Phaldeepika

(Bhavartha Bodhini)

Translated by

PANDIT GOPESH KUMAR OJHA
PANDIT ASHUTOSH OJHA

First English Edition: Delhi, 2008

© MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED
All Rights Reserved.

ISBN: 978-81-208-3340-1 (Cloth)
ISBN: 978-81-208-3341-8 (Paper)

MOTILAL BANARSIDASS
41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
8 Mahalaxmi Chamber, 22 Bhulabhai Desai Road, Mumbai 400 026
236, 9th Main III Block, Jayanagar, Bangalore 560 011
203 Royapettah High Road, Mylapore, Chennai 600 004
Sanas Plaza, 1302 Baji Rao Road, Pune 411 002
8 Camac Street, Kolkata 700 017
Ashok Rajpath, Patna 800 004
Chowk, Varanasi 221 001

Printed in India
BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,
A-45 NARAINA, PHASE-I, NEW DELHI 110 028
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,
BUNGALOW ROAD, DELHI 110 007

Copyrighted material

CONTENTS

Preface *xv*

Introduction *xxiii*

1. Rashibheda Mangala Charan (Analysis of Signs) *1–13*

Prayer- correct birth time- comparing the signs of the Zodiac to that of the Kala purush. Places and lordship of signs. Signs of exaltation highest exaltation degree. Debilitation. Maximum debilitation degree. Manushya, Chatushpada etc. Their description, signs rising from the head first, feet first, both ways - attributes of signs- strong during the day/night/movable signs etc.- What signs depict- malefic/benefic etc.- Direction- What matters should be considered from which house.

2. Graha Bheda Planetary Characteristics *14–39*

What do Sun, Moon etc. signify? What should be judged from them? Appearance, attributes, nature, direction of planets- their matters, places, birds, trees - natural and temporal friends, enemies etc. - their time, caste, season, grains, country, gems- negative and benefic traits.

3. Divisions of a Horoscope *40–62*

Decanet - signs, Hora, Dreshkana, Five Division, Seven Division, Nine Division, Ten Division, Twelve Division, Sixteen Division, Sixty Divisions - Chart of Dasha- Varga - What should be judged from which Division - Importance of Divisions- Uttamansha, Parijatansha etc. The Pradipta, Sukhit, Mudit etc. of Planets.

4. Graha Bala (Planetary Strength) *63–90*

Sthanbala - Kalabala- Directional strength- Ayan Bala - Yudhabala, Chesthabala - Natural strength - Drighbala - Bhavabala -

Copyrighted material

Bhavadikbala - Chandra Kriya etc. - effect of Chandra Kriya-Chandra Avastha results.

5. *Career* 91–97

The trend and method of livelihood according to Sun, Moon, Mars etc. Analysis of how and what works.

6. *Yogadhyay – (Combination and Placement of Planets)* 98–145

Five Mahapurush Yoga viz. Ruchak - Bhadra- Hansa- Malavaya-Sasha - Yoga of Moon - Sunpha -Anpha - Durdhara- Kemudrum. Yoga of Sun - Veshi- Vashi- Ubhayachari and other yogas - Shubhakartari - Papakartari- Sushuba- Kesari- Adham- Sama-Varishtha - Mahabhagya - Shakat- Vasumat- Amla- Pushkala-Shubhamala - Asubhamala- Lakshmi- Gauri- Saraswati- Shri Kantha - Shrinath- Virichi- due to exchange between the lords of 12 houses - Dainya- Khala- Mahayoga- Parvat- Kahal-Rajayoga- Sankhya- Sankhya Yoga - Vallaki or Veena- Dama-Pasha- Kedar- Shool- Yuga- Gola. Adhiyoga- Chamar- Dhenu-Shaurya - Jaladhi - Shastra- Kama- Asur- Bhagya- Khyati-Suparijata - Musal- Avayoga- Niswayoga - Mriti- Kuhu- Pamar - Harsha- Dushkriti - Saral- Nirbhagya - Duryoga - Daridra- Vimal Yoga. Duryoga (second type)- Interpretations and traits of these yogas.

7. *Raj Yoga* 146–162

Effect of planets in own sign and in sign of exaltation : Well placed retorgrade planets - Rajayoga by planets endowed with directional strength - Vargottam Ascendant and Moon - Rajayoga by lord of the Ascendant - Exalted Moon - Venus in Ashwini - Yoga by Mars in good houses - Sun, Moon in the first half of Sagittarius - Rajayoga by Moon in Navansha of Sun Rajyoga by Moon in own Navansha - Vargottam Moon - Rajayoga by planets posited in the 9th house- Exalted Venus, Saturn - Debilitated and posited in enemy house planets - placed in 3rd, 6th and 11th - Full Moon in Vargottam Navansha - Jupiter, Moon in Angles - Moon in movable water sign Navansha - Aspect of Jupiter on Venus - Mercury receiving aspect from Jupiter - exalted planets

Copyrighted material

receiving aspect from friends - Sun in own Navansha - Moon in Pisces - Moon in Taurus - Aspect of Jupiter, Venus on Moon - Rajayoga by lords of the 11th, 9th and 2nd houses - Neechabhanga Rajayoga.

8. Bhavashraya Phal (Effects of Planets in Houses) *163–187*

Separate results of Sun, Moon, Mars etc. in the first, second. third house etc.

9. Rising Sign / Moon at Birth *188–197*

Results of Ascendant or Radical Moon in Aries, Taurus, Gemini, etc. Results of planets when posited in its sign of exaltation, own sign, house of a friend, sign of an enemy, debilitation sign - combust - posited in even signs- retrograde and posited in the Vargottam Navansha.

10. The 7th House (The House of Marriage - Spouse) *198–204*

The 5th and 7th house from the Ascendant or Moon - malefic in the 4th, 8th, 12th from Venus - Effect of the lord of the 7th house and planets in the seventh house - Venus in Scorpio – Jupiter in Capricorn - Saturn in Pisces, Mars in Cancer - Saturn - Mars or Venus in the Divisions of Saturn - If Moon, Venus are in the 7th from Mars, Saturn - The number of wife - Combination for the destruction of wife - Moon - Saturn Combination - Debilitated or planets in the signs of enemies in the 7th house - Analysis of planets in the even/odd signs - lords of the 2nd, 7th and 12th houses - Direction of marriage - During the major or minor period of which planet marriage is possible. The major / minor period of which planet will cause the demise of wife.

11. The Nativity of Women *205–211*

Conjugal Bliss in the horoscopes of women from the 8th house - son from the 9th house - husband from the 7th house - faithfulness in marriage from the 4th house - Effect of Ascendant and Moon in the even and odd signs - Combination to marry excellent/low class of person - combination for short time

Copyrighted material

happiness from children - benefic configurations - Effect of Ascendant and Moon according to the Trinshansha - effect due to constellation - benefic effects for in laws viz. mother- in-law, father - in - law, brother - in - law etc. - Configurations for no children, widowhood, destruction of children etc. Muhurta for conceiving children.

12. Children *212–227*

The fifth house from the Ascendant, Moon and the lord of the 5th house - The benefic or ill effect due to their configurations - malefic if in own sign and posited in the 5th house - Other malefic if in the 5th house - If Leo, Virgo or Scorpio falls in the 5th house - Configuration for delay in birth of children (sons) - Child (Son) from the second wife - combination for many children - many daughters - yoga for no issues and end of generation - adopted sons - destruction of sons- Configuration for many sons - time for conceptions - number of children - yoga for birth of children or no issues - negative points to deny child birth due to lunar dates (Tithi), Karan etc. - remedial measure - Maha Dasha, Antar Dashas and Transits time to get children.

13. Ayur Bhav (Longevity) *228–241*

Difference of opinion as to which time should be accepted as the time of birth - Child mortality up to the age of 12 years and influence of planetary positions in the horoscope of mother and father - Yogarishta - Short life - Medium life - Long life - Dinmrityu - Din ruk - Vishaghatis - Yoga for child mortality - Ascendant - Moon Decanet - Lords of Ascendant and Moon sign Navansha - Lords of Ascendant, Moon sign Dwadashansha - Yoga for short, medium, long life - Longevity consideration due to angular positions etc. Special consideration of the lord of the 8th house - Lord of Ascendant, Navansha Lord of Ascendant - Lord of Moon sign- Lord of the Navansha of Moon - according to their strength and weakness the longevity decision viz., short - medium - long - timing of death - other yoga.

14. Decision about Disease *242–260*

Disease - What type of Diseases are caused due to the affliction

Copyrighted material

of Sun, Moon, Mars etc. - Death will be due to which disease - Every disease caused by a planet leading to demise - The sign in the 8th house, the disease if leading to death - death due to weapons, poison etc. - death with sufferings - death without problems - life after death in various Lokas - Consideration due to signs rising head first, feet first - cycle of previous birth - in previous life birth as a man, animal, bird, tree, climber etc. - in which species the next birth will be - in own country or far away from home, future birth.

15. Bhava Chinta (Houses Analysis) *261–281*

When does a bhava give the best effect? - Signs of a strong or weak bhava - Destruction of a house - timing of the loss of a house - The lord of the Ascendant, malefic or benefic, increases the efficacy of the house it is posited in - The effect of which house first if a planet rules two houses - Planet situated at the mid point of two houses - What does Sun, Moon etc. signify - The significator of Ascendant etc. The 12th houses - Special effects in 6th, 8th, 12th - Counting of 12th house from each house - Consideration from significator - Counting of 12 houses from the significator and their consideration - If the significator is posited in the house it signifies - If a planet ruling 2 houses is placed in its own sign which is in a good place then it does not show the negative effect of ownership of dusthana - relationship of five types.

16. Dwadash Bhavphal *282–297*

The good and evil effects of the I house - The effect of benefic relation of the lord of the Ascendant - The placement of the lord of Ascendant in a good or evil house - The effect of second house - The relationship of the lord of the second house with different planets - The effect of the third house - The effect of the conjunction of the lords of the I and III, - Strong lord of the third - Fourth house - Good and evil effects according to the placement of lord of the 4th house - Consideration of mother, father, sons etc. - For the 4th house consideration of Venus - Fifth house, interpretations according to the lord of the 5th house - lord of the 6th house and the lord of the first consideration of

Copyrighted material

enemies, disease, health etc. according to their strength - The Seventh house - Good and evil according to the position of lord of the 8th house - The results of the 9th house - happiness from father - will the native be adopted - Consideration of the 10th house - The yoga for the attainment of high status (position) by the native, - Results of the 11th house (of gains) - The results of the 12th house (of expenses) - Timing of fructification of houses - Interpretations according to transits - The position of the lords of I and other houses in transit.

17 Niryana Prakarana (The Timing of Destruction) *298–308*

The time of destruction of a house - The time of destruction due to the transit of Saturn, Jupiter, Moon - The timing of death due to the lord of the Ascendant, Yamakantak, Moon The sign, degree, minutes of Saturn - The time of death due to Sun and Yama - Kantak - The timing of death due to the longitudes of Ascendant, Sun, and Mandi - Other Yoga (combinations) - The time of death due to Mandi and Saturn - Transit of Sun - Results from the calculations of Jupiter and Rahu - Death related results from the birth Saturn, Venus, Lord of the 8th, Lord of the 12th, and Lord of the 6th house.

18. Two Planets Together *309–320*

The result of the conjunction of Sun with Moon, Mars, Mercury, Jupiter, Venus or Saturn - If Moon is with Mars, Mercury, Jupiter, Venus or Saturn - If Mars is with Mercury, Jupiter, Venus or Saturn - If Mercury is with Jupiter, Venus or Saturn - Jupiter, Venus combination - Jupiter, Saturn combination - Venus, Saturn combination. The effect of the aspect of other planets on Moon in various signs. The placement of Moon in different Navansha and the result of the aspect of other planets in it - The placement of Sun in Navansha, Ascendant Navansha - Dwadashansha results.

19. Dasha Phal - The Effect of The Periodic influence of planets *321–357*

How to calculate Vimshottari Mahadasha - The results of the

Copyrighted material

Mahadasha of Sun, Moon, Mars etc. according to the natural traits and characteristics - The special results of Sun, Moon, Mars etc. according to their sequence in Vimshottari Mahadasha - Special yogas various Ascendants according to Bharath Ratnakar - 22 yogas for Aries Ascendant - 14 for Taurus - 8 for Gemini - 13 for Cancer - 8 for Leo - 6 for Virgo - 15 for Libra - 5 for Scorpio - 4 for Sagittarius - 9 for Capricorn - 8 for Aquarius and 10 for Pisces Ascendant.

20. Anatardasha Phal - Influence of Minor Periods of Planets *358–415*

The results of the minor period in the major periods of planets - The results of Ascendant, lord of the Ascendant, house of wealth, The lord of the second house etc. The 12th house and their lords, according to their strength. The results of exalted, in own house, and retrograde planets - The results of debilitated, in the sign of an enemy and combust planets - If the lord of the house is spoilt then its effects- Vargottam Planets - The period of the 3rd, 5th and 7th constellation lord - Special consideration of the Minor periods of Mars, Jupiter, Venus, Saturn and Rahu - If the lord of the minor period is enemy of the lord of the major period or lord of the Ascendant - The lords of the Navansha of Saturn, Mandi, Rahu, 22nd decanet - Consideration of major or minor period due to transit - Mutual position of the lords of the major and minor periods - If the lord of major or minor period during its period are exalted or in own sign or debilitated or in the sign of an enemy, in transit - The planet which conjoins Rahu - According to "Uddaya Pradip", Significator, Markesh, Papi (malefic), Rajayoga - Consideration due to Yogakarak, Consideration due to Arohi, Avarohi - Distinctive consideration due to Navansha - Yogas according to 'Bhavarath Ratnakar' - The yoga for wealth 9 - The yoga for poverty 4 - Yoga for Education 15 - Vani yoga 6 - Yoga for 3rd house 12 - Yoga for 4th house 17 - Consideration of children 2 - Enemy and disease 12 - Spouse (Wife) consideration 14 yogas - Longevity, health 16 yogas - Bhagya yoga 23 - Raja yoga 25 - Mahadasha yoga 24 - Planetary general yogas 16 - Grahamallika yoga 7 - Mark yoga - 21.

Copyrighted material

21. Pratyantar Dashaphal (Sub periods in the Minor Periods Planets) *416–447*

The method to calculate minor and Sub-periods of Planets - The nine minor periods in the major period of Sun - Sub periods in each minor period - Minor and Sub periods in the major period of Sun - Minor periods in the major period of Moon and Sub periods in every minor period - Nine minor periods in the Major periods of Mars and Sub period in the minor periods - Sub periods and minor periods in Rahu's Major period - Sub periods and minor periods in the Major period of Jupiter - Sub periods and minor periods in the major periods Saturn, Mercury, Ketu and Venus.

22. Mixed Periods *448–503*

Kalachakra major periods, minor periods - Duration of Major Periods - method of calculation of elapsed and balance periods - The sequence of various signs depending upon the quarter of every constellation - duration of each sign - minor period in every major period - logical effect due to the lord of a sign - effect due to transit - Various movements - Detailed definition of all these with examples - Adhan as well as major periods as a result of 5th and 8th constellation from the birth star - Nisarga Dasha - Ansha Dasha - Opinion of Satyacharya - Pindayur Dasha - Opinions of Jeeva Sharma, Marretha (मणित्थ), Chankya, Maya etc.

23. Ashtak Vargas *504–528*

Principles of Transit through Ashtakvarga - The process of casting the Ashtakvarga of Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn - Upachaya - sign of friend, own or in Anupchaya, sign of an enemy or debilitated planet - logical in their interpretations - The good or evil effects of one or more points (Bindus) - to decipher beneficial or evil results by making a planet as ascendant - Eight class of every sign - good or bad times as per the class - Sarvashtak Varga - with example.

Copyrighted material

24. Ashtak Varga Phala – Interpretations of the Ashtak Varga 529–560

To decide the good or evil times of father, mother, brother etc. - The method of knowing the good and bad years from the Ashtakvarga - The success of marriage if one marries in a particular sign or direction - Trikona Shodhan, difference between the North Indian system of Parashar and that of the South Indian system of Balabhadra the writer of 'Hora Ratnakar' - The views of Mantreshwar - The view of 'Prashnamarga'- Trikona Shodhona with commentary and example - Ekadhipatya Shodhan - sign, planet multiplier- various interpretations from these.

25. Gullikadi Upagrahas 561–575

The mathematical method of calculating the Gullika or Mandi - Yama, - Kantak, Ardhaprahar, Kala, Dhoom, Vyatipata, Parvesh or Paridhi - Indrachap and Ketu - The process to calculate all these - The effect of all these in different houses.

26. The Effect of Transit 576–628

The importance of Moon Ascendant, The benefic and evil places of the transit of Sun, Moon etc. from the Moon sign (the sign where Moon is, used as the Ascendant) - The effect of Vedh - The good or bad effect of planets in various houses from the Moon Ascendant - Constellation - Transit - Saptashalaka - Consideration as per Birth, Adhan, Karma and Vainashik - Janma-Anujanma, Trijanma Consetllation - Planetary War- Ulkanipat - The transit effect of various planets in differnet constellation from the birth star - Latta effect. Construction of the Sarvatobhadra Chakra - Effect due to transit - With complete commentary.

27. Sanyas Yoga 629–633

Combination of four planets - The effect of the rise of the last portion of a sign - The Sanyas of the strong planet - The effect due to the decanet of Moon - If the Moon sign receives aspect of Saturn - The type of Sanyas according to the strongest of Sun, Moon, Mars etc. - The Tapaswi Yoga - If both the Rajyoga

Copyrighted material

and the yoga for renunciation, both are present in a horoscope - Sanyas Siddhi i.e. attainment and success in Sanyas.

28. Upsanharadhdyaya *634–637*

The details of various topics discussed in details by the Writer of the book.

Appendices: *638–673*

(a) The table of minor periods in the major periods of Vimshotari Dashas-

(b) The table of minor periods in the major periods of Kala Chakra Dasha –

(c) To calculate the balance and elapsed periods from the longitudes of Moon in Kala Chakra Dasha - Table No. 1, 2, 3, and 4.

List of Sanskrit / Hindi words retained in this Book: *645-647*

Copyrighted material

PREFACE

॥ ओम श्री परमात्मने नमः ॥

Om Shri Paramatmane Namah

The first of the three sounds 'अ' constituting the sacred Syllable vkse contains the symbol of Vishnu, the second one 'ऊ' that of Maheshwar and the third one 'म' symbolises Brahma. All the three Brahma, Vishnu and Mahesh are in the Pranava. This is the beginning, the end, and the middle.

अकारो विष्णुरुद्दिष्ट उकारस्तु महेश्वर।
मकारस्तु स्मृतो ब्रह्मा प्रणवस्तुत्रयात्मकः॥

This is a holy exclamation at the beginning and end of reading of the Vedas or prior to the commencement of a prayer, mantra or scared work.

The घोष - The resounding sound which occurs when ओम is uttered, in itself, is the sound of assent, respectful affirmation, removal or warding off of all evils and every obstacle. This is the 'AKASH' Tatwa and it is similar to the sound of a good 'conch-shell'. It is ruled by the Planet Jupiter and the sound helps not only in the rectifying the hearing problems but in all matters connected to the Vata disorders particularly the troubles caused by the entities living in the 4th dimensions.

Constant thinking of 'Pranav' releases the energy in body. The kindling of the Kundalini from its sleeping state, and then it starts to move upwards and passes through the various Chakras resulting in the evolvement and attainment of Maya by endowing one with the Ashta Siddhis and Nava Niddhis and then the ultimate Moksha, the freedom from the cycle of life and death.

Copyrighted material

Depending upon the right and capability of a person the worship is done as the Saguna - Nirguna Bheda as well as 'Abheda'.

The second school of thought 'Prakrit Paropasna' which is known more as 'अजपा - जपा' that is the साधना of अभेद or अद्वैत सिद्धान्त। In the 'Tantrasara' the subject matter is described as :-

"One which is completed through the inhaling* and exhaling of breath, which is not uttered as Japa but still is a Japa, that is called the Ajapajap". The 'Kumbhak (stopping of Breath) in between the two is the ardhachandra (ँ) and it brings to consciousness the process of breathing.

This element which comprises the two letters 'ह' (Ha) and 'स' (Sa) and the ardhachandra (ँ) is the Kalpa Vriksha, the Mahamantra of Shri Vidya. This is visible and takes form during the meditation of Ardha- Narishwar Shiva in the form of Guru.

उद्यद्भानुस्पुरिततडिदाकारमर्धाम्बिके ।
पाशाभीती वरदपरशूं संदधानं कराब्जैः ॥
दिव्याकल्पैर्नवमणिमयैः शोभितं विश्ववमूलं ।
सौम्याग्नेयं वपुरवतु नश्चन्द्रचूडं त्रिनेत्रम् ॥

जिनका आकार उदयकाल के सूर्य एवं चमकती हुई बिजली के समान दीप्तिमान है, जो अपनी चारों भुजाओं में क्रमशः पाश, अभयमुद्रा, वरमुद्रा और परशु धारण किये हुये हैं, दिव्य मणिमय सिंहासन पर विराजमान हैं और विश्व के मूल कारण हैं- ऐसे सौम्य (शान्त) एवं आग्नेय उग्र अथवा अग्नीशोम - स्वरूप त्रिनेत्रधारी चन्द्रचूड़ भगवान अर्धनारीश्वर हमारी रक्षा करें।

One whose formation is like illumination of the Rising Sun and Lightening; one who holds in his four arms - Pasha and Parshu and shows the Abhaya Mudra and Vara Mudra, respectively. Who is

---

*In the Dakshina Murti Samhita, it is written that -

It starts from birth and continues till death i.e. why प्राण Pran is Hansa. This is Atmaswaroopa. This prana is 21600 times. Everyone subconsciously does this Japa but as soon as he becomes conscious of the Shwas - Prashaws - all his Chakras open up leading the Atma to Paramatama.

Copyrighted material

enthroned on a throne embedded with unparalleled (दिव्य) lustrous Gems and is the Universal (root) cause of the Universe - Such a peaceful as well as Ugra (fiery looking) or Agnishowm (अग्निशोभ) with three eyes - Chandra Chuda (with the Crescent Moon on his forehead). The Supreme Power, Bhagwan Ardha Narishwar - half Iswar and the other half in the Female form, the Almighty God protect us. (त्राहिमाम् त्राहिमाम् त्राहिमाम्)।

This is the book about which to write or say anything is like showing candle to the Rising Sun. Many learned scholars had commented and translated this book, originally in Sanskrit, into various languages prevailing in India. This well known book Phaldeepika was created in the 12th Century by Mantreshwar* who was the greatest of all the Astrologers of his time. He took up the Astrological Principles prevailing and propagated by great sages like Maharishi Parashar, Gemini and many more.

A few decades ago this book was only available in the local languages prevailing in the South India and was not available to the vast majority of the Hindi speaking people in the North India. Then the learned Pandit Gopesh Kumar Ojha commented and translated it, 50 years ago, in the Devnagri Script (Hindi language) for the benefit of the Hindi - knowing persons.

Now I, his son Pandit Ashutosh Ojha have the opportunity to present it in the present set-up to the English speaking people. The 225 Principles of the "Bhavarth Ratnakar" which was earlier in the Hindi Edition are also present in this English work. From our side we have given some more examples and illustrations which were not in the Hindi Version so that the book in itself is complete.

The present book Bhavartha Bodhini Phaldeepika was in the 12th/ 13th Century written by Mantreshwar. Mantreswar was a Siddha Purush an evolved soul. He was a well read person and was successful in Tantra-Shastra as such he was called Mantreshwar with the Blessings of the lords of the Mantras. Pandit Gopesh Kumar Ojha was a scholar of Sanskrit, English, Persian and many other Indian languages. He came from a traditional family of the learned Pandits

---

*See Introduction.

Copyrighted material

who were the Gurus of the Maharajas of Alwar (Rajasthan) in India. Many years ago he thought of writing the not so far available 'Phaldeepika' to the Hindi knowing people which was available either in Sanskrit or in some other languages prevailing in South India. Some part of the original was in coded language just like a hint in solving a puzzle so Panditji thought of enriching the translation with his deep knowledge of the subject matter and presenting it for us in a simple and easy to understand manner. Bhavarthabodini Phaldeepika is one out of many other books like Jataka Parijata, Jataka Deshmang Chandrika etc. which he translated and gave his lucid commentary upon.

We have now brought out this present English Edition so that Astrology lovers in the West and those who are proficient in the English language can take advantage of the so far secret Principles of Vedic Astrology enshrined in Mantreshwar's Phaldeepika. Astrologers know that the Karma of a person in the past lives has resulted in the present birth. We are here to bear the brunt or to enjoy the effects of stars. Still the God Almighty has given to us a Will to improve or tarnish our destiny. We refer here to the Chapter 26, Sloka No. 50 of Phaldeepika itself.

अहिंसकस्य दान्तस्य धर्मार्जितधस्यच।
सर्वदा नियमस्थस्य सदा सानुग्रहा ग्रहा:॥

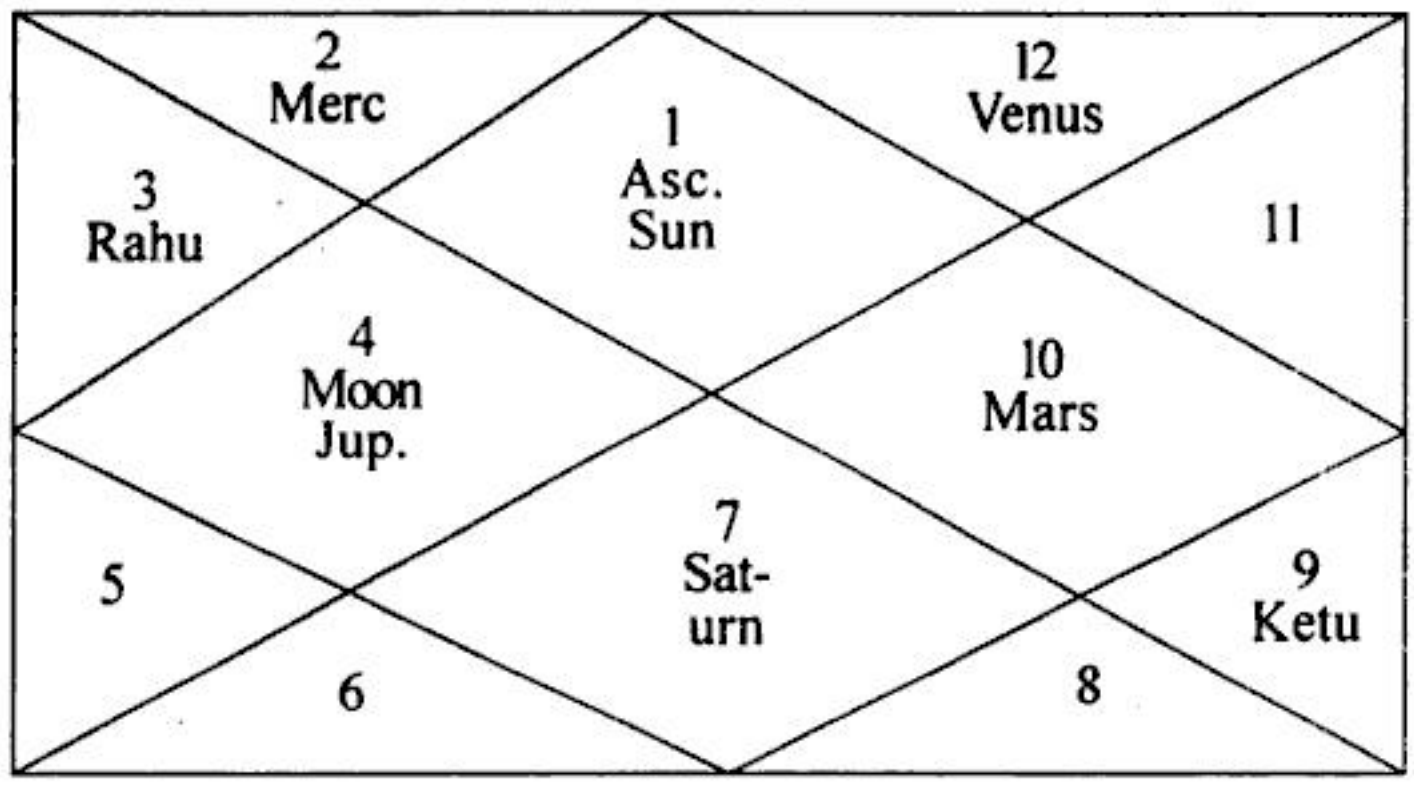
One who does not want others to be killed, has control on his senses (behaviour and mind) and earns his living in a righteous manner, always follows the rules and principles laid down in the scriptures, the planets are always pleased with him i.e. are always favourable to him.

(Phaldeepika, Sloka No. 50, Chapter 26)

Here we would like to quote the horoscope of Shri Ravana. He was Pandit of the Pandits. The most handsome, intelligent and eligible person and a victorious King, who not only conquered the Planets but defeated Lord Indra, the King of Gods. He used the planets as steps to climb to his throne.

Copyrighted material

Horoscope of Ravana



He had the blessings of lord Shiva. He was the person who could never be defeated, surrounded by good counsellors and was a Brahmin of the highest class, son of Rishi Visravas and Kaikasi and grandson of Pulastya, with such a powerful horoscope which was no less than that of Shri Rama.

He strayed from the path of religion and wanted Sita for himself. Sita the wife of Lord Rama had everything desirable in a woman but then Ravana's own wife Mandodari was no less.

The idea got imbibed in his mind that he should get Sita because whoever will marry her will be the king emperor. She was a beautiful woman endowed with all the qualities desirable in a woman - all the characteristics of a Padmini.

Exalted Saturn in the 7th house gave Ravana a faithful, good looking wife. Exalted Mars in the 10th house made him conquer the world, the Moon and Jupiter in the 4th house in Cancer gave him the throne of Shri Lanka, the city of gold.

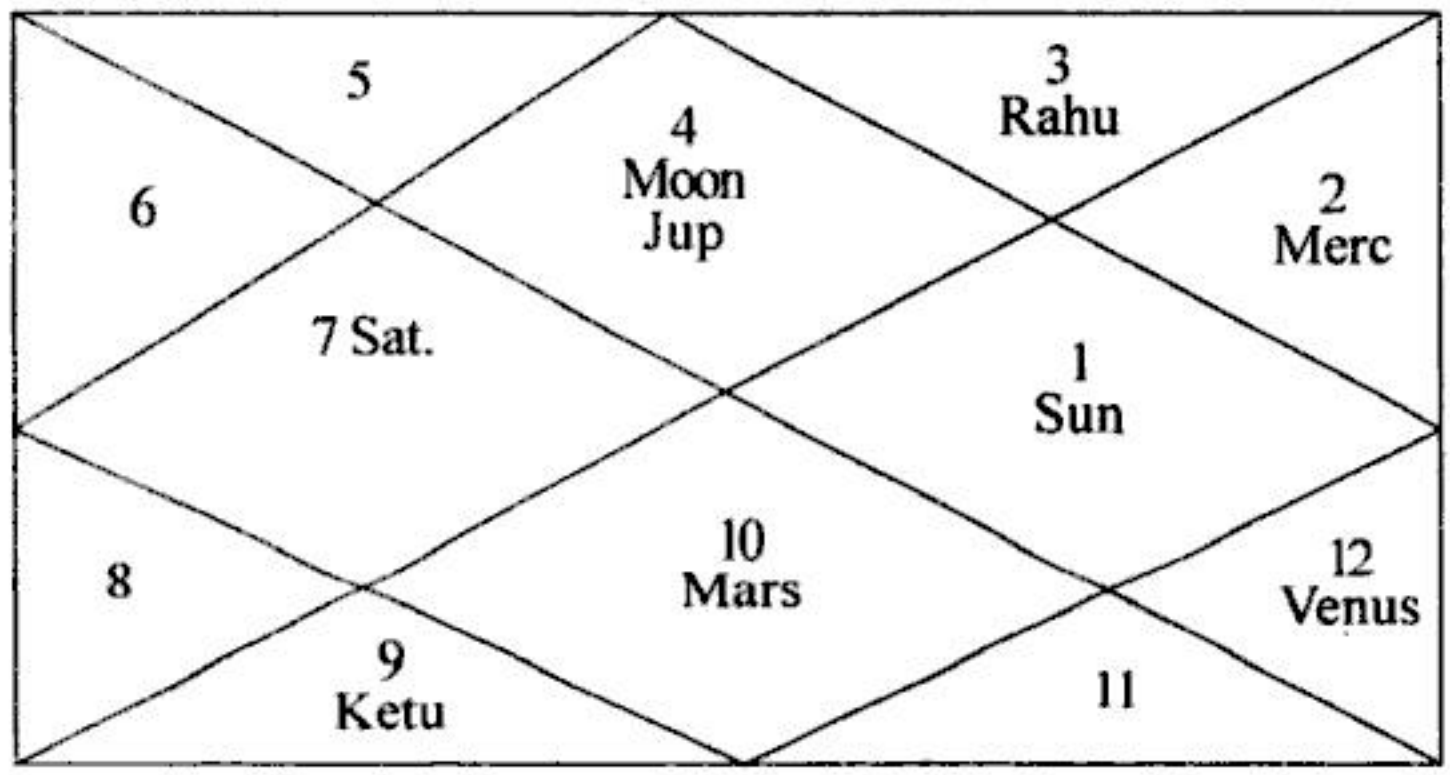
But then the full aspect of Saturn and Mars on the first house and on his Sun (exalted) gave him the idea, the desire to possess Sita. No sooner he left the path of morality, religion and ethics, he become arrogant and his stars lost the luster and power. They become incapable to help him. He kicked his brother out and the significator of brother Mars became weak. Vibhishan brought about his fall and death. He would not listen to older people of his court, nor to his wife and his exalted Saturn lost the power and the strength to protect him.

Copyrighted material

His Atma his soul became weak and got coloured so ultimately he was killed by Shri Rama.

Lord Rama was the future king of Ayodhya - a warrior. The horoscope of Rama and Ravana are given. The difference between the two horoscopes is that the Rising sign of Rama was Cancer and that of Ravana was Aries.

Horoscope of Shri Rama



No doubt Rama was the Incarnation of Lord Vishnu but Ravana had the blessing of Lord Shiva. Why was Ravana defeated? The reason is not far to seek. He went astray from the path of religion and as soon as he abducted Sita his downfall started.

Exalted Sun in the first house endowed Ravana with luster, courage, anger and pride. 'Pride has a fall' and this applied to Shri Ravana.

City of gold, palatial buildings existed. A faithful and loving wife too was there to comfort him. The question is raised why did he lose to Rama? The answer is clear in bold letters. Ravana due to his actions brought about his own doom.

History indicates that Duryodhan threw his lustful eyes on Draupadi and so he got destroyed together with all the family and friends. Helen was abducted and Troy was burnt- Every time it happens but we do not learn from it.

Their beauty became a curse not only for themselves but for those too who laid their eyes on them. That is the way the Maya operates.

Copyrighted material

The purpose of indicating this is that many times people meet Astrologers and put up these questions why their horoscope is not showing good effect? The reason is that when we do certain deeds in life which weaken the 'Karakas', the Significators, then how can the planets show good effects? If you want your horoscope to show good then be on the path of religion. Do not do such things the loss of which will cause mental anguish to others. Every action bounces back.

Turning out his brother – reduced the effect of his Mars. Not listening to his wife and advisers dulled his Venus, Moon and Saturn and going through the established norms he kidnapped the wife of Rama.

On the other hand Ram never did anything against the established principles.

Just because his father desired him to leave - he did and so he improved his Sun - Love and support of his brother Lakshman strengthened his Mars; Respect for spiritual and religious people improved his Jupiter and Saturn - Therefore with almost parallel horoscopes Rama triumphed and Ravana did not and the victor is always worshipped.

Rama could not strike him in the Chest (the heart) as his Jupiter and Moon were protecting him so he sent the arrow to his naval and his source of all energy (supposed to have nectar in his naval) dried out then his heads were cut by the blast of arrows.

Many person with the Economic securities, forget the line of demarcation forget the moral principles of life they earn their wealth without any adherence to how they do it money is their God and then other evil creep in. They cast their lustful looks left and right and cause problems not only to others but for themselves. They do not take lesson from History.

When Ravana could not accomplish his desires because it was against the structure of the society of that time then how can a frail person like us attain it. Even if for a moment we gain then against all odds it is a temporary gain and ends in mental anguish.

They go to Astrologers and Babajis and want their help by using Vashikaran and what not. Their stars by their Karmas has already lost their hue and luster and how can they achieve anything.

Copyrighted material

By one action all good effects of planets are washed out and by one deed - good deed even debilitated planets show effects like exalted planets.

All this is written out for the learned reader to emphasize that Astrology is great, mathematical interpretations are fine but unless we follow the path of religion and keep the significators of different planets happy - good results will not come from a horoscope.

I wish that readers will enjoy this version of the Bhavartha Bodhini Phaldeepika and in case of any doubts or clarifications will solve it themselves or get back to us.

धर्मेण हन्यते व्याधि धर्मेण हन्यते ग्रहा:।
धर्मेण हन्यते शत्रु यतो धर्मास्ततो जय:॥

Ashutosh Ojha
1952/Sector - 4,
Gurgaon (Haryana)- 122001,India
E mail: aojha @vsnl.com
(91-124-2306168)

Copyrighted material

INTRODUCTION

वन्दे वन्दारूमन्दारमिन्दु भूषण नन्दनम् ।
अमन्दानन्दसन्दोह बन्धुरं सिन्धुराननम् ॥

The present unique classical treatise has come into being for the first time for the benefit of the Hindi[1] knowing population on account of the infinite grace of the Supreme Power of God Head.

Earlier this work was available only in the South Indian languages in the litho form. The original Sanskrit text in 'Dev Nagri' format was published approximately 40 years ago[2] from Calcutta and its commentary and notes were subsequently available in Tamil, Telgu, Kannada, Malyalam, Gujrati, English etc. yet its Hindi* version did not exist.

The present commentary highlights the meaning and substance of the Sanskrit text. It also elaborates the meanings of the twelve houses in a horoscope. Besides this we have added 450 yogas of the (Bhavarath Ratnakar[3] Shri Ramanuja in the Hindi Version; so the title of 'Bhavartha Bodhini Phaldeepika' is an appropriate and most befitting title for the book.

Shri Mantreshwar in his younger days was known as Markundeya Bhattardi. He was born in Southern India, in a Namboodari Brahmin family. One opinion is that his birthplace was 'Shaveeti' in the Tamil province. Another opinion is that his birthplace is Kerala. He was a worshipper of "Goddess Sukantala". There are differences about his birth period as well. Some learned

---

[1]National Language in India

[2]Interpreting part of Yogas (combination)

[3]Written in the year 1969.

Copyrighted material

persons are of the opinion that his birth was in the 13th century A.D. and yet others are of the opinion that it was the 16th century A.D.

For intensive learning he travelled to 'Bhadrikashram' in the Himachal Pradesh and also lived in Mithila (Bihar) to gain the proximity of the learned scholars for quite a long time. He was a grand scholar of Nayaya, Vedanta etc., the six philosophies. He was constantly engaged in the rigorous rites of fasting, japas and yagyas and succeeded in mastering and attaining the proximity of the Presiding Deities of the mantras. His name then became 'Mantreshwar'. He discarded his mortal body through 'yoga' at the age of the One hundred and fifty years.

Due to the study of various types of learning and rigorous practices, his knowledge of Astrology was intense and unlimited and therefore the readers will come across such practical and unparalleled interpretations in 'Phaldeepika' that they will get enchanted. 'Phaldeepika' is a mature creation of Astrology. Together with the commentary, the original slokas has also been included so that the kind hearted Sanskrit knowing readers could also enjoy the beauty of original poetry enunciated by Mantreshwar. It is of no use to praise the grandeur, benefits and substance of this treatise as the present book is in itself in front of the readers.

We expect that the officials will include this interpretive part of the unparalleled book in the list of recommended books for the purpose of proficiency and various types of examinations related to the learning and mastery of Astrology. The learned readers are requested to provide and suggest improvements for the next printings at the address given below:

'Saravali States'

यदुपचित मन्य जन्मनि शुभाशुभं कर्मण: पक्तिम्।
व्यञ्जयति शास्त्र मेतत्तमसि द्रव्याणि दीप इव॥

Astrology throws light like a lamp illuminates the goods kept in darkness, i.e. the results of the good and bad 'karma' that one

Copyrighted material

has done in his previous birth. 'Jyotish Kalpadrum' has three divisions viz' 'Samhita'; 'Siddhanta' and 'Hora'. The interpretations of birth charts and horary charts fall under 'Hora'. 'Phaldeepika' was created to indicate the results of the past 'Karma'.

Sd: G.K. Ojha

Vijaya Dashmi Vikram Samvat 2026
93 Daryaganj, Delhi [1952 / Sector-4
Gurgaon, Haryana]
e-mail: aojha@vsnl.com

[The above is the literal translation in English of the Introduction written by the learned Pandit Gopesh Kumar Ojha, M.A., LL.B. whose knowledge has no parallel.

Copyrighted material

1

Rashibheda
Mangala Charan (Analysis of Signs)

One who dresses in white, has the luster of the Moon, is Glory and Happiness incarnate, has four arms (The Lord Almighty), meditate on to Him for eliminating all obstacles.

शुक्लाम्बरधरं देवं शशिवर्णं चतुर्भुजम्।
प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये॥

सन्दर्शनं वितनुते पितृदेवनृणां
मासाब्दवासरदलैरथ ऊर्ध्वगं यत्।
सव्यं क्वचित्क्वचिदुपैत्यपसव्यमेकं
ज्योतिः परं दिशतु वस्त्वमितां श्रियं नः॥१॥

वाग्देवीं कुलदेवतां मम गुरुन् कालत्रयज्ञानदान्
सूर्यादींश्च नवग्रहान् गणपतिं भक्त्या प्रणमयेश्वरम्।
संक्षिप्यात्रिपराशरादिकथितान् मन्त्रेश्वरो दैवविद्5
वक्ष्येऽहं फलदीपिकां सुविमलां ज्योतिर्विदां प्रीतये॥२॥

The Supreme Illumination (Sun God), who to the Gods in the Sky, for half of the year (six months): to the departed forefathers for half the month (one fortnight): and to the human beings for half a day/night, all together, blesses with his appearance; who at times moves *via* the left (in the Northern Hemisphere) and then to the right (*via* the Southern Latitude) bestows, infinite (unlimited) prosperity (wealth, luxuries, good fortunes and beauty etc.)

Copyrighted material

The Gods are supposed to reside at the 'Dhruva'[1] Loka. At that place the night and day each, are of six months duration. The departed forefathers reside in the Chandra Loka (Moon). The Sun lights up the Moon for half the month (the bright half), the dark half belongs to the departed forefathers. The Earth, the abode of human beings, receives light for half of the day and night (i.e., twelve hours). All the above three have been stated in the prayers above. The Goddess of speech (Saraswati), the family God, and the giver of knowledge (of the past, present and future), my Gurus, as well as to Sun,[2] Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, Ketu - these nine planets, to Shri Ganeshji and to Ishwar (Bhagwan Shankar), I pay my obeisance with respect and then I, Mantreshwar, present for the enjoyment of Astrologers, with frankness and simplicity the present scripture (Predictive Astrology) spoken, by the learned Maharishi Atri, Maharishi Parashar etc.

पदाभाद्यैर्यन्त्रैर्जननसमयोऽत्र प्रथमतो
विशेषाद्विज्ञेयः सह विघटिकाभिस्त्वथ तदा।
गतैदृ क्तुल्यत्वं गणितकरणैः खेचरगतिं
विदित्वा तद्भावं बलमपि फलं तैः कथयतु॥३॥

First of all, the child's birth time should be recorded correctly and accurately with the use of various yantras mentioned in Astrology. The Ghatis, Palas, and Vipalas should be recorded expertly (It is very simple these days with the use of a watch). Calculation of the planetary position with the help of Astronomy, as to its sign, degree, minutes and seconds should be done.

If different positions are indicated from various ephemeris then the ephemeris which gives the exact location where the planets are actually visible, should be taken to be accurate [The present day Lahiri's

---

[1]The Pole Star

[2]The traditional system which still prevails is that before any writing or yagyas or auspicious events are undertaken, we invoke the blessings of different Gods, Gurus, the nine planets etc. to make the passage of completion smooth and without obstacles. Only after using different mantras we proceed with the main work.

Copyrighted material

Ephemeris and Raphael's Ephemeris are quite good]. Planetary longitude, cusps of houses, strength of planets and houses should be calculated and then predictions should be undertaken.

शिरोवक्त्रोरोहज्जठरकटिवस्तिप्रजनन-
स्थलान्यूरूजान्वोर्युगलमिति जंघे पदयुगम्।
विलग्नात्कालाङ्गन्यलिझषकुलीरान्तिममिदं
भसन्धिर्विख्याता सकलभवनान्तानपि परे ॥४॥

The entire horoscope should be equated with that of the build up of the 'Kala Purusha', and then from the first house (Bhava, sign) consideration for head; from the second that of face; from the third Chest; from the fourth heart; from the fifth stomach; from the sixth waist; from the seventh 'Basti' (the lower part, if the portion between Naval and organ is divided in two parts), from the eight house private part, from the ninth thighs, from the tenth - the knees; from the eleventh shin, and the twelfth the feet, should be considered. If benefics are placed or aspect a house or if the Lord of that house is endowed with strength then the portion of the body which is indicated by that house is well developed, proportionate and beautiful to look at. If the lord of a house is weak or if the house is teneted or aspected by malefic then the part indicated by that house is thin, weak looking and disease may afflict that portion.

The ending portion (degree) of Cancer, Scorpio as well as Pisces is called the Joint (Sandhi in Sanskrit). Some Sages think that whenever two signs meet is called the joint *i.e.*, Rashi Sandhi.

अरण्ये केदारे शयनभवने श्वभ्रसलिले
गिरौ पाथः सस्यान्वितभुवि विशां धाम्नि सुषिरे।
जनाधीशस्थाने सजलविपिने धाम्नि विचरत्
कुलाले कीलाले वसतिरुदिता मेषभवनात् ॥५॥

We mention the places indicated by Aries, Taurus etc. - the twelve signs respectively.

(1) Forest (2) Agricultural land full of water (3) The Bed room (4) The Creeks, split space (Cracks) full of water (5) The hills

Copyrighted material

(6) The land full of grains and water (7) The abode of a businessman (Vaisya) (8) A hole (9) The ruler (King or a high official like Collector) (10) A flooded forest (11) A place of pottery makers and (12) Water.

In a horoscope or in a horary chart whichever sign is considered then in prediction, help should be taken from the above mentioned places indicated by that sign.

[Example: Suppose a question is asked as to where the lost article can be located. If in the answer the planet indicated Gemini (the 3rd sign) then inference should be drawn that the article lost or misplaced is in the bedroom]

भौमः शुक्रबुधेन्दुसूर्यशशिजाः शुक्रारजीवार्कजाः
मन्दो देवगुरुः क्रमेण कथिता मेषादिराशीश्वराः।
सूर्यादुच्चगृहाः क्रियो वृषमृगस्त्रीकर्किमीनास्तुला
दिक्त्र्यंशैर्मनुयुक्तिथीषुभनखांशैस्तेऽस्तनीचाः क्रमात् ॥६॥

Aries and Scorpio are ruled by Mars; Taurus and Libra by Venus; Gemini and Virgo by Mercury; Sagittarius and Pisces by Jupiter; Capricorn and Aquarius by Saturn; Leo ruled by Sun and the lord of Cancer is Moon.

Now in the chart below we have given the exaltation sign, sign of debilitation, the highest degrees where a planet is exalted or debilitated

Chart of Exaltation / Debilitation

Planet	Exalted Sign	Highest Degree of Exaltation	Debilitated Sign	Maximum Debilitation
Sun	Aries	10°	Libra	10°
Moon	Taurus	3°	Scorpio	3°
Mars	Capricorn	28°	Cancer	28°
Mercury	Virgo	15°	Pisces	15°
Jupiter	Cancer	5°	Capricorn	5°
Venus	Pisces	27°	Virgo	27°
Saturn	Libra	20°	Aries	20°

Copyrighted material

For example Jupiter when in the 5th degree in Cancer is in its maximum exaltation and after it reaches the meridian, it starts to descend; in Capricorn in 5 degrees it is debilitated to the maximum extent and after that it starts to get stronger *i.e.*, the debilitated effect is gradually getting reduced.

सिंहोक्षाजवधूहयाङ्गवणिजः कुंभस्त्रिकोणा रवेः
ज्ञेन्द्वोस्तूच्चलवान्नखोड्विनशरैर्दिग्भूतकृत्यंशकैः।
चापाद्यर्धवधूनृयुग्घटातुला मर्त्याश्च कीटोऽलिभं
त्वाप्याः कर्किमृगापरार्द्धशफराः शेषाश्चतुष्पादकाः ॥७॥

For some planets, the signs which are there own or exalted signs are also their Moola - Trikona signs as well. How can we distinguish as to where a planet is in own sign or in exalted sign or in its Moola - Trikona ? Which is the portion of the Moola - Trikona ? It is explained in the Table below :

Table of Moola Trikona

Planet	Sign	Moola-Trikona	Remaining portion
Sun	Leo	0° to 20°	Balance own sign
Moon	Taurus	3° to 30°	First 3 exalted to
Mars	Aries	0° to 12°	Balance own sign
Mercury*	Virgo	16° to 20°	20 to 30 Own sign 1 to 15 exaltation
Jupiter	Sagittarius	0° to 10°	Balance own sign
Venus	Libra	0° to 5°	Balance own sign
Saturn	Aquarius	0° to 20°	Balance own sign

Now we divide the signs into four sections *viz.*, Manushya, Keeta, Jalachar and Chatushpada.

*Mercury in Virgo is exalted in between 0 degree to 15 degree; from 16th degree to 20th degree; it is Moola - Trikona; and from 20th degree to 30th degree it is in own sign.

Copyrighted material

Manushya (human)	Chatushpada (four legged)	Keeta (worms)	Jalachar (entities residing in water)
Gemini	Aries	Scorpio	Cancer
Virgo	Taurus		Capricorn (second half)
Libra	Leo		Pisces
Sagittarius (first half)	Sagittarius (second half)		
Aquarius	Capricorn (first half)		

गोकर्क्यश्व्यजनक्रभान्यथ नृयुडम्भीनौ परे राशय-
स्ते पृष्ठोभयकोदयाः समिथुनाः पृष्ठोदयाश्चैन्दवाः।
सौराः शेषगृहा क्रमेण कथिता रात्रिद्युसंज्ञा क्रमा-
दूर्ध्वाधःसमवक्रभानि तु पुनस्तीक्ष्णांशुमुक्ताद् गृहात्॥८॥

Now we give below as to which signs rise from the front and which signs rise from the back (hind) first. Some signs rise from both sides.

Aries	From the back (hind) first	Libra	Front first
Taurus	Hind	Scorpio	Front first
Gemini	From both ways	Sagittarius	Hind first
Cancer	Hind first	Capricorn	Hind first
Leo	Front first	Aquarius	Front first
Virgo	Front first	Pisces	From both ways

Some people are of the view that the sign rising from the Front first are better and the sign rising 'hind first' are malefic. Planets posited in the signs rising front first, show their effect from the beginning itself (*i.e.* in the beginning of the periodic influences as well as in the earlier years of life). Planets in the hind first - rising show effect in the end. Those in the end. Those in the signs rising both ways, during the middle portion.

Copyrighted material

Now we give below the signs that are strong during the day[3] and also those which are strong at night.

Signs strong during the day - 5[4], 6, 7, 8, 11, 12

Signs strong during the night - 1, 2, 3, 4, 9, 10.

Sun has special power on signs which are stronger by day.

Moon has special power on signs which are stronger by night.

Start counting from the sign which Sun has already traversed.

These are in order called as 'Urdha', 'Adha', 'Sama', 'Vakra'. For example if Sun has crossed Virgo and has entered into Libra, then count from Virgo to Leo. These signs will respectively be known as 'Urdha', 'Adha', 'Sama', 'Vakra', 'Urdha', 'Adha', 'Sama', 'Vakra', 'Urdha', 'Adha', 'Sama' and 'Vakra'.

मेषादाह चरं स्थिराख्यमुभयं द्वारं बहिर्गर्भभं
धातुर्मूलमितीह जीव उदितं क्रूरं च सौम्यं विदुः ।
मेषाद्याः कथितास्त्रिकोणसहिताः प्रागादिनाथाः क्रमा-
दोजर्क्षं समभं पुमांश्च युवतिर्वामाङ्गमस्तादिकम् ॥९ ॥

Now we indicate some other features and characteristics of signs:-

Table or Chart of Features and Characteristics of Signs

Aries	Moveable	On the gate (threshold)	Metals	Odd	Malefic	East
Taurus	Fixed	Outside	Farm products	Even	Benefic	South
Gemini	Dual	Inside	Living beings	Odd	Malefic	West
Cancer	Movable	On the gate	Metals	Even	Benefic	North
Leo	Fixed	Outside products	Farm	Odd	Malefic	East
Virgo	Dual	Inside	Livings beings	Even	Benefic	South

[3]Sunrise to Sunset is day and Sunset to Sunrise is night

[4]'5' stands for Leo,'6' for Virgo and so on.

Copyrighted material

Libra	Movable	On the gate	Metals	Odd	Malefic	West
Scorpio	Fixed	Outside	Farm products	Even	Benefic	North
Sagitta-rius	Dual	Inside	Living beings	Odd	Malefic	East
Capri-corn	Movable	On the gate	Metals	Even	Benefic	South
Aqua rius	Fixed	Outside	Farm products	Odd	Malefic	West
Pisces	Dual	Inside	Living beings	Even	Benefic	North

We give below the Sanskrit names which depict the meaning and sense as well. We also give the English words that they indicate chart (movable) *i.e.* in which the work is done faster. If one starts travelling when a movable sign is rising then he returns at an early date.

Isthira (fixed) work done in these signs is long lasting. Entering into a house for living in a fixed sign, indicates living in that place for many years.

The first half of 'Ubhaya' (dual) shows the effect of fixed. The second half shows that of a movable sign. Because it shows both types of effect so it is called a dual sign.

'Dwar' means the gate *i.e.* the 'threshold'. 'bahi' means 'outside' and 'Garbha' stands for inside.

'Dhatu' (metals) include all types of metals, gold, silver, copper, iron etc.

'Moola' (the origin) stands for trees, fruits, corns, grains, farm products etc.

"Jeeva' (living beings) - one who has life - sons, grandsons etc.

Suppose a planet indicates 'Gains'? Then the question is what type of Gains? The sign that a planet is posited in will indicate the nature of the gains (or losses) - if that be of metals, roots or living beings. Malefics becomes more malefic in odd signs but in even signs, they show less evil.

Copyrighted material

In what manner that planets will show their effect should be decided after taking the nature as well as the placement and other important things mentioned in the book.

'Visham' means 'Una' or 'ojas', (or luster) 'Sama' means 'Pura' (perfect, soft). If more planets are placed in 'Visham' sign then the person is endowed with active elements. He will have courage, ability to take initiative etc. to a great extent. In 'sama sign', the nature is soft, beautiful, tolerant etc.

All the signs 1, 3, 5, 7, 9 and 11 are hard but comparatively 3, 7 and 9 are less hard (*i.e.* soft)

It is so because the lords of these signs are natural benefic. Similarly 2, 4, 6, 8, 10 and 12 are benefic (mild) still 2, 4, 6 and 12 are specially more benefic (mild) as the lords of these signs are also natural benefic.

The purpose of indicating the 'direction' (Disha) of a planet is that the placement of a 'karaka' *i.e.* , significator in a sign points out to the direction (of that sign) in which it will be fruitful. For example if in a horoscope, the lord of the first, ninth and tenth houses are in Scorpio then the indication is that the fortunes will come to him in the North (from his birth place)

लग्नं होरा कल्यदेहोदयाख्यं रूपं शीर्षं वर्तमानं च जन्म।
वित्तं विद्या स्वान्नपानानि भुक्तिं दक्षाक्ष्यास्यं पत्रिका वाक्कुटुम्बम् ॥१० ॥

दुश्चिक्योरो दक्षकर्णं च सेनां धैर्यं विक्रमं भ्रातरं च
गेहं क्षेत्रं मातुलं भागिनेयं बन्धुं मित्रं वाहनं च ॥११ ॥

राज्यं गोमहिषसुगन्धवस्त्रभूषाः पातालं हिबुकसुखाम्बुसेतुनाद्यः।
राजाङ्कं सचिवकरात्मधीभविष्ययज्ज्ञानासून् सुतजठरश्रुतिस्मृतीश्च ॥१२ ॥

ऋणास्त्रचोरक्षतरोगशत्रून् ज्ञात्याजिदुष्कृत्यघभीत्यवज्ञाः।
जामित्रचित्तोत्थमदास्तकामान् द्यूनाध्वलोकान् पतिमार्गभर्याः ॥१३ ॥

Copyrighted material

माङ्गल्यरन्ध्रमलिनाधिपराभवायुः
क्लेशापवादमरणाशुचिविघ्नदासान्।
आचार्यदैवपितृन् शुभपूर्वभाग्य-
पूजातपःसुकृतपौत्रजपार्यवंशान् ॥१४॥

व्यापारास्पदमानकर्मजयसत्कीर्तिं ऋतुं जीवनं
व्योमाचारगुणप्रवृत्तिगमनान्याज्ञां च मेषूरणम्।
लाभायागमनाप्तिसिद्धिविभवान् प्राप्तिं भवं श्लाध्यतां
ज्येष्ठभ्रातरमन्यकर्णसरसान् सन्तोषमाकर्णनम् ॥१५॥

दुःखांघ्रिवामनयनक्षयसूचकान्त्य-
दारिद्र्यपापशयनव्ययरिःफबन्धान्।
भावाह्वया निगदिताः क्रमशोऽथ लीन-
स्थानं त्रिषड्व्ययपराभवराशिनाम ॥१६॥

There are twelve houses in a birth chart. Each house is called by more than one name. The different names of various houses are given below which indicate the matters that fall under the respective house.

First House

Lagna (Ascendant); Hora; kalaya; (Sunrise *i.e.*, beginning); Udaya (the beginning); Roopa (appearance), head, the present (present period); Janma (Birth) - all these are considered from the first house.

Second House

Wealth, education, ownership (control on wealth); eatables food, right eye, face, letters, speech, family - these are the (translation of the) names of second house. *i.e.*, consider these matters from the second house.

Third House

Chest, right ear, army, courage (valour), power and brothers (sisters) are considered from the third house. It is also called 'Dushchikya'.

Copyrighted material

Fourth House

Home (residence), Agriculture, maternal uncles, nephews, relatives, friends, vehicles, mother, cows-buffaloes (herds), scents, clothiers, ornaments and happiness are considered from the fourth house. Water, river, bridges are also considered from this house. This house is also called "Hibuk'.

Fifth House

King's Royal Seal (Insignia); Minister, Tax, Atma (Soul), wisdom, knowledge of the future, life (longevity), children, stomach, Shruti (Veda), Smriti (manusmriti *etc.*), all these should be considered from the fifth house. Shruti-Smriti means knowledge of scripture - so all types of spiritual knowledge should be considered from the fifth house.

Sixth House

Debts, Arms (weapons), thief, injury, disease, enemies, caste (relatives who keep a feeling of enmity), war, Bad acts, sins, fear, insults etc., should be judged from the sixth house.

Seventh House

The desires of heart (lust), pride, road, public, husband, wife etc. should be considered from the seventh house. At Sunset ('Asta'), Sun is in the seventh house so this house is also given the name 'Asta'.

Eighth House

Conjugal Bliss (Longevity of the husband), Chidra (hole), mental sickness - anxiety, insult or defeat, Longevity, sorrow, scandal, death, obstacles, Ashuchi (impurity due to death etc. known as 'Sutak'), slaves are considered from the 8th house. Private parts (anus) falls under the Eighth house. Mars in the Eighth at times causes piles, fistula etc.

Ninth House

Teacher (Guru), God (family deity), father, Prayers, previous birth (good deeds etc.), grand sort, high family are considered from the ninth house. In South India father is considered from the ninth house but in other parts of India from the tenth house.

Copyrighted material

Tenth House

Business, status, respect, career, victory, fame yagya (fire sacrifice), livelihood, interest in work, manners (good or bad), departure, Authority (boss), good traits, sky etc. are considered from the tenth house. This is also called 'Meshurana' or the place of giving directions (orders).

Eleventh House

Gains, income, receipts, incoming of persons, realisation (siddhis), Riches (wealth-luxuries), welfare, praise, older brother or older sister, left ear, softness (glaze), good news etc. are to be considered from the eleventh house.

Twelfth House

Grief, feet, left eye, enjoyment, backbiters, end (last results), poverty, sins, sleep (sleeping on a bad intimate relationship), expenses, imprisonment etc. should be considered from the twelfth house. The twelfth house is also known as 'Vaya' or 'Rifa'

दुःस्थानमष्टमरिपुव्ययभवमाहुः सुस्थानमन्यभवनं शुभदं प्रदिष्टम्।
प्राहुर्विलग्नदशसप्तचतुर्थभानि केन्द्रं हि कण्टकचतुष्टयनामयुक्तम् ॥१७॥

The 6th, 8th and 12th houses are called 'Dusthan'. The meaning of this Sanskrit word is 'bad places'. The other houses *viz.*, 1, 2, 3, 4, 5, 7th, 9th, 10th and 11th are called 'Shubha' - benefic houses. The 1st, 4th, 7th and 10th are known as Angles the other names for these in Sanskrit are 'Kendra' or 'Kantaka' or 'Chatushtaya'.

पणफरमिति केन्द्रादूर्ध्वमापोक्लिमन्तत्-
परमथ चतुरस्त्रं नैधनं बन्धुभं च।
अथ समुपचयानि व्योमशौर्यारिलाभा
नवमसुतभयुग्मं स्यात् त्रिकोणं प्रशस्त ॥१८॥

The second, fifth, eighth and eleventh are known as 'panaphar' meaning succeedent house. The third, sixth, ninth and twelfth are called 'Apoklim' and are Cadent houses. The third, sixth, tenth and eleventh are known as 'Upachaya'.

Copyrighted material

The fifth and ninth are known as 'Trikona' - Trine in English. Trines are excellent houses. Benefic planets in Trines show even more benefic results. The lords of the Trines also give benefic results in their major* or minor periods.

* See chapter dealing with Periods of Planets

Copyrighted material

2

Graha Bheda Planetary Characteristics

In the beginning of this Chapter first of all, we indicate as to what should be judged from a planet. What materials does a planet signify? In the first Chapter we had explained as to what should be decided from different houses (Bhava) if this principle is taken to be universal, then the lords of the houses should also indicate the same things and matters which fall under their respective signs.

For example, if the 6th house indicate enemies, then the lord of the 6th should also indicate enemies. This speciality has come to the planet due to the ownership of the house. But what are its basic characteristics? Suppose that in ten horoscopes Sun rules ten different houses. Then Sun will show the results of first house, if it rules the first, of the second house if it rules the second-all this is true but what are the natural traits of Sun-its assets, accomplishments, power to confer, etc.

All these things and what the planets signify, have been discussed in the Slokas below-

ताम्रं स्वर्णं पितृशुभफलं चात्मसौख्यप्रतापं
धैर्यं शौर्यं समितिविजयं राजसेवां प्रकाशम्।
शैवं कार्यं वनगिरिगतिं होमकार्यप्रवृत्तिं
देवस्थानं कथयतु बुधस्तैक्ष्ण्यमुत्साहमर्कात्॥१॥

मातुः स्वस्ति मनःप्रसादमुदधिस्नानं सितं चामरं
छत्रं सुव्यजनं फलानि मृदुलं पुष्पाणि सस्यं कृषिम्।
कीर्तिं मौक्तिककांस्यरौप्यमधुरक्षीरादिवस्त्राम्बुगो-

Copyrighted material

योषाप्तिं सुखभोजनं तनुसुखं रूपं वदेच्चन्द्रतः ॥२ ॥
स्त्त्वं भूफलितं सहोदरगुणं क्रौर्यं रणं साहसं
विद्वेषं च महानसाग्निकनकज्ञात्यस्त्रचोरत्रिपून्।
उत्साहं परकामिनीरतिमसत्योक्तिं महीजाद्वदे-
द्वीर्यं चित्तसमुन्नतिं च कलुषं सेनाधिपत्यं क्षतम् ॥३ ॥

पाण्डित्यं सुवचः कलानिपुणतां विद्वत्स्तुति मातुलं
वाक्यचातुर्यपासनादिपटुतां विद्यासु युक्तिं मतिम्।
यज्ञं वैष्णवकर्म सत्यवचनं शुक्तिं विहारस्थलं
शिल्पं बान्ध्यवयौवराज्यसुहृदस्तद्भागिनेयं बुधात् ॥४ ॥

ज्ञानं सद्गुणमात्मजं च सचिवं स्वाचारमाचार्यकं
माहात्म्यं श्रुतिशास्त्रधीस्मृतिमतिं सर्वोन्नतिं सद्गतिम्।
देवब्राह्मणभक्तिमध्वरतपः श्रद्धाश्च कोशस्थलं
वैदुष्यं विजितेन्द्रियं धवसुखं संमानमीड्याद्दयाम् ॥५ ॥

संपद्वाहनवस्त्रभूषणनिधिद्रव्याणि तौर्यत्रिकं
भार्यासौख्यसुगन्धपुष्पमदनव्यापारशय्यालयान्।
श्रीमत्त्वं कवितासुखं बहुवधूसङ्ग विलासं मदं
साचिव्यं सरसोक्तिमाह भृगुजादुद्वाहमर्मोत्सवम् ॥६ ॥

आयुष्यं मरणं भयं पतितां दुःखावमानामयान्
दारिद्र्यं भृतकापवादकलुषाण्याशौचनिन्द्यापदः।
स्थैर्यं नीचजनाश्रयं च महिषं तन्द्रीमृणं चायसं
दासत्वं कृषिसाधनं रविसुतात्कारगृहं बन्धनम् ॥७ ॥

Sun

Copper, gold, father, benefic results (own betterment), patience valour, success in war, Atma (Soul), happiness, fame and status,

Copyrighted material

Government - job, strength, light, work and worship related to Sun, travels in forest and hills, inclination in Hawna (Yagya)- fire sacrifice, temples (and places of worship), penetrating, enthusiasm, etc. should be judged from Sun by a wiseman *i.e.* Sun is the significator of the above mentioned matters.

Moon

Welfare of mother, inner contentment, bathing in the sea, white flag or white material and white fan (made of white hair used to fan gods and kings with), umbrella, beautiful fans and royal insignia, fruits, flowers, soft material, agriculture, grains, fame, pearl, silver, Kansa (material out of which gongs are made), milk, sweet materials, clothes, water, cow, gain of woman, in take of food with happiness, looks (beauty)-all these should be judged from the Moon. Moon signifies these things.

Mars

Now we take up what Mars represents? Satwa (physical and mental strength). Things which come out of the bowels of earth, brother-sisters (and relationship with them), cruelty, courage, war, enmity, fire in kitchen, gold, kinsmen, arms, thief, enemies, enthusiasm, interest in the wife of others, lies, semen (strength, courage) mental receptivity and joyful attitude, generosity, courage or high qualities, sinful or indecent activities, injury, commanders (high position in army) etc. falls under Mars.

Mercury

What matters are influenced by Mercury or say as to what is ruled by Mercury? Learning, excellent power of speech, art, expertness, praise by learned people, maternal uncle, cleverness in speech, expertness in prayers, intellectual capacity in acquiring education (to be intelligent is one thing and to use intelligent in acquiring education is another).

Yagya, religious rites related to Lord Vishnu, truthful speech, in mother of pearls, place of entertainment, sculpture (and expertness in sculpture), relative, Yuvraj (the prince next to the throne), friends nephew, niece etc.- all these should be considered from Mercury.

Copyrighted material

Jupiter

Now we mention the matters which come under Jupiter: Knowledge (wisdom), good qualities, Son (male child), Minister (kings, minister), good behaviour and manners, or one's own character and work, teaching or initiating, important soul (high class innerself) knowledge of Vedas (Shruti) and Smiriti, rise for all, moksha (enlightenment after death), worship of Gods and Brahmins, Yagya, Tapasya, respect for others, treasure, expertness in learning, control on senses, honour, kindness etc., should be judged from Jupiter. If a woman's horoscope is under consideration then her husband's longevity and conjugal bliss should be judged from Jupiter.

Venus

Prosperity, vehicles, clothes, ornaments, Nidhi (treasure sure or wealth secreted under the earth), inclination and attainment in dancing, music, instrumental music etc. fragrance, flowers, satisfaction and relationship (husband wife), bed and business related to the above things, richness, prosperity, contentment, poetry, enjoyment, position as a minister, softness, marriage and other religions good deeds, celebrations etc. are judged from Venus. In the horoscope of a male, happiness from wife (women) should also be considered from Venus. The happiness from one's own wife as well from other women. As it has been mentioned in Sloka No. 5 that Jupiter is the significator of husband, similarity in Sloka No. 7 it is mentioned that Venus is the significator of wife.

The permanent significator of different planets which have been mentioned in Phal Deepika, they have great importance in interpreting birth charts. Those Astrologer who do not consider these significators they commit many mistakes. One person showed his horoscope to us. The rising sign was Aquarius. The periodic influence was of Venus and the age of the person was 22 years. When the native was supposed to enter in his 24th year then he was entering into the Mahadasha i.e. the major period of Sun. Many Astrologers have predicted that as Sun is the lord of the 7th house, which in this was case Leo, so the native will be married when he will be in the period of Sun as the lord of the 7th causes marriage or partnership. But our opinion was that as Venus is the significator of wife and women so we suggested that in the

Copyrighted material

Mahadasha of Venus he will be married and our predictions came true. The purpose of stating this is that we should not get into a wrong judgement only because of the Lordship of a planet of a certain house but should also put weigtage on the significator.

We should not only concentrate and predict according to the lordship but we should also take the significator, signified by a planet. If Jupiter is the ruler of any house and if it is placed in a good house and the native is passing through the minor period of Jupiter, then even at a young age the person so born, will have a child or he will be blessed with happiness from children. If Venus is well placed then even in young age it gives relationship and happiness from women. Longevity, death, fear, falling down from a high place or to lose one's status, to be an outcast, insult, sickness, sorrow, poverty, defame, sins, labour, impurity, back biting or bad name, calamities, impurity of the mind and to be engaged in sinful and bad activities, impurity due to the death of someone, steadiness, to live under the patronage of low people - Buffalo, laziness, fatigue, debts, things made out of iron, service, slavery or working for other imprisonment, getting arrested, farm equipments. All these should be considered from Saturn.

पित्तास्थिसारोऽल्पकचश्च रक्तश्यामाकृति् स्यान्मधुपिंङ्गलाक्षः ।
कौसुभ्भवासश्चतुस्त्रदेहः शूरः प्रचण्डः पृथुबाहुरर्कः ॥८ ॥

स्थूलो युवा च स्थविरः कृशः सितः कान्तेक्षणश्चासितसूक्ष्ममूर्धजः ।
रक्तैकसारो मृदुवाक् सितांशुको गौरः शशी वातकफात्मको मृदुः ॥९ ॥

मध्ये कृशः कुञ्चितदीप्तकेशः क्ररेक्षणः पैत्तिक उग्रबुद्धिः ।
रक्ताम्बरो रक्ततनुर्महीजश्चण्डोऽत्युदारस्तरूणोऽतिमज्जः ॥१० ॥

दूर्वालताश्यामतनुस्त्रिधातुमिश्रः सिरावन्मधुरोक्तियुक्तः ।
रक्तायताक्षो हरितांशुकस्त्वक्सारो बुधो हास्यरुचिः समाङ्गः ॥११ ॥

पीतद्युतिः पिङ्गकचेक्षणः स्यात् पीनोन्नातोराश्च बृहच्छरीरः ।
कफात्मकः श्रेष्ठमतिः सुरेड्यः सिंहाब्जनादश्च वसुप्रधानः ॥१२ ॥

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Now we give below different matters, virtues, temper etc. of planets.

Sun

Sun has control on pitta. The bones are strong. The hair on the head are less (or curly). The appearance is reddish black like deep red, the eyes are like- honey coloured. A little bit of brown and redness, square buildup, long arms and is dressed in red. By temper Sun is brave (full of courage) and violent.

Moon

Moon has heavy and big appearance (plump). On one side he is young, and on the other side he is mature. The body is white and weak.

Moon is said to be big and also thin. It looks that according to 'Pakshabal' the bright half and dark half, the appearance changes. Hair on the head are little and black. The eyes are very beautiful. The main thing of prime importance is the blood i.e. Moon has control on the circulation of blood. The voice is sweet. He is very fair in complexion and dresses in white. Moon is soft by nature and by appearance. Out of the three doshas it has control on phlegm and wind i.e. Moon in its periodic influences gives disease related to the imbalance or wind and phlegm or it could be vata or cough disorder.

Mars

Mars is thin in the middle that is his waist is thin. The hair is wavy and bright. There is penetration in his looks. By nature is violent and quick in temper, has control on pitta. He is dressed in red and the body has reduce. By nature is hot but is also very generous. It has control on the substance inside bones (bone marrow) in the body. Thus if Mars is strong then the bone marrow is also strong. If Mars

---

*If Saturn is in the 4th house in any horoscope then it will have full aspect on the 1st house. The aspect of Saturn is not always bad and from the 4th house aspecting the 1st house, it will make the native very wise and impart wisdom from the childhood and the person will start to behave in a mature manner. He will also understand the psychology of others. However the 4th house is also related to old age. Saturn alone in the 4th house causes a very lonely old age full of problems.

Copyrighted material

is weak then the majja will weak. Mars* is of young age (youth) i.e. if in the horoscope of a person, a strong Mars is posited in the ascendant then even at the age of 50 years, he will have the appearance of a 30 year old young man.

Mercury

Now we talk of the appearance and nature of Mercury

The view of Mercury is like new grass. It has the three doshas-vata, pitta and phelgm i.e. if Mercury is under malefic influences or does not show good effect then it can cause disease connected to the three doshas during it major or minor periods. It is full of nerves i.e. Mercury has control on the nervous system in the body. If Mercury is afflicted then possibility of disorder of the nervous system is possible. By nature it is fond of speaking sweet and appealing words. His body is symmetrical and well formed. The body is proportionate.

Mercury likes humour i.e. the sense of humour is well developed. Those man or women who have Mercury and Moon together they have a tremendous sense of humour. All the time they say things to make other people smile and laugh. The manner Mars has control on the majja. Mercury rules the skin. The topmost level of the skin. If Mercury is good skin is good. If Mercury is afflicted by malefic, the possibility of disease connected with skin may happen. The eyes of Mercury are long and he is dressed in green. This is a general description of Mercury.

Jupiter

Jupiter is yellow in colour but the eyes and hair on the head are a little bit brown. The chest is well formed and high, and the body is big. It rules the phlegm. In Ayurveda the appearance of people with cough prakriti that have been mentioned will also be in a person in whose horoscope Jupiter is strong and placed in the 1st house or is the ruler of the Navansha of the ascendant. The person so born will be big in build and will have the appearance of Jupiter. When Jupiter is strong then it makes a person very intelligent. We see intellectual abilities from Mercury as well as from Jupiter. When intellectual abilities

---

*Homoglobin problems are caused by Mars.

Copyrighted material

are considered from both then what will be the logic? Mercury gives ability to comprehend quickly any subject, and to remember it very fast. But Jupiter gives an analytical and logical mind, the will power is very strong. Good ideas, good virtues are the characteristic of Jupiter that is why Jupiter is called the Guru of the gods. The speech or the sound when a Jupiter person speaks is like that of a lion or like conch shell - very deep. It is a planet which indicate wealth. It gives wealth. If Jupiter is good in a chart then a person will be wealthy. When in transit Jupiter is a favourably situated then it endows one with wealth. If Jupiter in the birth chart is afflicted by malefic or is associated with malefic then wealth is destroyed. All these things are indicated in a Sanskrit word, which is Vasupradhan.*

Venus

Now we speak of the appearance and attributes of Venus

Dressed in multi coloured clothes. The hair are wavy and black. The body and the parts of the body are heavy. It has control on the phelgm and the vata. The hue of the body is like bright like the seeds of grass.

For Mercury the hue of the body given is like blades of the grass because it is more green and for Venus it is the seeds of the grass because it look white and bright in appearance. Venus is very beautiful that means one who has Venus in the first house or has a strong Venus in a horoscope, that person will be beautiful in appearance. The eyes are big and it has control on semen. Semen is called Shukra in Sanskrit. This is why Venus is the ruler of semen. If Venus is in the 8th house then it given disease connected with semen.

Saturn

Now we speak of the appearance of Saturn

Saturn is lame and particularly if Saturn is in the 12th house then

---

*In many books– Vasupradhan is indicated that means importance of wealth. But in many other books the Sanskrit word is Vasupradhan. Vasa is the fat in the body. So one who has more fat in the body and is fat in appearance.

Copyrighted material

it causes disease connected with legs. Many times people suffer from polio and they get injury in the feet. The eyes are deep set, in Sanskrit the word- 'Nimna Vilochan' which has two meanings. One is deep set the other meaning is that those who always look downwards. The body is big (big frame) but thin. That means the bones are big. The nerves are too many. By nature is lazy. The colour is dark. It has control on the vata. By temper he is hard hearted and a back biter. He is a fool. The teeth and nails are thick. The body parts and down are hard. He is impure. To look at he is frightening and by nature angry. He is dressed in black and old in age. It has specific omens of 'Tamogunas'.

शैवं धाम बहि:प्रकाशकमरुद्देशो रवे: पूर्वदिक्
दुर्गास्थानवधूजलौषधिमधुस्थानं विधोर्वायुदिक्।
चोरम्लेंच्छकृशानुयुद्धभुवि दिग्याम्या कुजस्योदिता
विद्वद्विष्णुसभाविहारगणकस्थनान्युदीचीं विदु: ॥१५॥

कोशाश्वत्थसुरद्विजातिनिलयस्त्वैशानदिग्गीष्पते-
र्वेश्यावीथ्यवरोधनृत्तशयनस्थानं भृगोरग्निदिक्।
नीचश्रेण्यशुचिस्थलं वरुणदिक्छास्तु: शनेरालयों
वल्मीकाहितमोबिलान्यहिशिखिस्थानानि दिग्रक्षस: ॥१६॥

After talking about the seven planets, their appearance and traits, we talk about the gods, the directions and special abodes of planets.

Temple of Shiva– Open spaces, where there is more light, Desert area and the Eastern direction, fall under Sun. What is the purpose of telling all this? The answer is that if some thing is lost and Sun is placed in the 1st house in Horary Chart, then we can tell where the lost thing can be located. If Sun is strong in a horoscope then we say that the native's fortunes will rise when he moves in the Eastern direction from his birth place. In political astrology Sun when afflicted by malefic can cause problems in Maru country or it can be concluded that there will be war and uprising. These matters are indicated just by infinitesimal manner in the Slokas. In horoscope or in Horary Charts, we should use our logical decisions in arriving at conclusion.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Moon

Under Moon the worshipper of Shastha, women, (any women) washerman, farmer, animals residing in water, rabbit, deer, cranes and chakor.

Mars

Any work connected with kitchen or where work connected with fire takes place and one who uses weapons, goldsmith, Ram, cock and hen, jackal, monkey, vulture and thief.

Mercury

Learned person one who is engaged in sculpture, excellent Accountant or Astrologer, worshipper of Vishnu, Garud, (Eagle) Chatak (a bird), Parrot and Cat come under Mercury.

Jupiter

Under Jupiter– Astrologer, Minister, Guru, Brahmins, Sanyasi*, main administrator or chief of a household, pigeon, horses, swans.

Venus

Engaged in singing or singer, wealthy persons, business community, lustful people. Weaver, prostitutes, peacock, cow, buffalow, parrots and gymnasts.

Saturn

Those engaged in the business of buying and selling of oil, servants, low type of people, hunters, ironsmith, elephant, crow and cuckoo.

Rahu and Ketu

Buddhists, snake charmers or those engaged in catching snakes, donkey, Ram, sheep, camel, snakes, mosquitoes, bug of all types, insects, termites, owl. Places where there is always darkness.

---

*Many commentators has translated the Slokas as the main– Sanyasi. But we do not agree with this. It has two meanings. One is Sanyasi i.e. an Ascetic and the second one is the main person i.e. the main administrator (or leader).

Copyrighted material

In order to understand the different type of animals, matters, profession, clothes and places mentioned above, it will require a big space to explain them in details. But we will just give one example– so that people reading the book can understands. Suppose in a horoscope Venus is strong and its periodic influence is about to commence, then the things which have been mentioned for Venus like people or material etc. will give benefit. But out of so many things from which things he will benefit? For that logic should be used. Suppose a person is a villager and he lives in a village and engaged in farming. Then it is possible that he might benefit from the business connected with cow, grains etc. If this person lives in a big metropolitan city like Bombay and is a director making films or producing films, then if he engages prostitutes or women actors and starts to make new movies then he will gain much. Similarly these planetary things should be considered after taking into account the person and his background.

सौम्यः समाऽर्कजसितावहितौ खरांशो-
रिन्दोर्हितौ रविबुधावपरे समाः स्युः ।
भौमस्य मन्दभृगुजौ तु समौ रिपुर्ज्ञः
सौम्यस्य शीतगुररिः सुहृदौ सितार्कौ ॥२१ ॥

सूरेर्द्विषौ कविबुधौ रविजः समः स्या-
न्मध्यौ कवेर्गुरुकुजौ सुहृदौ शनिज्ञौ ।
जीवः समः सितविदौ रविजस्य मित्रे
ज्ञेया अनुक्तखचरास्तु तदन्यथा स्युः ॥२२ ॥

In these Slokas it has been mentioned as to which planets are friends of a planet. Which planets are enemies and what other planets are neutral i.e. neither enemy nor friend. In astrology a planet which is neither a friend nor an enemy is called Sama i.e. neutral. These are the natural friends, enemies and neutrals. We illustrate them in a tabular form.

Copyrighted material

Table of Natural Friends, Neutrals, Enemies

Planet	Friend	Neutral	Enemies
Sun	-Moon, Mars, Jupiter	-Mercury	-Venus, Saturn
Moon	-Sun, Mercury	-Mars, Jupiter, Venus, Saturn	----------
Mars	-Sun, Moon, Jupiter	-Venus, Saturn	-Mercury
Mercury	-Sun, Venus Saturn.	-Mars, Jupiter,	-Moon
Jupiter	-Sun, Moon, Mars	-Saturn	-Mercury, Venus
Venus	-Mercury, Saturn	-Mars, Jupiter.	-Sun, Moon
Saturn	-Mercury, Venus.	-Jupiter	-Sun, Moon, Mars

This is the table of the natural friendship of planets. By temperament which planet is friend of which and which planet is enemy. In the coming Slokas we will explain how to decide it in a horoscope as to which planets are friends or which planets are enemies.

अन्योन्यं त्रिसुखस्वखान्त्यभवगास्तकालमित्राण्मयमी
तन्नैसर्गिकमप्यवेक्ष्य कथयेत्तस्यातिमित्राहितान्।
शौर्याज्ञे रविजो गुरुर्गुरुसुतौ भौमश्चतुर्थाष्टमौ
पूर्णं पश्यति सप्तमं च सकलास्तेष्वंघ्रिवृद्ध्या क्रमात्॥२३॥

After stating above the natural friendship of planets. We come to the temporary friendships. Look to the planet about which we have to consider friends and enemies. Planets placed in the 2nd, 3rd, 4th, 10th, 11th and 12th houses from it are friends and those which are in same sign where the planet in question is placed i.e. in the 1st house, or in the 5th , 6th, 7th, 8th and 9th house are enemies. Here either a planet is a friend or an enemy. This is for the temporary friendships. After looking into both the natural and temporary friendships we would decide if planets are friends or neutral or enemy.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

10th it has 25%. Similar things has been described in the table above for other planets.

सूर्यादेरयनं क्षणो दिनमृतुर्मासश्च पक्षः शर-
द्विप्रौ शुक्रगुरु रविक्षितिसुतौ चन्द्रौ बुधोऽन्त्यः शानिः।
प्राहुः सत्त्वरजस्तमांसि शशिगुर्वर्काः कविज्ञौ परे
ग्रीष्मदर्ककुजौ शशी शशिसुतो जीवः शनिर्भार्गवः ॥२४॥

We have spoken about the appearance and some symptoms of planets above, and some of these are given below-

1. For how long (duration of time) a planet rules and what is its caste? Whether it is Sathoguni, Rajoguni or Tamoguni. Which seasons are rules by them? These will be clear from the Table below-

Planet	**Kaal (i.e. duration of time)**	**Caste (which is Jaati)**	**Gunas (I) (Attributes)**	**Season (Ritu)**
Sun	Half a year	Kshatriya	सात्विक	Summer
Moon[1]	Two Ghatikas (one)ghaties = 24 minutes)	Vaisya	सात्विक	Rainy Season
Mars	One day	Kshatriya	तामसिक	Summer
Mercury	Two months	Sudra	राजसिक	Sarad
Jupiter	One month	Brahmin	सात्विक	Hemant
Venus	15 days	Brahmin	सात्विक	Basant (Spring)
Saturn	1 year	Malecha (Shilpkar)	तामसिक	Shishir (winter)

ताताम्बे रविभार्गवौ दिवि निशि प्राभाकरीन्दू स्मृतौ
तद्व्यस्तेन पितृव्यमातृभगिनीसंज्ञौ तदा तत्क्रमात्।

[1]Many astrologers and books have mentioned Moon as Brahmin, Mercury as Vaishya.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Now we talk which planet has effect on what type of grain and what are the country or provinces on which they have special control. We write this in a tabulation form.

Sun	Wheat	Kaling	Ruby
Moon	Rice	Yavan	White Pearl
Mars	Lentils	Avanti	Coral
Mercury	Klygreen	Maghad	Emerald
Jupiter	Gram	Sindhu	Yellow Sapphire
Venus	Black Moong	Keekat	Diamond
Saturn	Sesame	Saurashtra	Blue Sapphire
Rahu	Klyblack	Ambar	Gomeda
Ketu	Kulthi	Parvat	Cat's eye.

India is a big country. In which part of the country the native's rise will come? In order to decide it look to the strongest planet in the birth chart. See which part of the country it rules. A persons rise will come, if he moves to that place or does some type of work connected with that place. A planet which is weak or afflicted then in the country or place ruled by that planet, rise will not come.

The only use of the grains on which a planet has control or jurisdiction is that when a planet is not so good and is showing bad effects by transit or due to its periods then that grain on which the planet has control should be donated. Easting the grains indicated by planets which are strong will bring much better effects.

ताम्रं कांस्यं धातुताम्रंत्रपु स्यात् स्वर्णं रौप्यं चायसं भास्करादेः।
वस्त्रं तत्तद्वर्णयुक्तं विशेषाज्जीर्णं मन्दस्याग्निदग्धं कुजस्य॥३०॥

भानोः कटुर्भूमिसुतस्य तिक्तं लावण्यमिन्दोरथ चन्द्रजस्य।
मिश्रीकृतं यन्मधुरं गुरोस्तु शुक्रस्य चाम्लं च शनेः कषायः॥३१॥

Now we speak of the metals, clothes, taste viz., sour, sweet etc. on which a planet has control. In a tabulation from we write it:

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

is in the 1st, 5th, 6th, 7th, 11th or 12th house then the water will increase. This should be predicted from the chart.

Mars is combust within 17 degrees, Mercury when direct then within 14 degree, if Mercury is retrograde then upto 12 degree is combust. Jupiter is combust within 11 degree, Venus if direct then upto 10 degree but if Venus is retrograde it is combust upto 8 degree. Saturn is combust on either side of Sun within 15 degree, whether preceding or following Sun. This is all in the footnote.

अन्त: सारसमुन्नतद्रुररुणो वल्ली सितेन्दू स्मृतौ
गुल्म: केतुरहिश्च कण्टकनगौ भौमार्कजौ कीर्तितौ।
वागीध: सफलोऽफल: शशिसुत: क्षीरप्रसूनद्रमौ
शुकेन्दू विधुरोषधि: शनिरसारागश्च सालद्रुम: ॥३७॥

Which planet has control on what type of trees has been given below–

1. Those trees which are tall and
   strong and hard– Sun has control on them.
2. Climbers Valli etc. are controlled by Moon and Venus.
3. Uneven portion and Bushes are controlled by Rahu and Ketu.
4. The trees which has thorns are controlled and comes under Saturn and Mars.
5. The trees which have fruits are under the section of Jupiter.
6. The trees which have no fruits come under Mercury.
7. Those trees which are full of flowers or one which have lot of juice or which eject milk, they come under Venus and Moon.
8. Ayurvedic medicinal plants and herbs come under Moon.
9. Those trees which do not have much juice, are weak and old then Saturn has control them.
10. Rahu has control on the trees of Saal, Eucalyptus etc.

According to another opinion Jupiter has control on trees which give fruits, the tree which have more flowers come under Venus and those trees which have lot of leaves come under Mercury. Generally

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Hora Chakra

Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aqarius	Pisces	Sign	
Sun	Moon	Sun	Moon	Sun	Moon	Sun	Moon	Sun	Moon	Sun	Moon	Degree	15
Moon	Sun	Moon	Sun	Moon	Sun	Moon	Sun	Moon	Sun	Moon	Sun	Degree	30

Decanet Chakra

Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aqarius	Pisces	Sign
1	2	3	4	5	6	7	8	9	10	11	12	1 to 10°
5	6	7	8	9	10	11	12	1	2	3	4	11 to 20°
9	10	11	12	1	2	3	4	5	6	7	8	21 to 30°

Saptamansha Chakra

	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aqarius	Pisces	Degree
I Part	1	8	3	10	5	12	7	2	9	4	11	6	4-17-8
II Part	2	9	4	11	6	1	8	3	10	5	12	7	8-34-17
III Part	3	10	5	12	7	2	9	4	11	6	1	8	12-51-26
IV Part	4	11	6	1	8	3	10	5	12	7	2	9	17-8-34
V Part	5	12	7	2	9	4	11	6	1	8	3	10	21-25-42
VI Part	6	1	8	3	10	5	12	7	2	9	4	11	25-42-51
VII Part	7	2	9	4	11	6	1	8	3	10	5	12	30-0-0

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Trinsansh- In the Trinsansh in odd signs.

In the 1st part up to 5 degree.

In the 2nd part up to10 degree.

In the 3rd part up to 18 degree.

In the 4th part up to 25 degree.

In the 5th part up to 30 degree.

Trinshansh - The even signs-

In the 1st part up to 5 degree.

In the 2nd part up to 12 degree.

In the 3rd part up to 20 degree.

In the 4th part up to 25 degree.

In the 5th part up to 30 degree.

Shasthiansha- Every sign has 30 degree and if we divide each degree by 2 then we get 60 parts and all the signs will be divided in 60 parts of half a degree each.

In the odd signs– The Aries, Gemini, Leo, Libra, Sagittarius and Aquarius.

1, 2, 8, 9, 10, 11, 12, 15, 16, 30, 31, 32, 33, 34, 35, 39, 40, 42, 43, 44, 48, 51, 52 and 59 are malefic. The remaining are benefic.

In the even sign which are– Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces.

The 3, 4, 5, 6, 7, 13, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29 and then 36, 37, 38, 41, 45, 46, 47, 49, 50, 53, 54, 55, 56, 57 and 60th are malefic the remaining are benefic.

These are the 10 Vargas. If we have to consider the malefic and benefic effect of a planet then see if the planet is placed in its exalted or in its own sign or in sign of a friend etc. in the sign, Hora, Dreshkana etc. or in the sign of an enemy, or in the sign of a great enemy etc. If they are in good divisions like exalted, own sign, or in the sign of friend then they are good. If they are not so placed viz., in the sign of enemy or great enemy or are debilitated etc. in the 10 Varga then the effect will be bad . However all the divisions (Vargas) are not of equal importance. If we assign importance to the sign of 16 points then

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

been given as to what can happen. We should draw the inference that when a planet is in more benefic Vargas then it will show that much more happiness and is capable to show better effects.

No one becomes a king. If only one planet is good and no one becomes a poor person or loses every thing if a planet is weak or has no strength. It is not possible that either all the planets are good or all the planets are bad. We should use logic in arriving at conclusions by measuring the strength of all planets. Now we describe as to what effects are shown by planets when they are weak.

The effect of all these should be taken in the essence and not in a literal manner. We have discussed the effect of planet when they are strong in the above Slokas.

If a planet has no strength in all the Dash Vargas then it causes death or sufferings equal to death.

If it is weak in Nine Vargas then it causes destruction and losses.

If a planet is weak in 8 Vargas then it give deep sorrow.

If weak in the Seven it causes calamities.

In Six it destroys happiness.

Now if a planet is strong in five and weak in five then it makes a person dear and close to the relatives. If it is strong in Six Vargas and weak in four then he is the leader of his kinsmen. If it is strong in Seven and weak in three then he gets happiness from the kings. If strong in Eight then he is rich and strong in Nine he is a king and it is strong in all Ten Vargas then he will be an Emperor.

These days we do not have kings and emperors and all that. So the interpretation should be that the stronger a planet is in the Vargas so much better results it will show.

Now we take the effect of planet according to their Avasthas. Avasthas means– age. If a planet is Bal– means child or is Kumar like– young or mature or Vridha etc.

When a planet is in child stage then it enables the native to attain prosperity.

If in the Kumar Avastha, the planet endows one with happiness.

If in the Youth (Yuva) it makes the native a king i.e. he rises in life.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

द्रक्काणेशे स्ववर्गे शुभखगसहिते स्वोच्चमित्रर्क्षगे वा
तद्वत्त्रिंशांशनाथे बलवति यदि चेद् द्वादशांशाधिपे वा।
होरानाथे तथा चेन्निखिलगुणगणो नित्यशुद्धप्रवीणो
दीर्घायुः स्याद्दयावान् सुतधनसहितः कीर्तिमान्नृजभोगः ॥१५॥

If the dreshkana of the Ascendant is in exalted divisions, own division, or in the division of a friend posited with benefic and the Ascendant-Hora, Ascendant– Trinshansha and Ascendant–Dwadashansha are also in their respective exalted, own or in the division of friends, with benefic then that person is endowed with many qualities. He is long lived, kind, pure, famous, intelligent equal to kings and enjoys life like a king. He has happiness from sons and has wealth.

मन्दिस्थराशिपतिसङ्गतसुत्रिकोणं
तस्यांशराशिपतिसंयुतमंशकोणम्।
लग्नं वदन्ति गुलिकांशकराशिकोणं
तद्वद्विधौ बलयुते शनिनैव विद्यात् ॥१६॥

Observe where Mandi is placed and where the lord of the sign of Mandi is placed. So first we observe the sign of Mandi and then we have to observe sign occupied by the dispositer of Mandi.

The native's ascendant falls in trine to these sign i.e. in the 5th and 9th signs from these signs mentioned above or in the 5th– 9th from the Navansha which Mandi occupies or look to the 5th and 9th from the Navansha lord occupied by Mandi or the 5th-9th from the Navansha occupied by Gulik. Here we use these methods for rectifying the ascendant. But before we use these principles these are given for people who are new in the field of Astrology. These rules are given again for their benefit. In the movable signs the 1st, 2nd and 3rd Decanet are benefic, neutral and bad respectively. In fixed signs the 1st Decanet is malefic, the middle one benefic and the last one i.e. the 3rd one is neutral. In dual signs the 1st Decanet is bad, the 2nd one is neutral, the 3rd one is benefic. The movable, fixed dual, signs are also mentioned here. The above result should be mentioned after taking into consideration which Decanet is rising. How to arrive at the

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Avastha it gets 8 out of 16, and in the Sakta Avastha it get 6 out of 16. In Nipeedith Awastha 6 out of 16 malefic. In Khal Awastha 8 out of 16 ill effects. In Sudukhit Awastha it has negative effect which is 10 out of 16 . In debilitated sign it shows 12 out of 16 bad and in Vikala Awastha that means combust the negative is 100%, 16 out of 16.

When a planet is in good Awastha then the results are very good in its major and minor periodic influences. When planets are in bad Avasthas then the results are malefic in their periods.

---

f. Add the quotient to the (Yudhbala) (three balas) of the planet in the North direction and subtract the quotient from the planet in the South direction.

g. The planet in the North is the victorious one and the after one in the South is the defeated one. The planetary Bimba Parimana are as follows-

Planet	**Bimba Parimana**
Mars	9.4 Seconds
Mercury	6.6 Seconds
Jupiter	190.4 Seconds
Venus	16.6 Seconds
Saturn	158.0 Seconds

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

'Sthana Bala' i.e. (I) the exaltation strength, (ii) to (viii) the Saptavarga bala, (ix) odd signs bala (x) odd Navansha bala (xi) Angular position bala, and (xii) the decanate bala.

Dik bala (Directional Strength)

Dikbala, Dishabala or directional strength is one and the same.

(a) Sun and Mars - Out of these two whichever is on the cusp of the 10th house gets 1 Roop (= 60 points). If these are on the cusp of the 4th house then they get 0 point. Other positions are calculated by the rule of three (proportionate allotments).

(b) Out of Moon and Venus whichever is one the cusp of 4th house gets 1 Roop (= 60 points). On the 10th cusp they get 0 point.

(c) Mercury and Jupiter on the cusp of I house (rising degree) get 1 Roop (= 60 points). On the cusp of the 7th house they get 0 point.

(d) If Saturn is in the 7th house then 1 Roop is allotted to it and if it is on the cusp of Ascendant then 0 point.

The table below gives a quick idea as to the points allotted to Planets*.

Planet	10th Cusp	7th Cusp	4th Cusp	1st Cusp
Sun Mars	1 roop	---	0 points	---
Moon Venus	0 points	---	1 roopa	---
Mercury Jupiter	---	0	---	1 roopa
Saturn	---	1	---	0

Kala bala

This is the sum total of the nine types of strength. These are mentioned below:

1. (a) Sun, Jupiter and Vensus - each one of them at noon gets 1 Roopa (= 60 points). Exactly at mid night they get 0. At any other time in between the strength should be calculated proportionately.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

(7) Hora Bala

(8) Ayan Bala

(9) Yudh Bala

Some persons take the first seven under the Kala Bala and 8th and 9th balas are treated separately.

Chesta Bala (Strength due to movement)

Now we explain the term "Chest Bala'. Sun and Moon are always direct in motion. They are never retrograde. The remaining Mars, Mercury, Jupiter, Venus and Saturn are at times direct and at other times retrograde in motion. Due to their motion, they get bala and this bala is called Chesta Bala.

In order to calculate Chesta bala, an exhaustive mathematical methods are employed for knowing the centre of motion, slow speed etc. So it has not been explained here in detail. We are however mentioning some broad method to know the strength.

(a) When a planet is retrograde it gets 1 roopa (= 60 points).

(b) Anuvakra (or Riju motion) then it is allotted 30 points.

(c) If it is Vikal then 15 points.

(d) Samagam motion then 30 points.

(e) Slow in motion (motion is on the increase but less than average slow motion) in direct motion then 15 points.

(f) Comparatively slow in motion (but less than average motion) and the planet is direct in motion then 7.5 points.

(g) faster in motion (direct motion is going down but more than average motion) then 45 points.

(h) Comparatively faster (direct motion is increasing and more than average motion) then 30 points are allotted.

This is a rough and ready method. For exact calculation, proceed with mathematical manner.

Natural Strength (Naisargik Bala)

Which planet has how much of strength by nature is called the Natural Strength. This is fixed and never changes.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

We have given above some what of an outline about the planetary strength and the Bhava (house) strength. In the fourth chapter of Phal Deepika, Mantreshwar has elaborated the above subject. Now we give below the literal translation of the Slokas of Phal Deepika :

वीर्यं षड्विधमाह कालजबलं चेष्टाबलं स्वोच्चजं
दिग्वीर्यं त्वयनोद्भवं दिविषदां स्थानोद्भवं च क्रमात्
निश्यारेन्दुसिताः परे दिवि सदा ज्ञः शुक्लपक्षे शुभाः
कृष्णेऽन्ये च निजाब्दमासदिनहोरास्वङ्घ्रिध्द्वया क्रमात् ॥१ ॥

1. The strength of a planet is of six types. These are Kala Bala, Chestabala, Uchchabala, Dikbala, Ayanbala and Sthanbala.

Mars, Moon and Venus are strong at night- Other planets are strong during the day time. Mercury is deemed strong around the clock– during day and night all the time. During the waxing Moon, benefic planets are strong– the remaining planets are strong during the waning Moon.

'Abda' ruler has one fourth strength. The lord of the month get half the strength out of 1 roopa. The lord of the week day gets 3 by 4 (three out of 4) strength. The planet whose Hora is at birth get one full roopa.

राकाचन्द्रस्य चेष्टाबलमुदगयने भास्वतो वक्रगानां
युद्धे चोदक्स्थितानां स्फुटबहुलरुचां स्वोच्च्वीर्यं स्वतुङ्गे।
दिग्वीर्यं खेऽर्कभौमौ सुहृयदि शशिसितौ विद्गुरू लग्नगौ चे-
न्मन्देऽस्ते याम्यमार्गे बुधशनिशशिनोऽन्येऽयनाख्ये परस्मिन् ॥२ ॥

Moon gets full Chestabala (full strength) on full Moon day. The remaining planets when retrograde gets chestabala. In the war between planets one who is not combust and is in the North, is the victorious one. When a planet is in the degree of its highest exaltation then it should deemed to be in its full exalted state.

Now we tell about - Dikbala (Directional strength) Sun and Mars are strong in the 10th house. Moon and Venus are strong in the 4th house. Mercury and Jupiter are strong in the first house and Saturn is strong in the 7th house.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Natural friendship or natural enmity etc. of planets show the main results. Temporal friendship/enmity is due when work* realisation is considered. This is not permanent.

(The planets which are natural enemies– Show bad results in the major period of one and the minor period of the other. The enemy of the Ascendant or whichever house is to be considered, the enemy of the lord of that house spoils the house during its major and minor periods all these should be considered).

निःशेषदोषहरणे शुभवर्द्धने च
वार्यं गुरोरधिकमस्त्यखिलग्रहेभ्यः ।
तद्वीर्ययपाददलशक्तिभृतौ ज्ञशुक्रौ
चान्द्रं बलं तु निखिलग्रहवीर्यबीजम् ॥११ ॥

Jupiter is endowed with powers to reduce the negative effects of all types. It is the most efficacious planet to increase good results. Whatever is the capacity of Jupiter, the benefic effect of Venus is half of that, and Mercury's benefic effect is even half of that of Venus. However the strength of Moon is the root (Moola) of the effectiveness of all planets.

Chandra Kriya etc.

Now we speak of (a) Chandra Kriya (b) Chandra Avastha and (c) Chandravela. How to calculate them and what is their effect in prediction. The above three should be considered in a nativity, in a horary chart as well as in Muhurta (finding an auspicious date and time). Chandra Kriya are 60 in all. Chandra Avastha are 12 and Chandravela-36.

जन्मर्क्षविघटी नीतैर्ज्ञानाङ्गैर्ननयैर्भजेत् ।
लब्धाश्चन्द्रक्रियावस्थावेलाख्यास्तत्फलं क्रमात् ॥१२ ॥

---

*In the original Sanskrit Sloka the word 'Karyavash' i.e. due to work i.e. if a work will be done or not. 'Phaldeepika' is a treatise dealing with a nativity at birth and not with the horary charts. Still in order to observe if a work will be realised or not, temporal relationship should be looked into in horary Astrology.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Chandra Awastha Phala

आत्मस्थानात्प्रवासो महितनृपहितो दासता प्राणहानि-
भूपालत्वं स्ववंशोचित्तगुणनिरतो रोग आस्थानवत्त्वम्।
भीतिः क्षुद्बाधितत्वं युवतिपरिणयो रम्यशय्यानुषक्ति
मृष्टाशित्वं च गीता इति नियमवशात्सद्भिरिन्दोरवस्था ॥१६॥

1. One who is out of his house
2. Benevolent of a great king
3. Death due to Slavery
4. Kingdom (Rajatwa)
5. Endowed with good qualities of his family
6. Disease
7. Present in the Court
8. Fear
9. Distress due to hunger
10. Marriage with a girl
11. Desire to rest in a beautiful couch (bed)
12. One who eats excellent food.

मूर्द्धामयो मुदितता चजनं सुखस्थो
नेत्रामयः सुखितता वनिताविहारः।
उग्रज्वरः कनकभूषणमश्रुमोक्षः
क्ष्वेला नं निधुवनं जठरस्य रोगः ॥१७॥

क्रीडा जले हसनचित्रविलेखने च
क्रोधश्च नृत्तकरणं घृतभुक्तिनिद्रे।
दानक्रिया दशनरुक् कलहः प्रयाण-
मुन्मत्तता च सलिलाप्लवनं विरोधः ॥१८॥

स्वेच्छारनानं क्षुद्भयं शास्त्रालाभं स्वैर गोष्ठी योधनं पुण्यकर्म।

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Table of Chandravela

	D-M-Sec.		D-M-Sec.		D-M-Sec.
1.	0-22-13-20	13.	4-48-53-20	25.	9-15-33-20
2.	0-46-26-40	14.	5-11-6-40	26.	9-37-46-40
3.	1-6-40-0	15.	5-33-20-0	27.	10-0-0-0
4.	1-28-53-20	16.	5-55-33-20	28.	10-22-13-20
5.	1-51-6-40	17.	6-17-46-40	29.	10-44-26-40
6.	2-13-20-0	18.	6-40-0-0	30.	11-6-40-0
7.	2-35-33-20	19.	7-2-13-20	31.	11-28-53-20
8.	2-57-46-40	20.	7-24-26-40	32.	11-51-6-40
9.	3-20-0-0	21.	7-46-40-0	33.	12-13-20-0
10.	3-42-13-20	22.	8-8-53-20	34.	12-35-33-20
11.	4-4-26-40	23.	8-31-6-40	35.	12-57-46-40
12.	4-26-40-0	24.	8-53-20-0	36.	13-20-00-00

For example the Revati constellation has been traversed 3^0-57'-21" (see examples above). The 10th part in the Chandravela Table shows 3-42-13-20 as the ending. The 11th part shows the ending as 4-4-26-40. This is more than the distance covered in Revati. So, the finished 10th part is applicable here. The result of this is given as one who is shedding tears i.e. such native will be unhappy.

जातके च मूहूर्ते च प्रश्ने चन्द्रक्रियादश: ।
सम्यक् फलप्रदास्तस्माद्विशेषेण विचिन्तयेत् ॥२० ॥

In the birth chart, Muhurta and Horary Astrology, the effect of Chandra Kriya, Chandra Avastha etc. are very much true– So these should be specially considered.

पक्षोद्भवं हिमकरस्य विशेष्शमाहु:
स्थानोद्भवं तु बलमप्यधिक्रं परेषाम् ।
तत्संप्रयुक्तमितरैरधिकाधिकं स्या-
दन्यानि तेन सदृशानि बहूनि ते स्यु: ॥२१ ॥

Much significance is attached to the Pakshebala of Moon (Bright

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

If the house is teneted by its lord, Jupiter, Venus or Mercury or aspected by its lord, Jupiter or Mercury then that bala should also be added (see Sloka No. 6).

The purpose of finding the strength of a house is that if a house is strong then benefic results related to that house will be felt. If a house is weak then benefic results will be less and malefic results will be more.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

lustrous, and attractive. Whether he will benefit much will be indicated by the strength of these planets in the birth chart. It is a very complicated thing, but with knowledge and practice one will arrive at the right conclusion.

फलद्रुमैर्मन्त्रजपेश्च शाठ्यद्द्यूतानृतैः कंबलभेषजाद्यैः ।
धातुक्रियाद्वा क्षितिपालपूज्याज्जीवत्यसौ पङ्कजवल्लभांशे ॥२ ॥

जलोद्भवानां क्रयविक्रयेण कृषिक्रियागोमहिषीसमुत्थैः ।
तीर्थाटनाद्वा वनिताश्रयाद्वा निशाकरांशे वसनक्रयाद्वा ॥३ ॥

भौमांशके धातुरणप्रहारैर्महानसाद्भू मिवशात्सुवर्णात् ।
परोपतापायुधसाहसैर्वा म्लेच्छाश्रयात्सूचकचोरवृत्या ॥४ ॥

काव्यागमैर्लेखकलिप्युपायैर्ज्योतिर्गणज्ञानवशाद्बुधांशे ।
परार्थवेदाध्ययनाज्जपाञ्च पुरोहितव्याजवशात्प्रवृत्तिः ॥५ ॥

जीवांशके भूसुरदेवतानां समाश्रयाद्भू मिपतिप्रसादात् ।
पुराणशास्त्रागमनीतिमार्गाद्धर्मोपदेशेन कुसीदवृत्या ॥६ ॥

स्त्रीसंश्रयाद्गोमहिषीगजाश्वैस्तौर्यत्रिकैर्वा रजतैश्च गन्धैः ।
क्षीरराद्यलङ्कारपटीपटाद्यैः शुक्रांशकेऽमात्यगुणैः कवित्वात् ॥७ ॥

शन्यंशके मूलफलैः श्रमेण प्रेष्यैः खलैर्नीचधनैः कुधान्यैः ।
भारोद्यहात्कुत्सितमार्गवृत्या शिल्पादिभिर्दारुमयैर्वधाद्यैः ॥८ ॥

We have mentioned above the lord of Navansha of the sign occupied by the 10th lord from the Sun, Moon and Ascendant. Now we give below the matter and sources, which come under different planets.

Sun : Fruits and fruit trees, mantra, religious prayers and japa, cleverness, treachery, mischief, gambling, speculation, lying, blankets,

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

6

Yogadhyay — Combination and Placement of Planets

रुचकभद्रकहंसकमालवा:
सशशका इति पञ्च च कीर्तिका: ।
स्वभवनोच्चगतेषु चतुष्टये
क्षितिसुतादिषु तान् क्रमशे वदेत् ॥१ ॥

In this chapter we will discuss many yogas. The relationship if any between the lords of two houses and the placement of planets in particular positions which will endow the native with some type of special power and strength.

First of all we shall take up the five yogas which are called the 'Pancha Mahapurush' Yogas (five special Yogas). These are based on the five planets viz., Mars, Mercury, Jupiter, Venus and Saturn.

If Mars is in Aries, Scorpio or Capricorn and is posited in an angle (1, 4, 7 or 10th house) from Ascendant then it is called 'Ruchak' Yoga.

If Mercury is posited in an angular position and occupies Gemini or Virgo, then it is called 'Bhadra' Yoga.

If Jupiter is in an angular position and occupies Cancer, Sagittarius, or Pisces, then it is called 'Hamsa' Yoga.

If Venus is posited in Taurus, Libra, or Pisces, and is in an angular position, then it is called 'Malavya' Yoga.

If Saturn is posited in an angle in Libra, Capricorn, or Aquarius then it is called 'Sasa' Yoga.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

विधोस्तु सुनफानधुरुधुराः स्वारिः फोभय-
स्थितैर्विरविभिर्ग्रहैरितरथा तु केमद्रुमः ॥
हिमत्विषि चतुष्टये ग्रहयुतेऽथ केमद्रुमो
न हीति कथितोऽथवा हिमकराद्ग्रहैः केन्द्रगैः ॥५ ॥

स्वयमधिगतवित्तः पार्थिवस्तत्समो वा
भवति हि सुनफायां धीधनख्यातिमांश्च
प्रभुरगदशरीरः शीलवान् ख्यातकीर्ति-
र्विषयसुखसुवेषो वनर्तृतश्चानफायाम् ॥६ ॥

उत्पन्नभोगसुखभाग्यधनवाहनाढ्य-
स्त्यागान्वितो धुरुधुराप्रभवः संभृत्यः ।
केमद्रुमे मलिनदुःखितनोचनिःस्वाः
प्रेष्याः खलाश्च नृपतेरपि वंशजाताः ॥७ ॥

Now we give another four yogas. We consider these four yogas from the sign occupied by Moon in the birth chart. Wherever we refer to planets, we consider only Mars, Mercury, Jupiter, Venus and Saturn. We do not consider Sun in this yoga.

(1) If any planet occupies the 12th house from Moon, and there is no planet in the second from Moon, then it is called Anpha Yoga.

(2) If there are no planets in the 12th house from Moon, and a planet occupies the second house from Moon, then it is called sunpha yoga.

(3) If both the 2nd and the 12th houses from Moon have planets, then it is called Durdhara Yoga.

(4) If there is no planet either in the 2nd or 12th from Moon, then it is called Kemudrum Yoga.

Some astrologers are of the view that if one of the following takes place, then the Kemudrum Yoga will not show effect.

(1) If a planet is posited in the same sign with Moon.

(2) If a planet occupies an angular position from the rising sign.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

उद्वृत्तश्च खले कदाचिदखलं भाग्यं लभेताखिलं
सौम्योक्तिश्च कदाचिदेवमशुभं दारिद्र्यदुःखादिकम् ॥३३॥

श्रीकटाक्षनिलयः प्रभुराढ्यश्चित्रवस्त्रकनकाभरणश्च।
पार्थिववाप्तबहुमानसमाज्ञो यानवित्तसुतावांश्च महाख्ये ॥३४॥

We give below 66 other yogas, which are formed on account of exchange of houses between the Lords of two different houses. Out of these sixty-six yogas, twenty-eight are termed as Maha Yogas, and they show good results. One who is born in the Maha Yoga is wealthy and is blessed by goddess Lakshmi. He is the ruler of many. He dresses himself in soft and good clothes and decorates himself with ornaments. He is honoured by kings and government and occupies a high position of responsibility. He has happiness from sons and enjoys wealth and vehicles. The Maha yoga is formed under the following conditions:

(1) Lord of the 1st and lord of the 2nd exchange their house. For example, Lord of the 2nd is placed in the 1st house and the Lord of the 1st goes to the 2nd house. (2) An exchange between 4th and 1st. (3) An exchange between 1st and 5th. (4) An exchange between 7th and 1st. (5) Exchange between 9th and Ascendant. (6) Exchange between 1st and 10th. (7) Exchange between 1st and 11th. (8) 2nd and 4th. (9) 2nd and 5th. (10) 2nd and 7th. (11) 2nd and 9th. (12) 2nd and 10th. (13) 2nd and 11th. (14) 4th and 5th. (15) 4th and 7th. (16) 4th and 9th. (17) 4th and 10th. (18) 4th and 11th. (19) 5th and 7th. (20) 5th and 9th . (21) 5th and 10th . (22) 5th and 11th. (23) 7th and 9th. (24) 7th and 10th. (25) 7th and 11th. (26) 9th and 10th.

This exchange between the lord of the 9th and 10th is also called a raja yoga.

(27) 9th and 11th. (28) 10th and 11th.

Now we tell the other 38 yogas which are not considered to be auspicious. These yogas are divided further in two parts. There are 8 yogas, which are called Khala yoga, and the rest of the 30 are called Dainya Yoga.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

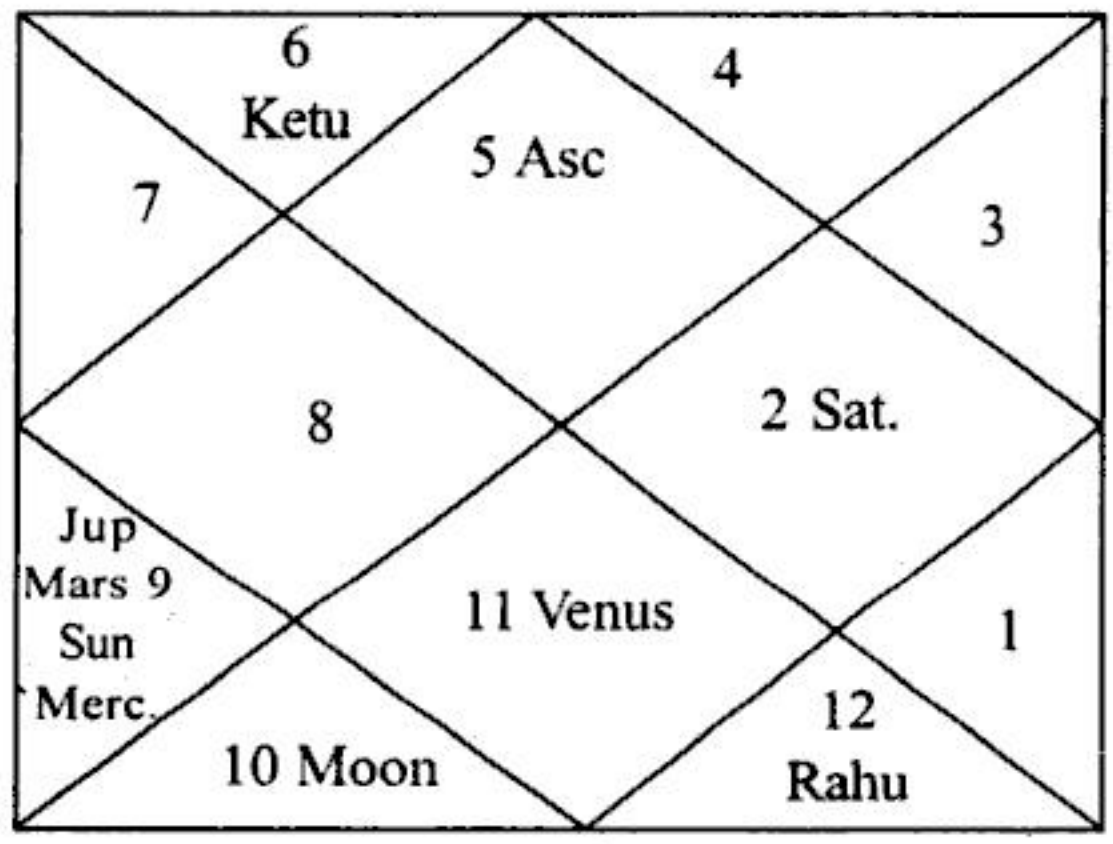
(1) An exchange between 2nd and 12th is a Dainya yoga.

(2) However Sun and Mars are exalted, Moon is in its own sign and so are powerful. The birth being in a royal family so she became a queen. However due to Dainya Yoga her kingdom will shrink.

In the horoscope of H.E. Robert Nixon, born on 9th January 1912, 9.30 p.m. P.S.T. at California (Long. 117.51 West; lat. 33.47 North)

H.E. Robert Nixon

Asc. 4-23°-33'-26'
Sun 8-26°-45'-48'
Moon 9-27°-26'
Mars 8-7°-7'
Merc. 8-7°-24'
Jup. 8-9°-6'
Venus 10-11°-43'
Sat.1-4°-40'
Rahu 11-14°-8'
Ketu 5-14°-8'



(1) An exchange between the lords of the 7th and 10th is a Maha yoga.

(2) The placement of Sun, Mars, Mercury and Jupiter in one house is also raja yoga. It is also a Sanyas yoga.

(3) Saturn in the 10th house causes a fall in position, a set back in power.

The horoscope is given to indicate an example of Maha yoga.

In the horoscope of Late Pandit Mahamopadhyaya Shri Shiv Kumar Shastri , born in the year Vikram Samvat 1904 (Indian Calendar)

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

In the horoscope given just above Mars (the lord of Ascendant) is in the house of Jupiter, which is exalted in the 4th house - so Parvat Yoga is also formed.

One who is born in Parvat yoga enjoys wealth and happiness throughout life. His work and deeds are long lasting. He occupies a high position in life. He is engaged in work related to charity viz. Builds temples, gardens, orphanages, wells etc. He is a ruler (a high position in the Government).

धर्मकर्मभवनाधिपती द्वौ संयुतौ महितभावगतौ चेत्।
राजयोग इति तद्वदिह स्यात् केन्द्रकोणयुतिर्यति शङ्खः ॥३७॥

भेरीशङ्खप्रणादैर्धृ तमृदुपटिकाजातवृत्तातपत्रो
हस्त्यश्वान्दोलिकाद्यैः सह मगधकृतप्रस्तुतिर्भूमिपालः।
नानारूपोपहारस्फुरितकरयुतैः प्रार्थितः सज्जनैः स्या-
द्राजा स्याच्छङ्खयोगे बहुवरवनिताभोगसम्पत्तिपूर्णः ॥३८॥

In the horoscope of Mr. Shah also the lord of the Ascendant Mars is in Capricorn and the lord of the Saturn is in own sign in an angle so Parvat yoga is present.

In the horoscope of Morarji Desai the lord of the Ascendant is posited in Capricorn. The lord of Capricorn is Saturn and it is exalted in the 5th house (in a trine), so Parvat yoga is formed.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

One who has this yoga in his horoscope fails in his work even when he puts in all efforts. All his efforts go waste and he lives away from his birthplace (in other cities and countries) i.e. away from his wife and children. He is not respected by others. He is jealous of others and is only engaged in looking after his earnings.

(11) If the lord of the 11th house is posited in the 6th, 8th or 12th. We have earlier mentioned that If the lord of any house is posited in the 6th, 8th or 12th house and the concerned house is also teneted or aspected by malefic only then a certain yoga will take place – this is the opinion of one school. However Mantreshwar Maharaj – the real authority on Astrology points out that if the lord of a house is posited in the 6th, 8th or 12th house and the concerned house and its lord both are aspected by or associate with malefic then the various yogas will be fully effective.

However there are exceptions. If a house is spoilt due to the placement of malefic in the 11th house then it should cause Daridra yoga (yoga for poverty). But Astrologers differ here. Because in "Saravali" an old Sanskrit text it is written that all planets increase the efficacy of the 11th house i.e. endow one with wealth and fortunes. So if the lord of the 11th house is in the 6th, 8th or 12th houses then it is Daridra yoga. If planets are posited in the 11th house then they will cancel the effect of Daridra yoga.

One who is born in Daridra yoga owes money to others, is poor, suffers from diseases of the ears, devoid of good brothers, engages in bad deeds, speaks lies and uses bad words, sorrowful and works for others.

(12) If the lord of the 12th house is placed in the 6th, 8th or 12th house and is also aspected by or conjoins with malefic then the yoga is called 'Vimal'. The native who has Vimal yoga is careful while spending money i.e. he spends less and accumulates wealth. He is happy, independent and famous for his capabilities. He does good deeds, which are liked by everyone.

In the twelve yogas given above, two things have been emphasized-

(1) The lord of the house should occupy the 6th, 8th or 12th house.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

strength or combust and placed in the 6th, 8th or 12th house then it is called 'Duryoga'. This is a bad yoga.

If it is the reverse i.e. The 6th, 8th, 12th lords are devoid of strength and placed in the 6th, 8th or 12th house and the lords of angles are well placed in good houses, are full of strength, are not combust then the native will be rich. He will be prosperous like a king, happy and religious.

The purpose of mentioning is that the lords of the 6th, 8th and 12th are not good houses and their lords should be comparatively weak. The 1st, 4th, 7th, and 10th are good houses and their lords should be strong, endowed with all types of strength. If the dose of poison is weak and less in quantity and the nectar is more and strong. - so much the better.

Copyrighted material

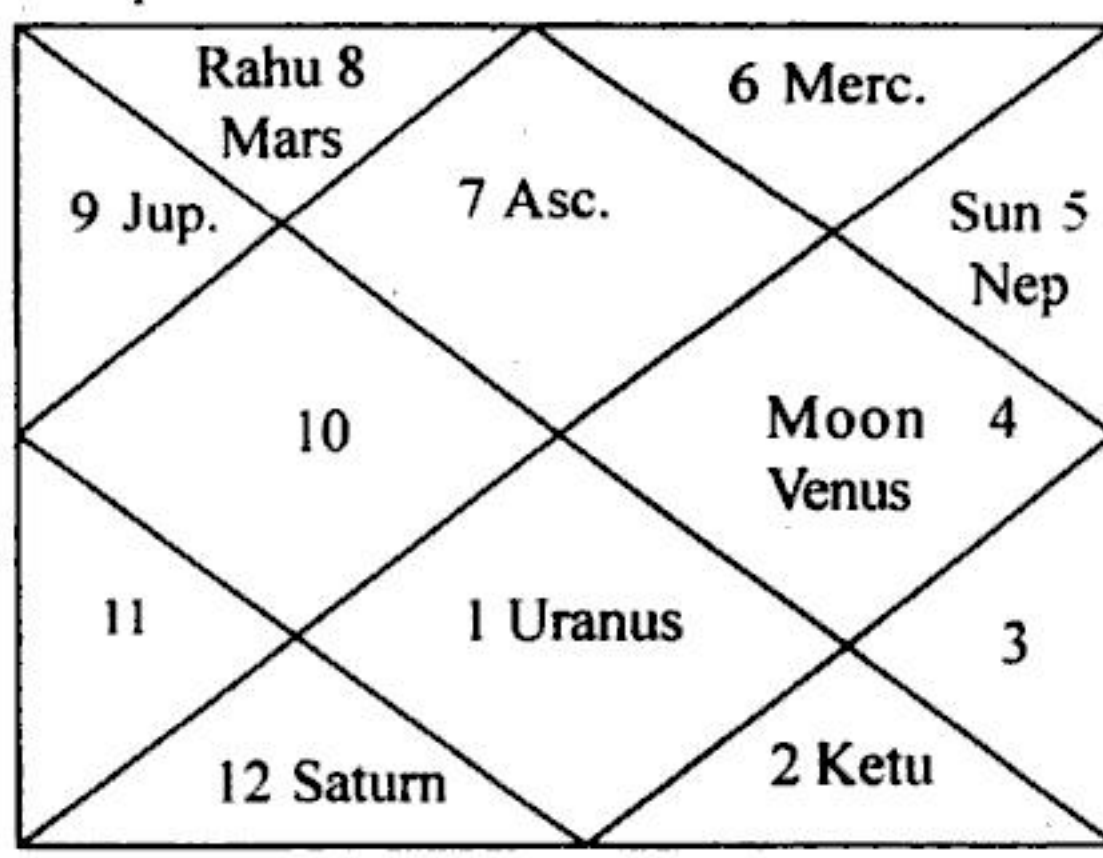
7

Raj Yoga

त्र्याद्यैः खेटैः स्वोच्चगैः केन्द्रसंस्थैः स्वर्क्षस्थैर्वा भूपतिः स्यात्प्रसिद्धः।
पञ्चाद्यैस्तैरन्यवंशप्रसूतोऽप्युर्वीनाथो वारणाश्वौघयुक्तः॥१॥

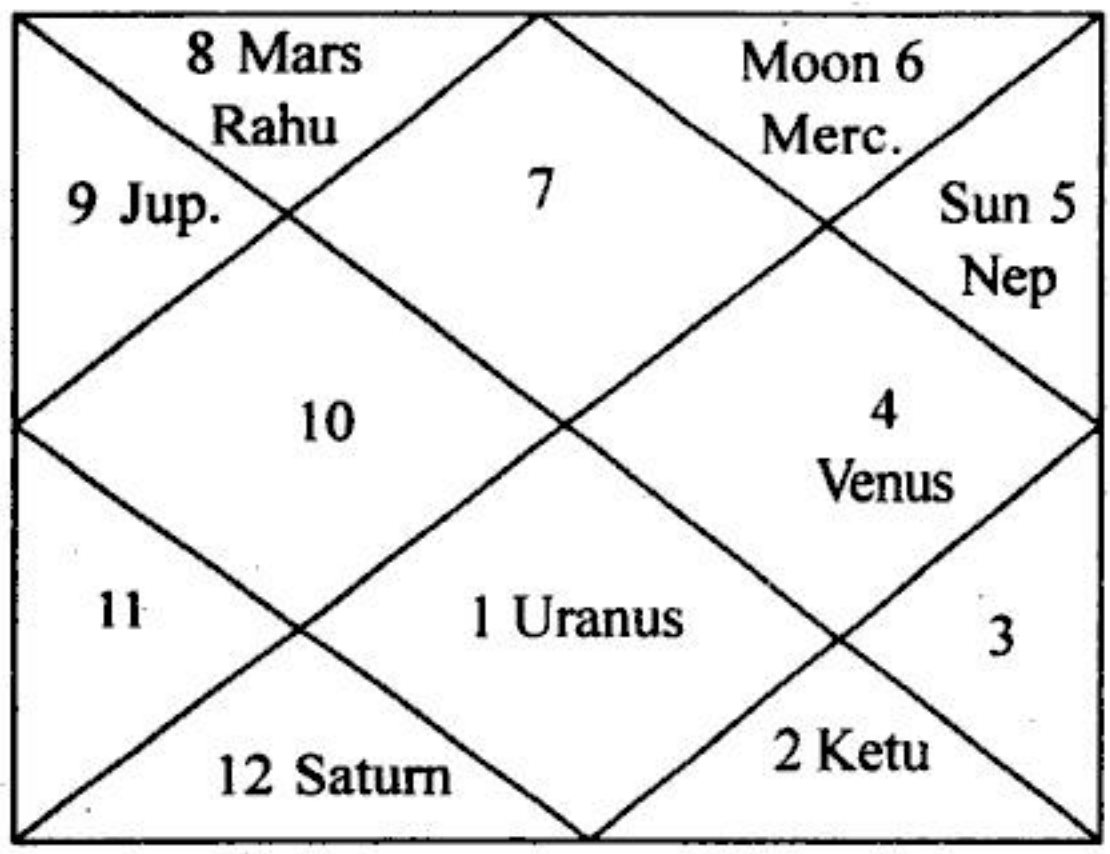
If three or more planets are in angles and are exalted or posited in their own signs, then the native will become king who will be well known. If five or more planets occupy angular positions and are exalted or occupy their own signs then the native irrespective of his family status, becomes the owner of this Earth (an Emperor). He has herds of horses and elephants i.e. he is a very prosperous king.

It is necessary the planets should be in angles, otherwise the yoga does not operate in full.



Look at the above horoscope. The native of the above horoscope was born on 2nd September 1937, In this horoscope Sun, Moon, Mars, and Jupiter are in their own signs and Mercury is exalted. The native was born in a very good family but the raja yoga did not operate because no planet except Moon is in an angular position.

Copyrighted material



A second examples is also given:

भूपाः स्युर्नृपवंशजास्तु यदि दुर्योगे न जातास्तथा
ह्यन्तर्धिर्नहि चेत्करादिदनकराज्जाताः स्फुरन्त्येत ते।
त्र्याद्यैः केन्द्रगतैः स्वभोच्चसहितैर्भूपोद्भवाः पार्थिवाः
मर्त्यास्त्वन्यकुलोद्भवाः क्षितिपेस्तुल्याः कदाचिन्नृपाःङ्क२ङ्क

The native was born on 6th September 1937. The horoscope above has four planets in their own signs. However as no planet, which is in its own sign, is in an angle so he was a sanyasi. This person is a Sanyasi with a large following. He was able to collect money to get a fabulous temple constructed. The raja Yoga did not show full effect. However due to Mercury and Jupiter in angles from the Moon sign, he is well respected.

If one is born in a royal family and there is (i) no bad yogas. (ii) No combust planets in the horoscope then he will definitely be a king. If three or more than three planets are in angles and are also posited in the exalted or own signs then one who is born in a royal family will definitely be a king. (He supersedes his brothers and becomes a ruler). If the birth is in an ordinary family then with the above yoga the native will be prosperous like a king and in exceptional cases may become a king.

Note : In any interpretation the background of a person should be considered. It is also mentioned in Astrology that if one, with raja

Copyrighted material

yoga, is born in a Brahmin family then he becomes a Minister to a king (or acts as an adviser); one who is born in a Shatriya family becomes a king or commander-in-chief of the army due to a raja yoga, and in a vaisya family he is rich enough that at times he extends loans even to the rulers. If one is born in a Shudra family then he will be a favourite of the king and in exceptional circumstances acquire power. Side by side if the karaka of a planet does not get a good treatment from the native then the raja yogas fail to operate.

The use of the work king in old texts was in the context of a ruler. These days it should be interpreted as indication of success in politics and profession.

यद्येकोऽपि विराजितांशुनिकरः सुस्थानगो वक्रगो
नीचस्थोऽपि करोति भूपसदृशं द्वौ वा त्रयो वा ग्रहाः ।
एवं चेज्जनयन्ति भूपतिममी शस्तांशराशिस्थिता
स्तद्वच्चेच्छ्बहवो नृपं समकुटच्छत्रोल्लसच्चामरम् ॥३ ॥

If Even one planet is placed in a good house (except 6th, 8th or 12th house) and is retrograde (even if it is debilitated) but not combust*, then the native is prosperous like a king. The planet should have full brightness. If two or three planets are so placed in a nativity then it makes one a king. If many planets are so placed and are also in benefic signs and benefic navansha then it ushers in a prosperous kind endowed with all the signs of royalty (crown, umbrella, chawar etc.). In our opinion this yoga should be specially considered in the case of persons born in royal family.

द्वौ वा त्र्याद्या दिग्बलयुक्ता यदि जातः
क्ष्माभृद्वंशे भूमिपतिः स्याज्जयशीलः ।

---

*Combust: Any planet which comes within fifteen degrees of Sun is combust. It is not visible and its effect is neutralized. Mercury does not lose its effect due to combustion because it is always within 28 degrees of Sun but for clarity of thinking it should better be as far away as possible. When a planet is with in Eight minute of Sun then it shows very powerful and positive effect. When a planet is away from Sun then it looks very bright and visible such a planet is strong.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

gold placed on the shoulders of an elephant and is accompanied by other signs of royalty.

निषादमपि पार्थिवं जनयतीन्दुरुच्चस्वभ-
स्थितग्रहनिरीक्षतो धवलकाम्तिजालोज्ज्वलः ।
विहाय तनुभं कलास्फुरितपूर्णकान्तिः शशी
चतुष्टयगता नृपं जनयति द्विपाश्वान्वितम् ॥७॥

Two other rajayogas are given below:

(a) If in a nativity Moon, endowed with strength during the bright half receives full aspect of a planet from its own sign or sign of exaltation then the native even if born in a family of slaves, will be a king.

(b) If 'Full Moon' occupies any angle but not the ascendant i.e., 4th, 7th or 10th house then the native will be a king. He will possess herds of horses and elephants.

Our opinion is that in this yoga if Moon is in the 4th house then Sun will be in the 10th house (because on full Moon, Sun and Moon are opposite to each other) and so both of them will be endowed with full directional strength and therefore very powerful. Side by side the 4th house indicates vehicles, horses, elephants, etc. so the native will own a number of these. In other houses (7th and 10th) the effect will be modified.

अश्विन्यामुदयगतो भृगुर्ग्रहेन्द्रै-
र्दृष्टश्चेज्जनयति भूपतिं जितारिम् ।
नीचार्योर्गृहमपहाय वित्तसंस्थो
लग्नेशः सह कविना बली च भूपम् ॥८॥

Two other raja yogas based on Venus are given below:

(a) If Venus is in the constellation of Ashwini (i.e. from 0 degree to 13 degrees 20 minutes in Aries) and is posited in the Ascendant and is simultaneously aspected by three planets then the native will be a strong king who is victorious over his enemies.

In the above case Sun and Mercury cannot aspect Venus because

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

If

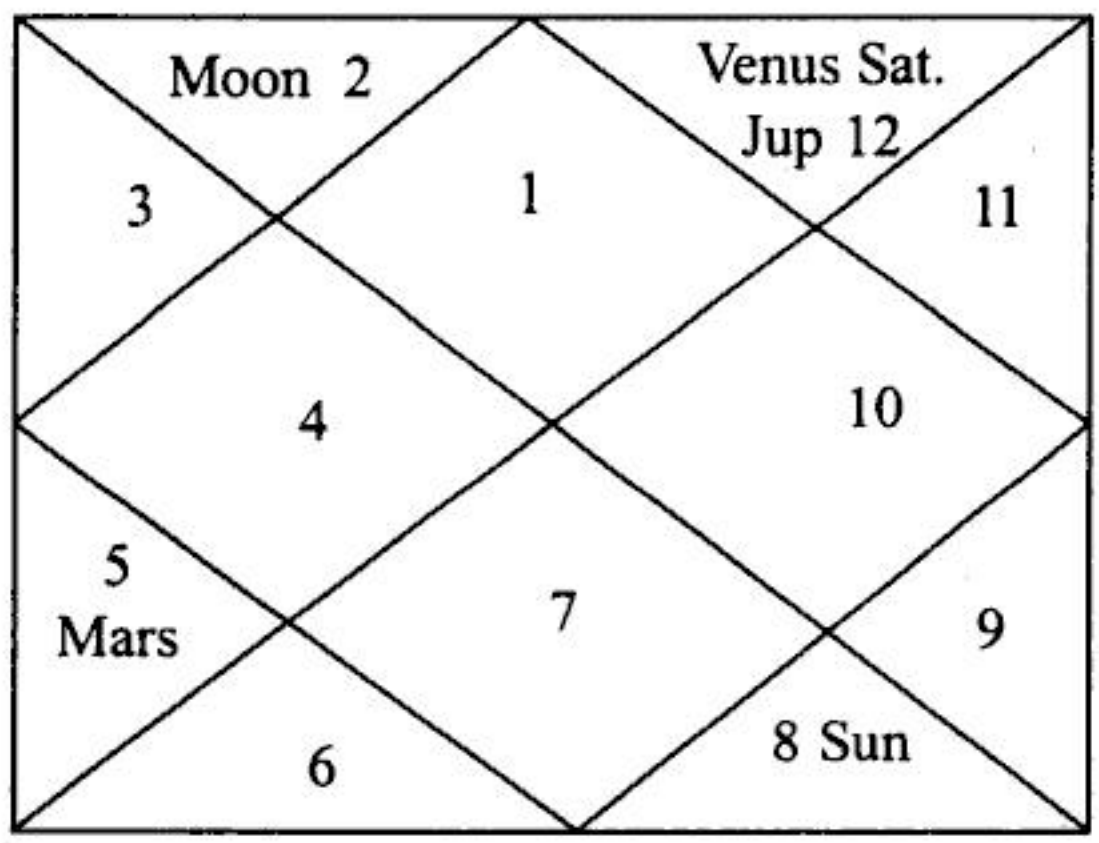
(1) Venus, Jupiter and Saturn are in Pisces;

(2) Full Moon is in its sign of exaltation;

(3) Sun receives aspect from Mars

and (4) the ascendant is Aries; then the native will be a great king that so much dust is raised when his army marches that an image of evening is created and the lotus flower closes its petals - (thinking that the night is approaching.)

If the above four conditions are fulfilled then we have a horoscope of the following configuration:



Mars should be either in Aries, Taurus or Leo and then and only then, it can aspect sun. If it is in Aries then 'Ruchak yoga' is also created which is good in itself. If it is in Leo then an exchange of houses between Mars and Sun takes place and it is a Dainya yoga and does not give good results. If Mars is in Taurus then it is with Moon and endows the native with tremendous courage, wealth and property.

The main thing here is that Venus cannot be in Pisces if Sun is in Scorpio, because Venus cannot go beyond 48 degrees from Sun. So this yoga cannot take place unless one condition is relaxed and the Moon instead of exalted in sign is substituted with exalted in Navansha or if we amend that full moon is in its own sign, instead of in its sign of exaltation then the yoga is possible.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

कर्मायलग्नसहिता: कुजमन्दजीवा-
स्तज्ज्ञा वदन्ति चतुरस्त्विह राजयोगान् ॥२४॥

Another four raja yogas are mentioned below:

(a) If malefic occupy the 3rd, 6th, and 11th houses from the lord of the Ascendant.

(b) Mars and Mercury occupy the second house from the Ascendant.

(c) Sun and Venus are in the 4th houses from Ascendant.

(d) Mars in the 10th, Jupiter in the 1st and Saturn in the 11th house.

All these are excellent raja yogas.

According to many people the position in (a) should be counted from the lord of the sign occupied by Moon.

In the yoga above Mars in 10th and Jupiter in the first house are endowed with full directional strength and Saturn in the 11th house is powerful so this is a better inference from the Sanskrit text.

लाभेशधर्मेशधनेश्वराणामेकोऽपि चन्द्रग्रहकेन्द्रवर्ती।
स्वपुत्रलाभाधिपतिर्गु रुश्चेदखण्डसाम्राज्यपतित्वमेति ॥२५॥

If anyone out of the (a) lord of second, ninth or eleventh house occupies an angular position from Moon and (b) Jupiter owns one out of the 2nd, 5th or 11th house, then it is strong raja yoga.

Neechbhanga Raja Yoga

नीचस्थितो जन्मनि यो ग्रह: स्यात्तद्राशिनाथोऽपि तदुच्चनाथ:।
स चन्द्रलग्नाद्यपि केन्द्रवर्ती राजा भवेद्धार्मिकचक्रवर्ती ॥२६॥

If any planet occupies its sign of debilitation then it is considered a weak planet, which will show evil effects. However at times such a debilitated planet shows excellent results - i.e. the effect of debilitation is not only cancelled but also good results ensue. The question is when does it happen?

We give the conditions, which lead to cancellation of the negative effects:

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

8

Bhavashraya Phal (Effects of Planets in Houses)

In this chapter the effects of the placement of Sun, Moon, Mars, etc. in different houses are discussed:

लग्नेऽर्केऽल्पकचः क्रियालसतमः क्रोधी प्रचण्डोन्नतो
मानी लोचनरूक्षकः कृशतनुः शूरोऽक्षमो निर्घृणः।
स्फोटाक्षः शशिभे क्रिये सतिमिरः सिंहे निशान्धः पुमान्
दारिद्र्योपहतो विनष्टतनयो जातस्तुलायां भवेत्ङ्क१ङ्क

विगतविद्याविनयवित्तं स्खलितवाचं धनगतः
सबलशौर्यश्रियमुदारं स्वजनशत्रुं सहजगः।
जनयतीमं सुहृदि सूर्यो विसुखबन्धुक्षितिसुहृद्
भवनमुक्तं नृपतिसेवा जनकसंपद्व्ययकरमङ्क२ङ्क

सुखधनायुस्तनयहीनं सुमतिमात्मन्यटविगं
प्रथितमुर्वीपतिमरिस्थः सुगुणसंपद्विजयगम्।
नृपविरुद्धं कुतनुमस्तेऽध्वगमदारं ह्यवमतं
हतधनायुः सुहृदमर्को विगतदृष्टि निधनगःङ्क३ङ्क

विजनकोऽर्के ससुतबन्धुस्तपसि देवद्विजमनाः
ससुतयानस्तुतिमतिश्रीबलयशाः खे क्षितिपतिः।
भवगतेऽर्के बहुधनायुर्विगतशोको जनपतिः
पितुरमित्रं विकलनेत्रो विधनपुत्रो व्ययगतेङ्क४ङ्क

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Moon in the 12th house shows bad effects. The native is lazy, unhappy and is insulted by others. He is hated by other people.

Note: Moon in the 6th, 8th and 12th houses causes sickness in early life (up to four years of age).

Mars in different houses

Mars in the Ascendent makes one cruel and very courageous. The person suffers from injury on the body (face and forehead in particular). He is short lived.

The native is argumentative.

Mars in the second house makes on ugly in looks or he is not good in speech. He is devoid of education, wealth and associates with bad characters (at times he uses cutting remarks and creates enemies all round).

Mars in the third house endows one with good qualities, wealth, happiness and courage. Such a person never gets defeated by others. However he does not get happiness from younger brothers.

If Mars is in the 4th house then the native lacks good friends, happiness, vehicles and property. He does not get happiness from mother (has strained relationship). The 4th house indicates the things mentioned above and Mars here reduces happiness from these sources.

Mars in the 5th house diminishes happiness from sons (children). The children are adamant and strong willed and a source of unhappiness the native in not intelligent and is a backbiter. Mars here does give success in teaching and management of educational institutions.

Mars in the 6th house makes one wealthy, famous, victorious over enemies, and prosperous like a king. He is lustful.

Mars* in the 7th house makes on engage in bad deeds, suffers from disease, fond of walking. His wife dies (i.e. he does not get happiness from wife).

The position of Mars is bad for the second child. Mars in the 7th house makes one strongly mangalik and the native should marry a mangalik woman then the negative effects are cancelled.

Mars, Saturn, the North Node of Moon (Rahu), the South Node

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

सावज्ञः कृपणः प्रतीतसहजः शौर्येऽघकृद्दुष्टधी-
बन्धौ मातृसुहृत्परिच्छदसुतस्त्रीसौख्यधान्यान्वितः ॥१४॥

पुत्रैः क्लेशयुतो महीशसचिवो धीमान् सुतस्थे गुरौ
षष्टे स्यादलसोऽरिहा परिभवी मन्त्राभिचारें पटुः ।
सत्पत्नीसुतवान्मदेऽतिसुभगस्तातादुदारोऽधिको
दीनो जीवति सेवया कलुषभाग्दीर्घायुरिज्येऽष्टमे ॥१५॥

ख्यातः सन् सचिवः शुभेऽर्थसुतवान् स्याद्धर्मकार्योत्सुकः
स्वाचारः सुयशा नभस्यतिधनी जीवे महीशप्रियः ।
आयस्थे धनिकोऽभयोऽल्पतनयो जैवातृको यानगो
द्वेष्यो धिक्कृतपवाग्व्यये वितनयः साधोऽलसः सेवकः ॥१६॥

Jupiter in different houses:

Jupiter in the first house endows one with good appearance, engaged in good deeds, long-lived and fearless. He has sons and happiness from them. (In Aries\, Leo and Sagittarius makes one generous, successful, a good friend, proud and haughty, firm and faithful; in Taurus, Virgo and Capricorn, Selfish, conceited, ostentatious and void of thought; in Gemini, Libra and Aquarius just, generous, even in temper, faithful, ready to help others with money and support; in cancer, Scorpio and Pisces; careless but generally fortunate in money matters unless Jupiter is retrograde. In Scorpio – ambitious and selfish. In general he desires public recognition of his good deeds. He thinks and works only on grand scale.

Jupiter in the 2nd house makes one intelligent, expert in speech (wins in discussions and debates) ; he has a good face and he gets good food (He controls others by controlling the finances. Generally looks after the financial side of a big organization).

Jupiter in the 3rd house makes one sinful, miser and he does not get respecting life. The native is crafty. However his brother occupies a position of trust and responsibility. He trusts his brothers. (He travels much inside the country. He has good relations with relatives and neighbours).

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

He meets women in connection with his work and falls in love with them. The native is pleasant even and agreeable, dislikes quarrels and others of every sort. He marries above his status (family status).

Venus in the 11th house endows the native with wealth, engaged in women and happiness from various sources. (Many good and sincere friends; friendship with musicians).

Venus in the 12th house gives pleasures of bed, wealth, prosperity and relationship with many women. (It is for extreme success in business. If Saturn associates then deceit and treachery and even one's own wife goes against him).

स्वोच्चे स्वकीयभवने क्षितिपालतुल्यो
लग्नेऽर्कजे भवति देशपुराधिनाथः
शेषेषु दुःखपरिपीडित एव बाल्ये
दारिद्र्यदुखवशगो मलिनोऽलसश्च ॥२० ॥

विमुखधनमर्थेऽन्यायवन्तं च पश्चा
दितरजनपदस्थं यानभोगार्थयुक्तम्।
विपुलमतिमुदारं दारसौख्यं च शौर्ये
जनयति रविपुत्रश्चालसं विक्लवं च ॥२१ ॥

दुःखी स्याद्गृहयानमात्वियुतो बाल्ये सरुबन्धुभे
भ्रान्तो ज्ञानसुतार्थहर्षरहितो धीस्थे शठो दुर्मतिः।
बह्वाशी द्रविणान्वितो रिपुहतो धृष्टश्च मानी रिपौ
कामस्थे रविजे कुदारनिरतो निःस्वोऽध्वगो विह्वलः ॥२२ ॥

शनैश्चरे मृतिस्थिते मलीमसोऽशंसोऽवसुः।
करालधीर्बुभुक्षितः सुहृज्जनवमानितः ॥२३ ॥

भाग्यार्थात्मजतातधर्मरहितो मन्द्र शुभे दुर्जनो

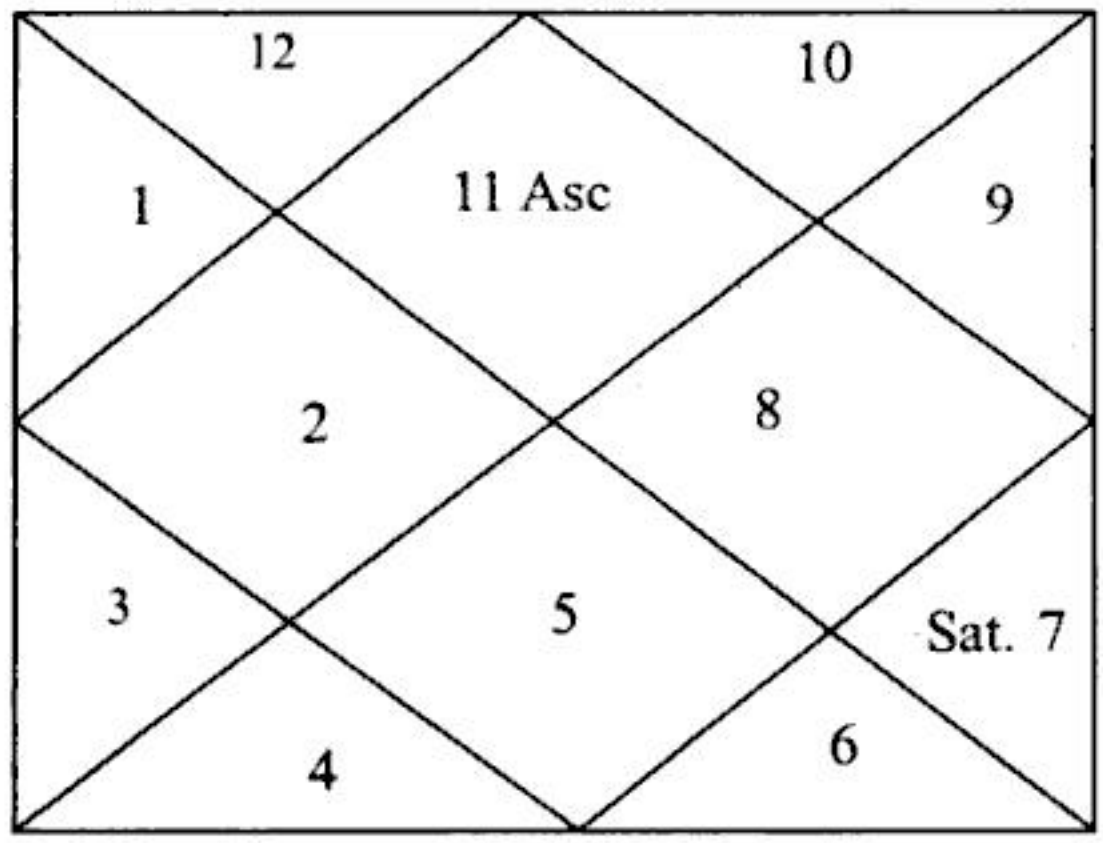
Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

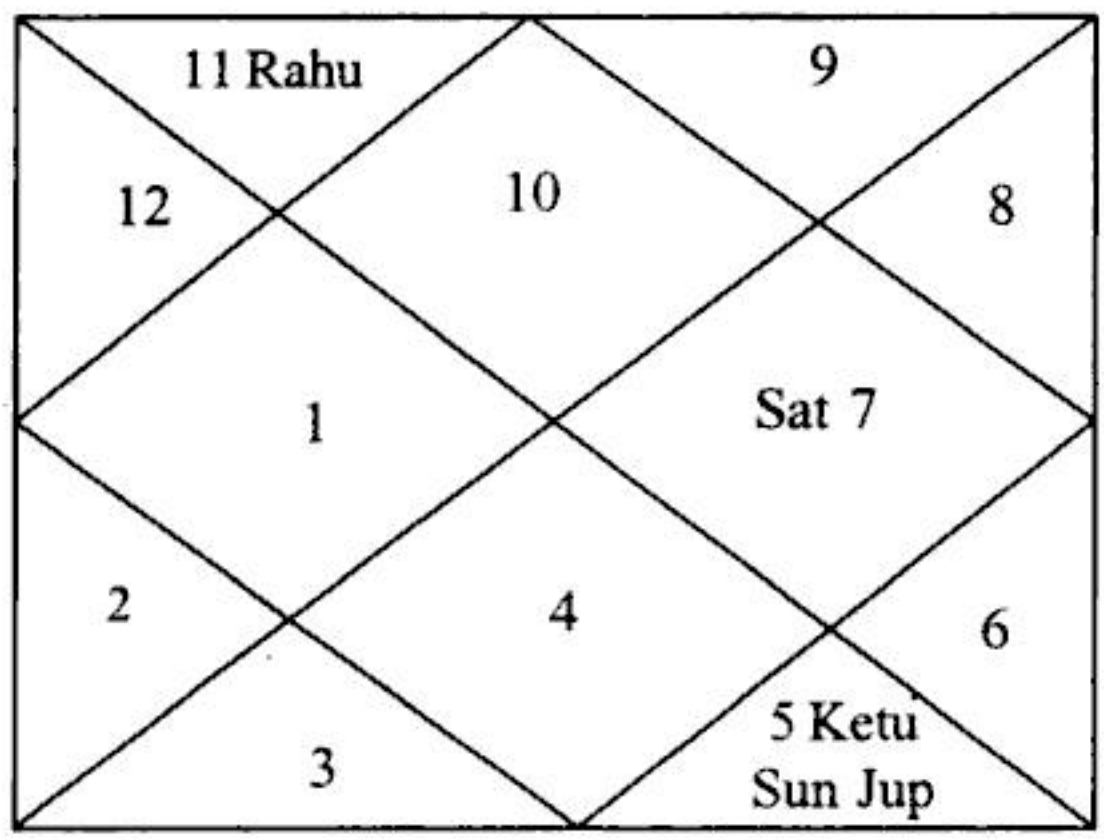
You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

His Holiness Anandmayi Ma



Srila Prabhupada Goswami



(1) His Holiness Swami Karpatriji Maharaj had Saturn in Pisces and Sun,. Jupiter, Venus, Mercury in Cancer in the first house. He even refused the seat of Shankracharya.

(2) His Holiness Anandmayi Ma had exalted Saturn in the 9th house. She is well known.

Four planets in the Ascendent has caused Sanyas Yoga in Swami Karpatriji's horoscope. Strong Saturn draws one to philosophical and religious life. He renounces the material things. Strong Saturn makes one like beautiful textured clothes (not rough and uneven).

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

engaged in sinful activities. (Rahu here causes frequent hospitalization or imprisonment. The native suffers from false accusations. Troubles from secret enemies).

Rahu in the 12th house shows bad results. The native suffers from disease caused by water (deficiency of water in the body, pleurisy or excess off water in stomach etc.). He spends money freely and is engaged in sinful activities. (Rahu here causes frequent hospitalization or imprisonment the native suffers from false accusation. Troubles from secret enemies.

लग्ने कृतघ्नमसुखंपिशुनं विवर्ण
स्थानच्युतं विकलदेहमसत्समाजम्।
विद्यार्थहीनमधमोक्तियुतं कुदृष्टि
पातः परान्ननिरतं कुरुते धनस्थः ॥२८॥

आयुर्बलं धनयशःप्रमदान्नसौख्यं
केतौ तृतीयभवने सहजप्रणाशम्।
भूक्षेत्रयानजननीसुखजन्मभूमि-
नाशं सुखे परगृहस्थितिमेव दत्ते ॥२९॥

पुत्रक्षयं जठररोगपिशाचपीडां
दुर्बुद्धिमात्मनि खलप्रकृतिं च पातः।
औदार्यमुत्तमगुणं दृढतां प्रसिद्धिं
षष्ठे प्रभुत्वमरिर्दनमिष्टसिद्धिम् ॥३०॥

द्यूनेऽवमानमसतीरतिमान्त्ररोगं
पातः स्वदारवियुतिं मदधातुहानिम्।
स्वल्पायुरिष्टविरहं कलहं च रन्ध्रे
शस्त्रक्षतं सकलकार्यविरोधमेव ॥३१॥

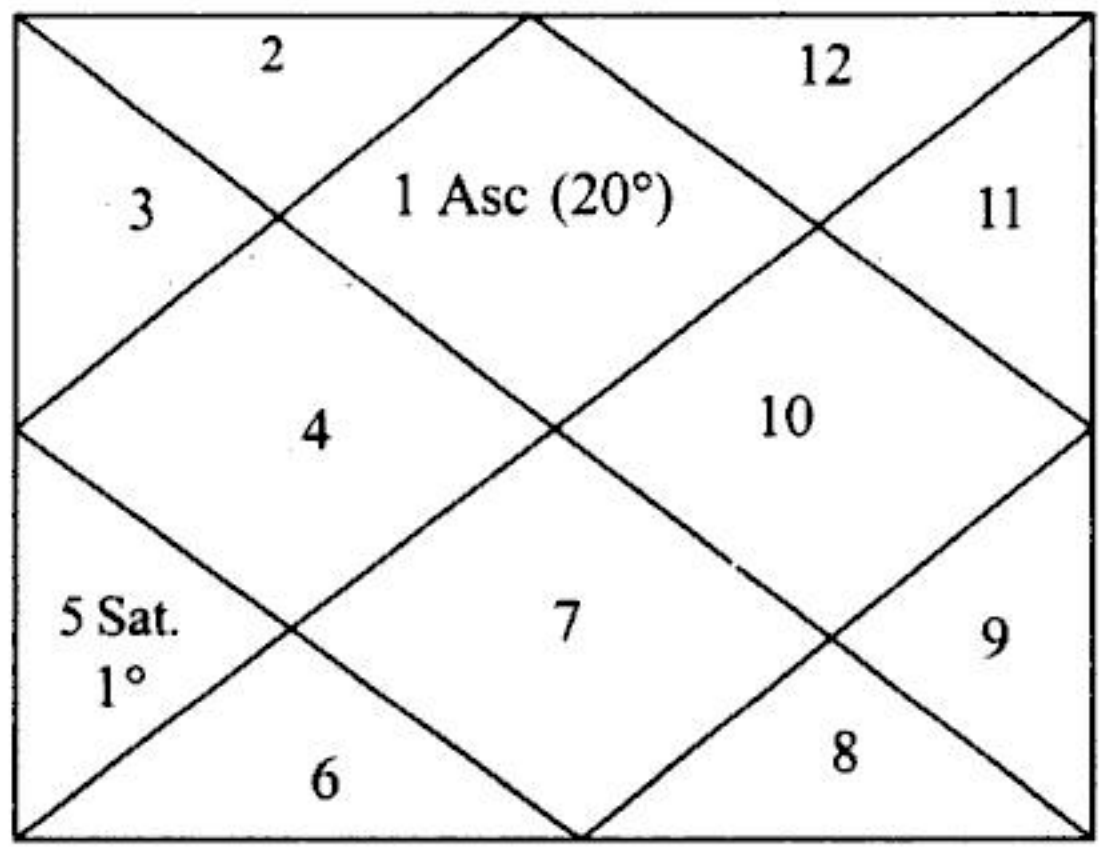
Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Horoscope No. 2



Astrologers are of the opinion that Rahu's effects are similar to Saturn's and Ketu's effects are like that of Mars.

भावसमांशकसंस्था भावफलं पूर्णमेव कलयन्ति।
न्यूनाधिकांशवशतः फलवृद्धिर्ह्रासता वाच्या ॥३५॥

The same matter that we have spoken of has been explained here. It should be observed as to how far away the planet to be considered is from the cusp of a house. The nearer it is to the cusp the more effect it will show. The farther it is from the cusp the lesser effect will be the result.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

the exaltation or debilitation sign of the lords of the 1st or 7th houses will be the sign occupied by Moon in the horoscope of the wife. Sometimes in the horoscope of man the maximum benefic points in the Moon's Ashtakvarga will indicate the Janmarashi (Moon sign) of wife.

In the horoscope of a man observe as to

(1) What sign falls in the 7th house;

(2) Which sign is occupied by the lord of the 7th;

(3) The sign occupied by Venus. It is likely that the native will marry a girl living in the direction indicated by one of the above. The 5th or 9th sign from the sign and Navansha occupied by the lord of the first, when transited by Venus, or by the lord of the 7th, then the marriage takes place.

When a person passes through the periodic influences of a planet which occupies or aspects 7th house or the lord of the 7th have, and the lord of the Ascendant transists the 7th house, then the native will be married.

Out of the lords of the sign and navansha occupied by the lord of the 7th house, Venus and Moon whichever is stronger when the native passes through the periodic influence (major or minor) of the strongest out of these four, and Jupiter transists the 5th or 9th house from the sign or navansha occupied by the lord of the 7th house, then the native will be married.

If the lord of the 7th house is in its sign of debilitation, combust, or in the house of an enemy, or aspected by malefic or if malefic occupy or aspect the 7th house, the 7th house is destroyed and happiness does not come from wife. This is the opinion of the learned.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

house, has a malefic sign and navansha and the owner of the sign is a malefic, then she will have a deformed husband who will be a fool or extremely cunning and poor. She will lose her husband - due to separation or death.

If Mars occupies the 7th house, then she is likely to be a widow. If both benefic and malefic occupy the 7th house, then she is likely to marry again.

If malefic occupy the 8th house in a woman's nativity, then her husband is short-lived. But if malefic occupy the 2nd house from the Ascendant then she will die first i.e. she is outlived by the husband.

Our experience is that if in the horoscopes of a man and his wife both of them have Mars, Saturn, Rahu, Ketu and Sun of equal malefic influences then the negative effects in both the charts are neutralized i.e. they cancel each other.

If Taurus, Leo, Virgo or Scorpio falls in the 5th, then she will have few children.

If the cusp of the 7th house falls in the signs or navansha of Mars or Saturn, then she will have disease in private parts.

If malefic occupy the 4th house, then she will be bad of character.

If the Ascendant, Moon and Venus are in the signs and navansha of Mars or Saturn, then she will be fond of other men than her husband.

If the cusp of the 7th house falls in a benefic sign and benefic navansha, then the woman will have an extremely attractive upper portion of thighs. She will be blessed with conjugal happiness.

If the Rising sign, the 4th house and Moon are all benefic then she will be of good traits. If benefic occupy the 5th and 9th houses, then she will be happy and blessed with sons. She will be wealthy and endowed with good qualities. If weak malefic occupy the houses mentioned above then she will have no issues or her children will have short life.

Observe as to which is stronger, the Ascendant or the Moon and whichever is stronger then

(1) If it is an Aries or Scorpio, and is in the Trinshansha - (30th

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

12

Children

सुस्था विलग्नशशिनो: सुतभेशजीवा:
सुस्थाननाथशुभदृष्टियुते सुतर्क्षे।
लग्नात्मपौ यदि युतौ च मिथ: सुदृष्टौ
क्षेत्रे परस्परगतौ यदि पुत्रसिद्धि॥११॥

If the lord of the 5th house, the lord of the 5th from moon and Jupiter are well placed in a horoscope, and the 5th house receives the benefic rays of its lord and of benefic planets, viz., Jupiter and Venus, Secondly, the lord of the 4th, 9th, etc. who are benefic aspect the 5th house and the 5th house is devoid of the aspects of the lords of the 6th, 8th and 12th and the Lords of the Ascendant and the 5th are together, or have exchanged houses, or mutually aspect each other with friendly aspects (sextile, trine), then the native will be blessed with a son (will have a large family and happiness from children) i.e. All these combinations indicate children.

लग्नामरेड्यशशिनां सुतभेषु पापै
र्युक्तेक्षितेष्वथ शुभैरयुतेक्षितेषु।
पापोभयेषु सुतभेषु सुतेश्वरेषु
दुस्थानगेषु न भवन्ति सुता: कथंचित्॥२॥

Now we give below the combinations which denies children, or even if the children are born then they either live away from the native or are a source of misery to him or they have short life. Happiness does not come from children.

(1) If malefic planets occupy or aspect the 5th house from the rising sign, Moon and Jupiter and no benefic planets either aspect or occupy them.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

नीचारिमूढोपगते सुतेशे
रि:फरिरन्ध्राधिपसंयुते वा।
सुतस्य नाश: कथितोऽत्र तज्ज्ञै:
शुभैरदृष्टे सुतभे सुतेशे ॥९ ॥

If the lord of the 5th house is debilitated, occupies the house of any enemy, is set or is posited with the lord of the 6th, 8th and 12th, then the children are destroyed. However if the lord of the 5th and the 5th house have the aspect of benefic, then the children will survive.

सुतनाथजीवकुजभास्करेषु वै
पुरुषांशकेषु च गतेषु कुत्रचित्।
मुनयो वदन्ति बहुपुत्रतां तदा
सुतनाथवीर्यवशत: सुपुत्रताम् ॥१० ॥

If the lord of the 5th house, Jupiter, Mars, and Sun, (wherever they may be) occupy male navanshas then according to the sages the native will be blessed with many sons.

If the lord of the 5th is strong, then the children will be good and religious, but if the lord of the 5th is weak, then they will be a constant source of misery.

पुंराशयंशेऽ धीश्वरे पुंग्रहेन्द्रै-
र्युक्ते दृष्टे पुंग्रहे पुंप्रसूति:।
स्त्रीराश्यंशे स्त्रीग्रहैर्युक्तदृष्टे
स्त्रीणां जन्म स्यात्सुतर्क्षे सुतेशे ॥११ ॥

In order to judge whether a person will have daughter or sons, we give below the following:

If the 5th house falls in a male sign• and male navansha, and male planets aspect or occupy the 5th house, and the lord of the 5th house also occupies a male sign and navansha, receives an aspect of

•Odd signs are male and even signs are female signs.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Now we give some more combinations of various types of disease.

(1) It Sun and Moon are placed in the 2nd or 12th house and they receive an aspect of Mars and Saturn then eye disease occurs. Here one should be kept in mind that is Sun and Moon are together and they receive full aspect from Mars and Saturn then possibility of total loss of that eye exists (vision or otherwise). The 2nd house indicates right eye and if the yoga is in the 12th house then it will be the left eye which will be affected.

Similarly if out of Sun or Moon anyone is in the second or 12th house and either Mars or Saturn aspect them then the disease will affect the right or left eye depending upon if Sun or Moon is in 2nd or 12th house. The 2nd and 12th house are called the house indicating eyes. If only one out of Mars and Saturn aspect them (when Sun or Moon is posited therein) then the evil will be much less compared to the simultaneous* aspect of Mars and Saturn both.

This is our experience. We have also noticed that if instead of Sun or Moon, malefic are in the 2nd or 12th house and other malefic aspect them then also loss of vision takes place.

(2) If the 3rd and the 11th houses and Jupiter receive aspect of or are conjoined with Mars then disease related to Ears (hearing) takes place. The third house indicates the right ear and the 11th house controls the left ear. Hearing (word), touch, sight rasa (taste) and smell. These five are related to the five elements i.e. Earth, Water, Fire, Wind and Ether. Fire is the element of Sun and Mars, water is the element of Moon and Venus, earth is the element of Mercury, the Wind or Vayu is the element of Saturn and Ether (Akash tatwa) that of Jupiter. The significator of 'Shabdha' is Akash and as the element 'Akash' is related to Jupiter so if Jupiter is aspected (with full aspect) or is conjoins with Mars and Saturn either by anyone or both then disease of the Ears or deafness follows. Here it should be logically decided as

---

*The concentrated simultaneous aspect of Mars and Saturn on any house or for that matter on any planet diminish the good effects and the evils increase and unless there is a strong counter benefic aspect.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

being i.e. Urdhawasya Rashi sign and sign rising with head first, movable sign, movable navansha etc. (all these if related to the 9th house then the previous birth was in the form of a human being).

If all these thing are related to the 5th house, then the next life will be in the form of a human being.

Here we would like put up a note. This is a book which is now in English but the Hindu Philosophy, the Vedic Traditions talks of the Births– previous birth, present birth and re-births. It does not agree with the thinking that if you are born in this life– That's all. That's finished. No. There are birth and there will be births again and again till a person attains liberation or is detached from 'Maya'- the matters and charms of life so that he need not come back for the settlement of his Karmas.

2. When we talk about the human being i.e the form of a human, it means both man and woman and will be applicable to both. The opinion of the traditional Hindu Philosophy and this is our opinion too that if a person is born as a male in one life time, then he will always be born as a male in other lives and a woman will always be born as woman in all, her lives. Man- Prana and Woman- Prana i.e. Yosha Prana - this is the speciality of the 'Prana'.

(E) 1. If the lord of the 9th house is placed in a sign which is the exaltation sign of the ascendant lord or is the own sign of the ascendant lord, then the native was in his previous birth a human being.

2. If the lord of the 5th is in the exaltation or own sign of the lord of the ascendant then the rebirth will be as a human being.

3. If the lord of the 9th house is in a sign which is the neutral sign of the lord of the ascendant i.e. neither a friend nor an enemy, then the native in his previous birth was in the form of an animal.

4. If the lord of the 5th house is in a sign which is the neutral sign of the lord of the ascendant then in his next life he will be an animal.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

अन्योन्यं यदि शत्रुनीचभवने षष्ठाष्टमे वा तयो-
मातुर्नोपकरोति नाशसमये बन्धस्तयोर्वा न चेत् ॥११ ॥

मातृभावोक्तवद्वाच्यं पितृभ्रातृसुतादिषु।
भावकारकभावेशलग्नेश्वरैर्वदेत् ॥१२ ॥

सुस्थौ सुखेशभृगुजौ तनुबन्धुयुक्ता-
वान्दोलिकां जनपतेश्वरतां विधत्तः।
स्वर्णद्यनर्घ्यमणिभूषणपट्टशय्या-
कामोपभोगकरणानि च गोगजाश्वान् ॥१३ ॥

दुस्थैः सुखेशे कुजसूर्ययुक्ते
सुखेऽपि वा जन्मगृहं प्रदग्धम्।
जीर्णं तमोमन्दयुतेऽरियुक्ते
परैर्हृतं गोक्षितिवाहनाद्यम् ॥१४ ॥

सौम्यर्क्षांशे सौम्ययुक्ते पञ्चमे वा तदीश्वरे।
वैशेषिकांशे सद्भावे धीमान्निष्कपटी भवेत् ॥१५ ॥

स्थितिः पापाना वा, द्विषति बलयुक्तारिपतिना
युतो वा दृष्टो वा, यदि रिपुगृहे वा तनुपतिः।
अरीशः केन्द्रे वाऽयशुभखगसंवीक्षितयुतो
रिपूणां पीडां द्राग्भृशमपरिहार्यां वितनुते ॥१६ ॥

षष्ठेश्वरादतिबलिन्युदयाधिनादे
सौम्यग्रहांशसहिते शुभदृष्टियुक्ते।
सौख्येश्वरेऽपि सबले यदि केन्द्रकोणे-
ष्वारोग्यभाग्यसहितो दृढगात्रयुक्तः ॥१७ ॥

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

मान्दिर्यद्भवनेषु तेष्वपि गृहेष्वार्कीड्यसूर्येन्दवः ।
सर्वे चारवशात्प्रयान्ति हि यदा मृत्युस्तदा स्यान्नृणां
तेषामंशवशाद्वदन्तु निधनं तत्तत्त्रिकोणेऽपि वा ॥२८॥

See as to where in the horoscope the following are:–

1. Lord of the 8th house
2. Lord of the 12th house
3. Lord of the 6th house
4. The lord of the Decante on the cusp of the 8th house.
5. Mandi.

When in transit Saturn, Jupiter, Sun and Moon are passing through them then the native can die, or the above mentioned lords and Mandi in whichever Navanshas (or in the 5th and 9th from them) then when Saturn, Jupiter, Sun and Moon are passing through them then the possibility of death exists.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

भूपो विद्वान् भूपतिर्भूपतुल्य-
श्चन्दे मेषे मोषको निर्धनश्च।
निस्सव: स्तेनो लोकमान्यो महीश:
स्वाढ्य: प्रेष्यश्चापि दृष्टे कुजाद्यै: ॥६॥

युग्मस्थेऽयोजीविभूपज्ञधृष्टा-
श्चन्द्रे दृष्टे तन्तुवायोऽधनी ॥
स्वर्क्षे योधप्राज्ञसूरिक्षितीशा
लोहाजीवो नेत्ररोगी क्रमेण ॥७॥

राजा ज्योतिर्विद्धनाढ्यो नरेन्द्र:
सिंहे चन्द्रे नापित: पार्थिवेन्द्र:।
दक्षो भूप: सैन्यप: कन्यकायां
निष्णात स्याद्भूमिनाथश्च भूप: ॥८॥

शठो नृपस्तौलिनि रुक्मकार
श्चन्द्रे वणिक् स्यात्पिशुन: खलश्च।
कीटे नृपो युग्मपिता महीश:
स्याद्वस्त्रजीवी विकृताङ्गवित्त: ॥९॥

धूर्तो हयाङ्गे स्वजनं जनेशं
नरौघमाश्रित्य शठ: सदम्भ:।
भूपो नरेश: क्षितिपो विपश्चि-
द्धनी दरिद्रो मकरे हिमांशै ॥१०॥

कुभेऽन्यदारनिरत: क्षितिपो नरेन्द्रो
वेश्यापातिर्नृपवरो हिमगौ नृमान्य:।
अन्त्येऽघकृत्पटुमतिर्नृपतिश्च विद्वान्
दोर्षकदृग्दुरितकृच्च कुजादिदृष्टे ॥११॥

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

are disease like piles, fistula etc. and there is burning sensation constantly in the hands and feet.

7. During the Mahadasha of Mercury the native constantly gains Acharya Siddhi. Acharya Siddhi has two meanings *i.e.* (1) The native gains success and learning from his Gurus or (2) the native himself becomes a Guru and that way he attains fame. In the period of Mercury gain of agricultural lands, horses and money from Brahmins. The natives comes in contact with high class and well placed people. He is engaged in worship of Gods and gains substantial wealth. Mercury is the ruler of the three gunas vata, pitta and cough and during this period of Mercury there is suffering and disease related to the excess of any of these, or any two or all the three gunas.

8. In the periodic influence of Ketu very bad results ensue. Due to women there is much involvement and sufferings and emotional distress. A person feels tense in the heart and it is called big sorrow and mental anguish. Mental derangement when a person loses his logic - this may happen during the Mahadasha of Ketu.

   The native's suffers from women and rich people or his officers or employer cause him harm and problems. The native gets involved with wrong people and as such is involved in shameful activities. His wealth is lost. He may have to leave his country and wander around. He suffers from disease caused by phlegm and disease in the legs and teeth.

9. In the Mahadasha of Venus the native get gems, garment, clothes, luster on the face, underground treasures, wife, women, wealth, luxurious items, horses, beds and sofas. Buying and selling goods, agriculture or shipping and import and export through water, wealth is gained. In the Mahadasha of Venus the benefic results are indicated, but it can cause separation or death to elderly people *viz.*, father, mother etc. There are worries and problems to relatives.

In this 19th Chapter the good and ill-effects, that has been discussed, from them conclusion should be drawn as to when the benefic result will take place and the negative effects will be of what type? Only for knowledge and direction these slokas should be taken

Copyrighted material

into account. These should be blended with logic and experience and then conclusion be drawn. If in the birth chart the benefic are more and the planet is a benefic then mostly it will give benefic results and if it is supposed to give ill-effects then the ill-effects will be of a very light magnitude. When a planet is not well placed *i.e.* is in a trick 6th, 8th, 12th or is the lord of the negative house then the malefic effects will increase and the positive results will subside. Beneficial and ill effects are due to the following reasons:

1. Whether a planet is a natural benefic or a natural malefic.
2. The lordship *i.e.* which houses it owns.
3. In which house it is placed.
4. With what planets it conjoin with.
5. What planets are aspecting it.
6. The planet under consideration is it strong in Dashvargas and Astakvargas.
7. Whether it is combust.

After all these things are considered then conclusion should be drawn, if a planet will show good effects or ill-effects or mixed results.

Now we state some principles of how to judge a nativity as is given in the Book - 'Bhavarth Ratnakar'.

'Bhavarth Ratnakar' is written by Sh. Ramanujacharya. The initial sloka of 'Mangla Charan' which has been given in the beginning of the Book indicates that the author of this Jyotish Granth— 'Bhavarth Ratnakar' and the famous 'Mahapravartak' of Vaishnav Sampradai Sh. Ramanujacharya was one and the same. If they are two different Ramanujacharya even then it does not make any difference in the waitage of this book because there are certain principles which have been written in these books, and these are not available in other books of Astrology. The learned readers will themselves analyze this. The name of the Book 'Bhavarth Ratnakar'. Now Ratnakar has two meanings (1) Ratno Ka Akar— That means the 'collection of Jewels' and (2) Sea.

In this predictive Astrology there are many precious Gems *i.e* why the name of Ratnakar which depicts the sense of the Book.

Copyrighted material

Ratnakar means 'Samudra' - The Waves. So this book has been divided into different Tarang in different waves instead of chapters and names viz., first tarang, first waves, dutiya tarang, second wave etc. In all there are 14 waves. If we give the original Sanskrit text and its meaning (in the Hindi language) then the present book will become too big and time consuming, so here only the substance of the book is given.

ARIES RISING

1. If a person has the rising sign as Aries and there is a relationship between the lords of the 4th and the 5th then it is a Rajyoga. The lord of the 4th house is Moon and Sun is the lord of the 5th house and this relationship between Sun and Moon is a Rajyog. If both of them are in the 7th from each other then the birth will be near the full Moon as such Moon will be quite powerful and this will be a beautiful combination, a strong Rajyog. During Amawasya Sun and Moon are in one sign but the waning Moon so close to Sun is not very strong. One another Astrological Book is of the opinion that any ascendant may be rising if Sun and Moon both of them are in Leo, or in Cancer or, Sun in Cancer and Moon in Leo then the native's body is weak and thin looking. If these two are simultaneously aspected by malefic planets or any other bad yoga is there, then a person can have tuberculosis (T.B.).
2. Venus, being the ruler of the 2nd and 7th house, is a 'Markesh' if Aries is rising. But it should not be taken for granted that Venus will definitely kill. First of all the longevity of the native should be calculated to ascertain if he has short or medium or long life. At whatever age the 'Marak' planets take effect, then in that period the major period of Venus and minor period of Saturn, or in the minor period of any other malefic, it can be a marak (fatal). Wherever we have used the word Marak *i.e* fatal, then it should always be considered, if the native has short life, medium life or long life.
3. For Aries rising people Jupiter is the ruler of the 9th and 12th house and such a Jupiter if placed in the 10th house *i.e* in his sign of debilitation then it can be a marak. A planet which can be fatal during its major or minor period.

Copyrighted material

4. In Aries ascendant, Saturn and Jupiter even if they have any connection then only from this combination the Rajyog does not take place. Here the saying is that Saturn is no doubt the ruler of the 10th and Jupiter is the ruler of the 9th. Still this yoga has not been considered as good. For other planets a connection between 9th and 10th lords is a very good Raj Yog. But the reason here is that Saturn together with the 10th ownership also rules the 11th house and 'Brashpati' simultaneously rules the 12th. So the combination of the lord of 9th and 10th here loses its beneficial effects.

5. The Aries rising native suffers from small pox, worms, pimples, scars and danger from weapons. The reason is that Mars being the owner of Aries is prone to create these things.

6. When Mars is with the lord of the 6th house or 8th house then it causes danger or getting hurt in the head during its Mahadasha and Antardasha or can cause blood pressure so that the disease connected with the brain occurs or death* due to some other problem related to head.

7. In the horoscope of Aries rising natives, if Venus the ruler of the 2nd house is placed in the 12th house then it is a benefic. The reason is that in the 12th house here Venus goes to Pisces and it is the exalted sign of Venus. Besides this the 12th house is also the house from which we judge luxuries beds, enjoyment and if Venus is placed here it is quite powerful and happy and gives extraordinary luxurious things of life. So for Aries rising people Venus in the 12th is suppose to be good but this is a bye-law of the general principle (in the case of the Venus). The general rule is that if the lord of the 2nd house which is the house of wealth is placed in the 12th house then it causes destruction of wealth. So it has been said 'Meshe Tatashya Dhanko Vaisthopy Kavisubha Itarakhtu Jatashya Vaistha Dhankosubha.

---

*Where the word death comes it should not be understood that the native will die. It can also mean intense sufferings equal to death. (For Aries rising, Mars being the ruler of the 8th itself can not be with the lord of the 8th, so if it is with the lord of the 6th then these things can happen).

Copyrighted material

मेषे जातस्य धनपो व्ययस्थोपि कविश्शुभः ।
इतरर्क्षेतु जातस्य व्ययस्थः धनपोऽशुभः ॥७॥

8. For Aries rising people the combination of Mars and Venus is mixed. This combination is good and bad both. It is good because it is a relationship between the lord of 1st and the lord of the 2nd house. So it is an excellent combination for gain of wealth and it will show great significance in the chart. But side by side as they are the rulers of the 7th and 8th houses like— Venus rules the 7th and Mars rules the 8th, so this combination can have 'Marak' effect as well. Marak as we have said is 'fatal' i.e. one which kills.

9. For Aries rising people— Mars, Jupiter and Venus are together in the 2nd house then this combination of the three definitely gives a good Yoga*.

10. If Aries is rising and Mars the ruler of the 1st house is placed in the 3rd house with Jupiter and Venus, then this is not a yoga giving combination.

11. Aries rises and Mars and Jupiter are both in the 4th house, then definitely it is a combination which is a Raj Yog and good effect comes. Here one things should be kept in mind that in the 4th house for Aries rising people Cancer is the sign and although it will be the debilitated sign of Mars yet because Jupiter is exalted here which is posited with Mars so the bad effect of the debilitation of Mars goes away. It nullifies the debilitation effects. Another things is that the lord of the 1st and the lord of the 9th, both simultaneously will aspect the 10th house and they are in an angle so this is a good combination.

12. If Aries is the ascendant and Mars is in the 5th house then the Mahadasha of Mars definitely will give yoga (Rajyoga) rise in life etc.

---

*The planet which shows full benefic effects....either due to the rulership of good houses or on account of benefic association with other planets then it result in yoga for beneficial results.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

due to its ownership of the 5th house it has become a benefic. So the aspect of Mercury on Moon which is in the 4th house is taken as a benefic aspect. The other reason is that in the 4th house Moon has one after one out of one directional strength and one Roop due to the angular position. Therefore Moon is taken as a benefic.

4. If Taurus is rising and Mars is in the 7th house in Scorpio then Mars confers good results.

5. If Sun and Saturn are in Pisces then the native is long lived and fortunate. Here Saturn is the lord of the 9th and 10th houses and Sun being the Lord of the 4th so this is a combination of the lord of the 4th, 9th and 4th and 10th so this is a good relation 'Labhesarwe Prasastha'. According to this principle Sun and Saturn are well placed in the 11th house which in this case is Pisces.

6. If Taurus is the ascendant and Mercury, Jupiter in any house are together or they aspect each other then it is a wealth giving Yoga. Mantreshwar Maharaj as said that if the lord of the 8th house which here is Jupiter if it get relationship with any other house then it is not good. In Jataka Deshmarg an excellent Book of Jyotish (Astrology) Chapter - 10 (Sloka - 34).

   It has been stated that 'Asthamesh' the lord of the 8th if it aspects any planet or any lord of any house if placed in the 8th, then the planet is spoiled. This is a natural question as to how Jupiter being the lord of the 8th and 12th, its aspect on Mercury or getting conjoined with Mercury can create a Yoga for wealth. The answer is that Jupiter is the 11th lord and Mercury is the lord of the 2nd so the combination of these two will be wealth conferring Yoga. There placement in different houses will give different types of results. If Mercury is in Virgo, as the lord of the 2nd and 5th, in exalted situation in the 5th and Jupiter as the lord of the 11th, in Pisces in own sign then the aspect of Mercury and Jupiter on each other will be best. The amount of wealth is also good if Mercury being the lord of the 2nd house is posited in the 2nd and Jupiter lord of the 8th house is in the 8th house. If both of them are together in the 12th house then how can

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

will be bathing in ganga and this type of religious activities, are indicated.

8. Mercury in Aries in the 11th house causes opposition and differences with elder brothers.

CANCER ASCENDANT

1. In Cancer rising Horoscopes Jupiter does not confer any special Yoga.
2. For Cancer rising people Mars is the Yogakarak. Mars if posited in Aries in the 10th house or in Scorpio in the 5th house then definitely it gives yoga *i.e.* gives a special rise in life.
3. If Venus is in the 2nd house or in the 12th house then it confers big Yoga. In other houses it does not give Yoga.
4. If Moon, Mars and Jupiter are in the 2nd house and Sun and Venus are in the 5th house then the native is wealthy and fortunate.
5. If Venus and Mercury are in the 5th house then periodic influence of Mercury confer Yoga. In the previous pages where we have given the Yogas of Bhavarth Ratnakar there the word Yoga stands for good Yoga *i.e.* during this period rise in status, rise in prestige, gain of wealth, success etc. are the good results.
6. For Cancer rising people Moon, Mercury, Venus in the 11th house, Jupiter in the 1st house, Sun in the 10th house are great Yoga giving planets. The native is courageous endowed with good qualities and a well known king.
7. When Sun and Mars are in the 10th house for Cancer rising people then the native is wealthy but the period of Jupiter is a fatal (marak) period.
8. If Mercury and Venus are in the 12th house then there is a special good effect (a raja yoga) during the mahadasha of Venus.
9. If Moon and Jupiter are in the 1st house then the native is famous and fortunate. This is a special Rajyoga .

Bathing in Ganges in the Hindu tradition is supposed to be one of the best manner of spiritual purity and attainment of 'moksha' (liberation after death).

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

is the 11th house then the period of Saturn will give benefic results.

LIBRA ASCENDANT

Now we give below some Yoga which applies to people with Libra rising.

1. For Libra ascendant person Saturn is the Yoga Karak.
2. Jupiter although it rules the 3rd and 6th houses for Libra ascendant people yet it does give a good Yoga.
3. Mars being the ruler of the 2nd and 7th house, so Mars will be a Paapi, a malefic but it is not a marak, it does not kill. In our opinion if other combinations are present then only judgement should be drawn if the period of Mars will be fatal or not.
4. If ascendant is Libra and (i) if Jupiter and Venus are together—this is one, (ii) if Jupiter and Venus aspect each other, (iii) if they are receiving aspect from Mars and Saturn simultaneously or (iv) they are in the signs of Mars and Saturn, then in the major period of Jupiter and the minor period of Venus or in the major period of Venus and minor period of Jupiter, the native will suffer from wounds, small pox and skin problems etc.
5. For Libra rising if Sun, Mercury and Venus are in the first house in Libra then the native will be rich and fortunate. Generally speaking Sun in Libra is supposed to be ill-placed as this is the sign of debilitation of Sun. "Prithiyashas" has written in his book 'Horasar' that if Sun is in the 10th degree in Libra then it destroys hundreds of Raja Yogas. Here in Bhavarth Ratnakar it has been stated that the additional Yoga of Venus and Mercury with Sun in the 1st house is an excellent Raj Yoga.
6. If Libra is the ascendant and Sun and Mercury are in the 12th house and Saturn aspect them then the native's father will be fortunate and will have medium life.
7. When Libra is the ascendant Sun, Mercury and Saturn have a relationship with Mars then the native will be very fortunate.
8. If Libra is the ascendant, Sun, Mercury, Saturn has a relationship with Moon then the native is very fortunate.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

2 (A) *Saturn in the 12th house is a Raj Yog Karak planet. But if Moon is in the 12th house, then the native is without wealth.

B. In 'A' above and in the same context we speak when there is the minor period of the Moon in the major period of Jupiter then the effect is very little.

3. If Jupiter is in the 5th house then the native's have many daughter and very few sons and at times no sons.

4. If Moon is in the 2nd house, Mars is in the 5th house then in the period of the Moon, wealth is gained.

5. If Jupiter is posited in 6th house, Venus in the 8th house Saturn in the 9th house, and Moon and Mars are placed in the 11th house then it is an excellent combination. The native is fortunate.

6. If Moon, Mars and Mercury are in Capricorn in the 11th house, then gain of wealth, property and Vehicles. It is an excellent combination for these things.

7. If Moon and Saturn are in the 1st house, Mars is in the 11th house, Venus is in the 6th house, then during the Mahadasha of Venus the fortunes smile on the native.

8. If Moon, Mars, Mercury and Jupiter are in the 4th house then during the major and minor periods of these planets the native attains fame and his fortunate time commences. But if the lord of the 3rd house and 8th house (which is Venus here) is also with these four planets then the Yoga is destroyed.

9. If Jupiter is in Sagittarius in the 10th house then definitely it is a Yoga creating placement.

10. When Moon is in Taurus, Sun in Leo, Mercury in Virgo, Venus in Libra, Jupiter in Sagittarius, Mars in Capricorn and Saturn in Aquarius then it is a very fortunate placement and the luck shines very much. If the placement of seven planets which has been

---

*Here the meaning should be taken as that for Pisces rising people Saturn in the 12th house confers Yoga. In many places these things have not been repeated that if the ascendant is this particular one. But it should be inferred under which consideration these Yogas have been given and accordingly judgement should be taken. It should not be universally applied for all the ascendants.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

यत्कार्यमारब्धमुपैत्येनेन
तस्यैव सिद्धिं सुखजीवनं च।
कीर्तिं प्रतिष्ठां कुशलप्रवृत्तिं
मानोन्नतिं कर्मपतेर्दशायाम् ॥११॥

ऐश्वर्यमव्याहतमिष्टबन्धु-
समागमं भृत्यजनांश्च दासान्
संसारसौभाग्यमहोदयं च
लभेत लाभाधिपतेर्दशायाम् ॥१२॥

व्ययेशितुर्वयस्यतिव्ययं करोति सज्जने।
अघौघनाशिनीं शुभक्रियां महीशमान्यताम् ॥१३॥

1. If the Lord of the first house is strong then during the periodic influence of the Lord of the first house the native's influence and authority increases in the world, he lives happily. The health is good *i.e.* during the periodic influence of the Lord of the Ascendant the native has strength and does not get disease. There is luster on the face. The luster on the face indicates that the mind and body are both in good shape. As the second day of the waxing moon increases every day and attains luster in the same manner, the native constantly rises to prosperity and in status when he is in the Dasha of a strong Lord of the Ascendant.

2. If the Lord of the second house is strong then what is the result has been described below.

During the Dasha of the Lord of the second house the native's family increases. He gets good daughters. He gets food easily. He earns wealth due to his voice and power of speech that is he gets livelihood and wealth where speech is more used. Either he speaks endearing sentences and words so all people praise him in meetings or he is a good lawyer where logic and power of speech is utilised or he is a professor and has convincing ability. In short the second house is the house of the speech, wealth and family and good results related to these matters are realized.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

some one, or something negative or the other. He will be displaced from his status and may lose his house and he is constantly surrounded with problems.

2. If the Lord of the 2nd house is spoilt then during the periodic influence of that Lord, if the native gets a chance to speak in public, then suddenly he might stammer or lose his speech due to nervousness. He will not be able to control his speech, his family is in bad situation and will break. He suffers from disease of the eyes. He had problem in speech (due to disease in mouth or ulcers or he resorts to sarcastic remarks) money is lost, fear from Kings and people in authority. He gets unpleasant letters. When considering the 2nd house all those things should be considered which fall in 2nd house.

3. If the Lord of the 3rd house is spoilt* then death of brother or sister takes place. The native himself is blamed for certain things for which he is not responsible. He is troubled by secret enemies. He is defeated. He is demoted from his position and loses respect. In the periodic influence of the Lord of the 3rd house which has no strength, is weak and spoiled, the above results will take place.

4. If the Lord of the 4th house is weak then during its periodic influence the mother suffers. His dear ones and friends are in trouble, loss of farm houses and residential properties. His cattle and horses are destroyed, danger from water. From the 4th house water is also considered. Therefore if the Lord of the 4th house is badly situated then fear from water is indicated.

5. If the Lord of the 5th is weak then during its periodic influences the native will lose his son like— death or suffering for the Son. He is confused, he is taken for a ride *i.e.* he is cheated, he wanders around for no reason, he has to walk on feet and he suffers from stomach problems. Anger from the Kings and the native spends his strength without any results.

6. If the Lord of the 6th house is spoilt then there is danger from thieves, poverty and such events which gives suffering. The

---

*Weak, combust, debilitated etc.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

If Mars is posited in a sign which is 'Urdmukh' and which coincides with 'Capricorn' and is simultaneously the 10th or 11th house from Ascendant, then the period of the Mars, bestows 'throne' to the native. Such a person annihiliates his enemies *i.e.* victorious over his enemies and is a General or Commandar of an army. He enjoys wealth of a kingdom and many people are under his patronage. This is a special 'Rajayog' which has been mentioned above. In this 'Rajyog' three things should be there.

1. Mars should be exalted.
2. Should be placed in the 10th or 11th house.
3. It should be in a 'Urdmukh Rashi'. What is a 'Urdmukh Rashi'? This has been explained in Sloka No. 8 in the first chapter.*

स्वोच्चस्थितो भृगसुतो व्ययकर्मगो वा
लाभेऽपि वाऽस्तरहितो न च पापयुक्तः ।
तस्याब्दपाकसमये बहुरत्नपूर्णो
धीमान्विशालविभवो जयति प्रशस्तः ॥२६॥

This is a special 'Rajyog' connected to 'Venus'. If Venus is posited in 'Pisces', 'Libra' or 'Vrishabha' in the 10th or 12th house or even in the 11th house but should neither be with a malefic nor combust, then in the periodic influence of such a 'Venus', the native becomes very rich, endowed with luxurious items, gold etc. He is praised in this world and he enjoys life. This is the effect during the major period of Venus.*

Now we speak of the periods of planets which are in their sign of debilitation, or are posited in the 6th or 8th house. Generally it is

---

*This is the results in the period of Mars.

*In the Mool Sloka 'Swochastith' this word has been used. Own sign or exalted sign, if we take this meaning then 'Venus' is in— 'Taurus', 'Libra' or 'Pisces'. In any one of them will show the results given above, but if we take it as the exalted sign only, then the above mentioned 'Yoga' will take place only if 'Venus' is posited in 'Pisces'. We are with the second opinion. Other planets are not considered so good in the 12th house, but 'Venus' in the 12th house gives enjoyment of life and is very auspicious. It also gives great success in work also.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

If the Lord of an angle is a benefic then it shows ill effects and on the other hand if the Lord of angle is a malefic it will give good results. The Lord of trine from the ascendant *i.e.* the Lord of the 9th or 5th house from the ascendant, always gives benefic results. The 1st house *i.e.* the ascendant is both an angle as well as a trine. So the Lord of 1st is always a benefic. The Lords of the 3rd, 6th and 11th houses even if they are benefic they give negative effects. If the Lord of the 1st house is simultaneously the Lord of the 8th also, this is possible when the ascendant is Aries or Libra, then it is a benefic. If the Lords of the 8th house are Sun or Moon then also it gives good results, this is possible when the rising signs are Sagittarius or Capricorn. The conclusion from all this is that except for Aries, Libra, Sagittarius and Capricorn rising people, for all other ascendants the Lord of the 8th causes bad results. This is the opinion of ' Parashar'. The planets show their effect in their periodic influences.

कोणाधीश: केन्द्रग: केन्द्रपो वा
कोणस्थश्चेद् द्वौ च योगप्रदौ स्त: ।
द्वावप्येतौ भुक्तिकाले दशाया-
मन्योन्यं तौ योगदौ सोपकारौ ॥४२ ॥

Similarly the Lords of 3rd, 6th and 11th houses whether they are Paapa or not has been explained in the book, in details.

1. If the Lord of a trine is in an angle or the Lord of an angle is in a trine then these two are Yoga giving planets. If the major period is of one of them and the minor period is of the other then they show benefic results. This way they exchange Yoga with each other and strengthen each other.

न दिशेयुर्ग्रहा: सर्वे स्वदशासु स्वभुक्तिषु।
शभाशुभफलं नृणामात्मभावानुरूपत: ॥४३ ॥

In the Sloka No. 41 above the word 'Tattaddashayam Phalam'

---

*We have given the effect of the Lords of the angle and trine in details in "Sugam Jyotish Praveshika" an astrological book by Pt. Gopesh Kumar Ojha.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

केन्द्राधिपत्यदोषस्तु बलवान् गुरुशुक्रयोः ।
मारकत्वेऽपि च तयोर्मारकस्थानसंस्थितिः ॥५० ॥

We have mentioned before that if a benefic is the Lord of angle then it is not a good factor.

Now we tell another things that if Jupiter and Venus own an angle then it is bad. If besides this, they are also posited in the Marak Sthan *i.e.* in the 2nd or 7th house then they become strong Markesh. We make it more clear that if Jupiter and Venus own an angle and are simultaneously placed in the 2nd or 7th house then they are strong Markesh. Markesh means one which kills.

बुधस्तदनु चंद्रोऽपि भवेत्तदनु तद्विधः ।
पापाश्चेत्केन्द्रपतयः शुभदाश्चोत्तरोत्तरम् ॥५१ ॥

The way the ownership and placement of Jupiter and Venus in a Marksthan is supposed to be not good. Similarly the same should hold true for Mercury and Moon *i.e.* if Mercury is the ruler of angle then it is not a benefic and if simultaneously not only it own an angle but is also posited in a Marksthan then it is supposed to be worst. Similarly if Moon is the ruler of an angle it is bad and if simultaneously it is placed in a Maraksthan then worst. But if malefic are owners of angles then they bestow benefic effect. If Sun is the owner of angle then it gives excellent results. Mars if it owns an angle then it gives a still better effect and if Saturn is the owner of an angle then it is very good.

यदि केन्द्र त्रिकोणे वा निवसेतां तमोग्रहौ ।
नाथेनान्यतरस्यैव संबन्धाद्योगकारकौ ॥५२ ॥

If Rahu or Ketu are posited in an angle and have a relationship with a Lord of a trine then it is a Yoga Karak situation. Or if Rahu or Ketu are posited in a trine and are related to the Lord of an angle, then also it is a rajayoga.

तमोग्रहौ शुभारूढौऽसंबद्धौ येन केनचित् ।
अन्तर्दशानुरूपेण भवेतां योगकारकौ ॥५३ ॥

Copyrighted material

If Rahu or Ketu are posited in the sign of a benefic in a good place and are not conjoined with any other planet then in their minor periods they give benefic results.

If Rahu or Ketu are not related to any planet and are placed in good houses (in an angle or trine) then during their major period when the minor period of a Yoga creating planets comes, then benefic results will ensue.

आरम्भो राजयोगस्य भवेन्मारकभुक्तिषु।
प्रथमयन्ति तमारभ्य क्रमशः पापभुक्तयः ॥५४॥

If in the minor period of any Marak planet the Raj Yoga commences then during that minor period only the realisation of fame related to the high position comes, but there is no concrete enjoyment of that position.

रन्ध्रस्थरन्ध्रेक्षकरन्ध्रनाथ-
रन्ध्रत्रिभागाधिपमान्दिभेषाः।
दुःखप्रदास्तेष्वपि दुर्बलो यः
स नाशकारी स्वदशापहारे ॥५५॥

The following planets give much sorrow and sufferings-

1. The planet posited in the 8th house.
2. The planet which aspects the 8th house.
3. The Lord of the 8th house.
4. The Lord of the 22nd decanet from the ascendant.
5. The Lord of the sign were 'Mandi' is posited.

The purpose of mentioning this is that the above mentioned planets in their major and minor periods give much suffering and the one which is the weakest out of the above, during its major and minor period, death can take place.

भ्रष्ठस्य तुङ्गादवरोहिसंज्ञा
मध्या भवेत्सा सुहृदुच्चभागे।

Copyrighted material

(C) 1. Exhalted in Navansha, Vargottam in Navansha or in the Navansha of a great friend or in the Navansha of a friend (excellent).

2. Debilitated in Navansha in the Navansha of a great enemy or in the Navansha of enemy (bad).

In the 8th Chapter of Brihat Jaatak, this has been explained in detail—

(A) If any planet is very strong or is in the highest degree of exaltation then the entire period of that planet generates wealth and good health.

(B) If any planet is in its sign of exaltation and is some what strong also then its period is called Poorna. This planet's major and minor period gives increase of wealth.

(C) If any planet is weak then its period is called Rikta. In Rikta period there is lack of wealth and health is not good. There is disease and poverty to a great extend.

(D) If any planet is debilitated in Navansha or in the Navansha of enemy then the period is called Anishta. In this period there is physical sufferings and lack of wealth creates problems.

(E) If a planet is Avrohi *i.e.* moving downwards but is posited in the Navansha of a friend or a great friend then the period is called a 'Madhya' and in this period there is some wealth.

शस्तगृहे शस्तांशे नीचे रिपुभेऽस्तसंस्थिते वाऽपि।
तस्य दशा मिश्रफला दशापरार्धे फलप्रदा ज्ञेया ॥५७॥

Even if a planet is debilitated, in the sign of an enemy, or combust but if it is posited in a good house and good Navansha, then its period will be mixed *i.e.* will give some good or some bad results.

According to Varahmihir the planetary period of that planet is called a mixture which is in a good sign (exalted or own sign) but is debilitated in the Navansha, or in the Navansha of an enemy. The periodic influence of that planet is mixed. At times good health, at times wealth but at other times sickness and poverty. According to Mantreshwar Maharaj the mixed result will be in the first half, and benefic results will be felt in the second half.

Copyrighted material

तत्तद्भावात्व्ययस्थस्य तद्भावव्ययपस्य।
वीर्यहीनस्य खेटस्य पाके मृत्युमवाप्नुयात् ॥५८ ॥

Death can occur in the major and minor period of a planet which is devoid of strength. The question is death of 'Whom'? If a weak planet is in the 12th house from a sign then from that sign whoever is considered or the person indicated by the house from which the 12th sign is ruled by the weak planet.

An example will make it clear. Suppose a weak planet is the Lord of the 2nd house and is posited in the 9th house then in the periodic influence (major or minor) of that planet the native's brother and father can expire Why? The answer is that it is Lord of the 2nd house *i.e.* the 12th from the 3rd and from the 3rd house the 12th is the 2nd house from the Ascendant so the Lord of the 2nd is the one which causes the destruction of the 3rd house. This has been explained above that the Lord of the 12th house if weak then the house is destroyed.

From the 3rd house brother is considered so if the Lord of the 2nd house is devoid of strength then in its period trouble to brother should be predicted. The second thing that has been explained in the Sloka is that— The placement of planet itself in the 12th from a house then the weak planet will also destroy the house. In the above example it is in the 12th from the 10th house. Consideration of father is done from the 10th house and because a weak planet is posited in the 9th house and the 9th is the 12th from the 10th, so it causes suffering to father. The result is that a weak planet destroys whichever house it is the 12th Lord of, as well as the 2nd house from where it is placed.

Now we talk of the result of the transit of a planet whose periodic influence is running and what are the different results of its transit in various houses.

दशापतिर्लग्नगतो यदि स्यात्
त्रिषट्दशैकादशगश्च लग्नात्।
तत्सप्तवर्गेऽप्यथ तत्सुहृद्वा
लग्ने शुभो वा शुभदा दशा स्यात् ॥५९ ॥

Copyrighted material

The planet whose Dasha is invoke when it is in the 1st house or in the 3rd, 6th, 10th or 11th from the ascendant then its period shows good results. If the planet whose dasha is running is in the 7th house from the ascendant then also its period is good. If the planet whose dasha is running and its friend or any other benefic in transit comes to the 1st house, then good results ensue.

यावन्ति वर्षाणि दशा च सा स्यात्-
चारक्रमात्तत्र दशापतिः सः ।
यत्र स्थितस्तद्भवनाद्विधोस्तु
स्थितेः प्रकल्प्यं सदसत्फलं हि ॥६० ॥

Look to house in which a planet whose major or minor period is invoke, is passing through in transit. If the planet whose dasha or Antardasha is running is passing through good houses from the Moon at birth, then it shows good results. But when it passes through negative houses from the Moon then the result will be bad.

दशाधिनाथस्य सुहृद्गृहस्थ-
स्तदुच्चगो वाऽथ दशाधिनाथात् ।
स्मरत्रिकोणोपचयोपगश्च
ददाति चन्द्रः खलु सत्फलानि ॥६१ ॥

When Moon in transit passes through any of the following places then it shows benefic effect.

(A) In the sign of a friend of the planet whose dasha is running.

(B) In the sign where the planet who's dasha is running is placed in the birth chart.

(C) In the 3rd, 5th, 6th, 7th, 9th, 10th and 11th houses from the planet whose dasha is running.

उक्तेषु राशिषु गतस्य विधोः स राशिः
स्याज्जन्मकालभवमूर्तिधनादिभावः ।
तत्तद्विवृद्धिकृदसौ कथितो नराणां
तद्भावहानिकृदथेतरराशिसंस्थः ॥६२ ॥

Copyrighted material

In the above Sloka it has been mentioned, in which houses Moon is benefic. In other houses show malefic effect. If the benefic house also synchronises with the ascendant, 2nd, 11th houses etc. then it increases the efficacy of those houses. In the same manner if Moon is malefic viz., - 6th, 8th and 12th etc. and they also coincides with the negative signs in the birth chart, then loss of matters related to that house will be there.

For example— If Aries is the rising sign and the Lord of the dasha is Jupiter which is posited in sagittarius then the exalted sign of Jupiter is Cancer. So Moon will be well placed in Cancer and good result when it is transiting through it and will improve the 4th house.

In the 61st Sloka Cancer is a benefic place and Capricorn is a negative place for Moon to transit. Therefore Cancer is the 4th from the ascendant so the transit of Moon in that will increase the efficacy of that house. Capricorn which is the 10th house from the ascendant and Moon in Capricorn will show negative results related to the 10th house.

सारावलीमुडुदशां च वराहहोरा-
मालोक्य जातकफलं प्रवदेन्नराणाम्।
प्रश्नोदयग्रहवशादथ वा स्वजन्म-
राश्यादिना वदतु नास्त्यनयोर्विशेषः ॥६३॥

In Saravali a book of a predictive Astrology in Sanskrit, written by Sh. Kalyan Verma, is a famous Book, Udoo dasha (Udai Pradeep Udoo dasha or constellation dasha is also a predictive Book of Astrology) as well as in Hora Shastra written by Varaha Mihir, the horoscope of a native is in consideration from Ascendant or Moon sign or when an Horary Chart is erected and prediction is done, then there is not much difference between them. We repeat according to these three books mentioned above whether the prediction is done from Horary Chart or from the birth chart or from the Moon sign it does not make much difference. According to Mantreshwar Maharaj— the systematic manner which is applicable to prediction from nativity, the same can be applied and easily used when predicting from the Moon used as the Ascendant or from the Horary Astrology. We give now some combinations from 'Bhavarta Ratnakar'.

Copyrighted material

DHAN YOG VICHAR- CONSIDERATION FOR WEALTH

1. If the Lord of the 2nd house is in the 5th and the 5th Lord is in the 2nd, or the Lord of the 2nd in the 11th and the Lord of the 11th is in the 2nd, or Lord of the 5th is in the 5th and the Lord of 9th is in the 9th then it indicates special combination for wealth.
2. If the Lord of any other house is posited with the Lord of the 2nd or 11th then it does not give that much wealth which is when the Lord of the 2nd is related to the Lord of 11th.

   Here we mention that logical conclusion should be drawn as to what other house or houses the other planet owns. Who is that planet? If it is the Lord of the 1st then it will be an indication of good results. If it is the Lord of the 4th then it is excellent but if the Lord of the 6th, 8th or 12th are with the Lord of 2nd or 11th then it will destroy the combination. The effect will be mala-fide. Side by side it should also be considered, that if the Lord of the 5th house or the 9th house are also posited where the Lord of the 2nd and 11th are then they will increase the efficacy of that combination they will not cause limitations to it.
3. If the Lord of the 2nd and 11th house get related to Lord of 5th or 9th then it is a special combination for wealth. But if the Lords of the 6th, 8th and 12th which are the Dusthan they are related to the Lord of the 2nd or the 11th or with the Lord of 5th and 9th then the Yoga is destroyed.
4. If the Lord of the 2nd and 11th are posited with the Lord of the 12th house or are related to the Lord of 12th house then the Yoga for wealth is destroyed.
5. If the significator of wealth Jupiter is related to the Lord of the 2nd house or if Jupiter is related to Mercury then also a wealth giving combination occurs.
6. If the Lord of the ascendant is in the ascendant, the Lord of the 2nd is in the 2nd, and Lord of the 11th is in the 11th, then it is also a special wealth giving combination.
7. If the Lord of 2nd and 11th are both in the 1st house then wealth is attained easily.

Copyrighted material

8. If the significator of a house is posited in the house itself then the good effect of the house is reduced.*

सर्वेषु भावस्थानेषु तत्तद्भावादिकारकः ।
विद्यते तस्यभावस्य फलम् स्वल्पमुदीरितम् ॥

9. If Moon as the ruler of the 7th house is posited in the 2nd house and there is no other planet with Moon, then the lost money or money which has been stolen is recovered.

'NIRDHAN YOG VICHAR'- CONSIDERATION OF COMBINATIONS FOR POVERTY

1. If the Lords of the 1st, 4th and 9th house is posited in the 8th house then the native will be poor from birth.
2. If the Lord of the 2nd house is in the 12th and the Lord of the 12th house goes to the 2nd.
3. If the Lord of the 2nd house is in the 12th house and the Lord of 12th is in the 1st and a Markesh aspect them.
4. The Lord of the 5th is posited in the 6th, the Lord of the 9th is in the 8th house and both of them receive the aspect of Markesh.

   In all the above four Yogas the native will be devoid of wealth.

'VIDYA VICHAR'- CONSIDERATION FOR EDUCATION

1. Venus in the 4th house makes one an expert in singing.
2. If Mercury is in the 4th house then one is an expert in Astrology.
3. If Sun is in the 5th house or Rahu and Mercury are in the 5th house then the native is expert in Astrology or is a doctor who is expert in curing disease connected with poison.
4. (a) If Sun is in the 2nd house and Mercury is also there, then a person is expert in Astrology,

---

*Which planet is the significator of which house has been given in Chapter-15, Sloka -17.

Copyrighted material

SHATRU - CONSIDERATION OF ENEMIES AND DISEASE

From the horoscope disease and enemies are taken into account from the 6th house. Therefore in Bhavarth Ratnakar in the heading of 'Shatru Rogadi Tarang'. The following combinations have been given:-

The name of the Book is Bhavarth Ratnakar. Why? Ratnakar is sea and instead of writing different Chapters as Chapters or divisions it has been named as 'Tarang'. Tarang or different ideas. Tarang is Sanskrit word, (Hindi word) meaning waves. So the Book Ratnakar is the name of the sea and the waves in the sea *i.e.* 'Tarang'.

1. If the Lord of the 1st house is in the 8th house then generally the person has disease. He is sickly.
2. If the Lord of the 6th house in the 1st house then a person from own caste and community causes harm. The native's own people become his enemies and develop enmity with him. The native also suffers from disease.
3. If Lord of the 1st and Lord of 6th are placed with Sun then the person suffers from fever (high temperature).
4. If the Lord of the 1st and 6th are with Moon, then there is fear of water.
5. If the Lord of the 1st and 6th are related to Mars then possibility exist of having hurt wounds, injury from weapons and such type of problems where there will be knots in the body like plague etc.
6. If Lords of the 1st and the 6th house are with Mercury then the natives suffers from access of biles disorder of pitta.
7. The lord of the 1st and 6th are with Jupiter then the health is good and there will be no disease.
8. The lord of the 1st and 6th are with Venus then it is not good for the health of the native's wife.
9. If Lord of 1st and 6th are with Saturn then there is fear from thieves and persons of low caste.
10. Lord of 1st and 6th are with Rahu or Ketu then there is danger from snakes, tigers etc.

Copyrighted material

or malefic are placed in the 2nd or 7th house or Venus is in the 11th house which is the house of gains or Venus is debilitated or the Lord of the 7th house is posited in the 6th or 12th house then there will be a second marriage.

3. If a malefic is in the ascendant then second marriage takes place *i.e.* the 1st marriage does not last.

4. Mars and Venus together in the 2nd, 4th, 7th, 8th or 12th house and Venus is weak then there will be a 2nd marriage.

5. Mars in the 2nd, 4th 7th, 8th or 12th then also it causes two marriages. In other texts this has been called a Manglik Dosh or Kuja Dosh. Therefore if the wife of the native also has a manglik Dosh then she will live and there will be no second marriage. This is a general principle that negative cancel each other. We would like to point out that in North India instead of the 2nd house Mars in the first house creates Kuja Dosh and not in the 2nd house. So Mars in the 1st, 4th, 7th, 8th or 12th creates manglik and Kuja Dosh.

6. If Jupiter is in the 2nd house and there is an indication of more then one marriage in the horoscope then the 2nd marriage takes place is in the later years of life.

7. If Saturn is placed in the 2nd house and Rahu is in the 7th house* then two marriages take place.

8. If the Lords of the 2nd and 7th house or Venus is in the 2nd or 7th house and the 2nd and 7th houses receive an aspect from benefic, then the number of benefic aspect will indicate the number of wives that one will have or the native will have happiness from that number of women. However if malefic are also posited in the houses mentioned above or Venus is conjoined with malefic then this Yoga will not take place *i.e.* will be nullified.

9. If Saturn and Venus are in the 7th house then the native is devoted and is in love with his own wife.

10. Mercury in the 7th house makes one affecionate towards other's wives.

---

*Rahu in general in the 7th house gives clandestine relationships.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

full aspect etc. These have been mentioned at other places.

11. If there is a relationship between the Lord of 8th and the Lord of the 9th house then there is no Yoga in the major period of the Lord of the 9th house, but in the minor period of the Lord of the 8th there is a Yoga.
12. If there is a relationship between the Lord of the 10th and 11th houses then in the period of the Lord of 11th there will be a Raj Yoga.
13. If the Lord of the 10th and 11th are related then in the period of the Lord of the 10th only ordinary conditions will prevail *i.e.* neither very good nor very bad.
14. If Venus is posited in the 10th house then during its period there is no Yoga.
15. If Saturn is in the 7th house then in its period there is a Raj Yoga.
16. If Rahu is in the 7th house then its period definitely gives a Yoga.
17. If Saturn is in the 3rd or the 9th house then it does give a Yoga.
18. If Jupiter is in the 3rd, 8th or 9th house then it gives a Yoga.
19. If Jupiter is posited in the 12th house then the native after death *i.e.* after life attains Heaven.
20. If the Lord of the house of fortunes *i.e.* 9th and the Lord of Karma *i.e.* 10th are posited in the 9th or 10th house then it is an excellent Raj Yoga and results in much fame.
21. If the Lord of the 9th is posited in 10th house and the Lord of the 10th house occupies the 9th house then the same results which has been mentioned in 20 above will take place.
22. If the Lord of 10th house is posited in the 10th and the Lord of the 9th is in 9th then also the same effects which has been mentioned in 20 above take place.
23. If Lord of 10th and 5th houses are together or separately are in 10th or 5th house then it is a Raj Yog and the natives attains fame.
24. If the Lord of 9th and 10th houses are in the 7th and 1st house then it is a Raj Yog and fame comes.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

शिरोरुजा जठरगुदार्तिपीडनं
कृषिक्रिया गृहधनधान्यविच्युतिः ।
सुतस्त्रियोरसुखमतीव देहिनां
भृगोः सुते चरति रवेरथाब्दकम् ॥११ ॥

Minor Periods in the Major Period of Sun

The minor periods in the major period of Sun are given below:

1. During the minor period of Sun in its major period, one gets more fame than a king, acquisition of wealth, likely to live in forest and hills, fever and disease related to Pitta in the body, separation from father. If Sun is good then good result should be understood. If Sun is weak or posited in the dusthana then ill-effects should be predicted.

2. Moon

When the minor period Moon runs in the major period of Sun, then the native overcomes and annihiliates his enemies, his sufferings, subside; gain of wealth, work related to agriculture, construction of house, meeting with friends. If Moon is in dusthana *i.e.* in the 6th, 8th or 12th then the results are negative and the native suffers from T.B. or disease connected with water as well as danger and loss from fire.

3. Mars

When the minor period of Mars is in the major period of Sun, then the native falls sick, has a downfall in his status or loses his job, and troubles from enemies. He will be opposed by his own family people. The native has fear from the ruler and loses wealth. The native thinks that he has danger of getting wounds and boils. Our opinion is that if both the Sun and Mars are well placed and are in good signs related to each other then the minor period of Mars is good.

4. Rahu

In the minor period of Rahu in the major period of Sun the

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

happy and his inner self is desirous of gaining knowledge, intellectual learnings and wisdom.

7. When there is the minor period of Ketu in the major period of Moon then certain events happen which cause uneasiness and tension to the native. Danger from water, loss of wealth and loss of relatives *i.e.* some relative suffers or difference of opinion with them. The native also suffers on account of slaves, servants and lower class of people. In short the period of Ketu in that of Moon, causes various problems.

8. During the period of Venus in that of Moon the results to be expected are good, happiness connected with shipping, vehicles, wealth, ornaments and all type of work related to water and women. The native also benefits from agriculture. If he is a business person then money comes in the trading. During this minor period realization of friends, animals, grains, sons and happiness from them.

9. When there is the minor period of Sun in the major period of Moon then honour from kings. The native does courageous work. If he has some type of disease then he overcomes disease and gets well *i.e.* the health is very good. However he may suffer from excess of biles and vata disorder, some type of new disease may take place but the native is victorious and his enemies are defeated.

पित्तोष्णरुग्व्रणभयं सहजैर्वियोगः
क्षेत्रप्रवादजनितार्थविभूतिसिद्धिः ।
ज्ञात्यग्निशत्रु नृपचोरजनैर्विरोधो
धात्रीसुतो हरति चेच्छरदं स्वकीयाम् ॥२१ ॥

शास्त्रग्निचोररिपुभूपभयं विषार्तिः
कुक्ष्यक्षिशीर्षजगदो गुरुबन्धुहानिः ।
प्राणव्ययोऽथ यदिवा विपुलापदो वा
वक्रायुरन्तरगते भुजगाधिनाथे ॥२२ ॥

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

दशापहारादिककालचक्रे
वाक्यानि दस्त्रादिपदादिजानि।
वक्ष्यामि वर्णैर्नभिर्भमानै
राशीशवर्षैः परमायुरत्र ॥४॥

Which periods come in what orders of the Kalachakra Dashas according to the quarter of the constellation of birth?

Depending upon the quarter of the birth star- the periods which have been given below- The total of these periods is the longevity of the native. The order of the signs are mentioned according to the Sanskrit alphabetical orders. In the ancient system of Sanskrit the numbers were coded into alphabets. This is called the order of the 'Katpayadi' *i.e.* 'a, b, c, d, etc. :

Table of Katpayadi*

1	क	Ka	1	ट	Ta
2	ख	Kha	2	ठ	Tha
3	ग	Ga	3	ड	Da
4	घ	Gha	4	ढ	Dha
5	ङ	Ng	5	ण	Na
6	च	Cha	6	त	Ta
7	छ	Chha	7	थ	Tha
8	ज	Ja	8	द	Da
9	झ	Jha	9	ध	Dha
10	ञ	Ny	10	न	Na
1	प	Pa	1	य	Ya
2	फ	Pha	2	र	Ra
3	ब	Ba	3	ल	La
4	भ	Bha	4	व	Va or Wa
5	म	Ma	5	श	Sha
6	ष	Sha	3+1	ज्ञ	Gya
7	स	Sa	(=4)	(ग+ज्ञ)	
8	ह	Ha			
11	क्ष	Ksha			
12	त्र	Tra			

Copyrighted material

The following are the 36 consonants. Those serially numbered 5 and 10 below are not used independently but are compounded with other consonants. Those serially numbered 34, 35 and 36 are syllables representing the combined sound of more than one letter, but have, for certain phonetic reasons, been included as consonants.

1	क	Ka	13	ड	Da	25	e	Ma
2	ख	Kha	14	ढ़	Dha	26	;	Ya
3	ग	Ga	15	ण	Na	27	j	Ra
4	घ	Gha	16	त	Ta	28	y	La
5	ङ	Ng	17	थ	Tha	29	o	Va or Wa
6	च	Cha	18	द	Da	30	"k	Sha
7	छ	Chha	19	ध	Dha	31	'k	Sha
8	ज	Ja	20	न	Na	32	l	Sa
9	झ	Jha	21	प	Pa	33	g	Ha
10	ञ	Ny	22	फ	Pha	34	{k	Ksha
11	ट	Ta	23	c	ब	35	=	Tra
12	ठ	Tha	24	Hk	भ	36	K	Gya

Note : शा is also written as .k

As some of the English letters are used to convey more than one sound, we are explaining the pronunciation indicated by the English letters used above.

1. k - sound of k as in keep, kite, kernel.
2. kha- this is the compound sound of k and h as in khan, khud etc.
3. g- as pronounced in get, go, give.
4. gha- this is the compound sound of gh. In English we write ghetto, ghost etc. but when pronouncing them we omit the sound of h, but in Hindi gha represents a sound in which the sound of g and h are combined as in Ghosh (a Bengali surname).

---

*In order to indicate the method of pronouncing we have added appendix-I here itself from our book 'Hindi- English Teacher (by Ashutosh Ojha)

Copyrighted material

5. ng- this has the faint sound of ng as in sing.
6. cha- as pronounced in chat, chair, chalk.
7. chha- this is the compound sound of ch and h. This is absent in English.
8. j- as in jug, jail, just.
9. jha- this is the compound sound of j and h as in Jha (a Bihari surname).
10. ny- this has the nasal sound of ny. This letter is never used independently.
11. t- this has the hard consonant sound of t as in tea, taste, talk.
12. tha- this is the compound hard sound if t and h as pronounced in Thakur (a surname in India).
13. d- has the sound of d as in do, deed, day.
14. dha- this is the compound sound of hard d and h as in adhere.
15. n- this is the hard sound of n. If we raise the tip of the tongue towards the throat we can emit this sound.
16. t- soft sound of t as in French.
17. th- as in thorn, truth, thumb, thence.
18. d-has the sound of th as pronounced in then, that, the.
19. dha- this is the compound sound of soft d and h as in Gandhi, dharma (Sanskrit word meaning religion).
20. n-sound of n as in then, needle, nib.
21. p- as pronounced in paper, pure, purse.
22. pha- there is no corresponding sound in English because in English words, wherever ph occurs as in philosophy, philology etc. we use the consonant sound of ' f '. If we eliminate the aspirate sound from ' f ' it will be nearer to the sound of the Hindi consonant indicated by pha.
23. b- as pronounced in book, bun, Bible.
24. bha- this is the compound sound of b and h as spoken in Bharat (India).
25. m- as in me, mother, may.

Copyrighted material

26. y-as in your, yellow.
27. r- as in rat, raw, rub.
28. l- as in lame, like, lie.
29. v- as in van, very, vehicle. In Hindi there is no distinction between the sound of v and w and for the Hindi consonant sound of o] we may use v or w.
30. sh- as in she, sheep, show, shove.
31. sha- the distinction between the sounds of "k] and 'k] in Hindi is very subtle. Linguists would understand that "k] is palatal while 'k] is cerebral. We have used sha for this cerebral sound of sh. The beginners may omit the distinction for the cerebral sound of sh is very rarely used.
32. s- as in say, seat, sell.
33. h-as in him, her, haste.
34, 35, 36- These are syllables, having compound sound of more than one consonant.

पौरं गावो मित सन्दिग्धं
नक्षत्रेन्दुः स तु भूशूलम्।
रूपेत्रक्षन्निधयोरङ्गे
वाणी चस्थं दक्षि नक्षत्रम् ॥५॥

One who is born in the first quarter of Ashwini, he will have (i) Aries-Mars (ii) Taurus- Venus (iii) Gemini-Mercury (iv) Cancer-Moon (v) Leo-Sun (vi) Virgo- Mercury (vii) Libra- Venus (viii) Scorpio-Mars (ix) Sagittarius- Jupiter- these nine periods.

One who is born in the second quarter of Ashwini, he will have

(i) Capricorn- Saturn
(ii) 11- *Saturn
(iii) 12- Jupiter

---

*Instead of writing the names of signs we have used their numbers viz. '11' for Aquarius, 12 for Pisces and so on.

Copyrighted material

दासतवेशो गौरीपुत्रं
क्षन्निधकारो गोभूशेषम्।
सौदधिनक्षेत्रहासन्तो
भौमगुरुः पुत्राक्षोनाधिः ॥६ ॥

One who is born in Bharani- I pada, he will have—

(i) Scorpio- Mars
(ii) Libra- Venus
(iii) 6- Mercury
(iv) 4- Moon
(v) 5- Sun
(vi) 3- Mercury
(vii) 2- Venus
(viii) 1- Mars
(ix) 12- Jupiter

These nine periods.

One who is born in the second pada of Bharani will have—

(i) Aquarius - Saturn
(ii) 10 - Saturn
(iii) 9- Jupiter
(iv) Aries- Mars
(v) 2- Venus
(vi) 3- Mercury
(vii) 4- Moon
(viii) Leo- Sun
(ix) 6- Mercury

These nine periods.

One who is born Bharani-III pada will have the following-

(i) 7- Venus
(ii) 8- Mars

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

(iv) Ardra, Porvaphalguni, Uttaraphalguni, Anuradha, Jyestha, Dhanishta, Shatbhisaj- The sequence of the different quarter of the above constellation will be as per the four quarters of Mrigsiras.

नक्षत्रपादैष्यघटी समुत्था
पूर्वा दशा तत्पतिवर्षजाता।
पूर्वोक्तपादक्रमशोऽत्र विद्यात्-
केषांचिदेवं मतमाहुरार्या ॥१० ॥

We have now indicate the method of finding out the elapsed period and the balance period of the major periods in Kala Chakra Dashas. Only one fourth duration of a constellation is taken as each nakshatra consists of four equal quarters.

The method of proportion is used to find out the balance of Dasha and for this (a) the degree, minutes etc. covered in the quarter of a nakshatra and (b) the balance left to be covered. (c) The total duration of the signs and then we can calculate the balance of Dasha.

For example in Mrigsira— I quarter the first Dasha is Sagittarius-Jupiter. The number of years of Sagittarius should be multiplied by (b) and divided by one fourth of the duration of the nakshatra then the balance of dasha will be the result.

The other dashas will follow the sequence. This is the opinion of some scholars.

दस्त्रादिपादप्रभृतीनि भानां
वाक्यानि यान्यक्षरपंक्तिजानि।
तेषां क्रमेणैव दशा प्रकल्प्या
वाक्यक्रमं साध्विति केचिदाहुः ॥११ ॥

According to other scholars the full duration of the period of that nakshatra should be taken. These are 100 years or 85 years, 83 years or 86 years for different quarters.

The duration of the entire period is taken to calculate the elapsed and balanced periods according to the longitude covered and the longitudes to be covered in the quarter of the nakshatra. (for example

Copyrighted material

Similarly the total duration of the major period of the four quarters Rohini, Mrigsiras, Ardra are 86, 83, 85 and 100 years respectively (shown in the table above).

In this manner Mantreshwar Maharaj had initiated the entire 'Kala Chakra Dasha'.....both its mathematical as well as the predictive part in the 14 slokas. When 40 years* ago, we tried to learn the mathematical and predictive parts from these slokas then we could understand a little bit but not that much that we can do the correct calculations and apply them in horoscopes and reach to correct interpretations.

Then we studied 'Jatka Parijata', 'Brihat Parashar Horashatra' etc. in order to completely understand (mathematical and predictive parts) the subject matter of Kalachakra Dasha.

In* the past 40 years we had the opportunity to teach the mathematical and predictive parts to many persons but some readers who wanted to either not understand it due to lack of intellectual abilities or on account of incapability of working hard, avoided learning this topic. Now we explain the Kalachakra Dasha independently in our own manner. So that the lovers of Astrology can benefit from its predictive advantages.

We talked to hundreds of Astrologers but we regret to say that even those who used to cast gorgeous horoscopes and were supposed to be scholars of the subject of Astrology, even their knowledge of Kalachakra dasha was negligible. Out of hundred - two hundred astrologers only one could do the mathematical part of Kalachakradasha and do the interpretation on that basis.

We had the opportunity to go through few thousand horoscopes but not even in one, the calculation of Kalachakra Dasha was present. The reason of all this is that the mathematical method of Kalachakra Dashas has not been explained elaborately. In Sanskrit it has been initiated in symbolic basis in a few slokas.

We had tried to explain and comment in Hindi about the 14 Slokas given above. By reading these highly learned scholars will be able to calculate the Dasha but general readers may not be able to take the full advantage of these. Therefore we are now explaining the

---

*Written in the year of 1969

Copyrighted material

calculation part of Kalachakra Dasha in Tabular forms. (This will make it much easier like a child's play to follow it).

1. Look to Table 'A' in order to know the longevity for various quarters of constellation.
2. In Table 'B' the different dasha of signs have been given. In various ephemeris like Raphael's or Lahari's, Logarithms method has been given to calculate the exact longitudes of Moon and therefore we have also given in brackets the longitudes of different quarters of constellations in the above tables.
3. In the Table 'A' in the first row in brackets- a, c, e, g, i has been given from top to bottom. Under these the sequence of constellation and their quarters viz. I, II, III, IV have been given. In the next column the duration (*i.e.* the sum total) of the dashas falling in that quarter) has been mentioned. In the next two columns the Dashadhip (the lord of the Dasha sign) and Jeevadhip (the lord of the Jeeva sign) has been mentioned.

   The sign which comes in the beginning is called 'Deha' and the sign whose dasha comes in the end is called 'Jeeva'.
4. In the table 'A' the constellation (in brackets a, d, f, h from bottom to top) from IV, III, II, I quarters are given. In this the first dasha of the sign is Jeeva and the lord of this sign is called Jeevadhip. The dasha of the sign in the end is called Deha and the lord of that sign is called Dehadhip. These Jeeva and Deha signs will be needed in the predicting part subsequently so these should be kept in mind.

   Moon has been given in the Tables at the end of the book.

---

*To calculate the elapsed and balance periods from the longitude.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

1. Which is the 5th constellation from the birth star. Birth star is the constellation where the Moon was posited at birth. Counting from this 5th constellation, whatever periodic influence commences, is called Utpanna Mahadasha.
2. From birth constellation count the 8th constellation (both are included) *i.e.* birth will be one the next one will be two that way to eighth. Whatever Mahadasha commences from this 8th constellation is called Adhan Dasha. Similarly the Mahadasha which starts from the 4th constellation from the birth Nakshatra is called the Shema Mahadasha. Utpanna, Adhan and Shema are Sanskrit words. Utpanna in English means born. Adhan is related to the time when the conception of a child takes place and Shema Mahadasha is not very clearly mentioned.

If all the three periodic influences mentioned above, terminates at the same time *i.e.* one period is over and the next one commences in all the three then that is the time, when there will be death- this is a Marak Period. In the case of a person who has a short span of life 'Alpayu', the third period; in the case of one which has medium life span; Madhyayu is the 5th Dasha; and in the case of one with long life *i.e* 'Dheergayu', the 7th Dasha is fatal. (causes death).

एवं द्वे नव विंशतिर्धृतिकृतिः पञ्चाशदेषां क्रमात्
चन्द्रारेन्दुजशुक्रजीवदिनकृद्दैवाकरीणां समाः ।
स्वै स्वैः पुष्टफला निसर्गजनितैः पक्तिर्दशाया क्रमा-
दन्ते लग्नदशा शुभेति यवना नेच्छन्ति केचित्तथा ॥१७॥

NISARGA DASHA

1 year for Moon, 2 years for Mars, 9 years for Mercury, 20 years of Venus, 18 years of Jupiter, 20 years of Sun, 50 years of Saturn are the Nisarga or the Naisargik periods. Naisargik means natural. According to Yavanacharya* the 50 years of Saturn also includes the period of the ascendant. But other people do not agree with this

*The Persian Master - a great Astrologer who brought to light the system of the Solar Returns (Annual horoscopes).

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

first of all. This order in general is as follows—

1. Ascendant - Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. Here the strength of a planet is calculated in the following manner. The difference between the longitude of a planet. (The longitude compromises, degree, minute and second) from the cusp of the house then that difference should be divided by the difference between cusp and the midpoint, to know the real strength of the planet. The planet which is nearer to the cusp is stronger.

अंशोद्भवं लग्नबलात्प्रसाध्य-
मायुश्च पिण्डोद्भवमर्कवीर्यात्।
नैसर्गिकं चन्द्रबलात्प्रसाध्यं
ब्रूमस्त्रयाणामपि वीर्यसाम्ये ॥२८॥

If the ascendant is the stronger then use Anshayurdaya if Sun is stronger then Pindayu should be used. If Moon is strongest then Nisargayu *i.e* the natural period should be used. If all the three are strong then what? This is discussed in the next Sloka.

तेषां त्रयाणमिह संयुतिस्तु
त्रिभिर्हृता सैव दशा प्रकल्प्या।
वीर्ये द्वयोरैक्यदलं तयोः स्यात्
चेज्जीवशर्मायुरमी बलोनाः ॥२९॥

If all the three are equally strong then the age which come from all the three add them together and divide it by three. If two are strong then add the two of them and divide by 2. If all the three are weak then the age should be calculated according to the method which Jeev Sharma has mentioned.

कालचक्रदाशा ज्ञेया चन्द्रांशेशे बलान्विते।
सदा नक्षत्रमार्गेण दशा बलवती स्मृता ॥३०॥

If the lord of the Navansha occupied by Moon is strong then Kala Chakra Dasha should be used. Vimshotari Dasha is always strong and can be used in all cases.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

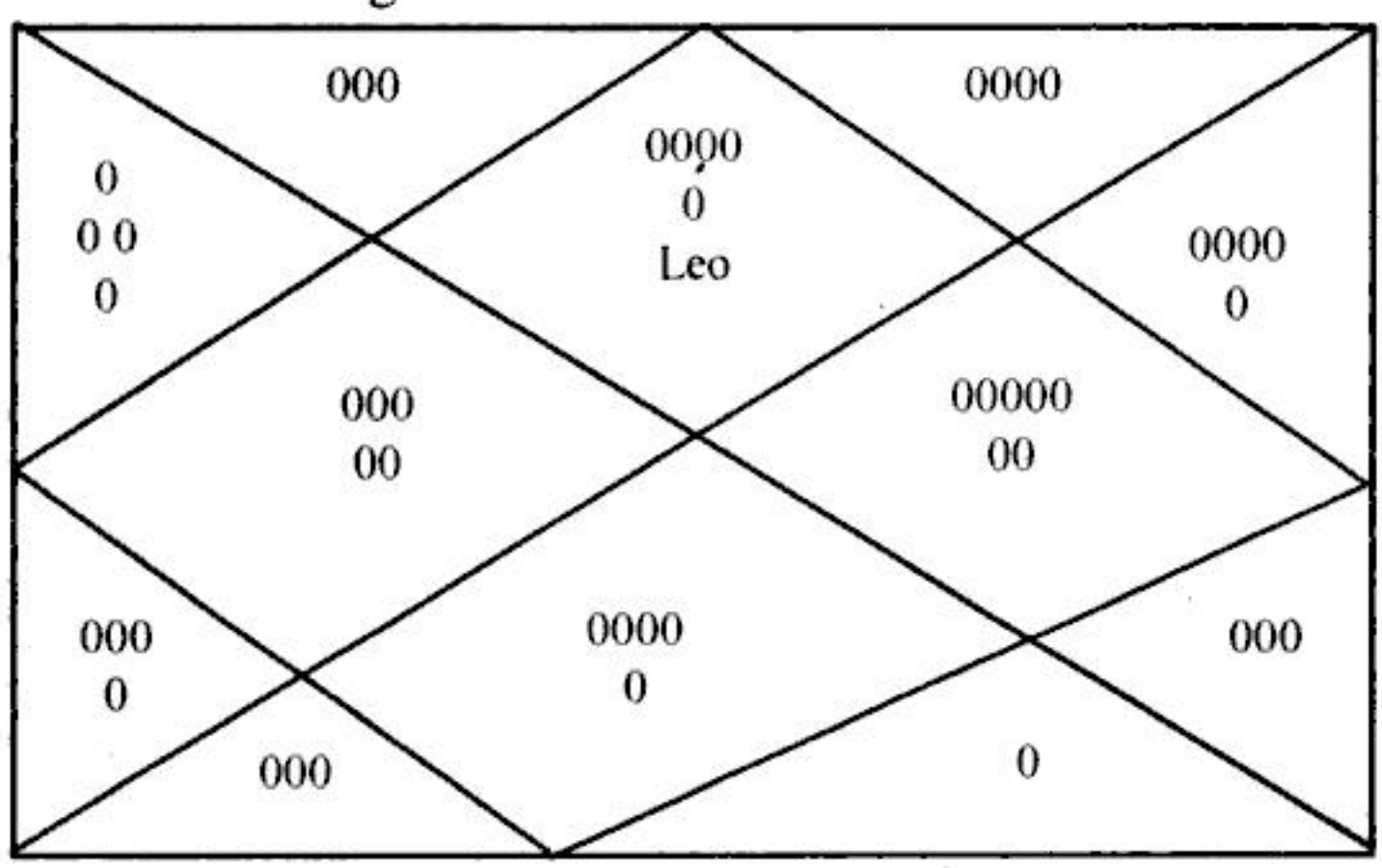
You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

1, 2, 4, 7, 8, 9, 10, 11. So in the horoscope look to the sign in which Sun is at birth in the diagram for Sun's Ashtakvarga place Zero '0' or Bindu in the 1-2-4-7-8-9-10-11 places from it.

Similarly Sun in transit is beneficial from Moon in the 3,6,10,11- So place Bindus on these places. From Mars and Saturn, it is beneficial in the - 1-2-4-7-8-9-10-11 from Jupiter in the 5-6-9-11 places. From Venus in the 6-7-12, Sun is beneficial. In the 3-5-6-9-10-11 and 12 places from Mercury. The other houses which have not been indicated as beneficial should be taken to be malefic. From the Ascendant, the 3, 4, 6, 10, 11, 12 are beneficial and so place Bindus in them.

After compiling and placing all the Bindus for the 7 planets and Ascendant, the following figure (given below) will emerge and this is the Sun's Ashtakvarga.



This has in all 48 Bindus which are as follows-

From Sun-8,	Moon-4,	Mars-8
Mercury-7,	Jupiter-4,	Venus-3
Saturn-8,	Ascendant-6	

गीतासौ जनके रवेः कलितसान्निष्के तुषारद्युतेः
भौमाछ्रीगुणिते धनस्य युगवन्मासाब्दनित्ये बुधात्।
जीवात्कौरवसज्जनस्य भृगुजाद्गूढात्मसिद्धाज्ञया
मन्दाद्वणचये तनीर्गतिनये चन्द्रः शुभो गोचरे ॥४॥

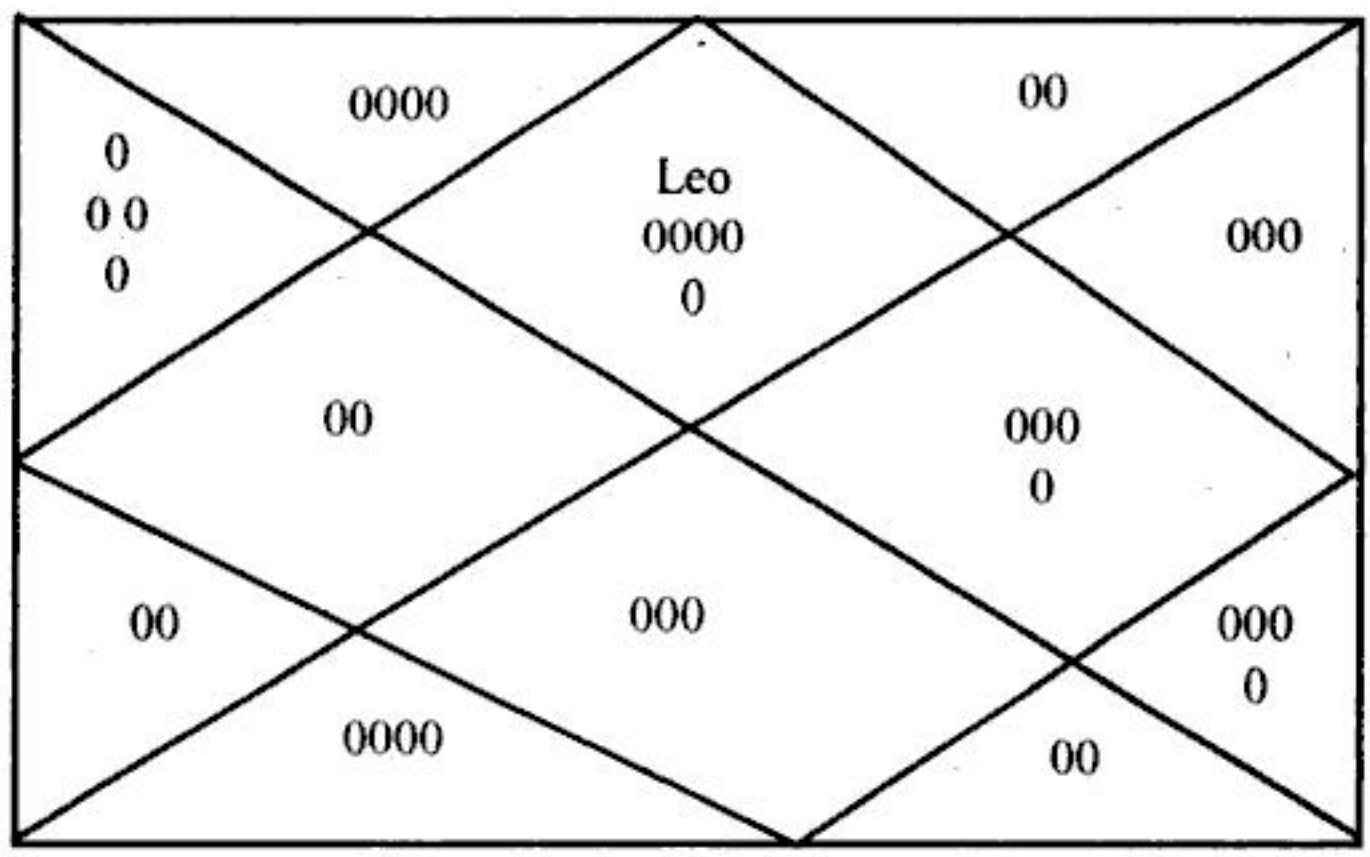
Copyrighted material

Now we speak about the Ashtakvarga of Mars. In Mars Ashtakvarga the following houses are benefic.

From Sun in the	3-5-6-10-11
From Moon in the	3-6-11
From Mars in the	1-2-4-7-8-10-11
From Mercury in the	3-5-6-11
From Jupiter in the	6-10-11-12
From Venus in the	6-8-11-12
From Saturn in the	1-4-7-8-9-10-11
From Ascendant	1-3-6-10-11

By placing Bindus from the place occupied by Mars in the Birth Chart. The Ashtakvarga of Mars will be erected.

Mars's, Ashtakvarga



In the Ashtakvarga of Mars, the total number of benefic Bindus are 39. The details of these are as follows-

From Sun-5, Moon-3, Mars-7, Mercury-4,
Jupiter-4, Venus- 4, Saturn-7 and From Ascendant-5

सौम्याद्योगशतं धनैः कुरुवेर्मोषाधिकश्रीगुरोः
तेजो यत्र यमारयोः पुरवसन्दिग्धेनये भार्गवात्।

Copyrighted material

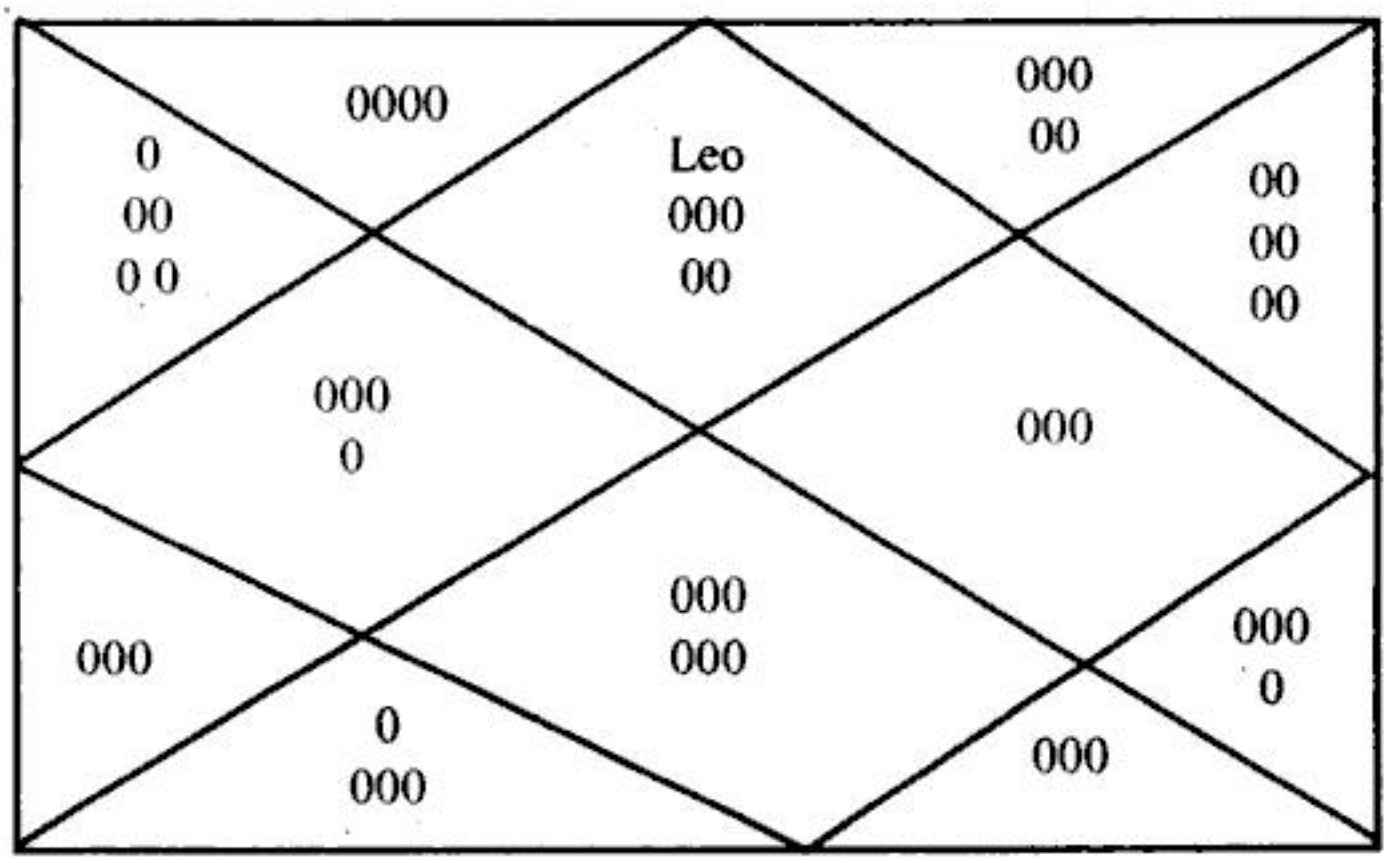
जात्यां श्रीस्तु रवेर्विधोः पुरगवामन्दोळपुत्रे तनोः
पौरे लाभमदळिके कुरुलवं मोहे धनेढ्ये भृगोः ।
लोभस्ताळिपरे कुजाद्रविसुतान्गर्भ महाब्धौ नये
ज्ञाळक्ष्मीचुळके गुरोर्मदधताढ्योऽसौ भृगुः सौख्यदः ॥८ ॥

In order to cast the Ashtakvarga of Venus, from which planets at what points the benefic Bindus are to be placed- has been given below-

From Sun	8-10-11
Moon	1-2-3-4-5-8-9-11-12
*Mars	3-4-6-9-11-12
Mercury	3-5-6-9-11
Jupiter	5-8-9-10-11
Venus	1-2-3-4-5-8-9-10-11
Saturn	3-4-5-8-9-10-11
Ascendant	1-2-3-4-5-8-9-11

This way 52 total benefic Bindus are in the Ashtakvarga of Venus.

Venus' Ashtakvarga



*According to Parashar, the transit of Venus in the 3-4-6-9-11-12 from Mars is beneficial.

Copyrighted material

From Sun- 3, Moon-9, Mars-6, Mercury-5, Jupiter-5, Venus-9, Saturn-7, Ascendant-8.

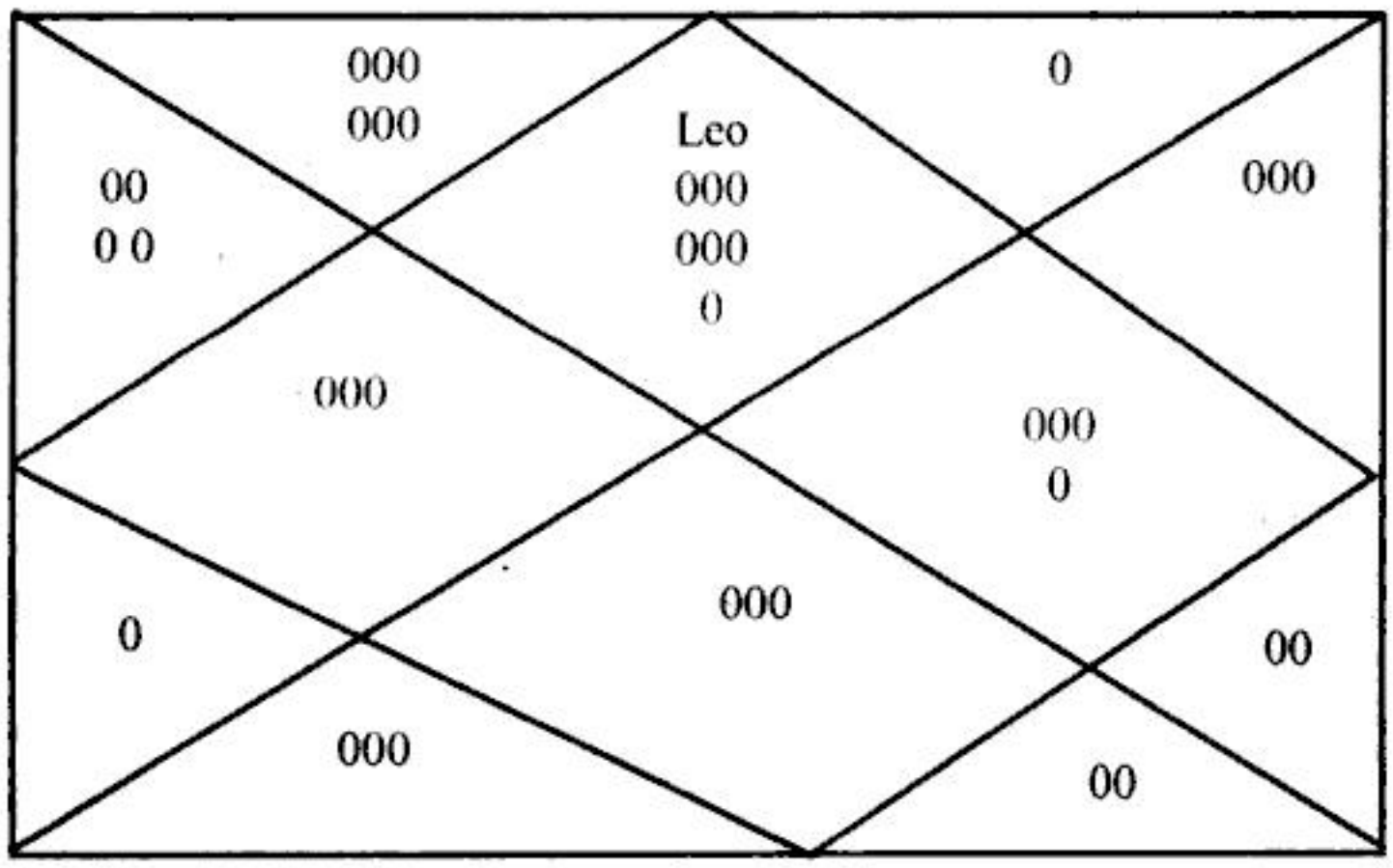
Now we construct the Ashtakvarga of Saturn.

रवेर्यात्रावीथीजनय शशिनो लक्षय शने:
गुणेस्तत्यो भौमादृगणितनिकरोऽसौ शुभकर: ।
शताकारे जीवात्तदधनपरे ज्ञादुदयभात्
कलाभूतानम्ये भृगुज चयखे सूर्यतनय: ॥९॥

In order to cast the Ashtakvarga of Saturn, place benefic points in the following signs from the signs occupied by various planets:-

From	Sun	1-2-4-7-8-10-11
	Moon	3-6-1
	Mars	3-5-6-10-11-12
	Mercury	6-8-9-10-11-12
	Jupiter	5-6-11-12
	Venus	6-11-12
	Saturn	3-5-6-11
	Ascendant	1-3-4-6-10-11

Saturn's Ashtakvarga



This way there are 39 benefic points in Saturn's Ashtakvarga,

Copyrighted material

benefic Bindus. (see page 513). Leo is the 10th house from Scorpio and therefore there would be no benefic point for Venus. It has only 7 points of other planets and the Ascendant. It is a benefic place from Sun, Moon, Mars, Mercury, Jupiter, Saturn and the Ascendant for the transit of Saturn.

Due to 7 Bindus the transit will be quite positive and effective. Where there is only one benefic point then Saturn when it transits that house than it will show much ill effects.

When there are 4 Bindus, the result will be medium. The more the benefic points than 4, the more the benefic effect. Less than 4 indicates ill effects. This is a general rule. Besides this two extra things should be kept in mind:

A. If a planet in transit is in own sign or exalted sign or in the sign of a friend and is also in an Upachayas* then the ill effects are reduced and good effects are increased. The meaning of this is that suppose there are three benefic points. But the planet is transiting in its own sign and also is in an Upchay Sthan then the results will not be that bad. If five points are there and it is also in Upchay Sthan and in the sign of a friend then the benefic results that comes due to having five benefic points will be much more.

B. If a planet is debilitated or in the sign of an enemy and also in places which are Unupchay** in transit then if there are very less benefic points and the planet is supposed to show ill effect then the ill effect will increase in intensity. If in the Unupchay sign it also co-insides with the debilitated sign of a planet in transit then inspite of having more benefic points it will not be able to show that much better results* as it would otherwise show. Rather the benefic results are be reduced. Here one doubt comes that if a planet is in the sign of a friend but it is not in, Unupchay sign or if it is in the sign of an enemy but is in Upchayy sign then what will be the effect? The answer to this is that;

---

*The 3rd, 6th, 10th and 11th houses from the ascendant are called Upchay places.

**The 1, 2, 4, 5, 7, 8, 9 and 12 places from the ascendant are called Unupchayasthana.

Copyrighted material

Benefics	Malefics
(i) To have more bindus	(iv) To have less bindus
(ii) To be in own sign, excalted sign, sign of a great friend or sign of a friend.	(v) To be in sign of debilitation, great enemy or enemy.
(iii) To be in Upachaya Sthana.	(vi) To be in Unupchaya Sthana.

(i), (ii) and (iii) indicate benefic results. (iv), ((v) and (vi) indicates ill effects. If some indications are of benefic results and some signs of ill effects then mixed results should be concluded.

कृत्वाष्टवर्गं द्युसदां क्रियादि-
ष्वक्षैर्विहीने मृतिरेकबिन्दोः ।
नाशो व्ययो भीतिभयार्थनारी-
श्रीराज्यसिद्धिः क्रमशः फलानि ॥११ ॥

When Ashtak Vargas are cast then it should be seen as to which sign contains how many bindus. If in a sign there are no benefic bindus then when a planet comes to that sign then there is sufferings equal to death. Here the doubt aries that suppose in the Ashtakvarga of Sun there are no points, and Sun in transit goes to that sign every year for one month. Will that month every year give suffering equal to death? Here one thing should be kept in mind that one planet alone does not cause that much sufferings. When many planets are malefic and indicate ill-effects and the major and minor periods and transits are all bad then death can take place. And in transit when many planet are bad only then the intensity of sufferings increase. If eight planets are favourable and only one is unfavourable then how can one glass of hot water reduce the coldness of eight glasses of cold water? In general malefic planets do not show that much ill effect during transit. Secondly when the death has been mentioned it does not mean actual death but it should be interpreted that it is time of sufferings, sorrows and problems equal to death *i.e.* disease, loss of wealth etc.

When there is only one benefic point then there is loss. If there are two points then expenses, three points fear, four points then also

Copyrighted material

For example— Sun is in Scorpio and the 7th from this is Taurus. In Taurus we have 7 benefic points. So when Sun goes in transit to Taurus there will be excellent result related to wife or related to the 7th house matters. In the chart above with Scorpio as the ascendant in the Sun's Ashtak Varga. There is only one point in the 5th (from the Scorpio ascendant) *i.e.* in Pisces in the 5th house. So when Sun will transit Pisces it will cause mental tension, anguish, problem to children, stomach problem etc. The essence of this Sloka is that use the sign where a planet is posited as Ascendant and then count from that place different houses to know the effect of the transit of that planet.

तत्तद्ग्रहर्क्षांशकतुल्यभांश
स्थिता ग्रहाश्चारवशादिदानीम्।
तथैव तद्भावसमुत्थितानि
फलानि कुर्वन्ति शुभाशुभानि ॥१३॥

When the good and bad effect of the transit will be felt?

The sign which has few points the ill effect will be felt there and the sign which has more benefic points good results will be realized. However Jupiter is in one sign for one year and Saturn is in one sign for almost two years and six month; then how can it be decided if throughout this year or for a long period of two and half years, the transit of the planet will show good or bad effects. We explain this now.

Suppose in the example horoscope on page 517, Jupiter has covered 14 degrees and in the 2nd house in Virgo, which is the 2nd house from the ascendant, Jupiter has 7 benefic points. So when in transit Jupiter will enter into Virgo *i.e.* the 2nd house and by transit it will proceed to 14 degrees then it will show the full benefic effect. In different horoscope, different planets have different degrees. So a planet in transit will show good or ill effects at different times because it will go to separate degrees in different nativities *i.e.* suppose three persons viz. Yagyadatta, Devdatta and Bhavadatta. All the three has a favourable Jupiter in transit in Sagittarius then in the horoscope of Yagyadatta if Jupiter has 7 degrees, in the horoscope of Devdatta, 14 degrees, and in the horoscope of Bhavadatta, 21 degrees, then when Jupiter traverses to 7 degrees of Sagittarius then Yagyadatta will

Copyrighted material

a positive points to which sign. What is the purpose of all this? We explain the same here as under.

Divide each sign into 8 parts. We know that each sign has 30 degrees. When this 30 degrees are divided by 8 then we gets 3 degrees and 45 minutes. So there are 8 parts and each part has 3 degrees and 45 minutes. Whichever sign it may be the first part out of the 8, will come under the jurisdiction of Saturn. So beginning from the first 3 degrees and 45 minutes it will be called the portion of Saturn. On the 2nd part of this 8th division Jupiter will have its control. Therefore from 3 degrees, 45 minutes to 7 degrees, 30 minutes will be the portion of Jupiter. After Jupiter, the 3rd portion of 7 degrees, 30 minutes to 11 degrees, 15 minutes will be the portion of Mars. After Mars the portion of Sun, it will be followed by that of Venus. After that will be Mercury and after Mercury will be Moon. The last portion between 26 degrees, 15 minutes to 30 degrees will be the portion of the ascendant. Therefore in the table of the Ashtak Varga Chakra of Saturn on Page 521, the order will be Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon and ascendant.

Now look to the sign Leo - Saturn, Jupiter, Mars, Sun, Mercury, Moon and ascendant has contributed their benefic points. Therefore when Saturn will go in the portions of these planets during transit then it will show good effect. But when it will transit the portion of Venus *i.e.* the 5th portion between 15 degrees to 18°.45', then it will not show any benefic results but will show ill results. It is so because in the Ashtak Varga of Saturn, Venus has not been able to contribute any benefic points. This is a Microscopic analysis of transits.

सर्वग्रहाणां प्रहितेऽष्टवर्गे
तत्कालराशिस्थितबिन्दुयोगे।
अष्टाक्षसंख्याधिकविन्दवश्वेत्
शुभं तदूने व्यसनं क्रमेण ॥२०॥

Now we mention how to cast Sarvashtak Varga. Construct the Sarvashtak Varga in the following manner—

First of all take into account the benefic points—

1. In which Ashtak Varga, which sign and how many bindus are there write it down.

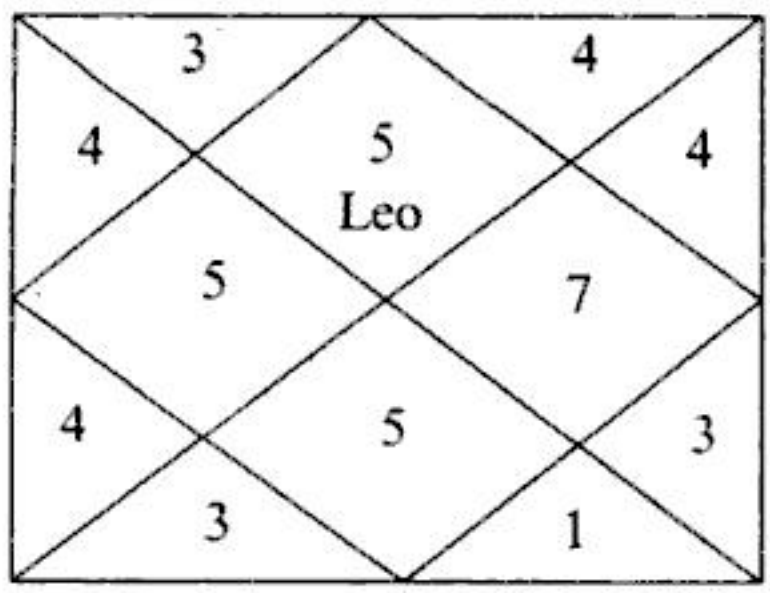
Copyrighted material

2. Then make a new chart of the Ashtak Varga and then total the benefic points in different Ashtak Vargas in each sign.

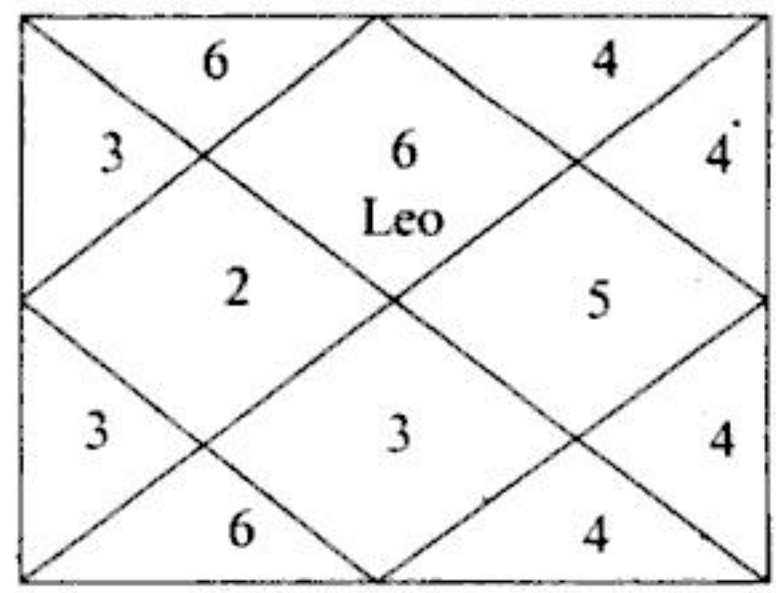
For example- In Leo- In the 7 Ashtak Vargas, we have benefic points viz., 5, 6, 5, 5, 7, 5, 7 respectively. These benefic points are in the Ashtak Vargas of the 7 planets- Sun, Moon, Mars, etc. The total of is this is 40. So in the Sarwashtak Varga Chart write 40 in the sign Leo. Similarly the points in each sign of the bindus of different Ashtak Vargas should be added and placed in the Sarvashtak Varga Chart.

We now give below the Chart of Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and the next one is Sarvashtak Varga. In each sign the number of benefic points are written in different Ashtak Vargas and the sum total separately of each sign is filled in the Sarvashtak Vargas.

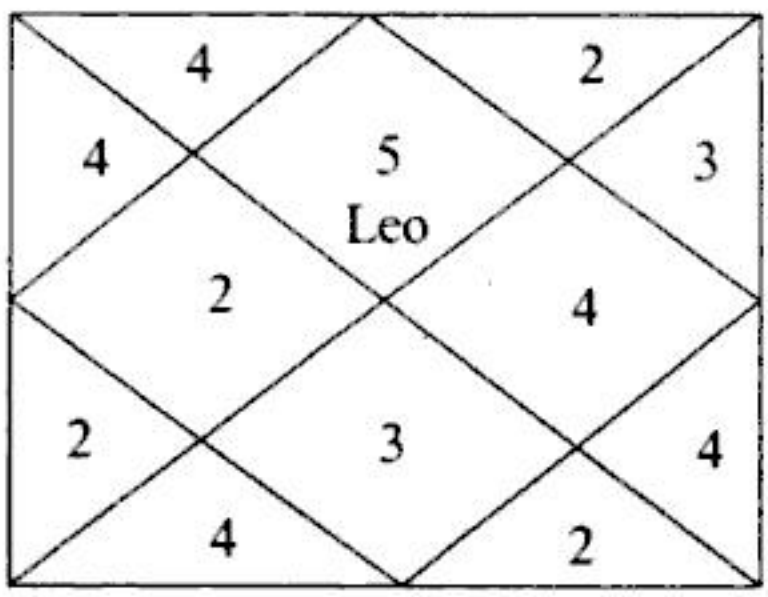
Sun's Ashtakvarga



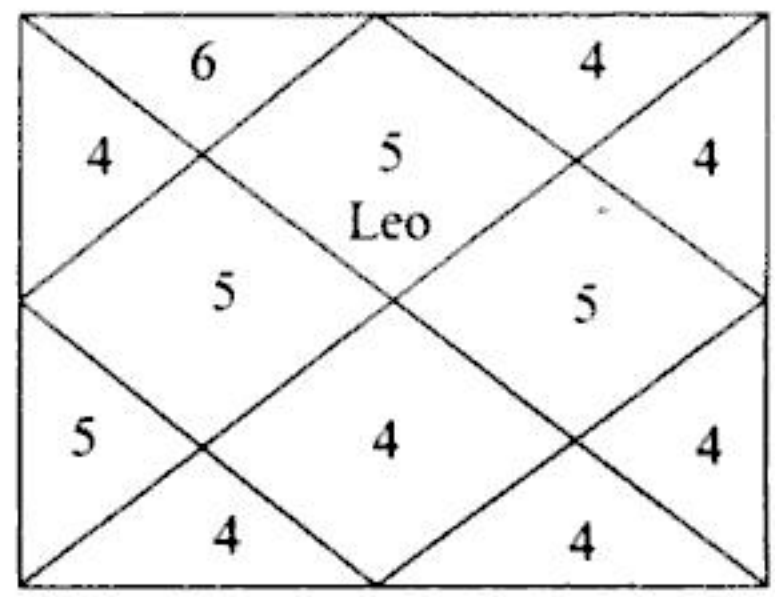
Moon's Ashtakvarga



Mars'sAshtakvarga

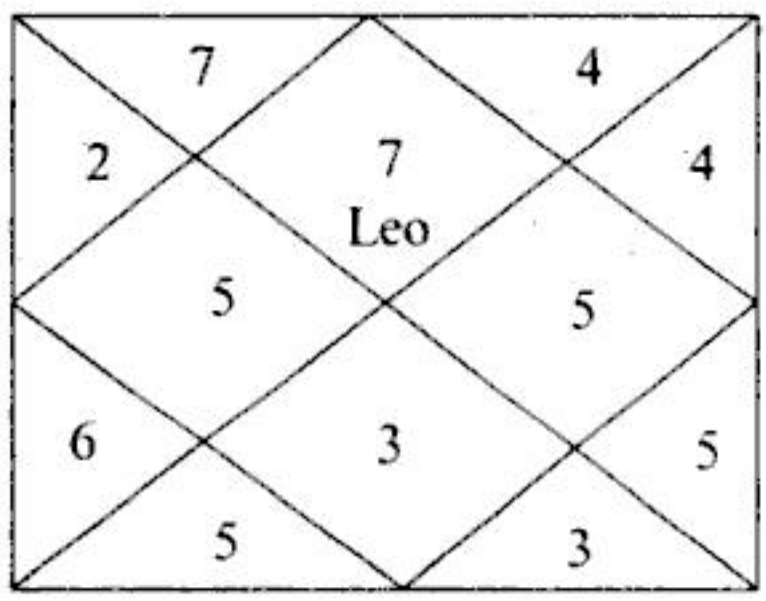


Mercury's Ashtakvarga

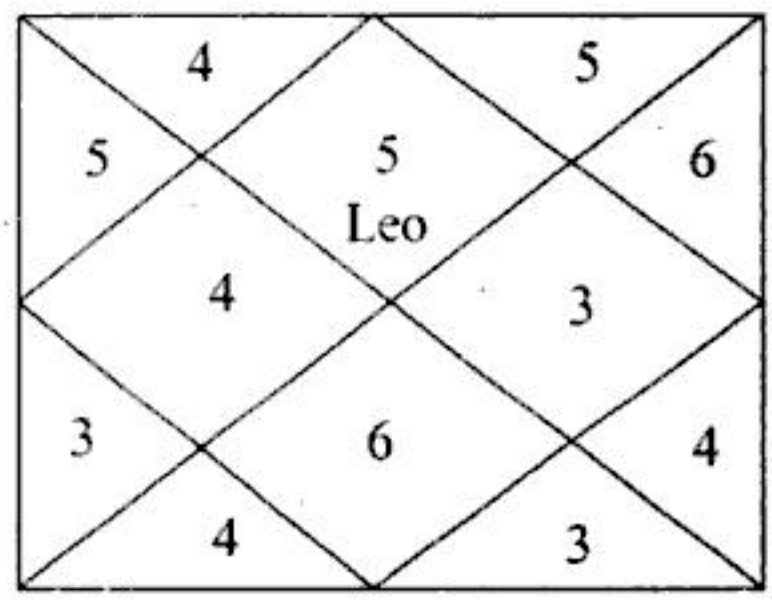


Copyrighted material

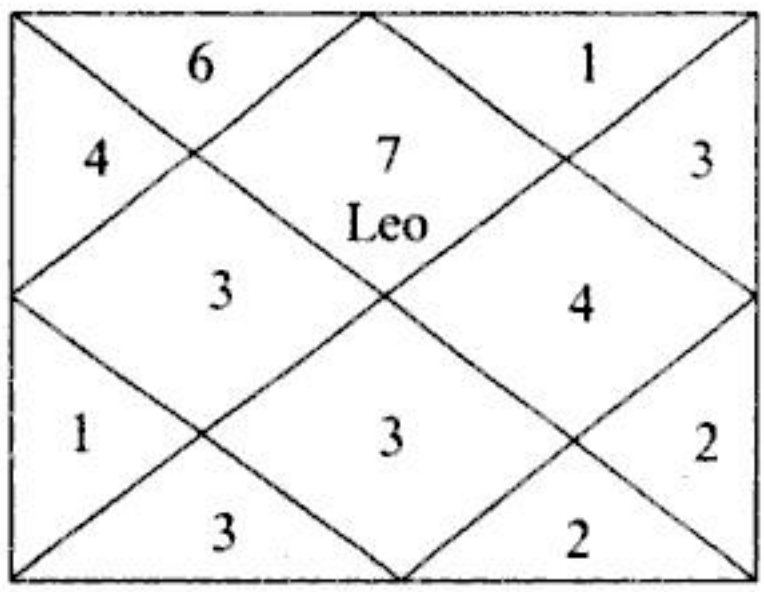
Jupiter's Ashtakvarga



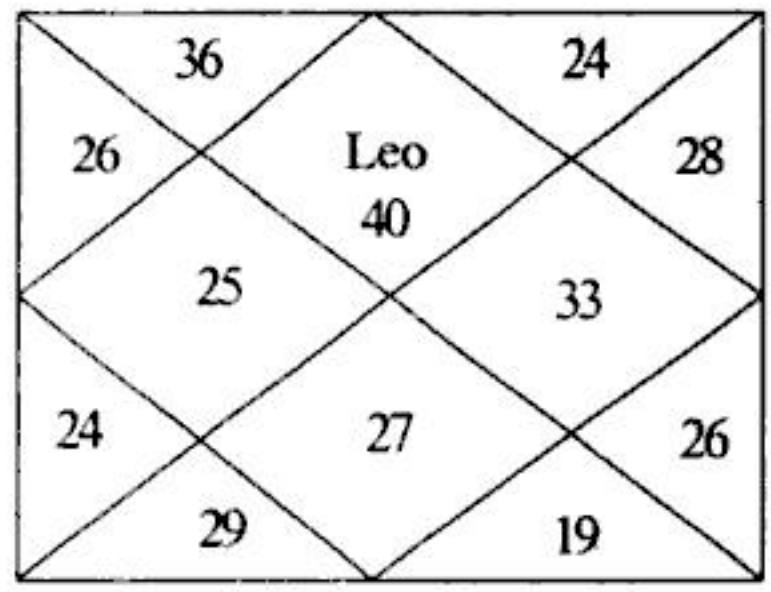
Venus's Ashtakvarga



Saturn's Ashtakvarga



Sarvashtakvarga



After creating the Sarvashtak Varga we should see as to how many benefic points are in different signs. Where the number of total points are 28 and more then when a planet in transit goes to that sign then it shows good effects. If the number is less then 28 then the transit of a planet in that sign will be negative. The lesser the number from 28, the more will be the malefic effects. Here one doubt comes to mind that suppose we have to consider the transit of Saturn in the Sarvashtak Varga where there are 30 points in a sign, but in the Saturn's Ashtak Varga there are only two benefic points in that sign, then whether it will show beneficial effect? Or suppose that in the Saturn's Ashtak Varga there are six benefic points, but in the Sarvashtak Varga there are 22 points only, then will the transit of Saturn in that sign will show malefic effect?

The answer to this is that in the Ashtak Varga of each planet whatever are the benefic points and side by side in the Sarvashtak Varga the number of points in that sign both of these should be examined

Copyrighted material

and then logical conclusion be drawn. If both of them have good number of points then the transit of a planet will show full beneficial effect. If in one of them the number of points are more and in the other not so then the transit will be medium or if both of them have very little points, then completely negative effect of the transit will take place.

यावन्तुस्तुहिनरुचेः शुभाङ्कसंस्था
यावन्तः शुभभवने हिमद्युतेर्वा।
इत्थं तद्विदितमिहाधिके च तेभ्यः
स्तस्त्यूने विपदिति सूचितं परेषाम् ॥२१॥

Commentary- Many persons also use this method from the ascendant: Suppose the 1st house, has 40 points, then the 1st, 13th, 25th, 37th, 49th, 61st and 73rd years will give rise in life. If in the 8th house there are 19 total points, then the 8th, 20th, 32nd, the 44th, the 56th and 68th years there will be physical suffering *i.e.* after every 12 years, there will be a repeat.

This way in whichever house the number of bindus are more than that year, and every 12th years after that will be beneficial and if there are less points in a house then that year and every 12 years subsequently, there will be sufferings. For special reference to this please see— 'Janma Patrika Vidhnam' by Sh. Jeev Nath Sharma, pages 36 to page 41.

Generally the three houses the 6th, the 8th, and the 12th - All these three are not good houses and the remaining houses are good houses. It is nice to have more benefic points in benefic houses. In the same manner consideration should also be done from the radical Moon *i.e.* using Moon at birth as ascendant.

a. If from the Moon ascendant in the benefic houses there are 28 or more bindus then it indicates efficacy and good effect of that house. If it is less then 28 then losses and negative results related to those houses will be felt.

b. See also the placement of benefic planets from the radical Moon. If in these signs where the benefic planets are posited, there are 28 or more points then it will increase the good effects of that

Copyrighted material

house. If there are 28 or less points then ill effects related to these houses should be concluded.

कुर्तः स्वजन्मसमयावसथग्रहणां
कृत्वाष्टवर्गकथिताक्षविधानमत्र।
बह्वक्षयोगवशतः शुभराशिमास-
भावग्रहस्थितिषु कर्मशुभं विदध्यात् ॥२२॥

The system of how to make Sarvashtak Varga has been mentioned above. It can also be used in another manner. The ascendant and the 7 planet all these 8, are in the Sarvashtak Varga which has been cast. Based on this Varga whichever sign has more points then good work should be undertaken in that sign. This will result in special success.

For example— If it is Leo ascendant and in this Leo sign, in the Sarvashtak Varga there are 40 benefic points. Then when Sun is in Leo or Moon is in Leo or Jupiter is in Leo or when Leo is rising in the Eastern horizon, then the person whose nativity is being considered above, whatever work he will undertake that will result in special success. For a person— which year, which month and which day will be favourable for success? The answer is that this system of Sarvashtak Varga is very authentic and mathematical to arrive at a conclusion.

पापोऽपि स्वगृहस्थश्चेद्भाववृद्धिं करोत्यलम्।
नीचारातिगृहस्थचेत्कुर्याद्भावक्षयं ध्रुवम् ॥२३॥

Now we speak of one more method of how to take the transit into account. If a malefic goes by transit in it own sign then it increases the efficacy of that sign *i.e.* the effect is beneficial. But if a planet in transit, in its sign of debilitation or sign belonging to its enemy then it spoils the effect of that house.

स्वोच्चस्थोऽपि शुभो भावहानिं दुःस्थानपो यदि।
सुस्थानपश्चेत् स्वोच्चस्थः पापी भावानुकूल्यकृत ॥२४॥

If a planet is the ruler of dusthan *i.e.* 6th, 8th or 12th house then even if it is a benefic planet is and even if it is in its sign of exaltation

Copyrighted material

24

Ashtak Varga Phala (Interpretations of the Ashtak Varga)

अर्कस्थितस्य नवमो राशिः पितृगृहः स्मृतः।
तद्राशिफलसंख्याभिर्वर्द्धयेच्छोध्यपिण्डकम् ॥१॥

Now we speak of the interpretation which have been given in 'Horasar'. Count from the sign where Sun is placed. The 9th sign from that Sun sign is called the house of father *i.e.* consideration about father is done from that house. In the Sun's Ashtakvarga see how many benefic points are there in the house of father. Multiply those points by 'Shodhya Pind'. How to make Shodhya Pind is explained subsequently.

सप्तविंशहृताल्लब्धं नक्षत्र याति भानुजे।
तस्मिन् काले पितृक्लेशो भविष्यति न संशयः ॥२॥

The number that comes according to the method explained above, divide this by 27. The balance which comes after this division that will be counted as one for Ashwini, two as Bharani, three as Krittika etc., When Saturn in transit comes to that Nakshatra then there is definitely sufferings for the father.

तत्त्रिकोणगते वाऽपि पितृतुल्यस्य वा मृतिः।
संयोगः शोध्यशोषाणां शोध्यपिण्ड इति स्मृतः ॥३॥

Otherwise when Saturn transits a trine from the constellation which has been mentioned in Sloka No. 2, then there is death to Uncle or people as good as father. The number of Ashwini is one and the trine from Ashwini is 'Magha' and 'Mool'. In the trine from Bharani

Copyrighted material

are Poorva Phalguni and Poorvashad. Similarly the trine from other constellation should be followed. After doing the Trikon Sodhan and Ekadhipadtya Sodhan, whatever the benefic points are left, they are called the Shodhya Pind. We shall explain how to do the Trikon Shodhan and Ekadhipadtya Shodhan.

लग्नात्सुखेश्वरांशेशदशायां च पितृक्षयः।
सुखनाथदशायां वा पितृतुल्यमृतिं वदेत् ॥४॥

The death of father can take place in the periodic influence of the lord of the Navansha occupied by the lord of the 4th house from the ascendant. In the periodic influences of the lord of the 4th house there is death of Uncle or people equivalent to father.

संशोध्य पिण्डं सूर्यस्य रन्ध्रामानेन वर्द्धयेत्।
द्वादशेन हताच्छेषराशिं याते दिवाकरे ॥५॥

तत्त्रिकोणगते वाऽपि मरणं तस्य निर्दिशेत्।
एवं ग्रहाणां सर्वेषां चिन्तयेन्मतिमान्नरः ॥६॥

In the Suryashtakvarga, whatever Shodhya Pind comes, add 8 and whatever comes out of adding 8 divide that number by 12. The remainder will give the signs viz. if it left, then Aries, 2 is left then Taurus etc. 12th. When Sun in transits comes to that sign or in the 5th or 9th signs from that signs, then the possibility of the death of father exists. Although Sun comes in those signs every year yet the real meaning is that at that time the major and minor periodic influences, and the transit of Saturn should also indicate the death of father. Only then the transit of Sun should be taken into account to judge the month of death and that is why the transit of Sun has to be explained. As the timing of the death of father has been mentioned in the Sun's Ashtakvarga in the above Slokas, in the same manner, decision about the mother's death from the Moon's Ashtakvarga and from the Mars' Ashtakvarga about brother etc. should be considered by the intelligent persons.

चन्द्रात्सुखाष्टमेशांशत्रिकोणे दिवसाधिपे।
मातुर्वियोगं तन्मासे निर्दिशेल्लग्नतः पितुः॥८॥

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Sun's Ashtakvarga (Trikonashodhan)

	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces	Total
	3	7	4	4	5	3	4	5	4	3	5	1	48
Subtract	3	3	4	1	3	3	4	1	3	3	4	1	33
Balance	0	4	0	3	2	0	0	4	1	0	1	0	15

Aries, Leo, Sagittarius is one trine. The minimum is 3 in Aries so 3 is deducted from these signs. Taurus, Virgo, Capricorn is second trine - here the minimum is 3 in Virgo. Therefore 3 is deducted from these signs. Gemini, Libra, Aquarius is the third trine - here 4 is the minimum in Gemini so 4 is deducted from each sign. Cancer, Scorpio, Pisces is the fourth trine. Here the minimum here is 1 in cancer so 1 is deducted from each.

Now we give the Trikona Shodhan of other Ashtak Vargas.

Moon's Ashtakvarga (Trikonashodhan)

	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces	Total
	4	5	4	4	6	6	3	3	3	6	3	4	49
Subtract	3	5	3	1	3	5	3	1	3	5	3	1	36
Balance	1	0	1	3	3	1	0	0	0	1	0	3	13

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Sun's Ekadhipatya Shodhan
Sun's processing of single rulership

	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces	Total
	0	4	0	3	2	0	0	4	1	0	1	0	
after the sodhan	0	4	0	3	2	0	0	4	1	0	1	0	15

Moon's Ekadhipatya Shodhan
Sun's processing of single rulership

	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces	Total
	1	0	1	3	3	1	0	0	0	1	0	3	
after the sodhan	1	0	0	3	3	0	0	0	0	1	0	3	11

Mars's Ekadhipatya Shodhan
Sun's processing of single rulership

	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces	Total
	2	0	0	0	3	0	1	0	0	0	0	0	
after the sodhan	2	0	0	0	3	0	1	0	0	0	0	0	15

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Saturn's Ashtakvarga (Sign-multiplier and planet - multiplier)

	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces	Total
A.S.	1	0	0	0	6	3	1	2	0	0	0	1	
S.M.	7				60	15	7	16				12	117
P.M.	5						10	40				5	60

Multiply as shown above and then add together the Sign-multiplier and the Planet-multiplier.

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Product of Sign multiplier	124	90	51	47	60	43	117
Product of planet multiplier	85	20	20	25	45	25	60
Yoga Pinda (Total)	209	110	71	72	105	68	177

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

मातङ्गलब्धं शुद्धायुर्भवतीति न संशयः ।
पूर्ववद्दिमासाब्दान् कृत्वा तस्य दशा भवेत् ॥३२ ॥

If many of the conditions for reduction which have been mentioned above prevail, then apply only the one in which the maximum reduction of the Dasha takes place and leave the other reductions.

This way whatever age comes then multiply it by 324 and divide the product by 365— that will be the years, months and days of the Dasha.

एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।
अष्टवर्गदशामार्गः सर्वेषामुत्तमोत्तमः ॥३३ ॥

In this manner, the dasha of each planet should be calculated from their Ashtak Vargas. Predictions based on the dashas calculated from the Ashtak Varga are the best, compared to the different types of dashas that prevail.

बालो बलिष्ठो लवणागमोसुरो
रागी मुरारिः शिखरीन्द्रगाथया ।
भौमो गणेन्द्रो लघुभावतासुरो
गोकर्णरक्ता तु पुराणमैथिली ॥३४ ॥

रुद्रः परं गह्वरभैरवस्थली
रागी वली भास्वरगीर्भगाचलाः ।
गिरौ विवस्वान्बलवद्विवक्षया
शूली मम प्रीतिकरोऽत्र तीर्थकृत् ॥३५ ॥

In Ashtakvarga which planet is in what sign and as counted from that sign how many benefic points it contributes to each sign is given here under.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Ascendant and signs than one should take up new and benefic work. Success comes and upliftment takes place easily.

लग्नात्प्रभूति मन्दान्तमेकीकृत्य फलानि वै।
सप्तभिर्गुणयेत्पश्चात्ससप्तविंशहृतात्फलम् ॥४१ ॥

तत्समानगते वर्षे दुःखं वा रोगमाप्नुयात्।
एवं मन्दानि लग्नान्तं भौमाराह्वोस्तथा फलम् ॥४२ ॥

Add together the points in each of the signs of Sarvashtakvarga from Ascendant to the sign in which Saturn is posited. Multiply the sum total by 7 and divide the product by 27. The number of the dividend is the year in which sufferings— sorrow or disease takes place.

Similarly count the points in the Sarvashtakvarga from the sign Saturn is into the Ascendant (both included). Multiply this by 7 and then divide the product by 27. The number which comes is the year when suffering, sorrow or disease occurs.

Similarly (1) from Ascendant to Mars (2) Mars to Ascendant (3) Ascendant to Rahu and (4) Rahu to Ascendant— process similarly as has been indicated for Saturn - viz., add then multiply by 7 and divide by 27, should be done. The numbers so realised are the years during which negative results will be felt.

शुभग्रहाणां संयोगसमानाब्दे शुभं भवेत्।
पुत्रवित्तसुखादीनि लभते नात्र संशयः ॥४३ ॥

As the years of sufferings are calculated from Saturn, Mars, Rahu etc. malefic to Ascendant and from Ascendant to the signs occupied by malefic from the points in the Sarvashtakvarga similarly (1) From Ascendant to where benefic planets are placed (2) from benefic planets up to the Ascendant- count the total points in those sign in the Sarvashtakvarga and multiply the total by 7 and divide the product by 27 to know the years (age) when good and benefic events will take place. Strong Moon endowed with much pakshabala and not posited with a malefic; Mercury (which is not with a malefic), Venus

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

without humility. He is not very fat. He has disease of the eyes. Not many sons and the intellectual ability is very little. Such a person does not study the Vedas and Scriptures. The native eats much food but is unhappy and does not live for a long time. Such a person is angry by temperament, a fool and a coward. He is engaged in lustful deeds and he is a fickle minded low character.

2. If Gulik is in the 2nd house then the native does not use pleasing speech for others. Such a person is mostly engaged in quarrels with others. He lacks money and grains (*i.e.* not rich), he lives most times away from home. He does not keep his words and he is inefficient to discuss subjects, which require keen intellect. The meaning is that the native's I.Q. is low and the subject matters which require high intellectual ability are beyond his capacity.

3. If Gulik is in the 3rd house then the native is arrogant, intolerant and has a lust for money. Such a person wants to live alone. Generally he is intoxicated by nature or he is fond of drinking (wine). He gets very little happiness from brothers/sisters. The native himself is fearless and does not grieve. He adopts high and showing methods to earn money.

4. If Gulik is in the 4th house then the native has no kinsmen and lacks wealth. He does not possess vehicles.

5. In the 5th house Gulik makes the native a person of shameful and bad mentality. He is fickle in the mind. He also does not live long.

6. If Gulik is in the 6th house then the native is fond of witchcraft and black magic. Those people who are engaged in the worship of ghosts, evil spirits and use them to get their work achieved are called the lovers of witchcraft. Woo-doo comes to them easily. Gulik in the 6th house endows one with courage and he is able to defeat his enemies. The son born to such a native is of a very high level (class) and successful.

7. If Gulik is placed in the 7th house then the native is quarrelsome and hates people. Such a person has low comprehension, very little anger and unfaithful. He has many wives (or mistresses).

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

as compared to the ill-effects given by Mandi. Suppose Mandi gives 16 annas (unit of counting currency in India in the past) of bad effects then Kala, Ketu etc. will give ill effects only to the extent of 8 annas.

4. The influence of Gulik is like that of Saturn. Yama Kantak's effect is like that of Jupiter.

   Ardhaprahar shows effect like Mercury and Kala like Rahu.

5. Kala's effect is similar to that of Rahu. So if, Kala is in any house then the effect of Kala in that house will be the same as Rahu, if posited, in that house will give Gulik is Death incarnate. Yama Kantak is endowed with the life giving substance as Jupiter does. Jupiter is called 'Jeeva' in Sanskrit.

   In whatever house these are more benefic points then 'Ardha Prahar' shows good results if posited in that houses. But if Ardh Prahar is posited in such a house where there are not many benefic points in the 'Sarvashtak Varga' then it will show bad results.

6. Parashar Rishi states that Ascendant and other houses and the lords of those house if they conjoin with Dhoom and other Upagrahas than they are destroyed. All of them give bad effects except Yama Kantak, and it shows benefic results. This should be remembered.

7. Dhoom creates fears from burning, heat and fire. Causes mental anguish. Vyatipata causes fear of animals with horns and is instrumental in giving death from a four legged animal (cattle).

8. Parivesh or Paridhi creates fear of water (drowning) *i.e.* one who has Parivesh (or Paridhi as it is also called) in the Ascendant then such a person is afraid to bathe in a river, tank. The person is also likely to suffer from water getting accumulated in some part of the body (stomach, legs, lungs etc). The native is also liable to be imprisoned (or kidnapped). Indra chap gives injury from a stone or weapon or the native falls from a house, vehicle or tree.

9. 'Upketu' causes falling down or hurt. Danger of lightening. This is a planet which destroys the work.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

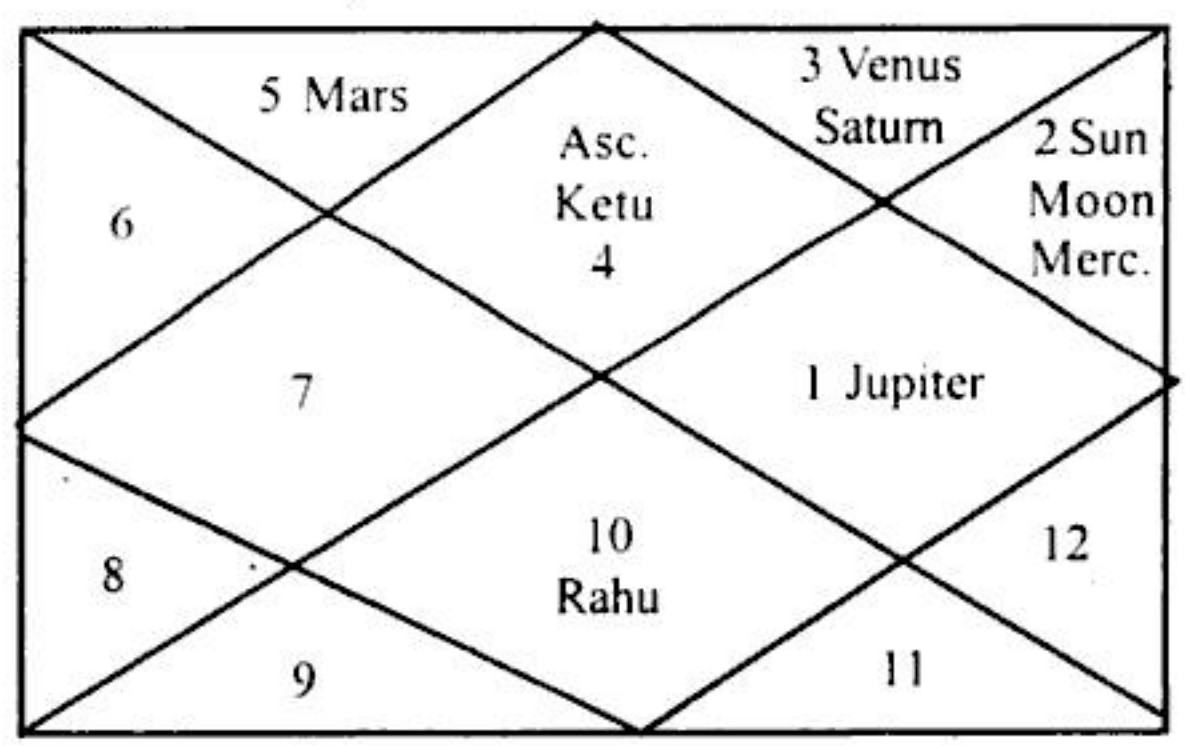
the Moon should be taken to consider about mother. The 3rd sign from Mars tells about brothers or sisters. Therefore by using Sun as the ascendant, or Moon as the ascendant, or Mars as the ascendant, we should take into account the transits through the 9th, 4th and the 3rd respectively. All this has been mentioned in Chapter—24.

Why then in Chapter - 26 the sign occupied by the Moon has been given prime importance and the transits are considered from that Moon sign? The question is why is it so? The reason given is that Moon is the 'Mana', 'The emotional nature'. In the Vedas it is written that Moon is born out of the Mana of the 'Virat Purush' - The Supreme Lord. The 'Parbrahma Parmeshwar' *i.e.* Moon is the ruler of the Mana. Mana is the emotion. In Greek Moon is called Luna. Lunacy comes from Lunas– it makes one means madness. "चन्द्रमा मनसो जात:"।

When the mind is imbalanced then madness comes due to loss of control on mind. The good and bad is felt by the mind*. The effect of all planets is felt by a human being by his mind. So Varahamihir, the noted Astrologer in his बृहद् जातक Chapter—2, Sloka No. 1 has written 'मनस्तुहितग:' *i.e.* Moon as Mana. This is the reason why Moon sign has been given the prime importance when taking the transits in consideration. In the horoscope of many people if Moon sign is comparatively much stronger then the ascendant, then the interpretation of the chart should be done by making Moon sign as the ascendant and then much better results will come.

For example see the horoscope below—

Birth Chart



*i.e. the emotions - it does not stand here for intellect (which comes under Mercury).

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

लाभविक्रमखशत्रषु स्थित:
शोभनो निगदितो दिवाकर: ।
खेचरै: सुततपोजलान्त्यगै:
व्यार्किभिर्यदि विद्ध्यते तदा ॥३ ॥

In the above Sloka the houses through which the transit is benefic has been mentioned. There is however an exception to this rule. There is another law which should be applicable according to the conditions of the bye-law, the same law is mentioned in Sloka 3rd to 8th. These are special rules.

Sun has been mentioned as showing benefic results when it is transiting the 3rd house. But if at the same time Moon, Mars, Mercury, Jupiter, Venus, Rahu or Ketu any one of these is also transiting in the 9th house then Sun will not show benefic result. This is called Vedh. Saturn is the son of Sun and Mercury is the son of Moon. When Sun is transiting in the 3rd house then any another planet except Saturn creates Vedh. Saturn being the Son of Sun, there is no Vedh by Saturn. Saturn does not create obstacles in the transit of the father. So among the planets mentioned in the 9th house, when Sun is transiting the 3rd, Saturn's name is not mentioned.

For detailed consideration of Vedh.* please read 'Sugum Jyotish Praveshika by Pt. Gopesh Kumar Ojha. There are two opinion about Vedh. Take for example— Sun is in Cancer in the 3rd house from Taurus. Now from where to count the 9th house? As Moon is in Taurus so the 9th should be counted from Taurus or the transiting Sun is in Cancer so it is to be counted from Cancer? Both the systems are invogue. According to 'Narad' a great scholar, the counting should be done from Taurus and in this book this method has been adopted. The 9th house from Taurus is Capricorn so when Sun is in Cancer, then at that time other planets except Saturn transiting in Capricorn will block Sun and it will not be able to show any benefic result.*

1. See Sugam Jyotish Praveshika by Pandit Gopesh Kumar Ojha.

---

*Similarly if Sun by transit is supposed to show malefic effect then due to Vedh malefic effects is nutralised. This should be applied to other planets also.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Transit of Sun due to Sankranti of Sun

Now we bring to the notice of readers a new method. This has not been written and elaborated by Mantreshwar but we have taken it from other places. This is the transit of the Sun.

1. The day there is the Surya Sankranti *i.e.* Sun is entering from one sign to another. That should be observed from a correct ephemeris. Observe the time, the hours and minutes when Sun is changing sign or note the Ghatis and Palas when Sun changes sign.

2. Note where moon was at that time.

   (i) Note the constellation occupied by Moon when Sun changes sign.

   (ii) Note the preceding Nakshatra which Moon occupied when Sun is changing Sign.

For example— If there is change of Sun sign and Moon is in Jeshta Nakshatra then Anuradha being the previous Nakshatra before Jeshta we should note it down or suppose Sun is changing and Moon at that time is in Pushya Nakshatra then note Punarvasu which is the preceding Nakshatra before Pushya.

Now start counting from this preceding Nakshatra which we have noted down upto your own Janma Nakshatra *i.e.* the constellation, that Moon occupied when you were born.

For example— If a person has his birth in the constellation of Bharani *i.e* the Moon occupied the constellation of Bharani and we have to consider and take into account how this month is going to be for him? How the transit of Sun will effect him?

Then for example if at the time of the changing of signs of Sun, Moon is in Jeshta then we start to count from the proceeding Nakshatra of Jeshta which is Anuradha. Then we count from Anuradha to Bharani. Anuradha -1, Jestha-2, Mool-3, Purvashad- 4, Uttraashad-5, Sarvan-6, Danishta-7, Satbhisa -8, Purva Bhadrapada -9, Uttra Bhadrapada-10, Revati-11, Ashwini-12, Bharani-13, so the number 13 come. According to this number the effect of the entrance of the

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Chart showing the transit effects of Vedh of Sun, Moon, Mars etc. –another opinion.

Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
Loss of place Travels	Health and gain of grains	Fears and pains	Imprisonment fears	sad events fears destroyed	happiness enemies are	all is lost fears, pains	Losses sufferings	Losses, fear of disease
Losses and Fears	gain of wealth happiness	wealth loss eye trouble	gain of wealth	money gained money	happiness gain of	sorrow wealth loss	expenses	enmity loss of wealth
Happiness	money is	happiness	fears of	Fear	happiness	gain of	health	happiness
Wealth is Gained	received happiness	money	enemies	disease	wealth	wealth happiness	wealth	prosperity
Fear of disease Insults Lost	Disease wealth is enemies	sufferings fear of wealth	gain of happiness &	loss of wealth	wealth comes enemies increase	sufferings fears	enmity sorrow	fears pains
Poverty Loss of wealth Hampered wealth	happiness work is loss of	fear of disease	sorrows & sufferings	Gains & happiness a son	gains birth of destroyed.	wealth and sons	losses sorrow lost	sorrow wealth loss
Enemies are Destroyed Happiness	gain of money	gains & happiness	No gain no promotions	disease and sorrow	increase of enemies & sufferings	happiness wealth is gained	happiness wealth	happiness wealth
Wealth is lost Travels Happiness	money is received lost	work and wealth is disorganised	fear of sufferings	honour & happiness	sorrow great fears	bad name sufferings	losses quarrels	insults pains

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

आदित्यसङ्क्रान्तिदिने ग्रहाणां
प्रवेशने वा ग्रहणे च युद्धे।
उल्कानिपाते च तथाद्भुते च
जन्मत्रयं स्यान्मरणदिदुःखम् ॥२९ ॥

1. The day Sun changes from one sign to the other sign (this is called Sankramana).
2. Or any other planet is changing from one sign to another.
3. There is an Eclipse.
4. There is a war between planets. We have already mentioned that war between planets are— when two planets are in the same sign, degree and minute.
5. Ulka Nipat *i.e.* there are lightening and stars with tale, are visible. Or
6. Any other out of the ordinary happenings happens in the sky. On that day if these events happen in the birth constellation or Anu Janma *i.e.* the 10th Nakshatra from the birth star or Tri Janma *i.e.* the 19th Nakshatra from the birth star then death etc. i.e. sorrowful events take place.

असत्फलः सौम्यनिरीक्षतो यः
शुभप्रदश्चाप्यशुभेक्षितश्च।
द्वौ निष्फलौ द्वावपि खेचरेन्द्रौ
यः शत्रुणा स्वेन विलोकितश्च ॥३० ॥

In this Sloka, three conditions have been mentioned where planets in transit are unable to show their effect or results—

1. If a malefic planet which is supposed to show negative effects receives the aspect or associates with a benefic, then the malefic effect is mitigated.
2. If there is a benefic planet and during transit it gets aspect from a malefic, then the benefic effect does not take place and is destroyed.
3. If any planet receives the aspects from a planet, which is his

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

A. The 12th constellation from the constellation in which Sun is in transits.

B. The 3rd constellation from the constellation in which Mars is.

C. The 6th constellation from the constellation Jupiter is in transit.

D. The 8th constellation from the constellation which is transited by Saturn.

These are called Purolatta. Now we always count in front of it *i.e.* in order of the Nakshatra.

For example- If Sun is in the constellation of Ashwini then the 12th constellation will be Ultraphalguni. So the Purolatta will be in Uttraphalguni.

E. The constellation in which Venus is we start to count the 5th constellation in reverse order.

F. The constellation in transit occupied by Mercury. We count in the reverse order the 7th constellation from the one occupied by Mercury in transit.

G. We count the 9th Nakshatra in the reverse order from the one occupied by Rahu and Ketu.

H. The 22nd constellation counted in the reverse order from the constellation occupied by Moon. These are the Pristhalatta. The one in front are Purolatta and those we get by counting backward are Pristhalatta.

Illustration - When we count in the reverse order that means if Venus is in the constellation of Ashwini then Satbhisa will be the Pristhalatta of Venus which is the 5th Nakshatra that we get by counting that way.

If the latta is on the birth star i.e. the star occupied by Moon at birth then it causes sorrows, sufferings more like mental anguish.

If the latta is that of the Sun then all types of financial losses.

If it is of Rahu or Ketu then unhappiness.

If it is of Jupiter then death, loss of relatives and fears.

In that of Venus the latta causes quarrels.

In the latta of Mercury loss of place. Calamities.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

influence of Venus but Sun has been allotted just 6 years. Why is it so anyway?

In this Sarvatho Bhadra Chakra- We have written - अ, ब, क, ह, ड etc. 20 letters inside and the 12 letter- घ, ङ, छ etc. has been written outside in four directions.

The list of 27 constellation *i.e* Ashwini, Bharani etc. which has been given to indicate the beginning of the letters starting from Krittika Nakshatra first quarters and the letters which comes are in order- अ, ब, क, घ, ङ छ, ह, ड, म, ट, प, ष, ण, ठ, र, त, न, य, भ, ध, फ, ढ़, ज, ख, ग, स, द, थ, भ, ञ, च, ल। Here the underlined words should be placed together, then we have- अ, ब, क, ह, ङ, म, ट, प, र, त, न, य, भ, ज, ख, ग, स, द, च, ल।

These 20 alphabets has been placed inside the Sarvatho Badhra Chakra. ब Should also be suppose to include व *i.e.* one whose name start with व।

For example– विद्याभूषण That should also fall under ब। Square श। and स। Both are considered from the same square.

4. Taurus, Gemini, Cancer in order the 12 signs are written inside all around the 4 sides. First the starting used to be from the constellation of Krittika, so the three quarters of Krittika which are the 2nd, 3rd, 4th falls in the sign of Taurus. The signs have been placed, beginning from Taurus.

5. Inside the inside square the lunar dates called Tithis and 'war' which are the week days, have been placed. There are five sections of the lunar dates and these are called- Nanda, Bhadra, Jaya, Rikta and Purna. Now the chart given below-

Copyrighted material

Name of Tithis

1. Nanda - Parthipada *i.e.* the 1st day of the lunar Moon.	पड़वा। In the Local languages it is called in.	षष्ठि (छठ)	एकादशी
2. Bhadra- द्वितीय- The 2nd day of the lunar Moon.	द्वितीय is called Doja.	सप्तमी	द्वादशी
3. Jaya- तृतीया The 3rd day of the lunar Moon.	तृतीया is called Teej.	अष्ठमी	त्रियोदशी
4. Rikta- चतुर्थी The 4th day of the Lunar Moon.	चतुर्थी - is called Chauth and the rest has the same name.	नवमी	चतुर्दशी
5. Poorna- पंचमी। The 5th day of the lunar Moon.		दशमी	पूर्णिमा is the full Moon. अमावस्या- is when the Sun and Moon are in the same degree.

6. The seven week days are also entered in the Sarvatho Bhadra Chakra. The Hindi names are - सूर्यवार, रविवार, चन्द्रवार, सोमवार, मंगलवार इत्यादि। In English they are–Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. Why do we called it Sarvatho Bhadra Chakra? The reason is that it is made in the same manner from all four sides. The house which is similar from all the four sides is called a square and on all the four sides of the house the East, West, North and South. The main door is in the centre on all the foursides then we call them a house of the type of or the form of the Sarvatho Bhadra Chakra.

In all the four directions we have respectively written - घ ड़ छ, ष ण ठ, ध फ ढ, थ झ ञ। The letters घ ड़ छ। are the first letters of name for person born in the constellation of Ardra. So these letters are written above Ardhra.

See similarly further the constellation Hasta. The letters- ष ण ठ।

Copyrighted material

Similarly below Purvaasada constellation ध फ ढ। and under Uttra Bhadra constellation थ झ ञ। Swastik or Sarvatho Bhadra Chakra is similar from all the four sides.

Now we speak about how to decide from the Sarvatho Bhadra Chakra the good and the evil.

Rule No. 1

a. Saturn, Sun, Rahu, Ketu are malefic - All the reamaing planets are benefic.

b. If Mercury is with malefic then it is considered a malefic.

c. The waining Moon is a malefic.

Rule No. 2

First decide as to which planet you want to consider, if it is good or bad in transit.

For example– Suppose we have to consider the transit of Saturn. Then during the time of the transit *i.e* when Saturn is transiting we should observe as to which constellation it is placed in. In any Nakshtra the planet does Vedh in three manners–

a. With the aspect from the left.

b. Aspect from the right.

c. Aspect from the front.

   (i) When the planet is retrograde then it's aspect is right.

   (ii) When a planet is moving faster then its average motion then the aspect it throws is left.

   (iii) When a planet is in normal motion (average) then it is supposed to have aspect from the front.

Rule No. 3

a. The placement of a planet in any constellation and when this planet does Vedh from the left then it does the Vedh of the constellation, Swar- Varna *i.e.* of the मात्रा and Consonants, etc.

b. When in a constellation a planet is placed and it does the Vedh with the right aspect then it also does the Vedh of the constellation, Swar and Varna *i.e.* the मात्रा etc.

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Moon, Mars etc. have been written from them their week day should be understood *i.e.* the Sun- means- Sunday, Moon- means- Monday, Mars- means- Tuesday and so on then that week day when it is having the Vedh then there is no inner contentment rather worries occur.

Rule No. 17

The Combust Direction

The combust direction in the Sarvatho Bhadra Chakra

(i) Taurus, Gemini and Cancer represents East. When Sun in transit is passing through any of these sign then it should be concluded that the East is combust. The letters written in the North East direction viz. अ, ऊ, लृ and ओ should also be taken to be combust.

(ii) In the South– Leo, Virgo and Libra are the signs– when Sun is transiting in any of these signs then the South direction should be supposed to be combust- आ, उ, ऊ, लह्ह and औ। These four Vowels are also combust when Sun is in Leo, Virgo and Libra.

(iii) In the West– Scorpio Sagittarius and Capricorn are the signs. The transit of Sun in any of the three will make the West combust. In the South West the Vowels- इ, ऋ, ए अं। are also written and so they are also combust.

(iv) In the North Aquarius, Pisces and Aries are the signs and when Sun is in these signs then the North is combust. Side-by-side the North-West which has the

Vowels- ई, ॠ, ऐ, अः। will also be taken as combust whenever Sun in transit passes in any of the three sign of Aquarius, Pisces and Aries.

(v) The signs which are combust then at the same time the constellation the Vowels, the Consonants, the lunar date, all of them in that direction will be combust.

(vi) Page- 665- When the first letter of the name the Swar- which is the Vowel, birth star, Moon sign, lunar date all of them are combust then what is the different results. If birth star is combust then the result is sickness, If the first letter of the name is combust

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Jupiter makes one learned in scriptures or a Yati (a religious sect which are supposed to live in the Himalayas and endowed with supernatural powers). The native is engaged in the service of Brahma.

Venus makes one a hypocrat - a Sanyasi from outside but attached to the material things in his heart. If Venus is very strong then the native is engaged in spreading Krishna through Sankirtan, through the medium of music drama, songs etc. and attains proximity to God through music.

Saturn draws one to complete renunciation and at one stage the native will discard his clothers as well (live a detached life in deep forests). Sometimes such people fall in their ascetic life and turn to cheating. (this is so if Saturn is afflicted).

Moon is very strong during the bright half. If Moon is weak in the nativity and is aspected by the lord of the Ascendant then the native will be devoid of wealth, relatives, unhappy and sorrowful if he takes to Sanyas. Moon during the dark half is devoid of strength, directional strength etc. and is considered weak. Such a person gets even food and milk with difficulty.

प्रकथितमुनियोगे राजयोगो यदि स्या-
दशुभफलविपाकं सर्वमुन्मूल्य पश्चात्।
जनयति पृथिवीशं दीक्षितं साधुशीलं।
प्रणतनृपशिरोभिः स्पृष्टपादाब्जयुग्मम् ॥७॥

If in the yoga for 'Muni' mentioned above, the nativity also has raja yoga then the bad effects mentioned therein will subside of some extent. If the Raja Yoga is very powerful then the native will be a Sanyasi who will be like a King. He will own lands; will be gentle and endowed with good qualities. He will be worshipped and praised by others.

चत्वारो द्युचराः खनाथसहिताः केन्द्रे त्रिकोणेऽथवा
सुस्थाने बलिनस्त्र यदि तदा सन्याससिद्धिर्भवेत्।
सब्द्बाहुल्यवशाच्च तत्र सुशुभस्थानस्थितैस्तैर्वदेत्
प्रव्रज्यां महितां सतामभिमतां चेदन्यथा निन्दिताम् ॥८॥

Copyrighted material

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Chapter - IV

Graha Bala - Planetary Strength. Roopa - One unit of 60 points. Saptavarga - Seven Divisions. Keshavi Jataka - Book of Astrology. Ayan - Northern or Southern portion of Equator. Cheshtabala - Strength due to the motion . Surya Siddhanta - Book which gives the Astronomical Calculations. Vikram Samvat - The calendar prevailing on India. It starts from the year King Vikramaditya Ascended the throne. Pinda - The total.. Bhavesh - Lord of the house. Shubha - Benefic. Keet - Insects.

Abda

Parivesh, Indrachap, Gullik, Mandi etc. are names. Dhoom, Vyatipate etc. names.

Chapter - V - VI

Names of Yogas

A. Panch Mahapurush viz. Ruchak, Bhadra, Hansa, Malavya, Sasa - Created by Mars, Mercury, Jupiter, Venus and Saturn respectively.

B. Anpha, Sunpha, Durdhara, and Kemudrum.

C. Subhavesi, Subhavasi, Ubahyachari - Papavasi, Papaubahya Chari, Papakartari, Subhakartari.

D. Amla, Mahabhagya Yoga.

E. Kesari Yoga or Gaja - Kesari Yoga, Sakat, Adham, Sama, Varishta.

F. Vasuman Yoga, Pushkal.

G. Subhamala, Asubhamala or Asubhamalika Lakshmi and Gauri, Saraswati.

H. Shrikantha, Srinath, Viranch Yoga.

'Rudraksha' - name of tree which bears small fruits and the kernel (seeds) are used to weave neckless for Japa. These trees are mostly located in Nepal and some parts of North-East of India. Rudraksha - beads are also known in short as 'Rudraksha'. Narayan - name of Lord Vishnu. Maha Yoga - Dainya Yoga, Khala Yoga, Harsha, Saral, Vimal. Uttarakalamrit - Book of Astrology by Kalidas. Kahal

Copyrighted material

Yoga - Parvat, Shankha, Vallaki, Vina, Dama, Pasha, Kedar, Shool, Yuga, Gola, Adhi, Chamar, Dhenu, Shorya, Amudhi or Jaladhi, Chatra, Astra, Kama, Asur, Bhagya, Khyati, Suparijatu, Masal Avayoga, Niswas, Vimal, Daridra, Mriti, Kuhu, Pamar, Harsh, Dushkriti, Nirbhagya.

Chapter - VII - VIII

Rajyoga - Combination of Planets which endows them due to the ownership of house to the powers equal to that of a king. Ashwini - First constellation. The others are Bharani etc. (see Appendix 2) names of Nakshatas, Karan and Yogas, Tithis etc. Subramanian Shastri - A writer of many Astrological works. The translation and commentaries. His works promoted astrologers and made it available to the English knowing people. Varga - Division. Varahmihir - Famous Astrologer. Neechabhanga-Cancellation of the debilitated effect. Kamadev - The Cupid.

Chapter - IX - X - XI - XII

Santan - Children. Dosha - Negative factors. Parihar-Counteracting - nullifying a negative factor. Chidra Thithis - 4-6-8-9-12-14 days after full Moon or Amavasya is Chidra Thithis. Karan - See name of Karan (Appendix). Purushsukta - Certain Vedic Mantras welded together for and about the Supreme Power of God heed. Nagraj - Head of Snakes. Sharvana - Name of month (in the Hindu calendar) see Appendix. Kartikswami - Name of God - Son of Lord Shiva and Commander of the army of Gods. Ganesh is also the son of Shiva. Garuda - The big Eagle - used by Lord Vishnu for his travels. Yakshini - The female part of Yaksha - The entities living in the 4th dimension and they control treasure. Kubera or Kuvera - God and treasurer of wealth of Gods half brother of Ravana. Yamaraja - God ruler of Hell. Sankirtan - Devotional songs sung by Groups. Shrimad - Bhagvatam/Religious Book Gita-Spiritual Book of philosophical knowledge. Ekadashi - 11th day of Moon (in the bright half and dark half). Shraddha - Rituals performed for the departed forefathers.

Yamakanta

Upanayan-Sacred thread. Ceremony in the upper caste Hindus and also in Zionist.

Copyrighted material

Chapter - XIII - XIV

Balarishta - danger in a very young (tender) age. 'Sugam Jyotish Praveshika' - An Astrological book in Hindi for learning Astrology by Pandit Gopesh Kumar Ojha. "Astrology and You" in English or "Predictive Astrology of the Hindus" by Pandit Gopesh Kumar Ojha. Marak - which kills (Fatal). Punya Karma - Good deeds. Sripati - Astrologer. Vidyadharas, Yaksha, Kinnars, Gods - Matrikas Entities living in the 4th dimensions. Urdhawasya. Urdhagati. Ubhayodaya. Vaikuntha - The abode of Lord Vishnu.

Chapter - XV

Trik - The 6th, 8th and 12th house are called Trik.

Chapter - XVI - XVII - XVIII

Kalapurusha - God - The Supreme Power. Dushthan- 6th, 8th and 12th houses. Veda, Scriptures - Spiritual Books. Saumya - Soft, benefic, mild. Siddhakaal - Timing of fruitfulness.

Chapter - XIX

Divyagyan - Celestial knowledge. Yogini dasha has - One of the type of dashas Astottari, Kalchakra etc. are various type of Dashas (Periods). Dakshina - donations after rituals - Yagya (fire sacrifice) etc. Acharya Siddhi - Gains a Guru or himself becomes a Guru. Ratnakar - Samudra - Sea. Tarang - Waves. Ganga - Ganges - The holy river in India - Bathing in if removes all sins and helps in liberation after death. Hindi/Sanskrit names of signs. Hindi/Sanskrit names of Planets and Lagna. Paapi - Malefic. Names of houses - Viz. Tanu, Dhano, Sahaj, Sukh, Putra, Riku, Bharya, Mrityu, Bhagya, Karma, Labha, Vyaya, Jataka Deshmarg. Saravali.

Chapter - XX

Antardasha - The minor period of Planet Arohi - Moving towards the exaltation degree. Avrohi - Moving towards the debilitation degree. Brihat Jatak - Book of Astrology of Kalyan Vermic. Udoo Dasha. Udai Pradeep (Nakshatradasha).

Chapter - XXI - XXII

Pratyantar dasha - Sub Periods of Planets. Yoga Karak- when a

Copyrighted material

planet owns an angle and a trine at the same time then it is called a Yoga Karaka. Jataka Parijata - Brihat Parashar Horashastra. Raphael's Ephemeris - Printed in England for each year. Lahiri's Ephemeris - from Kolkata. Deha - Body. Jeeva - Living Entity/soul. Jeevadhip - Lord of Jeeva sign. Dehadhip - Lord of the Deha sign. Utpanna Mahadasha - The Mahadasha which starts from the 5th Constellation from the birth star - is the Utpunna Mahadasha. Adhan Mahadasha - The Dasha which starts from the 8th Constellation from the birth star. Shema Dasha - The Persian Master - great Astrologer. Ansha Dasha - Based in the longitudes of the Planet and its strength. Satyacharya. Maya. Jeevasharma. Pindayur Dasha - Best way to measure the longevity. But many other Masters do not agree with this Manithya. Chankya. Shruti. Nisargayu- Natural periods. Gurujan - Older and respected person.

Chapter - XXIII

Ashtakvarga - Eight Divisions. Seven for the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The eight is for the Ascendant. Bindus - Benefic Points - These are shown in the chart as 'O'.

Chapter - XXIV

Horsar. Shodhya Pind. Trikona Shodhan - The signs are grouped in 4 Trines (1-5-9) and then correction is done in the number of the benefic points. Prasnamarg. Bhagwat Gita. Sanyas. Niskam Karma. Bhakti. Sayankya. Yoga. Ekadhipatya Shodhan. Mandan - Cycle. Shambhu Hora Prakash. Haran - Reduction in Dasha.

Chapter -XXV - XXVI - XXVII - XXVIII

Gullika etc. Uppagrahas - Sattelite. Upketu- Dhoom, etc. Tyajakala - Times to be discarded. (No auspicious work should be done in these). Visghatis. Ashtak - Eight. Mana - The emotions - The desires. Varahmihir. Brihat Jatak. W.J. Tucker - Author of "Fixed Stars and Your Horoscope". Vedh - Obstruction - Piercing - Muhurata Chintami. Narad. Kashyap (Rishis). Vipreet Vedh - Adhan - The 19th Constellation from the Moon. Vipat - The 3rd Constellation from the Moon. Vainashik - 22nd Constellation from the Moon. Pratyari - The 5th Constellation from the Moon. Vadha - The 7th Constellation from the Moon. Sankaramara - Change of sign by Sun. Ulka Nipat - Comets.

Copyrighted material

APPENDIX - 2

Some more words which occur in the book

म ह स Alphabets १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० Akash tatwa - one of the five elements viz., Ether

Vata - vayu, wind one of the three Doshas in Ayurvada

Shawas - Prashwas - Inhaling and exhaling of breath

Maya - The luxuries of life, the wordly matters vis a vis spiritualism

Chakras - Centres, wheel.

Moksha - Liberation

Saguna - Nirguna (with formation and visible and - not visible)

Dakshini Murti Samhita - and Tantrasara Books of Mantra and Tantra

Inhaling-exhaling-Kumbhak - all related to breathing - intake, outlet, and stopping of breathe in between.

Kalpavrishka- The tree which fulfills all desires, located in Heaven

Sri Vidya - The Mother Divine

Shiva - The Supreme Power.

Weekdays

Sunday

Monday

Tuesday

Wednesday

Copyrighted material

PHALDEEPIKA
(Bhavartha Bodhini)

This is one of the best books on Predictive Astrology. It includes the essence of Parashar, Jaimini and many more masters. Four hundred and fifty Yogas of *Bhavartha Ratnakar* of Shri Ramanuja have been added to befit the title *Phaldeepika: Bhavartha Bodhini.*

The 28 chapters in the book cover various topics: the characteristics, house divisions, strength of planets, career, various yogas, raja yogas, marriage, children, longevity, periodic influence of planets, the effect of transits and ashtakvargas. The 11th chapter exclusively deals with the nativity of women; the 22nd chapter gives the interpretations and calculation of the kalachakra dashas.

This English edition also includes many horoscopes, tables and a glossary of Sanskrit and Hindi words. The language is easy to understand and even the beginners after studying this book for a few months will be able to arrive at the right interpretations and timing of events.

Mantreshwar was the greatest astrologer of 12th century from the South of India. He compiled in Sanskrit the principles of Predictive Astrology propagated by Maharshi Parashar, Jaimini and various other great astrologers in his famous work *Phaldeepika.*

DAIVAGYA SHIROMANI PANDIT GOPESH KUMAR OJHA, M.A., LL.B., and a learned astrologer from Mithila (Bihar), translated *Phaldeepika* in Hindi using his rich experience of sixty years in this field. He analyzed the various astrological principles (with his commentary for easy comprehension) and added 450 yogas of *Bhavartha Ratnakar* of Shri Ramanuja. He also published books in Sanskrit, English and Hindi.

PANDIT ASHUTOSH OJHA the son of Pandit Gopesh Kumar Ojha, has B.A. (Hons.) Mathematics, M.A. English and a Ph.D. in Religion. He teaches and practices astrology, enjoying a wide clientele spread over more than 135 countries. He has translated *Phaldeepika* in English adding some new horoscopes, illustrations and charts.

MOTILAL BANARSIDASS PUBLISHERS PVT. LTD.

Delhi (INDIA)

E-mail: mlbd@vsnl.com
Website: www.mlbd.com

Rs. 495 **Code: 33418**

ISBN 978-81-208-3341-8

9 788120 833418

Copyrighted material