

NEW TECHNIQUES OF PREDICTION



Janapriya Prakashana : : Bangalore

NEW TECHNIQUES OF PREDICTION



H. N. Seshadri Iyer

K. Narayana

NEW TECHNIQUES OF PREDICTION

PART ONE

Those who know Astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

By JYOTHISHA RATHNA VIDYAVISHARADA

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JANAPRIYA PRAKASHANA :: BANGALORE

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by Jyothisha Rathna Vidyavisharada late H.R. Seshadri Iyer, M.A.,
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PREFACE

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

During the past 35 years I have made a deep study of Astrology and allied subjects. My experience is that the more you study from the books that are in the open market the more you get confused than grow wiser. I have seen several authors and commentators have stated various theories and commentaries, sometimes contrary to each other. Moreover almost all rules are full of alternative, confusing one's mind. Whenever there are alternative

optional theories the only way of perfecting it, is by Research and by applying them to know charts rather than gamble with the Dictionary meaning of words. As research work had paid well in the case of other sciences, even here it will have the best of effects and it should be encouraged. In olden days there was Royal Patronage. Now that kingship is abolished, the Government or some public organisation should aid. For, no one individual can do the ocean wide research work for obvious reasons. For instance, to establish the cause (Astrological) for leprosy, charts at a Leprosorium should be collected ; for consumption at Sanitorium, for mental derangement at Mental Hospitals etc. To do this, public help and patronage of the Government are needed. Bearing this in mind after a stage of study I took to research work and after a long time when my planets also were favourably disposed for genuine Research some new flashes struck me and some advantageous situations arose of their own accord. When I say this I do this with authority. Even a well-read and proficient astrologer, if not backed by favourable planets, is likely to go down at such unpropitious times. This being Vedanga all cannot hope to be all successful at all times. One must be godly and before venture he must think of his deity and then proceed. For, it is only then he will have proper flashes especially in matters of alternative situations.

Next I wish to trace the origin of this Science, its gradual development and its present state. All know that it is Vedanga. As Veda is spelled by God so is this Science too. There are versions stating that Iswara narrated this Science to Parvathi and Nandikeswara to his disciples. Then came the days of Maharishis who by

their superior knowledge and clairvoyance taught their disciples orally. You may be aware of one *Saptha-Rishi Vakyam* meaning that the seven Maharishis had discussed this science. Next came the days when some of their disciples took to scribing mostly on palm-leaves. So far this Sacred Science was being held safe in their hands. Next followed the days of Daivagnas who though not equal to the class of Rishi-Shisyas were of sufficiently superior intellect and more than all godly. Thus with their intellect and intuition they wrote out texts. Unfortunately it was Poetic era, Prose being of recent origin. In the anxiety to maintain Rhyme and Grammar they had to use sometimes words with double meaning or even distracted meaning. The author is sure of the proper meaning of his writing ; but when others read his verses very likely doubts arise. Actually it has been so and this has given rise to many commentators viewing the same matter differently. Varahamihira in his Brihat-Jataka has in the very opening verse said that due to hurried writing and short space he had to compose verses with words of deep and multiple meanings. Any one perusing Brihat-Jataka may feel that there is nothing substantial helping prediction. One may even go to the extent of saying that his sayings may not be always true. I too held such a view so far. Yet this is the first text quoted by all. Really it must be a great and valuable work. It is only when my research proved good I began to appreciate the monumental work. Very many secrets are there hidden. For example, a long chapter deals with various kinds of *Ayurdayas*. It is not meant only to estimate the longevity. From the several rays attributed to planets the magnitude of effects may be gauged. I have illustrated them in Chapter VII on finding quantum of wealth and

number of issues. Likewise I have seen Astrologers gauging other matters but they have held them with themselves and for themselves. If they come out with those secrets they would be not only rendering their meritorious service to this science but would be helping the public as well.

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

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

This is a novelty. The use of five Angas viz. Thithi etc. is revealed-a hidden secret. Graha Samayam is a very useful subject which is shown in detail. Finally the

method of Rectification of Birth Dasha is explained - a puzzle so far.

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

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

Chapter IV describes Shadbala in a concise form.

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

Chapter VI deals with Female Horoscopy. The handling of this is unique.

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

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

Bangalore

1.6.1963

H.R. Seshadri Iyer, M.A.

Author

PREFACE TO THE THIRD EDITION

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

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

Bangalore

H.R. Seshadri Iyer

1.1.1976

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OPINION

The Hindu

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

EDITOR'S NOTE :

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

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

Dr T.S. Vasan

National Vice - President

Indian Council of Astrological Sciences

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Om Ganeshaya Namaha

New Techniques of Prediction

Chapter I

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

(1) Planets :

Western	Sanskrit	Tamil	Abbreviation used in this text
Sun	Ravi	Suryan	Rv
Moon	Chandra	Chandran	Ch
Mars	Kuja	Shevvoy	Kj
Mercury	Budha	Budhan	Bd
Jupiter	Guru	Vyayan	Gr
Venus	Shukra	Velly	Sk
Saturn	Shani	Mandan	Sn
Dragon Head	Rahu	Sarpi	Rh
Dragon Tail	Ketu	Shigi	Kt

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

(2) Rasis and Solar Months :

West	Sanskrit	Tamil
Aries	Mesha	Chittirai
Taurus	Vrishabha	Vaiyashi
Gemini	Mithuna	Aani
Cancer	Kataka	Aadi

West	Sanskrit	Tamil
Leo	Simha	Aavani
Virgo	Kanya	Purattasi
Libra	Thula	Aippashi
Scorpio	Vrischika	Karthigai
Saggitarius	Dhanus	Margahi
Capricorn	Makara	Tai
Acquarius	Kumbha	Mashi
Pisces	Meena	Panguni

(3) Years (Varsha)

Reckoning of year is of several modes. West counts it from first of January. *Barhaspathya-mana* is counted from the day Jupiter enters a sign, Lunar year is counted from Chaitra Sukla Padyami and Solar year is reckoned from the time Sun enters Aries (Mesha). *For Purposes of Astrology Solar year and Solar months only have to be considered.* There are sixty years forming a cycle. They are said to be named after the sixty sons of Narada. Here I wish to point out a special feature. No useful purpose would be served by simply narrating an element if it could not be made use of for predictions. There are books speaking on the effects of years, months, thithi etc. But not a single effect fits into individual horoscopes. I always value things and elements said with respect to Zodiac (Birth Chart). Unless they have a specific place in the Birth Chart no useful purpose will be served by merely honouring them for namesake.

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

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

1 Prabhava	1987	11 Ishwara	1997
2 Vibhava	1988	12 Bahudhanya	1998
3 Shulda	1989	13 Pramathi	1999
4 Pramodoota	1990	14 Vikrama	2000
5 Prajotpatti	1991	15 Vishu	2001
6 Angirasa	1992	16 Chitrabhanu	2002
7 Brimukha	1993	17 Swabhanu	2003
8 Bhava	1994	18 Tharana	2004
9 Uva	1995	19 Parthiva	2005
10 Bhatu	1996	20 Vyaya	2006

21	Sarvajitu	2007
22	Sarvadhari	2008
23	Virodhi	2009
24	Vikrithi	2010
25	Khara	2011
26	Nandana	2012
27	Vijaya	2013
28	Jaya	2014
29	Manmatha	2015
30	Durmukhi	2016
31	Hevilambi	2017
32	Vilambi	2018
33	Vikari	2019
34	Sharvari	2020
35	Plava	2021
36	Shubhakrutu	2022
37	Shobhakrutu	2023
38	Krodhi	2024
39	Viswavasu	2025
40	Parabhava	2026

(4) Ayana (Half Year)

There are two Ayanas-Uttarayana and Dakshinayana. The period during which sun travels from Makara to

41	Plavanga	2027
42	Keelaka	2028
43	Soumya	2029
44	Sadharana	2030
45	Virodhikrutu	2031
46	Paridhavi	2032
47	Pramadicha	2033
48	Ananda	2034
49	Rakshasa	2035
50	Nala	2036
51	Pingala	2037
52	Kalayukti	2038
53	Siddharti	2039
54	Roudri	2040
55	Durmathi	2041
56	Dundubhi	2042
57	Rudhirodgari	2043
58	Rakthakshi	2044
59	Krodana	2045
60	Kshaya	2046

Mithuna is Uttarayana, the other six months being Dakshinayana. These Ayanas are akin to Declinations. Some books speak of some Planets belonging to Uttarayana the others to Dakshinayana. But they do not indicate by effects. Rather their Declinatory positions (Kranthi) reveal their true qualities. A planet in Northern Declination gives out its effects in Uttarayana while one in Southern Declination in Dakshinayana. These Declinatory positions may be found out by the Ephemeris.

(5) Ritu (Two months)

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

- (1) Vasantha - (Chaitra-Vyshaka)
- (2) Greeshma - (Jyesta - Ashada)
- (3) Varsha - (Shravana - Bhadrapada)
- (4) Sharat - (Ashwija - Kartika)
- (5) Hemantha - (Margashira - Pushya)
- (6) Sishira - (Magha - Parguna)

(6) Lunar Months

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

1. Chitta - Chaitra
2. Vishaka - Vyshaka

3. Jyesta - Jyesta
4. Poorvashada - Ashada
5. Sravana - Shravana
6. Poorvabhadra - Bhadrapada
7. Ashwini - Ashwayuja
8. Krittika - Kartika
9. Mrigashira - Margashira
10. Pushyami - Pushya
11. Makha - Maagha
12. Uttara Palguni - Palguna

✓ (7) Paksha (Half a Lunar Month)

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

(8) Vara (Week Days)

There are seven Week Days from Sunday to Saturday. As per Western Calendar these days rule from midnight to midnight while as per *Hindu and Astrological purposes the Week Day always commences from Sunrise*. The week day takes its name after the Hora at Sunrise.

✓ (9) Hora (One Hour)

It looks as if the word Hour is derived from the Sanskrit word Hora. There are seven Horas of the Seven

Planets Sun etc., leaving off Rahu and Ketu who are mere Chaya grahas (Shadowy Planets). They have a particular order viz., Sun - Venus - Mercury - Moon - Saturn - Jupiter - Mars. In this order they complete three full cycles a day covering 21 hours as each Hora rules an hour. At sunrise on a week day the first Hora takes the name of that week day. Thus after 3 cycles in a day there remain 3 Horas to complete the day. The fourth Hora starts the next week day. Thus you find that observing the order of Horas the fourth represents the next week day. From Sun Hora the fourth Hora is moon. So after Sunday you have Monday. From Moon the fourth Hora is Mars; so Tuesday. Fourth Hora from Mars Hora is Mercury; hence Wednesday. Fourth Hora from Mercury Hora is Jupiter Hora; hence Thursday and so on.

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

(10) Thithi (Lunar Day)

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

Formula : (Moon-Sun) ÷ 12

Suppose Moon is

(Rasi etc. counted from Mesha)
and Sun

13-9-5

2-4-3

(Moon-Sun) = (13-9-54) - (2-4-34) = 11-5-20
or 335 degrees 20 minutes.

P.S. :- Add 12 Rasis to Moon if it is less than Sun's

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

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

Thithi	Zero - Rasis
1. Padyami	Thula-Makara
2. Dwitiya	Dhanus-Meena
3. Thrithiya	Simha-Makara
4. Chaturthi	Vrishabha-Kumbha
5. Panchami	Mithuna-Kanya

6. Shasti	Mesha-Simha
7. Sapthami	Kataka-Dhanus
8. Ashtami	Mithuna-Kanya
9. Navami	Simha-Vrischika
10. Dashami	Simha-Vrischika
11. Ekadasi	Dhanus-Meena
12. Dwadasi	Thula-Makara
13. Thrayodashi	Vrishabha-Simha
14. Chaturdasi	Meena-Mithuna-Kanya-Dhanus
15. Full Moon	None
16. New Moon	None

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

P.S. :- Chaturthi, Navami and Chaturdasi are called Riktha Thithis not propitious for auspicious functions. A general say for world events and Society work where individuality is absent)

(1) Yoga

On par with the 27 stars there are also 27 Yogas commencing with Vishkamba ruling the star Pushyami. The following table shows their names in order with the stars they rule. Hitherto none attempted correlating Yoga with star and thus ascribe a place in the Zodiac. They were merely reading it in the lines of a Panchanga and that is all. Once these Yogas are located in the Map of the Zodiac it becomes easy to use them for Astrological readings. Of all the elements, these Yogas are of

paramount importance in shaping one's life. If the ignored upsets in prediction do arise for which cannot assign any other reason than to coin a new thus adding one more fallacious theory to the already existing confusive dictums. This may appear a new idea-indeed it is. In fact for many years I myself was aware of it. Now apply and see how wonderfully it works. I will deal with this aspect in my ensuing chapters. Yoga confining at present to the mathematical calculation of its location in the Birth Chart.

<i>Yogas</i>	<i>Their Stars</i>
1. Vishkambha	Pushyami
2. Preethi	Aslesha
3. Aayushman	Makha
4. Sowbhagya	Pubba
5. Shobhana	Uttara
6. Athiganda	Hasta
7. Sukarma	Chitta
8. Dhriti	Swathi
9. Shoola	Vishakha
10. Ganda	Anuradha
11. Vriddhi	Jyeshtha
12. Dhruva	Moola
13. Vyaghata	Poorvashada
14. Harshana	Uttarashada
15. Vajra	Sravana
16. Siddhi	Dhanista

7. Vyathipatha
8. Variyan
9. Parigha
10. Shiva
11. Siddha
12. Sadhya
13. Shubha
14. Shukla
15. Brahma
16. Indra
17. Vaidhriti

Shathabhisha
 Poorva Bhadra
 Uttara Bhadra
 Revathi
 Ashwini
 Bharani
 Krittika
 Rohini
 Mrigasira
 Aridra
 Punarvasu

Ex. - Hereafter if I state Rasis (say) 3-3-20, it means Rasis 3 Degrees and 20 minutes. If I say years 3-3-20 means 3 years 3 months and 20 days and so on.

1. Locate yoga point

Add Rasis 3-3-20 to the sum total of the longitudes of Sun and Moon. You get the exact location of the Yoga point. The reason for adding 3-3-20 is that the first Yoga commences with the star Pushyami located at 3-3-20 in the Zodiac. In the example cited under Thithi :

Sun	=	2-4-34
Moon	=	1-9-54
Plus (+)	=	3-3-20
Total		6-17-48

Thus the Birth yoga point falls at 17 degrees 48 minutes of Dhanu. This being Swathi Star, its lord (Ududasha) is Birth Yoga. Why should the longitudes of

Sun and Moon be added to get Yoga is already explained under Thithi.

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

There are books describing the effects of the birth year, month, week day, star, thithi, yoga, karana, lagna etc.; but none of them has proved true in majority of cases. So they are of no use for Horoscopy. Of them the one

narrated below as yoga effects may be relied upon to a certain extent.

01. *Yoga-Vishkambam, Star-Pushyami, Yogi-Saturn :*
He will win over and overcome others. Wealthy. He is blessed with cattle, wealth.
02. *Yoga-Prithi, Star-Aslesha, Yogi-Mercury :*
He is loved by all, attracted by women.
03. *Yoga-Aayushman, Star-Makha, Yogi-Ketu :*
Has good longevity and Health.
04. *Yoga-Sowbhagyam, Star-Pubba, Yogi-Venus :*
Blessed with happiness and comforts.
05. *Yoga-Shobhanam, Star-Uttara, Yogi-Sun :*
Lascivious, Sex-minded.
06. *Yoga-Athigandam, Star-Hasta, Yogi-Moon :*
Murderer or one of that temperament, meeting many obstacles and accidents in life.
07. *Yoga-Sukarma, Star-Chitta, Yogi-Mars :*
Doing good and noble acts. Wealthy.
08. *Yoga-Dhriti, Star-Swathi, Yogi-Rahu :*
Indulging in others money and women.
09. *Yoga-Shoolam, Star-Vishaka, Yogi-Jupiter :*
Angry and quarrelsome.
10. *Yoga-Gandam, Star-Anuradha, Yogi-Saturn :*
Bad charactered person.
11. *Yoga-Vridhhi, Star-Jyesta, Yogi-Mercury :*
Improving day by day and intelligent.
12. *Yoga-Dhruvam, Star-Moola, Yogi-Ketu :*
Fixity of mind and wealthy.

13. *Yoga-Vyaghatham, Star-Poorvashada, Yogi-Venus :*
Cruel minded person.

14. *Yoga-Harshanam, Star-Uttarshada, Yogi-Sun :*
Always merry going and intelligent.

15. *Yoga-Vajram, Star-Sravana, Yogi-Moon :*
Wealthy and lascivious.

16. *Yoga-Siddhi, Star-Dhanista, Yogi-Mars :*
Will have several attainments and protector of others.

17. *Yoga-Vyathipatham, Star-Shathabhisha, Yogi-Rahu :*
Unreliable.

18. *Yoga-Variyan, Star-Poorva Bhadra, Yogi-Jupiter :*
Bad Character and Lascivious.

19. *Yoga-Parigha, Star-Uttara Bhadra, Yogi-Saturn :*
Wealthy, quarrelsome.

20. *Yoga-Shivam, Star-Revathi, Yogi-Mercury :*
Reverred by Kings, cool and calm, well-versed in shastras, wealthy.

21. *Yoga-Siddham, Star-Ashwini, Yogi-Ketu :*
Good natured. Interested in religious rites.

22. *Yoga-Sadhyam, Star-Bharani, Yogi-Venus :*
Good manners.

23. *Yoga-Shubham, Star-Krittika, Yogi-Sun :*
Wealthy, Lustrous, fair, unhealthy.

24. *Yoga-Shubhram, Star-Rohini, Yogi-Moon :*
Wavering mind, good mannered, talkative, impulsive.

25. *Yoga-Brahma, Star-Mrigasira, Yogi-Mars :*
Highly confidential, high aspirations, has capacity to judge correctly.

26. *Yoga-Mahendram, Star-Aridra, Yogi-Rahu :*
Wealthy, learned and helping nature.

27. *Yoga-Vaidhriti, Star-Punarvasu, Yogi-Jupiter :*
Cunning, blaming nature, wealthy, strong.

(12) Karana

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

There are eleven Karanams each one belonging to one-half of a Thithi as may be seen from the following table. [See Table on page 26]

The eleven Karanas are :

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

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

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

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

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

These four are called *Sthira Karanas*. The rest seven are called *Chara Karnas*.

P.S.: - *Bhadra Karanam* is also known as *Visti Karanam*.

Visti and Sthira Karanams are said to be unfavourable.

(13) Nakshatras (Stars)

There are 27 stars and they are :

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

Each star has four padas (parts) each pada measuring 3 Degrees 20 Minutes in a sign. Particular positions are allotted to particular stars in the Zodiac. Each sign of 30 degrees has thus $2\frac{1}{4}$ stars fitted from the first point of Mesha commencing with Ashwini star, the last point of Meena being occupied by the last part of Revathi.

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

Stars	Dasha Lord	Dasha Years
Ashwini, Makha, Moola	Ketu	7
Bharani, Pubba, Poorvashada	Shukra	20
Krittika, Uttara, Uttarashada	Sun	6
Rohini, Hasta, Sravana	Moon	10
Mrigasira, Chitta, Dhanista	Kuja	7
Aridra, Swati, Shatabhisha	Rahu	18
Punarvasu, Vishaka, Poorvabhadra	Guru	16
Pushya, Anuradha, Uttarabhadra	Shani	19
Aslesha, Jyesta, Revati	Budha	17

Further details of Stars are given in the ensuing Chapter.

Ed. :- Udu-Dasha means Vimshottari dasha

(14) Graha Samayam (Planetary state)

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

Method of Finding the State :

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

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

01. *Snanam (Bathing)* : Good issues : conjugal happiness; respected by kinsmen; success in endeavours.

02. *Vastra Dharanam (Wearing Clothes)* : Honoured by King and Government ; acquisition of money, clothes and precious metals; scents, perfumes and ornaments, possessing good strength.

03. *Vibhuthi or Gandhalankaram : (Fame or Scented Decoration)* : State honours, happiness and mirth; ability in work.

04. *Shivalingam or Pooja-yathnam (Attempt to worship)* : Money through lands; acquisition of vehicles, happy living; revered by kinsmen.

05. *Panchaksharijapam (Chanting of Five letters)* : Acquisition of lands and money; trouble by Government; loss of money.

06. *Shiva Pooja (Worship of Iswara)* : Association even with wicked men; love of people; monetary gains.

07. *Upasana or Yagna yathnam (Trying to perform Sacrifice)* : Heart disease; educational discourses; professorship, liver complaint.

08. *Vishnu Pooja (Worship of Vishnu God)* : Felicity, monetary gains through relatives and lands; winning over enemies.

09. *Namaskar (Salutation)* : Pleasing talk; good vehicle, deceitful

10. *Giripradakshinam (Circumambulating the mountain)* : Disease of spleen; diarrhoeic fever; trouble from Government; worship of Goddess Durga.

11. *Rudra Pooja (Worship of Rudra)* : Head of a village or town or city; prosperity to wife and children; increased financial facility and happiness.

12. *Athithi Pooja (Worship of Guests)* : Showy *rajo gunam*; acquisition of treasure trove, *mantravadi* (one who knows to spell and chant.)

13. *Bhojanam (Meal time)* : Bereft of rituals of his caste and cosmopolitanism, teasing and hating others; always sickly; unhappy.

14. *Udakapadam (Foot of water pot)* : Eating prohibited food; enmity with relatives and friends.

15. *Kopam (Anger)* : Poverty, one who teases and envious.

16. *Thamboolam (Chewing)* : Acquisition of clothes, vehicles, money and good conduct, acquainting with kings

and emperors. Dexterity in speech and efficient management.

17. *Aasthana or Devasabha (Assembly of Deities)* : Good heart; balanced conduct, indolent (*Nidhani*); fructification of spells and chants (*Manthra Siddhi*), helping nature, one of good morals.

18. *Kirita Dharanam (Wearing crown)* : Army commandant, monetary gains, educated and renowned.

19. *Rahasyam (Secretive)* : Good words, secretive and lazy.

20. *Alasyam (Indisposition)* : Lazy, dull and idiot, one who knows shastras

21. *Nidra or Seshashayana (Sleepy)* : Adept in doing other's work, highly lustrous and irritable, teaser of mother, wife etc.

22. *Jalapana (Drinking of water)* : Enmity with his kinmen, elders and preceptor, sickly.

23. *Amrithapanam (Drinking of Nectar)* : Healthy, happy wife and children, affluent meals, revered by king or Government.

24. *Dhanarjana (Earning money)* : Respectable, wealthy, success in undertakings, multiple profiteering.

25. *Kirita Visarjana (Removal of crown)* : Loss of profession and status, unhappiness, rebuked by people and discarded, disrespectful.

26. *Athi Nidra (Excessive sleep)* : Thamasic (*madounatta*), crippled by rheumatism and livery diseases, opposed by or opposing Government-*Rajavirodhi*.

27. *Stree Sambhogam (Intercourse with a woman)* : Highly lustrous and irritable, blaming others, vexed by sorrow.

(15) Rectification of Birth Dasha

In most of the cases balance of Udu-Dasha at birth worked out as per *Drigganitha*. Moon has been satisfactory. But in a few cases there seems to arise slight difference when tallying Dasha Bhukti readings. In such cases slight rectification has to be applied to Birth Dasha only the succeeding Dashas being retained as they are. Instead of handling this difference properly all sorts of interpretations and manipulations are done by some who have left this difference. By interpretation I mean reading the effects of planets by the application of one of the several alternative theories enunciated by different Authors suiting to the then circumstances. By manipulation, I mean some construing a Dasha Year as 360 days, some changing the Ayanamsha itself and others working out of the starting Dasha from Lagna of Sun instead of moon. All these are nothing but misconceptions. When a theory is stated it should be pursued to the end and made applicable to all cases without exception. If there be even few cases of non-applicability then that theory should be shelved to corner. You might have read in some books preferring various systems of Dashas depending on the superior strength of a planet. At this rate none would be able to proceed on definite lines. In Kaliyuga, for all horoscopes you may safely use Udu-Dasha taking a Dasha year as the time taken by Sun to complete one revolution in the Zodiac which is also roughly 365 days or an English year more definitely a Solar year. If you wish to be strict

mathematical, a year is the period covered by the Sun to complete 360 degrees of the Zodiac; a month is the period for Sun to move 30 degrees and a day in Sun's movement by 1 degree of the Zodiac. As this method is a little difficult to work out always, the English year will be the nearest substitute. *For confirmations of this theory please read sloka 4 of Adhyaya XIX of Phala Deepika of Mantreswara.*

Method of correction :

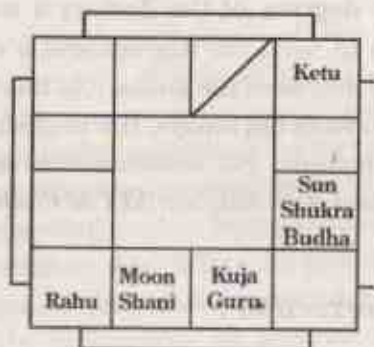
If the balance at birth does not fit in properly then apply correction to Birth Dasha only as follows :

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

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

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

Birth on 11-9-1899 at 11-08 P.M. Mysore :



Lagna = 1-15-1

Moon = 7-11-52

As per this position of Moon the balance of Shani Dasha is years 6-10-6.

Expired portion of Dasha is years 12-1-24.

Working at 41 days a year on this higher figure we get 12×41 days plus 3 days for 1 month leaving off the days. I.e. we get 495 days. (Subtracting 365 days - a Solar Year we get, 1-4-10 year. Adding this to the balance of years, 6-10-6 we get years 8-2-16

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

Chapter II

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

(1) RASIS

1. *Rasi Caste* : Commencing from Meena in fours the castes of the Rasis in succession are Brahma, Kshatriya, Vaisya and Shudra respectively.

2. *Rasi Direction* : Commencing from Mesha in fours the directions are East, South, West and North respectively.

3. *Rasi Kala (Time when powerful)* : Commencing from Mesha the first four rasis are Night Signs. Second four are Day Signs. Dhanus and Makara are Night Signs. Rumbha and Meena are Day Signs.

4. *Chara, Sthira, Dwiswabha* : Commencing with Mesha in threes they are Chara (movable), Sthira (fixed) and Dwiswabha (Common or dual) signs respectively.

5. *Dwaitha etc* : Commencing with Mesha in threes the Rasis are Dwaitha, Adwaitha and Vishistadwaitha.

6. *Male-Female, Odd-Even, Fierce-Gentle* : From Mesha onwards in twos the rasis are male and female, odd and even, fierce and gentle rasis in order.

7. *Dwara-Bahya-Garbha-Rasis* : From Mesha onwards in threes they are Dwara (Entrance), Bahya (outside) and Garbha (inside) rasis respectively.

In the same order they are Dhatu (mineral), Munda (vegetable) and Jeeva (human) Rasis.

8. *Vrishabha-Simha-Kanya and Vrischika* : These are childless rasis.

9. Commodities Chart

Pearls and other shells, Gems, Diamond, Various oils, Fishes.	Cotton, Drycrop Woollen, Ragi Fabric, Oil jars leather, Beans Barley, Wheat	Clothes, Wheat, Buffaloe, Cow, Rice, Flowers, Barley.	Autumnal Crops, Creepers, Lilly-root Cotton
Water fruits Flowers, Gems Articles of various shapes.			Kodrava Bent-grass Roots Leaves etc. Barks, Plantain Fruits
Trees, Bushes Wet grains Sugarcane Gold Black-lead			Food grains Juice, Lion's skin and of like animals Jaggery.
Horses, cloth Weapons, Seeds, Roots, Salt, Gingelly	Sugarcane, Wet-grains, metals Woollen fabrics	Black gram, wheat Mustard seed	Common flax, Barley, Horse-gram, wheat-Kidney-beans, Nishpava

1. The articles of the sign perish when transits in Gochara :

Guru 2-4-5-7-9-10 or 11 rasi from it
 Budha 2-5-8-10 or 11 rasi from it
 Shukra 6 or 7 rasi from it

In other positions the articles flourish.

2. If the above benevolent planets transiting in favourable positions are also powerful, the articles can be had easily and for a moderate price.

3. (a) If malefics transit in 3-6-10-11 (Upachaya)

from any sign the articles of that sign flourish. In other positions they perish.

(b) If powerful malefics transit in Apachaya positions (other than 3-6-10-11) the articles sell dear and become scarce.

Now I give in detail their characteristics.

(A) Mesha [Aries]



Forest Quadruped Pristodaya
 Movable odd Dwara - Rasi
 Mineral Fierce Male East Red
 Head Night Goat Kshatria
 Tejo-Tatwa Agriculture Billious
 - Fever Liver - Disease England
 Germany, Peru, Syria

(B) Vrishabha (Taurus)



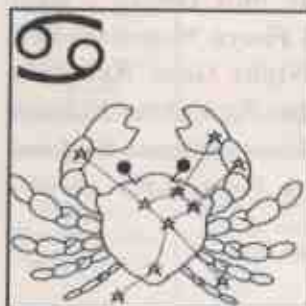
Meadows Wetlands Quadruped
 Pristodaya Fixed Even Bahya
 Rasi, Vegetable, Soft, Female
 South White Face Night Bullock
 Vaisya, Prithvi - Tatwa, Dairy -
 farming, Ireland Persia,
 Poland, Cypress Asia - Minor,
 White - Russia.

(C) Mithuna (Gemini)



Bedroom First Half Biped
Ubhayodaya Common Odd
Garbha - Rasi, Human - Rasi
Fierce, Male West Green Village
Neck Night Shudra Vayu - Tatwa
Low professions Catarrh
Asthma Colic pain, United States
of America Belgium North
Africa, Wales, New Orleans
[27°] London [18°]

(D) Kataka [Cancer]



Chasm with water Channel
Watery - sign Pristodaya
Movable Even Dwara - Rasi
Mineral Soft Female North
Heart Night White Brahmin Jala
- Tatwa Watery Animals Smithy
Work Insanity Windy disease
Tastelessness, China, Holland
Canada, New Zealand, New York
[14°]

(E) Simha [Leo]



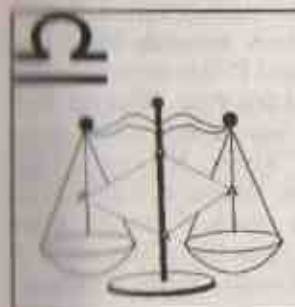
Mountain Quadruped Shirodaya
Fixed Odd Bahya - Rasi
Vegetable Fierce Male East
Stomach Day East Lion
Kshatriya Tejo - Tatwa Barber's
- Profession Fever Boils France
Italy, Sicily, Rumania, Bohemia

(F) Kanya (Virgo)



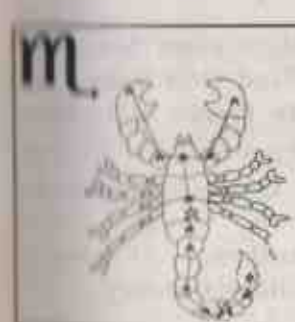
Town Land full of water and
corn First half Biped shirsodaya
Common Even Garbha Rasi
Human Rasi Soft Female South
Variegated colours Waist Day
Maiden Vaisya Prithvi - Tatwa
Boat driving Venereal diseases
Turkey Greece Switzerland West
Indies Babylonia.

(G) Thula [Libra]



House of Vaisya First Half
Biped Shirsodaya Movable Odd
Dwara - Rasi Mineral Fierce
Male West Dark - colour, Lower-
Abdomen Day Weighing-
Balance Shudra Vayu Tatwa
Human - Rasi Trade Brain - fever
Typhoid - Austria, Argentina,
Japan, Gujarat, Tibet, Burma.

(H) Vrischika [Scorpio]



Hole or Cavity Reptile or
Centiped Shirodaya Fixed even
Bahya Rasi Vegetable Soft
Female North Brown Well Sex
organs Day Scorpion Brahmin
Jala - Tatwa Hunters - profession
Diseases of Spleen, Jaundice
and Sprue Brazil Norway
Transwal Morocco Bombay [2°]

(I) Dhanus [Sagittarius]



King's residence First Half
Biped Latter Half Quadruped
Pristodaya Common Odd
Garbha Rasi Fierce Male East
Brown - colour Forest - Garden
Thighs Night Arrow Tejo - Tatwa
Goldsmith Arabia Australia
Hungary Spain.

(J) Makara (Capricornus)



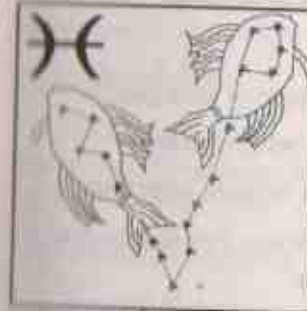
Water abounding forest. Latter
half watery animals First half
quadruped Pristodaya Movable
Even Dwara rasi Mineral Soft
Female South Mixed colours
lifeless river Knees Night
Crocodile Vaisya Prithvi Tatwa
Laundry work Stomach ache
Want of Appetite Aberration of
mind Albania, India, Bulgaria
Mexico.

(K) Kumbha (Aquarius)



Potters place Shirodaya
Biped Fixed Odd Bahya rasi
Vegetable Fierce Male West
Tank and pond Pot Shudra Vayu
Tatwa, Buttocks, Potters
profession, Cough, Fever
Consumption, Abyssinia,
Prussia, Russia Tartary.

(I) Meena (Pisces)



Watery place Sea Watery
animals Ubhayodaya Common
Even Garbha rasi Human rasi
Soft Female North Blue Feet
Night Fish Brahmin Jala Tatwa
Fishing and other low pursuits
Watery diseases such as Ascitis
(Jalodara) Portugal, Normandy
Gallicia, Egypt.

(2) Bhavas (Houses)

-1-

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

-2-

1-4-7-10 houses from Lagna are Kendras (quadrants)
2-5-8-11 houses from Lagna are Panaphara (Succedents)
3-6-9-12 houses from Lagna are Apoklimas (Cadents)
5-9 houses from Lagna are Trikonas (trines)
3-6-8-12 houses from Lagna are Dusthanas
(1-6-10-11 are Upachaya houses)

-3-

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

-4-

1-5-9 Houses are termed Dharma houses - *charitable*
2-6-10 Houses are termed Artha houses - *monetary*

3-7-11 Houses are termed Kanya houses-*desires*
4-8-12 Houses are termed Moksha houses-*blissful*

-5-

2-4 Bhavas cannot paternal property and goods.

10th Bhava cannot self earned with exertion

11th Bhava cannot self earned without exertion

The Cannotations of Bhavas are detailed below.

(A) Lagna (Thanu Bhava)

Body strength and constitution, complexion, Head, Appearance, Beauty, Department, Name and Fame, Piety and conduct, Perception, Happiness, Current Birth, Birth place, Longevity.

(B) Second Bhava (Dhana Bhava)

Family money, Right eye and eye sight, Speech, Expression and eloquence, Authorship, Hands, Meals, Food and drink, Face, Learning, Letter or Document, Belief in sacred tradition.

Notes :

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

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

(C) Third Bhava (Brathru Bhava)

Younger Brothers and Sisters (After - coborns) Bravery and Prowess, Ear, Servants, Minor debts, Chest, Partition of property.

(D) Fourth Bhava (Mathru Bhava)

Mother-Relations and Friends-Higher Education-Houses and Lands-Equipages-Comfort and Easy going life-Treasure-Trove-Trade and Commerce-Water and Bathing-Wells and Tanks-Conjugal Life and Sexual enjoyment (Specially in Female Horoscope) Heart-Cow-perfume-clothes-Ornaments-Happiness-Bridge and River.

(E) Fifth Bhava (Puthra Bhava)

Issues-Intelligence-Intellect-Spiritual knowledge and Religion-Past karma-Yoga practice and Mantras-Intuitive power-Abstract Mind-Superiors-Royal favour and patronage-Brain-Lower abdomen and Uterus, Minister, Tax or Toll, Atman, Knowledge of Future, Belly, Smriti (Vedic knowledge), Smriti (Traditional Law), Departed Spirits (Asu), Pregnancy.

(F) Sixth Bhava (Shathru Bhava)

Enemies-Debt-Disease-Theft and Loss-Hatred-Enmity and Quarrel among relations-Fasting-Bodily tortures-Venereal diseases-Criminal prosecution and Litigation-Imprisonment and penal servitude-wounds or

Carbuncles-Domestic Misery and disgrace-Travel from place to place - Transfers-Hip.

(G) Seventh Bhava (Kalathra Bhava)

Husband or Wife-Sensual desire and enjoyment sexual organs-Son-in-law-Desires-Increase of family burden-Issues to the second or subsequent wives-Trade-Death-Marriages-Travel-Groins-passion-Gambling Public-Open opponent-Litigation-Kidneys.

Note: Why issues to subsequent wives is given is not known.

(H) Eighth Bhava (Ayur Bhava)

Duration of Life-Death-Destruction-Loss-Sudden Death and Murder-Death in Battlefield-Fall from a tree or a high place-Constitutional and continued sickness Disappointments and failures-prosecution-persecution and disgrace-Trouble-Imprisonment and penal servitude Hanging on the gallows-Suicide-Defeat-war Epidemics Emigration to foreign lands-Distant and sudden transfer-Private parts-Widowhood-Will-Legacy.

Note:

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

(I) Ninth Bhava (Bhagya Bhava)

Deeds of Virtue-Dharma-Father-Preceptor-Wealth Superior-paternal property-Charity-Initiation into the sacred Vestals of Religion-Astamaha Siddhi and Yoga practices spiritual knowledge-Renunciation of worldly ways and living as a recluse in caves and forests-Medicine-Alchemy etc. Performance of Yogas and Holy Sacrifices-Trade-Acquisition of Wealth-Faith in God-Abolition of sins done by fore-fathers-Fame-Thighs-previous birth-Luck-Worship-penance virtue or religious merit-A good or virtuous act-Grandson-Distant travel or Sea Voyage.

Note:

1. *Grandson.* This house is 5th from the 5th House of Issue.

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

(J) Tenth Bhava (Karma Bhava)

Avocation-Karma-Sthana-Fame-Knees-Commerce and Trade-Service Rank or position-Honour-Livelihood-Inclination-Gait-Command-Superior Officer.

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

(K) Eleventh Bhava (Labha Bhava)

Earning and gain-Acquisition-Elder Brother or sister-Enjoyment of many women-Chamaras Chowries-Salutes and all honours-State honours-Treasure-Trove-Fulfilment (Siddhi) and Attainment-Commendation-Letter-Hearing of some pleasing and delightful news-Friends-Second wife or companion.

(L) Twelfth Bhava (Vyaya Bhava)

Loss-Bad deeds-Expenditure-Distant Travel-Sleep-Bed comforts-Dispute-Litigation-Prosecution-Punishment-Imprisonment-Salvation and liberation of the Soul (Mukti)-Feet-left eye-Divine-Secret opponent-Hospital, Suicide.

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

Exhaustive Bhava Karkatvas are given in "Uttara Kalamrita" of Kalidasa. Ed.

(3) Planets

1. Highest exaltation degrees of Sun onwards in order are : 10-3-28-15-5-27 and 20 respectively.
2. Sun, Rahu and Jupiter cause multiple sons. Moon gives only one son. (may give more daughters). Kuja, Budha, Shani cause adoptive sons.
3. Sun, Rahu and Guru are good for progeny. Sun is good for partner's welfare. Shani is good for longevity and younger co-borns. Guru, Shani, Ketu are good for ethical and moral code.

Rahu makes one bereft of rituals.
Moon and Shukra make one showy.

Types of Sexual unions are with :

Sun : Family Ladies.

Moon, Guru, Shukra : Wife

Kuja : One with bodily deformities.

Budha : Artisan.

Shani : Over-aged woman : Sickly and a Saint (Thapasvini)

Rahu : A widow or a divorced lady.

Types of Buildings :

Sun : Thatched Hut.

Moon and Shukra : Terraced house.

Kuja and Kethu : Built of mud and bricks.

Budha : Artistic

Guru : Wooden

Shani and Rahu : Stoneware

Aspects :

All planets aspect the seventh house. In addition to this the following are the special aspects.

Kuja : 4 and 8.

Guru : 5 and 9

Shani, Rahu, Ketu : 3 and 10

Sun represents the Human Soul :

Moon Mind, Mars Brutal Force and Strength;

Budha : Speech and worldly knowledge;

Guru : Spiritual knowledge and intuitive skill :

Venus : Cupidity, desire, and worldliness;

Saturn : Sorrow and Labour.

Sun and Moon are kingly in the sense that sun is king and moon queen; mars is the commander -

general; mercury: the prince or heir apparent; Jupiter and Venus are ministers; and Saturn the servant.

9. *Castes :*

According to Varahamihira : Guru and Shukra are Brahmins. Sun and Kuja are Kshatriyas. Moon is a Vysya, Budha a Shudra, Shani a Chandala.

But *Sarvartha Chintamani* says :

Guru and Shukra are Brahmins. Sun and Kuja are Kshatriyas. Moon and Budha are Vaisyas or Trading Class, Saturn the Shudra class. Rahu a Pariah, Ketu- other lower castes.

Note : The later classification appears to be more appropriate. A combination of

Rahu and Shukra gives Christianity.

Shukra and Shani : Mohammadanism.

Guru and Shukra : Buddhism.

10. *Planetary Gunas (Temper) :*

Sun, Moon, Guru are satwics (good temper); Kuja, Budha, and Shukra are Rajasic (passionate temper); Shani, Rahu, Ketu are tamasic (lethargic).

11. *Planetary looks : (Jinendramala says):*

Moon and Guru look straight. Kuja looks aside; Sun looks above. Budha and Shukra look down. Shani and Rahu look obliquely.

12. *Planetary tastes (Sarvartha Chintamani says)*

Sun governs hot and pungent taste : Moon saltish; Kuja bitter; Budha all tastes (*Shadrasa*); Guru sweet

Shukra sour; and Shani bitter taste (astringent).

13. *Planetary Vegetables and Fruits :*

Sun represents chillies, radish etc.

Moon all cold substances and tender fruits and vegetables.

Kuja represents all substances of fleshy nature and groundnut, dhall, grains etc.

Budha represents plantains, brinjals, ladies finger, beetroot etc.

Guru represents all native roots and bulbs, pumpkin, plantains etc.

Shukra represents all exotic vegetables, potatoes, cabbages etc.

Shani represents bittergourd, onions, drumstick, betel leaves, tobacco and greens.

Rahu and Ketu - Snakegourd, flavoury substances, garlic, opices etc.

14. *Planetary trees*

Sun represents mountain trees, Moon-Coconut tree. Kuja-Ginger, Millet, Dhall, Bengal Gram, and thorny trees. Budha and Guru-plantains and wet-crops. Shukra-Fruit trees, flower trees and creeping plants. Shani and Rahu - Palmyra, thorny and poisonous trees.

15. *Planetary places (Varahamihira states)*

Sun presides over place of worship; Moon wells, Kuja fireplace, Budha playgrounds, Guru store-room.

Shukra Bedroom, Shani Rahu and Ketu where sweepings are gathered.

For elaborate Graha Karakatwa, please refer "Uttar Kalamrita" of Kalidasa. *Sarvartha Chintamani is more clear on this point.*

-Ed

Sun rules over place of worship and temple; Moon bathrooms, tanks, wells and other watery surfaces-Kuja fireplace, kitchen machines and armouries-Budha playgrounds-Guru treasury and places where money and jewels are deposited-Shukra Bedroom and Drawing Room Shani hospitals and medicine-Rahu and Ketu where serpents and reptiles hide themselves.

Note :

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

Ketu represents scorpion and like having poison in the tail.

16. Planetary Sciences and Shaka (Veda) : the Author of Laghujataka says -

Sun and Budha combined denote vedic literature in general. Guru is lord of Rigveda, Shukra - Yajurveda, Kuja-Samveda, Budha - Atharvana Veda.

Note :

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

Sun represents Veda, Medicine, Alchemy.

Moon- Aesthetical sciences, music and textual works

Kuja - culinary sciences, war, history and engineering.

Budha - Pure mathematics, astronomy, accounts and drawing.

Guru - Philosophy, thought-reading, yoga philosophy.

Shukra - Naval sciences, law, literature, poetry, music, foreign literature, logic, grammar etc.

Rahu and Ketu - Drama, jugglery, prestidigitation (one who plays slight - of - hand), buffoonery and the like.

17. Planetary nature-physical and physiological (Sarvartha Chintamani)

Sun rules over bones, moon-blood, Kuja - marrow of the bone. Budha - skin. Guru - brain. Shukra - semen or vital fluid. Shani - muscular and nervous system.

Note :

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

The natural diseases ascribed to planets are :

(a) *Sun* - Fever dominated by Liver and heat,

Eye Disease, Dental trouble, Neuralgia (Nervous pain)

(b) *Moon* - Sleeping Disease, Drowsiness, Diseases of the Lungs (Asthma and consumption), Diarrhoea, Lascivacy, Phlegmatic complaints, Tastelessness, Debility, Indigestion, Jaundice, Impurity of blood, Balagraha (pest), Danger from water, Cholera and watery diseases.

(c) *Kuja* - Billious Fever, injury in the marrow of

the bone, Heat complaints, small-pox, ulcers.

(d) *Budha* - Mental disease, Skin diseases, Anaemia, Liver complaints & intestinal complaints.

(e) *Guru* - Appendicitis, phlegmatic diseases, anaemia, liver complaints, ear trouble.

(f) *Shukra* - Anaemia, liver and bilious complaints, jaundice, seminal disorder, urinary diseases, diseases in the genital organ, Trouble in or by co-habitation, Exudation of semen, Loss of bodily splendour by intercourse with women.

(g) *Shani* - Windy and phlegmatic complaints, belly - ache, paralysis and rheumatism, dyspepsia [indigestion], bodily deformity, cerebral disorder [Front and larger part of brain].

(h) *Rahu and Ketu* : Epidemics, hysteria, venomous and poisonous complaints, epilepsy, dyspepsia, carbuncle, cancer, dropsy, exzema and other skin diseases, leucoderma and leprosy.

Rahu specially causes palpitation of the Heart, leprosy, aberration of the mind, danger from poison, pain in the legs, trouble from goblins and serpents.

Ketu specially causes all poisonous diseases especially consumption, scorpion bite and typhoid.

18. Planetary Garments (Varahamihira) :

Sun's garment is of thick thread. Moon - fine and new. Kuja - rough and partly burnt. Budha - wet cloth, Guru - ordinary and somewhat used. Shukra - strong texture. Shani - torn clothes. Rahu and Ketu - rags.

19. Planetary Colours (Varahamihira) :

Sun is of red dark - brown colour and presides over copper colour. Moon is white and presides over pearl

and white colour. Kuja is both red and white presiding over blood red colour. Budha is green. Guru is yellow like molten gold, Shukra is a mixture of various colours (vibgyor) and presides over light blue or ultra-marine colour. Shani and Rahu are black, Ketu is dark-red.

20. Planetary metals :

Sun presides over copper; Moon-gems, pearls, corals.

Kuja-Gold, Budha-brass, Guru-Gold and cat's eye. Shukra-Silver, pearls, diamond. Shani-Iron; Mercury-quick-silver and emerald.

Note :

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

21. Planetary directions :

Sun - East, Moon - North west, Kuja - South, Budha - North, Guru - North East, Shukra - South East, Shani - West, Rahu and Ketu - South West.

Note :

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

22. Planetary limbs :

Sun - Head, Moon - Face, Kuja - Chest, Budha - Hips, Guru - Belly, Shukra - Pelvis and sexual organs. Shani - Thighs, Rahu - Two hands. Ketu - Two legs.

Note : These are useful both for Horary and Horoscopy. The diseases of the organ may be located.

23. Planetary geometrical shape (Jinendra Mala)

Sun is quadrangular, Moon small circle, Kuja small drum (Damaru) shaped like an hour glass, budha - triangular, Guru - Elliptical, Shukra Octogonal, Shani - shape of a window, Rahu a line. Ketu - flag.

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

24. Planetary legs

Budha - Guru - Shukra are bipeds
Sun - Kuja - Shani are quadrupeds.
Moon and Rahu are centipeds.

25. Planetary distances:

Sun and Budha show 8 yojanas. Moon - 1, Kuja - 7, Guru - 9, Shukra - 16, Shani - 20 and Rahu - 20.

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

26. Planetary nature of birth and their waking periods

Budha, Guru, Shukra and Rahu are *Shirodaya* planets that rise with their head. They are strong during

day time. Sun, Kuja, Budha and Shani are *pristodaya* planets that rise first with their feet. They are powerful during night.

Moon and Ketu are *ubhayodaya* planets that are powerful both day and night.

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

27. Planetary Periods :

Shani and Rahu have 1 year, Sun 6 months (Ayana), Budha 2 months (Ritu), Guru 1 month (Masa), Shukra 15 days (Paksha), Kuja 1 day (Dina) and moon 48 minutes (Muhurtha)

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

28. Dhatu, Moola and Jeeva Planets :

Moon, Kuja, Shani and Rahu are Dhatu planets (mineral). Sun and Shukra are Moola planets (vegetable). Budha and Guru are Jeeva Planets (living beings).

29. Planetary Stature :

Moon - Kuja - Shani are short

Budha - Guru - Rahu are tall

Sun and Shukra are of normal height.

30. Planetary Deities (Saravali says) :

Sun is Agni (Fire God), Moon is Varuna (Rain God), Kuja is Subramanya, Budha is Vishnu, Guru is Indra, Shukra is Indrani and Shani is Brahma.

Note :

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

Sun denotes Sadashiva and Shaivism.

A combination of Sun and Shukra is Zoroastrianism (Ancient Religion founded or refounded).

Moon : Stands for Ganapathy and Shakti and Sree Vidya Upasana and Epicurean Philosophy (luxury).

Kuja : God Subramanya, Ganapathy, Veeran and War God.

Budha : Vishnu, Vaisnavism, Dualistic Philosophy (Dwaitha).

Guru : Brahmanan, Buddhistic and Monistic Schools of philosophy.

Shukra : Female Deities, Sree Vidya Upasana

Shani : Minor cruel deities such as ayanar, sasthan, satan, athriman, yama and other secular sectarian religious minor deities.

Rahu and Ketu : Rakshasa and blood thirsty deities. A combination of Budha and Kuja or Budha and Shani represents Hanuman. Rahu, Kuja and Shani combined causes stone - worship, fetichism (charms) and low form of Religion.

(2) Worship of Deities ruled by the afflicted planets during their periods will mitigate their evil effects.

(3) Planetary elements (*Varahamihira*)

Sun and Kuja indicate tejo-tatva (fire), moon and

shukra - Jalatatva (Water), Budha - Prithvi Tatva (Earth), Guru - Akasha Tatva (ether), Shani - Vayu tatva (Air)

Note :

These planets also indicate some abstract physical principles:

Sun represents heat, light and physical evolution.

Moon denotes humour and mental evolution.

Kuja denotes Physical Force and Kinetic Energy
Budha represents speed and mathematical proportions.

Guru gives intellectual evolution, universal harmony and appreciative knowledge.

Shukra controls Space, Electricity and Emotion.

Shani rules over Time and Life principles.

Rahu and Ketu denote destructive forces such as dissolution, segregation, dis-integration etc.

32. Planetary Season (*Varahamihira*) Roughly

Shukra	Vasanta Ritu	Chaitra/Vaishaka	Mar - /April
Moon & Kuja	Grishma Ritu	Jyesta / Ashada	May / June
Moon	Varsha Ritu	Sravana / Bhādrapada	July / Aug.
Budha	Sharath Ritu	Ashwija / Kartika	Sept. / Oct.
Guru	Hemantha Ritu	Margasira / Pushya	Nov. / Dec.
Shani	Sishira Ritu	Magha / Paṅguna	Jan. / Feb.

Note :

A planet in Lagna or Lord of Drekkana gives out the Season at Birth Time.

33. Walking, Creeping or Flying (Jinendramala)

Sun, Kuja, Guru and Shukra are walking planets.
Moon and Rahu are creeping planets.
Budha is a flying planet.
Shani is a limping planet.

34. Planetary Senses (Panchendriyas): (Jinendramala)

Shani presides over sense of Touch (Twak)
Budha - Touch and Taste (Twak and Jihva)
Kuja - Touch, Taste and Sight (Twak, Jihva and Chaschu)
Shukra - Touch, Taste, sight and smell (Twak, Jihva, chaschu and Ghrana).
Guru - Touch, Taste, Sight, Smell and Hearing (Twak, Jihva, Chaschu, Ghrana and shrothra)

Note :

As per this, Shani presides over planets as they have only the sense of touch. Budha over Conches, Cowry, Oyster, Snails and the like possessed of the two senses of touch and taste. Kuja is an ant, a louse, a fly and the like possessed of three senses of touch, taste and sight. Shukra is a Wasp, a Beetle, Butterfly and the like possessed of four senses of touch, taste, sight and smell. Guru is a Deva, a man, an animal, a bird and the like possessed of all the five senses.

These points are very useful in Horary. For the sake of convenience of prediction the living creatures are

divided into 4 groups (1) those that Walk. (2) that Fly, (3) that Creep and (4) that live in Water.

Rahu and Ketu denote venomous reptiles and snakes.

35. Planetary Grains :

Sun's Grain is Wheat, Moon - Rice. Kuja - Tur Dhal. Budha - Green Gram, Guru - Bengal Gram. Shukra - Dolichos Lablab or Cow Gram (Avare). Shani - Sesamum. Rahu - Black Gram. Ketu - Horse Gram.

36. Planetary Countries :

Sun - Kalinga, Moon - Yavana, Kuja - Avanti, Budha - Magadha, Guru - Sindhu, Shukra - Keekata, Shani - Maurastra, Rahu - Ambara.

37. Planetary Stones and Gems

Sun - Ruby, Moon - Pure spotless pearl. Kuja - Coral. Budha - Emerald. Guru - Topaz. Shukra - Diamond. Shani - stainless sapphire, Rahu - Agate and Ketu, Lapislazuli or Turquoise.

In Sanskrit they are, Sun - Manikyam - Moon - Mukta, Kuja - Vidrum, Budha - Marakatham. Guru - Pushparagam. Shukra - Vajram. Shani - Neelam, Rahu - Gomadhika, Ketu - Vaidhurya.

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

38. Karakatwas

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

(A) Sun

East-Father-soul (Atman)-Head-right eye-limited hairs-idiocyncrasis-Medicine, neuralgia and head ache fever-king-service under a ruler or sovereign (Government)-saivism-sadashiva-sun god-alchemy-veda-wheat-pepper-day-power-light-anger-Astronomy-Kshatriya-evolution-copper-glory (prakasham)-forest and mountainous regions-homam (religious and sacrificial fire) temple and places of worship-billious nature-bones-dark red or pink Tiger-deer-ruddy goose (chakravaka)-ayana (six months)-satva guna-grishma ritu (jyesta - ashada)-50 years-trees inwardly strong-and tall and mountainous-trees-wool male-coarse cloth-pungent taste-dhatu (mineral)-square shape-upward look-sourastra-kalinga, padyami and ekadashi-avarga (Alphabets Aa to am)-72 miles-numerals 1 and 4-ivory-fuel-tall grass- manikyam-ruby kashyapa gothram-old aged-scents (gandha)-medium height-sanskrit -hot food and drinks-tejo tatwa-right nostril (nava dwara)-owns simha- 0 to 20 degrees of simha is moolatrikona exalted in mesha (highest point 10 degrees)-marks on hip.

(B) Moon

Mother-female deity or shakti-ganapathy-healthy meals-cloth-house-delicate constitution-cerebral disorder-consumption-asthma-lungs disease-watery diseases as cholera etc-Phlegmatic disorder-left eye-umbrella and fan service-under king(rather queen)-pearls-corals-bellmetal-butter-rice-salt-fish-washerman-sandal-and flowers chamaran fruits-bathing-epicurean tastes-textile fabrics-marine products-white-vaisya-northwest-mind-tenderness-agriculture-gems-cows-women-bodily happiness-beauty (rupa)-blood-wind-flem-parvathi-hare-antelope-crane-deer greek-patridge (chakora)-muhurtham (48 minutes)-satva guna-varsha ritu (sravana-bhadrapada)-taste (panchendra) marks on head-70 years-creepers-sappy and blossoming trees-jala tatva-herbs-marshy places-new clothes-jewel-moola (Vegetable) dwithiya and dwadashi-yavargam (alphabets ya to ha)-2 miles-numerals 2 and 7-curds-ghee-milk-white-gingelly-honey-hotels-thread, business-retail shop, dropsy-jaundice-sugar-cane-Lotus-numerology-literature-round-shape-plantain tree spleen-roots and bulbs-satva guna-atreya gotram-childhood-sambrani (a sandal)-dwarf -cold food and drink-left nostril (navadwara)-night strong face-owns kataka-moola trikona degrees in vrishabha are from 4 to 30. Exalted in Vrishabha (highest point 3 degrees).

(C) Kuja (Mars)

Younger brothers and sisters (after coborns)-lands and houses-god subrahmanya-anger-prowess-courage-bravery-brute force-energy-and motion-fire-cooking and engines-wounds-fire accidents-war-red colour (blood red)-air dhall engineering and mechanical skill-commandering-humoral practices-carbuncle-southe /groundnut-small

pox-Glutton-mensuration and surveying-histroy and geography-hanuman-earthly profits-kindred (gnyathi)-small weapons and instruments-thief-enemy-falsehood-billious-young-marrow of the bone and flesh-gold smith-ram-coca-jackal-monkey-vulture-one day-kshatriya-thamoguna-grishma ritu (jvesta ashada)-sight/ navadwara/ marks on back-16 years-thorny-trees-male-sama veda-singed cloth-bitter taste-dhatu / mineral-square shape-avanthi-shastikavarga (Alphabets ka to gya)-numeral 9;63-miles-lime-burning of brick and tiles-kerosene oil, match box, rugs, guilting and polishing- police-building work-chemistry-logic-small trees-bharadwaja gothram-youth-triangular shape-dwarf-hot food and drink-tejo tatwa-mouth (navadwara)-night strong chest-owns-mesha and vrischika-0 to 12 degrees of mesha is moolatrikona-exalted in makara (highest point 28 degrees).

(D) Budha (Mercury)

Maternal uncles-education and knowledge-Vaisnavism and dualism (dwaita philosophy)-vishnu-trade-pure mathematics and accounts-messenger and postal service-charioteering-wit and humour-grammar-intelligence-writing work-architecture-secular knowledge-firm expressions-emeralds-green-gram-plantains-north-ethics-speech-fine arts-upasana-oyster shell-place of recreation-relatives-heir apparent (yuvaraj)-friends or sisters-children-green-vatha pithaa kapha mixed (three humours)-skin-artisan-garuda-chaathaka-parrot-cat-ritu (2 months) vysya or trading class-rajasa guna (passionate)-prithwi tatwa-sharad ritu (Ashwija and Karthika) adopted Son, Smelling (panchendra)-marks on armpit-20 years-fruitless trees-astrology-eunuch-atharvana veda-playgrounds-wet cloth-mixed diet (shadrasa priya)-circular shape-magadha-sapthami-

tavarga (alphabets ta to nna)-numeral-5; 72 miles-typewriting-printing-sculpture-painting and drawing and brushwork-children-roots-leaves-vegetables-spleen-meemamsa-brass-atreya gothra-childhood-arrow shape-camphor-tall-medium-temperature-food-drink-left ear (nava dwara)-strong both day and night-owns mithuna and kanya-16 to 20 degrees of Kanya is moola trikona exalted in kanya (highest point is 15 degrees).

(E) Guru (Jupiter)

Issues absolute brahman-spiritual knowledge-intuition and abstract thinking-yoga practice-concentration and meditation-divine knowledge-spiritual leadership-astamaha siddhi-preaching intellectual involution-intelligence, enquiry and experiment-governing and ministerial management-royal patronage-titles and paraphernalia and honours-shruti (veda)-smriti (traditional law)-scripture-ethical and moral codes-philosophical reseraches-patience-devas and brahmins-conquerring of the senses-(jithendriya)-unifying process from diversity to unity-psychism-genius and mental-prodigy-sanskrit-eternal truth and justice-self reliance-orginality-town life-north-east-roots and plantains-gold and sapphire-cats-eyes-sweet-bengal gram-sacred rivers and places of worship-treasury-money lending and banking-yellow-fat-sawath tree (Pipal Tree)-astrologer-preceptor-sanyasi-chief pigeon-horse-swan-one month-satva guna-akasha tatva-hemantha ritu (margashira-pushya)-hearing (panchendra)-marks on shoulder-30 years-fruit bearing-trees-male-rigveda-medium cloth-circular-shape sindhu-thrithiya and astami and thrayodashi-thavarga (Alphabets from tha to na)-numeral-3; 81 miles-bambashive (both Iswara and Parvathi)-cocoanut tree

Angirasa gotra-brain-youth-tall-cool drink and food-right ear (nava dwara)-day strong-stomach.

Owns dhanus and meena-0 to 10 degrees of dhanus is moolatrikona. Exalted in Kataka (highest) point 5 degrees.

(F) Shukra (Venus)

Wife and conjugal life- fame and titles-temporal glory and sensual enjoyments-females and sexual enjoyment even during day time-erotics and female worship-company of prostitutes-epicureanism-self-gratification and lust-music-dancing and drama (triple symphony)-sandal-flower and aromatics-musk-civet-cots-beddings-curtains and all such paraphernalia-company of princesses and bodily enjoyments-beauty-youth-sensuality-lustrous-beautiful and amorous eyes-wealth and splendour-equipages and cars-garlands-flowers and bouquets-flags and honours-flashy style and princely living-law-literature-poetry and dramatic works-diamonds-rubies and silver vessels-sea trade-navy and marine occupations-exotic products (foreign)-foreign ideas and fashions-optimism and survival of the fittest-sree vidya upasana-desire to rule over mankind-friendship-cows-milk-curd-beans-tamarind, cupidity and apolo worship-mammon (riches)-deductions and experimentalism-charming speech-minister-marriage and other auspicious celebrations-virility-south-east-peacock-parrot-paksha (15 days)-Brahmin-rajoguna (passionate)-vasantha ritu (Chitra-vaishaka)-Taste (panchendria)-marks on face-7 years-creepers-sappy and blossoming trees-silk-yajurveda-harems-excellent clothes-Pearl-soury taste-dhatu (mineral) laksmi-cowgram (Avar)-keekata -Chowthi, navami and chaturdashi -chavara

(alphabets from cha to ingya), numeral 6;144 miles-doctor's profession-tin and lead-politics-octagon shape-sex organs-nose-bhargava gothra-middle age-medium height-White, Sanskrit-Cold food and drinks-jala tatwa-owns-vrishabha and thula-0 to 5 degrees of thula is moolatrikona exalted in Meena (highest point 27 degrees).

(G) Shani (Saturn)

Life and Longevity-nocturnal habits and ways sathan-ayyanar and other minor deities-contrivance and means of employment-avocation-profession-labour-agriculture-servitude-buffaloe-iron-blue stones and gems-theft and causing wrongful-loss-heavy work and fasting-imprisonment-dismissals-punishment-garrulousness and shamelessness-causing injury-indebtedness-funeral obsequies or ceremonies-alcoholic drinks and narcotic drugs-sexual enjoyment with sickly or aged females or low caste females-widows and out castes or with women having bodily deformities-eunuchs-bodily-deformities-mustard seed-seasamum and oil seeds-oil-travel in foreign countries-irreligious practice-taming of wild beasts-astrologer-medical practice-biology and physical sciences-canvassing and time-serving-false notions of philosophy-alchemy-diseases pertaining to nervous system-burial-ground and cemetery-west-death-degradation-misery-humiliation-sickness-poverty-servants-reproach-sin-impurity-censure-tale bearing-constancy-drowsy-black-windy-old age-west-oil-monger-blacksmith-elephant-crow, cuckoo-one year-thamoguna-shishira ritu (magha-palguna) touch (panchendria)-marks on leg-100 years-thorny, worthless and weak-trees-taciturner or butcher-rags and torn clothes-useless places and dwellings-astringent taste (kashaya) foreign

languages-heavy machinery-dhatu and moola (mineral and vegetable)-yaman-vayu tatva-black-gingelly-panchami dashami-full moon day and new-moon day-pavarga (alphabets from pa to ma) numeral 8;180 miles ass pig-making new out of old one-leather-bran-hair-husk cotton-female sanyasi-mutton and drinks-manure-head of a town or city like president of a panchayat, taluk or municipal board or mayor of a corporation-anjanam nimantranam (meal at obsequious) tar-palmyra tree thamoguna-kashyapa gothra-banni tree-night strong.

Owens makara and kumbha. 0 to 20 degrees of kumbha is moolatrikona. Exalted in thula (highest point is 20 degrees).

(H) Rahu (Dragon's Head)

Grand parents-sophistry and misconception-self praise-and talkativeness-jugglery-mesmerism-hysteria belief in amulets and charms-drama-music and theatrical profession-buffoonery and imitation-theiving robbing and tendency to commit murder and decoity slavery-emigration to foreign lands irreligious and and social practices-cheating and false personification intercourse with widows and sickly women-glaring falsehood-fear of poisonous and venomous reptiles Serpent (cobra)-rheumatism-epilepsy and fits-dyspepsia carbuncle-cancer-leprosy-leucoderma-exzema-skin diseases imprisonment or incarceration-war and degradation-plague and epedemics-panchamas and low class habits-jealousy and hatred-alcoholic drinks and inebriousness-black-thorny fruits-snakegourd-drumstick jack fruits-onions-and other allied-vegetables-cotton-bath in ganges-doctor of poisons-secrecy-radio-gomedhaka-de intercourse-telegraph-telephone-bamboo-hunting heave

machinery-palmyra-tree-foreign languages-green grass-soury taste -tall-black-medium-temperature-food and drink-sleep-right eye(nava dwaram)-powerful both day and night-ant-hill dark holes of serpents-southwest-buddhist-snake catcher and charmer-ass-ram-wolf-camel mosquito-bugs-insect-owl-thamoguna-touch (panchendra) 100 years-heretic hiccough-old garment-lead clump or cluster of trees (saalu vriksha)-dhatu and moola (mineral and vegetable) aadisesha-ambra-80 miles-durga worshipper-female-paiteesha gothram-owns Kumba-exalted in Vrischika.

(1) Ketu (Dragon's Tail)

Sophistry (fallacious reasoning) and false knowledge-grand mother (mother's mother)-cheating and humbugging profession-onanism (self pollution) and sodomy panchama-pallah and chakra classes-low class habits-sinful habits and profession-tannery-kilns-butchery-alcoholic drinks-emigration and slavery in foreign lands-ulcers carbuncles-cancer-dropsy-leprosy-consumption-dyspepsia-prosecution-imprisonment and undergoing severe penalties and punishments-torchlight-dacoity-murder and infanticide-jealousy-hatred-penury-self immolation (offer in sacrifice as sahagamana etc.)-idiotcy-hysteria-war-slaughter-havoc and death in the battlefield -epedemics of a very virulent nature-snakes- and venomous reptiles-treachery and betrayal-lust-dark red colour-gunpowder and pyrotechnics-touch (panchendra) out-caste-always smoking-cloth of variegated colour-clump or cluster of trees-horsegram-mancipation(virakti-vyragya).-gnana-salvation (niskham)-brahman-ganapathy upasana-vydoorya- elephant trade-watch mechanism-goat-kusha grass (kharba)-left eye-navadwar-powerful both day and night-

legs-foreign languages average temperature food and drinks-tall soury taste-Jaimini gothram-thamoguna eunuch, owns Mesha exalted in Vrischika.

STARS

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

1. Sex of Stars

- (a) Ashwini, Punarvasu, Pushyami, Hasta, Anuradha, Sravana, Poorvabhadra, Uttarabhadra are males.
- (b) Bharani, Krittika, Rohini, Aridra, Aslesha, Makha, Pubba, Uttara, Poorvashada, Uttarashada, Dhanista, Revati are females.
- (c) Mrigasira, Moola, Shatabhisha are eunuchs.

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

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

2. Gandantha Stars

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

3. Srishti, Sthithi & Laya Stars

Dividing 27 stars from Aswini into groups of threes the first is Sristi (Creative) the second is Sthithi (Existive) and the third is Laya or Samhara Star (Destructive).

4. Durithamsha Star

The third and fourth padas of Samhara Star is known as Durithamsha Star which is said to be very bad.

5. Abhukta Moola Star

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

6. Adhomukha stars (that look downwards :)

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

7. Vainashika Star

22nd Star from Birth Star is Vainashika star (Destructive Star) which should be avoided at birth.

8. Tatwas of Stars

Prasna Marga says :

Five stars from Aswini belong to Prithvi Tatwa.

Six stars from Aridra belong to Jala Tatwa.

Six stars from Uttara belong to Tejo Tatwa.

Five stars from Jyesta belong to Vayu Tatwa.

Five stars from Dhanista belong to Akasha Tatwa.

Note : Planets situated in the stars of their own Tatwa will give their individual effects without modifications. But if they are in inimical tatwas they give untoward effects. For example, if Budha as lord of 5th Bhava be in any of the stars of Akasha Tatwa his be-getting the issues is as distant as the Earth is from Akasha. If Sukra as lord of 7 be in any of the stars of Tejo Tatwa his conjugal happiness is as inimical as Water and Fire enemies. Here Sukra is Jala Tatwa Planet.

9. Stellar Geographical Countries

Stars in triplicates from Kritika represent Central, Eastern, South-eastern etc. in order.

Kritika, Rohini, Mrigasira-Central Provinces-
(Panchala)

Aridra to Pushya-Eastern Provinces (Magadha)

Aslesha to Pubba-South-East Provinces (Kalinga)

Uttara to Chitta-Southern Provinces (Avanti)

Swati to Anuradha-South-West Provinces (Anartha)

Jyesta to Poorvashadha-Western Provinces (Sindh)

Uttarashada to Dhanista-North-West Provinces
(Sowveera)

Shathabisha to Uttarabhadra-Northern Provinces
(Howra)

Revati to Bharani-North-East
(Madra)

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

10. Stellar Castes

Kritika, Pubba, Poorvashada, Poorvabhadra are Brahmins.

Pushya, Uttara, Uttarashada, Uttarabhadra are Kshatriyas.

Aswini, Punarvasu, Hasta, Abhijit are Vaisyas.

Rohini, Makha, Anuradha, Revati are Shudras.

Jyesta, Mrigasira, Chitta, Dhanista are serving class.

Aridra, Swati, Shathabisha, Moola are butchers.

Bharani, Aslesha, Vishaka, Sravana are Chandalas.

11. Stellar Nature

Rohini, Uttara, Uttarashada, Uttarabhadra are fixed stars.

Sravana, Dhanista, Shathabisha, Hasta, Swati are movable stars.

Aridra, Aslesha, Jyesta, Moola are heaty (Theekshna) Stars.

Bharani, Pubba, Poorvashada, Poorvabhadra Makha are ferocious Stars.

Aswini, Pushya, Hasta are light (Laghu) Stars.
Mrigashira, Chitta, Anuradha, Revati are Soft Stars.
Krittika, Vishaka are Soft and Heaty Stars.

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

12. Stellar Parts of Body

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

Note : These are useful in predicting the spread of diseases from part to part of being located in only one part from start to finish. For this you must consider Navamsha Chart. In chart (1) of the table of illustrated charts, Sukra-lord of 6 (house of disease) being in Rohini

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

Now I give the consolidated lists of Stellar Characteristics.

(1) Ashwini

Ashwini Devas-Male-Prithwi Tatwa-Vaisya-North-East Provinces-Bottom of Foot-Rajali Bird (Garuda).

(2) Bharani

Yama Deva-female-prithwi tatwa-Viswamitra Gothram-Chandala-Crow-North - East provinces-bottom of foot.

(3) Krittika

Agni Deva-female-pea-cock-prithwi tatwa-brahmin-Central Provinces-those who live by fires such as potters, smiths etc. -Army Commanders-Skilled Magician and Metaphysician-Diggers-Barbers-Sacrificial-Hites-Priests-Astronomers, Head.

(4) Rohini

Brahma Deva-shudra-female-Central Provinces-devout men-merchants-rulers-rich men-yogis-drivers-men possessed of cows, cattle and watery animals -farmers, wealth derived from mountain produce-prithwi tatwa-agasthya gothra -forehead.

(5) Mrigasira

Soma Deva-eunuch-serving class-Central-Provinces
Quadrupeds-somayajees-yoga performer-reverred men-
perfumes-dress-pearls-flowers-fruits-precious stones-
wild beasts-birds and deer-singer-lascivious-good
writers or painters-prithwi tatwa-eye brows.

(6) Aridra

Rudra Deva-female-butcher caste-eastern provinces-
oil mongers-washerman-thieves-watery products-
delighted in killing and torturing-lying-cheating and tale-
bearing-thieving-adultery-Black magic-sorcery (witchcraft)
exorcism, expelling evil spirits by ceremonies-podgrains
(seed covered)-eyes-jala tatwa.

(7) Punarvasu

Adithi Deva-male-vaisya-Eastern Provinces
truthfulness-generosity-cleanliness-respectable-decent
personal-beauty sense-fame-wealth-merchants dealing in
excellent articles-fond of service-company of painters and
sculptors-jala tatwa-nose.

(8) Pushyami

Brihaspathi Deva-kshatriya-male-eastern provinces-
singing and dancing parties-bell ringers-criers (of paralo)
yavanas-tradesman-deceitful-men-forest-barley-dealers-
Wheat-Rice-Sugar-cane-forest produces-ministers of
rulers-living by water-sadhus-delighted in sacrificial
rites-pepal trees (Aswatha)-jala tatwa-face.

(9) Aslesha

Sarpa Deva-female-chandala caste-south east
provinces-water creaturs-serpents-reptiles-poison-
medicine of all sorts-cheating others of their property-
podgrains-perfumes-roots-fruits-palmyra tree-vaishistana
gothram-jala tatwa-ears.

(10) Makha

Pithru Deva-Shudra-south east provinces-noted for
filial duty-decendents of vasista-acting upto vedic
principles-elephants-horses-religious rites-store houses-
merchants-grains-wealth-valiant-female hater-non-
vegetarian-female-Aala tree-jala tatwa-lips and chin.

(11) Pubba

Aryama Deva-Brahmin-south east provinces-juice
seller-prostitutes-virgins-dance-music-painting-sculpture-
trade-will be forever in the enjoyment of the vigour of
youth-cotton-salt-honey-oil-female-jack fruit tree-jala
tatwa-agasthya gothram-right hand.

(12) Uttara

Bhaga Deva-Kshatriya-southern provinces-chaste
woman-Bow makers-dancers-ascetics-kings-mild
cleanliness-modest-heretic-generous-learned-grains
wealthy-virtuous-company of princes-jaggery-salt-water-
female-atti tree-tejo tatwa-agasthya gothram-left hand.

(13) Hastha

Savitha Deva-vaisya-southern provinces-painters -
well diggers-barbers-hillmen. Thieves-physicians-weavers

elephant keepers-prostitutes-garland makers-charioteers chief-minister-merchants-podgrains-learned in sastras bright appearance-birds-male-atti tree-tejo tatwa-agasthya-gothram-fingers of hand.

(14) Chitra

Thrista Deva-Serving class-southern provinces - painters-writers-singers-prostitutes-men learned in vedas dealer in gold-woman-various utensils-jewels-precious-stones-fine clothes-manufacturer-of perfumes, mathematician, weavers, surgeons-artists-occultists-female-bilva tree-tejo tatwa-agni gothram-neck.

(15) Swati

Vayu Deva-Butcher-caste-south-west provinces-servants-merchants-boatmen-reporters-messengers-Charioteers-mariners-dancers and the like-weak-friendship-abstemious habits (temperate) skilled tradesman-birds-deer-horse-grain-beans-female-tejo tatwa-indra gothram-chest.

(16) Vishaka

Indragni Deva-Chandala caste-south-west provinces-cotton-gingelly-beans-saffron-shell lac-crops-everything of bright red or crimson colour-trees yielding red flowers-and red fruits-black gram-chickpeas-female-tejo tatwa-breast.

(17) Anuradha

Mitra Deva-Shudra caste-south-west provinces - ministers-drivers-bell-ringers-friends-valiant-head of parties-fond of company of sadhus-vehicles-every species of crop-male-tejo tatwa-stomach.

(18) Jyesta

Indra Deva-serving class-western provinces -chief-ruler-kings - chaplain-kings - favourites-valiant soldiers-mixed crowd of men-different castes-beautiful persons of good decent-wealthy and famous-disposed to cheat others of their property-fond of travel-crops-rain-female-vayu tatwa-vaishyan gothram-jack fruit tree-right side.

(19) Moola

Niruti Deva-butcher caste-western provinces - druggist-medicinal plants and herbs-heads of men-soldier-rich-garden work-fruits-flowers-roots-seeds-eunuch-vayu tatwa-pulasthya gothra-left side.

(20) Poorvashada

Aapa Deva- brahmin-western provinces- well- wet fields-rivers-dealers in roots and fruits- fruits and flowers of water-creatures of water-boatmen-sea voyage-earthwork-wealthy and cleanly-truthful-gentle manners-female-vayu thatwa-poulusthya gothra-hanni tree-back.

(21) Uttarashada

Vishwe Deva-kshatriya-north west province-diseases-chief minister-wrestlers-elephants and horses-soldiers religious-men of principle-happy-bright appearance-female vayu-tatwa-vasista gothram-jack-fruit tree-waist.

(22) Sravana

Vishnu Deva-chandala caste-north-west provinces - ears and hearing of news-public officials-chief brahmin priest physicians-cunning-active-habits-efficient workman- bold-virtuous-god fearing-truthful-male-vayu tatwa vasista gothram-ekkada mara-genitals.

(23) Dhanista

Astavasu-serving class-north-west provinces-heretics- treasury officer-shameless-weak friendship-woman-haters-generous-rich-free from temptation-female- pulasthya gothram-banni tree-akasha tatwa-anus.

(24) Shathabhisha

Varuna Deva-butcher caste-northern provinces-drunkards or dealers in liquors-physicians-poets-tradesman-ministers-fisherman-fish and hogs-washerman-wine-birds-eunuch-akasha tatwa-agasthya gothram-right thigh

(25) Poorvabhadra

Ajalkapatha Deva-brahmin-northern provinces - thieves shepherds-tortures wicked-mean-deceitful virtueless-neglecting religious rites-successful in fight-male-coconut-tree-akasha tatwa-pulasthya gothra-left thigh.

(26) Uttarabhadra

Ahribudhya Deva-kshatriya-northern provinces-fruit and roots-dancers-travellers-woman-gold-sacrificial rites-generous devout-rich-observant of the rules of holy order-heretics-rulers-dealers in rice-male-akasha tatwa-pulasthya gothra-chins.

(27) Revathi

Poosha Deva-shudra-north-east provinces-travellers-servants of reigning sovereign-crops of sharat ritu barbarious-water-flowers-salt-gems-conch-shells-pearls water creatures-pregnant-flowers-perfumes-boatman female-ippe tree-akasha tatwa-ankles.

Nakshatra Gandas (Afflicting Stars)

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

Thithi and Nakshatra Gandas are supposed to affect the parents while lagna ganda may affect the native except when guru is in lagna or aspects it. I call gandom as bad hereafter.

For persons born inNakshtra Pada
the effects are.....

1. *Ashwini-first pada* : Bad to father for 3 months; Shanti-gifting of gold.
2. *Bharani-third pada* : Bad to child for 27 days.
3. *Rohini-first pada*-bad to maternal uncle
Rohini-second pada - bad to father.
Rohini-Third pada - bad to mother.
Rohini-fourth pada - good for all.

4. *Pushyami* :

- (i) Male birth in Pushyami star and Kataka lagna during day time - bad to father.

ii) Female birth in Pushyami star and Kataka lagna during night time - bad to mother.

Pushyami first part - Bad to maternal uncle.

Pushyami second part middle - bad to maternal uncle for 3 months. Shanthi - Gift of sandalwood.

5. *Aslesha first pada* - auspicious.

Aslesha second pada - bad to child

Aslesha Third pada - bad to mother.

Aslesha fourth pada - bad to father.

Shanti for all the above padas - charity of food. Some opine that Aslesha star harms mother-in-law.

6. *Two ghatis* (48 minutes) duration at-

Aslesha end, Makha beginning, Jyesta end and Moola beginning. Revati end and Aswini beginning are said to be bad nakshatras (Gandantha stars)

Elders seem to opine that shantis to navagraha (nine planets) has to be done if a child is born at these intervals.

Note : The above stars are none but those that end with a sign or commence with a sign.

7. *Makha first pada* : bad to father for 5 months
Shanthi is gift of horse.

Rest of the three padas are auspicious.

8. *Uttara first and fourth padas* are bad to parents and coborns for 3 months. Shanti is gift of gingili in a vessel.

9. *Chitra first, second and third padas* are bad to parents and coborns for 6 months. Shanthi is gift of clothes.

10. *Girl born in Vishaka* fourth part afflicts her husband's coborns.

10. *Jyesta Star* : Divide its span into ten equal parts.

First part is bad to maternal grand mother.

Second part is bad to maternal grand father.

Third part is bad to parents and those coborns of mother.

Fourth part is bad to coborns.

Fifth part is bad to native.

Sixth part is auspicious to all.

Seventh part is bad to wife.

Eighth part is bad to native.

Ninth part is bad to father.

Tenth part is bad to mother.

Jyesta fourth pada is bad to father for 9 months

Shanti - Gift of cow. Some opine that a girl born in Jyesta star hurts her husband's elder brother.

11. *Interval of half a Ghati* (12 minutes from the last portion of 1/4 Ghati (6 minutes) of Jyesta star to the first portion of 1/4 Ghati of Moola star is known as Antharala. If a male be born in this antharala it is bad to the child. But if a female be born, there is no dosha.

12. *Moola star* : Dividing the span into 12 equal parts, if the birth be in the following parts the respective relatives and matters suffer :

(1) Father, (2) Mother, (3) Brother, (4) Sister, (5) Father-in-law, (6) Coborns of father, (7) Coborns of mother, (8) Financial loss, (9) loss of living, (10) Poverty and bad to servants, (11) and (12) Native suffers.

These bad effects rule for 3 months. *Shanti* is gift of the buffalo.

Moola first pada is bad to father.
 Moola second pada is bad to mother.
 Moola third pada is loss of money.
 Moola fourth pada is good for all.

13. Poorvashada :

- (1) Son born in day time in Poorvashada star and Dhanur lagna causes bad to father.
- (2) Son born at sunrise, sunset or midnight in
 - (a) Poorvashada star and Dhanur lagna or
 - (b) Pushyami star and Kataka lagna will experience bad to himself.
- (3) One born in Poorvashada star and Dhanur lagna, Pushyami star and Kataka lagna causes bad to father.

14. Revathi fourth pada :

Bad to father for 3 months. *Shanti* Gift of gold.

Chapter III

In this chapter, I deal with the preliminaries to be observed in the casting of birth chart and its complimentary charts. Some of the astrologers proceed straightaway on the details furnished by their consultants and some start giving predictions on the *rasi* chart furnished by them without even verifying the correctness of the positions of the planets and lagna even as per the time of birth furnished by them. This is a first blunder. The most important first set of factors that determine the correct casting are *the date, time and place*

of birth. Next follows the ephemeris and table of houses and lastly the *ayanamsha* to be followed. First I take up the question of *ayanamsha*.

1. Ayanamsha

A lot of diversities of opinion exist on this issue. But these can be very easily solved not by jugglery of interpretations basing on hypothetical presumption but by research and practical application. Very many reputed astronomers and scholars have been trying to fix up the correct *ayanamsha* but still no two agree whole-heartedly. For, they are arguing only on Astronomical basis and not by verification on the astrological side. A conference of learned scholars held at the Government of India level have decided the issue finally and this has proved to be perfectly true in all cases, I have so far handled. That establishes the correctness of this *ayanamsha*. As per this the *Ayanamsha* on 1-1-62 is 23 degrees 19 min. 23 seconds.

No useful purpose will be served by further controversy.

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

2. Ephemeris or Panchanga

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

minutes. All these are said only to impress on the readers that one need not be Mahamahopadhyaya in astronomy for success in astrology.

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

(3) Lagna (Ascendant)

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

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

(4) Birth Time

Controversy as to whether Jalodayam (puncture of placenta), Shirodaya (appearance of head) or Bhooopathana (severance from mother's womb) has to be considered may be disposed off by preferring Bhooopathanam in kaliyuga. There are other factors that hinder from knowing the exact moment of birth. The lady-in-chamber may not announce the correct time. The

exact sunrise, latitudinal and longitudinal differences and minute arithmetical errors in the calculation of lagna etc may all tend to drag down the real point. The responsibility now rests with the astrologer to fix up the correct time and not try to tell the consultant, if his readings go wrong, that the birth time is wrong. Thus rectification of birth time is of paramount importance. I have perused many theories on this subject. But none gives proper and alltime satisfaction. *At last I have been able to find a way out. "Tatwa siddhanta" and verification of past events from "Phala Kundali" (Division Charts) are the only proper yard sticks to measure it.* The former may give a wider range but the latter will fix it up to the last minute surpassing even the result arrived by mathematical process.

(5) Tatwa Theory

(Useful in correcting birth time)

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

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

Tatwa in Aroha order	First Tatwa on	Duration in minutes	Sex
Prithwi (Earth)	Wednesday	6	Male
Appu (Water)	Monday	12	Female
Tejas (Fire)	Friday	18	Male
Vayu (Air)	Sunday	24	Female
Akasha (Ether)	Tuesday	30	Male
	Saturday		
	Thursday		

Note :

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

The above table is self explanatory, still to make it more clear, I cite an illustration. On Sunday or Tuesday the first tatwa at sunrise is Tejas ruling for 18 min. Next is Vayu lasting for 24 minutes, then follows Akash 30 min. Prithwi 6 min. and Appu 12 min. Thus completing one half cycle of aroha tatwa lasting $1\frac{1}{2}$ hour. Next in series avaroha tatwa starts in the order of Appu (12'), Prithwi (6'), Akasha (30'), Vayu (24') and Tejas (18').

thus completing the second half of first cycle. Then as before aroha tejas starts and continues in the above said order (one complete cycle of Aroha and Avaroha is equal to 3 hours).

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

Analamhvagni Bhoovyoma Jala Vayvadhupa Khaggaha ||

Kramatharkadayo Vare Swaswakala Pravarthakaha ||

Bhoomyadi Pada Ghatika Vriddhisadardha ||

Yamake Yamottarardhe thadhrasatharohakshavarohanam ||

Parivrittidwayam Yame Prathi Praharameedrisham ||

Sdree janma jala Vayvosyadbhoonabhognishu Pum janithi ||

Ethena Ghatika gyanam thena lagnam Vinirdisheth ||

As per this sloka, you find that there is aroha and avaroha cycles. All the other points of this sloka are the same as described above.

→ Aroha

Tejas - Vayu - Akash - Prithwi - Appu

18 24 30 6 12

Avaroha ←

For the given Birth time work out tatwa and see if the sex of that tatwa is the same as that of the native. Otherwise make slight-adjustments to fit in properly. Male is born in male tatwa and female in female tatwa. Sometimes you may experience some exceptions to this general rule. At the exact culminating point where the course of tatwa changes from aroha to avaroha or from avaroha to aroha sometimes sex opposite to that of the

culminating tatwa will be born. Such cases will be generally of mixed character. If that culminating tatwa be a male one, it is womanish; if it be female tatwa malish will be born.

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

For example, on Saturday at the end of 1½ hr. after sunrise aroha teja ends. The very next moment there is the culminating point at which avaroha teja commences. A birth at this moment may give rise to malish-female as Tej Tatwa is Male. Again at the end of 3 hrs. when there is a turn from Avaroha Vayu to Aroha Vayu a womanish-male may be born as vayu tatwa is female. The tatwa theory runs still further to minute divisions as tatwaanthara tatwa and antharanthara tatwa. A male is always born when the major, minor and sub-tatwas are all males. A female is born when all these three divisions are females. At other periods animals, plants, birds, reptiles and all non-human births take place. The method of working anthara and antharanthara tatwas is similar to that of dasha-bhukti calculations. Here one aspect has to be noticed. The span of one cycle of tatwa (i.e. 3 hours should be the denominator in calculating the anthara tatwas and not 1½ hour as you have to consider both aroha and avaroha tatwas as belonging to one cycle of dashas. If you want to know the antharas of an aroha tatwa proceed in ascending order and then in decending order. If you want the antharas of an avaroha tatwa proceed first in decending order and then resume ascending order. I know this is too taxing a calculation. If you feel this is a hard task, you may for the present, stop with the main tatwa as you get the rest

rectified with the aid of division charts. Please see chapter on Division Charts.

For example, if the antharas of aroha tejo tatwa has to be worked out order of antharas would be aroha tej, aroha vayu, aroha akash, aroha prithwi, aroha appu and avaroha - appu, avaroha prithwi, avaroha akash, avaroha vayu, avaroha tej. Thus the entire span of 18 minutes of tej tatwa has to be proportionately distributed among all the ten tatwas proportionate to their spans.

6. Special Effects of Tatwas

(1) Differences in effect exist between aroha and avaroha tatwas. By the very concept one born in aroha tatwa will experience gradual rise in all aspects as ages advance, while one born in avaroha tatwa may experience declining effects.

(2) One born in Prithwi tatwa is always earthly in his ambition of life and materialistic while those born in tejo tatwa become very impressive, imposing and powerful personalities, great statesmen, politicians, engineers etc.

(3) A combination of aroha teja, simha or mesha lagna with powerful and well-placed sun and Kuja backed up by their dashas at proper age bestows very high and brilliant opportunities in life and he will become a commanding personality.

(4) Akash tathvites have the faculty of deep thinking, analytical and research oriented mind. Great thinkers, philosophers, scientists, inventors are usually born here. They will not have much attachment to earthly or material matters.

7. How to cast Chart

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

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

(a) Panchanga Method

In Panchanga the starry positions (Nakshatra Pada) of planets are given only when there are changes in padas, Periods of Retrogression (vakra), stationary (stambhana) eclipse (astha), fast movement (Athichara) are also shown. All these conditions of planets will have to be carefully noted as they upset the normal effects. For details please read chapter on *shadbala*. By noting the chara (Star part) of the planet prior to the time of birth fix the planets in the zodiac. To do this you must know the parts of stars located in a sign. This is the first lesson in astrology which can be learnt from any elementary book. Still to make this book self-sufficient, as contemplated by me I give the most general rules starting with Ashwini fix up 9 padas (parts) of stars in succession in each *rasi* starting from Mesha. Thus Mesha has 4 padas of Ashwini from 0 to 13-20 degrees, 4 padas of Bharani from 13-20 to 26-40 and 1 pada of Kritika from 26-40 to 30 degrees. Thus you see that span of a star is 13-20 degrees while that of a pada is 3 - 20 degrees. By working you will see that the last star Revati situated from 16-40 to 30 degrees of Meena. On a careful analysis of the way in which the stars are

distributed in the signs you find the following noteworthy points which will be helpful for detailed readings.

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

Note : Each one of the above has its own characteristic.

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

To find moon's position work out from the span of the day's star (Birth star) for the birthtime by proportional method, similarly you get the thithi, yoga and karama for the birth time.

To fix up lagna work as follows :

At the end of the line of the day's details the expired or in some panchangas the remaining portion of the lagna at sunrise (sign occupied by sun, is given in ghatis. Referring to the table of rasi-mana (Spans) for the birth latitude calculate the balance of that rasi-mana at sunrise. Add to this span of succeeding signs till you reach the birth time. You get the lagna. By proportions you can work out its exact position in degrees considering the rasi-mana of that lagna, rasi being equal to 30 degrees.

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

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

(b) Ephemeris Method

This is more easy as it gives more details as Siderial time, Declinations (Kranthi), Latitude and other ready made tables of great help. In the ephemeris the positions are given for each day for a particular time. *Raphel* gives *sayana* positions at noon G.M.T. which is 5.30 p.m.; I.S.T. Lahiri gives *Nirayana* positions at 5.30 a.m. from 1941 onwards and at 5.30 p.m. I.S.T. before 1941. Work out by proportions the exact positions of all planets.

To work out Lagna :

Add to the siderial time (at noon) of the day the birth time in L.M.T. measure. If birth before noon (I.S.T.) deduct 12 hours. The nett is the siderial hour of birth. There are other minute rectifications prescribed here. But you may not worry with all that as the difference will be only in seconds which does not affect the lagna point perceptibly as also with all those corrections you may not, for several reasons stated already, arrive at correct lagna point which has to be finally settled by other methods that I narrate later in my chapter on Division Charts. So, for our present purpose this will do. With the aid of Table of Houses for the latitude of the birth place find out the Lagna point and tenth cusp. Then the seventh and fourth bhava cusps will be 180 degrees apart from lagna and tenth cusps respectively. Thus you have struck the four major Redix points-the cusps of 1, 4, 7 and 10 Bhavas. In fixing up the other cusps we have to differ from the western theory and adopt the Hindu system, enunciated in Sripathi Paddathi. Divide the span

of each quarter into 3 equal parts and thus fix up the other cuspal points. As calculation under Sripathi Paddathi is hard a nut to crack for all beginners and also takes a lot of time to work out a horoscope. Those working with Panchanga only may after working out the lagna point find out its equivalent Siderial Birth Hour referring to Table of Houses and then work out the tenth cusp for the said Sederial Hour. This can be done at a glance.

8. Bhava Kundali (Bhava Chart)

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

Illustrations :

1. A Bhava ranging from 1 Deg. of Mithuna to 29 Deg. of Mithuna (case of 1 rasi)
2. A Bhava starting at 20 Deg. of Vrishabha ending at 24 Deg. of Mithuna (case of 2 rasis)
3. A Bhava from 29 Deg. of Mesha to 1 Deg. of Mithuna (case of 3 rasis)

Having thus fixed the commencing, middle and ending points of a Bhava it is now easy to locate the

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

Bhava positions of planets. A planet located anywhere within the said span falls in that Bhava.

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

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

	Rahu	Asc	
Sun Moon			Jupiter
Mercury Saturn			Mars
Venus		Ketu	

Degrees of planets and houses

Lagna	: 2° 48'	Venus	: 20° 16'
Moon	: 23° 38'	Saturn	: 23° 06'
Mars	: 16° 59'	Rahu	: 25° 42'
Mercury	: 13° 48'	Ketu	: 25° 42'
Jupiter	: 20° 47'		

Call the first as Cuspal chart and the second as Bhava Chart. In both the Charts retain lagna in the same sign as in Rasi chart. In cuspal chart place the cusps in the concerned signs. Sometimes a Rasi may contain even three cusps and some other time a Rasi may go without even one cusp. Thus a planet may own even 3 or more Bhavas or not own any Bhava. Next in Bhava Chart place the planet in the Rasi as distant from Lagna Rasi equal

to the number of the Bhava in which it is situated. In this chart reckon only the number of Rasis from Lagna Rasi but forget that they are Rasis.

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

Next is to erect other correlative maps- i.e. from General (Rasi chart) to Species (Division charts) which will be discussed in the Chapter on Division Charts.

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

Some times a planet appearing to own a Bhava in Rasi chart may not own it. Sometimes some other planet may own that Bhava. One may own even three or more

Bhavas or none. *Planet appearing to be in a Bhava as per Rasi chart may not be actually there when the Bhava Span is scrutinised. In Gochara reading this is of much significance.* In Rasi a planet may appear to be transiting a Bhava at a particular time while as per Bhava span he may be in any of the abutting Bhavas-one less or one more. That makes a lot of difference.

To make this more lucid, I cite the following chart I have handled. *Birth on 21.1.1931 at 1.19 p.m. at Sialkot (lat 32° 29'N long 74° 35' E) - Male Child*

BHAVA SPUTA

Bhava Bhava Start		Bhava Middle	
01. Aries	- 14:52:55	Taurus	- 2:48:29
02. Taurus	- 14:52:55	Taurus	- 26:57:21
03. Gemini	- 9:1:47	Gemini	- 21:6:13
04. Cancer	- 3:10:39	Cancer	- 15:15:5
05. Leo	- 3:10:39	Leo	- 21:6:13
06. Virgo	- 9:01:47	Virgo	- 26:57:21
07. Libra	- 14:52:55	Scorpio	- 2:48:29
08. Scorpio	- 14:52:55	Scorpio	- 26:57:21
09. Sagittarius	- 9:01:47	Sagittarius	- 21:6:13
10. Capricorn	- 3:10:39	Capricorn	- 15:15:5
11. Aquarius	- 3:10:39	Aquarius	- 21:06:13
12. Pisces	- 9:1:47	Pisces	- 27:57:21

CUSPAL CHART

Bhava Sputa

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

Bhava Spans

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

Bhava Chart

At the mere glance you can say in what Bhavas Planets are placed. Beyond this do not touch up any other point in this chart. For example you may read Guru being in III Bhava, but do not say he is in Kataka and exalted. If the variations are not noticed in time the Astrologer will surely get perplexed when he sees effects caused by unconcerned planets who do not appear to have any jurisdiction in the Rasi Chart. Such disappointments are likely to mislead us to resort to some

other rule or even coin a new Rule or resort to a different system of Dasha. That is how this science is actually butchered. Plenty of such novel sayings may be seen in "Uttarakalamrita" supposed to have been written by Kalidasa-evidently and definitely not that famous Kavi Kalidas as may be seen from the poetic composition and mostly miscellaneous matter of various Dictums being compiled. Also no authority is forthcoming on the point of Kavi Kalidasa to have written any book on Astrology.

(9) Finally I deal with DASHA CALCULATION. As explained before I follow Udu-Dasha. (Vimshottari of 120 years). The following table gives the details.

Stars	Dasha Lord	Dasha Years
Ashwini-Makha-Moola	Ketu	7
Bharani-Pubba- P. Ashada	Sukra	20
Krithika-Uttara- U. Ashada	Sun	6
Rohini-Hasta-Sravana	Moon	10
Mrigasira-Chitra-Dhanista	Kuja	7
Aridra-Swati-Shathabhisha	Rahu	18
Punarvasu-Vishakha-P.Bhadra	Guru	16
Pushyami-Anuradha-U.Bhadra	Sani	19
Aslesha-Jyesta-Revathi	Budha	17

Note : The order of the Dashas are the same as tabled above. The balance of Dasha at birth is got by Rule of three process in proportion to the balance of span of Birth Star.

To calculate Bhukti, multiply the Dasha year by Bhukti lord's years and leave off the unit's digit in the product. The rest of the figure represents months. Thrice

the units digit represents days. This is a shorter contrivance of mathematical process of distributing the Dasha years to all the 9 planets in proportion to the Dasha years of the respective Bhukti Lord. By continuance of this process you may work out Anthara, Antharanthara, Sookshma, Prana etc. to minutest parts. For our purposes stage upto Anthara is enough. For example say Guru Dasha-Shani Bhukti : Shani years are 19 and Guru years 16. Multiplying both, (16X19), we get 304. Leaving off the unit's digit 4 the remaining figure is 30 months. Multiplying the unit's digit 4 by 3 we get 12 (days). So, Guru Dasha-Shani Bhukti or Shani Dasha-Guru Bhukti is 2 years, 8 months, 12 days. If unit's digit is Zero, then the number of days is nil.

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

BIRTH ON 1-2-1962 at 4 p.m. OR GHATIS 23-23 AT MADRAS. Sun rise is 6-39 A.M.

First Work out From Panchanga: (SHROWIT'S)

The Starry quarters prior to Birth Time are :

Sun Sravan-3	Moon Moola-1	Kuja U-ashad-3	Budha Dhani-2	Guru Dhan-1
Sukra Sravan-4	Shani Sravan-1	Rahu Aslesh-3	Ketu Dhan-1	—

Budha and Shani are Asta (eclipsed).

MOON : on 1-2-62 is Jyesta 21-15 Gh (3-9 p.m.)

on 2-2-62 is Moola 18-14 Gh (1-57 p.m.)

The span of Moola star is roughly 57 Ghatis. So each quarter is 14¼ Ghatis.

Birth being at Gh 23-23 time passed in Moola Star till birth time is (23-23)-(21-15) : Gh. 2-8. This is just the first quarter of Moola. So birth star or the chara of Moon is Moola 1.

To find the Dasha balance :

For 57 Ghatis the birth Dasha of Ketu is 7 years.

For Gh 2-8 (2 2/15) it is $7/57 \times 3 \frac{2}{5}$ yr.; yr. 0-3-4

So the balance of Ketu Dasha at birth is 6-8-26 yrs..

As per this, Moon's position is 30 minutes in Dhanus (8-0-30).

To find Lagna :

On 1-2-62 the balance of Udaya Lagna (Rising Sign Makara) is given as Gh. 1-46. As per Rasi span of Madras Latitude, balance in Makara is 1-46, Kumbha 4-16, Meena 4-10, Mesha 4-28, Vrishabha 5-3 total Gh. 19-43. Birth being at 23-23 Gh., there still remains Gh. 3-40 to pass in Mithuna. Thus Lagna is Mithuna.

To work out the exact degree position of Lagna:

The span of Mithuna is Gh. 5-29 or 329 Vig. for 30 degrees. For Gh. 3-40 or 220 Vig. the position is $(30 \times 200) \div 329 = \text{Deg. } 20-3$ [Vig stands for Vighalige]

Hence the exact Lagna point in Mithuna is Deg. 20.3 i.e. (2-20-3)

To workout tenth meridian from Lagna :

On pp. 72 of Lahiris Ephemeris of 1962 in the Table of Houses : against 20-3 of Mithuna in col. 1, the siderial time under Madras (col.4) is 0-35-50.

Under col 2 (10th House for all places) this Siderial time of 0-35-50 is seen across 18 degrees of Meena in col. 1. Thus the cusp of the Tenth House is 18 degrees of Meena.

Ephemeris Method

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

At 5-30 a.m. on 1-2-60 the position of :

Sun is 9-18-19; Moon is 7-24-28

Day's motion of Sun is 61. min and that of Moon Deg. 14-18. From 5-30 a.m. to 4 p.m. (birth time) the interval is 10½ hours. Working by Rule of Three their movements for 10½ hours, Sun advances by 26 min. and Moon by deg. 6-15. Adding these their actual positions at birth time are 9-18-45 and 8-0-43 respectively. For this position of Moon the balance of Ketu Dasha at birth is yrs. 6-7-15. The other planetary positions at birth time may be similarly worked out and they are :

Kuja 9-6-19	R. Budha 9-27-18	Guru 9-24-27	Shukra 9-20-3	
Shani 9-10-4	Rahu 3-26-39	Ketu 9-26-39	—	

Budha is retrograde and set (eclipsed). Shukra is set. Guru is set, Shani is set. Take always Mean Rahu position (pp-30) and not True Rahu. In this connection I have corresponded with Mr. Lahiri to include daily positions of Mean Rahu.

Please remember that the three figures used to name the Zodiacal positions of planets etc. are Rasi-Degree-

Minute. If it be a measure of period-years-months-days but of time-hours-minutes-seconds.

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

Calculation of Lagna from Ephemeris and Table of Houses :

On 1-2-62 Siderial time at noon is Hrs. 20-43-58

Add birth time 4-00-00

Total 24-43-58

Less correction for local time of Madras 0-09-00

Nett 24-34-58

Say roughly Hrs. 24-35

When it exceeds 24 hours subtract 24 hours. Similarly, when birth is before Noon subtract 12 hours. Now we get 0-35 from the Nirayana Table of Houses on pp-72 under col. Madras corresponding to Sd. time of 0-35 in col. 1. Lagna is shown as 20 degrees of Mithuna. Again under col. 2 Tenth House 18 degrees is seen against 0-35. So Tenth House cusp is 18 degrees of Meena.

10. Essentials to be noted in Horoscopic Epigraphy

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

1. Date of Birth

In the case of birth from sunrise to midnight, English Date and weekday gives correct clue; but in the case of birth from Midnight to Sunrise confusions may arise if definite indications are not given. For, the date and the weekday of the English Calendar are from midnight to midnight while the Hindu or Astrological weekday is from Sunrise to Sunrise. To be more specific it is better to state such night births as between say for example: Thursday the 1st February 1962 and Friday the 2nd February 1962 or say so many ghatis or Hours after Sunrise on Thursday 1-2-62. Strictly speaking such a birth say at 1 a.m. should be recorded as 1 a.m. on Thursday the 2-2-62.

2. Time of Birth

Better it is stated in Indian Standard Time (I.S.T.) which is $5\frac{1}{2}$ hours in advance of Greenwich Mean Noon Time (G.M.T.). If I.S.T. is not followed in any place specify the details to correlate with any known measure (G.M.T. preferably). In India from 1-9-1942 to 15-10-1945 the

I.S.T. was advanced by one hour for war purposes. Recordings of birth during this interval should give details of old & advanced measures. In all cases the safest is to state the interval from Sunrise stating the time of Sunrise you have reckoned. For in some cases such recordings may not be quite correct. From Lahiri's Ephemeris you can find some more details on observance of timings.

3. Place of Birth

This is of utmost importance for striking sunrise & Lagna. If you can give the Latitude and Longitude of the place it would be enough. Otherwise name the nearest important town to gauge them. To find the longitudinal difference in time multiply the degrees of Longitude by 4. You get in terms of minutes. That gives the difference in time from 5-30 (I.S.T.). For example Bangalore is $77^{\circ} 34'$. This multiplied by 4 gives 310 minutes or 5 hours 10 minutes. The standard time in India corresponding to G.M.T. Noon being 5-30 p.m., the corresponding L.M.T. at Bangalore is got by deducting 20 min. Similarly in cases of Longitudes higher than $82\frac{1}{2}$ degrees yielding times greater than 5-30, you must add the difference to get the local time.

4. Sun-rise

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

5. Week Day

For Astrological purposes always reckon week days from Sunrise to Sunrise. For the evaluation of week days read my commentary on naming of Week days by the theory of Hora.

06-16

♦ Thithi, ♦ Yoga, ♦ Birth Yoga Point, ♦ Birth Yoga Planet, ♦ Birth Avayogi, ♦ Duplicate Yogi, ♦ Birth Star, ♦ Karana, ♦ Zero Rasis, ♦ Birth Tatwa, ♦ Lagna

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

Please read my chapter on Division Charts (Vide part II of N.T.P.)

17. Tenth Meridian Cusp.
18. Graha Samayams (atleast of the operative Dasha Lord)
19. Planetary positions in Degrees and Minutes with notings of their special conditions such as Retrograde, Eclipse, Stationary, Fast movement etc.,
20. The Star quarter positions (Nakshatrapada of planets and lagna)
21. Any one Dasha Chart with Starters and Rulers.
22. All the Division Charts.
23. A rough estimate of progressed Moon on any day.

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

Chapter IV

SHADBALA

(Sixfold Strength of Planets)

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

Before venturing with details you must know the difference between the words "*Shadbala*" and "*Shadvarga bala*". The former is the strength countable in any Varga (Varga means Division) while the latter refers to sum-total of strengths in all Vargas which is rather a very cumbersome working not of much help in arriving at candid conclusions. As stated above *Sripathi Paddathi* gives a lot of mathematical calculations to find out *Saptha-Vargajabala* and *Ista Kasta* of planets which is tough, cumbersome and hard nut to crack. If you work out a horoscope as per this I am afraid you cannot handle many horoscopes in life time. Above all such consolidated strengths of planets may only help to assort the order of planets in terms of their strengths only to read such effects as from comparison of their strengths. For example the *shaka* of a Brahmin may be

found out from the strongest planet. When two or more planets combine to find the strongest one and in such other readings based on comparative study. But for individual effects and singled effects this will not be helpful. To make up this deficiency I have introduced Division Charts which are handy, intelligible, easy to grasp and have revealed wonderful truths appreciated by all. Hence I confine myself to Shadbala.

Shadbala or Six-fold strengths are (1) Kalaja or Temporal (2) Chesta or Motional, (3) Ucchaja or Exaltation, (4) Dik or Directional, (5) Ayana or Declination and lastly (6) Sthana or positional. Let us take up one by one.

1. KALAJA OR TEMPORAL : They are of three kinds:

(a) *Ahoratra Bala (Night & Day)* : Moon, Kuja and Shukra are strong at nights. Sun, Guru and Shani are strong at Day time. Budha is strong at all times.

(b) *Paksha Bala* : Benefics are strong in Shukla Paksha (Bright-Half); Malefics are strong in Krishna Paksha. (Dark - Half)

(c) Planets who become the *Lord of the Year, Month, Day and Hour (Hora)* get $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and 1 Rupa strength respectively. Here I have mentioned the figures not to make use of them direct but only to show the comparative strengths.

Explanations :

(1) The Lord of the year is the Lord of the year (the word) of birth. This may be found from the Panchang of the year. This is no other than the Lord of the weekday on which the Lunar year of birth commenced.

(2) The Lord of the month is the Lord of the sign

position occupied by Sun at birth.

(3) Lord of the day is Lord of the Birth week day.

(4) Lord of the hour is the Birth Hora Lord.

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

2. CHESTA BALA (Motional strength) : Moon gets Chestabala in Shukla (Bright Half), Sun in Uttarayana (northern course) others when Retrograde.

3. UCCHA BALA (Exaltation) : Highest strength at highest exaltation point and Zero at its opposite point. Intermediary positional strength has to be calculated by proportions.

4. DIGBALA (Directional) : Sun and Kuja are strong in Tenth, Moon and Sukra in Fourth, Budha and Guru in Lagna, Sani in Seventh.

At opposite Rasis they lose their entire strength.

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

5. AYANA BALA (Declination) : Sun, Moon, Guru and Sukra have Ayanabala in Northern Declination.

Moon, Budha and Sani have Ayanabala in Southern Declination.

In planetary war that of Northern Declination becomes victorious.

Sripathi Paddathi says Budha has Ayanabala always.

NOTE : (a) A planet gives out its effects during its

i) Dasha Bhukti

- ii) The year for which he becomes lord.
- iii) The Ayana represented by his Declination at Birth.
- iv) His month (when sun transits signs owned by him)
- v) His paksha (Just as you find paksha for Moon, similarly find for all planets)
- vi) His week day.
- vii) His Thithi (See planetary *karakatwa*)
- viii) His Hora ix) His Lagna x) His Star

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

KALABALA : One will have success in matters where time is of importance;

CHESTABALA : In matters where motion or movements are concerned;

UCCHABALA : For all matters;

DIGBALA : One with Digbala will always command others;

* **STHANABALA :** For position, status etc.

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

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

Chapter V

YOGADHYAYA

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

(1) Ruchaka, Bhadra, Hamsa, Malava and Sasayogas are said to be formed by Kuja, Budha, Guru, Shukra and Shani respectively, occupying a kendra identical with its own or exaltation house. Then the effects of each one of them is narrated. There is no need to remember all these effects as many a time these readings do not fit in properly. It is after all particularisation of the general principle that a powerfully placed planet in auspicious Bhava confers good results, akin to the natural and functional character of the planet. By functional is meant the Bhavas it owns, its *Situation and Aspect*. It is these effects that are felt during the period of the planet in

question. So it is very necessary to master the natural characteristics of Planets, Rasis, Bhavas, Stars etc. For these read chapter II. Coupling these you can give as meticulous a detail as is needed. I do not like the way of elaboration. I prefer concise ideas and mathematical and logical analysis. So I always try to strike at fundamental basic theories.

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

(2) SUNAPHA, ANAPHA AND DURADURA YOGAS

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

Note : Here no differentiation is made between a Benefic and Malefic planet. That means that any of the seven planets may be there.

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

(3) VASI, VESI AND UBHAYACHARI

They are of two kinds-Benefic and Malefic. Benefic planets other than Moon occupying 2nd or 12th or both from Sun cause Shubhavesi, Shubhavasi and Subha Ubhayachari respectively. All these give good effects-of course akin to their traits as stated before.

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

(4) KARTHARI YOGA

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

Malefics on both sides of Lagna form papa karthari-bad.

(5) SANKHYA YOGA

Note : (i) Jaimini narrates extending the above theory of karthari yoga. Planets on either side of Lagna placed at equal distances (counted in rasis) cause the above yoga. If they are Benefics good effects result. If malefics the results are bad i.e. they must be in 2-12; 3-11; 4-10; 5-9; 6-8; 1-7 Rasis from lagna.

(ii) Their quantum of effects has to be judged by their Shadbalas.

(6) ADHIYOGA

i) Benefics occupying 6, 7 and 8 houses from Moon cause Adhiyoga. A commander or Head of a Town or one in a superior position is born.

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

iii) If malefics occupy the said positions bad results emanate.

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

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

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

(7) KESARI YOGA (*Gajakesari Yoga*)

Guru in Kendra position from moon causes this

yoga. Special shadbala positions do more good than mere ordinary position.

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

(8) MAHABHAGYA YOGA

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

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

(9) VASUMAT YOGA

All the Benefics occupying Upachaya houses (9-10-11) from Lagna or Moon cause this yoga. For reasons stated already I prefer lagna.

(10) AMALA YOGA

Benefics in 10th from Lagna or Moon cause this yoga. This is nothing, but particularisation of the general theory that Benefics in any Bhava do good.

(11) PUSHKALA YOGA

If the lord of lagna in conjunction with the lord of the Rasi occupied by Moon be situated in a kendra (why kendra it may be any auspicious Bhava) and aspects lagna and at the same time there be a strong planet in Lagna, Pushkalayoga is formed.

(12) SHUBHAMALA YOGA

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

(13) ASHUBHAMALA YOGA

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

(14) LAKSHMI YOGA

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

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

I omit the other yogas as they are all caused by the happy positions of the Luminaries and Planets from Lagna since they come under general enunciations.

(15) RAJA YOGA

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

(16) MISHRA YOGA

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

(17) VIPARITHA RAJA YOGA

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

(18) PARIVARTHANA YOGA (mutual exchange)

- (a) Exchange between lords of kendras and konas-good.
- (b) Exchange between lords of Good and Bad Bhavas-mixed.
- (c) Exchange between lords of Bad Bhavas-Viparithayoga.

(19) KEMADRUMA YOGA

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

20. NEECHA BHANGA RAJA YOGA

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

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

Cannons of judgment of Neech - Bhanga

1. If the lord of the Rasi occupied by the Neecha Planet is in Kendra position from Lagna, Moon or itself this Neecha-Bhanga is said to be formed. I prefer its position from Lagna only and would even second Trinal positions too.

OR

2. If the lord of the Exaltation Sign of this Neecha Planet is similarly circumstanced as in one above then also this effect.

OR

3. If the Neecha Planet is Retrograde the same effect is formed.

OR

4. If the lord of the Rasi occupied by the Neecha planet is otherwise strong by being exalted with Digbala and in good Bhava this good is formed.

OR

5. If the lord of the Rasi occupied by the Neecha Planet aspects this Neecha Planet then also this yoga is formed.

OR

6. If this Neecha Planet be a negative planet under the definitions of our New Techniques as explained in part II, this good arises.

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

Some opine that this Neecha Bhanga will be caused if the planet who has this Neecha Sign as his Exaltation Rasi be in positions as described in (1) above. But I do not second this as it has not proved true in all cases. Logically also it fails to stand true in all cases as in the case of Moon, no planet has Vrischika (Moon's Neecha Rasi) as its exaltation sign. Any rule should hold good in all cases without exception and here it fails and so this rule may not be relied upon.

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

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

Chapter VI

FEMALE HOROSCOPY

There is practically not much difference in the handling of male and female horoscopes. What is said of male Horoscope applies equally to female horoscopes too, except for the following difference. If she is not an independent earning member living separately then all effects read out of her chart, except a specified few should be ascribed to her Benefactor (Poshaka). It is usually said that her husband will have these effects. But, I use broader word *Benefactor*. So long as she remains unmarried (may be for her life time even) she lives with some body who protects her. During that period of dependency whatever effects (other than touching her person such as health etc.) accrue from her horoscope should be ascribed to her then protector (ashraya datha). This is not special to Female Horoscope only. It is generally applicable to all cases male or female so long as they remain as wholtime dependents. For example, all the children depend upon their parents. The servant who has been one with the family members depends upon his master. Bear in mind that this is not the case of a

paid servant who works for wages and lives by himself. The real significance underlying here is the factor of absolute dependence on whom they entirely rely for their living and and upbringing. It may not be always said that the effects of the children will be felt by the parents and that of the wife by her husband. This will be a blind say again. During the particular period (Dasha-Bhukti) it is likely that those dependents are supported by persons other than parents or husbands. In such cases their horoscopic revelations should be applied to the lives of such benefactors.

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

It is a time-old conception attributing a heavy damaging effect on Mangalyam (Husband's longevity) to Kuja if he be in 1,2,4,7,8 or 12 houses. This is named Angaraka Dosha. The intrinsic reason of this is that Kuja should not afflict the two important houses seventh (Husband's Welfare) and eighth (her mangalyam) either by situation or aspect. To have such an effect Kuja must be in Lagna (aspects both 7 and 8); Second house (aspects 8); fourth house (aspects 7); Seventh house (situation); Eighth house (situation) and Twelfth house (aspects 7). On this analogy I would rather include one

more position of fifth house from where Kuja will have special fourth aspect on the eighth house. I do not know why this place is not included. May be for the conception that the fifth house being kona (trine) makes him benefic - but his aspect as natural malefic is always bad that too under special aspect. So I prefer to add this position also. Readers will verify this by research.

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

For example, for Simha Lagna Kuja in Ruchaka Yoga (4th house) becomes a first rate Yogakaraka perchance, if he also becomes birth yogi; then where is Angaraka Dosha; rather I read it as Angaraka Yoga. Kuja may be in the above stated position say in the 8th house. Then is he there to affect the partner's life or for any other cause must be dissected. May be there to affect the younger co-borns. His landed property (Natural Karakatwas) or the annotations of houses he owns. Without being able to dissect, if one suddenly jumps into ready conclusion it would not only be doing dis-service to the science but bear the curse of not only Kuja for false accusations, but also of the disappointed parents of daughters whose marriage alliances are broken by the gospel spell of astrologers on Angaraka Dosha. Even suppose there is real Angaraka Dosha, should not its Dasha operate in

time? Suppose it operates after her 70th age how harmful it would be? Or suppose it operates before the age of marriage in teens where is the widowhood for a maiden? Even here I wish to draw a line of difference. Even supposing that there is Kuja Dosha if her mangalyam has to be affected it is only the affliction of the 8th house that has to be considered as the seventh house afflicts only the health, happiness and prosperity of the husband. So the only malefic positions for Kuja to affect mangalyam are 1, 2, 5, 8 and 12 only.

One thing I wish to impress on the reader is that any conclusion should never be made at sight of positions of planets in Rasi Chart. How is that Kuja? What are the houses he owns? Is he Birth Yogi or Avayogi? Is he a positive or negative planet? What is the nature of the Rasi Star and Bhava he occupies? Is his Dasha acting? - all these must be considered. Many are of the opinion that for happy union this Dosha should exist in both the horoscopes - perhaps they are not for the death of only one of the partners!! If really there be indication of this Dosha in one horoscope it is not the existence of similar Dosha in the other horoscope that should be preferred. In such cases the longevity of the other horoscope has to be investigated. I have been specially lengthy on the point of *Angaraka Dosha* as I have personally witnessed and also personally experienced much hurdles due to half learned astrologers or *purohits* having skeleton knowledge of Astrology but in whom some will have placed implicit faith (blind faith) as they are their family purohits. You may prefer to consult an infant Astrologer to a Purohit who may be relied upon only to get the ceremonials performed after the fixture is made.

CHASTITY OF A WOMAN

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

While reading the chastity of a woman do not suddenly conclude merely looking at an afflicting planet. See if its Dasha or Bhukti operates. For, we have seen ladies remaining chaste till a distant age after which they have changed their conduct. Some who have been immoral in early ages have turned out a new leaf in their

later ages. Such malefic planetary Dashas operating before attaining puberty will have practically no effects on them. All such considerations will have to be made before venturing to predict.

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

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

So should female horoscopy to be scrutinised.

Chapter VII

Bhava Phalams (Results of Houses)

(1) In this chapter, I discuss Bhava Phalam in a new style but not transgressing the old Dictums. There are books on this single subject written in great volumes but of no avail. What useful purpose would it serve by editing a book of thousands of planetary combinations? First of all it would be difficult to search in that long series our particular combination. Secondly, if perchance there be one such it may not give out satisfactory reading. Such publications are mere glammers. I warn the public not to be attracted by such glamour books. I really pity those that commenced such

publications. What we really need is the enunciation of definite principles of judgment. If this be known anybody can himself coin even lakhs of such combinations.

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

planets in the seventh sign from it. In addition there are some special aspects as follows: 4 and 8 for Kuja, 5 and 9 for Guru, 3 and 10 for Shani, Rahu, and Ketu. Usually we confine to these aspects. It is only under the Tajak, Western and in Parasari method of judging the strength of aspects 3,4,5,7,9,10 and 11, Rasi Aspects are also taken. These may be considered only for purposes of estimating Dristibala strength by aspect and not at other times. I would prefer to call these relative positions as being auspicious in the determination of Dasha Bhukti Phalams rather than view on the plane of aspects. *This amounts to saying that planets in Trines and Quadrants do good. The second house is a neutral house and a planet there remains neutral in character, he does neither good nor bad. A planet in 3,6,8,12 (Dustanas) is of no avail except Kuja in 6 as he aspects the Lagna or the Bhava from which it is in 6th with eighth aspect.* All these are said referring both to Lagna, Rasi and the Bhava Rasi in question. Here you witness contradictory sayings, but you will find that they are seeming contradictions and that both the sayings are correct. Instead of general explanation an example will clear this riddle. For a Mesha Lagna Birth suppose Moon is in Kumbha, as lord of 4 in 11 house, moon causes all good effects to the Native especially for professional income. But the cannotations of fourth Bhava may suffer as its lord is in eighth place from that Bhava-his mother may die, his education may suffer etc. *Thus there are two angles of judgment: one its position from Lagna causing direct effects to the native and the other to the portfolios of Bhava when reckoned from the Bhava (chiefly to those relatives).* This is how you should try to reconcile such seeming contradictions.

(2) It is said that whichever Bhava has its lord occupying the eighth place or obscured by Solar Rays or in depression or in inimical house without benefic aspects, that Bhava suffers. This is a classic dictum. But in practice all these are not true. But should we say of a Daivagna or Astrological Savant be discarded? No. I reconcile it in this way. A Bhava cannots multiple portfolios. It may be one, some or all of them going bad. Some of them may still remain good. How to discern which goes good and which bad? They have no doubt suggested to couple up the concerned *karaka* planet and then read the effect. Unfortunately, even then correct judgments cannot be achieved. Thus I find that the Division Chart is the only way for successful analysis. But one thing is always certain that planets obscured by Solar Rays (eclipsed) or defeated in planetary fight (Grahya Yuddha) can never do good where-ever they be and cause worst results when they happen to be in bad position. There is an exception here. Shani and Shukra give their moiety of effects though eclipsed.

(3) *Benefics on either side of Bhava* without the aspect of malefics promote the Bhava while malefics so placed without the aspect of Benefics spoil the Bhava.

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

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

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

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

Natural (Karakatva) and Functional (Adhipathya). While judging the effects both these traits have to be simultaneously considered.

The crucial existence of Horoscopy is collateral with the existence of philosophy or any branch of exact science except with the difference that the former is based upon intuition and the latter upon experiment. The philosophical principles involved in the subject are permanent and will appeal to the rational judgement of any sober thinker in the world. The ancient Rishis have built the subject upon these basic principles and these will stand as long as any positive science could stand and the one generic term by which we can denominate all these basic principles is called *Karakatwa* or the connotations of natural truths in planetary symbols. Also the results vary according to the Ascendant of each individual as well as the planetary indications of the good and the bad ; and this is denoted in the *Adhipathya* of the planets. *Thus the Karakatwa and Adhipathya represent two poles of thought by which human mind can view the destinies of humanity.* These two poles of thought serve as media by which we can view the horoscopes ; *the one represents the natural and philosophical structure of the horoscope while the other the temporary indications of the weal and woe of mankind.* The former course is neglected by all and the latter, if beneficial, is liked by all, nobody would care for the permanent course of nature but everyone would be very much interested in the ephemeral turns-rather ups and downs of life of individual prospects with a view to give unqualified satiety to their tickling fancies and greedy appetite. The astrologer should as a rule have these modes of human

tendencies in his mind before he begins to predict. The ancient Rishis were great sages and they cared more for spirituality and Aerial entities than for ephemeral existence of the world and the sacrificial and philosophical works they have written for the benefit of mankind are based upon those aerial principles which would last as long as any science could stand. The means to know and obtain truth are more important than truth itself and verification with our miseries and enjoyments will be still more important.

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

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

To speak specifically, let us take two types of horoscopes. In one horoscope the functional malefics have become completely powerless by occupying 3,6,8 or 12 houses and one or two functional Benefics occupy or aspect lagna or Kendra and Trikona houses. If these functional malefics chance to be Natural Benefics the Native will be deprived of the Natural *Karaka* powers of

those planets. Probably these Natural Benefics may indicate good conduct, spirituality, good memory, charity, philanthropy etc. and the Native will have none of those qualities. But all the same these planets give very good yoga results in their periods; and the native in his glory and luxurious environments may not have an opportunity (why not even destined to do so) to understand or even feel the necessity of the above good qualities ; nor would he like others saying of them or pointing out these defects. The Astrologer should keep back such matters from the knowledge of the Native as such an action on the part of a professional man is "Off times proof of his wisdom" and unless he is pressed by an earnest inquirer he is not authorised to divulge such secrets-the secrets being the weaknesses of human Nature.

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

The following cannons of judgment are listed for reference.

NATURAL AND FUNCTIONAL TRAITS OF PLANETS : DEFINITIONS

There are four sets of planets as follows :

1. NATURAL BENEFICS

Those that are good by nature and they are Guru, Shukra, Budha without the conjunction of natural malefics and Waxing Moon (Shukla Paksha Chandra). As per our N.T.P. and Western Astrology we classify Sun as mostly a Natural Benefic.

2. NATURAL MALEFICS

Budha with natural malefics, Waning Moon (Krishna Paksha Chandra), Kuja, Shani, Rahu and Ketu.

3. FUNCTIONAL BENEFICS

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

4. FUNCTIONAL MALEFICS

All planets (whether natural benefics or malefics) owning 3, 6, 8 and 12 bhavas.

Here after we use the following abbreviations for brevity :

N. B.	-Natural Benefics
N. M.	-Natural Malefics
F. B.	-Functional Benefics
F. M.	-Functional Malefics

We classify the effects of these planets as follows :

(a) N.B. - do good to the bhavas they conjoin or aspect *while so far as their Karakatwas are concerned they go good while in good bhavas and bad when in Dustanas* except in the case of 3 and 6 called Upachayas where gradual good can be seen.

(b) N.M. - spoil the effects of all the bhavas they conjoin or aspect while their Karakatwas prove to be good when in good bhavas and bad when in 8 and 12 bhavas giving gradual good, when in 3 and 6 the Upachaya houses.

(c) F.B. - when in good bhavas *do good to the bhava it owns while in Dustanas spoil the good of the bhava it owns.*

(d) F.M. - *when in good bhavas attain strength to increase the bad effects of the bhava it owns, while in Dustanas get weakened to do bad* and subsequently cause what is known as 'Viparitha Raja Yoga' meaning sudden and surprise good effects coming quite unexpectedly and without trials. But this attainment may be after hurdles disappointments and death of some one. Please note that *in the case of (c) and (d) we have confined to the effects of the bhava it owns and not said of the bhava he conjoins or aspects for which the tests of (a) and (b) only should be applied.*

How to read the combined effects of both Natural and Functional ?

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

(e) Any planet in exaltation is supposed to be naturally strong and so its Natural Karakatwas go good. But the good or bad ensuing from Functional character has to be read out as has already been explained. *F.B. exalted does good to the bhava it owns, while F.M. in exaltation harms the bad bhava it owns* meaning that it increases the bad effects of that bad bhava.

(f) Whether Benefic or Malefic, Natural or Functional, in own house does always good to the bhava it owns.

(g) As position in bhava is more important than the Rasi in which it is, F.B. in good bhava though neecha etc, retains its good of the bhava it owns - may be of less degree. The same planet though exalted in Dustana will be of no avail.

(h) F.B. should not be related with F.M.

(i) Enemies by nature should not be related even though they are F.B., for their powers to do good will be lessened by counter action.

(j) In the case of malefic function of 8th bhava exception is made for Sun and Moon. In my experience this may hold good for *maraka effect* only (death inflicting) and not for Yoga (material prosperity). Even for maraka other planets may cause death during their bhukties in the Dasha of such as Sun or Moon.

Thus you see that Adhipathya (Functional) is more important than Karakatwa (Natural). Nature and Function should both be mixed up in all cases and results read out by correlating the two.

EXAMPLE : Guru is the owner of the eighth house for Vrishabha lagna. Even supposing that this Natural Benefic occupies Lagna (a powerful and auspicious bhava

for him) he will give miserable and disastrous results in his Dasha. As a benefic by nature he will give knowledge, piety, name, ordinary earning etc., so far as his Karaka powers are not repugnant to his functional powers.

5. Mesha onwards and Lagna onwards the organs of Kala Purusha and the Native are distributed from head to foot. Also the planets are ascribed organs of body. (See chapter on Karakatwa) Then how to predict the affliction of any part of the body amidst three sets of alternatives. Please note that *outward or superficial part of body are cannotted by Rasis while inward or deep rooted diseases are to be read out from Bhavas*. In both cases the concerned Karaka planet also to be considered for final confirmation.

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

6. Finally I cite an example to illustrate the intricacies of natural and functional traits. Take Chart No. 1 of my illustrated charts (19-6-1907 at 7.09 P.M.)

Here Shani, lord of 2 is in 4. As lord of Finance in Kendra he is good for finance. As lord of 3 (House of short Debts) in 4 he also gave short debt. As natural

malefic in 4 he affects general happiness and comforts in life. Shukra as Natural benefic in 6th lessens disease, debt and enemies to the native but as *kalathra karaka* in 6 caused illness to wife during his period. As lord of 6 in 6 he gave Viparitha Yoga in Shukra Bhukti. But as lord of 11 in 6th caused loss and evil to elder brother. Note one speciality here. As this Shukra is in his own house any malefic effect emanating will finally end in happiness. Note that own house effect refers to 6th and not 11th Bhava.

VII. KARAKA IN BHAVA

Some texts say "Karako Bhava Nashaya*" meaning that a karaka in its appropriate Bhava causes total destruction to that effect. But some moderates say "Karaka Graha Samyuktho Bhava Swalpa phala pradaha" meaning that a karaka in its appropriate Bhava lessens the degree of its good effects. By research I agree with the latter moderate opinion with the following discriminations. A planet in Rasi Chart may appear to occupy its Karak Bhava while by Cuspal Chart it may not be so. Sometimes it may also be reverse. So you must always judge this aspect from cuspal chart only. (see if the Karaka is in the Rasi containing the cusp of that Bhava). Further if such posited planets are also powerful they increase bad effects to a certain degree; but another factor to be noted here is that *unless the Dasha of that planet operates in fitting times in one's life, this should not be predicted*. By fitting times I mean that for financial matters the youth and after, for education of his teens, for marital affairs, youth and

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

after for children, period after marriage and so on. For example Budha in 4 with ordinary strength may give education upto S.S.L.C. But if he is there eclipsed, he will not be educated at all. If he is there exalted, retrograde, he will do worse. If weak he does good. In own house success after hurdles.

The BHAVA KARAKAS are : Sun in 9 (father), Moon in 4 (mother), Kuja in 3 (younger brother), Budha in 4 (education), Guru in 5 (issues), Shukra in 7 (wife), Shani in 8 (Longevity). Here again there is an exception which has been verified to be correct. Shani in 8 extends longevity while Budha in 8 confers unforeseen and hidden wealth. *If that Karaka planet be either, himself a Birth Yogi or is in the star of the Birth Yogi the above evil should not be predicted.*

VIII. BHAVATH BHAVA

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

(i) *Dhanath Dhanam (Lord of 2 in 3)* : With an initial capital increasing one's financial condition.

(ii) *Bhrathruvath - Brathru (Bhinna Brathru)* : (Lord of 3 in 5) : Younger coborns by step-mother or her like or adoptive brother or his like.

(iii) *Vidyath - Vidya, Mathruvath - Mathru, Sukhath - Sukham etc.* : (Lord of 4 in 7) Advancing from one type of education to another or from one Degree to a higher Degree, from general to Technical education etc. Having step-mother or her like, happiness abounding in plenty and in succession.

(iv) *Putrat - Putram* : (Lord of 5 in 9) : Adopted children or step children (legal or illegal.)

(v) *Rogath-Rogam, Rinath-Rinam, Shatruvath-Shatru etc.* (Lord of 6 in 11) : One disease developing to another. First debt getting increased to further debts. One enemy raising other enemies.

(vi) *Kalathrath - Kalathram* (Lord of 7 in 1) : Multiple wives or concubines.

(vii) *Maranath - Maranam* (Lord of 8 in 3) : One death being the cause of a subsequent death as for example Sahagamana or murder by revenge or suicide by the death of one's lover etc.

(viii) *Bhagyath Bhagyam, Pithruvath-Pithru* (Lord of 9 in 5) : Starting with original affluence acquiring further afflux of wealth. In the case of the other reading it may be common in western countries where *bigamy* for ladies is socially permitted. Among Hindus it is an abnoxious idea i.e. to have a *bhinna pitru* (secondary father). Yet there are instances of widow marriage or illicit intimacy of the mother with a paramour who will then assume the role of step-father especially when he protects them. We are witnessing some cases in this modernised world.

(ix) *Karmath-Karmam* (Lord of 10 in 7): From one profession to another. This is self explanatory.

(x) *Labhath-Labham* (Lord of 11 in 9): Multiple profits.

(xi) *Vyayath-Vyayam* (Lord of 12 in 11): Spending and over - spending.

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

IX. KARAKATH BHAVA

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

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

THEORY :Find the number of Bindus (Dots) in

the *Binnastakavarga* of the karaka planet contributed to the Rasi connoting Karakath Bhava. So much will be the quantum of effect subject to modifications as follows :...

IF THE PLANET OR ASCENDANT CONTRIBUTING THE BINDU BE :

- (a) In own House or own Navamsa-twice the effect. *
- (b) In Retrogression or exaltation in Rasi or Navamsa-Treble effect.
- (c) In Retrogression and own Rasi or Amsha-six times effect.
- (d) In Retrogression and exaltation in Rasi or Amsha-Nine times.
- (e) Astha (set) or Neecha (Debilitation) or Zero-Rasi and other sets of combinations have to be guessed by the readers.
- (f) When Lagna is aspected by its lord-double it.

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

- (i) YOUNGER CO-BORNS : Consider 3rd house from Kuja in Kujastakavarga.
- (ii) ISSUES : Take the 5th from Guru in his Astakavarga.
- (iii) WIVES OR WOMEN ONE JOINS : Weigh the 7th from Shukra in his Astakavarga.
- (iv) ELDER CO-BORN : See to 11th from Guru in Guru Astakavarga.

To impress the genuineness of this theory on the readers, I cite the following example-Refer to chart No. 1 of my series (19-6-1907 at 7.09 p.m.)

YOUNGER CO-BORNS : In the Astakavarga of Kuja (Karaka for younger co-borns) Lagna and Moon contribute Bindus to 3rd house (House of younger co-borns), Kuja i.e. to Kumba. Note lord of lagna (Guru) aspects Lagna. Hence, Lagna gives 2 marks. As moon is simple he gives 1 mark only. Total 3 marks. Actually he had 2 younger sisters and 1 young brother.

ELDER CO-BORNS : In Guru Astakavarga the Bindus contributed to the 11th house (House of elder Co-borns) from Guru are as follows: Sun 1 (being simple), Budha 2 (own house), Guru 1 (being simple), Lagna 2 (being aspected by its lord). Total six. Actually he had 5 elder brothers and 1 elder sister.

ISSUES : In Guru binnastakavarga 5th place from Guru (Thula) has the dots of Moon, Kuja, Budha, Shukra and Lagna. The net results are : Moon-1 (simple), Kuja-6 (Retrograde and own Navamsa), Budha-2 (own house); Shukra-2 (own house). Total 13. Actually he has 13 issues. Text says about discrimination of sex by sex of planets contributing the bindus, but it has not been true. So I do not deal on sex discrimination.

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

X. SPECIALISED BHAVA EFFECT

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

(A) GENERAL CHARACTER :

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

One is open-hearted and straight in his dealings while the other plays all parts (maya). Shukra has the knowledge of making dead, alive again. He has full of Indra-jala Vidya. So will be those controlled by Shukra. Jupiter, a blunt straight forward and honest one, so his followers will be. Benefic Budha's aspect on lagna makes one intelligent while Full Moon though gives good effects makes on (inconsistent).

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

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

(B) FINANCE :

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

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

One text descriminate the quantum of wealth as follows :

- If a powerful Benefic is there or aspects Indu Lagna he earns in *millions*.
- A combination of a powerful Benefic and Malefic gives *Lakhs*.
- If a powerful Malefic joins or aspects - *Lakhs*.
- Conjunction of weak Benefic - *Thousands*.
- Conjunction of weak Malefic - *Hundreds*.

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

Sun	karaka of	Thousands	(Sahasra)
Moon	karaka of	Lakhs	(Lakhsha)
Kuja	karaka of	Hundreds	(Shatha)
Budha	karaka of	Crores	(Koti)
Guru	karaka of	High	(Sarvadi Raja)
Shukra	karaka of	Far Higher	(Shanka)
Shani	karaka of	Little	(Alpa)

These are the figures at their highest exaltation points and Zero at lowest depression point. The intermediary positions have to be worked out by proportion. Additive and subtractive qualifications of the planets based on their shadbala strength as narrated in para IX supra should be reckoned.

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

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

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

Likewise if you want to measure the degree of effect of the 2nd Bhava consider the lords of the second house from Lagna and Moon ; if of 4th, lords of the Fourth; if 11th, lord of Eleventh and so on. *This shows how important are the points of Lagna and moon-One is Jeeva (life-soul) while the other is Deha (Body)*. Any effect to be of full use should be enjoyed both by the superficial earthy body for enjoyments coupled with blissful happiness felt by Antharathma. Then only it should be a real good effect.

(C) ISSUES:

The chief points I deal with here are first to know if one begets issues and if so what may be the total number. Never venture to predict the number of issues without getting assured of fecundity and virility. Of all

the tests one given in *Phaladeepika* (St 14 to 16 of chapter XII) seems to be reliable. I therefore cite it for ready reference.

FIRST TEST : FECUNDITY AND VIRILITY TESTS

(a) In the case of females : Add together the longitudes of Moon, Kuja and Guru; if the result be :

(i) Even rasi and even navamsha-Fecundity is assured.

(ii) Mixed-there will be children only after great effort.

(iii) Odd rasi and odd navamsha-no Issues

(b) In the case of males add together the longitudes of Sun, Shukra and Guru. If the result falls in :

(i) Odd rasi and odd navamsha-virility of the male to produce off-spring is strong.

(ii) Mixed-there will be issues only after great effort.

(iii) Even rasi and even navamsha-No virility-no issues.

SECOND TEST-SANTHANA RAVI : Subtract five times the longitude of Sun from five times that of Moon. This point is called Santhana Ravi "(Progenic Sun)". If the thithi represented by the result be an auspicious one in the bright half of a month (Shukla Paksha) progeny is assured without exertion. But if it is dark half of a month (Krishna Paksha) no possibility of issue. Anyway in both halves of a month it is Thithi that counts more. On New-Moon day 30, Chidra thithis (Chowti 4, Shasti : 6, Ashtami 8, Navami 9, Dwadasai

12 and Chathurdashi 14), Vistikarnam and Sthirakarnam (Chathushpad, Nagava, Kimsthugna and Shakuni) there will be no issues. In such cases shantis are prescribed as narrated below :

- For Chidra thithi, Vistikarna or Sthirakarna one must worship Sri Krishna by means of *Purusha Sooktha*.
- For *Shasti*-worship *God Subrahmanya*.
- For *Chathurthi*-worship *Nagaraj* (Lord of Serpents).
- For Navami-hearing *Ramayana Recital*.
- For Astami observe 'Sravana Vrata' (Fasting)
- For Chathurdashi Rudrapuja (worship of Ishwara)
- For Dwadashi-poor feeding.
- For Full Moon or New Moon Day-worship of manes (pitru)

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

FIRST TEST : MALE

Sun's Longitude is Rasis	2-04-34
Venus	1-11-07
Guru	2-24-07
Total	6-09-48

The sign got by the above additions is Thula (odd sign).

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

SECOND TEST :

Moon = 5 - 9 - 55, So 5 times Moon is

Rasi 26 - 19 - 35

Sun = 2 - 4 - 34, So 5 times

Sun is Rasi 10 - 22 - 50

Balance 15 - 26 - 45

Subtracting 12 signs of the Zodiac Round; we have 3...26...45 or 116 degrees 45 minutes. Dividing this by 12 (being the span of a thithi), we get 9 thithis 8 deg, 45 min. So the thithi is Bright Half Tenth (Shukla Paksha Dashami)-a very auspicious combination. Again as 8 deg, 45 min, is second half of Shukla Dashami the Karana is 'Kharaji' (vide my table of Karana) which is also auspicious. Thus Paksha, Thithi and Karana are all good. So he had 13 issues.

METHOD OF DETERMINING THE NUMBER OF ISSUES :

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

Between Guru and lord of the fifth Bhava find the stronger one. Its net rays found as follows indicates the number of issues.

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

Then apply moderations as follows :

If the planet be :

- (i) Retrograde or exaltation Amsha Treble
- (ii) Friendly or own Amsha Double
- (iii) Debilitation or inimical Amsha Reduce by 1/6
- (iv) Eclipsed by Sun zero

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

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

Applying this theory to Chart No. 1 we have -

	<i>Rays at max.</i>	<i>Rays nett</i>
Lord of 5 Kuja is 8-25-4	5	4 ½
Guru is 2-24-7	7	6 ⅓

In Dwadasamsa Kuja is Retrograde in Thula. So trebling his Rays we get 14½.

In Dwadasamsa Guru in Meena (own Amsha). So double it we get 131/9.

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

(D) WIFE AND MARITAL MATTERS

No one rule has so far proved to be uniformly applicable to all horoscopes in the settling of the number of marriages one may have. In *Sankethanidhi* it is said that if the lord of the Seventh Bhava and the cusp

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

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

Sun-Sun	Mars-Mercury	Mercury-Jupiter
Sun-Jupiter	Mars-Jupiter	Venus-Saturn
Sun-Saturn	Sun-Venus	—

You may read more than one marriage. Among these *Venus-Saturn combination is a surer indication.*

P.S: If either of these planets be Birth yogi, the evil is remedied. In such cases do not predict multi marriages.

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

TO FIND THE NO. OF WOMEN ONE MAY JOIN

I have already furnished a method under Astakavarga (Karakath Bhava Phal) to know the number of women

one may join provided it is not a life of purity. I now quote another method. Note the rays of Rasis and Planets. From Mesha to Meena in order the rays are :

7-8-5-3-7-11-2-4-6-8-8-27. Similarly, from Sun to Rahu in order, the planetary rays are :

5-21-7-9-10-16-4-4 respectively.

Rule : Find the strongest planet in the Seventh Rasi. His Rays indicate the required number.

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

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

IMMORALITY :

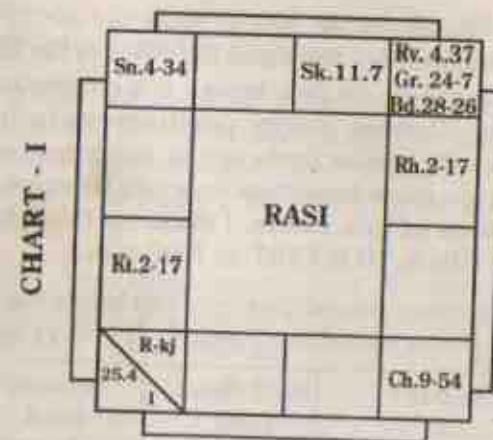
Among many positions that cause immorality, I cite a particular Rule quoted in text which has proved true. In a male horoscope, if Moon and Shani combined are in 7th or 9th, the partner becomes immoral even at the instigation of her husband.

MANGALYAM : (Woman-hood or Widow-hood)

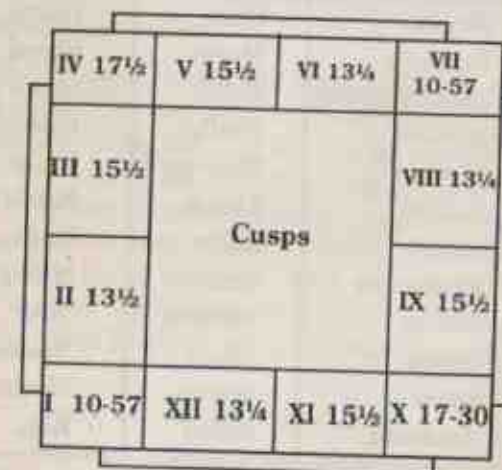
As stated before, this is rather a difficult question to answer in horoscopes. I therefore recommend the readers to the study of marriage lines described in Palmistry. I have already discussed this in detail.

E. Sthoola Bhava versus Sookshma Bhava

Sometimes during the period of a planet we experience certain effects over which it does not seem to exercise any connection by way of situation, aspect, ownership or by natural characteristics. This will certainly puzzle an astrologer. By knowing the existence of Sookshma Bhava (minutest point of Bhava) much of the



For Notations please see Chapter I.



puzzle may be easily solved. Just as the effects of a Bhava are revealed by the condition of the sign occupied by the Bhava cusp, the lord of the star occupied by the Bhava cusp is also functional planet of the Bhava. Thus there are two functional planets (Adhipathya) for a Bhava the

Rasi lord is Sthoola (broad based) while the starry lord is Sookshma (minutest). Both give the effect of the Bhava during their periods. In fact before the conception of Rasis (hence Bhavas) starry positions were being followed. Thus the stellar lords are as important as the Rasi lord & even more important specially when we deal with the measure of Udu Dasha. I illustrate this with my Chart No. 1. (Birth 19-6-1907 at 7.09 p.m.)

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

No. of Bhava	Cuspal Star	Sookshma Lord	Sthoola Lord
01	Moola	Ketu	Guru
02	Sravana	Moon	Shani
03	Shathabhisha	Rahu	Shani
04	Revathi	Budha	Guru
05	Bharani	Shukra	Kuja
06	Rohini	Moon	Shukra
07	Aridra	Rahu	Budha
08	Pushyami	Shani	Moon
09	Pubba	Shukra	Sun
10	Hasta	Moon	Budha
11	Swati	Rahu	Shukra
12	Anurada	Shani	Kuja

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

Rahu is the Sookshma lord of the 7th Bhava (House of marriage) situated in Punarvasu (Guru's star).

So his marriage in Rahu Dasha-Guru Bhukti. In Sookshma, Shukra is the lord of 9 (father's house) situated in Rohini-Moon's star (Moon lord of 8). So his father died in Shukra Bhukti. This is not revealed in Sthoola.

The Sookshma position of the fifth Bhava is in Bharani which is a female star. This Shukra is again in Vrishabha a female Rasi and in Rohini, a female star. So he has more of daughters than sons. This position cannot be gauged by Sthoola position where Kuja, lord of 5 himself a male planet in Dhanus, a male Rasi, all connoting male births.

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

Sun	as lord of 9
Moon	as lord of 8, 2, 6, 10.
Kuja	as lord of 5, 12.
Budha	as lord of 7, 10, 4.
Guru	as lord of 1, 4.
Shukra	as lord of 6, 11, 5, 9.

Shani	as lord of	2, 3, 8, 12.
Rahu	as lord of	3, 7, 11.
Ketu	as lord of	5, 1.

MODE OF JUDGING BHAVA PHALAMS :

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

1. First see the planets that conjoin the Bhava or those that aspect the Bhava. *This should be done from the Rasi Chart reckoning the Rasi containing the Cusp of that Bhava.* Consider only their Natural Malefic or Benefic traits. Benefics do good while malefics spoil the effect of that Bhava.

2. Then consider both the Sthoola and Sookshma Lords of the Bhava. This should be seen from the Cuspal Chart and the star occupied by that Cusp. See in what Bhava these lords are posited. This should be looked into in the Bhava Chart. Judge the result as detailed before.

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

4. Then to estimate the quantum of effects, estimate its Shadbala. This should be seen from the Rasi Chart.

5. Look to the nature of planets in conjunction with or aspecting these planets (both Functional and Natural). For good results they should not be related with their

enemies. See this from Rasi Chart and natural friendship etc.

6. See how many Rasis he is removed from his Bhava Rasi. Count the number of Rasis from the Rasi containing the Cusp of that Bhava to the Rasi its lord is situated. Do this in the Rasi Chart.

7. See the condition of the lord as Combust, Retrograde, Fast-moving or Stationary and Planetary Fight etc.

8. Lastly judge the modified effects of this lord from the nature of the Star in which he is placed.

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

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

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

APPENDIX

Bhava Phalams of Chart No.1

Lagna Bhava:

Kuja the impulsive and heaty planet is in Lagna, Shani the Thamasic and Philosophic planet, Guru the Satwic and spiritual planet, Budha the educative and intelligent planet and Sun that throws glow in life aspecting Lagna; and so these traits are seen in the life. Considering their Functional Traits, the effects of 5th

and 12th of Kuja, 2nd and 3rd of Shani, 1st and 4th of Guru, 7th and 10th of Budha and 9th of Sun will be felt as described under their Bhava effects below. As many good planets are related with Lagna there is long life, name and reputation and full of activities till the end of life.

Second Bhava:

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

Third Bhava:

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

Fourth Bhava:

Shani in 4 aspected by enemies, Kuja and Moon disturbs personal happiness and comforts in life. Guru lord of 4 in 4th from this 4th and in his own star bestows the good of education from one Degree to the higher and from one education to the other specially good for vedic education as astrology being with Budha and Sun. He promotes acquisition and pooling of assets.

Fifth Bhava:

Kuja, lord of 5 in lagna does good by dint of *Poorva Punyam* and is also good for children but being in the star of Shukra, lord of 6, is not wholly good to children at times.

Sixth Bhava:

Shukra, lord of 6, in 6 will not only cause *Viparitha Yoga* but also frees from debt, disease and enemies; but being in the star of Moon, his enemy, will cause some professional enemies during Shukra period as this Moon as lord of 8 is in 10 aspected by Shani.

Seventh House:

Budha lord of 7 in the star of Guru who as lord of 1 and 4, is with him, with Sun, lord of 9 do all, speaks not only of wife coming from high family but also be beneficial to the native. In fact wife is born in Mithuna lagna at the exact point Budha is. But Budha being in 8th Bhava killed the wife early in his own bhukti.

Eighth Bhava:

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

Ninth Bhava:

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

Tenth Bhava:

Moon as lord of 8 in 10, though causing sudden *transfers and changes* in avocation does not harm being in his own star as well as the sookshma lord of 10th. See Budha strong with other planets that shows the bright side of profession both in service and business specially in Astrology and like fields in which there is reputation. Research is foremost seen by this combination. Shani aspecting indicates service while Budha as lord shows business.

Eleventh Bhava:

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

Twelfth Bhava:

Shukra aspecting this house gives comforts in life while Kuja lord of 12 in Lagna causes expenses.

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

2. Just as we have discussed considering the Sthoola lords judge from the Sookshma lords too.

May God Bless the Readers.

READ

- (i) New Techniques of Prediction - Part II
(Parts I and II of NTP are complementary)
- (ii) How to Read a Bhava? *By Dr. T.S. Vasani*

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