



SAPTARISHIS ASTROLOGY

As Read In 104 Countries

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A New Look Into Dasanatha

By
Muhammad Imran
Copy Editor: Andree Leclerc, Canada

Horoscope is the map of heaven, penned by the Supreme Being in a timeless celestial language. And Jyotish is the name for deciphering the codes of this language.

While decoding this celestial language, the question of *when* is specifically dealt with by dasa. Literally it means condition or state and technically it connotes the mechanism of interlaced planetary periods. It is akin to the seasons, spanning over the entire life of every individual. For vimshottary dasa – the queen among planetary periods – there are 9 such major seasons, and the good, bad or middling effects of these seasons are hinged upon native's karma.

Almost all ancient astrological canons thoroughly deal with calculations and results of dasas. Most of the treatises enunciate dasaphala with respect to avastha (Dipt, Swasth, Pramudit, Shanta etc.), bhavesh (lord of the houses) and nakshatra (janma, sampat, vipat etc.). But explaining the computation or reiterating the cognized principles does not serve the due purpose of this article. The aim of the scribe is to divert the attention of readers towards another widely known yet neglected aspect of weighing a dasa. The principle is “*treat the dasanatha as lagna*”. Well, there would surely be nothing new in this quotation. Every learner of jyotisha assumes dasanatha as

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lagna when he interprets bhuktiphala by considering the placement of antardasa lord with respect to mahadasa lord. Phaladeepika clearly states this fundamental criterion (vide Adhyaya 20, Sloka 29). So, what's new in it? But hold on! Before jumping to conclusion, just remind the house analysis chapter of any standard jyotisha treatise and focus the slokas that deal with the relative planetary position from a house. For the sake of ease, some of the pertinent slokas and sutras are given here under.

Guiding on the essentials of house analysis, Mantreshwara writes, “the strength of a house such as the lagna etc. should be adequate and the house sufficiently beneficial if the 1st, 2nd, 4th, 5th, 7th, 9th and 10th from that house are occupied by auspicious planets or the lord of the house is free from the occupation by and aspect of malefics. The house concerned should be considered to deteriorate in its effects if the above houses are not so occupied and aspected. The effects will be mixed if such positions are influenced by occupation or aspect by both benefics and malefics.” (Phaladeepika, XV-2)

Vaidyanatha Dikshita's Jataka Parijata (a title that has been a jyotish text for centuries in India), teaches: “astrologer should pronounce a house strong and beneficent when kendra and trikona with respect to that house are occupied by natural benefics or the lord of that house.” (Jataka Parijata, XI-6)

Describing the strength and weakness, Kalidasa (besides referring to other conditions) maintains that natural malefics when occupying in the 9th, 4th, 8th, 5th and 12th reckoned from a house, its house lord and respective significator, destroy them. (vide Uttra Kalamrita, IV-12)

Maharishi Jaimini expounded on raja yoga involving special placements of benefic and malefic planets. “Benefics in 2nd, 4th, 5th, 8th and 9th results in Raja Yoga. Malefics in 3rd and 6th give similar results.” (Jaimini Sutram, Adhyaya-I, Pada-III, Sutra 30-31).

However, some commentators have explained this as “when 2nd, 4th and 5th houses from a karaka have an equal number of planets and benefic occupy there, one enjoys raja yoga.” In either case Maharishi Jaimini appears to accentuate the relative strength of 2nd, 4th, 5th and 9th houses. Deciphering the sutra is not the objective of this write-up. Similar planetary signature is also discussed by Maharishi Parashar as an ideal condition like, perhaps, raja yoga (vide BPHS Rajayoga Adhayayah, slokas 9-10).

In the very context of relative planetary positions, Sri Mahadeva expresses, “If the kendras, konas and 2nd house with respect to any bhava are occupied by benefic planets or their respective lords, the growth of the bhava will be the result. If however they be occupied by malefics, the bhava in question will be destroyed. If they be occupied by both malefics and benefics, the result will be mixed.” (Jataka Tatva, Prakeerna Tatva, Sutra-6)

Now change the word “bhava” to “dasanatha” in the aforementioned classical stanzas. And treat the dasanatha as lagna. Scribe got the clue of superimposing this rule over dasanatha from Brahat Parashar Hora Shastra. In the chapter of charaadi dasa adhyaya, Parashar maintains:

“If there are malefics in the randhar (8th house), and trikona (5th and the 9th houses) from a dasa rasi, O’Brahmin! effects of the dasa will be distressful. If there are malefics in the 3rd and the 6th from a dasa rasi, the effects of the dasa will be victory over enemies and happiness. If there are benefics in the 3rd and the 6th from the dasa rasi, there will be defeat in its Dasa.”

(BPHS, Chapter 52, slokas: 4-5)

It is known to all that these BPHS slokas are composed for judging the chara and other rasi dasa effects and not for the udu dasa. In spite of this, an attempt is here made to apply relative house positions’ rules on the vimshottari dasanatha since it provides awesome results on practical ground. In fact, this chapter of Charadhi Dasaphal Adhayah provides mass of information about how to judge a period. Another inspiration of forming this rule is the Nadi literature. Various Nadi discourses primarily gauge strength or weakness of a karakgraha from the condition of relative planetary placement. In this regard, Bhṛigu Nandi Nadi accentuates trikona (1st, 9th, 5th) and dwirdwadasa (2nd, 12th) from a significator more than all other factors.

For a clearer picture, a thesis is established hereunder, followed by its explanations and case studies.

Thesis

- 1) Counting from dasanatha, if there are benefics in konas, kendras and 2nd whereas malefics in 3rd and 6th then dasa produces auspicious results.
- 2) Counting from dasanatha, if there are malefics in konas, and 2nd, 4th, 8th, whereas benefics in 3rd and 6th then dasa produces evil effects.

Explanation

In the thesis forwarded above, dasanatha is taken analogous to ascendant and the occupation of natural benefic and malefic planets are considered in certain vital houses. These relative houses (from dasanatha) may be grouped into kona, kendra, upachahya and mokshasthana. *But on testing this rule, it has come out that natural benefics in 5th-9th, and 2nd-4th specially multiply the fruitful results whereas malefics in these houses multiply the evil effects.* Similarly, malefics in 3rd and 6th houses counting from any major or sub period yields favourable results.

The abode called randhar i.e. 8th house from any major or minor period **should** ideally be vacant. *It was found in this study that occupation of (at least two) natural malefic planets in 8th from dasanatha may lead to fall from position, financial crises and humiliation during that dasa or antar.* Their desirable placement is upachaya from any dasanatha, especially in 3rd and 6th, where they yield advancement in ventures, commanding position and victory in competitions. Association of two malefics in either 3rd or 6th house or even a single strong malefic in

either 3rd or 6th house from dasanatha, helps to accrue authority, *provided 2nd and 4th houses are not occupied by other natural malefics.*

Exceptionally favourable effects are observed during a vimshottari dasa, where benefics are in 5th-9th and 2nd-4th, and simultaneously malefics are in 3rd-6th with respect to dasanatha, even if dasanatha itself occupies dusthana or owns trishadaaya bhava from janma lagna. Similarly, reverse situation (i.e. when natural malefics seize 5th-9th and 2nd-4th, whereas natural benefics domicile in 3rd-6th from a dasanatha) entails fruitless or perhaps devastating result. In this scenario, a dasanatha may fail to fructify desirable results, even if he is the owner or occupant of favourable house from janma lagna.

For illustrations, besides 8th house, three sets of houses (2nd-4th, 5th-9th and 3rd-6th) are particularly focused.

- a) Axis of 2nd and 4th houses from dasanatha for financial stability and material prosperity during the dasa/antar.
- b) Axis of 5th and 9th houses from dasanatha for opportunities and all around success during the dasa/antar.
- c) Axis of 3rd and 6th houses from dasanatha for victory, new venture and advancement during the dasa/antar.

Aggregate status of the occupation of planets in above mentioned set of houses (excellent, favourable, unfavourable, or admixture of both good and bad) should be deducted intelligently.

For example, suppose a dasa of Venus who is sitting alone in 11th house for Aquarius lagna. First judge the ownership and occupation and standard strength parameters. Apparently looking, yoga karaka Venus in 11th house (i.e. in Sagittarius) is well placed and ought to give promising results. But if there were Ketu and Sun in Capricorn (2nd to Venus), and Rahu and Mars in Cancer (8th to Venus), and Jupiter in Aquarius (3rd to Venus) then Venus dasa would NOT give desired results. In contrast, native may encounter defeat in contest (in elections, competition, interview etc.) and devastating financial setback, despite the fact that these planets do not seemingly constitute any association or aspect to Venus. The reason is the presence of natural malefic planets in 2nd and 8th (from Venus) and a strong benefic (Jupiter) in 3rd from dasanatha Venus. (However, native's destiny shall not raze to ground, as dasanatha is itself natural and functional benefic).

But for the same case of Venus in 11th house (in Sagittarius); if Mercury occupies in Capricorn, Mars and Sun dwell in Aquarius and Jupiter resides in Leo then Venus dasa would prove quite favourable for material comfort, and opportunities. The rationale behind this verdict is the presence of benefic Mercury in 2nd, malefic Mars with Sun in 3rd and Jupiter in 9th (from dasanatha Venus). This distribution of planets constitutes a worthy map with respect to dasanatha.

Adverted case of Venus is a hypothetical example with raw application of planetary occupation with respect to dasanatha. Coupled with occupation, if reader considers the ownership and strength factors of planets, with respect to dasanatha, then result of any period can be precisely weighted.

Let's consider another example of Mars dasa for Gemini ascendant. Suppose dasanatha Mars is sitting in 3rd house in Leo with Sun. Here if the principle "treat dasanatha as lagna" applies intelligently, then Mars in Leo with Sun implies, "lord of 9th and 4th in ascendant with ascendant lord", since Aries and Scorpio are located in 9th and 4th from Leo, where Mars occupies with Sun. In other words, considering functional lordship with respect to the sign where dasanatha occupies. Should such a Mars be devoid of other inimical sambandha (conjunction, aspect etc.) or if Mars does not become the dispositor of other inimical planets, then its dasa would prove auspicious, despite the fact that Mars is generally ranked a first rank malefic for Gemini. Moreover, if the very Mars further enjoys the occupation of natural benefic planets in trine, 2nd or 4th, and natural malefic planets in 3rd and 6th then such a Mars dasa would definitely be excellent.

Exceptions

While scrutinizing mentioned relative planetary positions from dasanatha, it was found that **given thesis does not function significantly:**

- i) During the dasa of planet involved in Parivartana.
- ii) During the dasa of retrograde planet or nodes when sambandhi with others.
- iii) During the dasa of planet closely conjoined with cluster of planets.

Besides these three odd conditions, effect of relative planetary positions from dasanatha shows very significant results.

Illustrations

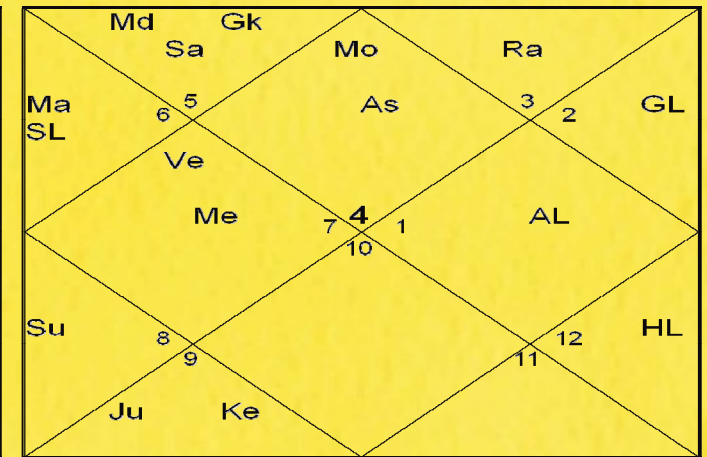
Case-1: Premiership

This is one of the most exemplified horoscopes in the articles and books of Vedic astrology, with the emphasis on Moon, Mars and Rahu dasas. Native is none but Nehru: the first Prime Minister of India. Let's begin with the period of Mars (1948-55) in which Jawaharlal Nehru enjoyed the office of prime minister with full pomp and power. In support of such a powerful result, it is usually (and well) argued that Mars is the yoga karaka with respect to janma lagna and chandra lagna, and by sitting in 3rd house it casts full aspect over 10th house. Moreover, Mars as dasamsa lagnesh abodes alone in 10th house of D10. However, it is to be noted that Nehru became prime minister of India during Moon-Venus antaradasa and not in Mars dasa or antar. During the entire Mars mahadasa, his position got strengthened and sustained. Besides enjoying unparallel public support in the Mars period, he shaped the Indian foreign policy, enforced land reforms and executed industrial plans for new India. No doubt, the chart is crafted by various rare yogas and unique in itself. But just have a look at Mars in the light of forwarded thesis of relative planetary positions from dasanatha.

HL	AL	GL	Ra
	Rasi Chart 1 November 14, 1889 23:21:00 (5:30 east) 81 E 52, 25 N 28		Mo As
			Md Sa Gk
Ke Ju	Su	Ve Me	SL Ma

As: 26 Cn 20
Me: 17 Li 10- AmK
Ra: 12 Ge 44

Su: 0 Sc 17- DK
Ju: 15 Sg 11- BK
Ke: 12 Sg 44



Mo: 18 Cn 00- AK
Ve: 7 Li 23- GK
HL: 28 Pi 28
Ma: 9 Vi 60- PK
Sa: 10 Le 48- MK
GL: 11 Ta 48

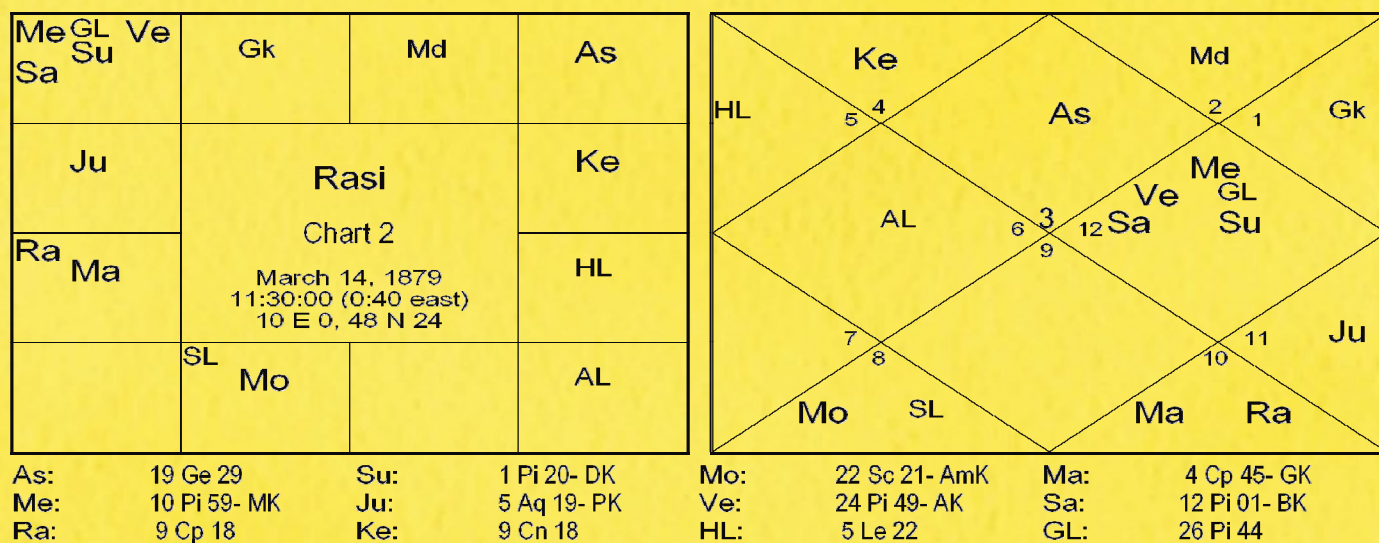
Take dasanatha Mars as lagna and apply the thesis. For Virgo (the abode of dasanatha), Mars is a functional malefic planet. However, its simultaneous ownership of kendra and kona from Cancer lagna makes Mars a prime benefic. Moreover, dispositorship of friendly Sun is rendering the Mars powerful. Now consider relative planetary positions. Trinal houses (5th-9th) from Mars (i.e. Capricorn and Taurus) are empty. Now weigh the 2nd and 4th houses. Mercury and Venus are residing in 2nd from dasanatha with ample strength. The 4th house (Sagittarius) is occupied by Jupiter with Ketu. These fortunate combinations, in 2nd and 4th houses from dasanatha Mars, ensure excellent fruits of dhana and sukha. Coming to the 3rd-6th axis, we find Sun in 3rd house that promises victory over enemies and rivals. Absence of malefic planets in trine and presence of benefic planets in 2nd-4th enabled Mars mahadasa to yield sustainable progress without any major setback.

Come to Rahu mahadasa of Pandit Nehru that started functioning from February 1955. This major period changed the unchallengeable status of Nehru realm, yet he won two general elections (1957 and 1962) during Rahu mahadasa and remained in prime minister's office until his last breath. No doubt, sign-wise Rahu is considerably well placed in Gemini, having direct aspect of Jupiter. But just imagine success in two successive elections in Rahu dasa who is in 12th house, not only in rasi, but also in navamsa and dasamsa.

Analyzing the relative planetary positions from dasanatha Rahu, we come across interesting signatures. Counting from Rahu, benefic Moon is sitting in 2nd house, Venus with Mercury is enjoying the 5th kona, while both 3rd and 6th houses are occupied by malefic Saturn and Sun respectively. So there is all around planetary support. The only troublesome planet is Mars if reckon from dasanatha Rahu. In fact, it is Mars in 4th (from dasanatha Rahu) that produced increasing political opposition and decreasing public support. On international front, border dispute with China also brought forth (*that is another matter caused by evil occupation of 4th house from dasanath*). But, since the rest of the planets are favourable and robust with respect to Rahu, therefore he remained prime minister until his death in Rahu-Mercury-Mars.

Case-2: Nobel Prize

An extra ordinary genius, famed physicist and a real humanist – Albert Einstein – was born with planetary map, illustrated as case 2. Astrological books and blogs are filled with the praise of choicest combinations in his chart, especially in 9th and 10th houses, viz. the dharma-karma raja yoga between Jupiter and Saturn, Malavya yoga, Neech bhanga raja yoga etc. But his story of worldwide success is spanned from 1921 to 1955. These years cover three mahadasas: Moon, Mars and Rahu. Keep in mind that he neither saw maha dasa of Jupiter, nor of Saturn. Whereas Venus mahadasa (1895-1915) did not bestow any name, fame or money. *He first tasted the raja yoga in the ill-placed Moon dasa.* One may wonder how a travel of mundane achievements can begin from a dasa, who is debilitated in rashi, depression in navamsa, and occupied in 6th house without any aspect or association.



Although, he had presented his ‘relativity theory’ quite early, still until ripening of Moon major period, all of his efforts were confined to a limited circle of peer reviewers of scientific journals, contemporary physicists, and intellectual friends. It was only in Moon dasa that the world acknowledged him after receiving Nobel Prize in November 1922.

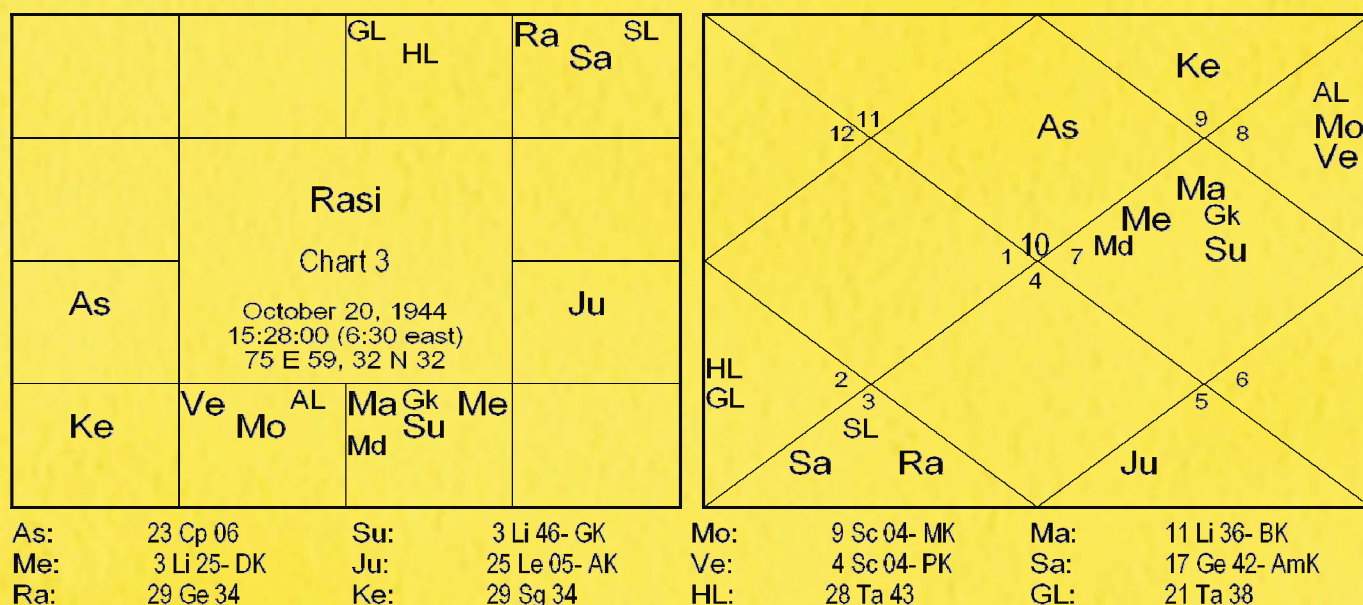
Let’s analyze Moon mahadasa in the light of relative planetary positions. First see the trinal houses (5th-9th) with respect to dasanatha Moon. A cluster of 4 planets are sitting in 5th house and fortunately no one is combust. Among pair of 2nd-4th houses, the 2nd house is vacant but 4th house is tenanted by benefic Jupiter. In fact, (counting from Moon dasa) lord of 5th Jupiter is making maha parivartana yoga with lord of 4th Saturn that confers obtainment of name and fame. Coming to pair of 3rd-6th houses, we find two deadly malefic planets (Mars and Rahu) in 3rd house from dasanatha Moon ensuring success and victory. Summing up discussed above factors, Moon appears really capable enough to impart the raja yoga phala. Since dasanatha Moon owns the 9th house from itself while assemblage four planets are in Pisces, the arena of success was intellectual rather material or political.

Well, judging Moon and its relative planetary placements does not at all entail that Moon’s location with respect to janma lagna (natal ascendant) does not manifest. It does matter and it mattered for native as well. In fact, Albert Einstein encountered financial loss in Moon dasa, when he invested the amount accrued from the Nobel Prize in USA. But his

investment drowned, since Moon as owner of 2nd house (from ascendant) sitting in 6th house in debilitated state.

Case-3: Financial and Professional Setback

Case-3 illustrates the chart of a medical doctor who left his practice and successfully espoused hotel and property business. During mahadasa of debilitated Sun, native flourished and earned lot of monetary benefit. But as soon as Moon's mahadasa began, his entire business setup came to ground and he had to encounter huge financial lose and fraud. He could not yet recover the lost status and money, despite the existence of Moon's neecha bhanga and her association with yoga karaka Venus in 11th house.



Consider the Dasanatha Moon as lagna and judge the relative planetary placement from it. Trine (5th-9th) from dasanatha is vacant. There is a malefic Ketu in 2nd whereas 4th is empty. Thus Moon is void of planetary factors that could support and sustain the finance (2nd house), comfort (4th house) and opportunities (5th and 9th houses). But the most evil signature is the occupation of Saturn and Rahu in 8th (from dasanatha) without any benefic association/aspect. Note that here in this case, Saturn and Rahu are adhi-shatru of Moon. Unfortunately, there is no benefic in 2nd or 11th (with respect to dasanatha Moon), nor any beneficial aspect over Saturn+Rahu that could counter the evils of 8th. Resultantly, professional setback, depletion of property and insurmountable financial loss occurred during Moon mahadasa. Moon-Rahu and Moon-Saturn specially proved worst. However, in between these two dreaded antardasas, Moon-Jupiter yielded some silver lining and partial obtainment of lost money since Jupiter owns 2nd and 5th houses and tenants in 10th from dasanatha.

Here a point should be kept in mind that Venus has identical planetary placement as Moon, but Venus dasa did not yield loss of finance, property or fraud. Since she has a nexus with Mars, i.e. there exists a rasi parivartana between Venus and Mars. It is already maintained (under heading of exceptions) that planets in parivartana often behave differently.

Moreover, Saturn and Rahu (who are tenanted the 8th from Venus) are not that inimical towards Venus.

Case-4: Business Tycoon

The native of chart 4 is literally a business mogul as he owns chain of 5-star hotels, vast landed property, oil wells and gas fields in Pakistan. Exalted dhanesha (Venus) in 7th and labhesha (Moon) in 10th from ascendant made him billionaire. The very Venus – as lord of 2nd and 9th – in Kendra to Moon is another powerful dhana yoga. Debilitated Saturn, being lord of 6th in 8th with 8th lord, constitutes flawless Vipreet raja yoga. However, Goddess Laxmi knocked his door during Mercury dasa!!! Yes, in Mercury dasa who is sitting in 6th house with 12th lord Sun.

Ve HL	Ju	Ke	Sa	Ma	SL		Mo
Me	Su	Rasi Chart 4 February 19, 1940 21:16:00 (5:30 east) 67 E 3, 24 N 52					AL
							Gk
GL							Ra As Md

As:	8 Vi 48	Su:	6 Aq 51- GK	Mo:	15 Ge 04- MK	Ma:	8 Ar 44- PK
Me:	21 Aq 24- AK	Ju:	16 Pi 41- AmK	Ve:	15 Pi 51- BK	Sa:	3 Ar 54- DK
Ra:	29 Vi 54	Ke:	29 Pi 54	HL:	25 Pi 17	GL:	8 Sg 49

Let's solve this riddle. Consider dasanatha (Mercury) as lagna. Moon is residing 5th whereas 9th is vacant. Coming to 2nd-4th, we find uccha Venus and swakshetra Jupiter with Ketu in 2nd house. Nodes in benefic signs with benefic planets behave akin to them. Fortunately, Venus is the lord of 4th and 9th while Jupiter is the lord of 2nd and 11th from dasanatha. Combination of Venus and Jupiter in 2nd (from Aquarius) forms excellent dhana yoga. Now come to 3rd-6th houses from dasanatha. Two dire malefic planets (Saturn and Mars) are relegated in 3rd house, enhancing the robustness of dasanatha. This signature entails success in new endeavors and victory over competitors. Interestingly Rahu in 8th from dasanatha is unable to pull down the native, as 2nd from dasanatha is more powerful than 8th (however native had conflict with government over tax evasion issue during Mercury-Rahu). But summing up all factors, entire Mercury mahadasa proved very beneficial for the native.

In contrast to the Mercury period, emergence of Venus mahadasa (from October 2005) unfolded many difficulties including destruction of immovable property, despite the fact that Venus is forming many desirable yogas. It may be argued here that Malavya Yoga (again formed by dasanatha Venus) is cancelled by association of Ketu. But it should not be forgotten that effect of Mahapurusha yoga (like Surya, Chandra, Nabasha etc.) does not depend upon ripening of involved planets' period. So putting the question of Malavya yoga aside, let's analyze Venus with respect to relative planetary positions.

Venus is in Pisces with its lord Jupiter. Ketu is also there, but it has crossed the nakshatra, occupied by Venus. Looking the 5th-9th houses from dasanatha Venus, no planet resides there. Now judge 2nd-4th houses for the sustenance and comfort. We find two evils (Saturn and Mars) in 2nd and a powerful Moon in 4th, leading to a mixed situation. Whereas another set of houses i.e. 3rd-6th (which is a supposed welcome abodes for malefics) is empty. Summing up these factors, it is a mixed-cum-malefic planetary map, setting around dasanatha Venus. Two malefics in 2nd house (in malefic sign) from dasanatha is indeed an unfortunate signature that indicates destruction of accumulated wealth and assets. During Venus-Venus, Marriot Hotel Islamabad (owned by him) was blown out by terrorists on September 20th, 2008. This deadly event in his hotel killed 54 innocents and injured some 266 people. Later, a wave of terrorism in the country and global financial crunch led to continuous decline in his hotel business (2nd Saturn in sign of Mars, is aspecting Moon as well as 4th house from dasanatha). During the very antardasa of Venus-Venus, another ill fated hotel, owned by the native, faced terrorist attack. He also encountered dispute with government over compensation and land issue. However, he got off and on profit through oil and gas fields.

Off course placement of Venus in Scorpio navamsa and Aries Dasamsa is also responsible for fire and destruction of property and downfall in wealth. These fundamentals cannot and should not be avoided. But relative planetary positions from dasanatha significantly explain the optimum potential of lord of period.

Case-5: Academic Distinction

GL HL		Md Ra Gk	AL
Su As Me	Rasi Chart 5 February 29, 1984 7:28:44 (5:00 east) 68 E 52, 27 N 42		
Ve Mo			
Ju	Ke	(Sa) Ma	SL

GL HL	Su Me As	Ve Mo	Ju
12	1	10	9
	Md Ra Gk	2	11
	5	8	Ke
3	4	6	7
AL		SL	Ma (Sa)

As:	28 Aq 07	Su:	16 Aq 04- PK	Mo:	17 Cp 03- MK	Ma:	27 Li 57- AK
Me:	8 Aq 46- DK	Ju:	14 Sg 04- GK	Ve:	18 Cp 35- BK	Sa (R):	22 Li 44- AmK
Ra:	17 Ta 46	Ke:	17 Sc 46	HL:	3 Pi 26	GL:	29 Pi 31

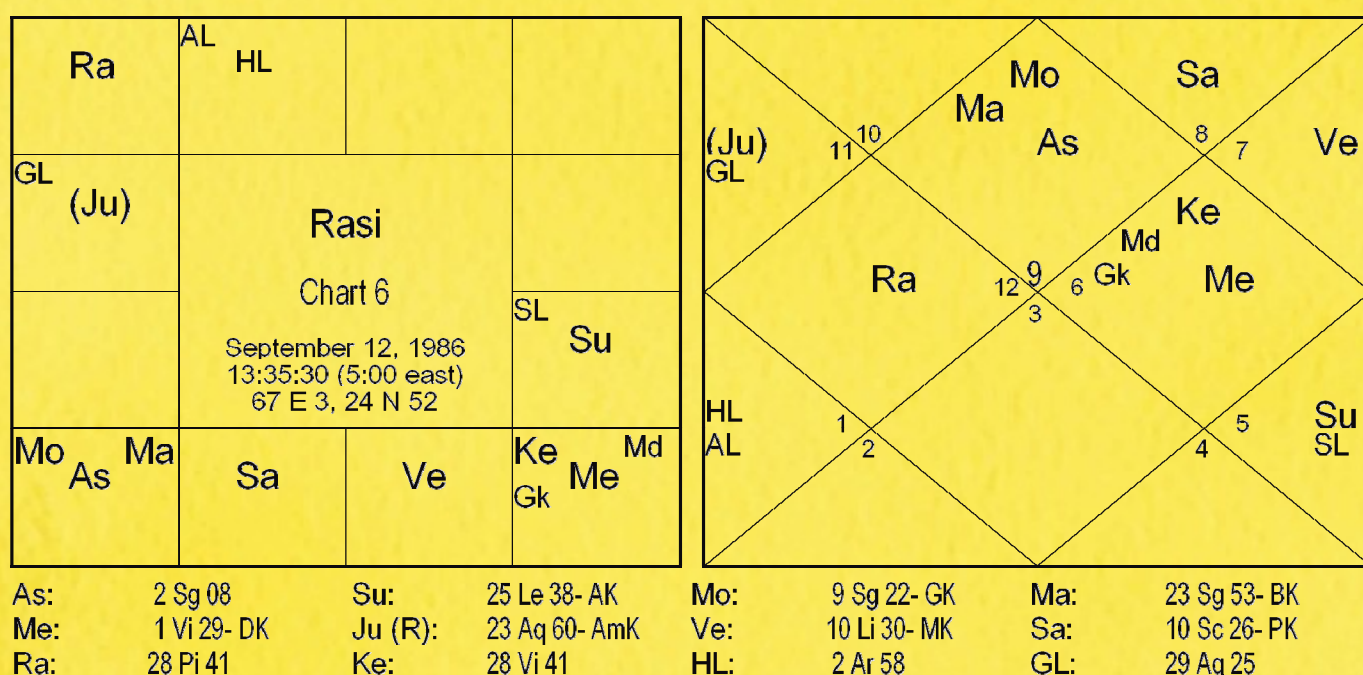
This is a chart of female who has had distinguished academic career during Rahu mahadasa. Northern lunar node is placed alone in 4th house with Gulika and Mandi, and void of benefic association and aspect. Yet, it lent exceptionally beneficial results.

Consider Taurus (the sign where dasanatha Rahu resides) as lagna and analyze relative planetary positions. First take trine (5th-9th) houses. Venus and Moon are ensuring luck by sitting in Capricorn (9th from dasanatha). The 2nd-4th set of houses are empty but

conjunction of two malefic planets (Mars and Saturn) in 6th from dasanatha is a promising signature of success in competition.

Association of Moon and Venus usually bestows aesthetic sense and bent of mind towards art and culture. With fine art and Urdu literature as optional subjects, she topped in graduation during antardasa of Rahu-Mercury. Now find the relation between mahadasanatha (Rahu) and antradasanatha (Mercury). From Taurus (the sign domiciled by Rahu), Mercury owns 2nd (Gemini) and 5th (Virgo). It is tenanted in 10th house with 4th lord Sun. Is it difficult to deduct the meaning of 4th+5th lords in 10th house during academic life, especially when they are simultaneously vidya karaka and rajaya karaka?

Case-6: Incomplete Education



Case 6 illustrates a chart with a poor academic record and carelessness towards importance of education. His schooling began in sub period of Venus-Venus. But with the progress of Venus mahadasa, native showed difficulties in comprehension and at the end of Venus major period, he left the education without completion. Prima fascia, it is indigestible for a novice of jyotish to understand why a well disposed Venus denied scholastic obtainment, but yielded all other favourable significations in its period.

Having robust shadbala and vimsopakabala, Venus is placed in 11th house in mooltrikona rasi. Excluding education; native performed well in the rest of the all fields. He is dynamic, dexterous, beloved of kith and kin, and owned personal vehicle right from a very early age. But he is destitute of college and university education. Well, there exists a yoga for incomplete or ordinary education in this chart-6. *It is said, when 2nd lord or Vidya karaka Mercury falls in the navamsa of Saturn (or a malefic planet) and 2nd house itself comes under sole influence of malefic planets, then native is unable to earn proper education. This yoga fulfills the condition both from natal ascendant and dasanatha.*

No doubt benefic Jupiter in 5th house (from dasanatha) and malefic Mars in 3rd house are welcome signatures but Jupiter is the dispositor of Rahu. Yet, Jupiter in 5th from lord of dasa ensures intelligence and support (in fact, native is brought up in an educated family, and his elder siblings are known for their learning and knowledge). It is the Saturn (in Scorpio) next to Venus that desolates the educational prospects. Moreover, Saturn is directly aspecting the 4th house from dasanatha. So both 2nd and 4th houses are under evil influence of Saturn, leading to incomplete education. Ketu and Mercury in 12th to dasanatha Venus further abated the possibilities of uninterrupted academic career. Resultantly, after failing twice in intermediate (12th grade) during Venus-Saturn, native left the education for good. Later in Venus-Mercury, he joined a music school for learning guitar, but here again he could not attain the diploma certificate.

Case-7: Marriage & Birth of Son

Horoscope given as case 7 belongs to a female who married and begot a son during Venus antardasa in Mercury mahadasa. Her wedding took place on November 9, 2008 and first child born on December 25, 2009. Conventionally speaking, mahadasa lord Mercury owning 7th house and Venus as Vivah (marriage) and sukha karaka in 2nd from janma lagna gives a clue of family beginning. But let's peep beyond the veil and read the antardasanatha Venus in the purview of relative planetary positions.

By sitting in Aries, Venus owns the 7th house from itself and conjoined with Mars. The 2nd and 7th houses are respectively tenanted by Jupiter and Moon. This signature reveals obtainment of happiness, wealth and strong probability of marriage. Parashara's Hora Shastra suggests marriage festival and beginning of family for benefics in 2nd or 7th house. Besides, Sun along with Mercury in 3rd and Rahu in 6th are fortifying the potency of antardasanatha Venus. Nonetheless, Saturn in 4th from antardasanatha Venus curtails the warmth in domestic harmony. In fact, after marriage she cut off all contacts with kith and kin in Venus-Mercury. Note that 4th is a Bandhu sthana and stands for close friends and relatives.

Ke As	Ve Ma	Ju	Me Su ^{GL}
	Rasi Chart 7 June 28, 1977 1:05:00 (5:00 east) 67 E 3, 24 N 52		AL Sa
Md HL Gk			
		Mo	SL Ra

As:	25 Pi 32	Su:	12 Ge 30- GK
Me:	9 Ge 50- DK	Ju:	25 Ta 31- BK
Ra:	26 Vi 55	Ke:	26 Pi 55

Ve Ma	Ke As	Gk HL Md
Ju	Me Su	11 10
GL	3 12 9	6
Sa AL	Ra	7 8
4 5	Mo	

Mo:	25 Li 60- AmK	Ma:	22 Ar 24- MK
Ve:	27 Ar 16- AK	Sa:	21 Cn 12- PK
HL:	19 Cp 58	GL:	17 Ge 18

Apart from the above analysis, the chart is also a typical example of love marriage that occurred bit late at age 32. But as soon as marriage took place, the affection between the couple turned into coldness. Here, aspect of Saturn on 7th house from lagna as well as on Venus+Mars explains the mirthless marital relation. However, aspect of Jupiter on 7th house, and the occupation of 7th lord Mercury in the amsa of Jupiter is a saving factor.

Case-8: Death of Brother

This is a chart of a lady who had an unexpected event during a yoga karaka period. On October 14, 1994, her brother died suddenly in the antardasa of Venus and mahadasa of Mercury. Seemingly it appears impossible, as neither Venus nor Mercury is functional malefic for Aquarius lagna. Moreover, Mercury and Venus as lord of 5th and 4th, abode in each other's houses and constitute maha parivartana yoga.

	Su	Ke Me ^{AL}	Ve
Mo ^{GL} SL As	Rasi Chart 8 May 6, 1956 1:10:00 (10:00 east) 146 E 2, 34 S 17		Ju
Md ^{Gk} Ma			
	Ra (Sa)	HL	

As:	9 Aq 07	Su:	21 Ar 50- AmK	Mo:	20 Aq 12- BK	Ma:	19 Cp 46- MK
Me:	12 Ta 19- PK	Ju:	28 Cn 44- AK	Ve:	5 Ge 02- DK	Sa (R):	7 Sc 22- GK
Ra:	16 Sc 11	Ke:	16 Ta 11	HL:	27 Li 03	GL:	5 Aq 59

Affliction to the 3rd house and Mars already exist in the chart. Resultantly, demise of brother was destined. But the question is why this fateful event occurred in Mercury-Venus. Taking antardasanatha Venus as ascendant, 3rd house (Leo) is severely annihilated by aspect of Saturn and Mars. Its lord Sun, although exalted in rasi but debilitated in navamsa is devoid of beneficial aspect. Furthermore Brathru Karaka Mars (in 8th from Venus) forms a parivartana with Saturn (who is in 6th from Venus). But rationally speaking, these astrological arguments are not capable enough to infer the destruction of brother.

In the section of exceptions, it is mentioned that in most of the cases, when dasanatha involved in parivartana, advanced thesis of relative planetary positions from dasanatha appears insignificant. Here too, the riddle of her brother's death is more unequivocally solved by dispositorship criterion rather relative planetary positions. Sun is in 3rd house in the sign of Mars and solely aspected by Mars. Occupant of 3rd house, Sun, is in bharani nakshatra and Libra navamsa. And Venus – the antardasanatha – is the navamsa and nakshatra dispositor of Sun. Consequently, Venus antardasa yielded death of brother. The purpose of including this chart is to remind the readers that given thesis is not the sole or first parameter for judging a planetary period.

Case-9: Buying House

Saturn is considered a functional malefic planet for Pisces. But for the female native of chart, illustrated as case 9, the emergence of Saturn mahadasa from February 2009 brought many auspicious events. During the very first antardasa (Saturn-Saturn), her husband purchased a costly villa in a posh area, and there happened celebrations in the home.

As		(Ju)	Ra
(Sa)	Rasi Chart 9 October 15, 1964 17:30:00 (5:00 east) 68 E 52, 27 N 42		AL Ma
GL Mo			HL Ve
Ke	Md SL Gk		Me Su

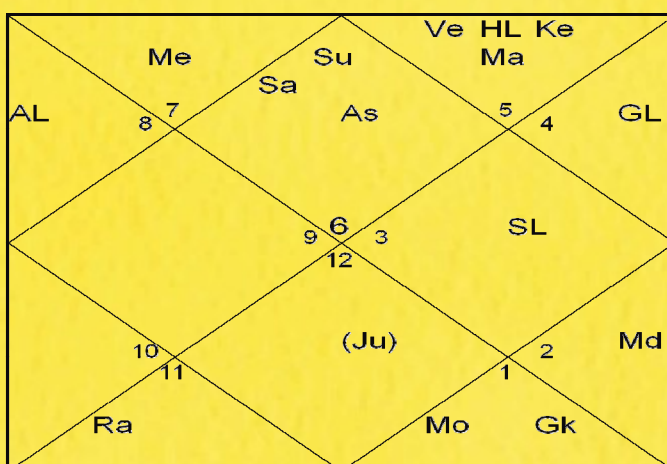
As:	21 Pi 16	Su:	28 Vi 50- AK	Mo:	18 Cp 54- MK	Ma:	24 Cn 44- BK
Me:	28 Vi 39- AmK	Ju (R):	1 Ta 14- DK	Ve:	17 Le 54- PK	Sa (R):	5 Aq 14- GK
Ra:	2 Ge 43	Ke:	2 Sg 43	HL:	29 Le 12	GL:	15 Cp 26

Saturn is a functional malefic with respect to Pisces lagna, but counting from the sign where dasanatha is placed, Saturn is sitting in Mooltrikona rasi Aquarius, and directly aspected by Venus. In other words, lord of lagna in lagna having sambandha with yoga karaka (Venus). Note also 2nd lord Jupiter from dasanatha Saturn, is placed in 4th house while 4th lord Venus is domiciled in 7th house and casts a full glance over Saturn. Resultantly, she along with her whole family settled into a luxurious home. But, Rahu in 5th house (from dasanatha Saturn) is not a welcome signature. Rahu usually deserts the person signified by the house it occupies. In fact, the native's second son achieved commission in armed forces and left her for training. So Rahu did its result but in a positive way, since the dispositor Mercury is exalted with Sun in 8th from dasanatha.

Case-10: Professional Success

Born in a humble circumstance, the native rose to the rank of army general with his sheer efforts and slight wind of good luck. The chart belongs to Pakistan's (present) Chief of Army Staff, General Ashfaq Kayani.

(Ju)	Gk Mo	Md	SL
Ra	Rasi Chart 10 October 16, 1951 4:45:00 (4:30 east) 72 E 55, 32 N 7		GL
			Ve HL Ke Ma
	AL	Me	Su As Sa



As: 15 Vi 42
Me: 0 Li 21- DK
Ra: 14 Aq 21

Su: 28 Vi 39- AK
Ju (R): 14 Pi 16- MK
Ke: 14 Le 21

Mo: 10 Ar 24- GK
Ve: 16 Le 17- AmK
HL: 27 Le 41

Ma: 13 Le 33- PK
Sa: 14 Vi 20- BK
GL: 12 Cn 38

His story of professional success started in 1996 with the commencement of Rahu major period. Have a look at Rahu in the purview of relative planetary positions. First judge the trinal (5th-9th) houses from Rahu. The 9th house (Libra) is occupied by 5th lord Mercury. The 2nd house is powerfully tenanted by its own lord Jupiter and 4th house is free from malefic aspect and association. However, the set of houses formed by 3rd-6th is not desirably disposed by natural malefics. *Similarly, Saturn with Sun in 8th house (from dasanatha) is again an impeding factor. Yet*, auspicious placement of trinal houses and 2nd Jupiter render Rahu capable enough to confer raja yoga.

In fact, the Goddess of fortune once again smiled upon him during Rahu-Jupiter when he was promoted to the post of director general of military operations (DGMO) in December 2000. With respect to dasanatha Rahu, Jupiter is the lord of 2nd and 11th houses and beneficially placed in the 2nd house. The trinal houses (from antardasa lord Jupiter) are vacant, but 5th lord Moon is occupying the 2nd, which ensures gain of power.

His progress continued even in the antardasa of Rahu-Saturn and he became lieutenant general. Earlier, in case 3, it was argued that Saturn's placement in 8th from dasanatha leads to destruction and suffering. Though Saturn is similarly placed in 8th house from dasanatha Rahu, here Saturn is the lord of dasanatha itself, having full aspect of Jupiter, and hemmed in between two natural benefic planets. So antardasa of Saturn did not resulted in professional set back, yet, he had to serve very difficult and painstaking operations during Saturn antar of Rahu mahadasa.


He was promoted to the rank of vice chief of army staff in October 2007 when concluding days of Ketu antar in Rahu mahadasa was running. But soon after during the next month, a surprising scenario took place in Islamabad's corridors of power. In the mean time, his Venus antardasa had started. No one, even he himself, was expecting the post of Chief of Army Staff office just after one month of becoming vice-chief of army staff. But it was the ill fate of General Pervez Musharraf that he had to abdicate the office of military head as a result of increasing political and public pressure. Resultantly, the native (General Kayani) assumed the office of Chief of Army Staff on November 28, 2007 just after beginning of Rahu-Venus. For Virgo ascendant, Venus in 12th is not a chosen abode to sit in. But reckoning from the major period lord Rahu, Venus is the lord of 9th and Mars is the lord of

10th. Venus with Mars is forming a dharma-karma raja yoga with respect to dasanatha Rahu who is placed in Aquarius.

It should be borne in mind that effect of dasa or antardasa cannot surpass the efficacy of natal chart. Here in this nativity, a few unique raja yogas exist that catapulted him to such a dizzy height, viz. chara atmakaraka Sun is conjoined with 5th lord Saturn in lagna and out of navgrahas, 6 planets are vargottam.

Conclusion

This study is an innovative attempt (but based on the classical aphorisms) to unravel the puzzle of dasaphala (effects of planetary periods). Inferences obtained from above case studies, endorse the significance of relative planetary position with respect to lord of dasa/antar. Nonetheless, it is not a primary judgment parameter, although it is difficult to avoid this criterion. Studying the relative planetary position helps to forecast the dasaphala with more precision and greater certainty.



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When You Fall In Love

By
Muhammad Imran, Pakistan

They say “*love is what love is*”, as it can not be described by way of words. Yet, most of the historical legends, mythologies, poetry, plays, films, even monuments and icons revolve around the epicentre of love. Here, I am not talking about the love for god, divine being, nature, wisdom, celebrity, mentor, parent, progeny etc. Although, they all are different hues and shades of same state of heart and soul, but the focus of this article is love between two opposite sexes. Austere minds sometime label it carnal, erotic or base without understanding that man has been created with this instinct and emotion. It is peculiar in itself in numerous ways. One can not intentionally lit up love for a certain girl or boy. It happens when it is written.

*Ishq par zor nahi, hai yeh wo aatish
Ghalib*

*Kay laga'ay na lagay, aur bhujha'ay na
bunay*

A television producer by profession and an astrologer by passion, Muhammad Imran born and brought up in Pakistan , where people rarely espouse Jyotish. In 1994, he first encountered astrology at the age of 16 and later been an active member on various online astrological forums. Imran earned M.Sc. (Statistics) and M.S. (Applied Economics) from Karachi University . Besides astrology, he loves reading literature and philosophy.

Ghalib, I can't contend with love. It's a fire
So dead I can't light it, so hot I can't put it out.

In ancient Greek, Latin, Arabic and Persian astrological discourses, love matters are considered from 5th house and beloved one is seen from 5th lord and Venus. In Indian astrological treatises, 5th house and 5th lord are not given that much significance for aforementioned affair. But again, ancient sages of India do consider 5th house as the abode of love, however not for the mundane or carnal love, but divine love: a love for creator or beloved deity, chanting the name of deity in love, reciting god's name etc.

Nonetheless, both – Occidentals and Orientals – are agreed on the natural causative planet (karaka) of love between two sexes, which is none but Venus. On the other hand, jyotish canons explicitly mark 7th house and Venus for business of love, by the name of kama (desire or longing), lobha (cupidity) and mada (besides intoxication, it also means ardent passion and lust). There is another word in Sanskrit, "*bandhu*", which is associated from 4th house of chart, and generally translated as relative, fast friend, or sometime beloved one. But it can not be termed girlfriend, boyfriend or spouse in modern parlance. Bandhu is any affectionate friend (whether blood relative, batch-mate, neighbour or coworker) who unconditionally supports you in good and bad time. Like in earlier tribal and agrarian life, kinsmen of one's own clan, allies of one's caste, or supporter relatives were called bandhu. Yet in anyway, love of bandhu is not the love between two sexes.

The concept of wife in earlier times, viz., kalatra, jaya, bharya, and yauna may now be connoted as girlfriend or lover. Since the institution of marriage has revolutionized in 20th century. Until 19th century, most of the marriages were taken place at teen ages. But now in 21st century, males (especially urban habitants) usually go for marriage near or after age 30, while females usually go for courtship after completing 25. However, in between adolescent and wedding, both male and female establish intimacy, which sometime results in wedlock and sometime not. Western society has now accepted premarital relation (sex before marriage) as part of culture. While in east, establishing premarital relations is still considered a wayward perhaps taboo. But emotional relationship (without physical liaison) has been becoming a common practice in metropolitan lives of eastern society. *This typical behavior entails importance of 7th house from Moon* (both in male and female nativities). *By 7th from natal Moon, one should not confuse with Moon as co-significator of wife and Sun as co-significator of husband.* Mind that this notion of

co-significatorship is more popular among practitioners of tropical zodiac. Conventional jyotish followers do not buy this theory. They simply rank *Venus as wife or girlfriend and Mars as husband or boyfriend*. Some northern Indian jyotishis take Jupiter as husband while some *nadi texts mark Venus+Mercury as girlfriend*.

Apart from female partner or girl friend, “lobha” (love, sexual desire, cupidity etc.) is again an exclusive jurisdiction of Venus both in male and female horoscopes. All astrological schools accept this attribute of Venus. It explains the way, how one falls in love. Placement of Venus in mooltrikona, swakshetra, or uccha (either in rasi or navamsa) surely yields a soul painted by Eros and Cupid. Aspect of Jupiter over such a Venus is indeed a gifted combination. But *R. Santhanam holds that retrogression of Venus (especially under aspect of Saturn) is ominous for enjoying inter-personal happiness*. Retrograde Venus unearths deep rooted misunderstanding about intimacy and sometime produces love-hate relationship. This signature (when devoid of beneficial sambandha) may entail failed affair in early life and later disturbed married life. On the other hand, *Moon in the sign or navamsa of Venus, especially in Libra, reveals a mind, highly sensitive towards love business*. Interestingly, very few people are aware of the fact that English word “love” and Latin term “libido” are driven from Germanic word “liob” which itself taken from ancient Sanskrit term, “lubhaeti” or “lubhyati”. Lobh and lubhana being its derivatives are still in vogue in various vernaculars of Indian sub continent.

Some modern interpreters and practitioners suggest that relations between a girlfriend and a boyfriend, especially in western countries and eastern urbanized societies, should be observed from 12th house (which stands for sexual relation) rather 7th house (which indicates legal marriage according to established social norms). Although it holds some weight but it can not be generalized for all lovers, since many a couples, even today, are not stimulated by mere sexual desires. However, short term cohabitation without wedlock may be judged from the 12th house. This is somewhat akin to Gandharva Vivah, one of the 8 kinds of marital relationships, Manu Smirti expounded.

Earlier scholars have also paid significant importance to 6th house for “sapatni”, (co-wife, fellow mistress) and *pratiyuvati* (concubine, courtesan). In present day context, sapatni should imply extramarital relations and sexual liaison with others, when one is already married. In *female chart, 6th house indicates possibility of extramarital relations of her boyfriend or husband*.



Followers of western astrology still rely on 5th and 11th houses for love and friendship respectively. However, traditional perhaps strict adherents of jyotish do not endorse this thesis. Despite, many modern Vedic astrologers have espoused this notion without any hesitation.

For friendship, difference of opinion on 4th and 11th houses is already described in earlier paragraph. Interestingly, old jyotish scriptures opine to see *4th house* for *judging first place of intercourse in life* as well as for *mandap* (wedding place). Nowadays it may imply chosen place of date in general. *Avoid dating, when a natural malefic, Moon or Sun transits 4th or 8th house (especially in vipat, pratyak or naidhana tara) from janma rasi* (radical Moon).

Combinations of Love & Romance

Following are choice planetary combinations in a natal horoscope that result in love affair. Producing a long list of relevant yogas has been avoided, as it often confuses the students and is difficult to memorize. Secondly, most of the yogas (in available books and online blogs) generally focus on marriage, late marriage, divorce, death of spouse etc. While western practitioners mainly bank upon sign placement of Venus in zodiacal signs rather sound applicable combinations. That's why learners and amateurs do not easily find astrological aphorisms for love and romance. Here is being presented a few. Some of them are gathered from standard jyotish texts while rests are scribe's observations.

- 1) Native will fall in *love* when in *rasi* or *navamsa*, Venus and Moon are mutually related by aspect or conjunction.
- 2) One will encounter a love affair, when Mercury and lunar nodes (Rahu/Ketu) are mutually related. Similar result matures when Mercury and Moon are sambandhi.
- 3) Without *retrogression*, should lord of 1st house be in 7th house or lord of 7th house in 1st house: one will go for a love marriage.
- 4) Venus or its dispositor when aspected by Saturn generally shows *prolonged longing for beloved one*, whereas Venus *conjoined* Saturn often gives more than *one liaison*.

- 
- 
- 5) Lord of 7th with Venus or relation between dispositor of Venus and 7th house leads to falling in love.
 - 6) If Venus is sambandi with Mars, or 1st lord is sambandi with 7th lord then native will be very passionate and may easily fall in love. *However, Venus conjoined Mars is not a welcome combination for early and happy relationship.*

Combinations of Failed Affairs

- 7) When Venus is conjoined or aspected by Saturn, and neither 7th lord nor Venus gets shubh argala or shubh drishti, then a miserable end of intimacy is indicated. *Moreover, pain of parting terribly hurts the native if Moon occupies in the navamsa of Venus or Saturn.*
- 8) For male nativities, Venus in 12th or 6th house having aspect and association of at least two natural malefics; and for female nativities, Mars in 12th or 6th house having aspect and association of at least two natural malefics reveals failed affair as well as separation from spouse.
- 9) Lord of 7th or Venus in rasi/navamsa of Virgo and a malefic in Libra makes one bereft of true happiness in love. Even s/he may go for many relationships.
- 10) Saturn in planetary war with Venus and opposite to Moon; or Saturn in planetary war with Mars and opposite to Venus; or Venus in planetary war with Mars and opposite to Moon, gives uncountable affairs and enormous breakups.
- 11) If AL and A7 are placed 6th-8th or 2nd-12th to each others; and malefics occupy in 2nd and 4th from UL then shortcoming in emotional relationship is indicated.
- 12) In male charts, Jupiter (without retrogression) be in 6th or 8th from afflicted Venus; and in female charts, Jupiter (without retrogression) be in 6th or 8th from afflicted Mars, results in failed relationship. *However, such a Jupiter in retrogression gives partial happiness after initial failure.*

Timing Love Affair

- 13) In natal chart, if Jupiter aspects/conjoins Venus or Mars (as the chart belongs to male or female respectively), then during second guru-parayaya (age 13-24), transit of Jupiter over, opposite or trine to natal Venus or Mars produces emotional intimacy with opposite sex.
- 14) When Mercury and Lunar Nodes, or Mercury and Moon form love yoga in the natal chart, then transit of Jupiter, over, opposite or trine to these radical planet yields beginning of love affair.
- 15) If Saturn aspects/conjoins Venus (whether in natal charts of male or female) then transit of Saturn over, opposite or trine to natal Venus brings beloved one in life.

Illustrations

Case 1

Here in chart 1, Moon with Mars in ascendant renders the native highly emotional, headlong and bit capricious. Lagnesh Jupiter, who is also the rasi dispositor of Moon and Mars, is casting its full aspect over Venus. And

Ra	AL HL		
GL (Ju)	Rasi Chart 1 (male) September 12, 1986 13:35:30 (5:00 east) 67 E 3, 24 N 52		SL Su
Mo As Ma	Sa	Ve	Ke Me Md Gk

As:	2 Sg 08	Su:	25 Le 38- AK	Mo:	9 Sg 22- GK	Ma:	23 Sg 53- BK
Me:	1 Vi 29- DK	Ju (R):	23 Aq 60- AmK	Ve:	10 Li 30- MK	Sa:	10 Sc 26- PK
Ra:	28 Pi 41	Ke:	28 Vi 41	HL:	2 Ar 58	GL:	29 Aq 25

Venus is enjoying its mooltrikon by sitting in 11th-Libra. He is destined to experience love affair with opposite sex. Lord of 7th, Mercury in opposite to Rahu is a sure signature of involving in a relationship (see aphorism no. 2



Case 2

	GL Mo		SL
AL	Rasi Chart 2 (female) October 15, 1981 9:22:00 (5:00 east) 67 E 3, 24 N 52		Ra
Ke			Ma
HL	Ve As Gk	Md (Me)	Ju Su Sa

HL Ve (Me)

Ke 10 9 Md Gk As 7 6 Sa Su Ju

AL 11 8 5 Ma

12 1 Mo GL SL 3 4 Ra

909

Case 3

From material perspective, chart 3 is a very strong nativity. He is highly educated and quite affluent and influential. But on emotional ground, planets do not promise love and comfort from opposite sex.

Venus and Mars are in opposition (although not exactly degree-wise), yet it is a well known combination for love affair. Since 11th-Mercury and 12th-Venus are in parivartana therefore both planets are bound to yield each others results in their periods.

AL		Me Su	Ve Ju Ke	
	Rasi Chart 3 (male) May 18, 1954 11:25:00 (5:00 east) 73 E 6, 30 N 40		As	
			Md GL Gk	
Ra Ma	HL Mo SL	(Sa)		

Md GL	Gk	Ve Ju Ke	
6	5	3	2
	As		Su Me
	(Sa)	7	4
		10	1
SL Mo HL	8		12
	9		11
Ma	Ra		AL

As:	27 Cn 56	Su:	3 Ta 34- GK	Mo:	7 Sc 33- MK	Ma:	15 Sg 08- AK
Me:	14 Ta 33- AmK	Ju:	5 Ge 31- PK	Ve:	0 Ge 19- DK	Sa (R):	11 Li 15- BK
Ra:	24 Sg 16	Ke:	24 Ge 16	HL:	7 Sc 57	GL:	14 Le 55

Consequently, Venus gives additional results as if sitting in 11th (which is 7th from Moon) and Mercury gives additional effect as if sitting in 12th (i.e. 7th from Rahu). He experienced his first love perhaps close intimacy in Mercury-Rahu antardasa when transit Jupiter was moving in Taurus and Gemini. Because of enfeebled Venus and afflicted Moon, neither his affair, nor his two marriages could sustain. Note the presence of two malefics in 7th from Venus, and affliction to Moon due to debilitation and papakartariyoga by Saturn and Mars.

Case 4

Native of chart 4 is a very dynamic, enterprising and loyal man, as seen from Jupiter in Leo lagna, and lagna lord in 10th house with 9th and 10th lords. Apart from this yoga, he too had a long story of relationship with a teenager of entirely different cultural background. His chart fulfils aforementioned combinations no. 4, 2 and 6, viz., Venus is aspected by Saturn, Moon is along with Mercury, and Venus is conjoined with Mars. Note that Mars is the lord of 7th from Venus and Saturn is the lord of 7th from ascendant. Resultantly, he remained under spell of a girl's charm. *Saturn's 3rd aspect over Venus usually gives a love affair spanning over many years.* In fact his longing started in Mercury-Mercury. But presence of Jupiter in lagna makes him follower of social norms and customs. He never touched the girl, not to speak of establishing any physical liaison.

Ra Sa		Ma SL Su	Ve Me Gk Mo Md
	Rasi Chart 4 (male) May 31, 1968 11:28:00 (6:00 east) 91 E 48, 22 N 21		Ju As
			GL Ke
AL HL			

As:	11 Le 22	Su:	16 Ta 25- MK	Mo:	29 Ge 42- AK	Ma:	22 Ta 20- BK
Me:	7 Ge 14- GK	Ju:	4 Le 40- DK	Ve:	10 Ta 55- PK	Sa:	28 Pi 30- AmK
Ra:	22 Pi 34	Ke:	22 Vi 34	HL:	24 Sc 01	GL:	5 Vi 48

Instead, he got the proper approval of girl's parents, and they agreed. Nonetheless, wedding could not take place since after few years girl herself declined him. At that fateful time native was going through Mercury-Rahu antardasa and Sade Sati as well. Venus with Mars under full aspect of Saturn often spoils the happiness from beloved one.

Case 5

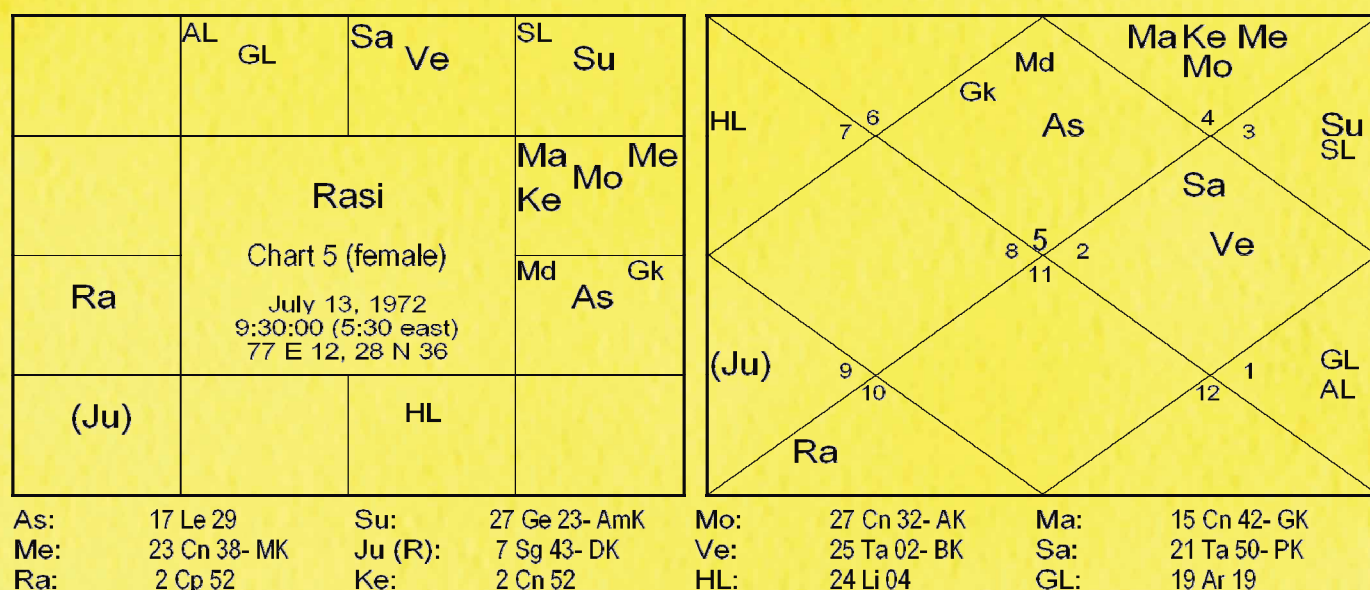


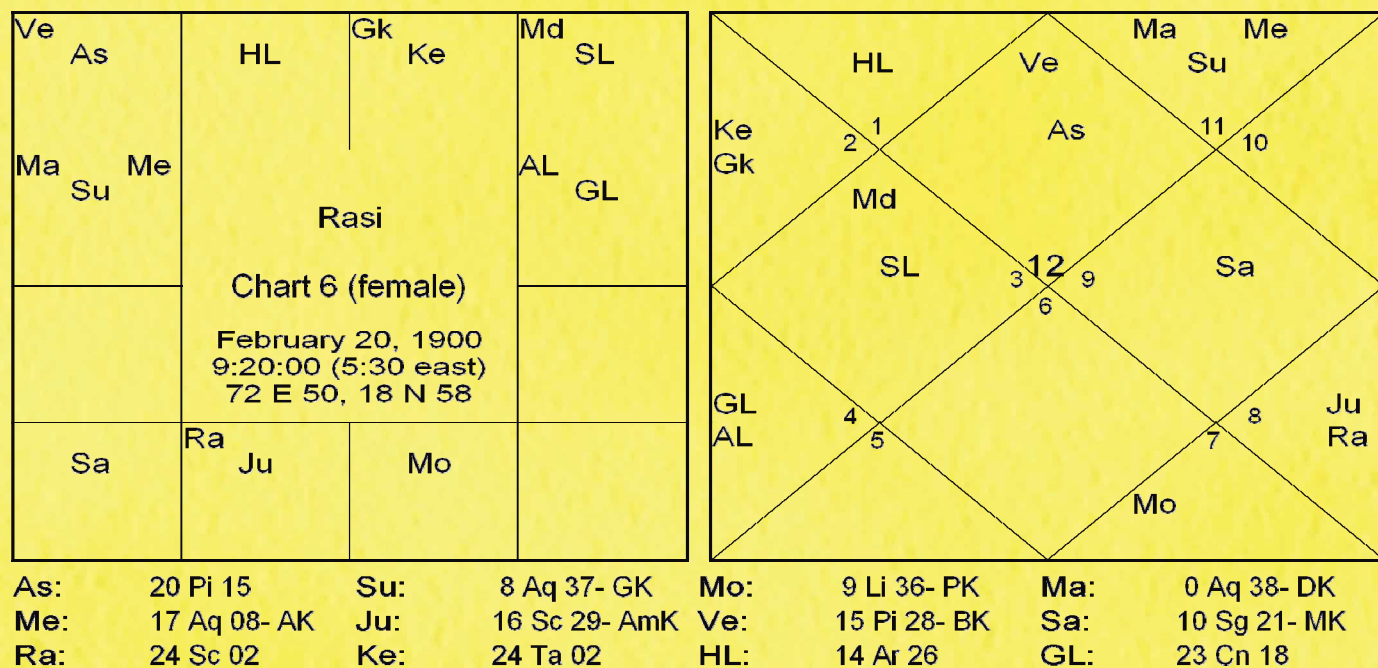
Chart 5 illustrates a female who married twice and both times, “I love you” followed “I do”. Here again not only aphorisms related to romance are present but also yogas for separations are pronouncedly existing. Venus is sitting with 7th lord Saturn in the sign of Taurus. Similarly, Mercury in opposite to Rahu, and Moon with Mercury in 12th house, ensure manifestation of love affairs before marriage. She encountered her first love in Venus-Jupiter and wedded to him in Venus-Saturn antardasa. However, the said love marriage could hardly run for 10 years and she got divorced during Sun-Jupiter. Later, she established an intimacy with her aged boss and married to him during Sun-Mercury. But unfortunately, second marriage again proved a mirage for happiness. In fact, she had her pati karaka (Mars – Husband Karaka) in 12th house under the malefic influence of Rahu and Saturn. In the very 12th house, Moon is weak on account of lacking pakshabala and Mercury has lost its beneficence because of Ketu and Mars. Thus 12th house is completely ruined. Jupiter (who is itself chara dara karka) is placed in 8th from Venus and 6th from Mars and Moon. This is an unlucky signature that gives many ups and downs in relationship.

Case 6

This is a peculiar chart having many unique planetary signatures. Born with a silver spoon on February 20, 1900, she was the only daughter of an Indian

business tycoon and granddaughter of Dinshaw Maneckji, who was the founder of modern cotton industry in India. Having splendid beauty and aesthetic taste, she was known as “*the flower of Bombay*” by the then elites of India.

Exalted Venus in lagna having full aspect of lagna lord Jupiter explains the plenty of richness, flair for literature and gifted charisma. The auspiciousness of Venus and Jupiter upon lagna is multiplying, since Venus is the rasi



dispositor of Moon and Jupiter is the navamsa dispositor of Moon. However, Rahu with Jupiter in 9th house generally yields deserting ancestral faith or dispute with family elders. She underwent both, because of her love.

In the summer of 1916, when she had just crossed her 16th year, she came across an articulate and affluent lawyer of Bombay, who was a friend of his father (observe, 7th lord Mercury is with 9th lord and pati-karaka Mars in 12th; astrologically, 12th house also rules parental kith and kin and friends of father). She fell in love with him (in first meeting), despite knowing that he was 23 years older than her and hailed from a different religious background. Jupiter-Saturn was running at that time. Saturn is in 10th house in rasi and aspecting pati-karaka Mars, 7th lord Mercury and 7th house Virgo. While in navamsa, Saturn sitting in 7th house reveals the age difference between girl and her would-be. Her father was against this inter-religious wedlock. But she only heeded to her heart and soon after turning 18 (legally independent), left her father, religion and parental home just to marry with her beloved one. At the time of her marriage (Friday, April 19, 1918), she was going through



Jupiter-Saturn-Rahu as per Vimshottari. All the three planets are self explanatory.

The initial years of marital life were happy and harmonious. But later, her husband got engaged in Indian politics and found no time for her. Yet, they never parted. Finding herself emotionally aloof, she got escaped in occult studies and joined Theosophical Society during Jupiter-Venus. Unfortunately, the chart does not promise much longevity (lord of lagna Jupiter is in the mouth of Rahu while both the marakas, Mercury and Mars, are under full aspect of Saturn). She died of stomach cancer on February 20, 1929 (when Jupiter-Rahu-Mercury was running). Coincidentally, it was her 29th birthday. The beloved of the native¹ was none but leading statesman Mohammad Ali Jinnah, whom she used to call J.



www.saptarishisastrology.com



¹ I've rectified her time of birth. Given information (birth in morning) gives me three possible ascendants - Aquarius, Pisces and Aries. By tallying Ruttie's nature and appearance, family background, and major life events; I concluded that she should have Pisces lagna. Thus, it is not a cent percent accurate time of birth. Rest of the all horoscopes (Chart 1 to Chart 5 in article) are either my friends or friends of friends. I personally know them all and owe the correctness of their horoscopes.



To Dr Raman With Love

Preface

In our experiences of travel, interaction with astrologers and critical observation of internet forums, we found something dampening, something that made us realise our own grave mistake of the last few years. We found that not even 5 % of the astrologers remember Raman Saheb in their monthly and yearly interactions with fellow astrologers while some of the senior astrologers leveled various kinds of accusations towards Raman Saheb. Some of the seniors accused Raman Saheb of amassing huge amount of wealth via astrology not realizing that if they were in Dr. Raman's position, would they themselves, in fact, have relinquished that Throne that Dr. Raman enjoyed or avoided making money? Some accused of some malpractices which we cannot comment upon since we are not Dr. Raman – let us be clear that every human has a mission and, in this Kaliyuga, he or she is sometimes forced to do what he has to do for the sake of the higher mission of establishing astrology as a science. Whether Dr. Raman did something wrong is immaterial – what is pertinent is the question: could you or me, in Dr. Raman's position, remain even 10 % as pure as he was? He who never wrote a major editorial or several articles condemning his detractors... No he did not – very rarely would you find one in his vision called the 'Astrological Magazine'. It is so easy to hurl stones at a man who gave so much of his life towards Astrology but so difficult to uphold the dignity with which he treated his editorials, with utmost professionalism that none have been able to surpass.

His greatest contribution was not just making Astrology acceptable in scientific circles but something far bigger that has gone unnoticed so far and the truth of which none dare speak. Raman Saheb freed us from the slavery of Parampara which only allows knowledge to be given to a chosen few. Today, anyone belonging to any caste or any economic background can easily access astrological material only due to the works of Raman Saheb who not only inspired the English speaking community, but even the vernacular lot to publish books for all. Some of the accusations were that he allowed advertisements for stock markets predictors and talisman sellers to be published in the magazine. As mentioned earlier, each publisher has to sacrifice his ideals when it comes to the monetary aspects of the publishing world. In those days, very few 'richy' rich were into astrology – today there are many more but still, you would find no takers to finance a good astrological magazine, become an Editor Publisher – and you would know what Dr. Raman had to go through. Become an Editor Publisher and you will know that you, like Dr. Raman, will need to sacrifice your own children's lives for the sake of the higher cause of astrology; you would not get time to even spend with your children or loved ones when you are busy editing or writing an article. This pain, only an Editor Publisher knows – one can say 20 people maximum in India, so far, can know this pain and not the 100,000 odd readers. An editor is spoilt when he has to face the egos of his writers. Sometimes we think how much Dr. Raman would have had to face these ego problems in the course of his illustrious career – but he did he not get tired due to this or commit suicide as some editors' feel when they face the huge unwarranted egos of his writers?

So far in Saptarishi, we have not spoken much about Dr. Raman due to our dislike towards him as we felt that he could have achieved so much, given us so many classics in English when he knew Sanskrit so well and, most importantly, he never got the Dhruva Nadi published in spite of having it in his possession from 1953. It was a personal grudge on someone whom, we felt, was expected to have done more in his illustrious career of 61 publishing years & also having one's own publishing company. Coming back to Dhruva Nadi, it contains the highest of all knowledge – why did he not publish it was an oft complain of ours... But each editor knows how a book or an article not yet published sits in his office till the time is right. Some even went on to say that the old issues of The Astrological Magazine are no longer preserved since that knowledge was never supposed to be preserved, God did not want it. Alas these accusers forget the word Technology.

The worst part is that no one remembers Raman Saheb and his team of warrior writers who produced and removed fabulous knowledge – not a single internet forum speaks about Dr. Raman and the techniques of his warriors. Some of the present Gurus only talk of themselves whereas it should be their duty to speak of the stalwart warriors that shaped astrology as we know it today. Without their contributions, we all today would not have existed. These gurus should speak of the great Ashutosh, of Bepin Bihari, of S. Kannan, of Shankar and many other forgotten stalwarts. Due to these circumstances, since we have heard of Dr. Raman and his fleet of light-workers, we have decided to produce, after a lot of hard work, a series dedicated to him and his Light-workers to bring back the old knowledge – to show to Dr. Raman’s accusers that knowledge can be lost for some time but not forever... Also to show to those paramparas of today that what is taught as parampara knowledge is actually what they learnt from the old issues of the Astrological Magazine. Let us face it, there was only one man chosen by the Sages when they freed us from the slavery of Parampara and that was Dr. Raman who created this revolution in his own way and with his own limitations. In this series, with each issue of Saptarishis Astrology, we would come out with few of the top articles from Raman Saheb’s old issues, bringing his memory back to life and seeing to it that the contributions of his generation are not lost. The modern Gurus may feel threatened due to this but, so be it. The other great contribution of Dr. Raman was that he separated mantra shastra from Jyotish Shastra and brought back Jyotish Shastra to its original form. You can see that very rarely¹ any sage gives mantras in their classics. This separation task was given to Raman Saheb by the Divine Spirit since the energy had changed and it was time to bring astrology out of the clutches of superstitious and unscientific remedies which had become the bread and butter of practitioners for centuries. Raman Saheb’s magazine can be browsed through and you can see the percentage of articles on mantras – this does not go to show that Dr. Raman hated mantras. He himself was an ardent practitioner of mantras but he knew that it is important to separate them out from mainstream astrology. Alas, after the demise of Dr. Raman, this aspect of mantra shastra which is supposed to be reserved only with the pious lot has come back into mainstream astrology and is being practiced with flaws e.g. Dasa Mahavidya being prescribed to anyone on the forums.

We remain indebted to our team members Rajendra R Shah, Yenbeeyes, Shastry and Shri A.V.Sundaram for bringing this work out to honor and bring back the memories of the light workers of astrology of the last century. Their knowledge will not be lost since knowledge does not belong to one person or to these symbols of which men have become slaves... © & TM; it belongs to the Rishis to whom none of us give royalty.



¹ BPHS prescribes Vishnu Sahasranama, (a stotra) many times.

‘To Dr Raman With Love’ Series

On The System Of Bhrighu

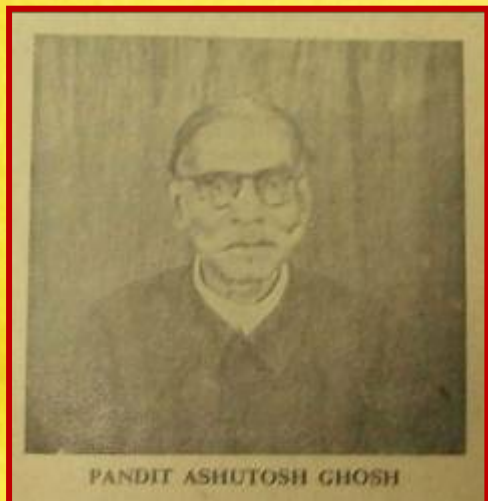
By

Pt. Ashutosh Ghosh, B.A., (Hons), B.L

(Taken From Astrological Magazine Of Raman Saheb, Jan 1957 Issue)

Before proceeding to deal with the Mahamuni Bhrigu's principles of reading the houses as revealed in his Bhrigu Mula Sutram and Bhrigu Yogavalis, it will be much appreciative and elucidatory if a bird's eye view to taken of the principles of reading houses according to the other saints, Jaimini and Parasara.

Jaimini system can, at best, be called the system of combinations only, dependent on various factors, such as Argala, Pada Lagna, Upapada, Atmakaraka along with other Karakas, Hora lagna, Ghati Lagna, Varna-pada, Balapada, Lavapada, Kaksha, Sula, Trisula, Kemadruma yoga, Panchamansha Varga (which it not recommended by Mahamuni Parasara and others but by Tajik only) Karakamsa, Rudra Graha, Maheswara Graha, Dwara Dasa, Bahya Dasa, Paka Rasi, Bhoga Rasi, Upagraha and several others. All these technical terms must, first of all, be worked out for each horoscope, and then the various combinations enunciated by him, must be searched out for the purpose of their application in order to have the correct fitting and never-failing forecasts. Of course, it is a laborious task, but it ensures good and satisfactory results towards the end. The factors enumerated by him are so numerous that each and every horoscope admits of applicability of much of them to point to such never-failing forecasts.



In connection with the reading of houses, it must be borne in mind that each one of the three systems of Bhrigu, Parasara and Jaimini refers to the periods in dasas formulated by them only, and not by others for the purpose of fruition.

The results of reading houses according to Jaimini have been announced by the learned Saint to be fruitful only during the periods of Chara and Sthira dasas framed by him alone. So does Parasara say, with reference to his mode of house readings and his own dasas. The learned

Bhrigu, however, does not so much in so many clear words, but at the time of enunciating the results of planets remaining in different houses (bhavas) in 44 per cent cases, he refers to different ages of the native when the results come out to be true according to him.

For example, he says, if Ravi remains in the 10th then at the age of 18th, the native becomes famous through his learning and becomes able to acquire good for his own personal needs.

“अष्टादशवर्षे विद्याधिकारेण प्रसिद्धो भवति द्रव्यार्जनः समर्थश्च”

aShTaadashavarShe vidyedhikaareNa prasidvobhavati dravyaarjanaH samarthashca

Similarly, if Budha remains in lagna, the native will have to undertake pilgrimage at the age of 27.

“सप्त विंशतिवर्षे तीर्थयात्रायोगः बहु लाभवान् बहु विद्यावान्”

sapta viMshativarShe tIrthayaatraayogaH bahu laabhavaan bahu vidyaavaan

Now, according to Parasara, we find a simpler mode of reading houses than that of Jaimini, and that is this: --

1. If the lords of particular houses remain in kendras or konas from lagna, then take it that those lords will be fruitful, work out well and be active, whereas if they remain in the 6th, 8th and 12th houses from lagna or from their own houses, then take it for granted that the house of which they are lords cease to function.

“केन्द्रे कोणे कारका भावप्राप्तिदुःस्थिता भावहृत्यै।”

kendre koNe kaarakaa bhaavapraaptiduHsthitaa bhaavahR^ityai.

- Brihat Parasari Purva Khanda, Adhyaya 36, Sutra 153

2. In the same sutra, it is further said that if the lords of bhavas remaining in the 2nd, 3rd or 11th therefrom those bhavas will be well developed and be appreciably effective on the native's life.

“अर्थे लाभे विक्रमा वा यदा ते भावात्सर्वे सान् पित्रादितुलयाः”

arthe laabhe vikramaa vaa yadaa te bhaavaat sarve saatR^i pitraaditulayaaH.

3. Fruitful are those bhava lords, If they see or remain in their own bhavas or see the lagna.

“भावं पश्यति भावेशो भावस्थे लग्नगेपिवा।”

bhaavam pashyati bhaaveshau bhaavasthe lagnagepivaa.

S. 154.

4. In the same sutra, it is further said that if the house-lords remain in exaltation or become nourished by benefics (meaning seen or conjoined with by them), then those bhavas will be effective (strong), and give good results.

“बलिनः स्वोच्चगे वाऽपि तद् भावत् इष्ट पुष्टया”

balinaH svoccage vaa.api tad bhaavat iShTa puShTayaa

(Tadbavattwispustaya)

(तत् भावात् + तु + इष्टपुष्टया)

5. If the lord of a house goes to its enemy's house or remains in a rasi of its fall, and yet does not see its own bhava, then the bhava it represents becomes weak and does not work satisfactorily.

For example, in a question whether a native will ever be able to amass wealth however small or big may it be, or in a question, whether he will have children or not, according to Parasara, it is to be seen, whether the lord of the 2nd house is in lagna or in the 2nd, 3rd or 11th place from its own house (i.e., the 2nd) or whether it sees the lagna or its own house or is in exaltation. If it so remains, then tell the native that he will always save something out of his earnings. Whereas if it is found that the 2nd bhava lord has gone to the 6th, 8th or 12th place from lagna or from its own bhava (own house), then tell him unhesitatingly that, however big the amount he may earn he will never be able to save anything.

Similarly, if the lord of the 5th is in the 2nd, 3rd or 11th place therefrom or if it remains in lagna or sees it or remains in exaltation, then the native will have issues. On the contrary, if the 5th lord goes to the 6th, 8th or 12th from Lagna or from own bhava (the 5th house), then the native will never have any children; and if per chance, he gets any, they will not survive during his lifetime. This is one of the methods for examining bhavas according to Parasara.

But, in Bhrigu, different principles are adopted. No doubt, Bhrigu's mode is the simplest of all, but, unfortunately, there is no comprehensive literature dealing with illustrations.

- I. **The First Principle.**—The learned Bhrigu, first of all classifies all the 9 planets into two groups,—(1) natural benefics and (2) natural malefics. The natural benefics according to this system are: (a) Guru, (b) Sukra, (c) Moon, and (d) Budha. The natural malefics are: (a) Ravi, (b) Kuja, (c) Sani, (d) Rahu, and

(e) Kethu. In bhava readings, Rahu and Kethu, according to him produce the same and identical results.

II. **The Second Principle.** — Over and above this, he follows strictly the Natural co-significatorships (Karakatwas) of planets. According to him, Ravi represents father; Moon mother; Mars brothers, land, boils, blood-poisoning, etc.; Budha boyishness and learning; Guru riches, religion, sons and learning; Sukra wife or concubines; Sani longevity, afflictions and slavery; and Rahu or Kethu afflictions and suffering. Then Bhrigu enumerates the results of different planets occupying different bhavas, etc. For example, Ravi remaining in the 12th produces: diseases of the bowels, abdomen, etc., at the age of 36, expends money for the wrong person, gets a downfall, and loses money. Owing to killing cows in a previous life, he lives in a foreign place. If the lord of the house where it is posited, i.e. if the 12th lord gets strength, the native will succeed in his prayers for his deity. If a malefic is conjoined with Ravi in the 12th house, then he will be bereft of good beddings. If the 6th lord conjoins with Ravi there, then he will have leprosy. If a benefic in addition sees or conjoins it, then he will have no leprosy. This is the general result on Ravi remaining in the 12th.

III. **The Third Principle.**— Whenever a planet is found to reside in a house, see of what strength is its lord. That is the way how a planet is to be judged according to Bhrigu to give diametrically opposite results under two different circumstances created by the disposition of the house occupied a planet. This is the reason why prayers including salvation which are judged from the 12th house become full, when the 12th house lord becomes strong. How to judge the planet has been discussed under the heading of a separate principal No VI.

Thus, we find here the broad distinction between Parasara and Bhrigu. While Parasara deals directly with the bhava, its lord and its position from lagna or from own house, Bhrigu deals indirectly with the bhava through the planet residing therein under the principle of dispositor planet, viz.

भावाधिपे बलयुते वा बलहीने शुभयुते वा पापयुते शुभक्षेत्रे वा पापक्षेत्रे

bhāvādhipē balayute vā balahīne śubhayute vā pāpayute śubhekṣetrā vā pāpakṣetrā

IV. **The Fourth Principle**—The fourth principle that has been abundantly used by Bhrigu is that evil results are often minimised through the conjunction or aspect of a benefic planet, viz., Sukra, Guru, Moon or Budha. There is no question of a weak or

strong Moon or a Budha conjoined with a malefic or not. Evils are aggravated on the aspect or conjunction of a planet inimical to the planet remaining in the house, - this is also a principle, but in fact it can at best be said to be a corollary of the above 4th principle.

Now, let us discuss *the results of the Moon remaining in the 12th house* for the purpose of illustrating Bhrigu's principles. The native having Moon in the 12th house gets bad food, spends money on wrong persons, gets himself or herself entangled in a quarrel out of anger, and gains through gambling, hunt, plays, dancing's, music, wine or women. If a malefic planet or a planet inimical to the Moon conjoins with it, then he will get hell after death, whereas if a benefic or a planet friendly to the Moon sees or conjoins with it, then the native will get heaven after death.

Have you noted that Bhrigu conceives of an enemy planet of the Moon, which other systems do not acknowledge?

V. The Fifth Principle.—In connection with the above kind of queries, a question may arise,—which are the friends or foes of a planet? Let the answer be embodied in the form of the fifth principle, viz.:

Ravi's friends are Moon, Mars, Budha, Guru and Kethu; Ravi's foes are Sukra, Sani and Rahu; Moon's friends are Ravi, Mars, Budha, Guru and Kethu; Moon's foes are Sukra, Sani and Rahu; Mars's friends are Ravi, Moon, Guru and Kethu; Mars's foes are Budha, Sani and Rahu; Budha's friends are Ravi, Sukra, Sani and Rahu; Budha's foes are Moon, Mars, Guru and Kethu; Guru's friends are Ravi, Moon, Mars, Sani and Kethu; Guru's foes are Budha, Sukra and Rahu; Sukra's friends are Budha, Sani and Rahu; Sukra's foes are Moon, Mars, Sun and Guru; Rahu's friends are Budha, Sukra, Sani and Guru; Rahu's foes are Ravi, Moon, Mars and Kethu; Kethu's friends are Ravi, Moon, Mars and Guru; Kethu's foes are Budha, Sukra, Sani and Rahu.

According to Bhrigu, when Mars is in the 12th native will feel the keen want of articles of daily use and bile and wind predominate the body. If conjoined with or “aspected by a malefic”, the native will be arrogant.

Budha in the 12th, makes one wise and charitable and confers changeableness and boyishness consistent with his Karakatwa. Guru in the 12th deprives one of wealth and learning, indications due to his Karakatwa. If exalted or aspected by benefics, the evil is neutralised. The expenditure of money would be for righteous cause (धर्म मूलेन धनव्रयः dharma mūlena dhanavrayaḥ)

When Sukra is in the 12th, afflicted, one becomes poor and inclined to sensual things. When beneficially disposed, there will be wealth.

Note.—A planet remaining in the same place can produce diametrically opposite results under two differs conditions, according to Bhrigu, viz., poverty in one man's horoscope and much richness in another's. This is the peculiarity in Bhrigu's reading When Sani is in the 12th, one becomes a Patita or a fallen man and deformed. When well aspected or conjoined, the native goes to heaven after death; when afflicted, goes to hell.

From all the above, it will appear that benefics remaining on such a evil place, as the 12th house or seeing it produce better results than ordinarily expected, whereas malefic remaining there or seeing it produce or aggravate evil ones.

In order to show the predominance of the principle of distinction between malefics and benefics in the house readings, all the planets remaining in one particular bhava especially in an evil one, the 12th have been quoted above.

VI. **The Sixth Principle.**—The principle involved is (भावाधिपते बलयुते bhāvādhipate balayute) the lord of bhava being strong.

As regards the use of the word *Bhavadhipathibalayuthe* which occurs abundantly in the Bhrigu Sutra, for the purpose of determining the quite opposite and yet good results, the learned Saint's prescription of strength has not been found anywhere.

The following few instances will show astoundingly what diametrically opposite results follow on Bhavadhipathi being strong.

If Ravi remains in the 8th house (house of longevity), gets the home of exaltation or its own house, the native will have long life. On Moon's remaining in the 8th house, one gets longevity. On Moon's remaining in lagna and weak. One become sickly; when well aspected, good longevity. When Mars remains in lagna, beneficially disposed long life; afflicted, short life. Mars in the 8th exalted or well aspected by or conjoined with benefics, good health and long life; when afflicted, middle life; with 8th lord, long life. When Budha is in the 8th and the 8th lord is strong, long life; when Budha is neecha, short life. Take the instance of Budha as a natural benefic, and see what Budha does when remaining in the 9th (पितृ दीर्घायुः).

Budha is taken to be a natural benefic. So it is said that father will live long. The same results happen if the Moon, Guru or Sukra also remains there. This shows that all these four planets are taken to be natural benefics under any circumstances whatsoever. Ravi being Pitrukaraka, remaining in the 9th causes long life to father.

When Guru is in the 8th, exalted or in own house, the native will have good longevity. When the 8th lord is weak, the native will have alpayu; if the 8th lord remains in exaltation or in own house or sees its own house or house of exaltation, he is dirghayu.

When Sukra is in the 8th which is the house of a benefic, then the native gets purnayu. If malefic is still there, then he is alpayu. When Sani is in the 8th, one will have three-fourth life.

(Note.- Longevity of alpayu is 32, madhyayu 64, dirghayu or purnayu 100. Therefore tripadayu would be 1/4th less than 100, i.e. 75 years). When Saturn is exalted or otherwise strong, one will have full life.

From all the above, it is evident that by the term Bhavadhipa balayute, the Mahamuni means that the planet (भावाधिप) must remain either in its own house or house of exaltation. Besides this conception of strength of a planet, there is another conception of the same to be found in one solitary sentence of a sutra amongst the descriptions of results of Guru remaining in the 4th house.

भवाधिपे बलयुते, भृगुचन्द्रयुक्ते, शुभवर्गेण, नरवाहन योगः।

I have placed commas to show three possible conditions.

The learned Mahamuni here speaks of a Subha Varga as being equivalent to balayuktha or being strong.

Now the question is-what kinds of vargas were prevalent at the time of Bhrigu?

Bhrigu is of the age of the Satya Yuga whereas Jaimini and Parasara belong to Dwapara Yuga.

We find in Parasara, so many Vargas-the six Vargas, the seven Vargas, the ten Vargas and the sixteen Vargas, etc.

But who will enlighten us on the question, - which Vargas were prevalent at the time of Bhrigu? No doubt, there was the use of some Vargas; otherwise there would have been no reference of any Subha Varga in the above sutra.

In the absence of any literature, or reasonable enlightenment on this subject, it is preferable to accept Navamsha, Drekkana and Hora only to be the primary vargas under the conception of Bhrigu, and not to go beyond that without any evidence to the contrary and make the matter more complex.

Thus the sixth principle deduced from the sutras as regards the strength of planets is - ,

A planet to be strong must remain in its own houses or in any of its own houses or house of exaltation or see any of them or remain in the varga, such as Navamsa, Hora or Drekkana of a benefic, viz., Moon, Budha, Guru or Sukra.

Whereas in Parasara, we find the lord of a house to be strong only when it remains in or sees lagna or remains in exaltation or remains in the 2nd, 3rd or 11th place from its own house.

Such is the distinction!

But, we must not be tempted to apply the principles of Parasara's house-readings to those of Bhrigu, for in that case, results obtained thereby will be thoroughly upset at the time of dasa periods.

This thesis, at the best, is the thesis based on research, and on analysis of sutras. If any learned man enlightens me on the points raised herein regarding the above presumption of Vargas of Hora, Drekkana and Navamsha only as the Vargas of Bhrigu, he is cordially invited to do so, and the writer is ready to change his opinion on the basis of any rare literature, or sound reasonings or scientific discussions.

Besides the usual mode of conception of significations (कारकत्व) of the 12 houses, we find some more unusual ones regarding each one of them in Bhrigu, and such unusual signification of houses have appeared to this writer to be not merely statements on paper only, but also facts found corroborated in dealing with horoscopes after horoscopes.

VII. The Seventh Principle: - Let all those unusual significations of different houses be called the 7th principle of house-readings according to Bhrigu. As far as practicable, a list is given of the important houses regarding their unusual significations.

1. Acquisition of wealth is also ascertainable from the following beyond the usual conceptions of wealth from the 2nd and the 11th.

Planet's position is given first, and then its result in original sutras in brackets, along with any comments or verification.

Budha in the 3rd, gain of money (धनलाभवान्); Guru in the 5th, rich (धनवान्); Sukra in the 7th, charity (आर्यकान्); Ravi in the 8th, more rich (श्रेष्ठधनवान्); Ravi in the 9th, rich (धनिकः); Guru in the 9th, rich (धनिकः); Sukra in the 9th, rich (धनवान्); Budha in the 9th, great gains (बहुलाभवान्); Sukra in the 12th, well placed, great wealth (बहुधनवान्).

Note.—Most of these readings have been found to be correct during the respective bhava dasa periods of the natives.

2. Regarding longevity, Ravi, Mars, Budha, Guru and Sukra, etc., if in lagna, or aspecting the lagna, must also be considered to find out the nearly correct, approximate longevity of the native. This must be done along with the consideration of planets remaining in or seeing the 8th.
3. Regarding the birth of daughters, Ravi in lagna indicates female, children (कन्याप्रजः); Moon in the 5th, one son and daughter (स्त्रीप्रजावान् एक पुत्रवान्), Sani in the 5th daughters; if own house. (स्वक्षेत्रेस्त्री प्रजासिद्धि)

(Note.— This has been verified, for during the bhava dasa period of Sani, a daughter was born to a native); Mars in the 6th, sons, but will have daughter in the 27th year (पुत्रवान् सप्तविंशति वर्षे कन्यकायुतः). This has also been verified during the Labha dasa period of Mars in the 6th.

4. Besides the usual way of finding repute or disrepute from lagna and the 10th, we find such also from elsewhere, such as Ravi in the 6th, famous (कीर्तिमान्); Mars in the 6th well-known (प्रसिद्धः); Budha in the 7th, famous (कीर्तिमान्);

5. Acquisition of lands beyond the scope of the 4th and 11th: Sani in the 11th, lands and houses (अल्प क्षेत्रवान्); Budha in the 3rd, lands and houses and son in the 25th year (पञ्च विंशति वर्षे क्षेत्रपुत्रयुक्तः). Similarly, Ravi in the 8th; Budha in the 8th; Mars in the 10th are capable of conferring kshetra or lands and houses.
6. As regards dealing with public, Guru in lagna makes one hated by enemy (बहुजनद्वेषी), if lagna is the house of Guru's enemy or house of fall, or Guru is conjoined with a malefic and Ravi in the 4th makes one being hated by the public; Guru in the 9th favours cordiality with people; Guru in the 10th makes one respected by many; Moon in the 10th afflicted, illegal connection with a widow in 25th year and enmity of people ; Moon in the 11th with Sukra, befriends many.
7. Regarding queries pertaining to wife, one must see the following besides the usual 7th house:—Ravi in lagna (दारहीनः). (During the bhava dasa period of Ravi in lagna, the native loses his wife and this has been verified). Sukra in lagna and Guru in the 2nd, give good wife. Sukra in the 2nd, indicates marriage in the 32nd year. Sani in the 2nd, loss of wife; if Sani is afflicted, he will deceive his wife. Mars in the 3rd, wife's character questionable. Sukra in the 4th much attached to wife. Rahu or Kethu in the 4th, loss of wife. Moon in the 5th, wife fair but hot-tempered. Sukra in the 5th, young wife and children. Sani in the 5th, two wives if aspected by Guru but first will have no issues. Mars in the 8th, happiness from wife (दारसुखयुतः). Sukra in the 8th, agreeable wife (हितदारवान्)
8. Regarding the queries of a native's living or going to a foreign land, the following must be noted besides the usual 3rd, 7th, 9th and 12th houses: - Ravi in lagna, inclined to travel. This has been found verified in bhava dasa. Moon in lagna, lot of travelling in the 15th year. This is verified in Prime Minister Nehru's horoscope. Budha in lagna, pilgrimage in 27th year. Mars in the 4th, travelling in one's own country. Rahu or Kethu in the 5th, residence in a place of rowdies or bad people (दुष्टग्रामवासी). Sani in the 6th widely travelled. Ravi in the 12th, living in foreign country.

9. Besides the usual 9th or 10th houses, the following are to be noted for queries regarding father:— Mars in the 4th, father dies in 9th year and mother sickly; Budha in the 4th, happiness from father and mother; Ravi in the 6th, father a non-entity; Mars in the 8th, affliction to father.
10. Besides the 4th house, the following are to be noted for queries regarding mother:—Budha in the 5th confers happiness from mother; Sukra in the 8th, danger to mother in the 4th year; Moon in the 9th, afflicted, death to parents early.
11. Besides the usual 5th house, the following are to be noted for queries regarding children:—Ravi in lagna, no issues; this means that during the bhava dasa period of Ravi in lagna, the native will lose a son. It does not mean that he will ever be sonless. Mars in lagna, will have children; Guru in lagna, many sons; Budha in the 2nd, a large number of sons; Guru in 2nd, native gets children and lands in 25th year; Mars in the 6th, a number of sons; Sukra in the 6th, children and grandchildren; Sukra in the 7th, no sons if afflicted; Ravi in the 8th, few sons; Mars in the 8th, few sons; Budha in the 8th, seven sons. Budha in the 7th, many children; Ravi in the 9th, good children and wife; Moon in the 9th, a fortunate son; Sukra in the 9th, wife and sons; Moon in the 11th, generally many sons after 50th year. Rahu or Kethu in the 12th very few sons. In all these cases, the results of the combination happen in the bhava dasa of the planet.
12. Regarding native's own illness or otherwise—from the 6th or 8th house, the following are to be noted besides the usual ones:—Ravi in lagna, generally healthy; if afflicted, fever in the 3rd year; Mars in lagna, some wound in the body, suffers from different diseases, also eye defects; Ravi in the 3rd, affliction to body in the 3rd, 5th or 8th year; Mars in the 5th, dangerous for life in the 6th year. Ravi in 2nd, facial disease; Budha in the 2nd, windy diseases if afflicted; Mars in the 2nd, if joined by lord of 6th, swellings of the eye; Sukra in the 2nd, and 2nd lord weak, abnormality of the eye; Sani in the 2nd, eye disease during Sani bhava dasa; Rahu or Kethu in the 2nd, affliction to body.
13. Regarding queries of brothers or sisters, besides the usual 3rd house, the following have been noted by the sage:—Budha in lagna, death of brothers in 7th or 10th year; Sukra in the 4th, happiness from brothers; Moon in the 6th, brother dies if afflicted by Rahu or Kethu. (It does not mean that the native will have no brothers); Mars in the 10th, brothers will be long-lived.

It has already been said that bhava readings of any system (Parasara, Jaimini, Bhrigu) are useless unless they find expression in time or period for their fructification during their peculiar dasas framed by the pro-pounder of the system.

Rahu and Ketu having been dealt with by Bhrigu to be belonging to one category only. Respecting bhava-readings, we find practically 8 planets and 12 bhavas. That means (8 x 12) 96 possible bhava results and hence 96 kinds of periods, when these readings come to fruition. Of these 96 possible periods of fructification readings, only 44 periods have been given by the Mahamuni in the sutras. The rest require to be searched out, since they appear to be the missing links from the original sutras.

The best way to find out the periods of planets residing in or aspecting particular bhavas is to analyse numerous Yogavalis and to apply them in known living horoscopes.

In this way, the present writer has been able to find out the missing links of dasa periods of many planets residing in or aspecting particular bhavas, and also to apply them to various horoscopes with much success. A curious thing that has appeared to the author is that a planet aspecting a bhava or house is as good as its remaining there, and hence when a planet is found to aspect a particular bhava, the lord of that particular bhava is to be enquired into as to whether it has become fortified (बल्युते) or afflicted (पापयुते) or it has gone into the house of exaltation or fall, and so on, thinking that it is remaining there. For this purpose, in the case of every chart, a separate chart to be called Drishti kundali (aspect diagram) should be erected to see how the aspecting planets are posited with respect to their own houses or houses of exaltation or fall or of friends or foes or of a benefic or a malefic, etc., according as the conditions the sutras demand. Thus we find in each birth chart 9 dasas take place for 9 planets remaining on 9 bhavas, plus 16 different dasas more for their aspecting 16 different places, i.e., to say, in all 25 dasas at the best take place in a native's life to constitute her or his full life-readings.

VIII. The Eighth Principle.—The aspects which the planets cast are usual, viz., Sani has aspects on the 3rd, 7th and 10th; Kuja on the 4th, 7th and 8th; Guru on the 5th, 7th and 9th; and Rahu on the 5th, 7th, 9th and 12th. Thus we get 13 aspects from Sani, Kuja, Guru and Rahu and 4 more aspects from the 7th aspect of Ravi, Moon, Sukra and Budha. The total becomes 17,—out of which one is to be deducted, for Rahu's 7th aspect need not be taken, since Kethu remaining on its 7th has already been taken. Thus we get 16 possible dasas besides the residing planets' 9 bhava dasas in a native's life.

If you can interpret these 25 dasas, you will be surprised to learn that the full life-readings of a particular native have been correctly made with reference to everything of his life including the queries of his own prosperity and adversity, illness and happiness, acquisitions of land, money, etc., and their losses, birth periods of children and their losses, if any; parent's illness and death, brother's illness, fortune, misfortune and deaths, if any ; own repete and disrepute, imprisonment, education, king's or Government's favour or wrath, and so on. In other words, the full life-readings of a native with the most approximate years of their happenings will easily appear to you. This is the greatest advantage available through the simplest way of bhava dasas of the sage.

A list of the dasa periods supplied by the Bhrigu sutras is given below. Each dasa period for fructification and consummation is 4 years beginning from the year noted therein, unless favourable or adverse Gochara (transit) results, through "Maha-rasi " or such like non-failing (method affect the fructification age by way advance or delay of one year or two. In the case of Mars dasa, the period of fructification has been found continue for 6 years, especially if the results are evil. In the following list, is given the name of the planet, with its situation or aspect on the bhava, and on its right side, given the age of the native, when the results actually take place, unless there is some dissenting note obtained through practical application. The results are supposed to continue for 4 years from that age in the case of all the planets and 6 years in the case of the evil be-getting Mars.

RAVI	
Ravi on Lagna	3
" 2 nd	25
" 3 rd	4, 5, 8, 12
" 4 th	32
" 5 th	7
" 6 th	20
" 7 th	25
" 8 th	10
" 9 th	Not given
" 10 th	18 (17 in application)
" 11 th	25
" 12 th	36

Moon

Moon on Lagna	15
" 2 nd	18
" 3 rd	24
" 6 th	36
" 7 th	32
" 10 th	27
" 11 th	50
" 4 th , 5 th , 8 th , 9 th , 12 th	Not given

Kuja	
Kuja on 4 th	8
" 5 th	6
" 6 th	27
" 10 th	18
" Lagna, 2 nd , 3 rd , 7 th , 8 th , 9 th , 11 th , 12 th	Nothing given

Budha	
Budha on Lagna	17, 27
" 2 nd	15
" 3 rd	25 (15 has been misprinted)
" 4 th	16
" 6 th	30
" 7 th	24
" 8 th	25
" 10 th	28
" 11 th	20
" 5 th , 9 th , 12 th	Nothing given

Guru	
Guru on Lagna	16
" 2 nd	16
" 3 rd	38
" 5 th	18
" 7 th	34

" 9 th	35
" 11 th	32
" 4 th , 6 th , 10 th , 12 th	Nothing given

Sukra	
Sukra on the 2 nd	32
" 4 th	30
" 8 th	4
" other houses	Nothing given

Sani	
Sani on the 9 th	39
" 10 th	25
" other houses	Nothing given

Rahu or Kethu	
Rahu or Kethu Sani on the 8 th	32, 45, 60
" other houses	Nothing given

Thus out of 96 possible dasa periods, we get only 44 periods from the sutra 11 while others are missing.

Re: Printed Brihat Bhrigu Samhita

In order to verify and corroborate the periods obtained by the author in the case of missing links in the sutras, the author had to purchase the so called printed Brihat Bhrigu Samhita at a very heavy cost of Rs. 60 from the market and was much disappointed not to find any real clue. The nature of those printed forecasts is being propagated as being legendary by designing men, as well as men of ignorance.

In the Kundali Khanda, there are 2541 charts for the periods between 1961 Samvat and 2020 Samvat corresponding to English years, viz., 1904 to 1963. On reference to the Ephemeris prepared under correct telescopic observations, it appears that the kundalis (charts) contain the wrong positions of Budha, Rahu and Sani in those cases where old Panjika-makers have committed the astronomical mistakes. It therefore seems that the charts have been prepared from wrongly calculated old Panjikas of India within this twentieth century. In no way, it proves that they were prepared during the Satya Yuga of Bhrigu Mahamuni's time.

Furthermore, the charts do not contain the lagna or moon.

As regards the predictive portion, it appears that only 300 possible results have been prepared and printed on worst mechanical newsprint, of course in bold types in Devanagari script. As a result, it comes to this that for 2541 charts, only 300 results are available. Consequently, the author has been wonderstruck to see that 8 or 9 kundalis have been towed down to one result only, and that has been done in such a way that, unless one scrutinises minutely, he will not be able to find out this manipulation and skill.

Amongst those 300 results supposed to have occurred within 60 years (between 1904 and 1963), I wanted to pick out only those ones which pronounce early deaths within 40, and those which pronounce life-long poverty of the natives. But, to my utter surprise, to tell the truth, I have been disappointed on this point, for excepting 3 or 4 horoscopes, all the natives have been shown to possess longevity of 60 to 90 or 96 years (an absurd possibility), and each one native has been given high hopes of becoming rich at some particular periods of his life. The predictions have been prepared in such a way as to give high hopes to one and all who want Bhṛigu readings. Therefore it seems that it is not a true forecast, but a mental tonic to the hopeless natives. In that sense, it is a solace!

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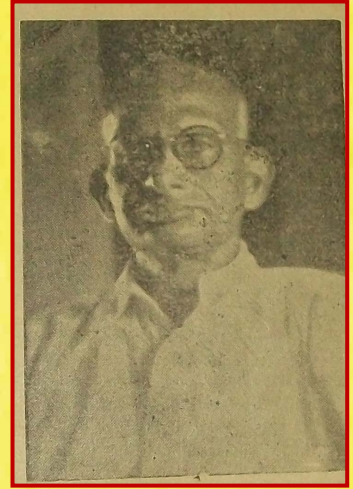
Nadi-Aroodam

By

V. Venkataramana Rao, B.A., B.L.

(Taken From Astrological Magazine Of Dr Raman, Jan 1957 Issue)

During our enquiries about nadis we have come across a certain Nadi astrologer, who owns some nadis of which "*Sri Uma Maheswara Samvada Vina Vidai*" is one. It is usually called "*Aroodam Nadi*". The other nadis in his possession are:



- (1) Sri Sukar Markandeyar Samavadam,
- (2) Uma Maheswara Perunool,
- (3) Krishna Sahadeva Samvadam,
- (4) Navagraha Samvadam,
- (5) Padinennu Maharshigal Siddhantam and
- (6) Agasthiar Mahavakyam.

All these nadis relate to predictive astrology and its kindred branches. We shall confine to the "*Aroodam Nadi*" alone in this article. The history of all these nadis is given in the nadi itself. Having heard of the existence of nadi grandhams at Hastinapuram, one Sri Krishna Sanyasi of Gokulam goes there to equip himself with their knowledge. He studies also Vedas, Puranas, Mantras and Tantras there. Then he resorts to Dravida country of South India and imparts their knowledge to his pupil Pasupathi Pattan of Pandyanad. The latter imparts this knowledge to his own pupils, viz., Seshan, Saketan, Thida Varathan and Viswasan. Of these, Seshan consigned these nadis to the care of a Chandravamsa king of Tanjore. They were in the custody of this dynasty for about 250 years. Then they were stolen from the the royal library and thereafter they fell* into the hands of several persons.

* Years ago one of the Nadi astrologers told us that "*Vasista Nadi*" possessed was purchased by his grandfather for Rs. 25 or so when several palm-leaf manuscripts were auctioned at Tanjore. He could not give us more details.-Ed. A .M.

As the title shows the matter of the Aroodam is designed in the form of a dialogue between *Maheswara* and his consort *Uma*. This nadi is usually read on *Sundays* and *Wednesdays*. But if there is any special reading to be given the date is fixed by the nadi itself. *The questioners will have to give their ascendants with the birth stars*. That is all. The first verse of the aroodam for the day begins with an invocation of the presiding Deity. Then the ascendant and the star of one of the questioners is mentioned in the nadi and then follow the answers to his mentally formed questions. The reading refers to the gocharam (transits) of the planets for the time being with *reference to the positions of Jupiter and Saturn in respect of the radical Moon of the questioner. Sometimes the positions of all the planets in his horoscope are also given together with other particulars*. At times some sort of ritual and worship to deities are prescribed for getting over the evil effects of the planetary influences. Then the aroodam refers to another questioner whose ascendant and star are mentioned therein; then a third and so on until it closes for the day (Prasnai muttray).

During the course' of the readings some interesting facts have come to light. **A** was present at the aroodam reading of his friend **B**. After **B**'s aroodam was over the next reading was for the ascendant and star of **A** unasked and to **A**'s utter surprise. **B** however required the reading of **A** to be recorded also. It was a voluntary grace of the nadi to give **A**'s reading which fitted in with the present state, aspirations and expectations in his life. The only circumstance connecting **A** and **B** was their close friendship for over three and a half decades. **A** was present on the express request of **B** to assist him in the interpretation of his (**B**) readings.

To gather more information about the *Aroodam Nadi* we were present at some more readings. Many interesting facts came to light during the course of these readings. We shall briefly state them hereunder:

According to the *Aroodam Nadi*, the *Durmukhi* year (1956-57) ushers in an era of spiritualism and also portends great cosmic changes. The readings on the New Year's Day show that they will bring wealth, fruition of all desires removing all defects in life. There will be signs for the advent of a world teacher. The world teachers left the earth to effect proper and necessary changes in the cosmic hierarchy and thus bring about certain changes in the planetary effects suitable to the era of Everlasting Life. Yoga knowledge will reach its eminence. The present Kali changes and *Suryasavarni Manu* rules *Bharatam*. The result will be to bring in a new change in the laws of evolution.

The day will come when the dream of the spiritualists to attain *Kaivalyam*[†] will be realized. (Vide Appendices I to 5).

The Kaivalyam long sought for by the spiritualists could not be attained owing to planetary defects in the cosmos. These *defects* are due to the *Athichara gathi* (swift, irregular and apparent retrograde motion) of the planet Jupiter with respect to the *earth* from *time immemorial*. *These defects will be rectified by the addition of other minor planets.*[‡] *Bharata Khanda* will thus be made fit for the superman in the New Kalpa.

Curiously enough the *Aroodam Nadi* refers also to the advent of a comet, during the period when Saturn is in Scorpio. This synchronizes also with the stay of Jupiter in the signs of Leo and Virgo. (Vide Appendices 6 to 9). Saturn is in Scorpio till 7-2-1958; then it enters Sagittarius and remains there till 3-6-1958. Then it retrogrades into Scorpio on 4-6-1958 remaining there till 6-11-1958 when it enters Sagittarius finally. Jupiter enters Virgo about 17-6-1957 and finally leaves it on 25-7-1958. It is in Virgo between 19-5-1958 and 25-7-1958. (Mr. Waite's tables were adopted taking Bhujandar's precession of 23°10' for the years). The comet will not be seen fully but its tail will appear first. Elsewhere Bhujandar also says "*Vaal neetti varugum kethu*". It appears in the North-East direction and when it is fully visible in *Bharata Khanda* many people will be blessed. Before this happens during the time when Saturn is stationary in *Scorpio the inclination of the earth's axis will change a little*. (App. 10). Saturn is stationary on 24-3-1957, 11-8-1957, 5-4-1958 & 24-8-1958. Saturn enters Sagittarius on 7-2-1958, stays there till 3-6-1958 and retrogrades into Scorpio remaining there till 6-11-1958 and finally enters Sagittarius thereafter.

The earth's obliquity is 23½ degrees. The longitude of the precession of the vernal equinox is 23 deg. 10 min according to Bhujandar, for the year 1956.

§ We wonder if it will be an opportune time for the earth to wobble upon its

[†] The word Kaivalyam has been used to indicate moksha or oneness with the Supreme. We got this article cross checked on the word Kaivalyam with SA writer Yenbeeyes who notes that he does not find any reference to the word in the Tamil writing given in appendix.

[‡] Kindly note this point of addition of minor planets. Also one must note that the whole nadi speaks the messages similar to new age spirituality and Ascended Masters, something not found in current literature of vedic astrology and not known to vedic astrologers till date – *Saptarishis Astrology*

§ With due deference to what Bhujandar is supposed to have said about changes in the celestial system, we are of the opinion, based on a careful study of the astronomical theories of standard Siddhantas and modern views, that no such celestial changes are likely to take place. Neither does the Moon lose his waxing and waning nature nor do any visible astronomical changes upsetting the existing order are going to take place.

axis and spin vertically in the plane of its orbit. It will be interesting to know to what length the longitude of the precession actually increases in its retrograde motion. Since the days of Hipparchus who is credited with its discovery, and even ages before this backward motion is going on. Astronomers tell us that it takes 26,000 years for the equinoctial point to make a full circle of 360 degrees. It is not known whether such a total revolution of the precessional point has ever occurred or ever been recorded by astronomers in ages long gone by.

Prof. W A Baum reported to the American Astronomy Society, Berkely (California) that "Certain very distant groups of stars were moving towards the outer edge of the universe at a speed of 75,000 miles (120,700.80 kilometers) a second." He thus supports the theory of the expanding universe" (Vide "The Hindu" dated 28-8-1956). Einstein's conception of the universe is a space-time continuum. This leads us to believe that our notion of past, present or future is merely relative. In this view the picture of an expanding universe resolves in an ever-lengthening film spread out in space-time continuum. Hence all events exist in a space-time continuum. The accuracy of their prediction therefore depends upon our capacity and equipment to understand a four dimensional space-time continuum.

Again Einstein asserts that the mass of a moving body increases as its motion increases. The increase in mass results therefore from its increased energy. Hence energy has mass. We may slate here that **Kaka Bhujandar** stated in his nadi that the earth will rotate upon its axis vertically with increased velocity which will increase its mass without any addition of weight consequently. This would happen before the change of Kalpa and Manu. (Vide The Astrological Magazine, December 1954, page 874).

We think the frequent earth tremors, the incessant floods, the volcanic eruptions and the breaking of mountains are some of the sure signs of the impending changes.

Before closing this article we would like to exhort the world scientists to bestow some thought on the impending wonders predicted by the nadis. A renowned yogi has revealed all these predictions over four decades ago. These have subsequently been confirmed by the **Bhujandar Nadi** since 1919. And now the **Aroodam Nadi** is reiterating the same since 1956. We do not think that the ancient sages would have wasted time and energy to record in vain save for the benefit and guidance of humanity these changing times. Let the earnest scientists reflect awhile and investigate these matters. This will perhaps enable them to peep into the abysmal depths of the reconstructed cosmos with anew angle of vision. We have published these details under the caption "The New Comet" fourteen years ago in "The Hindu" dated 3rd January, 1943,

quoting the relevant extracts from the nadis. And subsequently these facts were published in a series of articles in The Astrological Magazine under the caption of Nadi, Astrology and World Affairs since February 1950 through the courtesy of Prof. B. B. Raman, its learned Editor.

Appendices I to 10

1. மறைகாங்கும் புகழ்பரமா
வார்க்காதி மகதேவா துர்முதி-
ருடத்தாதி நினைபுகரின்

Astronomy in A New Light

வாரமதில் திகழ்த்தலென்ற கோர்மை யதை சிக்குறைப்பீர் எனவும்கன் உறைபுரிவார் அம்பிகையே துலோ னுதி உற்றமறைத் தணியரியும் உத்த மற்கும் குறைவற்றப் பாக்கியமும் இஷ்டார்த்தங்கள் கூருமென தருளா லுங் கொண்டுவாழ்வார்.

2. சமநியலத் தோன்றிவரும் அம்மீன் மாற்கம் ஐகம்முழுதும் புனிதமுறும் கன்மைக்கென்ன மின் மினியே யுமைக்கெளரி நீயும் முன்னர் வினவும்வகை உண்மை யெனின் கலியும் முற்றல் வெற்றி தருங்கோள்நிலமையோகச்சார்பில் வெகுதர்மம் சித்திகொளும் மேன் மையாலே பற்றினவர் பயன்பெறு வார் பற்றுகுக்கும் பாழெனலாம் அவ்வகையும் பலகால் செல்ல.

3. மட்டில்லா வான்கோளின் நிலைகள் தம்மின் மாற்றத்தா லாவ தென மருமம் ஒன்னற விட்டு றைப்பா னன்னவனே யதனின் மர்மம் மெய்யுணர்ந்த மேலவரும் விளம்பாச்சென்றார்.

4. தேர்வதெனி னம்பிகையே முக்கியமென்ன செறிந்த நவக் கோள் நிலையில் சித்திமிக்க சார்வ தற்கோர் குறையெனவும் மற்றக் கோளின் ஐகம் தோற்றம் அன்னதி லோர் மாற்றம் வேறும்.

5. மங்கிடலாம் இவ்வகையாம் பெரும்ர்மங்கள் மாதுமையேமந்தன் தேள் வாசக்காலம் துங்கமுடன் யாமுறைத்தப் பெருஞ்சுடர்கோள் தும்பை தோன்று வால்தோன்றும் தாரகைத்தான் இங்கியலும் வரி- சைக்கே மற்றக்கோளின் ஏற்ற தாழ்வும் மாருபட இனன் என் றேதும் செக்கதிர்க்கும் ஒரு மகிமை சேரலுண்டாம் திகம்பரியேச் செம் பெரன்னன் கோசரத்தில் பக்க மென்னும் பல்லாண்டாய் அதிசார வக்கிரம் பழுதாலும் அவ்வுயர்வும் படியாச்செய்யல்.

6. செய்யதென வொருகிலை யாக்காணும் போதில் தேள் சனியில் அச்சுடரும் தெரியும் பாங்காய் ஐயன்குருத் தோன்றும் அமைப்பு முண்டாம் அம்மவிடரியற்கை மாறும் அக்கால் தன்னில் துய்ய யோக வரிசையதின் பலனும் மேலாம்.

7. ஈட்டும் பயனிதர்க்கதிகம் கௌரிசக்தி எற்ற காள் தேசிகனார் இயம்பும் வண்ணம் காட்டிடற்கும் வானிலையில் குற்றமொன்றும் கட்டு படலக்கடின மிதனல் தீரும்.

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8. தேர்வதெனி னம்பிகையே முக்கியமென்ன செறிந்த நவக் கோள் நிலையில் சித்திமிக்க சார்வ தற்கோர் குறையெனவும் மற்றக் கோளின் ஐகம் தோற்றம் அன்னதி லோர் மாற்றம் வேறும் உண்மை யுடன் அரிந்தியலமுன்னதன்னில்

9. அஞ்ஞாதேக்கோள்நிலையும் தாரகைத்தன் பற்றும் ராசி நிலை பலதும் உபக்கோனோக்க பாதக் கண்டம் தெரிபான்னம மாற்றங் கோளால்.

10. முழுநிலை யதற்குளதாம் முடவன் தேளில் மன்னிவிற்கும் சமயமதே மார்த்தாண்டற்கு மலை மேருகடக்குமகிலைச் சாய்யும் சற்று

‘To Dr Raman With Love’ Series

History & Origin Of Palmistry

By

N. L. Desai, B.Com.

(Taken From Astrological Magazine Of Raman Saheb, Jan 1957 Issue)

SA Reviewer: Raj Rao

Palmistry is the science of divining the fate of human beings as indicated by the signs and lines on the palm. Fate is nothing but an inevitable result of an unending series of effects of past causes in a predetermined order over which evidently man has no control. In a closely knit sequence of events in our life, happy and otherwise, nature from time to time rewards us or punishes us for our sins of omission or commission.

The more important and chief use of palmistry, however, is that it unfolds before the eyes of the seer in a very systematic and infallible manner the various mental and emotional traits that go into the making of human behavior and characteristics. The science of palmistry further predicts events as they occur and affect the earthly progress of an individual's life. While explaining the striking differences in men with their wisdom or follies and foibles, magnanimity or meanness and virtues or vices, it suggests whether a man has been born of physically diseased or financially poor parents or with a silver spoon in his mouth. With its simple yet logical exposition of the most innate psychological complexities it enables one to accurately judge the reactions of different persons to various events.

In the East and especially in India, the line of knowledge and the trend of thought in the realm of palmistry appear to have arrived at more comprehensive an endeavor than in the West. In China, the science appears to have been known 2000 to 3000 years before Christ. In India this ampler maturity can be still seen intact in the remarkable systems of predictions embodied both in *Shaivite* and *Jain Samudrika* texts.

The history of the origin of *Samudrika Shastra* is lost in antiquity and to the extent that it is known, it is closely linked up with the mythological lore of the Hindus. *Shaiva Samudrika* is attributed to Lord *Shiva* who narrated it to his beloved spouse *Parvathi* at her request.

In the books on *Jain Samudrika*, references are encountered to *Shaiva Samudrika* and Meghavijaygani the author of *Hasta-Sanjivani* believed that original *Samudrika Shastra* was a creation of a saga named *Samudra*. Yet another version has it that it was created by *Skanda* the son of *Shankar* but as there was a reference to *Ganapati* at the Inception of the *Shastra*, Shankar threw it in the sea out of anger, and it was finally restored due to the entreaties of Lord *Indra*. It is also stated that Lord *Vishnu* himself took birth as a *Brahmin* named *Samudra* who presented to posterity a tract on this science.




In *Samudrika Tilak* it is observed that *Samudra*, the Sea Lord who provided the abode for Lord *Vishnu* and Goddess *Lakshmi*, having been enamored by the grace and handsomeness of *Vishnu* or *Narayan* representing the God in Man who lived constantly associated in a dual unity with *Nara* meaning the human being, and who had so completely won over and possessed *Lakshmi* that she would not be willing to be separated from Him even for a moment, conceived an idea and concluded that on '*Mrutyu Loka*' if there be persons more or less resembling in appearance Lord *Vishnu*, they would be blessed by *Shree* or *Lakshmi*, who is indeed the personification of the feminine principle of the God-head greatly connected along with Her Lord with *Samudra* or water, suggesting gestation and Moon.

Having been so inspired, *Samudra* perceived that in the world of mortals if he could oblige human beings it could only be by offering them a science for the study of human characteristics and for revealing the past, present and future of individuals, and accordingly he presented that wonderful science called "*Samudrika Shastra*" after his name. It has further been enriched by commentaries by great sages like *Narada*, *Lalla*, *Varahamihira*, *Mandavya*, *Kartikaswami*, *Raja Bhoj*, *Sumant*, *Durlabhraj* and others.

Jain Samudrika is not much different from *Shaiva Samudrika*, both systems having had contemporaneous progress. Sometime during the eighties of the seventeenth century all the available literature on Jain *Samudrika* was compiled, collected and rearranged by Shri *Meghavijaygani*, who, besides being a great palmist was a distinguished astrologer and a tantric as could be seen from his works, namely, *Hasta-Sanjivani* (हस्त संजीवनी), *Prashna Sundari* (प्रश्नसुंदरी), *Varsha Prabodhani* (वर्ष प्रबोधिनी) and *Arjuna-Pataka* (अर्जुन पताका). In his work *Hasta Sanjivani* he has also relied on some ancient works such as *Hasta Bemba* (हस्तबिंब), *Hasta Chinha Sutra* (हस्तचिन्ह सूत्र), *Karrekha Prakarana* (कररेखा प्रकरण) and *Viveka Vilas* (विवेक विलास) and references are encountered to *Samudrika Bhushan* (सामुद्रिक भूषण) and *Shaiva Samudrika* (शैव सामुद्रिक) the oldest known work on the science of palmistry in India.

There is yet another portion of the ancient Indian Palmistry the knowledge of which can be gathered from the study of "*Nashta Jataka*" (नष्टजातक) in which the system of erecting horoscopes and of preparing astrological charts is elaborately worked out with almost mathematical precision and which yields astonishing results on observation of the lines and markings on the palm, the predictive side being dependent not directly on the lines but on the horoscopes so obtained. Much reliance, however, is placed on the three primary lines, namely, the lines of Life, Head and Heart, respectively known as "*Pragoodha*" (प्रगूढ), "*Vyaghra Vilas Leela*" (व्याघ्रविलास लीला) and "*Shilgun Swarupa*" (शीलगुण स्वरूप). The month of birth is obtained by the combined study of the lines of life and head while the line of heart yields the day and time of birth in relation to the mounts of Sun, Moon, Saturn and Jupiter.





In the West, the study of palmistry and belief in it was found in a developed form during the period of old Hellenic or Greco-Roman civilization, which survived the tests of centuries, notwithstanding the existence of a vast mass of humanity in whose minds the germs of barbarian habits lay. It was practised and preached in one form or another in Greece about the middle of the fourth century before Christ, and reached Rome along with its twin sister astrology, before the beginning of the Christian era.

It is believed that the Battle of Marathon in 490 B.C. between Greeks and the Persians marked the turning point in the history of humanity, which would never have seen the Greek and Roman cultures if Greece had been defeated. Grecians deeply studied the sciences known to the Persians, one of them being the science of palmistry.

Anaxogoras, a famous Greek Philosopher of the Ionic School who flourished during 500 to 428 B.C learnt and practiced palmistry, and Aristotle, who lived between 388 and 322 B.C., had thought it to be a study worthy of him and wrote a treatise on the subject. Aristotle, however, was in a better position to study the science and to write about it than Anaxogoras, as Alexander the Great had sent him several works on various sciences from Persia and other Eastern countries that he had conquered, for his study and research.

Aristotle and other Greek writers on the subject therefore learnt the science from Persia after its final defeat by Alexander in 331 B.C. when he marched to Babylonia and once more defeated Darius III, over-running the whole Persian Empire. He destroyed the magnificent palace of Darius and burnt the great books of the Persians.

The science grew in importance in the region of the Nile at the hands of Egyptians and Arabs from seventh to the thirteenth century. Arabs had no literature and little art or learning; they had no independent sources of knowledge of any science, much less of palmistry, but in the early centuries of the Christian era, they translated many of the Persian, Greek and Indian works on all occult subjects, which finally in the name of Arabian sciences, were found in a flourishing condition during the 11th and 12th centuries in Spain and other countries. Cordova in Muslim Spain had about 70 libraries each consisting of books on occult sciences. Arabs preserved such Persian and Greek works by translating them at a time when the original works were destroyed, thus forming a connecting link between the ancient culture and modern civilization. They kept burning the torch of higher intellectual life and of the secret sciences when Christian West was fighting desperately with barbarism, but at times claiming originality for the plagiarized material.

In Europe, palmistry was further developed during the 14th and 15th centuries at the able hands of persons like Prof. Hartliech, who embodied his life work in a book entitled "Die Kunst Ceremonia" sometime during the latter part of the fifteenth century.

Thereafter the science lay in the safe hands of learned authors such as Dr. Rothman. H. Fludd, S. Cardam, Sommers and others during the 17th century and as for the next century, the name of the astrologer Patridge is generally associated with the study of palmistry.

Since the middle of the last century the knowledge of palmistry has been enriched by sincere writers like Adolf Desbarolles, Hansburg and Capt. S. D. Arpantaigny, who laboriously researched on the shape and formation of the human hand. It is believed that the

word "*Cheirognomy*" was for the first time coined by D. *Arpantaigny*, who greatly emphasized the importance of the thumb stressing the point that great men possessed long thumbs and as an instance in point he mentioned the case of Voltaire *Desbarolles*, his contemporary, associated man's will power with the thumb while agreeing with D. *Arpantaigny* that certain types of great men who took a direct and active part in human affairs, possessed long thumb e g., *Dantan*, *St. Simon*, *Descartes*, *Newton* and *Leibnitz* who all are well known among the physiognomists.

Society from times immemorial, not being static but dynamic, changes are continually being wrought which leave their deep impress on the sands of time, making an individual's life much more complex and varied, thereby necessitating further investigation and novel interpretations in the realm of palmistry. The twentieth century writers therefore, are devoting their time and attention in skillfully and industriously gathering reliable evidence in the form of hand-prints in support or corroboration of the various theories propounded or being explained by them. The science has therefore, at present reached a stage where it is capable of discovering the secret movements and the dynamic supernormal possibilities of the mind, nay of life itself.



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'To Dr Raman With Love' Series

Esoterics Of The Pleiades - 1

By

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(Taken From Astrological Magazine Of Raman Saheb, Jan 1957 Issue)

SA Reviewer: Yenbeeyes

The specifics of Zodiacal Constellations

The Pleiades is one of the twenty-seven star-groups that indicate the zodiac or the belt of the heavens following the path of the Sun. It is supposed to inhabit that division of the zodiac known as the Taurus. Long long ago the Zodiac was divided into twelve parts each with an appropriate sign and the name of the constellation which then occupied that it division of the belt. On account of the Precession of the Equinoxes, however, the constellations no longer inhabit the divisions bearing their names. The division of Aries is now occupied by the constellation of Pisces, and the other divisions have suffered in consequence a corresponding change in their original positions. But the question is "Can these changing exoteric details of stars affect the influence of their esoterics upon man and the cosmos?" A more basic question is "Are the esoterics of stars unchanging either wholly or partly?" The word "specifics" can be phonetically split up as "space-fix". To use the language of *Nadha Brahma*, the fundamental question may be posed as "what then are the "specifics" - the invariant aspects - of stellar constellations?"

Mythological Origin of Zodiacal Constellations

Mythologies - however grotesque they may appear to a superficial reader—often contain valuable clues to the scientific investigator of esoterics. From this stand point, it is worth recording here the genesis of the twenty seven zodiacal constellations as described in ancient Hindu Mythology:-

Thakshan was one of the *Manasaputras* (mind-born sons) of *Brahma* (the creative aspect of the Hindu Trinity). Through his wife *Asagni* he produced fifty daughters, and married twenty- seven of them to the lunar Lord (or the Moon). These damsels were at that time doing a great penance known as *Purushayatham* - the object of which was to attain simultaneously the status of a star and that of a wife. Hence they became the twenty seven zodiacal constellations. But *Chandra* (Moon) was very partial to two of them - *Krittika* and *Rohini* and showed little or no love to the other ladies, who, after much patient waiting, had to complain to their father. *Thakshan* there upon got wild and cursed his son-in-law that he should wane in brightness. Later on, Lord *Siva* was pleased to modify the curse. But the Moon is yet to recover his original status of being always full. We have already indicated in a previous issue of **THE ASTROLOGICAL MAGAZINE** that *Chandra* overcomes his curse completely in 1957, an event clearly predicted in *Kaka Bhujandar's* "Perunool Kaviyam". The

so-called preference of the Moon for *Rohini* and *Krittika*, with such momentous consequences, cannot be a mere wild goose fancy of the ancients. Therein lies a deep esoteric truth which is the subject of investigation on hand.

The Nebular Concept

The Pleiades is well-known for its great and numerous nebulae which contain enormous possibilities for the origin of new worlds and new solar systems. It is confidently expected that looking into these nebulae will yield a fairly satisfactory solution to the primordial questions that are yet baffling both philosophers and scientists: "Whence did we come and whither are we bound? A simple astronomical fact is enough to reinforce the fruitfulness of this line of investigation. One of the seven stars of the Pleiades - a very bright star called the Alcyone - is the centre round which our Sun revolves, taking a period of twenty-five crores of years for a complete revolution. Alcyone may hence be described as the "Sun of our Sun", the real Sun in contradistinction with which our Sun may be called the blazing Sun.

When we gaze into the sky at night, we see myriads of twinkling points of light. We now know these to be suns like the centre of our solar system. Some of them are infinitely larger than our own. There are also tens of millions of stars which cannot be seen by the naked eye on account of their great distances from us. A set of thoughts come to us, gushing into our brain in quick succession: "How infinitely large is the universe around us! Will the brain of man be ever able to offer an explanation of this wonderful universe?" Let the frame of mind or psychological level represented by this set of ideas be called "Enlarge". Then rushes to our brain a second set of ideas: "Why should we not study the history of this universe from its origin? Have not philosophers and scientists advanced so many theories which may approximate to the truth?" We shall call this second psychological level which we touch may be called "Element". It comprises the following set of ideas:

The atoms, particles of matter of which our earth and its atmosphere as well as the matter outside it are composed, are infinitely small. They have been fully studied in recent times. Does not the microcosm contain the key with which the secret of the macrocosm can be unlocked and revealed? Is there not an one-to-one correspondence between the macrocosm and the microcosm? The three key words above used — Enlarge, History and Element - are all septenary in form, as if in consonance with the septenary architecture of everything in the universe (the science of seven planes ascending from the gross to the less gross or the more subtle - the *Mooladhara* (physical), the *Swadishtana* (astral), the *Manipooraka* (mental), the *Anaghata* (Buddhic), the *Nirvanic*, the *Paranirvanic* and the *Mahapara Nirvanic*. The middle of these seven lettered words throws out the sound "ATM" - origin (A), turned (T), man (M). Here is an eloquent combination of letters competing with the sound of *Pranavam*, AUM (OM) asserting A (I am), denying M (I am not) and conjuncting U (I am and I am not). A study of evolution of which man is at present the highest turnout and of atomic behaviour promises rich dividends and must carry him back in space and time to the origin level (original) itself - a process which may be described by the reverse of ATM, i.e. MTA (Man Turned Origin).

The atom in modern science is described as a small "knob" of matter, too small even to be seen in the most powerful microscope. It is capable of being broken up into smaller portions—the proton which contains a charge of positive electricity, and the electron which

contains a charge of negative electricity. The electron revolves around the proton in a way very similar to that in which our earth revolves around the Sun, Experiment shows that when two atoms or a proton and electron are in the same vicinity, a collision may occur. When a motor car and bicycle collide a part of the bicycle (which is the lighter) may be knocked off. So too with atomic collisions. The heavier atom may knock off a part of the atom against which it collides—causing a friction which produces heat. Sometimes the two colliding atoms may coalesce and form an atom larger in size than either of them. The resultant atom has now more gravitational power and can easily attract small atoms. As such atoms journey on in space, more and more matter is attracted to them - till at last they form a "cloud" with atoms racing around each other and colliding every now and then. Heat is generated at every turn, and this becomes so great in course of time as to set the mass glowing. The heat generated will itself cause the electrons to move much faster. Thus is formed a nebula - a mass of glowing gases. A nebula wanders in space for ages, feeding upon every particle of matter which comes into contact with it, and augmenting its size and heat. The more tightly packed parts of it may coalesce and form stars with outer portions of the nebula still surrounding them. These outer portions may also form stars in due course of time. It is believed that our solar system originated in a huge nebula—an immense cloud of "fire-mist" that extended in space to a greater distance than the diameter of Neptune's orbit. The number of nebulae mapped out in the heavens has increased with every increase in telescopic power, and the whole sky is today said to consist of at least 30,000,000 nebulae. It is a pertinent question to raise at this stage: "Why talk of the Pleiadian nebulae alone? Do they not seem to be just speck in the vast ocean space?" We shall presently advert to the influence of the Pleiadian nebulae on the intermediate future of our earths as the man-form inhabiting it. The general concept of a nebulae given above is a necessary prelude to the grasping of the particular aspect of the Pleiadian nebulae in relation to our own earth and the man-form on it.

Alcyone or All See One

The Pleiades consists of seven stars; six of them are easily seen by the naked eye. The seventh can be seen by the observant eye only. In ancient Hindu mythology they are the wives of *Saptha Rishis* i.e. seven stars of the Great Bear).

Kala (wife of *Marichi*)

Avirbhu (wife of *Pulasthya*)

Sannadhi (wife of *Krithu*)

Siva (wife of *Angirasa*)

Devi (wife of *Pulagha*);

Ansuya (wife of *Athri*);

Arundhathi (wife of *Vasishtha*)

The star which is most difficult to see by the naked eye is *Arundhathi*. The remaining six stars are said to be the six maidens who nursed Lord *Subrahmyam* when he was born as a babe in the small tank at *Palani* (*Saravar Poaygai*). The brightest of the stars is of the course *Anasuya* (Alcyone) which rendered in the language of phonetics or *Nadha Brahma* becomes All-See-One, that which can be seen as all in one - the real Sun). In great Tamil works, the *Krittika* constellation is described as one which has fire or agni as its lord (vide *Parimalashegar's* commentary on *Paripadal* (11-2). From the few details noted above, a very

fine prayer in the form of thought process can be constructed in order to contemplate upon the esoteric nature of the Pleiades and we can thus bid for the inner revelation of its wonderful powers and knowledge:-

O ! thou *Krittika* star, contain thousands of stars at least 2,000 of them have isolated and an equally large number of nebulae. You contain root-matter (*Moola prakrithi*) for creating myriads of suns and worlds. It is said that one of the *Krittika* nebulae was the origin of our Sun and world that is why our Sun is revolving round the Alcyone, the centre of gravity of its cosmic system, in a gigantic orbit at a speed of 200 miles a second, taking 250,000.000 years to complete a revolution. How many times the Sun has circled its orbit so far - we do not know. It must have made hundreds of thousands of complete revolutions. Nothing seems to be fixed in the Universe. The stars are all moving through space - some at tremendous speeds - but so vast is our distance from them that their positions do not appear to the naked eye to alter, even in a century. "May the spiritual hierarchies in charge of *Krittika* act upon its nebulae and throw upon our earth new specifics of creation, which will usher in the Kingdom of Heaven on earth". Why our daily prayer to the *Krittika* star should express the desire for inaugurating the era of plenty on earth will be seen from the discussion to follow.

The Real Sun In Theosophy

Here are a few quotations from Madame Blavatsky's "*The Secret Doctrine*", 1938, *Adyar* Edition:

Vol. I Page 535.—"The Sun we see is a reflexion Sun. This reflexion as an outward concrete thing, is a *Kama rupa*, all the suns forming the *Kama rupa* of cosmos. To its own system, the Sun is *buddhic*, as being the reflexion and vehicle of the true Sun, which is *atma* invisible on this plane. All the Fohatic forces -electricity etc., are in this reflexion,

Vol. II, Pane 264. - The Sun is the heart of the solar world system) and its brain is hidden behind the (visible) Sun. Hence, sensation is radiated in every nerve centre of the great body, and the waves of the life essence flow into each artery and vein. The planets are its limbs and pulses. Occult philosophy denies that the Sun is a globe in combustion but defines it simply as a world, a glowing sphere, the real Sun hidden behind, and the visible being only its reflexion, its shell. The *Nashryth* willow leaves, mistaken by Sir John Herschell for "solar inhabitants" are the reservoirs of solar vital energy; the vital electricity that feeds the whole system; the Sun in *abscondito* being thus the storehouse of our little cosmos, self generating its vital fluid, and ever receiving as much as it gives out and the visible Sun only a window cut into the real solar palace and presence, which, however, shows without distortion the interior work."

Vol. II, Page 363 - "According to the teachings, *Maya* - the illusive appearance of the marshalling of events and actions on this earth changes, varying with nations and places. But the chief features of one's life are always in accordance with the "constellation" under which one is born or we should say, with the characteristics of its animating principle or deity that presides over it - whether we call it a *Dhyan Chohan* (as in Asia), or an Archangel (as with the Greek and Latin churches). In ancient symbolism, it was always the Sun - though the spiritual, not the visible, Sun was meant - that was supposed to send for the chief saviours and *Avataras*. Hence the connecting link between the *Buddhas*, the *Avataras* and so many incarnations of the highest seven. The closer the approach to one's prototype in "Heaven" the

better for the mortal whose personality was chosen by his own personal deity (the seventh principle) as its terrestrial abode. For, with every effort of will towards purification and unity with that "Self-God" one of the lower rays breaks, and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first until, from ray to ray, the Inner Man is drawn into the One and Highest Beam of the Parent-Sun. Thus the events of humanity do turn co-ordinately with the number forms", since the single unit of humanity proceeds, one and all, from the same source - the central Sun and its shadow the visible Sun. For the equinoxes and the solstices, the periods and the various phases of the solar course astronomically and numerically expressed, are only concrete symbols of the eternally living verity, though they do seem abstract ideas to uninitiated mortals. Yes; "our destiny is written in the stars: Only, the closer the union between the mortal reflexion man and his celestial prototype, the less dangerous the external conditions and subsequent reincarnations which neither *Buddhas* nor Christs can escape. This is not superstition, least of all is it fatalism. The latter implies a blind course of some still blinder power, but man is a free agent during his stay on earth. He cannot escape his ruling destiny, but he has a choice of two paths that lead him to one goal: he can reach the goal of misery, if such is decreed to him - either in the snowy white robes of the martyr, or in the soiled garments of a volunteer in the ubiquitous course; for there are external and internal conditions which affect the determination of our will upon our actions, and it is in our power to follow either of the two.

Those who believe in Karma have to believe in Destiny, which, from birth to death every man weaves thread by thread round himself - as a spider bit web and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral or Inner Man who is but too often the evil genius of the embodied entity called Man. Both these lead on the outward man but one of them must prevail and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course-faithfully following the fluctuations of the fight. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of his self-made destiny. It then either fixes him like the inert shell against the immovable rock or carries him away like a feather in a whirlwind raised by his own actions, and this is Karma.

To Be Continued.....

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The Wonders of Nadi Astrology

By

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Reviewed By Rajendra R Shah for Saptarishis Astrology

Astrology is one of the branches of celestial knowledge in which India stands unrivalled. Even the ultramodern American and European astrologers in spite of their much boosted advance in astronomy by which they are attempting to reach other planets, to create artificial moons and such other ambitious ventures, gape in wonder at our ancient *Nadi Granthas* (नाडी ग्रंथ) which give the correct horoscopes of persons on the basis of the lines in the palm with amazing predictions regarding the past, present and future of the natives concerned. What is still more wonderful is that some *Nadis* in the course of the reading give the horoscopes of the father, mother and brothers of the native which actually tally with those already cast. I have heard it said of an *Iswara Nadi* (इश्वर नाडी) astrologer that he could possess it only for a certain period, after which it should be handed over to another man whose name and birth place were mentioned in the Nadi itself.

It is really amazing how the details of the World War II had been anticipated so clearly in *Satyasamhita*, (सत्य संहिता) a Nadi work, which must have been written not less than two thousand years ago:

"In the year *Pramadi* (प्रमादी) corresponding to English year 1939 when the Sun passes through *Simha* and Saturn *Mesha*, there will be destruction prevailing in all countries as a result of a terrible war between *Hunas* meaning the British, Germans and other White nations. When Saturn transits *Mesha*, Jupiter *Meena* and Sun *Simha* and *Kanya*, prices of all commodities will soar high. Lucky traders will become rich overnight while at the same time unlucky though born rich will be reduced to abject poverty. There will be no rains in several countries resulting in famine, pestilence and suffering. In a few countries there will be excessive rains with devastating floods. In the *Rama Ravana Yuddha*, only one *Vimana* (Airplane) was used. But in this war they will fly like birds in the sky. New

weapons will be discovered to kill large number of human beings. When *Kali yuga* (कलियुग) passes 5000 years, every new year will witness strange events".

Another work says that after 5000 *Kali*, the last quarter of *Dharma* vanishes from the world resulting in the increase of sins, intermingling of castes, decrease in the divinity of *Grama Devathas*, (ग्राम देवता) etc. After 10000 years of *Kali*, there will be no *Vishnu Avatars* in the world.

On the termination of the war when the people of East Indies were fighting for their Independence a well-known American Magazine published a prediction from an ancient manuscript said to have been written before the birth of Christ, that natives of those islands will attain freedom from the White race. Needless to say, those predictions were proved up to the hilt.

Astrologers are said to have predicted the birth and glory of Jesus Christ as well as Prophet Mohammed long before their time.

In this connection the following account of Sri *Adi Sankaracharya* (आदि शंकराचार्य) by Mr. N. Bul Chandani in an editorial article of "*Dipavali*" of Calcutta and reproduced in "Free India" issue dated 20th July 1941 may be read with interest:

"According to the detailed account of the Deluge contained in the "*Bhavishya Purana*" (भविष्य पुराण) and other sacred scriptures of Hinduism, the Lord would take a colossal form, stand aloft with His feet in *Banares* (वाराणसी) and *Mecca* (the only two places which would survive the Deluge) getting together there all the faithful of all faiths, times and climes, and gather them up thence to his own bosom thus showing that, for a Hindu who believed in the Puranas, Mecca not only for general reasons of broad-minded religious sympathy but in the light of this positive and categorical statement, is a sacred place like Banares.

"And on the same authority, we may mention too that *Adi Sankara* undertook a pilgrimage to Mecca in the face of enormous difficulty caused by the ignorant bigotry of the fanatics of his day and that he had therefore to use his supernatural powers, assume the shape of a parrot to fly to Mecca (which, be it noted, was yet to become the birth place of Mohammed last of the prophets but had already been singled out for that purpose) and performed *puja* there with the sacred *Tulsi* and holy water from The Ganges."

[What a great example of the feeling of वसुधैव कुटुंबकम् (the whole world is one family) and सर्वव्यापकता (the Omnipresence) of Lord! *Adi Shankaracharya* had a long insight within, for

Mecca, the yet-to-be most pious pilgrimage place of the mankind so that he offered his prayer and homage with Tulsidal and GangaJal. (तुलसीदल and गंगाजल) Adi Shankaraachaarya had a very broad sense of religion in his heart – the real example of versatility and unity of Indian culture !
-SA Reviewer]

The above article not only vindicates the claim of Hinduism as the Mother of Religions but also lends support to the statement of some North-Indian scholars who assert the existence of *Alla Upanishad* in Hindu scriptures to which even Mahatma Gandhi once made a passing reference in the “*Harijan*” weekly.

Reverting to our subject, *Nadi* astrology seems to deal with a secret branch reflecting as it does the divine process of creation, preservation and destruction that is going on eternally in nature owing to varying planetary influences that repeat themselves in a cyclic order in the ever revolving Wheel of Time.

Hindus in ancient times computed eternity in terms of kalpas each of which is a period containing 4,320,000,000 human years. This long stretch of time is just a daytime to Brahma, the Creator. His night lasts for a similar period, so much so two *kalpas* (कल्प) make a *dina* (दिन i.e. day), 360 dinas make one year, 100 years constitute the longevity of *Brahma*. These 100 years are divided into two parts each of which is called a *Parartha* (परार्ध) containing 50 years of *Brahma*.

[This Nadi grantha has its roots in SuryaSidhdhanta, the great Vedic heritage of India in the field of Astronomy and Mathematics. Let us Compare and enjoy the Grand Scale of Measurement of Time as described in Surya Siddhanta; Madhyamaadhikaar- Shlokas 11 to 19

प्राणादिः कथितो मूर्तस्त्रुट्याद्योऽमूर्तसंज्ञकः ।

षड् भिः प्राणैर्विनाडीस्यात्तत्षट्या नाडिका स्मृता ॥ 11 ॥

नाडीषष्ट्या तु नाक्षत्रमहोरात्र प्रकीर्तितम् ।

तत् त्रिंशत भवेन्मासः सावनोऽर्कोदयैस्तथा ॥ 12 ॥

तद् द्वादश सहस्राणि चतुर्युगमुदाहृतम् ।

सूर्याब्दसङ्ख्यया द्वित्रिसागरैरयुताहतैः ॥ 15 ॥

सन्ध्यासन्ध्यांशसहितं विज्ञेयं तच्चतुर्युगम् ।

कृतादीनां व्यवस्थेयं धर्मपादव्यवस्थया ॥ 16 ॥

युगस्य दशमो भागश्चतुस्त्रिद्वेकसंगुणः ।

क्रमात् कृत्युगादीनां षष्ठांशः सन्ध्ययोः स्वकः ॥ 17 ॥

See the English Translation

11. The Time called *Murta*, begins with *Prana* (a portion of time which contains four seconds) and the time called *Amurta* begins with *Truti* (A very small portion of time which is the $1/35750^{\text{th}}$ part of a second). The time which contains six *pranas* is called a *Pala* and that which contains sixty *Palas* is called a *Ghatika*.
12. The Time which contains sixty *Ghatikas* is called a *Nakshatra Ahoratra* (A sidereal day and night) and A *Nakshatra Masa* (a sidereal month consists of thirty *Nakshatra Ahoratras*. Thirty *Savana* (Terrestrial) days (A terrestrial day being reckoned from sun-rise to sun-set) makes a *Savana Month*,
13. Thirty lunar days make a Lunar month, and a solar month is the time which the Sun requires to move from one sign of the zodiac to the next. A solar year consists of twelve solar months; and this is called a day of Gods.
14. An *Ahoratra* (day and night) of the Gods and that of the Demons are mutually the reverse of each other, (viz. a day of night of the Gods is the night of the Demons; and conversely a night of Gods is the day of the Demons). Sixty *Ahoratra*, multiplied by six, make a year of the Gods and Demons.
15. and 16. The time containing twelve thousand years of the Gods is called *Chaturtuga* (The aggregate of the four *yugas*, *Krita*, *Treta*, *Dwapara* and *Kali*. These four *yugas* including their *Sandhya* and *Sandhyansas* contain 4,320,000 solar years. The numbers of years included in these four small *Yugas* are proportional to the numbers of the legs of *Dharma* (virtue Personified)
17. The Tenth part of 4,320,000 the number of years in a great yuga, multiplied by 4,3,2,1 respectively make up the years of each of the four *Yugas*, *Krita* and others, the years of each *Yuga* include their own sixth part, which is collectively the number of years of *Sandhya* and *Sandhyansas*. (The periods at the commencements and expirations of each *Yuga*.)

(Translation by Pandit Bapu Deva Shastri and Lancelot Wilkinson)

See the compactness of the Sanskrit Language, in the above Shlokas. Let us present the above shlokas in tabular form to understand the Grand Scale of Measurement.

१ दिव्य वर्ष Year of Gods = 360 सौर वर्ष solar years

12000 दिव्य वर्ष Years of Gods = 1 चतुर्युग = One Set of Chaturyuga i.e four Yugas

12000 x 360 = 43,20,000 सौर वर्ष solar years = 1 महायुग = one Mahayuga

क्रम	युग Yuga	प्रमाण Measure	दिव्य वर्ष God years	संध्या प्रमाण (1/6) Measure of End Period	
				आद्य (1/12)	अंत्य (1/12)
1	कृतयुग (Krita)	4 पाद x 1200	4800	400	400
2	त्रेतायुग (Treta)	3 पाद x 1200	3600	300	300
3	द्वापरयुग (Dvapara)	2 पाद x 1200	2400	200	200
4	कलियुग (Kali)	1 पाद x 1200	1200	100	100

The same measurements of time are given in Srimalad Bhagavatam also. It is very astonishing that thousands years ago, without any instruments and the technologies prevalent today, simply by the insight and visualization of the Bramhand, the division of time is done from such a nano scale to Macro scale. -SA Reviewer]

Every Kalpa is sub-divided into Manvantharas (मन्वन्तर), yugas (युग), years, months, days, etc., until it is reduced to a breathing time called suvasas (श्वास) consisting of inhalation and exhalation. According to Sastras, with exhalation proceeds creation or *Srishti* (सृष्टि) and with inhalation takes place Laya (लय) or destruction. In other words all births can take place during that minute period taken for exhalation and deaths in that of inhalation. Our sages have found out by intuition that according to the past karma, as many as 3,600 births with varying characteristics can take place in a day at the rate of one birth for a vighatika. These basic times of births are called *Nadi amsas* or cosmic units which reflect the nature of *Prarabdha Karma* (प्रारब्ध कर्म) of the natives born in them. Of

these, only a limited number of human births (each depending upon the week day, nature of the sign and sex of the natives concerned) can take place in a day. The detailed life-readings of these human births are chronicled by our sages in the *Nadi Granthas*.

Our scriptures say that all souls excepting those that have attained moksha are subjected to the cycle of births and deaths, as a result of the karmas done in countless number of lives since the beginning of a Kalpa, so in this life man succeeds or fails in his undertaking according to the momentum of his past karmas. That is why our sastras enjoin daily before the commencement of any spiritual act the performance of *Sankalpa* as a purificatory ritual to destroy the past sins from the beginning of the current kalpa so as to render our undertaking fruitful. It is for this reason that astrology is praised highly as the eye of the Vedas by our scriptures.

Even Western astrologers admire the *Nadi Granthas* of our *Maha Rishis*. Says Sepharial, that great English astrologer: "In India this particular line of research has long since been carried out to a condition bordering on perfection. It is to be found embodied in the famous *Nadi Granthas* such as *Sukra Nadi* and others of equal repute. In these *Kadjans*, which consist of original or copied writings executed on the *palmyrah* leaves by means of the stylus, the influence and nature of various degrees are given with great precision, separate phalam being given for every 10th part of the degree of six minutes of space measured on the ecliptic".

Our sages acquired such wonderful knowledge not by experimental research and observation by the naked eyes, but by their intuition born of yogic practice and devotion to God. Our *sastras* prescribe two methods of attaining knowledge. One is by the external process by observing closely the objects of nature just as what our modern scientists do. The other is the internal way of yoga by which one directs his attention inward on the soul or atman by knowing which he attains the whole world of knowledge, inasmuch as the soul is only a reflection or epitome of *Parabrahma* (परब्रह्म). In other words, what is true of macrocosm is also taking place in Microcosm.

These two methods are illustrated in the *Puranic* incidents of Lord *Ganesha* and *Subrahmanyam*, the two divine sons of Siva. Once when sage *Narad* presented a fruit as an offering to the God, the two sons clamoured to have it; whereupon *Siva* held a competition declaring that whosoever went round the world and came first would have it. *Subrahmayam* with his impressive personality and brisk movement mounted his vehicle peacock and flew round the world. In the meantime, while *Ganesha* with potbelly and dull appearance hit upon a clever idea by which he went round his mother and claimed the fruit saying that she is the Divine Mother of all the worlds. God *Siva* gave the fruit to *Ganesha*. The inner idea underlying the incident is that *Ganesha* represents the Great *yogi*, who is ever engaged in the communion with his atman quite oblivious of the external world. He

attained the ocean of knowledge more quickly through the short cut of yoga than his brother who attained the same by the external method.

The *Nadi Granthas* are based on the short and secret cut of astrological knowledge. The sages have found out the knowledge of *kalpa*, *yugas*, etc. and the method of *Pranayama* which is the basis for yoga practice. According to these calculations , 3 *swaras* or breaths make one *Prana*, 6 *bavas* one *sukshma ghatika* and 60 *sukshma ghatikas* one *sukshma dina*. In *Kali yuga*, *Prana* goes up and down 21,600 times a day which is known as *Ajapa Gayatri*. Every time when the *Pran* goes up and comes down, it is called *samvatsaras*, so much so there are 21,600 *samvatsataras* in a day. By dividing the above the number of *swasas* in the *sukshma dina* we get 20 which is called a *Sushmatine*. By multiplying 20 with the total number of *samvatsaras* we get the number of years for *Kali Yuga* :

$$\frac{21600}{3 \times 6 \times 60} \equiv 20 \text{ Sukshana time. } 20 \times 21600 \equiv 432000 \text{ years for Kali yuga.}$$

In *Dwapara yuga* the human beings take twice the time of *Kali yuga* for completing a breath. So the years of *Dwapara yuga* is got doubling the *Kali yuga* years. In *Threta yuga*, the human beings take 3 times the time of *Kali yuga* for completing a breath. Hence the number of years for *Threta yuga* is got by multiplying *Kali yuga* years by 3. Similarly by multiplying the *Kali yuga* years by 4, the years for *Krita yuga* is obtained. The effects of *ayanass*, *rithus*, eclipses and such other external phenomena are felt and perceived by the sages during their yoga. They have identified Sun with *Pingala Nadi* and Moon with *Ida* in their bodies. When *Vayu* (air) passes through *Pingala* to *Ida* it is called *Uttarayana*. When it passes from *Ida* to *Pingala*, it is *Daksbinayana*. When it passes through the junction between *Ida* and *Pingala*, it is called New Moon or *Amavasya*. When it passes through *Mooladhara chakra* it is called *Vishuvam*. When it flows from *Ida* to the seat of *Kundalini* it is called lunar eclipse. When it passes from *Pingala* to the seat of *Kundalini* it is called solar eclipse.

Coming to the origin of astrology, we learn from *Brihat Parasara Hora* that it was first revealed by God *Parameswar* to His consort *Parvathi* for human welfare. The All-Merciful Goddess taught it to *Brahma* who imparted the same to the *Maharshis* during their penance.

Hindu religious literature is of two kinds one is called "*Apourasheyam*" (अपौरुषेयम्) which contains the *Vedas* and *Smritis*. They appear from *Parameswara* from *kalpa* to *kalpa* without any change. The other kind of literature is known as "*Pouresheyam*" (पौरुषेयम्) like *Itihasas*, *Puranas*, *Smritis*, Astrology which differ in slight details from *kalpa* to *kalpa*, *yuga* to *yuga*, etc. So much so the *Nadi Granthas* of one *Kali yuga* may not be exactly the same as those of another *Kali yuga*. The available *Nadi Granthas* are disconnected fragments of sages bearing the same name but belonging to different *yugas*, all of which were pieced

together by the latter day astrologers with their own interpolations and errors. Without divine grace, it is not possible to find out the true *Nadi* appropriate to the present Kali yuga and the individuals concerned.

Nadi astrology contains certain important rules not found in any of the published works under public notice. For instance, once when I happened to meet a Valluva astrologer, he quoted some strange astrological verses in Tamil to the effect that "Sukra aspects the 6, 7 and 8th house from its place, and Rahu 3rd and 11th house in the

Saturn	Lagna		Rahu
	RASI		
			Jupiter
Sun Merc Ketu	Venus	Mars	Moon

anti-clockwise direction". Although I could not believe it at first, later during my investigations of some *Nadi* readings, I found the rules illustrated therein. Another important fact about the *Nadi Granthas* is that they follow only the *Vakya* system of calculations regarding planetary positions. I have heard from old and experienced astrologers who have handled both the *Vakya* and the modern *drik* system that the *dasa bhukthis* of horoscopes, cast as per modern ephemeris do not tally with results. Sometimes the balance *dasa* at birth between the two systems differ to the extent of 3

years in which case, the *Vakya* system is nearer actuality than the *drik* system. Let me illustrate the above facts by taking some *Nadi* readings of living horoscopes.

The following is a reading from *Brighu Samhita* with the native's remarks enclosed within brackets here and there testifying to the accuracy of the predictions. The native is a highly educated and devout scholar, veteran journalist and author of several books living in the northern tip of our country. His birth details: Born on 16 12-1908 on Wednesday at 20 ghatis after sunrise.

Before giving the reading me say something about the circumstance under which the *Nadi* reading was taken.

The native got the reading from *Brighu Samhita* under the possession of a layman who was not an astrologer or scholar. When native gave the horoscope to him he searched for hours in his voluminous book weighing more than 80 lbs. The native helped him in his search. What was written there was read over to him and he copied it from there. The following is .the true copy rendered into English:-

"The manuscript is very old. The pages of the book are very crispy, the writing is obliterated. It is very difficult to read it because of its dimness. There was a note on a page purporting to say that the MSS was brought back from China in the reign of Akbar and was translated from Chinese in Sanskrit, and Arabic as well.:

Reading rendered into English

A number of *Rishis* and *Munis* assembled in the *ashrama* of *Brighu* situated on the banks of *Thungabhadra*, lay prostrate before him. *Sukra* their spokesman asked him as under:- "If one is born on the 8th day of *Paush Krishna Paksha*, Wednesday in the *Uttara Phalgun* star 20 *ghaties* past in *Mesha Lagna* with *Rahu* in 3rd, *Guru* in the 5th, *Moon* in the 6th, *Mars* in the 7th, *Sukra* in the 8th, *Sun* and *Mercury* in the 9th, and *Saturn* in the 12th house, what is the name of the yoga? What are the consequences of the planetary combination? What will be the condition of his family? -sons, daughters, wife, brothers, parents; what will be his profession and occupation; what about his happiness and privations? Please let us know his virtues, his birth place, his previous life"

Brighu said:- " This planetary combination makes ' *Patanonmukh*' (पतनोन्मुख) yoga. In his previous life the native was a *Kshatriya*, a warrior. He lived in an island known as *Indra*. His name began with the letter *M*. He belonged to a high family. He was full of sentiments, a noble soul and an experienced yogi. He was blessed with sisters, brothers. He was very fond of visitors, *Athithis*. He was keen to serve *Sadhus*, *Brahmans*. He was running an *aushadhalaya* (hospital), a clinic furnished with a large number and wonderful *yantras* (instruments). He was an expert in pharmacology. He was a millionaire, courageous and a leading aristocrat. He used to give thousands of rupees as free gift. His home was full of brothers and sons. He got a very calm sweet-tempered, religious-minded and virtuous wife. He travelled widely in his own country as well as foreign countries. He used to attend his *aushadhalaya* selflessly. But under the influence of *Kali yuga*, he committed a heinous sin. He burnt alive the home and wife of a Brahmin his opponent. The Brahmin cursed him. After many births and rebirths he was born at *Kalikattam*. He recited *Kali mantra* and after his death he went to *Dharmalok*. But the *Dharmaraj* at the suggestion of *Chitra Gupta* ordered him to be sent to *Chandra Mandal*. After transmigrating through many *yonies* (Births), he is born in India at a place whose first letter is 'S' situated between *Kalindi* and *Shatadm* (*Sutlej*). 'D' will be the first letter of his name. (The native's name certainly began with 'D') and that of his father. The native will be born in Brahmin family. (Yes). In his childhood he will suffer from boils. He will be married at the age of 16. He will have brothers- elder and younger. His mother will live long (she still being about 75). His father will pass earlier. (He passed away in 1925 March). Elder brothers will die earlier. (one passed while the native was 5 and the other at the age of 19 i.e. 1927 May). The native will have keen intellect, ripe experience. He will be a master of 2 or 3 languages. (Yes, the native knows English, Hindi and Urdu besides a little bit of Bengali, Gujarati and Sanskrit.) He will go far away from his native place. (The native studied at *Calcutta* up to B.A. and got service at *Lahore* and remained there for more than 18 years. After partition of the country, he could not get ample scope for him in his native place). The native will be busy and respected. He will be an author of several books. He

will be an expert in a strange system of medicine. He will be blessed with sons and daughters. He will have will have first male child after 30. (The native got the first male child in August, 1940 at the age of 32.) He would work as a news disseminator. (The native was an editor of well-known Hindi daily). The number of male and female children will be equal. (The native has 3 sons and 3 daughters). He will have untold suffering under the influence of *Sukra*. He will face disappointments again and again, undergo physical as well as mental sufferings during this period.

By reciting *kalimantras* (Stanzas for Kaali) as he did in his previous life or by reciting *Gajendra Moksha* he will be relieved of all the troubles. By so doing the poverty will be undone. He will rise after 49 and will be at his height at the age of 52. He will attain *Vak Siddhi* (His every uttering will come true). He will die in his 75th year in the month of *Chaitra*, 1st part dark fortnight Sunday.

Then he will take his birth in a Brahmin family in Bengal where he will be a landlord. In this birth, he will become free from all sins.

So much for the reading which has proved correct, as the native has written to me regarding the same in a letter which I am not giving for want of space.

Since the reading has proved correct, it automatically follows that the planetary position given in Nadi should also be correct. There is one important point to be noted in this connection. In the horoscope of the *Nadi*, Venus is placed in the 8th house resulting in suffering to the native during its period in Guru Mahadasa. But none of the modern ephemeris excepting that of THE ASTROLOGICAL MAGAZINE with *ayanamsa* based on *Surya Siddhanta*, gives the Nirayana position of Venus in Vrischika.

Such indeed are the wonders of *Nadi* astrology which will never reveal its divine secret unless one approaches it with a pure and prayerful mind. Last but not the least, I express my profound thanks to the learned Editor of **THE ASTROLOGICAL MAGAZINE** for asking me to contribute a special article for this Annual Number. May the Great Goddess bless him with long life, health, wealth and happiness to espouse the cause of Indian culture in general and astrology in particular.



The author of an introductory book in French titled "Vedic Astrology: Destiny and Free-Will" published by IQ Editions in Montreal, Andree Leclerc studies and practices Vedic ways of life for over 25 years including Bhakti Vedanta, Jyotish, mantras... She is diving more deeply into Vedic astrology since 5 years. As an entrepreneur, she also co-founded a company wholesaling stone jewellery for which she has designed some 2000 models as well as web sites pertaining to Vedic astrology and various Vedic sciences in English and French that can be seen at www.Andreeleclerc.com. Andree is part of the Saptarishis Astrology Research Team and is currently in India learning under the mentorship of the magazine by interacting with various masters.

The 6th House: Unfolding The Maze

By
Andree Leclerc, Canada

One fine hot sunny morning when my A/C was mercifully working, I woke up with a new 6H obsession innocuously contacted during an inspiring speech from my Teacher-Ji about the Karma Theory. While 'surfing' my own consciousness about possible 6H links, I really banged my small toe on the doorframe following which annoyance an untranslatable word (from French) escaped me (it's Ok, I was alone with my live-in lizard and one of his occasional cronies)... While this forced me to stop in my tracks, the vibrating pain reminded of humanity's ail which usually brings an existential question such as **"why would nice folks get it really tough while some bad guys do seem to get it really good?? Life unfair...?"**

Sure was not my first shot at existentialism because there are so many things that I just cannot change but, this time however, I felt that **the magic of the Karma Theory held the key to many such mysteries.** Following are some reflections on the

subject googled on my 'organic search engine' on that 'Fated' day...

You may or may not have heard about the 6H as being the house of **"Prarabdha" karma** – meaning the results of our past life's actions that we must experience in this present existence.

Linked to the Karma Theory, **the now hidden 6H was the "out there" 10H of actions in our last life.** Therefore, said 6H – that could be termed as **"unknown factor" and which is legally accepted as both dushtana and uppachaya house** – does not leave us much scope for negotiation and its effects could be ups or downs, depending on whether we've been good boys & girls in the past... or not!

If we take Kalapurusha, we'll find the 6H to be Virgo, a sign that is all at once feminine (receptive), of Earth tattva (artha) and dual. Since Virgo in its eternal quest for purity is the sign "par excellence" to classify, quantify and analyse, we might want to consider that the 6th house's gifts in our life are meant to bring us to some objective conclusions about our own reality. But then, since Virgo is also known to be opinionated, we might also want to examine on what values our "objective conclusions" are based as partial "truths" might yield only partial conclusions (humanity's plight it often seems...)

Then, as per Nadi astrology, Jupiter is the jiva (us – you, me...) that is, the conditioned soul – which is differentiated from the Sun as Atma or living force. Now, Jupiter's moolatrikona is Sagittarius – that would be Jiva's starting point. From this perspective, **we see that Virgo is the 10H of actions (!)** This boils down to the fact that the birth chart shows, in reality, what we have done in our past life, including acquired patterns of thinking, behaviours & all. This mysterious past is now mirrored onto this life and **our Lagna decides** where the compulsive karma lies.

Since Sagittarius is the 9th sign, we get the clue that the **9H should be used as the Lagna for the past life.**

Virgo's Lord, Mercury, is also associated with the Earth tattva so the individual is apprehending his existence from his earthly being perspective and that will modulate his experiences of life. In the process of analysing matter, this experience of life may remain an abstraction since the essence of life as conscious perception is not found in matter but rather is what animates it. Mercury oversees the connections of the body (nerves, veins, etc.) so **its undeniable bond to the classical 6H Virgo shows how this very house links the pathways of our lives from past to future.**

This said, let's point out that **Mercury is one of the two Lords who get exalted in their own moolatrikona** sign, the other being the Moon, Mercury's dad and enemy. Based on the assumption that an exalted planet shows the sectors it represents were predominant or perhaps even "over-done" in the previous life, this would affect its moolatrikona in this life (ex: for Jupiter exalted, Sagittarius would be damaged). For Mercury, its exaltation and moolatrikona being one and the same – Virgo – we might rightly conclude that too much of even a good thing could destroy that very thing. This must be why the 6H is labelled as that of the "shad ripus" or 6 enemies namely lust, anger, greed, illusion, madness, envy... These

sure sound like retributions received by good boys and girls for past actions based on dubious motivations – they ring the meditation bell for some serious introspection in this very life in order to identify and trash this mental junk. **The 6H being that of “Health”, failure to clean up will certainly eventually result in sickness since it is first born in the subtle body (mind, intelligence and ego) before manifesting “in the flesh”. Hence, the 6H is “X-rayed” as the house of diseases, enemies, conflicts and wars...**

And then, there is the 6th Lord himself – the fellow who will bring ups and downs where he sits as he may not have completely subdued his “shad ripus” just yet – his process will likely interfere on the house and grahas he may be associated with for what he is worth. **This lack of stability will be mirrored on its house number position not only from the Ascendant but also from any rashi in the chart** – ex: if the 6L sits in the 9H, the 9H as taken from any other house will be destabilized.

Now, an additional entertaining feature of **the 6H is that it will show the prarabdha of any house** – we’ll need to examine the 6th house counting from the house under scrutiny – ex: the prarabdha of one’s mother as 4H is shown by the 9H, our own father (hence, we are born to these people).

Assuming that all of the above are rules laid down to play a game, we’re proposing the “6th House – Unfolding the Maze” adventure!

The magic prarabdha number is 6 – so we’ll apply “magic 6” to all houses of the chart following the “magic 6” logical order. Consequently, **we’ll derive the conclusion that the prarabdha of the 6H is seen from the 11H – then the 11H prarabdha is observed from the 4H, etc.** Here’s the sequence:

6H – 11H – 4H – 9H – 2H – 7H – 12H – 5H – 10H – 3H – 8H – 1H (!)

So, you win the game when the lessons from all these prarabdhas are learned and you have succeeded in capturing the 1st House = your “Self”!

Since this may actually take many lifetimes, let’s launch the game right now and develop our “magic 6” logic muscles (I should trademark this ☺) by throwing in some thoughts to attempt linking the houses’ “magic 6” sequence...

6H – Alright, here sit those original 6 enemies (or we could say “the original sins”) that may prove a hindrance in **our healthy process of discrimination i.e. discerning what is good for us and what should be avoided** – something that many people’s logic can tackle actually... but that may be interfered with by the 6H’s prarabdha as seen from the...

11H – ...of **mental attachments**. You guessed right! Logic is quite OK but there are ‘things’ that exist beyond logic that just naturally defeat it at times. These ‘beyond logic’ attachments also have a “magic 6” house so, let us introduce you to the...

4H – This is where we want to feel secure (please mama) and at peace, where our knowledge is seen, where our memories from the past operate, the past influencing our present perceptions and our whole scheme of **what feels right and what does not**. In this

perspective, **the 4H functions, it seems, are essential to qualify the 11H functions.** And since all are interlinked, the 4th house's "magic 6" links what lies behind it to the...

9H – Of one's father, guru, higher knowledge, justice, philosophy, religion, faith... Or, **the values acquired in previous births that will shape the 4th house's knowledge,** sense of right, wrong or morality if you will, as all perceptions are mirrored onto one's sense of personal values and beliefs. This 9H/father link to the 4H goes to show that one's father need not necessarily be the mother's husband – **our father is "fated" to our mother.** In India, the father is the child's second guru (the first being the mother – 4H) and is traditionally the person who acts as the family's bread winner and guide which takes us straight to the...

2H – To seek some light. What we've got now is the place of family life, a full-fledged artha house, associated with food and all that comes in and out of the mouth – **this is where what we have learned in the 9H will be spoken...** And it is interesting to link what comes in and out of the mouth to one's sense of justice, faith, philosophy – **as if Venus, as the classical 2H Lord and guru of the asuras would come and determine the values of Jupiter, the natural 9H Lord and jiva** – leaving no doubt that our eaten food and spoken words do come back to haunt us somehow or other especially considering that this is a classical maraka house – and the mouth is the main entry into the body. This 2H also stands for education and philosophical depth – the worth of which would modulate the 9H. So, what can kill us in the 2H is linked to the....

7H – Another maraka house. Here we choose a life partner for our family life – **because if we want the 2H, we need this 7H** –, or a business partner for our money-making ventures... This is, in addition, the place of our own mother's happiness, our father's gains, our younger sibling's child, our open enemies. Also a house of travels and business, dealing with and loving the public, search for harmony in relationships... (and that can kill us! Why? Because we need to compress our ego in a way that will accommodate life with a wife and/or business partner, per example, and they will certainly influence our family life and income.) If all this sheds light on the 2H happenings, the 12H will give indications on the nature of what these people and things will bring in our life.

12H – Mmmmm... Hidden enemies, the famous "bed comforts" and private life, expenses and material losses, foreign lands and travel and business, end of things, renunciation, imprisonment, hospitals, suicide... May sound scary but then, a partner has his/her own inevitable circumstances which are bound to affect us, or we may be predisposed to certain problems while travelling in foreign countries, per example. **And, to get down to bare facts, spouse, bed comforts and spending \$\$ belong together.** So, the prarabdha of this 12H that is prarabdha of the 7H (not to get confused) will be influenced by none else than the...

5H – Of romance and love received from the spouse (as the 11H of mental attachment from the 7H of partner – kind of makes sense for one's bed comforts and private life); 5H is also our children, luck, desires, wisdom or applied knowledge, creativity, intuition, entertainment, intelligence, ritualistic knowledge, prayers and meditation techniques, business sense – linked to the brave sign of Leo who needs to shine, this house of rewards from the past life can greatly ease the apparent difficult themes of **the 12H which could not, in fact, function without some input from the 5H that (hopefully) provides romance with**

the partner and (hopefully still) wisdom for our spiritual moksha... And this 5H, in turn, receives secret influences from the...

10H – Of career, status, one's actions visible in society, father's income, power, authority, success, large enterprises, commerce, renunciation, the last rites performed by one's child... This is the best place to show the world what we are capable of, should we wish to. Then, this implies that **our actions in this life do play a part in our 5th house's luck** and it seems that both of these are bound to ease or break one another – per example, if we got all the luck we need but use it for harmful or just thoughtless actions, these same actions are bound to reduce our luck sooner or later. That's when we come close to completing our 12 houses cycle and must turn to the...

3H – To shed light on our 10H affairs. As one of the “life” houses, the 3H is concerned with communications and all kinds of activities or hobbies that will channel that life into something tangible, as so many ways to expose one to the diversities and possibilities of the self. **This is where our courage, self-action, motivation and will to live shine forth.** So, logically, the quality of one's 3H will modify 10H affairs for better or for worst... depending on the...

8H – Hidden and unknown, this is another house of life, where life is designed and created, a place of passion, vitality, potency; and of metaphysical knowledge artfully concealed by the thick veil of matter. **As life can only come from life, the 8H is the origin of the 3H's vitality. The 8H is 12th from the 9H and indicates the way we have spent in our last life, the moksha and realizations carried from the past. The 8H focuses on life beyond the mind as the Moon is fallen there.** And finally, to put the cherry on the sunday, if it will function at all, the 8H needs the...

1H – That's you, the Jiva! That elemental particle of conscious energy channelled through the tube of apparent lives and deaths within matter. The Jiva who must consciously experience himself through all kinds of distorted circumstances brought about by his own ignorance – **the essential ingredient for its own mental moksha sought in the 8H...** The phenomena who will not know itself until he discovers his origin, the noumena (see Kant's theory).

We could actually summarize this whole topic with the observation that the prarabdha for...

- **dharma sthanas** (fire signs) **lies in the artha signs** (I sow and I reap)
- **artha sthanas** (earth signs) **are complemented by air signs** (think before you act)
- **kama sthanas** (the air signs) **are balanced by water signs** (feelings propel thinking)
- **moksha sthanas** (water signs) **are qualified by fire signs** (actions lead to feelings)

... showing how the 6H as prarabdha or “unknown factor” is meant to establish the needed equilibrium between past and future – while Our handling the 6H effects will determine Our future...

This point of the game brings on the proposition that, as a curiosity of logic, **it might prove interesting to overturn our “magic 6” scheme and develop the reverse to tackle the mysterious 8H** and exhaust some thoughts on this subject as well.

Till then, this game could be continued by practicing on **an example chart** as a way of adjusting our interpretation of the “magic 6” phenomena.

We’ll sample “magic 6” on **Mr. George W. Bush**, the seeker of the world’s most wanted and dangerous man, his nemesis Mr. Osama Ben Laden.

First, Lagna is Cancer a feminine and watery moksha rashi indicating a receptivity disposition where perceptions and emotions are all the fashion. Lagna is in papakartari with Sun in the 12H and Mars in the 2H but he was still a very pretty young man in his days – might just have been perceived as a bit lazy and irresponsible but this is normal as most boys prefer play to work until the age of maturity (that often only comes through a loving lady’s training, God bless girls, the mothers of humanity!)

From there, the 6L Jupiter sits with the Lagna Lord Moon in the 3H of courage and competition. In fact, the Lagna Lord spoils the house where he sits and that would affect his courage and competitive spirit. However, as Moon and Mercury are exchanging signs (parivarthana), they are reputed to act as if in their own sign – more particularly after 50% of the native’s life is through. **This links the Ascendant, mind and discrimination to Jupiter, our prarabdha Lord for this game** – which brings a “non negotiable” flavour to these matters. Fortunately, Moon’s is behind Jupiter in degrees producing the auspicious Gajakeshvari yoga so, some nice “ups” that helps balance his 1H and 3H conditions. To add zest to this, Jupiter and Moon are both in trine to Rahu, the supreme priest of undiluted karma. So, the 6L and Rahu aspect each other in full cooperation – must be “love”, a promise of surprises and anything odd you could dream of... Rahu with the 6L of actions performed in his past life indicates that there could have been some form of treachery or something “underground”. Since this also links Rahu to the Moon – perceptions – and Mercury – buddhi by parivarthana – these also partake of Rahu’s ambitions and grand ideas.

Saturn, the Lord of Time and a “bad” Lord for Cancer Lagna is also placed in Jupiter’s nakshatra and brings the sectors of open enemies, marriage and business partners as well as hidden passion, secrets or even black magic to the Lagna, 3L Mercury and Venus as 4L and 11L. Saturn’s workings being coloured by the original 6 enemies, we hope his perceptions have escaped being tinted by mirages of enemies, conflict and wars as seen through the lenses of anger, greed, illusion, envy... This could be a problem since the sign of Cancer, being that of expansive Jupiter’s exaltation, tends to increase the actions of the planets situated therein.

		Ra	Gk Su
	Rasi	Me SL Ve Md As Sa	
	George W. Bush July 6, 1946 7:26:00 (4:00 west) 72 W 55, 41 N 18	HL Ma	
	GL Ke AL	Ju Mo	
As: 14 Cn 00	Su: 20 Ge 41 (MK)	Mo: 23 Vi 36 (BK)	Ma: 16 Le 12 (PK)
Me: 16 Cn 44 (PIK)	Ju: 25 Vi 02 (AmK)	Ve: 28 Cn 24 (AK)	Sa: 3 Cn 24 (DK)
Ra: 26 Ta 30 (GK)	Ke: 26 Sc 30	HL: 18 Le 43	GL: 15 Sc 54

On to the 6H itself in the sign of Sagittarius, a masculine and fiery sign for some action. It is in trine to Mars, the brave Lord of war so we can rightly expect that Martian influences will spice it up as trines work together according to Nadi astrology. So far, this gives us an idea of the 6th house's network in this chart.

As the 11H, an earth sign here, shows the prarabdha of the 6H, we'll now notice that Rahuji sits therein, a guarantee that his obsessive nature must influence or perhaps override the 6th house's healthy practical logic and analysis and could distort the objectivity of Mr. Bush's conclusions or even the facts on which these are based for that matter (my apologies to all Rahu-in-the-11H folks out there, I did say "influence" and it need not be all negative and I am sure there are some absolutely lovely "11H Rahus" who make the best of this position). In fact, as upachaya houses, the 6H and 11H are places where things improve with time and effort. This said, perhaps his friends or social circles (11H) are not really what they appear to be. Rahu does benefit from Jupiter's aspect and his thirst for power and grand ambitions are favoured – as well as his investments in and profits from hidden sources we could suppose.

Said 11H is in turn influenced by the 4H. We see that Venus as Lord of both 4H and 11H is conjunct Saturn who, along with the Lagna Lord and Mercury (by virtue of parivarthana) are all linked to the prarabdha Lord, mighty Jupiter. Moreover, as the dispositor of Rahuji, Venus does not constitute a stable influence so 4H matters such as emotions, happiness, intuition and morality could be qualified as "shaky". From this perspective, the 11H already tinted by Rahu and which designates Mr. Bush's friends, mental attachments, gains from the 10H of actions, ambitions... further holds elements of fate, obsession and carries with it a shadow of "subconsciousness".

This 4H is further influenced by the 9H (and Mr. Bush's dad), the Lord of which is Jupiter conjunct the Lagna Lord in the natural prarabdha sign of Virgo. As we've already noticed, Rahu has a say here so the father figure and ideology are tinted by Rahu's obsession of grandeur. And, being in Virgo, a sign of business and service to others, this influence is channelled through politicking and the oil business (Rahu is minerals and hidden things and the Moon is liquid while Virgo is an artha earth sign). We could venture that the 4th house's "subconsciousness" above finds its equivalent in the underground oil business.

Onto the 9H prarabdha which comes to fiery Leo where sits enthroned the Rajayoga karaka and God of war Mars – in fact, "Mr. Bush-Dad" did have his war. Leo's Lord, Sun, occupies Gemini, the 11H of gains from its sign (Dad won his war but not without expenses and repercussions – i.e. hidden enemies since Mars is in the 12H from 9L Jupiter). So, Mr. Bush Jr. and Sr. are Mars oriented fellows and through Mars they philosophize, apply justice and entertain their faith – the whole show being still under the influence of Rahu due to its undeniable influence on the 9L mighty Jupiter for a roller-coaster of ups and downs. Mars in the 2H of course "peppers" Mr. Bush's speech with elements of enemies, arms and strategies. As Mars may not shy before a lie or two, these could also be features of his speech.

And then, once upon a time and forever, the 2H prarabdha was and will be seen from the 7H – the sign of Capricorn here. We are delighted to proclaim that said 7H is in trine to the prarabdha Lord Jupiter, the Lagna Lord Moon and shadowy Rahu, linking it to fate, fate and

fate. To shed more light on this, 7L Saturn occupies Jupiter's nakshatra so we can add some fate to this blend for our 2H past life non-flexible influences. Of course, this 'fate' being linked all the way to increasing planets like Jupiter and Rahu, some big ups are to be expected. 7L Saturn being in the 12H from the 2H brings unexpected or unplanned expenses linked to 2H affairs like family, education and income since, as noted above, the sign of Cancer tends to increase the planets situated therein.

After these discoveries, we'll further examine that the 7H prarabdha is seen from the 12H and there snugly sits between Rahu and Saturn – in papakartari – Lord Sun, the 2L of family life, speech, food, education – the dispositor of Mars... in the home of hidden enemies, foreign lands, material losses – **he spoke of a powerful hidden enemy in foreign lands and spent many US dollars to “dig him out of his hole”** – his foreign policies leave no doubt about his Martian inclinations (as long as he not need do the fighting on the field himself, of course). His artfully crafted speeches (with his famed “slips of the tongue” that provided “presidential” material for jokes books) have nevertheless served him and his associates in their common agenda. Mercury the 12L (and 3L) goes to the 1H in Cancer and we've already seen how prarabdha is infusing its celestial Mercurial influence. So, we'll venture that his associates are just as “predestined” as he is.

To qualify this “predestiny”, we land in the 5H of past life credits with moksha karaka Ketu parked right in... His wife's religiousness (Ketu's moksha aroma) together with conjugal love has helped him overcome his alcohol addiction and most likely warmed his 'bed comforts'. It seems that his business sense did not allow him to flourish with Ketu there however but, **since Ketu in the 5H gives more than the person deserves, he did land “The Big Job” as Mr. President of the USA** (yes, you bet dad helped!) Ketu's releasing effect in a moksha sign as prarabdha of the 12H might multiply losses due to hidden enemies or simply scatter and hide his enemies... or legitimate motives (a recollection of the shad ripus here). Scorpio is associated with destruction and regeneration; it's Lord Mars who is also the prarabdha of the 5H due to its being Lord of Aries (natal 10H), goes to the 10H of actions from Scorpio and links with Rahu as Rahuji's nakshatra Lord (nice duo) – so again, this lands us with fate for both his past life reward and present life actions.

Said 10H of Aries is in turn supplemented by the 3H along with Jupiter and Moon – both self and prarabdha – **leading us to think that his actions were fated from his past life**, particularly considering that both Jupiter and Moon are in 10L Mars' nakshatra (so much for “free will”).

The 3H is modified by the 8H as the origin of his vitality – Mmmmm... with Mars facing the 8H of addictions from the 2H, we can easily say that his passion for some 2H matters have not been beneficial for his vitality (like alcoholism) – the 8H being where the subconscious can take over the person's will – because this is where the mind/Moon is fallen. He also has the reputation of belonging to some secret societie(s) where rituals to improve one's personal hidden powers are performed which would be an ingredient of his prominent status and actions... Still, 2L of family life, Sun, is in trine to the 8H so family brings him “luck” with his 8H matters. **8L Saturn being in Jupiter's nakshatra and in the increasing Lagna of Cancer – the 4th sign of the public, brings again the origin of this incarnation to some fate that had to be worked out.** The 6 house of prarabdha from the 8H of life's origins and transformations takes us straight to the 1H – Mr. George W. Bush

himself who undergoes this fated life... From the public external point of view, he's made his fair share of mistakes (**millions of folks think that "he" is the mistake!**) We hope he can face his Self and is able to deal and face his own motives that could still be tinted by the colours of his own 6 enemies after all...

In recognition of the skills and depth of my Teacher-ji's astrological knowledge, I must admit **that there is quite a bit more that could be expounded on about the 6H** – and this might be developed in a further write-up(s).

All glories to Seers of Jyotish!

Epilogue: since I completed throwing these thoughts on "screen paper", I received some carefully concocted 6H injections to inoculate me from any sentiment of obsession concerning the Karma Theory – but not from the obsession as such...! So, God willing, we'll -see'ya- for more...

P.S. My banged little toe is just fine!



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The author of an introductory book in French titled "Vedic Astrology: Destiny and Free-Will" published by IQ Editions in Montreal, Andree Leclerc studies and practices Vedic ways of life for over 25 years including Bhakti Vedanta, Jyotish, mantras... She is diving more deeply into Vedic astrology since 5 years. As an entrepreneur, she also co-founded a company wholesaling stone jewellery for which she has designed some 2000 models as well as web sites pertaining to Vedic astrology and various Vedic sciences in English and French that can be seen at www.Andreeleclerc.com. Andree is part of the Saptarishis Astrology Research Team and is currently in India learning under the mentorship of the magazine by interacting with various masters.

The 8th House: Probing the Under-World

By
Andree Leclerc, Canada

If you have read our 6H piece, you will know that this is an after-effect which proposes to auscult mysteries of the 8H. So, here we go...

Another fine hot sunny morning when my A/C was still mercifully working, my Teacher-ji called me and inquired how the 6H article was doing. Then he said he'd be thinking about all these dushtanas and how they somehow show the subconscious in a chart.

Thinking about it, I figured that a large part of the shadowy side of the 8H, which stands for the occult, metaphysical, psychology and psychoanalysis must indeed be a large portion of the subconscious, something over which we have no apparent control and no direct perception as far our individual selves are concerned.

In reference to the Karma Theory in the 6H article, here's a quote about the 8H:

The 8H is 12th from the 9H and indicates the way we have spent in our last life, the moksha and realizations carried from the past. The 8H focuses on life beyond the mind as the Moon is fallen there.

The facts of the matter are that, as “regular” folks, we do not know the forces, laws and subtle substance that have been designed and assembled to provide us with the bodies we perceive ourselves as wearing and which enable us to act and experience “life”. **The more we know, the closer we get to a real experience of life**, its anti-matter energy, how it operates with its infinite possibilities. This not-knowing leaves plenty of space for ignorance to rule our thinking patterns, behaviours, desires, decisions, actions...

Our universe is ‘scientifically proven’ as being mostly unknown due to 95 to 97% of it being Dark Matter – that’s a pretty large percentage that casts a 95 to 97% shadow on what is said to be partially known. **This is news also for us as microcosms of the universe – there must also be a huge chunk of our “Selves” that is lying in that Dark Matter** – if we multiply this by 12 houses... we might just find ourselves trying to see the universe in the light of a candle, and decide to give up finding out!!! But, being brave, we’ll still give it a shot...

Before jumping head first into this dark pool, let’s point out as an appetizer, that the **6H is the 11H of gains from the 8H of the subconscious**... We can only gain what we know and we can only know what we have experienced – book-knowledge is very helpful but cannot substitute for real felt practical life lessons. The 8H is that of the mystic who has complete cognizance of what goes on beyond physical and mental perceptions hence, the Moon is fallen in the 8H. Before reaching that stage however, it should be noted that the **Moon is what links both material and spiritual** – as these two are of different natures, they cannot directly connect with each other without the perception part of our psyche.

As Lagna, House #1, We Are That We Are; the basis of our own consciousness... and the outcome and future of our past. As such, the origin of our present existence is seen in the potency of the 8H – only through this mysterious seed of life strangely carried through organic matter such as semen that inexplicably fertilizes another living organic substance called an egg to develop our body in our mother’s womb could we aspire to know and find ourselves out – our physical, emotional, spiritual as well as metaphysical selves, the temporary and the eternal. At this stage, it is very naturally tempting to identify with our 6H prarabdha and develop an ego or identification that will, most likely, turn out to be a misidentification thus giving rise to “Ahankara” or material ego – something that can easily lead to egotism. Isn’t anger, when it arises, something very difficult to control or just ignore?? Are not fear, anger, cruelty, poison, punishments, destruction all under 8H jurisdiction? You bet. And the 8H also has the potency to regenerate and transform what has been destroyed, to unveil the nature of fear through analysis of subconscious and beyond-subconscious forces at work. **As an occult science, astrology is an 8H goody to tackle and point out such hidden causes.**

The more we are under the spell of our subconscious, the harder the prarabdha of the 6H will hit, 6H being the gain of the 8H. To illustrate this by a crude example, let’s take a serial killer who has a compulsion to kill – he could not tell you why, he just has to do it. What is lying in his subconscious to undergo such a prarabdha? We can adopt the perspective that such a person is a slave of his own evil ignorance as his actions demonstrate – but we should bear in mind that his victims may not be completely innocent since his killing them is also their prarabdha – something that needs to be worked out between themselves... As beings with limited perceptions, we are disqualified to judge the serial killer’s acts as good or bad or according to whatever the laws of men may judge them to be. Our fellow might just be a guy who dived a bit into black magic in the past, was used as the ‘goat’ of a human sacrifice

by others and had to come back to kill his past life's killers in order to re-establish the balance between his karma and that of these folks (just an example). **As a general rule, if we see suffering, we can guess ignorance lies near behind as there is no smoke without fire.**

Since our desire to dig in, develop, dissect and link these mysteries is growing, let's first illustrate the sequence of where the 8H – along with its content – will hit and influence the different spheres of our lives by exactly reversing the 6H magic number with the **8H under-world number...**

8H – 3H – 10H – 5H – 12H – 7H – 2H – 9H – 4H – 11H – 6H – 1H

So we could say that the vitality, self-knowledge and expression of the 3H are some factors behind the conception/origin of life found in the 8H (this supposes that **we're born to 'Be' something – there is something left to spend in our 8H bank account**). Then the 10H of actions in the outside world would be the motivating factor behind the need for self-knowledge in the 3H (might be useful to know oneself before getting out there and performing actions that might affect others).

The 5H of desires and purva punya is the force lying behind the actions of the 10H, what ignites its motion and carries it forward. And **the 12H's realizations of one's Self and what was spent in the last life quite logically plugs in behind 5H affairs** (per example, the 5H's desires would logically be for what we have not realized yet, the piety available to carry our 10H actions...) Our associates of the 7H will play an important part in what we were able to realize of our Selves and what we spent – some folks are more costly to hang out with than others...

And then, our family, gains, education and what enters and leaves this body through the mouth, philosophical depth of the 2H will be influential to determining whom we'll get as partner(s). And **this 2H takes its roots from the 9H of father and ancestors** who might, amongst other benefits, leave unearned property to the 2H of agriculture, 'unearned' being an 8H goody. The luck and goodness of the 9H (or some form of substitute if the real stuff is unavailable) is, in turn, a product of the 4H of happiness, mother, feelings...

The 11H of attachments, friends and profits sets the stage for the 4H's happiness (worldly accomplishments being sometimes acquired at the cost of one's peace of mind). **Then comes in a big player, the 6H**, to compel us toward our attachments, friends, profits... And finally, the Lagna of a lifetime will further set the stage to the Rashis where the action is to take place.

This also brings us to the dynamic of the 6/8 relationship which goes to show that while one house is the parabdha of another one, this second house is the origins or subconscious forces lying behind the first – these kind of "break" one another since they are both mutually "victims", so to speak, of actions performed in past lives (and rest assured that desires are subtle actions...)

As we had done for the 6H, we'll sum up how the Rashis' elements interact with each other on the under-world 8H basis:

- **dharma sthanas** (fire signs) **have their mysteries lying in water signs** (my actions are based on the subjectivity of my feelings)

- **artha sthanas** (earth signs) **go to fire signs** (I acted and now I want results – quickly please!)
- **kama sthanas** (air signs) **are motivated by earth signs** (darn! I'm getting attached to my obtained results)
- **moksha sthanas** (water signs) **are stirred by air signs** (freaky, my attachments are getting hold of my feelings)

... in light of this, we can't help noticing how the sub-consciousness of the 8H, which is linked to Scorpio, a water sign, colours our actions, attachments and desires with the most beautiful subjectivity, **leaving no ghost of a chance that we could perceive Reality from Its own standpoint – which most likely accounts for ghosts being 8H manifestations (!)**

We are also brought to notice the existing balance between masculine dharma and kama Rashis who are outgoing by nature – and the subjectivity and receptivity of female signs – and vice versa... **Input leading to output and output being reabsorbed as input.**

We have seen in the 6H article that the 12H is the prarabdha of the 7H of spouse, business partner, etc. And guess what? The 8H from the 12H is the 7H – what a surprise! So, **the mysteries/roots (8H) of each house's prarabdha (6H) bring us back to that initial house.** The reverse logic that the prarabdha of each house's mysteries/roots brings us back to that very same house also holds true. Conclusion: these Dushtana houses have ganged up together to keep us out of their club...!

Given these facts, we're going to have to sneak in by their back door to get some info. And who do we see? Mars, Mercury, Jupiter, Venus, Saturn and even Moon (!) all sitting and chatting over some 'chai', samosas and sweets (I thought Saturn would not like sweets...) They don't look annoyed by our intrusion since they know there are folks out there trying to get to the essence of Dushtanas.

Honourable and splendid Mars, the energetic warrior who presides this eminent Graha get-together, addresses us:

"Welcome children, welcome. Want to know about the 8H right? And you must be wondering what one earth the Moon and Venus are doing here, right? **For Saturn, I guess you can easily justify his presence in this club due to his being karaka of the 6H and 8H...**

You've already figured out the scoop between the 6H being the gain of the 8H – so let's just randomly apply this to a chart for starters before I take you for a ride in the under-world. Who would you like? Celine Dion? Yes "My Heart Will Go On" for The Titanic – great song for a great movie...

So, as a superstar singer Celine Dion got Mercury and Venus in the 8H in Aquarius, Saturn's air sign, and facing Jupiter R in Leo – she artfully blows out that air thanks to the 3 benefics. The association of these 3 benefics would be quite sufficient in itself to make her sing all she wants but see that the 8H is the 12H from the 9H of past life (you need to recall the Karma Theory for this one). The 12H is what she spent in her last life, it's her 'moksha' from the last life – I see you wondering what this exactly means 'moksha from the last life'... **We could say that she has worked out and released these benefic's energy and they've transformed into available strength she has with her now – her 'self-realization' – get it?** They're sitting in her 8H bank account and are complemented by Jupiter, 'big bank' himself. Jupiter is retrograde in the 2H of speech (a singer you know), which means that there is

something very significant about the 2H which needs to be worked out in this life – this Jup complements Venus and Mercury because it is in the 7H from them. To add to this, Jupiter is dispositor of Saturn and Sun the 2L (parivarthana between Jup & Sun in fact) plus Rahu all in the 9H, in emotional Pisces (she sings about love and feelings...) The 8H Lord has gone to the 9H of luck along with 2L and Rahu to boost the show. Jupiter is a mega-bank in this chart... And is the gain of the 8H as well because he is the 6L.

Sa Gk	Ra Su	Ma Mo	Md		
Ve Me	Rasi			GL	As
	Celine Dion				(Ju)
	March 30, 1968 12:15:00 (5:00 west) 73 W 29, 45 N 43				
SL		AL	HL		Ke

(Ju)	GL				
Ke	6 5	As	3	2	
	AL		Ma		
	HL	7 4	Md	1	
		10	Mo		
	8 9			11	12
SL			Me	Ve	Gk Ra Su Sa

As:	9 Cn 08	Su:	16 Pi 40 (MK)	Mo:	6 Ar 15 (PK)	Ma:	8 Ar 37 (PiK)
Me:	24 Aq 37 (AmK)	Ju (R):	3 Le 11 (DK)	Ve:	25 Aq 17 (AK)	Sa:	21 Pi 17 (BK)
Ra:	25 Pi 50 (GK)	Ke:	25 Vi 50	HL:	2 Li 39	GL:	27 Cn 04

We could add that Mercury is the 3L of voice and creativity and 12L of international along with **Venus being 4L of feelings and emotions and 11L of gains from career in the 8H** (which is also a place of gain from career because it is the 11H from the 10H) – these 2 facing 9L Jup produce a winner package! (Call that a timely birth. I know, **many other people were born with the same chart and they are neither that rich nor prominent** although they may sweetly sing while taking a shower! Your Teacher will give you the assignment of writing about this apparent lapse of astrology when he finds you ripe for it). Yes, yes, we can add Rajayoga karaka Mars in Ruchaka yoga with Lagna Lord in the 10H granting her all the energy she needs to get out there and show the world.

- You picked an easy obvious chart actually -

To carry on with the subject, know I am both the energy of passion and the passion of energy although **I am not the life-spark as such – this is the Sun's attribute** and he is exalted in my sign of Aries; meanwhile the Moon is fallen in my Scorpio – I mean, Aries is for getting out there and existing while Scorpio is for introspection, a job for which your external perceptions would only interfere.

Scorpio is a water sign where you can get poisoned and die; and then be brought back to life again in these same waters as they are the womb of the universe. I am fire and I warm up the waters of Scorpio to grant you new energy so that you can actualize your inner passion to live. **Because the next house to Scorpio is Sagittarius, the 9th Rashi of father and ancestors, you need to get through my process in order to get there** – that's part of the scoop behind my sign being a place of desire and passion. On the other hand, the sign of Libra

being the 11th sign from Sagittarius (your father), his attachment to your mother and gain from his relationship with her needs to be 'consumed' in my sign of Scorpio before you fully become your father's descendant. That's one reason why Venus is sitting here with us – moreover, his sign of Taurus complements my sign of Scorpio by helping provide a context to link Scorpio to the outside world, being 7th from Scorp. And please bear in mind that **Taurus is the 6H from your father (9H) and your father will no doubt reap the 2H when you are born.** Taurus is also the 8H from your father's attachment (Libra) – so the quality of the 2H (Taurus, that fertile land) is really the roots of the 7H (classically Libra).

Like a little puzzle, the 7H which we just said is your father's attachment also plays the part of being your mother's happiness since 7H is sukha of the 4H – so the **7H really shows how your father's attachment to her makes your mother happy!** Taurus is in fact the hidden roots for this happiness of hers in her marriage or relationship. Taurus is also the 11H of gains from your mother as 4H (classical Cancer).

- I hope you're not getting confused – have a warm drink to help wash down this info... Because there is more to come :-)

Do you really want to know why Moon and Venus are hanging out here with the classical Dushtana Lords?? Ok, let's improve on your 6H findings which brought you to the Karma Theory and the **Nadi concept of Jupiter being Jiva, the conditioned soul in this very life – making Jupiter's moolatrikona Sag as Lagna** from this Nadi perspective.

From Sagittarius, the 6H is Taurus where Moon gets exalted, the 8H is Cancer where Jiva himself gets exalted and the 12H is my Scorpio where Moon is fallen – getting on?

From Kalapurusha, Scorpio is that dark metaphysical area where the soul is granted a new body which really means a new life to experience itself and learn the lesson – **Saturn as 6H & 8H karaka is the one in charge of teaching you the lesson** so please bow down and thank Him for this, He is a very patient and loving graha even though He mostly gets treated as *persona non grata*. My same Scorpio is the 12H from Jiva's Lagna – whatever is left from Jiva's spending in his last life and his self-realization or moksha from the past, becomes energy that can now be used and actualized – or it can also be lack of energy if you blew it. We referred to the 9H as being one's past, one's ancestry. In this context the **5H from your Lagna, as one's child, carries forth this past into the future** – you're the junction between both... how does this feel? (Lord Mars is wearing a charming and enigmatic smile now...)

This brings us to state that, as a deduction of logic, the 5H from any Bhava is its future. Therefore, **the future of the 12H is the 4H** of thoughts, memories, happiness, education, home, security – these are the 12H's 'children' so to speak, the outcome of Jiva's past moksha, how he was able to surpass his conditioning and know a larger part of his Self. But, because it is a hidden house, the **12H being the 9H of past from the 4H also shows in this life the thoughts and desires that you did not or could not actualise and experience in your past life.** These were carried in this life and have been transported through the vehicle of your subconscious because, as you know, most of us are granted forgetfulness of our past lives. **Lagna is the 10H of actions from the 4H – I Think Therefore I Am...** eventually! – ... as well, Lagna is the 9H of luck from the 5H – and the 5H is the gain or realized knowledge from your 4H which may bring you desires, wisdom, the capacity for spiritual practices, creativity, children – so you are also the result of that.

Now, the 12H is the 5H of future from your 8H of the subconscious. And, the **5H being the prarabdha of the 12H, will give indications as to how the 12H energy will be expressed.**

Don't think we're getting off track because this also brings to our attention that the **8H is the 5H of future from the 4H** of home (your mother's child! – someone you might be acquainted with...)

The 8H would therefore be the future that your present feelings, happiness, sense of security and nurturing will bring. **All 4H matters are directed to your subconscious 8H** and constitute the 'luck' or purva punya or... 'poison' if you are not careful with your thinking – of the 4H but, you can't really see it because it is hidden – **it will show up in your behaviour, reactions, actions, etc.** and then, you can make a conscious effort to analyse the stuff and see what's its made of. And, because the 4H is the 9H from the hidden 8H, we will say that it is the 8H's past – which makes sense because we just identified the 8H as being the 4H's future – but it's still worth mentioning because **this makes the 4H a focal point as both 'victim' and 'fortune' of the unknown in the 8H...** How you will handle this will, in turn, print new impressions on your subconscious and be stored in your 8H for maturation and future use. So the **4H draws from its unknown source and replenishes it.** In fact, just like you entertain different relationships with varied people (parents, spouse, children, friends, co-workers, boss and so on) that you may benefit in different ways, the 8H is also related to all the other bhavas in some ways like we've just seen (this goes for all houses as well). Without repeating what we've covered, we could in addition consider that the 8H complements the 2H as the 2H complements the 8H (being opposed); 8H is prarabdha of the 3H, the outcome of the 7H (the marriage contract), the action of the 11H (I see your eyes crossing here) and the past of the 12H.

If we examine the physical functions of the **6H and 8H** being, respectively, digestion in the intestines and excretion of what was digested, we will acknowledge that these **are pre-set functions for which conscious effort is not needed.** Same thing on the level of the karma they stand for – the whole thing is pre-set by our past actions, desires, attitudes, etc. The 6H being 'health' and the 8H 'chronic diseases' will show the pathology of our thinking, where it got stocked and now obstructs.

As such, the 8H is also the 4H of feelings, perceptions, memories, etc. taken from the 5H of wisdom, desires, creativity, children... So, **nothing we think or create in any way – whether we do it consciously or not – goes wasted.** It all becomes imprinted in our subconscious and gets stored in this hidden place to be given back to us when the time is ripe (scary...?)

So here's the crucial point: the 4H, 8H and 12H are in trine to each other and play a game of being past and future of each other. The 4H is where we can perceive and identify the other two's workings – or qualify them. These are all part of the underlying forces that brought you back in another birth justifying the 12H being the future of your subconscious 8H – and the 8H being the future of the 4H.

Pertaining to this pivotal 4H as junction of subconscious forces, here's a piece of news: **as per the Karma Theory, the 4H is a place of 'free-will'** (yeah!) True, the subconscious forces will sprout up in our minds and this is when we become empowered to deal with them. We DO have the choice of our reaction to any thoughts and feelings popping out of our subconscious – as we have seen above, our feelings are directly related to our actions. Human life, while it lasts, is a chance to get smart – it won't happen in other forms of life because their biological

equipment is unsuited for this. I'll take this opportunity to mention that Kendras (4H, 7H, 10H) are places of free-will meaning, we can choose our 10H actions, our 7H partner (or no partner) and our 4H attitudes to thoughts and feelings. Since we know that the 4H is the weakest of the kendras, we can see that dealing with more subtle notions such as thoughts and feelings is a greater challenge – and they are not without consequences.

From Kalapurusha, **Jiva is exalted in the 4H – that's where he is at his wisest and... most selfish** that is, concerned with himself above the rest. As we know, Moon is fallen in my Scorpio and Venus is exalted in the 12H of spending, bed comforts etc. as Venus wants to share everything.

From the point of view of Jiva, Jiva himself is exalted in the 8H – because Jiva is the expansive Jupiter, whatever lands in Cancer becomes expandable – for better or for worst. Which means that as a conditioned souls, **you are given the opportunity to expand the future of your 4H of knowledge, to expand the knowledge you acquired from the wisdom of the 5H** (8H is 4H from 5H)... 8H is also your 3H of 'free-will' regarding how you will handle the prarabdha of your 6H (that 'unknown factor') – since your attitude will determine your gains from the 6H that is, if Saturn's lesson was wasted on you or if you came up with high marks. And then, we can also state that the 4H is the gain of the 6H (because 4H is 11th from the 6H), isn't it interesting how all interlinks?

I know your mind got 'jammed' a while ago on this 11H thing (8H being the action of the 11H) so let's get back to it and put it that way: 8H is the 10H of action from the 11H right? 11H is for profits, attachments, friends, success, wealth and satisfying one's desires as it complements the 5H. So, 11H also has a field of action and that is the 8H – where the Moon is fallen because if you complicate your mind in acting for these areas of life, you may flatly become a loser or a saint (this is often said about my Scorpio as Lagna). Then, from **Jiva, Jupiter (big bank) is exalted in the 8H (of other people's money) so that your actions pertaining to 11H affairs can increase your 11H with all its joys...**

- Have some sweets, we'll still be here for another while...-

So, still from Jiva, we were saying that he expands at his best in the house where the Moon is fallen, where Moon's perceptions stop snooping in – and **Moon in turn is at his best in the 6H where his perceptions in dealing with Fate can be attuned and his actions are best carried out on a daily basis** since Taurus is a very patient and stubborn worker...

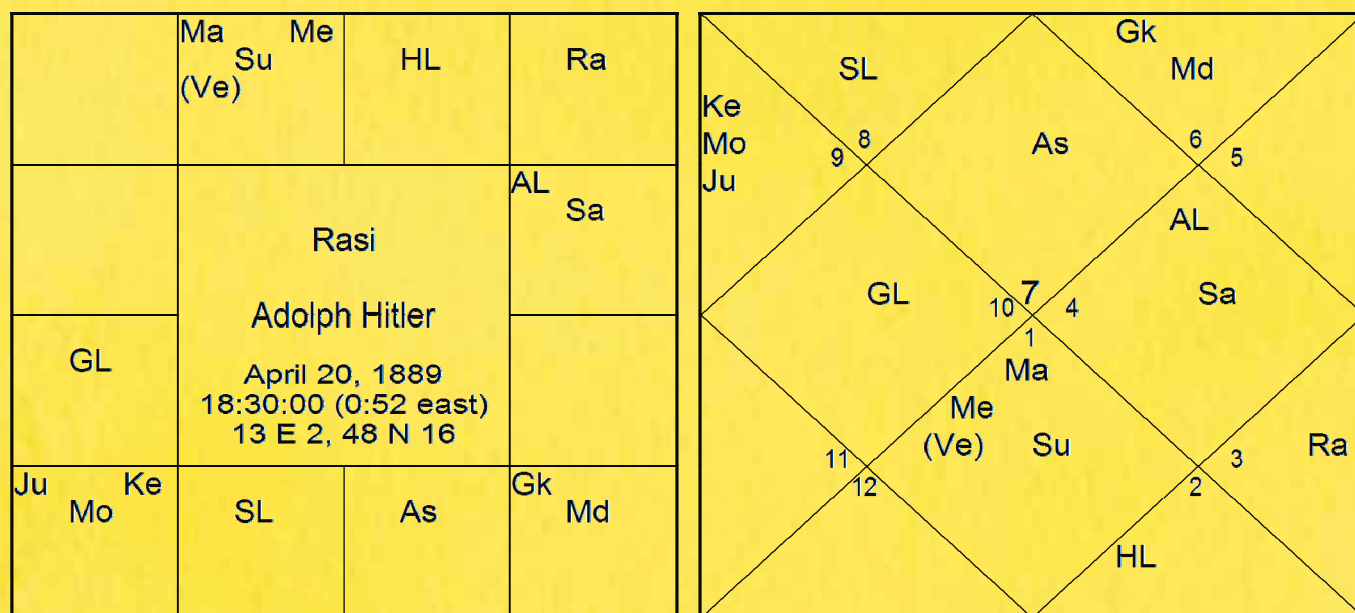
As far as Venus is concerned, I must confess that we have a particular passion relationship together. **In Nadi astrology, Venus is the classical karaka for the wife and I, that of the husband.** Therefore, you should know that in both Aries and Scorpio, I find my complement in Venus who, like me, also has a 6/8 relation between its signs. So from my Aries, Venus is exalted in the 12H and owns the 3H of "free-will" from my 12H of expenditures and bed comforts (ever heard the joke about wifely response "not tonight dear, I've got a headache") – this same Venus is no one else than my spouse in Libra, the 7H of complement. As you can see, in my moolatrikona sign of Aries, I am surrounded by Venusian influences – and I'm not complaining as the guru of the asuras is a warm sweet watery graha who balances my dry active warrior passion. Sweet is also acid and you know, sometimes, behind his lovely appearance, Venus has the power to bitter my passion – as a side note, if you link this to Ayurveda, you will see that bitter taste reduces acidity and fire – this is how beautifully we complement each other on many levels!!!

Then, from Scorpio, Libra is the 12H of (bed... etc... you got it!) and Taurus is the 7H of spouse... What's more is that Venus is exalted in the 5H of my romance, children, desires, creativity, wisdom. So, from all angles, Venus is my past, present, future, the prarabdha of itself just like I am the prarabdha for myself. Which means that **Venus as 6th and 8th Lord from its own signs is responsible for his own ups & downs** and is prone to receiving something which is more like 'instant karma' – so he has to deal with his present thoughts and decisions in this life. The same thing holds true for me also. But then, our signs are marakas from each other (2H & 7H) so we both need to reduce our selfishness and make space for one another if we will gain from complementing each other.

From both my signs, Venus is the thoughts, spending and moksha carried from the past into this life – and the 12L placement will show where these went.

Anything else you should know...? Ok, let's apply these concepts with an example chart before we conclude this talk – you choose...

Hitler the Fuhrer? Mmmm... why not?



As:	4 Li 23	Su:	8 Ar 30 (PK)	Mo:	14 Sg 20 (PiK)	Ma:	24 Ar 05 (AmK)
Me:	3 Ar 23 (DK)	Ju:	15 Sg 56 (MK)	Ve (R):	24 Ar 23 (AK)	Sa:	21 Cn 09 (BK)
Ra:	23 Ge 45 (GK)	Ke:	23 Sg 45	HL:	20 Ta 08	GL:	23 Cp 23

Libra Lagna so the 12H of past thoughts that he wants to actualize in this life is Virgo, the natural 6H and prarabdha sign – good start. Mercury goes to the 7H with royal exalted Sun, I (Mars) as warrior and Merc's enemy – and I am exactly conjunct Lagna and 8L VenusR. Since 7H complements the Lagna, his associates are warriors and also work through some form of communication – Merc – like propaganda = mass distributed lies we could say, bearing in mind that Mercury is also dispositor of... Rahu! It would look like I've got Venus crushed to powder in graha yuddha (planetary war) **but, if you look at the declination you'll see that I'm actually at 16 degrees while Venus is 22 degrees** – as a matter of interest, Venus gets the highest declination score in this chart and this not only makes Him part of our 7H gang but to top it up, He becomes our leader – so He is not quite the victim you would think at first sight although he may himself become victim of his own delusions being the 8L – or the illusions brought on him by a black magician, something we cannot rule out since the 8L is in pretty heavy company (he became a changed person after being hospitalized in 1918

having been injured in WWI. That's when he was diagnosed with 'psychopathic hysteria' – he was 'transformed' by the psychiatric treatments received). Venus as both Lagna Lord and 8L in this context could bring either possibility...

With Venus there, Mr. Hitler's expenditures and moksha from the past life rests with his associates in the 7H which includes his Fate from Kalapurusha combined with his thoughts and feelings from the past life (Merc) – something he came to work out with them as assistants because **you see that it is the Lagna Lord which is retrograde (& 8L) – so he's the one calling the shots** as there is something from his past life he needs to work out. The 12L being with Lagna Lord who is also 8L show that he goes along with his fate. I'm also part of the crowd as Kalapurusha 8L – you know, I'm part of that 'subconscious' factor and bank balance carried from his past. I must say I'm in a pretty good position and combining with Venus – so, he did bring sufficient 'funds' to spend which gave him power and charisma.

Mercury, a natural manufacturer and merchant is also the 6L of prarabdha of the 7H – that unknown factor that qualifies the 7H's associates – it's obviously sitting with two warriors and another merchant (Venus, Lord of Libra as classical 7H). This Venus also being natal 8L, their combined marketing could tap right into the subconscious of the public which would come as no surprise with Saturn as 4L and 5L in the 10H of actions, in the sign of Cancer (that's the public!) aspecting the whole 7H party (I hope you remember our little chat about the 4H and 5H's relation to the 8H – well, believe me when I say that their Lords will not just stand there as innocent bystanders – **so while Saturn is applying the 4H & 5H's to the 10H (let's call these knowledge and wisdom) of the public, the 10H of action from there (7H) shows conflicts, breaks, wars, manipulation, treachery, fanaticism...**) Moreover, I am also aspecting Shaniji – when we aspect each other like this Shani and Me, the result leads towards engineering, technical fields, manufacturing... Shani is in Cancer, the place of feelings, emotions, mind and the public – and we thought we could apply our united technical orientation to exploring the engineering of the mind, see how it could be compartmented and programmed so we've experimented this on our perceived enemies (see Jupiter below) who also happens to be Shaniji's prarabdha (remember the six enemies) and the Lord of my own past and ancestors...

As we've seen, the 7H is, in fact, the attachment, profit, etc. of the 9H. The 9L resides with us in the 7H – and, same 9L is dispositor of Rahu (!) So this 9L fellow came to the 7H to gain from us and with Rahu's 'grandeur' complex made worst by Jupiter (see Jupiter below), he is ruthlessly determined to get the sought-after gains... Exalted Sun who is amongst us in the 7H is also the 11L and He's also bringing his strongest desire for profits and royalty – **as my sign of Aries is for leading and ruling, Sun and Mercury sure are fully cooperating with its agenda** – looks like the four of us were not meant to behave like 'saints' so it comes as no surprise if history has pictured us as being 'corrupt'. Shaniji is also in trine to the Fuhrer's 6H – which means that He collaborates with the water signs – normally associated with 'liberation' right?

In the meantime, Jupiter, the 6L from Lagna is with the 10L of actions – Moon – in the 3H of vitality, communication, self-knowledge. 3H is Sagittarius, a natural place for teaching, philosophising, 'religioning', the father of humanity, the warrior fighting a holy war – so this can become the vitality of a nation, the information of its collective self-knowledge and its prarabdha, in fact, due to this being the 6H from the 10H in Cancer. Ketu is also there – this is where Fate strikes; Ketu gives, let's go of things or people (10L) or his perceived

enemies (6L)... Giving us the picture of a tyrant whose tyranny was taken away – he was fated to lose. Ketu combined with Jupiter as Jiva the 3L of hands and 6L of Fate in the 3H, he also ‘escaped’ by taking his own life when he had to let go of his power (in the official version of the story anyways). Ketu also very closely aspects Me and Venus. **This 3H is complemented by Rahu in the natal 9H which throws the 9H sectors of the chart completely off balance** – Mercury the 9L, as we’ve seen, is cooperating with some questionable company for the sake of enacting this chart (know that like all Grahas, I am very fair minded but I still have to follow the rules of the game and play my part as set down by this person’s past deeds). Rahu also stands for psychology, manipulation, poisons (Rahu smells like the 8H sometimes!) He and Jupiter amplify each other and Rahu is most definitely influencing the Moon also.

And to quote your own words here “Then the 10H of actions in the outside world would be the motivating factor behind the need for self-expression in the 3H of self-knowledge.” In this chart, you’ve got the 10L in the 3H and influenced by two expansive Grahas: Jup and Rahu. The Fuhrer actually studied arts but the fire signs are way too surcharged for such peaceful creativity alone because, **to add fated power to this, the 4 planets in Aries are in trine to the 3 planets in Sagittarius** – so these are all marching in the same direction (**Fire!**) and sharing common goals – **Powerful! Fanatical, cruel, inevitable...**

So as you can see, this was simple especially considering that you did pick another obvious chart in the sense that it replicates official history from different perspectives. Whether he was himself wholeheartedly this personage or was induced to become this personage by some obscure outside force by Fate still may not be ruled out. **If you dutifully apply your latest hidden houses’ findings, all charts should reveal their potential like this.**

I hope you will benefit from our talk and I’m sure that you will be able to improve on this with some further introspection.

To leave you with hope about further targeting the Dushtanas’ workings, I’d like to mention that you could, as a study, take the particular degree of the 10H which would act as a midpoint between the 8H and 12H – another particular degree of the 7H would be the midpoint between the 6H and 8H and another particular degree of the 3H would be the midpoint of the 12H and 6H – these could be used to see if any graha lands on these points natively or by transit and if anything significant would result. You could also find the midpoints between the Dushtana Lords to further your research. And, if you find something interesting, let me know...!

You take care now, relax and digest all this – it was great having you around. Wish you all the best!”

On these kind words from Lord Mars all present clapped hands and applauded his enlightening speech. With mixed feelings of both gain of insights and loss of precious associates, we graciously paid due reverence to all Grahas present and to the Sun who is always present as our atma. We then went home, offered all due respects to the Seers of Jyotish including our valued dear Teacher and laid our buzzing mind down to rest into a welcomed 12H activity... Sleep!

Sweet 12H dreams of 8H subconscious matters resulting from the 6H prarabdha which gains from a well-kept 4H, to All...

... Special Thanks and Bye Bye to our chivalrous and sweet Lord Mars – we'll miss you O Lord of Passion & Energy...!

P.S. I know, we need to frankly spell out the whole Karma Theory – this might happen in the future, God willing always...

P.P.S. It looks like my live-in lizard had babies... – which means that some of his cronies were... boyfriends!



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Iranganti Rangacharya is one of the oldest authorities on Jaimini alive today, born in 1927, he started astrology at the age of 25 in 1952. Later in 1960 he started meticulous study of Jaimini astrology & thus has 48 rich years of experience in Jaimini at this age of 81. Author of numerous articles since 4 decades, 9 books & an extremely humble soul who in spite of weak health contributes to the cause of Jaimini. His work Jaimini Sutramritam published by Sagar Publications, New Delhi is considered a classic by the serious student of Jaimini Astrology.

Padanadhamsa Dasa

A Phalitha Dasa

By

**Mahamahopadhyaya Iranganti
Rangacharya, India**

Copy Editor: Shanmukha

The relevant Jaimini Sutra is

तत्रापि पदेश दसान्ते पदनवांशदशायां पितृ

दिनेश त्रिकोणे वा¹ २-१-२९

tatrāpi padeśa dasānte
padanavāṁśadaśāyāṁ pitṛ dīneśa trikoṇe vā
2-1-29

But this is named as Padanadhamsa Dasa in Phalaratnamala of Krishna Mishra.

Though Padanadhamsa Dasa was mentioned as an ayurdasa in Phalaratnamala, it was used as a phalitha dasa also by some scholars of the past. The relevant karika is as follows:

पदेशस्थांश राशेस्तु दशा नेया विचक्षनैः

चरे चरादि मार्गेण षष्टा षष्टादिकः स्थिरे

स्वापत्य भाग्यतो युग्मे वर्षा नदीदशोदितः

padeśasthāṁśa rāśestu daśā neyā vicakṣanaiḥ
care carādi mārgeṇa ṣaṣṭā ṣaṣṭādikaḥ sthīre
svāpatya bhāgyato yugme varṣā
nadīdaśoditaḥ

Padanadhamsa dasa should be *reckoned* in the *Jaimini Navamsa*² chart.

¹ Jaimini Sutramritam 2-1-29

² Copy Editor's Note: Readers can refer to Jaimini Sutramritam, M/s Sagar Publications for construction of Jaimini Navamsa Chart.



- Step 1: Find out the Arudha Lagna in the Rasi chart.
- Step 2: Find out the sign in the Navamsa chart occupied by the lord of the Arudha Lagna.
- Step 3: Padanadhamsa dasa should begin from the sign obtained in the step 2 above.
- Step 4:
- If the sign is cardinal and odd, the dasa-signs run regularly, if even, the dasa-signs run reversely.
 - If the sign is fixed and odd, the dasa-signs run directly in the order of every 6th sign, if it is fixed and even, the dasa-signs run reversely in the order of every 6th sign.
 - If the sign is dual and odd, the dasa-signs run directly in the order of 1, 5, 9 signs. If dual and even, the dasa-signs run reversely in the order of 1, 5, 9 signs.

Calculation of Dasa Years:

- Count the number from the dasa-sign to the lord of the dasa-sign directly if the dasa-sign is an odd sign. This number is the number of the years of the dasa-sign Count the number from the dasa-sign to the lord of the dasa-sign reversely if the dasa-sign is even. This number is the number of years of the dasa-sign
- If the dasa-sign is occupied by its lord it gets 12 years
- If the lord of the dasa-sign occupies its 7th sign, the dasa-sign gets 10 years

For clear understanding of the Padanadhamsa dasa, the horoscopic chart of Indira Gandhi is illustrated below.

D.O.B=19-11-1917, at 11-12PM IST, Allahabad, India.

Jaimini Navamsa of Mrs. Indira Gandhi:

AL	Me	Gk	Su
	Navamsa		Ra
Ke GL	Indira Gandhi		Ma
Md Sa	November 19, 1917		
	23:12:00 (5:30 east)		
	81 E 52, 25 N 28		
HL Mo	SL As	Ve	(Ju)

As: 27 Cn 35	Su: 4 Sc 06- DK	Mo: 5 Cp 34- GK	Ma: 16 Le 21- BK
Me: 13 Sc 13- PK	Ju (R): 14 Ta 58- MK	Ve: 20 Sg 59- AmK	Sa: 21 Cn 45- AK
Ra: 10 Sg 32	Ke: 10 Ge 32	HL: 26 Pi 16	GL: 0 Ta 36

Ascendant =Cancer 27d.6mt

Sun=7s.4d.8m, Moon =9s.5d.37m, Mars=4s.16d.23m, Mercury=9s.5d.37m, Jupiter=1s.15d.21m, Venus=8s.21m, Saturn=3s.21d.47m.Rahu=8s.10d.33m.

Atma karaka = Saturn.

Dara karaka = Sun.

Padanadhamsa Dasa in the chart of Indira Gandhi

Arudha lagna is Aries the 10th of the ascendant (Cancer) because the Moon, the lord of the Ascendant Cancer is placed in Capricorn, the 7th of the Ascendant Cancer. The lord of the arudha lagna(Aries) is Mars placed in Leo in the Jaimini navamsa chart. Hence the Padanadhamsa dasa begins from Leo. Since Leo is a fixed and odd sign the dasa-signs are Leo, Capricorn, Gemini, Scorpio, Aries, Virgo, Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces in the order of every 6th directly in the Jaimini navamsa chart as given below.

Sl. No	Dasa Sign	Years	Duration
1	Leo	11 Years	1917 - 1928
2	Capricorn	12 Years	1928 - 1940
3	Gemini	11 Years	1940 - 1951
4	Scorpio	10 Years	1951 - 1961
5	Aries	5 Years	1961 - 1966
6	Virgo	6 Years	1966 - 1972
7	Aquarius	12 Years	1972 - 1984
8	Cancer	8 Years	1984 - 1992
9	Sagittarius	10 Years	1992 - 2002
10	Taurus	8 Years	2002 - 2010
11	Libra	12 Years	2010 - 2022
12	Pisces	10 Years	2022 - 2032

Marriage happened on 26-3-1942 i.e. in Gemini-Libra (19-11-1941to19-10-1942).

Gemini is occupied by the Dara karaka, Sun and its 7th is occupied by the Moon. Also the bahya (bhoga) of Gemini is Aries, the 7th of which is Libra occupied by Venus. She became a cabinet minister on 9-6-1964 and Prime Minister on 26-1-1966 in the Aries Dasa of 5years. Aries is occupied by Mercury and its 5th house is occupied by its own lord, Mars (Sutra: leyanmeshadhipaha) and the 9th house is occupied by the Moon and 10th house by Saturn in own house. The bahya sign of Aries is Sagittarius. This is occupied by the Moon, its 2nd is occupied by Saturn in own house, the 5th house is occupied by Mercury, the 11th is occupied by Venus, and the 10th is occupied by Jupiter.

Note: Aries dasa begins from 19-1-1961 and ends on 19-11-1966, since the dasa-years of Aries are 5years.

Aries Dasa 19-11-1961

Aries-Aries = -5-

19-4-1962

Aries-Taurus -5-

Aries-Gemini

19-9-1962
-5-

Aries-Cancer

19-2-1963
-5-

Aries-Leo

19-7-1963-
-5-

Aries-Virgo

19-12-1963
-5-

Aries-Libra

19-5-1964
-5-

Aries-Scorpio

19-10-1964
-5-

Aries-Sagittarius

19-3-1965
-5-

Aries-Capricorn

19-8-1965
-5-

19-1-1966

Indira Gandhi became Cabinet Minister on 9-6-1964 in Aries-Libra and Prime Minister on 26-1-1966 in Aries-Aquarius. (in the bahya sign, Sagittarius).

The meaning implied in Padanadhamsa is as follows:

Pada means parama pada, nadha means the lord who is Lord Vishnu, amsa means part referring to Goddess Lakshmi, the inseparable amsa (*apridhak sambandha*). Hence it is quite apt to make use of this phalitha dasa in *female nativities preferably*.

See below the dwara³ & bahya dasa-signs used above in the Aries Dasa of 5 years.

S.No.	Dwara	Bahya
1	Aries	Aries (1)
2	Taurus	Gemini (3)
3	Gemini	Leo (5)
4	Cancer	Libra (7)
5	Leo	Sagittarius (9)
6	Virgo	Aquarius (11)
7	Libra	Aries (1)
8	Scorpio	Gemini (3)
9	Sagittarius	Leo (5)
10	Capricorn	Libra (7)
11	Aquarius	Sagittarius (9)
12	Pisces	Aquarius (11)

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³ Copy Editor's Note: Readers are requested to refer the Dwara – Bahya Article published elsewhere in this magazine.



Kalyan Raghavan is the son of the famous astrologer & scholar Iranganti Rangacharya. Kalyan a shy introvert person is a software professional based in Hyderabad who has been learning Jaimini astrology from his father from a very young age. This is his debutant article for any magazine and it is expected that he writes 100s of articles in Jaimini astrology with the grace of his guru and father Shri Iranganti Rangacharya.

Dwara & Bahya in Jaimini Dasas

By
**Iranganti Kalyan Raghavan,
India.**

The editor of Saptarishis Astrology wanted my revered father, Sriman Iranganti Ranga Charya to write on Dwara & Bahya for Saptarishis. But in view of my father's minor indisposition, my father asked me to prepare a write-up on it under his guidance.

Let me first do Padabhivandanam to my father from whom I have been learning astrology, and begin this write-up as follows:

The concept of Dwara-Bahya is found in the Jaimini Sutras.

मलिने द्वार बाह्ये नवांशे निधनं द्वार द्वारेशयोश्च

मालिन्ये¹ २-१-२७

maline dvāra bāhye navāṁśe nidhanam
dvāra dvāreśayośca mālinye 2-1-27

दशाश्रये द्वारं ततस्तवतिभं बाह्यम्² २-४-२

daśāśraye dvāraṁ tatastavatibhaṁ bāhyam
2-4-2

So the rule of dwara-bahya is of use in not only Ayurdasas but also in phalitha dasas.

Reckoning of Dwara-Bahya in the ayur dasas like Hora dasa, Atmanadi dasa etc:

The dasa sign (in Hora dasa or Atmanadi dasa etc) which begins is the Dwara and is

¹ Jaimini Sutramritam – Iranganti Rangacharya
– Page No. 190

² Jaimini Sutramritam – Iranganti Rangacharya
– Page No. 274



also the Bahya, the 2nd dasa sign is the dwara and its bahya is the 3rd sign, the 3rd dasa sign is the Dwara and its Bahya is the 5th, the 4th dasa sign is the Dwara, and its Bahya is the 7th, the 5th dasa sign is the Dwara and its Bahya is the 9th, the 6th dasa sign is the Dwara, its Bahya is 11th. The same are the Bahya signs for the rest of the six Dwara dasa signs.

If the dasa sign which begins is *even*, the dasa signs run *reversely* and the Bahya count is *reverse*.

But a typical Dwara-Bahya count is recommended by Vriddhas to some phalitha dasas which have *padakrama order*.

तदिदं चरपर्याय स्थिरपर्याय द्वयोः त्रिकोणख्य दशायां च पाक भोग प्रकल्पनं

tadidaṁ caraparyāya sthiraparyāya dvayor̥ trikoṇakhyā daśāyāṁ ca pāka bhoga prakalpanaṁ

Padakrama Order:

Chara

- ❖ If the dasasign which begins is *cardinal* (chara) and *odd*, the dasasigns succeed *regularly* and directly, if it is *cardinal* and *even*, the dasasigns succeed *reversely*.

For example Aries begins, so the dasa signs are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces and the Bahya signs are Aries(1), Gemini(3), Leo(5), Libra(7), Sagittarius(9), Aquarius(11), Aries(1), Gemini(3), Leo (5), Libra (7), Sagittarius (9), Aquarius (11) respectively.

Sthira

- ❖ If the dasa sign which begins is *fixed* and *odd*, the dasa signs run in the order of *every 6th* in the *direct order*. For example the dasa sign that begins is Leo. The dasa signs are Leo, Capricorn, Gemini, Scorpio, Aries, Virgo, Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces. Correspondingly the Bahya dasa signs are Leo (1), Gemini (11), Aries (9), Aquarius (7), Sagittarius (5), Libra (3), Leo (1), Gemini (11), Aries (9), Aquarius (7) Sagittarius (5), Libra (3).
- ❖ If the dasasign is *fixed* and *even*, the dasa signs run *reversely* in the order of every 6th and the Bahya signs run reversely in the order of 1, 11, 9, 7, 5, 3, 1, 11, 9, 7, 5, 3 dasasigns.

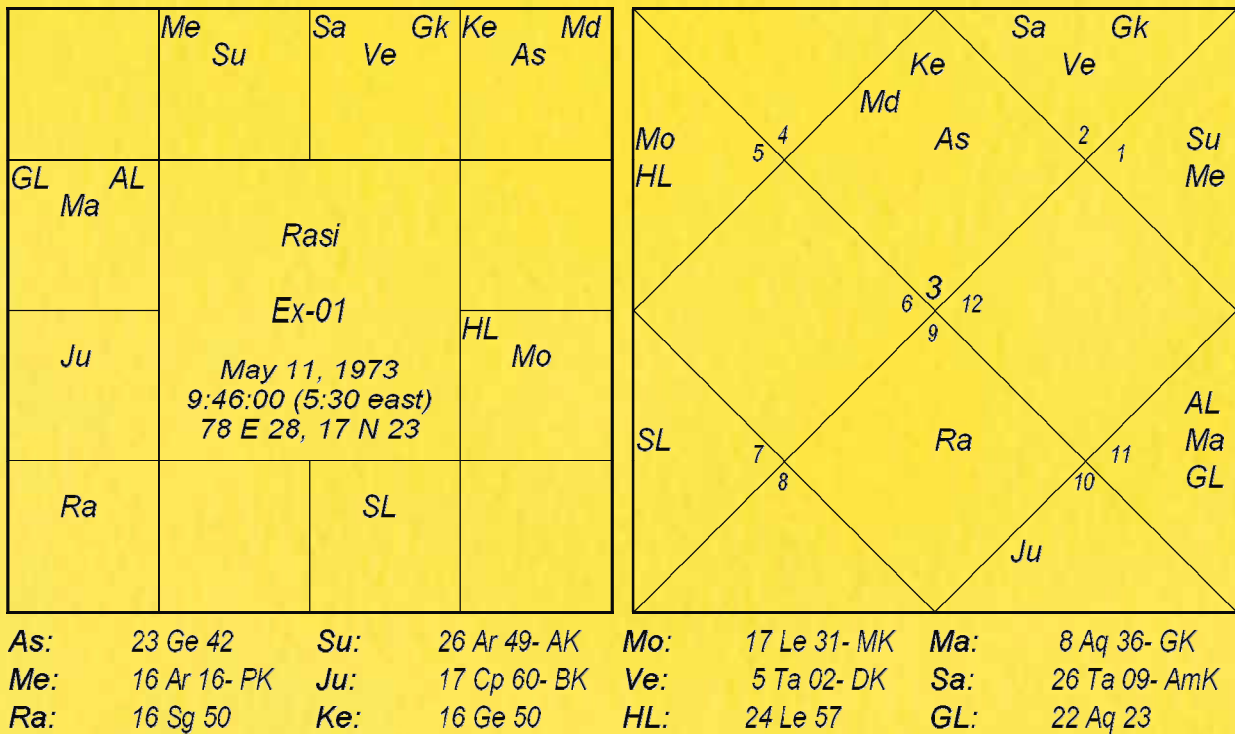
Dual

- ❖ If the dasa sign that begins is a *dual sign*, the order of the dasa signs is 1, 5, 9 and if even it is reversely in the order of 1, 5, 9. The Bahya signs are 1, 9, 6, 3, 11, 8, 1, 9, 6, 3, 11, and 8.

Let us see some examples on how to use this concept.

Illustration:

Date of Birth: 11-5-1973 at 9.46 (taken from saptarishi's-1) page-72



Chara Dasa (method-1 in Jaimini Sutramritam, page 263)

Chart 1: Birth Ascendant is Gemini (dual sign). So Charadasa begins from the birth ascendant, Gemini. The dasa signs are Gemini, Libra, Aquarius, Cancer, Scorpio, Pisces, Leo, Sagittarius, Aries Virgo, Capricorn, and Taurus.

Sl.No.	Dwara (Paka)	Years	Bahya ³ (Bhoga)
1	Gemini	3	Gemini (1)
2	Libra	8	Aquarius (9)
3	Aquarius	4	Scorpio (6)
4	Cancer	12	Leo (3)
5	Scorpio	10	Aries (11)
6	Pisces	11	Capricorn (8)
7	Leo	5	Gemini (1)
8	Sagittarius	2	Aquarius (9)
9	Aries	3	Scorpio (6)
10	Virgo	8	Leo (3)
11	Capricorn	5	Aries (11)
12	Taurus	12	Capricorn (8)

³ Copy Editor's Note: The numbers in the brackets in this column are the respective count from the first dasa sign.

II-5-1973

15 (Gemini=3+Libra=8+Aquarius=4)

II-5 - 1988

12 → Cancer

II-5-2000

10 → Scorpio

II-5-2010

11 → Pisces (Bahya is Capricorn the 4th of which is occupied by Sun & Mercury, and the 5th is occupied by Saturn and Venus, so the period gives good name, progeny and official status).

II-5-2021

5 → Leo

II-5- 2026

12 → Sagittarius

II-5-2038

3 → Aries

II-5-2041

8 → Virgo

II-5-2049

5 → Capricorn

II-5-2054

12 → Taurus

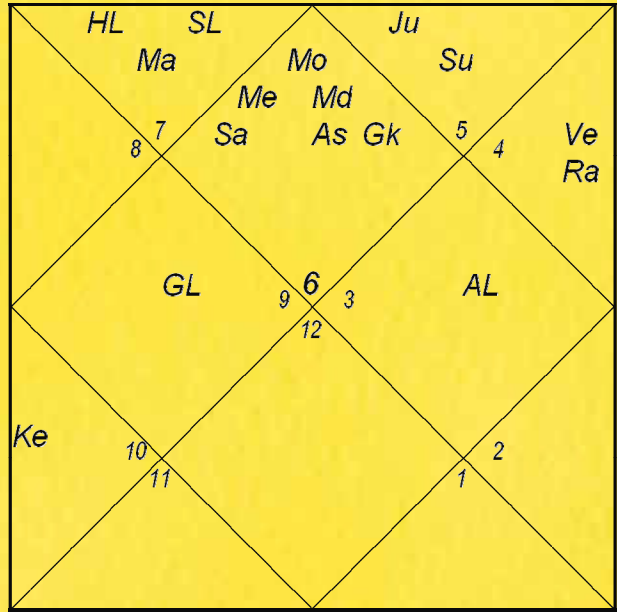
II-5-2066

The padakrama order of the dasa signs and the Dwara-Bahya reckoning is same in all the Phalitha dasas in the case of cardinal and fixed dasa signs which begin. But in the case of Charaparyaya dasa, the order of the dasa signs varies from the dual sign to begin. So the Bahya(bhoga) also varies.

Let me illustrate the point in the Chart-2 below

Chart 2: Date of Birth: 12-9-1980 at 7-25 am. Birth Ascdt = Virgo

			AL
	Rasi Ex-02 September 12, 1980 7:25:00 (5:30 east) 78 E 30, 17 N 27		Ra Ve
Ke			Ju Su
GL		HL Ma SL	Mo Md Me Gk As Sa



As:	14 Vi 30	Su:	25 Le 51- AmK	Mo:	24 Vi 57- BK	Ma:	15 Li 31- MK
Me:	9 Vi 43- GK	Ju:	26 Le 51- AK	Ve:	10 Cn 58- PK	Sa:	5 Vi 14- DK
Ra:	24 Cn 46	Ke:	24 Cp 46	HL:	4 Li 46	GL:	3 Sg 12

Chara Paryaya dasa begins from the Ascendant, Virgo which is a dual sign. Since it is even too the dasa signs run reversely. The dasa signs from Virgo are Virgo, Gemini, Pisces, Sagittarius, Leo, Taurus, Aquarius, Scorpio, Cancer, Aries, Capricorn, Libra. The Bahya signs are respectively Virgo (1), Pisces (7), Virgo (1), Pisces (7), Cancer (3), Capricorn (9), Cancer (3), Capricorn (9), Taurus (5), Scorpio (11), Taurus (5), and Scorpio (11).

Here let me cite a karika in respect of Dwara-Bahya (Paka-Bhoga) in general in respect of Padakrama reckoning of the sign-dasas.

चरे तनु १ दुश्चिक्य ३ सुत ५ अस्त ७ पितृ ९ लाभग ११

स्थिरे लग्न १ अय ११ नवम ९ जाया ७ पंचम ५ विक्रमः ३

द्वन्द्वमे तनु १ धर्म ९ अरि ६ सहज ३ उपान्त्य ११ रंघ्रभ ८

युग्मे विलोमादोजेतु क्रमात् स्युर्बाह्य राशयः

care tanu (1) duścikya (3) suta (5) asta (7) pitṛ (9) lābhaga (11)
sthire lagna (1) aya (11) navama (9) jāyā (7) pañcama (5) vikramaḥ (3)
dvandvabhe tanu (1) dharma (9) ari (6) sahaja (3) upāntya (11) raṁdhrabha (8)
yugme vilomādojetu kramāt syurbāhya rāśayaḥ

In the case of Chara Paryaya dasa, the Dwara-Bahya reckoning differs from the dual sign to begin as seen in the chart given above.

Similarly according to the order of the dasa signs of Sthira Paryaya dasa, the Dwara- Bahya dasa signs could be written. However the results depend more on the Bahya dasa signs of the three phalitha dasas viz. Trikona, Chara Paryaya, Sthira Paryaya Dasas.



Horoscope Matching *- Jaimini Style*

By
Jagdish Raj Ratra

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- a) Why there are 150 nadis in a sign and what is the span of each nadi
- b) Upapada – the ultimate determinant of married life.
- c) Horoscope matching by Upapada – a new discovery.
- d) Discovery of lost Trishansha (1/30) chart
- e) more in pipe line

Preface

Indian Hindu population of LIG and HIG levels has such a blind faith in the efficacy of astrological advice before finalizing any marriage alliance that they would rush to any temple priest or an astrologer with faulty charts or without chart to know how many Koot points are in the Koot chart before finally stamping the alliance. If they do not have charts of the natives the astrologer asks the first letter of their names and then goes straight to the Koot charts.

When such ill advised marriages break, hell of problems invade both the families.

(a) These days' minimum marriage expenses on both sides are between 5 to 10 lakhs which they arrange through hard savings or loans. This money is lost forever.

(b) When girls return to parental homes, many poor and sensitive parents unable to face the shock, fall sick or die.

(c) Both the bride and groom get tainted for life as rejected stuff. Their chances of remarriage in equal status families become remote.

(d) Other siblings of those families carry a stigma that their elder brother or sister was shunted out of marriage and hence all the children of those families are worthless.

Such is the cost of marriage failures.

I have witnessed such scenarios in the society around. These are social tragedies and pollute the society. Is it not the duty of the astrological community to develop some dependable systems? Nothing is impossible if concerted efforts are made in any field.

In my **वानप्रस्थ** (post-retirement) stage efforts have been made to search (develop) a simple method of Horoscope matching through Upapada. In the process I have written two articles on the subject of Upapada Kundali which instantly depict defects in the chart as far as matrimonial is concerned. One article - **Upapada: The Ultimate Determinant Of Family And Marriage Life** has very kindly been published in the December 2009 issue of the esteemed e-magazine **Saptarishis Astrology**. The second article on the role of upapadas in horoscopic matching titled **Comparison Between Koot Milan And Upapada Milan (Horoscope Matching Jaimini Style)** is being submitted to the publishers of Saptarishi Astrology.

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Horoscope Matching - Jaimini Style

[The few researches of Shri Jadgish Raj Ratra that were so far published in Saptarishis Astrology have created history & generated great interest among true lovers of Jaimini, he departed from traditional one track thinking that existed since centuries in Jaimini and presented his views which as per our sources (independent of the author) have been tested & observed since 2 decades. In this article which is an original piece and his own he has presented for the first time a solution that the readers can test for the vexing problem of horoscope matching on which every Indian consults an astrologer, and even those Indians who do not believe in astrology much still consult for horoscope matching for their children's marriage. In this area many of our past systems are an utter failure on which modern so called researchers have failed completely but have not admitted. The issue is of genuine concern in improving quality of human life that an astrologer should have from within which is reflected in the works of Mr Ratra and his friends (known to us) in offering real contribution to astrology that 'directly' affects humans. Charts presented below are mainly taken from Mridula Trivedi's book 'Vivaha Sukha' for their uniqueness. Lest the readers in possession of Mridula jis book may get confused, it is to be noted that on the charts given in the book, printed time in her book to be ignored (in example no 1 only clock time to be ignored) and sidereal time quoted be taken, which is what the writer of this article Shri Ratra has followed from her book – Editor, Saptarishis Astrology]

In India marriage is a life bond between the spouses and not a just a matrimonial venture. Hence selection of life partner is a complex subject where parents and advisors (astrologers) extend their help and guidance.

Suppose a father of a marriageable adult puts up a matrimonial advertisement for a suitable life partner for his ward and nearly two dozen candidates remit their horoscopic data. How should the father tackle the input?

There are 3 stages for screening:-

1. The first test is provided by *Chandra Kala Nadi* verse no. 218 in Book I

दारेशांश तन्त्रिकोणे दारजन्मर्क्षभं विदुः ।

दारेषदृष्टिराशौ वा योजयेत कालवित्तमः ॥

The bride's/groom's Moon sign or ascendant will be *Navamsha* Rashi of the 7th Lord of the native or one of its trines or a sign aspected by the 7th lord. Reject those horoscopes which fail this test.

2. Secondly reject those horoscopes which have an *Alpayu Yoga* (short life) or *Daridra Yoga* (poverty) or *Sexual Aberration Yogas* or *Brutal Behavior Yogas* or other such *Avayogas* (adverse yogas).
3. It is said that the final screening test is Moon's *nakshatra* compatibility as per the *Koot Milan* chart enclosed. Out of total 36 points, the horoscope with the maximum score is recommended as the final choice. Reject those charts securing less than a tally of 18 points which is due to *Nadi Dosha*¹. It is claimed that marriages with *Nadi Dosha* are not successful and issues out of such wedlock are prone to all sorts of ailments. As such their family tree suffers.

In actual life experience, marriage performed in ignorance or disregard of *Koot Milan* (Nakshatra compatibility) are found to be very successful and the marriages of very high score compatibility are instant failures. Does it mean that the *Koot Milan* system is not dependable or is a failure? If so, is there an alternative to this system?

Over two decades we were in search of an alternative to the *Koot Milan* system and in this process our attention was focused on these two sutras of *Jaimini* found in section 3 of chapter 1 dealing with *Arudha*.

केन्द्रत्रिकोणोपचयेषु द्वौ मैत्री ॥ २० ॥

रिपुरोगचिन्तासु वैरम् ॥ २१ ॥

We understand that these sutras are meant for horoscope matching. We tried to apply them to the *Arudha* of score of couples to test harmony or friction amongst them but the sutras were not responding. In search for their utility we then shifted their use to the *upapada* section and to our surprise they responded with a high degree of success.

Section A – Upapada Lagna

What is *Upapada Lagna*? We have explained it in detail in our article *Upapada – A Novel Exposition* which appeared in the December 2009 Vol 7 issue of SA e-

¹ Note on Nadi Dosha: The 27 nakshatras are divided into 3 groups in a special sequence. Each group is called a *Nadi*. The 3 Nadis are named *Aadi*, *Madhya* and *Antya*. Aadi Nadi covers Ashwini, Aardra, Punarvasu, Uttaraphalguni, Hasta, Jyeshtha, Moola, Shatabhija & Poorvabhadra. Madhya Nadi covers Bharani, Mrigashira, Pushya, Poorvaphalguni, Chitra, Anuradha, Poorvashada, Dhanishta & Uttarabhadra. Antya Nadi covers Krittika, Rohini, Aashlesha, Magha, Swati, Vishakha, Uttarashada, Shravan & Revati. Marriage between natives having same Nadi is a dosha.

magazine. For the benefit of those readers who are unable to go through that article we summarize the steps to locate the *upapada* in any chart:

1. Locate the rashi which has been occupied by the lagna lord. Call it *Pitree Rashi*.
2. If the *Pitree Rashi* is odd i.e. Aries, Gemini, Leo, Libra, Sagittarius and Aquarius, the count of the houses shall be forward like 1→2→3→...12. If the *Pitree Rashi* is even i.e. Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces, the count of houses shall be backward like 2→1→12→10....3
3. In male charts the *Anuchara* rashi is 2nd from *Pitree* as per forward or backward count applicable to *Pitree* while in female charts the *Agrachara* rashi is 12th from *Pitree* as per forward or backward count applicable to *Pitree*.
4. Work out the *Arudha* of *Anuchara* or *Agrachara* rashi as per following formula:

$$\begin{aligned}\text{Sphuta of lord of Anuchara or Agrachara rashi} &= A \\ \text{Sphuta of Anuchara or Agrachara rashi} &= B \\ \text{Upapada} &= A \times 2 - B\end{aligned}$$

Sphuta is the exact longitude of planets while *sphuta* of a house is the longitude of lagna + 30° per house till we reach the *Agrachara/Anuchar* house (rashi).

5. *Special rule No.1:* If the lord of 2nd from *Pitree* is in 2nd itself or that of 12th from *Pitree* is in 12th itself then add 90° to the longitude of the lord to get the *Upapada*.
6. *Special rule No. 2:* If the lord of 2nd from *Pitree* is placed in 7th from 2nd or if the lord of 12th is placed in 7th from 12th then add 270° to the longitude of the lord to get the *Upapada*.
7. If the lord of *Anuchara* or *Agrachara* rashi is retrograde, work out the *Upapada* as per rules (4) to (6) and deduct 30° from it.

Now let us return to the two sutras. The Rishi says that if *Upapada* rashis of the male native and that of the female native are in mutual *kendras* (quadrants) then they enjoy top class harmony. Suppose male's *Upapada* rashi is Cancer then that of female should be Cancer, Aries, Libra, or Capricorn. If the *Upapadas* are in mutual *konas* (trines) then there will be medium level of harmony between the natives e.g. if the male's *Upapada* is Taurus and female's *Upapada* ought to be Virgo or Capricorn. If *Upapadas* are in mutual *Upachaya* then the harmony is of border line. If the two *Upapadas* are mutually in 6th, 8th, 12th then the natives are mutual enemies and marriage between them will not be harmonious. So the marriage must be destroyed.

The aforesaid interpretation can be applied to the lords of the *Upapada* rashis as a confirmation of results.

In marriage failures, separation, divorce etc. the following sutras come into play:

१. तत्र पापस्य पापयोगे प्रव्रज्या दारनाशो वा
२. शुभदृग्योगात्र
३. नीचे दारनाशः
४. उच्चे बहुदारः
५. युग्मे च

We have taken nine example charts from *Mrs. Mridula Trivedi's* book *Vivah Sukh* for authenticity of facts and data. Every chart bears a number which is given in her book.

Section B – Koot Milan Chart

Guidance for use of bride/groom compatibility chart:

- Horizontal axis shows the male's Moon sign and Moon's nakshatra.
- Vertical axis depicts the female's Moon sign and Moon's nakshatra.
- Each box contains figures in two colours
- Figure in the black colour is the compatibility score.
- Figure(s) in the red colour are the Dosha codes.
- Koot points as per our chart differ by one or half point from the calculation of Mrs. Mridula Trivedi, this is ignorable.

Explanation of Codes used:

Code	Explanation
1	<i>Varna Dosha</i> (Social classes as <i>Brahmin</i> , <i>Kshatriya</i> , <i>Vaishya</i> and <i>Shudra</i>).
2	<i>Dwirdwadasha</i> .
3	<i>Tara</i> (Sequence of male's nakshatra to female's nakshatra and vice versa but not exceeding nine).
4	<i>Yoni Baira</i> (Instinctively enemy species)
5	<i>Rashi Dosh</i> (Mutual allergy)
6	<i>Gana Dosh</i> (Nakshatra classified as Gods, Humans, Devils).



7	<i>Bhakoot Shadashtaka Dosh</i> (Moon signs' mutual placement as 2/12, 6/8, 5/9).
8	<i>Nadi Dosh</i>
9	<i>Nava Panchaka Dosha</i>

Koota Milan Chart

Male	→	Aries			Taurus		
Female	↓	Ash	Bha	Kri-1	Kri-2,3,4	Roh	Mrig-1,2
Aries	Ash	28,8	33	28,3	18,2,3	21.5,2,3	22.5,2,3
	Bha	34	28,8	29,6	19,2,6	22.5,2	14.5,2,8
	Kri-1	27.5,6,3	29,6	28,8	18,2,8	10,6,7	16.5,2,6
Taurus	Kri-2,3,4	19,2	20,2,6	19,2,8	28,8	20,6,8	26.5
	Roh	23.5,2	23.5,2	11,2,6,8	20,6,8	28,8	36
	Mrig-1,2	23.5,2	14.5,2,8	18.5,2	27	35	28,8
Gemini	Mrig-3,4	27	18,8	21.5	19.5,2	27,2	20,2,8
	Ard	19,8	27	21.5,6	19,2,6	24.5,2	26,2
	Pun-1,2,3	20,8	27,3,5	22.5,3,5	20,2	22.5,2	23.5,2
Cancer	Pun-4	22.5,8	29.5,3	25.5,6	22,5,6	24,4,5	25,4,5
	Push	30.5	21.5,8	26.5	23	25	18,8
	Shle	26	24.5,6	22.5,8	19,8	12,6,8	19
Leo	Mag	20,9	20,6,9	16.5,8,9	17.5,8	9.5,6,8	17.5,4,5,6
	PPh	26,9	18,8,9	20,6,9	21,6	23.5	15.5,8
	UPh-1	16.5,8,9	26,9	21,6,9	21,6	26	25
Virgo	UPh-2,3,4	13,7,8	22.5,7	16,6,7	21,6,9	26,9	24.5,9
	Has	10,4,7,8	20,7	17.5,7	21,9	25,9	26,9
	Chi-1,2	13	4.5,6,7,8	19,7	23.5,9	20,6,9	12.5,8,9
Libra	Chi-3,4	22.5,3,4,6	14.5,6,8	28.5	23.5,7	20,6,7	12,7,8
	Swa	27.5,4,3	29.5	17.5,8	12.5,7,8	15.5,7,8	26,7
	Vish-1,2,3	22.5,6,4	22.5,6,4	20.5,8,4	15.5,7,8	10.5,6,7	18.5,8,7
Scorpio	Vish-4	16.5,7	16.5,6,7	14.5,7,8	19.5,8	14.5,6,8	22.5,6
	Anu	24.5,6	15.5,7,8	19,6,7	24.5	27.5	20.5,8,3
	Jye	12,1,8	18.5,6,7	24.5,7	29.5	22.5,6	22.5
Sagittarius	Mul	12,8,9	20,6,9	25,9	19.5,7	13,6,7	12.5,7
	Pash	26,9	19,8,9	19,6,4,9	12.5,4,6,7	19,7	11,7,8
	Uash-1	24.5,9	26,9	12,6,8,9	6,7,8	10,4,8	17,4,7

Capricorn	Uash-2,3,4	27,2,5	28.5,5	14.5,6,8	12,6,8,9	16,4,8	22.5,3,4,9
	Shrav	28,3,5	26,3,5	14.5,4,8	12,4,8,9	17,8,9	26,9
	Dhan-1,2	20,6	11,4,6,8	26,5	23.5,9	20,6,9	12,8,9
Aquarius	Dhan-3,4	20,3,6	10.5,4,7,8	26	30,3	27,6	19.5,8
	Shat	15,8	21,6	28,5	32.5,3	25.5,6	27,6
	PBh-1,2,3	18,8	25,4	20,6	24.5,6	31.5,3	31.5,3
Pisces	PBh-4	14.5,2,8	21.5,2,4	16.5,2,6	19,6	26,3,5	26,3,5
	Ubh	24.5,3	16.5,2,8	18.5,2,6	21,6	26,3,5	18,8
	Rev	25,2	24.5,2	11.5,2,8	14,6,8	17,8	26,5

Male	→	Gemini			Cancer		
Female	↓	Mrig-3,4	Ard	Pun-1,2,3	Pun-4	Push	Shle
Aries	Ash	26,1,3	17,8	19,5,8	23.5,8	31.5,3	28,6
	Bha	18,8	26,5	26.5,1,5	31.5,3	23.5,8	25,6
	Kri-1	19.5,6	19.5,6	20.5,6,5	25.5,3,6	26.5,6	23.5,8
Taurus	Kri-2,3,4	17.5,2,6	17.5,2,6	18.5,2,3	22,5,6	23	20,8
	Roh	27,2	23.5,2	22.5,2	26	27	13,6,8
	Mrig-1,2	19,2,8	23.5,2	22.5,2	26,3,4	19,8	21,5,6
Gemini	Mrig-3,4	28,8	33	31.5	19.5,2	12,2,8	14.5,2
	Ard	34	28,8	25,4,8	13,2,8	20.5,2	12.5,2,6
	Pun-1,2,3	31.5,4	24,8	28,8	16,2,8	23,9	17,2
Cancer	Pun-4	18,9,2,4	10,2,8	15,2,8	28,8	35	28.5,6
	Push	11.5,2,8	18.5,2	22,2	35	28,8	30,6
	Shle	13,2	12,2,6	15.5,2	28	29	28,8
Leo	Mag	21.5	22.5,6	20.5,4	16.5,2,4	19.5,2	16.5,2,4,8
	PPh	19,8	28.5,1,3	26,4	22.5,2,4	17.5,2,8	16.5,2,4,6
	UPh-1	28.5	20,8,1	21.5,8	17,2,8	25.5,2	19,2,6
Virgo	UPh-2,3,4	31.5	23.5,8	24.5,8	20,8	28	22,6
	Has	33	22.5,8	24,8	20,8	27.5	23
	Chi-1,2	19,8	26,6	25.5	20.5	11.5,8	27
Libra	Chi-3,4	13,8,9	21,6,9	19.5,9	20.5,6,5	11,8	26.5,3,5
	Swa	27,9	26.5,9	28,9	29	27	13.5,8
	Vish-1,2,3	19.5,6,9	20,6,9	21,9	22,6	21.5,6	18,8
Scorpio	Vish-4	11.5,7	12.5,6,7	13.5,7	19,9	18,9	15,8,9
	Anu	10,7,8	15,4,7	20.5,7	26,9	18,8,9	21,9
	Jye	12,7	2,4,8,7	4.5,7,8	10.5,8,9	20,9	26,9
Sagittarius	Mul	21	14,6,8	12,8	7.5,7,8	17.5,6,7,3	23.5,7
	Pash	19,8	27	27	23.5,7	14.5,4,7,8	16.5,6
	Uash-1	25,4	26	27.5	23,7	23,7	8.5,6,7,8



Capricorn	Uash-2,3,4	20.5,4,7	22.5,7	22.5,7	28,3,5	28,3,5	14,6,8
	Shrav	23,7	21,7	21.5,7	28,3	26,4	14,8
	Dhan-1,2	9,7,8	16,6,7	15.5,7	22,3,6	13,8	27,3,5
Aquarius	Dhan-3,4	12,8,9	19,6,9	18.5,9	13,7	4,7,8	19,7
	Shat	20,9	12,6,8	13,8,9	8,7,8	14,7	21,7
	PBh-1,2,3	24.5,9	17,8,9	18,8,9	12.5,8,9	20.5,7	13,6,7
Pisces	PBh-4	26,3,5	18.5,8	19,8	18,8,9	25,9	18.5,6,9
	Ubh	17.5,8	25.5	28	27.,9	19,8,9	21,6,9
	Rev	25,5	24	26,5	25.5,9	27,9	14,8,9

Male	→	Leo			Virgo		
Female	↓	Mag	PPh	UPh-1	UPh-2,3,4	Has	Chi-1,2
Aries	Ash	21,9	25,9	15,8,9	11,7,8	9,4,7,8	13,7,9
	Bha	20,6,9	18.5,8,9	26,9	21,7	20,7	6,6,7,8
	Kri-1	17,8,9	20,6,9	20,6,9	15.5,6,7	15.5,6,7	18.5,7
Taurus	Kri-2,3,4	19,8	22,6	22,6	21,6,9	21,6,9	23.5,9
	Roh	10.5,6,8	24.5	27,5	26,9	25.5,9	20,6,9
	Mrig-1,2	19.5,6	15.5,8	24.5,3,5	23,9	25.5,9	12.5,8,9
Gemini	Mrig-3,4	23.5,4,6	19.5,4,8	28.5,3	31.5,3	34	21,8
	Ard	23.5,3,6	29.5,3	21.5,8	24.5,8	24.5,8	27,4,6
	Pun-1,2,3	22.5,4	26.5,4	21.5,8	24.5,8	25.5,8	27.5,6
Cancer	Pun-4	16.5,2,4	20.5,4,2	15.5,2,8	18,8	18.5,8	19.5
	Push	19.5,2,3	15.5,2,8	23.5,2,3	26,3,5	27.5,5	12.5,6,8
	Shle	15,2,4,8	15.5,2,4,6	18.5,2,6	21.5,6	21,6	26,3
Leo	Mag	28,8	30,6	27	16,2,6	16.5,2	21.5,2
	PPh	30,6	28,8	35	24,2	22.5,1,2	7.5,2,6,8
	UPh-1	27.5,6	35	28,8	17,2,8	16.5,2,8	13.5,2,4,6
Virgo	UPh-2,3,4	17.5,2,6	25,2	18,2,8	28,8	27,8	24.5,4,6
	Has	18,2	23.5,2	16,2,8	26,8	28,8	28,6
	Chi-1,2	22.5,2	8.5,2,6,8	14.5,2,4,6	24.5,4,6	27.5,6	28,8
Libra	Chi-3,4	25.5,3,5	11.5,6,8	17.5,4,6	17.5,4,6	20,2	21,2,8
	Swa	13.5,8	25.5	25.5	25.5,2	27.5,2	21,4,2,6
	Vish-1,2,3	17.5,8	19.5,6	17.5,4,6	17.5,2,4,6	18.5,2	27.5,2
Scorpio	Vish-4	22,8	23.5,6	21.5,6	18,4,6	18,4,5,6	27,5
	Anu	24.5	20.5,8	29.5	25	25.5	11,8
	Jye	31	23.5,6	16.5,6,8	12,6,8	12,8	24
Sagittarius	Mul	25,9	19,6,9	9.5,6,8,9	13,6,8	13.5,8,6	27
	Pash	19,6,9	17,8,9	25,9	28.5	27	12.5,6,8
	Uash-1	8.5,6,7,9	24,9	25,9	28.5	28.5	21.5,6



Capricorn	Uash-2,3,4	4.5,6,7,8	20,7	21,7	24.5,9	25,9	17,6,9
	Shrav	6.5,7,8	18.5,7	20,7	23,9	24.5,9	19,9
	Dhan-1,2	19.5,7	4.5,6,7,8	12.5,6,7	15.5,9	17,9	15,8,9
Aquarius	Dhan-3,4	25.5	11,6,8	18.5,6	17.5,6,7	19,7	17,7,8
	Shat	26.5	20.5	12.5,6,8	11.5,6,7,8	9,7	25,7
	PBh-1,2,3	19.5,6	25.5,5	16.5,8	15.5,7,8	15.5,7,8	17.5,6,7
Pisces	PBh-4	17.5,6,7	23.5,7	14.5,7,8	16,8	17,8	18,6
	Ubh	18.5,6,9	17,7,8,1	25.5,7	27,3,5	26.5	10,4,6,8
	Rev	13,7,8	23.5,7	23.5,7	25.5	26.5,5	19

Male	→	Libra			Scorpio		
Female	↓	Chi-3,4	Swa	Vish-1,2,3	Vish-4	Vish-4	Jye
Aries	Ash	22,1,6	26.5,4	22.5,4	18.5,6,7	25.5,3,7	15,7,8
	Bha	13.5,6,8	29,1,3	21,6	18.5,6,7	17.5,7,8	19.5,6,7
	Kri-1	27.5,3,4	15,6,8	19.5,4,8	15.5,7,8	19.5,7	25.5,7
Taurus	Kri-2,3,4	22.5,7	10,7,8	14.5,7,8	20.5,4,8	24.5,6	30.5,3
	Roh	19,6,7	15.5,7,8	9.5,6,7,8	15	29.5	23.5,6
	Mrig-1,2	11.5,7,8	24.5,7	18,6,7	24	21.5,8	24.5,6
Gemini	Mrig-3,4	14,8,9	27,9	20.5,9	14,7	11,7,8	14,7
	Ard	20,6,9	27,9	20,6,9	13.5,6,7	17,4,7	3,5,6,8
	Pun-1,2,3	20.5,9	28,9	22,9	15.5,7	21.5,7	7,7,8
Cancer	Pun-4	19	26.5	20.5	19,9	25,9	10.5,9
	Push	11,8	27	21.5	19,9	18,4,9	21.5,9
	Shle	25.5	12.5,8	17,8	15.5,8,9	20,9	26,9
Leo	Mag	24.5	11.5,8	16.5,8	22.5,8	25.5,6	33
	PPh	10.5,6,8	25.5	18.5,6	24,6	23.5,8	25.5,6
	UPh-1	17.5,4,6	25.5	16.5,4,6	22.5,4,6	31	17.5,6,8
Virgo	UPh-2,3,4	16.5,2,4,6	25.5,2	16.5,2,4,6	18,4,6	26.5	12,6,8
	Has	20,2	26.5,2	18.5,2	20	26	13.5,8
	Chi-1,2	20,2,8	19,2	26.5,2	28.5	11,8	25
Libra	Chi-3,4	28,8	27	34.5	23.5,2	6.5,2,8	20.5,2
	Swa	28	28,8	20,7	10,2,8	23.5,2	18.5,2
	Vish-1,2,3	34.5	19,8	28,8	17.5,2,8	16,2	21.5,2
Scorpio	Vish-4	22.5,8	7,2,8	15,2,8	28,8	27	31.5,7
	Anu	6.5,2,8	22,1,2	16,2	28,4,6	28,8	31,6
	Jye	19.5,1,2	15,1,2,6	19.5,2	31.5	30	28,8
Sagittarius	Mul	26	21,6	26	22.5,2	16.5,2,4	16,2,4,8
	Pash	12,6,8	27	21,6	16.5,2,6	15.5,2,8	18,2,6
	Uash-1	20	19	12,6	8.5,1,6	23.5,8	18,6,8



Capricorn	Uash-2,3,4	24,6,9	21.5,8	14.5,6,8	12,6,8	27	21,6
	Shrav	26,1	21.5,8	16.5,8	12,8	27,3	22,3,5
	Dhan-1,2	23,1,8	24,1,6	29.5,3	26,3	12,8	26,3,5
Aquarius	Dhan-3,4	18.5,8,9	20,9	24.5,9	25,3,4	11,8	25,3,4
	Shat	26,9	19,9	26,9	26.5,4	21,6	19,8
	PBh-1,2,3	19.5,6,9	26,9	20,6,9	20.5,6	26.5,4	11,6,8
Pisces	PBh-4	12,6,7	19.5,7	12.5,6,7	19,6,9	25,9	9.5,6,8,9
	Ubh	2.5,4,6,8	19.5,7	12.5,4,6,7	18,6,9	19,8,9	21,6,9
	Rev	13,6,7	11,1,8	4,7,8	10.5,8,9	27,9	22,9

Male	→	Sagittarius			Capricorn		
Female	↓	Mul	Pash	Uash-1	Uash-2,3,4	Shrav	Dhan-1,2
Aries	Ash	13,8,9	25,9	23.5,9,3	25,7	26,7	20,1,6
	Bha	20,6,9	18,8,9	26,9	27.5,5	26,1,3	10,4,6,8
	Kri-1	25,9	19,4,6,9	11.5,6,7,9	13.5,6,8	14,4,8	25,4
Taurus	Kri-2,3,4	20,7	14,4,6,7	7,6,7,8	12,6,8,9	10.5,4,8,9	24.5,9
	Roh	13.5,6,7	19.5,7	11,4,7,8	16,4,8,9	18,8,9	20,6,9
	Mrig-1,2	15,6,7	10.5,7,8	16.5,4,7	21.5,4,9	26,9	13,8,9
Gemini	Mrig-3,4	23	19,8	25,4	19.5,1,4,7	24,7	11,7,8
	Ard	16,6,8	28	27	23.5,7	22.5,7	17,6,7
	Pun-1,2,3	14,8	27,3,5	27,3,5	22.5,7	23.5,7	16.5,7
Cancer	Pun-4	7.5,7,8	21,7	20.5,7	26,5	27,5	21,4,6
	Push	17.5,7	12.5,4,7	21.5,7,8	26	25,4	13,8
	Shle	22.5,7	16,6,7	7.5,6,7,8	13,6,8	13,8	26
Leo	Mag	25,9	19.5,6,9	8.5,6,8,7	3.5,6,7,8	4.5,7,8	18.5,7
	PPh	20,6,9	17,8,9	24,9	19,7,1	18.5,7	5.5,6,7,8
	UPh-1	9.5,6,8	25,9	25,9	20,7	20,7	11.5,6,7
Virgo	UPh-2,3,4	14,6,8	29.5,5	29.5,5	24,9	25,9	15.5,6,9
	Has	15,8	27	28.5	23,9	24,9	18,9
	Chi-1,2	27,4	14,6,8	21,6	17,6,9	18,7	15.5,8,9
Libra	Chi-3,4	27.5	14,6,8	21,6	25,6	27	23.5,8
	Swa	23	27	19,8	12,8	23,8	26,6,4
	Vish-1,2,3	27.5	22,6	13,6,8	17,6,8	16.5,8	29.5
Scorpio	Vish-4	21.5,2	16.5,2,6	9,2,6,8	11,6,8	11,8	25
	Anu	15.5,2,4	13.5,2,8	21.5,2	25	26	12,8
	Jye	14.5,2,4,8	16.5,2,6	16.5,2,6	20,6	20,6	25,4
Sagittarius	Mul	28,8	28,6	25.5,6	14.5,2,6	14.5,2	20,2
	Pash	27,6	28,8	34	22,2	23,2	5.5,2,6,8
	Uash-1	25.5,2,6,8	34,2	28,2,6	16	15	14.5,8

Capricorn	Uash-2,3,4	14.5,2,6	24,2	17,2,8	28,8	26,8	26.5,6
	Shrav	16,4	22.5,2	15,2,8	26,8	28,8	27,6
	Dhan-1,2	20.5,2	6.5,2,6,8	16,2,6	26.5,6	27,6	28,8
Aquarius	Dhan-3,4	29.5,3,4	15.5,6,8	24.5,6	18,2,6	18,2	19.5,2,8
	Shat	22.5,8	24.5,6	24.5,6	18,2,6	18.5,6,7	24.5,2
	PBh-1,2,3	15,6,8	29.5,4	30.5,3	24.5,2	23.5,2	20.5,2,6
Pisces	PBh-4	16,6,8	29.5,3,4	30,3	29.5,3	28.5,3	25.5,6
	Ubh	24,6	21.5,8	30.5,3	29.5,3	29.5,3	14.5,1,8
	Rev	26.5	29	21,8	20.5,1,8	21.5,8	22.5,4

Male	→	Aquarius			Pisces		
Female	↓	Dhan-3,4	Shat	PBh-1,2,3	PBh-4	Ubh	Rev
Aries	Ash	20,1,6	15,5,8	16,8,4	14.5,2,8	24.5,2	26,2
	Bha	9.5,4,6,8	20,6	24,4	22.5,2,4	17,2,8	26.5,2
	Kri-1	24.5,4,5	27,5	18.5,4,6	17.5,2,6	19.5,2,6	11.5,2,8
Taurus	Kri-2,3,4	29.5,3,4	31.5,3	23.5,6	20,6	22,6	14,8
	Roh	26,6	24,6	30.5,1,3	27,3,5	27,3,5	19,8
	Mrig-1,2	19,8	27,6	29,3	26,3,5	18,8	27,3,5
Gemini	Mrig-3,4	13,8,9	21,9	23.5,3,9	25,3,5	17.5,8	26.5,3,5
	Ard	19,4,9	12,6,8	17.5,8,9	18.5,8	26.5,5	26,5
	Pun-1,2,3	18.5,9	14,8,9	16,8,9	18.5,8	28,5	28,5
Cancer	Pun-4	12,7	5.5,7,8	9.5,7,8	16,7,9	25.5,9	25.5,6
	Push	4,7,8	15,7	18.5,4,7	24,4,9	18,8,9	27,9
	Shle	17,7	20,7	11,6,7	17.5,6,9	21,6,9	13,8,9
Leo	Mag	24.5	25	18.5,6	18.5,6,9	19.5,6,7	13,7,8
	PPh	10,6,8	19.5,1,5	24.5	24.5,7	17.5,7,8	25.5,7
	UPh-1	17.5,6	10.5,6,8	15.5,8	15.5,7,8	26.5,7	25.5,1,5
Virgo	UPh-2,3,4	16.5,6,7	10.5,7,8	14.5,7,8	17.5,8	28	27
	Has	19,7	8.5,4,7	13.5,7,8	16,8	26.5	28
	Chi-1,2	16,7,8	24,7	16.5,6,7	19.5,6	10,4,6,8	19.5
Libra	Chi-3,4	19,8,9	26,9	18.5,6,9	12,6,7	3,6,8,7	12.5,7
	Swa	21,9	20,7,9	25,9	19,7	19.5,7	12,7,8
	Vish-1,2,3	24,9	26,9	20,6,9	13.5,6,7	13.5,4,6	4,6,7,8
Scorpio	Vish-4	24	26.5	19.5,6	19,6,9	18,6,9	9.5,4,8,9
	Anu	11,8	21	24.5	24,9	18,8,9	27,9
	Jye	24,4,5	18,8	10,6,8	9.5,6,8,9	20.5,6,9	21,9
Sagittarius	Mul	28.5	21.5,8	14.5,6,8	16.5,6,8	25,6	26.5
	Pash	14.5,6,8	23.5,6	28.5,4	29.5	23	31
	Uash-1	22.5,2,8	23.5,2,8	28.5,1,3	31,6	31,6	23



Capricorn	Uash-2,3,4	17,2,6	17,2,6	23,5,2	29,5,3	31,3	22,5,3,8
	Shrav	18,5,2	18,2	20,5,2	28,5,3	29,5,3	22,5,8
	Dhan-1,2	18,8	23,5,2	19,5,6	26,5,3,6	15,5,6,8	22,5,4,6
Aquarius	Dhan-3,4	28,8	33,8	28,5,6	18,2,6	7,2,6,8	14,2,4
	Shat	33	28,8	19,6,8	8,6,8	17,2,6	16,2
	PBh-1,2,3	28,5,6	19,6,8	28,8	17,5,2,8	22,5,2	20,2,4
Pisces	PBh-4	17,1,2,6	7,5,6,8	17,2,8	28,8	33	30,5,4
	Ubh	5,5,2,3,8	16,2,6	21,5,2	33	28,8	35
	Rev	14,5,4,2	16,5,2	18,2,4	29,5,4	34	28,8

Section C – Comparative Matching

Example 1

Sat 13:51	Sun 18:13 Mer 08:06 Rahu 13:29	Ven 28	
Moon 2:54	Male 02-May-67 10:59 hrs Sidereal Time [51] Lucknow		Jup 03:42
			Mars R
Upa	Lag 16:23	Ketu 13:29	25:16:00

Mer 17:22	Ven 14:47 Sun 10:54	Lag 21:16 Sat 24:19	Ketu 17:14
	Female 24th April 1973 22:04:73 hrs Sidereal Time [51] Ajmar		
Mars 27 Jup 16:39			
Moon 29:37 Rahu 17:14			
	Upa		

Chart No. 51
Nak: Dhanishtha 3

Chart No. 51
Nak: Uttarashadha 1

Facts

Male, an engineer and an MBA working as MD. Married in 1998. **Koot** score is 24.5. No **Nadi dosha**, **Bakoot Dosha**, **Gana Dosha**. After seven years of marriage they had no children. Mutual differences led to divorce in 2004. He married a Miss India. New alliance had **Nadi Dosha**, **Gana Dosha** but are in deep love.?

Upapada Calculation





Male	Female
Pitree: Virgo Counting sequence: Backward Anuchara: Leo Anuchara Lord: Sun Anuchara Sphuta: 136° 23' Anuchara Lord Sphuta: 18° 13' Upapada Sphuta: 260° 03' Upapada: Sagittarius	Pitree: Aries Counting Sequence: Forward Agrachara: Pisces Agrachara Lord: Jup Agrachara Sphuta: 351° 16' Agrachara Lord Sphuta: 288° 39' Upapada Sphuta: 226° 02' Upapada: Scorpio

Analysis

Both *upapadas* are second and twelfth to each other hence enemies. *Upalord* of male i.e. Jupiter is 3/11 to female upapada whereas upalord of female i.e. Mars is in Kendra to male upapada. These factors delayed divorce. Male *upalord* is Jupiter which is exalted showing more marriages (उच्चे बहुदाराः) Mars *upalord* of lady is exalted showing more marriages. Jupiter the *Upalord* of male, in female chart is debilitated (Jupiter) aspects female *upa* showing separation, hatred and disregard.

Example 2

Mars 29:49:00	Lag 18:32	Jup 28:17 Sat 05:18	
Ketu 29:47:00	Male 26th Aug 1941 22: 03 hrs [45] Bulandshahar		Upa
			Sun 9:59 Mer 17:23 C Rahu 29:47
			Ven 13:45
		Moon 11:25	

		Moon 17:56	Upa
			Mars 17:34 Rahu Lag 14:13
	Female 27th Sept 1945 00:30 hrs [44] Bareilly		Sat 0:18
			Ven 9:25
Ketu 11:19			Sun 10:11 Mer 05:31 C Jup 13:45 C

Chart No. 45
Nak: Chitra 3

Chart No. 44
Nak: Rohini 3

Facts



There was lack of harmony amongst spouses. They had three issues. Widowhood became in her 37th year. There is no **Nadi dosha**. **Koot** score is 19 points. There is Ganadosha & Bhakoot Dosha

Upapada Calculation

Male	Female
Pitree: Pisces	Pitree: Virgo
Counting sequence: Backward	Counting Sequence: Backward
Anuchara: Aquarius	Agrachara: Libra
Anuchara Lord: Saturn	Agrachara Lord: Venus
Anuchara Sphuta: 318° 32'	Agrachara Sphuta: 194° 13'
Anuchara Lord Sphuta: 35° 18'	Agrachara Lord Sphuta: 129° 25'
Upapada Sphuta: 112° 04'	Upapada Sphuta: 64° 37'
Upapada: Cancer	Upapada: Gemini

Analysis

Both **upas** are in **dwidwadasha** hence no harmony. Ketu aspects **upa** of female – widowhood. **Upalord** of male i.e. Moon is placed 12th to female **upa** while **upalord** of female Mercury is 2/12 to male **upa**.

Example 3

Sun 6:18 Mer R 19:38 Ketu	Ven 6:45	Mar 25:31	
	Male		Moon 15:19
	21st Mar 1959 04:30 hrs [46] Bareilly		
Lag 28:37:00			
Sat 13:12	Jup R 08:41		Rahu 19:43
	Upa		

Jup R 26:07		Moon 07: 34	Rahu 26:46
Upa			
	Female		Sun 26:18 Ven 21:39 C
	13th Aug 1963 08:20 hrs [47] Kanpur		
Sat R 26:25:00			Mer 21:14
Ketu 26:46			Lag 0: 58 Mar 17:05

Chart No. 46
Nak: Pushya 1

Chart No. 47
Nak: Krittika 4

Facts

Happy married life with two sons. **Koot** score is 23.

Upapada Calculation

Male	Female
Pitree: Sagittarius	Pitree: Leo
Counting sequence: Forward	Counting Sequence: Forward
Anuchara: Capricorn	Agrachara: Cancer
Anuchara Lord: Saturn	Agrachara Lord: Moon
Anuchara Sphuta: $298^{\circ}37'$	Agrachara Sphuta: $90^{\circ}58'$
Anuchara Lord Sphuta: $253^{\circ}12'$	Agrachara Lord Sphuta: $37^{\circ}34'$
Upapada Sphuta: $207^{\circ}47'$	Upapada Sphuta: $344^{\circ}10'$
Upapada: Scorpio	Upapada: Pisces

Analysis

Both *upapadas* are in *konas*. Male's *upalord* (Mars) is in *kendra* to female *upapada* in female chart. *Upalord* of female (Jupiter) is in *kendra* to *upa* of male in male chart.

Example 4

Mars 15:03	Sat 09:35		Lag 21:39
Rahu 19:58	Male 5th Feb 1970 15:30 [52] Etah		Upa
Ven 25:33 Moon 10:10 Sun 22:45			Ketu 19:58
Mer 27:15			Jup 12:12

Chart No. 52
Nak: Shravan 1

		Lag 20:20 Upa Sun 24:48 Moon 19:41 Sat 17:37	Mars 24:02 Mer 29:49 Ven R 8:01
	Female 9th June 1972 04: 58 hrs [52]		Ketu 04:41
Rahu 04:41			
Jup R 11: 56			

Chart No. 52
Nak: Krittika 3

Facts



The *Koot* score is 11 points. There is *Gana dosha*, *Bakoot dosha*, *Nadi dosha* and *Yoni dosha*. They were married on 16-02-1997. They are in excellent harmony and progressing in life.

Upapada Calculation

Male	Female
Pitree: Sagittarius Counting sequence: Forward Anuchara: Capricorn Anuchara Lord: Saturn Anuchara Sphuta: 291°39' Anuchara Lord Sphuta: 9°35' Upapada Sphuta: 87°31' Upapada: Gemini. Exception: As per स्वस्थे दारा it should be Cancer.	Pitree: Gemini Counting Sequence: Forward Agrachara: Taurus Agrachara Lord: Venus Agrachara Sphuta: 50°20' Agrachara Lord Sphuta: 68°01' Upapada Sphuta: 86°42' Upapada: Gemini Exception: <i>Agrachar</i> lord is retrograde. So <i>upapada</i> is Taurus.

Analysis

Both *upapadas* are in *upachayas*. But *upalord* of male the Moon is in *kendra* of female *upa* in female chart and *upalord* of female is Venus is in *kendra* to male *upapada* in male chart. That is the binding force.

Example 5

		Moon 01:54 Lagna 12:04	Ketu 15:12
	Male 14th Oct 1954 20:51 hrs [37] Bombay		Jup 04: 57
Mars 2:25			
Rahu 15:12	Ven 04:37 Upa	Mer R 20:43 Sat 16:19	Sun 27:31

		Ketu 10:54	
Mars 20:06 Moon 17:32	Female 16th Oct 1956 09:10 hrs [36] Varanasi		
		Ven 18:15 Jup 27:35	
	Sat 07:18 Rahu Lag 10:54		Mer 12:22 Sun 29:30 Upa

Chart No. 37
Nak: Kritika 2

Chart No. 36
Nak: Shatabhisha 4

Facts

Married on 21.4.1983 and divorce on 7.8.1983 *Koot milaan* was of upper grade with score of 32 points.

Upapada Calculation

Male	Female
Pitree: Scorpio	Pitree: Aquarius
Counting sequence: Backward	Counting Sequence: Forward
Anuchara: Libra	Agrachara: Capricorn
Anuchara Lord: Venus	Agrachara Lord: Saturn
Anuchara Sphuta: $192^{\circ}04'$	Agrachara Sphuta: $280^{\circ}54'$
Anuchara Lord Sphuta: $214:37'$	Agrachara Lord Sphuta: $217^{\circ}18'$
Upapada Sphuta: $237^{\circ}10'$	Upapada Sphuta: $153^{\circ}42'$
Upapada: Scorpio	Upapada: Virgo

Analysis

Upapada are third and eleventh from each other showing weak affinity. See *upalord* of male chart. Mars is placed sixth to female *upapada* in female chart. Similarly female *upalord* Mercury is placed in 12th from male *upapada* in male chart. Both are enemy position breaking marriage.

Example 6

Jup 20:54		Moon 1:27	Mars 22:36
			Upa
Lag 20:02 Rahu 17:19	Male 27th July 1951 20:55 hrs [40] Farizabad		Sun 10:36
			Mer 6:49
			Ven 20:26 Ketu 17:19
			Sat 5:10

	Ven 27:37	Jup 18:19	Mars C 16:16
			Sun 13:10
	Female 28th June 1953 15:20 [41] Bareilly		Ketu 10:06
			Mer 8:41
			Upa
Rahu 10:06			
Moon 29:40		Lag 23:02	Sat 27:21

Chart No. 40

Chart No. 41

Facts

Lagan lords of both are friendly. There is *nadi dosha* and *Koot* score is 6 points. They had bitter differences and after three years they separated.

Upapada Calculation

Male	Female
Pitree: Virgo	Pitree: Aries
Counting sequence: Backward	Counting Sequence: Forward
Anuchara: Leo	Agrachara: Pisces
Anuchara Lord: Sun	Agrachara Lord: Jupiter
Anuchara Sphuta: $140^{\circ}02'$	Agrachara Sphuta: $353^{\circ}02'$
Anuchara Lord Sphuta: $100^{\circ}36'$	Agrachara Lord Sphuta: $48^{\circ}19'$
Upapada Sphuta: $61^{\circ}10'$	Upapada Sphuta: $103^{\circ}36'$
Upapada: Gemini	Upapada: Cancer

Analysis

Both *upapadas* are 2/12 denoting enmity. Mercury *upalord* of male is placed with Ketu in *upasin* of female and also Moon *upalord* of female is placed in 12 to *upapada* of male.

Example 7

	Moon 1:01 Mars 18:26		Rahu 14:14
Jup 05:31	Male 11th Oct 1927 03:53:28 hrs [30] Lucknow		
Ven 08:58			
Sun 26:52 Mer C 16:06 Ketu 14:14	Sat 11:25		
			Upa
	Lag 13:47		

Lag 13:15			
	Female 08th Oct 1934 17:30 hrs [31] Agra		Ketu 14:58
Sat 28:49 Rahu 14:58			Mars 1:14
			Mer 16:31 Jup 06:28
	Upa		Sun 21:34 Moon 20:02 Ven 11:00



Chart No. 30
Nak: Ashwini 1

Chart No. 31
Nak: Hasta 4

Facts

There is *Nadi dosha*. *Koot* score is 13. They were married on 25.5.1952. After 7 years of marriage husband started living with another married woman. Wife was dumped without divorce. She has no married life. Husband even after his retirement gives her corporal punishment.

Upapada Calculation

Male	Female
Pitree: Aries	Pitree: Libra
Counting sequence: Forward	Counting Sequence: Forward
Anuchara: Taurus	Agrachara: Virgo
Anuchara Lord: Venus	Agrachara Lord: Mercury
Anuchara Sphuta: 43° 47'	Agrachara Sphuta: 163° 15'
Anuchara Lord Sphuta: 278° 58'	Agrachara Lord Sphuta: 196° 30'
Upapada Sphuta: 154° 09'	Upapada Sphuta: 229° 35'
Upapada: Virgo	Upapada: Scorpio

Analysis

Both *upapada* are 3/11 to each other – third grade harmony. Attention is attracted by *upalord* of male in 12th to *upa* of female chart and *upalord* of female in 8th to *upa* of male chart.

Example 8

		Sat R 18:55	
Moon 12:33 Ketu 09:52	Male 20th Oct 1942 7:30:00 [24] Kota		Jup 1:17 Rahu 09:52
Upa		Lag 2:35 Sun 2:57	Mars C 28:19 Ven 26:00 Mer 17:32

Mars 19:16	Lag 2:55	Rahu 9:36	
Upa			
Mer 25:24 Ven 10:19	Sun 13:44		
		Female 28th Apr 1947 05:15 hrs [25] Delhi	Moon 14:32 Sat 9:21
	Jup R 1:35 Ketu 09:36		



Chart No. 24
Nak: Shatabisha 2

Chart No. 25
Nak: Pushya 4

Facts

Native are husband and wife. Their *koot* score is 14.5 points. They have *nadi dosha*. As per marriage manual their marriage should not have been recommended. Their marriage is very successful, peaceful and harmonious.

Upapada Calculation

Male	Female
Pitree: Virgo Counting sequence: Backward Anuchara: Leo Anuchara Lord: Sun Anuchara Sphuta: 122°35' Anuchara Lord Sphuta: 182°57' Upapada Sphuta: 248°09' Upapada: Sagittarius	Pitree: Pisces Counting Sequence: Backward Agrachara: Aries Agrachara Lord: Mars Agrachara Sphuta: 2°55' Agrachara Lord Sphuta: 349°16' Upapada Sphuta: 335°37' Upapada: Pisces

Analysis

Sagittarius and Pisces are in mutual *kendras*. *Upapada* lords are in mutual *trikona* in rashi charts. Hence extreme love and affection between the couple.

Example 9

	Rahu 0:53		Lag 29:44 Mar 23:31 Jup 24:36
	Male 25th Sept 1930 00:54 hrs [26] Etawa		
Sat 12:33		Moon 9:38 Ven 23:50 Ketu 0:53	Sun 8:07 Mer R 2:14 C Upa

Mar 1:55 Sat 7:44		Ketu 11:12	Upa
	Female 23rd Jan 1938 23:09 hrs [27] Rampura		
Sun 10:05 Jup C 14:56 Ven 7:20			
Mer 15:58	Rahu 11:12	Moon 14:30	Lag 21:14

Chart No. 26
Nak: Swati 1

Chart No. 27
Nak: Swati 3

Facts

Couple is leading prosperous and harmonious life. Female is actress. Male is poet and music lover. Their *koot* score is 28. Both are born in *Swati Nakshatra* but in different *padas*.

Upapada Calculation

Male	Female
Pitree: Virgo	Pitree: Sagittarius
Counting sequence: Backward	Counting Sequence: Forward
Anuchara: Leo	Agrachara: Scorpio
Anuchara Lord: Sun	Agrachara Lord: Mars
Anuchara Sphuta: 149° 24'	Agrachara Sphuta: 231° 14'
Anuchara Lord Sphuta: 158° 07'	Agrachara Lord Sphuta: 331° 55'
Upapada Sphuta: 166° 20'	Upapada Sphuta: 72° 36'
Upapada: Virgo	Upapada: Gemini

Analysis

Virgo and Gemini are in *kendra* to each other. Moreover their lords are in Kendra to respective *upapada*.

Epilogue

In her book *Vivaha Sukha* there are 52 charts of couples covered under 26 examples at serial no. 50 to 75 at pages 159 to 198 dealing with *Nadi Dosha* where *upapada* matching applies with full force. We have not discussed them all lest the subject becomes monotonous. Research minded readers may study these and other charts and apply the *Jaimini Sutras* to them. They will find their labour duly rewarded.



*O*ne of the senior most authorities in Maharashtrian Astrology. He hails from a parampara family and has advocated scientific temperament among his students. Known for his out of the box thinking, he has been an author of many works. Saptarishis Astrology expects a lot from him in time to come in this space. He is the President & Director of Phal Jyotishya Abhyas Mandal Sanstha, Pune.

Muhurta

A concept to be amended as per
Modern Times

By

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Typing & Proofing: Rushikesh Deshpande

It's a common observation that human mind gets haunted by the word 'Muhurta' whenever a season of marriages approaches and marriage procedures are started. It's a practical experience that, fixing a marriage date by coordinating number of factors such as Muhurta given by an astrologer, availability of community halls and several other family complications is very difficult.

To illustrate this fact, let's consider an example. A person is working in USA and his family, back in India, trying to fix his marriage. Even though a guy appreciates the independence (of individual) in USA, he prefers to get married to an Indian girl from a well cultured family. His parents run from pillar to post to finalize a



bride with matching horoscopes till they get the bride of their expectations. After this exercise, they go to an astrologer for 'Muhurta' of marriage. An astrologer has been given lot of background information (constraints in true sense) for Muhurta calculations. These constraints comprise of many factors such as, availability of marriage hall which family likes on 17th, 20th and 25th, groom will be coming to India for 1 month i.e. 10th December to 10th January, immediately after marriage couple has to complete visa formalities, etc. So considering all these factors 20th is most suitable for all of us. Moreover as per caterers asking to choose the timing around 11 o clock and that is also comfortable for our guests.

After briefing this background, parents asks astrologer to judge a 'Muhurta' which will be beneficial to both bride and groom. How can an astrologer reach to a 'Muhurta' in perfect unison with astrology after getting restricted / constrained from all directions? And then a question arises, why should a formality of 'Muhurta' is to be followed at all?

So, in the modern era of time, work and speed, we have to follow the concept of Muhurta which is contemporary. In my opinion, in the current period of scientific influence, we have to change ourself in order to keep pace with time.

In order to study the word 'Muhurta' when ancient scriptures were browsed, I found this word used twice in 'Rig-Veda' (3.33.5 and 3.53.8). At both places, it means 'some time or some moments'.

'Shathapatha Brahmana' defines Muhurta as fifteenth part of the day (10.4.2.18, 12.3.2.5). Moreover, in Taittiriya Brahmana 15 names of Muhurta of day and night have been given.

In the 'Vedang Jyotishya' part of Rig-Veda, it's been specified that, a Muhurta is formed by 'two nadika (ghatika)'. A difference of 6 Muhurta or 12 ghatika is observed among a longest and the shortest day. Even Manu and Kautilya (Arya Chanakya) has revealed the same meaning in their respective texts.

Gradually the names of the Muhurtas got shuffled and in the period of Varahamihira only the names of deities of 30 Muhurtas (of day and night). It is specified in Brihatsamhita (98.3) that if we carry out / perform some work on deity of particular nakshatra then success is assured. For example, if the work is to be completed on Ardra nakshatra, then it is better if carried out on the first Shivamuhurta of that day. This is because the deity of both nakshatra and Muhurta is same i.e. Rudra.

On the contrary, there is the citation in 'Aatharvan Jyotisha' (2.1.11 and 3.3.6). (There) It is decided that some of the Muhurtas in ahoratri (each of 2 ghatikas) are auspicious, giving rise to the new meaning of the word Muhurta. That meaning is 'a proper period to perform / carry out an auspicious task'. And today, the word (Muhurta) is used in the same context.

In the same text (of Aatharvan Jyotisha, at 7.12 and 16) a general rule is given. It states that the one should see whether the tithi, nakshatra, karan, Muhurta are beneficial for carrying out particular work. And among all of them, importance is to be given to the 'Muhurta'. Further it gives the names of 8 Muhurtas as:

1. Roudra-Sandyak
2. Swet-Sandyak
3. Maitra-Sandyak
4. Sarbhat-Sandyak
5. Saki-Sandyak
6. Bairaj-Sandyak
7. VishvaVasu-Sandyak
8. Abhijeet-Sandyak

In addition to them, there are other popular methods of reckoning Muhurtas like Shivalikhit Tables, Chaughadiya Muhurtas, Mahedra-Sandyakwela (times), Goraksha Gamanat Muhurta, Hora Tables, Rahu Kalam, Yamaganda Kala, Gulika Kala, etc.

In old times, people gone crazy for performing different activities right from Shmashru (removing hairs), wearing a new clothing to Marriage. Its to our surprise that in 'Muhurta Muktaivali (verse 42)', auspicious Muhurta for burglary is also specified, which is very comical.

After such a brief discussion on the concept and definition of Muhurta, layman will certainly get puzzled and will ask whether it is possible to frame the easy definition of Muhurta compatible to today's fast and busy modern life.

So as per my opinion, this new definition could be:

“(Whenever) you have a (better) mood, it's a Muhurta”.

Then we may assume this (better) mood can be of ‘planets’ and ‘jataka (subject)’. Also as Samarth Ramdas Swami¹ says

‘Man Kara Re Prasanna, Sarva Siddhiche Karan’.

This Marathi line literally means, make your mind cheerful that is what will make (all your tasks) achievable.

Here arises the next obvious question. What is meant by mood? How to decide it (whether it is good or bad)? Nice mood is cheerful mind and in astrology we Moon and its state (bal-power) is considered to decide the condition of mood (mind).

In Rajmartand (page 39 A, Verse 611,612) the importance of Moon in context with Muhurta is given. And to illustrate this they have given following facts regarding the functions like marriage:

“For tithi its 1 times influential, for day its 4 times influential, for nakshtra its sixteen times influential, for yoga its 100 times, for Sun its thousand times influential and for Moon its one tenth of million (1 lack) times influential.” And that's why it is told to give attention to moon rather than considering other factors.

In Muhurta Chintamani, lot of significance is given to Jupiter for performing the ‘thread ceremony’ and ‘marriage’. And for reckoning the Muhurta,

¹ Samarth Ramdas Swami was one of the great saints from maharashtra. He was a great devotee of Bhagawan Ram and famous for his teachings of ‘Balopasana’ (exercise of body for better health). http://en.wikipedia.org/wiki/Samarth_Ramdas

information is presented in following manner for consideration of tithi, day, Nakshtra, yoga, moon and tarabala:

- **Jupiter from moon-sign:**
 - 2, 5, 7, 9, 11 – Very Auspicious
 - 1, 3, 6, 10 – Moderate
 - 4, 8, 6 – Inauspicious
- **Consideration of Moon and Tarabala:**
 - **Moon: (In any either waxing or waning period)**
(For Waxing period (Shukla paksha)): From moon sign- 1, 3, 6, 7, 10, 11. In waning period: 2, 5, and 9.
 - **Tarabala: (For Waning period (Krishna paksha)):**
Count nakshatras from birth-nakshatra till the nakshtra of the day (on which function is to be performed). Divide that number by 9. If the remainder is 3, 5 or 7 then no tarabala exists. Else exists.
- **Auspicious Tithis:** 1, 2, 3, 5, 7, 10, 12, 13.
- **Days:** Monday, Wednesday, Thursday, Friday.
- **Auspicious Nakshtras:** Rohini, Uttarashadha, Uttarabhadrapada, Ashwini, Pushya, Hasta, Mruga, Chitra, Anuradha, Revati, Shravan, Dhanishtha, Shata-taraka, Punarvasu, Swati.
- **Varjya (to be avoided) yogas:** Vyatipat, Vaidhruti, Kshaya-tithi, Sunday, Monday, Tuesday, Moon in waning period (Krishna paksha).

There is a general indication given in Atharvan Jyotish (7.12 and 16) that, if we wish to make an function (event) or ritual to be successful, one should consider beneficial Tithi, Var (day), Nakshtra, Karan. And if, these four things are (together) not coming along, Muhurta should be given prime importance. Even then, either of the four (even Muhurta) is not available, then an announcement should be made from learned Brahmin that, 'this day is auspicious'. If this is done, then event is successful. In Rajmartand, as per Bhrigu, auspiciousness of planets and a day is to be considered in stable situations only. It should not be thought upon in the situations of calamity (problematic situations) [Rajmartand page no. 25 A, Shloka 388]. In the same book, a general law of practical wisdom is given (page 24 B, shloka 397 / 8). It

says that, if the country is ruled by other king, in the event of battle, or if parents have the threat of life then adult unmarried (virgin) girl (kumarika) should not wait for auspicious period (for her marriage). Even if it is not pure (this implies period is not favourable), and power (bala) of moon and ascendant (lagna) is not available, (her) marriage (ceremony) should be carried out. (Reference: Dharmashastra Itihas (History of Religion-science) by De. Kane, pg. no. 283). At the same place, next citation is from 'Bhujbal' (udvah-tatva, pg. no. 124) which says that, for all un-married girls up to 10 years, planets, year, month etc should be considered (for events related to them).

In short, this is a very complicated affair. Thus, the easy way 'Go-Dhuli' or 'Gorajas' [Go means cow and Dhuli means dust thus it literally means dust created by cows] was invented. When Sun is about to set, it appears like 'saffron' or 'red sandal wood paste'. Due to (such) light, there are no stars shining at that time and the sky is covered by clouds formed from the dust raised by the grazing herd of cows while returning to their stables. It's a 'Go-Dhulika' Muhurta. And it's to be noted that, at such Muhurta any planet, tithi, stars or nakshatra don't create any hindrance (Rajmartand pg. no. 34, 35 A). In some of the books (Muhurta Martand), it's prescribed for 'shudras' though, it's been accepted by upper caste people nowadays.

If we think of all facts comprehensively I feel, that the use of Muhurta is to be considered just to make mind cheerful and not for altering (changing) future. This is because man's effort is also important. That's why Yadyavalka (I, 349, 351) has said that,

दैवे पुरुषकारेच्च कर्मसिद्धिः व्यवस्थिता ।

तत्र दैवमभिव्यक्तं पौरुषं पौर्वदेहिकम् ॥

daive puruṣakārecca karmasiddhiḥ vyavasthitā |
tatra daivamabhivyaktaṁ pauruṣaṁ paurvadehikam ||

यथ ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।

एवम् पुरुषकारेण विना दैवं न सिद्ध्यति ।

yatha hyekena cakreṇa rathasya na gatirbhavet |
evam puruṣa kāreṇa vinā daivaṁ na siddhyati |

This means, without human effort, luck cannot succeed. Luck is nothing but the fructified human efforts of previous incarnation.

Giving few illustrations in this regards;

In political elections, two rivals submit their forms at 'good' Muhurta, still one of them is always defeated (while other wins).

Everybody gets married on 'good' Muhurta, still we see divorces are happening in our society. This is because marriages are beyond time while divorces are results of human efforts.

Ancient and respected astrologer Bhaskaracharya had made use of 'good' Muhurta, in order to avoid 'widow' combination (Vaidhavya Yoga) in his daughter's chart. In between, the flow in the 'ghatika-patra' (an instrument used to measure time) was obstructed a rice grain and the Muhurta has got lapsed but not the 'Vaidhavya yoga'.

As far as my opinion is concerned, I feel that Muhurta is the concept which should be used (applied) by individual (native / subject) in his life, with his own wisdom, discretion and intellect. Because, one of the initial researcher of Astrology has mentioned in 'Brihad-Yoga Yatra' has given an influential statement:

"If all auspicious-inauspicious signs, omens are on one side and purity of mind is on other side, then purity of mind will have a victory and it will be influential."

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Combinations of Power - Rahu & Ketu



**By
Joni Patry, USA**

In Vedic astrology the lunar nodes, known as Rahu and Ketu, have special powers in a chart. Often referred to as our karmic destiny, they indicate our greatest gifts and our darkest issues. In prediction they are where the annual eclipses fall, and indicate the areas of our life that involve the most transformation for that year. When the lunar nodes are combined with another planet they take on the quality of that planet. Each combination will produce very different results.

Rahu and Ketu are described as shadowy planets because they are associated with the eclipses of the Sun and the Moon. These shadows developed the powerful myths and meanings bestowed on the nodes, myths of struggles with demons, serpents, and forces of darkness and light. Symbolically they may be seen as our own shadows.

Mythology

In the Hindu myth a serpent slithered in the line between the Sun



and Moon to partake of the nectar of immortality being given to the gods, planets, and luminaries. When the thief was discovered, Lord Vishnu threw a disk, splitting him in half, but he had already swallowed the nectar. This was the creation of the serpent's or dragon's head (Rahu), and the serpent's or dragon's tail (Ketu). Rahu is the head that is consumed with the thinking mind. The mind separated from the senses creates illusions, and Rahu is the indicator of worldly illusions. Ketu is the quality of knowing without the thinking mind. It is the perception of spiritual insights that lead to enlightenment.

The Moon's orbit around the Earth intersects the ecliptic at two points. These two points are the nodes of the Moon. The north node of the Moon (Rahu) is where the Moon crosses from south to north, called the ascending node. This symbolizes the birth into the material manifestation. The south node (Ketu) is where the Moon crosses from north to south, called the descending node. This symbolizes our leaving the material plane for the spiritual realm. So Rahu takes us into the physical world and Ketu takes us out of it.

All this represents the cycles of birth and death into and out of this world. Rahu and Ketu are the indicators of destiny and fate, symbolizing our entrapment in this physical plane. These shadow planets control us by our desires. Our desires are our karmas. Our destiny is to release the chains this world has cast upon us. It is like the serpent's bite. The poisonous venom intoxicates us into this world. Rahu takes us under its spell with the illusions of this world, the promise of happiness, leaving us with a sense of wanting: *"If I could only have more of the things that give me pleasure"*. But of course, this only leads to insatiable desires. We can never have enough. This is the venomous bite of Rahu. Conversely Ketu strips us of the objects of our desires, revealing that nothing in this world gives us security and permanence. It is essentially the process of enlightenment, when we come to realize that ultimately, it is all an illusion. Nothing of this material world lasts, therefore; it is all an illusion or Maya. Ketu is the bringer of enlightenment through the realization of this truth. Ketu is the release of this world.

Extremes

Rahu is our entrapment and Ketu is our final liberation from the karmas of the soul. Rahu will give things, but always with a price. Ketu will take away, but gives the gift of seeing or enlightenment. When the lunar nodes are combined with another planet they take on the quality of that planet, like mirrors magnifying the energy of that planet. Each combination will produce

very different results. In a birth chart, the extremes caused by Rahu and Ketu will be seen in:



1. the houses that Rahu and Ketu occupy;
2. the houses of their (sign)dispositors;
3. the nature of the planet that conjuncts Rahu and Ketu and the houses ruled by the planet that conjuncts Rahu or Ketu;
4. the nakshatra dispositor of Rahu or Ketu.

All of the houses that are involved with rules 1-4 will be connected to the destiny and fate of the soul.

To get a deeper look at the results a planet will produce, you must look to the nakshatra dispositor of the planets. It is the nakshatras that determine the entire predictive system used in Vedic astrology, the Vimshottari Dasha System. This system is based on the nakshatra that the natal Moon is placed in at birth. This nakshatra determines the entire life sequence of events that occur in a lifetime.^{1, 2} The ruling planet of each nakshatra will be referred to in this article as the nakshatra dispositor. What will be exemplified throughout here is that when an individual is in a dasha and bhukti of the key planets referred to with these guidelines, you will see the events of their fate and destiny manifest fully. The dashas bring into fruition through timing of events the promise of the planets.

Effects of Rahu

SYMBOL Rahu (North Node of Moon): Rahu has the nature of a serpent. It poisons you to the illusions of this world. It is our desires that keep us incarnating here. Under Rahu, things happen. Rahu gives, but with a price. When our most intense desires are granted under Rahu we discover that too much of a good thing ends up causing our most intense suffering. We may, for example, gain fame and fortune, only to realize we have no freedom or place to go without being mauled by fans. Family and friends disown us out of jealousy. The fame and fortune we desired only brought us separation and sorrow. Ultimately the disillusionment leads to the enlightenment of Ketu, who detaches and renounces the world for spiritual enlightenment. The nodes are the most powerful of all the planets, for they cause the eclipses of the luminaries, the Sun and Moon. The nodes block out the light or consciousness. Rahu is the material world and all the desires it creates. It gives





material things which will never bring lasting happiness. This is the illusion of Rahu. When these things start to fall away we become obsessed with trying to hold on to them. Rahu deals with fear, obsessive and compulsive behavior. It is about addictions, poisons, alcohol, and drugs. Any planet with Rahu will be magnified greatly in the chart as Rahu will take on the quality of the planet it is next to (in the same sign). This can be good or bad depending on the planet. Rahu with Venus or Jupiter can bring wealth, but Rahu with Saturn can cause suffering to the house they are in.

Keywords: Fame, status, prestige, power, worldly success, fulfillment of worldly desires, outer success with inner turmoil, extremes, obsessive behavior, addictions, psychic disturbances, collective trends, foreigners and foreign lands, epidemics, disease, poisons that destroy and heal, medicine, drugs and alcohol.

- Rahu and Ketu take on the quality of the planets that are associated with them or in aspect (especially conjunct). If they are not associated or aspected by other planets they will give the results of the planet that rules the sign they are in (dispositor).
- The sign and nakshatra dispositor is considered the karmic control planet.
- Rahu and Ketu cast the trine aspect 5 and 9 signs away from their position.
- Rahu acts like Saturn, and Ketu acts like Mars. They can be described, in my opinion, like the outer planets. Rahu is similar to Pluto or a mixture of Uranus, Saturn, Pluto, and Ketu is similar to Neptune or a mixture of Neptune, Mars, and Uranus.
- Rahu and Ketu will give raja yoga whenever they are either in a trikona or kendra house and they are conjunct a planet that rules a trikona or kendra.³

When the lunar nodes are combined with another planet they take on the quality of that planet, like mirrors magnifying the energy of that planet. Each combination will produce very different results. As we go through all the



planets in conjunction with Rahu the qualities of each planet will be magnified with these conjunctions. Conjunctions will always occur in the sign Rahu and Ketu are in during the 18 month period Rahu and Ketu are in a sign, once with Rahu and then with Ketu. Below is a list of the conjunction frequency:

- The Sun will conjunct Rahu and Ketu once a year (during an eclipse), 6 months apart.
- The Moon will conjunct Rahu and Ketu once a month.
- Mercury and Venus will conjunct Rahu and Ketu once a year.
- Mars will conjunct Rahu and Ketu once every 2 years.
- Jupiter will conjunct Rahu and Ketu once every 7 years, and the conjunction will occur 8 signs away from the previous conjunction.
- Saturn will conjunct Rahu and Ketu once every 11 years, and the conjunction will occur 6 signs from the previous conjunction.

Rahu conjunct Sun (Surya): The Sun is the life force of our planet. It is the soul and spirit of a chart. However it can be an overpowering influence. If it is too close to other planets it can burn up their capability to function properly. This condition is called combustion of the Sun. The Sun works best in the tenth house where it gives a sense of power and career opportunity. In other houses its forceful presence can be excessive and cause problems.

Key Words: Atma-Self, masculine, day, future, soul, physical body and health, heart, life force, courage, pride, ego, vitality, will power, stamina, sense of self, power, fame, glory, inspiration, creativity, leadership, Father, teachers, authority, law and order, bosses, political leaders, kings or presidents.

The Sun is the karaka for (indicator of) the father and leaders or Presidents.

Famous People⁴ with Sun conjunct Rahu

Hank Aaron: Sun conjunct Rahu, Saturn, and Venus in Capricorn in the fifth house

Cheyenne Brando: Sun conjunct Rahu with Venus in Aquarius in the 10th

house

Elizabeth Kubler-Ross: Sun conjunct Rahu, Pluto and Moon in Gemini in the 5th house

Timothy Leary: Sun conjunct Rahu and Mercury in Libra in the 12th house

David Cassidy: Sun conjunct Rahu in Pisces in the 10th house

Donald Trump: Sun conjunct Rahu in Taurus in the 11th house

9th h. ☾	10th h. ♊	11th h. ♋ ☿ 24:47 Mrg ♌ 27:41 Mrg ♍ 29:46 Mrg	12th h. ♎ ♏ 15:40 Ard
8th h. ♏	Donald Trump Fri 06-14-1946 09:51:00 Queens Village, Ny USA Timezone: 5 DST: 1 Latitude: 40N43'36 Longitude: 73W44'31 Ayanamsha : -23:06:16 Lahiri		1st h. ♈ 00:42 Pun ♀ 02:34 Pun ♏ 16:56 Asl Asc 24:34 Asl
7th h. ♏			2nd h. ♈ 03:38 Mag
6th h. ♏	5th h. ♌ ♌ 27:34 Jye ♍ 27:41 Jye	4th h. ♌ ♌ 12:44 Has ♍ 24:20 Cht	3rd h. ♌ ♌ 12:44 Has ♍ 24:20 Cht

Donald Trump's chart

The Sun is the atma or the self. It is the ego and rules our motivations and drive in life. The Sun rules leaders, teachers and is the karaka of the father. With the Sun conjunct Rahu his ego and sense of self worth is expanded and exaggerated. In the 11th house, this gives gains and the ultimate gift to fulfill his wishes and desires. Because Rahu indicates expansion in the physical materialistic world Donald's gains are manifest in physical wealth. The Sun in this chart rules the 2nd house giving more credence to the gains pertaining to wealth and money. Rahu is exalted in the sign of Taurus according to Parashara,⁵ therefore, gives it great power to fulfill the indications of the 11th house, which is material gains and desires. When a planet is exalted it is in its most exalted state and has more power to produce the indications of the house it resides in.

Rahu and the Sun are in the nakshatra Mrigashira which is ruled by Mars, as shown in Figure 1. Mars is in the 2nd house of money and finance, further indicating his gains will be associated with the extremes of money. The nakshatra ruling planet of Sun and Rahu (Mars) is equally as important as the sign ruler, which is Venus, both being in Taurus.

He was born on a lunar eclipse, which complicated his life with women and emotional issues due to relationships and marriage. This is because on a lunar eclipse the Sun and Moon are in opposition and conjunct the lunar nodes. The oppositions activate relationship issues, since they are 7th from one another.

When Donald entered into Rahu's cycle in 1999, his father died, and he ran for President of the United States. The Sun is the karaka of the father, and Sun with Rahu indicates power and leadership. Rahu indicates extremes and power. It will work as a malefic giving what is desired, but with a price to be paid. When the nodes (either Rahu or Ketu) are conjunct a planet, and the person enters the dasha/bhukti ⁶ of the node and the planet, such as when Donald entered into Rahu/Sun, then an extreme result will manifest. It can be problematic for the person if the planet is karaka, as the Sun is the karaka for the father.

Rahu conjunct Moon (Chandra): The Moon is the reflective influence. The Sun sends out its radiance and the Moon reflects it back. It is receptive, and therefore represents the reflective mind giving consciousness. The Moon is the nurturing, protecting influence that a mother provides. It is the Yin or female influence, while the Sun is Yang or male.

Keywords: The mind, reflection, feminine, night, emotions, sensitivity, nurturing, security, past, past-lives, patterns of behavior, receptivity, caring for others, heredity, Mother, the public or masses, popularity, inner contentment, home, water, habits, subconscious mind.

The Moon is the karaka for the mother and the mind.

Famous people with Moon conjunct Rahu:

Pamela Anderson: Moon and Rahu in Aries in the 12th house

Tony Blair: Moon conjunct Rahu in Capricorn in the 10th house

Gloria Vanderbilt: Moon conjunct Rahu in Leo in the 5th house

Sharon Tate: Moon conjunct Rahu in Leo in the 3rd house

Jacqueline Kennedy Onassis: Moon conjunct Rahu in Aries in the 7th house

6th h. ☾ 18:27 Rev	7th h. ☾ 02:44 Ash ♌ 24:54 Bha	8th h. ♈ 16:42 Roh ♀ 28:53 Mrg	9th h. ♀ 25:30 Pun
5th h. ♊	Jacqueline Ken Onassis Sun 07-28-1929 14:30:00 Southampton, NY New York USA Timezone: 5 DST: 1 Latitude: 40N53'03 Longitude: 72W23'24 Ayanamsha : -22:52:13 Lahiri		10th h. ♊ 09:31 Pus ☉ 12:17 Pus
4th h. ♋			11th h. ♊ 07:16 Mag ♂ 21:57 PPh
3rd h. ♈ 01:46 Mul	2nd h. ♌	1st h. ♈ 24:54 Vis ASC 25:05 Vis	12th h. ♏

Jacqueline Kennedy Onassis' chart

The Moon is the emotions and the mind. When it is with Rahu it indicates an obsessive compulsive mind. It will indicate a life with extremes interfering with peace of mind. The Moon and Rahu in the 7th house indicates the area of life this extreme tension will occur. The 7th house indicates the partner as in marriage or business. I see the 7th house as relationships that are contractual. The Moon rules the 10th house indicating a relationship with the partner that is connected to her career or social standing. She was a very public figure that boosted her husband's career as the First Lady. When the 7th and 10th houses are connected the person will work in some capacity with the spouse.

Taking a deeper look, Rahu is in the nakshatra Bharani and it is ruled by Venus. Venus is in Taurus in the 8th house. The ruler of the 8th in the 8th house of death ultimately predicts the death of the husband. The Moon is in Ashwini which is ruled by Ketu, and Ketu is in the 1st house meaning the results of this planet will affect her personally.

At the time of the assassination of President Kennedy she was in the Moon/Rahu period. They are both in the 7th house and the nakshatra dispositor of Rahu (Bharani) is Venus in the 8th house of death.

Rahu conjunct Mercury (Buddha): Generally Mercury has to do with all forms of communication: speech, writing, and publications. Mercury also rules the intellect, learning, education, wit and a sense of humor. Mercury was the messenger of the gods and could travel to the underworld, the symbolic realm of hidden secrets where ordinary mortals could not enter. In Greek mythology, Hermes (Mercury) was also a trickster and a thief. Mercury's attributes include dexterity and creative ability with the hands. Mercury is fast and relates to short quick travels. He rules youthfulness and agelessness and is the perpetual Peter Pan, androgynous like a child before puberty.

Key Words: Communications, speech, writing, commerce, sales, education, ideas, thoughts, school, analytical mind, rational mind, cognitive intelligence, sense of humor, youth, trickster, truth, telephones, television, computers, short distance travel, adaptability, childhood, aunts and uncles, neighbors, twins.

Mercury is the karaka for Aunts and Uncles, communications and intellect.

Famous People with Rahu conjunct Mercury

Errol Flynn: Mercury conjunct Rahu in Taurus in the 2nd house

Jacques Cousteau: Mercury Conjunct Rahu and Sun in Taurus in the 9th house

Yoko Ono: Mercury conjunct Rahu and Sun in Aquarius in the 6th house

Al Capone: Mercury conjunct Rahu in Sagittarius in the 11th house

Jackie Gleason: Mercury conjunct Rahu in Capricorn in the 2nd house

Edgar Cayce: Mercury conjunct Rahu, Saturn and Venus in Aquarius in the 8th house

9th h. ☉ 06:12 UBh ♈	10th h. ♃ 11:30 Ash ♎ 19:32 Bha ♏	11th h. ♋ 00:47 Kri ♏	12th h. ♊
♀ 23:31 PBh ♌ 20:40 PBh ♍ 19:29 Sat ♏ 18:22 Sat ♎	Edgar Cayce Sun 03-18-1877 14:03:00 Hopkinsville, KY Timezone: 5:49:56 DST: 0 Latitude: 36N51'00 Longitude: 87W29'00 Ayanamsha : -22:08:38 Lahiri		1st h. ASC 16:46 Asl ♈ 29:07 Asl ♏
7th h. ♎			2nd h. ♌ 18:22 PPh ♎
♂ 19:03 PSh ♌ 09:53 Mul ♏	5th h. ♎	4th h. ♏	3rd h. ♏

Edgar Cayce's chart

Edgar Cayce is the most prolific psychic of the 20th century. He would give information in trance medium sessions. His Mercury Rahu conjunction in the 8th house gives him his psychic abilities. Mercury rules the 3rd and the 12th house. The 12th house relates to spirituality and the 3rd house is communications. With Mercury in the 8th house his spirituality and communication skills come from his psychic ability. The nakshatra both Mercury and Rahu are in is Shatabhishak, which is ruled by Rahu. This makes Rahu even more powerful in its own nakshatra. It is like a planet in its own sign of rulership.

On March 16th 1886, Cayce had his first vision. Two years later he was pronounced dead from drowning, but recovered. He was in a Venus/Mercury period when he had his first vision. Both planets are in the 8th house and the nakshatra dispositor of Venus is Purva Bhadrapada ruled by Saturn. All these planets, Venus, Saturn, Mercury, and Rahu are in the 8th house. Rahu actually intensifies all these planets, giving him his amazing psychic abilities.

But the 8th house is also the house of difficulty and death. He was in a Venus/Ketu period during the time of his near death experience with drowning. Venus is in the 8th house and Ketu is in the 2nd house, a maraka⁷ house, indicating possible death. But most importantly, Ketu is in Purva Phalguni ruled by Venus, and Venus is again in the 8th house, and it is in

Aquarius ruled by Saturn. Venus' nakshatra is ruled by Saturn, ruler of the 8th house in the 8th house, and it is in Purva Bhadrapada ruled by Saturn. All these planets in the 8th house are intensified in the 8th house of death and psychic ability. When he died January 3rd 1945, he had just entered into Saturn's maha dasha.

Rahu conjunct Venus (Sukra): Venus is the principle of attraction and therefore rules relationships. Relationships result in procreation and Venus is creative energy and passion. This not only relates to children but to all forms of the creative arts. It rules the senses and the pleasures of the physical body, which also include taste, music, touch, luxuries and aesthetic beauty. Venus refers to a person's wealth and to their comforts in life.

Keywords: The feminine spirit, beauty, grace, charm, refinement, luxuries, wealth, sensuality, vanity, charisma, glamour, good taste, sexual attraction, elegance, comforts, conveyances, arts, music, theater, love, affections, pleasure of the senses, sugar, flowers, the wife in a male's chart.

Venus is the karaka of relationships, luxuries, and the wife in a man's chart.

Famous people with Venus conjunct Rahu

Burt Reynolds: Venus conjunct Rahu in Sagittarius in the 8th house

Sigmund Freud: Venus conjunct Rahu in Aries in the 7th house

Merv Griffin: Venus conjunct Rahu and Mercury and Mars in Cancer in the 2nd house

Catherine Oxenberg: Venus conjunct Rahu in Leo in the 3rd house

Ted Kennedy: Venus Conjunct Rahu in Pisces in the 4th house

Elvis Presley: Venus conjunct Rahu in Capricorn in the 3rd house

5th h.	6th h.	7th h.	8th h.
	☿ 04:32 Ash		
4th h.	Elvis Presley Tue 01-08-1935 04:35:00 Tupelo, MS Timezone: 6 DST: 0 Latitude: 34N16'00 Longitude: 88W43'00 Ayanamsha : -22:57:14 Lahiri		9th h.
☾ 09:04 Sat ☿ 02:47 Dha			♀ 02:10 Pun ♂ 08:10 Pus
3rd h.			10th h.
♂ 08:10 USh ♀ 06:24 USh			♂ 21:29 PPh
2nd h.	1st h.	12th h.	11th h.
♀ 29:21 USh ☉ 24:16 PSh	♂ 19:23 Jye	♂ 25:06 Vis	♂ 19:52 Has

Elvis Presley's chart

Rahu and Venus together represent extremes in the area of beauty, wealth and luxuries. Venus and Rahu in the sign of Capricorn represent leadership and business affairs. Venus and Rahu are in the 3rd house, indicating extreme talent in communication skills. It is the house of siblings. Elvis had a twin brother who died at birth. Venus rules the 7th and 12th houses, indicating extremes in loss in the area of the 3rd house. The 7th house is a difficult house being a maraka house. The 12th house indicates loss. The sign dispositor of Venus and Rahu is Saturn, placed in the 4th house. He was a very private person. The fame and notoriety forced him further inward. He spent a lot of time alone at home. He was very close to his mother, but in a very obsessive way, since Saturn is the dispositor of Venus and Rahu.

Venus and Saturn are in the nakshatra Uttara Ashadha, which is ruled by the Sun. The Sun is in the 2nd house, representing his powerful voice that made him a legend, and gave him the title *the King*. The 2nd house is the voice and wealth, in which the Venus and Rahu would predict the extremes produced from these houses.

On the day of his death, August 16, 1977, he was in a Saturn/Moon period, with both in the 4th house which is considered the house of the end of life. Saturn is the sign dispositor of Rahu and Venus, and the Moon is in Shatabhishak ruled by Rahu. This connects the Venus and Rahu in the 3rd

house; the 3rd house is also a house of death, being the 8th from the 8th house, using bhavat bhavam.⁸

Rahu conjunct Mars (Mangala): Mars is the commander-in-chief. He is the planet of war. Mars rules the blood and the circulation of life force in the body. Mars' nature is fiery and if provoked, he will fight. Mars deals with issues of anger but is also the planet of ambition and zest for life. It brings out suppressed energies or inner turmoil. Mars is very impulsive, aggressive and impatient; it represents accidents, surgery, wars, and volcanic eruptions, with courage and fearlessness as its positive side.

Keywords: Energy, action, passions, fire, blood, sexual vitality, male influence, muscles, athletics, courage, strength, determination, motivation, self-righteousness, selfishness, anger, violence, aggression, injury, accidents, enemies, war, can inflict death, conflict, military, police, criminals, science, machines, weapons, guns, knives, property and real-estate, brothers.

Mars is the karaka, for brothers (siblings), intelligence and real estate.

Famous people with Mars conjunct Rahu

John Adams: Mars conjunct Rahu in Virgo in the 1st house

Clint Eastwood: Mars conjunct Rahu in Aries in the 7th house

Harry Houdini: Mars conjunct Rahu in Aries in the 3rd house

Joan Crawford: Mars conjunct Rahu in Virgo in the 12th house

Carolyn Myss: Mars conjunct Rahu in Capricorn in the 3rd house

Jerry Seinfeld: Mars conjunct Rahu in Sagittarius in the 9th house

Albert Einstein: Mars conjunct Rahu in Capricorn in the 8th house

♀ 24:48 Rev ♂ 12:00 UBh ♀ 10:58 UBh ☉ 01:20 PBh	10th h. ♋	♄ 15:41 Bha	11th h. ♏	♀ 02:33 Kri	12th h. ♏	ASC 19:28 Ard	1st h. ♈
♄ 05:18 Dha	9th h. ♏	Albert Einstein Fri 03-14-1879 11:30:00 Ulm, Germany Timezone: -0:40:00 DST: 0 Latitude: 48N24'00 Longitude: 10E00'00 Ayanamsha : -22:10:27 Lahiri				♃ 10:33 Pus	2nd h. ♋
♂ 10:33 Shr ♂ 04:44 USh	8th h. ♏					♃ 09:06 Mag	3rd h. ♏
	7th h. ♏	♄ 22:21 Jye	6th h. ♏		5th h. ♏		4th h. ♏

Albert Einstein's chart

Mars and Rahu occupy the 8th house, intensifying the qualities of the 8th house. Mars is exalted in Capricorn giving it even more intensity.⁹ The 8th house indicates deep profound thoughts and research. Mars is the planet of intelligence, so together with Rahu in the thought provoking 8th house we have a brilliant mind who uncovers answers to the Universe.

Rahu is in Shravana which is ruled by the Moon, and the Moon is in the 6th house. This indicates his prodding scientific mind, searching for answers. His Mars is in Uttara Ashadha which is ruled by the Sun. The Sun in the 10th house gave him fame and recognition particularly due to his scientific discoveries.

Saturn is the sign dispositor of Rahu and Mars. It is in the 10th house of career and social recognition which did come about later in his life. In 1922 when he won the Nobel Prize, he was in the Moon/Mars period. The Moon is in Scorpio ruled by Mars, and Mars is with Rahu in the 8th house.

Mars the planet conjunct Rahu takes on this magnification and activates the houses it rules. Mars rules the 11th and the 6th houses. These are the houses of healing. But since Mars is in the 8th house he felt he had a lot to do with the destruction of many lives. He had enormous guilt dealing with the outcome of

his discovery and development of nuclear energy. He didn't create it for destruction, but this was exactly how it was used.

He died of an aortic aneurism in 1955 when he was in a Rahu/Mars period. Both these intensified planets are in the 8th house of death. There is no surprise this is the dasha that took his life.

Rahu conjunct Jupiter (Guru): Jupiter is the preceptor and teacher of the gods. He was to teach the path of righteousness and spiritual wisdom and represents God's grace. Jupiter is expansion and growth. Whatever Jupiter aspects will grow large. This can indicate overweight conditions or a tall stature. Even an expanded organ such as the liver can cause health difficulties. Jupiter deals with the external rituals associated with religion. It is also about judgment and laws pertaining to legal advice and it rules lawyers.

Keywords: Spiritual teacher, guide, truth, faith, religion, philosophy, spirituality, grace, law, the great benefic, fortune, wealth, expansion, higher education like colleges, optimism, generosity, joy, luck, self-indulgence, excess, money, long distance travel, children, the husband in a female's chart.

The karakas for Jupiter are children, the spouse in a woman's chart, and wealth.

Famous People with Jupiter conjunct Rahu

Roger Daltrey: Jupiter conjunct Rahu in Cancer in the 9th house

Ursula Andress: Jupiter conjunct Rahu in Sagittarius in the 6th house

Jill Ireland: Jupiter conjunct Rahu in Sagittarius in the 4th house

Michael Landon: Jupiter conjunct Rahu in Sagittarius in the 1st house

Scott Peterson: Jupiter conjunct Rahu in Sagittarius in the 2nd house

Ellen Degeneres: Jupiter conjunct Rahu in Libra in the 12th house

Madonna: Jupiter conjunct Rahu in Libra in the 3rd house

8th h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha	9th h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha	10th h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha	11th h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha
7th h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha	Madonna Sat 08-16-1958 07:05:00 Bay City, MI Timezone: 5 DST: 0 Latitude: 43N36'00 Longitude: 83W54'00 Ayanamsha : -23:16:54 Lahiri		♀ 07:15 Pus ♀ 19:24 Asl ☉ 29:49 Asl ♀ 08:26 Mag ♀ 12:22 Mag Asc 14:57 PPh ☾ 18:15 PPh
6th h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha			1st h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha
5th h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha	4th h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha	3rd h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha	2nd h. ♈ ♂ 00:45 Ash ♂ 22:06 Bha

Madonna's chart

Rahu and Jupiter are in the 3rd house which denotes great creative abilities. The sign Libra can indicate creativity, particularity with music, because Venus as ruler of Libra rules the arts, and air signs can indicate music. Venus as the sign dispositor of both Jupiter and Rahu is in the 12th house. The 12th house has connections to film and dancing. The 12th house is connected to film for the association to Neptune and Pisces, and the 12 house rules the feet indicating dancing abilities.

Jupiter rules the 8th and the 5th houses. The 5th is another house of creativity and the 8th house indicates sex and magnetism. The ruler of the 8th house is magnified with Rahu producing a very charismatic individual.

The nakshatra dispositor of Chitra is Mars. Mars is in the 9th house in Aries. This gives her a lucky rise and her passion towards her religious beliefs. She was born in an Italian Catholic family and is now studying the Kabbalah. The nakshatra Chitra denotes someone who shines and stands out in a crowd.

Mars becomes a wild card being with Ketu. It is related to the Jupiter conjunct Rahu because Mars conjunct Ketu aspects Jupiter and Rahu, and Jupiter and Rahu's nakshatra dispositor is Mars. Jupiter and Rahu indicate expansion and huge extremes. Jupiter and Rahu magnetize the Mars conjunction to Ketu.

From 1987-1994 she was in Mars' dasha. This was the time she rose to the top as one of the most popular performers, taking the world by a storm. She became an icon at this time. During her Mars/Ketu period in 1991-1992 she

produced the provocative taboo video *Truth or Dare* and published the book *Sex*. Madonna capitalized on her shock value knowing the more shocking it was, the more she would be a public commodity. Someone with Mars and Ketu in the 9th house is not afraid to express their beliefs, no matter who it offends.

Rahu conjunct Saturn (Shani): Saturn is the furthest planet visible to the naked eye. It is therefore the slowest and darkest from our perception (outer planets excluded here) and perceived as giving darkness, delaying or slowing things down. Saturn rules old age. It is the final boundary, suggesting death and doom. As one becomes disillusioned with life, there is misery and frustration. It is the function of Saturn to strip away everything of this existence to rid one of all desires and attachments. This eventually leads to higher consciousness and final liberation from the karmic chains of the world. Saturn's primary function is to lead the soul back to its source, to God. Characteristics of Saturn are delays, depression, restrictions, setbacks, destruction, disease and death. But Saturn also exhibits discipline, stability, and gives long lasting results.

Keywords: Discipline, order, structure, dependability, stability, concentration, endurance, longevity, separation, solitude, limitation, bondage, obstruction, delay, poverty, death, disease, oppression, pessimism, worry, doubt, fear, phobias, bad luck, old age, retardation, paralysis, depression, stunted development, deprivation, bones, skin, degenerative diseases, arthritis, fixed assets, land, property, darkness, sorrow, detachment, decay.

The karakas for Saturn are elderly people, death, and wisdom.

Famous People with Saturn conjunct Rahu

Carnie Wilson: Saturn conjunct Rahu in Pisces in the 6th house

Ashley Judd: Saturn conjunct Rahu and Venus in Pisces in the 8th house

Judy Garland: Saturn conjunct Rahu and Jupiter in Virgo in the 4th house

Timothy McVeigh: Saturn conjunct Rahu and Venus in Pisces in the 10th house

David Copperfield: Saturn conjunct Rahu in Scorpio in the 3rd house

Lisa Marie Presley: Saturn conjunct Rahu in Pisces in the 9th house

Priscilla Presley: Saturn conjunct Rahu in Gemini in the 7th house

♀ 29:42 Rev ♂ 23:53 Rev 4th h.	♀ 18:41 Bha 5th h.	☉ 10:25 Roh ☿ 19:32 Roh 6th h.	♃ 15:57 Ard ♄ 16:32 Ard 7th h.
3rd h.	Priscilla Presley Thu 05-24-1945 22:40:00 Brooklyn Naval Station 7, Timezone: 5 DST: 1 Latitude: 40N42'00 Longitude: 73W58'00 Ayanamsha : -23:05:22 Lahiri		8th h.
2nd h.			9th h.
☿ 16:32 PSh ASC 12:58 Mul 1st h.	12th h.	☾ 18:31 Swa 11th h.	♃ 10:40 Has 10th h.

Priscilla Presley's chart

She has Saturn conjunct Rahu in the 7th house, indicating the spouse. The relationship with Elvis no doubt changed her life in a huge way. It represents fame and destiny through the spouse. Interestingly, in her daughter's chart, Lisa Marie has the same conjunction of Saturn and Rahu, in her 9th house of the father.

In Priscilla's chart Saturn rules the 2nd and 3rd houses. Saturn's magnification from Rahu brought the extremes of money from the 2nd house. The 3rd house indicates creative talents, and Priscilla came through with her acting abilities, but doors opened due to her famous marriage.

Mercury is the sign dispositor of Saturn and Rahu. In the 5th house it connects her to her children and represents fame still associated with her spouse.

The nakshatra of Saturn and Rahu is Ardra, which is ruled by Rahu. This intensifies Rahu even more! Further intensifying the effect of her extreme blessing or curse she experienced through her marriage to one the most famous people of our time.

In 1977, when Priscilla was in the Saturn/Rahu period, Elvis Presley died. Once again the relevance and power of this combination predicted this unexpected shocking event.

9th h. ♄ 27:39 Rev ♀ 14:47 UBh ♃	10th h. ♎	11th h. ♏	12th h. ♐
8th h. ♃ 28:27 PBh ♂ 24:54 PBh ♀ 06:55 Sat ♍	Lisa Marie Presley Thu 02-01-1968 17:01:00 Memphis, TN Timezone: 6 DST: 0 Latitude: 35N08'00 Longitude: 90W03'00 Ayanamsha : -23:24:36 Lahiri		1st h. ASC 14:07 Pus ♃
7th h. ☉ 18:45 Shr ♍			2nd h. ♃ 09:48 Mag ♀ 29:04 UPh ♎
6th h. ♀ 14:12 PSh ♎	5th h. ♃ 02:56 Vis ♍	4th h. ♃ 05:26 UPh ♃ 27:39 Cht ♎	3rd h. ♎



Lisa Marie Presley's chart

She has Saturn and Rahu in Pisces in the 9th house, indicating the extremes in life came from the father. Saturn rules the 8th and 7th houses. The 8th house has to do with inheritances, and she inherited most of her father's fortune. The sign dispositor of Rahu and Saturn is Pisces. Jupiter as the ruler of Pisces is in the 2nd house. This further indicates the wealth gained from the father.

Saturn is in Uttara Bhadrapada ruled by Saturn. This is like Saturn in its own sign, strengthening the power of Saturn. Rahu is in Revati which is ruled by Mercury. Mercury in the 8th house indicates the lack of the father in her life. He died before she really got to know him. He was not a part of her life.

At the time of her father's death, Lisa was in the Saturn/Ketu period. Natal Saturn is in the 9th house and the nakshatra dispositor is Saturn, and Saturn rules the 8th house of death. The nakshatra dispositor and sign dispositor of Ketu are both in the 8th house. Ketu is in Virgo, the sign dispositor is Mercury, and Ketu is in the nakshatra Chitra, which is ruled by Mars, so Mars is the nakshatra dispositor. Both Mercury and Mars are in the 8th house in Saturn's sign. A major focus of the dasa/bhukti involving these two planets, Saturn and Ketu, are 8th house matters dealing with 9th house matters, therefore death of the father.

Effects of Ketu



SYMBOL Ketu (South Node of Moon): Ketu's function is to cause inner turmoil so that the soul will seek the true essence of the individual. Whereas, Rahu is the material world, Ketu is the spiritual world. It is the headless serpent, implying the perception and wisdom that is a gut level knowing and that can give psychic or clairvoyant abilities. But Ketu can give a feeling of helplessness, self-doubt, and lack of confidence. Through humiliating experiences one becomes humble. Ketu is a wanderer without roots. It is a fiery force that can cause accident and injury. Above all, it is the karaka of loss that directs our attention back to the eternal reality, the self-realization of our essence with God. Rahu works on the outer material world and Ketu works on the inner spiritual world. Ketu with a planet will have a spiritualizing effect on it, directing the planetary energy to look within its essence. If Ketu is with Mars, the nature will actively seek the spiritual side of life, Martian qualities will be withdrawn, anger suppressed and channeled inwardly. Ketu with the Moon can give psychic abilities. Like Rahu, Ketu can cause mental instabilities, mass hysteria, diseases and plagues, and represent poisons like drugs and alcohol. However, both Rahu and Ketu can also be drugs or poisons that heal.

Keywords: Loss, negation, lack of confidence, self doubt, fantasies, confusion, indecision, illusions, drug addiction and alcoholism, psychic influences, fire, injury, death, spiritual insight, liberation, perception, wisdom.

- There is an ambition for power where Ketu is positioned by house. The ambition for power comes from a strong empty feeling. The house it is in will feel like an empty void therefore, there is a need to constantly fill this void creating an obsession to refill the emptiness. This is why there can be gains and abundance for the house that Ketu is in.
- Ketu has been said to negate the planet it is conjunct or aspects. A planet conjunct Ketu becomes magnified in an unusual way, the outcome depends on the houses the planet with Ketu rules; that is if the planet with Ketu is a friend or enemy to the chart. This depends on the Ascendant.

- Ketu is the suction point for all incoming karma from past incarnations. This karma is processed then set forth through our life with experiences indicated by Rahu. Rahu is the future and new karmas developed during this lifetime. The controlling planets are the sign and nakshatra dispositors of Rahu and Ketu. Planets conjunct these nodes become the wild card to express this experience even more. So Ketu is the past karmas of the soul in which are put forth into action in this lifetime through Rahu. Ketu is the talents and faculties developed through past lives. Ketu deals with the inheritance of these natural abilities but the real test is to balance these abilities and not let them control us. We must reach out and develop the Rahu qualities instead of letting the karma repeat itself of the previous lifetimes. We must learn to use this power for the good of mankind instead of selfish self grandeur. Ketu is our past while Rahu is our future, and where we must develop our skills in this lifetime.
- If Ketu is with a benefic planet the qualities of that house are empowered. If they are in the sign the planet rules, extremes of wealth are possible, especially in the maha dasha of Ketu.

For example, if Ketu is in the second house with Jupiter it gives wealth. But, it gives extremes of wealth if Ketu and Jupiter are in Sagittarius or Pisces.

This becomes activated when Ketu's maha dasha begins. At the end of the seven-year Ketu cycle all the gains during this cycle can be lost.

Planets conjunct Ketu will be exaggerated in an unusual way. The exaggeration is due to a sense of lack that is overcompensated.

Famous People with Sun conjunct Ketu

Nicolas Cage: Sun conjunct Ketu in Sagittarius in the 1st house

Amelia Earhart: Sun conjunct Ketu in Cancer in the 4th house

Chandra Levy: Sun conjunct Ketu in Aries in the 10th house

Mike Love: Sun conjunct Ketu in Pisces in the 10th house

Alice Bailey: Sun conjunct Ketu in Gemini in the 12th house

Roman Polanski: Sun conjunct Ketu in Leo in the 12th house

7th h. ♏ 05:39 Dha ♏	8th h. ♏ 04:23 Ash ♏	9th h. ♏ ♏	10th h. ♏ 29:31 Pun ♏
6th h. ♏ 05:39 Dha ♏	Roman Polanski Fri 08-18-1933 10:30:00 Paris, France Timezone: -1 DST: 0 Latitude: 48N52'00 Longitude: 02E20'00 Ayanamsha : -22:55:58 Lahiri		11th h. ♀ 00:55 Pun ♀ 13:26 Pus ♏
5th h. ♏ 19:10 Shr ♏			12th h. ♏ 02:02 Mag ♏ 05:39 Mag ♏ 16:25 PPh ♏
4th h. ♏ ♏	3rd h. ♏ ♏	2nd h. ♏ 02:02 Cht ♏	1st h. ♏ 02:20 UPh ♀ 03:18 UPh ASC 22:26 Has ♏

Roman Polanski's chart

He was an iconic movie producer. Twice in his life he was exiled from the countries he lived in. In 1939 his family had to flee Poland due to the German invasion of World War II. Then in 1977 he was exiled from the United States due to his indiscretion with minors in his lover affairs.

An event that caused great loss and pain was in August 1969, when his wife, Sharon Tate, was brutally murdered in the Charles Manson murders. These are all effects of the karmas of the 12th house.

He has Sun conjunct Ketu in Leo in the 12th house. The intensity of this combination is stressed further by the sign and nakshatra rulers. Sun and Ketu are in Leo which is the ruler of the 12th in the 12th house. Both Sun and Ketu are in Magha ruled by Ketu. This intensifies Ketu again, the ruler of the 12th in the 12th, Ketu is the karaka of loss. The 12th house is the house of foreign lands and Polanski was exiled two times in his life from the counties he lived in. This configuration brought about intense losses in his life.

The Sun indicates our ego and self esteem and with Ketu will mean the loss of these. The experiences in his life are humiliating and represent a deep sense of loss.

In 1977 when Polanski was exiled from the United States because of his scandalous affairs he was in his Ketu/Rahu period. Ketu is powerfully connected to loss. Additionally its placement in the 12th house indicates problems with foreign countries.

Famous people with Moon conjunct Ketu

Van Cliburn: Moon conjunct Ketu in Cancer in the 11th house.

Julia Child: Moon conjunct Ketu in Virgo in the 5th house

Emeril Lagasse: Moon conjunct Ketu in Pisces in the 6th house.

John Paul Getty: Moon conjunct Ketu in Libra in the 11th house

Barbra Mandrell: Moon conjunct Ketu in Libra in the 11th house

Donald Trump: Moon conjunct Ketu in the 5th house

Bobby Kennedy: Moon conjunct Ketu in Capricorn in the 10th house

12th h. ♏ ♏ 28:47 PBh	1st h. ♈ ASC 13:03 Ash	2nd h. ♉ ♏ 21:40 Pun	3rd h. ♊ ♏ 04:25 Pus
11th h. ♏ ♏ 28:47 PBh	Bobby Kennedy Fri 11-20-1925 15:11:00 Brookline, MA Timezone: 5 DST: 0 Latitude: 42N19'00 Longitude: 71W07'00 Ayanamsha : -22:49:03 Lahiri		4th h. ♋ ♏ 04:25 Pus
10th h. ♏ ♏ 05:37 USh ♏ 04:25 USh			5th h. ♌ ♏ 01:57 Mag
9th h. ♏ ♏ 27:20 USh ♏ 22:14 PSh	8th h. ♏ ♏ 05:11 Anu ♏ 27:00 Jye	7th h. ♏ ♏ 12:01 Swa ♏ 25:29 Vis	6th h. ♏ ♏

Bobby Kennedy's chart

He has Moon conjunct Ketu in the 10th house of career, fame and recognition. The Moon in the 10th house can represent fame, particularly with a node of the Moon. The Moon is the karaka of the masses, the public and the mother. Since the Moon rules the 4th house of the mother, it indicates great loss for the mother; Rose Kennedy did loose almost all her children tragically while she was still living. The sign dispositor of Moon and Rahu is Saturn, located in the 7th house of marriage and partnerships. Saturn rules both the 10th and 11th

houses connecting Booby to his older brothers in business partnerships. The 11th house represents older siblings. The nakshatra of both Moon and Ketu is Uttara Ashadha, which is ruled by the Sun. The Sun is powerfully placed in the 8th house. Therefore, his connections with his family, specifically his brothers, lead him to great loss through Ketu, and eventually death through the nakshatra dispositor the Sun in the 8th house. He never got to fulfill his political desires, for he had a greater destiny to fulfill for the world.

Donald Trump (chart displayed earlier in Sun conjunct Rahu section) has Moon and Ketu in Scorpio the 5th house. You would think as the Moon is the ruler of the chart by owning the 1st house, he would be weakened considerably by being debilitated in Scorpio and conjunct Ketu. But the Moon with Ketu gives intuitive powers, and in the 5th house gives knowingness as to when to make investments. It does form Raja Yoga, for the Moon rules an angle (kendra) and the Moon and Ketu are in a trikonal, although it was during his Moon/Ketu period in 1990 that he had the biggest losses financially. In order to stay afloat he had to juggle all his properties. The sign dispositor of Moon and Ketu is Mars, and Mars is in the 2nd house of money, but the Nakshatra dispositor produced the result being Mercury (Jyestha is ruled by Mercury), for Mercury is in the 12th house of losses in its own sign. But he was still able to succeed through this difficult time.

Famous people with Mercury conjunct Ketu

Patrick Swayze: Mercury conjunct Ketu with Moon and Pluto in Cancer in the 11th house

Alice Bailey: Mercury conjunct Ketu with Sun in Gemini in the 12th house

Pope John Paul II Mercury conjunct Ketu and Venus in Aries in the 9th house

Phil Hartman: Mercury conjunct Ketu and Mars in Libra in the 10th house

Cameron Diaz: Mercury conjunct Ketu in Cancer in the 2nd house

Jon Bon Jovi: Mercury conjunct Ketu, Saturn, Mars, and Moon in Capricorn in the 5th house

Howard Dean: Mercury conjunct Ketu in Libra in the 5th house

Bobby Fischer: Mercury conjunct Ketu in Aquarius in the 8th house

9th h. ♀ 22:07 Rev ♏	10th h. ♂ 09:01 Ash ♏	11th h. ♏ 07:54 Kri ♏ 13:26 Roh ♏	12th h. ♏ 22:07 Pun ♏
8th h. ☉ 25:18 PBh ♀ 04:47 Dha ♏ 01:43 Dha ♏	Bobby Fischer Tue 03-09-1943 14:39:00 Chicago, IL Timezone: 6 DST: 1 Latitude: 41N52'00 Longitude: 87W39'00 Ayanamsha : -23:03:39 Lahiri		1st h. ASC 07:31 Pus ♀ 12:11 Pus ♏
7th h. ♂ 07:54 USh ♏			2nd h. ♏ 01:43 Mag ♏
6th h. ♏	5th h. ♏	4th h. ♏	3rd h. ♏ 07:58 UPh ♏

Bobby Fischer's chart

He became the World Chess champion on September 2, 1972. He was exiled from the United States for his antagonistic behavior. After 20 years of exile he won again \$3.35 million in a rematch with Boris Spassky from Russia on September 2, 1992. He has the combination of Mercury with Ketu in the 8th house. The 8th house is the most profound house for thoughts and research. There are other aspects that denote his keen intelligence, but I believe it is the Mercury conjunct Ketu in the 8th house that give him his probing mind. Mercury with Ketu indicates a deep thinking mind, and in the 8th house gives the quality of concentration coupled with research, as Einstein had Mars and Rahu in the 8th house. Mercury in an air sign gives more of a mental quality. Mercury as the planet conjunct Ketu, rules the 12th and 3rd houses. The 3rd house like the 3rd sign indicates mental ability and communication skills, for it relates to Mercury, because the 3rd sign is Gemini ruled by Mercury. The sign dispositor is Saturn. Saturn in the 11th house magnifies the results of Mercury and Ketu. The 11th house magnifies and multiplies the results of planets. The nakshatra dispositor of Mercury is Mars (Dhanishta). Mars is in the 7th house exalted. Mars is the key planet for intelligence, as the dispositor exalted in an angle will give the extreme of Mars in all its glory. It is called Ruchaka Yoga.¹⁰ It probably had a lot to do with his antagonistic behavior.

In 1972 when he won the Championship he was in Moon/Mars period. Mars is his powerhouse and the Moon is in Mars' sign, but the nakshatra that rules

the Moon is Ketu (Ashwini); therefore the 8th house and Mercury are activated, giving depth to the thinking process.

Famous people with Venus conjunct Ketu

Marcia Clark: Venus conjunct Ketu and Mars in Cancer in the 10th house

William Randolph Price: Venus conjunct Ketu in Taurus in the 1st house

Christian Dior: Venus conjunct Ketu in Aquarius in the 5th house

Sammy Davis Jr. Venus conjunct Ketu with Jupiter in Capricorn in the 11th house

Charles de Gaulle: Venus conjunct Ketu and Mercury/Sun in Scorpio in the 3rd house

Conner Clapton: Venus conjunct Ketu in Virgo in the 2nd house

Roger Daltrey: Venus conjunct Ketu in Capricorn in the 3rd house

5th h.	6th h.	7th h.	8th h.
		☾ 07:25 Kri ♄ 11:53 Roh ♂ 24:16 Mrg ♅ 26:41 Mrg	
4th h.	Roger Daltrey Wed 03-01-1944 02:00:00 London, England Timezone: -1 DST: 0 Latitude: 51N30'00 Longitude: 00W10'00 Ayanamsha : -23:04:24 Lahiri		9th h.
☉ 17:15 Sat ♀ 03:26 Dha			☿ 13:11 Pus ♀ 13:49 Pus ♄ 26:41 Asl
3rd h.			10th h.
♀ 17:10 Shr ☿ 13:11 Shr			
2nd h.	1st h.	12th h.	11th h.
	ASC 05:39 Anu		♄ 10:24 Has

Roger Daltrey's chart

Roger Daltrey, the lead singer of the Rock and Roll band *The Who*, has Venus conjunct Ketu in Capricorn in the 3rd house of creativity and communication skills. *The Who* is considered by some to be the best rock and roll band ever! Roger's success is due to many aspects of this powerful chart, but particularly his exalted Jupiter conjunct Rahu in the 9th house. The rise of *The Who* began in the 1960s when he was in Rahu's cycle. In 1964 the group changed their

name from *The Detours* to *The Who*, and added Keith Moon as the drummer. He began his Rahu /Jupiter period. This catapulted them to fame and fortune.

His Venus and Ketu in the 3rd house is what gave him his creative exuberant style of entertaining on stage. In 1975 he began his acting career in the movie *Tommy*. He was in Rahu/Venus period. The 3rd house has indications of film and showman ship.

Venus rules the 7th and 12th houses. The sign dispositor Saturn is in the 7th house, also the nakshatra dispositor (Shravana) is the Moon. All these indications point to the 7th house. This confirms it was the group effort that made the *The Who* the success that it was. He has Saturn, Mars, and the Moon (with Uranus) in the 7th house. I can see each of these planets as representing each of the other three members of the group. I see the Moon as Keith Moon, because he was the most fluctuating, and it is close to planet Uranus indicating instability emotionally. He died at age 32 of a drug overdose in 1978. Besides, his last name is Moon! John Entwistle is represented by Mars, and Saturn represents Pete Townsend.

Whenever I see 3 or more planets in the 7th house I know the individual is a success through the support of others, but also they are the ones who control and run the group. They get many people to help and do work for them. The combination of Saturn, Mars, Moon, and Uranus describes the volatile relationship *The Who* had in their group.

Famous people with Mars conjunct Ketu

David Cassidy: Mars conjunct Ketu in Virgo in the 4th house

Karen Carpenter: Mars conjunct Ketu in Virgo in the 4th house

Madonna: Mars conjunct Ketu in Aries in the 9th house

Ted Bundy: Mars conjunct Ketu and the Moon, Sun and Mercury in Scorpio in the 4th house

Kurt Cobain: Mars conjunct Ketu in Libra in the 3rd house

George Gershwin: Mars conjunct Ketu in Gemini in the 8th house

Brad Pitt: Mars conjunct Ketu and Mercury, Moon, and Sun in Sagittarius in the 2nd house

Mark Spitz: Mars conjunct Ketu in Virgo in the 2nd house

8th h. ♄ 15:24 UBh ♈	9th h. ♊ ♊	10th h. ♏ ♏	11th h. ♋ 08:05 Ard ♏
7th h. ♊ ♏ 28:36 Dha ♄ 22:59 Shr ♋ 11:51 Shr ♏ 02:43 USh ♊	Mark Spitz Fri 02-10-1950 17:45:00 Modesto, CA Timezone: 8 DST: 0 Latitude: 37N38'21 Longitude: 120W59'45 Ayanamsha : -23:09:35 Lahiri		12th h. ♋ 23:43 Asl ♋ 1st h. Asc 00:59 Mag ♋ 24:42 PPh ♋
5th h. ♊ ♋ 15:30 Anu ♊	4th h. ♊ ♊	3rd h. ♏ ♏	2nd h. ♋ 15:24 Has ♋ 17:52 Has ♋ 24:02 Cht ♋

Mark Spitz's Chart

Mark won 7 gold medals at the 1972 Olympics. He has Mars and Ketu in Virgo in the 2nd house with Ketu. The sign Virgo denotes discipline and focus and in the 2nd house refers to his early childhood. His parents both made Mark their focus, training him in swimming since a very young child. He began breaking records as soon as he hit the water. His parents were so involved in his swimming career they moved three times to be close to better coaches. Mars becomes a driving force close to Ketu. Ketu can have the effects of Mars so together they become more intense.

The 2nd house indicates speech and eating which were extreme in both cases. He was noted for his particular eating habits, and he was not well liked for his arrogant comments. His team mates often made fun of him and called him a hypochondriac. Ultimately he made his fortune through his endorsements which is due to his success as an Olympic star. The 2nd house rules our ability to make our own money.

Mars rules the 4th and 9th house indicating both the mother and father, and both parents made him their focus sacrificing everything for his success. The sign dispositor of Mars is Mercury which is placed in the 6th house. The 6th house is the house of competition and improvement. This is a house involved with athletes. Also, whenever there is a connection between the 2nd and 6th

house one becomes vested in what they eat or health matters. The nakshatra dispositor of Hasta is the Moon. The Moon in the 4th house indicates the focus his mother had in his career.

He was in Mars/Ketu period, April 1972-September 1972. So it was this dasha/bhukti that prepared him and brought him the triumph of one of the most successful Olympic wins in history, aside from the new record breaker Michael Phelps of the 2008 Olympics.

Famous people with Jupiter conjunct Ketu

Jennifer Aniston: Jupiter conjunct Ketu in Virgo in the 12th house

Lucille Ball: Jupiter conjunct Ketu in Libra in the 11th house

Hillary R. Clinton: Jupiter conjunct Ketu in Scorpio in the 6th house

Steffi Graf: Jupiter conjunct Ketu in Virgo in the 4th house

Henry David Thoreau: Jupiter conjunct Ketu in Scorpio in the 11th house

Vincent Van Gogh: Jupiter conjunct Ketu in Sagittarius in the 7th house

Jerry Seinfeld: Jupiter conjunct Ketu in Gemini in the 3rd house

12th h. ♍ 04:40 Ash ASC 14:27 Bha ☉ 15:19 Bha	1st h. ♋ 07:23 Kri	2nd h. ♌ 01:44 Mrg ♍ 24:13 Pun ♎ 26:14 Pun	3rd h. ♏ 29:19 Asl
11th h. ♎ 26:51 PBh	Jerry Seinfeld Thu 04-29-1954 06:00:00 Brooklyn, NY Timezone: 5 DST: 1 Latitude: 40N38'00 Longitude: 73W56'00 Ayanamsha : -23:13:24 Lahiri		4th h. ♏ 29:19 Asl
10th h. ♏ 24:13 PSh ♐ 12:03 Mul	8th h. ♏ 01:05 Cht ♐ 12:37 Swa		5th h. ♏ 29:19 Asl
9th h. ♏ 24:13 PSh ♐ 12:03 Mul	7th h. ♏ 01:05 Cht ♐ 12:37 Swa	6th h. ♏ 29:19 Asl	6th h. ♏ 29:19 Asl

Jerry Seinfeld's chart

He is the highest paid TV comedians of our time. In terms of what constitutes what is funny in a chart I usually refer to the sign Gemini. To be funny you have to sharp and quick witted. You have to be smart to be funny,

because your mind has to think quickly and be a head of everyone in a conversation. Mercury is the planet that rules the trickster in Greek mythology and rules the mental disposition. In Gemini the mind is quick and adaptable. The sign Virgo which is also ruled by Mercury produces a more dry humor. Great comedians have to have Mercury strong. Seinfeld has Jupiter in the sign Gemini in the 3rd house which is associated with the sign Gemini since Gemini is the 3rd sign. Jupiter is accentuated by Ketu in the 3rd house. The 3rd house is about communications and the arts and Jerry has a powerful skill to come across dramatically in his stage act.

Jupiter is magnified by Ketu and rules the 9th and the 12th houses. The 9th house gives him the popularity and blessings to be successful with his act. As his Mars conjunct Rahu aspects his Jupiter conjunct Ketu configuration, it becomes all the more magnified.

Mercury is the sign dispositor of Jupiter and Ketu and resides in the 1st house of the self. This gives him a youthful appearance and flexible style. Mercury is in Aries with the exalted Sun giving him drive, ambition and success. The Sun rules the 5th house of drama and creativity. You will find talented actors, artists, musicians and writers have accentuated 3rd and 5th houses.

The nakshatra dispositor of Jupiter is Mars, which rules Mrigashira. Mars is in the 9th house, with Rahu aspecting his Jupiter conjunct Ketu configuration, so it gives enormous power. The 3rd and 9th house axis is great for communications on a public level. The 3rd house also rules media and television. Ketu is in Punarvasu which is ruled by Jupiter, so it magnifies his Jupiter even more. This is a magnificently magnified Jupiter. This is the powerhouse that gifted him with his humor, communication skills and drama.

He had his rise as a stand-up comedian during his Mercury dasha. The top-rated TV series *Seinfeld* ran from 1989-1998. As soon as he hit his Ketu dasha the show ended. He was ready to retire while at the top. He stated he didn't need any more money, and wanted his freedom. I am sure he traveled and had fun during this Ketu dasha.

Coincidentally, he has a perfect Lakshmi yoga^{II} to produce wealth. Venus in its own sign (placed in the 2nd house), the ruler of the 9th house is aspected by the ruler of the 1st, and the ruler of the 1st is strong.

Famous people with Saturn conjunct Ketu

Ralph Waldo Emerson: Saturn conjunct Ketu in Leo in the 12th house

Athena Roussel: Saturn conjunct Ketu in Scorpio in the 2nd house

Christina Onassis: Saturn conjunct Ketu in Virgo in the 5th house

Burt Bacharach: Saturn conjunct Ketu in Scorpio in the 11th house

Doug Flutie: Saturn conjunct Ketu in Capricorn in the 6th house

Jennifer Gates: Saturn conjunct Ketu in Pisces in the 7th house

Tina Turner: Saturn conjunct Ketu in Aries in the 10th house

Paul Gauguin: Saturn conjunct Ketu in Pisces in the 8th house

Tyra Banks: Saturn conjunct Ketu in Gemini in the 1st house

10th h. ♃ 13:49 UBh ♃	11th h. ♂ 02:20 Ash ♏	12th h. ♄ 05:11 Mrg ♂ 09:12 Ard ♄ 24:38 Pun ♏	1st h. ♄ 05:11 Mrg ♂ 09:12 Ard ♄ 24:38 Pun ♏
9th h. ♃	Tyra Banks Tue 12-04-1973 19:13:00 Inglewood, CA Timezone: 8 DST: 0 Latitude: 33N57'00 Longitude: 118W21'00 Ayanamsha : -23:29:51 Lahiri		2nd h. ♄
8th h. ♃ 15:31 Shr ♀ 04:22 USh ♃			3rd h. ♄
7th h. ♄ 05:11 Mul ♄	6th h. ♀ 01:09 Vis ♃ 13:52 Amu ♂ 19:20 Jye ♏	5th h. ♃ 02:47 Cht ♏	4th h. ♀ 12:58 Has ♏

Tyra Banks' chart

Tyra quickly rose to fame as one of the top models of the 1990s. Currently she has her own talk show, and is said to be the new Oprah Winfrey for the younger generation.

Her Saturn-Ketu conjunction is in Gemini in the 1st house. The first house represents the persona of the individual and I believe this is what gives her a

unique beauty. Ketu in the 1st will make someone appear mysterious with an unusual appearance. Her Saturn as ruler of the 8th and 9th houses makes her magnetic and spiritual. The ruler of the 9th house in the 1st makes one spiritual and the rulership of the 8th will indicate her search for meaning. As Saturn rules the 9th house it will give luck and fortune. Ketu gives it an unusual interesting quality.

The sign dispositor of Saturn and Ketu is Mercury. Mercury as the dispositor gives her gifts in communications and learning. Saturn in Mercury's sign gives focus and an ability to concentrate and learn. Mercury is in the 6th house indicating her desire to help others and promote healing to the planet. Her talk show will bring awareness to the world.

The nakshatra dispositors of Saturn and Ketu are different. Ketu is in Mrigashira and Saturn is in Ardra. Ketu's nakshatra dispositor is Mars. Mars is powerfully placed in the 11th house in its own sign of Aries. This indicates great gains and connections to very powerful people. As a model she worked with the most powerful people in her industry, working with designers Ralph Lauren, Oscar de la Renta, and Channel.

Now in the media business she works with Oprah Winfrey and Ellen DeGeneres. She is a power to be reckoned with for future generations. Rahu is the nakshatra dispositor of Saturn. Saturn is aspected by its dispositor. This is a powerful Saturn that will give a feel of a magnetized Rahu. It is in the 7th house which can cause difficulty in marriage. So far she has not gotten married and is not interested. Trya's Saturn and Ketu in the first house makes her unique and unusual. She could not have attained her success without it. Interestingly, she was in the Ketu dasha from 1994-2001 when she had her rise to fame as a super model. Ketu gave her rise and success, particularly because it magnified her powerful Saturn.

Rahu and Ketu are our karmic destiny, as explored in these examples. Through understanding them we will discover our own destiny, and ultimately the karmas of our world.

End Notes

1. The Vimshottari Dasha System is the predictive tool used by Vedic astrologers to predict the cycles within an individual's life. It is based on the placement of the Moon. There are 27 nakshatras within the 360 degree zodiac; their divisions are 13 degrees and 20 minutes (see Figure 1, Nakshatra Table, from my book). The ruling planet of the nakshatra of the natal Moon is the dasha that will begin your entire life cycle. This sets the beginning of the pattern that the later dashas (planetary cycles) will follow. This pattern is in a sequential order: Ketu, Venus, Sun, Moon, Mars, Rahu, Jupiter, Saturn, and Mercury. For example if your natal Moon is in nakshatra Purva Phalguni, then you will begin life in the Venus dasha because Venus rules Purva Phalguni. The next dasha after the allotted time of Venus is completed will be the next planet that comes after Venus in this sequential order, which would be the Sun dasha, then the Moon and so on. Each dasha has an allotted time. Venus is 20 years and the Sun is 6 years. When you add up all the allotted time frames for each planetary cycle, it equals 120 years.

Each nakshatra is also ruled by a planet. When determining the results of a dasha, the planet ruling the dasha will give the results of the house it is in and the houses it rules, but the overall effects of that dasha will be revealed by the nakshatra and its ruling planet of that nakshatra dasha period. For example: If you are in Jupiter's dasha and natal Jupiter is in nakshatra Magha, you will look to the ruling planet of Magha, which is Ketu. The house in which Ketu is placed will give the overall effects of this dasha. If Ketu is in the 12th house the dasha will begin with great losses (12th house).

2. The dashas are further divided into subcycles. The next level down is called the bhukti. The mathematical equation used to break down the dashas can be referenced in my book. The subcycles are cycles within cycles, and break up the events within the long grand cycles. These subcycles follow the same sequential order as the maha dasha. They have an allotted time frame too, determined by the length of time of the grand cycle's time allotment. Figure 2 indicates the duration of each subcycle. The grand cycle of Venus is 20 years but the subcycles break up the effects within this 20 year duration. The onset of any cycle will have the same subcycle as the maha dasha to begin with. The

beginning subcycle of Venus will be Venus, Venus/Venus. Since Venus is the longest grand cycle, the subcycle Venus will be the longest subcycle because Venus is allotted the longest time frame. The Venus/Venus subcycle will be 3 years and 4 months in duration, the longest of all the cycles and subcycles. The following subcycle will be Venus/Sun. Because the Sun's grand cycle lasts 6 years, the subcycle within the Venus' grand cycle duration is 1 year 0 months and 0 years. Note that the order of the subcycles follows the same sequential order the dashas always follow: Ketu, Venus, Sun, Moon, Mars, Rahu, Jupiter, Saturn, and Mercury.

The bhukti will reveal the exact events of that time frame. For reference within this article you will see when an individual is in a maha dasa and bhukti subcycle. The results in a life will be determined by where the dasa ruler is in the chart by house, house rulership, house location of sign dispositor, and nakshatra dispositor. Sign dispositors are the planets that rule a sign. If Mars is in Virgo then the dispositor of Mars is Mercury, because Mercury rules Virgo. The nakshatra dispositor is the ruling planet of the nakshatra. If Jupiter is in the nakshatra Magha then Ketu is the nakshatra dispositor because Ketu rules Magha. So Ketu is the nakshatra dispositor of Jupiter. Synthesizing all these variables is the art of prediction with Vedic astrology.

3. Trikona houses are 1, 5 and 9. Kendras are the angles, 1, 4, 7, and 10. The trikona houses are the most auspicious or lucky and the kendras are the most powerful in producing results. So this combination of luck and power produce excellent results. This combination of trikona and kendra constitutes what we call Raja yoga. Raja means King, therefore, kingly yogas.

4. All chart data and biographical details are from Astrodatabank.

5. *Brihat Parashara Hora Sastra* by Maharishi Parashara is the main text used by Vedic astrologers, and the basis of Jyotish.

6. The shorthand for the dasa/bhukti is read with the slash. Rahu/Sun is understood as Rahu maha dasa and Sun bhukti.

7. Maraka means killer. The maraka houses are houses 2 and 7 because they are both 12 houses from the houses that indicate the length of life in a chart. Houses 3 and 8 are referenced as the houses of length of life, therefore the 12th house from these represents the loss of life, houses 2 and 7.

8. Bhavat Bhavam means from house to house and is another word for the derivative house system. But in particular any house repeated in numerical order will give more of the effects the previous house indicates, such as the 3rd from the 3rd is the 5th house dealing with writing. The 8th from the 8th is the 3rd house another house that has 8th house qualities.

9. The exaltations of planets are the same as in Western astrology.

10. Ruchaka Yoga is when Mars is in its own sign of rulership or exalted and is an angular (kendra) house, 1, 4, 7 or 10.

11. Lakshmi Yoga is a combination of planets that will produce GREAT wealth in an individual's life. What constitutes a Lakshmi Yoga is Venus must be in its sign of rulership (Taurus or Libra) and the ruler of the 1st and the 9th houses is very strong by being in its own sign of rulership, exalted or in a kendra or trikonal house and when the ruler of the 1st is connected by aspect to the ruler of the 9th house this is a powerful Lakshmi Yoga.

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The Fascinating

Dashamamsha -2

*Indicator of Inherent Nature and
Inclinations*

By

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An interesting study of the Dashamamsha would be to compare the charts of the two prominent French leaders, Segolene Royal (**Chart 4:** born on September 22, 1953, at 16:10 hours, at Dakar, Senegal, 14°N40', 17°W26') and Nicolas Sarkozy (**Chart 5:** born on January 28, 1955, at 22:00 hours, at Paris, 48°N52', 02°E20'). There are some interesting similarities and some interesting differences in the charts of the two politicians which are indicated by the ruling deities of the Dashamamshas of the key points/planets in their charts.

Segolene Royal is a powerful politician and the first female presidential candidate in France. An exalted vargottama Saturn in the tenth, aspected by Jupiter, ensures for her a certain support amongst the masses. In the navamsha chart, the Sun occupies the tenth house, and both the Moon and the Sun receive the aspect of Jupiter, a powerful yoga for rise in status. The Dashamamsha chart too is strong, with

five grahas, including the lagna lord and the tenth lord, occupying the tenth house, and Jupiter from the fifth aspecting the lagna. In any chart, a combination of the lagna lord with the tenth lord, especially in the tenth house, forms a powerful Raja-Yoga. She is considered an exceptionally sharp, intelligent and stylish woman without political stains or emotional hang-ups. A strong Buddha-Aditya (Mercury-Sun) yoga in the ninth house, the influence of Jupiter and Mars on the Moon, the placement of Jupiter in the fifth from the Moon, and an exalted Mercury which retains much of its strength in the navamsha as well, all ensure a sharp and intelligent native who can keep her head in balance.

	AL		HL Ju
Mo	Rasi Segolene Royal September 22, 1953 16:10:00 (0:00 east) 17 W 26, 14 N 40		Ke
Ra As			Ve Ma GL
Gk Md		Sa	Me Su SL

As: 15 Cp 46
Me: 18 Vi 15- BK
Ra: 8 Cp 28- AmK

Su: 6 Vi 08- PiK
Ju: 2 Ge 26- DK
Ke: 8 Cn 28

Mo	Ra	Gk Md
11 12	As	9 8
AL	10 1 4 7	Sa
2 3	Ke	5 6
Ju HL	Ma GL	Ve SL Su Me

Mo: 28 Aq 55- AK
Ve: 4 Le 60- PK
HL: 9 Ge 41

Ma: 11 Le 48- MK
Sa: 3 Li 15- GK
GL: 0 Le 33

Ra	Gk GL	Ve As SL	Me Mo
AL Su	Navamsa Segolene Royal D9 September 22, 1953 16:10:00 (0:00 east) 17 W 26, 14 N 40		Md Ma
HL		Sa Ju	Ke

As: 15 Cp 46
Me: 18 Vi 15- BK
Ra: 8 Cp 28- AmK

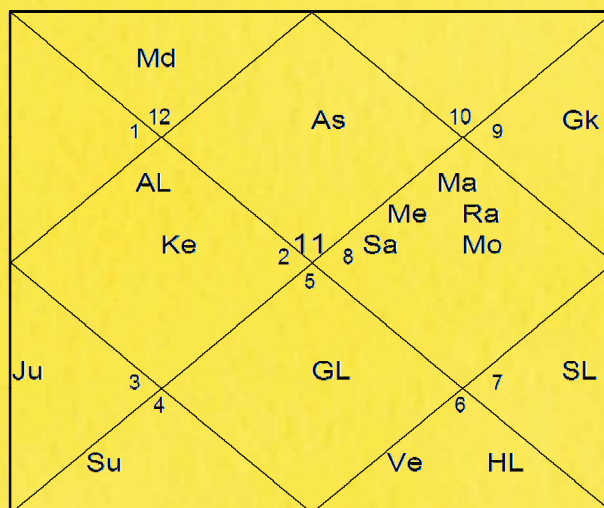
Su: 6 Vi 08- PiK
Ju: 2 Ge 26- DK
Ke: 8 Cn 28

Me	Mo	Ve	Gk GL
Ma Md	4 3	SL As	1 12
	5 2 8 11	AL Su	
Ke	6 7	Ju Sa	10 9
		HL	

Mo: 28 Aq 55- AK
Ve: 4 Le 60- PK
HL: 9 Ge 41

Ma: 11 Le 48- MK
Sa: 3 Li 15- GK
GL: 0 Le 33

Md		AL Ke	Ju
As	Dasamsa Segolene Royal September 22, 1953 16:10:00 (0:00 east) 17 W 26, 14 N 40		Su
			GL
Gk	Ma Ra Me Sa Mo	SL	HL Ve



As:	15 Cp 46	Su:	6 Vi 08- PiK	Mo:	28 Aq 55- AK	Ma:	11 Le 48- MK
Me:	18 Vi 15- BK	Ju:	2 Ge 26- DK	Ve:	4 Le 60- PK	Sa:	3 Li 15- GK
Ra:	8 Cp 28- AmK	Ke:	8 Cn 28	HL:	9 Ge 41	GL:	0 Le 33

The Buddha-Aditya yoga, however, gets a little tainted by the eighth lordship of the Sun, a Paapa-Kartari to this yoga in the ninth house, and the occurrence of this yoga in the eighth house from the Moon. There is also a combination of Mars and Venus, the 4th/11th and 5th/10th lords, constituting a Raja-yoga which again falls in the eighth house (from the lagna), and in Paapa-Kartari. There is thus an element of nonconformism in her approach. Her own male party colleagues opposed her race for presidency. She has been a rebel from the age of twelve, who questioned why women should have fewer rights than men. In 1972, she sued her own father for refusing to provide for the family and education of the children after his separation from his wife. She eventually won the case in 1981, just a year before her estranged father's death from cancer.

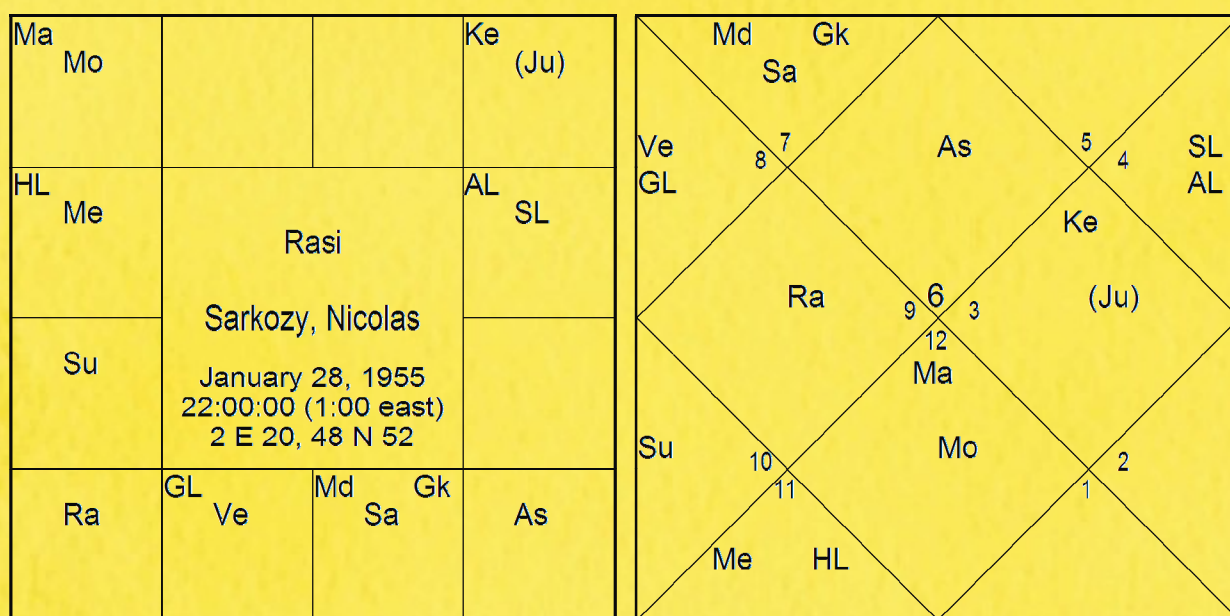
She lost presidential elections in April 2007 when she was running the dasha of Venus-Moon (May 15, 2006 to January 13, 2008). Venus is the yoga-karaka afflicted in the eighth house in the rashi chart, and debilitated in the eighth house in the Dashamamsha chart. The Moon too is debilitated in the Dashamamsha, heavily afflicted in the tenth house therein.

The lagna is Makara (Capricorn), in the sixth Dashamamsha. The ruler of this Dashamamsha is Varuna which ensures learning, intelligence and hidden strength. She grew up as one of eight children of an authoritarian former artillery officer who believed women did not need education. However, she graduated in economics from Paris Institute of Political Studies. The tenth lord and yoga karaka Venus, as well as the exalted and vargottama lagna lord Saturn in the tenth house, both have Agni as the ruler of their Dashamamshas, conferring on her great energy, inherent strength and ability to overcome opposition.

She has been running the MD of Venus since January 2001. Its ruling deity Agni confers on her the fiery energy. Venus is debilitated in the Dashamamsha, with a Neecha-Bhanga (cancellation of debilitation). While she lost in elections during Venus-Moon (both debilitated in the Dashamamsha; both with Neecha-Bhanga; in Agni and Ananta respectively), she also apparently split from her partner of twenty-five years.

Venus is in the eighth from the lagna, in association with Mars (ruling deity Rakshasa), both in the seventh from the Moon. Also, the seventh lord from the Moon, the Sun, occupies the eighth house with the eighth lord Mercury (ruling deity Rakshasa). The influence of Rakshasa (or 'demon') on the Moon, Venus, the seventh from the Moon, and the seventh lord from the Moon, does not augur well for marital relationship and for a balanced emotional approach. Venus-Moon is followed by Venus-Mars (January 3, 2008 to March 14, 2009). Things can only improve from Venus-Rahu (March 14, 2009 to March 14, 2012) onwards as Rahu is ruled by the most auspicious Ishaana.

It may be of interest to consider the significations of different grahas along with ruling deities of their Dashamamshas. Thus, for example, in Chart 4, Mercury, the planet of logic and discrimination, is ruled by Rakshasa, the demon. This makes one erratic in logic, a non-conformist and a rebel. The Moon, the graha for the mind, in Ananta indicates an attitude of strength, benevolence and perseverance as well as detachment. This Moon, also the seventh lord, is under the aspectual influence of Venus (Agni) and Mars (Rakshasa) and its nature thus gets modified by these aspects.



As: 2 Vi 54	Su: 14 Cp 57- PK	Mo: 14 Pi 38- GK	Ma: 16 Pi 34- PiK
Me: 3 Aq 22- DK	Ju (R): 29 Ge 57- AK	Ve: 28 Sc 08- AmK	Sa: 27 Li 07- BK
Ra: 11 Sg 49- MK	Ke: 11 Ge 49	HL: 27 Aq 53	GL: 3 Sc 09

Nicolas Sarkozy (**Chart 5**), has certain similarities with the native of Chart 4, and some subtle differences. The lagna here is Kanya (Virgo), an earthy sign like that of Segolene Royal. Kanya, however, is the most intellectual sign of the zodiac. The lagna is ruled by Ananta, signifying strength, benevolence, perseverance, liking for the rule of law, abhorrence for injustice, and an attitude of support and protection. The native is known for his strong stance on law and order issues. He did not favour war in Iraq. He has a protectionist attitude toward business. Like in the preceding chart, the tenth lord is ruled by Agni. Here, however, it is Mercury that is the tenth lord. That brings in fiery logic and strong views, some of which may become controversial. The native has a tough stand on immigration. His call for state help for Muslims to build mosques was criticized

by his detractors. A vargottama Jupiter in the tenth house gives him an ethical and benevolent approach to his actions, tainted somewhat by the RKA. He intends to encourage social mobility, better schools, and cuts in public sector staff. Jupiter in the tenth too is ruled by Ananta, the benevolent and the sustaining. The RKA along the 4/10 axis confers on the native the raw energy necessary to accomplish whatever he decides, irrespective of the views of others. His biographer Anita Hausser writes about him thus: "He's hyperactive, he's ambitious, he's a heavy worker, a workaholic, he never rests." Rahu and Ketu are ruled by Rakshasa.

Ve		Su	Sa ^{HL} (Ju)
Md	Navamsa Sarkozy, Nicolas January 28, 1955 22:00:00 (1:00 east) 2 E 20, 48 N 52		GL Ra
Ke As			
	Ma ^{AL} Me Gk Mo		SL

	Md	Ke	Gk
Ve	12 11	As	9 8 AL
		10 7	
		4 GL	
Su	2 3 HL	Ra	6 SL
	(Ju) Sa		5

As: 2 Vi 54
Me: 3 Aq 22- DK
Ra: 11 Sg 49- MK

Su: 14 Cp 57- PK
Ju (R): 29 Ge 57- AK
Ke: 11 Ge 49

Mo: 14 Pi 38- GK
Ve: 28 Sc 08- AmK
HL: 27 Aq 53

Ma: 16 Pi 34- PIK
Sa: 27 Li 07- BK
GL: 3 Sc 09

Me Md (Ju) Ve AL Mo Ra	Ma	SL As	
	Dasamsa Sarkozy, Nicolas D10 January 28, 1955 22:00:00 (1:00 east) 2 E 20, 48 N 52		Sa
Su			GL
Gk	HL		Ke

	SL	Ve	Ra (Ju)
Sa	4 3	As	1 12 Md Mo AL Me
		5 2 11	
		8 GL	
Ke	6 7	HL	10 Su
		Gk	9

As: 2 Vi 54
Me: 3 Aq 22- DK
Ra: 11 Sg 49- MK

Su: 14 Cp 57- PK
Ju (R): 29 Ge 57- AK
Ke: 11 Ge 49

Mo: 14 Pi 38- GK
Ve: 28 Sc 08- AmK
HL: 27 Aq 53

Ma: 16 Pi 34- PIK
Sa: 27 Li 07- BK
GL: 3 Sc 09

The seventh house is occupied by the Moon and Mars, the eleventh and the eighth lords respectively. He has had multiple marriages, along with breaks and divorces. The eighth lord, that too Mars, in the seventh house tends to disrupt any relationship, and the eleventh lord there brings in multiplicity. His latest marriage to the model-turned-singer Carla Bruni on February 2, 2008 is his third. Besides the marriages, there have been a few relationships too. The Moon is ruled by the strong and powerful Vaayu while Mars by the sometimes wayward Varuna. The seventh lord Jupiter in the tenth is associated with Ketu which imposes on Jupiter its deviant nature. Ketu is a demon in its own right. Its ruling deity too is Rakshasa or demon. Venus, the planet for sexuality and relationships, is exalted in the navamsha. The ruling deity of Venus here is Indra, which further signifies prominence, enjoyments, sexual indulgence and varied physical pleasures.

Sarkozy too has his Saturn exalted, aspected by Jupiter. However, here this Saturn occupies the second house and is ruled by the benevolent Ananta. Thus three important points in the horoscope. Jupiter, Saturn and the lagna, are ruled by Ananta here. In addition, his two luminaries, the Sun and the Moon, are ruled by the all powerful Vaayu.

His Venus dasha, which extended from December 1981 to December 2001, was significant for him. Venus is the yoga karaka for his rashi and navamsha charts, and is exalted in the latter. It is the lagna lord in the Dashamamsha chart. Ruled by Indra, Venus ensured for him recognition in public life. In early life he had suffered many insecurities. His father had abandoned his brothers and their mother. He attributes to his father's injustice to him as the cause of what he is today. The lagna lord and tenth lord Mercury ruled by Agni ensures that the native has enough energy to weather the difficulties of life. Between 1983 and 2002, i.e., most of the MD of Venus, he served as Mayor of the affluent Paris suburb of Neuilly. Thereafter, he became interior minister. He also had a brief spell as finance minister in 2004 (MD of Sun). Venus dasha also ensured for him two marriages, the first one in September 1982, and the second one in October 1996.

It was in April 2007 that the native won the French presidential election. He assumed office as French President on May 16, 2007. The operating dasha was that of Sun-Venus (December 24, 2006 to December 25, 2007). Venus, as we have already pointed out, is the yoga karaka in the rashi and navamsha charts, and the lagna lord in the Dashamamsha chart. In the latter, it forms a special yoga with the seventh (and twelfth) lord Mars in the twelfth house, aspected by the ninth and tenth lord Saturn. His election as President of France received special attention outside France (12th house: overseas) and he also enjoys a special position of eminence outside his country. His married life too has attracted special attention both in and out of France. The ruling deity of the Sun is the all powerful Vaayu and that of Venus is the ruler of the gods, lord Indra. This dasha also exposed him to his latest lady love, Carla Bruni, whom he met at a dinner party in November 2007 (and subsequently married her in February 2008).

He runs the dasha of the Moon from December 2007 to December 2017. Moon-Moon is over on October 24, 2008, followed by Moon-Mars (ending on May 25, 2009). The Moon, like the Sun, is ruled by the powerful Vaayu. Mars is ruled by Varuna, the lord of

Waters which has a lot of hidden strength and a capacity to pacify tempers. This will then be followed by Moon-Rahu. As we have already pointed out, Rahu is ruled by Rakshasa. He might have to be careful about his actions during this dasha as the RKA falls in the 4/10 axis of his rashi chart (affecting his Karma), the lagna/7 axis of navamsha (affecting his marital life) and the 5/11 axis of his Dashamsha (affecting his professional judgement).

Conclusion

We have seen that the Dashamamsha is an interesting varga or division of the horoscope and provides fascinating insight into the nature and inclinations of the native. While the Dashamamsha chart must be studied and analyzed in the usual manner of horoscopic analysis and examined along with the rashi and the navamsha charts as well as the other varga charts, its study in an independent manner considering its relevant ruling deities, is also called for. Sage Parashara emphasizes that highly significant results must be deciphered from the Dashamamsha. The fact that the ten Dashamamshas are ruled by the lords of the ten directions gives us a clue to the way this information may be used. The Puranas provide highly fascinating insight into the nature of the ruling deities of the Dashamamsha. We have found how amazingly the characters of the ruling deities of the Dashamamshas match with the nature and character of our natives.

What is also important is that the concept of Dashamamsha is not simply a static concept. It does not just give indication about the nature and inclinations of a native which remain fixed for his whole life. When we integrate this concept with the deities that rule the dasha lords at different times of life, we get the dynamic aspect of it. We can then discern the various changes that occur in the activities and thought processes of the native with changing times. The inclinations and reactions of the native change as the dasha order changes. It is, therefore, suggested that the concept of the ruling deities of the Dashamamshas may be fruitfully applied to the following:

- Lagna: This is the most important as it indicates the inherent nature of the individual. All other factors operate within the broad indications provided by the lagna.
- Lagna lord: As expected, this is the next most important factor.
- Tenth lord: The Dashamamsha is in reality the tenth house magnified. The ruling deity of the tenth lord too has a significant role to play in determining the nature of activities that would suit and interest an individual.
- Various house lords: Each house lord needs to be considered in order to get a clear indication about how an individual would react to specific areas and specific circumstances in life.
- MD and AD lords: Here is the dynamic aspect of the concept of the ruling deities of Dashmamshas. As the dashas change, the nature, inclinations and reactions of the native change according to the character of the ruling deities of the Dashamamshas in which the dasha lords fall.

- **Grahas and their Karkatvas (significations):** It is important to consider this often ignored aspect of chart analysis. Each graha has a specific nature. When it is ruled by a particular deity, its nature gets affected by that ruling deity. Thus Mercury under the influence of Rakshasa or demon indicates an un-orthodox logic, and Venus under the influence of Indra indicates pleasures and enjoyments, often irrespective of all costs.

We finally conclude that the study of Dashamamsha along with its ruling deities is a very interesting and fascinating aspect of astrology. The Dashamamsha chart must always be studied in every horoscopic analysis. It sheds tremendous light on the nature of an individual. In selected and limited number of cases, where we happened to know the real nature of the individual, we have used this knowledge in the rectification of the time of birth of the native. This aspect, however, needs further study before we recommend it for general use.

Appendix

Varuna: Ruler of the West

Varuna is the son of sage Kashyapa and the goddess Aditi, the mother of the gods. He is thus one of the twelve Adityas, so named because they were born to Aditi.

Early in the cycle of manifestation, in the earliest Krita-yuga, all the gods together went to Varuna and said to him:

“May you accept the lordship of all waters on the earth and protect us, even as our king Indra protects us all. May you ever dwell in the ocean, the refuge of the aquatic creatures. The great ocean, the husband to all the rivers and streams, would thus remain subservient to you. You would swell and shrink along with the Moon.”

Varuna accepted the lordship of the waters. With appropriate ceremonies, the gods installed him as the king of waters. Thus lord Varuna took under his protection all rivers, streams, lakes, oceans and other reservoirs of water. Varuna also happens to be the lord of the western direction.

Sage Kashyapa once prepared to perform a great sacrifice but could not procure a suitable cow for the purpose. He stole the cow from the cowshed of Varuna while his two wives, Aditi and Surasaa, concealed the cow. Varuna came to know of it and demanded his cow, but sage Kashyapa was reluctant to return the cow to Varuna. The annoyed Varuna cursed his own father thus:

“May you be born as a human being on the earth and tend the cows, you who have stolen my lovely cow. Both your wives would be born there too. The calves of my cow are in distress without their mother. As a consequence, Aditi would suffer confinement as well as loss of her children.”

Hearing this story, lord Brahma too chastised sage Kashyapa, “Learned one, you have succumbed to greed and thus lost your piety. Be, therefore, born, through a

fraction of your being, as an earthling along with your two wives, and serve there as a cowherd.”

Sage Kashyapa incarnated on the earth, through a fraction of his celestial existence, as Vasudeva. His wives Aditi and Surasaa were born as Devaki and Rohini, respectively the mothers of Krishna and Balarama.

Varuna was of help to lord Krishna and Arjuna in their venture to destroy the Khandava forest where they intended to construct a capital city for the Pandavas. This forest was protected by the powerful Indra, the king of the gods, and lord Krishna and Arjuna had to confront Indra to burn the forest to ashes with the help of Agni, the Fire-god. Lord Varuna had been given a celestial bow and two quivers with unceasing supply of arrows by Soma, the Moon-god. This bow, the Gandiva, was matchless in that it was unbreakable and endowed with supernatural sturdiness. This bow had been designed by Lord Brahma. Varuna also gave a resplendent chariot that had been designed by the heavenly architect Vishwakarma as a result of prolonged penance. The white steeds that drove it matched the speed of the Wind-god. It was provided with all that was essential in battle. The flag on the top of the chariot carried a ferocious monkey that appeared to be able to destroy hordes of enemies. Other creatures of varying ferocity appeared to dwell in that flag. In much earlier times, the Moon-god had used this chariot to overcome the demons. Agni-deva gave a Chakra to lord Krishna for use during the inevitable combat that lay in the offing. It was thus that the resourceful Varuna helped lord Krishna who eventually subjugated Indra and destroyed the forest where the Pandavas were able to construct a city. The Pandavas returned the famous Gandiva and the ever full quivers to lord Varuna at the time of their relinquishing the kingdom and proceeding to the Himalayas.

Varuna was fascinated by Bhadra, the daughter of the Moon-god and the wife of sage Utathya. He abducted her and enjoyed with her in his abode in the ocean. Sage Utathya was infuriated. He gathered all his spiritual merit, immobilized all the bodies of water, and started drinking water out of them. As reservoirs of water got emptied one after the other, the well-wishers of lord Varuna requested him to release the wife of the sage. But Varuna was so infatuated of Bhadra that he could not give her up.

Seeing the obstinacy of lord Varuna, sage Utathya drank the ocean dry and the whole earth became arid. Lord Varuna, the ruler of the Waters, had no escape now. He came to sage Utathya, returned Bhadra to the sage, and sought his forgiveness.

The sage was magnanimous. He forgave lord Varuna and relieved him, as well as the rest of the world, of the suffering by restoring the bodies of water to their original state.

Maruta or Vaayu: Ruler of the North-West

Maruta or Vaayu is the Wind-God. Immensely powerful and virtually invincible, Maruta has the capacity to permeate everywhere. Lord Hanumana of the Ramayana

fame and, later, the mighty Bhima of the Mahabharata fame, with their unmatched prowess, were the sons of the Wind-god only. Hanumana accomplished several extraordinary feats. Fire could not burn him nor the unfailing Vajra of Indra hurt him. He was instrumental in bringing to an end the evil rule of the demon king Ravana.

The story goes that Indra, the king of the gods, once had to direct his Vajra at Hanumana out of fear. The unfailing weapon hit the chin ('Hanu') of Hanumana and he fell unconscious, to all appearance dead. This agitated the Wind-god, his father, so much that he stopped all movement. With the stoppage of all movement, the bodily functions of the earthlings came to a halt. The flow of wind (Prana) stopped through their bodies, their bladder and bowel functions stopped as did their circulation. They all felt suffocated and near death. It was only after the intervention of Lord Brahma that the Wind-god came around and all flow of energy was restored. Hanumana was revived by Brahma's touch and given the boon by Indra that his (Indra's) Vajra would no longer be able to hurt him.

Vaayu in the Body

Vaayu does not mean 'Wind' in the ordinary sense. The word 'Vaayu' indicates a current or energy that flows through everything in the universe. The word 'Praana-Vaayu' indicates the current of life-force which is the immanent energy permeating and sustaining the whole universe. The Praana that operates in the universe also operates inside the human body to provide sustenance to various bodily functions. The Praana links the matter with spirit.

A constant supply of food and oxygen reinforces the bodily Praana under ordinary circumstances. While the yogi can draw upon the universal Praana for his survival, an ordinary individual needs food and air to keep himself alive. In the body, the Praana-Vaayu performs different functions and has been given different names accordingly. Thus the one omnipresent Praana manifests inside the body as several Vaayus or energy currents. These are briefly mentioned below:

1. **Praana:** It controls the actions of the head, brain, chest, throat, tongue, mouth, nose, heart and lungs. Spitting, sneezing, belching, respiratory disease and conveying of food to the stomach are the functions that fall under this Vaayu. The activities of Praana are directed upwards; it also brings other functions into manifestation.
2. **Apaana:** This category of 'Praana' is directed downwards. It has the power of excretion and expulsion. It is located in the large bowel, rectum and anal canal, testes, urinary bladder, urethra, umbilicus, hypogastrium and thighs. It causes the expulsion of urine, stool, semen, menstrual fluid and the products of conception. Its area of operation is the pelvis and the pelvic floor.

3. **Samaana:** The Samaana-Vaayu causes the assimilation of what is eaten, drunk or smelt. It has a regulatory control over homeostasis. It controls the various metabolic activities. It operates in the region just below the navel.
4. **Udaana:** It is located in the nose, throat, chest and navel. Speech and singing are the activities governed by it. It controls uttering of words, putting in effort, courage and physical strength.
5. **Vyaana:** The Vyaana-Vaayu permeates the whole body. It moves through the body at a rapid pace. The activities that fall under this Vaayu are those of blood circulation, blinking of eyes, and movement of various body parts. This Vaayu is in operation when making fire from wood by attrition. That is why Fire is considered the son of Vaayu-deva.

Some Minor Praanas

Besides the above-mentioned Praanas, there are some minor Praanas which can be considered as smaller units or parts of the major Praanas. They regulate and control some specific functions in the body. They are:

1. Naaga : Controls belching.
2. Koorma : Allows the eyes to open.
3. Krikara : Regulates eating and swallowing.
4. Devadutta : Controls yawning.
5. Dhananjaya : Resides in sound.

Vaayu-deva thus controls all the life functions making it possible for the individual to survive. The Maruta Dashmamsha indicates instability, movement, circulation, great strength, permeability and penetrability. At the time of death, Praana is said to have deserted the body.

Kubera: Ruler of the North

Kubera is the God of Wealth. This status he earned as the result of thousands of years of intense austerities. At first he performed penance for ten thousand years with his head submerged in water. He continued his yogic discipline further by standing on one foot in the centre of fire for several more years. Seeing his devotion and perseverance, Lord Brahma, the Creator, appeared before him and asked him to seek any boon. Kubera requested that he be made a 'lokapala' (a protector or sustainer of the universe) and also the custodian of wealth. Lord Brahma bestowed on Kubera all the treasures of the world. He also gave Kubera the 'Pushpaka Vimana', the famous aerial vehicle which earned him the envy of many, including Kubera's step brother Ravana's. Kubera settled in the beautiful city of Lanka which was constructed by Maya on top of the Trikuta mountain in the middle of the sea in the south. He was also granted the rulership of the northern direction.

Ravana, the Rakshasa king, was born of the step mother of Kubera. He earned immense powers as a result of rigorous austerities. He got from Brahma the boon to conquer the earth. At the first opportunity, Ravana displaced Kubera from Lanka and snatched from him his Pushpaka as well. In the ill-matched fight, he looted the wealth of Kubera and destroyed his palace. Kubera thus cursed Ravana: "Never shall the Pushpaka remain your vehicle for long. It will come to belong to the one who kills you."

The misdemeanors of Ravana earned him the wrath of gods and men alike. When Ravana was killed by Lord Rama in the famous encounter narrated in the Ramayana, the Pushpaka Vimana was acquired by the conqueror. Lord Rama and his associates returned to Ayodhya, after fourteen years of exile and destruction of the cruel rule of Ravana, by the Pushpaka.

Kubera thereafter resided in Alkapuri. He once came to know that the gods and sages had approached Lord Vishnu to somehow destroy Ravana whose sinful deeds were tormenting the earthlings. He sent a messenger to Ravana warning him about the impending danger. This well-intended act of Kubera so enraged Ravana that he cut Kubera's messenger into pieces and fed him to the Rakshasas. Not content with this, he mounted an attack on Kubera and killed many of the Yakshas, the subjects of Kubera. He plundered Kubera's palace and looted his wealth.

Lord Shiva is generally kind to Kubera. Lord Shiva Himself granted to Kubera the rulership of the Yakshas. However, on one occasion Kubera cast an evil eye on the goddess Parvati seated on the left thigh of Lord Shiva. This sin caused Kubera to become blind in one eye.

Ishaana (Shiva): Ruler of the North-East

Ruled by lord Shiva, the north-east is the most auspicious direction. The cycles of manifestation and annihilation are regulated by Maha-Vishnu, the eternal Lord Vishnu. When the phase of manifestation commences, Maha-Vishnu takes up three forms, each concerned with an important function. These three forms are: (a) Brahma, the Creator, concerned with the creation of the universe as well as all the life forms, including humans, animals and plants; (b) Vishnu, the Preserver, concerned with the preservation as well as sustenance of the created universe; and (c) Shiva, the Destroyer, concerned with bringing to an end whatever is created. All the three are important functions concerned with the varied activities that take place in the manifest universe.

Lord Shiva is the all-powerful god, who is easily pleased by devotion and is the ultimate in benevolence. Enraged, he can destroy the three worlds. The Puranas contain countless stories about Lord Shiva. Generous in granting boons, He is one of the most extensively worshipped deity who, when pleased, is known to fulfil all the desires of his devotees. His famous weapon is a Trishula, the trident, which He uses with unfailing effect. His famous bow is called Pinaka. He wears a leopard skin for loin cloth, and uses

the skin of an elephant to cover himself. Snakes He wears as ornaments on His limbs and body.

When the gods and the demons churned the Ocean for Amrita, the elixir of life, several objects emerged from there during the process of churning. One of the most fearful things that came out was the deadly poison, the Kalakuta. This noxious poison threatened to destroy the whole creation. Its fumes had a benumbing effect and everyone was scared to death. Lord Shiva in all His benevolence came forward, swallowed the poison and saved the world. He established the poison in His throat which became blue in colour and earned Him the name “Neela-Kantha”, the blue-throated.

Lord Shiva possesses immense knowledge of the scriptures. He is the original surgeon (and physician) who transplanted the head of a goat on the body of his father-in-law, and that of an elephant on His own son, Lord Ganesha. Those desirous of acquiring surgical skills and proficiency in martial arts need to worship Him. He is also the original dancer.

Kaama-Deva, the god of Love, became arrogant and thought that he could sway the minds of the mightiest. He committed the folly of shooting his love-inspiring arrows at lord Shiva. Momentarily disbalanced, Lord Shiva regained composure and understood the mischief of Kaama-Deva. Enraged, He opened His third eye and with His glance of fury He burned Kaama-Deva to ashes. The lord of Love thus became bodyless.

Many are Shiva's conquests described in the Puranas. He destroyed countless demons. He showered His blessings on countless devotees, granting them boons that they ever sought. Such acts of apparent benevolence and simplicity sometimes landed Lord Shiva Himself in trouble. The story goes that a demon, Bhasmasura by name, pleased Lord Shiva by his devotion and extracted from the Lord the boon that he would reduce anyone to ashes on whose head he would place his hand. Once the boon was granted, the demon ran after Lord Shiva so as to place his hand on Lord Shiva's head and turn Him to ashes. Lord Shiva ran for dear life. It was here that Lord Vishnu came to Shiva's rescue. Lord Vishnu changed Himself into a beautiful enchantress and started dancing in front of Bhasmasura. The demon forgot about Lord Shiva and became so enamored of the beautiful damsel dancing in front of him that he too began dancing like the enchantress, aping all her moves. It was during this process that the enchantress put her hand on her own head, and the demon did likewise. Immediately, he was reduced to ashes as a result of lord Shiva's 'boon'.

Brahma: Ruler of the Upward Direction

At the conclusion of the cycle of annihilation, Lord Vishnu emerged from His long slumber and thought of resorting to activity, with the aim of bringing into manifestation the new universe. The essence of His activity emerged from His navel in the form of a stalk with a lotus flower at its end. This lotus flower of eternal dimensions spread its luminescence in all directions and the Lord, the all-

knowing Vishnu, Himself entered the lotus in a subtle form. Soon, within the lotus flower, there appeared Lord Brahma the Creator, the manifest essence of the Vedas.

Seated on the lotus flower, Lord Brahma controlled His Prana and resorted to intense meditation. He felt the urge to effect the creation of the manifest world. He could see the lotus, the water, the Aakaasha (empty space), the wind and His own body. He had to create the world out of these five only. So He meditated on Lord Vishnu, His source, and offered Him salutations.

“You alone in the form of Vishnu, Shiva and Myself cause the preservation, the annihilation and the creation of this universe,” said Brahma. “I salute You.”

Repository of the Vedas, Lord Brahma possesses all possible knowledge and wisdom. He took up the work of creation as ordained by the Wheel of Time. He created the Vedas and related spiritual disciplines after long meditation. This resulted in the creation of all knowledge. He then desired for sons and created His ten ‘conceptual’ sons, produced by mental concentration. They were the rishis by the names Mareechi, Atri, Angiraa, Pulastya, Pulaha, Kratu, Prachetaa, Vasishtha, Bhrigu and Naarada. From His own body parts, Brahma created ten more children. From his right thumb arose Daksha, the Progenitor. Dharma arose from His heart. Krodha (‘Anger’) took origin from the area between the eyebrows while Lobha (‘Greed’) arose from the lower lip. Moha (‘Perplexity’) originated from Brahma’s intellect while His ego gave birth to Mada (‘Insanity’). Pramoda (‘Mirth’) came from Brahma’s throat, Mrityu (‘Death’) from His eyes while the sage Bharata came out of His palm. In addition to these motherless sons, Lord Brahma also had a daughter by the name Angajaa.

Lord Brahma Gets His Heads

Lord Brahma continued with His meditation in order to carry on with the work of creation. During this process, it so happened that His body got bisected into two: one part took a masculine appearance while the other took a feminine form. Lord Brahma accepted this feminine form as His daughter Saraswati, also known as Shataroopaa. However, soon after looking at Saraswati, Lord Brahma lost His mental balance and said to Himself, “O’ what a lovely form! What a beauty!”

The Lord found it difficult to take His eyes off the charming figure of Saraswati. He looked at her longingly as she bent down to touch His feet. As she circumambulated her father, He still could not help looking at her. In this process, as she went around the Lord, new heads sprouted from the body of Brahma. Thus, Lord Brahma came to possess four heads so that He could effortlessly see Saraswati in whichever direction she moved.

Seeing that their father Lord Brahma was indulging in a sinful activity, His sagacious sons persuaded Him to desist from it.

“Father dear,” they said, “You are wise and learned. Still you have succumbed to lust and intend to indulge in a sin that none of Your predecessor Brahmas ever indulged in, nor would any of Your successor Brahmas dare to. Pray desist from it and set an example of Dharma for all Your creation.”

Confronted thus with His sons, the Lord gave up His misdemeanor. However, criticized by His own sons, Lord Brahma felt humiliated. He cursed Kaama-deva, the God of Love, thus: “You shot your amatory arrows at Me and disturbed My balance of mind; for this sin of yours, at a later date, Lord Shiva would reduce your body to ashes.”

Brahma’s misconduct destroyed most of the merit of His austerities. As a result of this, a fifth head with matted locks made its appearance on top of His other four. Lord Brahma accepted this head also as His own. In course of time, Lord Brahma developed arrogance because He had five heads (while Lord Shiva had only four). Lord Shiva sensed this and, with His finger nail, He snipped the extra head off. Brahma again became four-headed.

Through a long process, Lord Brahma created this manifest universe and all the animal and plant species that inhabit the earth. His sagacious sons were not able to produce the life forms at the required pace. So creation through a process of sexual union was introduced. This led to rapid procreation. By procreation, human beings fulfil their duty towards Lord Brahma.

Ananta: Ruler of the Downward Direction

Kadru, the mother of the serpents and the wife of sage Kashyapa, was displeased with some of her children. Upon them she showered her curse: “May you be consumed in the fire of the yajna to be conducted by Janamejaya, the saintly successor of the Pandavas.”

“How can a mother curse her own children?” Thus pondered Ananta, the eldest and the noblest of the serpents. He felt so dejected with this incident that he parted ways with his mother, as well as his brothers, and resorted to rigorous penance. He gave up food and drink and survived only on thin air. He mastered his senses and carried out his austerities at sacred places of pilgrimage, all the time following a strict discipline of solitude and renunciation.

Lord Brahma, the Creator, noticed with concern that Shesha Naga (another name of Ananta) was engaged in intense austerities, and his skin and muscles had shrivelled from his severe yogic practices. Lord Brahma came to him and thus spoke to him:

“O sinless one! Your austerities do but torment the world. Why don’t you do something for the welfare of the living beings? Pray mention to me the object of your desire and I shall grant that to you.”

“My siblings are short sighted,” said Ananta. “Mutually hostile, they also harbour ill-will toward the benevolent and mighty sons of my mother’s sister, and my father’s other wife, Vinata. Mother’s curse will also prove to be their undoing. I no longer intend to live in their company. I would give up my life in austerities so that I do not have their proximity even at death.”

Lord Brahma consoled the noble serpent king. Said He, “There is no doubt that your brethren would die as a result of the mother’s curse. But I am aware of your noble

intentions and have special affection for you. Seek, therefore, any boon that I would happily grant you.”

“Lord,” said Ananta, “I only seek that my mind remains fixed in Dharma, and my senses remain under my control.”

“So be it,” granted the Lord. “But,” continued He, “I have also something special to ask of you, for the well-being of the earthlings. And that is, that this earth with all its mountains, forests, oceans, continents and habitations, continues to wobble. You may hold it such that it becomes stable. May you slither under it. The earth would automatically make way for you.”

Ananta did as he was directed to. He held the earth from all sides and placed it on his head to support and sustain it.

The Paataala-Loka or the nether world is ruled by Ananta. This is supposed to be an exquisitely beautiful place, no less in beauty and grandeur than Swarga, the heaven of the gods. Lord Ananta, with his thousand hoods, rules here and spreads his glow in all directions. His radiance robs the demons of their vitality and thus protects the earthlings. When he yawns, the earth with its mountains and oceans trembles. Toward the end of the cycle of manifestation, a glowing Rudra emerges from his several mouths and annihilates the universe. Gods too find it difficult to comprehend his strength, his appearance and his essence. The celestial beings cannot understand the Anta’ (limits!) of his qualities; that is why he is called ‘Ananta’ (beyond limits!). By offering worship to him in the ancient times, sage Garga acquired the knowledge of the grahas, the nakshatras, the Shakunas (omens) and the like. That is the noble Ananta who continues to support this world on his head, without rest.

Ruling deities of the Dashamamsha*

Indra	Lord of the east. He is king of the gods.
Agni	The Fire-god. He rules over the south-east.
Yama	The lord of Death; the upholder of Dharma. Ruler of the south.
Rakshasa	The demon; Nirriti, the demon. Rules over the south-west.
Varuna	The lord of waters; ruler of the west.
Maruta	Vaayu, the Wind-god. Rules over the north-west.
Kubera	The god of Wealth. Rules over the north.
Ishaana	Lord Shiva. Rules over the most auspicious north-east.
Brahma	The Creator. Rules over the heavens above, the upward direction.
Ananta	Shesha, the Serpent-king. Rules over the nether world, the downward direction.

*For ready reference; from the *Vedic Astrology*, vol. II, no. 4, July-August 2007 issue.

***Table 2: Ruling Deities of the Dashamamsha – Implied Meaning**

Indra इन्द्र

Power, lust for power, physical pleasures, wealth, recognition, learning, overlordship, arrogance, dominance, ability to take measures to attain one's ends without always caring for the means.

Agni अग्नि

Energy, capacity to perform and consume, limitless appetite, inclination toward virtuous and sacred deeds, excessive sexual energy, fearful when provoked.

Yama यम

Capacity to inflict punishment or death, impartiality, justice, limitless power without loss of discrimination, spirituality.

Rakshasa राक्षस

Raw energy, inclination toward wickedness, great physical strength and determination, vengefulness, capacity to wreak havoc, 'Tamasic' nature.

Varuna वरुण

Expanse, all-encompassing, great learning, hidden strength, ability to pacify tempers.

Vaayu वायु

Instability; capacity to permeate and to destabilize, interest in a wide range of things, immense strength and energy.

Kubera कुबेर

Wealth, prosperity, arrogance because of riches.

Ishaana ईशान

Overlordship, prominence, sacredness, benevolence, auspiciousness, the first amongst the lot.

Brahma ब्रह्म

Creativity, procreation, freshness, power to materialize, great learning and wisdom, sagacity, ability to disseminate knowledge.

Ananta अनन्त

Limitlessness; very limited ('zero'); strength, benevolence, virtue, perseverance, power to sustain; outside the realm of imagination in a positive or a negative sense.

Note: Odd signs: Direct order; Even signs: Reverse order.

*For ready reference; from the *Vedic Astrology*, vol. 11, no. 4, July-August 2007 issue.

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the nature of true charity

Once Arjuna asks Krishna, when every king, including the Pandavas are doing great charity and giving away things to the poor generously. Then why Karna alone is praised for his generosity.

Krishna, the next day, takes Arjuna to the outskirts and by his powers creates a Golden and a silver mountain, and asks Arjuna to donate the mountains to others, before Sun set. Arjuna, seeing the small mountains, laughs and says, it's not a big deal. So he calls everyone from the surrounding villages and gives them a piece of the mountain by breaking the mountain. But to his shock, he sees that the mountain grows by the same size he breaks it and its almost sun set and even after distributing to everyone and tired of the act, he almost gives up, saying it's his maya (illusion) and he can't win over it.

Then Krishna sends for Karna just before sunset and asks Karna to donate the mountains before sunset. Karna just calls two passerby, asks one to take the golden mountain and the other to take the silver mountain and walks away.

Krishna says to Arjuna - this is generosity. You were not liberal to give away everything but Karna can give away anything to anyone and that's why he is great.

