rules the Ascendant will emphasize the importance of the corresponding tissue/body system.

If a planet occupies the Ascendant sign/1st house then tissues associated with that planet become all the more emphasized. If there is any association or aspect from malefic planets to the Ascendant lord or 1st house, then the tissue associated with the malefic will be vulnerable to disease or damage.

In the same way, if the lord of the ascendant is weak or in some way associated with malefic planets, then there will be a weakness in the organs of the body represented by the Ascendant sign.

If you are interested in exploring Medical Astrology in more detail you will find *Essentials of Medical Astrology* and *Subtleties of Medical Astrology*, both by Dr. K. S. Charak, to be informative and well written books.

“One should choose as a livelihood, those activities which are consistent with dharma (that which upholds nature and society), adhere to the path of peace, and engage in studies to acquire useful knowledge. This is the way to happiness.”

— *Charaka Samhita*

CHAPTER FIFTEEN

REMEDIAL MEASURES

Gemstone or Mantra

When a planet is weak or afflicted in the birth chart there are a variety of measures that can be taken to strengthen or balance the energy and qualities of that planet. The most frequently used remedial measures are the wearing of a gemstone or the regular recitation of a planetary mantra (a sequence of sounds that have a vibrational influence that modifies the manner in which a planets energy becomes manifest).

Although appropriate planetary mantras are safe to use, they require some time and attention to their practice. For this reason many people will go for the easy option—wearing a gemstone. The problem with a gemstone, whether worn as an astrological ring or as a pendant, is that it enhances the energy of a planet for better or for worse. Thus a weak planet will have its strength increased by wearing the appropriate gemstone but this can do more harm than good if the planet owns difficult houses. By referring to the chapter on Ascendants you will be able to ascertain which planets are beneficial and which are malefic for a particular Ascendant. If a planet is classified as a benefic for a particular Ascendant it's gemstone can be safely worn. *Never wear the gemstone of a planet that has a malefic relationship to the Ascending sign.*

The gemstone of the planet ruling your ascendant can be worn throughout your life as it will have a strengthening influence on the body, vitality, and other 1st house indications. Other appropriate stones can be worn on a long term basis or for the duration of the planets dasha. Wearing gemstones can be an expensive business but need not be so. Gemstones should be of a high quality and free of serious imperfections.

Planet	Gemstone	Substitute	Setting	Hand	Finger
Sun	Ruby	Garnet	Gold (Silver) Right Ring		
Moon	Pearl	Moonstone	Silver/White Gold	Left	Ring or Index
Mars	Red Coral	Carnelian, Red Jasper	Silver or Copper & Gold	Right	Index or Ring
Mercury	Emerald	Peridot	Gold or Silver	Either	Little
Jupiter	Yellow Sapphire	Yellow Topaz, Citrine	Gold	Right	Index
Venus	Diamond	White Sapphire, Clear Quartz	White Gold or Silver	Left	Middle or Little
Saturn	Blue Sapphire	Amethyst	Gold or Silver	Either	Middle
Rahu	Hessonite Garnet	Golden Grossularite	Gold or Silver	Either	Middle or Little
Ketu	Cat's Eye	Quartz Cat's Eye	Silver or White Gold	Either	Middle or Little

Appropriate Gemstone Recommendations

Therefore, if you decide to go for the primary gemstone it is likely to be an expensive purchase. For this reason there are certain secondary or substitute stones that are less costly but can be equally effective. These are generally worn in the form of a pendant or necklace as their recommended size can often make them impractical to be worn as astrological rings.

There are several important points to keep in mind when planning to wear an astrological gemstone. One is that the stone must be in contact with the skin, the other is that the time that the stone is first worn permanently, and is governed by certain astrological considerations.

Fingers of the hand and their relation to the elements and planets:

Index finger	Ether	Jupiter, Moon, Mars
Middle finger	Air	Saturn, Venus, (Rahu, Ketu).
Ring finger	Fire, Water	Sun, Moon, Mars (Ketu)
Little finger	Earth	Mercury, Venus. (Rahu, Ketu).

The thumb, although related to Mars and the fire element, is not used for astrological rings. The index finger (next to the thumb) is ruled by Jupiter, the middle finger by Saturn, the ring finger by the Sun and the little finger by Mercury. The Moon and Venus are related to areas of the palm so have no fingers of their own.

In selecting the appropriate finger on which to wear an astrological ring remember that it should be worn either on its own planetary finger, or it can also be worn upon the finger corresponding to a planet with which it is a permanent friend, particularly if this relationship is strong in the birth-chart. If the relationship between the two planets is both permanent (natural) and temporary (particular to that birth chart), so much the better. For example, someone with an Aries ascendant may want to strengthen their ruling planet due to bad dignity and placement in a weak sign or house, or because of a difficult aspect or conjunction. A Mars gemstone could be worn on either the index finger (Jupiter) or the ring finger (Sun) as both planets are permanent friends of Mars. If in the chart Mars is in the second house from the Sun but in 6th house from Jupiter, Mars would be in temporary friendship with the Sun but in a relationship of a temporary enemy with Jupiter. In this case the ring finger (Sun) should be the one chosen for wearing the Mars gemstone.

An exception to this can arise when there is a choice of using the middle finger (Saturn) or the little finger (Mercury). The middle finger is usually considered preferable to the little finger for wearing a gemstone.

“One should not go out without touching a gem, a respectable person, an auspicious object or a flower.” – *The Charaka Samhita 8.19*

Which Hand to Use

There are several considerations to be taken into account when deciding the most appropriate hand to use for wearing an astrological ring.

As there is a natural antagonism between the Sun, Moon, Mars, Jupiter and Ketu on the one hand and Mercury, Venus, Saturn and Rahu on the other, the two groups of stones should not be worn on the same hand. The first group are more suited to being worn on the right hand and the second group on the left hand.

The right hand helps *project* the energies of the planet. It increases the warm, fiery, solar and masculine properties, and relates to the main righthand side energy channel (or *nadi*), known as *Pingala*. This hand is generally more beneficial for masculine planets (Sun, Mars and Jupiter) and planets in masculine /odd signs.

There can be exceptions. For example, if we wanted to increase the energy of Jupiter in Virgo it may be more appropriate to wear the Jupiter

gemstone on the left hand, particularly if it were in the first half of that sign (the lunar Hora).

The left hand helps *absorb* the energies of the planet. It increases the lunar and feminine properties, and works on the pathway of the left-side *nadi* of the subtle body known as *Ida*. This hand is usually preferable for feminine planets, Moon and Venus. Any planets in feminine/even signs may be worn on the left hand if preferred.

The planets of neutral gender (Mercury, Saturn, Rahu and Ketu) can be worn on either hand, depending on whether we wish to strengthen their masculine or feminine powers, or whether we wish to enhance their ability to project or absorb. For example, if we have a rather weak Moon that is aspected by a beneficial Jupiter we may wish to enhance the Moons ability to absorb that aspect. In this case the left hand index (Jupiter) finger would be most suitable finger for wearing the Moon's gemstone—a pearl set in a silver ring.

If you are undecided as to which hand to wear the gemstone, don't be unduly concerned. It's considered better to wear the stone on the wrong hand than not to wear it at all.

Wearing a Pendant

A substitute gemstone needs to be larger than the primary gemstone, and is usually more suitable for wearing as a pendant.

Gemstones that are worn in order to improve speech or communication, or to ease nervous or respiratory troubles the can be worn around the neck, close to the throat chakra. These will usually be stones ruled by Mercury or by planets placed in the 2nd or 3rd houses (or Taurus and Gemini).

Gemstones that are ruled by planets which increase the heart energy, circulation, emotions or will power (such as the Sun, Moon, Mars or Venus) should be worn close to the heart chakra. As it is impractical to wear the Jupiter or Saturn stones close to their corresponding chakras (the two lowest chakras) it is acceptable to wear them close to the heart chakra. This is because the planets that rule their exaltation signs—Venus rules Libra (Saturn's exaltation) and the Moon rules Cancer (the Moons exaltation sign)—are also related to the heart chakra.

It is also permissible to use a number of small gemstones in the form of a necklace.

Substitute gemstones worn as pendants do not necessarily have to be set in the recommended metals. They can be worn beneath your clothing.

Setting of the Gemstone

Whether worn as a ring or as a pendant all gemstones should be set in such a way that they are in contact with the skin in order for their energies to be effectively transmitted. If worn without touching the skin their effect will be much reduced. This is why ornamental gemstones can be worn that have hardly any detrimental or beneficial effects on the wearer.

In a more general way astrological gemstones can also be kept on a home shrine or altar, in the living room or bedroom, in your car, or wherever you want their protective or enhancing energies to be projected. For this purpose uncut gemstones or crystals may be used.

Purifying and Consecrating Gemstones

All gemstones should be purified and then energized and consecrated to their purpose. There are many ways to cleanse gemstones. The simplest way is to immerse the stone in a liquid overnight. Some good substances for this are:

- For the Sun (Ruby and substitutes), an infusion of calamus.
- For the Moon (Pearl and substitutes), ocean water or milk.
- For Mercury (Emerald and substitutes), an infusion of gotu kola.
- For Mars (Red Coral and substitutes), ocean water or yogurt.
- For Jupiter (Yellow sapphire and substitutes), ghee or calamus infusion.
- For Venus (Diamond and substitutes)—rose water or milk.
- For Saturn (Blue sapphire and substitutes)—infusion of gotu kola or turmeric.
- For Rahu (Hessonite garnet)—turmeric infusion.
- For Ketu (Cat's eye)—calamus infusion.

One way that can be used to purify all gemstones is to soak them overnight in water to which a little sea salt has been added (as a substitute for ocean water), or in an infusion of Gotu Kola (Indian Pennywort), an herb which can be purchased in dried form. Soaking Moon and Venus stones in milk is good.

Once the gem is purified it should be consecrated and empowered by chanting the appropriate planetary mantra while holding the gemstone in your hand. You can also meditate, pray and visualize the results that you wish to bring into your life by wearing the gemstone.

From time to time, under appropriate planetary conditions, gemstones can be cleansed, reconsecrated and/or reenergized.

Planetary Mantras

If there is any doubt regarding the appropriateness or otherwise of wearing a particular gemstone then a safe alternative is to use a planetary mantra. Mantras serve to fortify and balance the energy of a planet in such a way that it brings out its higher, more pure or spiritual qualities. For this reason many yogis and others who are on a spiritual path prefer not to wear gemstones but to use only mantra.

The following are the main mantras for each planet:

For the Sun: *Om sum suryaya namaha*

For the Moon: *Om som somaya namaha* or *Om chum chandraya namaha*

For Mars: *Om kum kujaya namaha*

For Mercury: *Om bum budhaya namaha*

For Jupiter: *Om brahm brihaspataye namaha*

For Venus: *Om shum shukraya namaha*

For Saturn: *Om sham shanaye namaha*

For Rahu: *Om ram rahave namaha*

For Ketu: *Om kem ketave namaha*

Correct pronunciation of the mantras are essential. If in doubt contact your nearest Jyotish Astrologer to be given the correct pronunciation.

Each mantra should be chanted softly or silently 108 times on a daily basis. For this purpose it is best to use an Indian *mala* which consists of 108 beads strung on cord along with a larger bead which acts as a marker bead so that you know when you have completed a full round of 108 repetitions. If you are unable to obtain such beads it is a simple matter to buy 108 wooden beads plus one larger one and to thread them together yourself. Use a strong cord or thread that will not break due to frequent use.

Sitting upright, hold the first bead between the thumb and second finger of the right hand and chant the mantra once. Move the finger and thumb to the second bead and chant the mantra a second time and so on until you reach the 108th bead. Mantra should be chanted with a calm and attentive mind. The focus of the attention should be on the internal sound of the mantra. Early morning is the best time for mantra practice although any regular time when you are unlikely to be interrupted or distracted is suitable.

Each of the mantras given above can be used in one of three ways: (1) In full. (2) Using only the second word of the mantra (the *bija*), or (3) leaving out the second word of the mantra. For example, if using the Sun you could choose the full mantra—*Om Sum Suryaya Namaha*, or just the *bija* mantra—*Sum*, or *Om Suryaya Namaha*.

The first option is best but not for everyone. The second option captures the spirit of the mantra (*bija* means seed, point or essence). Bija Mantras are very potent and very powerful. The third option is the one that is most commonly used.

Timing

Timing is important. The moment that you begin to chant your mantra on a regular basis, or first put on your proper astrological gemstone or pendant to be worn permanently, should be at a time that is in harmony with the cosmic and planetary forces that the stone or mantra represents.

“Ruby is said of the Sun, spotless pearl of the Moon, of Mars coral, of Mercury an emerald, of Jupiter topaz, of Venus diamond, Saturn unblemished sapphire, of the others gomedha and cat’s eye.” – *Jatika Parijata 2.21*

“The wearing of gemmed ornaments give respect, fame, longevity, wealth, happiness, strength and fruition. Over and above this, it wards off negative astral influences.” – *Mani Mala, Part II.122*

Commence wearing a gemstone or using a mantra for the Sun on a Sunday, at sunrise, preferably when the Sun is in a fire sign.

Commence wearing a gemstone or using a mantra for the Moon on a Monday, shortly after sunrise, at a time when the Moon is increasing

(waxing) and close to Full Moon. The Moon should be free of malefic aspects and preferably in Taurus, Cancer or Pisces or in the sign of a friendly planet (one ruled by the Sun or Mercury).

Commence wearing a gemstone or using a mantra for Mars on a Tuesday, shortly after sunrise when the Moon is waxing. Mars should be in its own sign or exalted. If this is not possible wait until it occupies the sign of a friendly planet (one ruled by the Sun, Moon or Jupiter).

Commence wearing a gemstone or using a mantra for Mercury on a Wednesday, shortly after sunrise when the Moon is waxing and Mercury is in its own or friendly sign (one ruled by the Sun or Venus). Mercury should not be too close to the Sun (separated by at least 10 degrees).

Commence wearing a gemstone or using a mantra for Jupiter on a Thursday, shortly after sunrise when the Moon is waxing and preferably when Jupiter is in its own, exalted or friendly sign (one ruled by the Sun, Moon or Mars). However, since Jupiter takes a year to transit a sign, this may not always be possible. At the very least Jupiter should be conjunct with or angular to the Moon.

Commence wearing a gemstone or using a mantra for Venus on a Friday, shortly after sunrise when the Moon is waxing and when Venus is in its own, exaltation or friendly signs (those of Mercury or Saturn). Venus should not be closer than 10 degrees to the Sun.

Commence wearing a gemstone or using a mantra for Saturn on a Saturday, shortly after sunrise, during the waxing Moon.

If Saturn is not in a suitable sign (such as one belonging to Mercury or Venus) it should at least be well aspected by Jupiter or by a well placed Venus.

Commence wearing a gemstone or using a mantra for Rahu or Ketu on a Saturday, or on the day of the planet which rules the sign in which it is placed, at a time when the Moon is waxing shortly after sunrise. Ideally Rahu or Ketu should occupy a sign belonging to Mercury or Jupiter or occupy a sign favorable to the planet that rules its natal sign position.

Planetary Hours

Why do we first begin practicing these remedial measures just after sunrise on the appropriate planetary day? Because, beginning from sunrise, each day

is divided into 24 planetary hours. The first hour begins at sunrise and is ruled by the same planet that rules the day. Thus Venus rules Friday and it also rules the first planetary hour, which begins at sunrise.

These planetary hours are not necessarily of 60 minutes duration. The time from sunrise to sunset is divided by 12 in order to establish the length of each planetary “hour” during daylight. The same is done with the time that elapses between sunset and sunrise in order to establish the length of the planetary hours during darkness. For example, on a Sunday the first planetary hour commencing at sunrise is ruled by the Sun, the next hour by Venus, followed by the hours of Mercury, Moon, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon and Saturn, which concludes at sunset. The sequence continues after sunset with Jupiter, Mars, Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, Sun, Venus and Mercury, which brings us to sunrise on Monday. This begins with the Moon, followed by Saturn, and so the sequence continues, with the first planetary hour being ruled by the same planet that rules the planetary day.

Thus on a Sunday there are four planetary hours belonging to the Sun, any of which would be suitable for commencing a solar mantra or for the putting on of a solar gemstone. To avoid the laborious task of making detailed calculations we can be sure that if we have chosen the appropriate day then sunrise or shortly after sunrise will correspond to the appropriate planetary hour.

You now have a good grounding in the basics of the subject, yet, from another perspective, you have only waded a little on the shoreline of the vast ocean that is Jyotish. Regular practice at reading birthcharts will increase your skill and strengthen your deductive and intuitive abilities.

CHAPTER SIXTEEN

PRACTICAL CHART WORK

“The career of a person will be that indicated by the planet ruling the Navamsha sign occupied by the lord of the 10th house from the Lagna, Moon and Sun.”

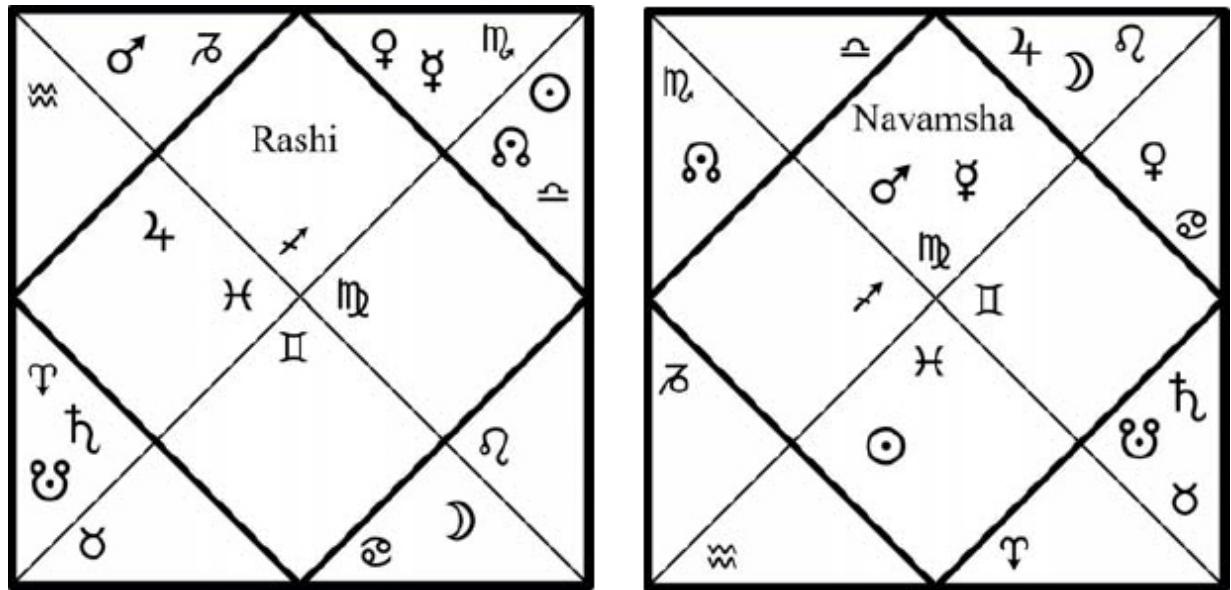
— *Brihat Jataka 10:1*

In the above quotation the illustrious astrologer Varaha Mihira makes a most interesting observation. It is not necessarily the 10th house of the Rashi chart that will show us a person’s natural vocation. The 10th house indicates the degree of recognition and social standing that we may gain in the eyes of others through our career or vocation, but is not always a reliable guide to what that vocation will be. If we take the lord of the 10th house in the Rashi chart and check out the sign that it occupies in the Na- vamsha chart we will find that the planet ruling that Navamsha sign is a more accurate guide to what that person’s true vocation should be.

We are advised to take the 10th from the Lagna, Moon and Sun. This can sometimes give three different planets for judging the career. Matters associated with those three planets can all contribute towards creating an income. In such a case the person is likely to change their occupation several times, or perhaps one of the three planets is much stronger than the other two, in which case that is likely to be the planet that indicates the main occupation.

On the next page is the chart of a rather unorthodox spiritual teacher who is a guru to many. He is a prolific writer and speaks with much authority. His writings are full of insight and inspiration but can be mentally demanding on the reader.

Mercury rules 10th from Lagna and occupies Virgo in the Navamsha. Thus Mercury is in its own/exaltation sign. This accords with his being the author of many books. His spiritual discourses are precise and detailed and his voice is pleasant to listen to—all Mercury characteristics.

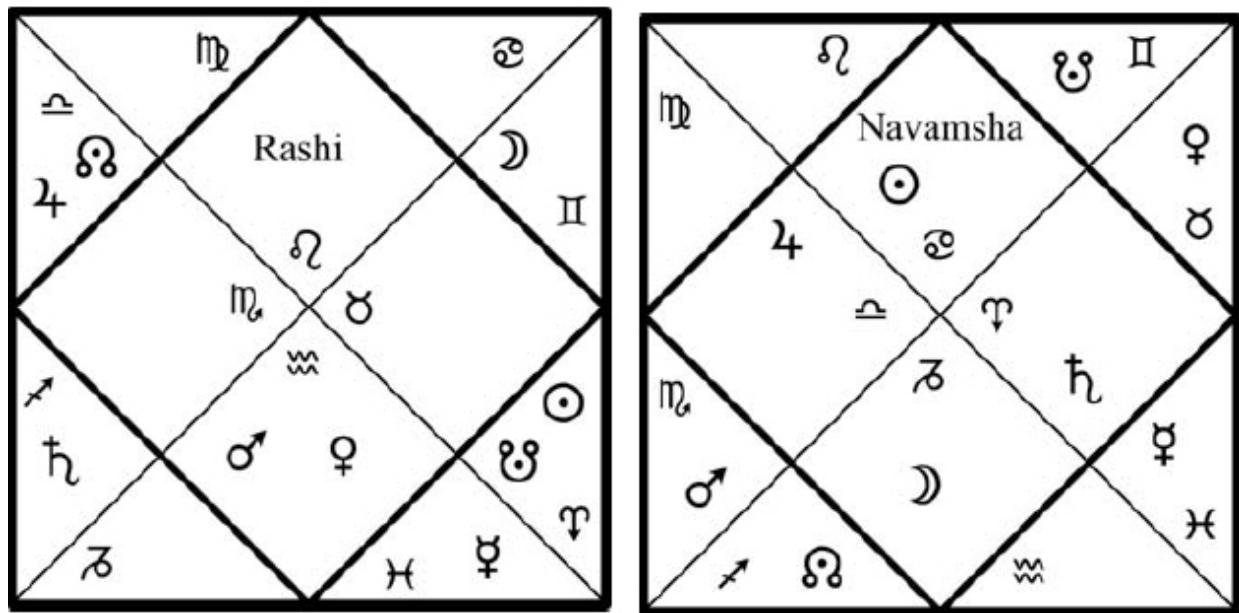


From the Moon Lagna we have Aries ruling the 10th house. Mars joins Mercury in Virgo in the Navamsha—another indication of the influence of Mercury on his vocation.

From the Sun the 10th house is Cancer. In the Navamsha the Moon is in Leo in the 12th with Jupiter. This shows the Sun giving him an unchallenged position of authority in the eyes of his disciples. His appearance and style are authoritative and leonine. He also gives the impression of great authority when he speaks—Mars exalted in Capricorn in the 2nd. There are a variety of interesting yogas to be found in this chart. Hansa Yoga occurs from both the Lagna and the Moon.

In the following chart the person has a career as an artist, so we should expect this to be indicated. The 10th house is ruled by Venus (which aspects the Ascendant from the 7th house). In the Navamsha Venus is in Taurus—its own sign. From the Moon the 10th house is in Pisces, ruled by Jupiter. In the Navamsha chart Jupiter is in Libra, so once again Venus is revealed as being associated with the career. Looking to the

Rashi and Navamsha of an Artist



Sun as Ascendant we find the 10th from the Sun is Capricorn, which is ruled by Saturn. In the Navamsha chart Saturn is weak through being placed in Aries, the sign of its fall. Mars however is in its own sign in the creative 5th house, and in the Rashi chart it is found alongside Venus. All in all a vocation associated with Venus is indicated.

Judgement

Here are some guidelines that will help you develop your astrological skills in chart interpretation. Some of the points have already been made but are repeated herein order to emphasize their importance.

If a house is occupied or aspected by its lord (the planet which rules the sign of the house) it is strengthened, even if the house lord is a malefic.

If a house is occupied by a malefic and is also aspected by another malefic, then the affairs governed by the house are damaged. On the other hand if the tenanting planet is a benefic and is also aspected by another benefic, then the affairs of the house are greatly improved.

A planet that is exalted improves the affairs of the houses that it owns. If a planet is in its own sign then the house that it occupies and the houses that it owns are all benefited.

Whether a benefic or a malefic, the lord of the ascendant surely does not damage any house that it occupies. Thus for a Scorpio ascendant Mars, a natural malefic, also rules the difficult 6th house. Yet if Mars occupies the 5th house it will not damage the affairs of that house.

When examining any house four factors are important: (1) Any planets residing in the house; (2) Any planets aspecting the house under consideration; (3) The placement and condition of the lord of the house; (4) The Karaka for that house. *This last consideration is frequently overlooked, which can often lead to faulty conclusions.*

When judging any house it is also necessary to consider: (1) Whether the lord of the house is well placed in relation to the ascendant; (2) The placement of the lord in relation to the house under consideration; (3) Whether the house being judged is hemmed in by malefic or benefic planets. Let us consider if we are judging the 4th house, even though the 4th lord may be well placed the person could still experience problems and difficulties surrounding such 4th house issues as home, property or happiness if malefics occupy the adjoining houses (for example Saturn in the 3rd and Mars in 5th). Of course if Jupiter occupies the 3rd and Venus is in the 5th then 4th house matters will be greatly benefited. When judging the “hemmed in” position of a house, never go beyond the adjacent signs/houses.

The hemmed in position can also be applied to planets. Thus if instead of the 4th house being hemmed in we may find the 4th lord hemmed in by malefics or benefics. This would have a similar effect to the 4th house being hemmed in, except the effects would be broader— influencing all the areas of life associated with that planet. It is this consideration which gives rise to such yogas as *Ubhachari Yoga* (benefics either side of the Sun) and *Dhurudhara Yoga* (planets either side of the Moon).

Using the Moon Sign as Ascendant

All houses should be considered not only as counted from the Ascendant, but from the Moon sign also. Examining the planetary positions from the Moon, the Ascendant, and from the Sun sign give accurate indications of strong karmic tendencies. Indications that are common to all three perspectives, denote strong karmas. Although not mandatory, Jyotishis consider that if the Moon is stronger than the Ascendant then judgement from the Moon sign should be given preference over the Ascendant.

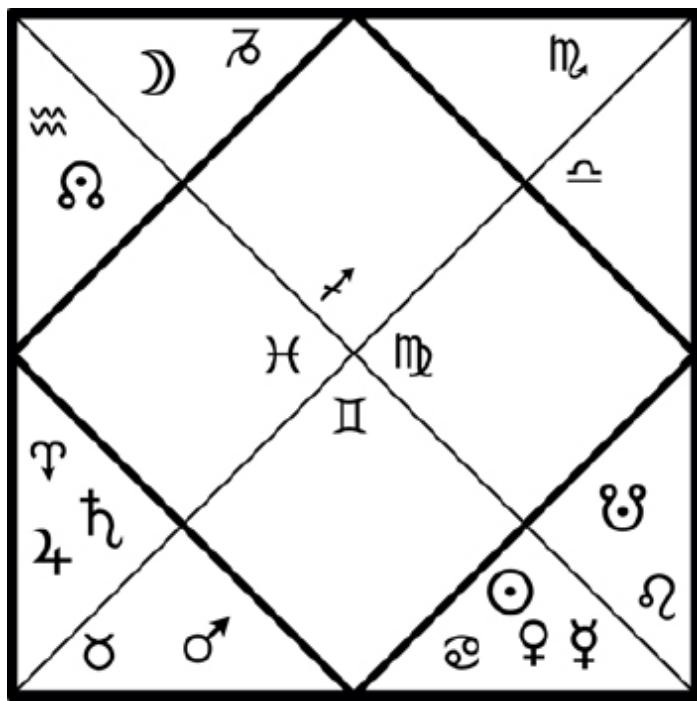
However, since there are no hard and fast rules for determining this distinction and since function of the Ascendant can never be overlooked, it is best to use the Moon sign ascendant (*chandra lagna*) as a secondary point of reference.

We should give particularly close attention to the indications of houses as counted from the Moon sign when (a) the Moon has good paksha bala, (b) it is angular, and/or strongly aspected, (c) it is in its own or exaltation sign, (d) the chart under consideration is that of a female, or (e) if there are many planets in the lunar section of the Hora divisional chart. The greater the number of these factors in any chart the greater will be the significance of using the Moon sign as an alternative Ascendant.

Sage Parashara recommended that the Rising sign, Moon sign and Sun sign should all be considered as separate lagnas in order to correctly judge the houses. Doing this is rather like peeling back the layers of an onion in order to arrive at the center, and while we may have the time to do this with our own birth chart and those of close friends, we don't usually have the time to go through this procedure with every chart that we examine. The same analogy can be applied to the use of division charts— how many readings are given using all sixteen division charts? Not many! Astrological influences are many layered and have many facets.

Illustration of the Importance of Using the Moon Sign as Ascendant

Here is the chart of Mary Baker Eddy, founder of “the Christian Science Monitor”



Mary was the author of the renowned "Science and Health", founder of "The Christian Science Monitor" newspaper and of "The Church of Christian Science" (or, more accurately, "The Church of Christ, Scientist") which still has well over 3,000 branches throughout the world.

Data: Mary Baker Eddy; born 16th July 1821; 5:38 p.m.; Bow (near Concord), New Hampshire, USA.

As a child Mary suffered poor health, spending much time confined to her bed. Her ill health continued into her adult life (note the conjunction of her ruling planet Jupiter with Saturn) and it was not until she reached the age of 40 that she experienced any radical improvement in her condition. This recovery was due to her receiving treatment from a well known "mental" healer, Phineas Quimby. Although over the next five years she experienced several relapses. In the winter of 1866 she had a fall in an icy street, which resulted in several severe injuries. Confined to her bed Mary prayed deeply and intensely for a speedy and complete recovery and as a result not only underwent a spontaneous healing but experienced a spiritual awakening that changed the course of her life.

From that time onward she began to develop her spiritual healing practices, discovering that through them she could bring about dramatic healing in others. A charismatic speaker (although not shown in the above chart Uranus and Neptune are in the 1st house), she lectured widely and in

1875 published her famous book “Science and Health” (still in print). In 1879 she founded her Church of Christian Science (still growing) and in 1908 founded the newspaper “Christian Science Monitor” (still being published). Such is a very brief outline of her life.

In Mary’s chart, Jupiter, her ruling planet, although placed in the 5th house (enterprise and creative activity), is severely restricted by its close conjunction with Saturn. This accounts for her poor health throughout much of her life, but it also gave her great endurance and self-discipline.

Sagittarius rising and Jupiter in 5th house/Aries gave her a larger than life personality despite the initial limitations caused by the placement of Saturn. Her healing skills are indicated by the fact that Venus, lord of the 6th house (health and healing) is in conjunction with Mercury, lord of the 10th house (profession) in the 8th house (regeneration and transformation).

At first sight there seems little indication of widespread fame and recognition in this chart, *a condition which requires the angular houses to be well emphasized by containing planets.*

In the above chart *all* the angular houses are empty. However, as already mentioned, a basic dictum of Vedic astrology is to consider the Moon sign as a separate Ascendant, particularly if the Moon plays a significant role in understanding the chart.

That 8th house (ruling spiritual regeneration as well as chronic disease and longevity) is heavily tenanted. Being ruled by Cancer it gives added emphasis to the role of the Moon. In fact, as per the rules of Vedic astrology, the Moon also aspects the 8th house and the three planets therein. Notice that the Moon is full, giving it maximum strength. We are therefore justified in using the sign containing the Moon as a secondary Ascendant.

This helps us gain greater confluence of influences. When we view the chart in this light, using the Moon sign (Capricorn) as the Ascendant, we find that more than half the planets will occupy angular (kendra) houses and that the lord of the 10th house (governing fame and recognition) from the Moon, as well as the lords of the lunar 8th and 9th houses occupy the 7th and fully aspect the lunar Ascendant.

As someone who lectured widely, wrote a very influential book and founded a newspaper (all 3rd house activities) we would expect to find a strong link between the 1st and 3rd houses. Whether we use the Rising sign or the Moon sign as the Ascendant, in both cases we find the 1st and 3rd lords in conjunction. Rahu (North Node) in the 3rd house/Aquarius indicates that

she needed to fulfill her desires through radical reforming (Aquarian) activities of the type that we associate with these houses. Ketu (South Node) in 9 th house/Leo indicates that she worked at developing spiritual principles and practices in a previous incarnation and that her organizational skills and qualities of leadership (Leo) where also inherited from the past.

Angular Planets

Planets in angular or kendra houses gain in strength. Natural benefics so placed are capable of giving strong positive results and malefics of being problematic. Of all the angular houses the most powerful is the 10th.

Any planets within 10° either side of the Ascendant axis or the M.C. axis are particularly potent.

If cardinal signs (Aries, Cancer, Libra and Capricorn) are on the cusps of the angular houses they make one more active, persistent and dynamic in nature. If fixed signs (Taurus, Leo, Scorpio and Aquarius) are on the cusps of the angular houses the person becomes more fixed in their attitudes and outlook on life. They are more sedentary and less inclined to travel or movement. If mutable signs (Gemini, Virgo, Sagittarius and Pisces) fall on the angular cusps the person becomes more mentally active.

They are cooperative and adaptable but are also capable of manifesting qualities common to either of the other two groups. This is because the first 15° of mutable signs have qualities similar to the fixed signs while the last 15° have more in common with the cardinal signs.

Neecha bhanga: Cancellation of Debility

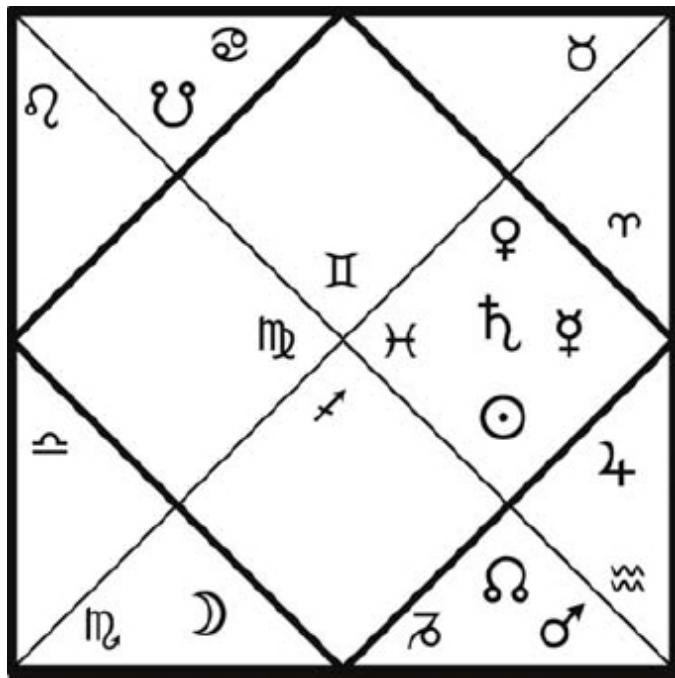
A planet in the sign of its fall is said to be *neecha* or debilitated. Planets that are in the sign of their fall have the influence of this adverse condition cancelled out if:

- an exalted planet occupies the same sign as the fallen planet.
- the lord of the sign occupied by the fallen planet is exalted.
- the lord of the sign occupied by the fallen planet is in an angle (kendra) from the Moon or Ascendant.
- the ruler of the house which is occupied by the fallen planet aspects that planet.

- the planet which would be exalted if it was in the sign occupied by the fallen planet is in an angle to the Moon or Ascendant.

These points are important and should be memorized. This can also work the other way around. For instance, an exalted planet can be damaged if the lord of the sign that the exalted planet occupies is in its fall.

On the next page is an example of how *Neecha bhanga* operate in Albert Einstein's horoscope. We observe that mutable signs fall on the kendra (angular) houses. This made him mentally agile. The lord of the 5th house (intelligence) is exalted in the 10th. Mercury, lord of the 4th house (formal education) is in the sign of its fall and placed between two malefics—he left school at 15 with very poor grades and failed to gain any distinction as a result of attending university. Yet because Mercury is in the sign of an exalted planet, its debilitated condition is cancelled, so that eventually the manifestation of his Mercury qualities became his strength.



The cancellation of Mercury's debilitation is also reinforced by Jupiter, the lord of the sign occupied by Mercury, being angular to the Moon (see previous page for *Neecha bhanga* rules).

The Moon is another planet that although in the sign of its fall becomes strengthened by its ruler (Mars) being placed in its sign of exaltation

(Capricorn). If we take the Moon sign as an ascendant we find that 5th house (intelligence) is occupied by an exalted Venus in Pisces. Still using the Moon ascendant we also observe that the 5th house lord, Jupiter, is aspecting the 10th house.

Taking the Sun sign as a separate ascendant we find that the Moon governs the solar 5th house, and that this is placed in the 9th house from the Sun. Because the Moon has *neecha bhanga* (cancellation of debility due to being in its fall) we can conclude that Einstein's chart shows great intelligence according to all three Ascendants.

CHAPTER SEVENTEEN

THE YOGA SUTRAS OF PATANJALI

All astrology deals with the likely outcomes of past actions: the way our actions contribute to the experience of our outer environment, condition our body, emotions and thoughts, and thus determine our character and personality traits. If this was all that had to be considered astrology would be an exact science. Our past activities would completely condition our future. But we are more than the body, emotions and mental traits with which we so often identify ourselves.

We are all blessed by freewill and our lives are largely shaped by the interplay of fate (karma) and freewill. We all have freedom of choice and the extent and manner to which we exercise this ability determines the extent to which our lives are conditioned by astrological influences. No one should feel completely conditioned by their past karma (which is indicated by the positions of the planets in our horoscope).

Certainly past karmic influences will arise and our lives are shaped by the choices we have to make. However, our future is determined and unfolds from our consciousness and mental states. These continually modify the future that is suggested by the birth chart, which has much to say about our subconscious conditioning but less to say about the consequences of our taking control of our lives and becoming more Self-determined.

The Yoga Sutras of Patanjali, although primarily a treatise on the practice of Samadhi, contains a wealth of knowledge for the Vedic astrologer. An astrologer who practices and properly comprehends the message within the Yoga Sutras is better equipped to counsel those who are seeking guidance. Study and meditation on the Yoga Sutras serves to develop and provide concise knowledge on the most efficient means of transcending the karmic condition.

While a study of the complete Yoga Sutras of Patanjali is advised, the following select verses and commentary will help clarify the above train of

thought:

I.2-3 Yoga is the process of ending fluctuations and changes in the field of consciousness. Then the seer abides in its own nature.

In this context, the term yoga refers to samadhi. Samadhi is the bringing together of awareness, the stilling of the restless identification with external phenomena. When changes in the field of consciousness cease, the Seer, or the individualized unit of pure consciousness exists as it is.

This is the ultimate aim of yoga practice and also the intention behind Vedic astrology. When, through astrological counsel, people are properly guided in fulfilling their station in life, living in harmony with the forces of nature, and practicing soul liberating techniques to fully realize the wholeness of life, their field of consciousness becomes calm. The eternal Self then shines through.

I.4-5 Otherwise there is conformity to definitions. They are obstructing, pain causing, or non-obstructing, not pain causing.

In the current age, the normal human experiences fragmented awareness. Awareness that is fragmented misidentifies with everything that passes before it. Every thought, emotion, circumstance, relationship, and subconscious tendency are taken to be the person's real Self. When these transient phenomena pass, suffering or happiness may result, depending on the nature of the object being perceived.

The planetary energies provide the force that triggers and sustains our varied experiences in life. They continue to cast forth supporting energy to maintain these experiences as long as there is a form to hold the energy. Our attachment and identification provides that form, and so a person's fragmented awareness, alternating between pleasure and pain, persists.

I.12 The ending of those definitions occurs by practice of yoga and non-attachment.

Consistent yoga practice results in freedom from conformity to the soul binding definitions of fragmented awareness. Nonattachment to what occurs within the field of our consciousness allows the planets to exhaust their hold on our awareness. This equates to freedom from karmic planetary forces.

Note that nonattachment is not simply aloofness or trying to ignore the obvious. We are attached when we compulsively desire something to be present within our awareness. We are also attached when we strongly want to get something out of our field of awareness. When we can remain as the observer, the Seer, not identified with anything within our field of awareness we are free. The planets exhaust their force, and once that is complete we can then direct our lives more easily in a worthwhile way.

I.23-24 Samadhi is also near when there is perfect alignment with Ishvara. Ishvara, which is untouched by karma, is distinguishable from the root obstructions of consciousness that cause pain.

Ishvara can be translated from Sanskrit as the ultimate Seer, Presence, or God. Creation flows from Ishvara. By aligning attention with Ishvara in Yogic meditation and at other times when engaged in activities a person then identifies with the creator rather than the creation. The creator is not touched by its creation. And so it follows that when we identify with our karma and the planetary forces within creation, we experience those things. When we identify with the creator, we do not.

Although astrology can be used to predict and ascertain the nature of mundane circumstances, we need to remember that it is ultimately a spiritual science. When an astrologer identifies with Ishvara the astrologer can then see with the eye of God, or see from a divine perspective, which is vaster than the limited viewpoint of the ego personality.

From that vantage point, counsel of greatest benefit can be given to the person seeking guidance, and for the whole of creation.

This sutra also reflects one of the prime remedial measures under utilized in the prescription of alleviating planetary karma.

I.27-29 The inner sound current (OM) is the expression of Ishvara. Repetition of the inner sound current (OM) leads to realization of its meaning. From that comes the realization of an inwardly directed consciousness, and the elimination of obstacles.

One way to perfectly align attention with Ishvara is by use of the light and sound current meditation described in the chapter on meditation.

II.12-13 Unconscious and subconscious impressions may result in the manifestation of unplanned experiences in this and other life cycles. As long as the causes of effects (karma) reside in the unconscious, their influence can manifest according to species and span of life, and in relationship to perceptions of pleasure or pain.

For the most part, neither astrology nor intuition is needed to ascertain the general direction of a person's life. We go through the same actions and experience the same situations over and over again. Even our mental and emotional states are fairly predictable. To determine the general future, we can look at the general qualities of the past. If no changes are made to alter the course then life will continue as it has.

Sometimes events occur that are beyond our understanding, beyond our ability to compartmentalize into our general concept of life. These are caused by subconscious impressions within our mind and consciousness. They are like seeds planted below surface of our shallow awareness. If the seeds are not dug up by yoga and meditation practice, they will sprout and grow when they are provided suitable circumstances for germination.

Without astrology, these can be discovered and uprooted directly through Self-inquiry. For those currently unable to practice intensive transformational methods of Self-inquiry, an astrologer can reveal these subconscious tendencies and the time line on which they will likely manifest. The astrologer can then recommend specific remedies to neutralize unpleasant effects.

II.16 Pain and suffering which are not yet manifested is to be avoided.

Through consultation with enlightened men and women, by our own yoga practice, and through the exploration of astrological influences we can avoid pain. All three are known means to end suffering. That is how it is avoided.

II.17 Suffering is due to the souls mistaken sense of Self.

Enlightened teachers direct us to our real eternal Self. Meditation practice calms our mind and awareness directly revealing our Self. A gifted astrologer describes the planetary influences at hand and ahead, and encourages us to align our attention with Ishvara and to merge in our real

Self, where karmas do not exist. A gifted astrologer shares enlightenment by showing the methods and appropriate modes of living that will reveal our real Self, based on our individual karmic situation.

II.24 Imperfect awareness of its own nature is the cause of the soul's identification with matter.

Just as a family or a society may hold beliefs about the nature of life that are false and defend them as if they are the gospel truth, so too do individuals have faulty beliefs. *The worst of those beliefs is that we are a transient human personality held in the thrall of forces that we cannot control.* By never questioning or exploring the validity of this notion we remain trapped in self fulfilling prophecy. Our awareness is imperfect regarding who we really are, and so we identify with material things.

It is only out of habit that we identify with our planets and the results they create within our life situation. We have all agreed to participate in the drama of life.

We are only actors and yet we identify so intensely with the part we are playing, that we forget our true Self. Through yoga meditation, Self-inquiry, and living in accord with natural law do we wake up from the dream, or at least realize we are the dreamer.

II.28 By practicing the eight limbs of yoga, as the impurities diminish, there is a light of knowing leading to discrimination.

Identifying with what we are not indicates ignorance. By purifying our awareness we begin to see things more clearly. The truth concerning life and its orderly processes is revealed. This occurs through yoga practice.

Complete practice of yoga, of which there are eight aspects, removes the impurities that block realization of spiritual freedom. First, the impurities are removed. As these impurities dissolve our powers of discrimination develop. Discrimination is essential to fully comprehend the knowledge that unfolds from within us to impart our total spiritual freedom.

Knowledge of the eternal Self is compared to light in this sutra. As the particles of ignorance are wiped away from the spotlight of divine grace through dedicated yoga practice, the light of knowing shines forth freely.

Once the particles of ignorance are gone, then the planets are unable to grasp us, because there is nothing left to grasp. We are then free.

II.29 Yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi are the eight limbs.

The eight aspects to be practiced are: refraining from harmful behaviors, cultivating life-enhancing behaviors, developing steady meditation posture, practice of scientific breathing techniques, inward flowing of attention from the senses, focused attention, meditation, and cognitive absorption. Synergistic application of all eight limbs removes the ignorance that binds us to the planets.

The harmful behaviors to refrain from include: violence, falsehood, stealing, wasting vital resources, and possessiveness. If these tendencies are within us, it only takes common sense to realize that they will cause trouble. If they are within us and we are unconscious of their power then when the planets strike our psyche in certain ways, we will experience their expression and the results that come from that expression.

By cultivating the opposite qualities (peace, truth, prosperity consciousness, conserving our resources, and non-attachment), through dedicated intention the forces of negativity are lessened and finally dissolved. Again, leaving nothing harmful for the planets to stimulate.

By practicing the niyamas, which include purity, contentment, intensity in spiritual practice, mantra, and alignment of attention with the Ishvara, the higher qualities of the planetary forces are allowed to express. These are the sattvic cosmic forces that permeate the universe. Sattva is one of the three primary forces of nature representative of light, clarity, orderliness and peace.

The practice of asana gives control over the restlessness of the body and it supports our health and immune system. Here we can imagine how karmas do not need to be triggered and that no drastic remedial measures are needed because a simple change of lifestyle would do the trick. If a person has a weak immune system due to inactivity or improper eating, and they are doing nothing, chances are likely that any genetic predisposition to disease will manifest. The planets can trigger any disease indicated by the chart. However, by practicing hatha yoga asanas the person will stimulate

vital forces and strengthen the body. The chances of illness to manifest, although the potential did exist are greatly lessened.

This needs to be remembered, because if an unhealthy person desires an astrological remedial measure to improve the health and they are not making any choices in life to support health, the first remedial measure should be to encourage them to adopt a healthy lifestyle. Practical, basic how to live, advice is always the best first step. Then if they are still having trouble, a mantra, gem or rudraksha mala can be advised and additionally supportive. This applies to both mental and physical health.

Pranayama includes breathing exercises that actively aim to pacify the mind and cleanse the energetic channels within the body. Sushumna breathing, as described earlier in this text is one such pranayama method that can be used. Another helpful pranayama practice is alternate nostril breathing, which can be learned from a trained yoga teacher.

Pratyahara, dharana, dhyana and samadhi are all higher internal practices. Once a person has gained proficiency in the previous limbs then more focus can be given to these aspects of yoga. Mastery of the first four limbs will make practice of the last four much easier.

Pratyahara is turning attention away from sense involvement and directing it within. Dharana is concentration. Dhyana is meditation. Samadhi is direct experience within unified awareness. By turning attention within we are releasing our involvement with the transient world of creation and its influences, which includes removing identification from planetary forces. Dharana allows our minds to become steady and one pointed. Then we can maintain the practice of meditation. Once meditation becomes stable and concentration is consistent, then only our chosen object of meditation fills our awareness. All else drops away, and our unified awareness dawns.

It is recommended to meditate on that which is beyond creation and the planetary influences. These include Ishvara, OM, or Pure Consciousness. Whatever your awareness unites with, that is what you will experience.

III.23 By contemplation on karmic influences which are slow or fast in producing effects, knowledge of the causes of one's death, or that of others, and other unusual occurrences can be acquired.

Contemplating the influences within the chart allows the astrologer to gain insight into the karmic states and the timing of their expression. Some

planets move quickly by transit such as Mercury, Mars, Venus, and the Moon. Others are slower in their scouring of the natal chart. These include Jupiter, Saturn, Rahu, and Ketu.

By contemplating the relationship between the birth chart and the current planetary positions, as well as the time of the planetary cycles, called the Dasha sequence, the astrologer can see the unusual occurrences in one's life.

III.26 By projecting attention and awareness into the cosmic field of Supreme Consciousness, that which is veiled, subtle or remote can be known.

An astrologer who practices yoga meditation and contemplates Ishvara, OM, or Pure Consciousness can abide within that cosmic field. From this vantage point, their awareness can be directed to veiled, subtle, or remote areas. These include the future, the past, and one's internal karmic condition.

The verses of the Yoga Sutras in Chapter 3, deal with soul powers. It is important to note that these develop as one purifies their consciousness and gains greater identification with their true Self. The powers can be generated through effort and will, but that does not result in clarity of awareness. First one clarifies their awareness and then, if the powers are needed in this life, they will manifest.

As an astrologer, the quality that needs developed first and foremost is clarity of consciousness and surrender of the illusional sense of Self. When this occurs, the ego is not seeking astrological knowledge for its own gain. The soul is manifesting in creation in a form of service, that of practicing astrology. With this purity of motive, the necessary soul powers blossom.

III.27-29 Contemplation on the sun provides knowledge of celestial bodies and categories and processes of cosmic manifestation. Contemplation on the moon and planets provides knowledge of their relationship and movement. Contemplation on the Pole Star provides knowledge of the relationships and movements of the stars.

Whatever we contemplate with alert expectation of discovery, we can realize within our consciousness. By meditating on the orb of the sun, the

moon, the planets and the pole star, this will provide accurate and direct insight of astrological knowledge. A Self-realized and skilled astrologer does not need the chart to practice astrology. He or she can turn within and by contemplating on what needs to be known, taps into the internal solar system and gains the information needed.

To meditate on these astrological bodies can be done in many ways. One can meditate in the sun, and contemplate its light, heat, and radiance. One can gaze at the moon and let all thoughts drop away as the visual sight of the moon in the sky becomes the object of meditation. Spending time at night outside meditating on the vastness of space and contemplating the night sky with its countless stars is also effective.

Remember the inner solar system as well. One does not need to go outside and actually see the material phenomena. Remember what the sun looks like and hold a vision of it in your spiritual eye. Do the same with the moon, planets and stars. By doing this, insights arise as to the nature and state of the cosmos, both internal and external.

Also note, the Pole Star is a term used by various yoga teachers to represent the spinal pathway.

IV.8 The forces and tendencies of mental impressions are manifested when pervading circumstances are most suitable for their unfoldment.

Tendencies and mental impressions are like seeds. Seeds do not sprout immediately. When the circumstances are correct they begin to grow. If the circumstances are maintained, they eventually grow into a robust weed or flower. The same holds true for our astrological influences. The chart may indicate good fortune or troubles in general regarding certain areas of life, but these will only occur when the right circumstances are present. That is why the transits of planets through the sky and the planetary cycles are so important. They indicate when those circumstances will be available to trigger the stored responses within us.

This is also helpful for the astrologer because counsel can be given to avoid certain activities during difficult times.

Although the transits and planetary cycles may indicate a malicious event, avoiding situations that would provide the right circumstances for the event's occurrence can prevent this. For example, if a pattern for heart

disease or cancer is seen within the chart, a healthy diet and lifestyle will do much to change the possibility of health issues.

The same can be said for positive influences. Good times to heal, to get married, to move, or to start a business can all be indicated within the chart. Making intentional actions during those time periods help make the undertaking more auspicious.

IV.11 Karmic influences exist because of a mistaken sense of Self and the support of objects of perception. In their absence, karmic influences disappear.

This is a key to the healing aspect of astrology. By turning attention to our Self and resting our attention there, we cannot simultaneously be aware of outer conditioning factors. The planets are such a factor. The more stable a person is established in identifying with the essence of being, the less planetary forces will be of influence. Maintaining awareness on the Self, the karmic planetary influences, having nothing to cling to, eventually disappear.

One of the reasons people repeat certain experiences throughout life are due to their identification with those influences. It serves to strengthen the false sense of self.

IV.12 Subliminal impressions and memories of past perceptions of events exist with the potential for future events to occur. How future events unfold is determined by one's path in life.

Our birth chart represents nothing but the environment that we have created by the karmic pattern that was determined by our pastlife actions. According to this karmic pattern we are attracted to be reborn at a given time that is favorable to that pattern.

What is to be, is not necessarily what has to be. Karma can govern the destiny indicated in the birth chart, but karma is governed by the exercise of our free will and divine determination, which can change the course of events in our life, or at least mitigate adverse aspects.

Contemplation of these sutras and their meaning after meditation practice, will allow the reader to fully grasp the aspect of reality that is Vedic Astrology.

GLOSSARY

Amrita – One of the treasures emanated from the galactic churning. The nectar of immortality.

Artha – One of the four goals of human life, to be able to procure necessary wealth and resources.

Ascendant – The first house of the birth chart. The sign rising on the Eastern horizon at birth.

Aspect – The influence of a planet directed at another area of the chart.

Atma – Self. The absolute reality of the universe.

Ayanamsha – The longitudinal difference between the tropical and sidereal zodiac.

Ayurveda – The natural medicine system of India based on the three doshic, or constitutional types called Pitta, Vata, and Kapha. “Ayur” means life and “veda” means knowledge.

Bhava – The Sanskrit term for “house” in Vedic Astrology.

Bhukti – The 2nd level of the Dasha sequence, after the Mahadasha.

Cardinal – The outgoing and enterprising signs: Aries, Cancer, Libra, and Capricorn.

Chakra – Centers of life force energy along the spinal pathway. This is also a term used in India for the Birth Chart.

Chara – Cardinal.

Combustion – The condition of a planet too close to the sun, often weakening the significations represented by the planet.

Conjunction – Commingling of planetary energies when two or more planets occupy the same house.

Cusp – The middle of a house.

Dasha – A planetary cycle in which a particular planet will give its results through time. The results depend on the situation of the planets within the birth chart.

Dasamsa – The 10th divisional chart, the *Dasamsa*, provides additional information regarding a person's career.

Debilitation – A planet is in the sign of its fall. Here it is weak and has little power to do good.

Dharma – One's duty and purpose in the world.

Divisional Chart – These are similar to the Harmonic charts developed by the astrologer John Addey, which were partially inspired by his studies of the divisional charts of Vedic astrology. Vedic astrologers can use up to 15 divisional charts, all of which are derived from the main (*rashi*) chart, each one giving a deeper insight into a particular area of a person's life.

Dosha – There are three basic constitutions, or *doshas*, which arise out of the five elements (earth, water, fire, air and ether). Earth and water give rise to Kapha, Fire gives rise to Pitta and when air combines with ether it gives rise to Vata.

Drekkana – The *Drekkana* chart has affinities the third house in that it relates to brothers and sisters. It also indicates our courage, energy, motivation and the ability to achieve our goals and ambitions, particularly those that require enterprise and initiative.

Drishti – *Drishti* is the ability of a planet to project its energy to other areas of the chart by influencing signs of the zodiac other than the one in which it resides.

Dusthana – The 6th 8th and 12th houses are considered inauspicious. They carry negative energies related to, among other things, disease (6th), death (8th) and loss (12th). In Sanskrit these three houses are referred to as *Dusthana* or *Trik* indicating that they are houses associated with sorrow or suffering.

Dwadasha – the 12th division chart provides insight into one's parents, ancestral heritage and past life karma.

Dwara – Mutable or dual signs. Ephemeris – A table or book that gives the values of astrological objects and their placements in the sky.

Exultation – The highest manifestation of a planetary energy occurs when in the sign of its exultation. Here the planet is strong and powerful.

Fall – See debilitation.

Fixed – Signs that are intense, steadfast and resistant to sudden change, Taurus, Leo, Scorpio and Aquarius.

Graha – Sanskrit term for planet. Means, “that which grasps or seizes”.

Gyana – Wisdom.

Hora – Second divisional chart. The *Hora* chart has a connection to the 2nd house of the Rashi chart, and for this reason is said to be related to wealth.

House – One-twelfth division of the zodiac. The sign rising on the Eastern Horizon at the time of birth indicates the 1st house. The next sign indicates the 2nd house, and so on.

Jaimini – Sage and highly respected authority in Vedic Astrology.

Jyotish – India’s name for her science of Astrology. Loosely translated to “science of light.”

Jyotishi – One who practices Jyotish.

Kama – One of the four goals of human life. Enjoyment.

Kapha – Ayurvedic Dosha created from the Earth and Water element.

Karaka – Planetary signifier for specific areas of life.

Karma – An influence that causes or may cause an effect. Accumulated habits, tendencies and conditioning from repeated ways of thinking and acting.

Kendra – Houses 1, 4, 7, and 10. The angular houses of the chart. After the 1st house/Ascendant, the most vital and important houses are the 4th, 7th and 10th. Any planets in the 7th and 10th houses will have a direct impact on the Ascendant, although planets in any of these four angular houses will have a considerable influence on one’s life. Planets placed in the 10th house are often the most influential planets in the whole chart and their importance should never be underestimated.

Ketu – The south node of the moon. The body created when Rahu was decapitated. Karaka of liberation.

Kona – Angular house.

Krishna paksha – The dark half of the month. Term used to indicate a waning moon.

Kundali – The term used in India for Birth Chart.

Lahiri Ayanamsha – The most commonly used Ayanamsha. The Lahiri Ayanamsha is also known as the *Chaitrapaksha Ayanamsha*.

Mantra – A sequence of sounds that have a vibrational influence that modifies the manner in which a planets energy becomes manifest.

Maraka – It literally means “killer” although its real meaning in an astrological context is the propensity to cause death or to be detrimental to our health or longevity.

The *maraka* houses are the 2nd and the 7th. This is because the 7th house is 12th from the 8th (longevity).

Moksha – The fourth goal of human life, meaning liberation of consciousness.

Moolatrikona – A planet in *moolatrikona* (*moola*, root; *trikona*, triangle) is considered stronger than when its own sign but not quite so elevated or as powerful as when in its exultation.

Mutable – Mutable (*dwiswabhava*) signs are variable and adaptable.

Nakshatra – In Vedic astrology the Zodiac also divided into 27 stellar constellations known as the Lunar Mansions, Astrims or *Nakshatras*. These too have their initial starting point at 0° Aries, which marks the beginning of *Ashwini*, the first of the *Nakshatras*.

Navamsha – Corresponds with the 9th Harmonic chart now used by some Western astrologers. The *Navamsha* is nearly as important as the *Rashi* or main sign chart, and gives additional information regarding long term relationships. It is also used to determine whether the indications of the natal chart is going to manifest with difficulty or ease. Esoteric astrologers regard the *Navamsha* as the horoscope of the soul, and the *Rashi* or main sign chart as representing the outer and more mundane conditions of a person’s life.

Neecha – Another term used to indicate debilitation or fall.

Nodes – Rahu and Ketu are the north and south nodes of the moon. They indicate the point in the sky where the moon’s orbit around the earth intersects the ecliptic. These are the points where eclipses occur.

Paksha Bala – The changing cycle of the moon's strength. *Paksha-bala* gradually increases and decreases over the course of the lunar month, yet for practical purposes the Moon is considered weak by some astrologers if its distance from the Sun is less than 90 degrees. If the moon's distance is greater than 120 degrees from the Sun it is considered very good.

Pitta – The Ayurvedic dosha ruled by the fire element.

Prishtodaya – A sign that rises with its back. The back-rising or *prishtodaya* signs are Aries, Taurus, Cancer, Sagittarius and Capricorn.

Prakruti – One's natural constitution (*prakruti*), indicating the aggravating dosha(s) and particular constitutional weaknesses.

Rahu – The North Node of the moon.

Raja Yoga Karaka – A planet owning both an angular house (1st, 4th, 7th or 10th) and a trinal house (5th or 9th) attaining a very important and positive status.

Rashi – The main birth chart from which all other harmonic charts are derived. The Natal Chart.

Retrograde – A retrograde planet refers to a visual phenomenon that occurs due to different speeds of the planets in relation to the earth. When this happens to a planet its speed decreases until it appears to become stationary. It will then appear to be moving backwards (retrograde) through the zodiac for a period of time.

Rising Sign – See Ascendant.

Sandhi – Any planet found in the very beginning or end of a sign (0° or 29°) is considered to be weakened due to being placed at the junction point of two signs. If the junction point occurs between a water and a fire sign this is considered to be particularly inauspicious, this area being referred to as *gandanta*.

Sanskrit – The religious and classical ancient language of India.

Sanyasi – One who lives in the world without any material attachments or possessions.

Shadvarga – The most used of the division charts are the *Hora*, *Drekkana*, *Navamsha* *Dwadashma* and *Trimsamsa*. Of these five the most important is undoubtedly the *Navamsha* chart, which, in a Vedic horoscope, is nearly always shown alongside the main Rashi chart. Including the *Rashi* chart these are referred to as the *Shadvargas* or six divisional charts.

Shirshodaya – A sign that rises with its front. The front-rising or *shirshodaya* signs are Gemini, Virgo, Leo, Libra, Scorpio and Aquarius.

Shukla paksha – The bright half of the month when the moon is waxing.

Sidereal Zodiac – Vedic astrology uses the Sidereal or “fixed” zodiac, which is the one that corresponds to the actual star constellations.

Sign – A constellation of the Zodiac.

Sthira – Fixed (*sthira*) signs are intense, steadfast and resistant to sudden change.

Tajika – *Tajika* aspects were expounded in detail by Neelakantha, an Indian astrologer who lived during the 16th century. These are the very same aspects as the five major aspects (conjunction, opposition, square, trine and sextile) used in Western astrology, which measures aspects from planet to planet rather than from planet to sign. The orbs (the allowance of deviation from an exact aspect) used by Neelakantha are exactly the same as those recommended by William Lilly, the 17th century English astrologer.

Trik – The 6th 8th and 12th houses are considered inauspicious. They carry negative energies related to, among other things, disease (6th), death

(8th) and loss (12th). In Sanskrit these three houses are referred to as *Dusthana* or *Trik* indicating that they are houses associated with sorrow or suffering.

Trimamsa – The *Trimsamsa* (or 30th Harmonic) is rather different from the other divisional charts. For a start it seems to have little to do with the division of a sign by 30. It consists of 5 unequal division and lacks any reference to Cancer or Leo. Never-the-less this is an important division chart for understanding major health issues or periods of misfortune.

Tropical Zodiac – The “moving” zodiac used mainly in Western Astrology, that does not take into consideration the natural precession of the constellations.

Ubhayodaya – Pisces is said to have the characteristics of both front and back rising signs and is known as “both-ways rising” or *ubhayodaya*.

Upachaya – The 3rd, 6th, 10th and 11th houses are also referred to as *upachaya*, a Sanskrit term which means “increasing” or “improving,” as any planets placed in these house tends to increase in strength and influence with the passage of time. This especially applies to the 11th house, where planets gradually strengthen and improve in quality and influence.

Uucha – See Exultation.

Vata – The Ayurvedic dosha ruled by the combined air and ether elements.

Vedic – Meaning of the Vedas. Self-revealed knowledge.

Vimshotari Dasha – The most widely used method is the *Vimshotari Dasha* system, also known as *Udu Dasha*. Sage Parashara, the great authority on Vedic astrology describes a variety of dasha systems (over 30) in his classic “Brihat-Para-shara-Hora-Shastra”, yet gives the greatest attention to expounding the *Vimshotari* system.

Yoga – In Jyotish, a yoga means a combination. Usually this is a particular combination of two or more planets, although it can also mean a combination of a planet and sign or a planet and house, often involving the aspect of another planet. Sometimes more than two planets are involved, so that if one were to list all the various yogas given in the classical texts the number would run into thousands.

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Other Books By The Authors

By Richard Fish and Ryan Kurczak

The Art and Science of Vedic Astrology Vol. II:
Intermediate Techniques and Applied Chart
Assessment
(September 2013)

By Ryan Kurczak

Kriya Yoga:
Continuing the Lineage of Enlightenment
(September 2012)

A Course In Tranquility:
Integrating Spiritual Practice, Effective Living,
& Non Duality
(October 2012)

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As a Yogic science, Vedic Astrology has been practiced for more than 5000 years with one ultimate aim: provide insight and guidance toward the fulfillment of destiny. Vedic Astrology provides a map of the soul's past. Knowledge of the past can help quicken the soul's journey and avoid delays toward the ultimate accomplishment of Self-realization. The goal of all Vedic sciences.

You can learn to read the map of the birth chart and thereby harness the trends of your inner cosmos. Through this book you will gain a solid understanding of the foundational material needed to comprehend the mystical science that is Vedic Astrology.

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- Jyotish and Ayurveda - Remedial Measures
- The Yoga Sutras of Patanjali

ପାଦମୁଖ ଯୋଗିକାଳିତ

"The message boldly blazoned across the heavens at the moment of birth is not meant to emphasize fate the result of past good and evil but to arouse man's will to escape from his universal thralldom."

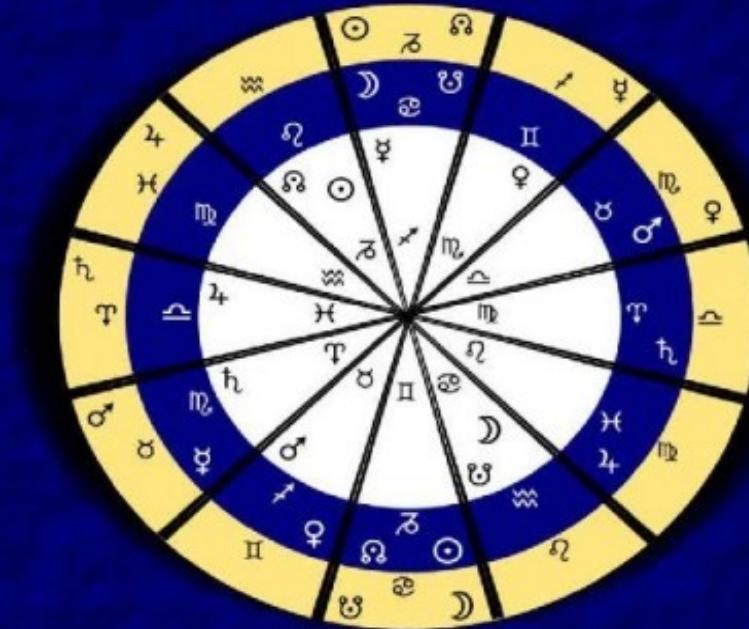
- Swami Sri Yukteswar

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The Art and Science of Vedic Astrology

Volume 2



Intermediate Principles of Astrology

RYAN KURCZAK & RICHARD FISH



The Art and Science of Vedic Astrology

Volume II

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DEDICATION

This work is dedicated to my teacher, friend, mentor, guide, co-author and spiritual brother Richard Fish. Astrology was a great labor of love for him. Richard passed from this world before this work could be published. His knowledge encompassed the great and ancient spiritual and astrological traditions of India, but he was not bound by them. He saw the past as a foundation for future exploration and ever new Vedic realizations. Thank you, Richard, for the knowledge, wisdom and time you shared with us in this world.

CONTENTS

1 Introduction

2 Time and Cycles

3 Bhava Charts

4 Planetary States and Indications

5 The Non Luminous Sub Planets

6 The Subtler Divisional Charts

7 Additional Named Yogas

8 Shadbala

9 Compatibility Analysis

10 Introduction to Lajjitaadi Avashtas

11 Lajjitaadi Avashtas General Indications

Sun – Surya

Moon – Soma

Mars – Kuja

Mercury – Buddha

Jupiter – Guru

Venus – Shukra

Saturn – Shani

12 House Lord Combinations

First House

Second House

Third House

Fourth House

Fifth House

Sixth House

Seventh House

Eighth House

Ninth House

Tenth House

Eleventh House

Twelfth House

13 Introduction to Prasna Astrology

14 Prasna and Tajika

Conclusion

Appendices

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INVOCATION

Salutations to the supreme Lord Ganesha, whose curved trunk and massive body shines like a million suns. Sri Ganesha showers his blessings on everyone. Oh my lord Ganesha, kindly remove all obstacles, always and forever from all our studies, activities and endeavors.



CHAPTER 1: INTRODUCTION

The Origins and Future of Vedic Astrology

“Thus was narrated by the illustrious sage Parashara to his disciple Maitraya this unique Hora Shastra (astrological scripture) containing rare and invaluable information (previously only found scattered in long lost ancient texts) for the benefit of the world. Afterwards it came into usage on planet earth and was received and respected by all.”

This is from the concluding chapter of Brihat Parashara Hora Shastra, the source text of Vedic Astrology. Its author, the sage Parashara, lived thousands of years ago (between 3,000 and 1,500 B.C.). He was a descendant of the great rishi Vasistha (the teacher of Lord Rama) and was the father of the famous Vyasadeva, compiler of the four Vedas, the Puranas and of the epic Mahabharata.

Parashara was one of eighteen sages whose mission was to transmit the principles of astrology to humanity. His astrological masterpiece, Brihat-Parashara-Hora-Shastra, takes the form of a dialogue between Parashara and his disciple Maitreya. This is the same Maitreya whom he instructs in Vishnu Purana – one of the most esoteric of the Puranas. Maitreya is referred to in the Mahabharata and in the famous devotional scripture Shrimad Bhagavatam. Among the eighteen sages, Parashara's text is only one that has survived down to the present day. Because Vedic knowledge by its very nature is revealed knowledge – illuminations that have descended from divine realms – it is accepted that Parashara's book is valid and authoritative. For this reason most later authorities and exponents of Jyotish refer back to Parashara's work for their inspiration and guidance.

In ancient texts it is mentioned that Lord Brahma, the creator of our present universe, transmitted astrological knowledge to his son Narada. Narada

transmitted this to the sage Shaunika who in turn transmitted it to Parashara. Thus to the extent that we possess Brihat-Parashara-Hora-Shastra in a pure form (some chapters or verses may be later interpolations) we have available the astrological verities, unaltered, that were transmitted by the gods to mankind in the far and distant past. That these are still applicable today, despite a cultural gulf of many centuries, can be tested by anyone with an open mind who is willing to make a study of the subject.

To this end, we remember that all sciences evolve as understanding increases. The texts of the past are valuable treasures to guide us in present astrological study and research that will be continued by future astrological enthusiasts. As the years pass and human consciousness expands, our understanding of past astrological principles will become clearer. This growth and deeper understanding has occurred throughout all of the valid sciences of the world. Through similar astute observation and analysis by modern day astrologers it is even possible that new working theories and concepts will be revealed.

Astrology is often touted as a science but practiced as a religion. Religion is based on myths and beliefs. Science is a body of truths or facts, systematically arranged showing the operation of general or natural law. Religion is a fundamental set of beliefs or philosophy agreed upon by a number of persons or sects. There are multitudes of astrological schools of thought, each following a particular set of beliefs and principles. A principle that is true can be repeated consistently. It is not dependent on schools of thought. Gravity functions the same in modern cultures as it did in ancient cultures. If one school of astrological thought was ultimately correct, it should be easy to prove the validity through repeated tests and demonstrations. This has yet to happen. For one, the laws and intricacies of karma are often beyond human reason. Second, we also have to deal with the personalities of humans who are conditioned that their way is the only way. This makes it difficult.

Even among astrologers claiming to practice the same system we will find discrepancies in approach and interpretation. It is our aim to put forth the principles in this book that they may be tested and refined, that one day,

maybe many years from now, astrology can take its place as a science. Our role as astrologers is not to blindly accept ancient writings or the teachings of ancient lineages, but to respectfully apply the principles to as many horoscopes as possible and see which principles or techniques provide the clearest information.

The sages of old would approve of these tests. Truth or fact needs no defense. They can withstand the scrutiny of a million questions. Through rigorous examination we can discover which astrological principles work and under what conditions. The more we inquire, the more we will know. Our astrological understanding will no longer be based on tradition or dogma, but on verifiable experience. This is our goal in studying astrology, to determine what works through our own individual verifiable experience. As the years pass, sincere students can come together to openly share experiences without fear of judgement or dogmatic reproach. It is through these kinds of communion that the laws of karma will be most fully revealed and understood. It may be an aeon from now, but the work we do individually, studying and practicing to understand the laws of karma, will contribute to astrological truths that permeate every experience.

For some, understanding the laws of karma will lead to great skill in astrological assessment and prediction. For others it will reveal the beautiful harmony that is the fabric of our infinite universe. Astrology can both satisfy the desire for technical knowledge about the mechanics of consciousness and the desire to see the luminous perfection and balance of embodied life. Whether we seek knowledge about mundane affairs or to appreciate the beauty of Brahma's complex dreaming, astrology is a valid path to walk.

Understanding Karma

“It is only when the traveller has reached his goal that he is justified in discarding his maps. There are certain features of the law of karma that can be skilfully adjusted by the fingers of wisdom.”

-Swami Sri Yukteswar

A serious and in-depth study of Jyotish cannot be undertaken without a proper appreciation of the doctrine of karma (and its corollary, reincarnation). When we are born into a body we assume many of the karmic influences transmitted through our genetic line. So important are the twin concepts of karma and reincarnation to a proper understanding of astrology that we should examine them both in some detail.

Karma is a Sanskrit term derived from the verb-root *kri*, meaning to act, do or make. It embodies the principle of causation, of cause and effect. The actions that we perform, the thoughts that we habitually think, our mental and emotional states and our general state of consciousness all determine our life experience.

Habitual thoughts and actions have an accumulative influence on our mental and emotional outlook as well as upon our physical condition. Such repetitive thoughts and actions imprint themselves on our mind and memory, creating what are called samskaras. These samskaras, the karmic result of repetitive thoughts and actions, mould and condition the expression of our character and personality, as well as conditioning our physical body.

The influence of the samskaras seem to be most clearly indicated by the position of planets in the Solar (Tropical) zodiac, especially by the signs containing the Sun, Moon and Ascendant. This is why Western astrology is particularly good at describing a person's dominant character and personality traits, created as they are by the samskaras. As we break free from the conditioning influence of our samskaras we become less and less identified with the personality traits suggested by the positions of planets in relation to the Tropical zodiac. (Please note that this particular piece of information is based on our own insights and understanding and is not necessarily accepted by the majority of Vedic astrologers. You should form your own judgement regarding the validity of the Tropical zodiac in this regard, based on practical experience and objective analysis.)

Traditionally, the Sidereal zodiac is considered particularly relevant when it comes to understanding those karmic traits and patterns that have not yet

become so repetitive as to build up and establish themselves as conditioning factors moulding our personality and character (i.e., become manifest as samskaras). It's as if the astrology based on the Tropical zodiac describes our underlying modes of personality expression while astrology based upon the Sidereal zodiac describes more specifically our current karma. This is probably an over-generalization as there are many areas where the two systems overlap.

Reincarnation, or the doctrine of return, teaches that we are repeatedly reborn into a physical body after a period of rest in the astral realm. As long as we have attachments and desires that can only be fulfilled in the physical world we will be drawn back again and again into physical incarnation. The causes (karmas) generated by our thoughts and actions in one life are unlikely to be able to manifest their results and consequences in that one lifetime. Much of our accumulated karma can only be exhausted through rebirth. This movement from the physical to the astral realms and back again continues over vast stretches of time, until the spirit-soul finally neutralizes its karmic desires and attachments and becomes satisfied in manifesting its true nature – a state of consciousness which is not dependent upon, nor conditioned, by the world of manifestation.

The great sages and masters of India as well as the Vedic scriptures from which Jyotish emerged all assert that our true identity is that of individualized Spirit – pure Consciousness – and that until we rediscover our true identity we continue to experience various degrees of embodiment in the realms of Nature. As long as we remain embodied and engaged in these realms awareness of our true identity continues to be limited and incomplete. To remedy this situation various spiritual paths and practices have been expounded. When we adopt the spiritual path most suited to our temperament and understanding, we begin to free ourselves from the conditioning and attracting powers of Nature. We also learn how to neutralize our karma. This is the true function of religion.

Classification of Karmas

Sanchita (lit.'heaped together') **karma**: Our sanchita karma is the sum total of all past actions, from this present life and from previous lives, which are not specifically active in this incarnation. This is because during any particular incarnation favorable conditions will exist only for a small amount of our total (sanchita) karma to manifest.

Prarabda karma: Prarabda karmas are those portions of sanchit karmas which are ready to be experienced in our present lifetime. They represent the current effects of past actions which appear as fate. We do not experience all of our Sanchita karma at once, only that portion which has 'become ripe' for experiencing (Prarabda karma). This basic destiny pattern is not easily altered and is therefore often considered 'fated'. In theory any karma can be modified or eliminated, although in practice few people are willing to understand their karmic patterns and take the necessary steps to rid themselves of their burdens. The birth chart describes our Prarabda karma.

Kriyamana karma: These are our current karmas - the karmas which we are creating for ourselves in this very lifetime, the effects of which we will have to face at a later point in time – in this present life or a future one. It consists of the total potential effect created by our current actions.

Included under the heading of Kriyaman karma is **Agama karma**: This term means 'approaching' or 'contemplated' karma - new actions that are contemplated as a result of our capacity to envision future actions. If we choose to implement them they become Kriyaman karmas. A popular saying is that for success you must plan your work (Agama karma) and work your plan (Kriyaman karma).

Our past karmas can only be overcome and transformed once our Kriyamana and Agama karmas are such that they neutralize the Sanchita and its current materializing Prabda karmas. The quantity and quality of effort required to alter previous karmas depends on the intensity of the Parabda karma.

Degrees of Karmic strength

The karma which effects us in any one lifetime is recognized as having three levels or degrees of intensity. These are:

Dridha ('fixed') *karmas*: These give fixed results because they are so difficult to challenge or change. Dridha karmas usually appear in a horoscope when three or more astrological factors relating to the same area of life give the same or similar indications. The greater the number of indications, the more fixed the karma and the more difficult it is to change.

Dridha-Adridha ('fixed/non-fixed') *karmas*: These occur whenever several chart factors relating to a particular area give similar indications. These karmas can be changed through the use of will power, though considerable effort or determination is likely to be required.

Adridha ('non-fixed') *karmas*: These give non-fixed results because they are easily altered. Adridha karmas usually have no more than one chart factor active in relation to a particular area of life. Negative Adridra karma is usually easily overcome with a little determination and common sense.

In dealing with the negative features of any of these three grades of karma it may be useful to use appropriate gem stones, mantras, behavior modifications, affirmations or spiritual techniques such as meditation and visualization.

It should be remembered that while it is perfectly reasonable to divide karma into various categories in order to gain a greater comprehension of its workings, just as we do with a birth chart, we are also attempting to divide in our minds that which is in reality an indivisible whole.

Fate and Free Will

Our present condition arises from a dynamic interaction between fate and free will. Our fate is fundamentally an expression of our Sanchita and Prarabdha karmas, and our free will the result of Kriyamana and Agama karmas. With the passage of time our Agama and Kriyamana karmas evolve into Sanchita and Prarabdha karmas, which will confront us in future births.

It is this eternal wheel of action and reaction which creates the need for reincarnation. Without the attachments and desires which accompany our actions there would be no karma, and hence no need for rebirth.

Fate and Destiny

This is an appropriate point at which to clarify the difference in meaning between the terms fate and destiny. They are often used interchangeably, but by doing this we can create mental confusion in our efforts to understand the difference between pre-determination and free will.

‘Fate’ is determined by your karma. It is not unavoidable once you decide to do something about it. It is possible to neutralize, overcome or change your fate (karma) but you cannot avoid your destiny.

‘Destiny’ is something we all have in common. It is the destiny of every soul to discover their true identity – to manifest their innate divinity and relationship with the Godhead. Each one of us is destined to express our divinity in unique and perfect ways. That is our ‘destiny’. We can spend lifetimes avoiding this destiny but sooner or later it will emerge.

Karma in the Birth Chart

In the birth chart planets in the angular houses (kendras) relate particularly to our present actions (Kriyamana and Agama karmas), while the 5th and 9th houses (konas) indicate the overall positive nature of our past life actions (Prarabda karmas). Conditions associated with 6th, 8th and 12th houses, and to a lesser extent those in the 3rd and 11th relate to the more negative features of our Prarada karmas. One should be careful not to draw hard and fast lines regarding such classifications – we should learn to take an intuitive approach when separating the karmic threads that are woven into the tapestry of a birth chart.

Some Guidelines for Gaining Deeper Insight

The Sun is associated with the Causal body. The use of Surya Lagna relates particularly to the Causal body and to our spiritual nature. The Sun focuses more on our future.

The Moon is associated with the Astral body. The use of Chandra Lagna relates to the Astral body, and our mental-emotional nature. The Moon focuses more on our past, as do the Nodes of the Moon.

The Earth is associated with the Physical/vital body. The use of the Lagna (Rising sign) in the Rashi chart relates more to our physical constitution and vitality. The Ascendant focuses more on the present.

The Sanskrit word graha is used to denote a planet. A graha is literally a ‘siezer’, an astral force which can enter, influence and control your life. The planets (grahas) are agents of the law of karma which direct us to experience at specific times the karma (reactions) generated by the actions that have been performed in the past. Thus it can be seen that the horoscope is a map of karma patterns symbolized by the nine grahas.

The individual karmas are stored in the Causal body, the individual karmas being stored in the Vijnanmaya kosha, and your shared karmas (shared with family, clan and fellow citizens of your town, region or country) in the Anandamaya kosha.

As these karmas ripen to fruition, they project into the subtle or astral body – the Manomaya kosha, the home of your self-image, where they effect the mind (manas). The mind thereupon directs them to the etheric body, the Pranamaya kosha. This energizes the physical body, or Annamaya kosha, to perform or avoid certain actions in order that the stored karmas may thus be worked out.

Planets in Dharma houses (and, to some extent, planets placed in Fire signs) show us what we are best qualified to do in accord with our knowledge, skills and talents in order that we may manifest our true role in life (dharma) and live in harmony with natural law. These planets indicate the natural abilities that will determine the part we play in the world - our life-path or individual dharma.

Planets in Artha houses (and, to some extent, planets placed in Earth signs) indicate the manner in which we can have our material and practical needs fulfilled. It should always be remembered that when we live in harmony with the laws of nature, the cosmic forces of nature and laws of the universe will support and nourish us – not as a personal favor, but because this is what inevitably happens when we align ourselves to the greater whole.

Planets in Kama houses (and, to some extent, planets placed in Air signs) indicate how we can have our life-enhancing desires easily fulfilled. Through the use of imagination, wisdom guided intention, and our inherent and acquired skills, we learn to accomplish our purposes. We should train ourselves to be receptive to the impulses of God's grace within and around us.

Planets in Moksha houses (and, to some extent, planets placed in Water signs) indicate our desire to gain an understanding of deeper realities, and show the path we must take in order to awaken to Self- and God-realization, and complete liberation of consciousness in this present life-cycle.

Moksha, liberation, refers to our work for Self-realization in life, our efforts to gain Self-knowledge. It includes whatever liberates our inner spirit and creative force in life. In its proper domain it transcends organized religion and codified beliefs and is ultimately an individual affair. The pursuit of various forms of knowledge, including philosophy, science and the occult, as well as forms of creative expression, like art, are themselves lesser aspects of the goal of liberation. For this reason the aim of liberation can also be defined as knowledge. All of us are seeking knowledge or freedom in some way or another in order to extend our horizons.

A Science of Karma

Jyotish cannot be studied as an isolated subject. It is deeply intertwined with the doctrine of karma (cause and effect) and reincarnation (the evolution of the soul) and, at its most useful level, with the unfoldment of our spiritual potential. The Doctrine of Correspondences teaches that the Macrocosm is reflected in the Microcosm, or, to quote from the Emerald

Tablets of Hermes Trasmigistus, “As it is above, so it is below; as it is without, so it is within.” The study of astrology (how the movements of the heavens correspond to that which is within and about us) inevitably draws us to a study of the deeper meaning and purpose of life.

As a body of human knowledge, astrology is meant to be a science based on rational and symbolic interpretation of the cosmos, with the aid of ‘sense inference’ and ‘systematic principles’. The sages of the past ‘divined’ these inner laws through observation of the stellar movements and human behavior. The validity of astrology is demonstrated through its predictive accuracy of when the karma is likely to be expressed. The solar system and cosmos offer us a divine blue print to read this karma. Indeed, the moment of our first breath represents the alignment of the destiny of our soul, in our new body and in this eternal universe of God.

Astrology, has evolved to help us time the events related to the expression of karma in our lives and to bring us closer to our destiny. By offering us a road map of our karma, the birth chart helps us discover our strengths and avoid succumbing to weaknesses that drag us down. It reveals ways in which we can perform acts that accelerate our movement to realizing God. The ancient science of Vedic astrology is firmly rooted in Indian idealism, and, as such, is one of the main branches of the glorious spiritual heritage of India. As such, astrology is a tool that helps us transcend our limits, our human desires, preventing them from binding us in finite attachments which lead to crude indulgences and spiritual retardation.

Vedic astrology is a science of enlightenment that helps us to remove ignorance and pain from our life. It helps elevate our minds, so that we become more conscious of performing actions that bring us durable and greater joy. Importantly, astrology, as a divine science, offers us remedies to lift bad karma for greater enjoyment in life and accelerate our movement towards knowing the reality of God.

Positive or materialist science, which has showered humanity with many technological miracles, still has a defect. Due to the philosophical absence of consciousness, it offers a limited role for a rationally applied sense

inference and system. Living in the fog of a materialist cosmology, humanity has moved closer to environmental and social catastrophe. In our search for infinite happiness it has shown itself to be completely unable to help us. Modern science will one day open up its arms and embrace the wisdom of the east. Until then astrologers will labor to perfect this science and help people with their spiritual development, and contribute to show the validity of the idealist cosmology of life.

Indeed, we are not just an accident of matter, with electrodes firing in our brains resulting in thought. We are more than that. This becomes clear when we consider the simple fact that matter cannot judge the mind; only the mind can judge matter. In short: consciousness is All.

How to Use this Book

Similar to *The Art and Science of Vedic Astrology Volume I*, this book is a collection of course materials taught by the authors over many years. The principles covered in this work are technical in nature. Because of this, it is our goal that the content matter may serve as a desk reference to practicing astrologers and a text book for astrological students.

Students should take the time to commit to memory the principles and ideas and validate their understanding by comparing as many charts as possible. Practicing astrologers can use the chapters on Lajjitaadi Avashta Interpretations, House Lord Combinations, and the Varga/Karaka indications in the appendix to supplement their research.

Most astrologers do not know how Shad-bala, the Non-Luminous Planets, relationship compatibility or particular avashtas are determined due to the advent of computer programs. While a good astrologer can rely on computers to provide the raw data so that they may save their time for contemplation and assessment of the natal chart, it can be helpful to understand the principles behind the raw data. We have endeavored to share the reasoning behind the most important kinds of astrological data an astrologer may have to utilize.

Astrology is vast in its theories, principles and application. Even after completing this second book of more than 300 pages, it feels like we have barely scratched the surface. Chart examples have not been included to keep this work a manageable length. Chart examples will be addressed through classes, audio courses and future texts.

Take your time with this knowledge. Contemplate it. Explore as many astrological charts as possible using the information within these pages. Integrate into your practice what you find most useful, and keep an open and curious mind throughout all of your studies.



CHAPTER 2: TIME AND CYCLES

Scope of Traditional Jyotish

Jyotish is traditionally divided into three branches, each branch having its sub-branches. The main divisions are:

- Ganta
- Jataka
- Samhita

Ganta consists of astronomy (Gola) and mathematics (Ganita), a knowledge of both being necessary for the calculation and construction of astrological charts.

Jataka covers the various aspects of horoscopy, and has three main divisions: Predictive natal astrology (jataka), Horary astrology (prasna) and Electional astrology (muhurta). Jataka means birth, but this can refer to the birth of a creature (natal), question (prasna) or enterprise or event (muhurta).

Samhita has a number of divisions which cover such areas as auguries, omens, palmistry, numerology, physiology, divination, gemology etc. They are additional subjects that have some association or connection with astrology. (Samhita means a compilation or collection).

The main emphasis of this book is on the Jataka division. A knowledge of Ganta, astronomy and mathematics, is best acquired by studying the appropriate text-books. A basic knowledge of the astronomical and mathematical aspects of astrology is useful but not essential in an age when computer programs are able to produce all of the calculations necessary in

order that the astrologer can make accurate judgements and predictions. However, should you not have access to an astrological computer program a good textbook covering chart calculation becomes essential. A background knowledge of astronomy will help expand your appreciation and enjoyment of astrology as well as help you sort out the rationality of certain astrological theories.

If you wish to learn the traditional method of calculating Vedic birth-charts an excellent text-book is ‘A Manual of Hindu Astrology’ by B.V.Raman. However, for westerners it is much easier to learn chart calculation according to modern methods and simply deduct the Ayanamsha value in order to convert the finished chart into a sidereal one, if you choose.

The Samhita branch of astrology is vast. We only have the space to touch on a few aspects of this branch. Many of the old Sanskrit texts contain sections that deal with Samhita. ‘Brihat-Samhita’ by Varahamihira is the classic Samhita text.

Time And Its Divisions

The period between sunrise and sunset is known as Dina (also as Ahas) and the period between sunset and sunrise is known as Ratri.

Measurement of time in Indian texts is not given in hours, minutes and seconds, but in Ghatis, Palas (or Vighatis) and Vipalas. These are the ancient Vedic measures of dividing a 24 hour period. It is also important to remember that the day begins with sunrise (at the moment the center of the Sun's disc crosses the eastern horizon at a particular location), so that the time of birth, expressed in Ghatis, Palas and Vipalas will be from the time of sunrise, not from midnight as is the practice in the West.

The period between one sunrise and the next is divided into 60 Ghatis. A Ghati therefore equals 24 minutes. Each Ghati is divided into 60 Palas or Vighatis. A Pala is therefore equal to 24 seconds Finally, a Pala is divided into 60 Vipalas, each Vipala being equal to 0.4 of a second.

1 Day = 60 Ghatis

1 Ghati = 24 minutes
1 Pala (Vighati) = 24 seconds
1 Vipala = 0.4 of a second

In India the birth time is usually given as so many Ghatis and Palas after sunrise. Ghatis can be converted into hours by dividing them by 2.5. The hours can be easily converted into Ghatis by multiplying them by 2.5.

Although the older Indian texts give birth time in Ghatis, Palas and Vipalas there are even finer divisions of time. (Although you are unlikely to ever use them, for the sake of completeness they are: 60 Taraparas = 1 Para. 60 Paras = 1 Villipta. 60 Villipta = 1 Lipta. 60 Liptas = 1 Vipala which is 0.4 of a second).

As well as having a framework for incredibly minute division of time there are also cosmic cycles of time (Yugas and Kalpas) running into millions of years.

Planetary Hours:

Astrologically, each 24 hour period, beginning from sunrise, is divided into 24 horas (from which the word ‘hour’ is probably derived). For the purpose of calculating Planetary Hours each hora is not necessarily of the same duration as our measure of a 60 minute hour. This is because the span of time between sunrise and sunset is divided into 12, creating 12 horas of equal duration. The same is done with the period between sunset and the following sunrise, creating 12 more horas of equal duration.

The first Planetary Hour of each day is ruled by the same planet as rules that particular day. Thus the first hora or ‘hour’ on a Sunday would be the Sun. The first hora of Monday would be the Moon, and so on. The following tabulation will make this clear:

Day of the Week	Planetary Ruler
Sunday	Sun

Monday	Moon
Tuesday	Mars
Wednesday	Mercury
Thursday	Jupiter
Friday	Venus
Saturday	Saturn

Beginning with the appropriate planetary hour, at sunrise the planetary hours always follow the same sequence: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars. This sequence is easy to remember if you have memorized which planet rules which day of the week (see above Table). Just count backwards from the day concerned missing out every other day. Thus for the planetary hours of Monday, the first hour will be the Moon (Monday). Skip back two days and we have Saturn (Saturday). Skip back two more days and we have Jupiter (Thursday), and so on.

There are several reasons for calculating the planetary hour of birth. Both the planet ruling the day of birth and the planet ruling the hour of birth are used in the calculation of Shad Bala (a system for calculating the strength to each planet). It is also important to worship the astral deities associated with each planet at the appropriate planetary hour, also to first put on planetary gemstones or begin reciting planetary mantras at the appropriate planetary day and hour. It is also recommended that medicinal herbs be gathered and prepared during the appropriate planetary hour. Thus the planetary hours are used for a variety of astrological purposes.

See the following page for a table of planetary hours.

Hour	Sun.	Mon.	Tues.	Wed.	Thurs.	Friday	Sat.
1 sunrise	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun

5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
13 sunset	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
14	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
15	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
16	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
17	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
18	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
19	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
20	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
21	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
22	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
23	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
24	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

The Solar Day

There are three ways of measuring the Solar day:

Sidereal Day: This is also known as a Nakshatra day and is equal to 23 hours 56 minutes of time.

Apparent Solar Day: This is known as a Savana day and is reckoned from sunrise to sunset. It is about 4 minutes longer than the Sidereal day.

Mean Solar Day: this is reckoned by considering the average length of the days of the year. (24 hours)

The Solar and Lunar Months

There are two kinds of month referred to in the Indian texts:

The Solar month, which begins with the entry ('ingress') of the Sun into a sign and ends when it exits that sign.

The Lunar month which begins at the time of the New Moon and ends at the following New Moon.

The period from New Moon to Full Moon (waxing period of the Moon) is known as the bright half of the month or Shukla-paksha. (Shukla means white or bright and paksha means fortnight).

The period from Full to New Moon (waning period) is known as the dark half of the month or Krishna-paksha, krishna meaning dark.

In India a Lunar calendar is used. Each month begins with the conjunction of the Sun and Moon (New Moon) and continues until the following New Moon.

The twelve Lunar months are:

Chaitra	March –April
Vaishaka	April – May
Jyeshtha	May – June
Ashadha	June –July
Shravana	July – August
Bhadra	August – September

Ashwina	September – October
Kartika	October – November
Margashirsha	November – December
Pausha	December – January
Magha	January – February
Phalguna	February – March

The name of each lunar month is given as a result of the Full Moon falling in the constellation (Nakshatra) of the same name during that particular month.

Exception: A few states in northern India use a lunar calendar whose months begin on the Full rather than the New Moon.

A lunar month's average duration is 29 days, 12 hours and 44 minutes. The twelve lunar months make up a lunar year which covers approximately 354 days. A solar year consists of approximately 365 days and 6 hours. In order to make the lunar year keep pace with the solar year it has always been the practice to add an extra lunar month once in about every three years. This extra month is added whenever a lunar month falls between two ingresses of the Sun – the entry of the Sun into a sign is called an ingress. This extra month is known as Adhikamasa (adhika = additional; masa = month). Such a month always bears the same name as the lunar month that precedes it.

The Indian Calendar

There are various calendars currently used in different parts of India for reckoning different kinds of year. For example Bengal and Kerela both have their own calendar. The most widely used calendars are the Vikram Samvat, a lunar calendar, and the Shaka era calendar, a solar calendar which commenced its 1922nd year in 2000 A.D. In India the Shaka era is now the one that is officially recognized as the National Calendar.

The Year

The Sanskrit term for a year is Varsha. The solar year is divided into two six month periods known as Ayanas. Uttara-ayana commencing from the Winter solstice and ending at the Summer solstice and Dakshina-ayana beginning with the Summer solstice and ending with the Winter solstice. During Uttara-ayana the Sun is moving north of the celestial equator and during Dakshina-ayana the Sun is moving south of the equator.

Other Divisions

There are also other divisions and measures based on the Sun/Moon relationship. These are Tithis, Karanas and Yogas.

There is a sixty year cycle known as the Jupiter cycle (Brihaspati varsha). Names are assigned to each year and certain effects on nativities and on mundane affairs are ascribed to each year. These influences seems to be fairly minimal and it would be too academic to discuss them here. (See ‘Jataka Parijataka’ Ch. 9 for a description of the influence of each Jupiter year on nativities). The current sixty year cycle began in March/April 1987.

Yugas

“Those who know the day of Brahma, a thousand yugas in duration, and the night a thousand yugas in ending, they know day and night. From the Unmanifest all the manifested stream forth at the coming of the day; at the coming of night they dissolve back again into the Unmanifest.”

-Bhagavad Gita 8:17/18

Yugas are vast cycles of time. Traditionally these yugas are used to measure the duration of material creation. Vedic seers calculated a universal cycle of 4,300,560,000 years in duration, calling it a Day of Creation. The total duration of the manifestation of the material universe was estimated as 314,159,000,000,000 (three hundred and fourteen trillion, one hundred and fifty-nine billion) solar years.

These vast cycles of time are broken down to smaller and smaller cycles until we come to a fourfold yuga cycle which is expressed as follows:

Satya (“truth”) Yuga, which has a duration of 1,728,000 years

Treta (“third”) Yuga, which has a duration of 1, 296,000 years

Dwapara (“second”) Yuga, has a duration of 864,000 years

Kali (“dark” or “discord”) Yuga, has a duration of 432,00 years

These four yugas correspond in nature to the Gold, Silver, Bronze and Iron ages as taught by the ancient Greeks. In total the four yugas cover a span of 4,320, 000 years. This is a cycle which is regularly repeated, forming even greater time cycles.

We are at present in Kali-Yuga. The present duration of Kali-yuga is measured by the number of years elapsed since its beginning in 3102 B.C. (Feb. 17th/18th midnight). In the year 2000 we entered Kali-yuga year 5,101.

A much smaller 24,000 year cycle, related to the equinoctial cycle, has reference to our own solar system and its location in the Milky Way galaxy. This cycle is mentioned in the ancient Hindu law book Manu Samhita. It was expounded upon in 1894 in the introduction to ‘The Holy Science’, a book written by a great astrologer and spiritual master Swami Sri Yukteswar. Interesting references to it are found in ‘The Astrology of the Seers’ by David Frawley (Passage Press). According to the calculations of Swami Sri Yukteswar we have recently entered the Dwapara yuga phase of this smaller cycle, which has had a profound influence on the development of human intelligence and the growth of modern technology. From an astrological perspective the influential nature of this smaller 24,000 year cycle is well worth studying.

According to present day cosmologists, the universe is only fifteen to twenty billion years old, the formation of our planet Earth having occurred approximately 4 billion years ago. Although nearly every year these estimates are pushed further and further back it appears that this present universe is relatively young, with mankind having been around, on this planet at least, for only a million or so years.

Although Vedic astrologers are expected to be familiar with much of the above information and terminology, for many of them practicing in the western world it will remain of fairly academic interest. However, if you are ever asked to draw up and interpret a horoscope for someone born in India you may well be given the birth time expressed in a year of the Shaka era with the birth time expressed in so many Ghatis and Palas after sunrise on a particular day as counted from the beginning of a certain lunar month – in which case the above information will prove to be very useful.

Understanding the Full Scope of Jyotish

One reason we refer to the study of Vedic Astrology as Jyotish is that it is a much more comprehensive term than “Indian Astrology” or “Hindu Astrology”. Jyotish means light or illumination, and can refer to the light of the Sun and stars or equally to the light of illumined consciousness. The term Vedic means revealed knowledge, which is usually considered to refer to knowledge derived from the four Vedas, along with other sacred texts that expound and expand the teachings of the Vedas, such as the various Vedangas, Upanishads, Puranas, Tantras etc. Yet these are not the only source of revealed knowledge. For a highly developed soul knowledge is truly Self-revealed and for this reason divine knowledge inwardly revealed to any Self-realized soul may be considered Vedic knowledge. Such intuitive perceptions will not contradict the teachings found in the Sanskrit texts expounding Vedic knowledge but may well expand these truths in ways that are relevant to their time. This is why Vedic Astrology or Jyotish is not confined to the traditional texts of ancient India but is a living, growing body of knowledge. It is for this reason that this text will not only include traditional Vedic Astrology but will also embrace the best practices and insights of present day astrologers, placing them in a Vedic perspective, and will also endeavor to place Jyotish on a more holistic and spiritual footing.



CHAPTER 3: BHAVA CHARTS

The Bhava Charts

Besides the traditional Sign = House method of house division as taught in *The Art and Science of Vedic Astrology: the Foundation Course*, there are other types of house division that you will encounter in the practice of Jyotish.

The first is known as the Equal House system. For this the rising degree and minute of the Ascendant sign becomes the mid-point of the 1st house; the same degree and minute of the following sign becomes the mid-point of the 2nd house, and so on. Thus the mid-point of each house will be exactly 30 degrees from the previous one. This is the same as the Western Equal House system except that in the Western version of this system the cusp becomes the starting point of each house rather than the mid-point.

Any planet on or near the cusp (mid-point) of a house is considered to exert a powerful influence on the affairs of the house that it occupies, as well as on the Ascendant if an aspect is formed from that planet to the Ascendant.

In this system of house division the area covered by a house begins 15 degrees prior to the cusp (mid-point) and ends 15 degrees beyond it. The strength of a planet's influence on the house that it occupies is practically zero if it occupies the very beginning of the house (15 degrees prior to the mid-point). The closer it is to the mid-point the greater its influence on the affairs of that house and the further away from it the weaker its influence on the affairs of that particular house. Just as a planet is considered generally weakened if placed at the junction point of two signs, so a planet at the junction point of two houses is considered weakened in its influence over the affairs of the house that it occupies or aspects.

This method of house division is supported by many Jyotishis. The classical text ‘Phaladepika’ by Mantreshwar has this to say:

“A planet produces the full effects of the bhava in which it is placed when its distance from the beginning of the rashi occupied is equal to the distance covered by the lagna point in the lagna rashi.” (8:34)

“Planets produce the full effect of the bhavas respectively occupied by them when they are exactly positioned on the bhava mid-point. If they should occupy a position lesser or greater than this mid-point, the effects are said to be correspondingly increasing or decreasing.” (8:35)

The other house system that is found widely used by Vedic astrologers is the Shripathi system. This is a system which, in common with nearly all the Western systems of house division, takes the M.C. (from the Latin Medium coeli or Mid-heaven) as establishing the cusp of the 10th house. In Western astrology this point is taken as the starting point of the 10th house but in the Indian system it establishes the mid-point of the 10th house.

Astronomically the M.C. refers to that degree of the zodiac where the ecliptic reaches its highest point above the horizon at the meridian of the place of birth. The degree of the zodiac occupied by the M.C. is also known as the culminating degree. This culminating degree is not necessarily 90 degrees above the Ascendant but can vary considerably in relation to the ascending degree.

Astrologically the M.C. relates to a point of great power and importance. Any planets found close to it will have a distinct influence on our social awareness and individual consciousness. For this reason even if you are using the Equal House system, the M.C. should be noted on the chart. Many astrologers consider it to be equal in importance to the Ascendant point.

In the Shripathi system the Ascendant and its opposite point (the Descendant) form one axis of the chart. The line of this axis represents the horizon line, dividing the chart into two halves (the northern half which is below the horizon line and the southern half which is above the horizon). The M.C. and its opposite point (the I.C. or imum coeli) forms another axis

that intersects the Ascendant line. This divides the chart into an eastern half and a western half.

Thus in the Shripathi system the Ascendant point establishes the cusp of the 1st house and the opposite point (Descendant) establishes the 7th house cusp, while the M.C. establishes the 10th house cusp and the I.C. the cusp of the 4th house.

In Sanskrit astrological and astronomical texts the Ascendant (eastern horizon) is known as Udaya Lagna, the opposite point (7th house or western horizon) is known as Asta Lagna. The M.C. or upper meridian point (10th house) is known as the Madhya Lagna, and the lower meridian (4th house) as the Patala Lagna.

The mid point of any house is referred to as the bhava madhya.

The junction point between any two houses is known as the bhava sandhi.

The division of the chart into these four sections is common to all the systems of house division known as Quadrant Systems (of which there are many in western astrology). There are different schools of thought as to how the quadrants should be divided in order to establish the remaining 8 houses (2nd and 3rd, 5th and 6th, 8th and 9th, 11th and 12th).

In the West two popular quadrant systems are the traditional Placidian and the modern Koch. A very effective house cusp system that works well with transits and Lajjitaadi avashta delineations is the Campanus system.

One of the earliest and most uncomplicated of the quadrant systems is known as the Porphyry system, which uses the same principles as the Shripathi system. Quite simply the space of each quadrant is divided by three. For example if the space between the M.C and the Ascendant is 105 degrees, this figure divided by 3 gives 35 degrees. Add 35 degrees to the 10th house cusp and this establishes the 11th house cusp. Add another 35 degrees and this gives you the 12th house cusp. Another 35 degrees brings you back to the Ascendant/1st house cusp. Apply the same procedure to the remaining quadrants. You will find that the 5th house cusp is always

opposite the 11th; the 6th opposite the 12th, the 8th opposite the 2nd and the 9th opposite the 3rd.

The halfway point between any two house mid-points forms the sandhi or dividing line between the two houses.

As with the Equal House system the 1st half of a house (from beginning or sandhi to its mid-point or bhava madhva) is known as poorva bhaga, while the 2nd half (from bhava madhva to its final sandhi or junction point with the following house) is known as uttara bhaga. Planets in the poorva bhaga section of a bhava are increasing in their ability to influence that bhava, while those in the uttara bhaga section of a bhava are decreasing in their ability to influence the affairs of that bhava.

The only difference between the Porphyry system and that of the Shripathi system is that the former considers the cusps of the houses as their starting points rather than as their mid-points.

One of the most famous texts expounding this system is ‘Shripatipaddhiti’ composed by Shripathi in the 11th century.

Some traditional Vedic astrologers consider the Shripathi method as being derived from the Greeks and thus not truly Vedic. However, in India there is usually very little difference between the Equal House 10th cusp (always 90 degrees from the Ascendant point) and the M.C. This is because the nearer one is to the equator the smaller becomes the distinction between the two. The further one is either north or south of the equator the greater the distinction becomes. So in India the distinction between the two systems never really became a big issue. With the growth of Vedic astrology beyond its land of origin the question of which is the most appropriate house system becomes more debated.

The above observations pose a few questions. Why is there a disagreement regarding whether or not a house ‘cusp’ should represent the starting point or mid-point of a house? Well, for many years western astrologers have considered that a planet has an influence on the house cusp that it is approaching, and that without actually being in that house it will have an

influence on its affairs. This was also observed by the French statistician and astrological researcher Michel Gauquelin. So although theoretically western astrologers believe the cusp to be the starting point of a house, in reality it is found that planets that are even 8 or 10 degrees behind a house cusp will assert an influence on the affairs of the house whose cusp is ahead of them.

Out of the three systems of house division used in Indian astrology (Sign=house, Equal House and Shripathi) is one better than the other? Which method should be used?

The only way to resolve the issue is through personal experience and experimentation. Some astrologers prefer to use just the Rashi chart along with the divisional charts. Others observe the Rashi chart (Sign=House) and modify their predictions after observing any change in a planets house position when viewed from the perspective of one of the bhava charts.

Our own practice is to work with all three systems, which is not so confusing as it may at first sound. The Rashi (Sign=House) chart is used to establish the most fundamental influences that are at work in the person's life. The aspects (drishti) of planets have to be calculated from this chart, while the divisional charts give further refinement of information. Because the mid-points of the Equal House system are the same as the Ascendant point it is a simple matter to note from the Rashi chart the intensity of influence that a planet has on a particular house. The same will apply to judging the strength of its influence (aspect) upon the Ascendant or other house cusps. All that you need to do is to mark the degree of the Ascendant of each planet.

Sometimes you will find that the Equal House system places the planet into the previous or following house to the one that it occupies according to the Rashi chart. This will indicate that the planet has a degree of influence over both houses.

In order to judge the house positions of the planets according to the Shripathi system we use a circular (wheel type) diagram. This indicates any

distortion in the width of the houses, which occurs in all Quadrant house systems when charting the birth of someone born at a latitude of 60 degrees or more north or south of the equator – the further from the equator the greater the distortion. At 72 or more degrees of latitude the Quadrant system can break down completely.

For natal astrology the lordship of the signs and houses should always be judged from the Rashi chart. The main use of the Shripathi chart is to observe modifications caused by planets being placed on or near the mid-points of its houses. Most important of these is the M.C./I.C. (10th & 4th house) axis. We only give attention to the remaining Shripathi cusps if there are planets placed very close to them. Obviously the Ascendant/Descendant axis remains the same as in the other house systems.

Deeper Implications of the Equal House & Shripathi Systems

If we consider the Sun as atma (spirit-soul or Self) and the Earth as the body or realm of matter into which the Self incarnates, accompanied by its accumulated karma, then the Ascendant/1st house (the eastern horizon over which the Sun rises) symbolizes the incarnation of the spirit into matter. Since the Equal House system is derived from and has reference to the Ascendant we can understand that the bhavas established by the Equal House system should be used with reference to the body, its environment and relationships, as well as to the innate disposition that we bring with us – those traits already established by the spirit-soul's past experiences.

Now let us consider the symbolism of the Mid-heaven, which represents the highest point reached by the Sun on our day and place of birth. Just as the light and heat generated by the Sun causes growth and development here on Earth, so the M.C. represents that point of the chart calling us to further growth through our dealings with the world. Planets placed in or near this point will indicate qualities which we can develop and evolve in order to more fully establish and express our true nature – to be victorious in learning the lessons of this particular sojourn on earth. The opposite point (I.C/4th house) symbolizes the nurturing womb of the earth. Here matter is in ascendancy and the Sun of Spirit hidden from view. This represents the

material realm in which we have been placed, like a seed sown in the dark earth. From this point we put down our material roots as well as learn to project shoots of awareness into our immediate environment of home and family. In the 4th house we are protected, nourished and sheltered. This is also the realm of reflection, feeling and of reawakening to who we are or of who we have become at this stage of our evolutionary journey.

This is one way in which we can understand the significance of the M.C./I.C. axis. Planets on or near the remaining Shripathi house cusps that are above the horizon indicate how we are being challenged or influenced by outer events and circumstances, just as the M.C. does. The houses cusps below the horizon have a greater reference to challenges affecting the more personal and private side of our lives, derived from the influence of the I.C. Perhaps we could summarize the differences by saying that all Quadrant systems tend to emphasize the opportunities for growth and change and emphasize what is demanded of us in our dealings with the world, whereas the Sign=House and Equal House systems give more emphasis to our innate disposition and the situations and environmental influences that we acquire through birth.

Suppose a planet falls in one house according to Equal House and in another according to Shripathi. One way to determine which house the planet has most influence on, or is most relevant to, is to find which bhava madhya (mid-point) of the two systems it is closest to and then interpret (or put more emphasis upon) its house influence accordingly.

With experience you will begin to see that each of the above mentioned systems, Sign=House, Equal House and Shripathi, give the jyotishi a different level of insight and understanding. Each system has its own particular level of emphasis, and sometimes one system is much more appropriate to use than the other, depending on the clients needs and outlook on life.

Actually these differences of emphasis can be quite subtle and most astrologers are happy to adopt just one house system. Too much choice of information can cause confusion or muddled thinking, so be sure that you

don't sacrifice clarity for too much detail. Adopt whichever system most appeals to you and supports consistent and correct interpretation.

Exploring the Bhavas

In this chapter we will be learning to look at the bhavas in a positive, growth oriented manner. In this way the chart can be understood as a guide to personal insight and self-understanding. When you give a reading or consultation to someone they have often reached a point of perplexity, feel at a low ebb, are experiencing life as a hard struggle or feel that they are inadequate in some way. In such circumstances it is important to give them encouragement and to help them view their life in a positive light. The following house guidelines will help you do just that.

You should be able to modify or expand the information that follows according to your own wisdom and experience.

1st House

This indicates our basic mode of self-expression and approach to life, the ‘personality’ and expression of the soul, and enables us to establish our self in the world. It is through the Ascendant that we project our personality onto the outside world.

The 1st house also signifies our basic bodily constitution with its strengths and weaknesses. The dominant element and quality (guna) that manifests and influences the body is determined by the ascending sign, being modified by its planetary associations. Planets here manifest their influence with greater spontaneity than elsewhere in the chart.

2nd House

Shows our needs for material security and our ability to secure our financial needs. Planets placed in this house indicate the qualities that we most value.

3rd House

Shows what motivates our mind, the day to day interests that feed our mind and awaken our curiosity, initiative and potential talents. Planets here will indicate our immediate environment and every day attitudes.

4th House

Shows our capacity to experience happiness, peace and contentment. It shows our need to be nurtured and feel secure as well as our capacity to nurture and provide for others.

5th House

This is the area of self-expression, creativity and intelligence. Planets associated with this house show how we can enjoy life through our relationships with children and loved ones. It can be a very youthful and exuberant area of the chart. It also shows our potential to manifest individuality, originality and creative intelligence. Planets placed here indicate our capacity to express our spiritual aspirations and are a source of good fortune/karma and spiritual blessings. The 5th house can show how we most spontaneously express love and joy.

6th House

Being associated with health and disease we can, by studying its planetary associations, learn how to take measures intended to prevent sickness and disease and to promote good health. The ability to heal others can also be seen from this house.

7th House

This is an area of the chart indicating qualities that are complimentary to those which we customarily make claim to. Because we do not find it so easy to adopt these qualities as our own we are frequently attracted to and identify with those who do manifest them in a noticeable way. In this way we find our partner in life, someone who balances and complements us and who helps us to develop a greater sense of wholeness.

8th House

This area shows the manner in which we can share our resources with others or participate in the resources of others. Like the 7th house it can also show qualities which we are not so consciously in touch with but can tap into in order to liberate our traditional values and pre-conceptions.

9th House

This area of the chart provides information on how we can best project our understanding and awareness to new horizons – broaden our vision and understanding of the deeper purposes of our life. Planets associated with this area of the chart indicate our ethical or spiritual disposition or the spiritual techniques and practices that we are most attracted to, and the qualities that we most admire in those that instruct us in these matters.

10th House

Planets placed here are generally very strong and can help to raise our status in life. Any planets in the 10th or near to the M.C. should be explored in depth so that their potential can be made full use of. They indicate skills and abilities that we can tap into and build upon in order to achieve status, recognition or the respect of others. They indicate how we manifest a meaningful role in the world and natural talents that can help us in our career are also associated with this area of the chart.

11th House

Planets associated with this house can indicate the qualities that we appreciate in friends and colleagues. They are also important in indicating the shape of our long term goals, aspirations or ideals. Whatever planets are placed here (the main upachaya or ‘increasing’ house) are capable of bestowing their qualities with great generosity, and of giving either material and spiritual gains.

12th House

This is a secretive house, associated with the past and with those things that lay somewhat out of reach of our day-to-day consciousness. It represents the world of dreams and of sub-conscious influences, and is a doorway to the subtle astral realms. By consciously attuning to the planets associated with this house we can gain insight into our past life karma and the ways in which we are influenced or motivated by the subconscious mind.

For those who are on the spiritual path the 12th house is an indicator of after-death realms, spiritual awakening, enlightenment and liberation from rebirth.

Sudarshana Chakra

“Maharishi Parashara said to Maitreya – O Brahmin! Now I shall divulge a secret to you of great importance and of superior knowledge which was communicated to me by Lord Brahma himself for the benefit of the world. This is known as Sudarshana Chakra. Through a knowledge of this Chakra (circular chart) astrologers will be able to predict the favorable and unfavorable results for every year, every month and every day from the time of birth to the time of death. Listen to this intently.”

“O Brahmin! Take a point (centre) and draw three circles, one within the other. Within the circles draw twelve lines so as to provide twelve houses within each circle. This is how Sudarshana Chakra is drawn.

“In the innermost circle place the twelve houses from the Ascendant along with the planets in their appropriate houses. In the next circle place the twelve houses from the rashis of the Moon with the planets in them. In the third (outer) circle place the twelve houses from the rashis of the Sun with the planets in them. In this manner every house of the (Sudarshana) Chakra will have three signs in them.”

The first three verses quoted above make big claims for this method of interpreting the houses. Even so it is well worth using the method of interpretation and prediction based on Sudarshana Chakra as the results are superior to only using the ascendant in order to establish the first house.

In order to draw Sudarshana Chakra it should be remembered that it uses the Sign = House method of house division. In fact, it is three charts represented in one diagram. The circles are drawn, one inside the other, which are then divided into twelve equal segments (just as you would divide a chart into equidistant houses if drawing a circular chart used in western astrology). In all three circles the topmost division represents the 1st house. Moving in an anti-clockwise direction the next division represents the 2nd house, and so on.

At the top division of the innermost circle place the symbol of the Ascending sign of the Rashi chart. In the 2nd house place the symbol of the following sign, and so on. What you now have is the normal Rashi chart drawn as a circular chart instead of in the usual North Indian manner. Place each planet in its appropriate sign/house.

Next repeat the same procedure in the middle circle, only this time using the Moon as the Ascendant. This is done by placing the symbol of the Moon sign along with the Moon in the top section (1st house) of the middle circle. Moving anti-clockwise mark in the sequence of the signs that follow on from the Moon sign, along with the remaining planets by placing them in their appropriate signs. Unless the Moon occupies the Ascendant of the original Rashi chart you will find that although the planets occupy the same signs in each circle they fall in different houses.

Now place the Sun and the sign that it occupies at the top (1st house) of the outermost circle. Again moving in an anti-clockwise direction draw the order signs and place the rest of the planets in the signs that they occupy.

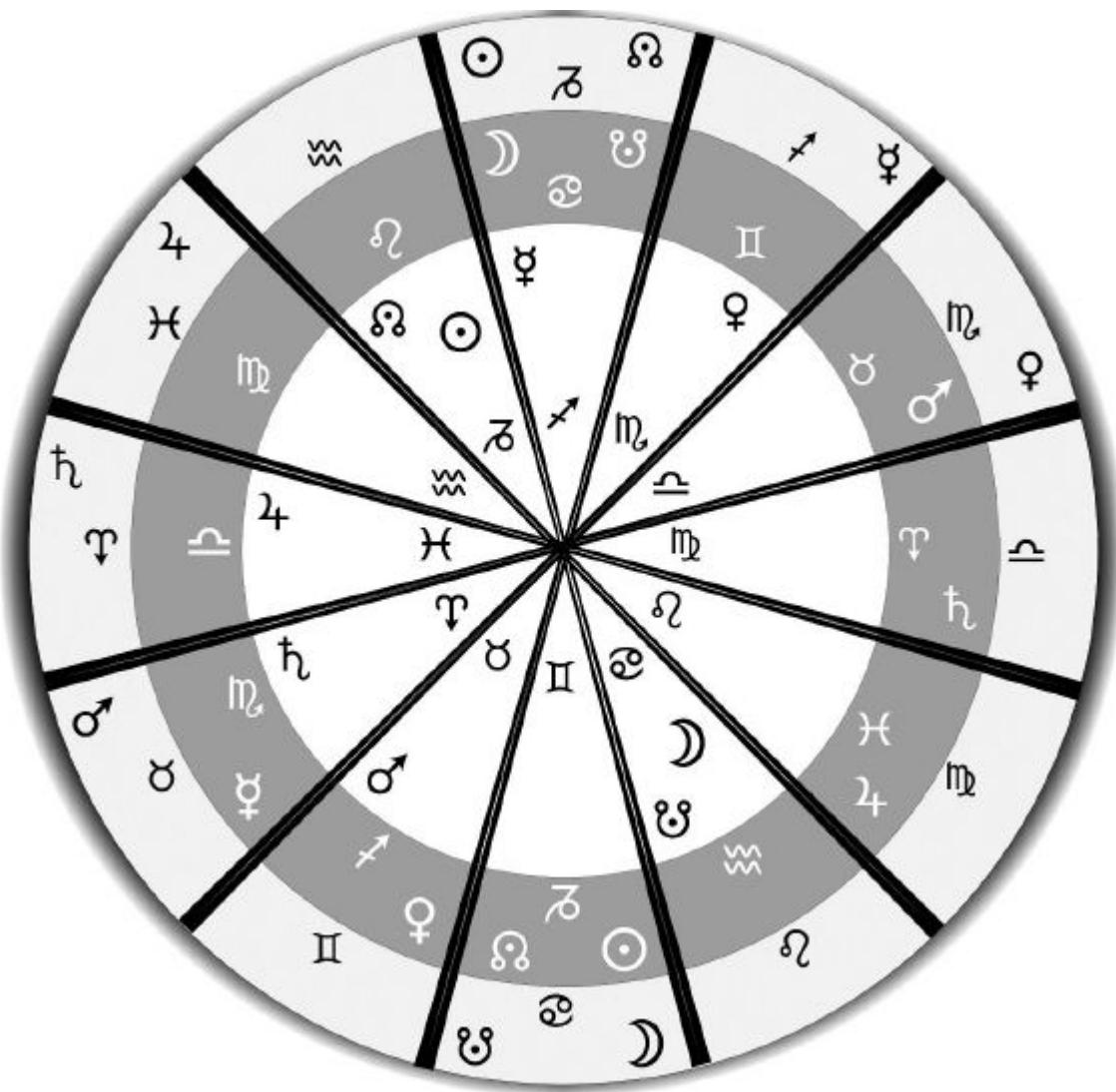
Having done all of this you will have a chart which shows the houses occupied and ruled by the various planets using (a) the rising sign as

Ascendant (inner circle), as in the normal Rashi chart, (b) the Moon sign as Ascendant (middle circle) and (c) the Sun sign as Ascendant (outer circle).

Thus at a glance you have a combined picture of the houses as viewed from the Rashi lagna (rising sign), Chandra lagna (Moon ascendant) and Surya lagna (Sun Ascendant). The chart based upon the rashи lagna is more concerned with the practical and material aspects of life. Chandra lagna chart is more pertinent to the emotional/astral aspects of a person's life. Surya lagna chart will relate to deeper, more spiritual issues.

All three charts should be judged as you would the normal Rashi chart (which is of course the inner circle chart). Thus in all three circles you can consider not only the house placements of planets but also house rulerships, aspects to houses from other planets, planetary transits through houses and so on.

Sudarshana Chakra Illustration



The practice of viewing the horoscope through the use of Sudarshana Chakra will give you insight and deeper understanding of all levels of a person's life experience. Using Sudarshana Chakra in relation to planetary transits and the Vimshottari Dasha system will certainly increase your predictive skills.

This is because of confluence. If you see similar indications from both the Moon ascendant or Sun ascendant *and* the Lagna, those indications are more likely to occur. This will be especially true if the indications are the same from all three Sudarshana Chakra Lagnas. Or, for example, if you see the third house from the Moon lagna, the Sun lagna, and the ascendant all

indicating something different for the third house, there is no confluence. The karmas associated with that house may then be less fixed.

For more detailed information concerning the use of Sudarshana Chakra one should consult chapter 74 of *Brihat Parashara Hora Shastra*. (translated by R. Santhanam, Ranjan Publications, India).

Special Ascendants

Like the Sudarshana Chakra, the Bhava Lagna, Hora Lagna and Ghatika Lagna reveal another method of finding confluence within the birth chart. Most computer programs will calculate these for you. If your computer program does not calculate these special lagnas, please refer to chapter 5 of *Brihat Parashara Hora Shastra* for calculation details.

You can read the birth chart from each special ascendant. If you do this for all ascendants you may see where certain indications repeat. An indication that repeats as read from these multiple ascendants will indicate a stronger fixed karma. Those karmas will tend to express during the dasha of the planet or during an appropriate transit of the planets indicating the karma.

The Bhava, Hora and Ghatika Lagna are not often utilized by modern astrologers. However, they are worth exploring and may increase your accuracy in chart assessment.



CHAPTER 4: PLANETARY STATES AND INDICATIONS

The states of each planet indicate what our particular life experiences may be like. By noting the situation of a planet and how the innate qualities of each planet are modified in the birth chart we are better able to determine the life situation indicated by that planet. Planets are not innately good or bad. Each planet represents a necessary aspect of what it means to have an experience on planet Earth. The planetary rays weave together to create the tapestry of our life experience. They provide a portal of expression to the light and shade, the pleasure and pain of living in this material world. We can read these expressions by exploring the quality of each planetary influence.

‘Separative’ Planets

A modern Indian astrologer and author, J.N.Bhasin, places emphasis on what he calls the ‘separative’ influence of certain planets, pointing out that they have a tendency to remove or separate us from those things which they influence. These planets are the Sun, Saturn, Rahu and Ketu. When more than one of these planets influence a particular house of the birth chart we are likely to experience some sort of separation or loss associated with the affairs of that house. For example, if someone with a Scorpio Ascendant has the 5th house (Pisces) aspected by Saturn and Jupiter (5th lord and also karaka for children) is in conjunction with Rahu, then there may be some kind of loss, suffering or separation in respect to children.

The Sun can cause separation through being over-bearing or from having too much pride or independence, Saturn through detachment or rejection, Rahu through rejection of the secure and familiar for something more

exotic, attractive or distant, Ketu through withdrawal, denial, introversion or excessive negativity.

The lord of the 12th house can also function as separative influence. Remember, it rules a house of loss.

The influence of separative planets on a particular house will be considerably reinforced if similar conditions also apply to the corresponding house when the chart is viewed from chandra lagna (Moon Ascendant).

'Hemmed In' Planets

Sometimes it occurs that a planet has malefic planets on either side of it or in the signs or houses on either side of it. It is then said to be 'hemmed in'. In such circumstances the ability of the planet to function positively is somewhat reduced. This would be particularly true if the two malefic planets were equidistant from the planet in question. For example, if Venus is situated at 12 degrees Aquarius and Mars is in 12 degrees Pisces and Saturn is in 12 degrees Capricorn, Venus is unlikely to give very good results. If Mars was in 20 degrees of Pisces and Saturn 4 degrees Capricorn, Venus would still be effected by their presence in the adjoining signs/houses, but to a lesser extent than in the first example.

Of course the opposite also holds true - if the planet under consideration is 'hemmed in' by two benefics it is likely to give better results than would normally be expected of it.

The Moon is particularly sensitive to this 'hemming in' influence. Even if it receives no malefic aspect and is free from the presence of malefics in adjoining signs, the full aspect of malefics on the signs to either side of the Moon would be sufficient to effect it. Although this condition of being hemmed in by malefic influences in the form of aspects is not as strong as having the malefic planets occupying the adjoining signs.

Any planet adversely ‘hemmed in’ in any of the above ways is capable of countering the effect to a great extent if it receives the full aspect of a benefic. The reverse is also true – the full aspect of a malefic can help counter the positive results of a planet hemmed in by benefics.

‘Planetary War’ (graha yuddha)

When there is a distance of one degree or less between two planets they are considered to be in a state of conflict. This condition is referred to as a planetary “war”. When this occurs in the birth chart the planet with the lower degree of longitude becomes the victor. For example, if Venus is at 14 degrees 33 minutes of Aquarius and Mars is at 14 degrees 02 minutes of the same sign, then Mars wins the war.

The planet that wins a planetary war becomes strengthened whereas the loser is weakened. If the planet which loses a planetary war is retrograde, the damage is considered to be less.

The rules of planetary war do not apply to the Sun or Moon. Rahu and Ketu are also exempt.

A few present day jyotishis determine the outcome of a planetary war by observing the latitudes of the respective planets. Whichever planet has the higher latitude is the winner and is thereby strengthened, while the loser is weakened. As many western ephemerides fail to include planetary latitudes (Raphael's Ephemeris is an exception) it often becomes necessary to consult a Panchanga (Indian ephemeris) for this information. Although we have not come across this method being given in any of the classical Jyotish texts, this is an area needing more research before the correct method can be fully determined. For the time being we suggest that you consider the zodiacal longitude to give the result but keep an open mind on the matter.

Planetary Avasthas

Avasthas are planetary states. They are used to determine the qualitative and quantitative impact of a planet in the birth chart. Deepthaadi Avasthas show

us how a planet will function in regards to its innate qualities. Balaadi Avashtas show us the state of karmic fruition of a planet. The Balaadi Avashtas can help us see if the particular karma indicated by the planet is a new developing karma, a fully expressive karma, or even a dead and obsolete karma. Jagradaadi Avashtas show us how much power a planet has to take care of the affairs of its own house, and how much impact will it have on other planets it influences through Lajjitaadi Avashtas. The Lajjitaadi Avashtas demonstrate how planets interact with one another for good or for ill.

Deepthaadi Avashtas

The first method of calculating planetary impact within the chart is to place each planet in one of the following nine categories:

Deeptha – in its exaltation sign - makes the planet ‘*Radiant*’.

Swasta – in its own sign – makes the planet ‘*Confident*’.

Mudita – in the sign of a friend – makes the planet ‘*Rejoice*’ or pleasantly disposed.

Santa – in beneficial vargas. I.e., in beneficial signs in the navamsha (and other varga charts should you have the time) – makes the planet ‘*Peaceful*’.

Sakta – with bright rays (i.e., well away from the Sun and unobstructed by the influence of other planets) – makes the planet ‘*Strong*’.

Nipeedita – defeated in a planetary war – makes the planet ‘*Harmed*’.

Bhita – in the sign of its fall – makes the planet ‘*Alarmed*’.

Vikala – combust with the Sun – makes the planet ‘*Mutilated*’.

Khala – in malefic vargas – makes the planet ‘*Sorrowful*’ or worried.

The italicized word descriptive of the effect of each avastha is the nearest English equivalent to the Sanskrit term. It should be modified or expanded upon as you find appropriate. The number of Deepthaadi Avasthas varies in the classical jyotish texts. Some give seven, some eight, some nine and some twelve or more. The above number, taken from chapter 5 of ‘Saravali’, seems to be the norm. Additional avasthas require more time to calculate and detract from what should basically be a quick and ready method of reviewing the effectiveness of a planet's function.

The insights given by these avasthas are not intended to be deeply profound or meaningful. They are simply intended to give quick insight into the manner in which a particular planet is most likely to display its essential nature and qualities. Other factors will have a modifying influence.

Western astrologers used to overview their charts in a similar manner, as will be seen in the following extracts taken from ‘Bethem's Centiloquey’, an early English text:

“Thou mayst know, when a planet is Retrograde, he is a man infirm, stupified and solicitous.”

“If Cadent, he is as a man dead and hath no motion.”

“If combust, as a man in prison, without hopes of liberty.”

“A planet in his own house [sign] or in his exaltation, is as one in his castle or stronghold.”

“If this be Retrograde, he is as a sick man at home.”

Balaadi Avastha

The Balaadi Avashtas are a simple principle based on a particular way of dividing each even and odd sign. They help us determine how much good and bad we experience as indicated by the planetary combinations in our charts.

Balaadi Avashta is established as follows:

Each sign is divided into 6 degree sections. In odd signs, if a planet is found in the first section its state is described as being that of childhood (Bala), in the second section that of youth (Kumara), in the third section that of adulthood (Yuva), in the fourth section that of old age (Vriddha) and in the fifth section that of death (Mrita). For the even signs this order is reversed.

Odd signs are Aries, Gemini, Leo, Libra, Sagittarius, Aquarius.

Even signs are Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces.

For an ***odd sign*** when a planet is in the following degrees it is considered to be in the balaadi avashta associated with those degrees.

0:00 – 5:59 **Bala Avashta** (Infant)

6:00 – 11:59 **Kumara Avashta** (Adolescent)

12:00 – 17:59 **Yuva Avashta** (Adult)

18:00 – 23:59 **Vriddha Avashta** (Old)

24:00 – 29:59 **Mrita Avashta** (Dead)

For an ***even sign*** when a planet is in the following degrees it is considered to be in the balaadi avashta associated with those degrees.

0:00 – 5:59 **Mrita Avashta** (Dead)

6:00 – 11:59 **Vriddha Avashta** (Old)

12:00 – 17:59 **Yuva Avashta** (Adult)

18:00 – 23:59 **Kumara Avashta** (Adolescent)

24:00 – 29:59 **Bala Avashta** (Infant)

These Baladi Avastas should be considered a secondary source of information which helps to temper and modify assessments of planetary strength derived from other sources, rather than reversing or overturn them. The most obvious effect derived from the above tabulation is that planets at the very beginning or end of a sign are considerably weakened while planets in the middle of a sign function much better. Always take note of a planet found in the first or last degree of a sign – it will be incapable of functioning effectively, at least in relation to the outside world, or incline one to behave like a child or to be childlike (if in the bala section) or withdrawn or otherworldly (if in the mitra section) in some way which is typified by the planet concerned.

The Balaadi Avashtas show the state of karmic fruition of a karma indicated by a planetary placement.

Once you assess what a planet is going to do and produce in a person's life, you can see how much of that karma is actually going to manifest. You determine the general activity of a planet by taking note of the house position of the planet, the dignity and how each planet is impacting the other planets. You see if it is a karma that is fully engaged and active (Yuva) or if it is a newly created karma (Bala) or if it is an old (Vriddha) and dying (Mrita) karma that is almost done.

Bala Avashta (Infant) gives $\frac{1}{4}$ of the effects indicated.

Kumara Avashta (Adolescent) gives $\frac{1}{2}$ of the effects indicated.

Yuva Avashta (Adult) gives full effects as indicated.

Vriddha Avashta (Old) gives $\frac{1}{8}$ of the effects indicated

Mrita Avashta (Dead) gives theoretically none of the effects indicated.

Rather than take Balaadi Avasta positions too literally or exactly it is important to understand its underlying concept – that we have more conscious awareness and control over the matters represented by a planet if it placed away from the beginning or end of a sign (just as a planet on the

cusp or center of a house acts more dynamically than one placed at the beginning or end of it). Of course this will be greatly modified by other factors, particularly since a planet may be in a different avashta in other vargas.

The above concept was also developed in Western astrology. To quote again from Bethem's Centiloquy:

“A planet in the last degree of a sign is as one falling from his estate.”

“A planet in the first degree of a sign is but weak in signification.”

“From the first to the fifteenth degree a planet is rising, but from the 15th to the twenty-fifth he is as a man complete in strength.”

“A planet in the last degree or in the last five degrees of a sign is as a man leaving his house.”

Lajjitaadi and Jagradaadi Avashtas

The Lajjitaadi and Jagradaadi have a profound impact on chart interpretation. The formula for these avashtas have many requirements and so a special section is allotted to their study. They will be covered in detail in part 2 of this book.

Finding the Atma-Karaka Planet

Although each planet is a karaka (representative) of certain matters, these being a constant in all birth chart interpretation, there is also a system of allotting karakas to the planets which will vary from chart to chart. For this reason they are known as chara ('changeable') karakas.

This system of determining the chara karaka of a planet is based on their relative positions in any sign. Observe the position of the seven planets in the chart and, ignoring their sign placements, arrange them in order of their degrees and minutes. The planet that has the highest number of degrees is known as the Atma-karaka. The planet that comes second in the list is

known as the Amatyakaraka, the third in sequence is known as Bhrati-karaka, the fourth as Matriputra-karaka, the fifth as Pitri-karaka, the sixth as Gnatikaraka and finally the planet which has the least number of degrees in any sign, which is known as Stri-karaka or Daaraa-karaka.

In Parashari astrology the calculation of chara karakas is mainly used in order to determine the Atma-karaka planet (the planet occupying the highest number of degrees in any sign).

The system is mentioned in ‘Brihat-Parashara-Hora-Shastra’ but was developed and given greater emphasis by the sage Jaimini in his ‘Jaimini Sutras’. Jaimini astrology is an offshoot of the main school of Parashari astrology and is a system that needs to be studied separately.

The meaning of the karakas are as follows:

Atma-karaka: signifier of self. On an inner level, the higher Self.

Amatya-karaka: signifier of closest friend. On an inner level, the mind.

Bhatri-karaka: signifier of siblings. On an inner level, our energy.

Matri-karaka: signifier of the mother. On an inner level, our creativity.

Putra-karaka: signifier of children. On an inner level, dharma.

G(j)nat(i)-karaka: signifier of other relations. On an inner level, our social skills. Also an indicator of disease.

Stri(Dara)-karaka: signifier of spouse. On an inner level, our ability to maintain loving relationships.

The inner level significations are in the main modern interpretations of the traditional meanings.

Great importance is placed on the Atma-karaka. Parashara says: “If the Atma-karaka is adverse, the other karaka planets cannot fully give their benefic effects. Similarly if Atma-karaka is favorable, other karakas cannot fully manifest their malefic influences”. In studying the spiritual indications of the birth chart the Atma-karaka plays a most important role, particularly through its location in the Navamsha chart.

The Karakamsha

The Karakamsha is the sign occupied by the Atma-karaka in the Navamsha chart. The Karakamsha becomes important in studying the spiritual dimensions of the Navamsha chart. For this purpose, we like to consider the Karakamsha sign as a secondary Ascendant for the Navamsha chart. In this way, a study of the Karakamsha can be profitable in understanding a person's vocational skills. An in-depth exploration of Jaimini Astrology needs to be undertaken before one can effectively use the Karakamsha (also known as Svanmsha). Please see Ernst Wilhelm's writings on Jaimini.

The Slower Moving Planets

It is helpful to gain an in-depth understanding of all the planets, but particularly of the slower moving ones as these represent principles which tend to function outside of the realms of personality consciousness. Being slower moving they are also important when studied as transiting influences on the birth chart.

Jupiter

The positive function of Jupiter is to expand the principles of whatever planet it contacts. It makes us joyful and optimistic, broadening our horizons.

The negative function of Jupiter is to create excessiveness and over-optimism.

Jupiter assists in the realization of our aspirations, beliefs and long term goals.

Saturn

The positive function of Saturn is to create stability, give sustaining power, consistency and reliability.

The negative function of Saturn is to cause delays and setbacks, to bring us back to the harsh reality of a situation and to create problems and obstacles. It can point out the problems we have to face in order to experience success.

Saturn can assist in the transformation of our priorities, ambitions and life-structure (the manner in which we bring order and structure into our lives).

Uranus

The positive function of Uranus is to open us up to new possibilities

The negative function of Uranus is to cause restlessness and tension, or sudden and unforeseen changes in our circumstances.

Uranus can help transform our understanding of individual uniqueness, freedom and independence.

Neptune

The positive function of Neptune is to make us aware of the more subtle influences of our life – inspiration, poetry, idealism, psychic sensitivity and spiritual values.

The negative function of Neptune is to create confusion, muddle, escapism, laziness, irresponsibility, misunderstanding, deception and delusion. It is related to addictive, obsessive or subversive behavior.

Neptune's role is to transform our spiritual and social ideals.

Pluto

The positive function of Pluto is to reform and regenerate our lives. It has a transformative intensity which generates feelings of determination, strength or power. It enables us to get to the core of things. It is also associated with healing power and psychic ability.

The negative function of Pluto is to remove people, beliefs or situations from our lives (for our ultimate good in that the things that it removes have outworn their usefulness and are no longer needed for our future growth – although we may not see it that way at the time). Negative Pluto is also associated with power struggles, violence, abuse and death.

Pluto is capable of transforming our hidden resources. It can strengthen our will power and determination to achieve goals and ambitions like no other planet can.



CHAPTER 5: THE NON-LUMINOUS SUB-PLANETS (UPA-GRAHAS)

Many of the classical texts of Jyotish devote space to the Upa-grahas – invisible sub planets which are believed to be mainly negative in their influence upon us.

At this point we would urge you to keep an open mind to what follows and not to get unduly alarmed at the long list of these upa-grahas. With the exception of Gulika or Mandi we know of very few jyotishis who would give them a second thought. In saying this we do not mean to imply that they have no validity, only that their influence seems to be very restricted (or perhaps very subtle) and to have little relevance to astrology as it is presently practiced. The upa-grahas are explained here because astrologers of the past considered them to have some importance and because in future the relevance of their influences may need to be re-evaluated.

Gulika

The most famous upa-graha is Gulika, the son of Saturn. There is some uncertainty as to whether Gulika is the same as another sub-planet known as Mandi. Some of the classical texts use both names for the same upa-graha while others (such as ‘Sarvartha Chintamani’ and ‘Uttara Kalamrita’) give a separate method for calculating Mandi and treat it as an upa-graha independent of Gulika. Even when Gulika and Mandi are calculated separately they often fall very close to each other, so deciding which point of view is correct is not easy. For the sake of simplicity we prefer to take sage Parashara as the most reliable authority. He treats them as one and the same.

Gulika usually harms the affairs of the house in which it is placed. If the house position of Gulika is ignored it will often seem puzzling as to why there are such difficulties in that area of the person's life.

Two examples will illustrate this. The first is of someone with an Aquarius Ascendant who experienced great financial difficulties and a great deal of debt. Jupiter, the lord of the 2nd and 11th is badly placed in the 8th house but aspects its own sign in the 2nd house. Saturn, the 1st and 12th lord, aspects the Moon, lord of 6th (debt) and throughout Saturn Dasha these problems were acute. All of these conditions are reinforced by the fact that Gulika is in the 2nd house.

The second example is of someone with a Scorpio Ascendant who had two children (Pisces/5th house). He was separated from both of them. One of the children died in their teens. One would expect the father to have a very afflicted 5th house. In fact the 5th house receives an aspect from Jupiter which is exalted in the 9th house. Although the 5th is also aspected by Saturn the strong position of Jupiter should have prevented such difficult circumstances from having arisen in relation to children. However, if Gulika is placed in his chart it falls in the 5th house. This changes the picture considerably as the combined influence of Gulika (son of Saturn) as well as the aspect of Saturn himself became sufficient to overcome the benign influence of Jupiter.

How to calculate the position of Gulika

If the birth occurs during the day, calculate the length of time between sunrise and sunset. If the birth is at night, calculate the length of time between sunset and sunrise.

Divide the duration of day (in case of day time birth) or night (in case of night time birth) into eight parts.

Seven of these eight parts are allocated to planets, For a day time birth start from the lord of the day (e.g., Sun for Sunday, Moon for Monday, Mars for Tuesday, and so on) For a night birth the first lord begins with the 5th lord

of that day (e.g., Jupiter for Sunday, Venus for Monday, Saturn for Tuesday, and so on). Whether calculating for a day or a night birth, the eighth part is without a lord.

The beginning of Saturn's part is the position of Gulika. An ascendant is calculated for the time when Saturn's part begins. This represents the longitude of Gulika.

Table for calculating Gulika – Saturn's part during Day

DAY	1	2	3	4	5	6	7
Sunday	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Mon.	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Tues.	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Wed.	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
Thurs.	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Fri.	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Sat.	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Table for calculating Gulika – Saturn's part during Night

Night	1	2	3	4	5	6	7
Sunday	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Mon.	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Tues.	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Wed.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Thurs.	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Fri.	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Sat.	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

(No 8th part is shown in the above tables as the 8th section is not associated with a planet.)

To illustrate the calculation of Gulika let us take someone born on Sunday, the 15th November 1970 at 11.15 a.m. in Achham, Nepal.

As birth was during daytime we calculate the period from sunrise to sunset, which is 11h.28m.

We divide this figure by 8, which gives us 1h.26m.

As the 15th Nov. 1970 was a Sunday and birth occurred during the day we refer to the first (daytime) table in order to find the part allocated to Saturn, which on a Sunday occurs on the seventh part of the day.

We therefore multiply 1h. 26m. by 6, which gives 8h. 36m. *We multiply by 6 instead of 7 because that will give us the beginning of Saturn's part. If we multiplied by 7, that would give us the end of Saturn's part.*

Add this figure to the time of sunrise (6h. 32m. + 8h. 36m.), which gives us a time of 15h. 8m. (3.08 pm).

The position of Gulika will be identical with an Ascendant calculated for this time (using the same date and place of birth).

Note: *If the time of birth for the above example had occurred at 2.15 am we would have had to look at Saturday on the Table rather than Sunday, because, as previously pointed out, the day changes at sunrise rather than at midnight.*

The Five Upa-grahas of the Dhooma Group

One group of Upa-grahas (known as the Dhooma group) correspond to certain points in space that are obtained by simple mathematical calculations that take the Sun as a point of reference. The method is as follows.

To the position (zodiacal longitude) of the Sun add $133^{\circ} 20'$. This will give the position of the upa-graha known as Dhooma.

By deducting the position of Dhooma from 360° we arrive at the upa-graha known as Vyatipata.

By adding 180° to Vyatipata we obtain the position of the upa-graha known as Parivesha (“which is extremely inauspicious” notes sage Parashara).

By deducting Parivesha from 360° we have the exact position of the upa-graha known as Indra-chapa (also known as Indra-dhanus, Kodana or Chapa).

By adding $16^\circ 40'$ to Indra-chapa we have the position of the upa-graha known as Upaketu (also known as Ketu, Dhwaja or Sikhi).

If we add 30° to Upaketu we arrive back at the original longitude of the Sun in the chart.

As an illustration let us take someone with the Sun placed at Capricorn $5^\circ 40'$.

To find the position of Dhooma add $133^\circ 20'$ (4 signs $13^\circ 20'$), which gives the position of Dhooma as 19° Taurus.

By deducting the position of Dhooma from 360° we arrive at the position of Vyatipata. $360^\circ - 49^\circ = 311^\circ$, or 11° Aquarius for Vyatipata.

By adding 180° to Vyatipata we arrive at the position of Parivesha ($180^\circ + 311^\circ = 491^\circ - 360^\circ = 131^\circ$, or 11° Cancer).

By deducting Parivesha from 360° we arrive at the position of Indra-chapa ($360^\circ - 131^\circ = 229^\circ$, or 19° Scorpio).

By adding $16^\circ 40'$ to Indra-chapa we have the position of Upaketu ($229^\circ + 16^\circ 40' = 245^\circ 40'$ or $5^\circ 40'$ Sagittarius).

If we add 30° to Upaketu we arrive back at the original longitude of the Sun in the chart ($245^\circ 40' + 30^\circ = 275^\circ 40'$) or $5^\circ 40'$ Capricorn.

“All these upa-graha are known as planets devoid of splendour. They are malefic by nature and cause affliction” writes Parashara. It is said that if one of them afflict the Ascendant a short life is indicated; if one conjoins the Moon it is said to cause mental affliction.

In the 25th chapter of Brihat-Parashara-Hora-Shastra you will find descriptions of the influence of each of these upa-graha in the 12 houses.

Upa-grahas of the Gulika Group

In the 24th chapter of ‘Phaldeepika’ Mantraswara lists nine Upa-grahas. These include the above five belonging to the Dhooma group, Gulika (Mandi) and three others:

(1) Gulika (Mandi); (2) Yamakanta; (3) Ardhaprahara; (4) Kala; (5) Dhuma; (6) Patha (Vyatipata); (7) Paridhi (Parivesha); (8) Indra-chapa (Kodana or Indra-dhanus); (9) Upaketu. He gives details of their influences in the 12 houses and information on how to calculate the chart positions of those that fall outside the Dhooma group (Gulika, Yamakanta, Ardhaprahara and Kala).

According to ‘Phaldeepika’ “While Gulika is very powerful in causing evil, Yamakantaka [the upa-graha of Jupiter] is powerful in causing good. All the other upa-grahas posses only half the power that Mandi [Gulika] has in causing evil” 25:19

These seven upa-graha, known as the Gulika Group or ‘Kalavelas’, are considered to be related to the seven planets, although Parashara lists only 5 kalavelas, ignoring the upa-grahas belonging to the Moon and Venus.

The usual allocations are as follows:

The upa-graha of the Sun isKala*

The upa-graha of the Moon is... Paridhi (also known as Parivesha)

The upa-graha of Mercury isArdhaprahara

The upa-graha of Venus isIndrachapa **

The upa-graha of Mars isMrityu

The upa-graha of Jupiter is Yamakantaka

The upa-graha of Saturn is.....Gulika (Mandi)

* At one point in his book Mantreshwara associates Kala with Rahu but the author of ‘Jataka Parajataka’ (Ch.2, v.5 & 6) indicates that Kala belongs to the Sun.

** This is a different Upa-graha to the one of the same name in the Dhooma group.

The Gulika Group are said to be the invisible or shadowy ‘sons’ of the seven visible planets. Not all of them are malefic. For instance Yamakantaka, the son of Jupiter is benevolent by nature. This whole group of upa-grahas tend to partake of the natures of their ‘visible’ fathers’.

If you would like to calculate the positions of the above upa-grahas follow the same procedure as given for finding the position of Gulika, only instead of using the beginning point of Saturn's portion, use the beginning point of the planet as indicated above I.e., in order to find the position of Mrityu calculate from the beginning point of Mars.

How to Calculate the Position of Mandi

As previously mentioned not all astrologers believe that Gulika and Mandi are one and the same. For the sake of completeness we give below the method of calculating this sub-planet as distinct from Gulika.

As with the calculation of Gulika, find the times of sunrise and sunset. (Note: If you are using an astrological program to do this, make sure it calculates sunrise and sunset for the actual place of birth.)

If birth is during the day calculate the length of time between sunrise and sunset then calculate the time to be added* to sunrise as indicated by the following table:

If birth was on -	Add to sunrise time -
Sunday	26 Ghatis (10h. 24m.)
Monday	22 Ghatis (8h. 48m.)
Tuesday	18 Ghatis (7h. 12m.)
Wednesday	14 Ghatis (5h. 36m.)
Thursday	10 Ghatis (4h. 00m.)
Friday	6 Ghatis (2h. 24m.)
Saturday	2 Ghatis (0h. 48m.)

If birth was in the night calculate the length of time between sunset and sunrise then calculate the time to be added* to sunset as indicated by the following table:

If birth was on -	Add to sunset time -
Sunday	10 Ghatis (4h. 00m.)
Monday	6 Ghatis (2h. 24m.)
Tuesday	2 Ghatis (0h. 48m.)
Wednesday	26 Ghatis (10h. 24m.)
Thursday	22 Ghatis (8h. 46m.)
Friday	18 Ghatis (7h. 12m.)
Saturday	14 Ghatis (5h. 36m.)

*Important Note: *The times given in these tables assume the time between sunrise and sunset is exactly 12 hours (which it rarely is). For a time longer or shorter than 12 hours, divide the duration of day-time or night-time by 30. This will be the equivalent of 1 Ghatika.*

An example will clarify the point:

Suppose the birth is on a Wednesday at night. Suppose the time between sunset and the following sunrise is 13h. 36m. (34 Ghatis).

Express this time in minutes: 13h. = 780m. + 36m. = 816m.

Divide 816m. by 30 = 27.2m.

Referring to the second Table for Wednesday after sunset we find the figure 26 (26 Ghatikas), which represents the number by which we must multiply 27.2m. $27.2m. \times 26 = 707.2m.$ which is 11h. 47m.

Add 11h. 47m to the time of sunset.

Using the result calculate the Rising degree - this will correspond to the position of Mandi.

All of the procedures for calculating the upa-grahas seem very elaborate in print, but are simple enough in practice.

Some texts describe Gulika and Mandi as the two sons of Saturn, other texts speak of them as being the son of Yama, lord of the underworld. (Mandi is said to indicate an increased likelihood of early death if found in the 8th house).

Some Guidelines for using Gulika and Mandi

Mandi and Gulika becomes practically powerless when either the lord of the day of birth or the lord of the Ascendant is strongly placed in the birth chart.

Conjunction with a planet will cause damage to that planet.

Gulika/Mandi in conjunction with a planet will effect the affairs of the houses owned by that planet.

In any house the effects of Gulika/Mandi can be carried by the planet owning that house.

If Saturn occupies the house or sign containing Gulika or Mandi or if Saturn casts a full aspect in their direction they are capable of becoming

particularly difficult.

Gulika/Mandi in the 3rd, 6th, 10th and 11th houses has a more benign influence than when placed elsewhere.

Further research

Here is an interesting field of research. Do the points representing the presence of Gulika, Mandi or any of the other Upa-grahas make any noticeable contribution to the interpretation of a birth chart? Are they as powerful in their influences as they are said to be? How responsive are they to transits? Do they significantly color the Dashas and Antardashas results of the lords whose signs they occupy or of the planets they conjoin?

If you wish to carry out research along these lines then keep us in touch with your findings.



CHAPTER 6: THE SUBTLER DIVISIONAL CHARTS

In the *The Art and Science of Vedic Astrology Volume 1*, we examined the use of the Rashi, Hora, Drekkana, Navamsha, Dwadamsha and Trimshamsha charts in a general manner. In this chapter we will explore the remaining divisional charts, also known as vargas.

What is a Varga

A varga (harmonic divisional chart) is a representation of an area of our life extrapolated from the Rashi chart.

The Rashi (birth chart) reflects what astronomical events were occurring the moment we were born. If we were to go outside at the moment of our birth, the horoscope will reflect the planetary positions at that time.

The vargas are not horoscopes like the birth chart. They are an intelligent way of relating information based on where a planet is *placed in the birth chart*.

Consider that we have the Moon at 17 degrees 42 minutes of Scorpio in the 9th house in the birth chart. The birth chart represents our outer life path. The Moon here will reveal many things about a person's outer path in relationship to the planetary energy of the Moon in that position.

Now the degrees of the birth chart in which the Moon is placed also gives us more detailed information about how that Moon functions in the various other realms of life indicated by the vargas. For example, when the Moon is at 17:42 Scorpio in the birth chart, it will then fall into Sagittarius in the Navamsha (9th divisional chart), Pisces in the Drekkana (3rd divisional

chart), Virgo in the Saptamsa (7th divisional chart), and Pisces in the Dasamsha (10th divisional chart).

We don't need the divisional charts to know this. If our minds were able, we could immediately understand that the Moon in 17:42 of Scorpio in the birth chart will then have Piscean effect in the area of our siblings (Drekkana) and status (Dasamsha), a Virgoan effect in the area of creativity and procreation (Saptamsha), and a Sagittarian quality in the area of our life dealing with marriage and purpose (Navamsha). However, creating divisional charts as though they are a chart in and of themselves is a convenient way to visualize the planetary information as it flows through all the specific areas of our life.

A planet in a particular sign at a particular degree holds a wealth of information about how that planet will function in all the areas of our life. The divisional charts help us make sense of that particular placement in a detailed fashion. The information in the divisional charts is all astronomically based. This is why the vargas are based on the birth chart. The birth chart is the astronomical map of the heavens at the moment of birth.

Where Do We Begin When First Reading the Vargas

The 1st house of the birth chart shows our personality, body and how we are perceived in the world. The 1st house of the varga in question reveals the personality or “body” of that area of our life. For example, if the 1st house of the Navamsha is in Scorpio there will be a strong Scorpionic influence to how our marriage or purpose in life expresses itself. If the 1st house in the Dasamsha is Leo our career or status will be imprinted with the qualities of Leo.

The 10th house also has a strong impact on the area of life indicated by the varga. This is similar to the birth chart. If Jupiter is in the 10th of the birth chart, Jupiter's influence will have a tendency to be prominent in one's activities. Similarly, any planet in the 10th house of a varga will add a prominent influence to that varga.

The most important houses within a varga are the 1st house and the 10th house. The 1st and the 10th serve to activate the varga. Just as important is the house of the same number as the varga. For example, the 9th house is most important for the 9th divisional chart, the Navamsha. The 10th house is doubly important for the Dasamsha, the 10th varga.

What do the houses represent for the specific varga in question?

Each varga acts like a birth chart of the area of life we are examining. We can treat the varga similarly to the birth chart. If the 1st house of the Rashi represents the body/personality of the person, then the 1st house of the Navamsha can show the body/personality of the marriage or path we are committed to. If the 11th house in the Rashi shows the gains we are going to receive from walking our path, then the 11th house in the Navamsha shows our gains we receive from our marriage.

Imagine that a marriage is like a separate entity and the houses of the Navamsha reveal the limbs and experiences of that being. Imagine that one's career/status/karma is a separate entity and that the Dasamsha reveals the limbs and experiences of that being.

For example, there are many facets to a marriage. It is not just good or bad. A person can have a great partner (Jupiter or Venus, or strong 7th house in the Navamsha) yet cause problems because they do not appreciate their partner (difficult 3rd house in Navamsha). Or a person can meet their marital responsibilities well (good 2nd house in Navamsha) yet their partner does not (difficult 8th house in the Navamsha). Just as the houses in the Rashi show the various areas of a person's incarnated life, the houses in the vargas show the experiences the particular area of life will undergo.

General Indications of Houses in Vargas

The following general house indications are based on *Brihat Parasara Hora Shastra*. They are in reference to what the houses represent in the Rashi. Contemplation on the indications of the house and how it can relate

to the area of life indicated by the Varga in question will reveal how to use the vargas effectively.

The 1st house represents the body, physique, how one appears to the world, the nature of the personality, vigor, vitality, weakness, joy, sorrow and innate nature or how one reacts to situations.

The 2nd house shows wealth, grains or food we eat, speech, family, enemies, metals, and precious stones.

The 3rd house shows our valor, servants, siblings, initiatory instructions, how we get along with our peers, our interests and hobbies, short journeys, parent's death.

The 4th house indicates conveyances, vehicles, relatives, mother, happiness, treasure, land, real estate and wealth from under the earth.

The 5th house shows our ability to learn, grow, and make changes. It shows amulets, sacred spells, mantra, learning, the quality of the intellect, children, our ability to manage the affairs of life, and fall from positions.

The 6th house indicates doubt, debt, delays, the maternal uncle, enemies, digestive tract, health, ulcers, acute illness and step mother.

The 7th house represents the wife, other people, journey, trade, business partners, sexual partners, death, and things vanishing from sight.

The 8th house is for longevity, battle, enemies, forts, wealth of the dead, hidden or secret knowledge, death, sex, sudden breaks and transformation.

The 9th house represents fortune, grace, wife's brother, religion, beliefs, brother's wife, pilgrimages and visits to temples or shrines.

The 10th house indicates royalty, karmic impact on the world, place, profession, honor, father, living in foreign lands and work.

The 11th house is for gains, son's wife, income, property, quadrupeds. It also represents titles and what we desire to accomplish.

The 12th house reveals our expenses, knowledge about the enemy, results from battles, one's own death, dreams, how we spend our money.

Planetary Qualities in Vargas

Each planet has an innate quality. Those qualities impact and affect the various houses. This causes the areas of life represented by those houses to be similarly affected. Planets in good dignity will positively influence the area of life they impact with their innate qualities or activity. Planets in bad dignity will negatively influence the area of life they impact with their innate qualities or activity.

For example, if Venus is in a difficult position or dignity in the Navamsha, one will have difficulty making decisions about one's marriage or life path that leads to the highest fulfillment. If Saturn is in poor disposition in the Dasamsa one may not have the ability to do the tedious hard work that creates great success and status. If these planets are in good disposition the reverse will most likely be true.

A more specific example could be if Mars is in bad dignity in the 2nd house of the Navamsha, this can show difficulty being logical in fulfilling one's marital duties. If the Sun is in good dignity in the 5th house of the Dasamsa, it can show consistent creativity benefiting one's work or that one can consistently and intelligently learn and grow in one's field.

General Planetary Qualities and Activity

Sun: Consistency, status, authority, ability to manage things intelligently. Important planet in the Dasamsa and Trimsamsa.

Moon: One's sense of self, adaptability, ability to nurture, popularity. Important planet in the Hora.

Mars: Ability to be logical and know what is correct, instinct, right and wrong, proper judgment, ability to take initiative and action. Important planet in Navamsha. Important planet in the Drekkena.

Mercury: Enjoyment through games, friendliness, ability to relate, ability to get the best deal, ability to communicate, ability to manage and organize efficiently and effectively. Important planet in the Chaturthamsa.

Jupiter: Seeing the bigger picture, fulfillment from understanding the greater scheme of things, wisdom, counsel, philosophy, beliefs, husband in the woman's chart, wealth, creativity, children. Important planet in Navamsha and Saptamsha.

Venus: Decision making ability, fulfillment from doing the right thing, wife in a man's chart, adaptability, comfort, diplomacy, fairness. Important planet in the Navamsha.

Saturn: Suffering, debt, delays, ability to work hard, ability to stay focused, ability to do what needs to be done for success, survival, endurance, most important planet in the Dasamsha and Trimsamsha.

Rahu: Confusion, where we have little experience and knowledge, that which we are trying to develop, innovation, poisons, manipulation, lies.

Ketu: Liberation, innate talents and skills, bacteria, that which we are being liberated from, endings, criticalness, obsessions, intense focus.

Planetary Placements in Vargas

Planets in angles or trines have greater capacity to manifest their results with ease. These are the houses of power and purpose. Planets in the angles are imbued with greater power. Planets in trines are imbued with greater purpose.

Planets in dusthana houses tend to cause more hard work and sacrifice for the energies indicated by the planets to express effectively.

Planets in the 2nd house will show extra responsibilities required of planets placed there. These planets require extra care and attention.

Planets in the 3rd house require more self-effort and provide challenges to be overcome.

Planets in the 6th show the kinds of delays that will arise in the varga. More time is required in relation to the planet placed in the 6th.

Planets in the 8th promote change and transformation. They can give drama and sudden breaks. The disposition of the planet shows whether this will be for good or ill.

Planets in the 11th require that their conditions be met before success is experienced. Planets here require specific conditions to be met before success is granted.

Planets in the 12th give loss. They show something must be given up or sacrificed before planets in the 12th can give their indications.

The dignity of a planet shows the quality of effects the planet will give. Planets in good dignity indicate the planet working in a more harmonious way, a way most people would appreciate. Planets in bad dignity can indicate difficult karma, which most people would rather avoid.

The effects are not as simple as good dignity equals success or bad dignity equals problems. We need to also consider the Lajjitaadi Avashtas. Sometimes we can have a planet in bad dignity, getting a lot of help from its friends. Or we can have a planet in good dignity getting hurt by its enemies very strongly. This helps us see that the planetary influences are not black and white and are subject to other modifications.

As we assess the vargas we must remember to first look at the birth chart. Everything is derived from those heavenly placements at the moment of birth. That shows the path in life an individual is walking, the role they have agreed to play as an individual. The birth chart is the tree, the roots, the trunk and the branches. The vargas are the fruits of that tree. The vargas

do show the fruits we experience in life, yet more importantly they show our inner understanding of what happens as we walk in this world.

Varga Descriptions

Chaturthamsha [or Turyamsha] (4th Harmonic)

Each 1/4th division measures 7° 30' (Average duration: 30 minutes)

Purpose: This chart deals with many things associated with the 4th house of the Rashi chart such as home and domestic affairs, harmony and happiness, emotional well-being, inner peace and contentment, etc. However, the mother should be studied more the Dwadashamsha chart. Parashara indicates that this chart can also be used to study one's ability to prosper and flourish financially (probably through pursuits related to land or property as this chart is relating mainly to 4th house matters).

Parashara Keyword: "fortunes".

For the above indications to flourish the Moon and Mercury, both karakas for the 4th house, should be well placed in the Chaturthamsha, as should the lord of the 4th house of the rashi chart.

The 1st division of each sign is ruled by the same sign, the 2nd division by the 4th from it, the 3rd division by the 7th from it and the 4th by the 10th from it, as shown in the following Table:

Remember from the *Art and Science of Vedic Astrology Volume I* that each number in the tables to follow stand for the sign of that number. Aries = 1, Taurus = 2, Gemini = 3, etc. In the table below, if a planet was in Leo at 27 degrees in the birth chart, we would follow the column labeled Rashi down to the number 5 and then over to the last column, where we would see that planet should fall in Taurus in the Chaturthamsha.

Chaturthamsha Table

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Rashi	00° to 7° 30'	7° 30' to 15°	15° to 22° 30'	22° 30 to 30°
1	1	4	7	10
2	2	5	8	11
3	3	6	9	12
4	4	7	10	1
5	5	8	11	2
6	6	9	12	3
7	7	10	1	4
8	8	11	2	5
9	9	12	3	6
10	10	1	4	7
11	11	2	5	8
12	12	3	6	9

Saptamsha (7th Harmonic)

Each 1/7th division measures 4° 17' 9.57" (Average duration: 17 minutes 9 seconds)

Purpose: This chart deals with issues normally associated with the 5th house such as children, creative capacity, intelligence and so on. It indicates the well-being or otherwise of children and can be used to indicate the birth welfare of children and of grandchildren. Some jyotishis believe that love relationships can also be judged from this chart.

Parashara Keyword: “sons and grandsons” (children and grandchildren).

For love relationships examine Venus if it is the chart of a male and Jupiter for a female. The 7th lord could also be examined although for long term relationships the indications of the Navamsha chart is of prime importance.

Saptamsha Table

Rashi	00° - 4° 17'	4° 17' - 8° 34'	8° 34' - 12° 51'	12° 51' - 17° 08'	17° 08' - 21° 26'	21° 26' - 25° 43'	25° 43' - 30° 00'
1	1	2	3	4	5	6	7
2	8	9	10	11	12	1	2
3	3	4	5	6	7	8	9
4	10	11	12	1	2	3	4
5	5	6	7	8	9	10	11
6	12	1	2	3	4	5	6
7	7	8	9	10	11	12	1
8	2	3	4	5	6	7	8
9	9	10	11	12	1	2	3
10	4	5	6	7	8	9	10
11	11	12	1	2	3	4	5
12	6	7	8	9	10	11	12

***The exact division of 30° by 7 gives 4° 17.14285 °. In the above table we have rounded up the divisions to the nearest minute. Unless planetary positions are calculated with great exactness (in degrees, minutes and seconds) a planet close to the junction of two divisions could easily fall in the wrong one. Some caution is therefore necessary when using this division chart.

Navamsha (9th Harmonic)

Note: General indications on the Navamsha have been explained in The Art and Science of Vedic Astrology Volume 1. Please review that text for this information.

The indications of the Navamsha (Marriage and Dharma) and Dashamsha (Career and Status) are areas of life most often explored in an astrological session. Due to that fact, we are providing more detailed information about

these two Varga in this texts. Detailed planetary relationships within all vargas will be covered in a later text.

Purpose of the Navamsha

Traditionally, it is said that the Navamsha relates to “marriage” because this is the dharma that most people follow in this world.

It relates to that which we hold most dear and those beliefs we are willing to support and follow. Our belief determines the path we are going to walk. The Navamsha shows that which we will be truly married to, whether a person or ideal.

The Rashi and first house shows the path that is being walked. Is it hard, easy, or mixed? The 9th house of the Rashi shows whether a person finds meaning or believes the path they are walking is worthwhile, whether hard, easy or mixed. The Navamsha, as the 9th divisional chart, shows more clearly if we will feel fulfilled in our path. Sometimes a path that is hard can be felt as meaningful. Sometimes an easy enjoyable path can be felt as meaningless. Sometimes a hard path can be felt as meaningless. Sometimes an easy path can be felt as meaningful. It all depends on the 9th house of the Rashi and the influences in the Navamsha.

If the Navamsha is well situated a person will feel that they are in their right place of life. Their chosen path will feel like it occurred in proper order. If the Navamsha is not well situated, then they can be forced into a marriage or into a path they do not believe in.

Consider the first house in the Rashi. What planets are influencing it? What house is the ascendant lord in? What is the rising sign? What sign is the ascendant lord in? What house lords are influencing the 1st house of the rashi? What house lords are conjunct the ascendant lord? This will show the direction of one's path in life.

Then consider the state of the Navamsha. Is Jupiter and Venus well placed? Are more planets in angles or trines? Are more planets in good or bad

dignity? Are more planets in 3rd, 6th, 8th, or 12th house positions? These indications will show how comfortable we are with our path, our beliefs and if we find meaning in the direction we are going in life.

If we feel we are supposed to be doing something, we find satisfaction, no matter how hard or easy it is. If we don't feel right about what we are doing, we find no satisfaction.

If the Rashi is strong, our path is strong. If the Rashi is weak, our life path is shaky. If the Navamsha is weak, our strong path feels miserable. If our Navamsha is strong, then even a weak life path feels fulfilling and meaningful. The Navamsha planetary placements show how we are going to feel about those areas of our life that the particular planet represents.

Most Important Planets in Navamsha

When looking at the Navamsha, the first planet to look at is Venus. Venus is the planet that helps us make choices. It allows us to see if something will support our higher purpose and it allows us to see which path will be most fulfilling. A positively placed Venus gives good choices leading to fulfillment. A negatively placed Venus leads to making choices that do not support fulfillment. Venus (and also the Moon) help us to assess our path as we are walking it so we can make adjustments when necessary. The Moon and Venus give flexibility to grow and change as relationships develop and evolve. The better situated the Moon and Venus the better we can adapt to the new chapters of our relationships or purpose.

Venus being a planet of devotion shows how strong our devotion is. The stronger Venus, the more devotion there is available to maintain commitments along our path in life. Venus gives the ability to do something out of love, rather than practicality. When strongly driven by love, suffering becomes easier to bear.

Mars is also important. It gives the ability to be logical in our path and relationships. If Mars is in a good placement, the person understands what is worth fighting for. Mars in a bad situation can cause a person to argue

about things that don't matter, or focus on areas that are irrelevant to a successful path or marriage.

Venus is the planet that represents the wife in the Navamsha. Jupiter represents the husband in the Navamsha. When either of these planets are in a bad situation it can show a person who has a partner that does not live up to the natives expectations, or acts in ways that are not supportive of a happy lasting marriage. When these planets are positively situated, it helps give a spouse that does the right thing and does right by the marriage.

Most Important Houses in Navamsha

Look to the 9th house of the Navamsha for more specific details about one's path or marriage. A good Venus, or good 9th house, or good 9th lord helps marriage occur more easily. It gives a person greater belief in the commitment to marriage or a certain path. If these indications are lacking, then the native will have a hard time believing in the structure of marriage or on choosing a certain path (as traditionally indicated by cultural influences).

When the 9th house is afflicted the native finds it hard to get validation through what they commit to. Without proper detachment or wisdom, this can lead to many breaks and changes in what one commits to. This is why a solid spiritual/yoga path helps us with Navamsha and purpose issues.

The 3rd house is also important in the Navamsha. The 3rd house deals with social skills. It shows how we deal with the associates in our life. In the Navamsha it shows how we deal with our partners in those areas where our commitments lie. If it is marriage, then it shows how we deal with the spouse. If it is a different path, then it shows how we deal with the community that supports that path. A good 3rd house gives us an ability to interact well with our team members. A bad 3rd house shows difficulties dealing with teammates.

Also, the 3rd house is the knowledge/life-experiences that helps us decide what is worth doing. Mars is representative of the 3rd house and has similar meanings. It shows logic and how we make sense of things. If there is a

good 3rd house in the Navamsha, the person understands logically why it is better to be anchored on a path, rather than floating around with no clear direction. It helps the strength of our will to remain consistent so we remember why following a path is valuable. When a 3rd house is bad in the Navamsha, the native forgets that life is worse when we are not committed to a chosen path.

House Indications in the Navamsha

1st House: General qualities other people notice about the native's marriage or life path, ease or difficulty of marriage or path, qualities inherent in the expression of marriage or life path, joys and sorrows of path.

2nd House: One's ability to meet responsibilities in the marriage or on the path, how the native approaches meeting one's responsibilities.

3rd House: Our ability to do what is logical and most productive to support the marriage and life path, the community our marriage or life path participates in.

4th House: The happiness the life path can provide, how the native feels about the path, the emotional home or stability the marriage or path provides.

5th House: Ability to successfully manage the life path or marriage, the ability to make positive changes and learn and grow within one's path or marriage, what the marriage or path can creatively produce in the world.

6th House: That which causes enmity, delays or lack within the marriage or path, the kinds of doubts that threaten to derail one's chosen path.

7th House: Sexual content of the marriage, the wife or husband, the give and take of the relationship, other people walking the path with us.

8th House: The weakness of the path or relationship, the battles that occur, partner's wealth, transformation, our karmic inheritance from joining the relationship or path.

9th House: The grace and fortune generated through marriage or the path, represents the fulfillment of the path or marriage, represents the marriage or path with indications similar to the 1st house.

10th House: How the path or marriage impacts the world, the activation point of the Navamsha. Planets influencing this house strongly color the Navamsha with their natural indications.

11th House: What we gain from the marriage or walking the path, our hopes and desires, the sacrifices made for success.

12th House: Expenses and loss created through walking the path, the management of loss, the end of the path or marriage, the results of our struggles on the path.

Dashamsha (10th Harmonic)

Each 1/10th division measures 3° (Average duration: 12 minutes).

Parashara Keyword: “effects of great importance (power and position)”.

Ideally Mercury, Sun, Jupiter and Saturn, karakas for the 10th house, should all be well placed, as should the lord of the 10th house. The 10th lord is the principal planet to observe. If strong it indicates a successful career.

Purpose of the Dasamsha

The Dasamsha shows what we are most known for in life. It indicates the great fruits within life. It shows our fame and status and where our capabilities lie, what we are most capable in doing is often what people notice most about us.

It also shows when our rises and falls occur in our life activity. This can be specific to our work and activity in the world, yet it can also show when there will be good periods for the periods of life indicated by the bhava cusps within the Dasamsha.

Planets in good dignity and placement show our strengths we have to put towards greatness. Planets in bad dignity or placement can show the weaknesses that get in the way of success. Consider the natural qualities of the planets under consideration. That will show the basic strengths and weaknesses that influence our greatness.

How is the Dasamsha Created

When creating the Dasamsha, each sign in the birth chart is divided into 10 sections of 3 degrees.

Planets in the first 3 degrees of an odd sign fall in the same Dasamsha sign of that odd sign. For example, a planet at 2 degrees of Aries falls in the Dasamsha of Aries. A planet at 1 degree of Gemini falls in the Dasamsha of Gemini. Then the next 3 to 6 degrees is for the sign that naturally follows in the zodiac and so on. See the tables below for illustration.

Even signs begin their 10 part division with the 9th sign from the sign in question and then continue with the sign that naturally follows and so on. For example, a planet falling in 0-3 degrees of Taurus in the birth chart would be placed in the sign of Capricorn in the Dasamsha. The next 3-6 degrees of Taurus would be in Aquarius Dasamsha. See the tables below for illustration.

The divisions of odd signs start with the same division as the sign itself. Even signs begin with the division which comes 9th from that sign. For example, Libra is an odd sign so the 1st division will be Libra, the 2nd will be Scorpio, the 3rd will be Sagittarius and so on. Scorpio is an even sign so the first division will be of the sign which come 9th from it, which is Cancer. The 2nd division of Scorpio will be Leo, the 3rd Virgo and so on.

Dashamsha Table

Rashi	0° to 30'	30' to 6°	6° to 9°	9° to 12°	12° to 15°	15° to 18°	18° to 21°	21° to 24°	24° to 27°	27° to 30°
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1	1	2	3	4	5	6	7	8	9	10
2	10	11	12	1	2	3	4	5	6	7
3	3	4	5	6	7	8	9	10	11	12
4	12	1	2	3	4	5	6	7	8	9
5	5	6	7	8	9	10	11	12	1	2
6	2	3	4	5	6	7	8	9	10	11
7	7	8	9	10	11	12	1	2	3	4
8	4	5	6	7	8	9	10	11	12	1
9	9	10	11	12	1	2	3	4	5	6
10	6	7	8	9	10	11	12	1	2	3
11	11	12	1	2	3	4	5	6	7	8
12	8	9	10	11	12	1	2	3	4	5

Most Important Planets in the Dasamsha

We look to Saturn as the primary planet in the Dasamsha. Saturn shows our ability to work hard, do the dirty work, to overcome our problems, and excel at some great deed. Saturn is a planet of endurance and focus. When Saturn is strong we can endure and focus on that which we want to accomplish, otherwise we give up too easily and never accomplish anything. It is a planet of suffering that gives us the strength to endure what it takes to continue through the hardships that true greatness requires.

Saturn also shows our karma and debts. It shows the karmic debts we are meant to fulfill in this lifetime. Sometimes our karmic greatness is also a burden. Burdens are indicated by Saturn.

The Sun is the planet of status, authority and steadfastness. A well situated Sun can indicate good status. It can also show the authority we command and our ability to remain steadfast as we move towards greatness.

Any planets that are in good dignity can show the quality of the greatness developed. The houses a planet in good dignity rules shows the area of life

where greatness is indicated.

Most Important Houses in the Dasamsha

The 10th house in the Dasamsha is most important. Planets here help to activate and stimulate our career and greatness. Periods of planets in the 10th house can be times when our greatness is stimulated for good or for ill. Influences on the 10th shows the deeds we will do.

The 1st house is also important in the Dasamsha. The 1st house shows the character or personality developed by the deeds done because of the 10th house influences. The influences on the 1st house shows the power available to put towards our chosen path or career.

House Indications in the Dasamsha

1st House: Qualities of the sign of the 1st house and planets influencing the first house show the nature and qualities of our work and the degree with which we can impact the world around us.

2nd House: Shows how we meet the responsibilities of our work, and the income generated by our deeds.

3rd House: Shows our work colleagues, the ability to do what is logically correct for success in the world, the beginning stages of our profession.

4th House: The amount of support we feel in regards to our work, the contentment derived from our activities and status, can show wealth above and beyond what is needed to meet our needs from the work we do.

5th House: Ability to manage the affairs of our profession, the ability to learn, grow and develop in our profession.

6th House: The debts, delays and doubts we have about profession, the enemies we face, employees, ability to resist negativity.

7th House: Business partners, the kind of trade we do, how we relate to others in our field.

8th House: The battles we fight, change, longevity of work, business partners wealth, results of borrowing from or lending to others.

9th House: Fortune, the beliefs that empower our work in the world, that which comes with ease to support our work.

10th House: Level of status, authority, success, an indicator for profession similar to indications of the 1st house in the Dasamsha, authority figures above us, consistency, activation point for career and status.

11th House: That which we derive or gain from profession, the sacrifices we make for titles and achievement, titles achieved, prosperity.

12th House: The results of our enemies, the results of our struggles to improve, losses, that which causes loss, the end of things.

The divisional charts which follow are less frequently used than the ones already mentioned, partly because they deal with much subtler levels than are usually dealt with in the average astrology reading and partly because they can easily become distorted or unreliable unless the exact birth time is known, particularly in determining the division in which the Moon or lagna are occupying. They can, however, be most useful in exploring deeper, more psychological or spiritual issues. See the Appendix at the end of this book for more details about planetary indications within these higher Varga charts.

Shodasamsha (16th Harmonic)

Each 1/16th division measures 1° 52' 30" (Average duration: 7 minutes 30 seconds).

Purpose: Like the Chaturtamsha chart this one deals with 4th house matters but in a deeper way and at a more inward level. Represents the deeper

emotion and feelings that shape us. Also, the finer details regarding dealings with vehicles.

Parashara Keyword: “benefits and adversities through conveyances (vehicles)”

As with the Chaurtamsha look at Mercury and the Moon as well as the 4th house lord of the Rashi chart.

The divisions of the signs in this chart commence from Aries and are distributed successively. Thus all movable (cardinal) signs will commence from Aries, all fixed signs will commence from Leo and all common (mutable) signs commence from Sagittarius.

Vimsamsha (20th Harmonic)

Each 1/20th division measures $1^{\circ} 30'$ (Average duration: 6 minutes).

Purpose: This chart deals with one's spiritual aspirations and the level of faith and devotion to a spiritual ideal. It can be used to understand why a person is drawn to a certain religion or attracted to worshipping particular aspects of deity (their ishta devata or personal deity). Used in conjunction with the Dwadamsha chart it can give information regarding one's involvement in spiritual growth in past lives.

Parashara Keyword: “worship”

Jupiter, along with the 5th and 9th lords of the Rashi chart should be well placed for beneficial results relating to one's spiritual life.

The divisions of the signs in this chart commence from Aries and are distributed successively. Thus all movable (cardinal) signs will commence from Aries, all fixed signs will commence from Sagittarius and all common (mutable) signs commence from Leo.

Siddhasamsha or Chaturvimsamsha (24th Harmonic)

Each 1/24th division measures $1^{\circ} 15'$ (Average duration: 5 minutes).

Purpose: This chart deals with one's capacity to practice spiritual disciplines such as meditation, and to attain our spiritual goals. It indicates intellectual skills and ability use the mind and intelligence in a spiritual capacity.

Parashara Keyword: “learning (academic achievements)”

Examine the placement of both Mercury (intelligence) and Jupiter (wisdom), as well as the lords of the 9th and 12th houses and the atmakaraka planet (the planet which attains the highest number of degrees in any sign). Well placed planets in this chart will indicate their ability to bestow such qualities as mental strength, psychic powers or spiritual awareness.

For all the odd signs the successive distribution of sign divisions commence from Leo and for all the even signs they commence with Cancer.

Bhamsha or Saptavimsamsa (27th Harmonic)

Each 1/27th division measures $1^{\circ} 06' 40''$ (Average duration: 4 minutes 26.4 seconds).

Purpose: This chart is used for gaining a deeper understanding of the strengths and weaknesses of both the Rashi and Navamsha charts. (This chart and the ones which follow need progressively deeper level of skill and experience on the part of the astrologer in order for them to be used in a meaningful way).

Parashara Keyword: “strengths and weaknesses”

The Bhashamsha divisions are distributed successively. Thus they begin from Aries for all of the fire signs, from Cancer for all the earth signs, from Libra for all of the air signs and from Capricorn for all of the water signs.

Khavadamsha (40th Harmonic)

Each 1/40th division measures $00^{\circ} 45'$ (Average duration: 3 minutes).

Purpose: This chart allows the astrologer to gain insight into the good and bad traits and habits arising from the emotional and psychological structure and experiences of the individual.

Parashara Keyword: “auspicious and inauspicious effects”

Examine the planets in and ruling the 4th house (to the extent that it can relate to just one house of the Rashi chart).

The divisions are successively distributed throughout each sign, always beginning from Aries in the case of an odd sign and from Libra in the case of an even sign.

Akshavadamsha (45th Harmonic)

Each 1/45th division measures $00^{\circ} 40'$ (Average duration: 2 minutes 40 seconds)

Purpose: This chart deals with the individual's moral and ethical nature. It is also said to be useful in fine tuning all of the indications of the Rashi chart.

Parashara Keyword: “all (general) indications”

For indications regarding the ethical and moral development use the lords of the 5th and 9th houses.

The divisions are successively distributed throughout each sign, always beginning from with Aries in the case of all movable (cardinal) signs, Leo in the case of all fixed signs and with Sagittarius in the case of all common (mutable) signs.

Shashtiamsha (60th Harmonic)

Each 1/60th division measures $00^{\circ} 30'$. (Average duration: 2 minutes).

Purpose: This chart is so subtle that we have the feeling that there are hidden depths to it that very few present day astrologers have mastered. It has a practical use for judging the differences between twins born only minutes apart. The different deities and forces ruling each division are said to have an impact on the individual's nature, and particularly on a house through the position of its house lord. The problem is that there are not that many people with accurate enough birth times to allow sufficient research to be carried out on these very fine divisions.

If you choose to experiment with this Varga, consider the deity and planetary ruler within the Shastiamsha and contemplate how they might influence the expression of the planet from the Rashi chart. Remember, this chart, in our current era, can be used to fine tune the quality and karma indicated by the assessment of the main birth chart.

Parashara Keyword: “all indications”

“There is no doubt in the destruction of that house whose lord is in a malefic Shastiamsha, so says Garga and others. Similarly the growth and prosperity has also been spoken by Garga and others of that house the lord of which is situated in a benefic Shastiamsha.”

-Brihat Parashara Hora Shastra

The following Shastiamsha calculation is adopted from Brihat Parashara Hora Shastra (Sagar Publications).

In order to find the Shastiamsha sign of a planet you should multiply the longitude of the planet concerned by 2 and then divide the product by 12. The remainder plus 1 will give the Shashtiamsha sign.

As an example we could take Mars at $23^{\circ} 35'$ of Cancer in the Rashi chart. Ignoring the sign we have the longitude position of $23^{\circ} 35'$ Multiplying this by 2 gives $47^{\circ} 10'$. Ignoring the minutes divide the 47 degrees by 12. The remainder is 11. This plus 1 = 12. Counting sequentially from Cancer (the sign occupied by Jupiter) we arrive at Gemini, whose lord is Mercury.

In order to find the Shashtiamsha deity ruling the particular position of a planet in the Rashi chart refer to the list below. Using the above example of Mars at $23^{\circ} 35'$ of Cancer, multiply the longitude by 2 ($= 47^{\circ} 10'$). Add 1 to the product ($= 48$).

Count down the list to number 48 if the planet is in a odd sign, or, as in this case (Mars in Cancer), if in an even sign count up 48 from the last Shashtiamsha deity (number 60). In the above example, counting from below, the deity is Ampampathi – a benefic deity.

We give the Sanskrit name of each division, indicate its malefic or benevolent nature (M-Malefic, B-Benefic) and the translation/meaning of the name. The sixty 30' division are as follows:

- 1 **Ghora** (M) Awful; violent.
- 2 **Rakshasha** (M) Demonical.
- 3 **Deva** (B) Divine; spiritual.
- 4 **Kuvera** (B) God of wealth; Celestial treasurer.
- 5 **Yaksha** (B) Celestial singer.
- 6 **Kinnara** (B) A mythical being with a human head in the form of a horse; a bad or deformed man.
- 7 **Bhrashta** (M) Corrupted, fallen, vicious.
- 8 **Kulaghna** (M) One who ruins a family.
- 9 **Garala** (M) Poison or venom.
- 10 **Vahni** (M) Fire; gastric fluid; digestive faculty; appetite.
- 11 **Maya** (M) Illusion; deceit.
- 12 **Purishaka** (M) Dirt.
- 13 **Apampathi** (B) The ocean: Varuna, (the rain god).
- 14 **Marut** (B) The wind god.
- 15 **Kaala** (M) Time; dark blue color; weather; a person who makes/sells liquor; Saturn; Siva; destruction

- 16 **Sarpa** (M) Snake.
- 17 **Amrita** (B) Immortal; nectar.
- 18 **Indu** (B) Moon; the number 1; camphor.
- 19 **Mridu** (B) Moderate; soft.
- 20 **Komala** (B) Tender; agreeable.
- 21 **Heramba** B Ganesa; a boastful hero; buffalo.
- 22 **Brahma** (B) Brahmaa, the Universal Father and Creator: a missile; sacred knowledge.
- 23 **Vishnu** (B) Vishnu, the Universal Maintainer and Preserver.
- 24 **Maheshvara** (B) Shiva, the Universal Destroyer and Transformer.
- 25 **Deva** (B) Divine; spiritual.
- 26 **Ardra** (B) Moist.
- 27 **Kalinasa** (B) Destruction of strife. (According to some authorities this is a malefic Shastiamsa)
- 28 **Kshiteesa** (B) Ruler of the earth.
- 29 **Kamalakara** (B) A lake full of lotuses, an assemblage of lotuses.
- 30 **Gulika** (M) Saturn's son.
- 31 **Mrithyu** (M) Son of Mars. Death.
- 32 **Kaala** (M) Time; Dark blue color; weather; a person who makes/sells liquor; Saturn; Shiva; destruction.
- 33 **Davagani** (M) A forest fire.
- 34 **Ghora** (M) Awful; violent.
- 35 **Yama** (M) Death personified.
- 36 **Kantaka** (M) A thorn; obstacle; causing trouble to the state or government.
- 37 **Sudha** (B) Nectar; ambrosia; a name of the Ganges.
- 38 **Amrita** (B) Immortal; nectar.

- 39 **Poornachandra** (B) Full Moon.
- 40 **Vishadagdha** (M) Destroyed by venom; consumed by grief.
- 41 **Kulanasa** (M) ruining a family.
- 42 **Vamsakshaya** (M) Descent not growing further.
- 43 **Utpata** (M) An omen boding calamity; any public calamity...like an eclipse or an earthquake.
- 44 **Kaala** (M) Time; Dark blue color; weather; a person who makes/sells liquor; Saturn; Siva; destruction.
- 45 **Saumya** (B) Relating or sacred to the Moon; handsome; auspicious.
- 46 **Komala** (B) Tender, agreeable.
- 47 **Seetala** (B) Cold; Moon; camphor; turpentine; sandalwood.
- 48 **Karaladamshtra** (M) Frightful toothed.
- 49 **Chandramukhi** (B) Having the beauty of the Moon.
- 50 **Praveena** (B) Clever; well - versed.
- 51 **Kala Pavaka** (M) The destructive fire at the end of the world.
- 52 **Dandayudha** (M) The staff held by an ascetic (or by a Brahmin).
- 53 **Nirmala** (B) Resplendent; sinless; stainless; virtuous.
- 54 **Saumya** (B) Relating or sacred to the Moon; handsome; auspicious.
- 55 **Krura** (M) Pitiless; mischievous; bloody; disagreeable; terrible.
- 56 **Atiseetala** (B) Very cold.
- 57 **Amrita** (B) Immortal; nectar.
- 58 **Payodhi** (B) Ocean.
- 59 **Bhramana** (M) Wandering.
- 60 **Chandra Rekha** (B) The digit or streak of the Moon.

Three other division chart that are not mentioned by Parashara are the Panchamsha (5th harmonic) which is said to relate to spirituality: the Shastamsa (6th harmonic) which is said by some to relate to health issues;

the Ashtamsa (8th harmonic) which relates to 8th house matters. We have not experimented with these three charts.

There is a division even finer than the Shashtiamsha, which is the division of each sign into 150 parts. This is known as the Nadiamsa chart.

Vimshopak Calculations

Vimshopak is an important method of judging and understanding the strength of each planet. Along with Shad-Bala strength, Vimshopak reveals essential information necessary for making a correct assessment of how the planets will behave.

In order to take into consideration the sign influence on each planet in all sixteen divisional charts a numerical value is awarded to each planet. The highest value is achieved every time a planet occupies its exaltation sign; the lowest when it occupies the sign of its fall.

Parashara says: “After assessing the Vimshopak (20 points of strength) of the planets their good and bad effects can be declared. Just by knowing the Vimshopak strength an idea of the results of actions of this birth and of former births will clearly emerge”.

Planets receiving a total of up to 5 points are weak and inauspicious; 5 to 10 points will give a few good results; 10 to 15 gives improved results, while planets having 15 to 20 points give strong and favorable results (although it should be realized that not all planets are capable of obtaining a full 20 points).

The sixteen Varga charts are divided into four groups, as follows:

The **Shad-vargas** (6) consist of Rasi, Hora, Drekkana, Navamsa, Dwadasamsa, & Trimsamsa.

The **Sapta-vargas** (7) are as above + Sapthamsa.

The **Dasa-vargas** (10) are as above + Shodasamsa, Dasasamsa, and Shastiamsa.

The full group of **Shodasha-vargas** (16) are as above + Chaturtamsa, Vimsamsa, Siddhamsa, Bhamsa, Khavedamsa & Akshavedamsa.

For general purposes sometimes six (shad-varga) and sometimes seven (sapta-varga) divisional charts are taken into consideration. For a more detailed assessment ten are used (dasha-varga) and for a full assessment all sixteen are used (shodasha-varga).

The following table shows the maximum number of points that any planet can obtain in any divisional chart, as assessed by using any of the four groups of vargas (Shad, Saptha, Dasha or Shodasha vargas). Whichever grouping is used the highest score attainable by any planet is always 20 points.

Varga	Shad Varga	Sapta Varga	Dasha Varga	Shodasa Varga
Rashi (1)	6.0	5.0	3.0	3.5
Hora (2)	2.0	2.0	1.5	1.0
Drekkana (3)	4.0	3.0	1.5	1.0
Chaturtamsa (4)	-	-	-	0.5
Saptamsa (7)	-	1.0	1.5	0.5
Navamsa (9)	5.0	2.5	1.5	3.0
Dashamsa (10)	-	4.5	1.5	0.5
Dwadashamsa (12)	2.0	-	1.5	0.5
Shodashamsa (16)	-	-	1.5	2.0
Vimshamsa (20)	-	-	-	0.5
Siddhaamsa (24)	-	-	-	0.5
Bhamsa (27)	-	-	-	0.5

Trimshamsa (30)	1.0	2.0	1.5	1.0	
Khavedamsa (40)	-	-	-	0.5	
Akshavedamsa (45)	-	-	-	0.5	
Shastiamsa (60)		-	5.0	4.0	
Maximum score:	20	20	20	20	

A planet with a high score is capable of manifesting its essential nature with considerable strength. However this is colored by other conditions effecting the planet. If owning difficult houses or involved in other adverse conditions in the birth chart a strong planet can, alongside its positive attributes, easily display the darker, more difficult side of its essential nature. Owning favorable houses and otherwise well placed the planet will certainly manifest its most positive and auspicious attributes with great vigor.

We can also consider how beneficial a dasha cycle may be by vimshopak strength. Parashara classifies the strengths into eight categories. The higher the points, the greater possibility the dasha cycle of the planet will be beneficial.

The categories, the point correlation and benefic potential follows:

Classification	Vimshopak Points	Beneficial Percentage
Atipoorna	17.5 - 20	87.5 to 100%
Poorna	15.0 - 17.5	75 to 87.5%
Atimadhyा	12.5 - 15	62.5 to 75%
Madhya	10 - 12.5	50 to 62.5%
Swalpa	7.5 - 10	37.5 to 50%
Atiswalpa	5.0 - 7.5	25 to 37.5%
Heena	2.5 - 5.0	12.5 to 25%
Atiheena	0 - 2.5	0 to 12.5%

Remember, these numbers can serve as a foundation. They are not the last say in the matter on how beneficial a dasha may be. The chart, with all its layers, must be fully assessed before accurate dasha predictions can be made. The vimshopak strength shows how much innate potential, throughout the vargas, does a planet have to fulfill its natural indications.



CHAPTER 7: ADDITIONAL NAMED YOGAS

Yogas Involving the Sun

VASHI YOGA

If there are any planets, other than the Moon, in the 12th house from the Sun it constitutes Vashi Yoga.

VESHI YOGA

If there are any planets, other than the Moon, in the 2nd house from the Sun it constitutes Veshi Yoga.

UBHAYACHARI YOGA

If there are planets placed in both the 2nd and 12th from the Sun it constitutes Ubhayachari Yoga.

For all three of the above Yogas, if the planets concerned are natural benefics the result is an added emphasis on an increase in wealth and status. Of these three yogas Ubhayachari is the best one for bestowing these results. If the planets concerned are natural malefics the results are reversed.

BUDDHADITYA (or BUDDHATHI) YOGA

This yoga involves the Sun and Mercury. Its most basic definition is: “The Sun and Mercury should occupy the same sign.” This yoga is said to bestow good mental powers. As Mercury is never found more than one sign away from the Sun it is not difficult to find abundant examples of this yoga and not everyone who has it in their chart possesses strong intellectual powers.

For Buddhaditya Yoga to be effective Mercury should not only be in the same sign as the Sun but also in a higher degree (i.e., have a higher longitude) and be past the point of combustion – at least 8 degrees beyond the longitude of the Sun. (Combustion of Mercury does not destroy intellectual abilities but it can prevent their easy expression). It is then capable of bestowing good mental powers.

In order for this yoga to manifest at its best it is also necessary that the Sun or Mercury own the 1st or 5th houses, or that the sign containing them should occupy the 1st, 5th, 7th or 11th house. Obviously any affliction such as aspects from malefics or the Sun and Mercury occupying an unsuitable sign (Libra or Pisces) would detract from its full or effective manifestation.

Yogas Involving the Moon

CHANDRA-MANGALA YOGA

This yoga occurs when the Moon and Mars occupy the same sign or mutually aspect each other. For the best results the Moon should be strong in paksha-bala (well away from the Sun) and both planets should be conjoined in either the 9th, 10th or 11th house. This yoga can also occur if there is an exchange of signs between the two planets. Chandra-Mangala Yoga benefits ones financial status. In a man's chart it brings gains through females or through occupations ruled by the Moon. If the conjunction occurs in difficult houses it can indicate someone who is capable of exploiting women. No mention can be found regarding the results of this yoga in a female chart. Presumably it increases a woman's financial status, but does it attract her to occupations associated with Mars?

Without the intervention of a beneficial aspect from Jupiter the means of achieving income and wealth may be through fraudulent or illegal practices. There is frequently a belief that 'the end justifies the means.'

SAKATA YOGA

This yoga occurs when the Moon occupies the 6th, 8th or 12th house from Jupiter. It is capable of bringing misfortune, sorrow and poverty – results that are the opposite to Gaja-keshari Yoga.

There are various Yogas that carry the name Lakshmi Yoga. (Lakshmi is the name of the goddess of wealth, so all Lakshmi Yogas increase prosperity). The most important of these are:

LAKSHMI YOGA (1)

When the lord of the 9th house and Venus occupy their own or exaltation sign and are in angular or trinal houses, or when Venus occupies the 9th house and is in its own or exaltation sign, this yoga exists.

LAKSHMI YOGA (2)

When the Moon and Mars occupy the same sign (as in Chandra-Mangala Yoga), with the Moon having greater longitude than Mars, this Lakshmi Yoga is created. It is good for wealth.

PUSHKALA YOGA

This yoga is formed when the lord of the sign occupied by the Moon conjoins the lord of the Ascendant and that house happens to be angular (kendra), while at the same time a benefic aspects the Ascendant. For this yoga to be effective both the Lagna lord and the lord of the Moon sign should be in a sign which is strong (compatible to the nature of both planets). The effects are similar to the above Lakshmi yogas.

Yogas Based on House Position

MANGALA YOGA

If all the planets are in kendras (1st, 4th, 7th and 10th houses), this gives rise to Mangala Yoga. This is said to bestow good fortune and attainment of prominence.

MADHYA YOGA

If all of the planets are in panaphara houses (2nd, 5th, 8th and 11th) this gives rise to Madhya Yoga. This is said to bestow only moderate good fortune and attainment. Life consists of ups and downs.

KLEEVA YOGA

If all the planets are in apoklima houses (3rd, 6th, 9th and 12th) this gives rise to Kleeva Yoga. This yoga gives rise to lack of wealth, comforts and attainment. (Kleeva means ‘impotent’ – impotent in the sense of feeling powerless or inadequate).

VIPREET YOGA

If malefic planets occupy trik [dusthana] houses (6th, 8th and 12th) their malefic influence is nullified (or considerably moderated).

ADHI YOGA

This yoga occurs when benefic planets occupy the 6th, 7th and 8th houses from either the Moon or the Ascendant. Produces health, abundance, happiness, good character and a pleasing personality ('a polite and trustworthy nature').

ASHUBHA-MANGALA YOGA

This yoga occurs when all the benefic planets occupy the 6th, 8th or 12th houses. This is a very unfortunate yoga (mangala means a ‘thread’ or ‘necklace’, and ashubha means ‘inauspicious’) as all the benefic planets are rendered powerless and incapable of bestowing their auspicious influences.

SARASWATI YOGA

This yoga occurs when the benefic planets Venus, Jupiter and Mercury occupy the angular or trinal houses or the 2nd house. To be effective Jupiter should occupy its exaltation, own or friends sign. Saraswati is the goddess

of learning so this yoga produces a learned or scholarly person who is skilled as a writer, lecturer or orator. If other indications are supportive it can also bestow mathematical abilities.

VASUMAT YOGA

If benefic planets occupy upachaya houses (3rd, 6th, 10th and 11th) from the Ascendant or from the Moon this yoga exists. Vasumat means ‘wealth’ so Vasumat Yoga indicates abundance. The presence of malefics in these houses do not have an adverse effect on this yoga. The fewer benefics that are involved in this yoga the less significant are the results.

DUR YOGA

This yoga occurs when the lords of the 6th, 8th and 12th are positioned in the angular and trinal houses and the lords of the 1st, 4th, 9th and 10th are weak or combust in the 6th, 8th or 12th houses. Dur means ‘difficult’ and this yoga creates general difficulties, particularly with regard to ones status and career.

If Dur Yoga occurs the other way around, with the trik lords weak or combust and the 1st, 4th, 9th and 10th lords well placed in angular or trinal houses, then there is an increase in good fortune, happiness and wealth.

PARVATI YOGA

There are several variations on this yoga. The most significant one is described by Parashara as follows: “Parvati Yoga occurs when benefics occupy angular houses and the 7th and 8th houses are empty or occupied by benefics.” This yoga has all-round benefits (wealth, learning, status, a charitable nature and so on).

KULAVARDHANA YOGA

This yoga occurs when all seven planets are located in the 5th house from the Ascendant, Moon and the Sun. When this occurs the 5th house becomes

the focal point, causing an abundance of children and grandchildren. The family line and traditions will be strong and influential.

ARISHTA BHANGA YOGA

Jupiter in an angular or trinal house, especially if well placed by sign (exulted, own or sign of a friend) has the power to overcome evils and afflictions indicated by other combinations existing in the chart. The auspicious influence of such a well placed Jupiter should not be ignored.

PRAVRAJYA YOGAS (Yogas for Renunciation)

The following are yogas frequently found in the birth charts of great yogis and sanyasis who have renounced the world in favor of spiritual liberation.

SHRI KANTHA YOGA

This yoga exists when the Sun, Moon and lord of the Ascendant are all in angles or trines, in their exaltation, own or friendly signs. It denotes that the person is highly religious and magnanimous. If one is a follower of Vedic culture they will be a devotee of lord Shiva.

Mantreshwara says of this yoga, “He will be magnanimous and in his heart will always be meditating on God” and “He will help the virtuous and be free from malice towards the creeds and religious beliefs of others. He will become powerful and delight in the worship of God (Siva).”

If the Moon should occupy a sign of Mars or Saturn in the Navamsha chart and be aspected by Saturn (in the Navamsha chart) one becomes a sanyasi.

When the Moon occupies a Decanate of Saturn and is also aspected by Saturn (in the drekkana chart) this is also a combination for sanyasa.

When four or more planets are found placed in one house, devoid of weakness or affliction this is a combination for sanyasa.

When the lord of the 10th house is one of the planets involved in the above combination and that combination happens to be in an angular or trinal house, it indicates a sanyasi or yogi who attains enlightenment.

It is important to remember that there are other yogas and combinations that denote spiritually evolved person's and that there are plenty of charts with four planet in one sign that do not belong to sanyasins – for example ex-president Lyndon B Johnson had four planets in the 2nd house but nobody would have described him as a yogi. Adolf Hitler had four planets in Aries/7th house. What can be said is that four or more planets in one house can make a person very one-pointed and determined.....qualities that are needed to become accomplished in many spheres of life, but particularly in the struggle to overcome the illusions and distractions of the material world.

One should always remember that every planetary combination or yoga should be adapted to fit the circumstances of the owner of the birth chart and that no yoga can completely dominate the chart. As always in astrology, every factor of the chart has a modifying influence, to a greater or lesser extent, on every other factor.



CHAPTER 8: SHADBALA – PLANETARY STRENGTH

In Indian astrology there are several systems, based on allotting points of strength, which can give a quick insight in the state of planets and houses. One such method is Shadbala, a system of calculating the strength of each planet. The more points of strength that a planet acquires in Shadbala the stronger it becomes.

Shadbala means ‘six sources of strength’ (shad = six; bala = strength). It is quite important that you have some understanding of how Shadbala values are calculated, if only to be able to form an opinion about the value of the system. In our experience Shadbala should not be regarded as the “be all and end all” of assessing a planets strength. It is, however, a useful and interesting system that is well worth taking into consideration.

This chapter does not give all the details for making every Shadbala calculation. To work out exact values is tedious and time consuming. Indeed you may consider that even the explanations and simple calculations given here are tedious and time-consuming to perform. Even so, it is worth understanding each bala and to go through them using your own chart. You may appreciate the convenience of a computer program which does the job for you in a few brief seconds. Having calculated Shadbala by hand (pre-computer days) we can assure you that it takes hours.

An excellent book that goes into the finer details of Shadbala and similar calculations is ‘Graha and Bhava Balas’ by B.V.Raman.

For each type of bala a planet is awarded so many points (between 0 to 60). In the Indian texts dealing with Shadbala these points are called Shashtiamsas (meaning ‘parts or segments of 60’). For the sake of

simplicity we will call them points. The final total is divided by 60 and the results are expressed in Rupas. (i.e., 60 Shastiamsas equal 1 Rupa).

It is important to remember that, unlike the Vimshopak values, the total Shadbala values indicate the ability of a planet to influence the chart according to its essential nature. This may be for both good or ill as both the positive and negative features of a planet are strengthened if it has a high value. How well the planet expresses its benevolent or malevolent qualities relates more to its Vimshopak strength.

1. STHANA BALA

This is the positional strength of a planet. Sthana Bala consists of five components:

(a) **Ocha Bala:** In the Foundation Course you learned that in Vedic Astrology every planet has a precise degree of exaltation. For example the Sun is exalted at 10 degrees Aries. When a planet occupies its degree of exaltation the planet gets 60 points. When it occupies the opposite point of the zodiac, its exact point of fall, it fails to achieve any points. Nearly always a planet will occupy a position somewhere in between these two places, in which case the number of points that it receives will be calculated according to its position relative to its degree of exaltation and fall.

As an example let us take the Moon. At 3 degrees of Taurus (its exaltation) it will get 60 points. The Moon at 3 degrees Scorpio (its fall) will get no points at all. At 3 degrees of Leo it will get 30 points (3 degrees Leo is exactly half way between 3 degrees Scorpio and 3 degrees Taurus). In order to find the exact number of points for each planet calculate the number of degrees between the degree of its fall and the degree that it occupies. Divide this number by three and you will arrive at the exact number of points to be attributed to the planet.

(b) **Saptavargaja Bala:** In order to make this calculation we will have to look at the following seven division charts: Rasi, Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa and Trimsamsa.

In each of the seven charts we note the signs in which each planet is located. If a planet in the rashi chart occupies its Moolatrikona sign it gets 45 points. This is a special rule for the rashi chart only. Observe the sign holding the planet in each division chart. If it occupies its own sign (of whatever varga) it gets 30 points; in the sign of a great friend 22.5 points; in the sign of a friend, 15 points; in a neutral sign 7.5 points; in the sign of an enemy 3.75 points, and in the sign of a great enemy 1.875 points.

The above relationships of a planet to any sign (based on permanent and temporary relationships) has been covered in the Foundation Course.

Saptavargaja Bala is an important part of Shadbala because a planet can accumulates a great many points in this way.

(c) **Ojayyugma Bala:** In calculating this Bala planets are awarded points due to occupying even or uneven signs in both the Rashi and Navamsha charts. The Moon and Venus get 15 points when they are in an even sign. These planets also get 15 points when they occupy an even navamsha. Thus the Moon or Venus may gain a total of 30 points if they are located in an even rashi sign and an even navamsha. The reason behind this is that the Moon and Venus are female planets and are strong when they are in female (even) rashi signs or navamshas. The Sun, Mercury, Mars, Jupiter and Saturn get 15 points when they are in an uneven sign. They also can get 15 points when they occupy an uneven navamsha sign. This is because these planets are male or neutral and are strong in male (uneven) signs.

(d) **Kendra Bala:** A planet in an angular (kendra) house (1st, 4th, 7th or 10th) gets 60 points; a planet in the 2nd, 5th, 8th, or 11th house gets 30 points; and a planet in the 3rd, 6th, 9th or 12th house gets 15 Points. This is because planets in angular houses are strong and capable of expressing themselves with ease.

Note: unless stated otherwise all Shadbala calculations are made only from the Rashi chart.

(e) **Drekkena Bala:** In order to make this calculation the planets are divided into masculine planets (Sun, Mars and Jupiter), neutral planets (Mercury and Saturn) and female planets (the Moon and Venus). If a male planet is in

the first drekkana (0 - 10 degrees) of a sign it gets 15 points. If a female planet is in the middle drekkana of any sign (10 - 20 degrees) it gets 15 points. If a neutral planet is located in the last drekkana (20 – 30 degrees) of a sign it gets 15 points. This is because the first drekkana of each sign is good for male planets, the middle drekkana for female planets and the last drekkana for neutral planets.

Finally we add the points of each planet to arrive at their total Sthana Bala values.

2. DIG BALA

Dig Bala means directional strength. Each planet is powerful when it is located in a certain direction.

The Sun and Mars are powerful in the South. These are planets which function especially well in the tenth house (the tenth house represents the Southern part of the sky).

Saturn is given maximum Dig Bala when it is in the West, the seventh house.

The Moon and Venus get maximum Dig Bala when they are in the North (fourth house).

Mercury and Jupiter function well in the east (first house).

A planet gets maximum Dig Bala when it is in middle of the bhava (house) where it functions especially well. For example if the Moon is located right in the middle of the fourth house it gets 60 points. However, if the Moon is in the middle of the tenth house it is given 0 points.

A complication that arises when calculating Dig Bala is the question of which house system should be used in order to establish the midpoint of the bhava. Some astrologers take it to mean the midpoint as established by the Shripathi system while others take it to be the midpoint of the Equal House

system. It could also be taken to mean 15th degree of the sign concerned (using the House = Sign system).

3. KALA BALA

Kala means ‘time’, so this bala has to do with the strength that a planet acquires due to the time of the day or night on which a person is born. Kala Bala consists of nine components.

(a) **Nanonnartha Bala:** (also known as Divaratri Bala) According to this system the Moon, Mars and Saturn are powerful at midnight. At noon they are considered powerless. The Sun, Venus and Jupiter are powerful during noon but are powerless at midnight. Adaptable Mercury is considered to be always powerful. This means that in every chart Mercury gets the maximum of 60 points of Nanonnartha (Daivaratri) Bala. The Moon, Mars and Saturn are given 60 points only if the birth occurs at midnight and 0 points if it occurs at noon. Sun, Venus and Jupiter get 60 points if the birth occurs at noon and 0 points if it occurs at midnight. As the birth usually occurs at a time somewhere in between noon and midnight, the value has to be adjusted accordingly.

(b) **Paksha Bala:** A Paksha is equal to 15 lunar days. When the Moon is increasing from New to Full this phase of its cycle is known as Sukla Paksha. When the Moon is decreasing from Full to New the period is known as Krishna Paksha.

The benefic planets are Jupiter, Venus, Moon (from the 8th day of the bright half of the lunar month to the 8th day of the dark half of the lunar month), and unafflicted Mercury. These beneficial planets are powerful during Sukla Paksha.

The malefic planets are Sun, Mars, Saturn, afflicted Mercury and the Moon (from the 8th day of the dark half of the lunar month to the 8th day of the bright half of the lunar month). They are powerful during Krishna Paksha.

The benefics get more points if a person is born in Sukla Paksha and the malefics less. If a person is born during Krishna Paksha the malefics get

more points. The maximum amount of points to be gained is 60.

It should be noted that the point value (Shastiamsas) of the benefics added to the point value of the malefics is always 60. Suppose Saturn (a natural malefic) has 16.85, then Venus (a natural benefic) will have a value of 43.15. [16.85 + 43.15 = 60]. The points obtained by the Moon are always doubled.

(c) **Thribhaga Bala:** The period from sunrise to sunset (daytime) is divided into three equal parts, as is the period between sunset and sunrise (night-time). These determine the division in which birth has occurred.

In Thribhaga Bala Jupiter is always given 60 points. In addition, if birth occurs in the first part of the day Mercury gets 60 points; if during the second part of the day the Sun gets 60 points; if during the last part of the day Saturn gets 60 points. If born during the first part of the night the Moon is given 60 points; if during the second part of the night Venus gets 60 points; if during the last part of the night Mars gets 60 points.

(d) **Abdadhipati Bala:** The planet which is the lord of the year gets 15 points. The lord of the year is the planet which belongs to the first day of the year. For example if the first day of a certain year is Sunday the year is ruled by the Sun, which receives 15 points. (For the purpose of this Bala a special year of 360 days is used).

(e) **Masadhipati Bala:** The planet which is the lord of the first day of the month in which a person is born receives 30 points. (For this a 30 day month is used – not the western calendar month).

(f) **Varadhipati Bala:** The planet which rules the day at which the person is born receives 45 points.

(g) **Hora Bala:** The ruler of the hora when you were born gets 60 points. This hora is none other than the Planetary Hour on which you were born. The Planetary Hours and how to calculate them is fully explained in the first chapter of this text.

(h) **Ayana Bala:** According to Ayana Bala, the value a planet obtains has to do with the declination of that planet from the equator. If a planet has 0 declination (i.e., it is exactly on the celestial equator) its Ayana Bala value is 30. For the Sun, Venus, Mars and Jupiter the Northern declinations are added to this value and the Southern declinations subtracted (thus a lower Ayana Bala if the planet has a Southern declination and a high Ayana Bala if the planet has a Northern declination). For Saturn and the Moon this rule is reversed. For Mercury the declination, whether North or South, is always an added value. The maximum amount of points to be gained is 60. The Ayana Bala of the Sun is always doubled.

(i) **Yuddha Bala:** This has to do with planets which are in war. Therefore we only encounter Yuddha Bala values if there are planets at war in the chart. First we have to calculate the total Sthana bala value plus Dig Bala plus Kala Bala (a) through to (g) (Hora Bala) of the two fighting planets. Then we have to calculate the difference between these two values. This difference is then to be divided by the difference between the diameters of the two planets as seen in the sky. The result of this calculation is the Yuddha Bala. This has to be added to the Kala Bala total of the planet that wins the planetary war and subtracted to the Kala Bala of the loosing planet.

After all 9 Kala Balas have been calculated they are then added together in order to obtain the total Kala Bala of each planet.

4. CHESTA BALA

Planets which are relatively slow (including retrograde planets) get a high Chesta Bala value. Planets which are relatively fast get a low Chesta Bala value. The reason for this is that slow moving planets are able to focus their energy more intensely because they stay for longer in one place. The maximum number of points to be earned is 60.

By relative speed is meant the speed relative to the average speed of a particular planet. Thus it is possible that a relatively fast moving Jupiter

gets a low Chesta Bala, while a relatively slow moving Mercury gets a high Chesta Bala.

The Sun and Moon do not receive Chesta Bala values as they move in a fairly regular speed and are not subject to retrograde motion.

5. NAISARGIKA BALA

Each planet gets a certain number of points according its luminosity. Because the Sun is the brightest it is given 60 points. Saturn is the faintest so gets 8.57 points. This means that the number of points that each planet receives according to Naisargika Bala is the same for every chart.

6. DRIK BALA

Drik Bala is based upon aspect strength. If a planet is aspected by benefics it gains points, but if aspected by malefics than it loses points.

The calculation of the Drik Bala value is rather complicated as both full and partial aspects are taken into account.

The Sun, Moon, Mercury and Venus aspect the planet in the seventh sign from it. In order to calculate Drik Bala these planets are considered to aspect the opposite degree of the zodiac (180 degrees from it). The point which is 120 degrees from these planets get a partial aspect of 50%, the point which is 90 degrees from the planet gets a 75% aspect, the point which is 60 degrees gets a 25% aspect and the point which is 30 or 150 degrees from the planet gets no aspect at all.

Normally we only work with full (100%) aspects, but of the purpose of Drik Bala the lower strength aspects are taken into consideration. Aspects of malefic planets generate negative values while positive planets generate positive ones.

TOTAL SHADBALA

Finally, the total number of points (Shashtiamsas) awarded to each planet are added up. They are then divided by 60 in order to convert the values into Rupas.

By the rules of Shadbala calculation every planet needs to obtain a certain number of Rupas in order to be strong. This value varies for each planet. Accordingly the Sun, Mars and Saturn need 5 Rupas, Venus needs 5 ½ Rupas, the Moon needs 6 Rupas, Jupiter needs 6 ½ Rupas and Mercury needs 7 Rupas. These values are the minimum requirement for a certain planet to be considered strong.

The total Rupas of each planet is divided by this minimum requirement in order to obtain the correct Shadbala ratio.

Although some astrologers have created other systems of calculating the total strength of the planets, most jyotishis consider Shadbala the most useful and complete system yet developed. We should not be dismissive of the wonderful insight of the sages who gave us this system. However, it should also be remembered that there is no substitute for insight and experience. For this reason a mathematical system like Shadbala should be treated with just a little caution. It should always be kept in mind but not allowed to outweigh your own intuitive understanding of a planet's qualitative or quantitative strength when this is in conflict with the Shadbala indication. The greater your astrological skill and experience the less dependent you will be upon it. Shadbala is an excellent tool but makes a bad master.



CHAPTER 9: COMPATIBILITY ANALYSIS

Very frequently astrologers are asked to compare two charts for a client in order to assess indications of compatibility regarding a marriage, friendship or business partnership. In this chapter we will be considering how to compare two charts with regard to the outcome of a marriage or long term relationship.

Before embarking on making any sort of comparison between two charts, it is essential that each chart is examined individually and that as much information as possible is gathered in this way. If one of the charts shows great difficulty in opening up emotionally or a particularly aggressive or combative personality, then no matter how favorable its comparison to the other chart, problems are bound to arise in the relationship. So examine each chart in order to gain an understanding of any particular difficulties or problems that are likely to color the person's general outlook and behavior.

First examine the conditions surrounding the 7th house and its lord, particularly the house position of the 7th lord in relation to the 7th house itself. If it is placed 6th, 8th or 12th from the 7th house then relationship difficulties are bound to arise during the relevant dasha and bhuktis of the 7th lord or planets associated with it. Aspects on the 7th house or its lord are also important. For example the aspect of Saturn frequently delays marriage/long term relationship or creates an age difference between the native and their partner.

Examine the condition of the 7th lord in the Navamsha chart. The sign placement of the 7th lord in both the Rashi and Navamsha chart should be considered.

Carry out an examination of the 7th house of the Navamsha in the same way as you did in the Rashi chart.

If the relationship under consideration is with regard to marriage or a similar long term heterosexual relationship then examine the condition of Venus (karaka for wife), if the chart belongs to a male. Examine Jupiter (karaka for husband) if the chart belongs to a female.

As Jupiter is also the karaka for marriage itself, a well placed Jupiter in the chart of either sex can be a great asset to success in any long term relationship.

If the relationship is being examined mainly on the level of sexual compatibility, then still examine Venus in the man's chart but use Mars instead of Jupiter in a female's chart.

For same-sex relationships the procedure is similar to the above, with the proviso that all three karakas (Venus, Mars and Jupiter) should be considered of equal importance in both of the charts.

General Guide to Planets in Relation to the 7th House

Sun in (or aspecting) the 7th house: The presence of the Sun in this house is considered a difficult influence. The person is very focused on the opposite sex but it can indicate a strong-willed, domineering or manipulative partner.

Moon in (or aspecting) the 7th house: Generally considered fortunate, giving a successful and emotionally close relationship. If the Moon is decreasing and weak there is likely to be more than one marriage.

Mars in (or aspecting) the 7th house: Can bring strain and tension into a relationship. Indicates a strong sex drive. There may be an early marriage but also the likelihood of extramarital affairs unless Mars is well aspected.

Mercury in (or aspecting) the 7th house: Can give mixed results due to the changeable nature of the planet. Often a youthful spouse. Sometimes a successful relationship but one based on shared interests rather than on strong feelings or emotional ties.

Jupiter in (or aspecting) the 7th house: Unless poorly aspected or otherwise afflicted Jupiter is capable of giving excellent results and is one of the best planets to have in this house.

Venus in (or aspecting) the 7th house: Another favorable planet for the 7th house. Often gives an attractive spouse and a loving and romantic approach to the relationship. However, if badly afflicted Venus inclines toward sensuality, loose morals and extramarital affairs.

Saturn in (or aspecting) the 7th house: May marry later in life or there may be a noticeable age difference between the native and their partner. Marriage is sometimes undertaken out of a sense of duty. There can be difficult or sorrowful conditions surrounding relationships unless Saturn is well placed. One may feel unloved or isolated in this area of their life.

Rahu in the 7th house: Can disturb the long term harmony of a relationship.

Ketu in the 7th house: Many ups and downs in relationships. The spouse may be deceitful or, if other influences are supportive, may have strong spiritual inclinations.

Obviously these short descriptions are open to considerable modification, depending very much on sign placement and the aspects of other planets.

The outer planets should also be considered, as follows:

Uranus in the 7th house (close to the cusp): Increases likelihood of separation – at least two marriages or long term relationships, or an unusual or unconventional relationship.

Neptune in the 7th house (close to the cusp): Can give confusing or deceptive conditions surrounding relationship.

Pluto in the 7th house (close to the cusp): Not an easy placement – an intense and disruptive influence that prevents a stable or harmonious relationship from taking root unless it is making a dynamic contribution to one's life.

Planets placed in the 7th house are particularly significant as they are not only associated with partnership but also effect the native's personality and behavior through directly aspecting their Ascendant.

General Guide to Placement of the 7th House Lord

In 1st House: From this position, the 7th lord benefits and strengthens the 7th house by aspecting it.

In 2nd House: Financial gains through the spouse, but can also indicate difficulties for the spouse as this house is also 8th from the 7th.

In 3rd House: Indicates strong desires or desires fulfilled, although traditionally this placement is not considered the most favorable position for happiness in married life. Partner may have artistic or creative talents.

In 4th House: Indicates a comfortable and happy relationship.

In 5th House: Good for marriage, love and children.

In 6th House: Can create unhappiness, discord or separation from partner (12th from 7th).

In 7th House: A benefic planet placed in its own sign is auspicious – success in marriage. A malefic planet in its own sign is not so promising for marital harmony.

In 8th House: Indicates divorce or loss of the marriage partner.

In 9th House: Auspicious. Relationship will be sound because base on inner values.

In 10th House: Partner/spouse may assist one's career, or they may place a strong emphasis on their own career goals.

In 11th House: Gives a happy and successful marriage.

In 12th House: Little happiness from marriage. There may well be separation, divorce or spouse may have a short life.

If Mars or Saturn occupy the 7th house and are devoid of aspects from beneficial planets this can lead to quarrels in married life, creating unhappiness, misunderstanding or separation.

When Saturn is in the 8th house, particularly if in a square (90) aspect to Mars this can give rise to discord and disagreement or a lack of closeness within a relationship.

Mars or Saturn situated in the 4th house can prevent or hinder conjugal happiness.

Once again we must not forget that such interpretations are bound to be refined, modified or altered by the influence of other astrological factors.

Having drawn conclusions from undertaking the above procedures we are now in a position to make comparisons between the two charts concerned. Many techniques have been developed for this purpose. Here we will list those that have been found most successful.

Note: It is helpful to consider each chart using the Moon sign as Ascendant, particularly if the Moon occupies a kendra (4th, 7th or 10th) or especially if the chart under consideration belongs to a female.

Relationship of Ascendants

It is helpful if the respective Ascendant signs are not in 6th, 8th or 12th house relationship to each other. For example, someone with Pisces rising would, over a period of time, find it difficult to relate to someone with Aquarius (12th from Pisces), Leo (6th from Pisces) or Libra (8th from Pisces) rising. Differences of temperament could give rise to misunderstandings.

There can sometimes be a strong attraction to people who have opposite Ascending signs. Signs that are angular to each other more easily generate tensions.

It should be born in mind that the factors which contribute to successful personal relationships are highly complex in their structure – some people get along well together through shared or common interests and attitudes while others rejoice in their contrasts and differences. Some work well if there is a certain tension involved or require a partner who is emotionally or sexually demonstrative, while others need to feel a bond of harmony, friendship or mental compatibility for their relationship to be a success.

Relationship of Moon Signs

It is helpful if the respective Moon signs are not in 6th, 8th or 12th relationship to each other. When comparing the Moon signs use the same guidelines as were given for comparing the two Ascendants. It also benefits the relationship if the Nakshatra occupied by the Moon of one partner posses qualities which are in harmony with the lunar Nakshatra of the other.

Contacts Between 1st and 7th House Lords

One important contact between two charts is the conjunction or aspect between the lord of the 1st or 7th house in one person's chart with the lord of the 1st or 7th houses in the other person's chart. Such contacts indicate that a deep bond can become established between the two person's involved.

Chart Overlay

One very useful practice is to place the planets of one person's chart (call it chart B) around the outside of the other person's chart (chart A). Mark the degree positions on each set of planets. You will then see not only how the two sets of planets interact with each other but also which houses of chart A contain the planets of chart B.

Examples:

If Jupiter in chart B falls very close to the Moon in chart A, then the owner of chart A will experience an expansion of their lunar qualities when

associating with the owner of chart B. If instead of Jupiter the planet were Saturn, then this would be more likely to be experienced as a sense of emotional restriction or possibly a feeling of inferiority. In this way you should study the effects of one planet upon the other, taking account of the inter-aspects and especially of any close conjunctions between two planets.

Note which planets of chart B occupy significant houses in chart A. If B's Venus occupies A's 1st or 7th house that would indicate a very strong attraction. However, if B's Saturn did this then A could be taking on some unexpected responsibilities or burdens as a result of a long term association with B.

If the majority of planets in B's chart fall on the angular houses of A's chart it will indicate an emphasis on the dynamic and intense nature of the relationship, as experienced by A.

If such an emphasis occurs in Succedent houses (2nd, 5th, 8th and 11th) of A's chart it would indicate the potential for a stable and long-lasting relationship. Although this would give greater stability to the relationship it could, (especially if emphasizing the 2nd/8th house axis) also indicate A's need for financial security and can be somewhat possessive with regard to the relationship.

If the emphasis occurs in the Cadent houses (3rd, 6th, 9th and 12th) of A's chart it would indicate that the relationship will demand change, growth and adaptability on A's part in order to be sustainable in the long term.

By an emphasis on Angular, Succedent or Mutable signs it is meant that the majority of planets fall in one of these three groups or that both the Sun and Moon fall in one of them.

One particularly beneficial connection occurs when Jupiter in one person's chart conjoins with, for example, the Ascendant, Sun, Moon or 7th lord in the other person's chart. Because the natural tendency of Jupiter is to be tolerant, positive and expansive it can bring out the best in the other person's nature. It is indicative of a happy and long lasting relationship. The aspects of Jupiter have a similar effect, but in a less noticeable manner.

Strong attractions frequently arise when one person's Sun is in the opposite sign to the other person's Moon. In such a case opposites attract.

By following this method of chart overlay you may find that a large number of compatibilities and contradictions arise. The skill that you have to develop is that of deciding which are the most significant indications.

Tajika Aspects

By applying the Tajika aspects, which are the conjunction (0°), opposition, (180°), square (90°), trine (120°) and the sextile (60°), using the proper orbs, additional information regarding areas of compatibility may be gained. When doing this it should be born in mind the planetary aspects with the smallest orbs are going to be the ones that make a real impact on the relationship. It is also important to remember, angular aspects can indicate difficulty. Trinal aspects are friendly aspects. Sextiles are considered secretly friendly.

Kuja Dosha

Kuja Dosha means 'spoiling by Mars' and in India much emphasis is placed on comparing couples charts with regard to Kuja Dosha, an affliction due to the position of Mars in the birth chart creating certain difficulties that can mar married life.

Kuja Dosha is said to occur when Mars is found placed in the 1st house (unless in Aries), the 4th house (unless in Scorpio), the 7th house (unless in Capricorn or Pisces), the 8th house (unless in Cancer) or 12th house (but not in Sagittarius).

Although the logic behind Kuja Dosha is not particularly apparent, it will be seen that Mars in these positions will be particularly damaging, either by occupation or aspect, to the house of marriage (7th), the emotional/sexual potency of the relationship (8th), family life (2nd), home life (4th) and sexual pleasure (12th).

If both charts show Mars to be placed in one of these houses, the dosha is considered neutralized. If only one chart has the dosha (i.e., if Mars occupies the 2nd, 3rd, 5th, 6th, 9th, 10th or 11th house in the other chart) then the relationship is considered a potentially difficult one due to one person having an aggressive or fiery temperament which will be capable of creating inharmonious or conflicting conditions within the relationship. If Kuja Dosha is absent in both charts then so much the better.

Don't be too hasty in making a judgement based on this technique. For example, if the Kuja Dosha Mars is a functional benefic or well placed by sign, that would do much to modify the adverse nature of the dosha.

Comparing Navamsha Charts

One of the important functions of the Navamsha chart is that of gaining an understanding of marriage or long term partnership. It is important to realize that even when the Rashi chart seems problematic for marriage the Navamsha chart can do much to relieve the negative indications.

In each partners Navamsha chart examine the placement of the karakas (Jupiter and Venus), as well as the lords of the 7th house of the Rashi chart. In the Navamsha does the 7th lord of one person's chart aspect the 7th lord of the other's? Are there planets placed in the 7th house of the Navamsha? Does the 7th lord of the Navamsha chart aspect the 7th lord of the other person's Navamsha chart? In this manner we make a study of the Navamsha chart in order to understand the extent to which the indications found in the Rashi chart are modified. The Navamsha gives an indication of the deeper karmic and spiritual currents involved in marriage.

Dashas and Bhuktis

Another consideration is that the dashas and bhuktis of the two charts should be in harmony. For example, if at the commencement of a relationship or the time of marriage one person is running a difficult Saturn period and the other is about to enter their Mars dasha, difficult conditions are bound to arise. The planetary period and sub-period that is running at

the commencement of any relationship will be significant in determining the future course of that relationship.

Ketu dasha is often involved in relationships which begin and end with equal suddenness. This is due to the rapidly changing nature of what is anyway a difficult planetary cycle. The rapidly changing Bhuktis of Ketu Dasha reflect the changeable state of the person's attitude towards the relationship, particularly on the emotional level. Nothing has time to become suitably stable or settled, which are necessary conditions for any new relationship to grow and flourish.

Kuta Agreement

Kuta agreement is a method based on the Nakshatra position of the Moon in one person's chart being compared with the Nakshatra position of the Moon in the other person's chart. The end result is a number of points of compatibility (pooruthas) from which suitability for marriage is judged and predictions made regarding married life. The maximum number of points is 36. A score of 21 points or more is considered a suitable match; less than 18 points indicates a mismatch. Arriving at the final figure is a complicated procedure involving various types of assessment. No mention of the system is found in the earliest Jyotish texts, so it was probably a procedure developed in medieval India when the role of women and marriage was very different to what it is today in the western world.

Although still used in India for arranging a marriage, in practice this system has little value outside of traditional Indian culture. For this reason just the following outline of Kutha calculation is given here. If you wish to explore it further refer to an Indian textbook such as *Muhurtha* by B.V. Raman.

There are twelve different factors involved in Kuta analysis These are:

- 1) **Dina Kuta:** If the Nakshatra of the man is 0, 2, 4, 6, 8 from the Nakshatra of the woman 3 points are given.

2) Gana Kuta: The nakshatras are divided into godly (deva), human (manusha) and demonic (rakshasa) groups. Highest points are given if the couple share the same category of Nakshatra. Marriage with someone from a different group is best avoided, particularly between a man belonging to the deva group and a woman belonging to a rakshasa group. The maximum number of points is 6.

3) Mahendra Kuta: The Nakshatra of the man, counted from that of the woman's nakshatra should be the 4th, 7th, 10th, 13th, 16th, 19th, 22nd or 25th. If this is so it is considered to increase longevity and promote well-being within the relationship. No points are given for this consideration. It can indicate a deeper soul bond.

4) Stree Kuta: Ideally the man's Nakshatra should be more than 9 Nakshatras away from that of the woman's. No points are given for this consideration.

5) Yoni Kuta: This refers to sexual compatibility. The different Nakshatras are classified according to type of yoni they represent (Horse, Elephant, Sheep, Serpent, Dog, Cat, Rat, Cow, Buffalo, Tiger, Hare, Monkey, Lion and Mongoose). The maximum number of points for Yoni Kuta is 4. If the animals concerned are incompatible with each other (natural enemies) then no points are awarded. For example, there are no points given for the combination of a cat and a rat or of a dog and a hare.

6) Rashi Kuta: This is based on the Moon's Rashi instead of the Nakshatra. Different results are predicted according to the relationship between the two. The most favorable results are said to occur when the two rashis are opposite (7th from) each other. The maximum number of points achievable in Rashi Kuta is 7 .

Bad results are said to arise when the man's Moon is in the 2nd, 3rd, 4th, 5th or 6th from the woman's Moon, or if the Moon in the woman's chart is 12th from the Moon in the man's chart.

Good results arise if the man's chart is 12 or 7th from the Moon in the woman's chart, or if the Moon in the woman's chart is in the 2nd, 3rd, 4th,

5th, 6th or 7th, from the moon in the man's chart.

When both signs are owned by the same planet, any inauspicious effects will be cancelled out.

7) Graha Maitram: This is one of the most useful Kutas. It is based upon the permanent relationship between each planet. If the lords of the respective Moon signs (Janma Rashis) are Permanent Friends there is good mental compatibility between the couple. If they are enemies then there is little in the way of mental compatibility. When one is a friend and the other neutral or if both are neutral in their relationship then mental compatibility is only average. Maximum points are 5.

8) Vasu Kuta: This is also based on the Moon Rashi and is said to measure the degree of magnetic attraction that is likely to exist between the couple. Compatible signs are awarded 2 points.

- Aries is magnetically attracted towards Leo and Scorpio.
- Taurus is magnetically attracted towards Cancer and Libra.
- Gemini is magnetically attracted towards Virgo.
- Cancer is magnetically attracted towards Scorpio and Sagittarius.
- Leo is magnetically attracted towards Libra.
- Virgo is magnetically attracted towards Pisces and Gemini.
- Libra is magnetically attracted towards Capricorn and Virgo.
- Scorpio is magnetically attracted towards Cancer.
- Sagittarius is magnetically attracted towards Pisces.
- Capricorn is magnetically attracted towards Aries and Aquarius.
- Aquarius is magnetically attracted towards Aries.

- Pisces is magnetically attracted towards Capricorn.

9) **Rajju:** The Nakshatras are divided into five different groups. It is undesirable for the couple to have their Moons belonging to the same group. If this occurs it is said to indicate a marriage that is weak or will be of short duration.

The five groups are Padarajju (Nakshatras number 1,9,10,18,19 and 27), Katirajju (Nakshatras number 2,8,11,17,20 and 26), Udararajju (Nakshatras number 3,7, 12,16,21 and 25), Kantarajju (Nakshatras number 4,6,13,15, 22 and 24) and Sirorajju (Nakshatras number 5,14 and 23).

No points are given for this consideration.

10) **Vedha:** ‘Vedha’ means affliction. Certain Nakshatras are capable of afflicting certain other Nakshatras. For this reason marriage should not take place between the following: Ashwini and Vashika, Bharani and Anuradha, Krittika and Vishakha, Rohini and Swati, Mrigashira and Dhanishta, Ardra and Shravana, Punarvasu and Uttara-ashadha, Pushya and Purva-ashadha, Ashlesha and Mula, Magha and Revati, Purva-phalguni and Uttara-bhadrapada, Uttara-phalguni and Bhadrapada, Hasta and Satabhisha.

Veda is taken into consideration but no points are given.

11) **Varna** (Caste): The Rashis are divided into Brahmins (priests and educators), Kshatriyas (politicians and soldiers), Vaishyas (businessmen and traders) and Sudra (those who serve through manual labor).

- Brahmin signs are Cancer, Scorpio and Pisces.
- Kshatriya signs are Leo, Sagittarius and Libra.
- Vaisya signs are Aries, Gemini and Aquarius.
- Sudra signs are Taurus, Virgo and Capricorn.

If the man has his Moon in a sign belonging to a higher cast than the woman, 1 point given. If the woman's sign indicates a higher cast no points

are given. If both belong to the same cast 1 point is given.

12) Nadi Kuta: For this Kuta the Nakshatras are divided between the three doshas or constitutions - Vaata, Pitta and Kapha The Moons of the man and woman should fall in Nakshatras belonging to a different dosha.

The maximum number of points to be gained from this Kuta is 8.

Regarding this system of Kuta Agreement (Poorutam) the astrologer and author K.S. Krishnamurti has pointed out that “While judging the horoscopes one does not take into consideration the Ascendant and position of other planets. Only the Moon's position (i.e. – the star and rashi alone) is considered. It is incomplete and the prediction offered cannot come true in the state of married life....poorutham itself is meaningless.....its only use is for someone who does not know the correct time of birth but somehow remembers his or her star” [lunar nakshatra]. There are other astrologers who also hold similar opinions.

Out of the twelve Kutas there are a few that could give helpful information regarding marriage compatibility, but on the whole we feel that the system can no longer play an important role in making such an assessment, due to the nature of relationships in the this modern world. This may still be applicable to marriages based on values of an older culture. It is best to use this method as a general reference and assess the separate personality traits, desires and dharmic goals of each partner to see what confluence exists. This will serve as a better bench mark for compatibility.

PART 2

LAJJITAADI AVASHTA FORMULAS AND DESCRIPTIONS



CHAPTER 10: INTRODUCTION TO LAJJITAADI AVASHTAS

Each planet rules a certain aspect of life. Below are just a few of the possible indications of each planet.

The **Sun** represents the father, authority figures, the bones, our body, our kingdom, the government, and status/power.

The **Moon** represents our sense of individuality, music, the blood, inner satisfaction, the mother, popularity, dreams, how our bodies grow.

Mars represents our character, gold and gems, siblings, the nervous system, neighbors, weapons, overseers, the results of our enemy's actions, surgery, logic.

Mercury represents communication, the skin, our ability to cognize, travel, discernment, games, relatives, craftsmanship, mantra, commerce, corporations, and learning.

Jupiter represents wealth, children, happiness, ability to see the bigger picture, the brain, adipose tissue, the husband, guru, banks, teachers, scripture, education and charity.

Venus represents our ability to recuperate, our DNA, the muscles, genetics, jewelry, art, entertainment, massage, romance, pools, students, ability to make decisions that lead to fulfillment, conjugal bond, mistress, the wife, women, vehicles and diplomacy.

Saturn represents elder siblings, prison, longevity, connective tissue, the immune system, pets, servants, hard work, debts, loss, illness, duty, weaknesses, focus and perseverance.

Rahu represents drugs, poison, confusion, foreign places and things, deception, technology, snakes, fame.

Ketu represents bacteria, plagues, liberation of consciousness, mathematics, focusing on minute details, that which we bring from past lives.

Lajjitaadi avashtas enable astrologers to accurately assess the ability of the planets to produce what they represent in the world. When the planets are supported by friends or are in strong placements, such as being placed in the sign of a friend or in their own exaltation sign, they can successfully produce in one's life what they represent as mentioned in the list above. When planets are in an enemies sign, or influenced by powerful enemies, obstacles and difficulties arise to thwart that planets ability to produce what they represent in a person's life as promised by the birth chart.

We may have a strong Saturn, which allows us to persevere and do the dirty and tedious work required for success in a given endeavor, but the ease with which Saturn works will depend on the other planets influencing him. If Saturn is aspected by a powerful Mercury or Venus, his friends, he has greater support and ease with which to accomplish his goals. If Saturn is aspected by a strong Sun, Moon or Mars he may try with all his might to move forward, but the Sun or Mars can agitate or frustrate him, and the Moon can make him pay too much attention to his weaknesses. So while he is strong, there might be too many enemies to overcome.

This knowledge helps with our accuracy in chart interpretation. Referring to the above example of Saturn, depending on how Saturn is influenced can give us insights into the specific characteristics of what kinds of support Saturn has, or what specific obstacles he is facing. If a person wants to write a novel, and they have a healthy Saturn that can indicate a person who has the patience and focus to work on that book until it is perfect. It gives the ability to do the tedious editing and reviewing until it is a work of art. Mercury will help Saturn best organize its time to make the editing process flow smoothly. Venus will help Saturn understand what to edit and what not to edit. Venus helps Saturn make good decisions within the editing process. The Moon influencing Saturn could paralyze Saturn, and even though the

book may be a work of art, the Moon will make Saturn pay too much attention to problems with the manuscript, and make one focus too much on the negative aspects of the work. Then Saturn gives up! When the Sun influences Saturn, it can cause a person to be daunted by the remarks of authority figures, and feel like the book isn't worth writing, because someone the person respected belittled the effort. Then Saturn gives up! Mars influencing Saturn in this example, would cause Saturn to rush through the book writing process and send it out to publishers before it is done or in an acceptable format. Mars pushes Saturn too fast, and so he makes mistakes.

All of these are possibilities we can see through the Lajjitaadi Avasthas. We can also see just how strong each planet is in comparison to its enemies and friends. If a planet is in good dignity and strong, yet the planets enemies are in bad dignity and weak, the planet may still have some difficulties, but it can overcome them. If a planet is in bad dignity and has the influence of very well placed enemies, that can demolish the planet.

However, it may also be possible that the planet in question is being influenced by two powerful friends. In that case, those friends can help carry the planet and allow it to survive. As you can see, there can be many layers of interpretation that help to color our assessment of the horoscope. This allows us to see the finer details of a person's life and to give more precise and accurate astrological assessments.

While this can seem overwhelming, it's actually fascinating. We have to remember that most people's lives are not black and white, or simple. One person may have a great marriage, indicated by a healthy robust 9th lord or Jupiter, but maybe the path to that healthy marriage was difficult and confusing, indicated by the influence of Rahu, Mercury or Venus on that Jupiter. Learning to see the potential in the chart is good, and with Lajjitaadi Avasthas we can also see the path it took to reach that potential. If a person is young and in the period of difficulty with relationship, and we look at the portion of the chart that shows the marriage potential and influences on that potential, we may be able to tell them that although there is this difficulty

now, in the end the marriage is strong and better for the challenge. This is very useful information.

To properly utilize the Lajjitaadi Avasthas we first need some basic knowledge.

We need to have at least a general knowledge of what each planet represents. The more specific or detailed the knowledge we have, the more detailed we can be with our assessments. See the chapter on planets in Volume 1 of *The Art and Science of Vedic Astrology*. Also refer to the planetary indications in the appendix of this work.

We need to know how to assess if a planet is strong and healthy, average, or weak. This is based on the natural friendships between the planets.

We need to memorize the specific formulas for each of the five Lajjitaadi Avasthas.

We also need to know how to read a birth chart.

There are many books on astrology that give the indications of each planet. See the appendix at the end of this text for a list of possible planetary indications. Referring to and memorizing the indications given in this text will give you a good start in your understanding.

Planetary Friendships

Natural friendships between planets hold the key to understanding the Lajjitaadi Avasthas. Review and commit to memory the following information on natural friendships between planets.

- The Sun's friends are Moon, Mars and Jupiter. Mercury is neutral to the Sun. Venus and Saturn are enemies to the Sun.
- The Moon's friends are Sun and Mercury. Mars, Jupiter, Venus and Saturn are neutral to the Moon. The Moon has no enemies.

- Mars' friends are Moon, Sun and Jupiter. Venus and Saturn are neutral to Mars. Mercury is an enemy to Mars.
- Mercury's friends are Sun and Venus. Mars, Jupiter and Saturn are neutral to Mercury. The Moon is an enemy to Mercury.
- Jupiter's friends are Moon, Mars and Sun. Saturn is neutral to Jupiter. Mercury and Venus are enemies to Jupiter.
- Venus' friends are Mercury and Saturn. Mars and Jupiter are neutral to Venus. Sun and Moon are enemies to Venus.
- Saturn's friends are Mercury and Venus. Jupiter is neutral to Saturn. Sun, Moon and Mars are enemies to Saturn.

For example, when Jupiter is aspected by Mercury or Venus or in a sign of Mercury or Venus (Taurus, Gemini, Virgo, Libra), we know that Jupiter will be impaired in some way, because these two planets are enemies to Jupiter. This will all make more sense as we go through the examples. The principles are really very easy after the basics are committed to memory.

The five types of Lajjitaadi Avashtas and the formulas for how they are formed within the horoscope follow.

#1 Lajjita – Ashamed Avastha

A planet is in the 5th house and conjunct Sun, Saturn or Mars. This has to occur specifically in the 5th house.

Or

A planet is joining Rahu or Ketu and conjunct Sun, Saturn or Mars. This can occur in any house.

#2 Garvita – Proud Avashta

A planet is in its exaltation sign or moolatrikona.

#3 Kshudita – Starved Avashta

A planet is in an enemy sign.

Or

A planet is joined (conjunct) by an enemy.

Or

A planet is aspected by an enemy.

Or

A planet is joined (conjunct) by Saturn.

#4 Trishita – Thirsty Avashta

A planet is aspected by an enemy and not influenced by an auspicious planet and in a water sign (Cancer, Scorpio, Pisces).

#5 Mudita – Delighted Avastha

A planet is in a friend's sign.

Or

A planet is conjunct (joined) a friend (excluding Saturn).

Or

A planet is aspected by a natural friend.

Or

A planet is joined (conjunct) with Jupiter.

#6 Kshobhita – Agitated Avashta

A planet is joined by the Sun.

Or

An enemy planet that is also a cruel planet (Mars, Saturn, Sun, Waning Moon) aspects the planet in question.

These are the six Lajjitaadi Avashtas. By looking at numerous charts and identifying all the Lajjitaadi Avasthas that are present within each horoscope, you will naturally commit these formulas to memory.

Jagradaadi Avashtas

Jagradaadi avashtas show the strength of each planet within a Lajjitaadi avashta.

The three Jagradaadi Avashtas are:

- 1) Jagrat – Awake
- 2) Svapna – Sleepy
- 3) Sushupti – Asleep

Planets that are jagrat (awake) are said to have full impact if engaged in a lajjitaadi avashta. Planets that are svapna (sleepy) are said to have half impact. Planets that are sushupti (asleep) are said to have little to no impact.

Jagrat avastha occurs when a planet is in Exaltation, Moolitrikona or Own Home by planetary dignity.

Svapna occurs when a planet is in natural Friend's or Neutral's sign.

Sushupti occurs when a planet is in a natural Enemy or Debilitation sign.

A planet may be in a different Jagradaadi Avashta in each Varga, depending on the dignity. This indicates that even though it might not be functioning

fully in one area of life by being svapna, in another, it may be jagrat and awake.

Remember, we use this particular kind of Avashta to qualify a planet's impact on another planet.

For example, if you see that the Moon is starving Saturn, you then have to determine how much starvation is there. If the Moon is jagrat, the starvation will be full. If the Moon is svapna, Saturn may be able to bear the starvation. If the Moon is sushupti, unless Saturn is also sushupti, Saturn will be able to avoid the major difficulties indicated by the Moon's starvation.

Also, a planet may be in a difficult lajjitaadi avashta but is stronger than the planet causing difficulty. If Saturn is exalted (jagrat) and getting starved by sleepy (svapna) Moon, chances are Saturn will be able to function due to his strength and the Moon's influence may be less troubling.

The Jagradaadi avashtas help to illustrate why having all planets exalted may not be the best combination in certain situations. Imagine now we have an exalted Sun. This creates a proud lajjitaadi avashta, which is excellent for the Sun and those areas of life the Sun rules. However, now imagine we have exalted Saturn and exalted Venus in the birth chart, both starving the Sun. The Sun is strong and awake. Yet, having two enemies exalted and awake can cause much grief to the Sun.

This principle also illustrates why a debilitated (sushupti) planet might not act debilitated as we would think. Even though a debilitated planet may have its share of problems, if no enemies are causing lajjitaadi avashtas or those enemies are sushupti (asleep), and only its planetary friends are causing supportive lajjitaadi avashtas, that planet can still function with the help of its friends.

Commit these Jagradaadi avashtas to memory. When you come across a Lajjitaadi avashta in a horoscope use the jagradaadi avashtas to determine the strength of that planet's ability to harm or hurt other planets.

These can be further qualified by precise mathematical calculations, but this is beyond the scope of this book. For now, learn how to find the Lajjitaadi Avashtas using the formulas provided. Determine the strength of their effects by utilizing the Jagradaadi avashtas and then refer to the following pages for ideas about what exactly can be expected through each Lajjitaadi Avashta.

Jagradaadi Avashtas and House Indications

Planets rule houses. Each house represents a specific area of life. When a planet is in an awake state it has the full capacity to manage and produce the indications of that house. A planet in a sleepy state has half capacity to produce or manage the affairs of that house. A planet that is asleep cannot produce or manage the affairs of that house by itself.

Jagradaadi avashtas can be assessed in a very basic way to see how much karmic energy is there for producing or sustaining a particular area of life. In combination with the Lajjitaadi avashtas we can see if that area of life gets hurt or helped by other planets. A planet that is asleep will not have much energy to produce the indications of the house it rules. If that planet is getting hurt by negative lajjitaadi avashtas, then that area of life suffers. If it is getting helped by a positive lajjitaadi avashta, then that area of life will have help taking care of and producing the area of life indicated by the planet in question.

Example 1: If the 10th house lord is awake (jagrat) then it has great capacity to produce status and power within the native's life. If it is awake and yet getting starved by enemies that are also awake (jagrat), then during the sub periods of those offending planets and transits of those planets over the placement of the natal 10th house lord, one's status or power in life may suffer.

Example 2: If the 10th house lord is awake and there are no negative avashtas against it, then there is nothing innately standing in the way of one's power and success.

Example 3: If the 10th house lord is asleep (sushupti) and there are only positive lajjitaadi avashtas impacting that planet, then power and status will be uplifted by those helpful planets in relationship to the quality of those planets.

Example 4: If the 10th house lord is sleepy (svapna) and there are no negative avashtas against that house lord, one's experience of success or status in the world may be average and not have any innate weaknesses trying to bring it down.

Example 5: If the 10th house lord is asleep (sushupti) and there are multiple planets in an awake (jagrat) or even sleepy (svapna) state causing negative lajjitaadi avashtas, one's status or sense of achievement will be severely hampered by the nature and quality of the offending planets.

Example 6: If the 10th house lord is sleepy (svapna) and has equal positive lajjitaadi avashtas and also negative lajjitaadi avashtas influencing it, then one's success, sense of achievement and status will rise and fall as those negative sub period lords or positive sub period lords change throughout the dasha cycle.



11 LAJJITAADI AVASHTAS GENERAL INDICATIONS

Sun Lajjitaadi Avashtas



Lajjita “Ashamed” Avashta

The Sun represents intelligence and our kingdom. It can show how we intelligently manage the affairs of our own life, which is our own kingdom.

Mars Shaming Sun

Mars is our sense of right and wrong. It tells how things “should” be. Shame comes to the Sun by way of Mars when the person makes choices outside of concepts of how things should be. The word “should” is stressed here because it indicates an ideal or idea that might not be based on reality, but an indoctrinated concept of right or wrong. When a person has this avashta it often shows that strong rules or belief systems were thrust upon the person and shame comes when the person has difficulty living life the way they were told to live it. Belief systems or paradigms were hammered into the person's consciousness.

This is a difficult avashta, however we have to remember that Mars is a natural friend to the Sun. On some level, Mars will still be able to aid the Sun to be successful.

Saturn Shaming the Sun

The Sun can represent our sense of self and self-esteem. Saturn's influence on the Sun gives low self-esteem that prevents us from achieving what we want in life. Usually this comes from an authority figure disrespecting or shaming our desire and activities when we tried to get what we wanted in life. This creates a stigma of failure around all that a person does. Shame arises because the person fears doing well. Even if there are positive indications within the chart the person with this avashta will then feel ashamed of their successes, as though they do not deserve it. It is hard to feel a sense of healthy pride.

Sun Shamed in the 5th House

The 5th house represents our mind, optimism and our ability to improve our life or a situation. A Sun that is shamed in the 5th house has difficulty because it makes a person expect situations and circumstances to work out better than they do. The final result of their optimism is far below the expectations. This brings the shame of failure.

Rahu or Ketu Involved in the Sun's Shame

Rahu and Ketu involved in Lajjita Avashta also create the expectations that situations and circumstances will work out much easier than they do. This creates a great sense of being let down. Rahu makes a situation seem more promising than it is. Then a person fails in reaching what the environment or situation promised. Ketu makes a situation seem like it will work out easier than it actually does.

Garvita “Proud” Avashta

The Sun shows where we shine above other people. A Garvita Sun is proud about how it manages the affairs of life. A Sun in Moolitrikona or Exaltation in any divisional chart will show confidence in managing the affairs of that divisional chart, although the rashi is the primary varga for consideration of the Sun. The Sun can also be proud about its commitment even amongst difficulty. The key ideas for a Garvita Sun are intelligent management and proper initiative. It also shows leadership skills.

A proud Sun knows what it wants out of life and it knows how to achieve the goal without hurting others. A Sun that is in a difficult avashta will somehow harm others in the achievement of its goals.

Kshudita “Starved” Avashta

A starved Sun cannot manage its affairs properly. It does not take initiative at the right time and has difficulty remaining steadfast and maintaining commitments.

Saturn Starving Sun

The Sun lacks self-esteem under Saturn's influence. Saturn generates a lack of confidence that prevents the Sun from taking proper initiative and managing the affairs of life intelligently. This causes the Sun to not even try to get up out of its misery. This can prevent a person from rising to the occasion and encourages them to wait and follow the lead of others. It can also make a person overcompensate. When this occurs, the person takes initiative at the wrong time or tries to take the lead when it is not appropriate to do so. The overcompensation makes a person look like an ego driven individual.

The more one undertakes actions that build confidence, over time self-esteem grows.

Saturn's influence on the Sun will cause it to hurt others while it tries to achieve its goals because it does not care about the harm it does in the process.

Venus Starving Sun

The Sun as the leader and king does what it has to and leads others in the process. Venus is the advisor and counsel. Venus starving the Sun causes one to pay too much attention to one's advisors and prevents the person from leading through inspiration thereby preventing the person from making their own final decisions. The king can listen to his advisors, but he should have the final say. This avashta causes the king to be lead by his

advisors rather than following what the king knows to be right and true for himself. Our advisors can be our friends, family, peers or board of directors.

Basically, other people's advice or opinions confuse the native's path in life. The opinions or advice of others sidetrack the path to fulfillment. The masculine energy is thwarted, preventing attainment of the desired goal.

This avashta hurts other people because when we don't know what we want we make confused choices and those choices negatively impact those we are responsible for or are meant to lead. If we cannot intelligently manage the affairs of life, those dependent on us suffer. The person may be more interested in trying to please others rather than doing what the person knows to be right.

Trishita “Thirsty” Avashta

A starved planet can't act or do the right thing. A thirsty planet can do the right thing but will not feel satisfied or fulfilled in the process.

Water signs are Satya Yuga signs. In Satya Yuga, experiences are given easily or unasked. Even though there is difficulty in a water sign (which is the only place a thirsty avashta can be formed), the thirsty avashta can still produce. Kali Yuga gives after great struggle.

Mudita “Delighted” Avashta

Mars Delighting Sun

Mars is the overlord or the general in our consciousness. Sun is the King. When Mars delights the Sun, Mars is aware of the Sun and he can more readily achieve the Sun's goals. A healthy Mars enjoys serving the King as he knows that is his role and proper dharma. Mars helps the Sun have greater success. He gives courage, power and proper initiative to the Sun. Mars helps the Sun understand right and wrong in a healthy way, giving good logic and effective use of intelligence.

Jupiter Delighting Sun

The Sun is intelligence. Jupiter is wisdom and growth. Intelligence and wisdom combine in this avashta. Jupiter helps the Sun lead, take proper action, and initiative so that one's goals grow and prosper.

Jupiter helps everything become bigger and better. It generates greater creativity.

Jupiter gives the Sun more joy in his activities. This creates more peace and contentment within the person. Jupiter helps the Sun appreciate its purpose in the grander scheme which gives a healthy self-esteem.

Moon Delighting Sun

The Moon represents the Queen of our consciousness. The Queen is our intuitive nature and our feminine receptivity and adaptability. When the King can hear the Queen his ability to lead and rule is improved as she is in tune with the masses (or the rest of our consciousness).

Here the Sun listens to the feminine side. This makes the Sun more adaptable and open to other possibilities and opportunities. The King gets good advice and does not lose sight of happiness by becoming too focused on goals. The Moon helps the Sun make sure that what he wants is actually going to give the intended goal or desire.

The Moon gives more charisma to the Sun. The Sun becomes sensitive and can better listen to the needs of others. This creates more charisma. The Moon helps the Sun understand how to validate others while still leading them. It gives a healthy attunement with other people which is necessary for truly effective leadership.

Kshobita “Agitated” Avashta

Saturn Agitating Sun

Agitation is more painful and frustrating than starvation, but mainly for the other people in the native's life. The self-esteem feels challenged and can make the person irate, frustrated, pushy and bossy. This avashta makes the

person feel as though they have to be in charge because they have to prove themselves and their worth. The area of life in which this avashta occurs will be a source of anger and bother. Saturn makes the Sun doubt who and what he is and so becomes restless, lacking peace.

Moon Lajjitaadi Avashtas



The Moon is the ego, the jiva, individual being and feeling of separate existence. It is adaptable and supportive. As the individualized being it does not want to die and will do what it has to so that it may live. This is why it is so adaptable. Whatever it must become comfortable with to survive, it will. Since the Moon can get used to any planet that is influencing it, benefic or malefic, it can become comfortable with any situation.

Malefic planets influencing the Moon will show a person who has adapted to a difficult environment. The person will not feel comfortable in easy or gentle situations. It will somehow feel wrong or unnatural to them. If Mars is influencing the Moon, the Moon will adapt to an adventurous, impulsive or even violent existence. If Saturn brings pessimism or suffering, the Moon will accept this as normal, and so the consciousness of the individual will find these things to be a normal part of existence. When life goes well or things are flowing smoothly, the person may feel that something is wrong and even unconsciously cause difficulty or instigate rajasic change in their life.

Benefic planets influencing the Moon will show a person adapted to a smoother, easier, or more grace filled life. The person will feel uncomfortable around hardship, difficulty, the need for aggression or even strong personal motivation. The nature of the planet will show the quality of the comfort and ease that feels natural.

It's important to check the planets conjunct the Moon or aspecting the Moon. This will show the situations and environment with which a person is comfortable. It helps explain why people often don't understand each other. One person is comfortable with adventure or even hardship, while another finds that odd or unsettling. This also shows why a person with many malefic influences on the Moon might feel that life is boring if there isn't a major obstacle with which to deal.

This can be a reason why there is so much lack of fulfillment in relationships. Relationships are meant to be supportive and peaceful so we can explore our deeper purpose, dharma or spirituality. A person with malefic influences outweighing the benefic may have a hard time letting a good dharmic relationship develop as it will seem boring and stagnant.

Remember that a Moon with many malefic influences can still produce and be effective in the world. The Moon gains power from whatever it is influenced by. Malefic influences can give it great strength. The quality of the strength will be dependent on the innate nature of the malefic planet involved. We need the energy of Saturn, Mars and the Sun just as much as a well disposed Venus, Mercury or Jupiter.

In relation to the Lajjitaadi Avashtas, keep in mind that the Moon has no enemies and so nothing will hold the Moon back.

Lajjita “Ashamed” Avashta

The Moon represents the ego and also the feeling nature. Here the Moon will cause shame due to one's individuality or the state of one's emotions. The house the Moon is in will show what area of life in which this occurs. The 1st house will give shame about the feelings of one's body or personality. The 5th can give shame around the feelings of one's children. The 10th gives shameful feelings about career or activity in the world. Generally speaking we have strong feelings about the house the Moon tenants.

Saturn Shaming Moon

This shame is felt more intensely because the Moon is an enemy to Saturn and so not only is the Moon getting shamed but the Moon is starving Saturn. When this avashta occurs the Moon falls apart and has extreme difficulty adapting to stress. Shame arises because the person cannot cope with what is presented to them. There are also strong feelings of shame around one's self image and they do not feel good about who they are as a person.

Saturn causes the person to feel that one's feelings are defective. One may be ashamed of having moods. This is not always obvious. A person with a Saturn shamed Moon may have the capacity to act totally appropriate and hide how they are feeling. They may be overcompensating. This is common in people who one day suddenly have a major breakdown and no one expected it. The person looks fine on the outside but internally there is great suffering. This holds a person back from trying to achieve what they desire, which adds to the shame of not being able to accomplish one's goals.

Mars Shaming Moon

Mars is the planet that gives one strong opinions about what is right and wrong. Mars causes shame because the person cannot live up to the standards that Mars believes to be so important. When the shame occurs due to a combination of Mars and Ketu, the person feels that it should be easier than it actually is to live up to such high standards and opinions. When Mars and Rahu shame the Moon one's opinionated nature gets out of control. Fanaticism may overtake the person and shame follows because of pushing one's opinions or beliefs too far.

Mars shaming the Moon makes one feel that whatever one does, even if done well, is not good enough.

Mars is the planet of logic. If Mars is well dignified a person may do the most logical and right thing in a given situation. It may be the person's only chance or choice to attain success. However, the person will feel ashamed of the choice, even though there was nothing more or better that could've been done.

Sun Shaming Moon

The Sun is a planet of status and destiny. Sun shaming the Moon gives a feeling that one never achieves what they are meant to in life. The person may not feel as important as they think they should be. The person compares themselves to big, powerful, successful people and feels shame because they cannot measure up to such an important person. Important or respected people make the native feel small or that the native should be doing better than they actually are. The Sun disrespects any planet that it shames by expecting the shamed planet to be of the same status as the Sun, which is impossible.

Garvita “Proud” Avashta

The Moon is our individualized sense of self. It is our self image. The Moon is also the provider and sustainer of life. A Garvita Moon likes its self image. It feels comfortable as an individual. It is happy with its usefulness and resourcefulness and how it can share that with others. A Garvita Moon creates a person that feels appreciated for what they can give to the world.

Kshudita “Starved” Moon

Saturn Starving Moon

A helpful Saturn can make a person strong and give the capacity to endure and prevail over hardship. Saturn negatively impacting the Moon through starvation has the reverse effect. It prevents the Moon from knowing how to give appropriately because ultimately the person does not feel worth being loved. The person does not know how to accept love and good fortune and so does not know how to give it correctly either. This gives one a deficit of love and appreciation. Without a sense of self worth the person has very little capacity to understand how to create success of lasting value.

Saturn starving the Moon starves one's ability to be useful or resourceful. It can force a person to try too hard to prove their worth. The person may talk about all of the great things and opportunities in their life, which is only talk

and overcompensation. They will act positive even though the façade is not supported by activity that correlates with how they are presenting themselves.

The Moon in this situation does not like change and loses its ability to be adaptable. Change requires resourcefulness. Since this Moon lacks resources or cannot perceive the available resources it is paralyzed and will resist change at any cost.

The Moon needs the support of an aspecting Sun or Mercury or conjunction of Mercury or Jupiter when starved. Otherwise this can create severe depression and overcompensation in the area of life indicated by the house or bhava cusps in which this combination occurs.

Trishita “Thirsty” Avashta

When Moon is starved in a water sign (Cancer, Scorpio & Pisces), it is not considered starvation. It is considered to be only thirsty. This is uncomfortable but the Moon can still produce. It is considered to have a lesser and not as fatal impact on the Moon's ability to express within the birth chart.

Mudita “Delighted” Avashta

A delighted Moon gives a delighted individualized consciousness. It gives genuine happiness with who one is on a relative level. This happiness comes through the personality with sincerity.

A delighted Moon is what most people would like to have. People look for that person, place, situation, career or circumstance that is going to bring their life into perfect fulfillment. What they really want is a delighted Moon. A delighted Moon gives contentment with the contents of one's life and individuality. Many people search in vain for the proper situation, time or circumstance for their happiness and never find it due to the Moon in a negative avastha. Moon in a negative avashta can prevent inner fulfillment which is the only true source of fulfillment anyway.

Mercury Delighted Moon

Mercury gives friends that can help with life situations. Friends also bring joy to the person. A Mercury delighted Moon can always find a friend to occupy time. Friendships are high quality and plentiful.

The Moon will give plenty of opportunities to explore curiosities and interests. The person will positively and effectively know how to survive and adapt to the environment. A Mercury delighted Moon always finds the best things to do and best opportunities. This helps the individual self make the most of everything. The goals of the ego are easily fulfilled.

Sun Delighted Moon

Sun aspecting the Moon gives a strong personality that is able to do what is right and honorable. The Sun brings more energy to the Moon so that it can remain strongly committed to supporting others. The personality will feel and look more true to higher ideals. The person with a Sun delighted Moon easily gets validation from respected people.

Jupiter Delighted Moon

Jupiter conjunct the Moon increases social activity, creativity and joy. The Moon with Jupiter feels more connected and in tune with the wholeness of life. There is greater adaptability to the bigger events in life. Jupiter gives wisdom to understand how choices influence our happiness for good or for bad.

Mercury delighting the Moon has a rajasic nature. The person is happy because they feel they made something spectacular happen. Jupiter gives a sattvic nature. The person feels happy because they know the wholeness of life is flowing through them and leading to greater fulfillment.

Kshobita “Agitated” Moon

Sun Agitating Moon

The Sun conjunct the Moon creates pressure to be something great in life. The person will push too hard or take on too much because they are trying so hard to be something they feel they have to be. The Moon becomes too rigid and loses its adaptability. The person feels they have to achieve at all costs and cannot deviate from their chosen course. This makes a person too focused on the final goal so that the person is not able to appreciate other opportunities that might be better. The person loses sight of their individual good because of something they perceive or believe might be better.

When the Sun disturbs the Moon in this way the person runs towards a goal in an agitated way. In contrast, when Saturn disturbs the Moon through starvation the person runs away from one's miserable feelings into any distraction they can. This can be food, people, work, drugs, exercise or any other distraction. Saturn causes the person to not feel fulfilled from within, so they look to external things.

Mars Lajjitaadi Avashtas



Mars only has one enemy and three friends. Mercury is his only enemy. Sun, Moon and Jupiter all help to support Mars. This helps Mars work in a positive way more often than not.

Although Mars can be a positive influence he is still a cruel planet. Getting good things from a cruel planet requires hard work and sometimes pain. This is similar to how this world works. To have worldly success requires ambition, initiative, the ability to do the hard tasks and to set aside comfort. Mars is not interested in comfort. Mars is interested in success.

Lajjita “Ashamed” Avashta

Sun Shaming Mars

Mars represents our will. The Sun represents authority figures. In this situation our will is diverted by authority figures. Or our sense of right and wrong gets thwarted by authority figures. Mars represents the sense of right and wrong as well. Since an authority or respected person has probably disrespected the use of one's will, one will most often feel shameful about using their will.

The use of will can have negative side effects. Mars likes to fix problems and find solutions. In order to correct or fix a problem we have to take action or pay a price. When Mars is shamed by the Sun the corrective action is too high of a price. The will is used to fix a problem, but it is not a fair exchange. The cost was too high and so shame results. This causes anger and rage because improper action was taken. The use of one's will caused more problems than the original issue it was trying to fix. Mars rules our logic. Mars can be shamed when it tries to fix things in an illogical manner and fails.

Saturn Shaming Mars

Saturn causes great oppression. Mars is an active planet; a planet that accomplishes. Saturn shaming Mars creates anger, aggression and an explosive temper because the person does not feel that they can succeed, especially in Martian activities. One's will power, ability to succeed and take initiative in a logical fashion feels futile or ineffective.

Saturn can also cause shame around thoughts about violence or sex. Ketu with this combination can give aggressive thoughts from past lives. Saturn and Mars together often give frustration with one's sex life or sexual desires and tendencies.

Shame from one cruel planet to another is the most difficult combination.

Garvita “Proud” Avashta

Here Mars can be proud about the proper use of will and logic. Mars also gives pride about one's pioneering abilities.

Mars in Aries gives a strong sense of pride in how one takes initiative and uses their logic to fix a problem. It can also give a sense of pride in being the first one to accomplish an activity, or the first one to win the race.

Mars in Capricorn gives the person the ability to improve or build upon past successes. Mars in Capricorn works on a grand scale and accomplishes its tasks in the most logical and useful fashion. Mars here can find ways to make useful things work better. Mars uses his craftiness, logic and practicality to do things bigger and better than the competition. Here, he can see what has been done in the past, and find a way to improve upon it. Mars in Capricorn also shows improvements or pioneering activities that continue to give benefit to humanity for a long time.

Mars in Capricorn also has the patience to do things right the first time. Mars gains excellent forethought and engineering abilities in regards to problem solving activities in this position.

Kshudita “Starved” Avashta

Saturn Starving Mars

Saturn starving Mars creates extreme frustration in regards to the use and focus of our will. The frustration is related to the house in which this situation occurs. Saturn causes difficulty in the use of our logic and will power to deal with the problems of the house in question.

Examples include:

Saturn starving Mars in the first house can give frustration with our body, health or personality.

Saturn starving Mars in the second house gives frustration with finances, meeting our responsibilities, food, speech, immediate family members and early childhood.

Saturn starving Mars in the third house gives frustration with our siblings, our hobbies and talents, advertising, writing and marketing.

Saturn starving Mars in the fourth house gives frustration with our emotional states, our mother, property, vehicles and possibly education.

Saturn starving Mars in the fifth house gives difficulty with children, creativity, romance, speculative investments and proper use of our mind.

Saturn starving Mars in the sixth house gives difficulty with health, digestion, enemies, employees and lymphatic system.

Saturn starving Mars in the seventh house gives frustration dealing with partners, sex, and business.

Saturn starving Mars in the eighth house causes frustration with deeper psychological issues, the occult, sex, partner's money and research capacity.

Saturn starving Mars in the ninth house creates problems with how we were raised by our parents, belief systems, teachers and higher education.

Saturn starving Mars in the tenth house puts strain on career, ability to impact the world, status and father.

Saturn starving Mars in the eleventh house can give difficulties with health, income, gains, creativity, achieving one's goals and titles.

Saturn starving Mars in the twelfth house gives frustration dealing with foreign trade, contemplative practices, hospitals, retreats, managing debt and spending money on appropriate things.

Overall one lacks confidence in the concrete use of will to make something happen. One can also overcompensate by thinking he or she is better at something than he or she really is.

Mars is the planet of instinct that allows us to overcome danger and emergency situations. Saturn prevents this natural expression of Mars making one feel unable to overcome and survive in emergency situations. Mars starved by Saturn gives an inner lack and inability to use strength, will and logic to overcome the odds.

This has the potential to attract stronger willed, critical and potentially abusive people into one's life situation. These people make one feel less capable and can make the situation worse. Generally one will get demeaned or disrespected by a respected figure. When a person does use logic and will, one can be criticized for being successful and accomplishing goals through the use of will and logic. It is also possible that authority figures do not even notice or mention the successes of the individual. Instead they focus on what went wrong. Mars is the strength of one's character. Saturn starves that character by tearing it down through relationships with respected and authority figures. Again, this will be focused primarily on the matters represented by the house in which this avashta occurs. As can be seen, there is no way to win with authority figures in this situation.

The thwarted will and frustration from never being able to do anything right in the eyes of superiors can give extreme bouts of anger.

Mercury Starving Mars

Mercury indicates research, the intellect, curiosity and seeing different options. Mars represents movement, immediate action and seeing what needs to be done in a flash and doing it. Mars has to act immediately without thought to an emergency or dangerous situation. Mars is the instinct that saves our life before we have a chance to think and requires immediate and decisive action. When Mercury starves Mars the thinking process gets in the way of immediate action and the dangerous event or situation that required reflexive action hurts us before we can think everything through. The mind generates too many ideas or tries to analyze a situation too much and gets in the way of Mars' ability to act decisively, immediately.

Mercury is a planet that deals with rules and games. Mars is a planet of doing the right and correct thing. When Mercury negatively impacts Mars in this avashta a person becomes too focused on the rules instead of doing the right thing. The person will expect everything and everyone to follow the rules and will not know how to deal with a situation when those rules are broken. Instead of acting instinctively the person will waste time trying

to make sense of the situations based on rules rather than dealing with what is actually happening right now.

Example 1: If this occurs in the 7th house, one may think there are certain rules that need to be followed when dealing with relationships or business partners. When the person meets someone who does not follow these rules it will cause confusion and frustration. Rather than meeting the other person where they are, the person will demand that things go according to the preconceived rules or the person may not know how to interact appropriately with someone who doesn't follow rules.

Example 2: If Mars is starved by Mercury in the 10th house, the person may have preconceived rules about how their life or career should go. When the life situation or career don't follow those rules, great confusion and frustration can arise, because they do not know what to do when things occur outside of the boundaries of those rules. The 10th house can also indicate the father or authority figures. There may be a great expectation in regards to how authority figures should act. When those expectations are not met frustration and confusion arises.

These kinds of situations will be applicable to the area of life indicated by the house in which this avashta occurs.

This combination can cause injury and accidents because one may be so caught up in thinking or the thinking process that they miss what is happening in the moment. Consider a person who has car accidents because they were thinking about something other than paying attention to driving.

When Mars is starved by Mercury one may need to learn how to fight or defend one's self in the moment. Typically a person will freeze and not do or say the right thing to defend one's self in the moment and will later obsess over what could've been done or said.

A starved Mars will also tend to expect everything to be as it was described with no variation. This can apply to contracts, cars, houses or anything that requires the explanation of another party. A well placed strong Mars understands that perspectives and realities can be different than the end

result. With the influence of Mercury, Mars becomes rigid and expects things to be followed to the letter other wise extreme frustration occurs.

Ernst Wilhelm succinctly described the generalized influence of a Mercury starved Mars in the following statements:

“See a situation, complain about it, get killed.”

“See a situation, think too much about it, get killed.”

“See a situation, look at the rule book, get killed.”

Trishita “Thirsty” Avashta

When Mars is starved in a water sign (Cancer, Scorpio & Pisces), it is not considered starvation. It is considered to be only thirsty. This is uncomfortable but Mars can still produce. It is considered to have a lesser and not as fatal impact on Mars’ ability to express within the birth chart. See the indications of starvation and apply them to a lesser degree.

Mudita “Delighted” Avashta

Sun Delighting Mars

With a positive aspect from the Sun, Mars becomes more committed, stable and steadfast. The innate sense of restlessness Mars regularly experiences is diminished because there can be a greater sense of purpose, focus and ambition. Mars likes to have a goal. The Sun helps Mars have a goal of the purest ideals. Authority figures encourage and empower Mars. Authority figures can give someone with a Sun delighted Mars lots of verbal support and will cheer the person on in their ambitions.

Moon Delighting Mars

Note that Mars is debilitated in Cancer, the sign of the Moon. Even though Mars is in the worst dignity in Cancer, it can still be helped if the Moon is in a natural friend's sign, Moolatrikona or Exaltation.

The Moon is consciousness, our individualized sense of Self. Mars is will power, inspiration, logic motivation. Mars is the power of activity. Mars delighted by the Moon indicates that our consciousness can more easily manifest those desires and ideas specific to our individualized incarnation. Consciousness empowers Mars. What is within our consciousness is then more easily achievable. This makes us happy because then we get what we want more readily. Pay attention to the house in which this avashta takes place. The area of life indicated by that house will show where a person most readily makes progress. Also note the houses Mars rules. Those houses will similarly be empowered.

The Moon acts like a supportive mother who gives a person with a Moon delighted Mars everything they need to achieve their goals.

Jupiter Delighting Mars

Jupiter delighting Mars gives a broader and more balanced use of will power, logic, aggression and activity. Jupiter gives Mars the added wisdom of knowing when it is appropriate to fight or take action in any given situation. Jupiter also gives Mars a broader perspective on situations so Mars can then consider the most appropriate and logical option. Mars benefited by Jupiter usually gives validation towards the activity Mars wishes to take and there is a higher purpose to one's actions.

A well dignified and well supported Mars is very good at creating happiness in life. This is because Mars in such good standing will confidently do what it takes to achieve goals. Mars in bad situations either doesn't know what to do to achieve goals, isn't confident enough, or acts out of step with what is logically required to achieve a goal.

Kshobita “Agitated” Mars

Sun Agitating Mars

Mars is our inner concepts of right and wrong and our ambitions. The Sun in the same sign with Mars gives authority figures who consistently expect a person to live a certain way which feels out of line with the person's own

inner ideals and ambitions. Respected people in the person's life will consistently place expectations that do not resonate with one's inner sense of purpose and meaning.

Kings, fathers, teachers or even religious leaders can impose their own ideals on the person. The person wants to please the respected people in life, but internally doesn't agree with or resonate with what those respected people want. This causes frustration and confusion. Ultimately the person needs to make their own way, even if the authority figures in one's life feel disrespected.

The combination of the Sun agitating Mars can create a rebellious nature. Typically, Mars being the general of the celestial army, is devoted to the king and likes to follow orders and remain loyal. However, Mars can only remain loyal when the king represents the ideals Mars believes in. A Sun agitated Mars is often told or forced by his sovereign to take action that does not resonate with Mars' sense of what is right and true. Mars wants to remain loyal because he is a good soldier, but eventually blows up and becomes a rebel. This creates a sense of opposition towards authority figures who have told the person what to do.

Mars and Sun together can also create a personality that is overcompensating for previous inabilities to choose one's path. This makes one pushy or bossy or ready to fight at the slightest provocation. The person feels like there is always something to prove.

The Sun makes Mars follow a particular path and prevents Mars from deviating from that path, creating more and more tension. A person with this avashta will often be punished for trying to follow inspiration or what the person knows to be right. Notice the house in which this occurs. That will indicate the area of life where this difficulty arises.

Mercury Agitating Mars

Mars agitated by Mercury works similar to Mars starved by Mercury. This avashta is considered to be more painful. The reason for this is because Mars is more frustrated and ready for a fight. Mars becomes more volatile

and readily hurts the people in one's life because the aggression has no valid outlet and is often confused.



Mercury Lajjitaadi Avashtas

Mercury is one's ability to manage the affairs of mundane living.

He gives good research abilities and the capacity to make sound informed decisions. Mercury gives great attention to detail and can synthesize vast amounts of information to come to a conclusion. A beneficial Mercury will come to correct conclusions based on the information at hand.

Mercury rules one's ability to communicate, play games and have mutually beneficial friendships. Mercury gives the capacity to relate to others without getting too involved in their private lives or being too judgmental of other's choices.

He can communicate information without judgment. Mercury can share boundaries and rules of engagement without offending others. A beneficial Mercury can share difficult information or unpleasant rules and regulations without seeming judgmental. Mercury is matter-of-fact in his delivery. An afflicted Mercury will offend others or have difficulty expressing one's needs, boundaries, rules or regulations without an insulting delivery.

He is the ruler of one's senses and how the world is perceived through those senses. A well supported Mercury will perceive the world accurately. An afflicted Mercury will have difficulty perceiving the world or situations accurately.

Mercury is very important to make sense of and to function successfully in this world.

Lajjita “Ashamed” Avashta

Mars Shaming Mercury

Mars gives obstacles to meeting expectations within friendships or even business partnerships. One is not able to live up to promises within the friendship. This gives shame about one's capacity to maintain healthy friendships.

Mars will give Mercury difficulty remaining in touch with friends. Usually some extreme situation, such as an emergency or other unforeseen drama will always seem to get in the way of connecting with friends.

If this shame occurs in the 5th house with Mars, this is even more difficult. Mars in the 5th house typically makes a person strong minded with many opinions about how things should be. Mercury works best when there is no judgment. It is difficult to be friends with someone who has a Mars shamed Mercury in the 5th house. This person is not flexible and too opinionated for healthy relationships.

If we have shame occurring with a combination of Mars, Mercury and Ketu then the person becomes fanatical or overzealous about what is expected in a relationship. Friends cannot live up to these extreme standards.

With Mars, Mercury and Ketu in the 5th house, the person also has difficulty learning or understanding different viewpoints. People with this combination already feel they know everything and are too close-minded to see what is actually happening. One cannot successfully investigate the truth of the matter, because opinions get in the way.

Remember, Mercury does well synthesizing information. When shamed by Mars, this natural capacity is greatly diminished. Even if one is wrong, one will not admit it. Because of such strong opinions to support, the person cannot admit defeat.

Saturn Shaming Mercury

Saturn gives Mercury difficulty in communication. One may experience great difficulty feeling heard or conveying meaning to others. The person

may say things about other people that cause shame. This can include gossip or slander. Saturn shaming Mercury also makes one feel unacceptable to others. One may lie or make up stories in order to feel accepted.

In general, Mercury in the 5th house will make being heard and communicating very important to the individual. When the nodes are involved in this shame, the person feels an extremely strong or compulsive need to communicate what is on one's mind. Yet one is frustrated and unable to share with others what seems so important.

Consider the house Mercury rules. Consider the person represented by that house. If Mercury rules the 9th house, the person may feel shame because of the husband or father gossiping, lying or making up stories to fit in. If Mercury rules the 7th house, the wife may do this. If Mercury rules the 3rd house, one's younger siblings may cause shame in the same way. If Mercury rules a particular house and the shame occurs in that same house, the indications will be even stronger for this to occur.

Sun Shaming Mercury

The Sun intimidates Mercury. A Sun shamed Mercury will not ask for what is desired because of a feeling of intimidation or fear of being denied. Voicing one's desires can be terrifying.

The Sun shaming Mercury makes a person feel stupid for asking for what is needed from authority figures. The Sun will make Mercury feel ashamed about one's needs and legitimate requests. Generally a person is overly sensitive to having any request denied, and so avoids asking in the first place. If the person does make a request, one will feel shame for how they made the request.

Mercury shamed by the Sun will make requests in a joking manner. This way, if the request is denied, the person can act like it wasn't a serious request in the first place. It is important to pay attention to the joking requests of people with Sun shamed Mercury. Those requests will probably be very important to the person making them.

Over time, Mercury may become more and more frustrated. One day, the person may blow up, thereby harming friendships or relationships. Instead of setting boundaries and making legitimate requests as they arise, the person represses them until they can no longer stand the frustration.

Garvita “Proud” Avashta

Mercury is a planet that makes everything better. Mercury has broad comprehension of many things. He organizes and holds together the substance of most life situations. When Mercury is proud, a person can be proud of all manner of accomplishments.

Mercury can be proud of doing good research that leads to true conclusions. He can be proud of non-judgmental, long lasting friendships. Pride can arise from being able to communicate and negotiate clearly and effectively. One will be able to readily and easily ask for what is needed in life. The capacity for exchange and mutual support of others will be high. The person feels like they are winning the game of life.

Kshudita “Starved” Avastha

Moon Starved Mercury

Mercury is a planet of friendship and communication. Moon is a planet of ego. When the Moon starves Mercury, friendships and communication is starved because of ego needs. Instead of a friendship being about the mutual relationship between two people, it becomes more about fulfilling the ego needs of the person with the Moon starved Mercury. The person may demand a lot from the friendship. The person may communicate not to share ideas but only to hear one's self speak.

Mercury is meant to be detached and non-judgmental. Moon starving Mercury makes one take things too personally. It also makes one too interested in other people's business. This makes it hard to be friends.

If Mercury is in the dignity of Own Home, Moolatrikona or Exaltation it will have the power to resist the Moon. If the Moon is strong and Mercury

is in bad dignity, the Moon will destroy Mercury's capacity for balanced friendship and communication. Also, check to see if the Sun and Venus are helping Mercury through the delighted avashta. That can help mitigate some of the difficulty.

Mercury is the planet of finding the truth through research. In order to arrive at the truth, the mind must be detached and not invested in the outcome. Otherwise, the mind will skew the results to support that which the mind believes to be true. The Moon starving Mercury causes one to approach the research process with the need to validate the belief system the ego (the Moon) is trying to prove. The Moon gets in the way of finding the truth because it wants to validate its own needs.

The ability to communicate effectively can also be starved by the Moon. Again, communication is ineffective because the person with the Moon starved Mercury has too much ego involved, and is trying to prove what is believed to be right, rather than the truth.

Saturn Starved Mercury

Saturn starves friendships, as indicated by the fact that Mercury is an indicator for friendships. The person may feel misunderstood by friends or insecure with friendships. Friendships are full of doubt and emptiness, because the person never truly feels a strong connection with other people. One will often give up on relationships because it never seems like friends are truly understanding. Overall, Saturn starving Mercury makes one feel discouraged in communications, because there always seems to be a lack of connection or understanding.

Saturn makes Mercury doubt his research abilities. This gets in the way of making decisions. Instead of making a decision and sticking to it, a person may constantly ask for validation from others. The idea of making a mistake or wrong decision is unacceptable. To avoid the pain of making the wrong decision the person remains stuck in the research phase. Even if the person stumbles upon the best information, one will not move forward to

take action. There is always doubt, even when the best information is available.

Trial and error is unacceptable. There has to be nearly 100 percent certainty of success. The person has to make the right decision on the first try. No results are 100% certain in the realm of human action. People with Saturn starved Mercury cannot bear this idea. This creates learning problems. Instead of learning from mistakes, the person stays fixated on the results of the mistakes.

There can be difficulty trusting what information is accurate. Many people have an intuitive feeling that allows them to know what is a true statement. Saturn starving Mercury denies this inner validation.

One may seek out counsel and be given the same information by ten different people, but will not trust it, and will seek out yet someone else for validation. This can be very tiring to people in a counseling profession as one may never believe or trust what is said or discovered.

Overall, people with Saturn starved Mercury need to learn that no decision will ever be validated until action is taken. If the decision is wrong, then it is fine to start over and try again from a different perspective. Every variable cannot always be known and managed perfectly in advance.

To paraphrase what I remember from Ernst Wilhelm on this subject, if people approach life from a scared and scattered point of view, no prediction or astrology will be enough to help. The stronger we are in our self the better guidance we will hear and we will know what is true when we hear it. Then our counselors can really speak to us and we will hear it.

Trishita “Thirsty” Avashta

When Mercury is starved in a water sign (Cancer, Scorpio & Pisces), it is not considered starvation. It is considered to be only thirsty. This is uncomfortable but Mercury can still produce. It is considered to have a lesser and not as fatal impact on Mercury's ability to express within the

birth chart. Consider the effects of starvation to be active, but not as destructive.

Mudita “Delighted” Avastha

A delighted Mercury can enjoy friendships and feel confident about his ability to do good research and come to informed decisions.

Sun Delighting Mercury

Remember, when the Sun is conjunct Mercury it is agitated, not delighted. Only when Mercury is in Leo or aspected by the Sun is it delighted.

Mercury in Leo gives a strong degree of loyalty and commitment within friendships. The person is usually happy and at peace with one's friends. One has more realistic expectations about friendships and usually has more in common with friends.

Mercury in Leo is good at finding the truth. However, the person may only search for the truth within narrow parameters. Remember, Leo is about “one's own territory”. Mercury in Leo investigates the truth within realistic and reliable possibilities. He avoids wasting time with wild or fantastic ideas.

Leo is a sign of nobility and command. Mercury in Leo gives one the ability to share his findings with a sense of noble pride and command. People listen because of the power behind the words.

Jupiter Delighting Mercury

Jupiter gives Mercury the ability to communicate with wisdom and happiness. The person understands the bigger picture and is not judgmental. One's words have more weight because they are coming from a place of deep intuitive knowing and because the person shares knowledge not for any personal gain, but simply for the joy of doing so. One with Jupiter delighting Mercury will usually be more truthful and only share that which is most important.

This person will have many opportunities to make friends. Friendships will also offer more opportunities for mutual growth and support. The person seems very lucky in making friends. That is because they intuitively know how to make friends.

One may also be lucky in business and in buying and selling. Jupiter's delight gives an intuitive understanding of business and trade. The luck comes from understanding.

People with Jupiter delighting Mercury intuitively know what to do. They are more secure in managing the affairs of their own life. All other factors equal, they are great clients for astrologers or anyone in a counsel oriented profession.

Venus Delighting Mercury

One's speech is more diplomatic, charming and soothing when Venus delights Mercury.

One can make good friendships that lead to greater fulfillment. Friends do not bog a person down, but instead lift one up to higher levels. Friendships are based on high values that lead to lasting relationships. When Mercury and Venus are together a person will make others feel good. One will seem gracious and have a lot of respect for the people that are friends. In turn, people feel great respect around someone with a Venus delighted Mercury.

Venus does not allow Mercury to waste time with trivial friendships.

Mercury represents games. The person will not play games simply to win and to have the highest score. One plays the game because the chance to compete is a valued way of self improvement. One usually only plays games with respected opponents.

Mercury will research those things that lead to the highest fulfillment. The choices made based off of that research will have good results that improve one's life.

Kshobita “Agitated” Avastha

Agitation occurs when Mercury is conjunct the Sun or conjunct or aspected by the waning Moon.

Sun Agitating Mercury

Communication becomes very painful. One has difficulty expressing boundaries. The person has difficulty being obvious, direct or explicit with boundaries. Or, by the time a person does express boundaries or needs, the person is so frustrated and agitated that communication is more destructive than helpful. Overall, one has difficulties drawing the line or putting one's foot down.

One may talk behind friend's backs or be prone to gossip. One may not respect the boundaries of friend's private lives.

Waning Moon Agitating Mercury

This creates a great and growing deficit within friendships. One does not experience fair exchange within relationship. The person gives and gives within the relationship and never gets anything back. This causes a great lack within one's capacity to have supportive friends.

The waning moon causes us to lose that which it influences. Influencing Mercury it can give losses within friendships, commerce, communication and through research and investigation.

Jupiter Lajjitaadi Avashtas

24

Lajjita “Ashamed” Avashta

Jupiter deals with our behaviors, philosophy, religion, wealth and children (or that which we creatively produce in the world). In an ashamed avastha Jupiter will give reasons to feel bad or sensitive about these areas of life. Jupiter will not be able to live up to its grand ideals and feel shame. One can feel shame because of their wealth. Even having too much wealth can be shameful in this avashta. There could be shame about how money is managed. The actions of our children or our inability to have children can be shameful too. Keep in mind, children can also represent creative expression in this world.

Jupiter is the planet of growth. Whatever Jupiter influences positively encourages that area of life to grow and brings more opportunities than average. Both our philosophy/religion and money are intangible things that allow for growth in life. When wealth is troubled due to Jupiter being in a poor avashta material growth is stifled. When our religion or philosophical ideals are troubling, inner growth is stifled.

Saturn Shaming Jupiter

Saturn shaming Jupiter gives a sense that there is no purpose or meaning. It makes it difficult for the individual to perceive and connect with their own truth. It is common to find a person with this avashta who never feels a good connection to a religion or belief system that can sustain them.

On the other hand, this can give a person who is compensating for the lack of inner connection to a satisfying inner truth or philosophy and so becomes

a fanatic. Despite the fanaticism they never follow through and so feel shamed for being a hypocrite that is trying too hard to prove to themselves and to others that they are following the only right religion. The path they are fanatical about cannot validate their inner truth and they fight hard to avoid facing that realization.

Basically, religion or philosophy does not help the person escape or even understand suffering. Suffering is a part of life. Jupiter helps us understand suffering in relationship to the bigger picture or in relationship to a higher order. Saturn shaming Jupiter causes one to focus on the suffering rather than the greater awareness of where it fits in the grand scheme of things.

Mars Shaming Jupiter

Mars is opinionated and has strong beliefs in what is right and what is wrong. He is the warrior for dharma. Strong Mars gives dharmic values. Weak Mars gives perverted values or makes one fight over petty things. When Mars shames Jupiter one can become strongly idealistic, yet feels shame because of not being able to live up to those powerful ideals. Shame is generated because the person feels unable to live the life they “should” be living.

Sun Shaming Jupiter

The Sun represents authority figures and also governments. It shows how we manage the affairs of life.

The Sun as an authority figure gives shame due to religious/philosophical ideals. One's religion or authorities may have shamed the individual into not following the belief system the individual knows is right. This prevents the individual from acknowledging the inner understanding they know to be true. The person can know the path they should take in life for inner fulfillment, but cannot express it for fear of retribution for those they respect. Authority figures are disrespectful of one's inner knowing and do not care to listen to what one has to say about their own realizations. This makes it difficult in coming to terms with one's own beliefs. When a person

does decide to follow the beliefs of their heart, starting that new life feels painful.

The shame comes from two sides. First, they cannot live up to the ideals put upon them. Second, they cannot follow what they know to be true.

Jupiter represents philosophy as well as our culture. Our personal philosophy and personal chosen culture does not thrive with this avashta.

With this avashta our creativity can be stifled by authority figures. Or we can be shamed from people we respect in regards to how our children are raised or turn out. Even how we manage our money can be an object of shame in this regard.

Jupiter represents our wisdom. Any time Jupiter is in a bad situation it gives difficulty being able to express our wisdom. Or we can express it, but others don't listen. See the Vargas where Jupiter is in bad dignity or overcome by a negative Lajjitaadi avashta, and you will find the area of life where wisdom falls on deaf ears.

Garvita “Proud” Avashta

Jupiter is in its Moolatrikona (1-15 degrees of Sagittarius) and exalted in the sign of Cancer.

In a proud avashta, Jupiter excels at giving fulfillment in the areas of life he naturally indicates. One's wealth, children, creativity, opportunities, wisdom and greater understanding are all sources of healthy pride. A proud Jupiter gives great capacity to share wisdom that people listen to.

Jupiter representing one's culture and philosophy shows a person at peace with the culture they are in and the belief system they follow. Jupiter as a natural indicator for marriage can give ease in marriage and easy fulfillment in committed relationships.

Jupiter is charitable and helpful. He is considered the greatest benefic in the horoscope. In Garvita avashta a person can feel proud about the ability to be

charitable and to give help where needed. The strong faith of a proud Jupiter allows one to give freely because they know they will be provided for always.

Kshudita “Starved” Avastha

Jupiter is starved when aspected by Mercury, Venus and/or conjunct Saturn.

Starvation reduces Jupiter's ability to produce. Faith and trust allows Jupiter to grow. Mercury, Venus and Saturn diminish Jupiter's ability to give the faith needed to allow circumstances to flourish. Either through micromanaging, too much thinking, worry, or doubt Jupiter's powers become weak.

Venus and Mercury are Rajasic. Rajas is said to be like a mist that gets us caught up in “doing and achieving”. We think we are the doer in our life's affairs, rather than realizing that life is ‘doing’ through us, and we are merely vessels for which life flows. Jupiter is Sattvic. He enjoys everything as its meant to be. Sattva, is said to be like light and clarity. Sattva allows us to see the bigger picture and how everything fits together seamlessly. Venus and Mercury are desire centered planets. Jupiter is a planet of wisdom. Venus and Mercury can starve our wisdom by putting too much attention on our personal desires. We lose our sense of destiny in the greater scheme of the Universe.

Mercury Starving Jupiter

When Mercury primarily starves Jupiter the native has a tendency to over analyze everything and has a need to look at all of the research before making a decision. If the choice made results in a good situation, the native will assert that there research was enough and claim success for their personality. If the choice made turns out to give bad results, they will assert that they didn't have enough information or were lied to. This is counter to a Jupiter that would accept the good or bad results without judgment. A healthy Jupiter knows, as the Bhagavad Gita states, that “we are entitled to action only, and not the fruits of our actions.”

Mercury influencing Jupiter can also cause us to mismanage or over-manage financial and monetary issues. They are not able to enjoy their wealth, because they are too busy focusing on it.

Venus Starving Jupiter

Venus starving Jupiter makes one overly concerned about finding happiness. The person will think happiness comes from a particular external event or thing. The house in which Venus is starving Jupiter will show the area of life in which the person is looking for happiness.

Jupiter starved by Venus in the first house can indicate personal development or body centered desires. Second house placement can show a person seeking fulfillment through food, work or money or being able to fulfill their responsibilities. Third house can give seeking through adventures or travel or our peers. Fourth house can give fixations on home or vehicles. Fifth house can give too much focus on children or creativity. Sixth house can give health related concerns or focus on overcoming enemies. Seventh house can give the thought that happiness comes from uniting with others and is said to give excessive sexual encounters. Eighth house can show constant seeking for transformation or change or even sexually related desires. The ninth house can give us attention to ideals, philosophy, travel, higher education or seeking total fulfillment through marriage. Tenth house can show career desires. The eleventh house can direct us to find happiness through being a part of a larger group or organization. Twelfth house can put attention to managing our losses, spirituality, bed pleasures, foreign countries or liberating our consciousness.

Overall, these are negative because it makes a person think that one area of life is going to give total fulfillment. It creates an imbalance towards one direction of experience while neglecting other facets of life.

A well placed and supported Jupiter appreciates what it gets out of life. When Venus gets involved the person feels they need something else before being satisfied. With Venus there is always “something else”, or the need

for “just one more thing”. Basically, Venus prevents the person from being satisfied with what fate gives.

This avashta is said to be the worst in the seventh house, because the seventh house is so far from self fulfillment. The first house represents the self. The seventh house represents the farthest from our self.

Saturn Starving Jupiter

As with all of the Lajjitaadi Avashtas we need to take note of the house in which the Avashta is occurring. The house in which Jupiter is starved by Saturn will show the area of life where the person has difficulty having faith and finding purpose. It will show where they lack hope. This robs a person of joy in that area of life. It is that area of life, as indicated by the house in which this occurs, that a person needs to develop inwardly. To do this Jupiter needs a belief system to find meaning, and with Saturn it's hard to find that belief system. This avashta can make it particularly hard to counsel someone in the area affected.

This can give a fanatical mentality that tries too hard to find fulfillment. In the forceful act of trying to bring fulfillment into the area affected, the person tries too hard and crushes the possibility of reaching the goal.

Jupiter represents our creativity. Saturn stifling Jupiter makes it hard for one to feel any inspiration to be creative or innovative in the world. The person doesn't see any point in trying. Often the person will waste their time on useless activities. A good Jupiter will always find something to do and something to create. A good Jupiter will help any house flourish and grow. Jupiter starved by Saturn does not see any point in doing anything.

Trishita “Thirsty” Avashta

When Jupiter is starved in a water sign (Cancer, Scorpio & Pisces), it is not considered starvation. It is considered to be only thirsty. This is uncomfortable but Jupiter can still produce. It is considered to have a lesser and not as fatal impact on Jupiter's ability to express within the birth chart.

Mudita “Delighted” Avashta

Jupiter is delighted by the Sun, Moon, and Mars. This occurs when Jupiter is in the sign owned by these planets, or when aspected by Sun, Moon and Mars, or when conjunct Moon and Mars.

Sun Delighting Jupiter

When Sun aspects Jupiter the native can feel a greater sense of purpose in their lives because there is more consistency. They are able to accomplish more because their foundation is stronger. The Sun is pure, and gives a purified goal. One's goals and understanding are usually nobler. The Sun represents intelligence, and so the native has a better capacity to intelligently fulfill their goals.

Moon Delighting Jupiter

The Moon is our consciousness, our individualized sense of Self. When our individualized consciousness is behind and supporting the purpose of Jupiter we become empowered. Consider the house Jupiter is in and delighted by the Moon. This area of life, indicated by the house, will show where we find a great sense of purpose. In that house, will indicate where we most strongly and happily feel that our needs can be met.

Mars Delighting Jupiter

Mars represents discipline and training. Mars is logic and quickness. Mars helps the wisdom of Jupiter find the quickest and most disciplined path to success. The houses in which Jupiter is delighted by Mars will be houses of great skill and success. Of course the amount of success will be determined by the strength of both Mars and Jupiter. That area of life influenced by this combination will benefit both by one's ability to understand logically and philosophically how to make the most of the house in which this occurs. The most progress in one's life will be noted by the placement of this combination within the chart.

Kshobita “Agitated” Avastha

Jupiter is our sense of happiness. An agitated Jupiter strongly seeks to find that happiness. He is often agitated or frustrated because he is in pain. This makes Jupiter try to move too quick or do things too fast to get away from that pain which creates more chaos from too many unnecessary mistakes.

Cruel Mercury Agitating Jupiter

Mercury agitating Jupiter creates anger and frustration. When this avastha occurs the person may feel like they were taken advantage of or given bad information, and they probably were. The wisdom of Jupiter was misled through manipulation of facts or unfair games.

Sun Agitating Jupiter

The Sun overpowers Jupiter. Jupiter will feel held back and unable to follow its inspiration to do what it needs to do to find fulfillment and understanding. Jupiter agitated by the Sun becomes angry because it does not see anyway to attain what it considers to be its true destiny.

Because of experiences with authority figures, governments or respected individuals Jupiter will feel blocked from following and expressing his beliefs. He will feel stressed about wealth and resources. Jupiter will not feel he has the freedom to be creative.

An agitated Jupiter is angry because it feels someone else is causing the problem, and nothing can be done about it. This is different than shame. Shame comes when Jupiter feels the fault is one's own.

Venus Lajjitaadi Avashtas



Venus is the planet of worldly fulfillment. It gives the capacity to make fulfilling choices. A happy, strong and well placed Venus allows one to naturally do those things that lead to a greater sense of success and accomplishment in the world. A Venus that is weak or afflicted gives a personality that makes choices that often lead to unenjoyable outcomes or do not result in any kind of real world happiness.

Venus also indicates one's capacity for loyalty and devotion. One with a strong Venus will be happily devoted and loyal to people, circumstances and a life path that support one's innate sense of fulfillment. When Venus is afflicted a person may often devote time and resources to people, circumstances and ideologies that will always leave one wanting.

Lajjita “Ashamed” Avashta

An ashamed Venus will give one a powerful vision of how life circumstances are supposed to happen yet that vision will fail to materialize.

Mars Shaming Venus

The combination of Mars and Venus gives great passion. Venus shamed by Mars, especially when Rahu is involved, causes one's passion to run to extremes. This interferes with many areas of a person's life. Lack of fulfillment occurs because one puts too much emphasis on sexuality, passion or intimate relations. This could occur in the form of sexual addictions, engaging in romantic affairs or due to unrestrained passions.

Ketu's involvement with Venus' shame gives a strong need for sexual stimulation, such as pornography. This need gets in the way of one's ability to focus on better, more fulfilling things. This causes guilt and shame because the person innately knows they are wasting time and energy.

Mars can give a history of violence in relationships. Shame arises from being abused and abusing others. Venus is the most important planet for making good decisions. Mars causes Venus to be too impulsive when making decisions, particularly when it comes to interaction within relationships. The person makes bad choices, or acts rashly before fully considering the consequences of one's actions in relationship.

Saturn Shaming Venus

Saturn shaming Venus causes one to choose a path that is less fulfilling because the person doesn't feel deserving of fulfillment. Saturn creates a lack of self respect and so shames the person inwardly. When one does not feel worthy enough of fulfillment it is less likely that fulfillment will be experienced.

Sun Shaming Venus

Venus represents our fulfillment as it is met through external needs. This includes social, sexual, romantic and luxury needs. The Sun represents authority figures. Sun shaming Venus indicates a person who has had these external needs belittled by authority figures or respected individuals. Since one's desires are not validated by those people a person respects or a person in authority roles, shame is felt due to even wanting to be fulfilled through these external needs. One may even lack the courage to ask for what is needed because of a deep feeling of shame.

The Sun always disrespects the planet it shames. The pain of this shame makes it hard for an individual to even attempt to go down the road of successfully meeting one's needs. The shame around the person's desires is too great to bear.

If Rahu or Ketu are involved in this shame, in the 5th house, there can be a deep unconscious karma involved in the areas of life affected. The 5th house is our natural self expression and our unique creative individuality. No other Rashi has the same kind of "improve your life" quality as the 5th does. Also, the 5th rashi can be very much related to the mind. Having difficult combinations in the 5th can show a mind/consciousness stuck in a loop of negative karma. Hence shame.

Garvita “Proud” Avashta

A proud Venus gives one the feeling that the best possible choices have been made in life. One is proud about maintaining relationships well and about choosing the path that leads to the highest fulfillment. It makes one feel as though life is as fulfilling as it possibly can be. A proud Venus can look back to one's history or upbringing and feel that despite the setbacks, difficulties or hardships of childhood the best of all possible outcomes has or can be achieved.

A healthy dignified Venus maintains a good quality of life, or improves the quality of life when the opportunity arises. A poorly dignified Venus may start off with all luxuries and positive qualities and then throw it all away or squander the positive merit accumulated from the past.

Kshudita “Starved” Avastha

Saturn Starving Venus

Saturn causes Venus to lack the self-worth necessary to maintain fair relationships. The person will either demand more than is deserved within relationship or the person may pay too high a price within the relationship.

Moon Starving Venus

The Moon causes Venus to make one demand that all needs be met through relationships. Rather than taking care of one's own needs and keeping a healthy sense autonomy, one will try to meet all needs through the other person in the relationship. The relationship then becomes overly focused on

the person with the Moon Starved Venus. Long-term, committed relationships require autonomy, fairness and the ability to meet one's own needs. Otherwise it can become codependent or parasitic. Moon Starving Venus makes the relationship all about "me and my needs". The person is too self centered for relationship. Then there is no fairness or "win-win" in the relationship.

A Moon that badly starves Venus can end relationships during the Venus/Moon Dasha.

Sun Starving Venus

Remember, Sun starves Venus only by aspect or if Venus is in Leo. If Venus is with the Sun, Venus is agitated, not starved.

The Sun represents ambition, goals, status and sacrifice. The Sun starving Venus creates great ambitions that take a person away from fulfilling relationships. The fulfillment that Venus can provide is sacrificed in exchange for the goals, status and role in life that the Sun represents.

The person has an idea of who one is meant to be in this incarnation. It is a vision of greatness or importance. That vision becomes more important than the people within one's life. The Sun prefers ambition to relationship. The person is more focused on the goal. Given the option of being alone and focusing on one's goals or taking time for relationships, when Sun starves Venus, the person will choose the lonely path. If relationships are in line with that goal, then relationships can continue. If the relationships do not support that goal, one with Sun starved Venus will terminate the relationship.

Trishita "Thirsty" Avashta

When Venus is starved in a water sign (Cancer, Scorpio & Pisces), it is not considered starvation. It is considered to be only thirsty. This is uncomfortable but Venus can still produce. It is considered to have a lesser and not as fatal impact on Venus' ability to express within the birth chart.

Mudita “Delighted” Avastha

Saturn Delighting Venus

Saturn delighting Venus gives fulfillment on one's chosen path. That path may be hard or easy. Either way, the person finds contentment in the world. Saturn helps Venus let go of unrealistic expectations and to be delighted with what life brings. Venus delighted by Saturn doesn't stress over inconveniences, realizing that in the long run, they are no big deal. When hardships arise they are realized to be a normal part of life.

This gives an easy personality to relate to and with whom to have a relationship. The person feels appreciative of whatever love is there.

Saturn still can give anguish and delays towards developing relationships. Saturn is a natural karaka of delays and suffering, but once love is found the person appreciates every drop of it.

Jupiter Delighting Venus

Jupiter makes everything it influences bigger. It gives better opportunities. Jupiter delighting Venus gives expansive fulfillment. The opportunities to have and appreciate Venusian luxuries are many. Jupiter gives one the capacity to find happiness through a greater sense of purpose. Jupiter delighting Venus gives one the capacity to find meaning and happiness through the joys of the world.

Remember, even though Jupiter delights Venus when conjunct, Venus starves Jupiter. This can cause one to lose a sense of purpose due to fascination or enjoyment of worldly delights.

During Venus/Jupiter dasha, the delight of Jupiter to Venus is more readily felt. During Jupiter/Venus one experiences the starvation.

Mercury Delighting Venus

Mercury is a planet of research. Venus is a planet of making good decisions. Mercury delighting Venus gives the capacity to do the best research that leads to the best decisions. The person becomes very capable and effective in managing others, relating to others, managing the affairs of one's own life and making positive changes in the world. This is particularly supportive of good business activity.

A person with this combination is fun, imaginative, creative and always looking for the next best thing. This gives positive excitement and adventure, but it can be draining. The person is too rajasic to sit still and enjoy peace and quiet. The mind is always searching for the new, fun and different activity to entertain itself.

Consider the conjunction of Mercury delighting Venus in the 7th house. While this can deny marriage, or cause one to get marriage late in life, it does give one many sexual partners. The person is interested in intercourse and connecting with others. The person is also easily bored and so moves on looking for the next person with which to have stimulating intercourse.

Any house in which Mercury and Venus are conjunct, indicates the area of life where the person has a lot of experience and expertise. The person also derives a lot of enjoyment from that house. In fact, the person's life may revolve around that area of life indicated by the house in which the conjunction of Mercury and Venus is placed. Consider the sign it is occurring in too.

Venus delighted by Saturn and Mercury gives more balance. See the house in which this occurs. The person will enjoy that house and find it interesting, yet when things become tedious or hard it will not bother them. If Saturn is not there, the person would move on when stress arose in regards to the house in question.

Saturn delighting Venus gives longer and more mature relationships. Mercury delighting Venus gives more changeable and excitable relationships.

Kshobita “Agitated” Avastha

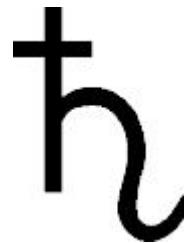
Sun Agitating Venus

The Sun causes one to sacrifice the fulfilling aspects of life and relationships. When agitated this makes a person angry and self-righteous because of that sacrifice.

Waning Moon Agitating Venus

In this situation, the person wants relationships to meet all needs. The other person in relationships should do everything to meet one's needs. When Venus is agitated by the waning Moon, the person makes the demands, may get what is needed and still feel it is not enough. The person's relationships can never provide enough fulfillment, no matter how accommodating or parasitic the relationship may be.

Saturn Lajjitaadi Avashtas



Saturn is a planet that indicates focus, determination, hard work and doing what needs to be done. He is a power that gives the person the willingness to get their hands dirty and make things happen out of sheer endurance. Saturn is considered bad when a person does not have the capacity to act within Saturn's strengths. The better the dignity of Saturn, the better we can appreciate the power he can give in life. The lower the dignity of Saturn, the more inclined we will be to shy away from hard work or enduring the pain required to be successful at an endeavor.

Saturn represents animals and nature. He is a natural planet. Animals follow their instincts and nature is dirty. When Saturn is prominently placed and with strength in the chart it can give a person a more natural attitude towards life. They may have a simple appearance or not care about appearances. Saturn can make a person seem unrefined or uncouth. This is because Saturn is more interested in the raw truth rather than euphemisms or pretentiousness. A well dignified Saturn makes a person dirty because the person has been doing hard work. A poorly dignified Saturn makes one squeamish about getting dirty or doing dirty work.

Many people fear Saturn dasha or Saturn time periods. The reasons people fear these times is often misunderstood. Saturn himself is a power in consciousness that is a necessary aspect of life. He is the power that keeps our bodies clean. He allows us to endure and thrive in adversity. Saturn gives us the power to survive and to even excel through hard and tedious work. Without Saturn we could not endure hardship, our bodies would become polluted and unclean, we would become so self-absorbed in ego needs that we would fail to see higher possibilities.

It is not because of the innate nature of Saturn that his time periods are so difficult. It is because Saturn has so many enemies. Sun, Moon and Mars are all enemies to Saturn. Strong Lajjitaadi Avashtas of these planets towards Saturn can seriously harm our abilities to benefit from Saturn's power. If Saturn is not in his own or friend's sign in the birth chart then he may also be too weak to fend off the energies of his enemies.

We see then that Saturn's time periods are not difficult because Saturn himself is difficult. Those Saturnine time periods are difficult because Saturn cannot do his job as is required for success in life.

As long as we are identified with a personality and a personal story, difficulties, hardship and mourning will come and go in life. When Saturn is strong, we can bear those difficulties and move forward to possibly greater success. When Saturn is afflicted, the slightest thing can crush our spirit and cause us to give up. Saturn does not cause our suffering, he gives us the capacity to bear our lot in life. This is why activities to cultivate the strength of Saturn are so rewarding in the long run.

Lajjita “Ashamed” Avashta

Saturn shamed can make a person feel bad about taking breaks from work or getting rest. This can make a person push themselves too hard. It can also make a person feel bad about the very desire to work hard and try to accomplish great things.

As mentioned previously, Saturn can represent animals and instinct. In this regard, Saturn represents our animal or instinctual nature. Shamed Saturn gives difficulty accepting our primal sexual nature. It also gives difficulty accepting our desire to survive at the expense of others. If we look to nature, we see the survival of the fittest happening in nearly every circumstance. For the world to survive and thrive requires this principle. Over time this creates the strongest species and the strongest environment. Saturn shamed can give difficulty accepting what we might be called upon to do in order to survive or it can cause a person to feel shame about enduring even though they have so many weaknesses.

When the strongest survive they are able to pass on that trait. When the weak are allowed to survive more weakness is bred. Then in times of hardship there will be more suffering because there will be too few with strength to endure. A shamed Saturn puts more emphasis on seeing the inherent flaw or weakness rather than seeing the strength to endure despite the weakness.

It is interesting to consider how Saturn allows us to survive and thrive. A strong Saturn allows us do what it takes to succeed and live. Even if we are lame, ugly, oppressed, stupid or have any kind of defect, if Saturn is strong we will continue onward. This can be why Saturn is blamed for such ugliness in the world. He doesn't cause the ugliness. Problems with other planets can do that. He allows the so-called ugliness to persist because he is interested in surviving at all costs.

Sun Shaming Saturn

Here Saturn is shamed, scolded, blamed and criticized for weaknesses. As with all shame directed towards Saturn one's weaknesses become a strong aspect of what the person focuses on in life, to their detriment. They don't acknowledge their weaknesses and move on. They are made to dwell on them because authority figures continuously point them out.

Usually the constant disrespect from authority figures makes the person feel like they cannot accomplish anything. The person feels unable to achieve goals and approaches everything with a mentality of failure. This does not indicate that the person is crippled by their weaknesses only that they are hyper aware of those weaknesses.

As we know, the Sun can also represent temples and priests. This can show how one's primal or sexual nature may have been shamed by religious leaders.

Mars Shaming Saturn

Mars likes to win. He is the champion and the warrior. Mars aspecting or conjunct or ruling Saturn is paying too much attention to one's weaknesses

and not enough attention to doing what it takes to win the goal. Saturn is shamed and the person never feels like they can win at any competitive activity. The person also fails to improve skills because they are too focused on what they can't do rather than what they can do. Even though there is such a negative focus on not improving and winning, the person feels terrible that they cannot improve or win. An innate sense of "something is wrong with me" dominates.

A Mars shamed Saturn typically feels like there is no time to rest. If one does rest then the feeling is that there must be something wrong. The person always feels like they need to be doing more, yet at the end of the day, no matter how much has been accomplished, it is still not enough. Tension remains in one's consciousness.

Saturn's energy often invokes situations or feelings about doing something one regrets. This causes guilt and shame. A planet that causes shame being shamed creates a shame that is too hard to bear. A shamed Saturn is particularly difficult. To understand what kinds of actions might cause the shame or what areas of life might be involved, see the house in which the shame occurs. Also consider the houses Saturn rules and the houses ruled by the planet causing the shame. It will be those houses that indicate the areas of life most affected.

Garvita “Proud” Avashta

A person with a proud Saturn has a powerful capacity to survive and thrive in harsh circumstances. The person can do what it takes in difficult situations. The person doesn't mind doing the dirty and hard work that is required for success in difficult circumstances.

Someone with a proud Saturn may have a dream or a goal and will do whatever it takes to make the dream or goal a reality. The person will suffer for greatness. Living on a very tight budget, waiting tables, or doing any job necessary to pay one's bills while perfecting a talent, skill, manuscript, art, or getting an education, etc., are good examples of Saturn in Garvita Avashta. At times, it can seem like the person has a superhuman capacity to

suffer for success. The house in which this avastha occurs will show the area of life where the suffering and success are indicated.

Kshudita “Starved” Avastha

Moon Starving Saturn

Remember, that the planets the Moon aspects are the planets with which our consciousness identifies. The Moon aspecting Saturn shows a focus on one's weaknesses, insecurities, doubts, fears and liabilities. Essentially, one's consciousness focuses more on suffering.

A well situated Saturn can bear the burden of suffering and then move on with life. Saturn starved by the Moon makes a person focus on the suffering experienced, then the person draws attention to that suffering and wants other people to validate it. The person tries to create a sense of self-identification around the suffering. The person wants to be loved for all the weaknesses they have, yet doesn't ever want to do anything to improve the situation. Here the ego is locked on problems, rather than living life. Spiritual practice that develops detachment is required to rise above this situation.

Sun Starving Saturn

The Sun's aspect on Saturn, or Saturn in the Sun's sign of Leo, makes a person hyper aware of one's weaknesses. Authority figures, represented by the Sun, consistently and always point out weaknesses to the individual. In this circumstance Saturn still has difficulty moving beyond one's liabilities because the person is constantly reminded of those liabilities by respected authority figures. However, Sun starving Saturn causes the person to overcompensate rather than actually try to correct weaknesses. The person may act strong, arrogant and pushy. That is only because they cannot fully accept the weaknesses indicated by Saturn and so tries to act as if the weaknesses are not real.

Sun's influence on Saturn creates a personality that cannot suffer well or bear burden's well. It can create a personality that constantly complains

about the difficulties that must be endured, rather than silently enduring and moving forward in life.

The Sun starving Saturn can also create a personality that has to be the best at everything. The person will also feel that they should start at the top and be the best at whatever activity even if the person has no experience in that activity or circumstance. The person will feel it is undignified to start at the bottom and work one's way to the top. Basically, the personality will act as if it has no weaknesses, which is impossible. A sense of humility or detachment is often absent when the Sun strongly starves Saturn.

Mars Starving Saturn

A person with Saturn starved by Mars will often feel like they cannot succeed because they are too far behind, have too little resources or that they cannot meet deadlines appropriately. Mars acts like an amplifier. All of the natural insecurities and feelings of lack indicated by Saturn are made into a bigger more frustrating problem by Mars.

If starvation occurs in Aries the person will feel this lack in the realm of activities and accomplishments. If it occurs in Scorpio the lack will be felt in one's emotional life. Emotional fulfillment is scarce or when fulfillment does arise the moment has already passed.

Overall, the person feels there is not enough time to do what it takes or get what is needed in the areas of health, money, relationships, career etc. The specific area of life in which this lack is felt will be indicated by the houses involved in the starvation.

Remember that the house in which the starvation occurs will indicate the area of life where one feels frustrated because of lack. If it occurs in the 10th house one will not feel they have enough power to change anything. In the 3rd house one will feel a deficiency in skill level or information. In the 7th house one will feel that they are not properly connected to the right people. In the 9th one will feel that teachers or education did not provide what was necessary for success.

Trishita “Thirsty” Avashta

When Saturn is starved in a water sign (Cancer, Scorpio & Pisces), it is not considered starvation. It is considered to be only thirsty. This is uncomfortable but Saturn can still produce. It is considered to have a lesser and not as fatal impact on Saturn's ability to express within the birth chart.

Mudita “Delighted” Avastha

Mercury Delighting Saturn

Mercury represents our friends and community. Mercury, or one's friends and community, helps to support the innate weaknesses indicated by Saturn. Friends will support the person to overcome liabilities. One may find a community or forum where participants have a similar problem. The community or forum helps one to validate the weaknesses and then to learn and grow from those weaknesses.

Good examples of groups where people learn to move beyond weaknesses of Saturn can include Alcoholics Anonymous, Narcotics Anonymous or any similar support network. The problem is brought to light and acknowledged and then the group works to help each other become stronger despite the weakness. When Mercury delights Saturn a person can acknowledge the problem but is not defined by it.

Mercury is a planet of research and options. Mercury's effect on Saturn helps one see that there can be many ways to deal with and overcome problems.

Venus Delighting Saturn

Venus is loving support and comfort. Venus delighting Saturn shows that a person had loving validation despite weaknesses or difficulties. This helps a person see that they are deserving of love and comfort even when things go wrong.

A person with Saturn delighted by Venus will appreciate success in life more. A person will have an inner sense of self worth and will continue onward despite set backs and difficulties. Then, when success is at hand, the person has a heightened sense of accomplishment because they succeeded even with all the hardships and suffering that was endured.

People who have success easy are less likely to be revered by the masses. Yet people love a person who has accomplished a lot in the face of any innate weaknesses or difficulties. Also a person will have a greater sense of self love when they look back and see all that was overcome before success was realized.

Overall, someone with Saturn delighted by Venus has a greater appreciation for love and can love who they are despite any weaknesses, hardships, difficulties or setbacks. One can also love others in the face of any shortcomings or failings, because the person knows life is hard and no one and nothing is perfect.

When Saturn is in low dignity or under the influence of starved or ashamed avashtas he hates himself and others for any weakness. When delighted by friends Saturn can make peace and move beyond those weaknesses.

Jupiter Delighting Saturn

Jupiter delights Saturn when he is conjunct Saturn. Jupiter gives one wisdom and faith in the grand design of life and the universe. Jupiter delighting Saturn gives one the awareness that weaknesses and problems are not defining characteristics of life and that good and bad experiences are simply part of the divine drama. Jupiter helps Saturn have a greater intuitive understanding of the interplay between pleasure and pain and the alternating cycles of gain and loss.

Kshobita “Agitated” Avastha

Sun Agitating Saturn

Saturn agitated by the Sun causes a person to be more aggressive and compensatory. The person is often defensive and possessed of a false pride to prevent others from seeing the inner lack of self worth. The person is difficult to be around because they can never be real or authentic and always seem to be putting on a tough capable front. These people are often less capable and only act like they can handle tough situations well. Those who can handle tough situations well rarely make a show of it.

Waning Moon Agitating Saturn

The Waning Moon is a malefic and agitates Saturn. In this situation, a person can have liabilities and weaknesses validated but one still feels depressed. Nothing is ever enough to make this person feel good about problems, hardships or difficulties. One can never be pleased no matter what anyone else says or does to try and help.

This can make a person abrasive. One's karma attracts abrasive situations and makes the personality even more difficult. Now they have an excuse and reason to point out why things are so miserable.

Mars Agitating Saturn

Saturn likes to take things slow. He does well with plenty of time to do a good job. When Mars influences Saturn he is rushed beyond capacity. One with Mars agitating Saturn will often be busy all of the time. The person will always feel like something needs accomplished, even if one is on vacation. However, no matter what one accomplishes it is never enough. At the end of the day, the person is still miserable despite everything that has been done.

One will have expectations that are too high. The person will expect to be better, more efficient and faster than is reasonable. These expectations will also be projected onto others. When Mars agitates Saturn the person needs to find a way to lower expectations for themselves and for the other people in life. Otherwise, everyone is miserable.

Saturn is a planet of simple and natural happiness. Mars is impatient to be satisfied. Mars drives Saturn to find happiness too quickly, rather than growing into it naturally. Instead of moving through and growing from one's weaknesses and difficulties, which would lead to greater happiness, Mars drives Saturn away from focusing on the personal growth needed for happiness. Because of this, simple happiness is delayed. Eventually the person has to work through the problems indicated by Saturn. Mars delays that process by pushing away those problems, because Mars has a hard time suffering through weaknesses. Mars wants what he wants when he wants it.

Notes about Avashtas—

Do not limit a planet to only one thing. Each planet represents countless things, situations and circumstances. When a planet is starved or delighted all things that planet represents are also starved or delighted. That which the starving planet represents will give an idea of where the starvation is coming from. The same holds true for a planet causing delight. That which the delighting planet represents will show what specific people, things or circumstances are giving aid and support. See the planetary indications in for all vargas in *Appendix III* at the end of this text to further refine your assessment of the Lajjitaadi Avashtas.

PART 3

HOUSE LORD COMBINATIONS



CHAPTER 12: HOUSE LORD COMBINATIONS

Planetary lords will influence other houses based on the indications of the house they rule. Remember, that the houses represent the different areas of life. If we have the 8th lord (a house of death, psychology, research, wills, legacies and transformation) in the 10th (a house of career and ability to impact the world) then one's career or primary activity in the world might deal with the affairs of the dead, psychological research, estate planning or the occult, which are all 8th house matters.

See the indications below. The indications of the house under consideration will be modified for good or ill in relation to the meanings of the house lords conjunct or rashī aspecting that house. Planets in good dignity will support the house. Planets in bad dignity will harm the house. Ishta/Kashta calculations can further refine our understanding of planetary influence for good or ill, but this is currently beyond the scope of this intermediate text. Referencing a planet's dignity alone, will give you many helpful insights.

The innate nature of the planet will also color how the influences express. Example, if we have the 1st lord in the 3rd and the 1st lord is Venus that will give more emphasis towards skills in the arts. If the 1st lord is Mercury it is more likely the native will be skilled at games. If the 1st lord is Mars the native will lean towards adventure and team building. Always remember the innate nature of the planet that is influencing the house under consideration.

Note that the lists and ideas provided are meant to give a general idea of possibilities. They are by no means considered exhaustive. Contemplation and experience will broaden your understanding of all the multiple possibilities. Also note that the specific expression of a planet is dependent, not just on its placement in a house, but on the influence of other planets.

For example, a planet may be in good dignity but under difficult lajjitaadi avashta effects.

Remember to review all the planetary avashtas and refine your interpretation by their use. The Balaadi Avashta will tell you the state of karmic fruition of that karma. Are there planets in good Jagradaadi Avashtas helping the planet in consideration through the Lajjitaadi Avashta of delight?

Is Jupiter in negative dignity ruling the 5th house and is it placed in the 6th house? This may indicate, “Fights and conflicts with children or due to children. Children cause debts and loss. Delay to having children. Prone to losing children either through abortion or miscarriage. Children cause health problems.” We focus on the negative, because Jupiter is in negative dignity. Is Jupiter in an old Balaadi Avashta? This can indicate the karma is near exhausting itself. Therefore the impact will not be as strong or overwhelmingly destructive as if it were in an adult state. Is the Moon in its own home aspecting Jupiter? This will give an awake (Jagradaadi) Moon delighting (Lajjitaadi) Jupiter. This will help the person be more adaptable in and less rigid when it comes to making positive decisions about this negative karma. While Jupiter being in negative dignity and causing negative karma, we can see that depending on the influences of other avashtas, the situation may not turn out to be as dire as one would think, simply considering the lord of the 5th in the 6th.

The avashtas can show bad things being worse. This would occur if we had a difficult house lord combination in an adult state and under the influence of negative lajjitaadi avashtas. It can show good things happening with strength. This would occur if we had a positive house lord combination in an adult state and under only positive lajjitaadi avashtas. It can even show good events or circumstance that give only little results. Imagine a good house lord combination in an old or infant balaadi avashta with no help from friendly lajjitaadi avashtas. The point to remember, is that by considering house lord combinations, dignity, and all the different states of avashtas you will encounter the countless ways in which a karma can express.

Focus on the basic considerations described below. This will reveal a good deal about how the planets are working fundamentally. As your skill develops, begin to weave in the avashta influences into your interpretation.

1st House

First House Specific Indications: The personal self. Physical appearance, complexion, body, face, head. Personality, character, disposition, general tendencies, conduct. Overall well-being, health and happiness. Longevity, vitality, strength and will power. Dignity, self-esteem, self-love, confidence. Status, fame, ability to be recognized, general prosperity. Birth, early childhood, start in life. General disposition in life.

Ruler of the 1st in the 1st

Parashara Bhava Yoga – “*Lagna lord abiding in the Lagna – gallant armed and graced with an agreeable body, one is sensible, moving to and fro and maintains two spouses or also relates to another.*”

Positive Indications: Actions towards self-development. Autonomous. Strong direction towards self expression. Good at taking initiative. Overall well-being supported by personal initiative. Good at taking action towards personal fulfillment. Congruent character. Good start in life. Takes appropriate initiative. Healthy personality and body.

Negative Indications: Too focused on one's own needs. Out of touch with others. Not able to understand other points of view. Poor leadership skills. Too willful. Doesn't know when to quit. Has multiple intimate relationships at once.

Ruler of the 1st in the 2nd

Parashara Bhava Yoga – “*Lagna lord abiding in Wealth – the one born profits, is learned, happy, amiably disposed, righteous and esteemed with many wives possessed of virtues.*”

Positive Indications: Strong focus towards finance, meeting responsibilities, family and managing resources. Good early childhood. Identifies strongly with immediate family. Good diet. Speaks honestly.

Excellent speaker. May earn living through the voice or speech. May use one's body and personality to make money. Beautiful face, teeth and eyes.

Negative Indications: Personal agenda causes problems for immediate family. Always talking about one's self. Personality difficulties detract from one's ability to manage resources well. Early childhood is unfulfilling. Speaks poorly of self. Self deprecating. Wastes resources trying to improve one's body or personality.

Ruler of the 1st in the 3rd

Parashara Bhava Yoga – “*Lagna lord in Sibling – born with a bold lion-like advance, one is united to all successes, esteemed, intelligent and maintains two spouses.*”

Positive Influences: Strong identification with younger siblings, team mates and neighbors. Good at supporting friendships and siblings. Adventurous. Good at games. Strong ideas and opinions. Motivated to overcome obstacles. Good at applying proper effort when needed. Good at communications, writing, dancing, acting, lecturing. Interest in the arts. Strong focus on hobbies and personal interests. Lots of short distance travels.

Negative Influences: Poor sense of humor. Bad sportsman. Doesn't know when to quit. Tries too hard to make things happen. Hobbies and interests injure body. Cervical and upper thoracic spinal problems. Not good with one's hands. Siblings, team mates or neighbors are disturbing. Does not deal well with conflict. Questionable motivations.

Ruler of the 1st in the 4th

Parashara Bhava Yoga – “*Lagna lord in Happiness - one born is possessed with happiness from mother and father, joined with many siblings and possessed of beautiful qualities.*”

Positive Influences: Strong identification with the home and one's mother. Benefits from real estate and property. Has a good home. Emotional poise

and balance. Good education and interested in education. Interest in spiritual liberation and moksha related topics. Prefers to be at home. Healthy domestic life. Good heart. Capacity to attract comforts and luxuries. Good vehicle. Takes care of one's conveyances. Good fixed assets. Benefits financially from the land. Peaceful end of life. Comfortable with endings and change, but not fixated on endings or change.

Negative Influences: Emotional unrest related to the innate nature of the planet involved. Problems with mother or mother figures. Lack of emotional support. Difficulty completing education. Real estate, property, vehicles and land are hard to acquire or drain one's personal assets. Personality hurts the mother's feelings. Difficulties with the heart. Feels unsettled at home.

Ruler of the 1st in the 5th

Parashara Bhava Yoga – “*Lagna lord in the Offspring – the person will have but mediocre happiness with children and lose their first child. They will be wrathful, dear to kings and perchance esteemed.*”

Positive Influences: Deeply connected to children. Playful childhood. Interest in spirituality, mantra, tantra, meditation and scriptural study. Easily improves one's life situation or has access to proper knowledge to improve situation. Enjoys games. Romantically inclined. Very intelligent. Well known and well liked. Involved with speculative investments. Knows how to invest time, energy and resources for a better future. Possibility thinker. Positive and up beat. Tasteful creativity. Excellent self expression. Can articulate thoughts well. Natural sense of destiny. Good at conceiving new ideas. Good morals, integrity and humility. Gives good counsel and gets good counsel. Possible skills in drawing and painting. Good conceptual mind.

Negative Influences: Personal desires harm children. Problems with romantic affairs and interludes. Difficulty understanding the importance of spiritual development. Little skill in meditation or mantra. Makes bad investments. Low morals. Dishonest. Does not feel a sense of purpose.

Gives bad advice. Does not recognize good advice. Difficulty with children. Trouble with the government, kings and politicians. Cannot think clearly. Bad past life karma from immoral living. Difficulty finding happiness. Difficulty with conceptual thinking.

Ruler of the 1st in the 6th

Parashara Bhava Yoga – “*Lagna lord abiding in Sixth – one born is deprived of physical welfare and, if there is the joining of a Papa without the aspect of a Saumya, one will be squeezed by enemies.*”

Positive Influences: Integrates well with day to day routines and working environment. No problems performing menial labor or tedious tasks. Provides good service. May be interested in health or self improvement fields. Good disease resistance. Dutiful. Relates well to employees and work colleagues. Interests in physical healing, diet, nutrition and personal training. Exercise instructor. Good digestion. Handles enemies, debt and legal issues well. Can face adversity. Benefits from conflicts. Hard worker. Strong connection to animals. Good sense of service. May be involved in a service industry. Good relationship with cousins.

Negative Influences: Many financial worries. Worries about enemies and competitors. Poor work attitude. Wants things to come easy. Enemies cause injury. Is overcome by opposition. Poor competitor. Gets into debt easily. Bodily concerns cause debt. Tries too hard to improve one's self. Prone to aggression and legal problems. Digestion problems related to the innate nature of the planet causing the problem. Pets do not do well. Sneaky. Bad relationship with employees. Difficulty feeling comfortable in one's work environment. Poor health. Prone to injury. Jealous people cause the native problems. Prone to misdiagnosis of illness. Hypochondriac.

Ruler of the 1st in the 7th

Parashara Bhava Yoga – “*Lagna lord in Seventh in a Papa – the spouse will not live; in Subha – one will roam about or be poor or indifferent or even a king.*”

Positive Influences: Relates to others well. Strongly social nature. Identified strongly with the spouse. Does well in partnerships. Good business skills. Positive public image. Can attain high positions. Passionate. May reside in a foreign country. Benefits from court proceedings. Gets support from partners. Good at giving pleasure.

Negative Influences: Tries too hard to please others. Loses one's self in relationships. Business partners take advantage of the native. Sexual complications. Too interested in being intimate. Has too many partnerships. Wants too much from the partner. Partner does not live up to expectations. Difficulty with foreign affairs and travel. Personal issues hinder ability to attain high positions and can ruin public image. Romantic problems at work. Projects problems on others.

Ruler of the 1st in the 8th

Parashara Bhava Yoga – “*Lagna lord abiding in Eighth – one born will be experienced in sacred knowledge, diseased, a thief, with great anger and a gamer/gambler going to other's wives.*”

Positive Influences: Strong interest in research, sex, death, the occult and the hidden side of life. Interested in the intimate and private relationships of others. Good investigation skills. Sudden changes and breaks in life lead to better opportunities. Enjoys sexual intimacy. Has hidden desires fulfilled. Emotionally secure and psychologically healthy. Good at invoking emotions in others. Benefits from gambling, lotteries, insurance settlements, legal matters, legacies, alimony and inheritance. Other people give the native money freely. Long life. Healing and psychic skill. Deals with trauma well. Helps others through trauma. Sexually alluring. Strong life force. Healthy sex organs. Benefits from controversy.

Negative Influences: Subject to sexual problems and diseases. Life is filled with sudden changes. Prone to chronic illness. Low vitality. Does not deal with change well, or is overly fixated on change and transformation. Constant dwelling on problems makes problems worse. Suffers from psychic disorders. Suffers from people who manipulate and drain energy.

Secrets ruin one's path in life. Personal problems drain partner's wealth. Sexuality causes complications. Prone to anxiety and trauma. Fascinated with death and vice. Lack of confidence. Does not trust one's self. Shy. Victim mentality. Loses through legal battles and fights in general. Obsessed with avoiding toxins. Poor capacity to express emotions in a healthy way. Feels suppressed and misunderstood.

Ruler of the 1st in the 9th

Parashara Bhava Yoga – “*Lagna lord abiding in Fortune – one born will be fortunate, dear to people, a Vishnu devotee, an intense speaker and joined with wife, children and wealth.*”

Positive Influences: Graceful existence. Interested in upholding one's culture. Understanding of proper role of philosophy and religion. Ethical. Good natured. Wise. Gets good counsel. Gives good counsel. Deep understanding. Forgiving nature. Benefits from higher education. Enjoys learning and educational matters. Can influence others mentally and spiritually. Multi-cultural understanding. May work in higher education. Benefits from long distance travels. Strongly identified with and may benefit from father or guru. Honest. Inspired life. Charitable. Virtuous. A teacher or elder. Lucky. Healthy belief system. Enjoys a good family life.

Negative Influences: Too optimistic. Trouble in higher education. Struggles with gurus. Teachers or gurus do not benefit one's life path. Trouble on long distance journeys. May be fanatical about ideas and philosophy. Does not get along well with the culture in which one is born. Rebellious. Problems understanding law and justice. Limited understanding. Small minded. Can't see other perspectives. Gets and gives bad counsel. Does not value father. May project need for father figure in an unhealthy way. Doesn't get good opportunities. Puts loyalties in the wrong place.

Ruler of the 1st in the 10th

Parashara Bhava Yoga – “*Lagna lord in Tenth – one born is possessed with happiness from father, respected by kings, known to people, and will without doubt have self-acquired wealth.*”

Positive Influences: Does well working for one's self. Likes to be in charge of own schedule. Independent. Great capacity for achievement and personal recognition in career or chosen life path. Ambitious. Executive capacity. Capable of fame, honor and status. Natural sense of life purpose. Strong personality and leader. Takes appropriate initiative in career. Good reputation. Financially blessed. Capacity to powerfully influence society. Actions carry weight. Benefits from government and government work. Can be a king in one's field. Good station in life.

Negative Influences: Friction with bosses, authority figures and government. Personality gets in the way of success. Dominating. Is not prepared for success. Does not take proper action towards success. Acts out of step with one's chosen path. Poor reputation due to unfortunate events or poor behavior. Disappointed with level of success. Cannot maintain career. Cannot take direction. Insubordinate. Thinks one knows everything. Cannot handle fame.

Ruler of the 1st in the 11th

Parashara Bhava Yoga – “*Lagna lord abiding in Gain – one born will always be possessed of profit, be of amiable disposition and famous and maintaining many spouses united with virtue.*”

Positive Influences: Benefits from influential people. Well connected in social circles. Socially adept. Self expression benefits cash flow. Good income from side jobs or interests. Able to achieve one's desires. Aspiring and goal oriented. Secure social life. Politically minded. Strives for one's dreams. Dreams of how to improve society and people one is connected to socially. Good relationship with elder sibling. Strong legs. Does well in business. Many opportunities to make money. One's esteem and sense of accomplishment continues to grow as life progresses.

Negative Influences: Struggles to fulfill dreams. Follows unattainable or unrealistic dreams. Disappointed with capacity to achieve. Poor understanding of finances. Feels held back from achieving goals. Causes friction in social circles. Difficulty relating to groups. Side jobs waste

resources or don't give good returns. Problems due to relationships with influential people. Elder siblings harm finances or thwart dreams. May not get along with mates children, or harms mates children if not one's own children.

Ruler of the 1st in the 12th

Parashara Bhava Yoga – “*Lagna lord standing in the Loss Bhava – one born is deprived of physical welfare, a vain spender and a very angry person if the Lagna lord is devoid the aspect or conjunction of a Subha.*”

Positive Influences: Understands the unconscious and the hidden emotional nature of people. Deals well with endings and resolutions. Good dreams. Benefits through contemplation. Benefits from dream work. Works well alone or behind the scenes. Involved in hospital work, hospice or nursing homes. Lives in remote places. Spiritual. Benefits from volunteer work. Derives lots of joy from sex and related activities. Benefits from pilgrimage, long distance travel and ashram life. Deep sleep. Transcendental personality. Able to release the ego or personality. Good imagination. Helps resolve partners debts. Goes to heavenly realms after death. Good hearing. Enjoyable bowel movements. Focused on Moksha, liberation and salvation with the capacity to experience it.

Negative Influences: Needs more rest than average. Can spend time in hospitals or jails. Escapist attitude. Doesn't fit in with the world. Ungrounded. Poor health. Personality problems cause loss or debts. Spends money on wasteful endeavors. Wastes money trying to get enlightened. Feet and ankles are weak. Many losses throughout life. Doesn't understand how to take strong action in the world. Fear of after death states. Uncomfortable death. Prone to excessive fantasy and day dreaming. Unrealistic. No ambition. Unhealthy or needy emotional nature. Loss through affairs or clandestine relationships. Creates more debt for partners. Suffers from fines and penalties. Sexual relationships are unfulfilling. Betrayed and acts like a martyr. Goes to hell-like realms after death. Suffers from thieves, robbers and secret enemies.

Planetary Lords Influencing the 1st House

Ruler of the 2nd in the 1st

Parashara Bhava Yoga – “*Wealth lord abiding in the Lagna – one born possesses children, is joined with wealth, a thorn in the household, lustful, harsh and performing other's business.*”

Positive Influences: Financially minded. Manages resources well. Self-worth is tied to finances and ability to meet responsibilities. Earns through own efforts. Early childhood positively impacts personality. Enjoys immediate family. Enjoys good food. Food nourishes body. Beautiful eyes and mouth. Speaks well of others. Good voice. Influential voice. Good with languages. Good early education. Valuable possessions. Takes care of property. Strong identification with personal property. Good earning capacity.

Negative Influences: Diet hurts body. Poor taste. Difficulty influencing others. Money issues ruin personality. More interested in self and less interested in immediate family. Poor financial skills. Doesn't understand how to take care of responsibilities. Difficult early childhood and difficulty in early education. Criticizes or finds fault with others. Self-worth is hurt by financial inability.

Ruler of the 3rd in the 1st

Parashara Bhava Yoga – “*Abiding in the Lagna, the lord of Brother – one born possesses wealth gained through their own hands, is familiar with worship, rash/cruel, and devoid of learning though intelligent.*”

Positive Influences: Goal oriented. Hobbies strengthen body. Develops self-esteem through teammates, overcoming obstacles, and exploring personal interests. Goes on short distance travels. Good communicator of information, especially dealing with one's personal interests. Quick and decisive. Siblings and peers build confidence and support life path. Quick learner. Has courage. Goes on adventures. Benefits from technical skills.

Benefits from fine art, music, dance and drama. Many talents. Good coordination. Strong arms. Technical thinker. Good at promotion, advertising, or lecturing. May be published.

Negative Influences: Restless. Impatient. Hobbies harm health of body. Pushes body too hard. Siblings, peers, neighbors and team mates injure body or obstruct life path. Hands, neck and shoulders are prone to injury. Lack of courage. Difficulty with logic, research and scientific thinking. Little technical skill. Coordination problems. Suffers through writing, communication or bad publicity. Desires get in the way of life path. Too excitable. Not good with detail oriented work. Fickle personality. Frustrated. Wastes resources on desires or hobbies.

Ruler of the 4th in the 1st

Parashara Bhava Yoga – “*The lord of Happiness abiding in the Lagna – the born is adorned with knowledge and character, and joined with land and vehicles and endowed with maternal happiness.*”

Positive Influences: Mother supports and uplifts life path. Emotional poise. Easily attracts comforts and luxuries, such as good homes and conveyances. Benefits through land and real estate. Constantly involved in educational pursuits. Good at gardening and working with plants. Enjoys being surrounded by family. Warm hearted and caring individual. Home life and environment reflects one's personality. Capable of and interested in Moksha. Makes others feel comfortable, welcome and at ease.

Negative Influences: Mother stifles or agitates one's life path. Heart ailments. Lack of inner contentment. Emotionally disturbed. Home and conveyances are problem prone. Resistant to education, or difficulty maintaining necessary attention on educational matters. Escapist tendencies. Does not enjoy having family around. Difficulty relating to the culture in one's place of birth. Tries too hard for contentment and inner emotional security. Spiritual practices are ineffective or are applied incorrectly. Lung and chest problems. Circulatory problems affect brain and head. Hurt at home or suffers domestic problems.

Ruler of the 5th in the 1st

Parashara Bhava Yoga – “*The lord of Offspring abiding in the Lagna – the one born is knowledgeable, endowed with pleasurable children, a miser, crooked minded and one who takes other's property.*”

Positive Influences: Playful, joyful, spontaneous. Easily makes changes that result in greater fulfillment and understanding. Personality reflects soul nature. Creative. Positive self identity and trust in one's self. Relates well to children. Children make one's life happy. Good at speculation. Invests well. Scriptures and spiritual practices improve personality and body. Romantically minded. Good lover. Good past life karma. May be a model or have a lovely body. Intelligent. Religious, charitable, humble and generous. Sees the best in others. Good advising skills. Works well with beginners. Interested in games, sports, painting or drawing. Loyal. Has good opportunities from the beginning. Lucky.

Negative Influences: Cannot think clearly. Does not understand proper action to take to make improvements in life. Poor self image. Feels cheated. Prone to dealing with negative forces. Children harm health and strain personality. Problems being romantic. Unfaithful. Life path is harmed due to affairs. Difficulty meditating. Makes bad investments. Problems with the government and kings. Lack of humility. Strong opinions. Fanatic about ideas. Gives and gets bad advice. Does not lose well. May be prone to cheating. Problems due to taxes. Stubborn intellect.

Ruler of the 6th in the 1st

Parashara Bhava Yoga – “*The Sixth lord abiding in the Lagna – the one born is sickly, joined to fame, his own are enemies, and endowed with good qualities, he is rich, esteemed and rash.*”

Positive Influences: Overcomes many obstacles. Tough. Provides and gets good service. May work in the service industry. Defends others. Good at self defense. Knowledge of healing and the body's systems. Good competitor. Gets along well with employees. Spends time with cousins and parents siblings family. Enjoys exercise. Knows about nutrition. Possible

body worker. Fits in well with work environment. Skills helping others improve. Fighter. Trains others. Resistant to acute diseases. Good digestion. Good at martial endeavors. Works through debts well. Patient. Skillful in dealing with legal matters and conflict resolution. Life gets better with age.

Negative Influences: Difficult birth. Obstacles around new beginnings. Digestive afflictions. Hypochondriac. Worried. Afraid of enemies. Many enemies in life. Sees life as a fight. Defeated in competition. Experiences many delays and set backs to one's life path. Many acute illness. Sensitive digestion. Struggles to get ahead. Suffers at work. Employees feel like enemies. Legal troubles. Dwells on conflicts. Feels cheated. Always expects problems. Difficulty relaxing. Inclined to steal and lie. Prone to allergies and injury. Gets into debt easily. Clumsy. Prone to accidents. Prone to burn out. Body wears out. Jealous personality. Personality quirks cause problems. One's own worst enemy. Prone to arguments. Hard to satisfy.

Ruler of the 7th in the 1st

Parashara Bhava Yoga – “*The lord of Wife standing in the Lagna – the one born is among other's wives and a libertine. Wicked, conspicuous and imprudent the person is filled with Vata pain.*”

Positive Influences: Focused on relationships and partnerships. Feels kinship with mates. Good at getting partners. Good at relating to others. Good at business. Business opportunities arise easily. Enjoys getting involved with and supporting others. May travel to or live in foreign lands. Partners support one's dharma. Understands people. Good at anticipating others needs. Sexual passions are enticing to others.

Negative Influences: Takes too much in relationships or feels like partners are not giving enough to relationships. Has multiple marriages or gets into multiple relationships at the same time. Travels drain health. Projects one's own personality problems on others. Complicated sex life. Changes personality, values or character to fit in. Wastes time trying to relate to others. Imbalanced relationships. Partners feel demanding or self-centered.

Sexual needs drive people away. Needy. Health problems with genital area and veins. Vata problems.

Ruler of the 8th in the 1st

Parashara Bhava Yoga – “*The Eighth lord in the Body, the one born is deprived of bodily well-being, scorning Devas and Brahmins, and joined with wounds/ abscesses/tumors.*”

Positive Influences: Mysterious personality. Gets the support of other people's money easily. Sexually alluring. Good intuition. Natural talents in research and diagnosis. May benefit from inheritance. Passionate. Sudden changes transform life for the positive. Understands how to make positive transformation in self and others. Interest in the occult. Interest in psychology. Deals with pain well. Can suffer for greater success. Does not continue abusive tendencies of family. Mystical. Good at dealing with crisis. Long life. Body benefits from pancha karma and subtle healing methods. Does well in battle. May have psychic capacity.

Negative Influences: Reclusive. Can't leave things be. Always looking for the next problem or transformational experience. Not content in the moment. Sexuality causes problems. Jealous. Easily offended. Vulnerable personality. Psychically sensitive. Chronic health problems. Hard to get a good diagnosis. Gets rare or serious and hard to treat illnesses. Problems with the reproductive system and organs of elimination. Feels attacked. Secretive. Paranoid. Cannot stand pain. Feels misunderstood and unsupported. Always uncomfortable. Carries on a cycle of abuse. Ungrounded. Misled by false spirituality. Life is filled with sudden changes and crisis. Lives off the wealth of others. Body is injured through battles. Controversy hurts personality and self image.

Ruler of the 9th in the 1st

Parashara Bhava Yoga – “*The lord of Fortune abiding in the Lagna – the one born is fortunate, praised by the king, of good conduct, of beautiful form, learned and honored by the people.*”

Positive Influences: Easy birth. Starting of new ventures are blessed. Philosophical, ethical and religious nature. Intent on one's own dharma. Guided from within. Trusts self. Father and father figures support dharma. Lucky. Interested in justice. Very broadminded. Is comfortable within the culture in which one is born. Skills in teaching. Rises to high levels of success easily and naturally. Influential. Other cultures enrich one's personal understanding. Graceful. Gets good guidance. Teachers are good and lead the native correctly. Charitable, virtuous and kind. Feels supported in the universe. Seen as a counselor or minister. Cancels many evils in the chart. Blessed life. Marriage improves one's self image and supports one's life path. Committed and devoted. Benefits from worship. Has a spiritual mind. Interested in enriching one's culture.

Negative Influences: Grandchildren suffer. Relationship with teachers or gurus interfere with life path. Too optimistic and feels invincible. Too egotistical. Father's accomplishments overshadows life. College or higher education do not support one's self expression. Prone to fundamentalist thinking. Feels like one knows everything. Feels superior. Resists or rejects culture into which one is born. Stifled by parents. Marriage does not support life path. Problems with commitment. Cannot accept help. Too proud. Critical of religion. Misunderstands or misuses the power of philosophy and religion. Feels oppressed by cultural dictates.

Ruler of the 10th in the 1st

Parashara Bhava Yoga – “*The lord of Karma abiding in the Lagna – the one born is learned, well known, wealthy, insightful, diseased in childhood, happy later, with wealth increasing day by day.*”

Positive Influences: Accepted and supported by the public. Supported by authority figures and respected people. Leader. Figure head. Works better as one's own boss. Enjoys challenges. Can start one's own business. Innovative in business. Good management capacity. Leads by example. Stable personality. Good at achieving one's own goals. Has a vision of one's place in the world and works to achieve that. Healthy body. Seen as an authority. Honored by the world. Famous. Benefits from the government. Does not

take no for an answer. Does not doubt self. Makes things happen. Good at self promotion.

Negative Influences: Rejected by the world. Authority figures, respected people or leaders disrespect native and scar self image. Cannot take no for an answer. Feels entitled. Does poorly in team situations. Wants to be a leader but lacks skill or understanding of what that entails. Longs for honor and status. Selfish. Tries to hard to achieve and harms health. Wants to be independent. Makes big mistakes in business due to personality issues. Poor self promotion. Feels like success should come easily. Jealous of others who are successful.

Ruler of the 11th in the 1st

Parashara Bhava Yoga – “*The lord of Gain abiding in the Lagna – the one born is Sattvic, wealthy, happy, looking at all impartially, insightful, loquacious and always endowed with profit.*”

Positive Influences: Achieving goals and dreams is natural. Well liked. Many friends. Socially skillful. Good at networking. Well known in one's chosen social groups. Politically minded. Good finances. Supported by people of influence. Receives titles and awards. Degrees and titles improve opportunities in life. Visionary. Ambitious. Supported by elder siblings. Easy social integration. Winning comes easily. Benefits from sudden financial gains. Easily acquires valuable possessions.

Negative Influences: Social climber. Manipulative. Difficulty in large groups. Poor social integration. Older friends or siblings drain resources. Follows unrealistic or unattainable dreams. Political victim. Gets items that depreciate quickly. Sudden opportunities arise and quickly turn sour. Problems with the calves, shins and ankles. Puts too much attention on getting useless titles and awards. Difficulty with immigration.

Ruler of the 12th in the 1st

Parashara Bhava Yoga – “*The lord of Loss abiding in the Lagna – the one born is in the habit of spending, weak and Kapha diseased, and deprived of*

wealth and learning.”

Positive Influences: Understands transcendental process and realities. Good imagination. Pleasant dreams. Can work on subtle levels. Personality seems spiritual. Frequents ashrams, hospitals, prisons or secluded institutions and gives and gains benefits from visits. Charitable. Interested in improving the world without ego identification or as a way to feel better about self. Pure intentions. Readily experiences bed pleasures. Does well in seclusion. Private and respectful of others privacy. Naturally drawn to Self-realization, salvation and liberation from rebirth. Does well in foreign lands. Knows when to rest. Benefits from taking naps. Lack of direction in life.

Negative Influences: Personality lacks substance. Losses and being wasteful with money ruins life path. Lives a life of losses. Does not manage resources well. Lacks confidants. Seems to ethereal. Ungrounded. Does not understand spiritual processes or subtle realities and so gets trapped in illusion and deluded thinking. Weak. Feels cheated. Prone to imprisonment, hospitalization, fines and penalties. Acts like a doormat. Does not have proper boundaries and is often victimized. Problems with the feet. Difficulty elimination. Subject to thievery and loss through secret enemies. Too focused on getting pleasure. Not aware of one's own body. Suffers in foreign lands. Body needs excessive amounts of sleep to recover from strain.

2nd House

Second House Specific Indications: Money, wealth, possessions, finances. Values. Speech (tone of voice, use of bad language, speech defects etc.). Orators, poets. Imagination. Truthfulness. Early family life and education. Face, neck, and throat. Mouth, taste, tongue, the food one eats. Vision in general, right eye in particular. Charity. Dress. Gems and Jewelry.

Ruler of the 2nd in the 1st

Parashara Bhava Yoga – “*Wealth lord abiding in the Lagna – one born possesses children, is joined with wealth, a thorn in the household, lustful, harsh and performing other's business.*”

Positive Influences: Financially minded. Manages resources well. Self-worth is tied to finances and ability to meet responsibilities. Earns through own efforts. Early childhood positively impacts personality. Enjoys immediate family. Enjoys good food. Food nourishes body. Beautiful eyes and mouth. Speaks well of others. Good voice. Influential voice. Good with languages. Good early education. Valuable possessions. Takes care of property. Strong identification with personal property. Good earning capacity.

Negative Influences: Diet hurts body. Poor taste. Difficulty influencing others. Money issues ruin personality. More interested in self and less interested in immediate family. Poor financial skills. Doesn't understand how to take care of responsibilities. Difficult early childhood and difficulty in early education. Criticizes or finds fault with others. Self-worth is hurt by financial inability.

Ruler of the 2nd in the 2nd

Parashara Bhava Yoga – “*Wealth lord abiding in Wealth – one born possesses wealth, is joined to (healthy) pride, maintaining two spouses or many spouses, and deficient in children though unrestrainedly procreating.*”

Positive Influences: Good early childhood. Supported by immediate family. Strong family. Eats good food. Beautiful face. Healthy eyes and mouth. Strong oratory capacity. Truthful speech. Pleasant voice. Dresses well. Takes pride in appearance. Benefits from gems and jewelry. Excellent language skills. Earns through the voice. Educator. Manages resources well. Earns through management. Refined tastes. Many possessions. Communication skills. Feels secure financially. Naturally does what needs to be done to earn a living. Understands finances.

Negative Influences: Does not meet responsibilities in relationships. Does not understand finances. Difficult early childhood. Speech problems. Health issues dealing with the face, mouth and throat area. Difficulties in early education. Cannot get enough resources for survival.

Ruler of the 2nd in the 3rd

Parashara Bhava Yoga – “*Wealth lord in Brother – one born is courageous, intelligent, virtuous, lustful and eagerly desiring if mixed with a Subha. Mixed with a Papa – blaming divinity.*”

Positive Influences: Earns money through advertising, marketing, sales or promotions. Singer or earns through artistic expression. Good sense of design. Makes money working together with siblings, peers or team mates. Travels short distances for work. Earns through hobbies or sports. Works in a field requiring scientific or methodical thinking and research. Uses the arms and hands in one's work. Enthusiastic about earning resources. Good eye for detail. Journalist, writer and adventurer. Skilled in communication. Dynamic speaker.

Negative Influences: Loses money through short distance travels. Wastes resources on hobbies and adventures. Speech hurts or offends siblings, peers, neighbors or teammates. Loses financial opportunities due to inappropriate or poor communication skills. Wastes money trying to improve one's skills. Mediocre talents. Tries too hard to gain money. May take money from others. Speech provokes aggression in others. Lack of tact. Difficult to reason with in regards to finances and resources. Anxious.

Money is a topic that provokes fear and drama. Blames karma or higher powers for bad luck.

Ruler of the 2nd in the 4th

Parashara Bhava Yoga – “*Wealth lord standing in the Happy Bhava – fully endowed with all success. Joined with Jupiter and in exaltation the person becomes like a king. With Jupiter, Venus or also in exaltation one is king-like.*”

Positive Influences: Invests money in home or vehicles. Works from home. Good at saving money. Steady finances lead to emotional contentment. Deals in fixed assets, such as land, buildings, property, farms or agriculture. Deals in luxuries, such as homes, cars, boats, planes, etc. Earns resource supporting others. Good at making other people happy. Education is important. Early childhood lays a foundation for emotional peace. Feels secure. Nurturing. Happy providing for one's mother. May work in or have an interest in early childhood education or development. Works with mothers. Pleasant personality. Comforting speech.

Negative Influences: Wastes money on home or vehicles. Negative early childhood experiences, particularly with the mother. Wastes resources on luxuries. Greedy. Difficulty saving. Feels like an outcaste. Would rather be taken care of rather than earn one's own way. Makes up stories to improve self esteem. Money problems create difficulty completing educational endeavors. Does poorly with real estate ventures. Not good with plants or growing things. Dietary factors hurt heart and circulatory system.

Ruler of the 2nd in the 5th

Parashara Bhava Yoga – “*Wealth lord standing in the Offspring Bhava – one born is fully endowed with wealth and in the habit of acquiring wealth; so also those children born of the native.*”

Positive Influences: Playful approach to finances and resources. Acquires wealth and resources easily. Excellent approach to saving money. Successful gambler. Successful investor. Uses voice in a creative way. Good

capacity to advise others financially. Earns through creative writing. Benefits from tax laws. Gets money from the government or similar agencies. Supports children financially. Intelligent. Speaks about scriptures, mantras and divine destiny. Good sense of humor. Talks about interesting topics. Promotes values that benefit society. Generous.

Negative Influences: Spends money on love affairs. Clouded sense of financial discernment. Poor money saving skills. Wastes resources supporting children. Does not gamble well. Difficulty with investments. Tax problems. Financially dishonest. Wastes resources trying to be creative. Squanders resources on sports, entertainment and pleasures. Miserly. Prone to bending or breaking rules.

Ruler of the 2nd in the 6th

Parashara Bhava Yoga – “*Wealth lord standing in the Rogue Bhava – with a Subha, wealth through enemies; with a Papa, deprivation through enemies and defective thighs.*”

Positive Influences: Earns money through defeating enemies. Works in the service industry. May deal in agriculture. Skills in restaurant service. May earn money through protection, fighting, defending or military work. Knowledge of legal matters. Makes money off of other peoples debts. Has steady routine at work. May earn money through physical health and healing practices. Medical skills. Heals body through nutrition and food preparation. Works hard for money. Early financial hardship results in affluence later in life. May work with animals.

Negative Influences: Enemies take money. Many debts. Poor saving skills. Arguments over money. Spends money due to injuries. Medical issues create debt. Jealous. Poor sense of service. Doesn't want to work one's way upward to success. Poor nutrition. Verbally aggressive. Pets require lots of financial resources. Speech difficulties. Slanderous. Rude speech. Difficulties with food. Illness dealing with the face. Workers, tenants, maids, employees steal.

Ruler of the 2nd in the 7th

Parashara Bhava Yoga – “*Wealth lord in the Seventh – one born is fond of other's wives and a healer; and if a Papa aspects or joins, the spouse goes astray.*”

Positive Influences: Earns well through making business partnerships. Earns money through understanding relationship dynamics. Earns through foreign lands or foreign connections. Supports partner financially. Good at mediation. Encourages others. Handles financial matters in partnerships. Speaks well of other people. Early childhood in foreign lands. Works in courts.

Negative Influences: Partners sexual needs are greater than native. Partner lives off natives good fortune. May be subject to alimony. Partner has psychological or emotional difficulties. Partner may be needy. Problems with finances and foreigners or in foreign lands. Supports mistresses. Projects financial problems onto partners. Difficulty breaking ties with bad relationships. Prone to seeking satisfaction outside of committed relationships.

Ruler of the 2nd in the 8th

Parashara Bhava Yoga – “*Wealth lord abiding in the Eighth – one born is joined to abundant land and wealth. There is little cause for happiness with spouse or mistress and no happiness on account of the elder sibling.*”

Positive Influences: Speaks about taboo subjects. Speaks skillfully about sex, death, the occult, and vice. Sexuality benefits finances. Earns through psychological counseling or occult matters. May deal with estate planning, wills or legacies. Excellent research and analysis capacity. Money through psychic healing, spiritual healing, wills, legacies, gambling, insurance settlements, legal matters and through battles. Deals in the industry of longevity, death and dying. Voice soothes trauma, anxiety and emotional anxiety. Supported by partner's wealth. Works on grants. Works with chronic illnesses. Deals in secrets and controversy. Intuition benefits finances. Sudden bursts of positive income. Wealthy through land matters.

Negative Influences: Chronic illness ruin finances. Loses money through legal matters. Dependent on others for financial support. Major sudden changes in financial well being. Early childhood abuse. Prone to lying about money or finances. Addiction problems. Substance abuse. Surprised by difficulties with inheritance. Eating disorders. Wastes money on psychics, astrologers, healers or occult matters. Sexual problems stemming from early childhood. Prone to financial misfortunes. Sudden onset of problems with face, eyes, teeth, gums or lips. Food causes problems with longevity. Spouse and mistress cause mental unrest. Deals in bribery.

Ruler of the 2nd in the 9th

Parashara Bhava Yoga – “*Wealth lord standing in Dharma Bhava – a rich person, with zeal and diligence in undertakings, keen, sick in childhood but happy later and going on pilgrimages, following religion, performing spiritual practices, etc.*”

Positive Influences: Being wealthy is normal. Or at least one feels wealthy in most circumstances. Has deep understanding of wealth. Wealth is expanded through educational pursuits. May earn resources through counseling, law, education, philosophy or ministerial roles. Supports and follows the dictates of one's culture. Religious. Devotes resources to travel and education. Wealth is earned dharmically. Happily supports and is able to support parents with one's own resources. Deals in foreign trade. Happily gives to grand children. Sudden positive changes in wealth. Benefits through charity and by being virtuous. Feels obligation to help family members and is able to do so. Meets responsibilities in marriage easily.

Negative Influences: Unlucky. Early childhood illness. Rejects one's culture. Speaks about the problems with morality, religion and philosophy. Speaks ill of guru or father. Difficulty with elders. Difficulty finding one's path in life and staying committed. Trouble being responsible in marriage or committed relationships. Difficulty with grand children. Not financially fortunate, or too optimistic about financial matters. Breaks in education. Lack of education ruins future opportunities. Parents suffer financially, particularly during native's early childhood. Suffers digestion and financial

problems while traveling. Religions or gurus take one's money. Spends on immoral things. Wastes money on legal matters.

Ruler of the 2nd in the 10th

Parashara Bhava Yoga – “*Wealth lord abiding in Karma – one born is lustful, esteemed, learned, joined with many wives and great wealth, though happiness from children is abandoned.*”

Positive Influences: Respected in one's vocation. Reputation supports finances. Works with money or valuable items and materials. Understands what it takes to make money and does it. May be a professional speaker. Good at training beginners. May work with food or in the restaurant business. Speaks about early childhood. Powerful and influential voice. Works at the top of one's field. Good sense of initiative. May work in speculative investments. Helps others improve their appearance. Always up to date on latest developments in one's field. Skilled with the opposite sex. Highly educated. Excellent at self promotion.

Negative Influences: Lust clouds judgment. One's own children suffer due to work schedule. Workaholic. Poor reputation hampers work and financial prospects. Poor self promotion. Tries too hard to get ahead. Frustrated with level of accomplishment and success. Problems with the face, mouth and neck. Government takes one's money. Business is hindered by government. Poisons others with food. Speech negatively impacts others and the world. Inflamed and unhelpful speech. Too vocal. Greed hurts career. Speaking poorly of leaders, bosses or eminent people ruins reputation and career.

Ruler of the 2nd in the 11th

Parashara Bhava Yoga – “*Wealth lord standing in the Gain Bhava – fully endowed with all gains, high in assemblies, esteemed and praised by people.*”

Positive Influences: Wealthy. Popular in important social circles. Excellent reputation. Gets praise from the masses. Always finds opportunities to make money or get ahead. Figurehead in one's field. Politically astute. Multiple

streams of income. Ambitious. Fulfills one's desires and profits from it. Family supports achieving one's desires. Excellent orator. Inspiring. Finances are earned through wealth management. Uses money to make money. Involved in publishing. Supported by influential people. Possessions appreciate in value. Good taste in food. Good taste in general.

Negative Influences: Social climber. Poor understanding of politics. Makes money anyway one can. Not concerned with how one makes one's money. Loses money due to chronic illness of partner or legal battles due to partnerships. Abuses one's social power for financial gain. Financial problems with older siblings or influential people. Out of touch with the masses. Financial opportunities never seem to pan out. Spends too much money trying to achieve dreams and impress others. Poor earning capacity. Spends on lost causes and depreciating items.

Ruler of the 2nd in the 12th

Parashara Bhava Yoga – “*Wealth lord standing in the Loss Bhava – rash, deprived of wealth, fond of other's prosperity and by no means will there be happiness on account of the eldest child.*”

Positive Influences: Works in warehouses. Spends on travels to distant lands and pilgrimages. Spends money on worthy spiritual causes. Supports educational and correctional institutions. Monastic. Introduced to healthy spirituality in childhood. May work in hospitals. Only speaks when necessary. Benefits from vows of silence and fasting.

Negative Influences: Many expenses. Eldest child causes one hardship and suffering. Lives off other's charity. Impatient. Losses due to one's speech. Wastes money trying to get enlightened. Prone to fines and penalties. Loses money due to hospitalization, imprisonment or foreign travel. Prone to thievery. Spends impulsively. Has difficulty providing for one's family. Gets paid too little. Sleep and dreams disturbed by food. Loses one's voice easily. Wastes energy talking too much about unimportant things. Feels starved.

Planetary Lords Influencing the 2nd House

Ruler of the 1st in the 2nd

Parashara Bhava Yoga – “*Lagna lord abiding in Wealth – the one born profits, is learned, happy, amiably disposed, righteous and esteemed with many wives possessed of virtues.*”

Positive Indications: Strong focus towards finance, meeting responsibilities, family and managing resources. Good early childhood. Identifies strongly with immediate family. Good diet. Speaks honestly. Excellent speaker. May earn living through the voice or speech. May use one's body and personality to make money. Beautiful face, teeth and eyes.

Negative Indications: Personal agenda causes problems for immediate family. Always talking about one's self. Personality difficulties detract from one's ability to manage resources well. Early childhood is unfulfilling. Speaks poorly of self. Self deprecating. Wastes resources trying to improve one's body or personality.

Ruler of the 2nd in the 2nd

Parashara Bhava Yoga – “*Wealth lord abiding in Wealth – one born possesses wealth, is joined to (healthy) pride, maintaining two spouses or many spouses, and deficient in children though unrestrainedly procreating.*”

Positive Influences: Good early childhood. Supported by immediate family. Strong family. Eats good food. Beautiful face. Healthy eyes and mouth. Strong oratory capacity. Truthful speech. Pleasant voice. Dresses well. Takes pride in appearance. Benefits from gems and jewelry. Excellent language skills. Earns through the voice. Educator. Manages resources well. Earns through management. Refined tastes. Many possessions. Communication skills. Feels secure financially. Naturally does what needs to be done to earn a living. Understands finances.

Negative Influences: Does not meet responsibilities in relationships. Does not understand finances. Difficult early childhood. Speech problems. Health issues dealing with the face, mouth and throat area. Difficulties in early education. Cannot get enough resources for survival.

Ruler of the 3rd in the 2nd

Parashara Bhava Yoga – “*In the Second, the lord of Brother – stout, with courage not won, neither very little enterprise nor happiness, and perchance longing after other's wives and wealth.*”

Positive Influences: Hobbies, interests and curiosity supports income. Daring as a child. Uses hands and manual dexterity in one's work. Short distance travels improve profits. Siblings, friends, neighbors and team mates are involved with one's work. In the communication field. May deal with technology. Speaks about technology. Vocal about one's interests and curiosity. Works hard. Self motivated to earn. Challenged in a healthy way in one's profession. Earns through dance, drama, music, acting or singing. Good at choreography. Writer or journalist. Strong focus on money. Skills in cooking.

Negative Influences: Wastes time on hobbies instead of meeting responsibilities. Desires other's partners. Shy or timid. Poor manual skills. Tries to hard to achieve in artistic endeavors. Can't compete with peers level of success. Younger siblings spend time in detention or in exile. Expenses due to shoulder, neck, arm and upper back injury. Lack of enthusiasm. One's speech and written words cause loss or expenses. May break the law due to frustration. Overworked.

Ruler of the 4th in the 2nd

Parashara Bhava Yoga – “The lord of Happiness abiding in the Wealth – the born will be devoted to enjoyments and possessed of every kind of wealth, associated with family, esteemed, rash and deceptive.”

Positive Influences: Gets along well with family. Owns valuable possessions. Benefits from property, land or real estate. Pleasant and

supportive early childhood. Good home. Does not lack luxuries. May deal in vehicles, luxuries and fixed assets. Interested in helping children grow and develop. Academic. Good education. May earn through early childhood education. Benefits from wealth that comes from below the earth. Emotionally stable. Mother assists one's wealth. Feeling wealthy is normal. Devoted to one's family. Takes care of vehicles and homes.

Negative Influences: Mother causes difficulty in early childhood. Emotional eater. Land, agriculture, real estate and housing market cause financial losses. Early schooling is difficult. Emotional instability gets in the way of meeting responsibilities and earning capacity. Spends too much on education or trying to get educated. Loses money spending on luxuries. Moksha is disturbed due to fascination with wealth. Mother is needy. Domestic peace ruined by financial issues. Blames emotional imbalance on early childhood.

Ruler of the 5th in the 2nd

Parashara Bhava Yoga – “*The lord of Offspring abiding in Wealth – the one born will possess many children and wealth and be the supporter of the family. Being very famous in the world, one is esteemed and dear to woman.*”

Positive Influences: Lucky with money. Happy children. Proud of one's ability to provide for family. Benefits from tax laws. Understands how taxes work. Happy in one's career. May work with children, pregnancy, childbirth or in education field. Can earn through writing and personal creativity. May earn through painting, drawing or the fine arts. Good speaker. Well known in one's profession. Earns through intellectual activities. Devoted mate. Devoted to spiritual matters. Joyous childhood. May gain through gambling. Financial risks usually pay off. Excellent advisory skills. Gets good advice on family and financial matters. Athletic in youth.

Negative Influences: Having children cause serious cash flow problems. Too optimistic about gambling and speculative investments. Financial problems with the government and large corporations. Thinks one knows

everything about money. To self assured of one's creative capacity. Family might have coddled native in early childhood. Worries about mate's faithfulness. Cheats family out of money. Romantic interludes cause financial problems. May be prone to affairs at work.

Ruler of the 6th in the 2nd

Parashara Bhava Yoga – “*The Sixth lord standing in the Wealth Bhava – rash/cruel, famous in his community, belonging to a distant country, happy and always devoted to his work.*“

Positive Influences: Commanding voice. Speaks about diseases or disease prevention. Speaks about nutrition and exercise. Hard worker. Speaks about legal matters or self defense. Works in a self improvement, healing or self protection field. May be involved in personal training (including hatha yoga or similar exercise styles). Also, may work in nursing or personal care. Defeats other through words. Character building early childhood. Speaks directly and to the point. Successfully struggles to accumulate money and meet family responsibilities. Could be involved in clerical, janitorial or secretarial fields. Good organizing capacity. Overcomes financial debts.

Negative Influences: Prone to debts. Harsh or critical speech. Difficult or unhappy childhood. Foods cause illness. Does not chew food well enough. Sensitive to foods. Injuries to face, mouth, eyes or throat. Feels at odds with family members. Enemies interfere with ability to work. Losses through medical treatment. Prone to being robbed. Many worries due to finances, enemies and family life. Neglected or abused as child. Bad experiences with employees or coworkers.

Ruler of the 7th in the 2nd

Parashara Bhava Yoga – “*The lord of Wife standing in the Wealth – the one born possesses many women, acquires wealth from the union with his wife and is a procrastinating person.*“

Positive Influences: Partnerships bring financial success. Picks good business partners. Spouse contributes to financial success. Can enjoy many

sexual partners. Works in trade. Success in courts. Good public image in one's chosen profession. May deal in banking, travel, restaurants and contracts. Persuasive speech. Beautiful or handsome face. Good at maintaining long term business partnerships. Being married boosts financial well-being. Mate has long life.

Negative Influences: Does not pick good business partners. Taken advantage of in business partnership. Procrastinates and waits for others to take the lead. Too many sexual partners cause complications. Easily persuaded by others in financial matters. Irresponsible with partner's money. Loses money through marriage. Family broken apart by infidelity. Emotionally imbalanced, unsatisfied and erratic mate. Mate may develop chronic hard to treat illness.

Ruler of the 8th in the 2nd

Parashara Bhava Yoga – “*The Eighth lord in the Wealth - born with many strength deficiencies, causes a little wealth, lost possessions are not regained.*”

Positive Influences: Earns through investigation, mysteries, research, psychology, the occult, astrology or by psychic means. Earns through Ayurveda, end of life matters, hospice, hospitals, severe and chronic illness, sexuality and the reproductive system. Earns through improving others vitality and life force. Detective. Works in secret fields. Focus on lower chakra issues such as reproduction and elimination and emotional peace. Gains money through unearned sources such as grants, wills, insurance or alimony. Does not have to work due to mates affluence. Sudden financial gains. Sexually alluring face, eyes and mouth. Sexually alluring voice. Can benefit from psychotherapy.

Negative Influences: Difficulty focusing on money. Too many sudden and surprising changes in financial life. Finances lost due to long term or chronic illness. Controversy ruins finances. Too many changes in early childhood. Victim of early childhood abuse. Prone to venereal disease in mouth and throat. Partner's financial choices ruin wealth. Prone to lose

finances through battles and legal matters. Eating disorders. Weak voice. Lies about finances. Prone to lying in general. Eats or uses drugs to pacify psychological problems. Obsessed with psychotherapy. Illness stems from psychological factors. Does not get expected money from other people. May be involved in channeling. Life force depleted through channeling.

Ruler of the 9th in the 2nd

Parashara Bhava Yoga – “*The lord of Fortune standing in the Wealth Bhava – a Pandit (scholar), dear to the people, wealth, a gallant lover and accompanied by happiness from woman, children, etc.*”

Positive Influences: Speaks on ethics, philosophy, law and religion. Money seems to appear by grace. Knows how to save and accumulate finances. Father positively impacts early childhood. Father positively influences wealth. Involved in the work of worship, counsel, teaching (specifically higher education). Virtuous. Charitable. Generous. Inspiring speech. Honest and speaks in a supportive and truthful manner. Financially successful and blessed. Speaks about cultural influences. Meets guru early in life. Loved by women. Inspirational figure.

Negative Influences: Grandchildren cause financial problems. Father requires financial support. Too focused on getting educated and not on practical matters dealing with earning a living. Evades responsibility by continuing education. Religion or spirituality obstructs financial success. Religion or spirituality negatively impact childhood. Financial disputes with father, guru or authority figures. Misleads others with false knowledge unknowingly. Does not give good advice. Too optimistic about being able to meet one's responsibilities and financial matters.

Ruler of the 10th in the 2nd

Parashara Bhava Yoga – “*The lord of Royalty standing in the Wealth Bhava – wealthy, joined with virtue, respected by the king, bountiful and joined with paternal, etc. happiness.*”

Positive Influences: Career driven. Reputation and status improves financial status. Honored for one's work. Works to benefit society. Good delegating capacity. Voice inspires action. Continues a family business. Shows others how to use words, language and speech effectively. Works with authority figures, eminent people, officials and with institutions. Benefits from the government. Work involves the mouth, teeth and eyes. Focused on improving appearances. Works with money or precious items. Could be a chef. Can handle great responsibility. Can take care of others.

Negative Influences: Lack of respect or status hurts career opportunities. Family difficulties interfere with ability to meet financial responsibilities. Does not get paid well. Does not speak well. Speech causes financial problems. Prone to making up stories to impress others. Mistreatment by bosses and authority figures ruins career success. Not trustworthy. Mistreats family members. Felt oppressed in early childhood. Career causes injury to mouth, face or eyes. Overwhelmed by responsibilities at work and with family.

Ruler of the 11th in the 2nd

Parashara Bhava Yoga – “*The lord of Gain standing in the Wealth Bhava – the one born is endowed with all kinds of wealth, joined with all accomplishments, giving, righteous and always happy.*”

Positive Influences: Works with currency. Excellent language and speaking skills. Pleasing voice. Speaks for organizations. Representative. Speaks for social ideals. Political career. Sudden positive financial fluctuations. Business owner. Works with influential people. Speaks on behalf of influential people. Easily converts assets to cash. Can always get money when needed. Supportive of and supported by one's community. Community organizer. Sells products dealing with food, health, nutrition and beauty. Works well with older siblings. Multiple streams of income. Can always find an opportunity to procure resources. Gains titles. Titles benefit finances. Major goals and ambitions are focused on career success.

Negative Influences: Wastes time and resources trying to get titles. Problems with the ears and eyes. Personal goals and ambitions interfere with career success. Tries too many avenues for making money. Difficulty with liquid assets. Family suffers financial problems. Too distracted by personal desires to focus on responsibilities. Position in social circles are more important than meeting one's responsibilities. Acts wealthy. Poor understanding of money and finance. Suffers due to get rich quick schemes. Expects money to come easily.

Ruler of the 12th in the 2nd

Parashara Bhava Yoga – “*The lord of Loss standing in the Wealth Bhava – always spending on good deeds, Dharmic, speaking lovely and endowed with qualities and happiness.*”

Positive Influences: Pleasant and soothing voice. Happy. Charitable. Gives money to help others with basic needs. Donates time and resources to help others. Speaks about religion, God or sings devotional songs. Spends appropriately on spiritual or religious matters. Manages charitable donations. Works in a charitable, spiritual or humanitarian organization. Selfless. Clothes or feeds those in need. Benefits from working in foreign lands or with foreigners. Financially benefited by the Internet. Speaks about after death states. May speak about salvation or Self-realization.

Negative Influences: Wastes money on spiritual or religious matters. Taken advantage of by “spiritual” people. Gets demoted. Always seems to be spending or losing money. Not financially honest. Comes from a poor family. Prone to fines and penalties. Not truthful. Loses teeth. Loses voice. Loses eye sight. Prone to debt. Says things that are unbelievable. Loses finances due to imprisonment, hospitalization or inability to deal with society. Wastes money on pornography or other sexual matters. Secret enemies diminish finances. Spends too much money on long distance travels.

3rd House

Third House Specific Indications: Success through one's own efforts. Adventures. Younger brothers and sisters. All desires. Life, energy, excitement, enthusiasm. Initiative, motivation. Courage, bravery, fear. Voice, singing, fine arts, music, dance, drama. Musicians, actors, dancers, and singers. Managers, organizers, detailed work. Hearing, right ear. The hands, arms, shoulders. Letters, writing, journals, all communications. Firmness of personality (mental stability—but not the mind). Travel— short journeys. Matters relating to communication such as writing. Shows the acquisitive or motivated side of our nature.

Ruler of the 3rd in the 1st

Parashara Bhava Yoga – “*Abiding in the Lagna, the lord of Brother – one born possesses wealth gained through their own hands, is familiar with worship, rash/cruel, and devoid of learning though intelligent.*”

Positive Influences: Goal oriented. Hobbies strengthen body. Develops self-esteem through teammates, overcoming obstacles, and exploring personal interests. Goes on short distance travels. Good communicator of information, especially dealing with one's personal interests. Quick and decisive. Siblings and peers build confidence and support life path. Quick learner. Has courage. Goes on adventures. Benefits from technical skills. Benefits from fine art, music, dance and drama. Many talents. Good coordination. Strong arms. Technical thinker. Good at promotion, advertising, or lecturing. May be published.

Negative Influences: Restless. Impatient. Hobbies harm health of body. Pushes body too hard. Siblings, peers, neighbors and team mates injure body or obstruct life path. Hands, neck and shoulders are prone to injury. Lack of courage. Difficulty with logic, research and scientific thinking. Little technical skill. Coordination problems. Suffers through writing, communication or bad publicity. Desires get in the way of life path. Too

excitable. Not good with detail oriented work. Fickle personality. Frustrated. Wastes resources on desires or hobbies.

Ruler of the 3rd in the 2nd

Parashara Bhava Yoga – “*In the Second, the lord of Brother – stout, with courage not won, neither very little enterprise nor happiness, and perchance longing after other's wives and wealth.*”

Positive Influences: Hobbies, interests and curiosity supports income. Daring as a child. Uses hands and manual dexterity in one's work. Short distance travels improve profits. Siblings, friends, neighbors and team mates are involved with one's work. In the communication field. May deal with technology. Speaks about technology. Vocal about one's interests and curiosity. Works hard. Self motivated to earn. Challenged in a healthy way in one's profession. Earns through dance, drama, music, acting or singing. Good at choreography. Writer or journalist. Strong focus on money. Skills in cooking.

Negative Influences: Wastes time on hobbies instead of meeting responsibilities. Desires other's partners. Shy or timid. Poor manual skills. Tries to hard to achieve in artistic endeavors. Can't compete with peers level of success. Younger siblings spend time in detention or in exile. Expenses due to shoulder, neck, arm and upper back injury. Lack of enthusiasm. One's speech and written words cause loss or expenses. May break the law due to frustration. Overworked.

Ruler of the 3rd in the 3rd

Parashara Bhava Yoga – “*In the Sibling, the lord of Brother – endowed with the happiness of co-borns, joined with wealth and children, one is merry and delightfully comfortable.*”

Positive Influences: Does the right thing at the right time. Is in the right place at the right time. Strong arms. Strong siblings, friends, peers and teammates. Marketing, seminars, sales, advertising, athletic, acting and artistic efforts are successful. Good journalistic skills. Refines skills and

hobbies to a high level. Coordinated body. Enjoys short distance travels. Logical. Good thinking and analysis ability. Self motivated. Scientific capacity. Brave. Good life energy. Innovative. Detail oriented. Good communication and writing skills. Technician. Enjoys adventures and exploration. Does not cause problems with excessive drama.

Negative Influences: Impulsive. Fearful. Lacks ambition. Takes initiative at the wrong time. Siblings, teammates, peers and neighbors are problematic. Tries too hard with little reward. Gets into trouble on adventures. Short distance travels are problematic. Natives think they know more or understand more than they do. Illogical. May over compensate and try to act tougher, stronger or more skilled than is actually true. Lack of character or integrity.

Ruler of the 3rd in the 4th

Parashara Bhava Yoga – “*Standing in the Happy, the lord of Brother – possesses happiness and is joined with wealth, the one born is wise and endures supporting a spoilt spouse.*”

Positive Influences: Skills in improving homes and vehicles. Skills driving, flying or sailing. Enjoys moving around. Has an active mother. Puts time and attention to successfully developing a happy home and also works towards inner contentment. May work the land. Younger siblings are close to mother. Younger siblings may contribute to mothers happiness. Enjoys one's neighbors and neighborhood. Has a broad education. Knowledgeable about many subjects. Thinking capacity and emotions are in harmony.

Negative Influences: Many expenses on homes or vehicles. Desires get in the way of happiness. Too distracted to find true happiness. Argues with mother about siblings. Does not get along well in family situations. Disturbs the family with fanatical ideas. Cannot stay focused enough to complete education. Excessive thinking or activity disturbs one's happiness. Ambitions ruin happiness. Tends to attract problematic neighbors or live in challenging neighborhoods. Drives too fast or too haphazard. Prone to overestimate vehicular skills. Anxious or restless.

Ruler of the 3rd in the 5th

Parashara Bhava Yoga – “*Standing in the Offspring, the lord of Brother – having children, joined with good qualities. Maintains a cruel spouse if that is joined or aspected by a Kruura.*”

Positive Influences: Musical, acting, dramatic, writing, dance or athletic skills brought over from past lifetimes. Develops skills at an early age. Playful. Good friend. Good life force energy. May work with life force energy through ancient exercise forms. Enthusiastic. Plays well with children and enjoys children. Enjoys sports and games. Clear thinking capacity. Intuitively knows what is true. High capacity for logic. Good at self improvement. Takes risks and succeeds. Very intelligent. Active spiritual path. Skills with mantras, yantras and tantric (as in yogic, not sexual) practices. Natural communicator. Business benefits from advertising, marketing and other media outreach. Ambitions are easily achieved or the challenge is enjoyable and motivating.

Negative Influences: Friends get in the way of romantic possibilities. Too aggressive towards children. Plays too hard. Friends, neighbors or younger siblings encourage losses through gambling or speculation. Perverse logic. Makes bad decisions. Children are hyperactive or hard to control. Willful children. Underestimates potential risks of one's behavior. Feels lucky, but isn't. Too restless for meditation or other spiritual practices. Pushes self too hard with spiritual practices and ruins benefits. Too opinionated. Not fun to play games with. Argumentative.

Ruler of the 3rd in the 6th

Parashara Bhava Yoga – “*In the Sixth Bhava, the lord of Brother – inimical siblings, excessively rich, the person is hostile with maternal uncles, but dear to the maternal uncle's wife.*”

Positive Influences: Skills in self defense, healing and health, personal training and conflict resolution. Farming skills. Fighting skills. Excellent at overcoming obstacles. Direct and to the point. Doesn't waste time with words. Maybe be involved in a martial field. Builds a great team. Usually

on the winning team. Can count on one's teammates and can be counted on by teammates. Avoids or manages debts well. Protects others. Can work hard and long without complaining. Motivated and motivating. Excellent sense of service, loyalty and character.

Negative Influences: Fights with siblings and teammates. Injured through pushing body too hard. Prone to accidents and injury. Does not understand how to avoid or manage debt. Victim mentality causes one to overcompensate and become combative. Restless. Prone to lying. Gets in trouble with the law. Becomes part of a gang to fit in. Upper back, arm, hand and digestive problems. Too rajasic. Doesn't know when to stop. Violent. Suffers from anger, inflammation and nervous system problems. Con artist. May be taken advantage of by con artists or victimized if planetary ruler is a gentle planet. Pets suffer. Not good with animals. Thief or criminal. May get caught if ruling planet is gentle planet.

Ruler of the 3rd in the 7th

Parashara Bhava Yoga – “*In the Seventh, the lord of Brother – having nothing to do but serve the king, the person is afflicted in childhood but without doubt happy at the end of life.*”

Positive Influences: Takes partners on adventures. Enjoys playing games, travel and spending time with partner. Shares similar interests and ways of thinking with partner. Spontaneous in relationships. Sexually adventurous in a healthy way. Energetic, enthusiastic and brave partners. Has innovative relationships. Good at artistic expression and creative endeavors in partnership. Persuasive. Has good knowledge of business and how to make business related campaigns succeed. Excellent salesman, lecturer, marketer or advertiser. Gets involved in good business partnerships. May dance well with partners. Excellent at team sports. Happily serves higher-ups.

Negative Influences: Too willful in partnerships. Tries to manipulate or overly direct partnerships. Marketing, lectures, seminars and salesmanship turn people off to business possibilities. Sexually too forceful or adventurous in a tamasic way. Attracted to illogical or too willful

partnerships. Rajasic partner. Friends or younger siblings cause problems with partnerships, committed relationships or marriages (they may not like partners). Never gets anything done in partnerships because of too much change and ungrounded approach. Over-stimulated relationships. Relegated to servant roles.

Ruler of the 3rd in the 8th

Parashara Bhava Yoga – “*In the Eighth, the lord of Brother – the person born is a born thief, disposed to slaving away for his livelihood and dies at a king's door.*”

Positive Influences: Skills in research, sex, the occult and psychic methods. Deep thinker. Understands hobbies thoroughly. Excellent at analysis. Understands and uncovers secrets. Interested and has deep knowledge in the paranormal or taboo subjects. Involved in espionage or detective work. Spy. Sees things others don't. Comprehensive awareness of one's environment. Long and healthy life. Good witch or shaman. Hypnotic powers.

Negative Influences: Younger siblings or peers may be out of touch with reality. Bad witch or shaman. Siblings take one's inheritance. Siblings prone to injury. Prone to thievery. Uses esoteric or metaphysical principles to harm others. Changes one's mind too often. Never satisfied. Cannot come to any complete conclusions. Sudden injury or breaks to neck, upper back, arms and hands. Wastes sexual energy. Sudden loss of friends or younger siblings. Younger siblings or peers experience chronic and severe illness. Sexually deviant or inappropriate. Worried, anxious and fearful. Severe problems with self-expression and boundaries. Absorbs others energies.

Ruler of the 3rd in the 9th

Parashara Bhava Yoga – “*In the Ninth, the lord of Brother – deprived of paternal happiness, fortune through women, and joined with pleasant children, etc.*”

Positive Influences: Warrior for philosophy or religion. Strong ideals and character. Works and plays hard and is helped by grace and luck. Wins more

often than loses. Motivating teacher. Traveler. Good at managing travel schedules of others. Good planner. Positively challenged by father or teachers. Naturally talented in third house matters. Approaches belief systems with an open mind yet logical mentality. Goes on adventures to learn about other cultures. Siblings and friends support one's dharma.

Negative Influences: Father is unimpressed by accomplishments. Too restless or illogical to understand high knowledge. Ego problems cause legal problems. Cannot count on luck, although tries. Father has problems with ego. Unregulated desires interfere with education and/or spiritual growth. Personal desires conflict with cultural norms. Rebels against parental upbringing. Marriage feels too constricting. Siblings or peers break up marriage. Siblings or friends trouble father. Siblings or friends interfere with one's dharma. Hobbies distract one from dharma.

Ruler of the 3rd in the 10th

Parashara Bhava Yoga – “*In the Tenth, the lord of Brother – the born is attended by all pleasures, wins with his own hands that gained and supports a spoiled woman.*”

Positive Influences: Feels comfortable expressing one's self in career endeavors. Works hard to positively impact the world. Career is focused on and benefits by third house matters. Uses hands well in career. Siblings support one's life path. Little difficulty dealing with obstacles and set backs to one's work. Career is benefited by marketing, advertising and writing. Works in the communication field. Puts appropriate and effective efforts towards developing one's career.

Negative Influences: Puts inappropriate effort to developing one's career. Marketing, advertising and writing campaigns do not support career. Feels frustrated and unable to express one's self in career. Self effort to improve career shows little results. Tries to succeed in third house affairs in career but fails or does not attain desired level of success. Personal life and desires interfere with career advancement or ability to positively impact the world. Younger siblings or peers interfere with career opportunities. To restless to

stay the course to achieve long term success in career. More interested in hobbies and distractions than career development. Bravery backfires.

Ruler of the 3rd in the 11th

Parashara Bhava Yoga – “*Abiding in the Eleventh, the lord of Brother – always one gaining in his business/profession, intelligent though deficient in learning, rash and one serving another.*”

Positive Influences: Financial gains through innovative efforts and approaches. Has many friends and is excellent at networking. Written or artistic works get published and generate cash flow. Easily fulfills one's personal and social desires. Gets involved in side projects that produce cash flow with siblings or peers. Helps inspire others to fulfill dreams. Excellent skills in music and working with large audiences. Natural leader. Inspires others through the use of one's voice. Political writer. Knowledge of politics. Speech writer. Likes to acquire friends. Good business skills.

Negative Influences: Personal income producing side projects do not give good returns on investment. Writes but doesn't get recognized or make money from writing. Difficulty connecting with others socially. Jealous of other peoples success. Partner may be infertile or partner's children cause hardship. Injury or diseases of the neck, ears, upper back, arms and hands. Causes public or social disturbances. Loses in team efforts. Tries too hard to get ahead financially. Tries to hard to be recognized publicly. Tries to hard to get titles and awards. Focuses more on being known and seen rather than having skills or talents worthy of recognition.

Ruler of the 3rd in the 12th

Parashara Bhava Yoga – “*Standing in the Loss place, the lord of Brother – expenses on evil actions, their father is cruel, they are fortunate through women.*”

Positive Influences: Enjoys constant travel and pilgrimage. Younger siblings or friends help one manage or deal with expenses. Siblings take care of native when serious troubles or loss arises. The native benefits from

women. Interested in other countries. Skills are recognized in other countries. Skilled with the internet. Able to reach others and communicate well through the internet or similar mediums.

Negative Influences: Loses siblings. Does not have close relationship with siblings. Siblings or peers contribute to expenses. Spends too much on adventures, hobbies or other interests. Difficulty maintaining consistent friendships. Has no noticeable talents or skills. Usually loses in team related activities. Hobbies, talents or personal interests interfere with capacity for liberation or Self-realization. Short distance travels cause loss, expenses or hospitalization. Too restless or impatient to practice contemplation effectively. Impatience causes losses. Not paying attention to detail causes losses. Easily loses one's nerve or bravery. Losses or expenses due to technology.

Planetary Lords Influencing 3rd House

Ruler of the 1st in the 3rd

Parashara Bhava Yoga – “*Lagna lord in Sibling – born with a bold lion-like advance, one is united to all successes, esteemed, intelligent and maintains two spouses.*”

Positive Influences: Strong identification with younger siblings, team mates and neighbors. Good at supporting friendships and siblings. Adventurous. Good at games. Strong ideas and opinions. Motivated to overcome obstacles. Good at applying proper effort when needed. Good at communications, writing, dancing, acting, lecturing. Interest in the arts. Strong focus on hobbies and personal interests. Lots of short distance travels.

Negative Influences: Poor sense of humor. Bad sportsman. Doesn't know when to quit. Tries too hard to make things happen. Hobbies and interests injure body. Cervical and upper thoracic spinal problems. Not good with one's hands. Siblings, team mates or neighbors are disturbing. Does not deal well with conflict. Questionable motivations.

Ruler of the 2nd in the 3rd

Parashara Bhava Yoga – “*Wealth lord in Brother – one born is courageous, intelligent, virtuous, lustful and eagerly desiring if mixed with a Subha. Mixed with a Papa – blaming divinity.*”

Positive Influences: Earns money through advertising, marketing, sales or promotions. Singer or earns through artistic expression. Good sense of design. Makes money working together with siblings, peers or team mates. Travels short distances for work. Earns through hobbies or sports. Works in a field requiring scientific or methodical thinking and research. Uses the arms and hands in one's work. Enthusiastic about earning resources. Good eye for detail. Journalist, writer and adventurer. Skilled in communication. Dynamic speaker.

Negative Influences: Looses money through short distance travels. Wastes resources on hobbies and adventures. Speech hurts or offends siblings, peers, neighbors or teammates. Looses financial opportunities do to inappropriate or poor communication skills. Wastes money trying improve one's skills. Mediocre talents. Tries too hard to gain money. May take money from others. Speech provokes aggression in others. Lack of tact. Difficult to reason with in regards to finances and resources. Anxious. Money is a topic that provokes fear and drama. Blames karma or higher powers for bad luck.

Ruler of the 3rd in the 3rd

Parashara Bhava Yoga – “*In the Sibling, the lord of Brother – endowed with the happiness of co-borns, joined with wealth and children, one is merry and delightfully comfortable.*”

Positive Influences: Does the right thing at the right time. Is in the right place at the right time. Strong arms. Strong siblings, friends, peers and teammates. Marketing, seminars, sales, advertising, athletic, acting and artistic efforts are successful. Good journalistic skills. Refines skills and hobbies to a high level. Coordinated body. Enjoys short distance travels. Logical. Good thinking and analysis ability. Self motivated. Scientific capacity. Good with technology. Brave. Good life energy. Innovative. Detail oriented. Good communication and writing skills. Technician. Enjoys adventures and exploration. Does not cause problems with excessive drama.

Negative Influences: Impulsive. Fearful. Lacks ambition. Takes initiative at the wrong time. Siblings, teammates, peers and neighbors are problematic. Tries too hard with little reward. Gets into trouble on adventures. Short distance travels are problematic. Natives think they know more or understand more than they do. Illogical. May over compensate and try to act tougher, stronger or more skilled than is actually true. Lack of character or integrity.

Ruler of the 4th in the 3rd

Parashara Bhava Yoga – “*The lord of Happiness in the Sibling – the born is a valorous and virtuous one joined with servants and one who, illustrious, free from disease and charitable, has acquired wealth with his own hands.*”

Positive Influences: Skills in acquiring wealth through one's own effort. Work may be related to the hands or manual skill. Confident. Virtuous. Generous. At peace in one's heart. Healthy. Mother helps build confidence. Strong mother. Feels at home in teams or in groups of peers or siblings. Enjoys changing residences. Enjoys working with land, agriculture and vehicles. Travel provides for education. Works to improve land, real estate and conveyances (vehicles). Educational expenses are not wasted.

Negative Influences: Moves from home to home too often. Too emotionally charged or reactive. Frustrating mother. May lose mother or be separated from mother. Education is broken due to excessive desires. Can't sit still or stay in one place long enough to be educated. Emotional peace disturbed by excessive desires and expenses. Restless heart. Tries too hard to be happy or at peace. Prone to vehicular accidents or injury around the home. Excessive losses on account of land, real estate or vehicles. Wastes money on education.

Ruler of the 5th in the 3rd

Parashara Bhava Yoga – “*The lord of Offspring abiding in the Sibling – the one born is dear to their siblings, treacherous/slanderous and miserly, and always intent upon his own enterprises.*”

Positive Influences: Has good relationships with siblings. Can inspire others to action. Guides or leads children. Plays well with children. Coaches children. Life feels adventurous. Natural talents in writing, painting, drama, music and other fine arts. Can train beginners in spiritual practices. Encourages others to develop their talents or skills. Has many skills from past lives. Makes a good argument for one's own desires and ideas. Excellent at games that require manual skill and dexterity. Does well with trivia. Quick thinker. Has a broad knowledge of games or sports. Team

player. Knows how to avoid sorrow. Works hard and long to refine one's skills.

Negative Influences: Miser. Prone to treachery. Speaks ill of others. Acts independently. Feels vindicated disrespecting others. Shows off talents and makes others feel bad. Mind can't focus to refine skills. Develops skills to be liked, not for the sake of developing skills. Too opinionated towards younger siblings, peers or teammates. Always thinks one knows what is best. Manipulates the rules to win at games. Knows the loopholes to get ahead. Too optimistic about one's abilities. Children take up too much time. Meditation practices are strained or too forced. Speculations don't give expected benefits. Tries to hard to have fun.

Ruler of the 6th in the 3rd

Parashara Bhava Yoga – “*The Sixth lord in the Sibling – the born is an angry one, devoid of any deliberate course/courage, thrown together with inimical siblings and impertinent servants.*”

Positive Influences: Skills in defense. Skills in healing. Good manual dexterity. Challenges self through adventures. Can overcome obstacles and debts through self-effort. Challenges teammates, siblings or peers to improve. Works hard on sales and legal issues. Works hard to improve health. Dynamic, determined and courageous. Adversity inspires self improvement. Conflict and enemies inspire one to refine skills and hobbies. Good at debate, and strongly defends one's ways of thinking. Skills in training.

Negative Influences: Siblings, peers or neighbors suffer illnesses or accidents. Prone to arguments with siblings or neighbors. Fights with teammates. Adventures cause injury or illness. Debts interfere with adventures and skill development. Siblings experience debt. Short distance travels bring illness or injury. Short distance travels cause debts. Does not feel one can express unique talents. Tries too hard to improve health problems. Skills, hobbies and artistic expression are repressed or delayed. Prone to injure neck, upper back, arms and hands. Lacks courage. Takes

initiative at the wrong time, or doesn't take initiative. Problematic employees or servants.

Ruler of the 7th in the 3rd

Parashara Bhava Yogas – “*The lord of Wife in the Brother – the person born dies on account of water. At some time a daughter may be born, or also, with difficulty, a son may live.*”

Positive Influences: Partner is adventurous and inspires the native to action. Partner enjoys the arts. Partner is involved in sales, travel and education. Partner is good with hands and has manual dexterity. Partner is sexually adventurous. Native works well with contracts. Partner has good relationship with native's siblings, friends, peers or teammates. Partner supports native's hobbies and interests. Many short distance travels with or due to partner. Partner has good logic and will power. Partner gives lectures or seminars. Real estate investment contributes to retirement. Children are happy with their social life. Partners improve native's character and personality.

Negative Influences: Partner discourages native's hobbies, interests, friendships and adventures. Partners never get serious for committed relationship. Partner is too willful or pushy. Partner ruins relationship with younger siblings. Partner has bad relationship with her/his father. Business relationships are beset by delays, frustration and misalignment. Strained to meet financial responsibility. Many losses due to home and vehicle improvement or purchase. Children have difficulty in larger social circles. Partner's are critical of native's personality and character.

Ruler of the 8th in the 3rd

Parashara Bhava Yoga – “*The lord of Flaw in the Co-born Bhava – not born with fraternal happiness, languid and forsaken by servants, the one born is destitute of strength.*”

Positive Influences: Strong vitality. Fights well in battles and legal affairs. Hobbies focus on the mysteries, life extension, hospice, the occult, sexual

matters or otherworldly affairs. Fantasy or mystery writer. Interested in developing long life and inner vitality. Good at energetic healing and exercise (Tai Chi, Qi Gong, Yoga). Has hypnotic communication ability over others. Intuitive artist. Doesn't take standard approach to problems. Can sell medical supplies or insurance. Drug representative. Promoter of life extending healing practices or substances. Skills in surgery or mechanics.

Negative Influences: Cowardly or lacks vitality to take action in battles. Abandoned by employees or servants. Father is not happy with the native. Siblings have weak vitality. Sudden breaks in relationships with siblings. Drama with younger siblings, peers and teammates. Communication devices have sudden problems. Technology might prove difficult to understand. Sudden injury to hands, arms, and upper back. Shy. Prone to fantasy. Drained from channeling or astral communication. Overuses and abuses intuition. Abuses sex organs. Sudden change of plans in short distance travels.

Ruler of the 9th in the 3rd

Parashara Bhava Yoga – “*The lord of Fortune standing in the Sibling Bhava – the one born is accompanied by fraternal happiness, wealthy and also of quality stock and possessed of a beautiful form.*”

Positive Influences: Father is happy with native. Wealthy. Well formed body. Trained well by parents. Nature strength and determination. Valiant leader. Responsive to siblings, peers and teammates. Appropriate imitative and aggression. Not afraid to display strength for a just cause. Good judge of character. Good at managing travel schedules. May arrange other's long distance travel schedules. Has a logical philosophy based on reason. Well loved by teammates. Good at giving seminars and lectures. May lecture on philosophy, law, logic or reason. Younger siblings challenge one to improve skills and talents. Involved in publishing. Benefits from marketing and advertising. Gets a good coach. Persuades others through sincerity and virtue. Understands how education works.

Negative Influences: Tries too hard to seem virtuous, logical or sincere. Dogmatic beliefs cause hardship to siblings or peers. Mind changes too much to settle on a valid philosophy. Philosophy and religion may be aggravating. Thinks everyone should believe as they do. Religion or fanatical beliefs may inspire confrontational behavior. Too quick to challenge others. Logic is based on faulty beliefs. Lack of ethics. Faith gets in the way of obvious facts. Inflammatory with use of writing or media.

Ruler of the 10th in the 3rd

Parashara Bhava Yoga – “*The lord of Karma in the Sibling – the one born is endowed with happiness from brothers and servants, valorous, perfected in virtue, loquacious and an honest person.*”

Positive Influences: Active adventurer. Leads others on adventures. Determined to achieve through self-effort. Musician. Career benefits younger siblings opportunities. Acts on behalf of younger siblings, peers or teammates. Excellent business and technology skills. Takes short journeys for one's work. Hobbies, skills and talents are benefit or a part of one's career path. Work involves music, writing, communication, technology, sports or acting. May do well promoting others skills or talents.

Negative Influences: Career injures arms, hands, neck or upper back. Career interferes with self expression and exploration of hobbies and talents. Authorities stifle self expression. Acts out of fear. Many health hazards in one's field. Career causes frustration, aggression and impatience. Promotion attempts backfire or come across as egotistical. Siblings are jealous of career success.

Ruler of the 11th in the 3rd

Parashara Bhava Yoga – “*The lord of Gain in the Sibling – the one born is competent in all works, wealthy, having fraternal happiness, and sometimes fearing a painfully sharp disease (gout).*”

Positive Influences: Mult-talented. Gains titles for skills, talents or hobbies. Honored for courage and prowess. Generates financial abundance through

third house affairs such as writing, communication, technology, choreography, advertising and coaching. Personal accomplishment inspire peers, younger siblings or teammates. Can persuade others to develop skills, strength, courage and natural talents. Skills are acknowledged by influential people. Adventures lead to financial increase. Good at editing the written word. Athletic skills are acknowledged and honored. Gets music, journalistic endeavors or writing published. Awards for short stories. Awards for coaching skills or instructing skills.

Negative Influences: Friends, younger siblings or teammates are jealous of honors or awards. Too political with friends or younger siblings. Problems with the ears. Egotistical about skills and talents. Wants to be acknowledged without earning it. Too distracted by desires to achieve personal goals. Will do questionable thing to achieve goals. Public disgrace dealing with skill development. Well known for disgraceful activity. Questionable coaching methods. Wants to win at all costs.

Ruler of the 12th in the 3rd

Parashara Bhava Yoga – “*The lord of Loss in the Sibling – the one born is deprived of fraternal happiness, dislikes other people and supports his own person.*”

Positive Influences: Logical about the process of Self-realization. Intelligently approaches management of expenses. Puts forth appropriate self-effort towards enlightenment. Writes about loss or spiritual process. Takes action to be autonomous. Has spiritually minded siblings or peers.

Negative Influences: Excessive expenses on account of siblings, short distance travels and pursuit of hobbies. Shy. Does not do well in teams. Wastes money on advertising or marketing. Poor dexterity. Experiences losses due to writing, communication or due to technology error. Feels easily overwhelmed. Loses younger siblings or has a distant relationship. Neighbors cause loss, expenses or suffering. Restless leg syndrome. Sleep is disturbed by too much activity or media exposure.

4th House

Specific Indications: Mother, happiness and contentment. The heart, emotions and happiness. Fixed assets, (such as land, buildings, property, real estate, gardens, agricultural and farm land). Paternal house and property. Comforts, luxuries. Conveyances (cars, boats, planes). Formal education (school), academic education (to an extent). Endings, the close of life, the grave.

Ruler of the 4th in the 1st

Parashara Bhava Yoga – “*The lord of Happiness abiding in the Lagna – the born is adorned with knowledge and character, and joined with land and vehicles and endowed with maternal happiness.*”

Positive Influences: Mother supports and uplifts life path. Emotional poise. Easily attracts comforts and luxuries, such as good homes and conveyances. Benefits through land and real estate. Constantly involved in educational pursuits. Good at gardening and working with plants. Enjoys being surrounded by family. Warm hearted and caring individual. Home life and environment reflects one's personality. Capable of and interested in Moksha. Makes others feel comfortable, welcome and at ease.

Negative Influences: Mother stifles or agitates one's life path. Heart ailments. Lack of inner contentment. Emotionally disturbed. Home and conveyances are problem prone. Resistant to education, or difficulty maintaining necessary attention on educational matters. Escapist tendencies. Does not enjoy having family around. Difficulty relating to the culture in one's place of birth. Tries too hard for contentment and inner emotional security. Spiritual practices are ineffective or are applied incorrectly. Lung and chest problems. Circulatory problems affect brain and head. Hurt at home or suffers domestic problems.

Ruler of the 4th in the 2nd

Parashara Bhava Yoga – “*The lord of Happiness abiding in the Wealth – the born will be devoted to enjoyments and possessed of every kind of wealth, associated with family, esteemed, rash and deceptive.*”

Positive Influences: Gets along well with family. Owns valuable possessions. Benefits from property, land or real estate. Pleasant and supportive early childhood. Good home. Does not lack luxuries. May deal in vehicles, luxuries and fixed assets. Interested in helping children grow and develop. Academic. Good education. May earn through early childhood education. Benefits from wealth that comes from below the earth. Emotionally stable. Mother assists one's wealth. Feeling wealthy is normal. Devoted to one's family. Takes care of vehicles and homes.

Negative Influences: Mother causes difficulty in early childhood. Emotional eater. Land, agriculture, real estate and housing market cause financial losses. Early schooling is difficult. Emotional instability gets in the way of meeting responsibilities and earning capacity. Spends too much on education or trying to get educated. Loses money spending on luxuries. Moksha is disturbed due to fascination with wealth. Mother is needy. Domestic peace ruined by financial issues. Blames emotional imbalance on early childhood.

Ruler of the 4th in the 3rd

Parashara Bhava Yoga – “*The lord of Happiness in the Sibling – the born is a valorous and virtuous one joined with servants and one who, illustrious, free from disease and charitable, has acquired wealth with his own hands.*”

Positive Influences: Skills in acquiring wealth through one's own effort. Work may be related to the hands or manual skill. Confident. Virtuous. Generous. At peace in one's heart. Healthy. Mother helps build confidence. Strong mother. Feels at home in teams or in groups of peers or siblings. Enjoys changing residences. Enjoys working with land, agriculture and vehicles. Travel provides for education. Works to improve land, real estate and conveyances (vehicles). Educational expenses are not wasted.

Negative Influences: Moves from home to home too often. Too emotionally charged or reactive. Frustrating mother. May lose mother or be separated from mother. Education is broken due to excessive desires. Can't sit still or stay in one place long enough to be educated. Emotional peace disturbed by excessive desires and expenses. Restless heart. Tries too hard to be happy or at peace. Prone to vehicular accidents or injury around the home. Excessive losses on account of land, real estate or vehicles. Wastes money on education.

Ruler of the 4th in the 4th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Happy Bhava – a minister/one doing mantras, endowed with all riches, clever, possessed of good character, esteemed, knowledgeable, beloved by women and happy.*”

Positive Influences: Emotionally stable. Proud about one's wealth and home. Is happy in one's land of birth. Strong sense of family. Secure in one's wealth. Mother is a strong and supportive influence. Likes to collect memories, pictures or items that remind one of home. Has good furniture. Proud of one's vehicles. Reliable vehicles. Good partner in relationships. Patriotic. Prosperous. Wears nice clothes. Benefits from education. Benefits from mineral deposits. Good at helping things grow. Strong heart.

Negative Influences: Troubles maintaining emotional poise. Vehicles and homes are ruined. Too attached to luxury. Too sentimental. Obstacles or difficulty to proper education. Has to leave one's home. Feels displaced.

Ruler of the 4th in the 5th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Child Bhava – Happy, beloved by all, a virtuous Vishnu devotee, who is esteemed and who has acquired wealth with his own hands.*”

Positive Influences: Creates a supportive environment for children. Feels emotionally fulfilled helping others. Puts heart into creative endeavors. Good entertainer. Sincere. Gains from investing in homes and land. Gains

through vehicles. Emotions and intellect are harmonized. Can connect with others on a deep emotional level. Does well with devotional spiritual practices and mantra. Luxuries come easily due to past life credit. Understands the educational process. Feels comfortable and supported in the world.

Negative Influences: Prone to emotional affairs. One's mother harms one's children. Vehicles harm children. Too emotional to think clearly. Reacts rather than acts. Children are spoiled. Jealous of other's success. Overly optimistic about capacity to benefit from risky or speculative endeavors. Attachments get in the way of authentic spiritual practice. Sentimentality gets in the way of self improvement. Takes unrewarding risks with vehicles, property and land. Emotional problems interfere with happiness.

Ruler of the 4th in the 6th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Rogue Bhava – deprived of maternal happiness, angry, a thief and an evil enchanter, one is of bad disposition, acting according to their own pleasure.*”

Positive Influences: Mother helps with debts. Gives support to employees and coworkers. Brings peace to conflicts. May help resolve land or property disputes. Great love for pets. May train domesticated animals. Relationship with animals bring healing. Intuitive healer. Uplifts the injured or oppressed. Works with veterans or domestic abuse.

Negative Influences: Indulgence in too many luxuries hurts health. Home environment causes illness. Vehicles cause injury. Prone to emotionally related health issues. Could have injury or illness in the heart or chest area. Vehicles need consistent work. Property, land or real estate causes debts. Prone to anger or anxiety. Mother is prone to injury, illness and debts. Pets create debts and are prone to illness. Pets may be poorly trained or misbehaved. Mother becomes an enemy. Doubts or doesn't trust one's emotions. Changes homes too often. Broken early education. Prone to domestic abuse.

Ruler of the 4th in the 7th

Parashara Bhava Yoga – “*The lord of Happiness in the Seventh – the one born is endowed with great knowledge, will forsake the wealth acquired by his father and an assembly will cause him to be like a mute.*”

Positive Influences: Makes partners feel at home. Gives emotional support to the partner. Emotionally fulfilling marriage. Enjoys giving to others. Travels to educate others. Very close relationship with mother. Business activities are emotionally fulfilling. Partner is successful in business and may be an entrepreneur. Moves to other countries. Partner deals with vehicles, real estate or agriculture. Sexual experiences are emotionally fulfilling. Benefits through education and educating others.

Negative Influences: Lack of emotional stability causes marriage or relationship problems. Mother is missing from one's life. Partner does not do well in business. Does not feel comfortable in home or home country. Gives away power to others. Can stress partners out emotionally. Cannot settle down in one place. Emotionally manipulative. Needy partner. Loses fixed assets due to partnerships or marriage.

Ruler of the 4th in the 8th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Cavity Bhava – wanting of house and related comforts, the one born has little cause for parental happiness and will be equal to a eunuch.*”

Positive Influences: Empathic. Works in educational and research matters. Can share emotions in a powerful way. Excellent emotional counselor. Gains property through inheritance, wills or legacies. Deals well with changes. Researches and is educated in the mysteries of life. Strong sexual bond in marital relationships. Fulfilling sex. Sex therapist. Educates others about intimacy.

Negative Influences: Overwhelmed by others emotions or psychic problems. Sudden changes to relationship with mother. Death of mother. Death of vehicles. Loses vehicles, property and fixed assets in legal battles

or due to war. Constant emotional turmoil due to erratic home life. Emotionally erratic. Sexually frigid or cannot connect to others sexually. Emotionally guarded. Sudden breaks in education. Surgery to chest area.

Ruler of the 4th in the 9th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Fortune Bhava – the one born is beloved by all, devoted to the divine, virtuous, esteemed and accompanied by every comfort.*”

Positive Influences: Well loved. Luxurious home. Easily attracts finest luxuries. Supportive parents. Supported by the culture one was born into. Achieves high levels of education. Moral. Virtuous. Fair. Just. Inspires, guides and nurtures others. Ministerial skills. Finds peace and bliss though following ideals, exploring philosophy and religion. Devoted to one's dharma, path and guru. Devoted to parents. Travels for educational purposes. Emotionally blessed marriage. Attracts emotionally supportive and stable marriage partners. Blessed with vehicles and land.

Negative Influences: Wastes devotion on philosophy, religion and guru. Too optimistic about one's own luck or good fortune. Wants the divine to take care of everything instead of taking initiative. Emotional attachment gets in the way of discrimination and higher knowledge. Falls from grace. Marriage is emotionally draining. Overly attached to ideals and how things should be. May change ideals to suit emotional state.

Ruler of the 4th in the 10th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Karma Bhava – the person born is honored by royalty, an alchemist, very merry, enjoying comforts and the conqueror of his senses.*”

Positive Influences: Skills at nursing or giving comfort. Gets involved in a career dealing with fourth house matters such as education, vehicles, property management or real estate. Takes action to fulfill emotional needs appropriately. Attracts good business partners. Work is supported through partnerships. Emotionally healthy. Lives in foreign lands. Treasure hunter.

Good at directing and controlling others emotions. Popular. Well liked. Happy. Career is well supported.

Negative Influences: Emotional imbalances cause career problems. Emotions impair one's ability to act appropriately. Heart problems shorten one's career. Too emotionally invested in success. Problems with the knees and chest area. Too much focus on education prevents one from moving forward with career. Mother causes problems with career success. Unable to control senses or emotions. Exiled.

Ruler of the 4th in the 11th

Parashara Bhava Yoga – “*The lord of Happiness abiding in the Gain – the one born is distressed by hidden disease, virtuous, endowed with good qualities, charitable and gratified by benefiting others.*”

Positive Influences: Gains through land, property, vehicles and educational matters. Finds emotional fulfillment in large groups. Follows one's heart to fulfill one's dreams. Emotionally uplifted through awards, titles and certificates. Supports influential people emotionally. Happy. Financially blessed. May deal in the luxury trade. Up to date on educational advances in one's field. Belongs to investment clubs.

Negative Influences: Diseases of the chest or heart area. Prone to excess. Expects situations to work out easier than they do. Emotionally invested in unfulfilling social pursuits. Excessive desires ruin emotional stability. Wastes time and energy trying to get titles and awards. Prone to emotional betrayal. Does not profit due to acquiring educational degrees.

Ruler of the 4th in the 12th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Loss Bhava – wanting of house and related comforts, the one born has bad propensities, is at a loss, and is always full of sloth.*”

Positive Influences: Spiritual growth is natural and easy. Charitable. Cares deeply for others. Loves living in foreign lands. Brings comfort to hospitals,

hospice, detention centers, ashrams or other places removed from society. Lives in an ashram or home like an ashram. Transcendental emotions. Sees the world for what it is. Mother provides spiritual education or support.

Negative Influences: Loses home and luxuries. Lazy. Emotionally distant or cannot relate to others emotionally. Has few educational opportunities. Loses vehicles. Expenses on account of land and property. Mother is lost or distant. Wastes money on ineffective spirituality or ineffective charitable organizations. Weak heart or chest area. Low vitality. Exiled. Jailed. Confined. Hospitalized. Emotional troubles ruin sleep. Prone to vice and wasteful decisions.

Planetary Lords Influencing the 4th House

Ruler of the 1st in the 4th

Parashara Bhava Yoga – “*Lagna lord in Happiness - one born is possessed with happiness from mother and father, joined with many siblings and possessed of beautiful qualities.*”

Positive Influences: Strong identification with the home and one's mother. Benefits from real estate and property. Has a good home. Emotional poise and balance. Good education and interested in education. Interest in spiritual liberation and moksha related topics. Prefers to be at home. Healthy domestic life. Good heart. Capacity to attract comforts and luxuries. Good vehicle. Takes care of one's conveyances. Good fixed assets. Benefits financially from the land. Peaceful end of life. Comfortable with endings and change, but not fixated on endings or change.

Negative Influences: Emotional unrest related to the innate nature of the planet involved. Problems with mother or mother figures. Lack of emotional support. Difficulty completing education. Real estate, property, vehicles and land are hard to acquire or drain one's personal assets. Personality hurts the mother's feelings. Difficulties with the heart. Feels unsettled at home.

Ruler of the 2nd in the 4th

Parashara Bhava Yoga – “*Wealth lord standing in the Happy Bhava – fully endowed with all success. Joined with Jupiter and in exaltation the person becomes like a king. With Jupiter, Venus or also in exaltation one is king-like.*”

Positive Influences: Invests money in home or vehicles. Works from home. Good at saving money. Steady finances lead to emotional contentment. Deals in fixed assets, such as land, buildings, property, farms or agriculture. Deals in luxuries, such as homes, cars, boats, planes, etc. Earns resource supporting others. Good at making other people happy. Education is

important. Early childhood lays a foundation for emotional peace. Feels secure. Nurturing. Happy providing for one's mother. May work in or have an interest in early childhood education or development. Works with mothers. Pleasant personality. Comforting speech.

Negative Influences: Wastes money on home or vehicles. Negative early childhood experiences, particularly with the mother. Wastes resources on luxuries. Greedy. Difficulty saving. Feels like an outcaste. Would rather be taken care of rather than earn one's own way. Makes up stories to improve self esteem. Money problems create difficulty completing educational endeavors. Does poorly with real estate ventures. Not good with plants or growing things. Dietary factors hurt heart and circulatory system.

Ruler of the 3rd in the 4th

Parashara Bhava Yoga – “*Standing in the Happy, the lord of Brother – possesses happiness and is joined with wealth, the one born is wise and endures supporting a spoilt spouse.*”

Positive Influences: Skills in improving homes and vehicles. Skills driving, flying or sailing. Enjoys moving around. Has an active mother. Puts time and attention to successfully developing a happy home and also works towards inner contentment. May work the land. Younger siblings are close to mother. Younger siblings may contribute to mother's happiness. Enjoys one's neighbors and neighborhood. Has a broad education. Knowledgeable about many subjects. Thinking capacity and emotions are in harmony.

Negative Influences: Many expenses on homes or vehicles. Desires get in the way of happiness. Too distracted to find true happiness. Argues with mother about siblings. Does not get along well in family situations. Disturbs the family with fanatical ideas. Cannot stay focused enough to complete education. Excessive thinking or activity disturbs one's happiness. Ambitions ruin happiness. Tends to attract problematic neighbors or live in challenging neighborhoods. Drives too fast or too haphazard. Prone to overestimate vehicular skills. Anxious or restless.

Ruler of the 4th in the 4th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Happy Bhava – a minister/one doing mantras, endowed with all riches, clever, possessed of good character, esteemed, knowledgeable, beloved by women and happy.*”

Positive Influences: Emotionally stable. Proud about one's wealth and home. Is happy in one's land of birth. Strong sense of family. Secure in one's wealth. Mother is a strong and supportive influence. Likes to collect memories, pictures or items that remind one of home. Has good furniture. Proud of one's vehicles. Reliable vehicles. Good partner in relationships. Patriotic. Prosperous. Wears nice clothes. Benefits from education. Benefits from mineral deposits. Good at helping things grow. Strong heart.

Negative Influences: Troubles maintaining emotional poise. Vehicles and homes are ruined. Too attached to luxury. Too sentimental. Obstacles or difficulty to proper education. Has to leave one's home. Feels displaced.

Ruler of the 5th in the 4th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Happy Bhava – a happy one, endowed with maternal happiness, joined to Lakshmi, of wise understanding and either a king, minister or guru.*”

Positive Influences: Gives excellent counsel. Many luxuries and blessings from past lives. Excellent teacher, minister or counselor. Natural leader. Beneficial relationship to mother. Education is natural. Learns well. Enjoys learning. Learning brings joy. Knows how to educate others. Home is a source of happiness and comfort. Mantras bring peace. Appreciating the fine arts makes one happy. Mother is inspired and sets a good example. Children are involved in education, property management, conveyances or other fourth house matters. Homes, land, vehicles and other luxuries are good investments. Has good emotional intelligence. Understands emotions well. One's inspiration and activity are properly aligned.

Negative Influences: Children may be dependent on mother. Mother meddles in children's life path. Loses one's children or has difficulty becoming pregnant. May have children later in life. Fourth house matters

are not a good investment. Children do not get along with one's mother. Intelligence is clouded by emotions. Children don't manage health well. Loses through speculative investments due to misunderstandings or lack of proper education about investment topic. Chooses the easy way rather than the inspired way.

Ruler of the 6th in the 4th

Parashara Bhava Yoga – “*The Sixth lord standing in the Happy Bhava – devoid of happiness of the mother, intelligent, treacherous/slanderous, hostile, fickle-minded and very opulent.*”

Positive Influences: Overcomes emotional negativity. Can handle tense emotional situations. Fights for families. Builds houses or other structures. Mechanical ability (particularly if 3rd house is involved too). Educated in martial and legal matters. Manages emotions well. Works hard to get an education. Works hard to get a home. Works with animals. Defended by mother. Mother is strong and overcomes obstacles and debts.

Negative Influences: Conflicts with mother. Angry mother. Conflicts at home. Domestic abuse. Emotionally aggressive or abusive. Cannot handle delays. Houses, property or vehicles cause debt. Lives in rough neighborhoods. Vehicles prone to problems and accident. Quits education due to too much debt. Home or work environment causes illness. Chest area is prone to injury or illness. Pets cause illness (allergies or attack). Pets may hurt, abused or take ill. Does not succeed at agricultural endeavors. Emotionally controlling. Tries too hard to control emotions which lead health problems or accidents.

Ruler of the 7th in the 4th

Parashara Bhava Yoga – “*The lord of Wife standing in the Happy Bhava – the wife is not living under one's will. One is oneself endeared to truth, intelligent, virtuously souled and joined to dental disease.*”

Positive Influences: Mate provides emotional support and well-being. Mate provides a home or contributes greatly to pleasant home environment.

Happy with mate and partnerships. Spends enjoyable time with family often. Enjoys the company of others. Feels supported and well liked. Mate has a successful career. Understands contracts and agreements. Helps others with relationships. Brings a sense of fairness and harmony to relationships. Can live abroad.

Negative Influences: Mate is self-motivated. Partnerships ruin emotional peace. Mate hurts or dislikes mother. Partners cause disturbances in one's home. Partnerships cause problems with vehicles. Sexual affairs disturb home life. Partner's cause problem with or interfere with one's education. Prone to diseases of the mouth. Problems with contracts dealing with homes, land, vehicles or other properties. Exiled or home is destroyed.

Ruler of the 8th in the 4th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Happy Bhava – deprived of mother in infancy, destitute of happiness from house and land, and without doubt a false friend.*”

Positive Influences: Maternal side of family provides financial support. Gains inheritance through maternal side of family. Extremely empathic. Intuitive. Educated and educator in the occult, astrology or other metaphysics. Natural skills supporting others emotionally. Powerfully connects with other sexually and emotionally. Mother is psychic or intuitive. Excellent legal and research skills dealing with wills, legacies, insurance and other estate matters. Supports others at the end of life. Heart surgeon. Connected to other worlds or dimensions.

Negative Influences: Uncontrolled need to connect with others intimately. Prone to psychic disturbances. Mental health issues. Paranoid. Cannot make proper sense out of metaphysical or occult matters. Loses property due to sudden changes of fate or severe catastrophe. Vehicles break down suddenly. Loses mother suddenly. Mother has severe chronic illness or mental imbalance. Feels ashamed. Feels isolated from others and misunderstood. Losses due to real estate or educational matters. Unclean mind and psychic field. Victim mentality. Attracts abusive situations. Loses

home or other property in legal battles. Legal battles cause severe emotional disturbances.

Ruler of the 9th in the 4th

Parashara Bhava Yoga – “*The lord of Fortune standing in the 4th Bhava – endowed with happiness from house and vehicles, joined with all fulfillment and devoted to mother is the person.*”

Positive Influences: Fortunate family. Gains fortune through the family. Fits well into one's culture. Education is highly valued in the home and family. Well-educated mother. Committed to supporting one's culture and country. Gets a good guru. Gets good teacher's in general. Parents profoundly impact and support one's life path. Gets land, homes, vehicles, property and all fourth house matters easily. Happy and fulfilled. Sees the meaning and purpose in life. Devoted to one's path. Devoted to family. Feels a higher sense of purpose even in simple matters. Highly educated. Understands religion.

Negative Influences: Family turmoil. Does not agree with teachers. Has conflicts with one's own cultural norms. Marriage partners disturb home and inner emotional state. Parents prone to divorce or separation. Does not feel happy about one's life path or dharma. Guru causes emotional hardship. Theft dealing with vehicles and home. Beliefs upset mother and family. Does not care for home and vehicles well enough, or expects others to do it.

Ruler of the 10th in the 4th

Parashara Bhava Yoga – “*The lord of Karma standing in the Happy Bhava – happy, devoted to helping their mother, the lord of vehicles, land and houses, virtuous and also wealthy.*”

Positive Influences: Work involves dealing with fourth house matters such as land, property, housing, vehicles and education. Can manage others emotions well. May be a full-time mother or do work that involves helping or educating mothers. Works from home. Manages property or land. Excellent gardening and agricultural skills. May work with vehicles or be a

professional driver (particularly if the 3rd house is involved). Improves status and career by continuing to learn and increase education. Improves buildings. Builder. Good with designing homes and buildings.

Negative Influences: Career choice makes mother and family unhappy. Activity in the world makes mother or family feel shame or disgrace. Problems at work disturb the home and one's emotions. Workaholic. Wastes too much time and resources trying to get educated rather than getting a steady line of work. Would rather be at home than at work. Prone to taking jobs that don't pay much. Undervalues personal potential. Has trouble purchasing a home. Ruins property or vehicles trying to improve them.

Ruler of the 11th in the 4th

Parashara Bhava Yoga – “*The lord of Gain standing in the Happy Bhava – causes gain from the mother's family and journeys to holy places; the one born is endowed with happiness from house and land.*”

Positive Influences: Fourth house matters lead to profit and gain. Can assess property and vehicles well. Gains through education, land, homes, conveyances, farming, mining and building. Finds emotional contentment by fulfilling personal desires. Happy with social interactions. Happily financially supports mother. Properties and possessions increase in value over time. Gains houses or vehicles easily. Titles and awards provide emotional fulfillment.

Negative Influences: Social desires detract from happiness and cause problems at home. Older siblings cause emotional hardship. Spends too much on luxuries and other fourth house matters. Excessive focus on finances detracts from happiness. Selfish desires disturb home and emotional peace. Mistakenly thinks titles and awards will bring contentment. Emotionally shallow.

Ruler of the 12th in the 4th

Parashara Bhava Yoga – “*The lord of Loss standing in the Happy Bhava – deprived of maternal happiness, day by day decrease among his land,*

vehicles, etc.”

Positive Influences: Prone to transcendental emotional states. Excellent capacity for devotion and contemplation. Home is an ashram. Lives and is educated in foreign lands. Mother is of another culture. Charitable. Helps those in need. Feels emotionally free and unburdened. Collects artifacts from other cultures in one's home. Spends time in libraries or museums.

Negative Influences: Loses mother. Mother has many expenses. Homes, land, vehicles and other property cause many expenses. Homeless. Feels isolated or lives in remote places. Loses home or vehicles. Feels like life keeps taking things away. Prone to depression. Flat emotional affect. Wastes resources on luxuries, or has no luxuries. Difficulty purchasing properties or vehicles. Luxuries are destroyed or lost. Exiled.

5th House

Specific Indications: Children. The mind. Intelligence. Purva punya (rewards or credit due from last incarnation). Sense of destiny. Pleasures. Speculation, gambling, investments. Love affairs, romance, love from spouse. Kingship, government, rulers, politicians. Spiritual techniques, mantras, religious practices or rituals. Capacity to advise others. Morals, good deeds, charity, generosity. Merit, fine qualities, integrity, humility, ability. Religious tendencies. Pleasures, fun, sport. Art of painting and drawing.

Ruler of the 5th in the 1st

Parashara Bhava Yoga – “*The lord of Offspring abiding in the Lagna – the one born is knowledgeable, endowed with pleasurable children, a miser, crooked minded and one who takes other's property.*”

Positive Influences: Playful, joyful, spontaneous. Easily makes changes that result in greater fulfillment and understanding. Personality reflects soul nature. Creative. Positive self identity and trust in one's self. Relates well to children. Children make one's life happy. Good at speculation. Invests well. Scriptures and spiritual practices improve personality and body. Romantically minded. Good lover. Good past life karma. May be a model or have a lovely body. Intelligent. Religious, charitable, humble and generous. Sees the best in others. Good advising skills. Works well with beginners. Interested in games, sports, painting or drawing. Loyal. Has good opportunities from the beginning. Lucky.

Negative Influences: Cannot think clearly. Does not understand proper action to take to make improvements in life. Poor self image. Feels cheated. Prone to dealing with negative forces. Children harm health and strain personality. Problems being romantic. Unfaithful. Life path is harmed due to affairs. Difficulty meditating. Makes bad investments. Problems with the government and kings. Lack of humility. Strong opinions. Fanatic about

ideas. Gives and gets bad advice. Does not lose well. May be prone to cheating. Problems due to taxes. Stubborn intellect.

Ruler of the 5th in the 2nd

Parashara Bhava Yoga – “*The lord of Offspring abiding in Wealth – the one born will possess many children and wealth and be the supporter of the family. Being very famous in the world, one is esteemed and dear to woman.*”

Positive Influences: Lucky with money. Happy children. Proud of one's ability to provide for family. Benefits from tax laws. Understands how taxes work. Happy in one's career. May work with children, pregnancy, childbirth or in education field. Can earn through writing and personal creativity. May earn through painting, drawing or the fine arts. Good speaker. Well known in one's profession. Earns through intellectual activities. Devoted mate. Devoted to spiritual matters. Joyous childhood. May gain through gambling. Financial risks usually pay off. Excellent advisory skills. Gets good advice on family and financial matters. Athletic in youth.

Negative Influences: Having children cause serious cash flow problems. Too optimistic about gambling and speculative investments. Financial problems with the government and large corporations. Thinks one knows everything about money. Too self assured of one's creative capacity. Family might have coddled native in early childhood. Worries about mate's faithfulness. Cheats family out of money. Romantic interludes cause financial problems. May be prone to affairs at work.

Ruler of the 5th in the 3rd

Parashara Bhava Yoga – “*The lord of Offspring abiding in the Sibling – the one born is dear to their siblings, treacherous/slanderous and miserly, and always intent upon his own enterprises.*”

Positive Influences: Has good relationships with siblings. Can inspire others to action. Guides or leads children. Plays well with children. Coaches children. Life feels adventurous. Natural talents in writing, painting, drama,

music and other fine arts. Can train beginners in spiritual practices. Encourages others to develop their talents or skills. Has many skills from past lives. Makes a good argument for one's own desires and ideas. Excellent at games that require manual skill and dexterity. Does well with trivia. Quick thinker. Has a broad knowledge of games or sports. Team player. Knows how to avoid sorrow. Works hard and long to refine one's skills.

Negative Influences: Miser. Prone to treachery. Speaks ill of others. Acts independently. Feels vindicated disrespecting others. Shows off talents and makes others feel bad. Mind can't focus to refine skills. Develops skills to be liked, not for the sake of developing skills. Too opinionated towards younger siblings, peers or teammates. Always thinks one knows what is best. Manipulates the rules to win at games. Knows the loopholes to get ahead. Too optimistic about one's abilities. Children take up too much time. Meditation practices are strained or too forced. Speculations don't give expected benefits. Tries to hard to have fun.

Ruler of the 5th in the 4th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Happy Bhava – a happy one, endowed with maternal happiness, joined to Lakshmi, of wise understanding and either a king, minister or guru.*”

Positive Influences: Gives excellent counsel. Many luxuries and blessings from past lives. Excellent teacher, minister or counselor. Natural leader. Beneficial relationship to mother. Education is natural. Learns well. Enjoys learning. Learning brings joy. Knows how to educate others. Home is a source of happiness and comfort. Mantras bring peace. Appreciating the fine arts makes one happy. Mother is inspired and sets a good example. Children are involved in education, property management, conveyances or other fourth house matters. Homes, land, vehicles and other luxuries are good investments. Has good emotional intelligence. Understands emotions well. One's inspiration and activity are properly aligned.

Negative Influences: Children may be dependent on mother. Mother meddles in children's life path. Loses one's children or has difficulty becoming pregnant. May have children later in life. Fourth house matters are not a good investment. Children do not get along with one's mother. Intelligence is clouded by emotions. Children don't manage health well. Loses through speculative investments due to misunderstandings or lack of proper education about investment topic. Chooses the easy way rather than the inspired way.

Ruler of the 5th in the 5th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Offspring Bhava – joining a Subha, the person will have children. Joining a Papa, one will be wanting in children, though endowed with good qualities and devoted to friends.*”

Positive Influences: Thinks clearly. Problem solver. Curious. Makes a good assessment of situation when risks are involved. Does well with investments. Delighted by children. Enjoyable and pleasant personality. Devoted to friends. Maintains romantic disposition throughout life. Charming. Happy. Enjoys being in relationships. Likes outdoor recreation and games in general. Understands ancient or scriptural knowledge. Works with mantras and yantras. Good at investing. Enjoys and benefits from the fine arts. Enjoys exercise and sport. May be good at entertaining others. Excellent past life karma. Can benefit from counsel and gets good counsel.

Negative Influences: Manipulative. Has problems with children or troubles conceiving. Has high opinion of capacity to make good choices. Prone to deceit and gambling. May cheat at sports. May cheat in romance. May cheat to get ahead financially. Acts like a know-it-all. Can't admit when one is wrong. Prone to difficulties with taxes, the IRS and investments. Wastes resources.

Ruler of the 5th in the 6th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Rogue Bhava – causes children like enemies, or else dead/useless offspring, or else*

the one born is granted a purchased child.”

Positive Influences: Having children benefits one's health. Dedicated and committed to spiritual practices. Children help with debts. Strong immune system. Good digestion. Considers animals or pets to be one's children. Overcomes obstacles due to romantic inspiration. Good mind for overcoming obstacles, debts and delays. Good at strategy. Healing skills from good past life karma. Can overcome obstacles or health issues with spiritual practices. Children are strong and active. Can adopt.

Negative Influences: Fights and conflicts with children or due to children. Children cause debts and loss. Delay to having children. Prone to losing children either through abortion or miscarriage. Children cause health problems. Children have weak constitution. May have fertility problems. Romantic encounters turn into problems or aggressive situations. Does not get along well with others. Feels the need to defend one's self constantly. Speculative investments cause more debt or hardship. Needs to trust a good counselor with investments. Mind is combative and stubborn. Prone to fanaticism. Angry mind. Feels like love and romance takes too much energy. Punished or fined by the government.

Ruler of the 5th in the 7th

Parashara Bhava Yoga – “*The lord of Offspring in the Seventh – esteemed, endowed with all Dharma, joined with happiness from children, and so on, and fond of helping others.*”

Positive Influences: Enjoys helping others. Children strengthen relationships or marriage. Well liked. Committed to one's dharma. Enjoys working with others and building partnerships. Natural business skills. Good mediator. Enjoyable marriage. Beautiful marriage partner. Passionate and romantic in a healthy way. Has a good mind for contracts. Loves to travel. Loves pursuing romantic ideals. Knows how to make others feel at ease. Gets and gives good counsel about relationships. Can be good at managing others talents. Capacity to inspire others.

Negative Influences: Too passionate and romantic. Excessive focus on romance or the need for passion causes relationship problems. Partners may be too focused on ego gratification. Let down in partnerships. Makes mistakes with business agreements and contracts. Misjudges others. Loses children or has physical distance from children. Having children harms relationships or marriage. Thinks too much about relationships. Imagines relationships to be better than they are.

Ruler of the 5th in the 8th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Cavity Bhava – endowed with only little happiness from children, joined with cough along with asthma, angry and deprived of happiness.*”

Positive Influences: Mind geared towards research. Can uncover mysteries or hidden things. Interested in old knowledge. Enjoys fantasy and myth. Children contribute to vitality and reason for living a long life. Can experience deep states of consciousness through meditation, mantra and chanting. Profound thinker. Philosopher. Mind is focused on change and transformation in a positive way. Sexually vital. May understand spirituality of sex. Intellect is subtle and penetrating. Can understand subtle realities or principles. Great mind for astrology and complex math. Excellent at manifesting using thought force alone.

Negative Influences: Mind is unstable. Has sudden dramatic problems with children. Children are weak or needy. Mind is caught between different worlds or planes of existence. Thinks about death. Morbid mind. Thoughts negatively impact one's healthy. Wastes time trying to change life through changing thoughts instead of taking appropriate action. Prone to lying and deception. Paranoid. Negative past life karmas cause severe illness. Not good at meeting new people. Becomes too ungrounded through meditation or similar practices. Unhappy. Gets stuck in moods. Investment strategies cause sudden catastrophic loss. Prone to injuring children. Children destroy psychological peace. Prone to miscarriage or abortion. Mean spirited. Pretends to be psychic. Uses mental or psychic powers to injure others.

Ruler of the 5th in the 9th

Parashara Bhava Yoga – “*The lord of Offspring abiding in Fortune – children, a lustrous lord or like that or an author of one's one accord, famous and illuminating the family.*”

Positive Influences: Skills in writing, authorship and the fine arts. Well known. Pillar of the family. Feels a strong sense of destiny and purpose to benefit others and can do it. Children bring blessings and are enjoyable. Spiritually evolved and philosophical. Benefits from religion and following higher ideals. Teacher of spiritual techniques. Inspirational figure. Skills in law and educational matters. Good judge of character. Gives excellent counsel and gets excellent counsel. Open mind. Can see many perspectives. Kind and wise. Understands the true importance of astrology. Can live in accord with one's society. Good marriage. Supports partner. Has good upbringing and good parents. In love with God and one's path. Devoted. Committed. Loyal. Highly educated. Continues higher education throughout life.

Negative Influences: Does not judge situations accurately. Children interfere with marriage. Children interfere with one's life path. Thinks things will work out easier than they do. Counts on luck instead of appropriate planning and action. Does not follow accurate philosophies. Puts faith in false or useless ideals. Troubles with higher education. Prone to affairs while traveling. Cannot recognize wisdom. Religious fanatic. Loses through gambling and excessive risk taking.

Ruler of the 5th in the 10th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Royal Bhava – brings Raja Yoga to the one born, the enjoyment of many comforts and mentioned as celebrated among men.*”

Positive Influences: Works for, on the behalf of, or with children. Works with speculative investments. Works for or with the government. Professional athlete or entertainer. Advisor. Religion helps career. Government benefits career. Skills in the fine arts, painting and drawing.

Knows when to gamble. Can rise to high offices. Advises politicians, rulers or kings. Strong sense of morals, charity and responsibility. Children support career. Legal mind.

Negative Influences: Children hurt career. Romantic affairs damage reputation. Chooses career over children. Tries to be successful but fails at gambling, investments, sports and the fine arts. Cannot relate to children well. Government interferes with career. Tax and legal problems hurt reputation or career. Action taken towards spiritual understanding fails. Tries too hard to appear moral, just and responsible.

Ruler of the 5th in the 11th

Parashara Bhava Yoga – “*The lord of Offspring abiding in Gain – the one born is learned, beloved by the people, an author, of great expertise and joined with many children and much wealth.*”

Positive Influences: Knows how to make money. Knows how to work political connections. Knows how to make the most of one's opportunities. Gets supportive and helpful older friends easily. Gains income through sports, entertainment, gambling, speculation and the affairs of children. Gets social recognition. Gets personal desires fulfilled easily. Knows the right action to take to fulfill desires. Friends make life enjoyable. Children have plenty of opportunities. Can get published. Has children easily.

Negative Influences: Opportunistic. Children get in the way of achieving dreams and personal desires. Romantic connections interfere with dreams. Complications in romance. Tries too hard to have children. Investments don't give gains. Has a high opinion of one's talents and capabilities. Children hurt social status. Does not understand politics or group social dynamics.

Ruler of the 5th in the 12th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Bhava of Loss – the one born is abandoned by the happiness of children or joined with a given child or else possessed of a purchased child.*”

Positive Influences: Focused on liberation and freedom from constraints. Calm mind. Able to achieve “no mind”. Transcendental mind. Naturally seeks spiritual knowledge. Good mind for contemplation. Children help with expenses. Can adopt. Is happy to not have children. Ends one's family karma. Children are focused on spiritual freedom.

Negative Influences: Prone to affairs. Wastes energy and resources on children. Wastes energy and resources on dead end romances. Children are taken away or one has trouble conceiving. Children are imprisoned, hospitalized or confined. Children seem lost in life. Government makes one pay fines or increased taxes. Spends too much for investment advice. Or pays too much for investments. Mind is easily disturbed. Cannot focus mind or intellect. Does poorly with outdoor games and activities.

Planetary Lords Influencing the 5th House

Ruler of the 1st in the 5th

Parashara Bhava Yoga – “*Lagna lord in the Offspring – the person will have but mediocre happiness with children and lose their first child. They will be wrathful, dear to kings and perchance esteemed.*”

Positive Influences: Deeply connected to children. Playful childhood. Interest in spirituality, mantra, tantra, meditation and scriptural study. Easily improves one's life situation or has access to proper knowledge to improve situation. Enjoys games. Romantically inclined. Very intelligent. Well known and well liked. Involved with speculative investments. Knows how to invest time, energy and resources for a better future. Possibility thinker. Positive and up beat. Tasteful creativity. Excellent self expression. Can articulate thoughts well. Natural sense of destiny. Good at conceiving new ideas. Good morals, integrity and humility. Gives good counsel and gets good counsel. Possible skills in drawing and painting. Good conceptual mind.

Negative Influences: Personal desires harm children. Problems with romantic affairs and interludes. Difficulty understanding the importance of spiritual development. Little skill in meditation or mantra. Makes bad investments. Low morals. Dishonest. Does not feel a sense of purpose. Gives bad advice. Does not recognize good advice. Difficulty with children. Trouble with the government, kings and politicians. Cannot think clearly. Bad past life karma from immoral living. Difficulty finding happiness. Difficulty with conceptual thinking.

Ruler of the 2nd in the 5th

Parashara Bhava Yoga – “*Wealth lord standing in the Offspring Bhava – one born is fully endowed with wealth and in the habit of acquiring wealth; so also those children born of the native.*”

Positive Influences: Playful approach to finances and resources. Acquires wealth and resources easily. Excellent approach to saving money. Successful gambler. Successful investor. Uses voice in a creative way. Good capacity to advise others financially. Earns through creative writing. Benefits from tax laws. Gets money from the government or similar agencies. Supports children financially. Intelligent. Speaks about scriptures, mantras and divine destiny. Good sense of humor. Talks about interesting topics. Promotes values that benefit society. Generous.

Negative Influences: Spends money on love affairs. Clouded sense of financial discernment. Poor money saving skills. Wastes resources supporting children. Does not gamble well. Difficulty with investments. Tax problems. Financially dishonest. Wastes resources trying to be creative. Squanders resources on sports, entertainment and pleasures. Miserly. Prone to bending or breaking rules.

Ruler of the 3rd in the 5th

Parashara Bhava Yoga – “*Standing in the Offspring, the lord of Brother – having children, joined with good qualities. Maintains a cruel spouse if that is joined or aspected by a Kruura.*”

Positive Influences: Musical, acting, dramatic, writing, dance or athletic skills brought over from past lifetimes. Develops skills at an early age. Playful. Good friend. Good life force energy. May work with life force energy through ancient exercise forms. Enthusiastic. Plays well with children and enjoys children. Enjoys sports and games. Clear thinking capacity. Intuitively knows what is true. High capacity for logic. Good at self improvement. Takes risks and succeeds. Very intelligent. Active spiritual path. Skills with mantras, yantras and tantric (as in yogic, not sexual) practices. Natural communicator. Business benefits from advertising, marketing and other media outreach. Ambitions are easily achieved or the challenge is enjoyable and motivating.

Negative Influences: Friends get in the way of romantic possibilities. Too aggressive towards children. Plays too hard. Friends, neighbors or younger

siblings encourage losses through gambling or speculation. Perverse logic. Makes bad decisions. Children are hyperactive or hard to control. Willful children. Underestimates potential risks of one's behavior. Feels lucky, but isn't. Too restless for meditation or other spiritual practices. Pushes self too hard with spiritual practices and ruins benefits. Too opinionated. Not fun to play games with. Argumentative.

Ruler of the 4th in the 5th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Child Bhava – Happy, beloved by all, a virtuous Vishnu devotee, who is esteemed and who has acquired wealth with his own hands.*”

Positive Influences: Creates a supportive environment for children. Feels emotionally fulfilled helping others. Puts heart into creative endeavors. Good entertainer. Sincere. Gains from investing in homes and land. Gains through vehicles. Emotions and intellect are harmonized. Can connect with other on a deep emotional level. Does well with devotional spiritual practices and mantra. Luxuries come easily due to past life credit. Understands the educational process. Feels comfortable and supported in the world.

Negative Influences: Prone to emotional affairs. One's mother harms one's children. Vehicles harm children. Too emotional to think clearly. Reacts rather than acts. Children are spoiled. Jealous of other's success. Overly optimistic about capacity to benefit from risky or speculative endeavors. Attachments get in the way of authentic spiritual practice. Sentimentality gets in the way of self improvement. Takes unrewarding risks with vehicles, property and land. Emotional problems interfere with happiness.

Ruler of the 5th in the 5th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Offspring Bhava – joining a Subha, the person will have children. Joining a Papa, one will be wanting in children, though endowed with good qualities and devoted to friends.*”

Positive Influences: Thinks clearly. Problem solver. Curious. Makes a good assessment of situation when risks are involved. Does well with investments. Delighted by children. Enjoyable and pleasant personality. Devoted to friends. Maintains romantic disposition throughout life. Charming. Happy. Enjoys being in relationships. Likes outdoor recreation and games in general. Understands ancient or scriptural knowledge. Works with mantras and yantras. Good at investing. Enjoys and benefits from the fine arts. Enjoys exercise and sport. May be good at entertaining others. Excellent past life karma. Can benefit from counsel and gets good counsel.

Negative Influences: Manipulative. Has problems with children or troubles conceiving. Has high opinion of capacity to make good choices. Prone to deceit and gambling. May cheat at sports. May cheat in romance. May cheat to get ahead financially. Acts like a know-it-all. Can't admit when one is wrong. Prone to difficulties with taxes, the IRS and investments. Wastes resources.

Ruler of the 6th in the 5th

Parashara Bhava Yoga – “*The Sixth lord abiding in the Offspring – fluctuating wealth, etc. enmity with children and friends, happy, self-industrious and attended by compassion.*”

Positive Influences: Works hard to improve mind and intellectual capacity. Strategic mind. Works hard to improve life. Motivated to be happy. Good at inspiring or training beginners. Serves children and protects them. Supports and serves the government. Excels at damage control. Defends convictions and opinions well. Takes care of clients needs. Successfully overcomes injury or disease. Understands others misery and can be compassionate.

Negative Influences: Hurts children. Doesn't take responsibility for children. Impatient or angry mind. Impatient with children. Impatient with beginners. Children experience many debts, set back and delays. Troubles forgiving. Illness hurt one's happiness. Falls from position. Children have acute illness. Creativity is frustrated or frustrating. Doesn't manage life well. Mind likes to pick fights. Wealth fluctuates.

Ruler of the 7th in the 5th

Parashara Bhava Yoga – “*The lord of Wife in the Fifth – the one born is esteemed, accompanied by all qualities, and likewise always joined to bristling joy, a ruler of all wealth.*”

Positive Influences: Wealthy. Astute at business relationships. Well liked. Happy. Able to fulfill desires. Gets good partners due to past life karmas. Youthful, playful and happy partners. Good at making deals and working with contracts. Plays games with others. Good at advising others. May be a travel or investment advisor. Partners are intellectually stimulating. Partners help one manage the affairs of life well. Knows how to read others. Enjoys sex. Responsive to others.

Negative Influences: Partner harms children. Partners hamper creativity. Partners act like children. Partners interfere with investments. Business partnerships seem like they should be easier than they are. Partners are too optimistic. Prone to complications with partners. Thinks one understands people's motivations but doesn't.

Ruler of the 8th in the 5th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Offspring Bhava – a dull witted one is born, with very little discernment; the one born is long-lived and wealthy.*”

Positive Influences: Children benefit from insurance, inheritance, legacies and estate planning. Understands occult subjects. Understands taboo subjects. Mind understands sex and death. Creativity comes in powerful bursts. Excellent research skills dealing with investments. Has a mind for mystery. Gains profound understanding through spiritual techniques and study of scriptures. Enjoys sexual intercourse and the conjugal bond. Benefits from investing in insurance. Partner does well financially and has many financial opportunities. Has inherited investments. May have a trust fund.

Negative Influences: Dramatic relationship with children. Sudden changes in relationship with children. Mind is overly focused on transformation and is too rajasic. Worried or anxious mind. Frets over children. Gets pregnant accidentally and has trouble getting pregnant when one wants to get pregnant. Children due not benefit from mate's wealth. Cannot focus well on creative, athletic or artistic endeavors. Children have chronic, rare or severe diseases. Children may die or be lost. Mind is obsessed with sex or taboo subjects. Psychically ungrounded. Has trouble making improvements in life. Lacks discernment.

Ruler of the 9th in the 5th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Offspring Bhava – the person is full of fortune from offspring, devoted to Guru, wise, a Dharmic soul, and a Pandit (scholar).*”

Positive Influences: Guru provides good training. Naturally inclined towards dharmic living. Follows one's purpose. Inspired and inspiring. Gets and gives good counsel. Can trust one's faith and intuition. Does well with spiritual practices and techniques. Naturally gains from speculative investments. Good investor. Educated in how to make good investments. Does not waste time, energy or resources on useless endeavors. Philosophical mind. Intelligent. Forgiving and grateful. Parents support, help and nurture children. Benefits from sports, games, entertainment and exploring the fine arts. Cultured. One's culture supports intellectual development. Well educated. Religiously inclined.

Negative Influences: Expects life to be easier than it is. Parents do not support children. Parents and culture do not support intellectual development or creativity. Too orthodox. Can't think outside the box. Faith or religion inspires fanaticism and stubbornness. Fortunes and opportunities are wasted on children. Gets an education but doesn't earn it. Lacks capacity to work hard. Lives off of graces of one's society but doesn't contribute to one's society.

Ruler of the 10th in the 5th

Parashara Bhava Yoga – “*The lord of Karma standing in the Offspring Bhava – endowed with all knowledge, always joined with bristling joy, wealthy and also having children.*”

Positive Influences: Lives by one's knowledge. Extremely intelligent. Developed mind. Works with taxes, stocks, investments, legal issues and corporations. May benefit from government work. Children follow in one's career path. Works on behalf of children. Well known for mental and intellectual prowess. May be well known in the entertainment, fine arts and athletic industries. Naturally happy. Wealth comes naturally. Benefits from speculative investments. One's own reputation helps children. Finds work easily. Enjoys working.

Negative Influences: One's own reputation hurts children's opportunities. Misleads others through incorrect counsel or advice. Wants children to follow in one's career path, but they do not. Dishonest. Tries to appear more intelligent or knowledgeable than one is. Tries too hard to have fame in creative, athletic or intellectual endeavors.

Ruler of the 11th in the 5th

Parashara Bhava Yoga – “*The lord of Gain standing in the Offspring Bhava – produces joy creating children and also learned and of good conduct; one is oneself devoted to Dharma and happy.*”

Positive Influences: Gains through entertainment, sports, investment, brokerage, fine arts, gambling and financial industry. Children have a good social support network. One's own popularity or social networks support children. Children gain titles or awards. Creative opportunities and endeavors are supported through social media. Plenty of good opportunities throughout life.

Negative Influences: Children are negatively impacted by social media or older friends. Does not know how to support children's personal desires. Expects children to be more socially acceptable or popular than they are. Tries to force dreams on children. Tries to live through children. Overly

optimistic about risky behavior. More losses than gains through speculative investments, gambling or the stock market.

Ruler of the 12th in the 5th

Parashara Bhava Yoga – “*The lord of Loss standing in the Offspring Bhava – deprived of offspring and learning, and for the goal of a child there will be expenses to him and the person roams far for holy places.*”

Positive Influences: Mind is set on spiritual liberation. Studies the highest scriptures. Contemplates deeply. May adopt children. May work for a charitable organization supporting orphans or less privileged children. Children deal with loss well. Travels often to holy places or goes on pilgrimages.

Negative Influences: Children suffer many expenses and losses. Many romantic problems due to sexual or emotional affairs. Children may be developmentally delayed. Children are not well nourished. May not be able to have children. Has difficulty learning or doesn't get educational opportunities. Prone to dementia. May have poor short term memory.

6th House

Specific Indications: Health, illness, disease. Enemies, competitors (seen or unseen), foes, jealous people. Daily jobs, service jobs. Food and the preparation of food, restaurants, caterers. Appetite. Subordinates, such as workers tenants, maids, employees. Maternal uncle. Medical profession, nursing, doctors. Cousins. Debts. Litigation.

Ruler of the 6th in the 1st

Parashara Bhava Yoga – “*The Sixth lord abiding in the Lagna – the one born is sickly, joined to fame, his own are enemies, and endowed with good qualities, he is rich, esteemed and rash.*”

Positive Influences: Overcomes many obstacles. Tough. Provides and gets good service. May work in the service industry. Defends others. Good at self defense. Knowledge of healing and the body's systems. Good competitor. Gets along well with employees. Spends time with cousins and parents siblings family. Enjoys exercise. Knows about nutrition. Possible body worker. Fits in well with work environment. Skills helping others improve. Fighter. Trains others. Resistant to acute diseases. Good digestion. Good at martial endeavors. Works through debts well. Patient. Skillful in dealing with legal matters and conflict resolution. Life gets better with age.

Negative Influences: Difficult birth. Obstacles around new beginnings. Digestive afflictions. Hypochondriac. Worried. Afraid of enemies. Many enemies in life. Sees life as a fight. Defeated in competition. Experiences many delays and set backs to one's life path. Many acute illness. Sensitive digestion. Struggles to get ahead. Suffers at work. Employees feel like enemies. Legal troubles. Dwells on conflicts. Feels cheated. Always expects problems. Difficulty relaxing. Inclined to steal and lie. Prone to allergies and injury. Gets into debt easily. Clumsy. Prone to accidents. Prone to burn out. Body wears out. Jealous personality. Personality quirks cause problems. One's own worst enemy. Prone to arguments. Hard to satisfy.

Ruler of the 6th in the 2nd

Parashara Bhava Yoga – “*The Sixth lord standing in the Wealth Bhava – rash/cruel, famous in his community, belonging to a distant country, happy and always devoted to his work.*“

Positive Influences: Commanding voice. Speaks about diseases or disease prevention. Speaks about nutrition and exercise. Hard worker. Speaks about legal matters or self defense. Works in a self improvement, healing or self protection field. May be involved in personal training (including hatha yoga or similar exercise styles). Also, may work in nursing or personal care. Defeats other through words. Character building early childhood. Speaks directly and to the point. Successfully struggles to accumulate money and meet family responsibilities. Could be involved in clerical, janitorial or secretarial fields. Good organizing capacity. Overcomes financial debts.

Negative Influences: Prone to debts. Harsh or critical speech. Difficult or unhappy childhood. Foods cause illness. Does not chew food well enough. Sensitive to foods. Injuries to face, mouth, eyes or throat. Feels at odds with family members. Enemies interfere with ability to work. Losses through medical treatment. Prone to being robbed. Many worries due to finances, enemies and family life. Neglected or abused as child. Bad experiences with employees or coworkers.

Ruler of the 6th in the 3rd

Parashara Bhava Yoga – “*The Sixth lord in the Sibling – the born is an angry one, devoid of any deliberate course/courage, thrown together with inimical siblings and impertinent servants.*“

Positive Influences: Skills in defense. Skills in healing. Good manual dexterity. Challenges self through adventures. Can overcome obstacles and debts through self-effort. Challenges teammates, siblings or peers to improve. Works hard on sales and legal issues. Works hard to improve health. Dynamic, determined and courageous. Adversity inspires self improvement. Conflict and enemies inspire one to refine skills and hobbies.

Good at debate, and strongly defends one's ways of thinking. Skills in training.

Negative Influences: Siblings, peers or neighbors suffer illnesses or accidents. Prone to arguments with siblings or neighbors. Fights with teammates. Adventures cause injury or illness. Debts interfere with adventures and skill development. Siblings experience debt. Short distance travels bring illness or injury. Short distance travels cause debts. Does not feel one can express unique talents. Tries too hard to improve health problems. Skills, hobbies and artistic expression are repressed or delayed. Prone to injure neck, upper back, arms and hands. Lacks courage. Takes initiative at the wrong time, or doesn't take initiative. Problematic employees or servants.

Ruler of the 6th in the 4th

Parashara Bhava Yoga – “*The Sixth lord standing in the Happy Bhava – devoid of happiness of the mother, intelligent, treacherous/slanderous, hostile, fickle-minded and very opulent.*”

Positive Influences: Overcomes emotional negativity. Can handle tense emotional situations. Fights for families. Builds houses or other structures. Mechanical ability (particularly if 3rd house is involved too). Educated in martial and legal matters. Manages emotions well. Works hard to get an education. Works hard to get a home. Works with animals. Defended by mother. Mother is strong and overcomes obstacles and debts.

Negative Influences: Conflicts with mother. Angry mother. Conflicts at home. Domestic abuse. Emotionally aggressive or abusive. Cannot handle delays. Houses, property or vehicles cause debt. Lives in rough neighborhoods. Vehicles prone to problems and accident. Quits education due to too much debt. Home or work environment causes illness. Chest area is prone to injury or illness. Pets cause illness (allergies or attack). Pets may hurt, abused or take ill. Does not succeed at agricultural endeavors. Emotionally controlling. Tries too hard to control emotions which lead health problems or accidents.

Ruler of the 6th in the 5th

Parashara Bhava Yoga – “*The Sixth lord abiding in the Offspring – fluctuating wealth, etc. enmity with children and friends, happy, self-industrious and attended by compassion.*”

Positive Influences: Works hard to improve mind and intellectual capacity. Strategic mind. Works hard to improve life. Motivated to be happy. Good at inspiring or training beginners. Serves children and protects them. Supports and serves the government. Excels at damage control. Defends convictions and opinions well. Takes care of clients needs. Successfully overcomes injury or disease. Understands others misery and can be compassionate.

Negative Influences: Hurts children. Doesn't take responsibility for children. Impatient or angry mind. Impatient with children. Impatient with beginners. Children experience many debts, set back and delays. Troubles forgiving. Illness hurt one's happiness. Falls from position. Children have acute illness. Creativity is frustrated or frustrating. Doesn't manage life well. Mind likes to pick fights. Wealth fluctuates.

Ruler of the 6th in the 6th

Parashara Bhava Yoga – “*The Sixth lord standing in the Rogue Bhava – hostility in the circle of his own kinsman, in friendly company with others, moderate happiness, wealth, etc.*”

Positive Influences: Capacity to deal with enemies. Strong immune system. Can endure hardship. Makes an excellent servant. Follows orders. Skills in defense, healing, medicine and legal matters. Moderately happy. Dependable. Moderately wealthy. Manages debts well. Enjoys pets and animals. Takes good care of animals. Strong fighting capacity. Has good employees. Relates well to servants or employees. Employees are dependable. Good digestion. Adept at handling confrontation.

Negative Influences: Always feels in conflict with peers or coworkers. Gets difficult employees. Difficulty taking orders. Frustrated. Weak digestion. May have or be subjected to violent animals. Cannot manage debt or

enemies well. Prone to fever or infections. Suffers from Pitta and Vata disorders. Prone to anger. Prone to injury or accidents. Does not handle confrontations well.

Ruler of the 6th in the 7th

Parashara Bhava Yoga – “*The Sixth lord standing in the Wife Bhava – the one born abandons the comfort of his wife, is famous, endowed with good qualities, esteemed, rash and joined with wealth.*”

Positive Influences: Works hard for fame. Works hard at relationships. Works hard for wealth. Overcomes delays to wealth and fame. Partner is capable at defense, healing or legal work. Partner has an enjoyable sexual temperament. Active partner. Works with or builds strong partnerships with parents siblings or their children. Works hard to achieve desires and enjoy pleasure.

Negative Influences: Combative relationship with partners. Prone to divorce. Partners are a source of conflict and frustration. Mate are a source of debt or illness. Partners are too sexually stimulating. Partners suffer from legal issues. Likes animals more than people. Illness of sexual organs. Wastes energy on chasing pleasure and passions. Too controlling in relationships. Difficulty dealing with uncertainty in relationships. Partnerships cause loss and expenses.

Ruler of the 6th in the 8th

Parashara Bhava Yoga – “*The Sixth lord abiding in the Eighth – the one born is diseased, an enemy of the wise, into other's property, fond of other's wives and foul.*”

Positive Influences: Excellent research skills dealing with health matters, legal issues or crimes. Strong immune system. Diseases or illness are rendered “dead”. Overcomes serious health issues. Benefits from secrets or intrigue. Fights a good fight. Battles, legal or otherwise generate extra resources. Gives good service in regards to end-of-life matters or dealing with death.

Negative Influences: Sickly. Always suffering some form of illness. Prone to accidents and injury of a serious nature. Does not recognize wisdom. Takes others resources or property. Philanderer. Unpleasant to be around. Has unsavory allies or company. Does not recognize the law. Debts accrue because of legal problems. Prone to scandal. Dangerous and potentially violent. Sexual violence (especially if 2nd or 3rd lord is involved). Envious of others. Feels unsupported and victimized. Dies badly. Employees or servants cause or are prone to drama and crisis.

Ruler of the 6th in the 9th

Parashara Bhava Yoga – “*The Sixth lord abiding in the Fortune – the one born works in wood and stone, sometimes scarcity and sometimes increase produced in business.*”

Positive Influences: Gives good service to philosophical, religious or educational matters. Defense lawyer. Father is strong and able to overcome debts and delays. Consultant in defense or health industries. Fights for one's fortune. Luck through hardwork. Fights for higher ideals and morals. Fights to uphold cultural ideals. Strong sense of fairness and justice. Advocate of unions and blue collar workers. Works hard to get an education.

Negative Influences: Does not get along well with teachers or gurus. Strained relationship with one's own culture. Has difficulty with religion. Fortunes are delayed. Has difficulty with higher education. Does not feel a higher purpose inspiration. Ethical or moral when it serves a purpose. Fights over philosophy or ideals without purpose. Cannot get ahead in life due to debts. Questionable sense of fairness and justice. Problems with hips and shoulders. Delays to education.

Ruler of the 6th in the 10th

Parashara Bhava Yoga – “*The Sixth lord in the Tenth Bhava – enjoying honor, famous in his community/family, and no devotion for the father, a speaker, in another country and happy.*”

Positive Influences: Known for skills in defense. Renowned for honor and service. Body worker. Engaged in medical field. Known for work with animals. Famous for endurance. Well known in one's community. Takes efforts towards happiness. Works with debt. Knowledge of exercise and how the body works. Expert in digestion and nutrition. Works hard to purify life. Works to the highest standards. Career deals with managing opponents and adversaries. Has high paying but hardworking job. Focus on quality improvement and accident (error) prevention. Self reliant. Practical. Results oriented. Success comes through one's own hard work. Excellent organizing and training ability. Skills in cleaning, janitorial or maintenance work.

Negative Influences: Disrespectful to father or authority figures. Trouble defending one's reputation. Known for negative qualities. Hurts or harms others for a living. Difficulty maintaining employment. Underpaid. May be a loan shark. Many setbacks and delays to career, but also to activity in the world in general. Feels disrespected. Blocks other's success or happiness. Attacks others fame. Prone to injury or accident while working. Friction with superiors in one's field. Does not put enough effort to overcome obstacles. Doesn't adjust well to new situations with career or work.

Ruler of the 6th in the 11th

Parashara Bhava Yoga – “*The Sixth lord abiding in the Gain – to the one born enemies are a source of wealth, endowed with good qualities, rash, esteemed but also deprived of the happiness of children.*”

Positive Influences: Enemies bring wealth. Gains from hardship or difficult situations. Financial gains increase slowly over time. Well regarded. Good person. Has side income dealing with animals, training, healing, exercise or legal work. Health improves with age. Gains wealth from cousins. Works hard for wealth. Works hard for social status. Awarded titles for 6th house matters. Good at dealing with obstacles to gains or wealth. Fights for one's dreams and personal desires.

Negative Influences: Not happy with children. Enemies create obstacles to gains, titles and awards. Conflicts cause obstacles to finances or wealth.

Cash flow is delayed. Many setbacks to achieving one's dreams. Health issues interfere with dreams. Older siblings or friends are a source of sorrow and conflict. Jealous of other's success. Tries to defeat opponents and don't. Many acute health problems. Digestive problems. Ulcers. Impatient or frustrated. Older siblings or older friends have many health problems. Achieves personal desires at a high cost.

Ruler of the 6th in the 12th

Parashara Bhava Yoga – “*The Sixth lord standing in the Loss Bhava – always making expenses on vices, hostile to the learned, the person born is eagerly engaged in harming living beings.*”

Positive Influences: Overcomes diseases. Overcomes debts. Many expenses which positively contribute to well being, health and overcoming debts. Helps others manage expenses or debts. Provides service to hospitals, jails, healing clinics or other places removed from society. Serves in other countries. Missionary. Serving others brings happiness and spiritual liberation. Serves in libraries or museums.

Negative Influences: Harms the environment and people. Wastes resources on vices. Harasses wise or learned people. Takes little thought for the well being of others. Weak digestion or ability to utilize nutrients. Needs lots of rest. Needs to eat a simple or bland diet. Disturbed sleep. Loses organs in the digestive tract. Weak immune system. Charity work leads to loss. Stolen from in foreign lands. Illness in foreign countries. Overwhelming debt. Not happy with sex life. Ruins health trying to get enlightened or trying to be too pure. Doesn't understand proper action contributing to enlightenment.

Planetary Lords Influencing the 6th House

Ruler of the 1st in the 6th

Parashara Bhava Yoga – “*Lagna lord abiding in Sixth – one born is deprived of physical welfare and, if there is the joining of a Papa without the aspect of a Saumya, one will be squeezed by enemies.*”

Positive Influences: Integrates well with day to day routines and working environment. No problems performing menial labor or tedious tasks. Provides good service. May be interested in health or self improvement fields. Good disease resistance. Dutiful. Relates well to employees and work colleagues. Interests in physical healing, diet, nutrition and personal training. Exercise instructor. Good digestion. Handles enemies, debt and legal issues well. Can face adversity. Benefits from conflicts. Hard worker. Strong connection to animals. Good sense of service. May be involved in a service industry. Good relationship with cousins.

Negative Influences: Many financial worries. Worries about enemies and competitors. Poor work attitude. Wants things to come easy. Enemies cause injury. Is overcome by opposition. Poor competitor. Gets into debt easily. Bodily concerns cause debt. Tries too hard to improve one's self. Prone to aggression and legal problems. Digestion problems related to the innate nature of the planet causing the problem. Pets do not do well. Sneaky. Bad relationship with employees. Difficulty feeling comfortable in one's work environment. Poor health. Prone to injury. Jealous people cause the native problems. Prone to misdiagnosis of illness. Hypochondriac.

Ruler of the 2nd in the 6th

Parashara Bhava Yoga – “*Wealth lord standing in the Rogue Bhava – with a Subha, wealth through enemies; with a Papa, deprivation through enemies and defective thighs.*”

Positive Influences: Earns money through defeating enemies. Works in the service industry. May deal in agriculture. Skills in restaurant service. May

earn money through protection, fighting, defending or military work. Knowledge of legal matters. Makes money off of other peoples debts. Has steady routine at work. May earn money through physical health and healing practices. Medical skills. Heals body through nutrition and food preparation. Works hard for money. Early financial hardship results in affluence later in life. May work with animals.

Negative Influences: Enemies take money. Many debts. Poor saving skills. Arguments over money. Spends money due to injuries. Medical issues create debt. Jealous. Poor sense of service. Doesn't want to work one's way upward to success. Poor nutrition. Verbally aggressive. Pets require lots of financial resources. Speech difficulties. Slanderous. Rude speech. Difficulties with food. Illness dealing with the face. Workers, tenants, maids, employees steal.

Ruler of the 3rd in the 6th

Parashara Bhava Yoga – “*In the Sixth Bhava, the lord of Brother – inimical siblings, excessively rich, the person is hostile with maternal uncles, but dear to the maternal uncle's wife.*”

Positive Influences: Skills in self defense, healing and health, personal training and conflict resolution. Farming skills. Fighting skills. Excellent at overcoming obstacles. Direct and to the point. Doesn't waste time with words. Maybe be involved in a martial field. Builds a great team. Usually on the winning team. Can count on one's teammates and can be counted on by teammates. Avoids or manages debts well. Protects others. Can work hard and long without complaining. Motivated and motivating. Excellent sense of service, loyalty and character.

Negative Influences: Fights with siblings and teammates. Injured through pushing body too hard. Prone to accidents and injury. Does not understand how to avoid or manage debt. Victim mentality causes one to overcompensate and become combative. Restless. Prone to lying. Gets in trouble with the law. Becomes part of a gang to fit in. Upper back, arm, hand and digestive problems. Too rajasic. Doesn't know when to stop.

Violent. Suffers from anger, inflammation and nervous system problems. Con artist. May be taken advantage of by con artists or victimized if planetary ruler is a gentle planet. Pets suffer. Not good with animals. Thief or criminal. May get caught if ruling planet is gentle planet.

Ruler of the 4th in the 6th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Rogue Bhava – deprived of maternal happiness, angry, a thief and an evil enchanter, one is of bad disposition, acting according to their own pleasure.*”

Positive Influences: Mother helps with debts. Gives support to employees and coworkers. Brings peace to conflicts. May help resolve land or property disputes. Great love for pets. May train domesticated animals. Relationship with animals bring healing. Intuitive healer. Uplifts the injured or oppressed. Works with veterans or domestic abuse.

Negative Influences: Indulgence in too many luxuries hurts health. Home environment causes illness. Vehicles cause injury. Prone to emotionally related health issues. Could have injury or illness in the heart or chest area. Vehicles need consistent work. Property, land or real estate causes debts. Prone to anger or anxiety. Mother is prone to injury, illness and debts. Pets create debts and are prone to illness. Pets may be poorly trained or misbehaved. Mother becomes an enemy. Doubts or doesn't trust one's emotions. Changes homes too often. Broken early education. Prone to domestic abuse.

Ruler of the 5th in the 6th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Rogue Bhava – causes children like enemies, or else dead/useless offspring, or else the one born is granted a purchased child.*”

Positive Influences: Having children benefits one's health. Dedicated and committed to spiritual practices. Children help with debts. Strong immune system. Good digestion. Considers animals or pets to be one's children.

Overcomes obstacles due to romantic inspiration. Good mind for overcoming obstacles, debts and delays. Good at strategy. Healing skills from good past life karma. Can overcome obstacles or health issues with spiritual practices. Children are strong and active. Can adopt.

Negative Influences: Fights and conflicts with children or due to children. Children cause debts and loss. Delay to having children. Prone to losing children either through abortion or miscarriage. Children cause health problems. Children have weak constitution. May have fertility problems. Romantic encounters turn into problems or aggressive situations. Does not get along well with others. Feels the need to defend one's self constantly. Speculative investments cause more debt or hardship. Needs to trust a good counselor with investments. Mind is combative and stubborn. Prone to fanaticism. Angry mind. Feels like love and romance takes too much energy. Punished or fined by the government.

Ruler of the 6th in the 6th

Parashara Bhava Yoga – “*The Sixth lord standing in the Rogue Bhava – hostility in the circle of his own kinsman, in friendly company with others, moderate happiness, wealth, etc.*”

Positive Influences: Capacity to deal with enemies. Strong immune system. Can endure hardship. Makes an excellent servant. Follows orders. Skills in defense, healing, medicine and legal matters. Moderately happy. Dependable. Moderately wealthy. Manages debts well. Enjoys pets and animals. Takes good care of animals. Strong fighting capacity. Has good employees. Relates well to servants or employees. Employees are dependable. Good digestion. Adept at handling confrontation.

Negative Influences: Always feels in conflict with peers or coworkers. Gets difficult employees. Difficulty taking orders. Frustrated. Weak digestion. May have or be subjected to violent animals. Cannot manage debt or enemies well. Prone to fever or infections. Suffers from Pitta and Vata disorders. Prone to anger. Prone to injury or accidents. Does not handle confrontations well. Sees everything as a struggle.

Ruler of the 7th in the 6th

Parashara Bhava Yoga – “*The lord of Wife standing in the Rogue Bhava – the wife is accompanied by pain or perhaps a powerful desire for women; one is oneself inimical, angry and abandoning happiness.*”

Positive Influences: Mate does well in janitorial and service jobs. Mate has skills in law, medicine, exercise, fighting or working with animals. Good at office work. Mate is strong and vigorous. Relates well to people who are suffering. Mate helps with debts or helps manage illnesses. Cares for the suffering, underserved or common person.

Negative Influences: Animalistic lust. Angry person. Difficulty finding happiness in relationships. Mate is a thief. Mate suffers pain and illness. Mate suffers from enemies. Partnerships are prone to friction or confrontation. Mate has many expenses. Loses partnerships due to illness or accident. Partners have high heat or pitta conditions. Mate feels abused, victimized or stolen from. Partners are vengeful. Mates are uncontrollable. Difficulty with sex.

Ruler of the 8th in the 6th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Rogue Bhava – the person conquers enemies; in childhood the body is joined with disease, and there is fear from snakes and water.*”

Positive Influences: Defeats enemies. Conquers obstacles, debts and delays. Deals in espionage, inspection and personal investigation. Ultimately overcomes emotional, psychological or psychic disturbances. Spy. Good at researching legal, medical or criminal matters. Works in disaster situations or explores disaster situations. Benefits from disaster or crisis. Gets insurance money due to accidents or injury. May be involved in secret services.

Negative Influences: Poor constitution. Suffers from serious diseases chronically. Hard to diagnose diseases. Victimized. Abused. Taken advantage of. Cannot defend one's self. Defeated in battles. Sudden death

from accident or injury. Debts due to serious illnesses. Prone to surgeries. Prone to have organs removed. Toxic body. Worried and anxious. Pets have chronic problems. Inflamed system. Low vitality. Short life. Prone to thievery. Defrauded. Swindled. Legal battles do not go well. Debts due to litigation.

Ruler of the 9th in the 6th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Rogue Bhava – the person has only little fortune, devoid of happiness from the maternal uncle, etc. and always suffering through enemies.*”

Positive Influences: Provides good defense. Knowledgeable in legal, medical and service matters. Strong morals and sense of ethics. Committed to serving one's guru or religious ideals. Successful in legal matters. Father is involved in law, medicine or service. Public servant. Defends one's own culture. Bound to honor. Relationship with father, teachers or guru gets better over time. Works hard to become educated and cultured.

Negative Influences: Father causes debts. Father suffers accidents or acute illness. Fortunes are delayed. Enemies block one's fortune. Father or teachers are aggressive or prone to conflict. Fights with teachers. Comes from a violent or controlling culture. Grace feels blocked. Inspirations are frustrated. Education is delayed. Does not value education. Father is injured or prone to accidents and illness. Difficulty getting good medical advice. Gets bad information which causes hardship, pain, debts or injury. Does not recognize wisdom. Unrefined. Uncultured. Parents are prone to conflict.

Ruler of the 10th in the 6th

Parashara Bhava Yoga – “*The lord of Karma standing in the Rogue Bhava – devoid of paternal happiness; notwithstanding being clever, he is wanting in wealth and pressed by enemies.*”

Positive Influences: Known for service in medical, legal, military, police, training or exercise fields. Known for healing skills. Known for work with animals. Works on the behalf of unions or blue collar workers. Works in a

tough environment or manages difficult situations. Well known for sense of service and loyalty. Dedicated to one's work. Intent on righting wrongs or correcting problematic situations. Stands behind one's work. Gets work in the service industry. Figure head in service industry. Efforts towards success are hard but fulfilling.

Negative Influences: No happiness with father or authority figures. Enemies cause problems to career, fame or status. Lack of recognition. Fights for recognition. Does not value one's own contribution. Cannot keep a job. Causes problems at one's work. Dishonored or dishonorable actions. Legal problems hurt status or career. Actively gets into debts. Tries to appear more successful or wealthy than reality. Gets hurt at work. Not compensated well for service or work. Prone to conflict due to work schedule.

Ruler of the 11th in the 6th

Parashara Bhava Yoga – “*The lord of Gain standing in the Disease Bhava – the one born is connected with disease, cruel minded, dwelling abroad and pressed by enemies.*”

Positive Influences: Gains from suffering or hardship. Benefits from others disease, legal or conflict related problems. Gets financial gains from legal, medical, defense, training or athletic skills. Works hard to make dreams come true. Works hard to achieve desires. Works hard to fulfill requirements to have success in endeavors. Uses political power to be of service. Gets awards for service. Gets awarded for taking care of or defending others.

Negative Influences: Prone to exile. Constantly ill or dealing with disease. Hypochondriac. Mean spirited. Spiteful. Opportunities and positive growth in life is blocked by enemies. Mean or ill older sibling or older friends. Suffers dues to political connections or due to association with influential people. Only has a mind for money. Deceptive. Prone to criminal activities. Fooled by get rich quick schemes or thinks success should come easily. Aggressively pursues dreams and harms one's life. Prone to accidents. Makes mistakes due to impatience. Illness or accident ruins financial gains.

Finances are blocked or delayed. Success comes too late. The ends justify the means.

Ruler of the 12th in the 6th

Parashara Bhava Yoga – “*The lord of Loss standing in the Rogue Bhava – the one born acts inimically with his own people; angry, evil and miserable, the person is gratified by other's wives.*”

Positive Influences: Prosperity comes later in life. Skilled in missionary work or serving in other countries. Serves in ashrams, hospitals, detention centers or charitable organizations. Serves in churches or temples. Overcomes debts, fines or other financial penalties. Enemies lose in legal matters. Enemies are defeated or do not have enough resources to win. Works with service animals or therapeutic animals. Excellent clerk skills. Retires early.

Negative Influences: Feels service one does in the world is menial or unimportant. Mistreated in other lands or cultures. Cannot deal with hardship. Many expenses on health. Wastes money trying to be spiritual or spiritually liberated. Angry or frustrated person. Loses money trying to defense matters or trying to defeat others. Small minded miserable person. Lusts after others partners. Difficulty controlling passions. Prone to debts. Criminal mentality. Spends time in hospitals, jails or institutions against one's own will. Does not sleep well. Guilty conscience.

7th House

Specific Indications: The spouse, married life. All long-term relationships, partnerships. Sexual passions, desire. Residence in foreign countries. Courts. Veins and loins.

Ruler of the 7th in the 1st

Parashara Bhava Yoga – “*The lord of Wife standing in the Lagna – the one born is among other's wives and a libertine. Wicked, conspicuous and imprudent the person is filled with Vata pain.*”

Positive Influences: Focused on relationships and partnerships. Feels kinship with mates. Good at getting partners. Good at relating to others. Good at business. Business opportunities arise easily. Enjoys getting involved with and supporting others. May travel to or live in foreign lands. Partners support one's dharma. Understands people. Good at anticipating others needs. Sexual passions are enticing to others.

Negative Influences: Takes too much in relationships or feels like partners are not giving enough to relationships. Has multiple marriages or gets into multiple relationships at the same time. Travels drain health. Projects one's own personality problems on others. Complicated sex life. Changes personality, values or character to fit in. Wastes time trying to relate to others. Imbalanced relationships. Partners feel demanding or self-centered. Sexual needs drive people away. Needy. Health problems with genital area and veins. Vata problems.

Ruler of the 7th in the 2nd

Parashara Bhava Yoga – “*The lord of Wife standing in the Wealth – the one born possesses many women, acquires wealth from the union with his wife and is a procrastinating person.*”

Positive Influences: Partnerships bring financial success. Picks good business partners. Spouse contributes to financial success. Can enjoy many

sexual partners. Works in trade. Success in courts. Good public image in one's chosen profession. May deal in banking, travel, restaurants and contracts. Persuasive speech. Beautiful or handsome face. Good at maintaining long term business partnerships. Being married boosts financial well-being. Mate has long life.

Negative Influences: Does not pick good business partners. Taken advantage of in business partnership. Procrastinates and waits for others to take the lead. Too many sexual partners cause complications. Easily persuaded by others in financial matters. Irresponsible with partner's money. Loses money through marriage. Family broken apart by infidelity. Emotionally imbalanced, unsatisfied and erratic mate. Mate may develop chronic hard to treat illness.

Ruler of the 7th in the 3rd

Parashara Bhava Yogas – “*The lord of Wife in the Brother – the person born dies on account of water. At some time a daughter may be born, or also, with difficulty, a son may live.*”

Positive Influences: Partner is adventurous and inspires the native to action. Partner enjoys the arts. Partner is involved in sales, travel and education. Partner is good with hands and has manual dexterity. Partner is sexually adventurous. Native works well with contracts. Partner has good relationship with native's siblings, friends, peers or teammates. Partner supports native's hobbies and interests. Many short distance travels with or due to partner. Partner has good logic and will power. Partner gives lectures or seminars. Real estate investment contributes to retirement. Children are happy with their social life. Partners improve native's character and personality.

Negative Influences: Partner discourages native's hobbies, interests, friendships and adventures. Partners never get serious for committed relationship. Partner is too willful or pushy. Partner ruins relationship with younger siblings. Partner has bad relationship with her/his father. Business relationships are beset by delays, frustration and misalignment. Strained to

meet financial responsibility. Many losses due to home and vehicle improvement or purchase. Children have difficulty in larger social circles. Partner's are critical of native's personality and character.

Ruler of the 7th in the 4th

Parashara Bhava Yoga – “*The lord of Wife standing in the Happy Bhava – the wife is not living under one's will. One is oneself endeared to truth, intelligent, virtuously souled and joined to dental disease.*”

Positive Influences: Mate provides emotional support and well-being. Mate provides a home or contributes greatly to pleasant home environment. Happy with mate and partnerships. Spends enjoyable time with family often. Enjoys the company of others. Feels supported and well liked. Mate has a successful career. Understands contracts and agreements. Helps others with relationships. Brings a sense of fairness and harmony to relationships. Can live abroad.

Negative Influences: Mate is self-motivated. Partnerships ruin emotional peace. Mate hurts or dislikes mother. Partners cause disturbances in one's home. Partnerships cause problems with vehicles. Sexual affairs disturb home life. Partner's cause problem with or interfere with one's education. Prone to diseases of the mouth. Problems with contracts dealing with homes, land, vehicles or other properties. Exiled or home is destroyed.

Ruler of the 7th in the 5th

Parashara Bhava Yoga – “*The lord of Wife in the Fifth – the one born is esteemed, accompanied by all qualities, and likewise always joined to bristling joy, a ruler of all wealth.*”

Positive Influences: Wealthy. Astute at business relationships. Well liked. Happy. Able to fulfill desires. Gets good partners due to past life karmas. Youthful, playful and happy partners. Good at making deals and working with contracts. Plays games with others. Good at advising others. May be a travel or investment advisor. Partners are intellectually stimulating. Partners

help one manage the affairs of life well. Knows how to read others. Enjoys sex. Responsive to others.

Negative Influences: Partner harms children. Partners hamper creativity. Partners act like children. Partners interfere with investments. Business partnerships seem like they should be easier than they are. Partners are too optimistic. Prone to complications with partners. Thinks one understands people's motivations but doesn't.

Ruler of the 7th in the 6th

Parashara Bhava Yoga – “*The lord of Wife standing in the Rogue Bhava – the wife is accompanied by pain or perhaps a powerful desire for women; one is oneself inimical, angry and abandoning happiness.*”

Positive Influences: Mate does well in janitorial and service jobs. Mate has skills in law, medicine, exercise, fighting or working with animals. Good at office work. Mate is strong and vigorous. Relates well to people who are suffering. Mate helps with debts or helps manage illnesses. Cares for the suffering, underserved or common person.

Negative Influences: Animalistic lust. Angry person. Difficulty finding happiness in relationships. Mate is a thief. Mate suffers pain and illness. Mate suffers from enemies. Partnerships are prone to friction or confrontation. Mate has many expenses. Loses partnerships due to illness or accident. Partners have high heat or pitta conditions. Mate feels abused, victimized or stolen from. Partners are vengeful. Mates are uncontrollable. Difficulty with sex.

Ruler of the 7th in the 7th

Parashara Bhava Yoga – “*The lord of Wife in the Seventh Bhava – endowed with marital happiness, the one born is wise, conspicuous, intelligent and merely Vata diseased.*”

Positive Influences: Has good intercourse. Happy marriages and partnerships. Wise and intelligent. Good social skills. Gets in marriages or

partnerships easily. People are comfortable around this person. Charming. Attractive. Persuasive. Being in relationships is natural. Long lasting partnerships. Friendly and playful partnerships. Energetic and adventurous partnerships. Finds comfort in others. Is good at giving comfort. Good host or hostess.

Negative Influences: Diseases of a Vata nature. Manipulative. Develops relationships too casually. Has difficulty focusing on one relationship. Lustful. Puts too much energy and attention into relationships and business partnerships. Tries to get all needs met through relationships. Shallow relationships. Gets in relationships for social status. May be too focused on sex or connecting intimately with others. Has difficulty doing things alone.

Ruler of the 7th in the 8th

Parashara Bhava Yoga – “*The lord of Wife standing in the Death Bhava – the one born is abandoned by marital happiness; the wife is continually joined to disease as well as badly disposed and incompatible.*”

Positive Influences: The conjugal bond is strong. Passionate partner. Mate understands mysteries or the occult. Mate contributes to vitality. Partners contribute resources to relationships. Mates have long life. Mate or partners excel at research, psychology or end of life matters.

Negative Influences: Relationships in constant crisis or dramatic. Feels the need to over analyze relationships. Thinks too much about relationships. See problems where there is none or creates problems partnerships. Sexual diseases. Lacks happiness in connecting with others. Partner has chronic or serious illnesses. Prone to sudden breaks or changes in partnerships or relationships. Partner is shy or socially anxious. Wife does not get along well with other women. Jealous mate. Mate is prone to affairs. Mate depletes one's vitality or resources.

Ruler of the 7th in the 9th

Parashara Bhava Yoga – “*The lord of Wife standing in the Dharma Bhava – union with various women, the native's mind is taken away by his wife, the*

person is the performer of many undertakings.”

Positive Influences: Partners are ethical and interested in law or religion. Relationships are dharmic. Partners support one's dharma. Mate gets along with one's parents. Mate is of one's own religion. One is lucky in foreign lands. One is lucky in business. One is lucky getting lucky. Marriage is both fulfilling sexually and dharmically. Has partnerships in distant lands. Good legal skills in developing partnerships. Shares similar beliefs of faith as partners. Partners are talented and have many skills and hobbies. Partnerships contribute to fortune. Finds fulfillment in religious or spiritual commitments.

Negative Influences: Partners or mate distracts one from life path or dharma. Partners do not share the same culture, beliefs or philosophical views. Mate may not get along well with parents. Mate or partners are too focused on developing their own talents, skills or hobbies. Mate or partnerships interfere with one's own fortune. Fathers is harmed or dies during the dasha of this combination. Does not find fulfillment in religious or philosophical commitments.

Ruler of the 7th in the 10th

Parashara Bhava Yoga – “*The lord of Wife standing in the Karma Bhava the wife will follow her own will; oneself is devoted to Dharma, the one born is joined with wealth, children, etc.”*

Positive Influences: Partnerships contribute to status, fame and career. Builds good partnerships in career. Has excellent network of peers in career. Well connected. Mate supports one's career choices. Partners have good status. Excellent at business and entrepreneurship. Deals with other cultures or does trade with other countries. Business relationships are win-win situations. Wealthy. Creative. Prolific. Enjoys one's children. Devoted to living a dharmic life. May be involved in politics or other types of social careers.

Negative Influences: Partnerships detract from fame, status and career. Mate does not approve of career or gets in the way of career success.

Spends too much time trying to please others rather than being successful in one's undertakings. Mate has poor business skills. Relationships or politics harm career. Gets involved in unfair partnerships or business deals. Does not understand how to build good networks. Social skills harm career. Inappropriate relationships harm career.

Ruler of the 7th in the 11th

Parashara Bhava Yoga – “*The lord of Wife standing in the Gain Bhava – needs come together through the wife and only little happiness from children, etc. the person produces daughters.*”

Positive Influences: Partners are well connected. Partners are interested in social change and politics. Partners contribute to one's wealth and financial gains. Partners get titles or awards. One is romantic. Persuasive. Gets income from side ventures with mate, older friends or older siblings. Has good relationships with influential people. Being in partnerships increases one's opportunities in life. Passionate about achieving desires and dreams.

Negative Influences: Mate is too focused on his/her children. Mate interferes with achieving one's dreams or desires. Mate interferes with one's capacity to achieve awards and titles. Partnerships cause decrease of cash flow or gains. Partner's may be too opinionated or have difficulty thinking clearly. Mate may have intimacy issues. One longs for romance. Feels held back by mate and partnerships in general.

Ruler of the 7th in the 12th

Parashara Bhava Yoga – “*The lord of Wife abiding in the Loss – the one born is poor, or also wretched, his wife is also constantly disposed to spend. The person earns his livelihood through clothes.*”

Positive Influences: Involved in fashion or selling textiles and clothing. May also deal in luxury or the travel industry. Meets partners in foreign lands. Partners may be of a foreign birth or of a different culture. Mate seeks spiritual freedom. Meets partners in secluded places, such as hospitals, ashrams, detention centers or similar institutions. May also meet

partners over the Internet. Sleeps better sharing a bed. Enjoys sex and intimacy. Appears sexually reserved. Connects with others on deep level. Partners help one manage expenses. Engaged in online trade. Excellent at social media.

Negative Influences: Poor fashion sense. Poor in resources. Partners causes many expenses or losses. Mate or partners die or are lost. Prone to adultery. Sexually frigid or mate may be sexually frigid. Spends excessive amounts of time apart from mate. Likes to have secret relationships. Many expenses and losses in trade or business. Wastes time on the Internet. Addicted to social media. Has business secrets. Does business or trade secretly.

Planetary Lords Influencing the 7th House

Ruler of the 1st in the 7th

Parashara Bhava Yoga – “*Lagna lord in Seventh in a Papa – the spouse will not live; in Subha – one will roam about or be poor or indifferent or even a king.*”

Positive Influences: Relates to others well. Strongly social nature. Identified strongly with the spouse. Does well in partnerships. Good business skills. Positive public image. Can attain high positions. Passionate. May reside in a foreign country. Benefits from court proceedings. Gets support from partners. Good at giving pleasure.

Negative Influences: Tries to hard to please others. Loses one's self in relationships. Business partners take advantage of the native. Sexual complications. Too interested in being intimate. Has too many partnerships. Wants too much from the partner. Partner does not live up to expectations. Difficulty with foreign affairs and travel. Personal issues hinder ability to attain high positions and can ruin public image. Romantic problems at work. Projects problems on others.

Ruler of the 2nd in the 7th

Parashara Bhava Yoga – “*Wealth lord in the Seventh – one born is fond of other's wives and a healer; and if a Papa aspects or joins, the spouse goes astray.*”

Positive Influences: Earns well through making business partnerships. Earns money through understanding relationship dynamics. Earns through foreign lands or foreign connections. Supports partner financially. Good at mediation. Encourages others. Handles financial matters in partnerships. Speaks well of other people. Early childhood in foreign lands. Works in courts.

Negative Influences: Partners sexual needs are greater than native. Partner lives off natives good fortune. May be subject to alimony. Partner has psychological or emotional difficulties. Partner may be needy. Problems with finances and foreigners or in foreign lands. Supports mistresses. Projects financial problems onto partners. Difficulty breaking ties with bad relationships. Prone to seeking satisfaction outside of committed relationships.

Ruler of the 3rd in the 7th

Parashara Bhava Yoga – “*In the Seventh, the lord of Brother – having nothing to do but serve the king, the person is afflicted in childhood but without doubt happy at the end of life.*”

Positive Influences: Takes partners on adventures. Enjoys playing games, travel and spending time with partner. Shares similar interests and ways of thinking with partner. Spontaneous in relationships. Sexually adventurous in a healthy way. Energetic, enthusiastic and brave partners. Has innovative relationships. Good at artistic expression and creative endeavors in partnership. Persuasive. Has good knowledge of business and how to make business related campaigns succeed. Excellent salesman, lecturer, marketer or advertiser. Gets involved in good business partnerships. May dance well with partners. Excellent at team sports. Happily serves higher-ups.

Negative Influences: Too willful in partnerships. Tries to manipulate or overly direct partnerships. Marketing, lectures, seminars and salesmanship turn people off to business possibilities. Sexually too forceful or adventurous in a tamasic way. Attracted to illogical or too willful partnerships. Rajasic partner. Friends or younger siblings cause problems with partnerships, committed relationships or marriages (they may not like partners). Never gets anything done in partnerships because of too much change and ungrounded approach. Over-stimulated relationships. Relegated to servant roles.

Ruler of the 4th in the 7th

Parashara Bhava Yoga – “*The lord of Happiness in the Seventh – the one born is endowed with great knowledge, will forsake the wealth acquired by his father and an assembly will cause him to be like a mute.*”

Positive Influences: Makes partners feel at home. Gives emotional support to the partner. Emotionally fulfilling marriage. Enjoys giving to others. Travels to educate others. Very close relationship with mother. Business activities are emotionally fulfilling. Partner is successful in business and may be an entrepreneur. Moves to other countries. Partner deals with vehicles, real estate or agriculture. Sexual experiences are emotionally fulfilling. Benefits through education and educating others.

Negative Influences: Lack of emotional stability causes marriage or relationship problems. Mother is missing from one's life. Partner does not do well in business. Does not feel comfortable in home or home country. Gives away power to others. Can stress partners out emotionally. Cannot settle down in one place. Emotionally manipulative. Needy partner. Loses fixed assets due to partnerships or marriage.

Ruler of the 5th in the 7th

Parashara Bhava Yoga – “*The lord of Offspring in the Seventh – esteemed, endowed with all Dharma, joined with happiness from children, and so on, and fond of helping others.*”

Positive Influences: Enjoys helping others. Children strengthen relationships or marriage. Well liked. Committed to one's dharma. Enjoys working with others and building partnerships. Natural business skills. Good mediator. Enjoyable marriage. Beautiful marriage partner. Passionate and romantic in a healthy way. Has a good mind for contracts. Loves to travel. Loves pursuing romantic ideals. Knows how to make others feel at ease. Gets and gives good counsel about relationships. Can be good at managing others talents. Capacity to inspire others.

Negative Influences: Too passionate and romantic. Excessive focus on romance or the need for passion causes relationship problems. Partners may be too focused on ego gratification. Let down in partnerships. Makes

mistakes with business agreements and contracts. Misjudges others. Loses children or has physical distance from children. Having children harms relationships or marriage. Thinks too much about relationships. Imagines relationships to be better than they are.

Ruler of the 6th in the 7th

Parashara Bhava Yoga – “*The Sixth lord standing in the Wife Bhava – the one born abandons the comfort of his wife, is famous, endowed with good qualities, esteemed, rash and joined with wealth.*”

Positive Influences: Works hard for fame. Works hard at relationships. Works hard for wealth. Overcomes delays to wealth and fame. Partner is capable at defense, healing or legal work. Partner has an enjoyable sexual temperament. Active partner. Works with or builds strong partnerships with parents siblings or their children. Works hard to achieve desires and enjoy pleasure.

Negative Influences: Combative relationship with partners. Prone to divorce. Partners are a source of conflict and frustration. Mate are a source of debt or illness. Partners are too sexually stimulating. Partners suffer from legal issues. Likes animals more than people. Illness of sexual organs. Wastes energy on chasing pleasure and passions. Too controlling in relationships. Difficulty dealing with uncertainty in relationships. Partnerships cause loss and expenses.

Ruler of the 7th in the 7th

Parashara Bhava Yoga – “*The lord of Wife in the Seventh Bhava – endowed with marital happiness, the one born is wise, conspicuous, intelligent and merely Vata diseased.*”

Positive Influences: Has good intercourse. Happy marriages and partnerships. Wise and intelligent. Good social skills. Gets in marriages or partnerships easily. People are comfortable around this person. Charming. Attractive. Persuasive. Being in relationships is natural. Long lasting partnerships. Friendly and playful partnerships. Energetic and adventurous

partnerships. Finds comfort in others. Is good at giving comfort. Good host or hostess.

Negative Influences: Diseases of a Vata nature. Manipulative. Develops relationships too casually. Has difficulty focusing on one relationship. Lustful. Puts too much energy and attention into relationships and business partnerships. Tries to get all needs met through relationships. Shallow relationships. Gets in relationships for social status. May be too focused on sex or connecting intimately with others. Has difficulty doing things alone.

Ruler of the 8th in the 7th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Wife Bhava – causes two wives; and in his profession there will be permanent failure if joined with a Papa.*”

Positive Influences: Good sexual skills. Good at finding secrets about others. Excellent investigative skills. Good interviewing skills. Mate is good at providing resources and taking care of responsibilities. Enjoys sex. Relates to others on a primal level. Strong desires to bond. Partners are interested in the occult, death, research, analysis and the mysteries of life. Passionate partner. Gains through secret dealings. Succeeds through taking risks in business or trade. Partner deals well with crisis or uncertain situations. Partner is vital and may have a long life.

Negative Influences: Has more than one marriage. Suffers failure at business. Takes too many risks in business or trade. Partner is not comfortable with crisis or uncertainty. Mate may have sexual, reproductive organ, hormonal or psychological problems. Sudden breaks and changes in business relationships. Sudden breaks and changes in intimate relationships. Partner is anxious and too reserved. Mate is irresponsible and does not manage finances well. Mate has severe or chronic health issues. Mate suffers due to one's own sexual or intimate needs. Partnerships are unstable. One's own unstable psychology disturbs partnerships.

Ruler of the 9th in the 7th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Wife Bhava – more and more happiness from the union with the wife, virtuous and praised Dvijasattama.*”

Positive Influences: Enjoyable marriage. Has good relationships with others. Enjoys people. Well loved. Having committed relationships boosts happiness, success and fortune. Does trade in other countries or with foreigners. Supports partner's dharma. Good mediator. Partner may be involved in law, ethics, higher education or religion. Has good legal skills dealing with partnerships or marriage. Devoted to helping others understand their place in life. Partner is successful in foreign business or has many travels.

Negative Influences: Strong beliefs, faith or sense of right and wrong drives partners way. Tries to evangelize others. Feels superior morally. Religious ideals or interest interfere with business success or trade. Committed relationships or partnerships do not support one's path. Partnerships are hurt by long journeys. Guru interferes with partnerships or marriage. Parents do not approve of mate.

Ruler of the 10th in the 7th

Parashara Bhava Yoga – “*The lord of Royalty standing in the Wife Bhava – the one born is accompanied by marital happiness, sensible, virtuous, loquacious, and devoted to truth and Dharma.*”

Positive Influences: Happy marriage. Natural sense of virtue. Inspired. Excellent business skills. Good diplomatic and political skills. Has harmonious relationships. Business consultant or coach. Has a career building relationships. Works internationally. Mate is involved with and supports career path. Knowledgeable about trade and business agreements. Can recognize good people and partnerships. Has good boundaries in business. Mate has excellent business skills or is an entrepreneur.

Negative Influences: Difficult marriage. Career or time at work hurts partnerships and relationships. Overbearing in relationships. Controlling. Tries to micromanage others. Attracts bad partnerships. Prone to scandal or

affairs in one's profession. Spends too much time trying to help others be successful. Attracts partners with limited business or diplomatic skills. Spends too much energy pursuing pleasure. Thinks one knows more about business, people and partnerships than is accurate. Status or success hurts ability to connect with others.

Ruler of the 11th in the 7th

Parashara Bhava Yoga – “*The lord of Gain standing in the Wife Bhava – always profiting from the wife's family and illustrious; a gallant lover submissive to the wife.*”

Positive Influences: Great gains and wealth through partnerships. Partner's family supports and provides wealth. Income improves when building successful partnerships with others. Shares same dreams and desires as partners. Excellent at inspiring and empowering others. Sexually skilled. Helps others find and make the most of opportunities. Uses vocabulary and words well. Successfully brings people together. Enjoys social involvement. Social involvement increases gains.

Negative Influences: Gives up dreams or desires for partnerships. Manipulative yet charming. Takes advantage of other's good fortune. Too focused on sex, sensual pleasure or intimacy. Dreams and desires do not support and may hurt partnerships. Tries too hard to bring people together. Social status or recognition hurts relationships. Partnerships give the promise of leading to greater opportunities, but do not. Takes advantage of others hopes. Social climber.

Ruler of the 12th in the 7th

Parashara Bhava Yoga – “*The lord of Loss standing in the Wife Bhava – the wife is always making expenses; he will not have marital happiness and be deprived of strength and knowledge.*”

Positive Influences: Profits by trade through the Internet or through foreign connections. Builds relationships or meets important people through foreign or long distance travel. Would do well as a monastic. Mate is interested in

spirituality and contemplation. Has unbounded or open relationships that work. Help others manage loss.

Negative Influences: Partners cause many expenses. Loses partnerships. Is not happy in marriage or partnerships. Many losses in trade and business. Does not know how to relate well to others. Reclusive. Losses through trying to please others. Business or trade agreements cause loss or do not work out in one's favor. Separation from mate. Long distance relationships. Partners have difficulty with health and accidents. Partners may seem aggressive. Too open or flexible with relationships. Lack of boundaries in relationships cause suffering and loss.

8th House

Specific Indications: Life force, longevity. Means of death, experience of death. Wills and legacies, insurance benefits. Joint finances, partners money, monetary gains from partner, alimony. The reproductive system. Sexual strength and attractiveness, venereal diseases, sexual desires, and fantasies. Chronic and longterm illnesses of any kind. Misfortunes, accidents. Occult subjects, secretive matters. Controversy, Intuition and psychic abilities.

Ruler of the 8th in the 1st

Parashara Bhava Yoga – “*The Eighth lord in the Body, the one born is deprived of bodily well-being, scorning Devas and Brahmins, and joined with wounds/ abscesses/tumors.*”

Positive Influences: Mysterious personality. Gets the support of other people's money easily. Sexually alluring. Good intuition. Natural talents in research and diagnosis. May benefit from inheritance. Passionate. Sudden changes transform life for the positive. Understands how to make positive transformation in self and others. Interest in the occult. Interest in psychology. Deals with pain well. Can suffer for greater success. Does not continue abusive tendencies of family. Mystical. Good at dealing with crisis. Long life. Body benefits from pancha karma and subtle healing methods. Does well in battle. May have psychic capacity.

Negative Influences: Reclusive. Can't leave things be. Always looking for the next problem or transformational experience. Not content in the moment. Sexuality causes problems. Jealous. Easily offended. Vulnerable personality. Psychically sensitive. Chronic health problems. Hard to get a good diagnosis. Gets rare or serious and hard to treat illnesses. Problems with the reproductive system and organs of elimination. Feels attacked. Secretive. Paranoid. Cannot stand pain. Feels misunderstood and unsupported. Always uncomfortable. Carries on a cycle of abuse. Ungrounded. Misled by false spirituality. Life is filled with sudden changes

and crisis. Lives off the wealth of others. Body is injured through battles. Controversy hurts personality and self image.

Ruler of the 8th in the 2nd

Parashara Bhava Yoga – “*The Eighth lord in the Wealth - born with many strength deficiencies, causes a little wealth, lost possessions are not regained.*”

Positive Influences: Earns through investigation, mysteries, research, psychology, the occult, astrology or by psychic means. Earns through Ayurveda, end of life matters, hospice, hospitals, severe and chronic illness, sexuality and the reproductive system. Earns through improving others vitality and life force. Detective. Works in secret fields. Focus on lower chakra issues such as reproduction and elimination and emotional peace. Gains money through unearned sources such as grants, wills, insurance or alimony. Does not have to work due to mates affluence. Sudden financial gains. Sexually alluring face, eyes and mouth. Sexually alluring voice. Can benefit from psychotherapy.

Negative Influences: Difficulty focusing on money. Too many sudden and surprising changes in financial life. Finances lost due to long term or chronic illness. Controversy ruins finances. Too many changes in early childhood. Victim of early childhood abuse. Prone to venereal disease in mouth and throat. Partner's financial choices ruin wealth. Prone to lose finances through battles and legal matters. Eating disorders. Weak voice. Lies about finances. Prone to lying in general. Eats or uses drugs to pacify psychological problems. Obsessed with psychotherapy. Illness stems from psychological factors. Does not get expected money from other people. May be involved in channeling. Life force depleted through channeling.

Ruler of the 8th in the 3rd

Parashara Bhava Yoga – “*The lord of Flaw in the Co-born Bhava – not born with fraternal happiness, languid and forsaken by servants, the one born is destitute of strength.*”

Positive Influences: Strong vitality. Fights well in battles and legal affairs. Hobbies focus on the mysteries, life extension, hospice, the occult, sexual matters or otherworldly affairs. Fantasy or mystery writer. Interested in developing long life and inner vitality. Good at energetic healing and exercise (Tai Chi, Qi Gong, Yoga). Has hypnotic communication ability over others. Intuitive artist. Doesn't take standard approach to problems. Can sell medical supplies or insurance. Drug representative. Promoter of life extending healing practices or substances. Skills in surgery or mechanics.

Negative Influences: Cowardly or lacks vitality to take action in battles. Abandoned by employees or servants. Father is not happy with the native. Siblings have weak vitality. Sudden breaks in relationships with siblings. Drama with younger siblings, peers and teammates. Communication devices have sudden problems. Technology might prove difficult to understand. Sudden injury to hands, arms, and upper back. Shy. Prone to fantasy. Drained from channeling or astral communication. Overuses and abuses intuition. Abuses sex organs. Sudden change of plans in short distance travels.

Ruler of the 8th in the 4th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Happy Bhava – deprived of mother in infancy, destitute of happiness from house and land, and without doubt a false friend.*”

Positive Influences: Maternal side of family provides financial support. Gains inheritance through maternal side of family. Extremely empathic. Intuitive. Educated and educator in the occult, astrology or other metaphysics. Natural skills supporting others emotionally. Powerfully connects with other sexually and emotionally. Mother is psychic or intuitive. Excellent legal and research skills dealing with wills, legacies, insurance and other estate matters. Supports others at the end of life. Heart surgeon. Connected to other worlds or dimensions.

Negative Influences: Uncontrolled need to connect with others intimately. Prone to psychic disturbances. Mental health issues. Paranoid. Cannot make proper sense out of metaphysical or occult matters. Loses property due to sudden changes of fate or severe catastrophe. Vehicles break down suddenly. Loses mother suddenly. Mother has severe chronic illness or mental imbalance. Feels ashamed. Feels isolated from others and misunderstood. Losses due to real estate or educational matters. Unclean mind and psychic field. Victim mentality. Attracts abusive situations. Loses home or other property in legal battles. Legal battles cause severe emotional disturbances.

Ruler of the 8th in the 5th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Offspring Bhava – a dull witted one is born, with very little discernment; the one born is long-lived and wealthy.*”

Positive Influences: Children benefit from insurance, inheritance, legacies and estate planning. Understands occult subjects. Understands taboo subjects. Mind understands sex and death. Creativity comes in powerful bursts. Excellent research skills dealing with investments. Has a mind for mystery. Gains profound understanding through spiritual techniques and study of scriptures. Enjoys sexual intercourse and the conjugal bond. Benefits from investing in insurance. Partner does well financially and has many financial opportunities. Has inherited investments. May have a trust fund.

Negative Influences: Dramatic relationship with children. Sudden changes in relationship with children. Mind is overly focused on transformation and is too rajasic. Worried or anxious mind. Frets over children. Gets pregnant accidentally and has trouble getting pregnant when one wants to get pregnant. Children due not benefit from mates wealth. Cannot focus well on creative, athletic or artistic endeavors. Children have chronic, rare or severe diseases. Children may die or be lost. Mind is obsessed with sex or taboo subjects. Psychically ungrounded. Has trouble making improvements in life. Lacks discernment.

Ruler of the 8th in the 6th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Rogue Bhava – the person conquers enemies; in childhood the body is joined with disease, and there is fear from snakes and water.*”

Positive Influences: Defeats enemies. Conquers obstacles, debts and delays. Deals in espionage, inspection and personal investigation. Ultimately overcomes emotional, psychological or psychic disturbances. Spy. Good at researching legal, medical or criminal matters. Works in disaster situations or explores disaster situations. Benefits from disaster or crisis. Gets insurance money due to accidents or injury. May be involved in secret services.

Negative Influences: Poor constitution. Suffers from serious diseases chronically. Hard to diagnose diseases. Victimized. Abused. Taken advantage of. Cannot defend one's self. Defeated in battles. Sudden death from accident or injury. Debts due to serious illnesses. Prone to surgeries. Prone to have organs removed. Toxic body. Worried and anxious. Pets have chronic problems. Inflamed system. Low vitality. Short life. Prone to thievery. Defrauded. Swindled. Legal battles do not go well. Debts due to litigation.

Ruler of the 8th in the 7th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Wife Bhava – causes two wives; and in his profession there will be permanent failure if joined with a Papa.*”

Positive Influences: Good sexual skills. Good at finding secrets about others. Excellent investigative skills. Good interviewing skills. Mate is good at providing resources and taking care of responsibilities. Enjoys sex. Relates to others on a primal level. Strong desires to bond. Partners are interested in the occult, death, research, analysis and the mysteries of life. Passionate partner. Gains through secret dealings. Succeeds through taking risks in business or trade. Partner deals well with crisis or uncertain situations. Partner is vital and may have a long life.

Negative Influences: Has more than one marriage. Suffers failure at business. Takes too many risks in business or trade. Partner is not comfortable with crisis or uncertainty. Mate may have sexual, reproductive organ, hormonal or psychological problems. Sudden breaks and changes in business relationships. Sudden breaks and changes in intimate relationships. Partner is anxious and too reserved. Mate is irresponsible and does not manage finances well. Mate has severe or chronic health issues. Mate suffers due to one's own sexual or intimate needs. Partnerships are unstable. One's own unstable psychology disturbs partnerships.

Ruler of the 8th in the 8th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Death Bhava – the one born is joined to long life; without strength then medium longevity. Perhaps a thief and blamable while also blaming others.*”

Positive Influences: Long life. Is supported well by others. Excellent vitality. Manages crisis well. Good at avoiding crisis. Deep interest in the occult or taboo subjects. Psychic strength. Extrasensory perception. Keeps secrets well. Extremely appealing to potential mates. Magnetic personality. Excellent research and analysis skills. Psychological skills. Understands deeply. Understands after death states. Connects with others deeply through sex. Deep and strong conjugal bond. Good at meditation and contemplation. Can detach from the world. Understands Pratyahara.

Negative Influences: Since of financial entitlement. Takes resources and wealth from others. Lives off others good intentions. Disturbing fascination with sex, death and the occult. Psychic manipulator. Can drain others energy. May be the victim of psychic attacks or may be drained by others psychically. Spiteful and mean. Psychologically and psychically unstable. Short life. Poor vitality. False intuition. Acts like one has psychic powers. Charlatan. Interested in dark forces. Uses secrets to hurt others. Many crisis, breaks and changes through out life. Sudden crisis with health matters. Constantly in crisis. Escapist tendencies. Difficulty facing and functioning in reality. Does not manage change well. Prone to blaming others for short comings or difficulties. May be prone to stealing.

Ruler of the 8th in the 9th

Parashara Bhava Yoga – “*The Eighth lord in the Tapas place – milking Dharma and an atheist, the lord of a wicked dependent wife and stealing another's property.*”

Positive Influences: Fundraiser for religious, moral and ethical causes. Accumulates resources easily. Deals or benefits from legal matters in the areas of wills, legacies or insurance. Inherits family wealth. Researches legal matters well. Investigates religions or different cultures. Challenges small-minded cultural values. Can manifest good fortune through intention or prayer. Sudden increases in fortune. Successfully instigates change in established traditions.

Negative Influences: Does not believe or know of a higher power. Takes advantage of society and manipulates societies laws. Takes others resources and property. Mates causes crisis or despair. Parents are troubled or prone to crisis. Marriage is prone to crisis and sudden change. Many doubts about one's dharma or path in life. Difficulty maintaining devotion. Guru or teachers are sexually inappropriate. Attracts negative circumstances through one's own negative thinking. Unlucky. Shunned by one's society. Difficulty communicating needs. Difficulty protecting or defending one's faith. Attacks the faith of others. Disturbs society.

Ruler of the 8th in the 10th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Karma Bhava – deprived of paternal happiness, slanderous/calumnious, professionally deprived; not so if a benefic in aspect.*”

Positive Influences: Excellent at fundraising or dealing in grants. Excellent skills in research and analysis. Uncovers scandal or secrets. Good at analyzing others. Psychological skills in the work place. Gives tests. Work deals with occult matters, intuition or the mysteries of life. In tune with societal trends. Skilled investigator. May work in surveillance field. Sudden positive changes in work situations. Career benefits from crisis situations.

Intuitive capacity. May work with end of life matters, such as hospice or other death related areas. Fights great battles for recognition and status.

Negative Influences: Status, career and fame is prone to scandal or slander. Difficulty finding a career or line of work that is satisfying. Many breaks or changes in one's status in life and career potential. Criticized by father or authority figures. Authority figures find problems or inconsistencies in one's work capacity. Loses jobs or work suddenly. Gets involved in secret scandals. Does not produce good lasting work. Lacks recognition or proper compensation for work. Overlooked.

Ruler of the 8th in the 11th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Gain Bhava – with a Papa, without wealth; joined with a Subha, afflicted in childhood, happy afterwards, and long lived.*”

Positive Influences: Long life. Unhappy childhood turns into happy adulthood. Sudden gains of wealth. Gains from engaging in mysterious, occult, esoteric or investigative activities. Gains through sex. Gains through battles. Inspires others to improve health and vitality. Sudden rise in fame or social status. Good cash flow from end of life matters. Wins wealth through gambling and taking risks. Skills growing other people's money and wealth.

Negative Influences: Mate has fertility issues. Difficulty maintaining wealth. Sudden negative turns in wealth. Older or influential people harm one's wealth capacity and social status. Older siblings or older friends cause hardship or place too many demands on the relationship. Troubles hearing. Scandal ruins social networks. Has difficulty fitting into social situations. Feels like an outcaste. Social anxiety.

Ruler of the 8th in the 12th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Loss Bhava – bad actions always produce loss; short lived, especially when with a Papa.*”

Positive Influences: Loss of serious or chronic illnesses. Skills in detachment, yoga meditation and spiritual transcendence. Comfortable with seclusion. Helps others with serious afflictions in hospitals, detention centers or other “houses of healing”. Excellent at renunciation. Understands true renunciation and spiritual freedom.

Negative Influences: Short life. Vice or negative actions give great loss or expenses. Engaged in the sex trade. Too focused on fantasy. Wastes energy and resources on sexual matters or other secret pleasures. Wastes others resources. Has very little resources of one's own. Isolated, shy and too introverted. Cannot handle the world. 1st and 2nd chakra disorders. Sexually frigid. Cannot enjoy sex. Does not sleep well. Has trouble with one's feet and lymphatic system. Victimized and feels trapped.

Planetary Lords Influencing the 8th House

Ruler of the 1st in the 8th

Parashara Bhava Yoga – “*Lagna lord abiding in Eighth – one born will be experienced in sacred knowledge, diseased, a thief, with great anger and a gamer/gambler going to other's wives.*”

Positive Influences: Strong interest in research, sex, death, the occult and the hidden side of life. Interested in the intimate and private relationships of others. Good investigation skills. Sudden changes and breaks in life lead to better opportunities. Enjoys sexual intimacy. Has hidden desires fulfilled. Emotionally secure and psychologically healthy. Good at invoking emotions in others. Benefits from gambling, lotteries, insurance settlements, legal matters, legacies, alimony and inheritance. Other people give the native money freely. Long life. Healing and psychic skill. Deals with trauma well. Helps others through trauma. Sexually alluring. Strong life force. Healthy sex organs. Benefits from controversy.

Negative Influences: Subject to sexual problems and diseases. Life is filled with sudden breaks or changes. Prone to chronic illness. Low vitality. Does not deal with change well, or is overly fixated on change and transformation. Cannot let things be. Constant dwelling on problems makes problems worse. Suffers from psychic disorders. Suffers from people who manipulate and drain energy. Secrets ruin one's path in life. Personal problems drain partner's wealth. Sexuality causes complications. Prone to anxiety and trauma. Fascinated with death and vice. Lack of confidence. Does not trust one's self. Shy. Victim mentality. Loses through legal battles and fights in general. Obsessed with avoiding toxins. Poor capacity to express emotions in a healthy way. Feels suppressed and misunderstood.

Ruler of the 2nd in the 8th

Parashara Bhava Yoga – “*Wealth lord abiding in the Eighth – one born is joined to abundant land and wealth. There is little cause for happiness with*

spouse or mistress and no happiness on account of the elder sibling.”

Positive Influences: Speaks about taboo subjects. Speaks skillfully about sex, death, the occult, vice and death. Sexuality benefits finances. Earns through psychological counseling or occult matters. May deal with estate planning, wills or legacies. Excellent research and analysis capacity. Money through psychic healing, spiritual healing, wills, legacies, gambling, insurance settlements, legal matters and through battles. Deals in the industry of longevity, death and dying. Voice soothes trauma, anxiety and emotional anxiety. Supported by partner's wealth. Works on grants. Works with chronic illnesses. Deals in secrets and controversy. Intuition benefits finances. Sudden bursts of positive income. Wealthy through land matters.

Negative Influences: Chronic illness ruin finances. Loses money through legal matters. Dependent on others for financial support. Major sudden changes in financial well being. Early childhood abuse. Prone to lying about money or finances. Addiction problems. Substance abuse. Surprised by difficulties with inheritance. Eating disorders. Wastes money on psychics, astrologers, healers or occult matters. Sexual problems stemming from early childhood. Prone to financial misfortunes. Sudden onset of problems with face, eyes, teeth, gums or lips. Food causes problems with longevity. Spouse and mistress cause mental unrest. Deals in bribery. Gets needs met through flattery.

Ruler of the 3rd in the 8th

Parashara Bhava Yoga – “*In the Eighth, the lord of Brother – the person born is a born thief, disposed to slaving away for his livelihood and dies at a king's door.”*

Positive Influences: Skills in research, sex, the occult and psychic methods. Deep thinker. Understands hobbies thoroughly. Excellent at analysis. Understands and uncovers secrets. Interested and has deep knowledge in the paranormal or taboo subjects. Involved in espionage or detective work. Spy. Sees things others don't. Comprehensive awareness of one's environment. Long and healthy life. Good witch or shaman. Hypnotic powers.

Negative Influences: Younger siblings or peers may be out of touch with reality. Bad witch or shaman. Siblings take one's inheritance. Siblings prone to injury. Prone to thievery. Uses esoteric or metaphysical principles to harm others. Changes one's mind too often. Never satisfied. Cannot come to any complete conclusions. Sudden injury or breaks to neck, upper back, arms and hands. Wastes sexual energy. Sudden loss of friends or younger siblings. Younger siblings or peers experience chronic and severe illness. Sexually deviant or inappropriate. Worried, anxious and fearful. Severe problems with self-expression and boundaries. Absorbs others energies.

Ruler of the 4th in the 8th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Cavity Bhava – wanting of house and related comforts, the one born has little cause for parental happiness and will be equal to a eunuch.*”

Positive Influences: Empathic. Works in educational and research matters. Can share emotions in a powerful way. Excellent emotional counselor. Gains property through inheritance, wills or legacies. Deals well with changes. Researches and is educated in the mysteries of life. Strong sexual bond in marital relationships. Fulfilling sex. Sex therapist. Educates others about intimacy.

Negative Influences: Overwhelmed by others emotions or psychic problems. Sudden changes to relationship with mother. Death of mother. Death of vehicles. Loses vehicles, property and fixed assets in legal battles or due to war. Constant emotional turmoil due to erratic home life. Emotionally erratic. Sexually frigid or cannot connect to others sexually. Emotionally guarded. Sudden breaks in education. Surgery to chest area.

Ruler of the 5th in the 8th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Cavity Bhava – endowed with only little happiness from children, joined with cough along with asthma, angry and deprived of happiness.*”

Positive Influences: Mind geared towards research. Can uncover mysteries or hidden things. Interested in old knowledge. Enjoys fantasy and myth. Children contribute to vitality and reason for living a long life. Can experience deep states of consciousness through meditation, mantra and chanting. Profound thinker. Philosopher. Mind is focused on change and transformation in a positive way. Sexually vital. May understand spirituality of sex. Intellect is subtle and penetrating. Can understand subtle realities or principles. Great mind for astrology and complex math. Excellent at manifesting using thought force alone.

Negative Influences: Mind is unstable. Has sudden dramatic problems with children. Children are weak or needy. Mind is caught between different worlds or planes of existence. Thinks about death. Morbid mind. Thoughts negatively impact one's healthy. Wastes time trying to change life through changing thoughts instead of taking appropriate action. Prone to lying and deception. Paranoid. Negative past life karmas cause severe illness. Not good at meeting new people. Becomes too ungrounded through meditation or similar practices. Unhappy. Gets stuck in moods. Investment strategies cause sudden catastrophic loss. Prone to injuring children. Children destroy psychological peace. Prone to miscarriage or abortion. Mean spirited. Pretends to by psychic. Uses mental or psychic powers to injure others.

Ruler of the 6th in the 8th

Parashara Bhava Yoga – “*The Sixth lord abiding in the Eighth – the one born is diseased, an enemy of the wise, into other's property, fond of other's wives and foul.*”

Positive Influences: Excellent research skills dealing with health matters, legal issues or crimes. Strong immune system. Diseases or illness are rendered “dead”. Overcomes serious health issues. Benefits from secrets or intrigue. Fights a good fight. Battles, legal or otherwise generate extra resources. Gives good service in regards to end-of-life matters or dealing with death.

Negative Influences: Sickly. Always suffering some form of illness. Prone to accidents and injury of a serious nature. Does not recognize wisdom. Takes others resources or property. Philanderer. Unpleasant to be around. Has unsavory allies or company. Does not recognize the law. Debts accrue because of legal problems. Prone to scandal. Dangerous and potentially violent. Sexual violence (especially if 2nd or 3rd lord is involved). Envious of others. Feels unsupported and victimized. Dies badly. Employees or servants cause or are prone to drama and crisis.

Ruler of the 7th in the 8th

Parashara Bhava Yoga – “*The lord of Wife standing in the Death Bhava – the one born is abandoned by marital happiness; the wife is continually joined to disease as well as badly disposed and incompatible.*”

Positive Influences: The conjugal bond is strong. Passionate partner. Mate understands mysteries or the occult. Mate contributes to vitality. Partners contribute resources to relationships. Mates have long life. Mate or partners excel at research, psychology or end of life matters.

Negative Influences: Relationships in constant crisis or dramatic. Feels the need to over analyze relationships. Thinks too much about relationships. See problems where there is none or creates problems partnerships. Sexual diseases. Lacks happiness in connecting with others. Partner has chronic or serious illnesses. Prone to sudden breaks or changes in partnerships or relationships. Partner is shy or socially anxious. Wife does not get along well with other women. Jealous mate. Mate is prone to affairs. Mate depletes one's vitality or resources.

Ruler of the 8th in the 8th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Death Bhava – the one born is joined to long life; without strength then medium longevity. Perhaps a thief and blamable while also blaming others.*”

Positive Influences: Long life. Is supported well by others. Excellent vitality. Manages crisis well. Good at avoiding crisis. Deep interest in the

occult or taboo subjects. Psychic strength. Extrasensory perception. Keeps secrets well. Extremely appealing to potential mates. Magnetic personality. Excellent research and analysis skills. Psychological skills. Understands deeply. Understands after death states. Connects with others deeply through sex. Deep and strong conjugal bond. Good at meditation and contemplation. Can detach from the world. Understands Pratyahara.

Negative Influences: Since of financial entitlement. Takes resources and wealth from others. Lives off others good intentions. Disturbing fascination with sex, death and the occult. Psychic manipulator. Can drain others energy. May be the victim of psychic attacks or may be drained by others psychically. Spiteful and mean. Psychologically and psychically unstable. Short life. Poor vitality. False intuition. Acts like one has psychic powers. Charlatan. Interested in dark forces. Uses secrets to hurt others. Many crisis, breaks and changes through out life. Sudden crisis with health matters. Constantly in crisis. Escapist tendencies. Difficulty facing and functioning in reality. Does not manage change well. Prone to blaming others for short comings or difficulties. May be prone to stealing.

Ruler of the 9th in the 8th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Death Bhava – causes the person to be devoid of fortune, and he will not have the happiness from an elder sibling.*”

Positive Influences: Gets fortunes effortlessly. Good past life merit financially speaking. Inherits family fortune. May benefit from a trust fund or similar source of wealth. Gets good dividends on investments. Relationship improves health, well-being and psychological contentment. Sudden bouts of good fortune. Studies occult, esoteric or mysterious things.

Negative Influences: Loses fortunes suddenly. Sudden injuries to the hip area. Prone to falls, both physically and from position. Parents are miserable or prone to divorce. Gets into secret intrigues with one's guru. Gets into unhealthy relationships with teachers. Has difficulty finding a belief system or set of ideals worth following. Critical of dharmic ideals.

Loses family or guru suddenly. Parents are prone to crisis. Sudden reversals of fortune in foreign lands. Sudden breaks in one's educational path.

Ruler of the 10th in the 8th

Parashara Bhava Yoga – “*The lord of Karma standing in the Flaw Bhava – causes the person to be devoid of occupation; long- lived the one born defames others as his primary goal.*”

Positive Influences: Enduring career. Excellent skills in research, investigation and analysis. May work in the medical field. May have skills in psychoanalysis. Known for one's intuitive, mystical or occult skills and knowledge. Skills in human resources. Raises money for one's profession or works with grants. Manages other people's money or resources. Benefits from crisis or sudden changes. Disaster management. Long life. Works in 8th house affairs, such as end of life matters. May work with old people or old things. Interest in history or the past. Does secret work.

Negative Influences: Attacks or undermines others for a living. Has difficulty sticking to a profession or finding fulfillment in one's work. Fear of making mistakes or doing the wrong thing. Takes advantage of others at work. Cheats to get ahead in career. Sabotages others success. Sabotages one's own success. Follows intuition that is not accurate. Tries to appear mysterious. Sudden changes in career status. Career status afflicted by scandal. Inability to maintain career due to psychological problems. Others take credit for one's success or work. Steals other people's resources. Pretends to be psychic or skilled in occult matters. Tells lies.

Ruler of the 11th in the 8th

Parashara Bhava Yoga – “*The lord of Gain standing in the Flaw Bhava – brings about deficiencies in matters; life to him will be long, the wife will die first.*”

Positive Influences: Financial gains through speculation, games of chance and risky undertakings. Financial gains through 8th house matters, such as life extension, medicine, the occult, sex, death related topics, old things,

investigation, research, analysis, managing other people's money, wills, legacies, estate planning, insurance and battles. Gets sudden social recognition. Given titles or awards or recognition for 8th house matters. Good at researching business or financial matters. Plenty of sexual opportunities.

Negative Influences: Takes sexual risks or does not practice safe sex. Loses older siblings or friends. Sudden changes loss of social connections. Does not have good or consistent opportunities in life. May lose mate early in life. Afraid of social situations. Tries to improve cash flow through deception or fraud. Cheats others and is cheated out of gains. Inconsistent in trying to achieve personal goals or ambitions. Changes one's mind too often to experience success. Sudden financial losses. Sudden injury to legs.

Ruler of the 12th in the 8th

Parashara Bhava Yoga – “*The lord of Loss standing in the Death Bhava – the one born is always attended by profit, speaking pleasantly; medium lived, joined fully with good qualities.*”

Positive Influences: Losses are killed. Benefits through other's losses. Good results from legal battles. Excellent consciousness for contemplation and self-realization. Gains wealth easily. Sweet speech. Good character. Makes appropriate sacrifices for health and long life. Kills vices. Sexually skilled. Happy in remote places. Destroys secret enemies.

Negative Influences: Prone to thievery. Expenses drain partners resources. Illness or accident harms partners ability to provide resources. Prone to lying and deception. Chronic financial losses. Chronic expenses. Does not feel supported. Emotionally distant. Serious psychological afflictions. Loss of reproductive function. Collapse of vitality. Hospitalized or confined. Difficulty forming conjugal bond. Difficulty with sexual pleasure.

9th House

Specific Indications: The father. Grandchildren. Luck, fortune, solutions to problems. Religion, philosophy, morals. Faith, worship. A person's guru, spiritual teachers, elders, travel, long journeys. Wisdom, higher knowledge of all kinds, higher education. Law. Performance of good deeds, charity, virtue.

Ruler of the 9th in the 1st

Parashara Bhava Yoga – “*The lord of Fortune abiding in the Lagna – the one born is fortunate, praised by the king, of good conduct, of beautiful form, learned and honored by the people.*”

Positive Influences: Easy birth. Starting of new ventures are blessed. Philosophical, ethical and religious nature. Intent on one's own dharma. Guided from within. Trusts self. Father and father figures support dharma. Lucky. Interested in justice. Very broadminded. Is comfortable within the culture in which one is born. Skills in teaching. Rises to high levels of success easily and naturally. Influential. Other cultures enrich one's personal understanding. Graceful. Gets good guidance. Teachers are good and lead the native correctly. Charitable, virtuous and kind. Feels supported in the universe. Seen as a counselor or minister. Cancels many evils in the chart. Blessed life. Marriage improves one's self image and supports one's life path. Committed and devoted. Benefits from worship. Has a spiritual mind. Interested in enriching one's culture.

Negative Influences: Grandchildren suffer. Relationship with teachers or gurus interfere with life path. Too optimistic and feels invincible. Too egotistical. Father's accomplishments overshadows life. College or higher education do not support one's self expression. Prone to fundamentalist thinking. Feels like one knows everything. Feels superior. Resists or rejects culture into which one is born. Stifled by parents. Marriage does not support life path. Problems with commitment. Cannot accept help. Too proud.

Critical of religion. Misunderstands or misuses the power of philosophy and religion. Feels oppressed by cultural dictates.

Ruler of the 9th in the 2nd

Parashara Bhava Yoga – “*The lord of Fortune standing in the Wealth Bhava – a Pandit (scholar), dear to the people, wealth, a gallant lover and accompanied by happiness from woman, children, etc.*”

Positive Influences: Speaks on ethics, philosophy, law and religion. Money seems to appear by grace. Knows how to save and accumulate finances. Father positively impacts early childhood. Father positively influences wealth. Involved in the work of worship, counsel, teaching (specifically higher education). Virtuous. Charitable. Generous. Inspiring speech. Honest and speaks in a supportive and truthful manner. Financially successful and blessed. Speaks about cultural influences. Meets guru early in life. Loved by women. Inspirational figure.

Negative Influences: Grandchildren cause financial problems. Father requires financial support. Too focused on getting educated and not on practical matters dealing with earning a living. Evades responsibility by continuing education. Religion or spirituality obstructs financial success. Religion or spirituality negatively impact childhood. Financial disputes with father, guru or authority figures. Misleads others with false knowledge unknowingly. Does not give good advice. Too optimistic about being able to meet one's responsibilities and financial matters.

Ruler of the 9th in the 3rd

Parashara Bhava Yoga – “*The lord of Fortune standing in the Sibling Bhava – the one born is accompanied by fraternal happiness, wealthy and also of quality stock and possessed of a beautiful form.*”

Positive Influences: Father is happy with native. Wealthy. Well formed body. Trained well by parents. Nature strength and determination. Valiant leader. Responsive to siblings, peers and teammates. Appropriate imitative and aggression. Not afraid to display strength for a just cause. Good judge

of character. Good at managing travel schedules. May arrange other's long distance travel schedules. Has a logical philosophy based on reason. Well loved by teammates. Good at giving seminars and lectures. May lecture on philosophy, law, logic or reason. Younger siblings challenge one to improve skills and talents. Involved in publishing. Benefits from marketing and advertising. Gets a good coach. Persuades others through sincerity and virtue. Understands how education works.

Negative Influences: Tries too hard to seem virtuous, logical or sincere. Dogmatic beliefs cause hardship to siblings or peers. Mind changes too much to settle on a valid philosophy. Philosophy and religion may be aggravating. Thinks everyone should believe as they do. Religion or fanatical beliefs may inspire confrontational behavior. Too quick to challenge others. Logic is based on faulty beliefs. Lack of ethics. Faith gets in the way of obvious facts. Inflammatory with use of writing or media.

Ruler of the 9th in the 4th

Parashara Bhava Yoga – “*The lord of Fortune standing in the 4th Bhava – endowed with happiness from house and vehicles, joined with all fulfillment and devoted to mother is the person.*”

Positive Influences: Fortunate family. Gains fortune through the family. Fits well into one's culture. Education is highly valued in the home and family. Well-educated mother. Committed to supporting one's culture and country. Gets a good guru. Gets good teacher's in general. Parents profoundly impact and support one's life path. Gets land, homes, vehicles, property and all fourth house matters easily. Happy and fulfilled. Sees the meaning and purpose in life. Devoted to one's path. Devoted to family. Feels a higher sense of purpose even in simple matters. Highly educated. Understands religion.

Negative Influences: Family turmoil. Does not agree with teachers. Has conflicts with one's own cultural norms. Marriage partners disturb home and inner emotional state. Parents prone to divorce or separation. Does not feel happy about one's life path or dharma. Guru causes emotional hardship.

Theft dealing with vehicles and home. Beliefs upset mother and family. Does not care for home and vehicles well enough, or expects others to do it.

Ruler of the 9th in the 5th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Offspring Bhava – the person is full of fortune from offspring, devoted to Guru, wise, a Dharmic soul, and a Pandit (scholar).*”

Positive Influences: Guru provides good training. Naturally inclined towards dharmic living. Follows one's purpose. Inspired and inspiring. Gets and gives good counsel. Can trust one's faith and intuition. Does well with spiritual techniques. Naturally gains from speculative investments. Good investor. Educated in how to make good investments. Does not waste time, energy or resources on useless endeavors. Philosophical mind. Intelligent. Forgiving and grateful. Parents support, help and nurture children. Benefits from sports, games, entertainment and exploring the fine arts. Cultured. One's culture supports intellectual development. Well educated. Religiously inclined.

Negative Influences: Expects life to be easier than it is. Parents do not support children. Parents and culture do not support intellectual development or creativity. Too orthodox. Can't think outside the box. Faith or religion inspires fanaticism and stubbornness. Fortunes and opportunities are wasted on children. Gets an education but doesn't earn it. Lacks capacity to work hard. Lives off of graces of one's society but doesn't contribute to one's society.

Ruler of the 9th in the 6th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Rogue Bhava – the person has only little fortune, devoid of happiness from the maternal uncle, etc. and always suffering through enemies.*”

Positive Influences: Provides good defense. Knowledgeable in legal, medical and service matters. Strong morals and sense of ethics. Committed to serving one's guru or religious ideals. Successful in legal matters. Father

is involved in law, medicine or service. Public servant. Defends one's own culture. Bound to honor. Relationship with father, teachers or guru gets better over time. Works hard to become educated and cultured.

Negative Influences: Father causes debts. Father suffers accidents or acute illness. Fortunes are delayed. Enemies block one's fortune. Father or teachers are aggressive or prone to conflict. Fights with teachers. Comes from a violent or controlling culture. Grace feels blocked. Inspirations are frustrated. Education is delayed. Does not value education. Father is injured or prone to accidents and illness. Difficulty getting good medical advice. Gets bad information which causes hardship, pain, debts or injury. Does not recognize wisdom. Unrefined. Uncultured. Parents are prone to conflict.

Ruler of the 9th in the 7th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Wife Bhava – more and more happiness from the union with the wife, virtuous and praised Dvijasattama.*”

Positive Influences: Enjoyable marriage. Has good relationships with others. Enjoys people. Well loved. Having committed relationships boosts happiness, success and fortune. Does trade in other countries or with foreigners. Supports partner's dharma. Good mediator. Partner may be involved in law, ethics, higher education or religion. Has good legal skills dealing with partnerships or marriage. Devoted to helping others understand their place in life. Partner is successful in foreign business or has many travels.

Negative Influences: Strong beliefs, faith or sense of right and wrong drives partners way. Tries to evangelize others. Feels superior morally. Religious ideals or interest interfere with business success or trade. Committed relationships or partnerships do not support one's path. Partnerships are hurt by long journeys. Guru interferes with partnerships or marriage. Parents do not approve of mate.

Ruler of the 9th in the 8th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Death Bhava – causes the person to be devoid of fortune, and he will not have the happiness from an elder sibling.*”

Positive Influences: Gets fortunes effortlessly. Good past life merit financially speaking. Inherits family fortune. May benefit from a trust fund or similar source of wealth. Gets good dividends on investments. Relationship improves health, well-being and psychological contentment. Sudden bouts of good fortune. Studies occult, esoteric or mysterious things.

Negative Influences: Loses fortunes suddenly. Sudden injuries to the hip area. Prone to falls, both physically and from position. Parents are miserable or prone to divorce. Gets into secret intrigues with one's guru. Gets into unhealthy relationships with teachers. Has difficulty finding a belief system or set of ideals worth following. Critical of dharmic ideals. Loses family or guru suddenly. Parents are prone to crisis. Sudden reversals of fortune in foreign lands. Sudden breaks in one's educational path.

Ruler of 9th in the 9th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Fortune Bhava – endowed with abundant fortune, perfect in virtue and noble conduct, and great happiness from the co-born.*”

Positive Influences: Fortunate person. Ethical, moral and of good character. Supported by family and one's own culture. Supportive of family. Well educated. Knowledge and skills in law, philosophy, religion, education and understanding cultural values. May be published. May be a world traveler. Purposeful and inspired person. Feels innate sense of purpose and direction. Honored. Wise. Money, resources and necessary situations or circumstances come easily. Seems lucky. Makes decisions based on higher principles. Can see the bigger picture. Has wise guru or good teachers. Leaves a legacy. Enjoys and has good relationship with one's grandchildren. Strong marriage. Strong sense of commitment and devotion to important and worthy matters.

Negative Influences: Difficulties appreciating or maintaining one's fortune. Morals and character are challenged. Relationship with family and one's own culture is strained. Marriage or commitments are challenged by external factors. Inspiration and devotion feel blocked. Has difficulty continuing the family legacy. Obstacles to higher education. Faulty wisdom. Bored with life. Pushes opportunities too hard or abuses one's luck. Guru or spiritual teaching one finds is too rigid or based on fundamentalist paradigms. Parent's relationship looks good to observers but has inner turmoil or difficulty. Appears wise but in reality is not so. Pretends to be more fortunate than is true.

Ruler of 9th in the 10th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Karma Bhava – the one born is a king or equal to one, a king's counselor or the lord of an army, virtuous and honored by the people.*”

Positive Influences: Lives a dharmic and inspired life. Works in education, law, philosophy, religion or politics. Inspiring figure. Rises to high positions. Gives good counsel to important people. Gets good counsel from important people. Advisor (The innate qualities of the planet involved and the other houses it rules can give indications of type of advisory capacity.) Has a strong sense of duty and successfully engages many responsibilities. Well loved by society. Has many career opportunities. Wealthy and successful at business enterprises. Family supports one's purpose in life. Knows the proper action to take in most situations. Guru's or teachers support one's path in life. Popular person.

Negative Influences: Maliciously uses religion, politics, philosophy, education or law to get ahead in life. Family does not support one's dharma or path. Guru's or teachers interfere or block one's positive action and activity in the world. Promotes a fundamentalist or rigid paradigm. Too much focus on maintaining wealth and personal fortunes. Gets bad counsel about career endeavors. Gives bad counsel to important people. Too focused on religious ideals, political ideals or philosophical ideals. Tries to force

others to believe or see things the same way. Loses one's fortune or wealth trying to be important. Tries to hard to find the meaning in life and fails.

Ruler of 9th in the 11th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Gain Bhava – acquiring wealth day in and day out, devoted to the venerable, virtuous and also righteous.*”

Positive Influences: Acquires wealth and realizes gains and dreams easily. Can easily achieve personal desires. May also help society or friends achieve positive change. Older friends and older siblings do well in life. Excellent investing, business and financial skills. Good political skills. Gains resources through 9th house endeavors such as law, religion, higher education, politics and travel. Family supports one's social ideals and activities that lead to financial gain. Always seems to have an opportunity to realize one's goals. Devote to promoting knowledge, virtue and helpful righteousness. Gains titles, awards, acknowledgements, diplomas and recognition easily. Is accepted in other countries or can get residence status in other countries, particularly if there are appropriate exchanges between 7th and 4th houses or the sign of Cancer is involved.

Negative Influences: Expects gains and wealth to be realized too easily. Focuses on achieving one's dreams and desires at the expense of doing one's work in this world. Wastes opportunities and good fortune to pursue pleasures or distractions. Gurus, teachers or one's family create financial problems. Feels obligated to help elders who mismanage or waste resources. Has big business or financial ideas that don't work in practice. Focuses too much on gaining titles, diplomas, education or recognition to feel validated. Wastes resources or financial gains spoiling grand children. Devotion to family is misplaced. Uses religion, philosophy, law, politics for the purpose of making money.

Ruler of 9th in the 12th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Loss Bhava – producer of the loss of fortune, constant expense/loss on good deeds and*

without wealth on account of the desire for guests.”

Positive Influences: Family helps to resolve one's expenses. Guru gives good counsel dealing with meditation and contemplation. Fortunate in other lands, countries or cultures. Travels for pilgrimage, spiritual or educational purposes. Gets good counsel dealing with Self-realization. Father or guru is sincere, honest and highly realized. Manages expenses well. Has an innate sense of charity and devotes time and resources to effective and worthy charitable causes. Brings knowledge to other lands or to people of a different culture. Educated in different cultures and distant lands. Devotes time to helping people in hospitals or confinement.

Negative Influences: Wastes money, time and other resources on charitable or spiritual causes that have little to no value. Cannot recognize spiritual or charitable pursuits that are of true value. Many expenses wasting fortune on pleasurable pursuits or escapist tendencies. Does not feel an innate sense of grace in life. Does not feel an innate sense of purpose. Loses one's father or guru. Separation from one's culture or family. Father has no interest in material prosperity. Family causes loss of fortune. Family causes loss of purpose or sense of meaning. Does not see value in one's cultural ideals. May lose one's freedom.

Planetary Lords Influencing the 9th House

Ruler of the 1st in the 9th

Parashara Bhava Yoga – “*Lagna lord abiding in Fortune – one born will be fortunate, dear to people, a Vishnu devotee, an intense speaker and joined with wife, children and wealth.*”

Positive Influences: Graceful existence. Interested in upholding one's culture. Understanding of proper role of philosophy and religion. Ethical. Good natured. Wise. Gets good counsel. Gives good counsel. Deep understanding. Forgiving nature. Benefits from higher education. Enjoys learning and educational matters. Can influence others mentally and spiritually. Multi-cultural understanding. May work in higher education. Benefits from long distance travels. Strongly identified with and may benefit from father or guru. Honest. Inspired life. Charitable. Virtuous. A teacher or elder. Lucky. Healthy belief system. Enjoys a good family life.

Negative Influences: Too optimistic. Trouble in higher education. Struggles with gurus. Teachers or gurus do not benefit one's life path. Trouble on long distance journeys. May be fanatical about ideas and philosophy. Does not get along well with the culture in which one is born. Rebellious. Problems understanding law and justice. Limited understanding. Small minded. Can't see other perspectives. Gets and gives bad counsel. Does not value father. May project need for father figure in an unhealthy way. Doesn't get good opportunities. Puts loyalties in the wrong place.

Ruler of the 2nd in the 9th

Parashara Bhava Yoga – “*Wealth lord standing in Dharma Bhava – a rich person, with zeal and diligence in undertakings, keen, sick in childhood but happy later and going on pilgrimages, following religion, performing spiritual practices, etc.*”

Positive Influences: Being wealthy is normal. Or at least one feels wealthy in most circumstances. Has deep understanding of wealth. Wealth is

expanded through educational pursuits. May earn resources through counseling, law, education, philosophy or ministerial roles. Supports and follows the dictates of one's culture. Religious. Devotes resources to travel and education. Wealth is earned dharmically. Happily supports and is able to support parents with one's own resources. Deals in foreign trade. Happily gives to grand children. Sudden positive changes in wealth. Benefits through charity and by being virtuous. Feels obligation to help family members and is able to do so. Meets responsibilities in marriage easily.

Negative Influences: Unlucky. Early childhood illness. Rejects one's culture. Speaks about the problems with morality, religion and philosophy. Speaks ill of guru or father. Difficulty with elders. Difficulty finding one's path in life and staying committed. Trouble being responsible in marriage or committed relationships. Difficulty with grand children. Not financially fortunate, or too optimistic about financial matters. Breaks in education. Lack of education ruins future opportunities. Parents suffer financially, particularly during native's early childhood. Suffers digestion and financial problems while traveling. Religions or gurus take one's money. Spends on immoral things. Wastes money on legal matters.

Ruler of the 3rd in the 9th

Parashara Bhava Yoga – “*In the Ninth, the lord of Brother – deprived of paternal happiness, fortune through women, and joined with pleasant children, etc.*”

Positive Influences: Warrior for philosophy or religion. Strong ideals and character. Works and plays hard and is helped by grace and luck. Wins more often than loses. Motivating teacher. Traveler. Good at managing travel schedules of others. Good planner. Positively challenged by father or teachers. Naturally talented in third house matters. Approaches belief systems with an open mind yet logical mentality. Goes on adventures to learn about other cultures. Siblings and friends support one's dharma.

Negative Influences: Father is unimpressed by accomplishments. Too restless or illogical to understand high knowledge. Ego problems cause

legal problems. Cannot count on luck, although tries. Father has problems with ego. Unregulated desires interfere with education and/or spiritual growth. Personal desires conflict with cultural norms. Rebels against parental upbringing. Marriage feels too constricting. Siblings or peers break up marriage. Siblings or friends trouble father. Siblings or friends interfere with one's dharma. Hobbies distract one from dharma.

Ruler of the 4th in the 9th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Fortune Bhava – the one born is beloved by all, devoted to the divine, virtuous, esteemed and accompanied by every comfort.*”

Positive Influences: Well loved. Luxurious home. Easily attracts finest luxuries. Supportive parents. Supported by the culture one was born into. Achieves high levels of education. Moral. Virtuous. Fair. Just. Inspires, guides and nurtures others. Ministerial skills. Finds peace and bliss through following ideals, exploring philosophy and religion. Devoted to one's dharma, path and guru. Devoted to parents. Travels for educational purposes. Emotionally blessed marriage. Attracts emotionally supportive and stable marriage partners. Blessed with vehicles and land.

Negative Influences: Wastes devotion on philosophy, religion and guru. Too optimistic about one's own luck or good fortune. Wants the divine to take care of everything instead of taking initiative. Emotional attachment gets in the way of discrimination and higher knowledge. Falls from grace. Marriage is emotionally draining. Overly attached to ideals and how things should be. May change ideals to suit emotional state.

Ruler of the 5th in the 9th

Parashara Bhava Yoga – “*The lord of Offspring abiding in Fortune – children, a lustrous lord or like that or an author of one's one accord, famous and illuminating the family.*”

Positive Influences: Skills in writing, authorship and the fine arts. Well known. Pillar of the family. Feels a strong sense of destiny and purpose to

benefit others and can do it. Children bring blessings and are enjoyable. Spiritually evolved and philosophical. Benefits from religion and following higher ideals. Teacher of spiritual techniques. Inspirational figure. Skills in law and educational matters. Good judge of character. Gives excellent counsel and gets excellent counsel. Open mind. Can see many perspectives. Kind and wise. Understands the true importance of astrology. Can live in accord with one's society. Good marriage. Supports partner. Has good upbringing and good parents. In love with God and one's path. Devoted. Committed. Loyal. Highly educated. Continues higher education throughout life.

Negative Influences: Does not judge situations accurately. Children interfere with marriage. Children interfere with one's life path. Thinks things will work out easier than they do. Counts on luck instead of appropriate planning and action. Does not follow accurate philosophies. Puts faith in false or useless ideals. Troubles with higher education. Prone to affairs while traveling. Cannot recognize wisdom. Religious fanatic. Loses through gambling and excessive risk taking.

Ruler of the 6th in the 9th

Parashara Bhava Yoga – “*The Sixth lord abiding in the Fortune – the one born works in wood and stone, sometimes scarcity and sometimes increase produced in business.*”

Positive Influences: Gives good service to philosophical, religious or educational matters. Defense lawyer. Father is strong and able to overcome debts and delays. Consultant in defense or health industries. Fights for one's fortune. Luck through hardwork. Fights for higher ideals and morals. Fights to uphold cultural ideals. Strong sense of fairness and justice. Advocate of unions and blue collar workers. Works hard to get an education.

Negative Influences: Does not get along well with teachers or gurus. Strained relationship with one's own culture. Has difficulty with religion. Fortunes are delayed. Has difficulty with higher education. Does not feel a higher purpose inspiration. Ethical or moral when it serves a purpose.

Fights over philosophy or ideals without purpose. Cannot get ahead in life due to debts. Questionable sense of fairness and justice. Problems with hips and shoulders. Delays to education.

Ruler of the 7th in the 9th

Parashara Bhava Yoga – “*The lord of Wife standing in the Dharma Bhava – union with various women, the native's mind is taken away by his wife, the person is the performer of many undertakings.*”

Positive Influences: Partners are ethical and interested in law or religion. Relationships are dharmic. Partners support one's dharma. Mate gets along with one's parents. Mate is of one's own religion. One is lucky in foreign lands. One is lucky in business. One is lucky getting lucky. Marriage is both fulfilling sexually and dharmically. Has partnerships in distant lands. Good legal skills in developing partnerships. Shares similar beliefs of faith as partners. Partners are talented and have many skills and hobbies. Partnerships contribute to fortune. Finds fulfillment in religious or spiritual commitments.

Negative Influences: Partners or mate distracts one from life path or dharma. Partners do not share the same culture, beliefs or philosophical views. Mate may not get along well with parents. Mate or partners are too focused on developing their own talents, skills or hobbies. Mate or partnerships interfere with one's own fortune. Fathers is harmed or dies during the dasha of this combination. Does not find fulfillment in religious or philosophical commitments.

Ruler of the 8th in the 9th

Parashara Bhava Yoga – “*The Eighth lord in the Tapas place – milking Dharma and an atheist, the lord of a wicked dependent wife and stealing another's property.*”

Positive Influences: Fundraiser for religious, moral and ethical causes. Accumulates resources easily. Deals or benefits from legal matters in the areas of wills, legacies or insurance. Inherits family wealth. Researches

legal matters well. Investigates religions or different cultures. Challenges small-minded cultural values. Can manifest good fortune through intention or prayer. Sudden increases in fortune. Successfully instigates change in established traditions.

Negative Influences: Does not believe or know of a higher power. Takes advantage of society and manipulates societies laws. Takes others resources and property. Causes crisis or despair. Parents are troubled or prone to crisis. Marriage is prone to crisis and sudden change. Many doubts about one's dharma or path in life. Difficulty maintaining devotion. Guru or teachers are sexually inappropriate. Attracts negative circumstances through one's own negative thinking. Unlucky. Shunned by one's society. Difficulty communicating needs. Difficulty protecting or defending one's faith. Attacks the faith of others. Disturbs society.

Ruler of 9th in the 9th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Fortune Bhava – endowed with abundant fortune, perfect in virtue and noble conduct, and great happiness from the co-born.*”

Positive Influences: Fortunate person. Ethical, moral and of good character. Supported by family and one's own culture. Supportive of family. Well educated. Knowledge and skills in law, philosophy, religion, education and understanding cultural values. May be published. May be a world traveler. Purposeful and inspired person. Feels innate sense of purpose and direction. Honored. Wise. Money, resources and necessary situations or circumstances come easily. Seems lucky. Makes decisions based on higher principles. Can see the bigger picture. Has wise guru or good teachers. Leaves a legacy. Enjoys and has good relationship with one's grandchildren. Strong marriage. Strong sense of commitment and devotion to important and worthy matters.

Negative Influences: Difficulties appreciating or maintaining one's fortune. Morals and character are challenged. Relationship with family and one's own culture is strained. Marriage or commitments are challenged by

external factors. Inspiration and devotion feel blocked. Has difficulty continuing the family legacy. Obstacles to higher education. Faulty wisdom. Bored with life. Pushes opportunities too hard or abuses one's luck. Guru or spiritual teaching one finds is too rigid or based on fundamentalist paradigms. Parent's relationship looks good to observers but has inner turmoil or difficulty. Appears wise but in reality is not so. Pretends to be more fortunate than is true.

Ruler of 10th in the 9th

Parashara Bhava Yoga – “*The lord of Royalty abiding in the Fortune – the one born is a king if born from a royal family, like that if born in a different family; joined with wealth, children, etc.*”

Positive Influences: Comes from a powerful or well known family. Gains status due to family. Has a career giving counsel or educating others. May work in publishing, law, politics, religion or educational matters. Ministerial capacity. Carries on the legacy of father or one's teachers. Career is fortunate with ample opportunities to rise in success. Career is inspired. Feels a sense of purpose and duty in one's work and to society. Takes inspired initiative. Inspiring figure. Empowers others. Spiritual principles or higher ideals serve to support one's path in life. Many distant travels for one's work. Can be the most accomplished member of one's family.

Negative Influences: Too focused on ideals, higher principles, philosophy or religion and not enough focus on practical and effective action in the world. May sabotage career focusing too much time and energy on education. One's status or fame hurts family. Career choices may not be accepted by family. Getting a good education is sacrificed for status or prestige. Following one's dharma and inspiration suffers due to pursuit of status and prestige. Religion or philosophy may not be accepted by one's government.

Ruler of 11th in the 9th

Parashara Bhava Yoga – “*The lord of Gain standing in the Fortune Bhava – produces a fortunate person, ingenious, a truthful speaker, honored by the*

king and a lord of wealth.”

Positive Influences: Possessed of abundant wealth. Has good opportunities to achieve greater wealth. Intelligent person who can make the most of any opportunity. Speaks the truth. Inspires one's social groups and society as a whole. Social and political grace. Continues the legacy of one's teachers. Social connections, influential people, older friends and older siblings support one's dharma and path in life. Gains through publishing and writing. Important person in large social, religious, legal, educational or cultural organization. Gains titles, awards and recognition easily. Gains residence in foreign lands or is accepted by other cultures.

Negative Influences: Personal desires or goals distract one from one's path in life. Need for social acceptance or social pressures get in the way of one's dharma. Led away from fortune, grace and one's ideals because of societal influences and social contacts. Older siblings, older friends or influential people ruin one's success in higher education. Older people spoil one's sense of right and wrong or religious pursuits. Financial gains are wasted on lost causes. Father or teachers are too self-absorbed.

Ruler of 12th in the 9th

Parashara Bhava Yoga – “*The lord of Loss standing in the Fortune Bhava – causes the person to be hostile to Gurus, and inimical to friends and also fully devoted to furthering his own goals.*”

Positive Influences: Is educated in foreign lands or by people of a different culture. Father or teacher is of a different culture. Interested in humanitarian and educational charities. Invests resources in promoting religious, educational or cultural ideals. Many travels and interactions with foreign cultures or lands. Interested in the highest spiritual or religious ideals. Donates generously to gurus or spiritual organizations. Transmutes secret pleasures and desires into energy for enlightenment practices. Takes care of others.

Negative Influences: Father or guru dies or is lost. Expenses hurt family or father. Aggressive towards teachers. Does not find value in religion,

philosophy, law or higher education. Does not have good foundation for acquiring resources, fortune or wealth. Difficult relationship with one's father. Does not appreciate cultural values into which one is born. Challenges cultural norms. Does not get education beyond primary schooling. Loss of function of hip or injury to sacral region. Prone to falls. Uncoordinated gait. Leaves one's family behind. Has difficulty maintaining friendships and is too focused on one's own needs.

10th House

Specific Indications: Career, professional activities. The Dharma or life purpose. Fame, honour, status, respectability. Worldly power. Holy pilgrimages. Good deeds, activities that benefit society. The head of an institution, authority figures, eminent persons, government officials, government work.

Ruler of the 10th in the 1st

Parashara Bhava Yoga – “*The lord of Karma abiding in the Lagna – the one born is learned, well known, wealthy, insightful, diseased in childhood, happy later, with wealth increasing day by day.*”

Positive Influences: Accepted and supported by the public. Supported by authority figures and respected people. Leader. Figure head. Works better as one's own boss. Enjoys challenges. Can start one's own business. Innovative in business. Good management capacity. Leads by example. Stable personality. Good at achieving one's own goals. Has a vision of one's place in the world and works to achieve that. Healthy body. Seen as an authority. Honored by the world. Famous. Benefits from the government. Does not take no for an answer. Does not doubt self. Makes things happen. Good at self promotion.

Negative Influences: Rejected by the world. Authority figures, respected people or leaders disrespect native and scar self image. Cannot take no for an answer. Feels entitled. Does poorly in team situations. Wants to be a leader but lacks skill or understanding of what that entails. Longs for honor and status. Selfish. Tries to hard to achieve and harms health. Wants to be independent. Makes big mistakes in business due to personality issues. Poor self promotion. Feels like success should come easily. Jealous of others who are successful.

Ruler of the 10th in the 2nd

Parashara Bhava Yoga – “*The lord of Royalty standing in the Wealth Bhava – wealthy, joined with virtue, respected by the king, bountiful and joined with paternal, etc. happiness.*”

Positive Influences: Career driven. Reputation and status improves financial status. Honored for one's work. Works to benefit society. Good delegating capacity. Voice inspires action. Continues a family business. Shows others how to use words, language and speech effectively. Works with authority figures, eminent people, officials and with institutions. Benefits from the government. Work involves the mouth, teeth and eyes. Focused on improving appearances. Works with money or precious items. Could be a chef. Can handle great responsibility. Can take care of others.

Negative Influences: Lack of respect or status hurts career opportunities. Family difficulties interfere with ability to meet financial responsibilities. Does not get paid well. Does not speak well. Speech causes financial problems. Prone to making up stories to impress others. Mistreatment by bosses and authority figures ruins career success. Not trustworthy. Mistreats family members. Felt oppressed in early childhood. Career causes injury to mouth, face or eyes. Overwhelmed by responsibilities at work and with family.

Ruler of the 10th in the 3rd

Parashara Bhava Yoga – “*The lord of Karma in the Sibling – the one born is endowed with happiness from brothers and servants, valorous, perfected in virtue, loquacious and an honest person.*”

Positive Influences: Active adventurer. Leads others on adventures. Determined to achieve through self-effort. Musician. Career benefits younger siblings opportunities. Acts on behalf of younger siblings, peers or teammates. Excellent business and technology skills. Takes short journeys for one's work. Hobbies, skills and talents are benefit or a part of one's career path. Work involves music, writing, communication, technology, sports or acting. May do well promoting others skills or talents.

Negative Influences: Career injures arms, hands, neck or upper back. Career interferes with self expression and exploration of hobbies and talents. Authorities stifle self expression. Acts out of fear. Many health hazards in one's field. Career causes frustration, aggression and impatience. Promotion attempts backfire or come across as egotistical. Siblings are jealous of career success.

Ruler of the 10th in the 4th

Parashara Bhava Yoga – “*The lord of Karma standing in the Happy Bhava – happy, devoted to helping their mother, the lord of vehicles, land and houses, virtuous and also wealthy.*”

Positive Influences: Work involves dealing with fourth house matters such as land, property, housing, vehicles and education. Can manage others emotions well. May be a full-time mother or do work that involves helping or educating mothers. Works from home. Manages property or land. Excellent gardening and agricultural skills. May work with vehicles or be a professional driver (particularly if the 3rd house is involved). Improves status and career by continuing to learn and increase education. Improves buildings. Builder. Good with designing homes and buildings.

Negative Influences: Career choice makes mother and family unhappy. Activity in the world makes mother or family feel shame or disgrace. Problems at work disturb the home and one's emotions. Workaholic. Wastes too much time and resources trying to get educated rather than getting a steady line of work. Would rather be at home than at work. Prone to taking jobs that don't pay much. Undervalues personal potential. Has trouble purchasing a home. Ruins property or vehicles trying to improve them.

Ruler of the 10th in the 5th

Parashara Bhava Yoga – “*The lord of Karma standing in the Offspring Bhava – endowed with all knowledge, always joined with bristling joy, wealthy and also having children.*”

Positive Influences: Lives by one's knowledge. Extremely intelligent. Developed mind. Works with taxes, stocks, investments, legal issues and corporations. May benefit from government work. Children follow in one's career path. Works on behalf of children. Well known for mental and intellectual prowess. May be well known in the entertainment, fine arts and athletic industries. Naturally happy. Wealth comes naturally. Benefits from speculative investments. One's own reputation helps children. Finds work easily. Enjoys working.

Negative Influences: One's own reputation hurts children's opportunities. Misleads others through incorrect counsel or advice. Wants children to follow in one's career path, but they do not. Dishonest. Tries to appear more intelligent or knowledgeable than one is. Tries too hard to have fame in creative, athletic or intellectual endeavors.

Ruler of the 10th in the 6th

Parashara Bhava Yoga – “*The lord of Karma standing in the Rogue Bhava – devoid of paternal happiness; notwithstanding being clever, he is wanting in wealth and pressed by enemies.*”

Positive Influences: Known for service in medical, legal, military, police, training or exercise fields. Known for healing skills. Known for work with animals. Works on the behalf of unions or blue collar workers. Works in a tough environment or manages difficult situations. Well known for sense of service and loyalty. Dedicated to one's work. Intent on righting wrongs or correcting problematic situations. Stands behind one's work. Gets work in the service industry. Figure head in service industry. Efforts towards success are hard but fulfilling.

Negative Influences: No happiness with father or authority figures. Enemies cause problems to career, fame or status. Lack of recognition. Fights for recognition. Does not value one's own contribution. Cannot keep a job. Causes problems at one's work. Dishonored or dishonorable actions. Legal problems hurt status or career. Actively gets into debts. Tries to appear more successful or wealthy than reality. Gets hurt at work. Not

compensated well for service or work. Prone to conflict due to work schedule.

Ruler of the 10th in the 7th

Parashara Bhava Yoga – “*The lord of Royalty standing in the Wife Bhava – the one born is accompanied by marital happiness, sensible, virtuous, loquacious, and devoted to truth and Dharma.*”

Positive Influences: Happy marriage. Natural sense of virtue. Inspired. Excellent business skills. Good diplomatic and political skills. Has harmonious relationships. Business consultant or coach. Has a career building relationships. Works internationally. Mate is involved with and supports career path. Knowledgeable about trade and business agreements. Can recognize good people and partnerships. Has good boundaries in business. Mate has excellent business skills or is an entrepreneur.

Negative Influences: Difficult marriage. Career or time at work hurts partnerships and relationships. Overbearing in relationships. Controlling. Tries to micromanage others. Attracts bad partnerships. Prone to scandal or affairs in one's profession. Spends too much time trying to help others be successful. Attracts partners with limited business or diplomatic skills. Spends too much energy pursuing pleasure. Thinks one knows more about business, people and partnerships than is accurate. Status or success hurts ability to connect with others.

Ruler of the 10th in the 8th

Parashara Bhava Yoga – “*The lord of Karma standing in the Flaw Bhava – causes the person to be devoid of occupation; long- lived the one born defames others as his primary goal.*”

Positive Influences: Enduring career. Excellent skills in research, investigation and analysis. May work in the medical field. May have skills in psychoanalysis. Known for one's intuitive, mystical or occult skills and knowledge. Skills in human resources. Raises money for one's profession or works with grants. Manages other people's money or resources. Benefits

from crisis or sudden changes. Disaster management. Long life. Works in 8th house affairs, such as end of life matters. May work with old people or old things. Interest in history or the past. Does secret work.

Negative Influences: Attacks or undermines others for a living. Has difficulty sticking to a profession or finding fulfillment in one's work. Fear of making mistakes or doing the wrong thing. Takes advantage of others at work. Cheats to get ahead in career. Sabotages others success. Sabotages one's own success. Follows intuition that is not accurate. Tries to appear mysterious. Sudden changes in career status. Career status afflicted by scandal. Inability to maintain career due to psychological problems. Others take credit for one's success or work. Steals other people's resources. Pretends to be psychic or skilled in occult matters. Tells lies.

Ruler of 10th in the 9th

Parashara Bhava Yoga – “*The lord of Royalty abiding in the Fortune – the one born is a king if born from a royal family, like that if born in a different family; joined with wealth, children, etc.*”

Positive Influences: Comes from a powerful or well known family. Gains status due to family. Has a career giving counsel or educating others. May work in publishing, law, politics, religion or educational matters. Ministerial capacity. Carries on the legacy of father or one's teachers. Career is fortunate with ample opportunities to rise in success. Career is inspired. Feels a sense of purpose and duty in one's work and to society. Takes inspired initiative. Inspiring figure. Empowers others. Spiritual principles or higher ideals serve to support one's path in life. Many distant travels for one's work. Can be the most accomplished member of one's family.

Negative Influences: Too focused on ideals, higher principles, philosophy or religion and not enough focus on practical and effective action in the world. May sabotage career focusing too much time and energy on education. One's status or fame hurts family. Career choices may not be accepted by family. Getting a good education is sacrificed for status or prestige. Following one's dharma and inspiration suffers due to pursuit of

status and prestige. Religion or philosophy may not be accepted by one's government.

Ruler of 10th in the 10th

Parashara Bhava Yoga – “*The lord of Karma standing in the Royal Bhava – skillful in all works, happy, valorous, speaking truth, and a person devoted and fond of Gurus.*”

Positive Influences: Famous. Well known for one's skills. Work and activity in the world inspires others. Excellent ability to command and delegate. A king in one's path. Rises to high levels of skill and success. Life's work is honored and perseveres through time. Historical figure. Benefits from working with large organizations, businesses or the government. Excellent project management. Deals with people, coworkers and followers well. Full and fulfilling career. Understands politics.

Negative Influences: Heavily criticized for work. Feels stuck in one's career or position. Builds up high level of success and can't leave it to follow inspiration. Well known for one's inabilities or faults. Chooses security over inspiration. Puts too much attention on career and work instead of living a balanced life. Work and career takes one away from family.

Ruler of 10th in the 11th

Parashara Bhava Yoga – “*The lord of Royalty standing in the Gain Bhava – the one born is accompanied by wealth and children, full of joy and also of quality stock, speaking truth and always happy.*”

Positive Influences: Happy person. Feels accomplished and great sense of success. Wealthy. Deals with wealth, finances and business well. Has a high status in one's career and in society in general. Works with influential and creative people. Works in publishing. Excellent political skills. Manages finances and business situations. Knows how to find and utilize good opportunities. Inspirational person. Well connected. Enjoys social interactions and has good and supportive friends. Gets titles, awards and

recognition through one's work or career. Highly praised. Promotes others well. Can rise to a high status in life. Fulfilling career. Excellent hearing and may work with audio and visual or be a producer.

Negative Influences: Tries to hard to be recognized, gain titles or get awards. Loses the bigger picture of life trying to be important or wealthy. Loses sight of purpose due to egotistical desires. Political connections or ideas harm one's fame, career or status. Wastes energy trying to promote others or help others get ahead. Thinks fame or recognition will bring a sense of success.

Ruler of 10th in the 12th

Parashara Bhava Yoga – “*The lord or Royalty standing in the Loss Bhava – expense at royal buildings, fearing enemies constantly, and also clever and reflective.*”

Positive Influences: Works toward perfecting Self-realization and liberation. Moksha path. Work is promoted in foreign lands or cultures. Work is benefit by the Internet. Works in spiritual, healing or charitable fields. May work in places of confinement, such as hospice, hospitals, detention centers or other institutions removed from society. Has a humanitarian predisposition. Clever at dealing with expenses and loss. Excellent capacity for contemplation and reflection. Volunteers for humanitarian, spiritual and charitable organizations. Works with or in other lands and cultures. Generous person. Works to help others manage loss or expenses. May also work in resort or vacation related locations. Takes plenty of vacations.

Negative Influences: Too self-sacrificing. Little interest in career. Lacks fame and recognition. Needs more time away from work than is reasonable. Work is too draining. Does sloppy work. Imprisoned because of actions taken at work. Does not want to work. Career interferes with sleep. Takes advantage of others. Causes others financial hardship or expenses. Little success in foreign lands or with foreign cultures. Exploits other's weaknesses. Many enemies. Gets in trouble through maintaining an

elaborate web of lies. Thoughts about career, status or one's work interferes with capacity to contemplate, meditate or reflect.

Planetary Lords Influencing the 10th House

Ruler of the 1st in the 10th

Parashara Bhava Yoga – “*Lagna lord in Tenth – one born is possessed with happiness from father, respected by kings, known to people, and will without doubt have self-acquired wealth.*”

Positive Influences: Does well working for one's self. Likes to be in charge of own schedule. Independent. Great capacity for achievement and personal recognition in career or chosen life path. Ambitious. Executive capacity. Capable of fame, honor and status. Natural sense of life purpose. Strong personality and leader. Takes appropriate initiative in career. Good reputation. Financially blessed. Capacity to powerfully influence society. Actions carry weight. Benefits from government and government work. Can be a king in one's field. Good station in life.

Negative Influences: Friction with bosses, authority figures and government. Personality gets in the way of success. Dominating. Is not prepared for success. Does not take proper action towards success. Acts out of step with one's chosen path. Poor reputation due to unfortunate events or poor behavior. Disappointed with level of success. Cannot maintain career. Can not take direction. Insubordinate. Thinks one knows everything. Cannot handle fame.

Ruler of the 2nd in the 10th

Parashara Bhava Yoga – “*Wealth lord abiding in Karma – one born is lustful, esteemed, learned, joined with many wives and great wealth, though happiness from children is abandoned.*”

Positive Influences: Respected in one's vocation. Reputation supports finances. Works with money or valuable items and materials. Understands what it takes to make money and does it. May be a professional speaker. Good at training beginners. May work with food or in the restaurant business. Speaks about early childhood. Powerful and influential voice.

Works at the top of one's field. Good sense of initiative. May work in speculative investments. Helps others improve their appearance. Always up to date on latest developments in one's field. Skilled with the opposite sex. Highly educated. Excellent at self promotion.

Negative Influences: Lust clouds judgment. One's own children suffer due to work schedule. Workaholic. Poor reputation hampers work and financial prospects. Poor self promotion. Tries too hard to get ahead. Frustrated with level of accomplishment and success. Problems with the face, mouth and neck. Government takes one's money. Business is hindered by government. Poisons others with food. Speech negatively impacts others and the world. Inflamed and unhelpful speech. Too vocal. Greed hurts career. Speaking poorly of leaders, bosses or eminent people ruins reputation and career.

Ruler of the 3rd in the 10th

Parashara Bhava Yoga – “*In the Tenth, the lord of Brother – the born is attended by all pleasures, wins with his own hands that gained and supports a spoiled woman.*”

Positive Influences: Feels comfortable expressing one's self in career endeavors. Works hard to positively impact the world. Career is focused on and benefits by third house matters. Uses hands well in career. Siblings support one's life path. Little difficulty dealing with obstacles and set backs to one's work. Career is benefited by marketing, advertising and writing. Works in the communication field. Puts appropriate and effective efforts towards developing one's career.

Negative Influences: Puts inappropriate effort to developing one's career. Marketing, advertising and writing campaigns do not support career. Feels frustrated and unable to express one's self in career. Self effort to improve career shows little results. Tries to succeed in third house affairs in career but fails or does not attain desired level of success. Personal life and desires interfere with career advancement or ability to positively impact the world. Younger siblings or peers interfere with career opportunities. To restless to

stay the course to achieve long term success in career. More interested in hobbies and distractions than career development. Bravery backfires.

Ruler of the 4th in the 10th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Karma Bhava – the person born is honored by royalty, an alchemist, very merry, enjoying comforts and the conqueror of his senses.*”

Positive Influences: Skills at nursing or giving comfort. Gets involved in a career dealing with fourth house matters such as education, vehicles, property management or real estate. Takes action to fulfill emotional needs appropriately. Attracts good business partners. Work is supported through partnerships. Emotionally healthy. Lives in foreign lands. Treasure hunter. Good at directing and controlling others emotions. Popular. Well liked. Happy. Career is well supported.

Negative Influences: Emotional imbalances cause career problems. Emotions impair one's ability to act appropriately. Heart problems shorten one's career. Too emotionally invested in success. Problems with the knees and chest area. Too much focus on education prevents one from moving forward with career. Mother causes problems with career success. Unable to control senses or emotions. Exiled.

Ruler of the 5th in the 10th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Royal Bhava – brings Raja Yoga to the one born, the enjoyment of many comforts and mentioned as celebrated among men.*”

Positive Influences: Works for, on the behalf of, or with children. Works with speculative investments. Works for or with the government. Professional athlete or entertainer. Advisor. Religion helps career. Government benefits career. Skills in the fine arts, painting and drawing. Knows when to gamble. Can rise to high offices. Advises politicians, rulers or kings. Strong sense of morals, charity and responsibility. Children support career. Legal mind.

Negative Influences: Children hurt career. Romantic affairs damage reputation. Chooses career over children. Tries to be successful but fails at gambling, investments, sports and the fine arts. Cannot relate to children well. Government interferes with career. Tax and legal problems hurt reputation or career. Action taken towards spiritual understanding fails. Tries too hard to appear moral, just and responsible.

Ruler of the 6th in the 10th

Parashara Bhava Yoga – “*The Sixth lord in the Tenth Bhava – enjoying honor, famous in his community/family, and no devotion for the father, a speaker, in another country and happy.*”

Positive Influences: Known for skills in defense. Renowned for honor and service. Body worker. Engaged in medical field. Known for work with animals. Famous for endurance. Well known in one's community. Takes efforts towards happiness. Works with debt. Knowledge of exercise and how the body works. Expert in digestion and nutrition. Works hard to purify life. Works to the highest standards. Career deals with managing opponents and adversaries. Has high paying but hardworking job. Focus on quality improvement and accident (error) prevention. Self reliant. Practical. Results oriented. Success comes through one's own hard work. Excellent organizing and training ability. Skills in cleaning, janitorial or maintenance work.

Negative Influences: Disrespectful to father or authority figures. Trouble defending one's reputation. Known for negative qualities. Hurts or harms others for a living. Difficulty maintaining employment. Underpaid. May be a loan shark. Many setbacks and delays to career, but also to activity in the world in general. Feels disrespected. Blocks other's success or happiness. Attacks others fame. Prone to injury or accident while working. Friction with superiors in one's field. Does not put enough effort to overcome obstacles. Doesn't adjust well to new situations with career or work.

Ruler of the 7th in the 10th

Parashara Bhava Yoga – “*The lord of Wife standing in the Karma Bhava the wife will follow her own will; oneself is devoted to Dharma, the one born is*

joined with wealth, children, etc.”

Positive Influences: Partnerships contribute to status, fame and career. Builds good partnerships in career. Has excellent network of peers in career. Well connected. Mate supports one's career choices. Partners have good status. Excellent at business and entrepreneurship. Deals with other cultures or does trade with other countries. Business relationships are win-win situations. Wealthy. Creative. Prolific. Enjoys one's children. Devoted to living a dharmic life. May be involved in politics or other types of social careers.

Negative Influences: Partnerships detract from fame, status and career. Mate does not approve of career or gets in the way of career success. Spends too much time trying to please others rather than being successful in one's undertakings. Mate has poor business skills. Relationships or politics harm career. Gets involved in unfair partnerships or business deals. Does not understand how to build good networks. Social skills harm career. Inappropriate relationships harm career.

Ruler of the 8th in the 10th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Karma Bhava – deprived of paternal happiness, slanderous/calumnious, professionally deprived; not so if a benefic in aspect.*”

Positive Influences: Excellent at fundraising or dealing in grants. Excellent skills in research and analysis. Uncovers scandal or secrets. Good at analyzing others. Psychological skills in the work place. Gives tests. Work deals with occult matters, intuition or the mysteries of life. In tune with societal trends. Skilled investigator. May work in surveillance field. Sudden positive changes in work situations. Career benefits from crisis situations. Intuitive capacity. May work with end of life matters, such as hospice or other death related areas. Fights great battles for recognition and status.

Negative Influences: Status, career and fame is prone to scandal or slander. Difficulty finding a career or line of work that is satisfying. Many breaks or changes in one's status in life and career potential. Criticized by father or

authority figures. Authority figures find problems or inconsistencies in one's work capacity. Loses jobs or work suddenly. Gets involved in secret scandals. Does not produce good lasting work. Lacks recognition or proper compensation for work. Overlooked.

Ruler of 9th in the 10th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Karma Bhava – the one born is a king or equal to one, a king's counselor or the lord of an army, virtuous and honored by the people.*”

Positive Influences: Lives a dharmic and inspired life. Works in education, law, philosophy, religion or politics. Inspiring figure. Rises to high positions. Gives good counsel to important people. Gets good counsel from important people. Advisor (The innate qualities of the planet involved and the other houses it rules can give indications of type of advisory capacity.) Has a strong sense of duty and successfully engages many responsibilities. Well loved by society. Has many career opportunities. Wealthy and successful at business enterprises. Family supports one's purpose in life. Knows the proper action to take in most situations. Guru's or teachers support one's path in life. Popular person.

Negative Influences: Maliciously uses religion, politics, philosophy, education or law to get ahead in life. Family does not support one's dharma or path. Guru's or teachers interfere or block one's positive action and activity in the world. Promotes a fundamentalist or rigid paradigm. Too much focus on maintaining wealth and personal fortunes. Gets bad counsel about career endeavors. Gives bad counsel to important people. Too focused on religious ideals, political ideals or philosophical ideals. Tries to force others to believe or see things the same way. Loses one's fortune or wealth trying to be important. Tries to hard to find the meaning in life and fails.

Ruler of 10th in the 10th

Parashara Bhava Yoga – “*The lord of Karma standing in the Royal Bhava – skillful in all works, happy, valorous, speaking truth, and a person devoted and fond of Gurus.*”

Positive Influences: Famous. Well known for one's skills. Work and activity in the world inspires others. Excellent ability to command and delegate. A king in one's path. Rises to high levels of skill and success. Life's work is honored and perseveres through time. Historical figure. Benefits from working with large organizations, businesses or the government. Excellent project management. Deals with people, coworkers and followers well. Full and fulfilling career. Understands politics.

Negative Influences: Heavily criticized for work. Feels stuck in one's career or position. Builds up high level of success and can't leave it to follow inspiration. Well known for one's inabilities or faults. Chooses security over inspiration. Puts too much attention on career and work instead of living a balanced life. Work and career takes one away from family.

Ruler of 11th in the 10th

Parashara Bhava Yoga – “*The lord of Gain standing in the Karma Bhava – praised by the king, endowed with qualities, devoted to his native Dharma, intelligent, truth speaking, and a conqueror of the senses.*”

Positive Influences: Praised for one's career success. High status and fame potential. Career is benefited by diplomas, awards and titles. Is not swayed by one's desires or the senses. Can stay focused on career and one's work despite distractions. Good character. Has integrity. Has multiple streams of income. May run or own multiple businesses at once. Excellent project management. Gets along well business colleagues, coworkers and employees. One's work and career endeavors are harmonized with one's dreams and personal desires. Has excellent consulting skills. Does business with government or large companies. Involved with influential people. Good sense of politics. Being wealth is natural. Visionary. Has capacity to make visions come true.

Negative Influences: Trying to manifest dreams and personal desires interfere with one's work, status, career or fame. Older siblings or older friends interfere with career, status or fame. Influential people hurt career.

Overburdened at work. Takes on too many responsibilities. Prone to burnout in career. Doesn't manage the wealth or finances of one's business well. Wastes time and effort on trying to get awards, degrees, diplomas or other validation instead of focusing on the innate value of one's work. Certified but incapable.

Ruler of 12th in the 10th

Parashara Bhava Yoga – “The lord of Loss standing in the Royal Bhava – causes expense through the royal family, and he only has a little happiness on account of the father.”

Positive Influences: Works well managing others losses or expenses. May have an interest in charitable or overseas work. Spiritual practices, contemplation and Self-realization pursuits support one's work or career. Understands that renunciation doesn't come from giving up activity, but by giving up attachment to one's work while still doing it. Career may benefit by involvement in vacations, retreats, hospitals, hospice, detention centers, ashrams, clinics or through the study of sleep, contemplation and the unconscious. Is not attached to career. Capable of working alone or behind the scenes. Can work in warehouses, museums, call centers, with the internet, etc.

Negative Influences: Has many expenses on account of career. Has many expenses trying to improve or maintain one's career, status or reputation. Lacks interest in work or career development. Feels like it takes too much energy to have a career or make a positive impact on the world. Renounces the world without understanding true renunciation. Is punished at work or because of lack of work. May seem lazy. Cannot find purpose or meaning in career.

11th House

Specific Indications: Major goals, ambitions, and desires. Opportunities. Gains and profits by any means (wealth). Sudden financial fluctuations. Supplemental income, wealth from sideline jobs or sudden ventures. Gains through profession. Eldest sibling. Paternal uncle. Legs and ankles.

Ruler of the 11th in the 1st

Parashara Bhava Yoga – “*The lord of Gain abiding in the Lagna – the one born is Sattvic, wealthy, happy, looking at all impartially, insightful, loquacious and always endowed with profit.*”

Positive Influences: Achieving goals and dreams is natural. Well liked. Many friends. Socially skillful. Good at networking. Well known in one's chosen social groups. Politically minded. Good finances. Supported by people of influence. Receives titles and awards. Degrees and titles improve opportunities in life. Visionary. Ambitious. Supported by elder siblings. Easy social integration. Winning comes easily. Benefits from sudden financial gains. Easily acquires valuable possessions.

Negative Influences: Social climber. Manipulative. Difficulty in large groups. Poor social integration. Older friends or siblings drain resources. Follows unrealistic or unattainable dreams. Political victim. Gets items that depreciate quickly. Sudden opportunities arise and quickly turn sour. Problems with the calves, shins and ankles. Puts too much attention on getting useless titles and awards. Difficulty with immigration.

Ruler of the 11th in the 2nd

Parashara Bhava Yoga – “*The lord of Gain standing in the Wealth Bhava – the one born is endowed with all kinds of wealth, joined with all accomplishments, giving, righteous and always happy.*”

Positive Influences: Works with currency. Excellent language and speaking skills. Pleasing voice. Speaks for organizations. Representative. Speaks for

social ideals. Political career. Sudden positive financial fluctuations. Business owner. Works with influential people. Speaks on behalf of influential people. Easily converts assets to cash. Can always get money when needed. Supportive of and supported by one's community. Community organizer. Sells products dealing with food, health, nutrition and beauty. Works well with older siblings. Multiple streams of income. Can always find an opportunity to procure resources. Gains titles. Titles benefit finances. Major goals and ambitions are focused on career success.

Negative Influences: Wastes time and resources trying to get titles. Problems with the ears and eyes. Personal goals and ambitions interfere with career success. Tries too many avenues for making money. Difficulty with liquid assets. Family suffers financial problems. Too distracted by personal desires to focus on responsibilities. Position in social circles are more important than meeting one's responsibilities. Acts wealthy. Poor understanding of money and finance. Suffers due to get rich quick schemes. Expects money to come easily.

Ruler of the 11th in the 3rd

Parashara Bhava Yoga – “*The lord of Gain in the Sibling – the one born is competent in all works, wealthy, having fraternal happiness, and sometimes fearing a painfully sharp disease (gout).*”

Positive Influences: Mult-talented. Gains titles for skills, talents or hobbies. Honored for courage and prowess. Generates financial abundance through third house affairs such as writing, communication, technology, choreography, advertising and coaching. Personal accomplishment inspire peers, younger siblings or teammates. Can persuade others to develop skills, strength, courage and natural talents. Skills are acknowledged by influential people. Adventures lead to financial increase. Good at editing the written word. Athletic skills are acknowledged and honored. Gets music, journalistic endeavors or writing published. Awards for short stories. Awards for coaching skills or instructing skills.

Negative Influences: Friends, younger siblings or teammates are jealous of honors or awards. Too political with friends or younger siblings. Problems with the ears. Egotistical about skills and talents. Wants to be acknowledged without earning it. Too distracted by desires to achieve personal goals. Will do questionable thing to achieve goals. Public disgrace dealing with skill development. Well known for disgraceful activity. Questionable coaching methods. Wants to win at all costs.

Ruler of the 11h in the 4th

Parashara Bhava Yoga – “*The lord of Gain standing in the Happy Bhava – causes gain from the mother's family and journeys to holy places; the one born is endowed with happiness from house and land.*”

Positive Influences: Fourth house matters lead to profit and gain. Can assess property and vehicles well. Gains through education, land, homes, conveyances, farming, mining and building. Finds emotional contentment by fulfilling personal desires. Happy with social interactions. Happily financially supports mother. Properties and possessions increase in value over time. Gains houses or vehicles easily. Titles and awards provide emotional fulfillment.

Negative Influences: Social desires detract from happiness and cause problems at home. Older siblings cause emotional hardship. Spends too much on luxuries and other fourth house matters. Excessive focus on finances detracts from happiness. Selfish desires disturb home and emotional peace. Mistakenly thinks titles and awards will bring contentment. Emotionally shallow.

Ruler of the 11th in the 5th

Parashara Bhava Yoga – “*The lord of Gain standing in the Offspring Bhava – produces joy creating children and also learned and of good conduct; one is oneself devoted to Dharma and happy.*”

Positive Influences: Gains through entertainment, sports, investment, brokerage, fine arts, gambling and financial industry. Children have a good

social support network. One's own popularity or social networks support children. Children gain titles or awards. Creative opportunities and endeavors are supported through social media. Plenty of good opportunities throughout life.

Negative Influences: Children are negatively impacted by social media or older friends. Does not know how to support children's personal desires. Expects children to be more socially acceptable or popular than they are. Tries to force dreams on children. Tries to live through children. Overly optimistic about risky behavior. More losses than gains through speculative investments, gambling or the stock market.

Ruler of the 11th in the 6th

Parashara Bhava Yoga – “*The lord of Gain standing in the Disease Bhava – the one born is connected with disease, cruel minded, dwelling abroad and pressed by enemies.*”

Positive Influences: Gains from suffering or hardship. Benefits from others disease, legal or conflict related problems. Gets financial gains from legal, medical, defense, training or athletic skills. Works hard to make dreams come true. Works hard to achieve desires. Works hard to fulfill requirements to have success in endeavors. Uses political power to be of service. Gets awards for service. Gets awarded for taking care of or defending others.

Negative Influences: Prone to exile. Constantly ill or dealing with disease. Hypochondriac. Mean spirited. Spiteful. Opportunities and positive growth in life is blocked by enemies. Mean or ill older sibling or older friends. Suffers dues to political connections or due to association with influential people. Only has a mind for money. Deceptive. Prone to criminal activities. Fooled by get rich quick schemes or thinks success should come easily. Aggressively pursues dreams and harms one's life. Prone to accidents. Makes mistakes due to impatience. Illness or accident ruins financial gains. Finances are blocked or delayed. Success comes too late. The ends justify the means.

Ruler of the 11th in the 7th

Parashara Bhava Yoga – “*The lord of Gain standing in the Wife Bhava – always profiting from the wife's family and illustrious; a gallant lover submissive to the wife.*”

Positive Influences: Great gains and wealth through partnerships. Partner's family supports and provides wealth. Income improves when building successful partnerships with others. Shares same dreams and desires as partners. Excellent at inspiring and empowering others. Sexually skilled. Helps others find and make the most of opportunities. Uses vocabulary and words well. Successfully brings people together. Enjoys social involvement. Social involvement increases gains.

Negative Influences: Gives up dreams or desires for partnerships. Manipulative yet charming. Takes advantage of other's good fortune. Too focused on sex, sensual pleasure or intimacy. Dreams and desires do not support and may hurt partnerships. Tries too hard to bring people together. Social status or recognition hurts relationships. Partnerships give the promise of leading to greater opportunities, but do not. Takes advantage of others hopes. Social climber.

Ruler of the 11th in the 8th

Parashara Bhava Yoga – “*The lord of Gain standing in the Flaw Bhava – brings about deficiencies in matters; life to him will be long, the wife will die first.*”

Positive Influences: Financial gains through speculation, games of chance and risky undertakings. Financial gains through 8th house matters, such as life extension, medicine, the occult, sex, death related topics, old things, investigation, research, analysis, managing other people's money, wills, legacies, estate planning, insurance and battles. Gets sudden social recognition. Given titles or awards or recognition for 8th house matters. Good at researching business or financial matters. Plenty of sexual opportunities.

Negative Influences: Takes sexual risks or does not practice safe sex. Loses older siblings or friends. Sudden changes loss of social connections. Does

not have good or consistent opportunities in life. May lose mate early in life. Afraid of social situations. Tries to improve cash flow through deception or fraud. Cheats others and is cheated out of gains. Inconsistent in trying to achieve personal goals or ambitions. Changes one's mind too often to experience success. Sudden financial losses. Sudden injury to legs.

Ruler of 11th in the 9th

Parashara Bhava Yoga – “*The lord of Gain standing in the Fortune Bhava – produces a fortunate person, ingenious, a truthful speaker, honored by the king and a lord of wealth.*”

Positive Influences: Possessed of abundant wealth. Has good opportunities to achieve greater wealth. Intelligent person who can make the most of any opportunity. Speaks the truth. Inspires one's social groups and society as a whole. Social and political grace. Continues the legacy of one's teachers. Social connections, influential people, older friends and older siblings support one's dharma and path in life. Gains through publishing and writing. Important person in large social, religious, legal, educational or cultural organization. Gains titles, awards and recognition easily. Gains residence in foreign lands or is accepted by other cultures.

Negative Influences: Personal desires or goals distract one from one's path in life. Need for social acceptance or social pressures get in the way of one's dharma. Led away from fortune, grace and one's ideals because of societal influences and social contacts. Older siblings, older friends or influential people ruin one's success in higher education. Older people spoil one's sense of right and wrong or religious pursuits. Financial gains are wasted on lost causes. Father or teachers are too self-absorbed.

Ruler of 11th in the 10th

Parashara Bhava Yoga – “*The lord of Gain standing in the Karma Bhava – praised by the king, endowed with qualities, devoted to his native Dharma, intelligent, truth speaking, and a conqueror of the senses.*”

Positive Influences: Praised for one's career success. High status and fame potential. Career is benefited by diplomas, awards and titles. Is not swayed by one's desires or the senses. Can stay focused on career and one's work despite distractions. Good character. Has integrity. Has multiple streams of income. May run or own multiple businesses at once. Excellent project management. Gets along well business colleagues, coworkers and employees. One's work and career endeavors are harmonized with one's dreams and personal desires. Has excellent consulting skills. Does business with government or large companies. Involved with influential people. Good sense of politics. Being wealth is natural. Visionary. Has capacity to make visions come true.

Negative Influences: Trying to manifest dreams and personal desires interfere with one's work, status, career or fame. Older siblings or older friends interfere with career, status or fame. Influential people hurt career. Overburdened at work. Takes on too many responsibilities. Prone to burnout in career. Doesn't manage the wealth or finances of one's business well. Wastes time and effort on trying to get awards, degrees, diplomas or other validation instead of focusing on the innate value of one's work. Certified but incapable.

Ruler of 11th in the 11th

Parashara Bhava Yoga – “*The lord of Gain standing in the Gain Bhava – gaining in all his works, his scholarship and happiness increase day by day.*”

Positive Influences: Life gets better exponentially over time. Wealth continues to grow stronger as one matures. Well educated. Understands business and finance. Socially well connected with long lasting friendships. Well respected. Capacity to earn many awards and titles. Gets certified and is competent. Gains increase due to older siblings, older people and influential people. Always up to date on the latest opportunities. Gets good opportunities throughout life. Understands politics. Fulfills dreams. Lives a life of abundance. Inspires others to succeed financially and personally. Excellent capacity to mentor others. Gets good mentors.

Negative Influences: May waste opportunities or finances. Expects success to come too easily. Political or social influence is hurt (due to the nature of the planet causing the negative aspect or avashta). Does not use influence well. Expects older siblings, older people or influential people to support and promote them for no reason. Gets certified by questionable organizations or people. Uses influence to fulfill personal desires in an egotistical fashion.

Ruler of 11th in the 12th

Parashara Bhava Yoga – “*The lord of Gain standing in the Loss Bhava – always expense on good deeds, longing, many mistresses, and fraternizing with foreigners/barbarians.*”

Positive Influences: Has many lovers. Spends wealth freely and appropriately for charitable, humanitarian or spiritual causes. Possess a strong desire for enlightenment and Self-realization. May work to inspire others towards Self-realization. Gains through foreigners or foreign cultures. Understands other cultures well. Gains income through 12th house affairs, such as hospitals, ashrams, hospice, detention centers, hospitals, retreats or through vacations. Sexually skilled and pleasant to be with. Gains income through sexual topics, pleasures of the bed or through sleep related matters. Can manifest dreams and desires through intense contemplation or controlled day dreaming. Gains come from the Internet.

Negative Influences: Loses one's older siblings or friends. Suffers on account of too many mistresses or too much focus on sexual pleasures. May waste resources on pornography. Wastes money and resources trying to get enlightened. Prefers to be alone, rather in groups. Does not fit in well with society or in social settings. Political issues may cause loss. Goes to jail because of mismanaging business or other financial matters. Cannot manifest one's dreams. Spends too much time in fantasy or on escapist tendencies. Many debts and financial losses. Wastes money on luxuries or items that depreciate.

Planetary Lords Influencing the 11th House

Ruler of the 1st in the 11th

Parashara Bhava Yoga – “*Lagna lord abiding in Gain – one born will always be possessed of profit, be of amiable disposition and famous and maintaining many spouses united with virtue.*”

Positive Influences: Benefits from influential people. Well connected in social circles. Socially adept. Self expression benefits cash flow. Good income from side jobs or interests. Able to achieve one's desires. Aspiring and goal oriented. Secure social life. Politically minded. Strives for one's dreams. Dreams of how to improve society and people one is connected to socially. Good relationship with elder sibling. Strong legs. Does well in business. Many opportunities to make money. One's esteem and sense of accomplishment continues to grow as life progresses.

Negative Influences: Struggles to fulfill dreams. Follows unattainable or unrealistic dreams. Disappointed with capacity to achieve. Poor understanding of finances. Feels held back from achieving goals. Causes friction in social circles. Difficulty relating to groups. Side jobs waste resources or don't give good returns. Problems due to relationships with influential people. Elder siblings harm finances or thwart dreams. May not get along with mates children, or harms mates children if not one's own children.

Ruler of the 2nd in the 11th

Parashara Bhava Yoga – “*Wealth lord standing in the Gain Bhava – fully endowed with all gains, high in assemblies, esteemed and praised by people.*”

Positive Influences: Wealthy. Popular in important social circles. Excellent reputation. Gets praise from the masses. Always finds opportunities to make money or get ahead. Figurehead in one's field. Politically astute. Multiple streams of income. Ambitious. Fulfils one's desires and profits from it.

Family supports achieving one's desires. Excellent orator. Inspiring. Finances are earned through wealth management. Uses money to make money. Involved in publishing. Supported by influential people. Possessions appreciate in value. Good taste in food. Good taste in general.

Negative Influences: Social climber. Poor understanding of politics. Makes money anyway one can. Not concerned with how one makes one's money. Loses money due to chronic illness of partner or legal battles due to partnerships. Abuses one's social power for financial gain. Financial problems with older siblings or influential people. Out of touch with the masses. Financial opportunities never seem to pan out. Spends too much money trying to achieve dreams and impress others. Poor earning capacity. Spends on lost causes and depreciating items.

Ruler of the 3rd in the 11th

Parashara Bhava Yoga – “*Abiding in the Eleventh, the lord of Brother – always one gaining in his business/profession, intelligent though deficient in learning, rash and one serving another.*”

Positive Influences: Financial gains through innovative efforts and approaches. Has many friends and is excellent at networking. Written or artistic works get published and generate cash flow. Easily fulfills one's personal and social desires. Gets involved in side projects that produce cash flow with siblings or peers. Helps inspire others to fulfill dreams. Excellent skills in music and working with large audiences. Natural leader. Inspires others through the use of one's voice. Political writer. Knowledge of politics. Speech writer. Likes to acquire friends. Good business skills.

Negative Influences: Personal income producing side projects do not give good returns on investment. Writes but doesn't get recognized or make money from writing. Difficulty connecting with others socially. Jealous of other peoples success. Partner may be infertile or partner's children cause hardship. Injury or diseases of the neck, ears, upper back, arms and hands. Causes public or social disturbances. Loses in team efforts. Tries too hard to get ahead financially. Tries to hard to be recognized publicly. Tries to hard

to get titles and awards. Focuses more on being known and seen rather than having skills or talents worthy of recognition.

Ruler of the 4th in the 11th

Parashara Bhava Yoga – “*The lord of Happiness abiding in the Gain – the one born is distressed by hidden disease, virtuous, endowed with good qualities, charitable and gratified by benefiting others.*”

Positive Influences: Gains through land, property, vehicles and educational matters. Finds emotional fulfillment in large groups. Follows one's heart to fulfill one's dreams. Emotionally uplifted through awards, titles and certificates. Supports influential people emotionally. Happy. Financially blessed. May deal in the luxury trade. Up to date on educational advances in one's field. Belongs to investment clubs.

Negative Influences: Diseases of the chest or heart area. Prone to excess. Expects situations to work out easier than they do. Emotionally invested in unfulfilling social pursuits. Excessive desires ruin emotional stability. Wastes time and energy trying to get titles and awards. Prone to emotional betrayal. Does not profit due to acquiring educational degrees.

Ruler of the 5th in the 11th

Parashara Bhava Yoga – “*The lord of Offspring abiding in Gain – the one born is learned, beloved by the people, an author, of great expertise and joined with many children and much wealth.*”

Positive Influences: Knows how to make money. Knows how to work political connections. Knows how to make the most of one's opportunities. Gets supportive and helpful older friends easily. Gains income through sports, entertainment, gambling, speculation and the affairs of children. Gets social recognition. Gets personal desires fulfilled easily. Knows the right action to take to fulfill desires. Friends make life enjoyable. Children have plenty of opportunities. Can get published. Has children easily.

Negative Influences: Opportunistic. Children get in the way of achieving dreams and personal desires. Romantic connections interfere with dreams. Complications in romance. Tries too hard to have children. Investments don't give gains. Has a high opinion of one's talents and capabilities. Children hurt social status. Does not understand politics or group social dynamics.

Ruler of the 6th in the 11th

Parashara Bhava Yoga – “*The Sixth lord abiding in the Gain – to the one born enemies are a source of wealth, endowed with good qualities, rash, esteemed but also deprived of the happiness of children.*”

Positive Influences: Enemies bring wealth. Gains from hardship or difficult situations. Financial gains increase slowly over time. Well regarded. Good person. Has side income dealing with animals, training, healing, exercise or legal work. Health improves with age. Gains wealth from cousins. Works hard for wealth. Works hard for social status. Awarded titles for 6th house matters. Good at dealing with obstacles to gains or wealth. Fights for one's dreams and personal desires.

Negative Influences: Not happy with children. Enemies create obstacles to gains, titles and awards. Conflicts cause obstacles to finances or wealth. Cash flow is delayed. Many setbacks to achieving one's dreams. Health issues interfere with dreams. Older siblings or friends are a source of sorrow and conflict. Jealous of other's success. Tries to defeat opponents and don't. Many acute health problems. Digestive problems. Ulcers. Impatient or frustrated. Older siblings or older friends have many health problems. Achieves personal desires at a high cost.

Ruler of the 7th in the 11th

Parashara Bhava Yoga – “*The lord of Wife standing in the Gain Bhava – needs come together through the wife and only little happiness from children, etc. the person produces daughters.*”

Positive Influences: Partners are well connected. Partners are interested in social change and politics. Partners contribute to one's wealth and financial gains. Partners get titles or awards. One is romantic. Persuasive. Gets income from side ventures with mate, older friends or older siblings. Has good relationships with influential people. Being in partnerships increases one's opportunities in life. Passionate about achieving desires and dreams.

Negative Influences: Mate is too focused on his/her children. Mate interferes with achieving one's dreams or desires. Mate interferes with one's capacity to achieve awards and titles. Partnerships cause decrease of cash flow or gains. Partner's may be too opinionated or have difficulty thinking clearly. Mate may have intimacy issues. One longs for romance. Feels held back by mate and partnerships in general.

Ruler of the 8th in the 11th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Gain Bhava – with a Papa, without wealth; joined with a Subha, afflicted in childhood, happy afterwards, and long lived.*”

Positive Influences: Long life. Unhappy childhood turns into happy adulthood. Sudden gains of wealth. Gains from engaging in mysterious, occult, esoteric or investigative activities. Gains through sex. Gains through battles. Inspires others to improve health and vitality. Sudden rise in fame or social status. Good cash flow from end of life matters. Wins wealth through gambling and taking risks. Skills growing other people's money and wealth.

Negative Influences: Mate has fertility issues. Difficulty maintaining wealth. Sudden negative turns in wealth. Older or influential people harm one's wealth capacity and social status. Older siblings or older friends cause hardship or place too many demands on the relationship. Troubles hearing. Scandal ruins social networks. Has difficulty fitting into social situations. Feels like an outcaste. Social anxiety.

Ruler of 9th in the 11th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Gain Bhava – acquiring wealth day in and day out, devoted to the venerable, virtuous and also righteous.*”

Positive Influences: Acquires wealth and realizes gains and dreams easily. Can easily achieve personal desires. May also help society or friends achieve positive change. Older friends and older siblings do well in life. Excellent investing, business and financial skills. Good political skills. Gains resources through 9th house endeavors such as law, religion, higher education, politics and travel. Family supports one's social ideals and activities that lead to financial gain. Always seems to have an opportunity to realize one's goals. Devote to promoting knowledge, virtue and helpful righteousness. Gains titles, awards, acknowledgements, diplomas and recognition easily. Is accepted in other countries or can get residence status in other countries, particularly if there are appropriate exchanges between 7th and 4th houses or the sign of Cancer is involved.

Negative Influences: Expects gains and wealth to be realized too easily. Focuses on achieving one's dreams and desires at the expense of doing one's work in this world. Wastes opportunities and good fortune to pursue pleasures or distractions. Gurus, teachers or one's family create financial problems. Feels obligated to help elders who mismanage or waste resources. Has big business or financial ideas that don't work in practice. Focuses too much on gaining titles, diplomas, education or recognition to feel validated. Wastes resources or financial gains spoiling grand children. Devotion to family is misplaced. Uses religion, philosophy, law, politics for the purpose of making money.

Ruler of 10th in the 11th

Parashara Bhava Yoga – “*The lord of Royalty standing in the Gain Bhava – the one born is accompanied by wealth and children, full of joy and also of quality stock, speaking truth and always happy.*”

Positive Influences: Happy person. Feels accomplished and great sense of success. Wealthy. Deals with wealth, finances and business well. Has a high

status in one's career and in society in general. Works with influential and creative people. Works in publishing. Excellent political skills. Manages finances and business situations. Knows how to find and utilize good opportunities. Inspirational person. Well connected. Enjoys social interactions and has good and supportive friends. Gets titles, awards and recognition through one's work or career. Highly praised. Promotes others well. Can rise to a high status in life. Fulfilling career. Excellent hearing and may work with audio and visual or be a producer.

Negative Influences: Tries to hard to be recognized, gain titles or get awards. Loses the bigger picture of life trying to be important or wealthy. Loses sight of purpose due to egotistical desires. Political connections or ideas harm one's fame, career or status. Wastes energy trying to promote others or help others get ahead. Thinks fame or recognition will bring a sense of success.

Ruler of 11th in the 11th

Parashara Bhava Yoga – “*The lord of Gain standing in the Gain Bhava – gaining in all his works, his scholarship and happiness increase day by day.*”

Positive Influences: Life gets better exponentially over time. Wealth continues to grow stronger as one matures. Well educated. Understands business and finance. Socially well connected with long lasting friendships. Well respected. Capacity to earn many awards and titles. Gets certified and is competent. Gains increase due to older siblings, older people and influential people. Always up to date on the latest opportunities. Gets good opportunities throughout life. Understands politics. Fulfils dreams. Lives a life of abundance. Inspires others to succeed financially and personally. Excellent capacity to mentor others. Gets good mentors.

Negative Influences: May waste opportunities or finances. Expects success to come too easily. Political or social influence is hurt (due to the nature of the planet causing the negative aspect or avashta). Does not use influence well. Expects older siblings, older people or influential people to support

and promote them for no reason. Gets certified by questionable organizations or people. Uses influence to fulfill personal desires in an egotistical fashion.

Ruler of 12th in the 11th

Parashara Bhava Yoga – “*The lord of Loss standing in the Gain Bhava – produces deficits in profits, things and maintained by others, the person sometimes gains through them.*”

Positive Influences: Excellent contemplative capacity. Experiences others realms in meditation. Enjoys sexual relations. Uninhibited in private. Losses are destroyed. Benefits through import/export business. Does trade with other cultures. Excellent skills in selling, haggling and bartering. If spiritually inclined, may gain through activities dealing with spiritual matters. Interest in helping the underdog or humanity in general. Takes extravagant vacations or takes others on extravagant vacations. Makes profits in other countries or through the Internet. May deal in exotic things or hidden pleasures. Brings a spiritual vibration to groups.

Negative Influences: Loses profits. Causes loss to other people. Social connections are weak, lost or nonexistent. Many expenses chasing dreams. Prone to fantasy. Doesn't understand how finances work. Thinks that following dreams will make one wealthy. Easily frustrated or depressed. Gets taken advantage of financially. May take advantage of others financially. Older sibling or friends are lost.

12th House

Specific Indications: Loss, expenditure, expenses, debts, misfortune. Moksha, Self-realization, enlightenment, final liberation, salvation. The state after death (heaven or hell), lokas, or planes of existence. The bedroom, bedding. Pleasures of the bed (sexual pleasure). “Unknown places” (remote, far-off countries). Travel to foreign lands, life in remote countries. Hospitals, prisons, and other places of confinement. Hearing, the left ear. Vision, the left eye. Feet, anus. Waste. Experience with thieves and robbers. Secret enemies.

Ruler of the 12th in the 1st

Parashara Bhava Yoga – *“The lord of Loss abiding in the Lagna – the one born is in the habit of spending, weak and Kapha diseased, and deprived of wealth and learning.”*

Positive Influences: Understands transcendental process and realities. Good imagination. Pleasant dreams. Can work on subtle levels. Personality seems spiritual. Frequents ashrams, hospitals, prisons or secluded institutions and gives and gains benefits from visits. Charitable. Interested in improving the world without ego identification or as a way to feel better about self. Pure intentions. Readily experiences bed pleasures. Does well in seclusion. Private and respectful of others privacy. Naturally drawn to Self-realization, salvation and liberation from rebirth. Does well in foreign lands. Knows when to rest. Benefits from taking naps. Lack of direction in life.

Negative Influences: Personality lacks substance. Losses and being wasteful with money ruins life path. Lives a life of losses. Does not manage resources well. Lacks confidants. Seems to ethereal. Ungrounded. Does not understand spiritual processes or subtle realities and so gets trapped in illusion and deluded thinking. Weak. Feels cheated. Prone to imprisonment, hospitalization, fines and penalties. Acts like a doormat. Does not have proper boundaries and is often victimized. Problems with the feet. Difficulty elimination. Subject to thievery and loss through secret enemies.

Too focused on getting pleasure. Not aware of one's own body. Suffers in foreign lands. Body needs excessive amounts of sleep to recover from strain.

Ruler of the 12th in the 2nd

Parashara Bhava Yoga – “*The lord of Loss standing in the Wealth Bhava – always spending on good deeds, Dharmic, speaking lovely and endowed with qualities and happiness.*”

Positive Influences: Pleasant and soothing voice. Happy. Charitable. Gives money to help others with basic needs. Donates time and resources to help others. Speaks about religion, God or sings devotional songs. Spends appropriately on spiritual or religious matters. Manages charitable donations. Works in a charitable, spiritual or humanitarian organization. Selfless. Clothes or feeds those in need. Benefits from working in foreign lands or with foreigners. Financially benefited by the Internet. Speaks about after death states. May speak about salvation or Self-realization.

Negative Influences: Wastes money on spiritual or religious matters. Taken advantage of by “spiritual” people. Gets demoted. Always seems to be spending or losing money. Not financially honest. Comes from a poor family. Prone to fines and penalties. Not truthful. Loses teeth. Loses voice. Loses eye sight. Prone to debt. Says things that are unbelievable. Loses finances due to imprisonment, hospitalization or inability to deal with society. Wastes money on pornography or other sexual matters. Secret enemies diminish finances. Spends too much money on long distance travels.

Ruler of the 12th in the 3rd

Parashara Bhava Yoga – “*The lord of Loss in the Sibling – the one born is deprived of fraternal happiness, dislikes other people and supports his own person.*”

Positive Influences: Logical about the process of Self-realization. Intelligently approaches management of expenses. Puts forth appropriate

self-effort towards enlightenment. Writes about loss or spiritual process. Takes action to be autonomous. Has spiritually minded siblings or peers.

Negative Influences: Excessive expenses on account of siblings, short distance travels and pursuit of hobbies. Shy. Does not do well in teams. Wastes money on advertising or marketing. Poor dexterity. Experiences losses due to writing, communication or due to technology error. Feels easily overwhelmed. Loses younger siblings or has a distant relationship. Neighbors cause loss, expenses or suffering. Restless leg syndrome. Sleep is disturbed by too much activity or media exposure.

Ruler of the 12th in the 4th

Parashara Bhava Yoga – “*The lord of Loss standing in the Happy Bhava – deprived of maternal happiness, day by day decrease among his land, vehicles, etc.*”

Positive Influences: Prone to transcendental emotional states. Excellent capacity for devotion and contemplation. Home is an ashram. Lives and is educated in foreign lands. Mother is of another culture. Charitable. Helps those in need. Feels emotionally free and unburdened. Collects artifacts from other cultures in one's home. Spends time in libraries or museums.

Negative Influences: Loses mother. Mother has many expenses. Homes, land, vehicles and other property cause many expenses. Homeless. Feels isolated or lives in remote places. Loses home or vehicles. Feels like life keeps taking things away. Prone to depression. Flat emotional affect. Wastes resources on luxuries, or has no luxuries. Difficulty purchasing properties or vehicles. Luxuries are destroyed or lost. Exiled.

Ruler of the 12th in the 5th

Parashara Bhava Yoga – “*The lord of Loss standing in the Offspring Bhava – deprived of offspring and learning, and for the goal of a child there will be expenses to him and the person roams far for holy places.*”

Positive Influences: Mind is set on spiritual liberation. Studies the highest scriptures. Contemplates deeply. May adopt children. May work for a charitable organization supporting orphans or less privileged children. Children deal with loss well. Travels often to holy places or goes on pilgrimages.

Negative Influences: Children suffer many expenses and losses. Many romantic problems due to sexual or emotional affairs. Children may be developmentally delayed. Children are not well nourished. May not be able to have children. Has difficulty learning or doesn't get educational opportunities. Prone to dementia. May have poor short term memory.

Ruler of the 12th in the 6th

Parashara Bhava Yoga – “*The lord of Loss standing in the Rogue Bhava – the one born acts inimically with his own people; angry, evil and miserable, the person is gratified by other's wives.*”

Positive Influences: Prosperity comes later in life. Skilled in missionary work or serving in other countries. Serves in ashrams, hospitals, detention centers or charitable organizations. Serves in churches or temples. Overcomes debts, fines or other financial penalties. Enemies lose in legal matters. Enemies are defeated or do not have enough resources to win. Works with service animals or therapeutic animals. Excellent clerk skills. Retires early.

Negative Influences: Feels service one does in the world is menial or unimportant. Mistreated in other lands or cultures. Cannot deal with hardship. Many expenses on health. Wastes money trying to be spiritual or spiritually liberated. Angry or frustrated person. Loses money trying to defend matters or trying to defeat others. Small minded miserable person. Lusts after others partners. Difficulty controlling passions. Prone to debts. Criminal mentality. Spends time in hospitals, jails or institutions against one's own will. Does not sleep well. Guilty conscience. Sleeps too much or lack of movement hurts health.

Ruler of the 12th in the 7th

Parashara Bhava Yoga – “*The lord of Loss standing in the Wife Bhava – the wife is always making expenses; he will not have marital happiness and be deprived of strength and knowledge.*”

Positive Influences: Profits by trade through the Internet or through foreign connections. Builds relationships or meets important people through foreign or long distance travel. Would do well as a monastic. Mate is interested in spirituality and contemplation. Has unbounded or open relationships that work. Help others manage loss.

Negative Influences: Partners cause many expenses. Loses partnerships. Is not happy in marriage or partnerships. Many losses in trade and business. Does not know how to relate well to others. Reclusive. Losses through trying to please others. Business or trade agreements cause loss or do not work out in one's favor. Separation from mate. Long distance relationships. Partners have difficulty with health and accidents. Partners may seem aggressive. Too open or flexible with relationships. Lack of boundaries in relationships cause suffering and loss.

Ruler of the 12th in the 8th

Parashara Bhava Yoga – “*The lord of Loss standing in the Death Bhava – the one born is always attended by profit, speaking pleasantly; medium lived, joined fully with good qualities.*”

Positive Influences: Losses are killed. Benefits through others losses. Good results from legal battles. Excellent consciousness for contemplation and self-realization. Gains wealth easily. Sweet speech. Good character. Makes appropriate sacrifices for health and long life. Kills vices. Sexually skilled. Happy in remote places. Destroys secret enemies.

Negative Influences: Prone to thievery. Expenses drain partners resources. Illness or accident harms partners ability to provide resources. Prone to lying and deception. Chronic financial losses. Chronic expenses. Does not feel supported. Emotionally distant. Serious psychological afflictions. Loss of reproductive function. Collapse of vitality. Hospitalized or confined. Difficulty forming conjugal bond. Difficulty with sexual pleasure.

Ruler of 12th in the 9th

Parashara Bhava Yoga – “*The lord of Loss standing in the Fortune Bhava – causes the person to be hostile to Gurus, and inimical to friends and also fully devoted to furthering his own goals.*”

Positive Influences: Is educated in foreign lands or by people of a different culture. Father or teacher is of a different culture. Interested in humanitarian and educational charities. Invests resources in promoting religious, educational or cultural ideals. Many travels and interactions with foreign cultures or lands. Interested in the highest spiritual or religious ideals. Donates generously to gurus or spiritual organizations. Transmutes secret pleasures and desires into energy for enlightenment practices. Takes care of others.

Negative Influences: Father or guru dies or is lost. Expenses hurt family or father. Aggressive towards teachers. Does not find value in religion, philosophy, law or higher education. Does not have good foundation for acquiring resources, fortune or wealth. Difficult relationship with one's father. Does not appreciate cultural values into which one is born. Challenges cultural norms. Does not get education beyond primary schooling. Loss of function of hip or injury to sacral region. Prone to falls. Uncoordinated gait. Leaves one's family behind. Has difficulty maintaining friendships and is too focused on one's own needs.

Ruler of 12th in the 10th

Parashara Bhava Yoga – “*The lord of Loss standing in the Royal Bhava – causes expense through the royal family, and he only has a little happiness on account of the father.*”

Positive Influences: Works well managing others losses or expenses. May have an interest in charitable or overseas work. Spiritual practices, contemplation and Self-realization pursuits support one's work or career. Understands that renunciation doesn't come from giving up activity, but by giving up attachment to one's work while still doing it. Career may benefit by involvement in vacations, retreats, hospitals, hospice, detention centers,

ashrams, clinics or through the study of sleep, contemplation and the unconscious. Is not attached to career. Capable of working alone or behind the scenes. Can work in warehouses, museums, call centers, with the internet, etc.

Negative Influences: Has many expenses on account of career. Has many expenses trying to improve or maintain one's career, status or reputation. Lacks interest in work or career development. Feels like it takes too much energy to have a career or make a positive impact on the world. Renounces the world without understanding true renunciation. Is punished at work or because of lack of work. May seem lazy. Cannot find purpose or meaning in career.

Ruler of 12th in the 11th

Parashara Bhava Yoga – “*The lord of Loss standing in the Gain Bhava – produces deficits in profits, things and maintained by others, the person sometimes gains through them.*”

Positive Influences: Excellent contemplative capacity. Experiences other realms in meditation. Enjoys sexual relations. Uninhibited in private. Losses are destroyed. Benefits through import/export business. Does trade with other cultures. Excellent skills in selling, haggling and bartering. If spiritually inclined, may gain through activities dealing with spiritual matters. Interest in helping the underdog or humanity in general. Takes extravagant vacations or takes others on extravagant vacations. Makes profits in other countries or through the Internet. May deal in exotic things or hidden pleasures. Brings a spiritual vibration to groups.

Negative Influences: Loses profits. Causes loss to other people. Social connections are weak, lost or nonexistent. Many expenses chasing dreams. Prone to fantasy. Doesn't understand how finances work. Thinks that following dreams will make one wealthy. Easily frustrated or depressed. Gets taken advantage of financially. May take advantage of others financially. Older sibling or friends are lost.

Ruler of 12th in the 12th

Parashara Bhava Yoga – “*The lord of Loss standing in the Loss Bhava – produces excessive expenses, no bodily happiness, he will be angry and person disliking others.*”

Positive Influences: Transcends the world. Excellent capacity for contemplation and reflection. Can access information through dreams or deep contemplation. Gives all that one has. Generous. Self-sacrificing. Manages debts and losses well. Enjoys being alone. Efficiently resolves karma in this life. Excellent gait and coordination of legs and feet. Skilled in foot reflexology or other sciences dealing with the feet. Sleeps deeply and long. Rejuvenated by sleep and napping. Does well in foreign lands. Enjoys vacations.

Negative Influences: Always dealing with expenses or loss of energy and resources. Not well grounded. Prone to thievery and financial impropriety. Angry and prefers solitude. Does not like other people. Feels uncomfortable in one's body. Has difficulty with sleep. May have sleep disorders. Focuses too much on escapist tendencies. Does not do well in foreign lands or on vacations. Prone to drowning, or fear of water. Disturbed on a subconscious level. May be jailed or confined to bed. Owes money to many. Unsteady gait or problems with feet and lower legs.

Planetary Lords Influencing the 12th House

Ruler of the 1st in the 12th

Parashara Bhava Yoga – “*Lagna lord standing in the Loss Bhava – one born is deprived of physical welfare, a vain spender and a very angry person if the Lagna lord is devoid the aspect or conjunction of a Subha.*”

Positive Influences: Understands the unconscious and the hidden emotional nature of people. Deals well with endings and resolutions. Good dreams. Benefits through contemplation. Benefits from dream work. Works well alone or behind the scenes. Involved in hospital work, hospice or nursing homes. Lives in remote places. Spiritual. Benefits from volunteer work. Derives lots of joy from sex and related activities. Benefits from pilgrimage, long distance travel and ashram life. Deep sleep. Transcendental personality. Able to release the ego or personality. Good imagination. Helps resolve partners debts. Goes to heavenly realms after death. Good hearing. Enjoyable bowel movements. Focused on Moksha, liberation and salvation with the capacity to experience it.

Negative Influences: Needs more rest than average. Can spend time in hospitals or jails. Escapist attitude. Doesn't fit in with the world. Ungrounded. Poor health. Personality problems cause loss or debts. Spends money on wasteful endeavors. Wastes money trying to get enlightened. Feet and ankles are weak. Many losses throughout life. Doesn't understand how to take strong action in the world. Fear of after death states. Uncomfortable death. Prone to excessive fantasy and day dreaming. Unrealistic. No ambition. Unhealthy or needy emotional nature. Loss through affairs or clandestine relationships. Creates more debt for partners. Suffers from fines and penalties. Sexual relationships are unfulfilling. Betrayed and acts like a martyr. Goes to hell-like realms after death. Suffers from thieves, robbers and secret enemies.

Ruler of the 2nd in the 12th

Parashara Bhava Yoga – “*Wealth lord standing in the Loss Bhava – rash, deprived of wealth, fond of other's prosperity and by no means will there be happiness on account of the eldest child.*”

Positive Influences: Works in warehouses. Spends on travels to distant lands and pilgrimages. Spends money on worthy spiritual causes. Supports educational and correctional institutions. Monastic. Introduced to healthy spirituality in childhood. May work in hospitals. Only speaks when necessary. Benefits from vows of silence and fasting.

Negative Influences: Many expenses. Eldest child causes one hardship and suffering. Lives off other's charity. Impatient. Losses due to one's speech. Wastes money trying to get enlightened. Prone to fines and penalties. Loses money due to hospitalization, imprisonment or foreign travel. Prone to thievery. Spends impulsively. Has difficulty providing for one's family. Gets paid too little. Sleep and dreams disturbed by food. Loses one's voice easily. Wastes energy talking too much about unimportant things. Feels starved.

Ruler of the 3rd in the 12th

Parashara Bhava Yoga – “*Standing in the Loss place, the lord of Brother – expenses on evil actions, their father is cruel, they are fortunate through women.*”

Positive Influences: Enjoys constant travel and pilgrimage. Younger siblings or friends help one manage or deal with expenses. Siblings take care of native when serious troubles or loss arises. The native benefits from women. Interested in other countries. Skills are recognized in other countries. Skilled with the internet. Able to reach others and communicate well through the internet or similar mediums.

Negative Influences: Loses siblings. Does not have close relationship with siblings. Siblings or peers contribute to expenses. Spends too much on adventures, hobbies or other interests. Difficulty maintaining consistent friendships. Has no noticeable talents or skills. Usually loses in team related activities. Hobbies, talents or personal interests interfere with capacity for liberation or Self-realization. Short distance travels cause loss, expenses or

hospitalization. Too restless or impatient to practice contemplation effectively. Impatience causes losses. Not paying attention to detail causes losses. Easily loses one's nerve or bravery. Losses or expenses due to technology.

Ruler of the 4th in the 12th

Parashara Bhava Yoga – “*The lord of Happiness standing in the Loss Bhava – wanting of house and related comforts, the one born has bad propensities, is at a loss, and is always full of sloth.*”

Positive Influences: Spiritual growth is natural and easy. Charitable. Cares deeply for others. Loves living in foreign lands. Brings comfort to hospitals, hospice, detention centers, ashrams or other places removed from society. Lives in an ashram or home like an ashram. Transcendental emotions. Sees the world for what it is. Mother provides spiritual education or support.

Negative Influences: Loses home and luxuries. Lazy. Emotionally distant or cannot relate to others emotionally. Has few educational opportunities. Loses vehicles. Expenses on account of land and property. Mother is lost or distant. Wastes money on ineffective spirituality or ineffective charitable organizations. Weak heart or chest area. Low vitality. Exiled. Jailed. Confined. Hospitalized. Emotional troubles ruin sleep. Prone to vice and wasteful decisions.

Ruler of the 5th in the 12th

Parashara Bhava Yoga – “*The lord of Offspring standing in the Bhava of Loss – the one born is abandoned by the happiness of children or joined with a given child or else possessed of a purchased child.*”

Positive Influences: Focused on liberation and freedom from constraints. Calm mind. Able to achieve “no mind”. Transcendental mind. Naturally seeks spiritual knowledge. Good mind for contemplation. Children help with expenses. Can adopt. Is happy to not have children. Ends one's family karma. Children are focused on spiritual freedom.

Negative Influences: Prone to affairs. Wastes energy and resources on children. Wastes energy and resources on dead end romances. Children are taken away or one has trouble conceiving. Children are imprisoned, hospitalized or confined. Children seem lost in life. Government makes one pay fines or increased taxes. Spends too much for investment advice. Or pays too much for investments. Mind is easily disturbed. Cannot focus mind or intellect. Does poorly with outdoor games and activities.

Ruler of the 6th in the 12th

Parashara Bhava Yoga – “*The Sixth lord standing in the Loss Bhava – always making expenses on vices, hostile to the learned, the person born is eagerly engaged in harming living beings.*”

Positive Influences: Overcomes diseases. Overcomes debts. Many expenses which positively contribute to well being, health and overcoming debts. Helps others manage expenses or debts. Provides service to hospitals, jails, healing clinics or other places removed from society. Serves in other countries. Missionary. Serving others brings happiness and spiritual liberation. Serves in libraries or museums.

Negative Influences: Harms the environment and people. Wastes resources on vices. Harasses wise or learned people. Takes little thought for the well being of others. Weak digestion or ability to utilize nutrients. Needs lots of rest. Needs to eat a simple or bland diet. Disturbed sleep. Loses organs in the digestive tract. Weak immune system. Charity work leads to loss. Stolen from in foreign lands. Illness in foreign countries. Overwhelming debt. Not happy with sex life. Ruins health trying to get enlightened or trying to be too pure. Doesn't understand proper action contributing to enlightenment.

Ruler of the 7th in the 12th

Parashara Bhava Yoga – “*The lord of Wife abiding in the Loss – the one born is poor, or also wretched, his wife is also constantly disposed to spend. The person earns his livelihood through clothes.*”

Positive Influences: Involved in fashion or selling textiles and clothing. May also deal in luxury or the travel industry. Meets partners in foreign lands. Partners may be of a foreign birth or of a different culture. Mate seeks spiritual freedom. Meets partners in secluded places, such as hospitals, ashrams, detention centers or similar institutions. May also meet partners over the Internet. Sleeps better sharing a bed. Enjoys sex and intimacy. Appears sexually reserved. Connects with others on deep level. Partners help one manage expenses. Engaged in online trade. Excellent at social media.

Negative Influences: Poor fashion sense. Poor in resources. Partners causes many expenses or losses. Mate or partners die or are lost. Prone to adultery. Sexually frigid or mate may be sexually frigid. Spends excessive amounts of time apart from mate. Likes to have secret relationships. Many expenses and losses in trade or business. Wastes time on the Internet. Addicted to social media. Has business secrets. Does business or trade secretly.

Ruler of the 8th in the 12th

Parashara Bhava Yoga – “*The lord of Flaw standing in the Loss Bhava – bad actions always produce loss; short lived, especially when with a Papa.*”

Positive Influences: Loss of serious or chronic illnesses. Skills in detachment, yoga meditation and spiritual transcendence. Comfortable with seclusion. Helps others with serious afflictions in hospitals, detention centers or other “houses of healing”. Excellent at renunciation. Understands true renunciation and spiritual freedom.

Negative Influences: Short life. Vice or negative actions give great loss or expenses. Engaged in the sex trade. Too focused on fantasy. Wastes energy and resources on sexual matters or other secret pleasures. Wastes others resources. Has very little resources of one's own. Isolated, shy and too introverted. Cannot handle the world. 1st and 2nd chakra disorders. Sexually frigid. Cannot enjoy sex. Does not sleep well. Has trouble with one's feet and lymphatic system. Victimized and feels trapped.

Ruler of 9th in the 12th

Parashara Bhava Yoga – “*The lord of Fortune standing in the Loss Bhava – producer of the loss of fortune, constant expense/loss on good deeds and without wealth on account of the desire for guests.*”

Positive Influences: Family helps to resolve one's expenses. Guru gives good counsel dealing with meditation and contemplation. Fortunate in other lands, countries or cultures. Travels for pilgrimage, spiritual or educational purposes. Gets good counsel dealing with Self-realization. Father or guru is sincere, honest and highly realized. Manages expenses well. Has an innate sense of charity and devotes time and resources to effective and worthy charitable causes. Brings knowledge to other lands or to people of a different culture. Educated in different cultures and distant lands. Devotes time to helping people in hospitals or confinement.

Negative Influences: Wastes money, time and other resources on charitable or spiritual causes that have little to no value. Cannot recognize spiritual or charitable pursuits that are of true value. Many expenses wasting fortune on pleasurable pursuits or escapist tendencies. Does not feel an innate sense of grace in life. Does not feel an innate sense of purpose. Loses one's father or guru. Separation from one's culture or family. Father has no interest in material prosperity. Family causes loss of fortune. Family causes loss of purpose or sense of meaning. Does not see value in one's cultural ideals. May lose one's freedom.

Ruler of 10th in the 12th

Parashara Bhava Yoga – “*The lord or Royalty standing in the Loss Bhava – expense at royal buildings, fearing enemies constantly, and also clever and reflective.*”

Positive Influences: Works toward perfecting Self-realization and liberation. Moksha path. Work is promoted in foreign lands or cultures. Work is benefit by the Internet. Works in spiritual, healing or charitable fields. May work in places of confinement, such as hospice, hospitals, detention centers or other institutions removed from society. Has a humanitarian predisposition. Clever at dealing with expenses and loss.

Excellent capacity for contemplation and reflection. Volunteers for humanitarian, spiritual and charitable organizations. Works with or in other lands and cultures. Generous person. Works to help others manage loss or expenses. May also work in resort or vacation related locations. Takes plenty of vacations.

Negative Influences: Too self-sacrificing. Little interest in career. Lacks fame and recognition. Needs more time away from work than is reasonable. Work is too draining. Does sloppy work. Imprisoned because of actions taken at work. Does not want to work. Career interferes with sleep. Takes advantage of others. Causes others financial hardship or expenses. Little success in foreign lands or with foreign cultures. Exploits other's weaknesses. Many enemies. Gets in trouble through maintaining an elaborate web of lies. Thoughts about career, status or one's work interferes with capacity to contemplate, meditate or reflect.

Ruler of 11th in the 12th

Parashara Bhava Yoga – “*The lord of Gain standing in the Loss Bhava – always expense on good deeds, longing, many mistresses, and fraternizing with foreigners/barbarians.*”

Positive Influences: Has many lovers. Spends wealth freely and appropriately for charitable, humanitarian or spiritual causes. Possess a strong desire for enlightenment and Self-realization. May work to inspire others towards Self-realization. Gains through foreigners or foreign cultures. Understands other cultures well. Gains income through 12th house affairs, such as hospitals, ashrams, hospice, detention centers, hospitals, retreats or through vacations. Sexually skilled and pleasant to be with. Gains income through sexual topics, pleasures of the bed or through sleep related matters. Can manifest dreams and desires through intense contemplation or controlled day dreaming. Gains come from the Internet.

Negative Influences: Loses one's older siblings or friends. Suffers on account of too many mistresses or too much focus on sexual pleasures. May waste resources on pornography. Wastes money and resources trying to get

enlightened. Prefers to be alone, rather in groups. Does not fit in well with society or in social settings. Political issues may cause loss. Goes to jail because of mismanaging business or other financial matters. Cannot manifest one's dreams. Spends too much time in fantasy or on escapist tendencies. Many debts and financial losses. Wastes money on luxuries or items that depreciate.

Ruler of 12th in the 12th

Parashara Bhava Yoga – “*The lord of Loss standing in the Loss Bhava – produces excessive expenses, no bodily happiness, he will be angry and person disliking others.*”

Positive Influences: Transcends the world. Excellent capacity for contemplation and reflection. Can access information through dreams or deep contemplation. Gives all that one has. Generous. Self-sacrificing. Manages debts and losses well. Enjoys being alone. Efficiently resolves karma in this life. Excellent gait and coordination of legs and feet. Skilled in foot reflexology or other sciences dealing with the feet. Sleeps deeply and long. Rejuvenated by sleep and napping. Does well in foreign lands. Enjoys vacations.

Negative Influences: Always dealing with expenses or loss of energy and resources. Not well grounded. Prone to thievery and financial impropriety. Angry and prefers solitude. Does not like other people. Feels uncomfortable in one's body. Has difficulty with sleep. May have sleep disorders. Focuses too much on escapist tendencies. Does not do well in foreign lands or on vacations. Prone to drowning, or fear of water. Disturbed on a subconscious level. May be jailed or confined to bed. Owes money to many. Unsteady gait or problems with feet and lower legs.

PART 4

PRASNA ASTROLOGY



13 INTRODUCTION TO PRASNA ASTROLOGY

“According to the opinions of astrologers, every person, impelled by destiny, will at some time wish to enquire of the current good or bad nature of things in their lives.”

-Prasna-tantra 1:1

The practice of prasna (or horary astrology as it is known as in the west) implies that there is an intimate link between human consciousness and a greater universal consciousness and that all things are a manifestation of consciousness. It is a most worthwhile subject to study because it can be used to answer important questions regarding the immediate consequences of actions affecting our everyday life.

The prasna chart is calculated for a specific query at a given time and place, and is particularly useful for those people who do not possess accurate information regarding their time of birth. The essential condition for using this form of astrology is that the querent (the person asking the question) approaches an astrologer when he or she feels impelled to seek astrological help for a specific query. As in natal astrology a complete chart is erected, only this is calculated for the time of query rather than for the time of birth.

Although there are various of books or translations of classical works specific to the practice of prasna such as Prasna Marga (17th century) or Prasna Tantra by Neelakanta (16th century), giving detailed information regarding the analysis of prasna charts, a chart erected and analysed in accordance the rules and principles of traditional Parashari predictive astrology can also be employed in order to obtain a meaningful interpretation.

Prasna And Birth Chart In Combination

As a practicing astrologer you should calculate a chart for your client based upon the moment that he or she arrives for the consultation. You can then use this chart for predicting various aspects of the client's life, cross referencing their birth-chart with the prasna chart. This is a very useful practice and will give helpful information additional to the birth chart relating to their present needs and circumstances.

When using a natal chart a few minutes error in the birth time can often change the timing of events by days or months, division charts can become unreliable and, depending on the extent of the timing error, even the starting dates of the dasha period/sub-period can change significantly.

If the client is vague or uncertain regarding their exact birth time (an exact birth time being the exception rather than the norm) the chart calculated for the time of the consultation will often prove invaluable. Some astrologers call this kind of prasna chart the "consultation chart." Be sure to note whether or not the Ascendant of this chart is likely to change during the course of the consultation. If there is a likelihood of this happening you should also prepare a second chart based on the new Ascendant or at least make a note of the time that this change occurs.

By being aware of the planetary positions in operation for each day, you can often see the trend of the readings to be given that day and of the type of people and problems that you are likely to encounter.

"Rising early in the morning and remembering in his heart his ishta devata (chosen divinity or form of God) the astrologer should engage himself in mantra and daily prayer. Thereafter he should consult the almanac and calculate the positions of the planets. Having done this he should have a calm and composed mind."

-Prasna Marga 2:1

The Birth of a Question

The moment a client puts a question to you becomes the basis for the Prasna chart.

Avoid vague or ambiguous questions or those relating to more than one topic. Make sure that your client has stated their question in a manner that is clear and precise and is worded in such a way that its precise meaning is understood by both of you.

Avoid questions that pose alternatives, such as “Will I get a job as a laboratory assistant or in a clerical capacity?” Such a question can be answered but it is much more complicated than being asked “Will I be employed as a laboratory assistant?”

Sometimes the answer received by the client is not the one they want to hear and you may be requested to draw up additional charts or to reconsider the original chart in the light of the question being re-phrased. This should be avoided at all costs.

The chart is usually drawn up for the time the client puts the question to you. If the question comes through the post or email you should use the time that you first read and understand the contents the letter. The same applies to telephone requests. Use the time and place of your location rather than that of the client's. However, there can sometimes be exceptions to this rule. For example, if your client clearly recalls the time and place when the query first became important or significant to them or records the time and date of a query sent in the form of a letter, you may also put up a prasna chart based on the client's location at that significant moment. You will then have two charts to draw upon. If one is clearer than the other in its indications of the outcome you will probably use that chart in preference to the other. Although, differences between the chart calculated for the time and place recalled by the client and the one calculated for the time and place at which you received the query may well reflect any relevant changes that have occurred between then and now.

Although the classical prasna texts put forth rules allowing for the client to ask more than one question during a prasna consultation (using the Moon sign as ascendant/1st house for a second question and the Sun sign as ascendant/1st house for a third question) it is advisable to keep the consultation restricted to just the one query. Succeeding questions will have

less and less significance and the information from the chart will become less precise.

“If only one question is answered, the prediction cannot go wrong.”

-Prasna Chinthamani

With this kind of astrology it is essential that the person asking the question has an intense desire to know the outcome. Just as with a multiple birth we find that one or more of the offspring can be weak or die at or soon after birth, so it is with giving ‘birth’ to multiple questions – some will not have sufficient vitality to ‘live.’ I.e., asking more than one question at the same time is a multiple birth of mental queries and in such an event the forecast results given by the astrologer are much less likely to be realized.

Interpretation

“...(In matters of prediction) there will not be any significant difference between the birth lagna and the prasna lagna.”

-Phaldeepika 20:63

“Considering the ascendant at the time of query as equivalent to the birth ascendant, the rules of natal astrology should all be applied to the prasna chart.”

-Prasna Marga 1:47

It should be remembered that prasna charts are interpreted in a similar manner to natal charts, but that over the centuries some differences and modifications that have been introduced in order to take into account the specialized nature of prasna. Of course the main difference is that a specific question or issue has to be analyzed and interpreted rather than a person's life. So prasna requires a shift in focus and emphasis but not a fundamental change from the basic principles of birth chart interpretation.

Deciding just how much of shift in emphasis is required has given rise to several schools of thought. The more ancient method was to apply all the

rules of birth-chart interpretation but only to focus on the particular house or houses associated with the query.

More recently (since the 16th century) a system of prasna astrology has developed which works to much more specialized rules. These were set out by Neelakanta in his book “Prasna Tantra.” In this system emphasis is placed on the formation and separation of aspects existing between planets relevant to the query. These aspects are not the traditional Parashari aspects but those which are more familiar to Western astrologers – the trine, square, opposition and sextile. This is known as the Tajaka system.

In practice both systems ‘work’ and since both can be employed using the same chart it is possible to blend and synthesize the two systems.

Many modern Vedic astrologers also include the positions of the outer planets (Uranus, Neptune and Pluto) in their calculation of the prasna chart. Some also use the Shripathi system of house division - a quadrant system (using the M.C. as the 10th house cusp) known in the west as the Porphyry system.

Charts cast for times of marriage, promotion, journey, new project or other ventures can also be very useful. Erecting charts for such important moments can help us understand the significance of such undertakings and reveal a great deal about their chances of success or failure. Charts can also be calculated for the onset of an illness, the time of an accident or of an operation, to shed light on the nature of the disease or to diagnose the likely period of recovery. Charts calculated for the time that someone departs from this life are said to give indications of the course of their journey through higher realms.

The Importance of the Ascendant

The Ascendant invariably represents the querent – the one who puts the question. Other houses that are examined will depend upon the nature of the question. The usual practice is to examine the Ascendant and its ruling planet as these represent the querent, along with the house that represents

the nature of the query along with the planet which rules it (known as the signifier).

For example, someone may come to you with a query regarding the likelihood of purchasing a property. In order to answer this question we examine the 1st house and its lord (representing the querent) and the 4th house and its lord (representing property). We examine their sign position, the presence of benefic or malefic planets occupying or aspecting these two houses and, most importantly, whether the lords of these two houses are in aspect to each other. We should also consider the Moon as, irrespective of its house ownership, this is the karaka (representative) for home and property. Mars is also a primary karaka of property.

The Ascendant/1st house is examined for issues involving the querent, their happiness, health, success or whatever is most relevant to the person. The nature of the Ascendant and the influences on it will show the attitude and energy of the querent. Additionally we could also examine the Moon (representing the querents state of mind) and Navamsha Ascendant (for the more subtle and perhaps less obvious influence on the 1st house).

“Always note the strength of the Navamsha Lagna. If it is subject to benefic aspects the querent obtains favourable results. Malefic aspects give rise to unfavourable results.”

-Neelakanta

The situation of the Moon in a prasna chart is often very revealing of the querents state of mind, frequently indicating the area of their fears and concerns.

Generally, if the Ascendant, Moon and Navamsha Ascendant are under predominantly benefic influences the outcome of the particular question will be fulfilled or the querent will meet with a successful outcome. Indeed, if the querent is seeking a simple yes or no, or posing the question “Will I succeed or fail, be lucky or unlucky?” we often need only to examine the influences on the Ascendant. However, situations encountered in the practice of prasna are not usually that simple and for the more involved or

detailed issues we should also undertake an examination of the relevant house(s).

If we are to use the correct Sanskrit terminology then the planet ruling the Ascendant is called the lagnesha and the planet ruling the house under consideration (significator) is known as the karyesha. In this text we will use the term lagnesha but use the perfectly adequate English term ‘significator’ instead of the term karyesha.

Nature And Indications Of The Rising Sign

The Movable signs are Aries, Cancer, Libra and Capricorn. If a movable (cardinal) sign is rising a change is indicated due to the dynamic nature of these signs.

The Fixed signs are Taurus, Leo, Scorpio and Aquarius. If a fixed sign is rising then there will be no change in the situation due to its static nature.

The Common or Dual signs are Gemini, Virgo, Sagittarius and Pisces. If a dual (mutable) sign is rising then the outcome is mutable or mixed in its nature due to the fluid nature of the sign. The first half rising (0 to 15 degrees) will be more fixed in its nature, and the second half (15 to 30 degrees) will incline more towards change.

For example, if the Ascendant, lagnesha (Ascendant ruler) and Navamsha Ascendant are all in movable signs then without a doubt there will be a significant change in the situation under consideration. But if all of these factors are in fixed signs the situation will certainly remain static.

In any question the most important factor is the strength of the Ascendant, particularly the nature and strength of planets occupying or aspecting it. A natural benefic planet aspecting or occupying the Ascendant indicates a favorable outcome to the query while a natural malefic indicates the opposite, unless rendered benefic through owning the Ascendant or the house to which the query refers.

Certain signs, called shiirshodaya signs, are considered auspicious when on the Ascendant. (Shiirshodaya means rising head first). The shiirshodaya signs are Gemini, Leo, Virgo, Libra Scorpio or Aquarius, and if one of these is found rising in the rashi or navamsha chart, then a successful outcome is more likely.

If a malefic planet occupies or aspects the 1st houses it does not lead to good results. If the planet which rules the Ascendant be in a difficult house such as the 6th, 8th or 12th, or be associated with or aspected by malefics there is little hope of a successful outcome to the query, at least not without initial struggles or difficulties.

Examination of Relevant Houses

Normally we look at the relationship between the Ascendant and the house that relate to the particular question. However, if the querent is asking something regarding (or on behalf of) another person, we read from the house that pertains to the other person. (for wife, husband or partner use the 7th house as Ascendant, for children use the 5th, for mother use the 4th, for father use the 9th, for younger brothers or sisters use the 3rd, for elder, the 11th, and so on).

For example, if the querent asks about the prospects of their son's career take the 5th house as the Ascendant and the 10th from 5th (the 2nd house) as representing the son's career prospects.

Key points to keep in mind when doing a prasna chart:

- The chart is cast for the local time and location of the astrologer, not the querent. For example, if you are in London and you get a call from Aberdeen, the chart is cast for the local time and location of London.
- Make sure that that question is phrased in a clear and unambiguous way.
- Avoid answering multiple questions.

- Whenever possible you should verify the indications of the prasna chart with the natal chart (if querent's birth time is known).

Prasna is a very extensive area of Vedic Astrology, and there are many subtle facets to it. Be aware of your surroundings when practicing prasna. An Indian astrologer will, when the querent appears in person, often analyse the chart in an outdoor environment with all the background noises and other distractions. The astrologer will note the direction the querent comes from and any noticeable sounds or events occurring during the course of the consultation. An experienced practitioner of prasna is also aware of any inner changes that occur during the course of the consultation, such as intuitive perceptions or awareness of changes that occur to the flow of breath in the nostrils. Classical works such as Prasna Marga place much emphasis on this kind of detail.

The Signs With Special Reference to Prasna

As mentioned already there are certain signs classified as Shiirshodaya, (Gemini, Leo, Virgo, Libra, Scorpio and Aquarius) which are considered auspicious. These are another group are referred to as Prishtodaya signs (meaning signs that rise with their back or hind-part first). These are Aries, Taurus, Cancer, Sagittarius and Capricorn, which are not considered so auspicious. This leaves only Pisces, whose symbol is two fishes swimming in opposite directions, which is classified as Ubhayodaya or rising both ways at once.

Shiirshodaya signs indicate a positive, successful or prosperous outcome; Prishtodaya signs indicate a negative, disintegrative or destructive outcome. Ubhayodaya (Pisces) indicates only partial or delayed success.

When the sign relating to a query is unoccupied by planets and the indications of the planet ruling the sign is difficult to determine, or suggests mixed or mediocre results we should then consider the above mentioned quality of the sign in order to give weight to the outcome. However, if the sign is occupied by one or more planets then the prediction should be made

through the indications of the planets rather than through the Shiirshodaya/Prishtodaya nature of the sign.

One other use which can be applied to both prasna and natal charts is that of noting the nature of planets occupying the two types of signs. Benefic planets (Venus, Jupiter, waxing Moon or a well aspected Mercury) will give even better results if occupying a Shiirshodaya sign. If malefic planets (Mars, Saturn, Sun, waning Moon or badly aspected Mercury) occupy a Prishtodaya sign they become even more malefic, while benefics lose some of their better qualities.

With the exception of Gemini the Shiirshodaya signs become stronger influences during the day (which is why they are sometimes referred to as Diurnal signs) and the Prishtodaya signs are stronger at night (which is why they are also referred to as Nocturnal signs).

Planetary Significations With Special reference To Prasna

It is important to become acquainted with the various properties of each planet. Those listed below are particularly pertinent to the practice of prasna. These lists of planetary attributes could be greatly extended, and you will find that as your practice and experience of astrology grows you will be able to add many more attributes.

Sun: The father. Males. Heart. Vitality. Self (atma). Shiva. Creativity. Gold, Brass, Copper. Fame and Glory. Leadership. Kingship. Government. Administrator. Social status. Politician. Physician. Aristocracy. Heat (Pitta). Flame red colours. Eyes and vision. Minerals. Courage. Independent spirit. Thin hair. Eastern direction. Sattvic nature, Kshatriya (warrior) caste.

Moon: The mother. Females. Anything or anyone who nourishes, nurtures and soothes. Mind. The past. Memory. Home. Hotels and places offering hospitality and nourishment. Nursing and caring for others. Pregnancy. Softness. Sailors. The sea. Liquids. Milk and dairy produce. Cows. Agriculture. Aquatic plants. Swiftness. Circular shapes. Pearls. North-western direction. Sattvic nature. Vaishya caste (Traders and artisans).

Mars: Younger brother. Police. Soldier. Commander. Surgeon. Barbers. Chemist. Engineer. Entrepreneur. Fever. Anger. Fiery temperament. Anyone working with fire or heat. Kitchens. Crematoriums. Wounds and injuries. Instruments for cutting and piercing. Cruel or wavering nature. Rashness and violence. Blood red colours. Youthfulness and vigour. Sexuality. Southern direction. Kshatriya (warrior) caste.

Mercury: Young people. Youthfulness. Speech. Communication. Mental and intellectual strength. Books, newspapers and other publications. Skill in writing. Astrology. Architecture. Mathematics. Accountancy. Trade and commerce. Merchants. Clerks. Tall body. Wit and humour. Poetry and prose. Northern direction. A mixed constitution (in Ayurvedic terminology a mixture of kapha, pitta and vaata).

Jupiter: Elder brothers, Husband, Sons. Morality and ethics. Sincerity. Jovial and expansive nature. Speculation. Gambling. Luck. Judges, ministers and heads of religious institutions. Divine grace. Spiritual adviser. Philosopher. Guru. Yellow or golden colors/ Sattvic nature. North-eastern direction. Brahmin (priestly) caste.

Venus: Wife. Daughters. The arts – an appreciation of color, music, form harmony and beauty. Music, dancing and love of fashions. Perfumes and pleasing fragrances. Beautician. Interior decorator. Refined tastes. Sensuality. White and pastel colors. Attractive features. Sexually transmitted diseases. South-eastern direction.

Saturn: Servants and those who labor or work hard. Time. Old age. Restriction and limitation. Duty and responsibility. Convention and orthodoxy. Sorrow. Caution. Slowness and delay. Fear and cowardliness. Miserly nature. Thoroughness. Ambition. Perseverance. Detachment. Dark colors such as blue and black. Impotence. Brick-laying, building, masonry, mining or any other occupation involving working with rock or stone. Toilets, sinks and soiled clothing. Western direction. Outcasts and vagrants. Old or dead things. Leather.

Rahu: Spies. Those who deceive or manipulate. Drug dealers. Poisons. Insincere or immoral acts. Venemous and bitter speech. Heretical, unconventional or unorthodox views. South-western direction.

Ketu: Psychic influences (traditionally this includes ghosts and spirits, the practice of witchcraft, tantric practices, acts of black magic etc.). Serpents and snake-charmers. Holes, caves, tunnels and darkness. Hypersensitivity. Knowledge of spiritual matters. Bathing in sacred rivers. Liberation or salvation.

The Twelve Houses With Special Reference To Prasna

The following are some of the associations of the twelve houses. As the houses cover all areas of our life and relationships the list of associations given below can in no way said to be complete, although if the general ideas and associations that underlie each house are understood (something which comes with practice and experience) you should be able to make the relevant association of an idea or object with the appropriate house.

You should familiarize yourself with the list of ‘Main significations’ as these represent the most important matters ruled by that house. ‘Other significations’ list less common matters associated with the house and need not be memorized. They are mainly derived from classical and modern prasna texts and may be found useful on occasion.

Under the information relating to each of the first four houses are some hints on answering queries related to those houses. Do not try to memorize them – apart from some relating to the first house they are intended to illustrate principles that can be adapted and applied to all of the houses. The references to Easarapha and Ithasala Yogas are fully explained in the next chapter.

1st House

Main significations: The querent. Self interest. Health and vitality. Appearance and complexion.

Other Significations: Happiness. Age. Temperament. Longevity.

The Ascendant always has a prominent role to play. The 1st house always represents the querent or the person who puts the question. We can read from it indications of their appearance, health, vitality and likely degree of success or failure.

A strong disposition of the Ascendant and its lord is essential for benefic results in respect to events signified by the 1st house.

Consider which is most powerful, the Ascendant or Moon lagna. The ruler of the Ascendant (lagnesha) in good aspect with any other house or its lord will promote the results of that house.

If the signifying planet has Easarapha Yoga (faster moving planet separating) with the lagnesha, the query pertains to the past; if in conjunction with the lagnesha the query relates to the present; if in Ithasala (faster moving planet applying to the lagnesha), the query relates to the future. Note: Easarapha and Ithasala yogas are fully explained in the next chapter.

If the object of the query is to be fulfilled then the Ascendant and the Moon must be strong. Both the Rashi and Navamsha lagnas should be associated with or occupied by benefics, or the lagnesha be with benefics. If with malefics then opposite results will occur.

If the Ascendant is occupied by benefics or the lagnesha is with benefics, the querents objects will be fulfilled. There will be good health and income. If the Ascendant or its lord is afflicted the querent will lack mental peace, become ill or suffer financial loss.

If the Ascendant is occupied by Mars or Saturn, and if the lagnesha has Easarapha (a separating aspect) with the lord of the 8th and a malefic, the life of the querent is in some way threatened.

If the query relates to health, predict that the querent will continue to have good health if the lagnesha is free from combustion or conjunction with the

6th, 8th or 12th lords. The stronger the Ascendant or the Moon the better it is for health. The Ascendant should be free from occupation by a malefic. If the ascendant lord is in Easarapha Yoga (separating aspect) and about to enter Ithasala (applying aspect) with a malefic then the health will give way and the querent may fall ill shortly. If, on the other hand, the lagnesha is entering its sign of exaltation, the querent may recover shortly if ill at the time of query.

2nd House

Main Significations: Monetary affairs. Movable wealth. Precious stones and minerals. Clothes. Food.

Other Significations: Family. Tradition. Fortune. Speech. Vision.

Queries relating to 2nd house: all matters relating to wealth, finances, money, loans and profitability relate to this house.

Good aspects between the lords of the 1st and 2nd or to Jupiter indicates gain and prosperity.

The lagnesha in the 2nd always denotes an improvement in one's financial situation.

Rahu or Saturn in 2nd are indicators of problems or complications in financial matters.

Financial gain or benefit can come from sources signified by a house whose lord is in the 2nd or in association with the 2nd lord.

The planet afflicting the 2nd house or the 2nd lord indicates the source of financial distress and trouble. However, a strong malefic well disposed by sign can indicate gain after much effort.

If the lords of the 1st and 2nd and Jupiter are in a conjunction or in a quadrant or in 1st, 2nd or 11th house or if they are in Ithasala (faster planet applying to aspect), financial prosperity is likely to occur. If the aspect

involving the above lords is a square or opposition, then predict gain after initial difficulty. There should be no Easarapha Yoga (faster moving planet separating from aspect).

3rd House

Main Significations: Kindred (particularly younger brothers and sisters). Changes. Letters and all forms of correspondence and communication. Journeys (short journeys). Courage.

Other Significations: Tools and instruments. Books, typewriters and word - processors. Blood relatives in general (but not children or parents).

Is it advisable to make a certain journey? If the lagnesha or the Moon is strong and placed in the 3rd house or in aspect to with the lord of the 3rd, then the journey may be safely undertaken. Otherwise it is likely that there will be problems or difficulties associated with the journey.

4th House

Main Significations: Mother. Privacy. Property. Land and farms, gardens, agriculture. Herbs, herbal remedies. Group facilities, parks, museums, galleries, public facilities in general. Hidden treasure, buried wealth. The end or final outcome of the matter under enquiry.

Other Significations: Education, vehicles, domestic peace, peace of mind. Ancestry. Old age, retirement and the final years of ones life. Caves. Graveyards and cemeteries. All secluded and private environments.

If the query relates to leasing of land, the 1st house signifies the querent, the 7th house the lessee, the 10th signifies the production, and the 4th the final profits resulting from leased land.

Along the same lines, if the query relates to leasing of property the 1st house signifies the querent as landlord, the 7th house the lessee, the 10th house as the value of the property, and the 4th house signifies the property.

For questions regarding the purchase of property we can regard the 1st house as the querent (as buyer), the 7th house as the seller, the 10th house as the price or value, and the 4th house as the property.

If the question pertains to removal from one place to another, then the 1st house signifies the querent, the 4th the place where the person currently resides, and the 7th the place where they intend moving to.

If the question regards changing one's place of business, the 4th house represents the current place where business is carried out, the 10th represents one's business, and the 7th the new place of business. If the lord of the 10th is in Ithasala (faster moving planet applying the aspect) with the lord of the 7th (or the 7th cusp), then it is better to remove the business to a new place.

For questions relating to the purchase of vehicles, if the lords of the 1st and 4th are in favorable aspect the querent is advised to buy the new car (or other form of conveyance). If Mars or Saturn are involved in a malefic aspect with the lord of the 4th the idea of purchasing the new vehicle should be abandoned, at least for the time being.

5th House

Main Significations: Children. Enterprises. Gambling, speculation and speculative gains. Professional entertainers. Sports and recreational activities. Amusement and entertainment. Courtship and love affairs. Pregnancy, embryo, progeny. Intelligence, learning, discourses and lectures. Mantra.

Other Significations: Inventions. Creative talents. Places of recreation and entertainment – carnivals, fairs, amusement arcades, theatres, cinemas etc.

6th House

Main Significations: Enemies and litigation. Debts. Health and sickness. Servants (domestics, butlers, valets etc). Employees. Dependents.

Household and domestic chores. Thieves, enemies, quarrels, disputes and war. Domesticated or “small” animals, pets, strayed and lost animals.

Other Significations: Maternal uncle. Losses through theft and fire. Repairs. Handicrafts.

Regarding other relevant houses relating to sickness it should be remembered that the 1st house represents the patient, their health and vitality, and the 7th house represents the doctor or physician. The 4th house represents the medicine being used (particularly important if the treatment includes herbs or plant derived medicines), and will also relate to the final outcome of the treatment. The 10th house indicates the type of treatment being used.

According to Prasna Tantra, Stanza 44-46, “*The lagna signifies the physician, the seventh disease, the tenth patient and the fourth medicine or treatment. If malefics are in or aspect the ascendant, the disease cannot be cured by the physician. On the contrary, the disease will be intensified if malefics are in the 10th, due to the querent's own fault the treatment will not work. If malefics are in the 7th or 4th, one complication will lead to another complication.*”

The previous two paragraphs show two different approaches to this kind of question. Experience and intuition will be your best guide.

7th House

Main Significations: Marriage. Partnerships of every kind. The ‘other party’ in contests or disputes. Lawsuits, lawyers and legal action. All contracts and treaties. The astrologer, professional consultation. The immediate outcome of events.

Other Significations: The ‘way’ – place moved to. Another location. Living abroad.

For queries relating to theft you should deduct where the stolen article is hidden from the sign on the 7th house and through planets occupying the

7th house.

8th House

Main Significations: Other peoples money. Wills, legacies and inheritance. Longevity. Death. Grief, mourning, sadness or sorrow. Accidents. Obstructions, losses or misfortune. Stolen property. Psychic life – spiritism, spirits, necromancy, enchantment, obsession. Occult practices. If the 8th is stronger than the Ascendant then loss of reputation is likely.

Other Significations: Regeneration. Wealth of the querent's partner (personal or business partner).

9th House

Main Significations: Long journeys. Deities, temples, places of worship, ashram, pilgrimage. Lakes, wells, water reservoirs. Philanthropy, charity. Virtue. Teachers and gurus. The father (in the role of teacher and guide). Insurance and other schemes of financial protection.

Other Significations: Prophecy. Prophetic dreams. Birds (but not as pets). Grandchildren.

10th House

Main Significations: Gain of fame and public recognition. Success. Employment. Employer or superior. Business, Honor. Kingdom. Government. Authority. Governmental work. Royalty. Father (as an authority figure). Landlords. Managers. Magistrates. The active head of any enterprise. The pertinent higher reference of any issue.

Other Significations: Rainfall, sky, celestial phenomena.

11th House

Main Significations: Friends and acquaintances. Hopes and wishes. Income. Older brothers and sisters. Social contacts and friendships. Ideals and objectives.

Other Significations: Advisers and counsellors. The planning stage of any project. Important papers and documents.

12th House

Main Significations: Hidden enemies and enmities. Envy, malice, misery. Separation from family. Confinement. Prisons, detention centers and other institutions that restrict one's freedom. Relinquishment. Foreign lands. Exile. Expenditure and losses. Fear of the unknown. Psychic or inner turmoil. Suicide. Unsuspected help. Secret or Illicit relationships. Sexual pleasures. Bedrooms. Sleep. Unconsciousness. The end of life. Destination of the spirit after death. Spirit guides. Spiritual resources.

Other Significations: Animals that are wild or undomesticated. ‘Large animals’ that are a threat to life or property.

General Guidance And Information Derived From The Chart

If a malefic planet occupies a kendra house, particularly the 1st, 7th or 10th houses it does not lead to good results, but should the malefic be in its exaltation its negative nature will not be so pronounced.

Always examine the relationship between the Ascendant (along with the lagnesha) and the house in question (along with its lord). For example, if a query concerns obtaining a house or other property, if the lagnesha and the lord of the 4th are in conjunction in a favorable house, say the 9th, this would indicate gain of a property, perhaps with parental help (9th house). If one is seeking an income through property a relationship between the 4th and 11th house factors is necessary, with an additional connection with the Ascendant or its lord.

For health issues the Ascendant represents the basic health of the person. The 6th house represents the potential for disease. The Ascendant should not be under malefic influences, nor should the lagnesha be influenced by the 6th house and its lord. If the 6th house and its lord are stronger than the Ascendant and its lord, then we would expect the health of the person to decline. If planets tenant the 8th, such as the lagnesha, death through the disease is possible.

It can be helpful to compare the prasna chart with the birth chart of the person. Favorable planetary aspects and exchanges between the two charts will aid in success. Negative ones will indicate failure.

Not every jyotishi feels at ease using prasna. Some find that they prefer to study only the natal chart and fear that prasna is a little too close to ‘fortune telling’ or implies too much emphasis on fatalism. Others find that they have a natural aptitude for the subject. We feel that, provided it is not used for trivial issues, it becomes an essential skill that every astrologer should be able to call upon when the situation warrants it.



14 Prasna and Tajika

Planetary Aspects

Although the Parashari aspects used in natal astrology can also be employed in judging a prasna chart, in practice it will be found more helpful to employ what are known as Tajika aspects. These are expounded in detail by Neelakanta in ‘Prasna Tantra’, a famous astrological text written during the 16th century.

Noting the Parashari aspects that exist in the prasna chart can be useful in giving an initial impression; indeed some prasna astrologers use only these aspects. However, if Tajika aspects are used alongside the Parashari aspects much greater insight is afforded. Many prasna astrologers use Tajika exclusively.

Tajika Aspects

There are various Tajika aspects (also referred to as Tajika Yogas), most of which encompass the five major aspects employed in Western astrology – the conjunction, opposition, square, trine and sextile.

The distance between two planets should be 0° for an exact conjunction; 180° for an exact opposition; 90° for an exact square; 120° for an exact trine and 60° for an exact sextile. However, it is not common to find such exact aspects in a chart. Instead an aspect is likely to exist only within a parameter of so many degrees of exactness. This allowance for a variation of so many degrees either side of an exact aspect is known as an orb.

To avoid any confusion between Parashari and Tajika aspects we will from here on refer to Tajika yogas rather than Tajika aspects.

To create a full Tajika yoga both planets must be within orb (see table of Deepthamsas below). In this system planets exert a friendly influence on houses and planets that are sextile and trine (3rd, 5th, 9th and 11th) from them, and a more inimical influence on planets that are square or opposite (4th, 7th and 10th) them. Planets that are in 2nd, 12th, 6th or 8th houses from a particular planet receive no aspect influence from that planet.

Trines are considered to be pratyaksha mitra - very friendly, sextiles are considered gupta mitra (semi/secretly/inwardly friendly). Oppositions are considered pratyaksha shatru - openly inimical, while squares are considered gupta shatru (secretly or inwardly inimical). Rahu and Ketu are not included in the Tajika Yogas.

Deepthamsas – Orbs of Influence

Our suggestion regarding orbs is that you follow the ones given in ‘Prasna Tantra’. These are the very same orbs used and recommended by William Lilly, the 17th century English astrologer. It is worth committing them to memory as they are still used today.

Deepthamsa Table	
<i>Planet</i>	<i>Degrees of Orb</i>
Sun	15°
Moon	12°
Mercury	7°
Venus	7°
Mars	8°
Jupiter	9°
Saturn	9°

Beyond its individual orb the planet loses influence. An aspect or yoga materializes only when the planets fall within the each other's orb.

In order to calculate the orb between two aspecting planets you should add together their separate orbs and divide by two. Suppose you want to establish whether the Moon is forming a Tajika yoga with Mars. Let us assume that the position of the Moon is 8° Aries and that of Mars is at 12° Libra. Add together the orbs of the Moon and Mars and divide by 2. The result is 10° ($12^\circ + 8^\circ = 20^\circ$. $20^\circ \div 2 = 10^\circ$) which is the maximum distance from an exact Tajika yoga (in this case an opposition aspect) between Moon and Mars. If the Moon was at 15° of Aries and the Mars was at 24° Libra they would be just within orb. The smaller the orb the closer the planets are to forming an exact aspect with each other and the more dynamic will be the result.

Let us take the example of a trine between Sun and Jupiter. If the Sun is at 12° of Pisces and Jupiter at 12° of Cancer we will have an exact trine (180°), but supposing the Sun is at 8° Pisces and Jupiter at 25° Cancer will they still be in trine? To find this out we add the orb of the Sun (15°) to the orb of Jupiter (9°). $15^\circ + 9^\circ = 24^\circ$. Divide this by 2 and we get an orb of 12° 00'. As the distance between the Sun and Jupiter is greater than 12° 00' they are not considered to be in trinal aspect. (However, according to the Parashari system of aspects there is still some contact established as Jupiter casts its 5th house aspect on the Sun – so in this particular case a contact exists between the two planets but it is not a dynamic one).

Ithasala, Easarapha and other Tajika Yogas

The two most important Tajika yogas are:

Ithasala [also called Muthiseela] Yoga. This is the ‘yoga of intermixing.’

This occurs when a faster moving planet applies an aspect to a slower moving planet, transferring its radiance (strength) to the slower moving planet. The less the distance from being an exact aspect, the more powerful the yoga becomes. The presence of this yoga signifies the fulfilment of some event. From slowest to fastest moving planets we have Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon.

Two types of Ithasala yoga are:

Vatramana Ithasala (or ‘Ithasala-in-operation’). This is the usual form of this yoga, when the two planets are within orb and the faster moving planet gains on the slower one.

Poorna Ithasala (or ‘full Ithasala’). This occurs when the faster moving planet is behind the slower moving planet but is within one degree of making an exact aspect. The Poorna Ithasala may be said to exist even when the slower-moving planet has lagged behind the fast-moving one but is still within one degree from the faster-moving one. The yoga rapidly declines as the two planets separate by more than one degree. (If by more than one degree it then becomes an Easarpha yoga). Poorna Ithasala is considered to be very powerful, indicating an immediate outcome or resolution to the query.

When planets involved in Ithasala yoga are Retrograde:

If the faster moving planet is behind the slower planet and is retrograde it does not produce Ithasala.

If the slower moving planet which is ahead of the faster moving planet is retrograde it increases the intensity of the Ithasala.

When both planets are retrograde, debilitated, combust or otherwise weak the Ithasala generally does not fructify or at the most gives disappointing results.

A fast moving retrograde planet ahead of the slow moving planet does not seem to confer the results of Ithasala.

Quality of results: As in natal astrology this may depend on the sign placements of the planets involved (i.e., exaltation, own sign, fall etc.), their house ownership, and the nature of the aspect.

2. Easarapha [also known as Musaripha or Mushrif] Yoga. This is the ‘yoga of separation’. If the faster planet is in advance of an exact aspect to

the slower planet by one degree or more Ithasala yoga cannot be formed. There is a separating aspect. This situation is called Easarapha yoga, The title of this yoga indicates expense or wastage. It is the reverse of Ithasala yoga and indicates obstacles and failure.

If only benefics are involved this yoga frustrates or delays but can be overcome with effort. If caused by malefics it is particularly bad, indicating failure and obstacles.

Ithasala and Easarapha yogas correspond to the applying and separating aspects of Western astrology.

Next in order of importance are:

3. Nakta Yoga: The ‘yoga with a fast linkage’. When both of the signifier planets, which do not form an aspect with each other, are both aspected by a faster moving planet then Nakta yoga is formed. It indicates accomplishment or result with the help of a third party (represented by the faster moving third planet).

4. Yamya Yoga: The ‘yoga with a slow linkage.’ This occurs when there is no aspect between two planets, but a slower moving planet aspects both of them (within the limits of deepthamsa). This is a yoga for success. The characteristics of the third planet represents a friend of the querent or third party who will assist in the situation or endeavour under enquiry. Fulfilment comes rather slowly or with some difficulty.

5. Kamboola Yoga: This yoga is formed when there is Ithasala between two planets and the Moon is also in Ithasala with one or both of them. This is considered a particularly favorable yoga.

In any question, the Moon in favorable Ithasala to the signifier emphasizes, hastens and fulfils the querent's wishes.

There are 11 other Tajika Yogas. These are more commonly used for the purpose of judging Vashaphala charts (annual Solar Return charts) and are

less important than the five Yogas explained above in regards to Prasna. These are:

Ikabala Yoga: This is formed when all seven planets are in angular or succedent houses (kendras and panapharas). Said to be a ‘yoga of good fortune’, The results of this yoga have to be applied with caution and common sense.

Induvara Yoga: This occurs when all seven planets occupy cadent/mutable houses (apoklimas). Said to be inauspicious, bringing misfortune and disappointments of various kinds. Again caution and common sense are needed before making such a declaration.

Gairi-Kamboola Yoga: This occurs when the lagnesha (Ascendant lord) and the signifier are in Ithasala and the Moon is in the last degree of a sign. If on entering the next sign the Moon forms an Ithasala with either the lagnesha, signifier or some other well placed planet then this yoga is formed. This indicates fulfilment or success through the intervention or help of a third party.

Manau Yoga: This occurs when the lagnesha and the signifier are in Ithasala and either Mars or Saturn conjoins or adversely aspects the faster of the two planets. The result is that the Ithasala fails to materialize.

Duhphali-kuttha Yoga: If there is Ithasala between the lagnesha and the signifier, and if the slower moving of them is exalted, in its own sign or otherwise possessed of strength, but the faster moving planet is weak i.e., not exalted or in its own sign, then, provided it is not retrograde or combust, there will be a very positive outcome to the query.

Dutthottha-Davira Yoga: Whether or not they are in Ithasala, if the lagnesha and the signifier are weak but one of them has Ithasala with another planet which is either exalted or in its own sign, then the object of the query is realized with the assistance of a third party.

Khallasara Yoga: When the lagnesha and signifier are in Ithasala but the Moon fails to conjoin or aspect either planet, then the promise or

potency of the Ithasala is decreased.

Radda Yoga: If the lagnesha and the signifier form Ithasala but either of the two are retrograde, combust, debilitated, or in the 6th, 8th, or 12th house then this yoga is said to exist. The promise of the Ithasala is greatly decreased or destroyed.

Tambira Yoga: This yoga arises when there is no Ithasala between the lagnesha and signifier and the signifier is in the last degree of a sign. On entering the next sign the signifier establishes Ithasala with the lagnesha and also with another planet which is in its own house or otherwise strong. This promises fulfilment of the query through the help of a third party, generally after a period of delay.

Kuttha Yoga: If both the lagnesha and signifier are strong and occupying kendras or paranphara houses, are well aspected and devoid of negative aspects, the results will be favorable.

Durapha Yoga: If both the lagnesha and signifier are weak, posited in 6th, 8th or 12th, are combust or retrograde. Results are unfavorable.

A detailed explanation of all the Tajika Yogas can be found in 'A Textbook of Varshaphala' by Dr. K. S. Charak (Uma Publications, India).

The benefic Tajika aspects are the sextile and trine and the hostile aspects, causing obstacles to the smooth flow of events, are the square and opposition. How is this to be reconciled with the statement that Ithasala yogas indicates success or gain and Easarapha yogas indicate loss or failure? The two classes of aspects – easy and hostile – do not by themselves indicate success or failure, only that a successful outcome (Ithasala) is obtained easily and smoothly (trine/sextile) or with difficulty or tension (square/opposition), or that failure (Easarapha) is accepted and easily adjusted to (sextile/trine) or is only finally accepted after struggle and distress (square/opposition). A conjunction can be helpful or difficult, depending on the nature of the planets involved.

Timing

We now come to a most important area of prasna – the timing of the occurrence of developments indicated in the chart. It is easy enough to tell someone that a certain outcome will happen, but to be able to tell them exactly when verges on playing God and is a skill that very few astrologers are adept in. Even the great Maharishi Parashara admits this in Brihat Parashara Hora Shastra when it is stated, “Even great sages Vasistha and Brihispati have not been able to precisely ascertain the happiness and sorrows, and the longevity of life and also to decide the basic substance of the Shastras. Then how an ordinary person, especially in the Kali-Yuga can determine these results?” Precise timing is perhaps one of the most challenging tasks that an astrologer has to master. There are rules and guidelines but in the end it comes down to a combination of intuition, properly understood principles and experience.

The following helpful insights and suggestions have been culled from various prasna texts – experiment with them but remember that none are foolproof or infallible.

- Planets in conjunction with the Ascendant lord indicate the present, those in Ithasala, the future, while those in Esarapha, the past. Such indications are usually very dependable.
- The aspect of Saturn on the Ascendant, lagnesha, house signifier or the Moon generally indicate restriction, delay or a slow unfoldment of events. Can delay events by up to a year.
- The Moon in the 6th, 8th or 12th house will indicate delays or obstacles that hinder the progress of the outcome.
- The Moon's Ithasala with both the Ascendant and the signifier generally indicates quick results. If the Moon is not involved in some way there is likely to be a certain lack of dynamic in the situation.
- Movable signs (Aries, Cancer, Libra & Capricorn) and Kendra houses give more immediate results (days). Fixed or Common signs will

indicate slower developments (months or years).

- When the relevant planet (significator) transits the Ascendant, its own sign or sign of exaltation the results will be realized.
- The period when the Ascendant lord (lagnesha) and significator planet come to an exact aspect can also be taken as the time that the event in question is likely to occur.
- Sometimes the transit of Jupiter forming a favorable aspect to the Ascendant, significator or Moon will indicate the time of a favorable outcome.
- If the prasna chart indicates sorrow, loss or death, then the transit of Saturn over sensitive areas of the chart will indicate the occurrence of the event.
- The significator planet changing from direct to retrograde motion or vice-versa can also be used to time the occurrence of an event.
- Some astrologers make use of the planetary periods and sub-periods (dashas) in order to time events. Of course if you also have a natal chart for the querent then timing becomes easier. You are then also able to time events by making use of the dashas and transits occurring in the natal chart.

According to the classical texts these are the time periods ruled over by each planet:

Sun	6 months
Moon	48 minutes
Mercury	2 months
Venus	2 weeks
Mars	1 day
Jupiter	1 month
Saturn	1 year

Naturally the individual circumstances associated with each chart means skillful adaptation of these general principles.

One of the most useful and reliable ways of assessing the time taken for events to materialize is as follows:

Using the Taijika yogas find the number of degrees there are separating the two planets from making an exact aspect.

In the timing of any prasna the difference in degrees by which the two relevant planets are separated always have a definite correlation to the outcome of the anticipated event.

For example suppose you have a query regarding promotion. If the lagnesha and the 10th lord are found to be in Ithasala, with lagnesha in the 10th house at 27° Libra and the 10th lord is in the 8th house at 22° Leo, there would be a distance of 5° between the two before an exact aspect exists. Now refer to the following Table:

House	Movable	Common	Fixed
<i>Kendra</i> (1st 4th 7th & 10th)	Days	Weeks	Months
<i>Panaphar</i> (2nd 5th 8th & 11th)	Weeks	Months	Years
<i>Apokalima</i> (3rd 6th 9th & 12th)	Months	Years	Extended delay

In our example, the lagnesha is in a Kendra and in a movable sign, which indicates days. The signifier (10th lord) is in a Panaphar house and a fixed sign which indicates years. We can therefore say that the promotion is likely to occur within 5 days or 5 years. This is a large window of time. When this occurs, feedback from the querent can help us narrow the window. It will usually be apparent which time period is the appropriate one to use (in this case days or years). If in any doubt take the time span indicated by the signifier rather than the lagnesha.

One may question why the sequence of signs in the above table is Movable, Common and Fixed, rather than Movable, Fixed and Common as is their

sequence in the zodiac. The reason for this is that Fixed signs manifest a greater resistance to change than do the Common signs, which have a more fluid movement. If we apply this concept to the flow of time the sequence used in the above table makes more sense.

This method of judging the timing of an event was (and still is) used by western astrologers, as the following extract shows:

“If it be required to know the certain number of days, weeks, months, or year, consider the number of degrees and minutes between the body or aspect of the significators, and according to the number of degrees which are between their conjunction, sextile, quartile, trine, or opposition, so many days, weeks, months or years shall it be before the matter enquired after shall be fully accomplished, or quite destroyed. Great south latitude often prolongs the time beyond the former limitation; north latitude often cuts it shorter; but if the significators have no latitude, the limitation of time is made simply by the aspect.”

-‘An Illustration of Astrology’ by Ebenezer Sibly 1784

An interesting line of research would be to study the relevance of Sibley's statement that the distance north or south of the celestial equator (the latitude) of the planets concerned can shorten or lengthen the time span.

Combustion

If the Sun happens to be lord of the Ascendant or is itself the significator planet then combustion will not cause damage.

Mercury and Venus do not seem to suffer greatly from combustion, whereas Mars, Jupiter and Saturn cease to function effectively. Much will depend on the closeness of the conjunction.

If the Sun owns the 6th, 8th or 12th house it can greatly damage a combust planet.

Retrograde Planets

Care should be taken when judging retrograde planets. Unless in the sign of their fall Mercury, Venus and Jupiter can remain benefic in their influence, although they can make the process of achieving the desired outcome somewhat erratic or evasive. However, experience shows that the retrograde malefics, Mars and Saturn, can become extremely malevolent or disruptive, particularly if in enemy signs or the sign of their fall.

Bhavas

Judgement of the house positions of planets are usually made according to the Sign = House system. For the purpose of making a detailed judgement you should note whether or not there is a change of house when a planet's position is judged according to the Equal House system. Remember that when using the Equal House system the house cusp forms the midpoint of the house with 15 degrees located either side of the cusp in order to create the 30 degree house span.

Some jyotishis use the Sripathi system in order to establish the bhavas of a prasna chart.

The Importance of the Moon

The Moon is a very important planet in prasna. In Ithasala with any other planet it indicates that the significations of that planet will come into manifestation. It indicates an immediate turn of events relating to that planet, whatever the final outcome may be. These will be favorable if the planet and aspect are benefic but unfavorable if the Moon is in difficult aspect to natural malefics such as Mars or Saturn. The Moon in square aspect to Mars would be likely to cause hostility, quarrels or opposition; if to Saturn it could cause restriction, sorrow, despondency or despair.

The application of the Moon's aspect to the relevant planet(s) is very important, so much so that if absent the whole outcome of the query may lack a certain dynamic, resulting in a feeble or rather disappointing outcome (This creates the Khallasara Yoga mentioned earlier).

The Importance of the 11th House

While the Moon is important in judging the initial developments and general vitality of the query, the 11th house is likely to be very significant in judging the final outcome of any issue. The 11th house rules gains, profits and advantageous outcomes. As such it can assume great importance if we wish to discover whether something anticipated, hoped or worked for will ultimately materialize.

Perhaps the most positive indication of a profitable outcome would be an Ithasala between the Ascendant lord and the 11th lord. No matter what other negative indications are present in the chart, this particular Ithasala has the power to grant the querent ultimate success.

The Nodes

The Nodes do not play as important a role as they do in natal astrology. Even so, it is necessary to note any close conjunction that they may have with the lagnesha or signifier planet. If the signifier represents a person, that person may try to deceive or mislead the querent, or is not being serious about the matter at hand.

It should be noted that the Nodes are sometimes considered to cast 5th and 9th house aspects. If these aspects are to a signifier planet and exact (allow an orb of no more than 5 degrees) then the Nodal influence could be taken into consideration. This would be an interesting area of further research.

The Midheaven

The Midheaven (in Latin: medium coli or M.C.) refers to that degree where the ecliptic reaches its highest point at the meridian of a given place at a given time. The M.C. and its opposite point the I.C. relate to the projection of ego consciousness. The M.C. represents the most established or externalized point of ego/self-consciousness, while the opposite point of the

axis, the I.C., represents the most internalized and private area of self-consciousness.

If the query involves consideration of either of these factors then this axis should be used – usually as replacements for the 10th and 4th house cusps of the Equal House system. Although the Midheaven axis is often ignored in traditional prasna it will be found that any planet placed close to either the Ascendant or Midheaven axis exerts a strong influence on the chart.

The Outer Planets

Experience has shown that Uranus, Neptune and Pluto can play a role in the delineation of prasna charts. Their presence close to a house cusp, the lagnesha, or the signifier planet can cause them to impact their influence on the query under consideration.

Their aspects, particularly the conjunction, square or opposition to relevant planets or chart angles (Ascendant/Descendant and M.C./I.C.) are often revealing. Allow a maximum orb of 5 degrees.

Other Factors

If you have a Vedic astrology computer program to calculate your charts you will find it worthwhile to include the position of the sub-planet Gulika in the prasna chart.

Although not used in traditional Vedic astrology, some astrologers include the Part of Fortune in their calculations. (The Part of Fortune is calculated by adding the position of the Ascendant to that of the Moon and then subtracting from that the position of the Sun). The house that it falls in is considered to be one which indicates good fortune or the place where ones wishes can find fulfilment.

Whatever factors you decide to include or exclude, it is important to develop a system of analysis that works for you – establish your own rules

and parameters. With experience you will develop your own unique approach to this fascinating branch of astrology.

Arudha Lagna

We now come to an area of prasna astrology that is not practiced much outside of India. Even within India we suspect that a great many astrologers consider more advanced techniques of prasna, using different lagnas such as the Aruuda, rather time consuming and complicated to use in conjunction with the more common methods.

It would be best to consider the remaining part of this chapter as the advanced part of your Prasna studies, to be used to compliment what you have already learned and to extend your astrological skills. Should you feel that this new material makes the whole subject a little too complicated or time consuming, focus on what you have already learned. You have all the necessary information needed to practice prasna with competence. Even though prasna is a specialized branch of astrology, no one could hope to master and put to the test all the different techniques that have developed over the centuries. We have first to use and master the more straightforward techniques that have stood the test of time. When we are convinced of their validity we can explore the lesser known techniques in order to test their helpfulness and accuracy.

The Arudha lagna is a special Ascendant which is established according to the direction occupied by the querent. Aries and Taurus represent the east; Gemini – south-east; Cancer and Leo – south; Virgo – south-west; Libra and Scorpio – west; Sagittarius – north-west; Capricorn and Aquarius – north; and Pisces north-east.

In India and other countries with warm climates the astrologer will often work seated on the ground in the open. The direction from which the querent approached the astrologer or the place where the querent sat in relation to the astrologer would be noted and the direction be used to determine the Arudha lagna.

Modern conditions, particularly those existing within our Western culture, means that the astrologer is seated at a desk and that the direction in which the querent approaches the astrologer or seat themselves is pre-determined by the door of the room and the position of the astrologers desk or table. In such a situation the Aruudha lagna is usually determined by requesting the querent to touch a place on a pre-prepared diagram in order to determine the Aruudha. If the query is via telephone or e-mail the querent should be asked to choose a number between 1 and 12 with each number representing a zodiac signs (1 = Aries; 2 = Taurus; 3 = Gemini and so on). There are other more elaborate numerological methods used to establish the Aruuda lagna. The one given here has the virtue of simplicity.

: Here ends the body of work, known as *The Art and Science of Vedic Astrology.* :

CONCLUSION

In these two volumes of *The Art and Science of Vedic Astrology* we have endeavored to provide the foundational terminology, principles and techniques that the reader may begin to accurately see the karmic indications and meaning in a horoscope. It is our intention that these texts serve as a foundation for astrological interpretation, research and the further development of the profound discipline that is Jyotish.

We encourage you to experiment with and research as many charts as possible. By testing and applying these principles you will increase the accuracy and understanding of how the discipline of astrology reveals our relationship with the celestial bodies, how the outer cosmos reflects our inner cosmos. Each of us that engages this process will contribute to the greater evolution of astrology as we ascend through the ages.

Remember to honor the traditions from which astrology has come, but do not be bound by them. Cultures, traditions and consciousness itself changes through time. When a culture, tradition or discipline ceases to adapt through time it perishes, becoming a husk of what was once great and full of life. Astrology is no different. All sciences acknowledge their past understanding, but then build upon that understanding for deeper realizations. This can be seen throughout all of the valid sciences. Let us treat astrology no differently.

Be diligent in your studies. Take time and approach your astrological education with patience. Learn from books. Learn from those astrologers who have insight. Learn from your own failures and successes. Do not be afraid to explore. Most of all, keep track of your work. Take note of what principles or techniques work repeatedly and those which fail. Be consistent to those principles that give the best results.

Most importantly, be honest with your self and others about your skill level and what you can and cannot see in a chart. Give up the fruits of your work

to a higher power, realizing what is revealed to you through the chart is the revelation of greater consciousness beyond the mind's conception.

By consistent meditation, yogic living and thinking, and devotion to the work of astrology for Self-knowledge you will understand what it means to practice Vedic Astrology. This practice will not only reveal the meaning of the past and the future, but more importantly the depths of how consciousness works in this present moment.

APPENDICES

APPENDIX I

Planetary and Sign Directions

Both the planets and the signs have been allotted directions of the compass.

Directions for the planet are as follows:

Planet	Direction
Sun	East
Moon	North West
Mars	South
Mercury	North
Jupiter	North East
Venus	South East
Saturn	West
Rahu/Ketu	South West

This information can be of practical value when using either Prasna (Horary) or Natal astrology. One may be asked the direction of a lost object or the best direction to take when moving house or undertaking a journey. Having determined the appropriate planet one can give the direction indicated.

The directions of the signs:

When using the signs to establish a direction you have two choices. One set of sign directions are as given below. This information is found in Prasna Marga, a highly respected book on Prasna Astrology.

Signs	Direction
Aries-Taurus	East

Gemini	South East
Cancer-Leo	South
Virgo	South West
Libra-Scorpio	West
Sagittarius	North West
Capricorn-Aquarius	North
Pisces	North East

These are used to establish a special Ascendant known as the Arood Lagna, which is used only in Prasna astrology. For this reason it is preferable to use these directional allocations only with reference to that form of astrology.

The other set of sign directions are as follows :

Signs	Direction
Aries, Leo and Sagittarius	East
Taurus, Virgo and Capricorn	South
Gemini, Libra and Aquarius	West
Cancer, Scorpio and Pisces	North

These are found in the classical Jyotish texts such as Brihat-Parashara-Hora-Shastra and Saravali. They are best used in conjunction with natal astrology.

Some examples:

Suppose someone is undergoing a favorable Jupiter dasha. At such times they will find helpful conditions and circumstances arising from a North-eastern direction.

If a particular sign is strong (perhaps aspected by its ruler) and occupies the 2nd or 11th house there may be financial gains arising from that direction. If a particular sign owns a difficult house and is afflicted by malefics there

may be bodily or mental suffering arising from the direction indicated by the sign or the afflicting planet.

If undertaking a journey in a certain direction the corresponding sign should be occupied by the Ascendant or the Moon in order to ensure an auspicious outcome.

APPENDIX II

Specific Prasna Significations

Table to Determine Time, Distance and Height

<i>Planet</i>	<i>Time</i>	<i>Distance</i>	<i>Height</i>
Sun	6 months	Medium	Average
Moon	48 minutes	Short	Short
Mercury	2 months	Medium	Short
Venus	2 weeks	Long	Average
Mars	1 day	Medium	Short
Jupiter	1 month	Medium	Tall
Saturn	1 year	Long	Tall
Rahu	-	-	Tall
Ketu	-	-	Tall

Places Represented By Planets

Sun: Temples and other places of worship. Places of authority and government.

Moon: Watery places. Places where people are nurtured and cared for.

Mercury: Libraries and schools. Places of trade. Places where livestock are housed. Sports grounds. Places of play and recreation.

Venus: Beds or sleeping apartments. Cinemas, restaurants and places that please, excite or pamper the senses.

Mars: Hot or fiery places such as factories or kitchens. Places of cremation.

Jupiter: Places of culture and learning. Banks. Places of pilgrimage.

Saturn: Dirty or unclean places, slum areas, places of decay and decline, graveyards.

Places Represented by Elemental Signs

Fire signs: Hot places or places where fire is used; kitchens, ovens, factories etc.

Earth signs: Earth, near the ground, farmland, wooded areas and rural countryside.

Air signs: Light and airy places, balconies, terraced areas, high places.

Water signs: Places near water – wells, swimming pools, bathrooms, rivers, sea and coastline.

APPENDIX III

Astrological Indications of Planets in Specific Houses Within the First Divisional Chart, the Birth Chart

House	Planet	Indication
1st House	Sun	Body, Personality, Health
1st House	Moon	Body, Ego
1st House	Mars	Character, Sense of Right and Wrong
1st House	Mercury	Senses, Ability to Cognize Experiences
1st House	Jupiter	Optimism, Opportunities
1st House	Venus	Strength, Recuperative Ability
1st House	Saturn	Ability to Endure Hardship
2nd House	Sun	Intelligence about Maintaining Wealth
2nd House	Moon	Face, Sense Organs, Contentment
2nd House	Mars	Mineral Wealth
2nd House	Mercury	Speech, Friends
2nd House	Jupiter	Wealth
2nd House	Venus	Food, Jewelry Wealth
2nd House	Saturn	Thriftiness, Wealth from Hard Work, Rock Quarries
3rd House	Sun	Intelligent Use and Consistency of Skills
3rd House	Moon	Music, Rhythmic Ability
3rd House	Mars	Siblings, Peers, Bravery, Training
3rd House	Mercury	Travel, Discernment, Crafts, Communications, Games
3rd House	Jupiter	Spiritual Art, Written Wisdom

3rd House	Venus	Father in Law
3rd House	Saturn	Servants
4th House	Sun	Palaces, One's Kingdom
4th House	Moon	Mother, Foundation of Feelings
4th House	Mars	Land, Houses, Property, Mother
4th House	Mercury	Relatives
4th House	Jupiter	Happiness, Banks, Fruit Bearing Groves
4th House	Venus	Pools, Lakes, Vehicles
4th House	Saturn	Pets
5th House	Sun	Leadership, Nobility, Esteem
5th House	Moon	Imagination, Ability to Improve One's Consciousness
5th House	Mars	Convictions, Strength of Opinions
5th House	Mercury	Speculative Investments, Mantra Practice
5th House	Jupiter	Children, Father's Grandfather, Knowledge and Learning
5th House	Venus	Romance, Affairs, Students
5th House	Saturn	Fall from Position
6th House	Sun	Government Services
6th House	Moon	Development of Body, Physical Maturation
6th House	Mars	Accidents, Overcoming Enemies, Weapons
6th House	Mercury	Maternal Aunts and Uncles, Legal Matters
6th House	Jupiter	Forgiveness
6th House	Venus	Nursing, Physical Succor
6th House	Saturn	Overcoming Debts and Diseases

7th House	Sun	Egotism of Spouse or Partner, Partner's Consistency
7th House	Moon	Popularity, Public Relations
7th House	Mars	Challenges in Relationships
7th House	Mercury	Business Partners, Commerce and Trade
7th House	Jupiter	Husband, Wealth Partner Brings
7th House	Venus	Wife, Mother's Mother
7th House	Saturn	Appreciation of Relationships, Lack of Empathy

8th House	Sun	Vitality, Energy Levels
8th House	Moon	Change, Adaptability
8th House	Mars	Surgery, Battles, War
8th House	Mercury	Corporations, Occult Knowledge, Past Life Fortune
8th House	Jupiter	Inheritance
8th House	Venus	Conjugal Bond, Sex
8th House	Saturn	Chronic Disease, Death, Flaws, Weaknesses, Liabilities

9th House	Sun	Father
9th House	Moon	Father's Popularity and Character
9th House	Mars	Brother and Sister in Law, Moral Code
9th House	Mercury	Past Life Fortune, Judges, Codes of Conduct
9th House	Jupiter	Guru, Teacher, Ease of Fortune, Grand Children
9th House	Venus	Father
9th House	Saturn	Delays to Fortune, Delays to Creativity

10th House	Sun	Government, Activity, Status, Power, Father's Influence
10th House	Moon	Popularity
10th House	Mars	Command, Overseers

10th House	Mercury	Employer, Apprenticeship, Capacity to Manage
10th House	Jupiter	Capacity to Manage
10th House	Venus	Mother in Law
10th House	Saturn	Duty

11th House	Sun	Titles, Certificates
11th House	Moon	Popularity in Groups or Organizations
11th House	Mars	Character and Motivation of Group Dynamics
11th House	Mercury	Playing the Game of Success
11th House	Jupiter	Income
11th House	Venus	Fair Distribution of Wealth
11th House	Saturn	Elder Siblings, Livestock

12th House	Sun	Temples, Places of Worship
12th House	Moon	Dreams, Inner Worlds
12th House	Mars	Results of Enemies Actions, Secret Enemies
12th House	Mercury	Long Term Investments, Contemplative Knowledge, Purchasing Expenses, Gain of Lost Items
12th House	Jupiter	Mother's Mother, Charity
12th House	Venus	Nursing Homes, Mistress, Mother's Father, Vacations
12th House	Saturn	Personal Expense, Loss, Capital Expense, Prisons, Imprisonment

Planetary Indications Within Specific Vargas, the Divisional Charts

Rasi – D 1

Fundamental Chart, One's Path, Physique, Body

Primary Karaka: Sun for the Body and Sense of Self

Primary House: 1st House – frame of reference for how one relates to life experiences

Sun – Self, Body, Health, Government, Vitality, Mineral Content of Body, Authority, Immune System, Skeletal System, Bone Structure, One's Kingdom

Moon – Sense of Self, Ego, Face, The Nature of One's Heart, Popularity, Blood, Water Content of Body, Circulatory System, Blood Supply to Bones

Mars – Personal Character and Integrity, Exercise, Accidents, Surgery, Nerves, Sense of Sight, Fire Element, Electricity, Electricity in Nervous System, Vitamins and Enzymes, Marrow

Mercury – Cognizance, Speech, Relatives, Business Partners, Apprenticeship, Skin, Sense of Smell, Earth Element, Skin, Coverings, Protein Content of Body

Jupiter – Opportunities, Wealth, Children, Wisdom, Husband, Banks, Guru, Sense of Hearing, Ether Element, Lipids and Fats, Insulator for Prana, Endocrine System, Reproductive System

Venus – Genetic Strength or Weakness, Recuperative Ability, Food, Sexual Fluids, Hospitals or Nursing Homes, Kidneys, Sense of Taste, Water Element, Vital Energy of Body, DNA, Digestive System, Carbohydrates, Cartilage

Saturn – Servants, Longevity, Pets, Illness, Livestock, Prison, Muscular System, Sense of Touch, Air Element, Connective Tissue, Dietary Fiber

Rahu – Medical and Addictive Drugs, Technology, Cheats and Liars

Ketu – Robbers, Epidemics

Hora – D 2

Wealth, Ability to Meet Responsibilities, Masculine/Feminine Traits

Primary Karaka: Moon for the sense of fulfillment in life

Secondary Karaka: Jupiter for the tangible wealth and the feeling of being wealthy

Secondary Karaka: Mars for ability to overcome difficulties in meeting responsibilities and on the path to fulfillment

Primary House: 2nd House – wealth, early childhood, ability to meet responsibilities

Sun – Consistent Approach to Meeting Responsibilities and Maintaining Wealth

Moon – Satisfaction, Ability to Feel Wealthy

Mars – Gold, Gems, Mineral Wealth, Capacity to Achieve

Mercury – Speculative Investments, Commerce, Trade, Corporations, Managerial Capacity, Finances, Capital Gains, Long-term Investments, Money

Jupiter – Wealth, Banks, Dowry, Other People's Money, Inheritance, Income, Charitable Donations, Tangible Money in Bank

Venus – Wealth from Jewelry and Art, Prosperity

Saturn – Debts, Expenses

Rahu – Unrealized Wealth Potentialities, Financial Confusion, Confusion of Responsibilities

Ketu – Stolen Wealth

Drekkena – D3

Siblings, Vitality, Initiative, Effort and Travel

Primary Karaka: Mars for assessment of siblings and the strength and integrity of one's views

Secondary Karaka: Venus for assessing diplomacy necessary to accomplish goals and how one manages conflicts and difference of opinion

Secondary Karaka: Ketu for assessing the amount of growth possible stemming from conflict, debate and interacting with others

Primary House: 3rd House – skills, talents, willpower, siblings

Sun – Medals, Trophies, Awards

Moon – Popularity with Peers

Mars – Teammates, Siblings, Weapons, Courage

Mercury – Travel, Pilgrimages, Commuting, Experiences While Traveling

Jupiter – Enjoyment of Siblings and Peers, Wisdom of Siblings

Venus – Manners, Etiquette, Graciousness, Entertainment

Saturn – Elder Sibling

Rahu – Conflicts with Peers and Siblings

Ketu – Results of Conflicts with Peers and Siblings

Chaturthamsa – D 4

Well-being, Wealth Above and Beyond Responsibilities, Real Estate

Primary Karaka: Mercury for assessing the how much of one's fair share one receives in life and the overall feeling of fortune

Secondary Karaka: Moon for assessing one's self image and how receptive and accepting one is to good fortune

Secondary Karaka: Sun represents ability to confidently do that which brings greater fortune and to commit to that which brings more fortune

Secondary Karaka: Saturn shows ability to do the hard work necessary to gain greater fortune

Primary House: 4th House – one's fortune and fair share in life

Sun – Palaces, Kingdoms, Consistency of Fortune and Wealth, Wealth from Gold

Moon – Ability to Accept Fortune, Wealth from Silver, Opals, Pearls

Mars – Neighbors, Real Estate, Property, Land, Buildings, Homes, Gems, Mineral Deposits, Wealth from the Earth

Mercury – One's Fair Share, Ability to Manage Assets

Jupiter – Orchards, Wisdom to Manage Assets

Venus – Pools, Wells, Lakes, Ponds

Saturn – Work that Destiny Dictates

Rahu – The Netherworld, the Unconscious, Wasted Wealth

Ketu – Results of Past Actions on Affluence, Wealth from Energy Sources

Saptamsa – D 7

Children, Grand-Children, Creative Capacity, Sexual Intercourse, Conception

Primary Karaka: Jupiter represents the ability to produce healthy children and the capacity one has to contribute to the greater good or to one's chosen path and area of interest

Secondary Karaka: Sun shows the energy behind one's creativity and whether that creativity will be of a lasting nature

Secondary Karaka: Mercury gives the ability to manage one's creative energy and also to manage and communicate well with children

Primary House: 7th House – intercourse, conception, creativity

Sun – Creative Spirit, Inspiration Towards Creativity

Moon – Capacity to Receive Creative Inspiration, Capacity to Sustain Creativity

Mars – Logical Ability to Apply Creative Principles, Morals Imparted to Children

Mercury – Managing Children's Affairs

Jupiter – Children, Contributions Lasting After Death

Venus – Enjoyment of Intercourse, Genetics Passed on to Offspring

Saturn – Ability to Endure Hardship of Raising Children, Capacity to Complete Creative Processes

Rahu – Desires, Cravings, Sexual Perversion, Innovation

Ketu – Creativity as a Spiritual Experience, Frustration

Navamsha – D 9

Spouse, Life Purpose, Marriage

Primary Karaka: Venus represents the ability to have a marriage based on lasting principles and also the health and well-being of the spouse

Secondary Karaka: Jupiter is important to show the degree a woman's husband will embody the ideal partner for her and also the amount of spiritual merit accumulated to manifest a helpful husband

Secondary Karaka: Mars shows one's capacity to learn and grow from the compromises in relationship and if one can logically deal with the problems that arise in one's marriage or life path

Primary House: 9th House – one's devotion towards the life path

Sun – Sva Dharma, Consistency on One's Path, Ability to Intelligently Manage Marriage or One's Path

Moon – Adaptability in Marriage, Ability to Nurture Marriage, Perceived Role

Mars – Compromise in Marriage, Brother/Sister-in-Law, Community, Capacity to Logically do what is Right on One's Path or within Marriage, Good Judgment

Mercury – Ability to Relate to Partners, Friendliness, Playfulness, Ability to Communicate within Relationships, Ability to Manage Life Path and Marriage

Jupiter – Husband, Joy on One's Path, Joy within Marriage, Sense of Purpose, Benefits of Counsel, Feeling a part of Something Bigger, Benefits from Philosophy and One's Belief System or Faith

Venus – Father-in-Law, Romance, Wife, Marriage, Mother-in-Law, Mistress, Ability to make Decisions that Lead to Higher Fulfillment,

Comfort Derived from Marriage, Devotion to Path or Marriage, Diplomacy, Fairness

Saturn – Ability to Bare Burdens Along One's Path, Ability to Endure Troubles, Survival Capacity of Marriage, Results of Debts and Delays

Rahu – Doubts, Confusion, Wasted Efforts, Misunderstandings, Secrets, Trust

Ketu – Instabilities, Inconsistencies, Criticalness

Dasamsa – D 10

Power, Position, Status, Achievements, Livelihood, Daily Obligations

Primary Karaka: Saturn indicates one's capacity to do the hard and difficult things to attain greatness and if one is able to appreciate the great things that are accomplished

Secondary Karaka: Sun shows the amount of status one gains from doing great deeds

Primary House: 10th House – one's karmic impact on the environment

Sun – Titles, Status, Power, Government Service, Achievement, Authority, Confidence, Inspiration

Moon – Visibility, Popularity

Mars – Commander, Overseer, General

Mercury – Capacity to Manage Power and Authority

Jupiter – Enjoyment of Authority and Power

Venus – Diplomatic Capacity

Saturn – Ability to Work Hard, Fall from Position, Staying Power

Rahu – Originality, Authority or Power with Foreigners or Foreign Affairs

Ketu – One's Critics

Dwadasamsa – D 12

Past Life Karma, Heredity, Parents

Primary Karaka: Rahu represents the strength of one's maternal ancestry

Primary Karaka: Ketu represents the strength of one's paternal ancestry

Primary House: 12th House – past life influences, influences from before birth

Sun – Father, Father's Influence

Moon – Mother

Mars – Mother

Mercury – Maternal Aunts and Uncles

Jupiter – Paternal Grandparents, Joy Derived from Ancestors

Venus – Maternal Grandparents, Father, Comfort Derived from Ancestors

Saturn – Obligations from Ancestors and Past Lives

Rahu – Maternal Ancestry

Ketu – Paternal Ancestry

Shodamsa – D 16

Property, Conveyances, Vehicles, Happiness, General Emotional Security

Primary Karaka: Venus determines the details of one's vehicles

Primary Karaka: Moon indicates one's psychological happiness and well-being

Primary House: 4th House – emotional peace, vehicles, sense of home

Sun – Body of Vehicles

Moon – Happiness and Psychological Well-being

Mars – Mechanics, Electrical Systems

Mercury – Journey in Vehicles

Jupiter – Happiness in General, Happiness Derived from Vehicles

Venus – Vehicles, Degree of Luxury Provided by Vehicles

Saturn – Longevity of Vehicles, Resistance to Suffering

Rahu – Dishonest Repairmen, Emotional Confusion, Unhappiness through Imagined Fears

Ketu – Thieves, Electrical Systems, Rust or Decay of Parts

Vimsamsha – D 20

Religion, Spiritual Progress, Capacity for Devotion

Primary Karaka: Jupiter produces the spiritual mentor and indicates the state of one's natural wisdom

Primary Karaka: Venus represents one's capacity for devotion to a path or spiritual mentor

Primary House: 8th House – one's inner psychological states, capacity for transformation

Sun – Temples, Quality of Visits to Places of Worship

Moon – Spiritual Receptivity

Mars – Yoga of Knowledge, Direct Perception, Logic

Mercury – Inner Intelligence, Mantra, Spells, Yantras, Quality of Communication with Divine, Spiritual Discernment

Jupiter – Guru, Spiritual Mentor

Venus – Devotees, Devotion to a Spiritual Path or Mentor

Saturn – Discipline, Consistency through Difficulties, Sense of Spiritual Duty

Rahu – Distractions, Desires, Cravings, Success with Foreign or Strange Cultural Practices

Ketu – Moksha, Spiritual Liberation

Siddhamsa – D 24

Higher Education, Spiritual Knowledge

Primary Karaka: Jupiter produces one's knowledge, education and teacher

Secondary Karaka: Venus produces one's students

Secondary Karaka: Mercury produces ability to learn through memorization

Secondary Karaka: Mars indicates one's ability to do good research and use logic effectively

Primary House: 12th House – spiritual life, after death experiences

Sun – Innate Intelligence, Inspiration Towards Higher Knowledge, Self-Awareness

Moon – Knowledge Through Dreams, Intuitive Knowledge, Knowledge of Plants

Mars – Logic, Research, Direct Insight, Engineering

Mercury – Initiatory Instruction, Learning, Occult Knowledge, Memorization

Jupiter – Knowledge, Education, Teachers, Counseling Astrology

Venus – Students, Predictive Astrology

Saturn – Monastic Capacity, Ability to Sacrifice for Knowledge

Rahu – Use of Poisons, Toxins, Mechanics, Technology

Ketu – Mathematics, Astronomy

Bhamsha – D 27

Skills, General Strengths and Weaknesses

Primary Karaka: Mars gives the capacity to logically and effectively use and apply one's skills

Primary House: 3rd House – effort, natural talents, skills, willpower

Sun – Leadership Skills, Performance, Singing

Moon – Music, Healing, Positive Affirmation

Mars – Engineering, Martial Talents, Logic, Command, Metallurgy, Using Fire

Mercury – Weaving, Artistry, Craftsmanship, Legal Knowledge, Healing

Jupiter – Teaching, Education, Creative Skills, Philosophy, Wisdom

Venus – Seduction, Massage, Interior Design, Fashion, Visual Arts, Education

Saturn – Disciplinary Action, Austerity, Hunting, Archery

Rahu – Technical Skill, Allopathic Medicine, Theft, Snake Charmer, Using Gadgets

Ketu – Ability to Focus or Specialize, Mathematics, Transcendental Capacity, Theft, Elephant Dealer

Trimsamsha – D 30

Health, Dangers, Misfortunes, Enmity, the Body, Living in Harmony with One's Environment

Primary Karaka: Sun indicates our health, energy levels and sense of self

Primary House: 6th House – health and adversities

Sun – Body, Self, Overall Health, Vitality, Parathyroid, Heart as an Organ, Throat and Esophagus, Lymph Nodes, Pineal Gland, Basal Nuclei, Pitta

Moon – Face, Senses, Ego, Self, Emotional Character, Circulatory System, Bodily Growth, Pituitary Gland, Blood, Large Intestines as an Organ, Lymph, Cerebral Cortex, Kapha and Vata

Mars – Exercise, Accidents, Surgery, Enemies, Nervous System, Fire, Electricity, Fire Element, Energy of Heart, Energy of Small Intestines, Adrenals, Bladder as an Organ, Prostate, Teeth and Salivary Glands, Muscles as an Organ, Eyes, Brain Stem, Pitta

Mercury – Cognitive Ability, Speech, Energy of Skin, Lymphatic System, Lymph Vessels, Earth Element, Spleen, Stomach, Thyroid, Blood Vessels, Gall Bladder as an Organ, Nose, Thalamus, Pitta, Kapha & Vata

Jupiter – Liver, Brain, Reproductive System, Energy of Gall Bladder, Endocrine System, Ether Element, Thymus, Hypothalamus, Stomach as an Organ, Golgi Tendons, Ears, Kapha

Venus – Genetics, Vitality, Recuperative Ability, Food, Hospitals, Nursing Homes, Nurses, Digestive System, Water Element, Kidney, Bladder, Testes, Ovaries, Small Intestines as an Organ, Muscle Spindles, Tongue, Cerebellum, Kapha & Vata

Saturn – Longevity, Illness, Prison, Lameness, Chronic Disease, Muscular System, Energy of Muscles, Air Element, Lungs, Energy of Large

Intestines, Ligaments, Tendons, Pancreas as an Organ, Skin as an Organ,
Hair, Nails, Spinal Cord, Peripheral Nerves, Vata

Rahu – Medical and Addictive Drugs, Poisons, Vata

Ketu – Epidemics, Bacteria, Vata

APPENDIX IV

A Detailed Method of Step-by-Step Chart Analysis

Please familiarize your self with the steps and methods delineated below.

The following material assumes you already have a good foundation in what the planets and houses mean. It also assumes some familiarity with the divisional charts and the basics of chart assessment. Consider reviewing *The Art and Science of Vedic Astrology* Volumes I and II.

If, after looking over this material, you feel you need supplementary education, the majority of these principles can be found in mp3 audio or video classes offered on the following site.

www.AshevilleVedicAstrology.com

You may also want to review the free 15-hour *Introduction to Vedic Astrology Series* videos on this site.

www.youtube.com/user/RyansVedicAstrology

Part 1 – What are the steps in reading a chart?

Step 1: Assess the Lagna

-What is the Lagna?

-What Planets are Graha Aspecting the Lagna? (Are they helping or hurting?)

-What Planets are Rashi aspecting the Lagna? (What houses do they rule?)

-Who is the Lagna Lord?

- What is the Lagna Lord's Shadbala?
- What is the Dignity of the Lagna Lord?
- Where is the Lagna Lord Placed? (Houses, Signs)
- Who is the Lagna Lord with? (Are they helping or hurting?)
- What Bhava Yogas does the 1st house lord make?
- Are there Bhava Yogas to the 1st house?
- What are the Lajjitaadi Avashtas on the Lagna Lord?
- What is the Balaadi Avashta?

Step 2: Assess the Atmakaraka

- What is the Atmakaraka?
- What Sign in the Navamsha is the Atmakaraka Placed in?
- What Planets are conjunct or Rashi aspecting the Atmakaraka?

Step 3: Assess the Moon

- Is the Moon Waning or Waxing?
- What Sign is the Moon in?
- What House is the Moon in?
- What planets conjunct or graha aspect the Moon? (How Strong? Good or Bad Dignity?)

Step 4: Assessing Areas of Life Represented By the 2nd House

- What is the Sign of the 2nd House?

- What Planets are Graha Aspecting the 2nd bhava cusp? (Are they helping or hurting?)
- Who rules the 2nd Bhava?
- What is the Dignity of the Lord?
- What is the Lord's Shadbala?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What planets are Rashi Aspecting the 2nd Bhava? (What houses do they rule?)
- What Bhava Yogas does the 2nd house lord make?
- Are there Bhava Yogas to the 2nd house?
- What are the Lajjitaadi Avashtas on the Lord?
- What is the Balaadi Avashta?
- What is the state of the 2nd Lord in the Hora?
- How is the Moon situated in the Hora?
- What planets are Graha aspecting the 2nd Bhava in the Hora? (For good or bad?)
- What Lajjitaadi Avashtas are affecting the Moon in the Hora?

Step 5: Assessing Areas of Life Represented By the 3rd House

- What is the Sign of the 3rd House?

- What Planets are Graha Aspecting the 3rd bhava cusp? (Are they helping or hurting?)
- Who rules the 3rd Bhava?
- What is the Dignity of the Lord?
- What is the Lord's Shadbala?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What planets are Rashi Aspecting the 3rd Bhava? (What houses do they rule?)
- What Bhava Yogas does the 3rd house lord make?
- Are there Bhava Yogas to the 3rd house?
- What are the Lajjitaadi Avashtas on the Lord?
- What is the Balaadi Avashta?
- What is the state of the 3rd Lord in the Drekkena?
- How is Mars situated in the Drekkena?
- What planets are Graha aspecting the 3rd Bhava in the Drekkena? (For good or bad?)
- What Lajjitaadi Avashtas are affecting Mars in the Drekkena?

Step 6: Assessing Areas of Life Represented By the 4th House

- What is the Sign of the 4th House?

- What Planets are Graha Aspecting the 4th bhava cusp? (Are they helping or hurting?)
- Who rules the 4th Bhava?
- What is the Dignity of the Lord?
- What is the Lord's Shadbala?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What planets are Rashi Aspecting the 4th Bhava? (What houses do they rule?)
- What Bhava Yogas does the 4th house lord make?
- Are there Bhava Yogas to the 4th house?
- What are the Lajjitaadi Avashtas on the Lord?
- What is the Balaadi Avashta?
- What is the state of the 4th Lord in the Chaturthamsa?
- How is Mercury situated in the Chaturthamsa?
- What planets are Graha aspecting the 4th Bhava in the Chaturthamsa? (For good or bad?)
- What Lajjitaadi Avashtas are affecting Mercury in the Chaturthamsa?

Step 7: Assessing Areas of Life Represented By the 5th House

- What is the Sign of the 5th House?

- What Planets are Graha Aspecting the 5th bhava cusp? (Are they helping or hurting?)
- Who rules the 5th Bhava?
- What is the Dignity of the Lord?
- What is the Lord's Shadbala?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What planets are Rashi Aspecting the 5th Bhava? (What houses do they rule?)
- What Bhava Yogas does the 5th house lord make?
- Are there Bhava Yogas to the 5th house?
- What are the Lajjitaadi Avashtas on the Lord?
- What is the Balaadi Avashta?
- What is the state of the 5th Lord in the Saptamsha?
- How is Jupiter situated in the Saptamsha?
- What planets are Graha aspecting the 5th Bhava in the Saptamsha? (For good or bad?)
- What Lajjitaadi Avashtas are affecting Jupiter in the Saptamsha?

Step 8: Assessing Areas of Life Represented By the 6th House

- What is the Sign of the 6th House?

-What Planets are Graha Aspecting the 6th bhava cusp? (Are they helping or hurting?)

-Who rules the 6th Bhava?

-What is the Dignity of the Lord?

-What is the Lord's Shadbala?

-Where is the Lord Placed? (Houses, Signs)

-Who is the Lord with? (Are they helping or hurting?)

-What planets are Rashi Aspecting the 6th Bhava? (What houses do they rule?)

-What Bhava Yogas does the 6th house lord make?

-Are there Bhava Yogas to the 6th house?

-What are the Lajjitaadi Avashtas on the Lord?

-What is the Balaadi Avashta?

-What is the state of the 6th Lord in the Trimsamsha?

-How is the Sun situated in the Trimsamsha?

-What planets are Graha aspecting the 6th Bhava in the Trimsamsha? (For good or bad?)

-What Lajjitaadi Avashtas are affecting the Sun in the Trimsamsha?

Step 9: Assessing Areas of Life Represented By the 7th House

-What is the Sign of the 7th House?

- What Planets are Graha Aspecting the 7th bhava cusp? (Are they helping or hurting?)
- Who rules the 7th Bhava?
- What is the Dignity of the Lord?
- What is the Lord's Shadbala?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What planets are Rashi Aspecting the 7th Bhava? (What houses do they rule?)
- What Bhava Yogas does the 7th house lord make?
- Are there Bhava Yogas to the 7th house?
- What are the Lajjitaadi Avashtas on the Lord?
- What is the Balaadi Avashta?
- What is the state of the 7th Lord in the Saptamsha?
- How is Jupiter or Venus situated in the Saptamsha?
- What planets are Graha aspecting the 7th Bhava in the Saptamsha? (For good or bad?)
- What Lajjitaadi Avashtas are affecting Jupiter or Venus in the Saptamsha?

Step 10: Assessing Areas of Life Represented By the 8th House

- What is the Sign of the 8th House?

- What Planets are Graha Aspecting the 8th bhava cusp? (Are they helping or hurting?)
- Who rules the 8th Bhava?
- What is the Dignity of the Lord?
- What is the Lord's Shadbala?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What planets are Rashi Aspecting the 8th Bhava? (What houses do they rule?)
- What Bhava Yogas does the 8th house lord make?
- Are there Bhava Yogas to the 8th h house?
- What are the Lajjitaadi Avashtas on the Lord?
- What is the Balaadi Avashta?
- What is the state of the 8th Lord in the Vimsamsha?
- How is Jupiter or Venus situated in the Vimsamsha?
- What planets are Graha aspecting the 8th Bhava in the Vimsamsha? (For good or bad?)
- What Lajjitaadi Avashtas are affecting Jupiter or Venus in the Vimsamsha?

Step 11: Assessing Areas of Life Represented By the 9th House

- What is the Sign of the 9th House?

-What Planets are Graha Aspecting the 9th bhava cusp? (Are they helping or hurting?)

-Who rules the 9th Bhava?

-What is the Dignity of the Lord?

-What is the Lord's Shadbala?

-Where is the Lord Placed? (Houses, Signs)

-Who is the Lord with? (Are they helping or hurting?)

-What planets are Rashi Aspecting the 9th Bhava? (What houses do they rule?)

-What Bhava Yogas does the 9th house lord make?

-Are there Bhava Yogas to the 9th h house?

-What are the Lajjitaadi Avashtas on the Lord?

-What is the Balaadi Avashta?

-What is the state of the 9th Lord in the Navamsha?

-How is Jupiter or Venus situated in the Navamsha?

-What planets are Graha aspecting the 9th Bhava in the Navamsha? (For good or bad?)

-What Lajjitaadi Avashtas are affecting Jupiter or Venus in the Navamsha?

Step 12: Assessing Areas of Life Represented By the 10th House

-What is the Sign of the 10th House?

- What Planets are Graha Aspecting the 10th bhava cusp? (Are they helping or hurting?)
- Who rules the 10th Bhava?
- What is the Dignity of the Lord?
- What is the Lord's Shadbala?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What planets are Rashi Aspecting the 10th Bhava? (What houses do they rule?)
- What Bhava Yogas does the 10th house lord make?
- Are there Bhava Yogas to the 10th house?
- What are the Lajjitaadi Avashtas on the Lord?
- What is the Balaadi Avashta?
- What is the state of the 10th Lord in the Dasamsha?
- How is Saturn and Sun situated in the Dasamsha?
- What planets are Graha aspecting the 10th Bhava in the Dasamsha? (For good or bad?)
- What Lajjitaadi Avashtas are affecting Saturn and Sun in the Dasamsha?

Step 13: Assessing Areas of Life Represented By the 11th House

- What is the Sign of the 11th House?

-What Planets are Graha Aspecting the 11th bhava cusp? (Are they helping or hurting?)

-Who rules the 11th Bhava?

-What is the Dignity of the Lord?

-What is the Lord's Shadbala?

-Where is the Lord Placed? (Houses, Signs)

-Who is the Lord with? (Are they helping or hurting?)

-What planets are Rashi Aspecting the 11th Bhava? (What houses do they rule?)

-What Bhava Yogas does the 11th house lord make?

-Are there Bhava Yogas to the 11th house?

-What are the Lajjitaadi Avashtas on the Lord?

-What is the Balaadi Avashta?

-Consider the 11th house of the varga that relates to the type of gain in question.

Step 14: Assessing Areas of Life Represented By the 12th House

-What is the Sign of the 12th House?

-What Planets are Graha Aspecting the 12th bhava cusp? (Are they helping or hurting?)

-Who rules the 12th Bhava?

-What is the Dignity of the Lord?

- What is the Lord's Shadbala?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What planets are Rashi Aspecting the 12th Bhava? (What houses do they rule?)
- What Bhava Yogas does the 12th house lord make?
- Are there Bhava Yogas to the 12th house?
- What are the Lajjitaadi Avashtas on the Lord?
- What is the Balaadi Avashta?
- What is the state of the 12th Lord in the Dwadasamsha?
- How is Rahu and Ketu situated in the Dwadasamsha?
- What planets are Graha aspecting the 12th Bhava in the Dwadasamsha? (For good or bad?)

Step 15: Determining When Events Will Occur

- Determine the current MahaDasha.
- See the research from the previous 14 steps that relate to the MahaDasha Lord.
- Determine the Sub Period Lord.
- See the research from the previous 14 steps that relate to the Sub Period Lord.
- Repeat this process for each sub cycle.

-When the MahaDasha Lord and Sub Cycle Lords indicate similar events or circumstances predict that event or circumstance. The more sub cycles that indicate a certain event or circumstance, the better probability of it occurring.

Alternate Abbreviated Step by Step Process

For Analyzing Specific Areas of Life as Indicated by the Houses

Consider each house using the following questions. The answer to each question will help you understand how that house (and area of life indicated by that house) is functioning. It is then up to you to contemplate and synthesize the information until you determine a valid interpretation.

- Who rules the House?
- What is the Dignity of the Lord?
- What is the Lord's Shadbala?
- What is the Balaadi Avashta?
- What Planets are Graha Aspecting the House in Question?
- Where is the Lord Placed? (Houses, Signs)
- Who is the Lord with? (Are they helping or hurting?)
- What Planets are in the House in Question?
- Are there Bhava Yogas to the House in Question?
- What are the Lajjitaadi Avashtas on the Lord and on the House in Question?
- What is the state of the House Lord in the Appropriate Varga?
- How are Primary Karakas situated in the Appropriate Varga?
- What planets are Graha Aspecting the Appropriate House in the Appropriate Varga? (For good or bad?)

-What Lajjitaadi Avashtas are affecting important planets in the appropriate Varga?

ABOUT THE AUTHORS

Ryan Kurczak – Began his astrological training with The American Institute of Vedic Studies and the European Institute of Vedic Studies in the subjects of Yoga, Ayurveda and Jyotish. He has studied astrology intensively under Richard Fish and Ernst Wilhelm. Ryan was initiated into Kriya Yoga by a direct disciple of Paramahansa Yogananda, and teaches in the Kriya Yoga tradition. He lives in Asheville, NC where he teaches, writes and works with local and international astrological clients, offering phone and internet astrological sessions.

See: www.AshevilleVedicAstrology.com

Richard Fish - In the early 1970s Richard made an intensive study of astrology. Having also studied under various Vedic teachers and astrologers, in 1977 he was awarded the degree and title of Jyotishnatak by Sri Visvanartha Deva Sarma, founder of the Viswa Jyotirvid Samgha. He has taught and practiced both Western and Vedic systems of astrology, as well as Hastha vidya (astropalmistry) and Prasna (horary astrology). Richard, was a minister of Center for Spiritual Awareness and taught Kriya Yoga meditation techniques, considering the practice of yoga to be the true "inner astrology."

Other Books By The Authors

By Richard Fish and Ryan Kurczak

*The Art and Science of Vedic Astrology Vol. I:
The Foundation Course (2012)*

By Ryan Kurczak

Kriya Yoga: Continuing the Lineage of Enlightenment (2012)

*A Course In Tranquility:
Integrating Spiritual Practice, Effective Living, & Non Duality (2013)*

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The Art and Science of Vedic Astrology Volume II builds upon the previous work and takes us deeper into the heart of Jyotish. This book is based on an advanced tutorial course and is systematically arranged to expand upon the important variables necessary in horoscope analysis. The subtler aspects of astrology are brought to light, enabling the astute student of Vedic Astrology to enlarge comprehension and predictive abilities. Many potent, yet often neglected principles are explained in detail, such as the Lajjitaadi Avashtas. A comprehensive delineation of planetary Karakas and house lord combinations are included to help guide the practicing astrologer towards accurate assessment of one's karmic state.

Contents Include:

- Time and Cycles
- Bhava Charts
- Planetary States
- The Non Luminous Sub Planets
- Subtleties of the Divisional Charts
- Additional Named Yogas
- Shadbalas
- Relationship Compatibility Analysis
- Introduction to Lajjitaadi Avashtas
- House Lord Combinations
- Planetary Karakas in Vargas
- Prasna Astrology

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