

# The Jyotish Digest

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# Competition for Moon exploration

At the five-day International Conference on Exploration and Utilisation of the Moon held in the north Indian city of Udaipur in November 2004, the scientists attending feel that the next decade will see nations scrambling to build outposts on the Moon with each adapting different strategies to use it as a base to explore space. The United States welcomes competition while the Europeans and other national space programmes prefer a co-operative robotic village lunar base, a settlement where each nation has its own place on the Moon. The Indians and Japanese alike are aiming for a lunar mission to galvanise their scientific community while China's plans were not spelt out.

## America

Paul Spudis, planetary scientist at the Johns Hopkins University and adviser to Nasa said "If they want to compete then let them compete. It spurs innovation." Spudis added that the United States is planning a lunar orbiter by 2008 to be followed the next year by a landing mission. By 2015 it plans to put another man on the Moon. The goal of the vision is to cut the chord from the earth and create the ability to go elsewhere in the solar system with any kind of capability we want, not just people but with robots or radars. The last man on the Moon was Nasa astronaut Eugene Cernan on December 11, 1972, three years after Neil Armstrong became the first person to touch lunar soil on July 21, 1969.

## Europe

Other space powers, such as Europe, have plans to set up a robotic village on the Moon by 2014 for a permanent lunar base to exploit resources and plan a trip to Mars. Bernard Foing, director of the International Lunar Exploration Working Group said "I think it can be an Olympic race where everyone gets the best from themselves. But it should not be a race where some others are prevented from the benefits of the Olympic exercise."

"At some stage the Moon is a great place to do things together. That is a concept we propose for the future," said Foing,

HL Sa	SL AL	Ra	GL	
Ve Gk	As Md	Rasi		(Ju)
Me Su	Outer Space Treaty			Mo
		January 27, 1967 9:00:00 (5:00 west) 74 W 0, 40 N 42		
		Ke Ma		

As: 23 Aq 03      Su: 13 Cp 33 (AmK)  
 Me: 20 Cp 07 (AK)      Ju (R): 5 Cn 05 (MK)  
 Ra: 18 Ar 31 (BK)      Ke: 18 Li 31

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

Mo: 1 Le 19 (DK)      Ma: 1 Li 47 (GK)  
 Ve: 2 Aq 37 (PK)      Sa: 2 Pi 43 (PIK)  
 HL: 6 Pi 49      GL: 26 Ta 48

whose group co-ordinates the plans among international agencies including the US, Russia, Japan, China and India and Europe. He is also the chief scientist of the European Space Agency. The European Space Agency plans to launch an orbiter to the Moon by 2008 and a second mission, a lander, in 2009 or 2010 to be followed by a human flight in 2020.

## Japan

Japan will be the first to send an orbiter to the Moon in 2006. China could follow, ahead of India's unmanned lunar mission in 2007 or 2008.

## China

Wu Ji, a scientist at China's Centre for Space and Applied Research, said the lunar programme would be the third milestone after China sent satellites and a manned Earth orbiter in 2003. Wu said "The lunar mission will be the starting point to go to deep space. We are not talking about a manned mission. It is out of the question now. I cannot talk too much about our space programme right now."

## India

Madhavan Nair, chief of the Indian Space Research Organisation, said an unmanned lunar mission would upgrade the country's technological capabilities and provide opportunities to planetary scientists. Meanwhile, former director of the Tata Institute of Fundamental Research in Bombay, MGK Menon, warned scientists not to colonise the Moon. Menon said "One should not treat the Moon as an object where we are all

scrambling for just prestige and first-occupancy." The 1979 Moon Treaty, to prevent the Moon from becoming an area of international conflict, has only been ratified by nine nations. It has been rejected by both the United States and Russia.

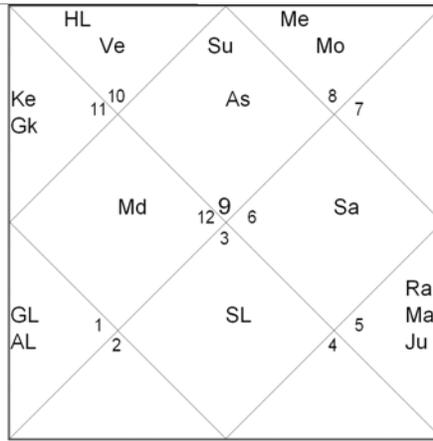
Going back in history, the Outer Space Treaty containing an undertaking not to place in orbit around the Earth, install on the moon or any other celestial body, or otherwise station in outer space, nuclear or any other weapons of mass destruction was opened for signature in the United States, the United Kingdom, and the Soviet Union on January 27, 1967. On April 25 the United States Senate gave unanimous consent to its ratification, and the Treaty entered into force on October 10, 1967.

The moment of opening of a treaty is its birth time and although the Outer Space Treaty was opened simultaneously at New York, London and Moscow, the time for New York has been taken as it is the UN headquarters. *Readers are welcome to send their comments on this chart or on any of the related charts to the editor Sanjay Rath at the editorial address or e-mail: srath@srath.com for future publications on this topic.*

Soon after the treaty was ratified, a vital omission was noticed in that it does not say whether commercial enterprises or private individuals can claim, exploit or appropriate the celestial bodies for profit. The **Moon Treaty** (Moon Agreement) of 1984 attempted to correct this oversight, but only six member states supported it. The space faring nations (USA, UK, Russia, China, etc.) refused to sign it. The



Md	AL	GL		SL
Gk	Ke	Rasi		
HL	Ve	Moon Treaty		Ju Ra
		December 18, 1979 9:00:00 (5:00 west) 74 W 0, 40 N 42		Ma
Su	As	Me	Mo	Sa



As:	27 Sg 09	Su:	2 Sg 29 (GK)	Mo:	22 Sc 47 (AK)	Ma:	17 Le 16 (BK)
Me:	14 Sc 33 (PIK)	Ju:	16 Le 34 (MK)	Ve:	1 Cp 15 (DK)	Sa:	3 Vi 06 (PK)
Ra:	9 Le 02 (AmK)	Ke:	9 Aq 02	HL:	24 Cp 24	GL:	12 Ar 23

USA explicitly refused to sign it as it would inhibit the exploitation of Lunar and other celestial resources for profit by corporations and individuals.

Various entrepreneurs like Dennis Hope, a former shoe salesman laid claim of ownership of the surface of the moon (and the rest of the solar system). Hope offers a one-acre lunar plot for only ten dollars and has set up a Web site called the Lunar Embassy (<http://www.lunarembassy.com>) for the purpose. He has even appointed ambassadors like Francis Williams as Lunar Ambassador to the U.K. who in turn is selling lunar real estate through websites like Moonstates.com. A certificate and picture of your plot will be provided but

there is no mention about civic and sanitary amenities! Hope has filed his claims with the United Nations for ownership of the moon (and other celestial bodies) under the 1967 Outer Space Treaty and the 1979 Moon Agreement. U.N. legal experts state that the moon falls under the legal concept of *res communis*, which means everyone owns it (the concept is also applied to the high seas). Private enterprise enthusiasm can be seen at websites like

1. <http://www.lunarlandowner.com/> which relate to real estate business in the moon are being discussed,
2. <http://www.greaterearth.org/> where the future of space tourism is being taken seriously and its prospects

including viability is being examined,  
3. <http://www.tdf.it/english/homeen.html> where the technology necessary for making space tourism is updated,

4. X prize: In 1996 the X Prize Foundation was launched. It offers a \$10 million Prize to the first team which could, without government subsidy, build a craft which could take three passengers to 100 kilometers altitude, return them safely, and repeat the feat after two weeks without more than aircraft scale re-fuelling and maintenance.

It is evident that the basic approach of the space club (nations who have the resources to exploit outer space) is to reap the benefits of their investment instead of having to share this with the rest of the world. Their internal differences of 'winner takes all' (America) versus 'cooperation' (European) will get ironed out in due course but it is evident that the enthusiasm of the private sector is high and investment is being made in this direction. One look at the chart for the Outer Space Treaty (1967) shows that Venus the king of the private sector enterprise sits in the rising sign and promises a lot of fortune for them, especially since it is the yogakāraka and 9<sup>th</sup> lord of good fortune. It is obstructed by Mars & Ketu forming Piśāca bādhaka yoga in the ninth house (bādhaka sthāna) indicating some accidents and the danger of wars due to the 'space control' issue.

Moon (cooperative spirit) is the 6<sup>th</sup> lord and is in the 7<sup>th</sup> house showing that in the tussle between the private enterprise and cooperative thinking the latter is going to give way as Venus is really very powerful. However the Europeans and Americans will, largely support each other as the planets Moon and Venus are in quadrants and form paraspara kāraka yoga for fame and money. Their friendship shall be based on the same grounds – fame and money.



 Readers are welcome to discuss the Moon treaty of 1979 and the implications of the renewed hopes for colonising the Moon and other planets as well as the implications for Jyotish from the viewpoint of drawing the horoscope, determining sunrise and sunset, hora and the panchanga! Please consider and share your thoughts with the Jyotish Digest...



# Jyotish to the rescue of farmers

**Karimnagar, Oct, 2004:** Blending his in-depth knowledge in Astrology with his inborn inclination to serve the farmers (annadathalu), a physically challenged astrologer G Santhosh Kumar Sharma, 27, from Dhar-mapuri has been offering suggestions. With no hope in sight, the drought-hit farmers from across the district knock at the doors of "Sai Jyothisha Vidyapeetham", in the temple town of Dharmapuri to find astrology based remedies to their woes. Santhosh who runs the institute states that most of the inquiries of the farmers relate to the fate of their standing crops, prospects of rain and the right muhurta for the timing of their new crop ventures. The farmers here are offered a wide range of Jyotish guided advice. Farmers visit the institute to find out the right muhurta for all sorts of farm operations.

"I am fortunate enough to save my earlier crop despite the severe drought conditions by following the



tips given by the astrologer," said farmer Mullaiah and credited the success of his crop to the new well dug at the right muhurta. Santhosh added that service to the farmers is divine and is the moral responsibility of all. He does yeoman service to both the poor and the cause of Jyotish by offering free jyotiṣa consultation to the poor farmers.

He also undertakes e-shraddha service (online last rites prayers for the departed near and dear ones) for NRIs during Godavari Pushkarams through his webpages at [www.onlinejyotish.com](http://www.onlinejyotish.com), [www.telugupeople.com](http://www.telugupeople.com) and [www.dharmapurishrine.org](http://www.dharmapurishrine.org)

"My website on Jyotish has received over 7,000 hits since June," he said in reply to query and added that the site has comprehensive data on Astrology to cater to the diversified needs of all.

# Marriage prescriptions can be bothersome

These days with elaborate marriage ceremonies, the traditional astrologer has caused considerable trouble for everyone by citing only a few 'good' and even fewer 'auspicious' days for marriages. Take the month of November 2004 where only handful days have been projected as auspicious by the north India pañcāṅga.

Suresh Attray, President of the Jyotish Society of Ludhiana (Punjab), points to the special blessings that are showered on those who will get married on November 28, 2004 when out of "10 auspicious points, nine are fulfilled. Thus, it is the most auspicious day for marriages". Even his own niece has picked this date for marriage based on his advise and so have 200 other couples listened to him sincerely. The net result is chaos in the city when every hotel is booked to the hilt, marriage palaces (mañḍapam), dining rooms and every conceivable public place is packed.

The guests rush from one marriage to another so as not to offend their close friend and relatives. The roads are completely overflowing with snail paced traffic as the young ones

dance to the beat of jarring bollywood music throughout the night.

In the long run this is a big loss for the marriage palaces and hotels as they are going to be empty for most part of the year. Business is also very brisk for the beauticians who dare not down the shutters through out the night as the bride has to be dressed up and beautified for the reception of the *bārāt* (groom's party) and then again dressed in traditional attire for the religious ceremony around the fire (*pherā*) and once again in the most modern deep neck sleeveless ornamental garments for the reception or dinner.

Finally let me ask the question - what was so very auspicious about the 28<sup>th</sup> day of November, 2004?

1) Was there not a conjunction of Venus the significator for marriages with Mars and Ketu? Is this not Piśāca bādhaka working on the significator? Don't forget to add the aspect of Rāhu on Venus and the Moon.

2) Is the Sun not vital for the Upapada as it is the one that causes growth in the family? If so then will the placement of the Sun in a debilitated navāmsā not affect the marriage?

Viewpoint: It is time to reconsider the system used for determining auspicious dates for marriage. May Sri

Lakshmi grant love to all marrigaes



ELABORATE MEHANDI DECORATION  
Bride's palm

	Ra	Mo	
	Rasi		Gk (Sa)
SL	Nov 28 Marriage November 28, 2004 7:00:00 (5:30 east) 75 E 51, 30 N 54		Md
Me	Su GL	HL Ve Ma	Ke AL Ju

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

As:	10 Sc 24	Su:	12 Sc 14 (PK)	Mo:	25 Ta 46 (AK)	Ma:	17 Li 21 (MK)
Me:	2 Sg 21 (DK)	Ju:	18 Vi 50 (BK)	Ve:	12 Li 53 (PiK)	Sa (R):	3 Cn 03 (GK)
Ra:	6 Ar 12 (AmK)	Ke:	6 Li 12	HL:	9 Sc 18	GL:	6 Sc 24



# Your Letters

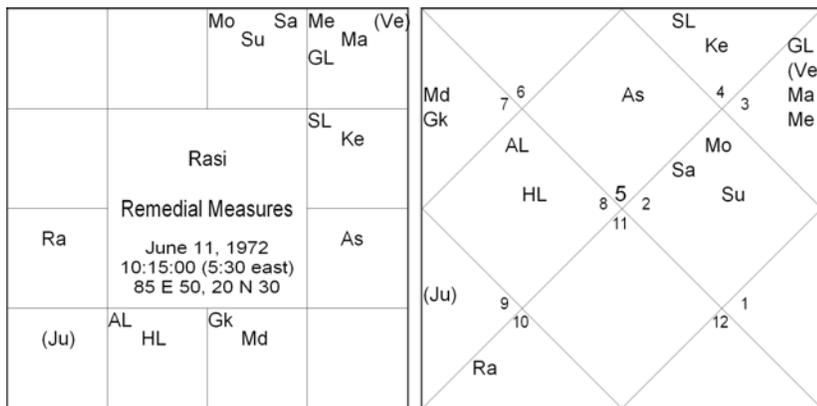
## An Experiment With Vedic Remedies

Let us consider a nativity<sup>1</sup> with amāvasyā doṣa in the 10th House with Leo Lagna. It was recommended by Pt. Sanjay Rath that the native perform remedial measures for this adverse Yoga, as prescribed in Mahārṣi Parāśara’s immortal classic Bṛhat Parāśara Horā Śāstra (BPHS). The native could perform the remedial measures only one year after obtaining the advice. This may have been due to the Sade-Sati and Katak operating on the Arudha Lagna (AL). Since the actual difficulty pertained to societal status and actual covert participation in the realm of career, Saturn may have prohibited this remedial measure.

On Sep.6, the Rashi Chakra was relieved of the Sade-Sati and the Katak from AL. BPHS prescribes that the Amavasya Dosha ought to be remedied at birth else the life of the native acquires tones of hellishness, all other good combinations in the chart notwithstanding. Worship of the luminaries with a pot containing water from the Holy Ganges is recommended, and this must be done with the recitation of prescribed Mantras for Sun and the Moon and the water must be anointed with Panchapallava: The Five Leaves from prescribed

trees. The Mantras were recited the prescribed number of times and the water poured over the head of the native and that of his parents. The luminaries are Sthira Karakas for the parents.

The conjunction of the Sun and the Moon on the Amavasya lunar date exposes them to the malefic influence of Rahu who rules this Tithi and in this case Saturn conjoins the Amavasya Yoga in the 10th House and this triumvirate is aspected by Rahu with Graha and Rashi Drishti from the 6th House. Due to all these factors, the Yoga was rendered more intense and no career was forthcoming in the Sade-Sati and Katak from the AL. Also the degree of psychological understanding was lacking due to the delusion fostered by Rahu. To a certain extent all these were lifelong features. On the other hand the Digbal of the Lagnesh and Atmakaraka Surya has endowed the chart with Siddha Yoga and solar attributes. The exaltation of the Moon creates a specific Rajayoga<sup>2</sup> mentioned by Parashara as Moon is the 12th Lord for Simha Lagna exalted in the 10th House. The great Sage has said this is a combination for some elevated expenditure and ownership of fine paraphernalia. The mythic perspective inherently loaded in the Uchcha Chandra has meant that the life journey has moved from relative blindness and not-knowing to a situation of perspective and understanding.



Inspiration to do the remedies was derived from Pt. Sanjay Rath’s excellent text on Vedic remedies: Vedic Remedies in Astrology. Apart from the standard Amavasya Dosha, a certain pressure was gleaned on the 10th House. Pt. Rath suggests that the 10th House is the junction to determine the debt of the forefathers since it is an Artha Trikona house both from natal Lagna and the 9th House, the latter house being that of the father. It was appreciated at the outset that though a standard Pitra Shrapa or a Curse of the

As:	5 Le 35	Su:	26 Ta 53 (AK)	Mo:	22 Ta 58 (MK)	Ma:	25 Ge 27 (AmK)
Me:	4 Ge 35 (DK)	Ju (R):	11 Sg 41 (PK)	Ve (R):	6 Ge 53 (GK)	Sa:	17 Ta 54 (PiK)
Ra:	4 Cp 34 (BK)	Ke:	4 Cn 34	HL:	1 Sc 10	GL:	22 Ge 54



## Mail box

Forefathers was not there as the 10th Lord and Shubhapati Venus was well-placed in the Rashi Chakra and was the lord of the AL in the Dashamsha (D-10) chart, there was still the element of some Karmic debt as both Surya-Shani and Chandra-Shani combinations existed in the 10th House of the visible portion of the zodiac. It was determined that 10 Bhagwad Gitas ought to be donated to a ritualistic Karmakandi Brahmin since the 10th House was involved. It was learnt from the text mentioned earlier that Bhagwad Gitas are a good substitute for donation of cows since the latter are vulnerable to a lack of care by a poor Brahmin. The donation of the Bhagwad Gitas was done after Tarpan (ritual offerings to the ancestors) was performed in the Shraddha Paksha (fortnight ordained for these rituals) for the departed souls.

It was also found that even Mantras for benefic planets in the chart ought to be chosen with care, since mathematically determined according to some occult tables, they might be inimical to the native in question. It was pondered that since the entire effort to improve his situation revolved around the external features of life like career, office and social life, the Arudha Chakra and the Bhava Arudhas ought to be studied. But this came around in an extraordinary manner. It had been made known to the subject through a SJC Guru's Vedic Astrology List that Pt. Rath does not spoonfeed and would like people to exercise their faculties. Sanjay Ji recommended the Sun ought to be propitiated and gave the Astakshari Surya Mantra. The subject had come into the possession of the text on remedies only later and did not start using the Mantra till he had read the text. Then he found that the Mantra was baneful. Upon questioning Sanjay Ji, he was told to change to Surya Dashakshari Mantra which is again inimical. The native thought that since Surya is Lagnesh and Atmakaraka in the 10th and also in the 5th from Navamsha Lagna as too in dashamsha Lagna, it might be alright to do this Mantra. Pt. Rath was pleased when again the unsuitability of the Mantra was brought to his attention. He remarked that now since the native was qualified to judge the suitability of Mantra he ought to go right ahead and find the correct manta for his chart! The AL was Scorpio with Ketu as one of the lords. Ketu Antardasha was also going on in the Vimshottari Dasha scheme. Ketu is also placed in the 9th House from the AL and this very house also happens to be the A10, the external manifestation of the work, i.e.

office. The Ketu Graha Mantra was found to be suitable to the native's Rashi name and other technical considerations. On some counts it turned out to be a Mitra Mantra or a friendly mystic entity. It required 5000+ repetitions and these were rapidly done. By doing Ketu Graha Mantra, the AL was activated and since the 9th House from AL had Ketu in the Rashi Chakra, the fortune of the visible personality was also called into question. Since Ketu is posited in the A10, the actual office was also involved in the remedy.

The dictum that all techniques of Vedic Astrology are in perfect harmony with each other was amply illustrated here as all the positives almost coincided. In the Narayan Dasha scheme the 5th House Antardasha was going on as reckoned from the Narayan Dasha Rashi and this happens to be the 6th House of daily work or regular job as seen from the Lagna. Thus, the native joined work that is suited to his calling in life, three days after performing the Amavasya Dosha remedy. The native has been wearing an excellent Pukhraj since Rahu Mahadasha and before the commencement of the Sade-sati and this would have played a greatly protective role. However, the gem was being worn in the index finger and it is recommended that no gems be worn in this finger as it embodies Ahamkara or false ego. The third finger has the fire element and is symbolic of the Dharma Trikona and the Yellow Sapphire ought to be worn in this. In any case, the said stone had been taken off several times in the course of the Sade-Sati as it was not able to encroach into the domain of Saturn and prevent the necessary trials that Saturn had deemed essential for the journey of life. The gem was then worn in the Anamika. Also Pt. Rath has taught that when Guru transits the Mantrapada (A5), breakthrough regarding Mantra and Guru arrive. Kanya Narayan dasha began on June 11, 2004 and harbours the Mantrapada as also the Shatrupada (A6). Both work and daily job, as too some difficulty in getting Mantras and remedies done have manifested. Guru is in Dasha Rashi in Gochar.

Another teaching that even a Chayya Graha in the 9th from AL protects the social image has been found to be true. The reciting of Sri Rudra Chamakam in its entirety whenever things get tough in saturn's sense has yielded relief. Notably, the native was only allowed to download the Upaya in the last week of Sade-Sati for Vrishabh Rashi. UL in the 8th has



delayed marriage and Upaya in the form of a fast was not forthcoming. Now with an altered lifestyle it is even more improbable to follow it. Lord of UL is retrograde in the 5<sup>th</sup> House from Lagna and exalted in Navamsha in Gajkesari Yoga. Spouse is important since Ketu is in the 12<sup>th</sup> House in Rashi Chakra and also 12<sup>th</sup> from Karakamsha. The native has acute metaphysical experience but is spiritually individualistic. It might be in part due to Rahu's unobstructed Argala on Brihaspati.

The guiding principles for this Jyotish exercise in pragmatism were taken from the aforementioned text and the understandings applied to the chart at hand. For a practicing Vedic Astrologer, the immediate efficacy ought to be taken as a pointer to the massive potential of Hindu wisdom to view life as a pulsating and vibrant entity open to suggestion.

**ANURAG SHARMA.  
NEW DELHI,INDIA.**

(Footnotes)

<sup>1</sup> June 11,1972; 10:15AM;Cuttack, Orissa,India.

<sup>2</sup> BPHS, Vyaya Bhava, Opening portion.

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## Research on Apostles, Saints and beliefs in Serbia

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Dear Guruji,  
Hare Rāma Kṛṣṇa

I am sending you a note about some of the apostles. What I know about the others for now seems not enough for putting it in a larger symbolic context. A few lines about Serbian religious beliefs and culture.

Among old Slavs (the Serbs as well) a belief about a different nature of the days in a week was widely spread. Days had a different quality. For example, the Thursday was especially positive and good (male) day. Before the Christianity came (Serbs became Christians in IX century), it was a day of a supreme Lord - Svarbog, Perun or St. Vid. Monday was considered as a day good for beginning the activities. Tuesday was, among other things, suitable for things like black magic, witchcraft, Friday had a special importance. It was a day of a God Mother (female day) whose name in Slav's religion was Mokoshi. Mokoshi as a Perun's consort was a Goddess of a female sphere of life. Her blessing was

assurance of human's and earth's fertility, health, marriage happiness.

With spreading of Christianity, Sunday, as a day of Christ's resurrection, became a holly day. But Friday kept its importance. It is still the day (Wednesday too) of a fast that is a religious obligation of orthodox Christians. There are twelve "hard Fridays" in a year- the Fridays before every big church holiday- when there's a need for even more severe fast. When Christianity came, "old" Gods were banished, but not their nature and attributes. Attributes of a Svarbog (Perun) can be detected behind St. Ilias (a prophet from the Old Testament that was ascended to heaven in fire-coach). Today, among people; he is known as the Ruler of the Thunder. There is a belief that if there is a thunder on his day, (August 2) crops will be bad, especially nuts; it is a bad omen for the rest of the year).

Similarly, the old Goddesses Mokoshi and Fire-Maria, became St. Marina and St. Petka (Friday in Serbian = petak). Fire Maria is along with Virgin Mary and St. Petka the most important women's holiday among Serbs. But while the Maria kept attributes of a Mother that is severe, dangerous if not respected, that punishes...(and in that way has a pagan connotation), St. Petka is glorified as the Mother Protector (especially of women). She is gentle, has a love-field nature that forgives and helps.

The Holy Mother Paraskeva or Petka (in Greek, paraskeo = to prepare) was born at the end of X century in Epivat, Greece. Her origin is Serbian. She lead ascetic life in Jordan's desert for many years and then returned to home – town where she lived peacefully, separated from the world. She was canonized when miracles on her grave began to happen. Her remains were moved from country to country during centuries. They were in Belgrade for some time (today they are in Romania). Details about her life can be found in different sources (biographies, legends...) though some of them probably are not authentic.

### **St. Thomas**

According to The New Testament, Jesus Christ had shown up to his disciples on the Easter (the day He beat the death and returned to life) entering through the closed door. The eleven apostles that were witnesses of this miracle told about it to Apostle



## Mail box

Thomas who was absent at the time. But he said to them: 'I don't believe as long as I don't see'. On the eighth day after the Easter, Jesus came back again and found all twelve apostles gathered. He expressed His discontent with Thomas, Because of this, Thomas (whose name in Jewish and in Greek means Twin/Gemini) got a nick name- Unfaithful. After he got a proof about Jesus Christ's immortality, Thomas became one of the most devoted Christians. He spread Christianity in Palestine, Persia and India. He died being stabbed with lances in India's town Melipur because he converted to Christianity a wife and a son of a Melipur's emperor.

### St. Jovan

Apostle Jovan stands as the wisest and the most devoted Christ's disciple. He is especially known by ' St. Jovan's Gospel' and 'Jovan's Revelation- the Apocalypse'. He got a name- The One Who Is Blessed with God's Word, though all apostles had this blessing.

Until he came after the Lord, he was a fisherman, like his brother apostle Jakov. He only stayed near the Christ until His death on the crucifixion, along with the Virgin Mary, being a new son and a comfort to her. He was especially dear to Christ and was the only apostle that died at very old age and wasn't murdered like the other eleven. While being in Rome, he was tortured but even the strongest poison he was forced to drink couldn't harm him. This caused a fear among Romans. They banished him to island Patmos where he had written all his works.

### St. Simon

During Simon's wedding, Jesus Christ made His first miracle and had turned water into the wine. Amazed with this, bridegroom Simon decided to leave parent's home as well as his bride, and to follow Christ. He preached Gospel in many countries and was crucified in Britain.

### Juda

Juda betrayed Jesus Christ for thirty silver coins. He was a leader of Christ's prosecutors and had betrayed Him with a kiss, i.e. kissing Him he announced to the prosecutors who are the Lord. He hung himself and his place among apostles took Matthias who had been chosen with dices.

According to NT, Judah bought a field for the coins

that became known as the Blood-Field. One day the earth beneath him opened, he fell through the ground and his body split (this is probably a metaphor).

**Tijana Damjanovic**  
**[tijanadamjanovic@yahoo.com]**  
**Novi Sad, Serbia**

Editors comments: Your research is very relevant as the modern age ushers in a higher intelligence application and people wish to know the underlying reasons behind the biblical stories else they are prone to consider it as a myth.

For example, the eleven apostles can be equated to the eleven Rudra in the philosophy of the Hindu's. Like the latter the Apostles are associated with the death and resurrection of Christ just as the Rudra are meant to hold the prana (vital air) and they are associated with premature death, resurrection of the body from near fatal diseases etc. It is interesting to note that all of the Apostles were murdered i.e. they had Mars type of death. India and Britain have their share of sin in the death of the Apostles Saint Thomas and Simon. Politics does not change its color with time, it is as bad today as it was then. In this context we are reminded of George Bernard Shaw who stated that if Saint Joan was to be born again, this world would again burn her at the stake. The twelfth Apostle is different from the other eleven just as Maheswara...interesting similies. We look forward to your continued research in this area.

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## On conjunctions and others

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A question that is bothering me. Where can I learn why planets that are conjoined give each others benefic or maleficence? I understand this switching also occurs in the case of parivartana yogas. Is there a place I can read about this? Is it a simple basic that somehow I have totally missed?

Also I have a question about the 22nd drekkana. In the books which I have it seems the majority of them (Charak, Kumar, and possibly Duggal) seem to use the Parasara drekkana. I am so confused about which of the four types of D-3 charts to use. Since this summer I now know the Somanatha is to be used for health yet it isn't this drekkana that is used in so many examples I read. The different



drekkanas must have considerable history and I would like to know what that is.

Last question: I have been trying to find out (through reading) what the twelve signs were originally called before Jyotish accepted the Ram, Bull, Twins etc? Or, did they always have the same symbolism? Somehow, I can't imagine that there wasn't an earlier set of images.

**P.C, Canada**

Editors comments: The conjunction of planets has been dealt with in many texts including Bhavartha Ratnakara of Ramanujacarya. The underlying principle is that when two or more planets conjoin they take each others nature. If you go through the entire list of conjunctions explained, the author has followed a definite pattern which we have explained in our lectures. The order of decreasing beneficence of the planets is Jupiter, Venus, Mercury, Moon, Sun, Saturn, Mars, Ketu and Rāhu for this purpose.

Two planet conjunctions: If two planets conjoin then the more malefic planet will give the better results of the benefic planet and vice versa. For example if

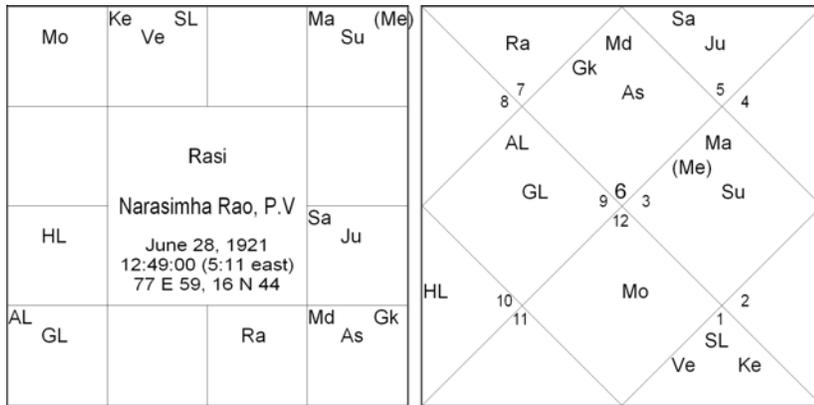
Jupiter and Rāhu conjoin then Rāhu behaves like Jupiter and Jupiter behaves like Rāhu. This is the essence.

Three planet conjunction: List the three planets in the order of their beneficence and the most benefic planet shall behave like the most malefic planet while the middle planet will give its own results. For example if the planets in the order of lesser benefic is A, B and C, then C gives the results of A and A gives the results of C while B gives its own results.

Four planet conjunction: If four planets conjoin then the most benefic and most malefic shall give each others results while the middling ones also give each others results. For example if the planets in the order of lesser benefic is A, B, C and D, then A gives the results of D and D gives the results of A. Whereas B gives the results of C and C gives the results of B.

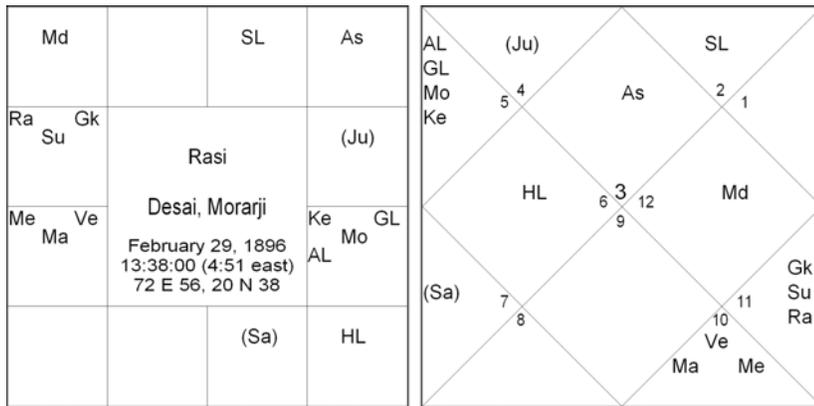
**Illustrations**

Example (1): Pamulaparti Venkata Narasimha Rao, June 28, 1921; 12:49 LMT; 77 E 59', 16 N 44' Mahbubnagar, India. For Virgo Lagna, Mars is definitely a dire malefic and the conjunction of three planets Mercury, Mars and Sun in the 10<sup>th</sup> house promises a Rājayoga (Bhadra Mahāpuruṣa yoga due to Mercury). The planets in the order of beneficence are Mercury, Sun and Mars indicating that Mars will give the results of Mercury and vice versa whereas the Sun will give its own results. He was the leader of the Congress (I) Party and prime minister of India from 1991 to 1996 during Mars daśā.



As: 24 Vi 38	Su: 13 Ge 17 (GK)	Mo: 10 Pi 36 (DK)	Ma: 13 Ge 34 (PK)
Me (R): 27 Ge 41 (AmK)	Ju: 20 Le 06 (PIK)	Ve: 27 Ar 41 (BK)	Sa: 26 Le 26 (MK)
Ra: 0 Li 48 (AK)	Ke: 0 Ar 48	HL: 22 Cp 48	GL: 22 Sg 30

Example (2): Morarji Ranchhodji Desai, February 29, 1896; 13:38 LMT; Bhadeli, Gujarāt province 72 E 56', 20 N 38'. Morarji Desai the Prime Minister of India (1977-79) has three planets Mars, Mercury and Venus conjoined in Capricorn. The order of beneficence is Venus, Mercury and then Mars. So, Mars gives the results of Venus and Venus gives the results of exalted Mars while Mercury gives its own results. During Mercury daśā Venus antardaśā he became the Prime Minister of India.



As: 18 Ge 57	Su: 17 Aq 54 (PIK)	Mo: 25 Le 31 (AmK)	Ma: 5 Cp 16 (DK)
Me: 21 Cp 18 (BK)	Ju (R): 7 Cn 39 (GK)	Ve: 14 Cp 37 (PK)	Sa (R): 26 Li 42 (AK)
Ra: 10 Aq 58 (MK)	Ke: 10 Le 58	HL: 25 Vi 39	GL: 22 Le 43

He died on April 10, 1995 at Bombay



during Ketu daśā Jupiter antardaśā. Ketu and Moon have 'two planet conjunction' yoga and Ketu gives the results of the second lord Moon while Jupiter is in second house.

### Regarding drekkāṇa

The history of the drekkāṇa is too long to narrate out here. Suffice is to say that the Somanātha drekkāṇa has given the best results pertaining to health matters while Parāśara drekkāṇa is used for all purposes including co-born, 22nd drekkāṇa (khāra determination) etc.

### Regarding antiquity of Jyotish terms

The oldest reference to the signs is in the nāḍi literature while the Vedic reference is from Parāśara (Bṛhat Parāśara Horā Śāstra). I believe that the Greeks borrowed these names from India and not vice-versa as their literature is much more recent. The names that came from the Greeks or the near-west (of India) have been mentioned in more recent works like Jātaka Parijātha (Vaidyanātha).

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### Srijagannath.org useful

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Dear Brother/Sister,

I visited your site (Srijagannath.org) via Google. I found your site informative and service-oriented. Please accept my congratulations!

I am G Kumar, the Editor of the Z Files, an informative Ezine and ceo of [www.eastrovedica.com](http://www.eastrovedica.com); [www.astrologiavedica.com](http://www.astrologiavedica.com) & [www.astrognosis.com](http://www.astrognosis.com)

I have written more than 50 intuitively inspired e-articles and six informative ebooks on New Age subjects like Yoga, Astrology, Numerology, Pranic Therapy, Tantra etc Can I forward them to you so that you can publish it in your esteemed Site/Zine?

Two of my articles are published online at the following links. <http://www.eastrovedica.com/html/articles.htm> Thanking you for giving us a chance to serve you & humanity,

**Web Astrologer G Kumar**  
[eastrovedica@sancharnet.in](mailto:eastrovedica@sancharnet.in)

Dear Rath,

1. I read your article on Tagore which has reference to my work. I think someone did not translate the account given in my Malayalam work properly. Healthy debates are always good. In any discipline the new concepts have to be tested scientifically. One need not identify with either of the concepts. If you start with the bias that only Lahiri is correct - there is only one simple query - why the Citra's opposite point has to be zero? Why not any other point?

2. Age of unscientific astrology is over. Professional astrologers can deceive people for some time. Not always. See the fate of Sankaracharya who has played fraud in front of Kamakshi. Now he has doomed not only himself but all that people call as Vedic spiritualism. That is the case with everyone who plays fraud with divinity.

3. You speak a lot about Tantra. And you doubt that the Zodiac is Muladhara Rahu Sikhi Chakra? Why the Mahakala is worshipped as Linga and Kali as Yoni? Why the eclipse times are the most auspicious times for tantrik worship? Why the zodiac is 21600 minutes? Whole of astrology is Tantrik wisdom and zodiac is Muladhara Chakra - Projection of a Tantrik body on the path of Sun and Moon -Orbit of Eclipses/Nodes. Kundalini in the Tantrik body and Kundalini of Jyotisha are two sides of the same coin. Kundalini is the power that is behind the Grahas. Jyoti of Jyotisha is Kundalini and all the external lights are reflections of the inner Jyoti.

4. I had a mail in September about your activities to raise funds through wrong methods. May be a part of the professional conflicts in your firm. With Meena Lagna and Jupiter-Mars favourably placed, your horoscope has great potential and that has brought you name, fame, career, money...What you must watch is the Moon in the 12th. Only sincere upsana of Devi can rectify the bad implications of the adversely placed Ishtadevata. There is no meaning in gains through which one may lose the soul.

5. Make an attempt to see the truth. I am not bothered about anybody's criticism of my work. But when seeing the truth is refuted - it is disappoint-



ing. I pray Lord Jagannath, originally Siva, that the clouds in your mind may be removed to see the light.

6. Life is precious - Meena Lagna with Jupiter aspected by Mars from 7th - I had your horoscope always in my memory and always I had concern for you because your Moon is in 12th. Look inside - ask your own true self - whether you are in the right course. Don't feel bad about the unsolicited advice, take me as an elder brother, I am two years older than you.

**Chandra Hari**  
chandrahari81@yahoo.com

### Editors comments

Para 1: It is not the translation of the Malyalam work that has been referred to in the website <http://srath.com> but the discussion we have had regarding the ayanamsa in the Vedic Astrology list (Yahoo! Groups) that has been published at the website. Yes healthy debates are good and that is the reason for my debating this issue and being so open about it. We do not have a fixed mind about the Lahiri Ayanamsa and it is for this very reason that whenever another new ayanamsa is proposed, we consider it and try to see the reasons for and against the same. Lahiri Ayanamsa is called 'Chitra Paksha Ayanamsa' i.e. the point opposite to Chitra nakshatras yogatara is considered as the beginning of the zodiac.

Para 2: Jyotish was always based on sound mathematical evidence since the Vedic times. When was the 'age of unscientific astrology'? It is unbecoming in your part to make such statements about the Sankaracharya Sri Jayendra Saraswati and there is no connection what-so-ever between the discussions on ayanamsa and the Sankaracharya. To justify one's ayanamsa as correct based on what is being reported in the media today about somebody is like saying that since the world is round your ayanamsa is correct. Is this a scientific comparison or logical thinking?

Para 3: The problem with India is that every villager will say that ghosts exist and for this very reason Sri Sri Ramakrishna Paramhansa asked his disciple Sri Abhedananda to go to London and study 'life after death'. It is common knowledge that one of the sources for the name Rāsi is 'Ra' from Rāhu and 'Si' from Sikhi (Ketu).

Eclipse times are considered auspicious for all worship – not tantra alone. In fact Dakshinamurti is worshipped during the solar eclipse (..rahu grasta divakaro sadrisham... is a hint in the Dakshinamurti stotra) and Narayana is worshipped during the lunar eclipse – refer to the birth of Sri Chaitanya Mahaprabhu for this when the whole of the village chanted 'Hari, Hari..' during the lunar eclipse and Lord Hari appeared. The zodiac is 21600 minutes because  $360^\circ \times 60' = 21,600'$ . This is a scientific fact. Of course it is interesting to note that  $3+6+0 = 9$  and  $2+1+6+0+0 = 9$ , and the number 9 is said to be the number of Man or the number of Mars. Tantra is derived from tana (body) and trai (to protect). So it is common knowledge that understanding of Vedic astrology helps to protect the body and that every being (both animate and inanimate) is made on the mould of the Kala purusha. Projection of the nodes on the path of the luminaries is called the Sūrya-Candra-Rāhu chakra and is taught in Prasna Marga. The power behind the Grahas is Vishnu and this is mentioned in the first chapter of Brihat Parāsara Hora Shastra. It is this power that makes them represent the avatars of Vishnu.

Para 4: Thank you very much for your kind words. I shall continue upasana of Sri Vimala Devi, the sthana devata of Puri, Orissa and the mother of Lord Jagannath.

Para 5: We are all trying to see the truth and you should be bothered about criticism of your work and provide your arguments and views so that we all move closer to the truth. We are not clear by what you meant in the statement '...Lord Jagannath, originally Siva...' but assume that there is some confusion about their similarity and differences. Jagannath is Brahma, Jagannath is Vishnu and Jagannatha is Siva...He is AUM, He is everything, He is everyone.

Para 6: Dr.Raman writes that when the 5<sup>th</sup> lord (Moon) is in the 12<sup>th</sup> house the native shall spend time contemplating on the penultimate objective of life i.e. moksha. We try to look inside with the 12 akshara Madhusudana mantra. Do you have other suggestions? Physical age is tantrika and is related to the physical body. It is meaning less. How old is the soul? Incidentally, the Jyotish Digest has initiated a debate on the Kalachakra and you maybe interested to comment on the same as any change in ayanamsa causes profound affect on the calculations.



# Politics and the Saṅkarācarya

Sanjay Rath



*om gurave namaḥ*

With the dramatic arrest (11 Nov 2004) and consequent detention in Vellore jail of Śrī Jayendra Sarasvatī, the head of the Kanchi Kāmakoṭi piṭha, an atmosphere of doubts, controversy and tremendous shock has been created. This is the first of its kind in the annals of the rule of law. Śrī Jayendra Saraswati was the most high profile of all the contemporary spiritual leaders.

Either way it has not left the people untouched as they seem to have developed a stoic attitude towards everything legal in India with the typical statement 'let the law take its own course' in the blind belief that the Indian judiciary holds all the keys to their ills of fate. This amounts to putting a big pressure on the judicial system which has always been bogged down with delays. The mess that is India has been created by the politicians and they have consistently used the judicial system to wash their dirty linen. Even in the present controversy leading to the arrest of the Saṅkarācarya, the matter was largely political as he was neither favorable to the DMK nor the AIADMK who are the inheritors of the political legacy of the DK party and take turns in forming the government in Tamil Nadu on an anti-Hindi platform. Political pundits speculate that this hard decision of Jayalalitha was

based on the simple calculation that the opposition DMK was hoping to use the Saṅkarācarya controversy as a political weapon in the next elections and with this move Jayalalitha has numbed their edge. Either way, let us attempt to take a dispassionate look at the chart of Śrī Jayendra Sarasvatī.

## Pañcāṅga

Śrī Jayendra was born on July 18, 1935 at about 7 pm at Irul Neki village in Tamil Nadu (+5:30:00; 79 E 26' 00", 10 N 42' 00") in kṛṣṇa

*... purification that Jupiter gets when it is combusted by the Sun and then after the 13th day it emerges - pure and glittering like new gold. This is a process of spiritual cleansing for Sri Jayendra Saraswati.*

AL	GL	Gk	Md	Ke	Me
(Sa)	Mo	Rasi			Su
As	Jayendra Saraswati			HL	Ve
July 18, 1935 19:00:00 (5:30 east) 79 E 26, 10 N 42					
Ra	SL	Ju	Ma		

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

(Sa)	As	HL	Ju	Md	AL	Ke
						Su
						Ve
Gk	Me	Navamsa				
D-9 Chart						
July 18, 1935 19:00:00 (5:30 east) 79 E 26, 10 N 42						
GL	Ra	Mo	SL	Ma		

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

As:	8 Cp 15	Su:	2 Cn 02 (PK)	Mo:	4 Aq 34 (PiK)	Ma:	1 Li 14 (GK)
Me:	12 Ge 03 (MK)	Ju:	20 Li 32 (AK)	Ve:	15 Le 60 (BK)	Sa (R):	16 Aq 41 (AmK)
Ra:	28 Sg 47 (DK)	Ke:	28 Ge 47	HL:	2 Le 38	GL:	19 Pi 18



**TAMIL NADU  
CHIEF MINISTER  
JAYARAM JAYALALITHA**

*"There is a strong basis for the action, since there was enough evidence like telephone conversation records and bank withdrawals, they (Tamil Nadu police) with the cooperation of the Andhra Pradesh police took action under law. No discourtesy was shown (to the Shankaracharya) and no feelings were hurt. He is being treated with respect in the jail."*



**DMK CHIEF  
KARUNANIDHI  
22 NOV 2004**

*"We have welcomed the arrest of Sankaracharya but now we have come to know that there are certain things behind the arrest. There is personal vengeance on the part of Chief Minister Jayalalitha."*

tritiya tithi ruled by Mars indicating that he will suffer from some very difficult relationships and can become the victim of anger (Mars) due to some fallouts since Mars is associated with the bādhaka house by lordship and is placed in the tenth house of leadership. His leadership role will be the cause of considerable animosity. He was born on Thursday ruled by Jupiter promising good health in general. His birth occurs in Viṣṭi karaṇa ruled by Saturn and indicating his career or life of a monk as Saturn is involved in a sanicandra (renunciation) yoga in the second house (family) and involves the lagna lord (self) confirming the renunciation. This is supported by Venus in the eighth house and the fact that Jupiter is ātmakāraka and its sworn enemy Rāhu is the dārākāraka and is not only in debility but also in the 12<sup>th</sup> house from lagna and dusthāna from karaka lagna (Jupiter is in Libra and Rāhu is in the 3<sup>rd</sup> from it).

### Bandana yoga

Bandana means bondage or imprisonment and one of the important combinations given by Jaimini is that there should be equal number of planets in the houses causing argalā and virodha argalā to cause imprisonment. The final say on all matters concerning imprisonment and release is the ātmakāraka and iṣṭa devatā (seen from the jīvana muktānśa). Three daśās are being used to confirm the event and time the release.

### Nārāyaṇa daśā

Nārāyaṇa Daśā of D-1 chart  
Cn: 1935-07-18 - 1940-07-18  
Ge: 1940-07-18 - 1952-07-18  
Ta: 1952-07-18 - 1955-07-18  
Ar: 1955-07-18 - 1961-07-18  
Pi: 1961-07-18 - 1966-07-18

Aq: 1966-07-18 - 1967-07-18  
Cp: 1967-07-18 - 1978-07-18  
Sg: 1978-07-18 - 1988-07-18  
Sc: 1988-07-18 - 1999-07-19  
Li: 1999-07-19 - 2009-07-18  
Vi: 2009-07-18 - 2012-07-18  
Le: 2012-07-18 - 2013-07-18  
Cn: 2013-07-18 - 2020-07-18  
Ge: 2020-07-18 - 2020-07-18  
Ta: 2020-07-18 - 2029-07-18  
Ar: 2029-07-18 - 2035-07-19

The native is under Libra daśā and his state will be exactly as that of Nārāyaṇa. As such this is the eighth house (killer) from the āruḍha lagna and threatens many troubles with Mars in it. Reckoned from Libra, there are equal number of planets in the 11<sup>th</sup> house (argalā of Venus in Leo) and 3<sup>rd</sup> house (virodha argalā of Rāhu in Sagittarius) confirming bondage. There are equal number of planets in 5<sup>th</sup> house (argalā of Saturn and Moon in Aquarius) and 9<sup>th</sup> house (virodha argalā of Mercury and Ketu in Gemini) confirming bandana yoga.

The native is under the Nārāyaṇa daśā of Libra and Aquarius antardaśā. Aquarius also houses the iṣṭa devatā Saturn indicating that this is some kind of a karmic reaction borne from the anger of the iṣṭa devatā. The exact pratyantardaśā was Gemini at the time of the arrest although the investigations seem to have started around July, 2004 which is the time of starting of Aquarius. This antardaśā ends in May 2005 and ill then although out of bondage, the problem does not cease.

### Drig daśā

(religious and spiritual activities)  
Vi: 1935-07-18 - 1938-07-18  
Ge: 1938-07-18 - 1950-07-18  
Pi: 1950-07-18 - 1955-07-18  
Sg: 1955-07-18 - 1965-07-18  
Li: 1965-07-18 - 1975-07-19  
Aq: 1975-07-19 - 1976-07-18  
Ta: 1976-07-18 - 1979-07-19

(Jupiter is AK in Libra), Mercury



## Comparative statement

### Antagonist

Kanchi Mutt has amassed a huge amount of money to the extent of Rs. 15,000 Crores ( US\$ 3,300 Million) and that where such huge amounts are involved normally the government takes over (as in Tirupati). A. Sankararaman the manager Varadarajaperumal Temple who made allegations of financial misappropriation, nepotism and worse against the pontiff was murdered to silence the antagonist. Huge cash withdrawals were made from the Mutt's bank accounts to pay the ransom to the alleged killers of Sankara Raman.

A rather well known writer, Ms. Anuradha Ramanan says that the seer tried to outrage her modesty.



A deserted woman Usha staying at Srirangam used to converse with His Holiness regularly and that she was provided with free quarters to stay. Substantial sums of money had been transferred to her through bank. The pontiff has misappropriated large sums to pay for her house etc.

### Protagonist

The Mutt essentially comprises of itself, its branches and a few Trusts which are directly controlled by it. Most of the other Trusts are independently run and funds, activity and investments are managed by them. The Mutt does not have any access to their funds and cannot draw anything from their resources. If the loan taken by Kanchi Kamakoti Sankara Hospital (Rs. 64.98 crores) is taken into account, the residual cash, bank balances and investments of the Mutt are too meagre even to warrant a mention.

The truth is, there was no withdrawal as alleged and details of bank statement are provided in the website [www.kanchi-satya.org/pressrelease.htm](http://www.kanchi-satya.org/pressrelease.htm)

Why would anyone who claims to have been victimized in 1992, come out with the allegation now? Why was she silent for 12 long years? Who is behind her disclosure now? Why did she preside over the function at the Kanchi Kamakoti Childs Trust Hospital on 1 Aug 2003, if she had such ill feeling towards the seer?

Smt Usha a cancer patient who has undergone 130 chemotherapy sessions, appeared before the police on 30 Nov 2004 and submitted all bank accounts and medical records. Newspaper Dinamalar (2 Dec 2004) reports that she was interrogated and after receiving her explanations, was released. Smt. Usha is not the only cancer patient who has received such help. The Sri Matha Trust run under the auspices of the Mutt provides free accommodation, and food not only to the patients seeking admission to Cancer Institute Adyar, but also to their close relatives/ attendants. visit the website at [www.kanchi-satya.org](http://www.kanchi-satya.org) for more information.

### Jyotiṣa comments

Having to take a loan (about US\$ 13 million) indicates that the liquidity may not be good enough to pay for the hospital. It does not give a valuation of the properties. The āruḍha lagna of Śrī Jayendra Saraswati is Pisces without any malefic planets in the 6<sup>th</sup> house indicating that he will not pressurize anybody for money matters. The 11<sup>th</sup> house from āruḍha lagna does not have any malefic aspect or conjunction. It is difficult to accept that he has misappropriated money. As regards murder of an antagonist, no comments are being made. Suffice is to say that Rāhu is placed in Sagittarius (temple) in both rāśi and navāmsā.

Venus in the 6<sup>th</sup> from āruḍha lagna indicates renunciation of sexuality. This combination is seen in the charts of Srila Prabhupada and Swami Vivekananda. We cannot ignore the fact that the Moon is in Scorpio navāmsā and has the aspect of Mercury from Capricorn navāmsā (refer to chart of Bill Clinton). Jupiter the ātmakāraka also aspects the Moon in Scorpio navāmsā. However, the native was under Mercury daśā Ketu antardaśā in 1992. Ketu is the only planet that stops such activities as it did for Bill Clinton even though Ketu conjoins Mercury the lord of A7 and aspects A7 in Virgo (rāśi chart).

A very distasteful accusation as is amounts to blaming the pontiff for going out to help cancer patients, giving time and hearing their woes and sharing their pain. With Venus ruling the 3<sup>rd</sup> from āruḍha lagna and placed in the 6<sup>th</sup> from it, the seer would be most caring towards one and all.

The lagna is subjected to a papakartari yoga by being sandwiched between Saturn and Rahu with little relief coming from the Moon. Rahu is the darakaraka planet and threatens to damage the reputation and fame (lagna) by aspecting at and also by its aspect on Venus the natural significator for sexuality. I don't think anything is going to come out of these allegations about sexual misconduct.



**CONGRESS GEN. SECY  
DIGVIJAY SINGH**

*“I would like to know from Tamil Nadu Chief Minister Jayalalitha why Diwali day was chosen to arrest the Sankaracharya. Why he could not be put under house arrest in a guest house?”*

d



**BJP SPOKESPERSON  
SUSHAMA SWARAJ**

*It is not an insult to an individual but an assault on an institution... suitable guidelines should be evolved for dealing with cases in which religious figures and institutions were involved.”*

Le: 1979-07-19 - 1980-07-18  
Sc: 1980-07-18 - 1991-07-19  
Cp: 1991-07-19 - 2002-07-18  
Ar: 2002-07-18 - 2008-07-18  
Cn: 2008-07-18 - 2013-07-18  
Vi: 2013-07-18 - 2022-07-19

This daśā is used to study the spiritual path of religious people. Interestingly his drig daśā of Capricorn was from 1991 to 2002 coinciding with the rise of the BJP and it was during this period that he rose to fame and position as the Saṅkarācārya for India (even though the Kanchi Kāmākoṭi Piṭha is not among the four primary centers established by Adi Sankara). Thereafter followed the daśā of Aries and Mars has nothing to do with the lagna or āruḍha lagna. Instead it is a spoil sport being the malefic lord of the janma tithi. Reckoned from Aries (daśā sign is Viṣṇu) there are equal number of planets in the 3<sup>rd</sup> (Gemini) and 11<sup>th</sup> (Aquarius) as well as equal number of planets in the 5<sup>th</sup> (Leo) and 9<sup>th</sup> (Sagittarius) confirming the bandana yoga occurring at the spiritual level. The malefic Sagittarius (Rāhu) antardaśā is from July 2004 to 16 Jan 2005 indicating that during this period the punishment of bondage shall be felt.

**Vimśottari daśā**

The most malefic Saturn antardaśā of Mercury daśā is from 17 Dec 2003 to 27 Aug 2006. Saturn indicates the iṣṭa devatā and is placed in the lagna (name, fame, reputation) in the navāmsā indicating that the same shall be sullied due to karma of a past incarnation. This is further spoilt by the placement of Saturn in Satabhiśaj nakṣatra ruled by Rāhu which in turn is in the tenth house from the āruḍha lagna.

Reckoned from the karaka lagna

and Saturn are placed in the 5th and 9th houses and form a part of the Bandana yoga!

Normally as the lord of lagna Saturn is going to considerable good for the chart. Since Saturn is also representing the spiritual deity that will guide towards moksha and as it is involved in a yoga for renunciation, during its antardasa it will make the native completely detached. This is the real purpose behind what is happening to the seer. The seer is undergoing a very major transformation in his life where he is learning to carry out his daily worship and recitation of the Gayatri mantra under the most adverse conditions and when the Ketu dasa begins in Aug 2006, we will find a spiritually enlightened soul capable of complete detachment.

**Guru & caṇḍāla Rāhu**

Why has he been accused of murder? The kārakāmsā is Aries with Jupiter in it and Rāhu is in trines. However, Jupiter and Rāhu are not aspecting each other by rāśi dṛṣṭi or are mutually conjoined.

If we look at the chart of Śrī Chandraswami we find a similar Jupiter and Rāhu in trines to the kārakāmsā Virgo although they are in conjunction. Chandraswami was suspected of involvement in the Rajiv Gandhi murder case. Jaimini explicitly indicates manuśya hatya for the guru-caṇḍāla combination in trines to kārakāmsā. On 22 Dec 2003 Chandraswami was acquitted in the \$ 100,000 Lakhubhai Pathak cheating case by a special court. The case was filed by Lakhubhai Pathak on 25 Sep 1987 and ended after the death of Lakhubhai. Recently (Dec 27, 2003 Tribune news-



## timing marriage

paper) Chandraswami threatened IAS officer Sanjeev Kumar, who had filed the complaint against Mr Chautala, and pressurized him to withdraw the same.

The real question is whether we are going to have brahmanas (spiritual leaders) like Vyāsa or Canakya. Vyāsa was also strongly supported by the political leaders of the day like Bhīṣma and the kings of Hastinapur but he never forgot the fact that he was their spiritual leader and restricted his advice and actions only to the spiritual field whereas Canakya was completely immersed in politics and was the chief political adviser of Chandragupta. The political activism of Śrī Jayendra Saraswati has caused him all these problems just as it did to Chandraswami. It is a choice every spiritual leader will have to make. There is a lot of give and take in the process of politicizing the cause and the process is surely going to cause digression from their spiritual paths. Swami Swaroopanandendra Swamigal of the Visaka Saradha Peetam has poignantly stated "It is all karma (destiny). When the ordeal is over, the mutt would regain its good times" and asked media not to "tarnish and destroy the reputation of the ancient mutt".

No public presumption of guilt should be made at this stage as the filing of a First Information Report (FIR) sets the ball of criminal investigation in motion, and that charges can be laid or the case against the accused closed after an investigation is concluded. Investigative journalism, notably by the Tamil magazine, Nakkeeran, speaks of a brutal and motivated murder, a crude cover up attempt and a non-serious investigation.

This triggered a decision by the DMK party to launch a major agitation demanding action as required by the law. But before they could get started the present Chief Minister (like US state governor) Jayalalitha (AIADMK) moved fast and arrested the pontiff. This is one of those one-in-a-million cases where both DMK and AIADMK see eye to eye on an issue, namely that the law must be allowed to take its course in a highly sensitive case that has no precedent. Śrī Jayendra Saraswathi supports this line of action at present as it is imperative for him to face the legal scrutiny and come out clear for the benefit of all the supporters of the Mutt. He states "Nobody is above the law of our country. Let truth prevail, and the guilty be punished".

When a man is down almost every antagonist finds a stone to throw at him. These are not spiritual people themselves as Jesus has well said that he who has not sinned can throw a stone. So bad is the daṣā that everything he does is seen with suspicion. He has also been accused on trying to flee to Nepal (only Hindu country in the world) from Hyderabad in a helicopter that has a maximum range of 660 km! Brihaspatya varsha is calculated based on the purification that Jupiter gets when it is combusted by the Sun and then after the 13th day it emerges - pure and glittering like new gold. This is a process of spiritual cleansing for Sri Jayendra Saraswati.

*Politics is not for spiritual people is the motto of our story and we hope that all spiritual aspirants draw their conclusions.*

om tat sat

S. GURUMURTHY  
NEWINDIAPRESS.COM

*"It's dead. Who will do the funeral, and when?" On counter investigation we found the case against the Sankaracharya slippery. Now it turns out that the case is not just slippery, but actually groundless from day one.*

j

UMA BHARATI  
EX CHIEF MINISTER  
MADHYA PRADESH

*The silence of Sonia Gandhi has only strengthened the view that she is totally alien to the tradition and culture of this country. The silence is very puzzling"*

j

GIRIRAJ KISHORE (VHP)

*"religious leaders and saints will hold demonstrations before the Parliament House if the Sankaracharya was not granted bail by Tuesday.*



# Kālacakra Daśā

P.V.R. Narasimha Rao & Sanjay Rath

Sri Jagannath Centre

November 25, 2004 (kārtika pūrṇimā)

ॐ नमः श्रीकालचक्राय ।

om namaḥ śrīkālacakrāya ।

ॐ नमः श्रीवज्रसत्त्वाय ।

om namaḥ śrīvājrasattvāya ।

## Introduction

Sage Parāśara taught Kālacakra daśā in his monumental classic “Bṛhat Parāśara Horā Śāstra” and called it the most respectable and acceptable daśā. He mentioned that Lord Śiva originally taught this daśā system to Mother Pārvaṭī. This daśā system is based on navāmśa.

However, there have been many controversies regarding the computation of Kālacakra daśā, which is not very surprising because Kālacakra daśā is not the simplest daśā system to understand.

Based on our study of the teachings of Parāśara and Lord Śiva and our own researches into this matter, we have tried to understand the correct computation of Kālacakra daśā. We will present our understanding in this paper.

A source that was particularly useful in this research, apart from “Bṛhat Parāśara Horā Śāstra”, was a book called “Kālacakramu” written by Sriman Tirumala Samudrala Venkata Raghavacharya in 1930. This book gives a lot of Sanskrit verses that describe a conversation between Lord Śiva and Mother Pārvaṭī and their translation into Telugu language of south India by Sri Raghavacharya. This book contains the results of each possible antardaśā within each mahadaśā. The verses in this book were very helpful in figuring out the cor-

rect way of finding antardaśās.

## Basic Concepts

The 27 constellations of the zodiac are divided into two groups – (1) savya or regular and (2) apasavya or irregular. They are listed below.

**Savya nakṣatra:** Aśvinī, Bharāṇī, Kṛttikā, Punarvasu, Puśyā, Aśleśa, Hastā, Citrā, Svātī, Mūla, Pūrvaśāḍhā, Uttaraśāḍhā, Pūrvabhadra, Uttarabhadra, Revatī.

**Apasavya nakṣatra:** Rohiṇī, Mṛgaśira, Ardrā, Maghā, Pūrva Phalguṇī, Uttara Phalguṇī, Viśakhā, Anurādhā, Jyeṣṭhā, Srāvaṇā, Dhaniṣṭha, Satabhīśaj

## Kālacakra navāmśa

It may be noted that savya and apasavya nakṣatras are in groups of three constellations. This is because each nakṣatra has 4 padas and covers 4 navāmśas. When we go through three constellations, we cover 12 navāmśas, i.e. one cycle through the zodiac in the navāmśa chakra.

The navāmśas of savya nakṣatras go from Aries to Pisces and the navāmśas of apasavya nakṣatras go from Scorpio to Sagittarius. As we go through the navāmśas of 27 constellations, we cover the entire zodiac nine times. We alternate between regular and irregular orders. When covering the navāmśas of Aśvinī, Bharāṇī and Kṛttikā, we go from Aries to Pisces in the regular order. When covering the navāmśas of Rohiṇī, Mṛgaśira and Ardrā, we go in the irregular order and go from Sc to Sg.



Narasimha is amongst the most learned astrologers and the next head of SJC. He writes profusely for the Jyotish Digest, the Astrological Magazine and Express Starteller. He gives free Jyotish lectures every Sunday at the Sadhu Vaswani Center, MA, USA. He is adept at Sanskrit and is the moderator of SJC public forum - the Vedic-Astrology e-group.

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*...savya and apasavya nakṣatras are in groups of 3...because each nakṣatra has 4 padas and covers 4 navāmśas. When we go through three constellations, we cover 12 navāmśas, i.e. one cycle through the zodiac in the navāmśa chakra.*

**PRINCIPLE OF  
VISHNU  
GAYATRI**





gets 9 nakṣatra padas in its daśā cycle. The K ā l a c a k r a navāmśa signs of these 9 nakṣatra padas make up the daśā cycle.

**Table 3: Christopher Reeve's Kālacakra Navāmśas**

Body Pada	Lagna Asl 3	Sun UPh 4	Moon Jye 1	Mars Jye 3	Merc UPh 4	Jup Krit 1	Ven Chi 4	Sat Has 4	Rah Dha 1	Ket Asl 3
KC-Navāmśa	Aq	Sg	Pi	Cp	Sg	Sg	Sc	Cn	Le	Aq

To get the daśā cycles of all the 12 nakṣatra padas in each group of three apasavya nakṣatras, we start from Jyeṣṭhā 4<sup>th</sup> pada and go till Mūla 1<sup>st</sup> pada in the irregular order. Thus, the 108 nakṣatra padas are distributed among the 12 nakṣatra padas. Thus, each nakṣatra pada gets 9 nakṣatra padas in its daśā cycle. The Kālacakra navāmśa signs of these 9 nakṣatra padas make up the daśā cycle.

A few examples will make this clearer.

Daśā cycle of the 1st pada of Aśvinī gets the first nine nakṣatra padas of the regular zodiac, *i.e.* Aśvinī 1st pada, Aśvinī 2nd pada, Aśvinī 3rd pada, Aśvinī 4th pada, Bharāṇī 1st pada, Bharāṇī 2nd pada, Bharāṇī 3rd pada, Bharāṇī 4th pada and Kṛttikā 1st pada. The Kālacakra navāmśas of these padas given in Table 1 make up the daśā cycle of Aśvinī 1st pada. In other words, the daśā cycle of Aśvinī 1st pada is Ar, Ta, Ge, Cn, Le, Vi, Li, Sc and Sg.

The next 9 nakṣatra padas of the regular zodiac make up the daśā cycle of Aśvinī 2<sup>nd</sup> pada. These are: Kṛttikā 2<sup>nd</sup> pada, Kṛttikā 3<sup>rd</sup> pada, Kṛttikā 4<sup>th</sup> pada, Rohiṇī 1<sup>st</sup> pada, Rohiṇī 2<sup>nd</sup> pada, Rohiṇī 3<sup>rd</sup> pada, Rohiṇī 4<sup>th</sup> pada, Mṛgaśira 1<sup>st</sup> pada and Mṛgaśira 2<sup>nd</sup> pada. The Kālacakra navāmśas of these padas given in Table 1 and Table 2 make up the daśā cycle of Aśvinī 2<sup>nd</sup> pada. In other words, the daśā cycle of Aśvinī 2<sup>nd</sup> pada is Cp, Aq, Pi, Sc, Li, Vi, Cn, Le and Ge.

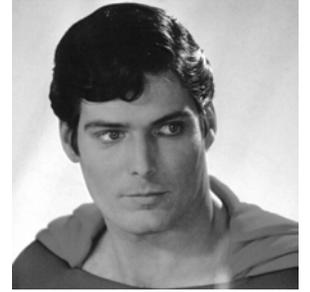
The next 9 nakṣatra padas of the regular zodiac make up the daśā cycle of Aśvinī 3<sup>rd</sup> pada. These are: Mṛgaśira 3<sup>rd</sup> pada, Mṛgaśira 4<sup>th</sup> pada, Ardrā 1<sup>st</sup> pada, Ardrā 2<sup>nd</sup> pada, Ardrā 3<sup>rd</sup> pada, Ardrā 4<sup>th</sup> pada, Punarvasu 1<sup>st</sup> pada, Punarvasu 2<sup>nd</sup> pada

and Punarvasu 3<sup>rd</sup> pada. The Kālacakra navāmśas of these padas given in Table 1 and Table 2 make up the daśā cycle of Aśvinī 3<sup>rd</sup> pada. In other words, the daśā cycle of Aśvinī 3<sup>rd</sup> pada is Ta, Ar, Pi, Aq, Cp, Sg, Ar, Ta and Ge.

Thus, the daśā cycles of the four padas of Aśvinī cover Kālacakra navāmśas of 36 nakṣatra padas, starting from Aśvinī 1<sup>st</sup> pada and ending in Aśleśa 4<sup>th</sup> pada. Thus, Aśvinī is mapped to one gaṇḍānta. Similarly, Bharāṇī and Kṛttikā are mapped to the other two gaṇḍānta. That finishes one zodiacal cycle. The 12 nakṣatra padas that are mapped to one regular cycle through the zodiac in the Kālacakra navāmśa scheme get the Kālacakra navāmśas of 108 nakṣatra padas counted in the regular order in their daśā cycles.

There is an alternative approach for finding the daśā cycles corresponding to various nakṣatra padas. First, find the Kālacakra navāmśa corresponding to the nakṣatra pada of interest. Consider that sign and find the 9 nakṣatra padas that would lie in that sign, in the regular order. Find the Kālacakra navāmśas of the nine nakṣatra padas. Those signs would form the daśā cycle.

As an example, let us say Moon is in Citrā 2nd pada, which is a savya nakṣatra pada. The Kālacakra navāmśa of Citrā 2nd pada is Vi from Table 1. The nakṣatra padas in Vi, counted in the regular order, are U.Phalguṇī 2nd pada, U.Phalguṇī 3rd pada, U.Phalguṇī 4th pada, Hastā 1st pada, Hastā 2nd pada, Hastā 3rd pada, Hastā 4th pada, Citrā 1st pada and Citrā 2nd pada. From Table 1 and Table 2, The Kālacakra navāmśas corresponding to these nakṣatra padas are Aq, Cp, Sg, Ar, Ta,



*Kālacakra navāmśa" chart ... can be used in judging Kālacakra daśā.*



*There is an alternative approach for finding the daśā cycles corresponding to various nakṣatra padas.*



## kālacakra daśā

Ge, Cn, Le and Vi. Thus, this is the daśā cycle corresponding to Citrā 2nd pada.

Table 5 gives the daśā cycles corresponding to each savya nakṣatra pada.

### Apasavya Nakṣatra padas

To get the daśā cycles of all the 12 nakṣatra padas in each group of three apasavya nakṣatras, we start from Jyeṣṭhā 4<sup>th</sup> pada and go till Mūla 1<sup>st</sup> pada in the irregular order. Thus, the 108 nakṣatra padas are distributed among the 12 nakṣatra padas. Thus, each nakṣatra pada gets 9 nakṣatra padas in its daśā cycle. The Kālacakra navāmśa signs of these 9 nakṣatra padas make up the daśā cycle.

A few examples will make this clearer.

As seen earlier, daśā cycles of savya nakṣatra Aśvinī cover the Kālacakra navāmśas of nakṣatra padas from Aśvinī 1 to Aśleśā 4. Daśā cycles of savya nakṣatra Bharanī cover the Kālacakra navāmśas of nakṣatra padas from Maghā 1 to Jyeṣṭhā 4. Daśā cycles of savya nakṣatra Kṛttikā cover the Kālacakra navāmśas of nakṣatra padas from Mūla 1 to Revatī 4.

Now, we finish one cycle through the regular zodiac and we start a cycle through the irregular zodiac for the daśā cycles of apasavya nakṣatra padas.

Daśā cycle of the 1st pada of Rohiṇī gets the first nine nakṣatra padas of the irregular zodiac, *i.e.* Jyeṣṭhā 4th pada, Jyeṣṭhā 3rd pada, Jyeṣṭhā 2nd pada, Jyeṣṭhā 1st pada, Anurādhā 4th pada, Anurādhā 3rd pada, Anurādhā 2nd pada, Anurādhā 1st pada and Viśakhā 4th pada. The

Kālacakra navāmśas of these padas given in Table 2 make up the daśā cycle of Rohiṇī 1st pada. In other words, the daśā cycle of Rohiṇī 1st pada is Sg, Cp, Aq, Pi, Ar, Ta, Ge, Le and Cn.

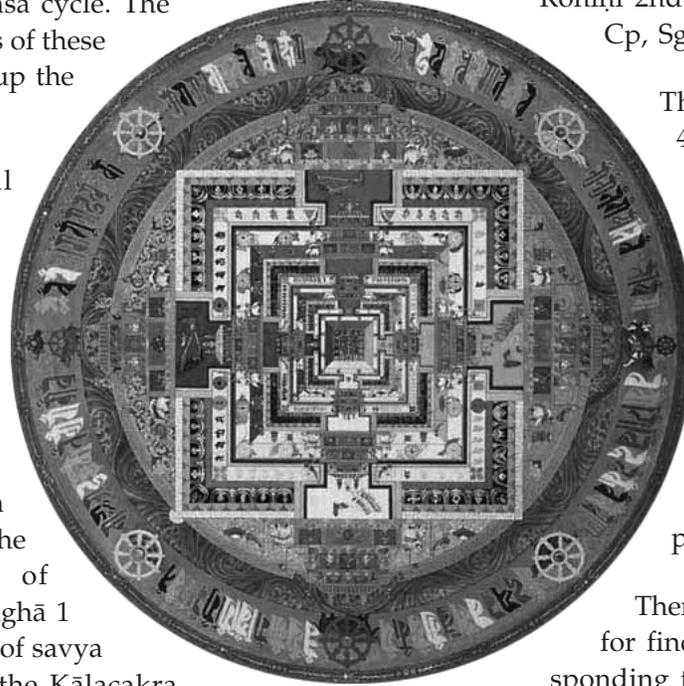
Daśā cycle of the 2nd pada of Rohiṇī gets the next nine nakṣatra padas of the irregular zodiac, *i.e.* Viśakhā 3rd pada, Viśakhā 2nd pada, Viśakhā 1st pada, Svātī 4th pada, Svātī 3rd pada, Svātī 2nd pada, Svātī 1st pada, Citrā 4th pada and Citrā 3rd pada. The Kālacakra navāmśas of these padas given in Table 1 and Table 2 make up the daśā cycle of Rohiṇī 2nd pada. In other words, the daśā cycle of Rohiṇī 2nd pada is Vi, Li, Sc, Pi, Aq, Cp, Sg, Sc and Li.

Thus, we start from Jyeṣṭhā 4<sup>th</sup> pada and travel anti-zodiacally till Mūla 1 to get 108 nakṣatra padas in the irregular order. We distribute their Kālacakra navāmśas among the 12 nakṣatra padas of Rohiṇī, Mṛgaśira and Ardrā to get 9 signs in the daśā cycle of each nakṣatra pada.

There is an alternative approach for finding the daśā cycles corresponding to various nakṣatra padas.

First, find the Kālacakra navāmśa corresponding to the nakṣatra pada of interest. Consider that sign and find the 9 nakṣatra padas that would lie in that sign, in the irregular order. Find the Kālacakra navāmśas of the nine nakṣatra padas. Those signs would form the daśā cycle.

As an example, let us say Moon is in Ardrā 3rd pada, which is an apasavya nakṣatra pada. The Kālacakra navāmśa of Ardrā 3rd pada is Cp from Table 2. The nakṣatra padas in Cp, counted in the irregular order, are Dhaniṣṭha 2nd pada, Dhaniṣṭha 1st pada, Srāvaṇā 4th pada, Srāvaṇā 3rd pada, Srāvaṇā 2nd pada, Srāvaṇā 1st pada, U. Shadha 4th pada, U. Shadha 3rd pada and UShadha 2nd pada. From Table 1 and Table 2, The Kālacakra navāmśas corresponding to these nakṣatra padas are Ge, Le, Cn, Vi, Li, Sc, Pi, Aq and Cp. Thus, this is the daśā cycle corresponding to Ardrā 3rd



**Table 4: Daśā Years**

Sign	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
<b>Lord</b>	Mars	Ven	Merc	Mon	Sun	Merc	Ven	Mars	Jup	Sat	Sat	Jup
<b>Years</b>	7	16	9	21	5	9	16	7	10	4	4	10



Table 6 gives the daśā cycles corresponding to each apasavya nakṣatra pada.

### Using Tables

Take Moon's nakṣatra pada. If Moon's nakṣatra is a savya nakṣatra, use Table 5. If Moon's nakṣatra is an apasavya nakṣatra, use Table 6. Find the nakṣatra and pada in the table and look at the row containing it to find the daśā cycle. The daśā cycle starts with deha rāśi and ends with jīva rāśi in savya nakṣatra padas and vice versa in apasavya nakṣatra padas.

### Daśā Length

The lengths of daśās are shown in Table 4. For each daśā in the daśā cycle found, daśā length in years can be found from this table.

### Daśā śeśam

The fraction of the navāmśa traversed by Moon is found by finding arc-minutes left in Moon's navāmśa and dividing it by 200. This shows the fraction of the first daśā (daśā of deha rāśi or jīva rāśi based on the nakṣatra being savya or apasavya) that is over before birth. In the example of Christopher Reeve, Moon is in Jyeṣṭhā 1st pada. His longitude is 19 deg 20 min in Scorpio. The first pada of Jyeṣṭhā starts at 16 deg 40 min and ends at 20 deg. Thus, the longitude traversed by Moon in the navāmśa is 2 deg 40 min, *i.e.* 160 arc-minutes. As a fraction of 200 arc-minutes, this is 0.8 (80%).

The daśā cycle obtained from Table 6 for Jyeṣṭhā 1st pada is: Pi, Aq, Cp, Sg, Sc, Li, Vi, Le and Cn. The first daśā of Pisces is of 10 years. However, 80% of this daśā is over by birth. So only 2 years of Pisces daśā is left at birth. After that, 4 years of Aquarius daśā comes and other daśās in the daśā cycle follow.

### Antardaśās

This is the trickiest part of Kālacakra daśā computation. Some scholars take the same daśā cycle used for mahadaśā and find antardaśās from it by using the Vimśottari daśā paradigm. In the above example, they would take antardaśās in Le daśā to be Le, Cn, Pi, Aq, Cp, Sg, Sc, Li and Vi. This approach results in gatis (leaps) not mentioned by Parāśara or Śiva (*e.g.* Cn to Pi here). It also results in mahadaśā-antardaśā combinations not mentioned by Lord

Though some great scholars who we have immense respect for have subscribed to this view in the past, we want to break out of this paradigm and suggest a new approach. Our approach does not result in any gatis not sanctioned by Parāśara and Śiva. It also generates only those mahadaśā-antardaśā combinations that were covered by Śiva. Moreover, we consider it very logical.

This approach goes back to the basics through which the Kālacakra daśā tables were derived in the first place. It has already been mentioned that each nakṣatra pada is mapped to nine nakṣatra padas and their Kālacakra navāmśa signs form its daśā cycle. Our approach is to use the same mapping when going from mahadaśā to antardaśā.

In other words, it is not sufficient to say that the mahadaśā belongs to Gemini. Several nakṣatra padas have their Kālacakra navāmśa in Gemini. We have to know exactly which one of them Gemini represents in the daśā cycle. Then we can use that nakṣatra pada and find the nakṣatra padas it is mapped to and find their Kālacakra navāmśas.

In other words, antardaśā cycle is found from the nakṣatra pada corresponding to the mahadaśā sign based on the same approach used in finding the daśā cycle from natal Moon's nakṣatra pada! When finding the daśā cycle from natal Moon's nakṣatra pada, one can also find out the nakṣatra padas associated with each sign in the daśā cycle from Table 5 and Table 6.

In the above example, let us take Aq daśā. Looking for the daśā cycle of Jyeṣṭhā 1st pada in Table 6, we find that Aq mahadaśā corresponds to Revatī 3rd pada. So, when finding the antardaśās in Aq daśā, we should consider Revatī 3rd pada. The cycle given for it in Table 5 is Ta, Ar, Pi, Aq, Cp, Sg, Ar, Ta, and Ge.

Pratyantardaśā, śūkṣma-antardaśās, prāṇa-antardaśās and deha-antardaśās can also be found in the same manner. The key is to recognize that each mahadaśā, each antardaśā *etc* is a nakṣatra pada.

### Gati

There are three gati (leaps) mentioned by Parāśara:



**SIMHAVALOKANA  
GATI**

*when daśā or antardaśā goes from Pi to Sc or from Sc to Pi or from Sg to Ar or from Ar to Sg, it is called Simhavalokana gati or Saimhi gati (lion's leap).*

(1) **Manḍūki Gati:** When the daśā or antardaśā changes from Cn to Vi or from Vi to Cn or from Ge to Le or from Le to Ge, it is called Manḍūki gati (frog leap).

(2) **Markaṭi Gati:** When daśā/antardaśā cycle changes direction temporarily and daśā/antardaśā goes from Cn to Le or from Le to Cn, it called markaṭi gati (monkey leap). Lord Śiva called it Uraga gati or Sarpa gati (serpent leap). The only difference is in the name used and not in the definition itself.

(3) **Simhavalokana Gati:** When daśā or antardaśā goes from Pi to Sc or from Sc to Pi or from Sg to Ar or from Ar to Sg, it called Simhavalokana gati or Saimhi gati (lion's leap).

Parāśara gave detailed results of various sub-cases of these gatis.

Please see reference [1] for more. Usually, daśās of signs involved in Simhavalokana gati bring important changes in life. It may be noted that Simhavalokana gati occurs when the nakṣatra padas corresponding to the daśās change from savya nakṣatras to apasavya nakṣatras. For example, look at the daśā cycle of Aśvinī 2<sup>nd</sup> pada. Its daśā cycle has a transition between Pi and Sc. Pi here stands for Kṛttikā 4<sup>th</sup> pada and Sc stands for

Rohiṇī 1<sup>st</sup> pada. Kṛttikā is a savya nakṣatra and Rohiṇī is an apasavya nakṣatra.

**Lagna or Moon**

Lord Śiva very clearly taught that the navāmsā of natal lagna or the navāmsā of natal Moon or the navāmsā of praśna lagna can be considered as the seed when finding Kālacakra daśā. Parāśara did not explicitly mention lagna or Moon and only mentioned the "amśa in which a person is born". This can be interpreted as lagna navāmsā or Chandra navāmsā. Given that Parāśara acknowledged that he was only teaching the essence ("saaram") of Lord Śiva's teachings, he obviously expected us to get further details from the teachings of Lord Śiva. Thus, we suggest that lagna can be used instead of Moon when appropriate. There are no rules given anywhere for deciding which one should be used. This is open to research. For now, we suggest that Moon should be given preference unless lagna is much stronger than Moon.

**Examples**

Example 1: Let us consider Christopher Reeve. His Kālacakra daśā calculations are given below:

Kālacakra Daśā (Moon, Apasavya group, Paramāyus = 86 years):

Mahā Daśās:

- Pi (Reva4): 1944-09-24 - 1954-09-24
- Aq (Reva3): 1954-09-24 - 1958-09-24
- Cp (Reva2): 1958-09-24 - 1962-09-24
- Sg (Reva1): 1962-09-24 - 1972-09-24
- Sc (UBha4): 1972-09-24 - 1979-09-25
- Li (UBha3): 1979-09-25 - 1995-09-25
- Vi (UBha2): 1995-09-25 - 2004-09-24
- Le (UBha1): 2004-09-24 - 2009-09-24
- Cn (PBha4): 2009-09-24 - 2030-09-25

If you look at the Kālacakra navāmsā shown in Chart 1, you will see that Scorpio is the 10th house and contains yogakāraka Venus. Thus, this daśā is good for career. In rāśi chart (see Chart 2), lagna lord Moon and 5th lord Mars occupy Scorpio (the 5th house!) and give a great raja yoga. This daśā made him



AL	(Ju)	HL	
	Rasi		Ke As
Ra	Christopher Reeve		Gk Md
	September 25, 1952 3:12:00 (4:00 west) 73 W 58, 40 N 47		
GL	Ma Mo	SL Ve	Me Su Sa

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

As:	25 Cn 55	Su:	8 Vi 58 (PK)	Mo:	19 Sc 20 (MK)	Ma:	25 Sc 04 (AmK)
Me:	9 Vi 33 (PIK)	Ju (R):	27 Ar 23 (AK)	Ve:	3 Li 49 (DK)	Sa:	22 Vi 49 (BK)
Ra:	26 Cp 03 (GK)	Ke:	26 Cn 03	HL:	21 Ta 22	GL:	11 Sg 14



popular as an actor. After several TV serials, he starred in a superman movie in 1977 and shot to fame.

Libra daśā was also good. In KC-navāmśa, Libra is the 9<sup>th</sup> house and its lord Venus occupies the 10<sup>th</sup> house. Thus, it was a fortunate period in career. In rāśi chart also, Venus is in Libra in 4<sup>th</sup> house giving Mālavya yoga and promising many material comforts.

However, Libra is also the bādhaka sthāna in KC-navāmśa. It contains the 12<sup>th</sup> house in D-30, 8<sup>th</sup> house in D-6 and lagna (with Ketu in it!) in D-11. So the daśā was bound to bring a terrible mishap.

The antardaśās in Libra daśā are shown below.

Kālacakra Daśā (Moon, Apasavya group, Paramāyus = 86 years):

Li (UBha3) MD: 1979-09-25 - 1995-09-25

Antardaśās in this MD:

Li (Chit3): 1979-09-25 - 1982-10-25

Sc (Chit4): 1982-10-25 - 1984-02-27

Sg (Swat1): 1984-02-27 - 1986-01-31

Cp (Swat2): 1986-01-31 - 1986-11-12

Aq (Swat3): 1986-11-12 - 1987-08-20

Pi (Swat4): 1987-08-20 - 1989-07-23

Sc (Visa1): 1989-07-23 - 1990-11-29

Li (Visa2): 1990-11-29 - 1993-12-28

Vi (Visa3): 1993-12-28 - 1995-09-25

### Chart 2: Rāśi chart of Eg 1

The last antardaśā of Virgo can bring the mishap, as Virgo is the 8<sup>th</sup> house in KC-navāmśa. Moreover, it contains the planets bringing Matula śāpa in the rāśi chart. The Virgo antardaśā brought the accident in which he was paralyzed from the neck below.

The next mahadaśā was also of Virgo. This ran from 1995 to 2004. With Virgo being the 8<sup>th</sup> house in KC-navāmśa, this daśā could not bring much relief. It is worth noting that Virgo mahadaśā corresponds to Uttarabhadra 2<sup>nd</sup> pada. Uttarabhadra is ruled by Ahirbudhnya, who is one of the eleven Rudras. Each pada represents one Yuga and Kali Yuga

is the worst. Out of the four padas of this nakṣatra, 2<sup>nd</sup> pada is the worst as it falls in Virgo in navāmśa<sup>1</sup>. Virgo, being an earthy sign, shows Kali Yuga.

Overall, Virgo daśā saw him suffer. The only relief came in Gemini antardaśā in 2000 when there was some hope when his index finger moved. Gemini is the 5<sup>th</sup> house in KC-navāmśa. Daśās and antardaśās of 5<sup>th</sup> house bring the results of *pūrva punya*. In September 2004, he finished Virgo daśā and started Leo daśā. He died as soon as Leo mahadaśā started. Leo is the 7<sup>th</sup> house in KC-navāmśa contained Rāhu. It brings the results of Rāhu, who owns the 8<sup>th</sup> house in rāśi chart. In rāśi chart, Leo is the 2<sup>nd</sup> house of death and contains Gulika and Mandi.

Example 2: Let us consider the chart of Swami Jayendra Sarasvati, revered Saṅkarācarya of Kanchi mutt. He was born on 18th July 1935 at 6:57 pm (IST) at 79e26, 10n42. His rāśi chart and KC-navāmśa are shown in Chart 3 and Chart 4 (respectively).

His Kālacakra daśā calculations are shown below:

Kālacakra Daśā (Moon, Apasavya group, Paramāyus = 100 years):

Mahā Daśās:

Sg (Krit1): 1931-12-13 - 1941-12-13

Sc (Bhar4): 1941-12-13 - 1948-12-13

Li (Bhar3): 1948-12-13 - 1964-12-13

Vi (Bhar2): 1964-12-13 - 1973-12-13

Le (Bhar1): 1973-12-13 - 1978-12-13

Cn (Aswi4): 1978-12-13 - 1999-12-14

Ge (Aswi3): 1999-12-14 - 2008-12-13

Ta (Aswi2): 2008-12-13 - 2024-12-13

Ar (Aswi1): 2024-12-13 - 2031-12-14

Scorpio is the 9<sup>th</sup> house in KC-navāmśa and contains lagna lord Jupiter. This is a favorable daśā. This daśā is conducive to following dharma well and applying one's intelligence. The next daśā of Libra is a very important daśā, as it is the 8<sup>th</sup> house. It is occupied by the 9<sup>th</sup> lord Mars and shows determined adherence to dharma. Not only is Libra a mokṣa

### TIMING DEATH

*He died as soon as Leo mahadaśā started. Leo is the 7th house in KC-navāmśa contained Rāhu. It brings the results of Rāhu, ...Leo is the 2nd house of death and contains Gulika and Mandi.*



### RENUNCIATION

*Not only is Libra a mokṣa trikoṇa from lagna, but it is a mokṣa trikoṇa from chara ātmakāraka (AK) too! Libra is the 12<sup>th</sup> house from AK...his thoughts were on mokṣa and renunciation during this daśā.*



# kālacakra daśā

AL	GL		Gk	Ke	Me		(Sa)	Mo		Ra			
(Sa)	Mo	Rasi			Su		GL	12	11	As	9	8	SL
As	Sankaracharya			HL	Ve			1	10	7	Ma		
	July 18, 1935 18:57:00 (5:30 east) 79 E 26, 10 N 42							4					
Ra	SL	Ju	Ma				Md	2	3	Su	5	6	HL
							Me		Ke		Ve		
As	Mo			SL	Ke		Mo	2	1	As	11	10	Gk
Me	D-9 (K)			AL	Su		SL			Ra			
Gk	Sankaracharya				Ve		Ke	3	12	9	(Sa)		
	July 18, 1935 18:57:00 (5:30 east) 79 E 26, 10 N 42							6					
Ra	(Sa)	HL	Ju	GL	Ma		Su	4	5		7	8	Md
			Md				Ve				Ma		GL
													Ju
													HL

As:	7 Cp 30	Su:	2 Cn 02 (PK)	Mo:	4 Aq 32 (PiK)	Ma:	1 Li 14 (GK)
Me:	12 Ge 02 (MK)	Ju:	20 Li 32 (AK)	Ve:	15 Le 60 (BK)	Sa (R):	16 Aq 41 (AmK)
Ra:	28 Sg 47 (DK)	Ke:	28 Ge 47	HL:	1 Le 08	GL:	15 Pi 33

trikoṇa from lagna, but it is a mokṣa trikoṇa from chara ātmakāraka (AK) too! Libra is the 12<sup>th</sup> house from AK. No wonder his thoughts were on mokṣa and renunciation during this daśā. He was initiated as a sannyasi by Paramacharya Swami Chandrasekhara Saraswati. In rāśi chart, Libra contains Jupiter and Mars and its lord Venus is in the 8<sup>th</sup> house (again a mokṣa trikoṇa!).

The daśā of Cancer was very important. The daśās and antardaśās of the 5<sup>th</sup> house bring the results of *pūrva punya*. Cancer is the 5<sup>th</sup> house here and contains Sun. This daśā gave him power, fame and authority. He succeeded Paramacharya Swami Chandrasekhara Saraswati as the pontiff of Kanchi mutt. Due to Sun in Cancer in both rāśi and KC-navāmsā, he had great following in political circles also during this daśā.

Right now, Gemini daśā is running.

The antardaśās in Gemini daśā are shown below.

Kālacakra Daśā (Moon, Apasavya group, Paramāyus = 100 years):

Ge (Aswi3) MD: 1999-12-14 - 2008-12-13

Antardaśās in this MD:

Ta (Mrig3): 1999-12-14 - 2001-09-09

Ar (Mrig4): 2001-09-09 - 2002-06-10

Pi (Ardr1): 2002-06-10 - 2003-07-12

Aq (Ardr2): 2003-07-12 - 2003-12-18

Cp (Ardr3): 2003-12-18 - 2004-05-23

Sg (Ardr4): 2004-05-23 - 2005-06-24

Ar (Puna1): 2005-06-24 - 2006-03-26

Ta (Puna2): 2006-03-26 - 2007-12-22

Ge (Puna3): 2007-12-22 - 2008-12-13

As Gemini contains Ketu and its lord is in the 12<sup>th</sup> house, this daśā can bring problems and even imprisonment. Antardaśā right now is that of Sagittarius corresponding to Ardrā 4<sup>th</sup> pada. As Sagittarius is the 10<sup>th</sup> house in KC-navāmsā containing 12<sup>th</sup> lords Saturn and Rāhu, some defamation in society and imprisonment are possible. In rāśi chart, Gemini is the 6<sup>th</sup> house and shows enemies and fights. Sagittarius is the 12<sup>th</sup> house containing Rāhu and can show imprisonment and other losses. The constellation corresponding to antardaśā is Ardrā and Rudra owns it. However, the 4<sup>th</sup> pada of Ardrā is in a navāmsā representing Treta Yuga. Thus, the problems given by this antardaśā may not persist for a long time. In fact, Sagittarius is a Sīmhavalokana antardaśā. At the antardaśā level, there is a transition from Ardrā to Punarvasu after this antardaśā. Moreover, Aries contains Moon in KC-navāmsā, while Sagittarius contains Saturn and Rāhu. So a favorable antardaśā starts in June 2005. The current problems of Swamiji are not expected to last for a long time.

## Conclusion

This paper is a result of our studies of available literature on Kālacakra daśā and our own researches into it. We were not satisfied with the available interpretations as there are some inconsistencies. We



tried to come up with an approach that satisfies all the constraints posed by various teachings of Parāśara and Śiva. We believe that this approach is very logical and consistent and obeys all the constraints posed by Parāśara and Śiva. Though we tried this approach on several charts, we do not have a lot of empirical data in support of this approach. So we submit this approach for empirical evaluation and possible adaptation by erudite scholars.

### References

- [1] "Bṛhat Parāśara Horā Śāstra" by Mahārṣi Parāśara.
- [2] "Kālacakramu" by Sriman Tirumala Samudrala Venkata Reghavacharya (verses from Lord Śiva in Sanskrit & commentary in Telugu language)

### Footnotes

- <sup>1</sup> Lord Shiva taught Parvati the results of all the 108 mahadasa-antardasa combinations in sayva chakra and the 108 mahadasa-antardasa combinations in apasavya chakra. For more details, see reference [2].
- <sup>2</sup> The normal navamsa should be used when finding the Yuga corresponding to a pada. It, however, makes no difference in this case as Uttarabhadra is a sayva nakshatra.

om tat sat

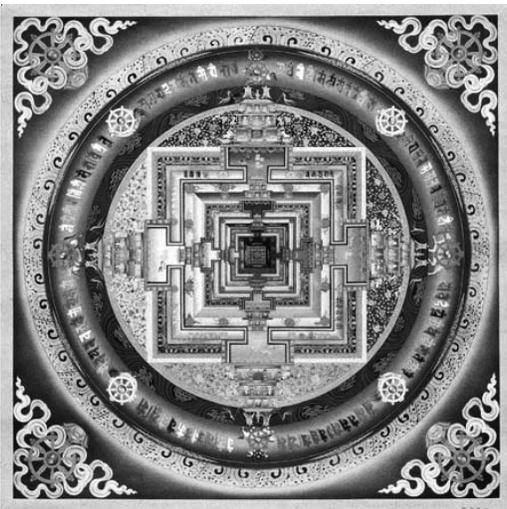


Table 5: Daśā Cycles for Savya Nakṣatra Padas

Star	Pada	Deha	Daśā signs between deha and jeeva								Jeeva
Aswi Punar Hastā Mūla PBha	Pada 1 Ar	Aswi 1 Mars Ar	Aswi 2 Ven Ta	Aswi 3 Merc Ge	Aswi 4 Moon Cn	Bhar 1 Sun Le	Bhar 2 Merc Vi	Bhar 3 Ven Li	Bhar 4 Mars Sc	Krit 1 Jup Sg	
	Pada 2 Ta	Krit 2 Sat Cp	Krit 3 Sat Aq	Krit 4 Jup Pi	Rohi 1 Mars Sc	Rohi 2 Venus Li	Rohi 3 Merc Vi	Rohi 4 Moon Cn	Mrig 1 Sun Le	Mrig 2 Merc Ge	
	Pada 3 Ge	Mrig 3 Ven Ta	Mrig 4 Mars Ar	Ardṛā 1 Jup Pi	Ardṛā 2 Sat Aq	Ardṛā 3 Sat Cp	Ardṛā 4 Jup Sg	Puna 1 Mars Ar	Puna 2 Venus Ta	Puna 3 Merc Ge	
	Pada 4 Cn	Puna 4 Moon Cn	Puḡh 1 Sun Le	Puḡh 2 Merc Vi	Puḡh 3 Ven Li	Puḡh 4 Ven Sc	Agre 1 Sun Sg	Agre 2 Ven Cp	Agre 3 Sat Aq	Agre 4 Jup Pi	
Bhar Push Citrā PSha UBha	Pada 1 Le	Maghā 1 Mars Sc	Maghā 2 Venus Li	Maghā 3 Merc Vi	Maghā 4 Moon Cn	PPha 1 Sun Le	PPha 2 Merc Ge	PPha 3 Ven Ta	PPha 4 Mars Ar	UPha 1 Jup Pi	
	Pada 2 Vi	UPha 2 Sat Aq	UPha 3 Jup Cp	UPha 4 Jup Sg	Hastā 1 Mars Ar	Hastā 2 Venus Ta	Hastā 3 Merc Ge	Hastā 4 Moon Cn	Citrā 1 Sun Le	Citrā 2 Merc Vi	
	Pada 3 Li	Citrā 3 Ven Li	Citrā 4 Mars Sc	Svātī 1 Jup Sg	Svātī 2 Sat Cp	Svātī 3 Sat Aq	Svātī 4 Sat Pi	Viśā 1 Mars Sc	Viśā 2 Venus Li	Viśā 3 Merc Vi	
	Pada 4 Sc	Viśā 4 Moon Cn	Anu 1 Sun Le	Anu 2 Merc Ge	Anu 3 Ven Ta	Anu 4 Mars Ar	Jye 1 Jup Pi	Jye 2 Sat Aq	Jye 3 Sat Cp	Jye 4 Jup Sg	
Krit Svātī USha Reva	Pada 1 Sg	Mūla 1 Mars Ar	Mūla 2 Ven Ta	Mūla 3 Merc Ge	Mūla 4 Moon Cn	PSha 1 Sun Le	PSha 2 Merc Vi	PSha 3 Ven Li	PSha 4 Mars Sc	USha 1 Jup Sg	
	Pada 2 Cp	USha 2 Sat Cp	USha 3 Jup Aq	USha 4 Jup Pi	Srava 1 Mars Sc	Srava 2 Venus Li	Srava 3 Mars Vi	Srava 4 Moon Cn	Dhari 1 Sun Le	Dhari 2 Merc Ge	
	Pada 3 Aq	Dhari 3 Ven Ta	Dhari 4 Mars Ar	Sata 1 Jup Pi	Sata 2 Sat Aq	Sata 3 Sat Cp	Sata 4 Sat Sg	PBha 1 Mars Ar	PBha 2 Venus Ta	PBha 3 Merc Ge	
	Pada 4 Pi	PBha 4 Moon Cn	UBha 1 Sun Le	UBha 2 Merc Vi	UBha 3 Ven Li	UBha 4 Mars Sc	Reva 1 Jup Sg	Reva 2 Sat Cp	Reva 3 Sat Aq	Reva 4 Jup Pi	

Table 6: Daśā Cycles for Apasavya Nakṣatra Padas

Star	Pada	Jeeva	Daśā signs between jeeva and deha								Deha
Rohi Visā Srava	Pada 1 Sc	Jye 3 Jup Sg	Jye 2 Sat Cp	Jye 1 Sat Aq	Anu 4 Mars Ar	Anu 3 Ven Ta	Anu 2 Merc Ge	Anu 1 Sun Le	Viśā 4 Moon Cn		
	Pada 2 Li	Viśā 3 Merc Vi	Viśā 2 Venus Li	Viśā 1 Mars Sc	Svātī 4 Jup Pi	Svātī 3 Sat Aq	Svātī 2 Sat Cp	Svātī 1 Jup Sg	Citrā 4 Mars Sc	Citrā 3 Ven Li	
	Pada 3 Vi	Citrā 2 Merc Vi	Citrā 1 Sun Le	Hastā 4 Moon Cn	Hastā 3 Merc Ge	Hastā 2 Venus Ta	Hastā 1 Mars Ar	UPha 4 Jup Sg	UPha 3 Sat Cp	UPha 2 Sat Aq	
	Pada 4 Cn	Agre 4 Jup Pi	Agre 3 Sat Aq	Agre 2 Sat Cp	Agre 1 Jup Sg	Puḡh 4 Mars Sc	Puḡh 3 Ven Li	Puḡh 2 Merc Vi	Puḡh 1 Sun Le	Puna 4 Moon Cn	
Mrig PPha Anoo Dhan	Pada 1 Le	UPha 1 Jup Pi	PPha 4 Mars Ar	PPha 3 Ven Ta	PPha 2 Merc Ge	PPha 1 Sun Le	Maghā 4 Moon Cn	Maghā 3 Merc Vi	Maghā 2 Venus Li	Maghā 1 Mars Sc	
	Pada 2 Ge	Puna 3 Merc Ge	Puna 2 Venus Ta	Puna 1 Mars Ar	Ardṛā 4 Jup Sg	Ardṛā 3 Sat Cp	Ardṛā 2 Sat Aq	Ardṛā 1 Jup Pi	Mrig 4 Mars Ar	Mrig 3 Ven Ta	
	Pada 3 Ta	Mrig 2 Merc Ge	Mrig 1 Sun Le	Rohi 4 Moon Cn	Rohi 3 Merc Vi	Rohi 2 Venus Li	Rohi 1 Mars Sc	Krit 4 Jup Pi	Krit 3 Sat Aq	Krit 2 Sat Cp	
	Pada 4 Ar	Krit 1 Jup Sg	Bhar 4 Mars Sc	Bhar 3 Ven Li	Bhar 2 Merc Vi	Bhar 1 Sun Le	Aswi 4 Moon Cn	Aswi 3 Merc Ge	Aswi 2 Ven Ta	Aswi 1 Mars Ar	
Ardṛā UPha Jye Sata	Pada 1 Pi	Reva 4 Jup Pi	Reva 3 Sat Aq	Reva 2 Sat Cp	Reva 1 Jup Sg	UBha 4 Mars Sc	UBha 3 Ven Li	UBha 2 Merc Vi	UBha 1 Sun Le	PBha 4 Moon Cn	
	Pada 2 Aq	PBha 3 Merc Ge	PBha 2 Venus Ta	PBha 1 Mars Ar	Sata 4 Jup Sg	Sata 3 Sat Cp	Sata 2 Sat Aq	Sata 1 Jup Pi	Dhari 4 Mars Ar	Dhari 3 Ven Ta	
	Pada 3 Cp	Dhari 2 Merc Ge	Dhari 1 Sun Le	Srava 4 Moon Cn	Srava 3 Merc Vi	Srava 2 Venus Li	Srava 1 Mars Sc	USha 4 Jup Pi	USha 3 Sat Aq	USha 2 Sat Cp	
	Pada 4 Sg	USha 1 Jup Sg	PSha 4 Mars Sc	PSha 3 Ven Li	PSha 2 Merc Vi	PSha 1 Sun Le	Mūla 4 Moon Cn	Mūla 3 Merc Ge	Mūla 2 Ven Ta	Mūla 1 Mars Ar	



May you be ignorant of the knowledge of desires (ichchha) and become good (achcha) by renouncing all limited desires

If there is any limited desire in your mind, it won't allow you to become good. When walking in the sunshine, your shadow goes ahead of you, and if you try to catch it, you won't be able to do so. When you turn back, your shadow will follow you. In the same way, desires attract you and make you cry. Renounce them and they will follow you. Those who ask for anything can never become full. Any limited desire you chase is like a mirage. Always remain safe from this and you will become ignorant of the knowledge of desires.

[Source: Brahma Kumaris World Spiritual University WebPages: www.BrahmaKumaris.com Courtesy: Dinesh Patel dpatel@websti.com



# Kalachakra Dasa System

By *Raman Suprajarama*

Editors note: The Kalachakra dasa system has many views on the reckoning of the dasa balance, calculation of subsequent dasas (order), calculation and order of antardasa and the definition and real implication of the gati (movement). Two learned Vedic astrologers Sri Chandrasekhar Sharma and Sri Raman Suprajarama" have expressed a different opinion on some of these issues. This article carries the views of Sri Raman Suprajarama while those of Sri Chandrasekhar Sharma and the reply of Sri P.V.R.Narasimha Rao shall be published in subsequent issues. We hope that by initiating this debate we shall be able to iron out most of the divergent opinions and come to a conclusion on the calculations and implications of the Kalachakra dasa. Readers are welcome to send their opinions to the Jyotish Digest or get in touch with the authors of the articles.

**A**strology is a tool which helps indicate the likely events in one's life. The individual is given a blue print of his life, based on which he can carefully plan the steps to be taken in order to optimize it. An astrological student times the events based on Dasa-Bhukti, transits and other heavenly phenomena. Of these, Dasa-Bhukti is given primary importance.

The Vedic seers have given different Dasa-Bhukti patterns based on which a student of astrology can effectively time the events. The Vimshottari Dasa system is considered the foremost of all. Dr. B. V. Raman tells us that it can be used at all times irrespective of the nationality, caste, sex etc and is universally applicable. The next best Dasa system that can be adopted is Kalachakra Dasa. Certain events which are difficult to decipher from Vimshottari Dasa can be effectively inferred with the help of Kalachakra Dasa.

## The Fundamentals

Kalachakra has two words – Kala meaning time and Chakrah meaning cycle. Kalachakra therefore means a cycle of time. There are arguments saying that Kalachakra Dasa is applicable only when Navamsa lord where moon is situated is strong. Parasara says that we can apply the Dasa system to all charts. Experience also suggests that it is universally applicable.

Kalachakra system considers the position of the Moon to find out the Dasa-Bhukti patterns. The birth star and the pada of the Moon are to be considered. The stars are divided into Savya (right to left) and Apasavya (left to right) groups. Groups of three stars each are made and numbered. Odd groups are known as Savya and even groups are known as Apasavya. Effectively, we get five sets for Savya

group and four for Apasavya group.

For Savya group, the Dasa counting is to be made in the clockwise direction ie Mesha, Vrishabha, Mithuna and so on. For Apasavya group, counting has to be made in the anti-clockwise direction ie Vrishchika, Tula, Kanya and so on.

## Order of Dasas

In case of Savya group, the first cycle will be from Aries to Pisces (clockwise), second from Scorpio to Sagittarius (anti-clockwise), third cycle will be similar to first and so on. In case of Apasavya stars, the first cycle will be from Sagittarius to Scorpio (clockwise), second from Pisces to Aries (anti-clockwise), third cycle will be similar to first and so on. Only 9 signs are considered for Dasa pattern. The first sign and last sign in Savya group are considered to be Deha and Jeeva Signs and the reverse in case of Apasavya group.

The calculation of Dasa sometimes seems confusing and the ancients have given sutras which can be adopted to easily identify the Dasa pattern.

One might notice that the order of Dasa is quite irregular sometimes. For eg., in Savya group, Aswini 2<sup>nd</sup> pada has the Dasa order as Cp, Aq, Ps, Sc, Li, Vr, Cn, Le, Gm. After Virgo, the next sign (in anti-clockwise direction) is Leo, but we have Cancer. These are not irregularities but special movements.

## Special movements

There are three types of movements or jumps. They are

Please see tables on prepage (page 25) for the order of the dasa. There is no difference in opinion on this and is based on tradition - refer Kalachakra dasa of Dr.B.V.Raman



- a) Mandooka (frog's Jump) - Movement from Cancer to Libra or Gemini to Leo where one sign is skipped
- b) Markati (monkey's Jump) - Reversal movement between Cancer and Leo
- c) Simhavalokana (Lion's Glance) - Jump by five signs either between Sagittarius and Aries or Pisces and Scorpio

The period of Dasa is as much as those contributed by their respective rulers.

Planet	Signs	Years contributed
Sun	Leo	5
Moon	Cancer	21
Mars	Aries and Scorpio	7
Mercury	Gemini and Virgo	9
Jupiter	Sagittarius and Pisces	10
Venus	Taurus and Libra	16
Saturn	Capricorn and Aquarius	4

### Dasa Calculation

Let us consider a native born on June 17, 1957 at 7:10:00 am at Calcutta, India. Raman Ayanamsa: 21-48-39.24. Longitude of the Moon is 296°57'53" which falls in Dhanishta 2<sup>nd</sup> Pada. Dhanishta belongs to the Apasavya group. From the table, the Dasa pattern is Gm, Ta, Ar, Sg, Cp, Aq, Ps, Ar, Ta and Paramayus is 83 years. The length of first Mahadasa will be equal to the unexpired portion of Moon's longitude in that Pada. Each pada has duration of 200 minutes. In the above example, the 2<sup>nd</sup> Pada of Dhanishta starts from 296°40' to 300°. Since, the Moon is 296°57'53", only 17'53" has expired or in other words there is still 182"7" to go. The unexpired portion is 91%.

The first Mahadasa is Gemini and the duration will be 91% of 9 years which works out to 8 years 2 months and 8 days. The Mahadasa table will be as follows

Born on 17-Jun-1957

Balance of Gemini Dasa	8.19 yrs upto 25-Aug-1965
Taurus (16 years)	upto 25-Aug-1981
Aries (7 years)	upto 24-Aug-1988
Sagittarius (10 years)	upto 25-Aug-1998
Capricorn (4 years)	upto 25-Aug-2002
Aquarius (4 years)	upto 25-Aug-2006
Pisces (10 years)	upto 24-Aug-2016
Aries (7 years)	upto 25-Aug-2023
Taurus (16 years)	upto 25-Aug-2039

### Bhukti or Antardasa Calculations

Different methods are used to calculate Bhukti order and duration. The Rasikrama and Vakyakrama have different approaches. In the present paper, Vakyakrama method is followed. The first Bhukti in a Mahadasa will be the same as the Mahadasa and the order will be as per the Sutra. The duration of each Bhukti will be equal to the proportion of Bhukti to Paramayus.

In the above example, let us calculate the Bhuktis for Taurus Mahadasa. The first Bhukti will be Taurus-Taurus starting on 25-Aug-1965. The duration of Bhukti will be

$$\frac{\{(Taurus\ dasa\ span) \times (Mahadasa\ Duration)\}}{(Paramayus)}$$

$$= \frac{\{16 \times 16\}}{83} = 3\ Years\ 1\ month$$

Taurus-Taurus is from 25-Aug-1965 to 24-Sep-1968

The Bhukti table for Taurus Mahadasa is as follows

	Start Date	End Date
Taurus Madadasa	25-Aug-65	25-Aug-81
Taurus Bhukti	25-Aug-65	24-Sep-68
Aries Bhukti	24-Sep-68	30-Jan-70
Sagittarius Bhukti	30-Jan-70	04-Jan-72
Capricorn Bhukti	04-Jan-72	12-Oct-72
Aquarius Bhukti	12-Oct-72	21-Jul-73
Pisces Bhukti	21-Jul-73	25-Jun-75
Aries Bhukti	25-Jun-75	30-Oct-76
Taurus Bhukti	30-Oct-76	30-Nov-79
Gemini Bhukti	30-Nov-79	25-Aug-81

### Analysis

While judging the chart based on Kalachakra Dasa System, the following points should be considered:

- 1) The houses pertaining to Dasa and Bhukti
- 2) Lords of these houses
- 3) Planets present in these houses
- 4) Planets which aspect the sign and Sign lords
- 5) Navamsa placements of Dasa and Bhukti lords
- 6) Ascendant lord or Moon lord whichever is stronger

When benefic planets are present in the house pertaining to the Dasa or Bhukti, favorable results may be predicted. In case of malefic planets, negative results should be predicted. If the sign contains both malefic and benefic planets, the stronger of the two is applicable. If in case of doubt, the benefic or malefic nature of the lord of the sign has to be taken



## kālacakra daśā

into consideration. It is necessary that the predictions are made based on adaptive principle rather than literal rendering.

When the Dasa rasi belongs to either Jeeva or Deha negative happenings are likely. In case of ascendant, good events are likely to occur. Negative happenings are likely to take place during Simhavalona Dasa. They can be related to accidents, death if extremely afflicted, loss of honor etc.

### Jeeva and Deha Rasis

They are special signs which govern the entire Dasa pattern. They are the two end signs of the Dasa pattern. Benefics in these signs give auspicious results. If the lord of Deha or Jeeva rasi is exalted, auspicious results are likely to take place. If the lords are in an inimical sign, negative results prevail. If the lords of Deha or Jeeva rasis are ill-placed in Rasi chart but have gained considerably in the Navamsa, they do good during the course of the Bhukti. The lord of the sign occupied by the lord of Jeeva and Deha rasis, in Navamsa, give important clues. Jeeva rasi (and its lord) indicates events related to non-tangible aspects of man like spirituality, emotional breakdown, enmity etc and Deha rasi (and its lord) indicates events related to tangible aspects like accidents, disease etc.

### Moon's expired Portion

The expired portion (100 – unexpired portion) of the Moon in a given Nakshatra pada is a valuable mathematical asset while giving predictions. The percentage can be multiplied to a given Dasa-Bhukti and the timing can be done with remarkable accuracy. The events relate to the Sign under consideration.

### Conclusion

The Various Dasa-Bhukti results are not included in this article. While the general principles of Vimshottari Dasa are applicable, certain modifications with respect to Jeeva and Deha Signs have to be made. Readers may refer to revered grandfather, Dr. Raman's book on Kalachakra Dasa system. Results of various Dasa-Bhuktis are also given in classics like Parashara Hora Shastra, Phaladeepika and Jatakaparijatha. The Kalachakra Dasa system unravels a particular pattern of its own which when used gives accurate insight on the likely events of a person.

Om Tat Sat

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# Timing in Relationships

By Phyllis Chubb, Canada

Besides being a member of SJC she has the Certified Astrological Professional (C.A.P.) designation awarded by I.S.A.R., She is a member of ACVA and a member of the Fraser Valley Astrological Guild. Phyllis is the voice of one's conscience and takes great pains to explain the basics. She holds degrees in Psychology, Interpersonal Communication and Human Relations all earned at Simon Fraser University in Burnaby, British Columbia. More information, visit <http://phyllischubb.com/>



Relationships, especially marital relationships, take time to develop and time to unravel. Relationships simply don't begin fully formed nor does a relationship suddenly shift from a state of solid commitment to disregard and even contempt. Rather, the formation or disintegration of a relationship is a process and to a large degree is dependent on each person's attitude toward marriage and their individual karma.

What is interesting is that given the processes involved in relationship building or destruction the timing of a commitment, a marriage, shows very clearly. This marking of the importance of making a commitment underscores the importance of the act. In liberal societies people often live together, in a sort of pseudo marital state, sometimes for years before actually taking, or making, any vows.

The charts used in this article are of two people who indeed did live together before marriage. For neither party was this relationship their first. So what we will see below is how transits and the Vimśottari daśā leading to marriage shifted in their charts and led them to the wedding altar.

## Gathering the tools...

Naturally when we begin to speculate about marriage we need birth charts. Given that some countries have redefined marriage to include bonds between

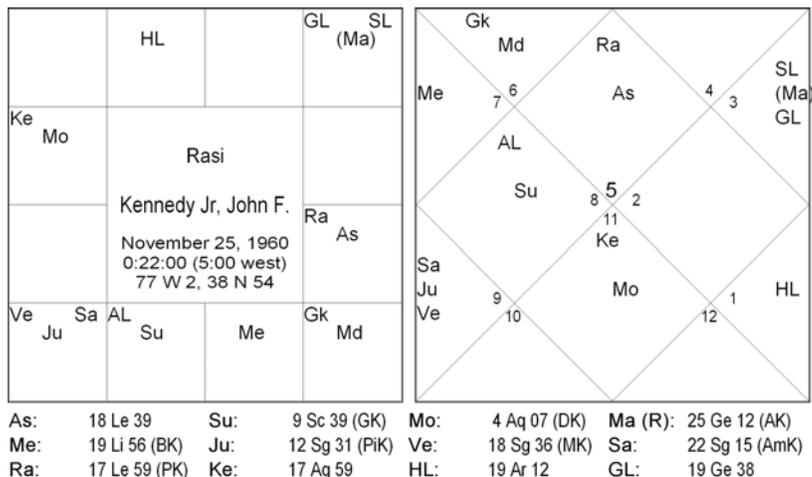
people of the same gender I must specify that in this case the two charts are for one man and one woman. These people lived together for about a year before they decided to marry. They also died together, in a plane crash, a few years after marriage. The people in this example come from what can be considered a privileged class.

The man represented here was the son of an American President, John F. Kennedy and bears the name of his father who was assassinated when young John was only 3 years of age. As can be assumed, his man was born into wealth. His birth details are: November 25, 1960 at 0:22 in Washington, DC 77W02'12" 38N53'42" 5 hours W. (Astrodata bank gives this time an A rating)

The woman, Caroline Basset Kennedy, was born in White Plains, NY and ac-



*These people lived together ... also died together, in a plane crash, a few years after marriage.*





*Do these charts 'look' accurate based on things said about these two people?*

According to the biography published by Astrodata bank "grew up comfortably in Greenwich and New Canaan, CT and was voted Most Beautiful Person by her high school class". Her birth details are: January 7, 1966 at 8:45 in White Plains, NY. 71W41'10" 42N12'10" 5 hours W. (Astrodata bank gives this time an A rating)

Before comparing their charts or showing when they married let's look at their individual charts and answer the following questions:

- 1) At first glance do these charts appear to be correct
- 2) What would be their attitude and karma toward marriage?
- 3) Will they have children?

Once these questions have been answered we can then move on and examine factors that led up to their marriage. Additionally we can explore the quality of their relationship by looking at some factors which play a role in producing harmony or discord within a marriage.

Finally, the stellar patterns formed at the time of the accident which terminated both their lives will be reviewed

### Chart Accuracy

It has been said that John was "Easy-going and well-bred, with intense physical charisma, he was known as one of the world's most eligible bachelors,

called the Sexiest Man Alive"<sup>1</sup> by a popular magazine.

Likewise she was thought to be beautiful and was voted "Most Beautiful Person by her high school class"<sup>2</sup> She was 6' tall, blond, slender and like John was very much into physical fitness.

Looking at their charts the description of John, who had a Leo ascendant, and Caroline who had a Capricorn ascendant with Venus, it is easy to see why they were deemed to be good looking and with all that fire it's no wonder that they met while jogging (both have the Upapada in Virgo – the garden). According to Parāśara she too has the classical mark of a beauty...Venus in the first house.

John's Sun is sitting in Scorpio with his Āruḍha lagna, a pattern that does wonders for a person charisma and we can be sure, with this placement he would not look as if he were a celibate. It's no wonder woman were attracted to him. Further confirmation has been provided in COVA on pages 55 and 56 where Pt. Rath has written about the height and physical characteristics of each lagna. Summarizing Rath's comments John with his Leo lagna would have a good stature, a full body, be well framed and upright, well-set shoulders...be dignified and have royal bearing. Caroline with her Capricorn lagna could be either short or tall. Indeed, at 6 feet, she was tall for a woman. She had a thin face and body also fitting for this sign. It was the Venus in her first house which neutralized the notion that she would be plain looking.

### What promise did their individual charts hold for marriage?

To answer this question there are a number of areas requiring examination. Before doing that let's go over the rules for checking one's karma regarding marriage. To gather these rules the classic Bṛhat Parāśara Horā Śāstra will be re-

AL	GL	Ra	(Ju) Mo
HL Sa	Rasi		
Ma Gk (Ve) As	Kennedy, Caroline		
Md	January 7, 1966 8:45:00 (5:00 west) 73 W 45, 41 N 2		
Me Su	Ke	SL	

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

As: 17 Cp 21 Su: 23 Sg 27 (AmK) Mo: 28 Ge 24 (AK) Ma: 18 Cp 41 (PK)  
 Me: 6 Sg 21 (GK) Ju (R): 0 Ge 16 (DK) Ve (R): 20 Cp 23 (MK) Sa: 19 Aq 36 (PiK)  
 Ra: 8 Ta 55 (BK) Ke: 8 Sc 55 HL: 4 Aq 47 GL: 6 Ar 54

## Relationships

ferred to. In fact, all comments will be gleaned from the chapter on the 7<sup>th</sup> house which is found on pages 241 – 250 of BPHS<sup>3</sup>.

Parāśara tells us to check if the lord of the 7<sup>th</sup> house is in its own sign or in the sign of exaltation the native will have full happiness with his or her spouse. In the cases where the 7<sup>th</sup> lord falls into the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> and is not exalted and not in its own sign, the native's spouse will be sickly. In brief Parāśara goes on to say that the 7<sup>th</sup> house may be regarded as the ascendant of the spouse and the 12<sup>th</sup> house will be the 6<sup>th</sup> house from the 7<sup>th</sup>, indicating illness.

Naturally there are exceptions to this rule and this time the exceptions are logical. If the native has Cancer ascendant and the lord of the 7<sup>th</sup> house falls into the 8<sup>th</sup> house, it would be falling into its own house thereby neutralizing the negativity. Likewise if the native's ascendant is Leo making the 7<sup>th</sup> lord Saturn, and if it falls into the 6<sup>th</sup> house it will be in its own house and again the negativity is neutralized.

If Venus is in the 7<sup>th</sup> house, problems within the marriage can arise due to the lusty nature of the native.

If the 7<sup>th</sup> lord is conjoined a benefic the native will be wealthy, honorable, happy and fortunate.

If the 7<sup>th</sup> lord is weak, in the sign of debilitation or an enemies sign or even combust the natives spouse will be sickly.

If the 7<sup>th</sup> lord is in the sign of Saturn, of Venus or exalted the person will have many marriages.

If the Sun is in the 7<sup>th</sup> house the spouse may be sterile or barren. In Parāśara, it is stated that the wife is barren but nowhere is information provided for the identification of a sterile man. Therefore I have taken the liberty of re-translating 'wife' to spouse which covers both genders.

If the Moon is in the 7<sup>th</sup> house the spouse

will have the nature of the sign ruling the 7<sup>th</sup> house.

If Mars is in the 7<sup>th</sup> house the spouse may be barren and sexual activity may take place at inappropriate times.

If Mercury is in the 7<sup>th</sup> house the spouse may come from a business/trading caste or a lower rung of society.

If Jupiter is in the 7<sup>th</sup> house the wife may be pregnant at the time of marriage. Parāśara also states that with this pattern the individual may have sexual relations with the wife of their guru.

If Saturn, Rāhu or Ketu fall in the 7<sup>th</sup> house he says there will be relations with base people and at inappropriate times. Once again I have taken the liberty of neutralizing the gender here for obvious reasons: A base nature is possible in either gender.

These rules are sufficient to begin the examination of John and Caroline's charts to examine what the future held for them in terms of the spouse they would have. In addition Venus in John's case and Jupiter in Caroline's case will be viewed as these planets are the karakas of their potential spouses. The Āruḍhas and the aṣṭakavarga contributions can not be ignored so they too will play a role in what follows.

### John's Chart

His 7<sup>th</sup> house, ruled by Aquarius, holds both the Moon and Ketu. As per the above rules the Moon's placement here indicates that his wife will have the nature of the sign of the 7<sup>th</sup> house. Aquarius being an air and earth sign, his spouse's nature will be cerebral and fixed, which could account for her independence among other things. In addition the Moon is moving toward darkness which does not auger well.

The ruler of his 7<sup>th</sup> house falls in the 5<sup>th</sup> a house ruled by Jupiter. This neu-



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7th house. This pattern indicates a delay in marriage. Such was the case as John was 36 when he finally married. This pattern will also have a role to play when it comes to looking at future children.

In addition we can look at the āruḍha of the 1<sup>st</sup>, called the AL, the 12<sup>th</sup> which is commonly called the Upapada (UP) or UL, and the āruḍha of the 7<sup>th</sup> house called A7. The relationship between the rāśi lagna and the UL will describe the relationship a native is likely to have with their spouse. In John’s case his lagna and UL are in a stressful 2/12 relationship. This pattern doesn’t support the ideal of a perfect marriage and unfortunately this situation proved to be true. According to the media that likes to follow the private lives of public people, John and Caroline had a very rocky marriage and separated more than once.

trality offers neither additional challenge nor support but may play a role in other matters, as will be discussed below.

Ketu in the 7th house is saying his spouse may not be of sterling quality, and for the moment we will leave that alone.

In John’s case we see his Lagna is strong holding 32 bindus but his 7th house is much weaker holding only 23 bindus, although not ideal, by itself certainly isn’t all that bad. Some difficulty comes through the lord of the 7th house which, although falling into a house with 28 bindus, Saturn itself has only 2 bindus in that placement, which weakens it considerably. This too will account for a delay in his marriage and may have played a role in his mother’s disapproval of the woman he earlier had wanted to marry. The ruler, Saturn, frequently called a planet of delay and obstruction, goes to the 5th house Scorpio. From this position, in terms of argalā, Saturn gives obstruction to the

For men Venus is the karaka of their spouse and John’s Venus is strong in terms of Shad bala however for Leo rising Venus becomes a malefic for that chart. Here now we have another indication that marriage will be a challenge for him.

John’s AK is the Mars. This tells us that in this life his karma has to do with learning to deal with anger. For him walking the path of nonviolence will be vital. From all accounts he succeeded in doing that, draining the energy off into physical pursuits.

Going now to his A7 we see it falls into Libra and conjoins Mercury. Unfortunately his A7 also receives a rāśi aspect from Rāhu and the Moon which will create some instability and impulsivity around partners. In addition A7 is held in pāpakartari yoga between Rāhu and the Sun. This pattern too increases the probability of challenge as a result of his choice.

John’s UP falls in his 2nd house with

# q

*John’s AK is the Mars. This tells us that in this life his karma has to do with learning to deal with anger...*



## Relationships

Gulika. This is not a positive position as Gulika poisons whatever it touches. Looking to the carakāraka for his spouse, which is represented by the Moon, we see it falls into his 7th house conjoined Ketu and is receiving a full aspect from Rāhu. These patterns do not promise either an ideal spouse or a story-book marriage.

### Now let's look at Caroline's promise for marriage.

Her 7th house is ruled by Cancer and holds no planets, it does however, in terms of argalā receive obstruction from Rāhu and the Moon, and its ruler falls into her 6th house. Now we must look to the advice of Parāśara. He said if the ruler of the 7th house falls into the 6th, 8th or 12th the spouse may be sickly. Such is the indication here.

Additionally, any planet falling in the 12th from its rulership denotes loss. In this case it can also indicate a spouse who may have health problems. The placement of Jupiter next to the Moon does not help the situation a great deal given that, for this chart, Jupiter is a malefic and is also the karaka of her spouse.

To add to the strain we see that Rāhu is making a 12th aspect to the Moon as well. This pattern indicates that she will have some of her own mood issues. This last suggestion is supported by the placement of Gulika, and exalted Mars in her lagna. Yes, she would have been forceful, and with this pattern she would be quite accustomed to getting her own way. The other point that must be seen here is that with the lord of her lagna going to the 12th house it shows that she will suffer losses concerning her body.4

There are numerous threads which could be followed if we examined each planet in this chart. This will not be done; rather we will focus on the task at hand. Looking at the health of her 7th house, it holds 26 bindus which is stronger than shown in John's but her 7th in many ways

is worse off than his was. Saturn's rāśi aspect on to her 7th house contributed to her delay in marriage. Caroline's lagna and UL are in a 5/9 relationship which augers well for her marriage and is a bit of a boost.

The sign on a person's 7th house will describe characteristics of their first spouse. In this case the Cancer suggests there may have been a caring but moody element to John, and it is possible that his health was not as good as it appeared. Cancer being a moveable sign is also an indicator that he liked to get his own way.

Natally her Lagna holds only 22 bindus indicating that her body was not as strong as one might expect. In addition her Sun falls into her 12th house which is a position of Marana stanza, indicating loss and weakness.

For women Jupiter is karaka for spouse and when we examine her Jupiter we find some more challenges. One challenge has already been identified, Ju-

*Caroline's promise for marriage...*



*"For women Jupiter is karaka for spouse"*

SAV	Caroline B Kennedy	Su																																					
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piter as a malefic in this chart is conjoined the lord of her 7th house. Jupi-



ter was also aspected by Rāhu as well as being very weak, insofar as it is sitting at zero degrees of Gemini. These factors did not contribute stability to her spouse.

Caroline's AK was the Moon which indicated that she was sensitive and quite likely moody. The down side of having the Moon as AK is that there is a tendency for these people to get lost in their own emotions and it is difficult for them to give as much importance to other people's feelings as they do their own. Is it any wonder that this could cause problems in a relationship?

The carakāraka representing her spouse is called the DK and is Jupiter and this too has all the flaws that were identified above. Looking at her AL we see it is situated in Pisces, and between the malefics Saturn and Rāhu. Chances are she was not always seen as being soft and gentle. Her UP falls in the 9th house which in itself is good however it too is aspected by Rāhu which neutralizes some of the good aspects. Her A7 has a similar affliction. It sits in the 5th house, which initially could be considered positive but it is sharing space with Rāhu which tends to muddy the issue.

From what we have seen so far neither of these people have what could be called 'good karma' for marriage. Each had their own challenges. Now it is time to see what was influencing their charts at the time of their marriage.

John and Caroline were married in a quiet ceremony on September 21, 1996 with only 40 people in attendance. Although they were both Catholics they were married in a Baptist Church.

Before going any further let's review the rules pertaining to patterns indicating marriage. As this process is begun we must now introduce the Navāmśa or D-9 as this is the varga chart used

to assess marriage. The dharmic importance of marriage is the reason why the Navāmśa or D-9 is examined for marriage even though marriage has to do with the 7th house. Likewise when it comes to examining different Vargas we have to consider the whole chart. Just as we look at the 9th varga to see the act of marriage, which is considered a 7th house matter, we look to the 7th varga to see the fruits of the marriage, which are children. Put in simpler terms the 7th house is the house of gains from the 9th and the 5th is the house of gains from the 7th. Later on the 7th varga of these people will be examined.

Unfortunately there is no one pattern that indicates marriage. Like all things we need to see the coming together of numerous factors before we can speak with confidence.

Transits are the first thing to be looked at followed by the two Daśās, the Vimśottari, which focus on a person's attitude and Nārāyaṇa daśā which highlights where activity is actually taking place.

Always check the age of the people involved. No longer can a child marry and it is unlikely someone in their 80's or 90's will be getting married.

- Transits will often be the first clue.
- Jupiter transiting the 7th house, 7th lord or these positions in the Navāmśa will be a hint.
- Check the relationship of Jupiter to the UP in the rāśi chart as it should be in or aspecting the 2nd house from the UP showing support to the spouse.
- Additionally the lord of the UP, in the rāśi chart should be strong in transit.
- Check the transits of Jupiter in relationship to the position of the Moon. If Jupiter is in the 2, 5, 7, 9, or 11th from the natal Moon, this too will be a strong indicator for marriage.
- Look at the SAV totals, signs with 28 or more bindus are considered

*John's AK is the Mars. This tells us that in this life his karma has to do with learning to deal with anger...*



## Relationships

benefic. Also check the individual bindus value of Jupiter in the transit, it is best if Jupiter has at least 4 bindus in the sign it is transiting.

There are other transiting configurations involving the transiting Sun being in trine to the lords of the 7th house in either the rāśi or the D-9 chart. Unfortunately this pattern isn't as consistent as we would like. One possible reason for the lack of consistency may have to do with the fact that in some cultures, people live together prior to marriage. So this pattern may only apply in more traditional situations.

### Rules for Vimśottari regarding marriage

Once again, there is no one pattern therefore numerous patterns need to be examined. However what is a unifying factor is the importance of the 7th house, it's lord, the aspects received and planets in the 7th house of the rāśi and the navāmsā, . When looking at the Vimśottari daśā the importance or involvement of Mars and Venus are also important as are the dispositors of the 7th house lords

- The lord of the Mahadaśā will likely have a relationship on the lagna of the D-9 along with unobstructed argalā on it.
- The Antardaśā will associate with the lord of the 7th, again with unobstructed argalā.
- The 3rd level of the daśā called the Pratyantardaśā will likely be in one of the kāma houses, 3, 7 or 11 in either chart.

### Rules for Nārāyaṇa daśā regarding marriage

This daśā can only be used when the precise time of a marriage is known. In this case this the time is not known, therefore Nārāyaṇa daśā can not apply in this case. Nevertheless let's review the rules for using this daśā anyway before moving on to apply the rules listed above

to the two sample charts.

Here Pt. Rath has given us rules are quite straight forward.

- Marriage can occur in the daśās of the signs associated with Venus and Ketu.
- Signs or planets well associated and giving rāśi dṛṣṭi to the UL or in dusthāna from it will give marriage.
- Mahadaśā or Antardaśā conjoined or aspected by the DK will also give marriage.

### Their marriage date

On September 21, 1996 this couple married. The exact time of their marriage is not available, what is known is that they married in a small town in the State of Georgia, USA. Although they were both Catholics they married in a Baptist Church.

For the sake of discussion the following time and co-ordinates have been used: September 21, 1996; 12 Noon; Crossroads, Georgia, USA; 83:01:13 W 34:23:17 N; 5 hours West, 1 hour DST. Even though this time and place is not accurate, what we are looking for is the transiting position of Jupiter; 24 hours will not make a huge difference.

Transiting Jupiter on this date was at 14 degrees Sagittarius transiting John's 5th house in his rāśi chart and transiting his Venus and well as being 7 houses from his Moon. As if this wasn't enough, Jupiter is also conjoining the lord of his 7th house in his rāśi chart. In his navāmsā Jupiter transits his 4th house making rāśi aspects to the 7th house and Venus.

Now checking the SAV totals we see that Jupiter transited a sign with a total of 28 bindus and individually Jupiter held 5 bindus crossing this sign. Based on transits alone, is it any wonder this was his marriage date? To confirm this situation and once again mar-

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*John's AK is the Mars. This tells us that in this life his karma has to do with learning to deal with anger...*



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*Could they have children?  
...examination of the Saptamsa chart reveals the nodal axis*

vel at the accuracy of this sacred science the Vimśottari daśā will be explored. The day before his marriage his Vimśottari daśā sequence became SA SA ME. SA as lord of his 7th house more than satisfies the rules. Plus SA is conjoined Venus and aspecting Mars. Interestingly the Pratyantardaśā, Mercury is making a rāśi dr̥ṣṭi to his 7th house.

These patterns more than confirm the event of his marriage. Now let's see what happens to Caroline's chart on her wedding day. Transiting Jupiter in Caroline's chart makes a full aspect to the lord of her 7th house in her rāśi chart, and also makes a rāśi dr̥ṣṭi to her UP while sitting conjoined the dispositors of her 7th house lord.

The SAV totals in her chart were only 22, this poses something of a challenge yet the individual scores for Jupiter were a healthy 4. The Vimśottari daśā which was ME VE ME supports the marriage date completely! Mercury is making a full aspect onto the lord of her 7th house. Plus Venus as antardaśā

sits in the 1st house aspecting the 7th and to cinch the whole matter the Pratyantardaśā is nothing more than a repeat of the Mahadaśā.

So, we can safely say, "Yes, these people got married on this date." Under other conditions where the time of marriage is known it would be possible to apply the rules of Muhurta to see the 'stamp' of their marriage date. In this case, that is not possible to do, but another question can be asked.

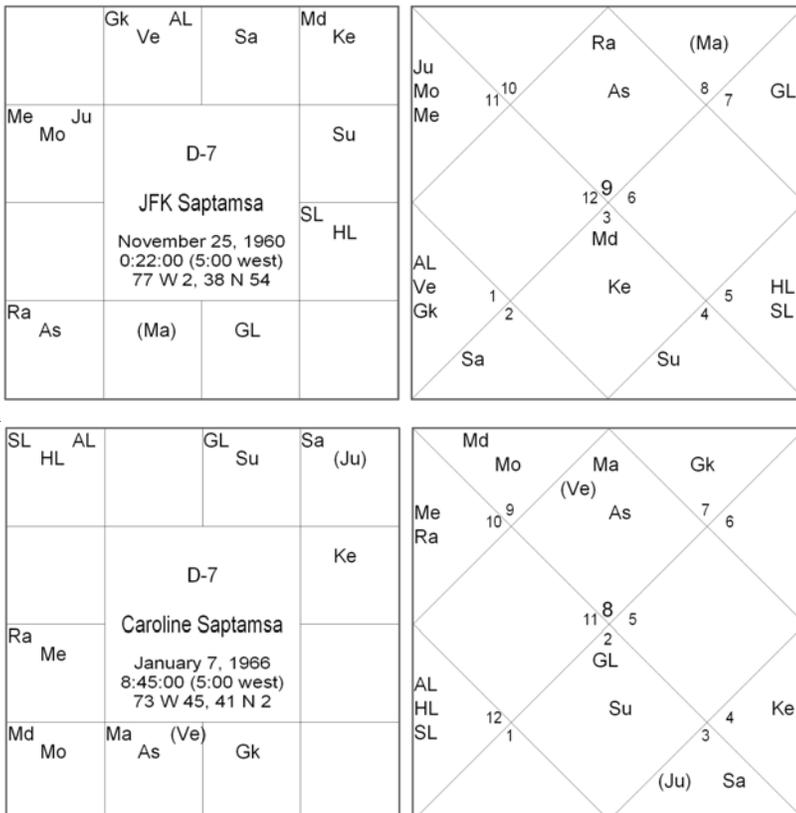
**Could they have children?**

In order to answer this question the Saptāṁśa, or 7th Varga, of each person must be examined.

In his case we see Sagittarius is the Lagna lord and Rāhu is situated there. Being a male sign we look to the 5th house Aries to see the role children may play in his life. Here we see this house is aspected by Rāhu, an aspect that can frequently block children by itself. In addition Saturn, another blocking influence aspects the lord of the 5th house, which itself is situated in the 12th house. Taken separately these patterns would indicate challenge and obstacles in having children, combined it may be fair to say this individual was not destined to have children.

Looking now at her Saptāṁśa chart we see the feminine sign Scorpio sits on the Lagna which directs our attention to the 9th house as the starting point. The 9th house is Cancer holding Ketu and fully aspected by Rāhu which also makes a rāśi graha to the Lagna lord. Once again we see the influence of Saturn making a full aspect on the Moon, the ruler of the 7th house. These combined patterns will deny children.

History has supported both of these assessments.



# Relationships

## United in death

On July 16, 1999 many people were shocked to hear on the news that is summarized below and taken from the Astrodata bank biography for this couple. 'While he and Carolyn were flying to Martha's Vineyard, he reported at 9:39 pm that they were 13 miles off the coast and coming in for a landing. Moments later the radar showed the plane dropping. After a full day of searching, debris was found in the water the following afternoon, but no survivors.' Laureen, Caroline's older sister was also aboard the ill-fated flight.

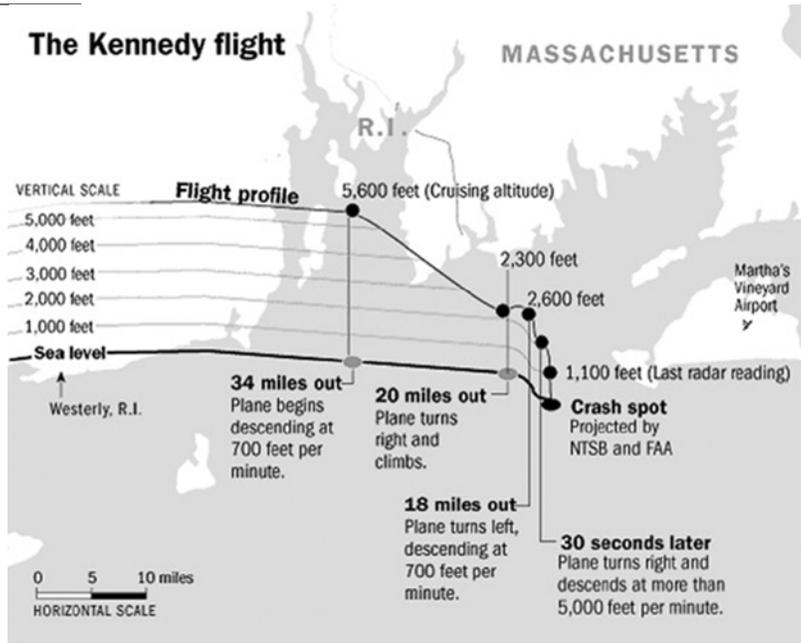
For people who wish to take the time to see the role these transits played in the death of these two people, here is a reminder: Don't forget to include the bādhaka, the 22 drekkāṇa and the 64th Navāṃśa

The transits at the time of the crash have been based on 9:40 pm and are as follows:

Asc:	22 SG 04	JU	08 AR 44
SU	00 CA 08	VE	08 LE 16
MN	20 LE 41	SA	21 AR 41
MA	10 LI 35	RA	20 CA 06
ME	15 CA 00	KE	20 CP 06

- John's bādhaka is Mars and so is Caroline's.
- John's 22nd drekkāṇa (Jagannath) is also Mars
- John's 64th navāṃśa is Jupiter
- John was running SA ME Vimśottari daśā
- John was running TA AR Nārāyaṇa daśā
- Caroline's 22nd drekkāṇa (Jagannath) is Sun
- Caroline's 64th navāṃśa is Mercury
- Caroline was running ME MA Vimśottari daśā
- Caroline was running LE CA Nārāyaṇa daśā

Once these patterns are analysis there will be no difficulty seeing why they died together. There are numerous other tech-



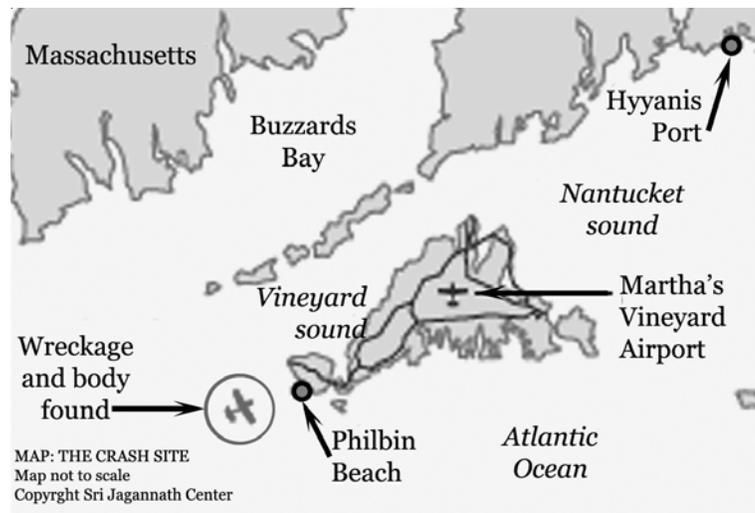
niques that could be applied to these two charts however everything takes time and time is running out. It's enough that we can see with such clarity how these people had to fulfill their destinies.

Relationships can come and go but unless there is the combination of transits and daśā periods we will not be married. And, just because we marry there is no promise that our lives will suddenly become bliss. We must all reap the benefits, positive and negative, of our earlier actions whether we are aware of it or not.

**(Footnotes)**

- 1 People Magazine and Information list on Astrodata bank.

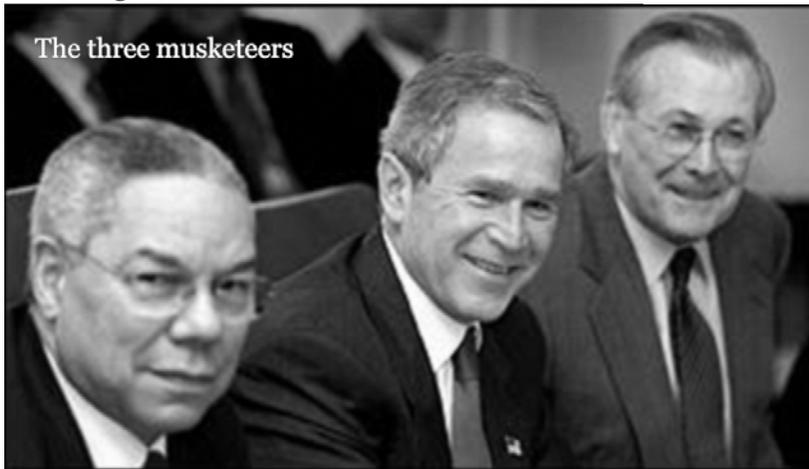
*United in death...Mars is the common evil badhaka, the kharesha... and explains the tragic end.*



2 ibid

3 In the translation done by GC Sharma and published by Sagar Publications in New Delhi, India.





# S

## Predictions

1. *increase in enemies and they may gain strength.*
2. *increase in terrorism risk*
3. *aggressive actions by G. W Bush*
4. *combinations for much military actions.*
5. *increased power for Bush & a victory in his war*
6. *a Head in terrorist group may provide some strong strategic help in this period*
7. *capture of Osama bin Laden*

the conjunction of Jupiter and Moon combination. So we can deduce the Jupiter and Moon conjunction raja yoga is stronger than the other<sup>1</sup>. One of the notable characteristics of Pisces is that its ubhayodaya<sup>2</sup> sign and when the dasa period is divided into three parts, Pisces will give similar results of the sign in both the first and third part. This matches with observation that he won the first term in first part of Pisces dasa and the second term in the third part of the Pisces period. The Six years of Pisces dasa runs until July 2006.

The next period is of Aries for four years from July 2006 to July 2010. So his second tenure in presidency from 2005 January to 2009 January can be divided in two parts one by Pisces and the other by Aries.

Pisces MahaDasa Jul 2000 -Jul 06; Sub divided in three parts.

- First part July 2000 to July 2002: Won First Term, Sep 11 terrorist attack.<sup>3</sup>
- Second part July 2002 to July 2004: March 20, 2003 invasion on Iraq.
- Third part July 2004 to July 2006: Won the second term

Aries Mahadaśā from July 2006 to July 2010 . The Subperiod divided in three parts.

- First part July 2006 to Nov 2007
- Second part Nov 2007 to Mar 2009: End of Second Term
- Third part March 2009 to July 2010

Some possible deductions one can make for the above periods are,

A) During his Tenure until 2006 July, when Pisces dasa is running we can assume a period similar to his earlier rule until 2002 July<sup>4</sup>. One can deduce this since Pisces is an ubhayodaya sign due to which the first and last part of the dasa will be similar. Since A6 is in Pisces one can expect increase in enemies and also they may gain strength. Hence, increase in terrorism risk is possible in this period.

B) Period from Jul/2006 to Nov/2007, the first part of Aries dasa will be ruled by the more benefic between the aspects of Aries and lord of Aries mars. Taking 1/4<sup>th</sup> view of Jupiter and Moon on Aries it's possible that aspects of Aries will function in this period. Hence Mars and Ketu will be fully prominent in this duration. From the dasa sign as lagna Mars in 6<sup>th</sup> and Rahu in 3<sup>rd</sup> will give aggressive actions by G. W Bush. Moreover Ketu's aspect on Aries combined with Mars from Leo can be good combinations for much military actions. Both Ketu and Mars are the lords of Ghatika lagna lord. This period may see increased power for Bush<sup>5</sup>. Another corroborative point is that Aries is 10<sup>th</sup> house of power and Mars is a Yoga karaka for Cancer Lagna. One notable point is that in the middle period Aquarius aspects Aries and gives labha argala<sup>6</sup> to Aries the 10<sup>th</sup> house, Since Aquarius is a Rahu co-ruled sign a Head in terrorist group may provide some strong strategic help in this period. Analysis of dasa pravesh chakra yields more clues. This period may give George W. Bush a victory in his war as, Aries is 2<sup>nd</sup> house from Shatrupada (A6) with aspects of malefic planets Mars and Ketu. If Osama Bin Laden is considered as his prime enemy then, we can expect his capture during this period. George W. Bush has Saturn in lagna which is 8<sup>th</sup> house from 6<sup>th</sup> hence giving longevity to enemies. So possibility of his enemies

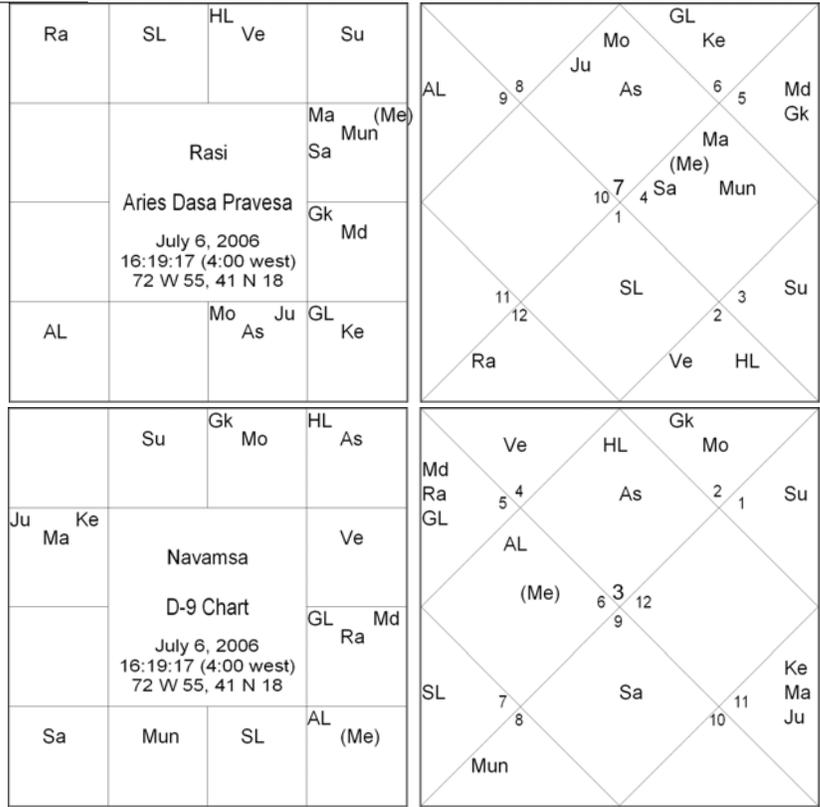


being captured alive could be said.

C) Period from Nov 2007 to March 2009 will mark the closing period of his tenure. This period falls in the second part of Aries dasa which will be dominated by Aries lord Mars. His second term in office ends in Jan 2009 during this period. By the end of Aries period His arudha lagna with Ketu and Mars sight on it will be full established. He maybe remembered in history as the most aggressive president of USA in fighting terrorism on USA. Also an interesting point to be noted in George Bush's chart is that 3<sup>rd</sup> from Arudha lagna is Capricorn which, lends aspect to Mars, Ketu and Rahu indicating dushta marana (offensive death) yoga. Same Mars and Ketu lend aspect to both 3<sup>rd</sup> and 6<sup>th</sup> from Arudha Lagna giving him parakrama yoga hence giving him aggression. Will the age old adage of 'He who lives by sword dies by sword' come true? This can only be timed and known by analyzing his death related charts and dasa. Narayana dasa of Aries does show his parakrama during this period.

**Dasa Praveśa Analysis<sup>7</sup>.**

The Aries Dasa pravesh chakra shows Libra rising with Jupiter and Moon and moon in it. This indicates a very good period for G.W Bush. Moon and Jupiter form Gaja-Kesari (Elephant-Lion) Yoga. Moon in lagna in dasa entry chart gives victory in undertakings. Notable is the placement of Mars and Saturn in 10<sup>th</sup> house with Rāhu's view on it indicates aggressive karma performed during this period. Exaltation of Moon in navamsa as



As:	28 Li 09	Su:	20 Ge 41 (PiK)	Mo:	26 Li 24 (AK)	Ma:	26 Cn 12 (AmK)
Me (R):	7 Cn 16 (DK)	Ju:	15 Li 02 (GK)	Ve:	21 Ta 21 (MK)	Sa:	16 Cn 56 (PK)
Ra:	5 Pi 09 (BK)	Ke:	5 Vi 09	HL:	16 Ta 45	GL:	26 Vi 29

the 10<sup>th</sup> lord in lagna will also prove to be good. Presence of dasa pravesh lagna lord in 8<sup>th</sup> in own house will indicate that he may take risks which will prove to be successful. Jupiter and Moon are in lagna it indicates a period as though he riding a elephant like Ruler of heaven Indra or Moon indicates riding Lion like Mother Durgā. Moon seems to be stronger due to exaltation in Navamsa and also it's in higher degree than Jupiter.

Om Tat Sat

**(Footnotes)**

- <sup>1</sup> One may also note that 9<sup>th</sup> house which rules religious institutions and Supreme Court helped him in acquiring the power.
  - <sup>2</sup> Dual rising sign
  - <sup>3</sup> Oct 2001 US invades Afghanistan
  - <sup>4</sup> Can one speculate another terrorist attack during later 2005? Analysis of other charts can give a clue.
  - <sup>5</sup> Many US senators
  - <sup>6</sup> term expires in 2007 January so there could be more tilt towards the republican in that senator elections, this is one way he could get more power.
  - <sup>7</sup> Labha Argala = Intervention to give gains.
- <sup>7</sup> Chart cast for start time of Aries dasa on 6<sup>th</sup> July 2006 4:23:18 PM

*He maybe remembered in history as the most aggressive president of USA in fighting terrorism.*

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# Timing of Higher Degree Education



By Hari Mahalingam, SJC Singapore

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*This is exemplified by the palmleaf scriptures in the left hand of Saraswati signifying aparavidya and a japamala in the right hand of Saraswati signifying paravidya.*

## Introduction

The focus of the third annual SJC India conference, Mumbai, January 2005 is on the use of tools for timing of the various events in the life of the native and hence, this paper deals with education, more specifically the timing of higher degree education, otherwise referred to as post-graduate education. Some charts of people who had taken up higher degree education are given here to illustrate the points made in this paper. The tools used in this paper are the popular Vimsottari Dasa system and the Sudarsana Chakra Dasa system that was given great weightage by Maharishi Parasara in his classic *Brihat Parasara Hora Shastra*.

A research initiative proposed in this paper is the use of special lagnas (Hora Lagna, Ghatika lagna to cite a few) and examining whether they have any role to play in the differentiation scheme as far as higher degree education is concerned. That brings us to the question of what kind of education is being explored in this paper. Basically, the education is the process of disseminating the knowledge required for our survival in the world. This is called *aparavidya*, implying that *paravidya* is the spiritual knowledge required for obtaining freedom from the cycle of rebirth. This is exemplified by the palmleaf scriptures in the left

hand of Saraswati signifying aparavidya and a japamala in the right hand of Saraswati signifying paravidya. In the Sanatana Dharma pantheon of deities, Saraswati is revered as the Goddess of learning & knowledge.

Education normally begins at home whereby the child first learns from the mother (in accordance with the statement 'matha pitha guru'). In fact, this is the reason why the naisargika rasi-based dasa always begins with the 4<sup>th</sup> house which signifies mother and hence formal education. Both the father and mother play a very important role in the education of the child, the difference being that the father usually passes on the knowledge that is required for the survival of the child in the world or the family knowledge to be sustained and transmitted down the generations. In the modern context, the mother and father continue to play a role in the education of the child till the child graduates from higher secondary school or junior college. After this, it is considered that the child has the necessary knowledge to read on his own and start working towards the award of the first degree. Thus the 4<sup>th</sup> house is normally seen for education till higher secondary school. The education beyond this first degree is referred to as higher education and is mostly the subject of this



## higher education

paper. But it is important to recognize that there may be social differences in the definition of this education as described earlier. For example, in certain areas or villages, there may be no formal school for imparting the knowledge but instead, a village elder may be responsible for imparting the proper knowledge. Or there may be Guruparamparas where a child is admitted at a young age and imparted knowledge according to the level of understanding.

Coming back to the modern context of the education scenario, the child then studies for a graduate degree in a particular subject and this is called under-graduate education. This is shown by the 9<sup>th</sup> house (counting 6 houses from the 4<sup>th</sup> house; the 6<sup>th</sup> house is a *upachaya* for that particular house). This also signifies that the child is now ready to live life independently of the father. The next degree program is usually called a post-graduate degree education program and is shown by the 2<sup>nd</sup> house (again counting 6 houses from the 9<sup>th</sup> house). Beyond the post-graduate education is research-based education and usually signified by the award of a Doctor of Philosophy (Ph.D.) or equivalent type degree. Here the person studies on his own under the guidance of an advisor for around four years and publishes a thesis to support his application for the award of the Ph.D. degree. At the end of the doctoral degree program, the candidate is considered to have mastered the principles/knowledge in a particular subject and ready to teach/advise other students on the subject. Hence it is usually the tertiary degree and degrees beyond this point are honorary in nature. The 7<sup>th</sup> house (representing Shiva who is the immortal supreme yogi and therefore, the repository of absolute knowledge) is used to see such tertiary type of degree programs.

In this paper, we examine some charts of post-graduate degree holders and some charts of Ph.D. degree holders

with the aim of seeking the finer clues for differentiation of these two degree programs. It is evident that the post-graduate degree program usually leads to the Ph.D. degree program (because of the admission requirements) and some of these charts are of people from the authors university where he obtained his Ph.D. studies. Thus the environment is more or less the same but some people stopped after completing the masters degree program while others went on to do their Ph.D. The author seeks to examine these charts and understand why this happened.

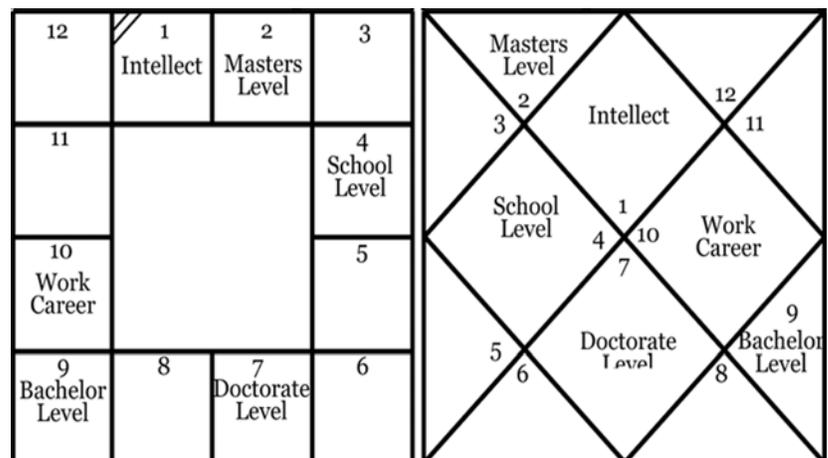
## Astrological Principles

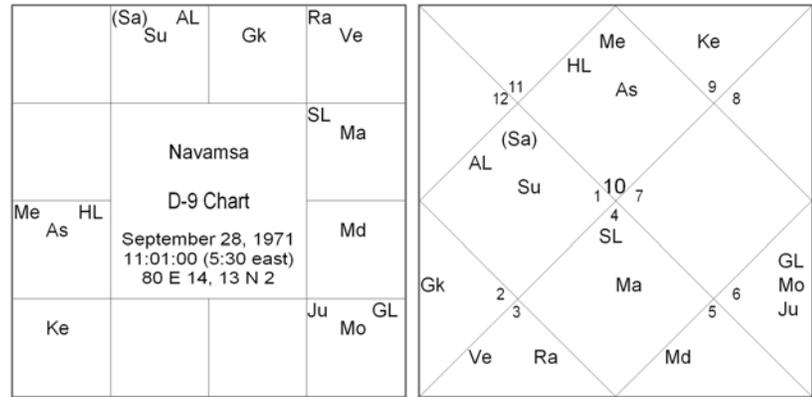
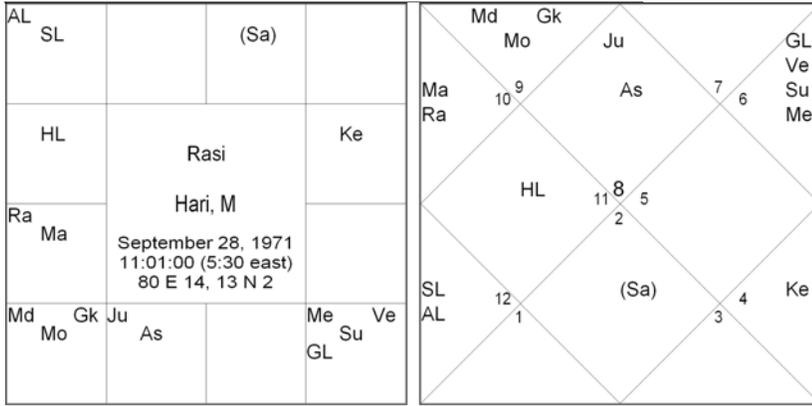
As explained briefly above, when considering education, the 4<sup>th</sup>, 9<sup>th</sup>, 2<sup>nd</sup> and 7<sup>th</sup> houses are important in examining the progress of the education of the native. The relevant divisional charts to be examined for education are the *rasi*, *navamsa* (D-9) and *siddhamsa* (D-24). The yogas for learning (such as *Sarada* yoga, *Dharmakarmadhipati* yoga, *Dhimantah* yoga, *Parijata* yoga etc) should be examined in the rasi chart and corroborated in the siddhamsa. The navamsa should be examined for an indication of the abilities of the native and how they fit in with the education of the native. Further information on this can be had from a careful study of the Jaimini sutras but it is sufficient to say that the planets influencing the

## Astrological Principles

- **relevant divisional charts are the rasi, D-9 & D-24 Charts**
- **yogas for learning (such as Sarada yoga, Dharma karmadhipati, Dhimantah, Parijata yoga etc) should be examined in the rasi chart & siddhamsa**
- **general rule of the karyesha is always to be kept in mind**

# h





As: 21 Sc 36 Su: 10 Vi 59 (PK) Mo: 17 Sg 03 (BK) Ma: 20 Cp 42 (AK)  
 Me: 2 Vi 37 (DK) Ju: 8 Sc 60 (GK) Ve: 19 Vi 28 (AmK) Sa (R): 12 Ta 59 (MK)  
 Ra: 18 Cp 11 (PiK) Ke: 18 Cn 11 HL: 12 Aq 08 GL: 29 Vi 10

# K

*Focus of the Karyesha (lord of the house in the rasi chart that the divisional chart signifies.*

trines to the navamsa lagna show the abilities conferred on the native.

The general rule of the *karyesha* is always to be kept in mind when examining the charts for education potential. For example, if the rasi 4<sup>th</sup> lord is well placed in the siddhamsa, we may infer that the basic schooling would not be interrupted and we may extend this principle to see how the rasi 9<sup>th</sup> lord or 2<sup>nd</sup> lord etc is placed in the siddhamsa to draw conclusions on the higher degree education potential of the native. We can examine the position of the Moon in the siddhamsa to assess the mental potential, concentration and focus.

For example, if the Moon is in a fixed sign, it shows the stability of the mind to learn. The dispositor

of the Moon (*subhapati*) in the siddhamsa is also to be examined and a well-placed subhapati will generally show that the native has good learning abilities. Other details can be obtained from COVA and Narayana Dasa books by Sanjay Rath.

## Special Lagnas

The special lagnas commonly used in the interpretation of the charts are the bhava lagna (BL), Hora Lagna (HL), Ghatika lagna (GL), Varnada lagna (VL), Pranapada lagna (PPL) etc. Each of these lagnas is used for interpreting the chart with respect to specific areas of life and/or specific dictums. In this article we will focus on the concept of bhava lagna and hora lagna only.

In the article on Hora lagna presented at the first SJC Europe conference, August 2004, Sanjay Rath explained the meaning of the bhava lagna & hora lagna, their calculations and how to interpret the meaning of hora lagna in the various houses. Basically the inference is that the hora lagna shows matters related to sustenance or the 2<sup>nd</sup> house, which is why HL is used in the method of three pairs to estimate the longevity of the native. The calculation of the HL builds upon the concepts used to calculate the BL, which relates to the lagna or the 1<sup>st</sup> house. Let us briefly review the calculation procedures for the BL and HL as explained in the article on hora lagna.

## Calculation of Bhāva Lagna (Bl) And Horā Lagna (Hl):

Here we take the standard example as being the birth of the author at 11.01 AM (source: birth certificate) 28 September 1971 at Chennai (Madras), India.

Time of birth = 11.01.00 am  
 Time of sunrise = 06.01.27 am  
 Time elapsed since sunrise = 11.01.00 – 06.01.27 = 04.59.33 hours  
 = 4.9925 hours in [X]  
 Speed of Bhava Lagna (BL) = 360° per day  
 = 15 per hour in [Y]

**Table 1: List of the Special Lagnas used.**

Name	Abbreviation	Pertaining to House No. Lagna
Bhava Lagna	BL	Lagna
Hora Lagna	HL	2 <sup>nd</sup> house
Vidya Lagna	ViL	4 <sup>th</sup> house
Shiva Lagna	ML	7 <sup>th</sup> house
Vyasa Lagna	VyL	9 <sup>th</sup> house



## higher education

Angle traversed by BL since sunrise  
 = XY  
 = 74.8875 degrees  
 = 74°53'15"

Position of Sun at sunrise  
 = 10°46'42" Vi

Position of Bhava Lagna  
 = 10.778 Vi + 74.887  
 = 85.6658 degrees  
 = 25°39'57" Sc

Speed of Hora lagna (HL)  
 = 720° per day  
 = 30° per hour

Angle traversed by HL since sunrise  
 = 4.9925 x 30  
 = 149.775 degrees

Position of HL  
 = 10.778 Vi + 149.775  
 = 160.5533 degs  
 = 10°33'12" Aq

### Extension of Horā Lagna Concept:

We have seen earlier that the 4<sup>th</sup>, 9<sup>th</sup>, 2<sup>nd</sup> & 7<sup>th</sup> houses are mainly used to study the progression of the education. Building on the concept of BL and HL, the research initiative proposed in this paper is to derive the special lagna for each of these houses and examine whether they play a significant role in the timing of the education matters. However this examination is restricted to the siddhamsa only as this divisional chart shows the education matters of the native and therefore the interpretation of these special mathematical points can be done safely only with respect to matters of education. Undoubtedly the 4<sup>th</sup> house is very important as it forms the foundation on which the pillars of education are built. Table 1 shows the terminology adopted for the extension of the special lagna concept.

It is obvious that these special lagnas are arranged in order of increasing speed. An important criterion is that the birth time should be accurate so that these special lagnas can be studied properly. The calculation also depends on the criteria used to fix the phenomenon of sunrise. Otherwise, spiritual insight (dristi) is necessary to confirm the validity of these special lagnas and their

impact in various divisional charts. The names are chosen in accordance with the theme of education. *Vidya* means knowledge, *Shiva* as mentioned earlier stands for the highest form of knowledge while *VedaVyasa* was one of the greatest Maharishis responsible for codification of much of the knowledge that remains today in the field of Vedic philosophy. If anyone is desirous of obtaining a Guru to guide the native, then he/she can recite the mantra given in the header of this paper with sincerity & devotion and surely reap the blessings of a Guru.

Let us now return back to the mathematical calculations outlined earlier and find out how these special mathematical points are calculated.

Speed of Vidya lagna  
 = 1440° per day = 60 per hour

Angle traversed by ViL  
 = 60 x 4.9925 = 299.55 degrees

Position of ViL  
 = 10.7783 Vi + 299.55  
 = 310.3283 degs  
 = 10°19'42" Cn

Speed of Shiva Lagna (ML)  
 = 2520° per day  
 = 105 per hour

Angle traversed by ML  
 = 105 x 4.9925 = 524.2125 degs

Position of ML  
 = 10.7783 Vi + 524.2125  
 = 534.9908 degs  
 = 24°59'27" Aq

Speed of Vyasa lagna (VyL)  
 = 3240° per day  
 = 135 per hour

Angle traversed by VyL  
 = 135 x 4.9925  
 = 673.9875 degs

Position of VyL  
 = 10.7783 Vi + 673.9875  
 = 684.7658 degs  
 = 24°45'57" Cn

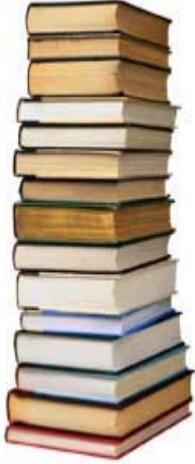
For the standard nativity example (Rasi lagna is Sc), it is very interesting to note that the ViL & HL both fall in the 4<sup>th</sup> house while the VyL & ML both fall in the 9<sup>th</sup> house! Let us keep this in

Lord Shiva as  
 Guru  
 Dakshinamurthi  
 dispells the  
 darkness of  
 ignorance



# q

Calculation and  
 concepts related  
 to the special  
 ascendants -Hora  
 lagna Bhava  
 Lagna New  
 concept(s) and  
 terminology -  
 Vidya lagna,  
 Vyasa lagna and  
 Shiva Lagna  
 introduced



**karta** is a planet which conjoins/ aspects the lagna or special lagna. If the karta is also the **subhapati**, then the planet becomes a **kevala**. It becomes a **yogada** if it aspects the lagna and a special lagna.

mind till later on.

When examining special lagnas, it is worthwhile to keep the concept of yogada and other related concepts in mind. A **karta** is a planet which conjoins/aspects the lagna or special lagna (normally the HL or GL). Ownership is also included in this definition. If the karta is also the **subhapati**, then the planet becomes a **kevala**. It becomes a **yogada** if it aspects the lagna and a special lagna. If the yogada is also a kevala then it becomes a **kevalayogada**. If the planet aspects all the three (lagna, HL and GL) then it is called a **mahayogada** and if kevala, then a **kevala mahayogada**. All the above definitions are for the lagna, HL and GL. The question of how to extend these definitions to the other special lagnas defined above needs to be explored. Looking carefully at the definitions, it becomes clear that the lagna and the Ghatilagna are the constant factors while the HL may be substituted by the relevant special lagna.

**Construction of Siddhamsa or Chaturvimsamsa (D-24) Chart:**

As the name implies, this is the divisional chart constructed from a one-twentyfourth division of the rasi sign ( $30/24 = 1.25$  degrees) and falls in the second harmonic cycle ( $12 \times 2 = 24$ ) or the mental plane of activities ruled by the Moon. This chart is a derivative

of the 12<sup>th</sup> house ( $24 = 12 \times 2 + 0$  or 12) indicating our past connections with the generations before us. In the physical plane, D-12 or the Dwadasamsa hence shows our father or mother and related persons (immediate generation of people before us) and Sarajit Poddar in his article on Siddhamsa in the Vargachakra book edited by Sanjay Rath has commented that the teachers are usually persons born one or two generations before the student. The construction is easy in that for odd signs, the reckoning is done in the zodiacal direction from Leo and for even signs, reckoned similarly from Cancer. For other details such as the meaning of starting from Leo/Cancer, deities etc. please refer to the above-mentioned article. As an example, lets consider the HL calculated previously as  $10^{\circ}33'12''$  Aq. Aquarius is an odd sign and hence the reckoning is done from Leo.  $10^{\circ}$  to  $11.25^{\circ}$  is the 9<sup>th</sup> division and hence the HL would fall in the 9<sup>th</sup> sign from Leo i.e., Aries. The other special lagnas i.e, ViL, ML fall in Pi while the VyL falls in Aq. The chart for the standard nativity is shown below (siddhamsa). [Rasi & navamsa are on the previous page]

**Timing of Higher Education - Principles & Case Studies**

General principles for the timing of events are given in COVA & Narayana Dasa books by Sanjay Rath. One principle is to take the 10<sup>th</sup> to the house in focus and time the event using the influences on the 10<sup>th</sup> to that house of focus. For example, in the saptamsa, the timing of the 1<sup>st</sup> child can be done by studying the 2<sup>nd</sup> house which is the 10<sup>th</sup> to the 5<sup>th</sup> house (representing 1<sup>st</sup> child) and so on. The timing of the marriage using Vimsottari Dasa is done by finding out the influences on the navamsa lagna and the navamsa 7<sup>th</sup> house/lord. We can also use the Narayana Dasa of the siddhamsa to time the events. Lets take up the chart of the standard nativity given above to

GL	Su	HL	(Sa)				
	Ju	D-24		AL	SL		
	Siddhamsa (Chart-1)				Md		
	September 28, 1971 10:58:18 (5:30 east) 80 E 14, 13 N 2						
	Ma	Gk	Ve	Me	Mo	Ra	
	As			Ke			

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

As:	20 Sc 60	Su:	10 Vi 59 (PK)	Mo:	17 Sg 02 (BK)	Ma:	20 Cp 42 (AK)
Me:	2 Vi 37 (DK)	Ju:	8 Sc 60 (GK)	Ve:	19 Vi 28 (AmK)	Sa (R):	12 Ta 59 (MK)
Ra:	18 Cp 11 (PiK)	Ke:	18 Cn 11	HL:	10 Aq 48	GL:	25 Vi 49



## higher education

understand the timing of the education as the author holds a doctorate degree in chemical engineering. When seeing research, it is useful to remember that the signs of Scorpio and Aquarius are generally very fruitful for doing research activities and as such can be expected to play a significant role in research-based education.

In the rasi chart, the vidyasthanas (4<sup>th</sup> house) is Aq which also houses HL and ViL hinting at a strong focus on education as well as the possibility of a post-graduate degree. The latter hint is further strengthened when we note that the 9<sup>th</sup> lord is placed in the 2<sup>nd</sup> house pointing to the continuity of the education scheme. Sa, the co-lord of the vidyasthanas is placed in the 7<sup>th</sup> house while the other co-lord Ra is placed in the 3<sup>rd</sup> house along with the lagna lord and charaatmakaraka, Mars hinting that the atman wants to do research (karaka = Rahu) with the aim of obtaining a PhD degree (4<sup>th</sup> co-lord in 7<sup>th</sup>, Saturn is retrograde and gains digbala in 7<sup>th</sup>) and receive advice (3<sup>rd</sup> house is called Gurupadesa or advice from a Guru/teacher). It is pertinent to note that the modern research-based education usually stresses the role of an advisor in conducting the research activities. However the combination of Ma/Ra is malefic for the 3<sup>rd</sup> house and it is possible that there could be problems in the education of the native.

Turning to the siddhamsa, the karyesha Ra (as the stronger of the two co-lords of the Vidyasthanas in rasi chart) is well placed in the 10<sup>th</sup> house along with an exalted Me, Mo & Ke. But the other co-lord Sa is placed in a dusthana (6<sup>th</sup> house) indicating some troubles in the education of the native. Since it has vipareeta argala on the 4<sup>th</sup> house, these troubles would occur in the first 9 years of the native before it is overcome. The Siddhamsa lagna lord is placed in the 3<sup>rd</sup> house of Aq (maranakarakasthana but Dhimantah yoga). The marana karaka

sthana effect on Ju, who is the lagna and 4<sup>th</sup> lord, means that the initial education could be hampered. However, the situation is redeemed because of Su in the 4<sup>th</sup> house and an exalted Me aspecting the 4<sup>th</sup> house along with Mo. Although the 3<sup>rd</sup> and 10<sup>th</sup> houses (main obstructions to the 4<sup>th</sup> house activities) are fairly strong here, still the 4<sup>th</sup> house has Sun while the 11<sup>th</sup> lord is very well placed indicating sure gains from education.

Adding to these strengths, is the observation that ViL and ML are also placed along with GL in the 4<sup>th</sup> house conferring on Sun, the status of a mahayogada aspected by the subhapati. Also note that the Moon is in a dual sign indicating stability of mind and ability to reason in a balanced manner conjoined an exalted subhapati indicating a largely excellent education and finally the conjunction of the nodes skew the mind to a research-based education. Topping it off is the AK which is placed in the research sign of Sc but in the 12<sup>th</sup> house. Note also that there is Sarada yoga in both rasi and siddhamsa (Mo/Me in kendras to each other) but technically not fulfilled as the Moon is in a dual sign in rasi but not in the 3<sup>rd</sup> drekkana.

### 1<sup>st</sup> degree (Bachelors degree)

Sep 1990 – May 1994: Vimsottari Dasa of Sun was running at the time of admission. As noted earlier, Sun is a mahayogada besides being the 9<sup>th</sup> lord in Siddhamsa. The status of Sun being a mahayogada confers on the native the admission to a top school and indeed the author studied at one of the best engineering institutes in the state. Sudarsana Chakra Dasa (SCD) of Ge:Vi:Pi (Lagna: Sun: Moon) calculated from the Siddhamsa was running concurrently. Pi (with reference to Moon) is the 4<sup>th</sup> house from lagna containing Su, the 9<sup>th</sup> lord and also the GL promising admission to a place of



*When seeing research, it is useful to remember that the signs of Scorpio and Aquarius are generally very fruitful for doing research activities and as such can be expected to play a significant role in research-based education.*



*Adding to these strengths, is the observation that ViL and ML are also placed along with GL in the 4<sup>th</sup> house conferring on Sun, the status of a mahayogada aspected by the subhapati.*



repute (power). Since it is the 4<sup>th</sup> house, the native was a dayscholar.

**2<sup>nd</sup> Degree (Masters Degree)**

Aug1994 – Dec 1995: Mo-Ra was running at the time of admission. It is interesting to note that Ra is the co-lord of Aq in the rasi chart where the HL is placed. In siddhamsa, both Mo and Ra are conjoined in the 10<sup>th</sup> house. SCD was that of Li:Cp:Cn. Cn is the 8<sup>th</sup> house whose lord is conjoined the lord of the house in which HL is posited. It is also conjoined an exalted shubhapati. Being the 8<sup>th</sup> house, it is bound to give some interest in doing research and indeed, this was the turning point when the candidate first decided to pursue a research career.

**3<sup>rd</sup> Degree (Ph.D. degree)**

Sep 1997 – Jul 2001: Mo – Sa was running at the time of admission with the concurrent SCD of Cp:Ar:Li. Moon continues to influence the education, being excellent in both the rasi and siddhamsa charts. Here it is pertinent to note that the native went abroad (9<sup>th</sup> house in rasi chart and conjoined Ra, significator of foreign culture, in siddhamsa) with the intention of doing PhD but initially was offered admission to the masters degree program. It can be seen that the Moon was the 9<sup>th</sup> lord placed in the 2<sup>nd</sup> house (post-graduate degree) of rasi chart but the 9<sup>th</sup> house contains ML and therefore it was likely that the candidate would upgrade from the Masters program to the Doctoral degree program after joining. Digbala Saturn gave the direction (south) to push the candidate towards Singapore (actually South East direction which is ruled by Ve, the AmK). The author tried unsuccessfully many times for doctoral studies in North America/ Europe (Northern direction) but the move to Singapore came easily without much difficulties. With respect to SCD, Li is the 11<sup>th</sup> house containing

Venus (SE direction) as well as A9 (foreign travel) and is 7<sup>th</sup> from AL/HL thus promising financial gains (true, the candidate was awarded a scholarship).

With the advent of the Mars Dasa started in 2002, the authors aparavidya education ended (in Siddhamsa, Mars is the 5<sup>th</sup> lord in 12<sup>th</sup> house of Scorpio) but more surprisingly, the authors paravidya education started (In COVA, when discussing Sri Aurobindo’s chart, Sanjay Rath makes the same point). It was during this time that the author first started learning the Jyotisa Shastra and came into contact with SJC, Sanjay Rath and other colleagues. Although Jyotisa as practiced today has been termed as aparavidya, it is the authors understanding that Jyotisa is a vedanga and leads on to paravidya. The research trend still continues as Mars is placed in the fruitful research sign of Scorpio. The birth time although unrectified appears to be corroborated by this siddhamsa. Other reasons are not too hard to find; Mars is the AK, exalted in rasi and well placed in Siddhamsa so the agni tatva is pure and helps the native tremendously in learning the occult/spiritual sciences. But how much of a progress can be made remains to be seen as the same Mars is debilitated in navamsa.

Now lets take up the chart of a friend of the author who published a lot of papers arising from his research work at the same university, even got an award from the university for outstanding work but yet did not go on to do a PhD. The chart is given below:

**CASE STUDY-1**

HL 2Vi18' ViL 3Li24' ML 20Sc03' VyL 21Sg09'

In the above chart labeled as case study-1, with reference to the rasi chart, the 4<sup>th</sup> house is Sc having Ra in it. One co-lord (Ma) is well placed in the lagna while the other co-lord (Ke) is placed in the 10<sup>th</sup> house hinting at some obstacles in the



*Ist Degree (Bachelors Level) - 9th house which is 6th (upachaya - growth through work and intelligence) from 4th house*

*IIInd Degree (Masters Level) 2nd house which is 6th from 9th house*

*IIIrd Degree (PhD Level) 7th house which is 6th from 2nd house.*



## higher education

primary education. However, Ma is a yogakaraka for Le lagna and also well placed in the 5<sup>th</sup> house of siddhamsa showing that the difficulties shall be overcome. The ViL falls in the 3<sup>rd</sup> house and the lord of ViL is placed in the 12<sup>th</sup> house showing that there may have been obstructions/expenditures in the primary education or that the initial schooling may have been away from the place of birth. But in siddhamsa, the ViL is again placed in 3<sup>rd</sup> (lagna is vargottama) with its lord exalted in the 8<sup>th</sup> house showing that the candidate would have been outstanding in his studies but dogged by financial difficulties. Coming back to the rasi chart, Mars is also the 9<sup>th</sup> lord (undergraduate degree) again well placed in both rasi and siddhamsa while the VyL is well placed in the 5<sup>th</sup> house in both charts showing that the native shall be keen to learn, display exceptional intelligence and win a lot of awards.

The candidate stood first in the graduating batch of chemical engineers from a reputed engineering college during 1992-1996 when Venus Dasa was running. Again the 2<sup>nd</sup> lord Me is well placed in rasi and exalted in siddhamsa while the HL is placed in the 2<sup>nd</sup> house in rasi and in siddhamsa lagna with Sun. Sun dasa had just started running after the candidate came to Singapore to do his masters degree research-based education course (1998 – 2000). Since in siddhamsa, Sun is the lagna lord conjoined HL, it acquires the status of a yogada and gives a good, bountiful time with respect to the masters degree. Incidentally, Sun is also the lord of A3 and hence gave lots of publications from his research work. But although Sun aspects the 7<sup>th</sup> house, it has no connection with the ML and hence did not give the inclination to do a PhD degree although both 7<sup>th</sup> house co-lords are well placed in the 5<sup>th</sup> house and aspected by the 2<sup>nd</sup> lord. In the standard nativity example, the dasa at the time of post-graduate study had a very strong connection with the ML and hence gave

		AL	Ke	Sa
(Ju)	Rasi			Ve
SL	Case Study 01			Su Me Mo As
Gk	Md	Ra	GL	HL
August 18, 1974 7:02:30 (5:30 east) 80 E 17, 13 N 5				

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

Ve	Md	AL	
GL	D-24		Gk
(Ju)	Siddhamsa		Su As
Ma Ke Sa Ra Mo	SL	HL	Me
August 18, 1974 7:02:30 (5:30 east) 80 E 17, 13 N 5			

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

As: 16 Le 15    Su: 1 Le 15 (DK)    Mo: 5 Le 07 (PK)    Ma: 20 Le 02 (BK)  
 Me: 1 Le 56 (GK)    Ju (R): 21 Aq 45 (AK)    Ve: 10 Cn 15 (MK)    Sa: 20 Ge 49 (AmK)  
 Ra: 22 Sc 17 (PIK)    Ke: 22 Ta 17    HL: 4 Vi 03    GL: 23 Li 20

the inclination to do a Ph.D. Looking at the SCD running in 1998, it was that of Le:Le:Sg. Sg is aspected by the 2<sup>nd</sup> lord (rasi dristi) and contains the 9<sup>th</sup> lord showing the connection between the 9<sup>th</sup> and 2<sup>nd</sup> house. However since this is not strongly connected, there was a break between the first degree and the second degree. Because the HL was in lagna along with lagna lord whose dasa was coming up, the post-graduate education could not be denied. It is very interesting to note that the candidate went in for another degree (MBA by part-time education) and has just finished the course this year. All this when the Sun dasa comes to a close next month!

## Conclusions

This paper examines the timing of higher education, more specifically with reference to post-graduate education. A novel research initiative is proposed in this paper, namely the

*Because the HL was in lagna along with lagna lord whose dasa was coming up, the post-graduate education could not be denied.*





*A novel research initiative is proposed in this paper, namely the extension of the bhava lagna and hora lagna concepts to calculate the equivalent special lagnas for the 4<sup>th</sup>, 7<sup>th</sup> and 9<sup>th</sup> houses with the aim of examining their impact on the progression of education in the life of the native.*

**t**

*Another interesting research initiative in this paper is the use of Sudarsana Chakra Dasa in the divisional charts to time the events.*

extension of the bhava lagna and hora lagna concepts to calculate the equivalent special lagnas for the 4<sup>th</sup>, 7<sup>th</sup> and 9<sup>th</sup> houses with the aim of examining their impact on the progression of education in the life of the native. Two case studies have been illustrated in this paper, one being of a Ph.D. degree holder and the other being that of a master's degree holder. An important observation, which emerges from the study of these two examples, is that the current Vimsottari Dasa must have a connection with the relevant special lagna to give the initiative to pursue the indicated degree education.

Another interesting research initiative in this paper is the use of Sudarsana Chakra Dasa in the divisional charts to time the events. Due to paucity of time, more case studies could not be done in order to test the concepts proposed in this paper and hence it is recommended that more research should be done to validate the concepts.

### **Acknowledgements**

The author thanks Sarajit Poddar for discussions on the concepts of special lagnas. The motivation behind studying this concept is entirely due to him. The author also wishes to thank Narasimha Rao for sharing the concepts & interpretation of Sudarsana Chakra Dasa. Both the above mentioned persons are Gurus of SJC.

The author humbly dedicates this paper to Goddess MahaSaraswati, the embodiment of the pure and pristine knowledge and to Maharishi VedaVyasa, whose austere radiance glows brightly in the parampara of Sri Achyuta Das.



## **Spiritual Teachings**

### **Brahma Kumaris World Spiritual University**

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courtesy: Dinesh Patel, dpatel@websti.com

#### **Soul and God**

Soul and Supreme Soul, God are different entities. Soul is not God. God is Param Atma (Supreme Soul). He is highest of the high. God is the Supreme Father-cum-Teacher-cum-Preceptor of all souls. It is ignorance to consider God as omnipresent. If He were omnipresent, then each soul should have been Father-Teacher-Preceptor. Can any human soul tell about the beginning, duration and repetition of world drama cycle? God alone establishes Peace and the new Golden-aged (Satyuga) world order.

#### **The Twice Born**

Those belonging to the Brahmin caste in India are referred to as dwij or twice-born. It is said that everyone is born a shudra, which is the lowest caste, but the Brahmins acquire the highest caste after they undergo the sacred thread ceremony, which is likened to getting a new birth. Indian mythology also tells us that the Brahmins were born from the mouth of Brahma. It is obvious that simply wearing a thread does not make one exalted or pure. True "birth" into the Brahmin (pure) life happens when we imbibe the spiritual knowledge given by God Shiva through Brahma. This is the meaning of Brahmins being born from the mouth of Brahma. Spiritual knowledge refines our intellect and remembrance of God and our spiritual identity purifies the soul and adorns it with divine virtues. The transformation this brings in the self is truly akin to birth into a new, second life.

om tat sat



# Timing marriage

Chandrashekhar Sharma



Jyotish tries to find out what the future holds for the Jataka and amongst the most common query that one has to answer is timing of marriage, especially if the Jataka is young. I am certain most of you are able to predict this correctly. At the same time, one gets puzzled when the Dashas not normally considered for the event, also give marriage for a Jataka. Some times one also finds complete denial of marriage, though the chart appears to show no reason for this denial. Therefore, I would like to go more in depth of the matter.

In the first instance one should understand that a Horoscope indicates what is to happen in future for a Jataka. The time when some event indicated by the horoscope is to happen will depend on correct combination of Dashas and Transit of relevant planets, occurring at the most appropriate time, for that particular Jataka. Let us understand what to look for, when we consider an event like marriage from Jyotish point of view and the principles involved. In order to learn the principles, which are often neglected leading to confusion, we will try to understand the Bhavas (houses) that affect a marriage and what factors should be seen when we talk of marriage, with reference to Jyotish.

Marriage could be equated to starting a new partnership enterprise where the partner being inducted is likely to influence one's entire personality. This is why 7<sup>th</sup> house, which is also the house of business and partnership, and Lagna, representing our overall personality, become the most important areas that need to be analyzed in the first instance. Strength of

the Kalatra Bhava (7<sup>th</sup> house) and the planetary influence on this Bhava will enable us to arrive at a rough time frame when marriage can occur, other conditions permitting. Venus the Kalatrakaraka and the 7<sup>th</sup> house from Venus will also have to be considered in similar manner. Last but not the least is the planet Jupiter who is Putrakaraka (Karaka of 5<sup>th</sup> house) and is directly related to the Dharma 9<sup>th</sup> House) of the Kalatra Bhava (7<sup>th</sup> House).

Next areas needing our attention would be Putra (5<sup>th</sup>), Dharma (9<sup>th</sup>), Kutumba (2<sup>nd</sup>) and Shayana (12<sup>th</sup>) Bhavas. Their relevance to the Kalatra Bhava (7<sup>th</sup> house) from an astrological point of view, can be understood from the fact that 7<sup>th</sup> house gets Argala from the 5<sup>th</sup> house of Putra Bhava and obstructing Argala from 9<sup>th</sup> house of Dharma Bhava. Lagna, similarly, receives Argala from 2<sup>nd</sup> house representing Kutumba (family) Bhava and Virodhaargala from 12<sup>th</sup> house representing the Shayana (bed pleasures) Bhava. Similarly the Lagna and Kalatra Bhava cast Argala on the respective Bhava i.e. 2<sup>nd</sup> and 12<sup>th</sup> for Lagna and 5<sup>th</sup> and 9<sup>th</sup> for the Kalatra Bhava. This means, in essence, that these Bhavas impact each other and influence on these also need to be studied if we have to time marriage with some measure of success as they are capable of indicating whether marriage is in store for a Jataka or not, in the first instance.

Third area that needs to draw our attention is the custom of marriage in the Jataka's community to understand the correct time frame of marriage. If for

Among the old school of scholars with SJC, Sri Chandrasekhar is a sober voice always reminding others that 'the other viewpoint' is also worth studying and is as true as their own. Chandrashekhar belongs to Harita gotra and his ancestors were Brahmins from Mangudi on Tamilnadu. He started learning Jyotish at a young age of about 10 years or so and at age of 58 he humbly says he is still learning.

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*Marriage could be equated to starting a new partnership enterprise where the partner being inducted is likely to influence one's entire personality. This is why 7<sup>th</sup> house, which is also the house of business and partnership,...*



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*A Jyotishi may fail in his predictions if he does not understand what exactly would be the modern equivalent of marriage...I think this is more relevant in this age and day since casual relationships, hook ups, living together without marriage, frequent divorce and even Gay marriages are coming in to vogue.*

example you get a horoscope of a Jataka in whose community child marriages are the norm (Rajasthan is one such province in India besides others) and you find that the Jataka has yoga for late marriage. Now if in the Jataka's community general age of marriage is say, 6 years one should try to find appropriate Dasha and transit that is likely to give marriage in a time frame of say 12 to 18 years of age or so. Similarly in communities where late marriage is the norm (Parsi community generally marry late in India), in a similar situation, you would be safe to look at time frame beyond 45 years or so. Again you will have to factor in the family specific traditions, education and social standing in order to understand the right time frame, even within a certain community. This is what is called as Viveka (sense of proportion) that an astrologer must apply when analyzing a horoscope. We have so far seen what are the main areas that must be considered before undertaking timing of marriage. We have seen that marriage is dictated by many factors besides only 7<sup>th</sup> house indication and seen their mutual influence so far.

Now let us turn our attention to another, very important, aspect for timing of marriage. Let us understand what is meant by marriage. This may appear frivolous at first glance, though if we look at the way society is changing its social norms, this is the most important factor. Remember that even ancient Hindus had identified 32 different types of Marriages. Some of these are, Prajapatya, Brahma, Daiva, Arsha, Aindra, Gandharv (equivalent to Love marriage), Aasura (When the Groom gives money to the bride's father for the marriage), Paishacha (When the girl is taken away by deception), Rakshasa (When the bride is claimed as prize of war) and so on.

So, contrary to popular belief, marriage in traditional fashion is not the only

type of marriage that is recognized by the Sages. The Sages had the ability to look into future and understand the changes a society might go through.

A Jyotishi may fail in his predictions if he does not understand what exactly would be the modern equivalent of marriage. I would, therefore, like to tell you how I look at institution of marriage from an astrological perspective in the modern age. I trust this point of view will help in timing of marriage and even defining marriage. I think this is more relevant in this age and day since casual relationships, hook ups, living together without marriage, frequent divorce and even Gay marriages are coming in to vogue. Remember that in the days the Shastra was revealed, only death could part husband and wife since the institute of marriage was part of Dharma. Marriage, in those days, was treated on par with taking lifetime responsibility of the spouse's well being whether, subsequently, you like it or not. I, personally think that at least at the time of marriage or a relationship this intent has to be there, for it to qualify as marriage in Jyotish terms.

If one analyzes the Bhavas, primarily influencing marriage, their names and attributes, I am certain one will agree that marriage is an occurrence where another person of opposite sex starts influencing a vast area of one's life for a long period of time. One, in turn, also influences that person's life in similar fashion. Not only this he/she reacts to one's actions, over time, both get modified in each other's mould. This is why you will observe that planets, which are mutual friends, never own Lagna and 7th Bhava. Having, so far, looked at the major areas that need analysis, in order to be able to time the actual event of marriage, we would now try to understand when an event might happen in the life of a Jataka.



## timing marriage

### Timing the marriage

We should understand that as one gets birth, the events to happen in a person's life are present in the Horoscope of an individual. These events, however, do not go on happening through out one's life. The events happen when the appropriate relevant times of their happening arrive. Hence it is necessary to understand the principles which lead to occurrence of a particular event, in a particular time frame, in a chart whether marriage or any other event. In order to understand this, it is necessary to understand the factors that influence a Bhava, and are capable to activate the Bhava. These factors are, Planets posited in a Bhava, Planets aspecting a Bhava, Lord of the Bhava, Navamsha dispositor of the Bhava Lord and Karaka for the concerned Bhava. The extent of influence that they are able to exercise over the Bhava would depend on both the Graha Bala and the Bhava Bala. Besides these general factors, in case of Marriage, Guru the Putra karaka and Saturn who is Karaka for the 12<sup>th</sup> house and gets directional strength in 7<sup>th</sup> house are also relevant in assessing the 7<sup>th</sup> Bhava in respect of timing marriage.

The next important question is when are these planets likely to bear a substantial influence on the 7<sup>th</sup> Bhava for marriage to, actually, take place. An event occurs when three factors are simultaneously occurring with respect to a horoscope. These are, the planets influencing relevant Bhava in natal chart, the transit of relevant planets in trines to the Bhava or to the 7<sup>th</sup> house from the Bhava, and operation of Dashes of the planets that are capable of influencing the Bhava concerned. It is also important to know that Navamsha chart is to be seen for spouse, as advised by Parashara. Therefore similar position with respect of Navamsha can, as well, give rise to marriage and as such it would not be proper to ignore the same in trying to time marriage.

Pt. Sanjay Rath has given an indication of how this is to be applied in timing marriages in his "Crux Of Vedic Astrology". Pandit Rath has given details of Maha Dasha, Antar Dasha and Pratyantar Dasha, and their relation to Rasi and Navamsha as under.

1. Vimshottari Maha Dasha planet to associate with Navamsha Lagna or have Argala on it.
2. Antar Dasha planet to associate with 7<sup>th</sup> Lord in Navamsha Chart or planet having Argala on it.
3. Pratyantar Dasha planet should be in trines to 7<sup>th</sup> house or its Lord.

In case of transit, he opines that Jupiter should have contact with 2<sup>nd</sup> house form Upapada by at least Rasi drishti. He also indicates that at this time Sun could be in trines to Rasi or Navamsha of the 7<sup>th</sup> lord.

Another important factor that needs our attention is the operation of Dashes of the Yoga Karaka planets for a nativity. Yoga Karaka planet, in transit in positions already stated above, is also capable to give rise to marriage during operation of its Dasha. This statement, at first glance, may appear to be strange. In order to understand this, it is necessary to understand how a Yoga Karaka works. It is generally believed that Yoga karaka can only give good results, though in case of marriage it could be said to give results, depending on how the marriage turns out in future. Yoga karaka planet gives rise to the effects of Bhava that it is transiting if Dasha relevant to that Bhava is also occurring at the same time or during its own Dasha at such time. Yoga Karaka as the name implies gives rise to yoga. Karaka is defined as "karotIti karakam"; meaning one who is capable of doing something is a karaka. The word yoga is also used to indicate probability of happening of an event at a future date. Being yoga karaka the planet gives rise to yoga. The yoga, that it will give rise to is indicated by the



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### Marriage dasa

1. *Vimshottari Maha Dasha planet to associate with Navamsha Lagna or have Argala on it.*
2. *Antar Dasha planet to associate with 7<sup>th</sup> Lord in Navamsha Chart or planet having Argala on it.*
3. *Pratyantar Dasha planet should be in trines to 7<sup>th</sup> house or its Lord.*



house that it occupies, in transit, and in the relevant Dasha.

Why in transit only, is a natural question that arises in a student's mind. The reason is that planets indicate various yogas in a chart from the moment one is born. Now the word "Yoga" is derived from Sanskrit root "yuj" meaning joining of two, or more, things. A planet being in a Bhava is only one incidence. More than one incidence has to occur for yoga to fructify, thus the necessity for the planet to be at particular place in transit and simultaneous operation of relevant Dasha. This would satisfy the condition of more than two factors to operate simultaneously and give rise to Yoga. Let us now look at some specific position of transit planets that are likely give Marriage, with respect to Navamsha.

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ASHTAKAVARGA  
MANUSCRIPT NO.  
D-13613 (G.O.M. L.  
MADRAS)

*Marriage of persons born in Uttarayana (Sun in transit from Capricorn to Cancer) takes place when Sun comes to the navamsha Rasi of Jupiter or in trines to that Rasi, and, when such a Sun receives aspect of Jupiter.*

### Bhrigu Nadi.

दरेशांशत्रिकोणेषु गोचरे देवपूजिते ।  
dāreśāṁśatrikoṇeṣu gocare  
devapūjite ।

दारलाभं भवत्येव कारकस्य फलं वदेत् ॥  
dāralābham bhavatyeva kārakasya  
phalam vadet ॥

Jupiter's transit to Navamsha sign of 7<sup>th</sup> Lord or Venus or in trines to Rasi occupied by Venus, marriage takes place.

यद्भावेशस्थितक्षांशत्रिकोणस्थे गुरुर्यदा ।  
yadbhāveśasthitarkṣāṁśatrikoṇasthe  
gururyadā ।

गोचरे तस्य भावस्य फलप्राप्तिं विनिर्दिशेत् ॥  
gocare tasya bhāvasya phalapraṁptim  
vinirdiśet ॥

When Jupiter transits the Rasi or navamsha occupied by the lord of the Bhava under consideration (7<sup>th</sup> Bhava here) or trines to such Rasi, results (good) of that Bhava are realised.

Though there may appear some difference in the positions for transit Ju-

piter given in above two shlokas, on scrutiny, it would be apparent that the same basic principle is given from different perspective. Both shlokas make Jupiter being in Navamsha occupied by Lord of 7<sup>th</sup> Bhava or Rasi in trine to it, the primary condition. First shloka tells to look at certain positions from Venus the Kalatra karaka, whereas the second shloka indicates that similar positions from Rasi are equally important. The way Sun's position in Natal chart influences marriage can be seen from the following shlokas.

Ashtakavarga manuscript No. D-13613  
(G.O.M. L. Madras)

उत्तरायणजातस्य गुरुस्थितनवांशकः ।

uttarāyanajātasya  
gurūsthitānavāṁśakaḥ ।

तन्नवांशर्क्षगते सूर्ये तस्मिन् मासे विवाहकृत् ॥  
tannavāṁśarkṣagate sūrye tasmin māse  
vivāhakṛt ॥

तत्रिकोणे वापि गुरुदृष्टियुतो रविः ।  
tatrikoṇe vāpi gurūdṛṣṭiyuto raviḥ ।

तस्मिन् काले प्रविशंति विवाहं लभते नरः ॥  
tasmin kāle pravīśanti vivāham  
labhate naraḥ ॥

Marriage of persons born in Uttarayana (Sun in transit from Capricorn to Cancer) takes place when Sun comes to the navamsha Rasi of Jupiter or in trines to that Rasi, and, when such a Sun receives aspect of Jupiter.

दक्षिणायनजातस्य भृगुस्थितनवांशकम् ।  
dakṣiṇāyanajātasya  
bhṛgusthitānavāṁśakam ।

तन्नवांशगते सूर्ये तन्मासे पाणिपीदनम् ॥  
tannavāṁśagate sūrye tanmāse  
pāṇipīdanam ॥

तत्रिकोणगमासे वा विवाहं प्रायशो भवेत् ।  
tatrikoṇagamāse vā vivāham prāyaśo  
bhavet ।

For a person born in Dakshinayana (Sun transiting Rasi from Cancer to Capricorn), when Sun comes to Navamsha Rasi occupied by Venus or trines to it, Marriage occurs in that







## timing marriage

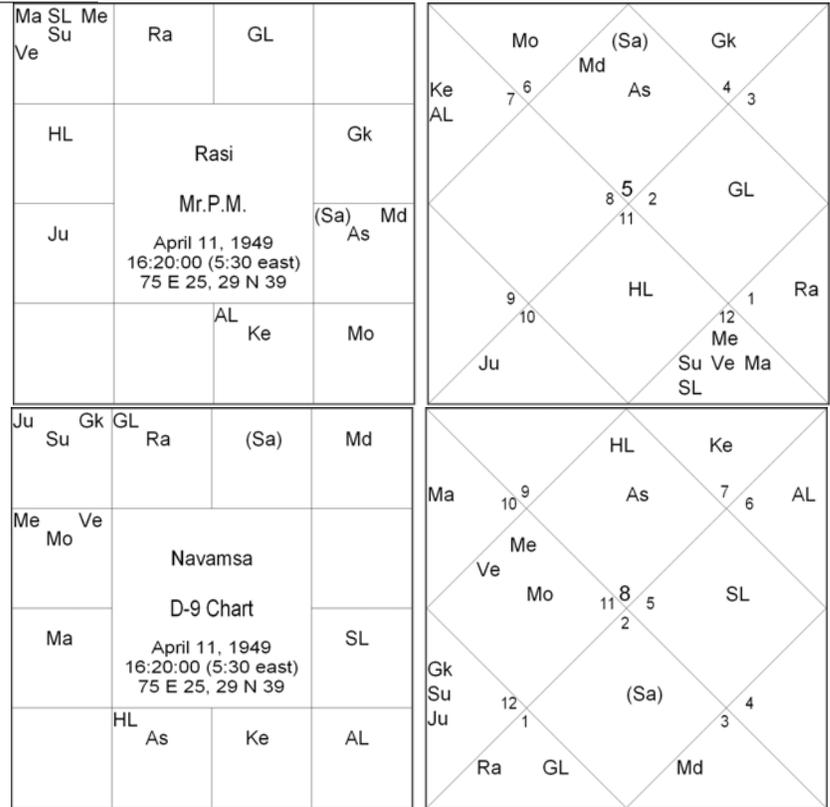
sit Moon trines the transit Venus, Mars Mercury. Transit Moon also aspects the Natal Lord of the 7<sup>th</sup> house i.e. the Natal Mars and the Natal Moon.

Ketu Antar dasha, on the other, hand begins in 1980. By that time Jupiter would have shifted to Leo and would only be in trines to Lagna or 7<sup>th</sup> house after Venus Mahadasha would be over. In case of Ketu Pratyantar in Mercury Antardasha, Jupiter and Venus would be in natal 2<sup>nd</sup> house. Thus the marriage could not occur then. Marriage therefore did happen during Venus- Mercury-Mercury period. It is interesting to note here that Mercury is Lord of 5<sup>th</sup> and 2<sup>nd</sup> house, both of which relate to marriage directly. Mercury is also Navamshesha of Venus the Kalatra Karaka and joins Jupiter in Navamsha Lagna. The fact of Lagna of Mercury rising at the time of marriage is noteworthy.

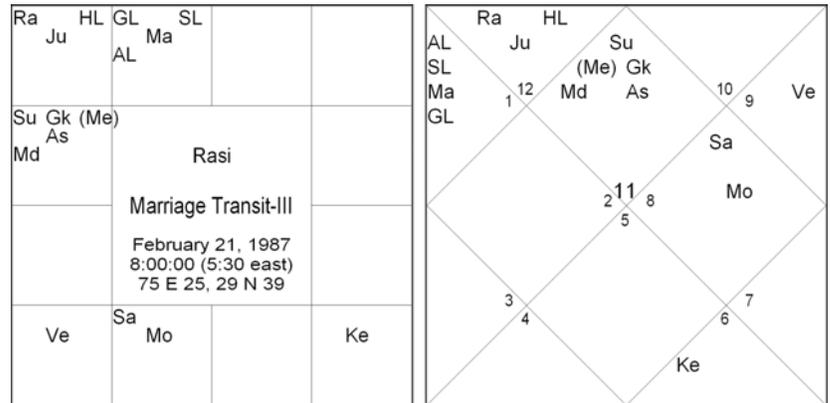
Let us now look at another very interesting chart, which has Venus in 8<sup>th</sup> house with Pravrajya yoga occurring there. The person is happily married for last about 23 years. There are many yogas in this chart, but I will only dwell upon the Pravrajya yoga and Venus in 8<sup>th</sup>, which is not very conducive for happy married life, giving a long married life. This would illustrate why strength of a Bhava also has to be understood.

MR. P.M.: Date of Birth: 11<sup>th</sup> APRIL 1949  
Marriage: 21FEB 1987

If we look at this chart, we observe that Saturn retrograde is in Lagna and aspects the 7<sup>th</sup> house owned by him. Possibility of marrying either one elder than the Jataka or him marrying late in life exists. Also Pravajya yoga occurs in the 8<sup>th</sup> house. Venus the Kalatra Karaka is in 8<sup>th</sup> and causing the yoga being exalted and strongest planets amongst the 4 planets causing the Pravajya yoga. Other planets are also interesting and he was responsible for building Pitambar Peetham Temple at Datia. This temple is devoted to



As: 25 Le 43    Su: 28 Pi 05 (AK)    Mo: 3 Vi 44 (DK)    Ma: 22 Pi 43 (PIK)  
Me: 26 Pi 02 (MK)    Ju: 6 Cp 42 (PK)    Ve: 26 Pi 40 (BK)    Sa (R): 6 Le 31 (GK)  
Ra: 2 Ar 58 (AmK)    Ke: 2 Li 58    HL: 3 Aq 23    GL: 11 Ta 57



As: 26 Aq 48    Su: 8 Aq 15 (PIK)    Mo: 4 Sc 48 (GK)    Ma: 6 Ar 40 (PK)  
Me (R): 20 Aq 19 (BK)    Ju: 4 Pi 04 (DK)    Ve: 24 Sg 27 (AmK)    Sa: 26 Sc 18 (AK)  
Ra: 20 Pi 07 (MK)    Ke: 20 Vi 07    HL: 5 Pi 56    GL: 17 Ar 30

Dhumavathi and Bagalamukhi, two amongst the Dasha Maha Vidyas and built according tantrik rules. It is interesting to note that he could accomplish the task though not an engineer by training. Only after building the temple at the direction of his Guru did he get married. The Navamsha chart is very interesting and its influence on native's life makes it clear why it is given special emphasis in analysis of a chart.

Planets that can influence the happening

MAHADASHA  
JUPITER  
ANTARDASHA  
JUPITER  
PRATYANTAR  
SATURN



of marriage are Saturn, Venus and Jupiter. Saturn influences by aspect, being Navamshesh of Kalatra Karaka and lordship of 7<sup>th</sup> house, Venus by being Kalatra karaka and being Navamshesh of 7<sup>th</sup> lord Saturn and Jupiter being Putrakaraka, besides aspecting both 2<sup>nd</sup> and 12<sup>th</sup> houses.

The native married in, Jupiter-Jupiter-Saturn Maha-Antar-Pratyantar period. In transit, Sun joins 7<sup>th</sup> house, Venus trines the Lagna and Moon is conjunct Saturn the 7<sup>th</sup> lord and both square Natal Lagna and 7<sup>th</sup> house. Transit Jupiter joins Kalatra karaka Natal Venus and aspects Natal 7<sup>th</sup> from Venus.

Coming to the end of this paper, I would like to make it very clear that timing of marriage or of any other event for that matter, can be done by different methods but no method could be called as the only accurate or fail safe method. The best approach to analyze a chart for timing marriage is to understand the basic principles of astrology and both the logic and philosophy of this divine science.

I have given examples based on Vimshottary Dashas, as I find them fairly accurate. Other Dashas could, also, be used with equal ease, if the basic principles are understood in depth. It is also well to remember that transit positions of Jupiter to indicate the year in which marriage could occur, Sun for the Month and that of Moon to find out the nearest day is a good tool to time marriage, when applied with Viveka.

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om namaḥ śivāya  
subhaṁ subhaṁ kuru kuru  
śivāya namaḥ om

## Meditations

### Brahma Kumaris World Spiritual University

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### Act of God

Whenever there is a natural calamity such as a flood or earthquake, it is referred to as an act of God. Those who do so think that these events occur at God's will because they believe that God controls each and every little thing that happens in this world. Thus people resign themselves to the death and destruction caused by these natural events as divine retribution. But is God really behind these natural events? God is the Supreme Father of all souls and is worshipped as the one who liberates us from sorrow and bestows happiness. How can He cause untold suffering to His children through natural disasters? The elements of nature do not work on the directions of the Supreme Soul. They have their own natural order which, when disturbed, results in events like floods, earthquakes and cyclones.

### Birth and Avatar

The Bhagavad-Gita tells us that whenever unrighteousness prevails in this world, God incarnates to destroy all evil, save the pious and establish a new righteous order. Many people wonder how God comes into this world to perform this task. God, who is above the cycle of birth and death, does not take birth in this world for this purpose. He chooses the means of incarnation. He enters the body of a human medium, through which he imparts spiritual knowledge. This way God does not get trapped in a body. He can enter and leave his adopted body at will and perform his divine task without coming into any karmic bondage.



# Dr. Shrikant Jichkar - timing death

*Examining the premature death of a brilliant politician, great statesman and the most educated man in the world.*

**By Prabodh Vekhande**  
**Death a continuous process**

There are several ways, rather infinite ways of dying for human beings. Death is a beginning of new life and end of present one. Although, Astrology is criticized for its unscientific and hence uncertain approach towards life, everybody is certain about one thing and that it ends. With some one, it happens in early days and with some it happens as late as possible. Astrologically we say that certain yogas occur only once in the lifetime and there is a specific time at which those yogas may fructify. Normally one would get marry in the marriageable age only. At least for the first time! So if the marriage creating grahas are acting in the chart and at the same time dasa and Mahadasas are as well conductive for the marriage but if the native is minor then those planets and those AD/MD will not give marriage. So for marriage it is not only planetary transit and MD etc are important but age of the native as well plays important role. Same thing can be said about almost every aspect of the life except for the death. Death can occur anytime anywhere in any form. So death creating yogas are always operational in the chart. Death is continuous with Time. In fact every passing day gets you closed to death! It is as if death causing yogas are waiting for 'suitable' time and space to fructify. Possibly this is what happened with Dr. Shrikant Jichkar.

## **Astrological Houses and Death Indications**

As I said earlier, a death is always chasing life and hence times. It is always there with you all the time. So there are many houses and indications that can cause death. Most important of all is the Lagna, Lagnesh, 10<sup>th</sup> lord, 8<sup>th</sup> house and its lord, The moon.



Depending on the strength or weakness of planets timing of death can be ascertained.

these Saturn is Aayu karak and hence its position should also be taken into considerations. We have Marak and Dusthanas in the chart, which play important role in causing death. The lord of these sthanas should also be taken into considerations. Malefic planets as well play important role in this regard. Jupiter is source of life called as Jeeva. His strength will decide the timing of death in a broad manner.

## **Astrological Units of Life**

Although, general way of measuring life will be general ways of measuring Time that can be calculated as Years-month etc, astrology measures life in three broad categories. Alpayu, Madhyayu, and Purnayu are the three categories. Alpayu is further divided into Bala Arishtya to mean death in infant stage till eight years of age and Yogarishtya to mean death till the age of 20 years. In fact Jatak Parijat says that till twelve years, age of a person can not be ascertained. Off course there are some obvious yogas dealing with death in infant stage but the fact remains that till twelve years of age the person is subjected to the punya and papa of his parents. So we have Alpayu time span ranging till 32 years, Madhyayu time span ranging from 32 to 70 years and Purnayu time span ranging from 70 to 100 years. The boundaries are imaginary and deceptive as well. While fixing the Aayu of a person, if we apply the astrological principles with out the proper knowledge of Kundali, one may end up suggesting wrong measure of life for the person. The boundaries are just a general way of as-



certaining span of life. Every Kundali has some specific yogas to increase or reduce these boundaries. The factors that can increase or decrease these boundaries should also be taken into considerations before predicting death.

## Classical Approach for Longevity

There are many yogas, which are responsible to create early death. But out of all those I feel that Lagnesh and 8<sup>th</sup> lord, 10<sup>th</sup> lord and the Moon play important role. If the Lagnesh is debilitated and placed in 6<sup>th</sup>, 8<sup>th</sup>, and 12<sup>th</sup> aspected by malefic grahas only, may cause early death. The weak moon in Lagna and aspected by malefics may also cause death early. Let's try to understand the complexity of death by Dr. Shrikant Jichkar chart.

## Dr. Shrikant Ramchandra Jichkar

As the world laments the cruel twist of fate that deprived Dr. Shrikant Jichkar of his new found happiness, astrologers will inevitably be asked whether his life was destined to end so suddenly. He never seemed to have lasting activity in his life. He tried every possible direction of earning knowledge. Recently he had been busy in starting the Vedic school near by Nagpur. Vedas and their exploration were his obsession. Medical doctor by education but he never opted medical field as his profession. In fact he opted for most uncertain profession in India. He was a political leader. As an astrologer by himself of repute, he had strong belief in other reputed astrologer's opinion that he would live for complete hundred years! Possibly he failed to appreciate the power of Saturn! Saturn gave him everything. His most successful business was also because of Saturn. He became leader of masses (Saturn) in spite of having cleared the civil services (both IAS & IPS) to become government servant. Saturn as well gave him Death!

Although the crash which ended his life on 2nd June 2004 around 5.25 PM was an accident, astrologers can say with confidence that the timing certainly wasn't. Dr. Jichkar was born on 14<sup>th</sup> Sep. 1954 at 2.05 PM in Nagpur city [79E06, 21N09]. He had Cancer lagna with as many as three planets in exalted state and two in own house. He had Jupiter vargottam and exalted placed in Lagna and Mercury in 3<sup>rd</sup> in Virgo and Saturn in Libra to 4<sup>th</sup> house. The Sun is in own house to 2<sup>nd</sup> house and Venus in Libra to 4<sup>th</sup> house.

His success can be attributed to these powerful positions of the planets. Why such a tragic and early end?

## Case Study

We find that in his chart none of the conditions of early death apply as Lagnesh being placed in 9<sup>th</sup> and having parivartan with Jupiter is fairly strong and 8<sup>th</sup> lord is as well exalted placed in kendra. So in general we can say that the chart is not Alpayu.

Among the several yogas for Madhyayu, we find that there is one, which states 'if the 8<sup>th</sup> lord is in kendra and 8<sup>th</sup> house is not occupied by any planet the native lives Madhyayu'. So this clearly puts Dr. Jichkar in the category of Madhyayu. Moreover there are two benefic planets in the kendra with one in trikona. This makes the person to live upto Madhyayu years. That is again Madhyayu. He died at the age of 50.

## Method of three pairs

Now take other ways of considerations for longevity. Among the all methods available, this method is most effective after the classical approach. In this method there are three pairs of signs –

- (a) Signs occupied by the Lagna lord and eighth lord
  - (b) Signs occupied by Lagna and Hora Lagna (HL), and
  - (c) Signs occupied by Saturn and Moon
- If both lords are in a, b, c are in Chara rashi then as the name indicates it gives Purnayu. Chara means moving. Life moves in this and hence reaches to Purnayu.
  - If both lords in a, b, c are in Sthira rashi then as the name indicates it gives Alpayu. Sthira means fixed. The life gets halted and hence it gives Alpayu.
  - If both lords in a, b, c, are in Dwiswabhaba rashi then as the name suggest it gives Madhyayu. Dwiswabhaba is common of Chara and Sthira and hence it gives Madhyayu.

When both lords in a, b, c, are not same then Aayu indicated by the remaining third will be indicated. So Dwiswabhaba + Chara = Sthira and hence Alpayu. We can calculate for all other combinations like wise. Let's apply one by one all.

## First Method A

- 1) The Lagnesh & 8th lord



## timing death

Gk Mo	Md HL		Ke
SL	Rasi		Ju As
Dr Shrikant Jichkar			Su
September 14, 1954 2:05:00 (5:30 east) 79 E 6, 21 N 9			
Ra Ma	AL GL	Sa Ve	Me

Ke	AL	Me	
Gk	Navamsa		GL Ju Md
Sa Ve	D-9 Chart		Ma As
September 14, 1954 2:05:00 (5:30 east) 79 E 6, 21 N 9			
HL Su		Mo	Ra

As: 3 Cn 22    Su: 27 Le 17 (AK)    Mo: 11 Pi 14 (GK)    Ma: 15 Sg 04 (BK)  
 Me: 15 Vi 32 (AmK)    Ju: 0 Cn 44 (DK)    Ve: 13 Li 12 (MK)    Sa: 13 Li 01 (PiK)  
 Ra: 17 Sg 58 (PK)    Ke: 17 Ge 58    HL: 29 Ar 00    GL: 2 Sc 48

- 1) Dwiswabhava + Chara = Alpayu (Short life)
- 2) Moon & Saturn  
Dwiswabhava + Chara = Alpayu (Short life)
- 3) Lagna & Horalagna  
Chara + Chara = Purnayu (Long life)

So we see that by method A it comes out to be Alpayu.

### Second Method B

Find out the stronger of the lords of the 8<sup>th</sup> from lagna and the 8<sup>th</sup> from the 7<sup>th</sup>. According as the lord is in Kendra, Panaphara, or Apoklima the term of life would be decided as Purnayu, Madhyayu, and Alpayu.

Lord of 8th from Lagna is Saturn and Lord of 8th from 7th is Sun. Saturn is more powerful and is in Kendra hence Purnayu. So by method B it comes out to be Purnayu.

### Third Method C

Apply the same rules to stronger of lords of 8<sup>th</sup> from Atmakaraka and 8<sup>th</sup> from the 7<sup>th</sup> from AK to decide the term of life. If AK is in 9<sup>th</sup> from lagna, Alpayu becomes Purnayu and vice-versa but Madhyayu remains same.

Lord of 8th from the AK is Jupiter  
 Lord of 8th from the 7th from AK is Mercury.

Mercury is more powerful and placed in Apoklima hence Alpayu. Hence we see that from method C life is Alpayu.

By finding the majority of A, B, C we see that it is Alpayu.

### Kaksha Vridhi and Kaksha Hrasa

We see that benefics occupy kendras and AK is hemmed between benefics. That makes the Vridhi to next life span from the calculated by A, B, C. Since majority of A, B, C gives Alpayu next advancement will be to Madhyayu. So the life span will be Madhyayu.

### Another Method of Three Pairs

According to Phaladipka the longevity can as well be calculated by taking into consideration following parameters:

- 1) Lagna Dreshkana rashi & Chandra Dreshkana rashi
- 2) Lagna Navamsa rashi & Chandra Navamsa rashi
- 3) Lagnesh dwadasamsa rashi & Astamesh dwadasamsa rashi

If both the rashis are same and Chara the native will be Purnayu. If both are same and Sthira the native will be Alpayu. If same and Dwiswabhava the native will be Madhyayu. If both are not same the remaining one will indicate the life.

According to 1 it comes out as Chara + Chara and hence Purnayu.

According to 2 it comes out as Sthira + Chara and hence Madhyayu

According to 3 it comes out as Sthira + Chara and hence Madhyayu.

Majority gets the Madhyayu and hence he had Madhyayu.

### Timing of Death

Now, having confirmed that the native belongs to Madhyayu, we have to fix up his time of death. To fix up the timing of death we have to analyze his dashas, transit of planets, his marak planets and their



associates. First of we have to find out the killer planet(s).

## Killer planet Jaimini way

According to Jaimini the planet that qualifies as Rudra of lagna can destroy the physical existence of the native. Since there are 12 houses and each one will have one Rudra, among these one will be qualified as Maheshwara. Maheshwara will destroy the existence of Atma and hence will lead to Moksha. If there are only Rudras who will be progenitor? There has to be one graha who will take the responsibility of recreation. Jaimini attributes this responsibility to one of the Rudra and called as Brahma. So we have Brahma who will be responsible for creativity of the person, the Rudra who will destroy the body of a person and a Maheshwara who will liberate the soul of the person and that way grant the Moksha. There is a complicated logic for finding the Brahma and for brevity sake we will avoid calculation part of it. Suffice is to say that Dr. Jichkar had Brahma as the Sun. He was indeed creative like a king. He always thought of creating something big. The Sun as well represents Agni (fire). He was the first non-Brahmin to take the Agnihotra. Is it not fascinating?

## The Rudra

The stronger of the lords of the eighth house from the ascendant or the seventh house is Rudra. But if weaker of the two is with more natural malefics then although it is weak qualifies as Rudra. In this chart we see that 8<sup>th</sup> lord from Lagna is exalted Saturn placed in Kendra and 8<sup>th</sup> lord from 7<sup>th</sup> is AK Sun placed in own rashi. This makes the Saturn as Rudra. So Saturn will be his number one killer.

## The Maheshwara

Maheshwara will liberate the soul or Atma and hence 8<sup>th</sup> lord or 12<sup>th</sup> lord from the AK naturally becomes candidate for Maheshwara. But what will be the case if 8<sup>th</sup> or 12<sup>th</sup> lord from AK is very strong by virtue of being in own house or exalted?

I think such a powerful planet will not be able to liberate the soul. That's why Jaimini suggests that in such cases 8<sup>th</sup> lord or 12<sup>th</sup> lord from this should be examined and the choice should be made. We see that in Dr. Jichkar case 8<sup>th</sup> lord from AK is exalted, vargottam, and well placed Jupiter. So we have to

apply rider to find 8<sup>th</sup> or 12<sup>th</sup> lord from Jupiter. So Saturn again qualifies as Maheshwara.

## Shool Dasa Analysis

We have already seen that Dr. Jichkar had Madhyayu. The Lagna with one planet is stronger than the 7<sup>th</sup> house. So Shool dasa will start from Lagna.

Shoola dasa (troubles and death):

Maha Dasas:

Cn: 1954-09-14 (02:05:00) - 1963-09-14 (09:28:42)  
 Le: 1963-09-14 (09:28:42) - 1972-09-13 (16:49:43)  
 Vi: 1972-09-13 (16:49:43) - 1981-09-14 (00:15:33)  
 Li: 1981-09-14 (00:15:33) - 1990-09-14 (07:27:25)  
 Sc: 1990-09-14 (07:27:25) - 1999-09-14 (14:51:58)  
 Sg: 1999-09-14 (14:51:58) - 2008-09-13 (22:17:19)  
 Cp: 2008-09-13 (22:17:19) - 2017-09-14 (05:38:34)  
 Aq: 2017-09-14 (05:38:34) - 2026-09-14 (12:50:40)  
 Pi: 2026-09-14 (12:50:40) - 2035-09-14 (20:16:51)  
 Ar: 2035-09-14 (20:16:51) - 2044-09-14 (03:43:58)  
 Ta: 2044-09-14 (03:43:58) - 2053-09-14 (11:02:08)  
 Ge: 2053-09-14 (11:02:08) - 2062-09-14 (18:17:02)

Middle 4 dashas from Scorpio to Aquarius rashi will indicate the Madhyayu (32 to 72). Let us examine these signs bearing in mind (a) Brahma-Sun (b) Rudra – Saturn (c) Maheshwara – Saturn.

Scorpio and Capricorn are aspected by Jupiter so they are not likely to kill. The Aquarius is aspected by AK Sun so again it will not cause death. So we are left only with Sagittarius. The Shoola dasa of Sagittarius started in the month of September 1999 and lasted till September 2008. Moreover Sagittarius is conjoined with 10<sup>th</sup> lord Mars and debilitated Rahu. The Rudra and Maheshwara Saturn as well aspect this rashi.

Now we have to fix up Anterdasa for this. The Anterdasa for Sagittarius

Shoola dasa (troubles and death):

Sg MD: 1999-09-14 (14:51:58) - 2008-09-13 (22:17:19)

Antardasas in this MD:

Sg: 1999-09-14 (14:51:58) - 2000-06-12 (00:27:27)  
 Cp: 2000-06-12 (00:27:27) - 2001-03-11 (21:37:43)  
 Aq: 2001-03-11 (21:37:43) - 2001-12-13 (08:22:45)  
 Pi: 2001-12-13 (08:22:45) - 2002-09-14 (09:14:00)  
 Ar: 2002-09-14 (09:14:00) - 2003-06-12 (18:54:08)  
 Ta: 2003-06-12 (18:54:08) - 2004-03-11 (16:02:12)  
 Ge: 2004-03-11 (16:02:12) - 2004-12-13 (02:43:43)  
 Cn: 2004-12-13 (02:43:43) - 2005-09-14 (03:47:57)  
 Le: 2005-09-14 (03:47:57) - 2006-06-12 (13:21:23)  
 Vi: 2006-06-12 (13:21:23) - 2007-03-12 (10:29:49)



## timing death

Li: 2007-03-12 (10:29:49) - 2007-12-13 (21:14:04)

Sc: 2007-12-13 (21:14:04) - 2008-09-13 (22:17:19)

### Battle with Cancer

The Sagittarius Anterdasa (1999-09-14 - 2000-06-12) with in Sagittarius Mahadasa was certainly a very strong candidate for his death. In fact in the year 2000 he developed his cancer. Doctors were trying to figure out exact cause for his high body emperature. Day by day he was sinking. The Sagittarius is 6<sup>th</sup> from Lagna but 5<sup>th</sup> from Brahma Sun and 2<sup>nd</sup> from AL. The presence of Rahu in the rashi made it difficult for doctors to detect the disease. He survived as although Saturn was in trine to dasa rashi, it was not aspecting dasa rashi and moreover transits Saturn was in trine to AK as well. He fought successfully with his cancer as next Anterdasa was of Capricorn which was aspected by Jupiter and after that Aquarius had the aspect of AK and Brahma the Sun. The position of Rudra Saturn was trine to dasa rashi and natal Saturn was aspecting it as well. So when his problem started of cancer it started and gave no clues. When U.S doctors diagnosed him with cancer later in Jan.2001 he was given 15 days to live. Anterdasa of Sagittarius was to end on 12<sup>th</sup> June 2000 and Saturn was to move from Aries on 7<sup>th</sup> of June.

Now the Anterdasa of Capricorn started. Saturn lords the AD and it was as well the Rudra. This AD must have created problems for him. Now he started sinking very fast and doctors in Nagpur were not able to detect real problem for his high body temperature.

Jupiter's grace was there on the AD rashi as Jupiter was aspecting it. He was ultimately moved to U.S. on 25<sup>th</sup> of November 2000 when Leo PD was operating. Leo is the sign of his Atmakaraka. The Atmakaraka saved his life. The position of Saturn in 6<sup>th</sup> to Dasa rashi now created worst problems. He was medically declared dead in 1<sup>st</sup> week of January in the PD of Libra where Natal Saturn is placed and which is 11<sup>th</sup> from dasa rashi. Aspect of Jupiter on the AD rashi saved his life. In this PD of Libra, his Cancer was detected. It was his will power and mental strength that saw him through the rigorous of chemotherapy, as he was to enter in Aquarius AD in March 2001. Aquarius was aspected by AK sun. This AD saw him get cured of his Cancer. He said "I was shell-shocked and didn't know what to do. But I decided to take up the challenge and went into

battle headlong," after he got completely cured. Once this situation got over, next Anterdasas were aspected either by AK or Jupiter. So he was unlikely to die till September 2002.

By this time Rudra Saturn had taken its position in Gemini and Jupiter in Cancer. Jupiter was to remain in cancer for almost a year. That made the Shool Anterdasa of Aries to pass without much trouble. But the Rudra Saturn had already taken its position in Gemini there by aspecting dasa rashi. This Saturn was just waiting for proper time and opportunity to get his task done. In June 2003 Taurus Anterdasa started and around that only the protection from Jupiter ended as it moved to Leo from his natal lagna cancer in August. Now the battlefield was ready for the Rudra Saturn. Any time he could have killed him. He got his act done in September 2003 although unsuccessfully. Dr. Jichkar was about to die because of drowning. The incident happened when he took the Idol of Ganapati in the City Lake for immersion. On that day, 2 of his friends were drowned but he survived miraculously. The reason could only be that the Anterdasa rashi Taurus was 7<sup>th</sup> from AL. But that was the first indication from Rudra Saturn. Taurus Anterdasa ended in March 2004 and it was now Gemini. The mrutyupada as well was in Gemini. Every thing was now in Saturn's favor. Saturn could have killed him any time after this. He did it in Virgo Pratyantardasa. So Sagittarius MD with Gemini Anterdasa aspecting MD rashi and Virgo PD which was again aspecting MD rashi must have killed the person. On 2<sup>nd</sup> June 2004, the native had following combinations. Transit Saturn and Mars were in Gemini aspecting Shool dasa rashi Sagittarius. The Moon was debilitated and was in Nakshtra of Saturn.

### Vedic Tithi of Death

According to Pt. Sanjay Rath rule, the 5th house planets can calculate the tithi of death. If unoccupied by any planet the planet influencing 5<sup>th</sup> lord will decide the tithi. There is no planet in the 5<sup>th</sup> house and hence we have to find the influence on 5<sup>th</sup> lord. The 5<sup>th</sup> lord mars is placed in 6<sup>th</sup> in Sagittarius conjoined with Rahu and aspected by powerful Saturn the Rudra. So tithi could have been any of Mars (3,11), Rahu (8,new Moon), Saturn (7, Full Moon). He died on Full Moon govern by Saturn his Rudra.

### Vedic Time (Lagna) of Death



According to Pt. Sanjay Rath's rule the Lagna at the time of death should be trine to AL or 7<sup>th</sup> from AL. Scorpio Ascendant started at 5.25 PM. This was right time for Rudra to hit as his AL was in Scorpio only. Dr. Jichkar died on 2<sup>nd</sup> June 2004 exactly at 5.25 PM.

## Nature of death

Since the Rudra Saturn along with Mars was aspecting Dasa rashi that conjoined with Mars and Rahu, accidental death was imminent. The 3<sup>rd</sup> house from AL indicates the place of death. In his case it is Capricorn. It is a Chara rashi and indicates jungle. The 3<sup>rd</sup> house from Lagna is Dwiswabhava Virgo rashi. Parashara says that this indicates the death on the way. Dr. Jichkar died while he was on his way to home on remote road. Although, Capricorn is considered as Saumya rashi, it gives results of Krura, as well, as it is lorded by malefic Saturn and Virgo is a Saumya rashi. Dr. Jichkar died in car accident but did not suffer any injury.

Let's now examine the chart from Parashari Vimshottari dasa way.

## Killers Parashari way

We have already seen that according to Parashari analysis the range of his life was medium. So, let's find out the planets that can kill the person. For the better understanding we shall classify such planets in some categories.

- Basic Killers
- Functional Killers
- Derived Killers
- Basic killers are the lords of 2<sup>nd</sup> and 7<sup>th</sup> house. Since the 3<sup>rd</sup> and 8<sup>th</sup> house are houses of life 12<sup>th</sup> from these two will be houses of death.
- Functional killers are the planets associated with lords of 2<sup>nd</sup> and 7<sup>th</sup> lord and as well as lords of Dusthanas. The lord of 3<sup>rd</sup> and 11<sup>th</sup> can as well act as a killer planet.
- Derived killer is the planet that is least powerful in the chart.

According to Parashara, of the several killers, benefic planets in conjunction with lords of 2<sup>nd</sup> and 7<sup>th</sup> are the most powerful in inflicting death.

## Which MD of Vimshottari Dasa will kill?

Since we have already confirmed that the native is Madhyayu, the operational dashas in the rage of 32-

72 will be Venus, The Sun, The Moon and some portion of Mar dasa. Now lets find out possible killer dasha. Can a dasha of Yogakarka Mars be killer dasha? There is a remote chance, as Mars is placed in 6<sup>th</sup> house that can be a killer planet being natural malefic. So such malefic Mars can kill in the Anterdasa of 8<sup>th</sup> lord. Rahu is a co-lord of 8<sup>th</sup> house as well. So this Mars can act as a reluctant killer.

Can a dasha of Lagna lord Moon be killer dasha? Most unlikely as it is placed in trine and is in parivartan with Jupiter that is placed in Lagna.

Can a dasha of AK Sun be killer dasha? There is a chance but as mentioned earlier, lords of 2<sup>nd</sup> and 7<sup>th</sup> do not act as actual killers but rather they make their associate killers. Possibly it can become Marak in the dasha of 12<sup>th</sup> lord Mercury. As in the dasha of 2<sup>nd</sup> lord the planet placed in 12<sup>th</sup> can act as a killer. So dasha of 2<sup>nd</sup> lord Sun may kill him only in the Anterdasa of Ketu. Moreover the Sun was Brahma in his case so possibly it would not have done any killing.

Can a dasha of Venus be killer dasha? There is a strong chance as Venus is natural benefic attracts Kendradhipati dosha, functional killer being lord of 11<sup>th</sup> and is associated with 7<sup>th</sup> lord Saturn and that way becomes strong killer.

## Possible Killer Planets

That makes the set of possible killer planet as Mercury being 3<sup>rd</sup> lord & lord of 3<sup>rd</sup> house from 12<sup>th</sup> house, Mars can be killer being placed in 6<sup>th</sup> and associated with 8<sup>th</sup> lord Rahu.

Rahu can be a killer as it is co-lord of 8<sup>th</sup> house and placed in 6<sup>th</sup> as well. Saturn is primary killer being 7<sup>th</sup> lord, Venus as it is associate with 7<sup>th</sup> lord Saturn. So on first look we obtained as {Venus, Mercury, Mars, Rahu, Sun, and Saturn}. Now lets try to minimize our killer planet findings.

Mars, although he is placed in 6<sup>th</sup> is Yogakarka for Cancer lagna. Being associated with another malefic Rahu it will make 6<sup>th</sup> lord killer rather killing itself. So presence of Mars and Rahu will lead to Jupiter acting as killer. But Jupiter is lord of 9<sup>th</sup> house and hence is benefic as well. So it will kill only when in the Madhyayu no other dasha is left. In this way we find that Mars, Rahu and Jupiter are eliminated from the killer set. We are now left with Saturn, Venus, Mercury, and Sun all can act as killer planet.



## timing death

### Venus-Saturn Gave Cancer Battle

Vimsottari Dasa (started from Moon):

Ven MD: 1985-12-26 (18:11:52) - 2005-09-12 (18:11:52)

Antardasas in this MD:

Ven: 1985-12-26 (18:11:52) - 1989-04-09 (18:11:52)

Sun: 1989-04-09 (18:11:52) - 1990-04-04 (18:11:52)

Moo: 1990-04-04 (18:11:52) - 1991-11-25 (18:11:52)

Mar: 1991-11-25 (18:11:52) - 1993-01-18 (18:11:52)

Rah: 1993-01-18 (18:11:52) - 1996-01-03 (18:11:52)

Jup: 1996-01-03 (18:11:52) - 1998-08-20 (18:11:52)

Sat: 1998-08-20 (18:11:52) - 2001-10-03 (18:11:52)

Mer: 2001-10-03 (18:11:52) - 2004-07-19 (18:11:52)

Ket: 2004-07-19 (18:11:52) - 2005-09-12 (18:11:52)

So Saturn Anterdasa in Venus may create problems if transits are not favorable. Saturn Anterdasas started from august 1998 till October 2001. In the year 1999 Jupiter was transiting through Aries and hence was placed in 10<sup>th</sup> house. Presence of Jupiter in kendra was great help. Saturn at the same time was as transiting through 10<sup>th</sup> house. This debilitated Saturn was a great threat as it was potential killer in Venus Mahadasa. Jupiter and Saturn in the August 2000 went to Taurus. This Saturn could be dangerous as it was now 8<sup>th</sup> to natal Saturn and MD lord Venus. As we have already seen Dr. Jichkar started sinking November 2000 onwards. On 13<sup>th</sup> of September Saturn got retrograde at 7 degree. This was the period he started facing problems. Now till Saturn is Vakri he may create all sorts of problems. That is what happened. He got seriously ill in November 2000 and was shifted to U.S.A and was detected Cancer in January 2001. He was survived only when Saturn got direct on 30<sup>th</sup> of January. The possible reason could be that the Saturn and Jupiter were in Nakshtra of Atmakaraka Sun. This Atmakaraka saved his life. Dr. Jichkar showed tremendous strength of character and even said to doctors attending to him regarding this. "Just make me live till 30<sup>th</sup> of January, after that nobody will kill me" he told to his doctors.

### Venus Mercury Proved Fatal

Vimsottari Dasa (started from Moon):

Ven MD: 1985-12-26 (18:11:52) - 2005-09-12 (18:11:52)

Mer AD: 2001-10-03 (18:11:52) - 2004-07-19 (18:11:52)

Pratyantardasas in this AD:

Mer: 2001-10-03 (18:11:52) - 2002-02-25 (06:11:52)

Ket: 2002-02-25 (06:11:52) - 2002-04-25 (18:11:52)

Ven: 2002-04-25 (18:11:52) - 2002-10-12 (18:11:52)

Sun: 2002-10-12 (18:11:52) - 2002-12-02 (18:11:52)

Moo: 2002-12-02 (18:11:52) - 2003-02-25 (18:11:52)

Mar: 2003-02-25 (18:11:52) - 2003-04-26 (06:11:52)

Rah: 2003-04-26 (06:11:52) - 2003-09-26 (06:11:52)

Jup: 2003-09-26 (06:11:52) - 2004-02-09 (06:11:52)

Sat: 2004-02-09 (06:11:52) - 2004-07-19 (18:11:52)

Mercury being natural benefic and utter malefic for Cancer lagna, proved costly. October 2001 onwards any time he would have died. Mars or Rahu Pratyantardasa could have done this job, as both were aspecting 12<sup>th</sup> house. He had narrow escape in September 2003 in Rahu dasa. Finally, in Venus-Mercury-Saturn most terrific combination occurred. Venus was associated with markesh Saturn, Mercury was utter malefic being 3<sup>rd</sup> and 12<sup>th</sup> lord and Saturn was primary killer. He died in this combination only.

om tat sat

### SWAMI VIVEKANANDA WROTE ON MAY 23, 1893, TO D. R. BALAJI RAO

*"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord." Thus said the old Jewish saint when suffering the greatest calamities that could befall us, and he erred not...Herein lies the whole secret of existence. Waves may roll over the surface and tempest rage, but deep down there is the stratum of infinite calmness, infinite peace, and infinite bliss. "Blessed are they that mourn, for they shall be comforted." And why? Because it is during these moments of visitations when the heart is wrung by hands which never stop for the father's cries or the mother's wail, when under the load of sorrow, dejection, and despair, the world seems to be cut off from under our feet, and when the whole horizon seems to be nothing but an impenetrable sheet of misery and utter despair--that the internal eyes open, light flashes all of a sudden, the dream vanishes, and intuitively we come face to face with the grandest mystery in nature--Existence.*



# Nakshatra Pada Lords

By H. Ramadas Rao

## Prayer

ॐ श्री राट्टवेन्द्राय नमः

Om Sri Raghavendraaya Namah

व्यासाय भवनाशाय श्रीशाय गुणराशये ।

हृद्याय शुद्धविद्याय मध्वाय च नमो नमः ॥

ॐ गं गणपतये नमः

ॐ क्लीं कृष्णाय नमः

उद्यददिन धुतिमिन्दुकिरीटां तुंगकुचां नयनत्रययुक्तां ।

स्मेरमुखीं वरदांकुशपाशाभीतिकरां प्रभजे भुवनेश्वरीं ॥

## 1.0 Introduction

While examining one's natal chart, Navamsha chart plays a vital role. If natal chart is the *Deha* or the body then Navamsha is the mirror or backbone where one can see everything connected with native's life. Navamsha is nothing but a *Nakshatra Pada*. If Rashi chart is the normal Photo, Navamsha is the X-ray Photo.

Maharishi Parashara has given importance to Navamsha chart. He allots Navamsha in the following Shloka from Brihat Parashara Hora Shastra:

नवांशेशाश्वरे तस्मात् स्थिरे तन्नवमादितः ॥

उभये तत्पन्चमादे रीति चिंत्यं विचक्षणौः ।

देवा नुराक्षसश्चैव चरादिपु शुहेषु च ॥

*navāṁśeśāśvare tasmāt sthīre tannavamāditah||  
ubhaye tatpāncamāde rīti cintyāṁ vicakṣaṇauḥ|  
devā nrurākṣasaśvaiva carādīpu gṛuheṣu ca ||*

Meaning a Navamsha starts from the same Rashi in the case of chara or moveable Rashis, 9<sup>th</sup> in case of Sthira or fixed Rashis and 5<sup>th</sup> from Dwiswabhava or common signs. Similarly specific deities also rule these Navamshas starting from Deva for 1<sup>st</sup> Navamsha, 4<sup>th</sup> and 7<sup>th</sup> Navamshas, Nara for 2<sup>nd</sup>, 5<sup>th</sup> and 8<sup>th</sup> Navamshas and Raakshasa

for 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> Navamshas.

Now each Rashi or sign is of 30 Degree Longitude and so each Navamsha is 30 degrees divided by 9 gives 3 Deg.20 Min. So totally there are 9 Navamshas in each Rashi or sign. For complete details of this Navamsha computation, readers are requested to read any of the standard books on Brihat Parashara Hora Shastra or any basic Astrology book.

Now as we know Navamsha means Dharmamsha and so we can use this chart for delineating the activities related to Dharma in our life like education, Brahmopadeshm ( for Brahmins ), Career, marriage, children, wealth, parents , religion, spirituality, worship etc.

Now we know that the 9 navamshas in a Rashi or sign is related to Nakshatra Padas. Each Nakshatra is of 13 Deg.20 Min. longitudes and so each Nakshatra Pada is 3 Deg. 20 Min. longitude. Hence there are 4 Nakshatra Padas or Navamshas, which are Dharma, Artha, Kaama and Moksha Padas. These Nakshatra Padas are controlled by Deities which is explained in detail in following lines and is a research module based on hand written notes by my Late Grand Father ( mother's uncle) Shri K. Venkatarama Rao Jois of Kulai Village near Mangalore. He had mentioned in his notes that these are collected from Varaha Mihira's Brihat Jataka and some Nadi texts.

## 2.0 Family of Nakshatra Pada Deities

Generally it is understood that this theory is concerned with the nine planets. But the root for this creation are the main nine deities who are the Trimurthis (three trinities), their three wives and their three sons. The other levels in the hierarchy would execute their orders. They are the rulers called Ashta Dikpalakas (eight rulers of the eight directions), the sub rulers called Nava Grahas (nine planets) and the



## naksatra pada lords

Vishnu Family					
Deities	Roles	Rulers	Directions	Grahas	Castes
Vishnu	King	Devendra	East	Ravi	Kshatriya
Lakshmi	Minister	Kubera	West	Guru	Brahmin
Manmatha	Commander	Varuna	North	Kuja	Vaisya
Adishesha & Garuda	Guards	Yama	South	Ketu	Shudra
Shiva Family					
Deities	Roles	Rulers	Directions	Grahas	Castes
Shiva	King	Eashana	North east	Candra	Kshatriya
Parvati	Minister	Agnihotra	South east	Shukra	Brahmin
Kumara	Commander	Nairutti	South west	Shani	Vaisya
Phani & Nandi	Guards	Vayu	North west	Rahu	Shudra

leader of these rulers is Maha Ganapathy. The total of these is 27 which are formulated as Nakshatras (constellations) and these 27 Nakshatras are divided amongst the twelve Rasis (signs). The benefic or malefic results for the mankind would be to full extent by the main nine deities, to half extent by the rulers and to one-fourth extent by the sub rulers. These rulers and sub rulers are divided into two groups belonging to the **Vishnu Varga** family and **Shiva Varga** family of the Trimurthis. The planet **Budha (Mercury)** is related to the **Brahma** family. Their roles regarding the directions, duties and castes are classified. The following table gives the full picture:

### 2.3 First Nakshtramala & Rasis

Now we know that each planet is allotted three Nakshatras. The first nine Nakshatras from Ashwini to Ashlesha belong to the first mala (set) and they belong to the main root deities and Devaloka containing full strength to give benefic and malefic results or longevity in the Dasa of the planets. Each Nakshatra has been divided into four padas (quarters). These are called Paramocha nakshatras. The Dasa years of Ravi are 6 and with the 12 padas of the 3 nakshatras allotted to it would give 6 multiplied by 12 = 72 years of longevity in this first mala. Similarly Kuja or Ketu and Chandra would give 84 and 120 years of longevity. But for the planets Guru, Budha, Rahu, Sani & Sukra, the 4 padas of the one nakshatra only is taken. The dasa yeas of Guru is 16 and with 4 padas, the longevity would be 16 multiplied by 4= 64 years. Similarly the Budha,

Rahu, Sani and Sukra would give 68, 72, 76 and 80 years respectively in this first mala. These first nine nakshatras of this Paramocha NakshatraMala are allotted to the first four Rasis of Mesha (Aries), Vrishabha(Taurus), Mithuna(Gemini), and Kataka(Cancer). These four Rasis are called Paramocha Rasis and they are Devaloka Rashis.

### 2.4 Second Nakshtramala And Rasis

The second Nakshtramala from Makha to Jyeshtha belong to the rulers Ashta Dikpalakas and Pitru-loka or Swargaloka. This NakshatraMala is called Ucha Nakshatra Mala. The benefic or malefic results and the longevity during the Dasa of the planets would be 75% in this mala. The Rashis allotted to this mala are Simha (Leo), Kanya(Virgo), Tula(Libra) and Vrishchika(Scorpio). These Rashis are called Ucha Rasis and Swargaloka Rasis.

Third NakshatraMala And Rasis: The third NakshatraMala is from Mula to Revati belong to sub rulers of grahas (planets) and Graha mandalas. The benefic and malefic results and the longevity for the dasas of the planets to these NakshatraMala would be 25% in this mala. This mala is called Neecha Nakshatra Mala. The Rashis allotted are Dhanus (Sagittarius), Makara(Capricorn), Kumbha(Aquarius) and Meena (Pisces). These Rashis are called Neecha rasis and Graha mandala Rashis.

### 3.0 Nakshatra Padas

Each nakshatra has got 4 padas and each of these padas are again termed as Paramocha pada, Ucha pada, Neecha pada and Parama Neecha pada. These Nakshatras are further divided into Surya Vamsha System and Chandra Vamsha System.

Nakshatra	Ruler	Strength	Role	Percentage
Krittika	Ravi	Paramocha	King	100% strength
Punarvasu	Guru	Ucha	Minister	75% strength
Mrigashira	Kuja	Neecha	Commander	50% strength
Ashwini	Ketu	Parama Neecha	Servant	25% strength



### 3.1 Surya Family/Vamsha System:

The Nakshtramalas and Grahas (planets) are divided as follows in table -1 (below)

### 3.2 Chandra Family/Vamsha System

The Nakshatras and Grahas ( planets ) are divided as follows:

Rohini	Chandra	Paramocha	King	100% strength
Bharani	Sukra	Uccha	Minister	75% strength
Pushyami	Shani	Neecha	Commander	50% strength
Ardra	Rahu	Parama Neecha	Servant	25% strength

### 3.3 Nakshatra Padadhipatis

Nakshatra Padadhipatis are also called as Lords Of Nakshatra Padas. Each Nakshatra or constellation has got 4 Padas or quarters and each Rashi has got 9 Padas. Each pada has got a planet as lord. For example, the Mesha Rasi has got 4 padas of Ashwini Nakshatra, 4 padas of Bharani and 1 pada of Krittika.

The lord of the first pada of Ashwini is Ketu, of the second pada is Ravi, of the third pada is Kuja and of the fourth pada is Guru. These planets belong to the Vishnu Varga family. The lord of the 1st pada of Bharani is Shukra, of 2nd pada is Chandra, of 3rd pada is Rahu and of 4th pada is Shani and these planets belong to the Shiva Varga family.

### 3.4 Table of Nakshatra Pada lords:

The table-3 gives the lords of all padas of all nakshatras.

S.No	Rasi	Nakshatra	—>Lords			
			1st Pada	2nd Pada	3rd Pada	4th Pada
1	Mesha	1. Ashwini	Ketu	Sun	Mars	Jup
		2. Bharani	Ven	Moon	Rahu	Sat
		3. Krittika	Sun			
2	Vrisha	3. Krittika		Mars	Jup	Ketu
		4. Rohini	Moon	Rahu	Sat	Ven
		5. Mrigasira	Mars	Jup		
3	Mithuna	5. Mrigasira			Ketu	Sun
		6. Ardra	Rahu	Sat	Ven	Moon
		7. Punarvasu	Jup	Ketu	Sun	
4	Karka	7. Punarvasu				Mars
		8. Pushya	Sat	Ven	Moon	Rahu
		9. Ashlesha	Ketu	Sun	Mars	Jup
5	Simha	10. Magha	Sun	Mars	Jup	Ketu
		11. P Phal	Moon	Rahu	Sat	Ven
		12. U Phal	Mars			
6	Kanya	12. U Phal		Jup	Ketu	Sun
		13. Hasta	Rahu	Sat	Ven	Moon
		14. Citra	Jup	Ketu		
7	Tula	14. Citra			Sun	Mars
		15. Swati	Sat	Ven	Moon	Rahu
		16. Vishakha	Ketu	Sun	Mars	
8	Vrischika	16. Vishakha				Jup
		17. Anuradha	Ven	Moon	Rahu	Sat
		18. Jyeshtha	Sun	Mars	Ven	Moon
9	Dhanu	19. Moola	Mars	Jup	Ketu	Sun
		20. P Asadha	Rahu	Sat	Ven	Moon
		21. U Asadha	Jup			
10	Makara	21. U Asadha		Ketu	Sun	Mars
		22. Shravana	Sat	Ven	Moon	Rahu
		23. Dhanista	Ketu	Sun		
11	Kumbha	23. Dhanista			Mars	Jup
		24. Satabhishaj	Ven	Moon	Rahu	Sat
		25. P Bhadra	Sun	Mars	Jup	
12	Meena	25. P Bhadra				Ketu
		26. U Bhadra	Moon	Rahu	Sat	Ven
		27. Revati	Rahu	Sat	Ven	Moon

### 3.5 Brahma Varga Family, Budha Graha, Budha Nakshatras

Earlier the Vishnu Varga and Shiva Varga families are mentioned. For Brahma Varga family Budha graha is allotted. The Nakshatras Ashlesha, Jyeshtha and Revati are allotted to Budha. For these three Nakshatras, there are 12 padas. The first 6 padas relate to Vishnu Varga family and the next 6 padas to Shiva varga family.

→ 1st Pada of Ashlesha is in Guard or Kshetra Pala Amsha, Parama Neecha,

→ 2nd Pada is Rajamsha of Brahma Paramocha,

→ 3rd Pada is Commander Amsha Neecha Amsha of Narada (son of Brahma),

→ 4th Pada is Minister Amsa Uchaamsha of Saraswati (Wife of Brahma).

→ 1st Pada of Jyeshtha is Paramocha Brahmamsha,

→ 2nd Pada is Neechamsha Naradaamsa,

→ 3rd Pada is in Shiva Varga family Uchamsha of Saraswati Amsha,

→ 4th Pada is in Paramocha Brahmamsha.

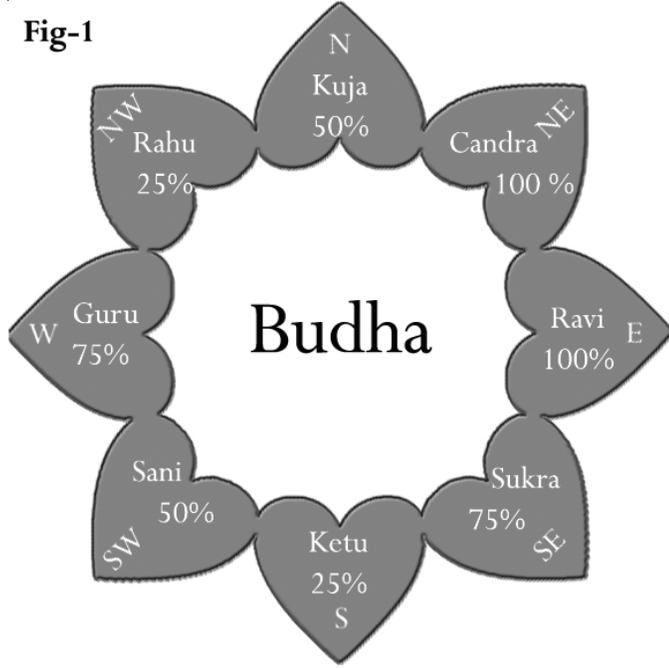
→ The 1st Pada of the third Nakshatra



## naksatra pada lords

- Revati of Budha is in Shiva Varga family Parama Neecha Guard Amsha,
- 2nd Pada is in Neechamsha of Narada Amsha,
- 3rd Pada is Uchamsha of Saraswati,
- 4th Pada is Paramochamsha of Brahma.

Fig-1



## 4.0 Navamsa Chart Preparation

After getting the birth charts and Dasa of planets as per the birth details, the Navamsa Pada lord of the Lagna (ascendant) is found out from the table earlier given., From this it is ascertained in which Varga or Vamsa (Surya or Chandra) the birth has taken place. Here afterwards this planet is considered as the Lagnadhipati (lord of lagna). Similarly the other Nakshatra pada lords of all other planets of the chart are found out. The Navamsa chart is prepared as follows. The Lagna Varga Kendra to which the Lagna Navamsa pada lord belongs is prepared on the left side with the concerned planets and the other Varga kendras are prepared on the Paroksha (opposite) kendras on the right side.

### 4.1 Surya / Chandra Vamsha

We have to make two charts like Fig-1 separately for Surya and Chandra Vamsha.

For example, if the Lagna Nakshatra Pada is Ashwini 1st Pada, the native falls under Surya Vamsha graph. So the Lagna starts from Ketu (Ashwini lord) and

ends at Ketu and the Lagna is marked over the Ketu box. If it is Ashwini 2nd Pada, the Lagna starts from Ketu and ends at Ravi and the Lagna is marked over the Ravi box. Similarly for Ashwini 3rd Pada and 4th Pada, the Lagna is marked over the Kuja and Guru boxes. If the Lagna Nakshatra Pada is in Bharani 1st Pada, the native falls under the Chandra Vamsa graph. So the Lagna starts from Shukra (Bharani lord) and ends at Shukra and the Lagna is marked over the Shukra box. Similarly the other Lagnas of the padas of 2,3,4 of Bharani are marked over Chandra, Rahu and Sani.

For example, if Ravi is in the Nakshatra pada of Poorva-Phalguni 3rd pada, Ravi moves in the Chandra Vamsa graph over Shukra (Poorva Phalguni lord) and ends up at Shani and Ravi is marked over Shani box. If Chandra is in Rohini 1st pada, Chandra starts from Chandra, moves over, ends at Chandra and Chandra is marked over the Chandra box. If Shani is in Punarvasu 3rd pada, it starts from Shani box, moves over the Guru box in the Paroksha Kendra of Surya Vamsha and ends up at Kuja and Shani is marked over Kuja box. Similarly all the other planets are marked over the concerned boxes either in Surya Vamsha or Chandra Vamsha graphs.

The number 1 is marked over the Lagna box and the other numbers 2,3,4 are marked over the other boxes in the same Vamsha in clockwise direction. The numbers 5,6,7,8 are marked in the Paroksha Varga over the corresponding boxes of similar strength. For example, for Shukra Lagna 1 is marked over Sukra, 2 is marked over Chandra, 3 over Rahu, 4 over Sani, 5 over Guru, 6 over Ravi, 7 over Ketu and 8 over Kuja.

### 4.2 Graha Balas (Planet Strengths)

The strength of a planet is found depending on its original strength and depending on the original strength of the planet over which it finally ends in its movement as Nakshatra pada lord. If the planet's Nakshatra pada lord falls in the same Varga, then the planet gets additional strength of the Nakshatra pada lord also. If the planet's Nakshatra pada lord falls in the Paroksha Varga, then the planet gets the strength as the difference between its original strength and the strength of its Nakshatrapada lord. For example, Ravi's Nakshatra pada lord if Kuja in the same Varga, then to the original strength of 100 of Ravi is added the original strength of 50 of Kuja. On the other hand,



if the Nakshatra pada lord falls in the Paroksha varga of Chandra Vamsa over Shani, then the net strength of Ravi would be the difference between its original strength of 100 and the original strength 50 of Shani, which means Ravi would be of strength of 50 only.

Now using these principles we can also find out the native's resemblances with his ancestors.

### 4.3 Native Resemblances

From the Nakshatra Padas of the Lagna in the different Nakshatra malas, the resemblances of the native can be found out. Now, if the native's Lagna Nakshatra lord is Ketu, having the 3 Nakshatras of Ashwini, Makha, Moola in the 3 Nakshatra Malas, the resemblances will be as follows for the different Padas. The same would apply for other Nakshatras also. This would give some idea to correct the Pada if necessary.

Ashwini-If Lagna is in 1st Pada- the native would be born with the resemblances of father's mother/grand father or his elder co-born/ mother's father; if in 2nd Pada resembling mother/father's elder brother or sister/mother's younger brother; if in 3rd Pada similar to 1st Pada; if in 4th Pada resembling father, father's younger sister, father's younger sister / mother's elder brother.

Makha- If lagna is in 1st Pada- resembling mother's father's elder brother, mother's younger brother/grand father/father's mother; in 2nd Pada resembling mother / mother's elder brother / father's elder brother / sister; in 3rd Pada resembling father's father or mother; in 4th Pada resembling father. Moola- If Lagna is in 1st Pada-resembling grandfather; in 2nd Pada resembling mother / mother's brother / father's elder brother or sister; in 3rd Pada resembling father / father's younger brother or sister, 4th Pada resembling mother's elder sister / brother.

### 4.4 Education, Houses, Profession

The eight Lagnadhipati ( 8 Nakshatra Padadhipatis ) with their Chaturtha Kendradhipatis (4th Kendra lords) would give different education, profession, houses (residence) and their directions give their results as explained here. If Lagnadhipati and the Chatuthadhipati (4th lord) are in their own Kshetras (houses) , the following results would apply. It is to

be noted that if the Lagnadhipati is located in the same Varga or Paroksha Varga and if it associated with that Kendradhipati, then depending on the 4th lord of that Kendradhipati the native would get education. Also the native would construct house or live in such houses as per the direction and in the Dasa of that lord.

Parama Neecha Yoga givers- Ketu and Rahu- would give roughly education from 1 to 10<sup>th</sup> standards. They would give mostly technical and hand operated (vocational) education. Due to their effect, the native would live in timed houses, in muddy areas, in forests, at the end of the villages, near rivers, tanks, ponds, mountains, under trees etc. Now for Ravi Lagna natives since Ketu would be the 4th lord and this native would live in such houses in the Southern direction in villages or near villages. For Shani Lagna natives, Rahu would be the 4th lord and would give poor education to the native and the native lives in such poor houses in North- West direction.

Paramoccha Yoga Givers- Ravi and Chandra- would give excellent education, languages, scholarly degrees, . With their effect the native would live in big cities, in distant foreign countries, in very big beautiful house with One or two storied houses. If it is the same country, the native lives in the important cities of the countries, if in state in the state's main cities, if in a district in the main towns of the district , in government bungalows or multi-storied buildings. For Kuja Lagna natives, Ravi would be the 4th lord and Ravi is the lord of east, hence these natives would live in Government Bungalows in eastern direction. It is to be noted that if it is Vishnu, the native would live in distant countries, if Devendra ruler in the same country or state, if Ravi in state or district main town in Government Bungalows or in other's multistoried bungalows. That means, if Krittika 1st pada it is Vishnu, if Uttara 4th pada is Devendra, and if Uttarashada 3rd pada is Ravi. Likewise the Kuja Lagna natives, over Ravi as per Nakshatra Padamsa, from there as per the birth time associated with Vishnu , Devendra on those padas, would give the above results. For Rahu Lagna natives, Chandra would take the 4th lordship. Since this Chandra is the lord for north- east direction, for Rahu lagna natives the north -east direction is important. Such natives would possess big bungalows in north-east or live in them in distant countries in main cities or in same country or state or districts. They



## naksatra pada lords

would be well educated.

Please note that for Kuja and Rahu Lagna natives, if the 4th lord Ravi and Chandra are in their own kendras and in addition 4 Grahas or Planets are deposited over these kendras, for such natives, beginning from the Lagna Maha Dasa approximately an year ahead, Paramocha yoga starts and remains for 6 or 12 or 18 or 24 years. This applies for only Ravi . So the Kuja Lagna natives would get very high position in political and government related occupations. Similarly for Rahu Lagna natives, the native would get extremely high position and results in business or private organizations for 10 or 20 or 30 or 40 years. For such natives Rahu Maha Dasa would be the beginning. Such natives would live in big bungalows or construct and live in them. In addition if on these Ravi and Chandra, 2 or 3 Grahas/Planets are posited, they will be very prosperous with excellent yoga.

Uccha Yoga Givers-Guru and Sukra- would give logic, law, dharma, finance, and politics related education. Guru would give Jyotish, arms, literature, mathematics, business, agriculture and social studies education and would make him as expert and great poet. Shukra as per present education systems would give below degree level. Guru would give single storied building in main cities in Western direction and Shukra in South- East direction. For Ketu Lagna native, Guru would operate as 4th lord. So the native would be a minister/deputy ruler/ head of law or education department/ director/secretary/confidential adviser or work in such related organizations and live in single storied building in west direction. For Chandra Lagna natives, Shukra would be the 4th lord and they will be connected with business or private organizations as partner/ lawyer /director/or in education departments as vice principal/assistant headmaster/lecturer/teacher or otherwise in agriculture, architecture, Jyotish departments as expert living in single storied buildings in South -East direction.

Neecha Yoga Givers- Kuja and Shani- would give about 10th class education. The native would work in defense/ police/factories/finance/ banks/treasuries/accounts as inspectors/ managers/ supervisors/ clerks. They can be contractors or money- lenders also and for this Kuja is concerned. They will be district heads living in cities in tiled houses in North direction. For Guru Lagna natives, Kuja being the 4th

lord would give above results. For Shukra Lagna natives, Shani being the 4th lord would give about 10th class education and village/town people leadership or representative. They would be connected with grains/animals/agriculture/temples or in business organizations as manager/inspector/supplier/contractor in export/import organization/in small shops in towns/districts in South- Western direction.

Parama Neecha Yoga Givers- Ketu and Rahu- Ketu gives in government related low class jobs in defense / forest / mines / surgery / roads / canals / airways / news / publishing / chemical departments as drivers / fitters /cleaners/ draughtsman / composers /welders etc with low education. Rahu gives in business related jobs in low class in agricultural fields / pottery / cookery / medical areas.

## 5.0 Brahma Varga – Budha Lagna Natives

Now in our previous discussion, we had only eight Grahas or planets and so now let us look at Budha Graha or Planet. The 3 Nakshatras Ashlesha, Jyeshtha and Revati are ruled by Budha which have 12 Padas. So if the Lagna Nakshatra is Ashlesha or Jyeshtha or Revati, then they are called Budha Lagna natives.

- Ashlesha: 1st Pada Ketu, 2nd Pada Ravi, 3rd Pada Kuja, 4th Pada Guru.
- Jyeshtha : 1st Pada Ravi, 2nd Pada Kuja, 3rd Pada Shukra, 4th Pada Chandra.
- Revati : 1st Pada Rahu, 2nd Pada Shani, 3rd Pada Shukra, 4th Pada Chandra.

Like this , the Budha Lagna native would be born in Surya and Chandra Vamshas or Families.

The Budha Graha movement would correspond to Brahma (one of the trinities) 100%, Saraswati (wife of Brahma) 75%, Narada (son of Brahma) 50% and Vahanamsha (vehicles of Brahma ) 25%. If it is Lagna the native will have such mental qualities of the Lagna and if it is in the 4th from Lagna the native will do such activities of the 4th Kendra.

If the Budha Graha is placed on the Lagna or 4th Kendra, then such natives are likely be adopted. The same adoption or bringing up by others can also take place if the Lagna lord or 4th lord is in Budha's Nakshatra in the same or Paroksha varga or in its 4th kendra and the natives may also take actions



unexpectedly. If this Budha Graha is in the 4th from the Kendradhipati, then one of those Kendradhipatis may be adopted or they may inherit properties. If they are in Saraswati Amsha they will be great scholars, minister, legal / educational heads. If in Brahma Amsha they will be strange creators and constitutional writers. If in Narada Amsha, they will be great conciliatory experts, if in Parama Neechamsha, they can be great sculptures, researchers, medical experts, meditators, devotees, teachers/priests, sanyasis etc.

## 5.1 Dasa Results

In Kuja Maha Dasa, the 4th lord from Kuja , that is Ravi, would give the results. If this Ravi is in good place and is with benefic planets with good strength, it would give good results and in if in evil house afflicted with bad strength would give bad results. If this Ravi (100%) is in Poorva Phalguni 3rd pada, then the Nakshatra pada lord would Shani (50%) and the net benefic of Ravi would give only up to 50% results. If the same Ravi (100%) is in Poorva Phalguni 1st pada then the Nakshatra pada lord would be Moon (100%) and the net result of Ravi would zero (100%-100%) since it has gone to the Paroksha or opposite Varga from Vishnu to Shiva Varga. If any other planet is also deposited on the 4th Kendra of Ravi, then the significations of that planet also comes into play.

If any Maha Dasa Lord is in own Kshetra operating on the same 4th lord, then that 4th lord results would come as it is. In case the Maha Dasa Lord is over some other planet in the same Varga or Paroksha Varga , then the results would be according to that other planet.

## 5.2 Results of Seven Planets in Same Kendra

If the planets are deposited over Lagna Kendra or Chaturtha Kendra (4th) , then following are the results depending on their association over the particular Amsha. For example, if one planet is over Ravi or Chandra Kendra, the native will be an important person in his family and if 7 planets are over Ravi or Chandra Kendra, he will be a king or president or a billionaire since Ravi and Chandra are of 100% strength in Paramocha. If one planet is over Guru Kendra, then he will depend on others' money.

Here are the important results for different

Nakshatra Padadhipaties:-

### 5.3 Planets over Ravi-Chandra (Rajamsha) (100% strength)

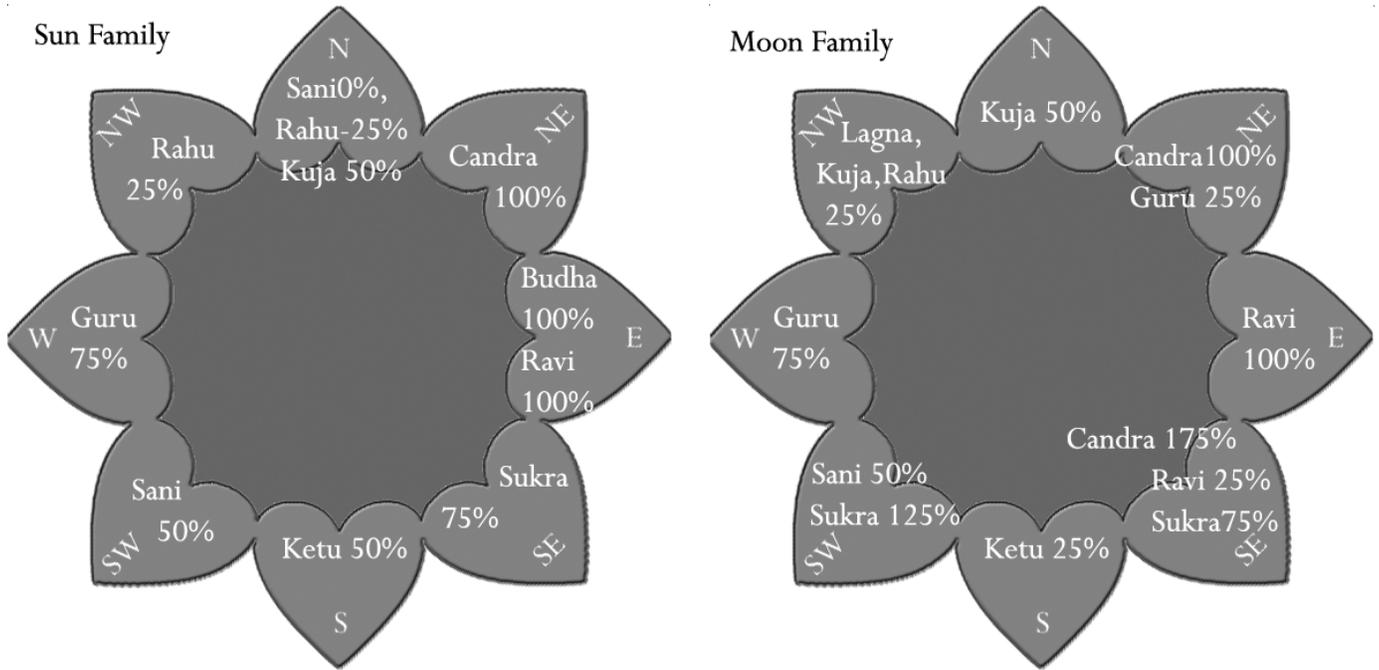
- 1 If one planet is over Ravi or Chandra -Important person in his family
- 2 If 2 planets -Similar person in his family
- 3 If 3 planets ,then -Respected in family
- 4 If 4 planets -Government official or rich
- 5 If 5 planets - Happy person
- 6 If 6 planets - Enjoys government support or very rich
- 7 If all 7 planets are over Ravi or Chandra - King or president or a billionaire.

## 6.0 Chart Interpretation and Case Study

Let me try to explain the above Theory using an example. To explain this Theory, it is required to have almost exact birth times.

Male native born on Jan 6<sup>th</sup> 1962 at 16:21:38 Hrs. at Kavannadoravalasa, AP, India with a Longitude of 83 E 26' 49", and Latitude of 18 N 39' 04", India. The native wrote me that his father told him that, his birth took place in his maternal grandfather's house and birth time might be between 16:00 to 16:40 Hrs IST. So it is required to rectify the birth time. The 1<sup>st</sup> method I applied was Tattwa-Antara Tattwa method. As per this method everyday 5 Tattwas rise with different time and these Tattwas are further divided into Antara-Tattwas. Again in each day with 3 types of Lagnas (Ascendants) and particular Nakshatras rise with male / female Tattwas and Antara-Tattwas. Now we know that Tejo Tattwa, Akasha Tattwa and Prithvi Tattwa are male, Jala and Vayu Tattwas are female. So this native was born in Akasha Tattwa and Akasha Antara Tattwa which was between 16:18 and 16:22 Hrs and Dwiswabhaba Lagna and Shukra as Janma Nakshatra Lord. On that day which was Saturday with Sunrise at 06:34:26, Poorvashada Nakshatra rises. Between the times mentioned above Mithuna Lagna which is a Dwiswabhaba Lagna rises. So we have arrived at almost accurate time of birth between 16:18 and 16:22 Hrs. Now using Kunda and Pranapada methods this time can further tuned and his rectified birth time is arrived at 16:21:38 Hrs. Now his chart is casted using JH 6.0 commercial version as below :





by Ketu himself, so Ketu's strength also increased to 50%. Budha is 100 % strong but his Nakshatra Padadhipati Ravi is in Chandra Vamsha whose Nakshatra Padadhipati is Shukra and so Ravi has got only 25%. So during Budha Dasa and Antara Dasas, its results are reduced by 25 % from its original value of 100 % to 75 % only.

Now Lagna is in Aridra 1<sup>st</sup> Pada whose Nakshatra Padadhipati is Rahu which has 25% strength, Parama Neechamsha, Chandra Vamsha ruled by Shiva Varga in the 1<sup>st</sup> NakshatraMala ruled by Vayu belong to Shudra Varga which rules North West Direction. Now Shani and Rahu who belong to Chandra Vamsha fall under Kuja Varga and so they loose their strength to 0 and -25%.

### 6.4 Chandra Vamsha

Now here in Chandra Vamsha, Surya Vamsha planets Ravi, Kuja and Guru fall in Chandra Vamsha and so they lose their strengths to 25%, 25% and -25% respectively. The reason is Ravi who has 100% strength when it comes to Shukra Varga which has 75% strength in Paroksha Varga loses and so it gets only 25% strength. Similar is with other planets in Surya Vamsha. Now Chandra Vamsha planets Chandra and Shukra fall under Chandra Vamsha only and so Chandra's strength increases from 100 % of its original strength to 175 % as it falls under Shukra Varga which has 75 % strength.

Similarly Shukra who has a strength of 75 % falls

under Shani Varga which has 50 % strength, so Shukra's strength increased to 125 %. So in his chart, Chandra, Shukra, Budha and Ketu are strong. As Lagna is in Chandra Vamsha and Chandra being very strong, it indicates the native's family are worshippers of Lord Shiva, Parvati, Sarpa Devatha. But as Lagna strength is only 25 % being in Rahu's Nakshatra which indicates that the worship of Sarpa Devatha was stopped and as a result, the family got the wrath of Sarpa Deva. This can be seen in the Rashi chart where Rahu is placed in 2<sup>nd</sup> house of Kutumba Sthana. Rahu is placed in Ashlesha Nakshatra which falls in Budha - Brahma Varga, Narada Amsha. ( Narada is the son of Lord Brahma ). So Sarpa Dosha can be nullified by performing the concerned rituals along with a Seva of singing and dancing in front of Sarpa Idol. ( This method is used in South India and is called Naga Brahma Mandala / Naga Mandala ). So while examining in this way, it can be clearly seen that the native's ancestors were worshipping Sarpa Deva along with Lord Brahma who was present there in the form of Brahma Linga.

Now let us see his resemblance. Lagna is in Aridra 1<sup>st</sup> Pada, so he resembles his paternal Grand Father. This has been confirmed by the native's explanation and the photos he sent to me. Lagna's Nakshatra Padadhipati Rahu is in Brahma Varga who is 100 % strong in the chart. So the native is highly intellectual. But as Rahu's Nakshatra Padadhipati Kuja is in Vishnu Varga, so Rahu lost his strength as Rahu who has 25 % Parama Neecha strength when it occupies Kuja's place which has 50 % strength, so 25 - 50 % =



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-25 %. This indicates the native is not happy with his parents, family and co-borns etc.,

Now 4<sup>th</sup> Kendra Graha from Lagna Nakshatra Padadhipati Rahu is Chandra who has got 175% strength as he is placed in Shiva Varga in Shukra's house. Chandra himself is Rajamsha which is Paramocha Amsha of Lord Shiva. So lord Shiva's blessings are with him and had a good education in his life. Chandra is the Paramocha Yoga giver in his chart. Now during Chandra Dasa- Shani's Antara i.e., between Mar 26<sup>th</sup> 1980 and Oct 29<sup>th</sup> 1981 the native completed his graduation. Chandra who has got 175 % strength has given him good education. Shani is in Uttarashada-4 whose Nakshatra Pada lord Kuja which is in Vishnu Family has got 25 % strength. See that both Kuja and Rahu have exchanged their Nakshatra Pada lords. In the Navamsha chart both Kuja and Rahu aspect each other. Rahu is with Lagna Lord Budha. So his education is connected with Chemistry, Mathematics etc. Now Kuja is the Nakshatra lord of Shani. So his Kendra lord will be Ravi who has 100 % strength and even though he has 25 % strength in the chart, he is with Chandra who has 175 % strength and as a result, he got a very good job during this same Antara of Shani as Shani is Karma Karaka. Also another important reason for his success in studies and getting a good job immediately after his studies was due to Nakshatra Pada lord of Dasa Lord Chandra is Shukra who has 125 % strength. He got promotions in his job very fast. Here the theory of this Nakshatra Lord is if the Dasa of a planet whose Nakshatra lord is weak, then the Kendra or 4<sup>th</sup> Graha from that Nakshatra Pada lord takes charge to give the result during that Planet's Dasa.

### 6.5 Co-Borns (Siblings)

Now this native was born during Shukra – Guru period. The Guru's Antara Dasa was between Feb 24<sup>th</sup> 1960 and Oct 29<sup>th</sup> 1962. As Guru does not have any strength being in Shiva Varga, the 4<sup>th</sup> Kendra Graha from Guru i.e., Kuja will take charge to give the results. Kuja is Bhratru Karaka and also 11<sup>th</sup> lord in the chart. So before the birth of the native, an elder co-born should have born to him. Now Kuja is the Nakshatra Pada lord for both Shani and Rahu. Shani indicates elder sister and Rahu indicates Kala or Mrityu. So during Shani's Pratyantarata an elder co-born would have born to him between July 5<sup>th</sup> 1960 and Dec 7<sup>th</sup> 1960. Now as per information from this

native, his elder sister was born during 1<sup>st</sup> week of Dec 1960. Now from Dec 7<sup>th</sup> 1960 to Apr 21<sup>st</sup> 1961, Budha's Pratyantarata was running. Budha's Nakshatra Pada lord is Surya who is 3<sup>rd</sup> lord in his Natal chart and is in 11<sup>th</sup> debilitated in Navamsha chart. Also 4<sup>th</sup> Kendra Graha from Surya is Ketu and it says she has Balarishta. Surya's Sookshma Antara Dasa was running between Jan 25<sup>th</sup> 1961 and Feb 1<sup>st</sup> 1961 and during this period the native lost his elder sister before his birth.

Now we know that the native was born on Jan 6<sup>th</sup> 1962 and at that time Shukra-Guru was running. It ended on Oct 29<sup>th</sup> 1962. The next Antara Dasa was of Shani, which is 2<sup>nd</sup> and 3<sup>rd</sup> lord in Navamsha chart. As 3<sup>rd</sup> house indicates younger co-borns and the Rasi is Kumbha, which is Moola Trikona for Shani, co-borns might have born during this Antara of Shani. Now I forgot to write about this native's birth. The native's birth took place during Shukra-Guru-Ravi period. Ravi is Vishnu Varga planet but is placed in Shiva Varga. But Ravi is the Nakshatra Pada lord for Budha, the Brahma Varga planet. So it indicates the native will be born to get intellectual knowledge and spirituality. Now Shukra-Shani Antara was running between Oct 29<sup>th</sup> 1962 and Dec 27<sup>th</sup> 1965. Shani and Budha Pratyantaratas won't be of any help in getting any co-born as 4<sup>th</sup> Kendra Graha from Shani's Nakshatra Pada lord Kuja is Ravi and Budha's Nakshatra Pada lord Ravi's 4<sup>th</sup> Kendra Graha being Ketu. Now the next Antara is of Ketu who has 50 % strength and so even though he is a malefic, being in Vishnu Varga he is capable of giving a co-born as in Navamsha chart bhratru Karaka Kuja is with Ketu aspected by Budha and Rahu. So a female co-born is born during this Pratyantarata of Ketu, which ran between Oct 11<sup>th</sup> 1963, and Dec 16<sup>th</sup> 1963. The actual date of birth of female co-born was Oct 30<sup>th</sup> 1963.

Now as the Antara of Shani is still there, there is a possibility of another co-born. Now when we see the Pratyantaratas, Rahu's Pratyantarata seems to be important as he is in Brahma Varga Nakshatra of Ashlesha whose lord is Budha who has 100 % strength. This pratyantarata period was between Feb 1<sup>st</sup> 1965 and July 26<sup>th</sup> 1965 and the native had a male co-born and who was born on April 4<sup>th</sup> 1965. Then Budha's Antara ran during Dec 27<sup>th</sup> 1965 to Oct 28<sup>th</sup> 1968. Budha is the Nakshatra lord for Rahu whose Nakshatra Pada lord is Kuja which indicates birth of another co-born which took place during the Pratyantarata of Kuja between May 27<sup>th</sup> 1967 and July



28<sup>th</sup> 1967 and a female co-born was born on 30<sup>th</sup> June 1967.

## 6.6 Brahmopadesham

For a native who born in a Brahmin family, Brahmopadesham (upanayanam) is very important as it indicates a 2<sup>nd</sup> birth. On a Auspicious day and Muhurta, Shri Gayatri Mantra will be initiated to the Brahmin native by his father through his family Purohit or Priest. Now as the word Brahmopadesham indicates, it is a Blessing from Lord Brahma to the native. So in this case Brahma Varga planet Budha is very important and the planets posited in its Nakshatras Ashelsha, Jyeshta or Revati. We know from this chart that the Paramoccha Yoga giver is Chandra, so his Brahmopadesham will take place during this period. Now if we see the previous Dasas i.e., Shukra and Ravi, there was no chance for his Brahmopadesham. Shukra is Ucca Yoga giver but his Dasa was very less and Budha's Antara came in his 3<sup>rd</sup> year and continued till 5<sup>th</sup> year. The next Dasa was Ravi who got only 25 % strength and 4<sup>th</sup> Kendra lord in Vishnu Varga being Ketu cannot give this important event in his life. So the next Dasa was Chandra and Shani' Antara has to give this event as the 4<sup>th</sup> Kendra Graha in Shiva Varga is Rahu who is in Ashlesha and is in Brahma Varga. Budha's Pratyantara as Brahma has to give this event to the native, which was between June 27<sup>th</sup> 1980, and Sep 19<sup>th</sup> 1980. The actual event of Brahmopadesham to this native took place in Sep. 1980.

## 6.7 Education

The native's education started during Shukra-Budha's period. Budha is considered as a separate planet, which belongs to Brahma Varga. Here Brahma means giver of knowledge, Vidya etc. Hence the beginning of his education is considered auspicious which ran between Dec 27<sup>th</sup> 1965 and Oct 28<sup>th</sup> 1968. This native was graduated in Science between Mar 26<sup>th</sup> 1980 and Oct 29<sup>th</sup> 1981. Chandra is a Paramoccha giver and has 175 % strength has given him good education. But the Antara was of Shani who is a Neecha Yoga giver and so the results of his final examination were not that expected. The reason was at the time of publication of results, Shani's Pratyantara was also running. The next antara of Budha which is a Brahma Varga planet whose Nakshatra Pada lord being Kuja, which is a Neecha Yoga giver did not allow him to continue his educa-

tion. But he did not stopped pursuing his higher education. He got admitted to M.Sc. during Kethu's Antara, which was between Mar 23<sup>rd</sup> 1983 and Oct 29<sup>th</sup> 1983. As Ketu is a Parama Neecha Yoga giver, he cannot give success in his continuation of his post graduation during this period. So he continued his endeavor to complete his post graduation till Kuja Dasa-Rahu's Antara, which is a Parama Neecha Yoga giver in Shiva Varga, and finally he discontinued his post graduation during this period, which ran between May 24<sup>th</sup> 1986 and Jun 12<sup>th</sup> 1987. But then he continued his education part time for the Management in India and also he continued his education when he went abroad for his career improvement. He did his Masters studies in Software Engineering and Management. The reason for his higher studies is due to his Lagna Nakshatra Pada lord Rahu whose Nakshatra is Ashlesha which is a Brahma Varga planet which wants give him good education pertaining to Software Engineering and Management, spirituality etc. He also did many courses pertaining to Software and Management between May 1988 and June 1998.

## 6.8 Marriage

As explained earlier, the Dasa of planets whose Nakshatra padadhipaties are Chandra, Shukra and Budha, they give excellent results. The planets with 75% strength give desirable results, of 50 % strength, they give slightly good results, 25% strength planets give just passable results and 0 % strength planets may not give good or bad results. But the planets, which are weaker than 0 % strength planets, may give bad results.

Now normally in case of male native, marriage can take place between 25 to 35 years of age depending on the Dasa of planets. Kuja dasa was running from Dec 27<sup>th</sup> 1985 to Dec 27<sup>th</sup> 1992. Kuja's Nakshatra Pada lord is Rahu who is in 2<sup>nd</sup> house in the Rashi chart which indicates there was a possibility of marriage during this Dasa. So let us start from his age of 25 which is 1987. In the chart, Guru is 7<sup>th</sup> lord and is placed in 8<sup>th</sup> house. But in 7<sup>th</sup> house, we have Ravi, Chandra, Kuja and Shukra. But only Chandra and Shukra can give excellent results. Now let us see which planet's nakshatra Padadhipatis belong to either Chandra or Shukra. Now Guru's Nakshatra Pada Lord is Chandra and Chandra's Nakshatra Pada Lord is Shukra. Kuja can give 25% results which is just passable. Also Ravi can give similar 25% results.



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Now at the age of 25, Kuja – Rahu was going on from May 24<sup>th</sup> 1986 to Jun 12<sup>th</sup> 1987. As Rahu is in 2<sup>nd</sup> house in Rashi chart, marriage has to take place during this period. Now we know that Shukra is the Vivaha Karaka, so the only planet who is having Shukra as Nakshatra Pada lord is Chandra. So the native's marriage took place during Kuja-Rahu-Chandra period, which is between April 17<sup>th</sup> 1987 and May 20<sup>th</sup> 1987. The actual date of marriage was May 11<sup>th</sup> 1987.

### 6.9 Children

In the native's chart, 5<sup>th</sup> house is lorded by Shukra and 11<sup>th</sup> house is lorded by Kuja. Kuja placed in 7<sup>th</sup> house is in trine to 11<sup>th</sup> house. He is with Paramocha Yoga giver Chandra and Ucca Yoga giver Shukra. In the Navamsha chart, Kuja is with Ketu in Simha Rashi and 5<sup>th</sup> lord from him is Guru which aspects his own house which indicates he has to get a son during Guru's Antara of Kuja Dasa. Now if we take directly Guru, he does not have any strength (-25 %), so he should give any son at all. But now please look at his Nakshatra Pada Lord who is Chandra, a Paramocha Yoga giver who is placed in odd sign both in Rasi and Navamsha chart indicates the native has to get a son during Guru's Antara. So his 1<sup>st</sup> son was born during Kuja-Guru-Kuja period between Mar 7<sup>th</sup> 1988 and Mar 26<sup>th</sup> 1988. The actual date of birth of his 1<sup>st</sup> son was 16<sup>th</sup> March 1988.

Further next Antara is of Shani who is 7<sup>th</sup> and 8<sup>th</sup> lord placed in 8<sup>th</sup> itself cannot give any further child. But the next Antara which is of Budha which is 100% strong can give another male child as his Nakshatra Pada lord is Ravi. Also Rahu's Nakshatra Pada lord is Kuja and 4<sup>th</sup> Kendra lord from him is Ravi, so during Kuja-Budha-Rahu period between Jan 15<sup>th</sup> 1990 and Mar 9<sup>th</sup> 1990 he got another male child. The actual date of birth of 2<sup>nd</sup> male child was 21<sup>st</sup> Feb 1990.

### 6.10 Change of Career and Foreign Travels

During Kuja dasa, the 4<sup>th</sup> Kendra planet Ravi will also take active part. Both planets posited in Chandra Vamsha and have 25 % strength. Ravi is placed in Shukra's house which rules South East direction. So during Kuja-Ravi period, the native went abroad in South Eastern direction to Indonesia with his family. In the Navamsha Chart, Ravi is in Tulamsha in trine with Guru. As Ravi is in Tulamsha, the native was not happy with this career, despite of having a

Management job. This change of job occurred during the fag end of Kuja Dasa and then Rahu dasa has started.

As both Kuja and Rahu are in 6-8 to each other, this was not good at all and to avoid the evil results of this change of Dasa, Kuja-Rahu Sandhi Shanti Homam would have performed which due to some ignorance was not done and as a result, the beginning of Rahu Dasa was not good. So again there was a change of job and place (to another country) of new career before the end of Rahu-Rahu taken place on Aug 18<sup>th</sup> 1995. The last day of Rahu-Rahu was Sep 10<sup>th</sup> 1995. So the event happened before end of Rahu-Rahu. During the change of his career, Rahu-Rahu-Kuja was running and the 4<sup>th</sup> Kendra planet from Kuja being Ravi, the native again went towards Southeast direction, which is Melbourne in Australia with his family.

But here both Rahu and Kuja are enemies and as a result, he was jobless in Australia as soon as he entered Melbourne for first 3 months. But during Rahu-Guru-Guru-Shani he got the job. Guru made him to struggle for the job as Guru is weak in the chart. But he got the job during Shani's Sookshma Antara dasa as Shani is the Sign Dispositor for Guru in Navamsha chart. But anyhow he was not happy in his job. He went on changing the jobs till Rahu-Shani-Shukra period, then suddenly, he moved towards west as Shukra has 125 % strength and his sign dispositor Budha is with Rahu in Kumbha which is a west direction place i.e., to USA. He traveled to USA on April 17<sup>th</sup> 1999 during Rahu-Shani-Shukra period.

During Rahu-Budha, he got the permanent residency (Green Card) in USA due to Budha being Lagnadhipati and 4<sup>th</sup> lord which is with Rahu who is Lagna Nakshatra Pada lord and are placed in western direction. The event happened on Oct 21<sup>st</sup> 2002. His Rahu-Budha period was between Dec 9<sup>th</sup> 2000 and Jun 27<sup>th</sup> 2003. Budha being Brahma Varga planet and Rahu in Ashlesha ruled by Budha Varga, both being together in Kumbha Navamsha indicates his permanent place of residence will be in a far off place from his birth place in western direction.

### 6.11 Jyotish and Spirituality Pursuits

As the native is born in Aridra-1 ruled by Rahu who's Nakshatra is Ashlesha and belong to Brahma Varga planet. So Rahu Dasha made a remarkable progress



in his interest towards Jyotish and spirituality. Rahu Dasa started on Dec 27<sup>th</sup> 1992 and will end on Dec 27<sup>th</sup> 2010. Budha's Antara was running from Dec 12<sup>th</sup> 2000 to Jun 27<sup>th</sup> 2003. Budha is Brahma Varga planet and Lagnadhipati and 4th lord also. 4th house indicates education which is Kanya Rashi here which is the Uccha Rashi for Budha and in the chart he is placed in Surya Vamsha and has 100 % strength to give complete knowledge connected with Jyotish and related subjects. Now between Oct 1<sup>st</sup> 2002 and Jan 30<sup>th</sup> 2003, Guru's Pratyantara was running. Guru is 7th and 10th lord and is placed in 8th house indicating acquiring of Jyotish and related occult sciences. But Guru has lost strength due to its placement in Paroksha Shiva Varga family of Chandra Vamsha. But then 4th Kendra Graha from Guru's Nakshatra Pada lord Chandra is Rahu who belongs to Brahma Varga family as he is in Ashlesha Nakshatra. So he has to get knowledge pertaining to Jyotish related subjects and so he joined a famous Vedic-Astrology Yahoo group and started learning Jyotish and related subjects. The actual date of joining to this group was Jan.6th 2003. During the month of January 2003 itself, the native contacted self to accept him as a Shishya for learning Jyotish and continued his learning in Jyotish and spirituality. On May 8<sup>th</sup> 2003 the native has been officially accepted as my Shishya through Shri Jagannath Center. During Rahu-Shukra-Shukra period between July 16<sup>th</sup> 2004 and Jan 14<sup>th</sup> 2005, the native gave a lecture and presented a paper on Dashamsha at SJC's 2004 West Coast Conference, California, USA and was praised by many senior Astrologers of SJC.

I have used only one chart in support of the above Nakshatra Pada Lord Theory and by using few more charts in the same manner as above, we can confirm the accuracy of this Theory.

## 7.0 References

- 1 Brihat Parashara Hora Shastra
- 2 Hand written notes by Shri K. Venkatarama Rao Jois.( written approximately in 1905–1909 )

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# Ascertaining and Timing Accidents

By Visti Larsen

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## Introduction

Accidents occur in a person's life due to either past sins or karmic debts, which manifest through the 6<sup>th</sup> house and 8<sup>th</sup> house respectively in the chart. It is from here that the astrologer can analyze the bodily suffering acquired from wrong deeds in the past lives. Here the 6<sup>th</sup> house specifically shows the wrong habits and weaknesses that a person has, whilst the 8<sup>th</sup> house is a result of wrong actions performed unto others.

Whilst the bodily suffering is analyzed from these 2 bhāvas, the events which cause this suffering can arise through accidents. Here the 3<sup>rd</sup> and 6<sup>th</sup> house from ārūḍha lagna shows whether or not the native is continuing those sins which caused them to suffer, whilst the 8<sup>th</sup> shows how they are paying off their debts to society. As the 6<sup>th</sup> from ārūḍha lagna can show a reaction based on enemies action, the native will not be affected directly by such actions in this birth, but in the next birth, however the 3<sup>rd</sup> from ārūḍha lagna will go as far as indicating the native's circumstance of death in this birth itself, as this shows actions instigated by the native himself.

Out of these 3 bhāvas the 3<sup>rd</sup> and 8<sup>th</sup> houses from ārūḍha lagna stand out in showing the accidents we are likely to suffer from in this birth, or those incidents which help us pay of our debts.

## Ascertaining the type of

## accident

At the outset, this can be ascertained with certainty; malefic signs and planets will cause a bad incident, whilst benefic signs and planets will spare one from such evil. But unfortunately this is not the end of it. If ones lifestyle is marked by mistakes, reckless behavior or dangerous circumstances, then the possibility of accidents is greater and here even benefic planets can be disastrous. This is seen from the ārūḍha lagna itself.

Even if ones circumstances and lifestyle are more safe and auspicious, then the practice of wrong mantras or wrong thoughts, even mental instability can lead one into accidents, this is seen from the 5<sup>th</sup> house from ārūḍha lagna.

So; malefics aspecting the 1<sup>st</sup> house from ārūḍha lagna, or joined the 5<sup>th</sup> house from ārūḍha lagna, can indicate the possibility of accidents. Should Jupiter be aspecting or placed in the same, then the native will practice a proper lifestyle and recite prayers of universal protection to ensure they are brought out of harm. Based on these 2 bhāvas, we can determine whether the planets in 3<sup>rd</sup> or 8<sup>th</sup> houses from ārūḍha lagna will act auspiciously or not.

The learned reader will appreciate that the exact same principles are applied when ascertaining the circumstances of death for a person.

Chart 1: Male - Car accident<sup>1</sup>

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*malefic signs and planets will cause a bad incident, whilst benefic signs and planets will spare one from such evil.*



## visti larsen

In the given chart, āruḍha lagna is in Pisces, and thou it is lorded by Jupiter, Ketu, Saturn and sun are all having rāṣi dr̥ṣṭi on āruḍha lagna, indicating the possibility of terrible accidents due to mistakes (Ketu), dangerous circumstances (Saturn) and from wrong-doers (Rāhu).

The 5<sup>th</sup> house from āruḍha lagna is unoccupied, but being a benefic sign will give some protection through mantras.

Saturn and Ketu are furthermore joined in the visible signs (7<sup>th</sup>-12<sup>th</sup> houses), so one such accident may cause the native to be unable to perform the father's last rites.

Now to see the possible types of accidents; 3<sup>rd</sup> from āruḍha lagna is unoccupied, but aspected by Venus and Mercury from Libra, whilst aspected by Jupiter from Capricorn. The former combination indicates a car accident, and is also placed in the 8<sup>th</sup> from āruḍha lagna, confirming the same.

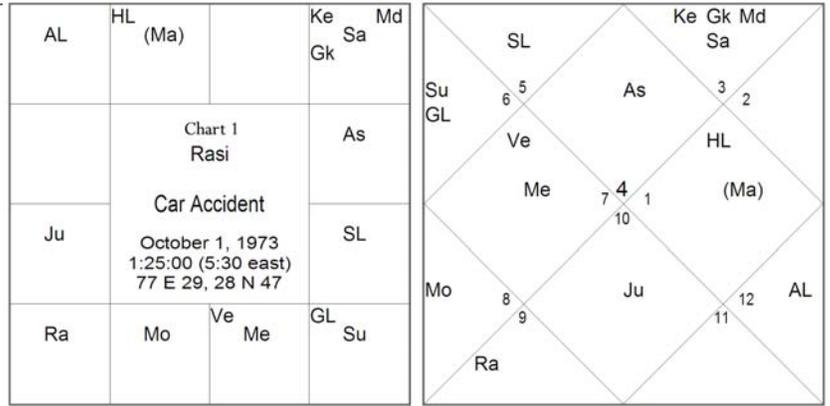
The native met with a car accident with his father in the car, resulting in the death of the father, and the native being physically unable to perform the last rites, due to a broken jaw, and blindness of the left eye.

### Chart 2: Male - Bus accident

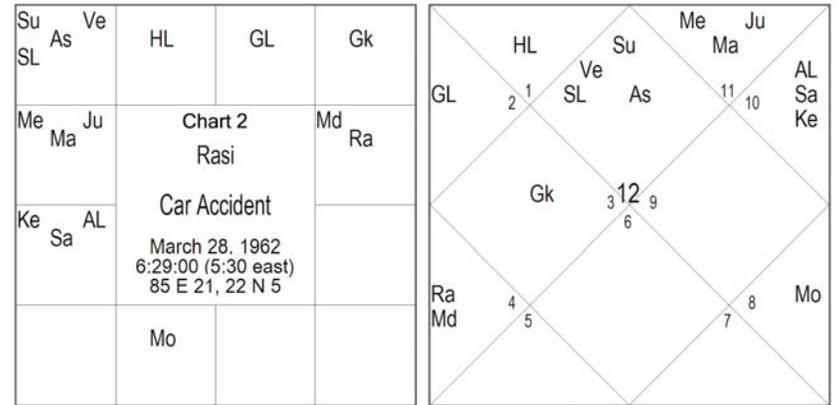
The native has āruḍha lagna in Capricorn with Saturn and Ketu, and Rāhu is furthermore aspecting the 5<sup>th</sup> from āruḍha lagna, along with Saturn and Ketu, so a possibility of accidents is definite.

The 8<sup>th</sup> from āruḍha lagna is unoccupied but aspected by Saturn and Ketu, whilst the 3<sup>rd</sup> from āruḍha lagna has Sun and Venus in it. Venus specifically indicates accidents whilst traveling, just as in the previous case.

As a young boy the native was involved in a severe bus accident injuring, however only leaving a scar above the left eye and otherwise saving him from



As:	10 Cn 50	Su:	14 Vi 01 (MK)	Mo:	4 Sc 32 (GK)	Ma (R):	14 Ar 54 (BK)
Me:	3 Li 39 (DK)	Ju:	8 Cp 48 (PK)	Ve:	26 Li 47 (AK)	Sa:	11 Ge 01 (PIK)
Ra:	9 Sg 19 (AmK)	Ke:	9 Ge 19	HL:	19 Ar 34	GL:	14 Vi 03



As:	26 Pi 25	Su:	13 Pi 33 (PK)	Mo:	29 Sc 41 (AK)	Ma:	19 Aq 00 (MK)
Me:	26 Aq 03 (BK)	Ju:	7 Aq 08 (DK)	Ve:	28 Pi 08 (AmK)	Sa:	15 Cp 44 (PIK)
Ra:	22 Cn 08 (GK)	Ke:	22 Cp 08	HL:	4 Ar 30	GL:	5 Ta 58

harm.

In addition to the analysis of the 3<sup>rd</sup> and 8<sup>th</sup> houses to determine the type of accident, the analysis of the 2<sup>nd</sup> house has been mentioned by Mahārṣi Jaimini. Here some excellent clues have been mentioned by Mahādeva in his Jātaka Tattva:

- ❖ Saturn in the 2<sup>nd</sup> house causes danger from dogs.
- ❖ Rāhu or Gulika in 2<sup>nd</sup> house causes danger from snakebite.
- ❖ Mars and Gulika in 2<sup>nd</sup> cause danger from foxes, jackals and other such mild predators.

These combinations work very well with the 2<sup>nd</sup> from āruḍha lagna and its lord.





## timing accidents

Gk GL	Md Ma	SL	(Sa) As	Ke
Chart 3 Rasi				
Dog bite				
Mo (Ve)Me Su Ju	January 24, 1974 17:10:00 (5:30 east) 78 E 30, 17 N 20			AL
Ra	HL			

As: 28 Ge 44    Su: 10 Cp 37 (PK)    Mo: 21 Cp 48 (BK)    Ma: 18 Ar 56 (PiK)  
 Me: 20 Cp 44 (MK)    Ju: 26 Cp 16 (AmK)    Ve (R): 9 Cp 38 (GK)    Sa (R): 5 Ge 21 (DK)  
 Ra: 3 Sg 11 (AK)    Ke: 3 Ge 11    HL: 20 Sc 12    GL: 5 Pi 14

AL	Ke	Ju	
Chart 4 Rasi			
Dog Bite			
SL	July 27, 1976 6:25:10 (5:30 east) 76 E 53, 30 N 44		Su Ve Mo Sa As Me
	Md	Gk Ra	HL Ma

As: 19 Cn 51    Su: 10 Cn 36 (PK)    Mo: 10 Cn 13 (GK)    Ma: 18 Le 44 (BK)  
 Me: 22 Cn 52 (AK)    Ju: 3 Ta 09 (DK)    Ve: 21 Cn 19 (AmK)    Sa: 12 Cn 42 (PiK)  
 Ra: 14 Li 43 (MK)    Ke: 14 Ar 43    HL: 4 Le 36    GL: 10 Vi 38

The difference between the planets in the 2<sup>nd</sup> house and those in the 3<sup>rd</sup>/8<sup>th</sup> houses is that the 2<sup>nd</sup> house cannot alone indicate the cause of death, but merely causes danger. I.e. if Rāhu and Sun was in the 3<sup>rd</sup> from āruḍha lagna, then death from snake poison is indicated, whilst the mere danger from bites is indicated by the placement of Rāhu or gulika in the 2<sup>nd</sup> from āruḍha lagna.

### Chart 3: Male - dog bite 1

In the given chart, the āruḍha lagna is in the 3<sup>rd</sup> house receiving the aspect of Mars and Jupiter – the latter being beneficial and conducive towards protection. The 5<sup>th</sup> from āruḍha lagna has Rāhu and will give at least one or two accidents in life.

The 2<sup>nd</sup> house from āruḍha lagna receives the sign aspect of Saturn, Rāhu and Ketu, of which Saturn indicates danger from dog bites. In 1993 the native suffered a dog bite during Rāhu daśā, Ketu antara.

### Chart 4: Male - dog bite 2

The native of the given chart, has āruḍha lagna in Aries with Ketu, whilst Mars is in the 5<sup>th</sup> house – this

promises accidents and such dangers in life.

Jupiter is luckily in the 2<sup>nd</sup>, hence only giving dental-problems at time, but Saturn is aspecting showing the possibility of dog-bite arising. This happened in June-July 2001, during the Nārāyaṇa daśā of Scorpio-Taurus, and the vimśottari period of Mercury-Saturn.

## Timing the accident

To time accidents, a variety of approaches exist. The use of āyur (longevity) daśās such as; śūla, niryāṇa, brahma, sthira, navāmsā, maṇḍūka paryāya and varṇada daśās or use of vimśottari from uptanna (5<sup>th</sup>), ādhāna (8<sup>th</sup>) or kṣema (4<sup>th</sup>) tara from the natal moon, are among the popular techniques.

Each of the above requires their own approach, and among my personal favorites is the śūla daśā, which will be expounded upon in this article.

The śūla daśā is the progression of the lagna, and the times when danger is coming to the lagna. It's used to time when destruction to the body comes. This is symbolic of the striking of the weapon of Śiva, namely the trident or tri-śūla.

Each mahā daśā is for 9 years and moves in a forward and regular order through the signs. The daśā starts from the stronger between the 1<sup>st</sup> and 7<sup>th</sup> houses for the native, and it can be started from other houses to ascertain the longevity of relatives, i.e. for mother, the daśā starts from the stronger between 4<sup>th</sup> and 10<sup>th</sup> houses. The antara daśās are 9 months each, and start from the lord of the stronger between the 1<sup>st</sup> and 7<sup>th</sup> houses from the daśā rāśi. The antara daśās move in regular order in a forwards/zodiacal movement. The mahā daśā which can indicate the time when one is hit by the śūla are given below.

- ❖ The sign is in trines to the Rudra, which is the stronger between the 2<sup>nd</sup> and 8<sup>th</sup> lords from the lagna. These trines are also called the tri-śūla.
- ❖ Rudra yoga is aspecting or joining the sign, which is when either Mars or Venus and the Moon aspect the sign. Mars and Venus being the natural



8<sup>th</sup> and 2<sup>nd</sup> lords of the zodiac, cause the natural Rudra yoga, when associated with the Moon.

- ❖ The ārūḍha lagna being in the sign, as the śūla daśā is the progression of the lagna, and hence the movement of satya or truth. Should this meet with māya or untruth, the destruction of that untruth occurs, and hence if this is the ārūḍha lagna, the destruction of the native's body occurs.

- ❖ When many malefics join or aspect the sign.

The antara daśā when the native will be hit by the śūla occurs when:

- ❖ The 8<sup>th</sup> lord from the daśā sign, aspects or joins the antara daśā sign in navāmsā – this especially applies to timing near-fatal accidents.
- ❖ The antara daśā of the 8<sup>th</sup> house from daśā rāśi can cause accidents.

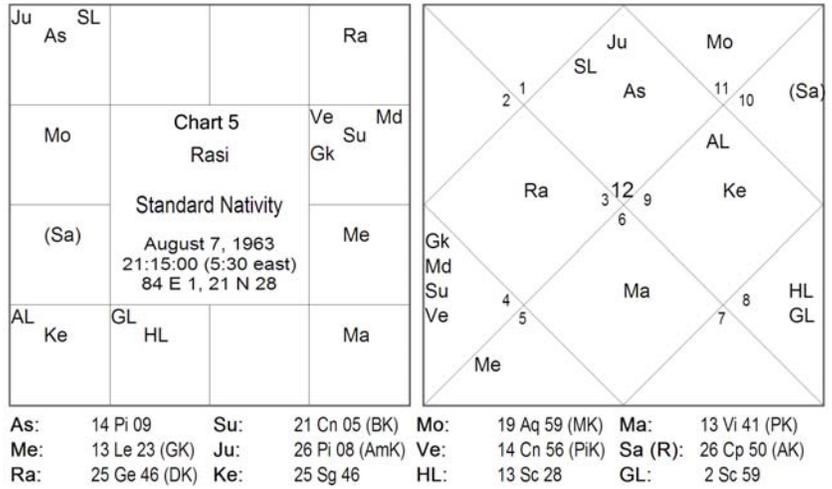
Chart 5: Male - car accident, near drowning and dog-bite

The native of the given chart has ārūḍha lagna in Sagittarius with an exalted Ketu, whilst aspected by Jupiter, Mars and Rāhu. Ketu will dominate for the most part of childhood before the native matures and is able to handle themselves in society.

The 3<sup>rd</sup> from ārūḍha lagna has the Moon indicating danger from water or drowning. Since the Moon is badly placed from the Lagna and weak, it indicates infantile danger, hence this danger of drowning may show up as the native is an infant, i.e. within the 1<sup>st</sup> year of birth.

The śūla daśā at birth was of the lagna – Pisces, which though housing the strong Jupiter, receives aspects from 3 malefics – hence some danger is expected here. The first antara daśā of pisces does not aspect the 8<sup>th</sup> lord Venus in the navāmsā, but the 2<sup>nd</sup> one of Aries has sign aspect on Venus in the navāmsā, and hence the danger can occur during this time. The native had as an infant almost drowned in a damn behind the house, but was saved by the grandmother, who dived in to save the child.

When the antara daśā of the 8<sup>th</sup> house from Pisces came – namely Libra, the native suffered a severe dog bite on his stomach. Saturn is in the 2<sup>nd</sup> from ārūḍha lagna showing the possibility of dog bite, and



6<sup>th</sup> lord in the 5<sup>th</sup> house shows the problem area, namely the stomach.

The 8<sup>th</sup> from ārūḍha lagna has Venus and Sun indicating possibility of danger whilst traveling, the Sun which does not cause accidents, but bodily ailments.

Venus is also 8<sup>th</sup> lord, the daśā of Cancer wherein Venus is placed, can give such incidents. There are 2 8<sup>th</sup> lords from Cancer, one is Rāhu and the other is Saturn. Throughout cancer mahā daśā the native has had a variety of complaints, varying from high blood pressure, fevers, back problems and a damaged knee from a car accident.

Rāhu is in Taurus navāmsā whilst Saturn is in Virgo navāmsā, hence ailments may come in any of the dual signs, or of Taurus and the signs aspecting it; Cancer, Libra and Capricorn. The native was involved in a car-accident in Cancer-Taurus daśā.

In Cancer-Cancer, the native had back problems. Cancer-Leo was excellent for the native, letting him enjoy good health and feeling energetic, as Leo aspects neither Taurus nor Virgo. In Cancer-Virgo the native suffered from fever, since the beginning of the daśā. Throughout Cancer mahā daśā, the native is advised to recite the Mrityunjaya mantra or bīja (jūm) regularly to overcome the problems which may emerge during the daśā.

Chart 6: Male - water danger and bike accident

The native has suffered several injuries in their life, mostly due to accidents and cuts/bruises.

**Q1:** Identify the reasons for such incidents.

In the first 9 years of life, in the śūla daśā of Scorpio the native had 2 fatal incidents in water.

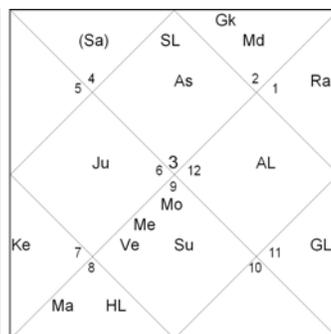
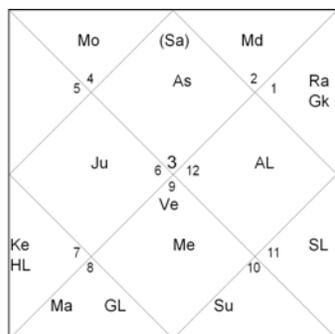
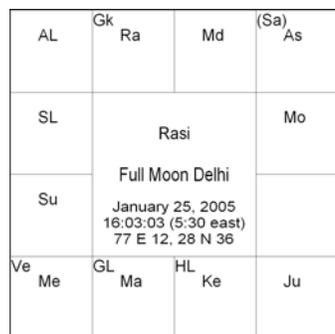






# January, 2005 Ephemeris

Dt	Day	SidTime	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
1	Sa	18:44:06	256:44:51	135:22:12	220:26:03	234:29:01	173:21:58	235:11:12	091:00:08	004:23:52
2	Su	18:48:03	257:45:59	147:36:55	221:07:23	235:37:20	173:27:35	236:26:17	090:55:24	004:20:41
3	Mo	18:51:59	258:47:08	160:05:55	221:48:44	236:48:01	173:33:03	237:41:23	090:50:39	004:17:31
4	Tu	18:55:56	259:48:17	172:53:43	222:30:08	238:00:47	173:38:21	238:56:29	090:45:51	004:14:20
5	We	18:59:52	260:49:27	186:04:47	223:11:34	239:15:27	173:43:29	240:11:36	090:41:02	004:11:09
6	Th	19:03:49	261:50:36	199:42:50	223:53:01	240:31:47	173:48:27	241:26:44	090:36:11	004:07:58
7	Fr	19:07:45	262:51:46	213:49:60	224:34:31	241:49:38	173:53:16	242:41:52	090:31:19	004:04:47
8	Sa	19:11:42	263:52:56	228:25:42	225:16:02	243:08:51	173:57:55	243:57:01	090:26:25	004:01:37
9	Su	19:15:38	264:54:07	243:25:51	225:57:35	244:29:18	174:02:23	245:12:10	090:21:31	003:58:26
10	Mo	19:19:35	265:55:17	258:42:36	226:39:10	245:50:53	174:06:42	246:27:20	090:16:36	003:55:16
11	Tu	19:23:32	266:56:27	274:05:03	227:20:46	247:13:30	174:10:50	247:42:30	090:11:40	003:52:05
12	We	19:27:28	267:57:36	289:21:08	228:02:24	248:37:04	174:14:48	248:57:40	090:06:43	003:48:54
13	Th	19:31:25	268:58:45	304:19:52	228:44:04	250:01:31	174:18:35	250:12:49	090:01:46	003:45:44
14	Fr	19:35:21	269:59:53	318:53:17	229:25:45	251:26:47	174:22:12	251:27:59	089:56:49	003:42:33
15	Sa	19:39:18	271:01:01	332:57:13	230:07:27	252:52:50	174:25:37	252:43:09	089:51:52	003:39:22
16	Su	19:43:14	272:02:08	346:31:09	230:49:11	254:19:37	174:28:53	253:58:19	089:46:55	003:36:11
17	Mo	19:47:11	273:03:14	359:37:20	231:30:57	255:47:07	174:31:57	255:13:29	089:41:59	003:33:00
18	Tu	19:51:08	274:04:19	012:19:46	232:12:44	257:15:17	174:34:51	256:28:38	089:37:03	003:29:49
19	We	19:55:04	275:05:24	024:43:16	232:54:33	258:44:07	174:37:34	257:43:48	089:32:08	003:26:39
20	Th	19:59:01	276:06:27	036:52:43	233:36:24	260:13:35	174:40:06	258:58:58	089:27:14	003:23:28
21	Fr	20:02:57	277:07:30	048:52:39	234:18:17	261:43:41	174:42:28	260:14:07	089:22:21	003:20:17
22	Sa	20:06:54	278:08:32	060:46:58	235:00:11	263:14:25	174:44:38	261:29:17	089:17:29	003:17:07
23	Su	20:10:50	279:09:33	072:38:48	235:42:06	264:45:46	174:46:37	262:44:26	089:12:38	003:13:56
24	Mo	20:14:47	280:10:34	084:30:31	236:24:04	266:17:44	174:48:25	263:59:36	089:07:50	003:10:45
25	Tu	20:18:43	281:11:33	096:23:53	237:06:03	267:50:19	174:50:02	265:14:45	089:03:03	003:07:35
26	We	20:22:40	282:12:32	108:20:11	237:48:04	269:23:31	174:51:28	266:29:54	088:58:17	003:04:24
27	Th	20:26:37	283:13:29	120:20:32	238:30:07	270:57:21	174:52:43	267:45:04	088:53:34	003:01:13
28	Fr	20:30:33	284:14:26	132:26:09	239:12:12	272:31:50	174:53:46	269:00:13	088:48:53	002:58:02
29	Sa	20:34:30	285:15:22	144:38:38	239:54:18	274:06:57	174:54:38	270:15:22	088:44:14	002:54:51
30	Su	20:38:26	286:16:18	157:00:06	240:36:26	275:42:44	174:55:19	271:30:31	088:39:38	002:51:41
31	Mo	20:42:23	287:17:12	169:33:22	241:18:36	277:19:11	174:55:48	272:45:40	088:35:04	002:48:30



As: 18 Ge 34    Su: 11 Cp 38 (DK)    Mo: 11 Cn 38 (GK)    Ma: 27 Sc 25 (BK)    As: 25 Ge 23    Su: 26 Sg 26 (AmK)    Mo: 26 Sg 26 (AK)    Ma: 17 Sc 00 (PIK)  
 Me: 28 Sg 31 (AmK)    Ju: 24 Vi 51 (PK)    Ve: 25 Sg 48 (PIK)    Sa (R): 29 Ge 01 (AK)    Me: 6 Sg 32 (GK)    Ju: 24 Vi 09 (MK)    Ve: 7 Sg 05 (PK)    Sa (R): 0 Cn 14 (DK)  
 Ra: 3 Ar 06 (MK)    Ke: 3 Li 06    HL: 5 Li 55    GL: 12 Sc 52    Ra: 3 Ar 54 (BK)    Ke: 3 Li 54    HL: 4 Sc 34    GL: 17 Aq 26



# Jyotish aspects at a glance

January 2005

Jagannath Hora software V6.0

Grh	Dr̥ṣṭi	Gr2	D	Time	Mo	[4]	Ra	11	5:09:49	Ve	[5]	Mo	1814:22:02	Ve	[S]	Sa	28	2:05:32
Su	[9]	Mo	1	8:28:01	Ra	[10]	Mo	11	5:09:49	Mo	[9]	Ve	1814:22:02	Su	[8]	Mo	28	9:23:18
Mo	[5]	Su	1	8:28:01	Mo	[10]	Ke	11	5:09:49	Mo	[9]	Me	1816:15:20	Me	[4]	Ra	2811:54:53	
Mo	[5]	Su	1	8:28:01	Ke	[4]	Mo	11	5:09:49	Me	[5]	Mo	1816:15:20	Ra	[10]	Me	2811:54:53	
Su	[9]	Mo	1	8:28:01	Ra	[10]	Mo	11	5:09:49	Me	[5]	Mo	1816:15:20	Me	[10]	Ke	2811:54:53	
Mo	[4]	Me	2	1:13:11	Mo	[4]	Ra	11	5:09:49	Mo	[9]	Me	1816:15:20	Ke	[4]	Me	2811:54:53	
Me	[10]	Mo	2	1:13:11	Ke	[4]	Mo	11	5:09:49	Mo	[8]	Ma	19 1:44:45	Ra	[10]	Me	2811:54:53	
Me	[10]	Mo	2	1:13:11	Mo	[10]	Ke	11	5:09:49	Ju	[8]	Mo	19 5:18:49	Me	[4]	Ra	2811:54:53	
Mo	[4]	Me	2	1:13:11	Ma	[3]	Mo	12	3:19:26	Mo	[3]	Sa	1914:53:40	Ke	[4]	Me	2811:54:53	
Mo	[4]	Ve	2	2:57:07	Mo	[9]	Ju	1213:18:45	Mo	[9]	Ke	Mo	1922:36:27	Me	[10]	Ke	2811:54:53	
Ve	[10]	Mo	2	2:57:07	Ju	[5]	Mo	1213:18:45	Mo	[9]	Su	20 3:49:35	Sa	[3]	Mo	2913:26:11		
Ve	[10]	Mo	2	2:57:07	Ju	[5]	Mo	1213:18:45	Su	[5]	Mo	20 3:49:35	Ma	[10]	Mo	2916:22:35		
Mo	[4]	Ve	2	2:57:07	Mo	[9]	Ju	1213:18:45	Su	[5]	Mo	20 3:49:35	Mo	[4]	Mo	2916:22:35		
Sa	[3]	Mo	2	11:52:12	Sa	[8]	Mo	1222:35:02	Mo	[9]	Su	20 3:49:35	Mo	[4]	Ma	2916:22:35		
Mo	[8]	Ra	2	18:26:55	Mo	[9]	Ke	13 4:34:48	Mo	[8]	Ve	21 8:33:02	Ma	[10]	Mo	2916:22:35		
Mo	[3]	Ma	3	8:56:20	Ke	[5]	Mo	13 4:34:48	Mo	[8]	Me	2112:03:54	Mo	[5]	Ve	2917:40:30		
Su	[10]	Mo	3	23:16:20	Mo	[3]	Ra	13 4:34:48	Mo	[5]	Ma	2117:06:18	Ve	[9]	Mo	2917:40:30		
Mo	[4]	Su	3	23:16:20	Ke	[5]	Mo	13 4:34:48	Mo	[5]	Ju	2117:16:25	Ve	[9]	Mo	2917:40:30		
Mo	[4]	Su	3	23:16:20	Mo	[9]	Ke	13 4:34:48	Ju	[9]	Mo	2117:16:25	Mo	[5]	Ve	2917:40:30		
Su	[10]	Mo	3	23:16:20	Me	[3]	Mo	1315:47:45	Ju	[9]	Mo	2117:16:25	Mo	[8]	Ra	2921:31:50		
Mo	[C]	Ju	4	6:53:00	Ve	[3]	Mo	1316:00:28	Mo	[5]	Ju	2117:16:25	Mo	[5]	Me	30 2:38:36		
Mo	[3]	Me	4	15:53:01	Su	[S]	Sa	14 4:23:10	Ju	[3]	Ma	2120:07:30	Me	[9]	Mo	30 2:38:36		
Mo	[3]	Ve	4	17:46:02	Mo	[10]	Ma	14 6:27:13	Ra	[3]	Mo	2210:32:10	Me	[9]	Mo	30 2:38:36		
Mo	[10]	Sa	4	19:49:47	Ma	[4]	Mo	14 6:27:13	Mo	[5]	Ke	2210:32:10	Mo	[5]	Me	30 2:38:36		
Sa	[4]	Mo	4	19:49:47	Ma	[4]	Mo	14 6:27:13	Ke	[9]	Mo	2210:32:10	Su	[9]	Mo	31 0:49:02		
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Mo	[10]	Sa	4	19:49:47	Me	[C]	Ve	14 8:13:50	Mo	[5]	Ke	2210:32:10	Mo	[5]	Su	31 0:49:02		
Mo	[S]	Ra	5	2:06:49	Mo	[8]	Ju	1414:47:22	Mo	[8]	Su	2221:46:48	Su	[9]	Mo	31 0:49:02		
Mo	[C]	Ke	5	2:06:49	Mo	[5]	Sa	15 0:11:09	Me	[10]	Ju	23 5:43:45	Ve	[4]	Ra	31 6:21:53		
Ve	[8]	Sa	5	14:19:48	Sa	[9]	Mo	15 0:11:09	Ju	[4]	Me	23 5:43:45	Ra	[10]	Ve	31 6:21:53		
Me	[8]	Sa	6	6:47:14	Sa	[9]	Mo	15 0:11:09	Ju	[4]	Me	23 5:43:45	Ve	[10]	Ke	31 6:21:53		
Mo	[3]	Su	6	9:27:48	Mo	[5]	Sa	15 0:11:09	Me	[10]	Ju	23 5:43:45	Ke	[4]	Ve	31 6:21:53		
Mo	[9]	Sa	6	23:58:36	Su	[3]	Mo	15 1:52:39	Mo	[S]	Ve	24 4:20:06	Ra	[10]	Ve	31 6:21:53		
Sa	[5]	Mo	6	23:58:36	Mo	[8]	Ke	15 6:43:01	Mo	[4]	Ju	24 6:06:16	Ve	[4]	Ra	31 6:21:53		
Sa	[5]	Mo	6	23:58:36	Mo	[10]	Ve	16 0:27:24	Ju	[10]	Mo	24 6:06:16	Ke	[4]	Ve	31 6:21:53		
Mo	[9]	Sa	6	23:58:36	Ve	[4]	Mo	16 0:27:24	Ju	[10]	Mo	24 6:06:16	Ve	[10]	Ke	31 6:21:53		
Ra	[8]	Mo	7	5:54:37	Ve	[4]	Mo	16 0:27:24	Mo	[4]	Ju	24 6:06:16	Mo	[C]	Ju	3115:38:22		
Mo	[C]	Ma	8	0:06:38	Mo	[10]	Ve	16 0:27:24	Ma	[8]	Mo	24 9:33:52	Mo	[10]	Sa	3122:22:34		
Ve	[5]	Ra	8	6:54:27	Mo	[10]	Me	16 1:05:07	Mo	[S]	Me	24 9:38:56	Sa	[4]	Mo	3122:22:34		
Ra	[9]	Ve	8	6:54:27	Me	[4]	Mo	16 1:05:07	Mo	[C]	Sa	2414:46:34	Sa	[4]	Mo	3122:22:34		
Ra	[9]	Ve	8	6:54:27	Me	[4]	Mo	16 1:05:07	Ju	[4]	Ve	2421:26:32	Mo	[10]	Sa	3122:22:34		
Ve	[5]	Ra	8	6:54:27	Mo	[10]	Me	16 1:05:07	Ve	[10]	Ju	2421:26:32						
Ke	[3]	Ve	8	6:54:27	Mo	[9]	Ma	1613:43:26	Ve	[10]	Ju	2421:26:32						
Su	[10]	Ju	8	7:36:25	Ma	[5]	Mo	1613:43:26	Ju	[4]	Ve	2421:26:32						
Ju	[4]	Su	8	7:36:25	Ma	[5]	Mo	1613:43:26	Mo	[4]	Ke	2422:55:58						
Ju	[4]	Su	8	7:36:25	Mo	[9]	Ma	1613:43:26	Ke	[10]	Mo	2422:55:58						
Su	[10]	Ju	8	7:36:25	Mo	[S]	Ju	1620:02:50	Ra	[4]	Mo	2422:55:58						
Ju	[3]	Mo	8	14:28:12	Mo	[4]	Sa	17 5:38:36	Mo	[10]	Ra	2422:55:58						
Me	[5]	Ra	8	20:40:50	Sa	[10]	Mo	17 5:38:36	Mo	[10]	Ra	2422:55:58						
Ra	[9]	Me	8	20:40:50	Sa	[10]	Mo	17 5:38:36	Ra	[4]	Mo	2422:55:58						
Ra	[9]	Me	8	20:40:50	Mo	[4]	Sa	17 5:38:36	Ke	[10]	Mo	2422:55:58						
Me	[5]	Ra	8	20:40:50	Su	[4]	Mo	1712:28:09	Mo	[4]	Ke	2422:55:58						
Ke	[3]	Me	8	20:40:50	Mo	[10]	Su	1712:28:09	Su	[S]	Mo	2516:03:03						
Mo	[8]	Sa	9	0:39:20	Mo	[10]	Su	1712:28:09	Me	[S]	Sa	2523:19:58						
Mo	[5]	Ra	9	6:21:22	Su	[4]	Mo	1712:28:09	Mo	[3]	Ju	2618:34:44						
Ra	[9]	Mo	9	6:21:22	Mo	[C]	Ra	1712:48:56	Ve	[8]	Mo	2623:43:58						
Ra	[9]	Mo	9	6:21:22	Mo	[S]	Ke	1712:48:56	Mo	[5]	Ma	27 1:36:16						
Mo	[5]	Ra	9	6:21:22	Su	[4]	Ra	1716:37:06	Ma	[9]	Mo	27 1:36:16						
Ke	[3]	Mo	9	6:21:22	Ra	[10]	Su	1716:37:06	Ma	[9]	Mo	27 1:36:16						
Mo	[C]	Me	9	7:20:08	Su	[10]	Ke	1716:37:06	Mo	[5]	Ma	27 1:36:16						
Mo	[C]	Ve	9	8:33:09	Ke	[4]	Su	1716:37:06	Me	[8]	Mo	27 6:54:19						
Mo	[10]	Ju	1013:58:19	Ra	[10]	Su	1716:37:06	Ra	[10]	Su	2710:48:29							
Ju	[4]	Mo	1013:58:19	Su	[4]	Ra	1716:37:06	Su	[4]	Ra	2710:48:29							
Ju	[4]	Mo	1013:58:19	Ke	[4]	Su	1716:37:06	Ke	[4]	Su	2710:48:29							
Mo	[10]	Ju	1013:58:19	Su	[10]	Ke	1716:37:06	Su	[10]	Ke	2710:48:29							
Su	[C]	Mo	1017:33:21	Mo	[9]	Ve	1814:22:02	Mo	[9]	Ra	2710:48:29							
Mo	[S]	Sa	1023:27:25	Ve	[5]	Mo	1814:22:02	Ma	[8]	Sa	2717:32:02							



## February, 2005 pañcāṅga

DT	DAY	SR	SS	MR	MS	RASI	ENDS	TITHI	ENDS	NAKSATRA	YOGA	KARANA	1	KARANA	2			
1	Tu	7:11	18:00	0:16*	11:02	7	24hr	K7	1:15*	14	13:26	9	21:25	7	13:23	1	1:15*	
2	We	7:10	18:01	1:18*	11:40	7	24hr	K8	0:28*	15	13:36	10	19:42	2	12:57	3	0:28*	
3	Th	7:10	18:02	2:21*	12:24	7	7:18	K9	23:00	16	13:06	11	17:25	4	11:49	5	23:00	
4	Fr	7:09	18:03	3:26*	13:14	8	24hr	K10	20:51	17	11:55	12	14:37	6	10:00	7	20:51	
5	Sa	7:08	18:04	4:30*	14:12	8	10:06	K11	18:06	18	10:06	13	11:18	1	7:33	2	18:06	
5														3	4:33*			
6	Su	7:08	18:04	5:30*	15:17	9	24hr	K12	14:53	19	7:46	14	7:34	4	14:53	5	1:08*	
6										20	5:03*	15	3:31*					
7	Mo	7:07	18:05	6:24*	16:27	9	10:20	K13	11:20	21	2:08*	16	23:17	6	11:20	7	21:29	
8	Tu	7:06	18:06	7:12*	17:38	10	24hr	K14	7:38	22	23:11	17	19:01	8	7:38	9	17:47	
8								K15	3:58*					10	3:58*			
9	We	7:06	18:07	7:12	18:47	10	9:46	S1	0:32*	23	20:26	18	14:52	11	14:12	1	0:32*	
10	Th	7:05	18:08	7:54	19:54	11	24hr	S2	21:30	24	18:03	19	10:59	2	10:57	3	21:30	
11	Fr	7:04	18:08	8:33	20:58	11	10:36	S3	19:02	25	16:13	20	7:30	4	8:11	5	19:02	
11													21	4:33*	6	6:05*		
12	Sa	7:03	18:09	9:10	22:00	12	24hr	S4	17:18	26	15:04	22	2:13*	7	17:18	1	4:45*	
13	Su	7:03	18:10	9:46	23:00	12	14:44	S5	16:24	27	14:44	23	0:33*	2	16:24	3	4:15*	
14	Mo	7:02	18:11	10:22	23:58	1	24hr	S6	16:20	1	15:13	24	23:33	4	16:20	5	4:37*	
15	Tu	7:01	18:11	10:59	0:55*	1	22:57	S7	17:06	2	16:31	25	23:10	6	17:06	7	5:46*	
16	We	7:00	18:12	11:39	1:51*	2	24hr	S8	18:36	3	18:31	26	23:18	1	18:36			
17	Th	6:59	18:13	12:23	2:44*	2	24hr	S9	20:39	4	21:02	27	23:50	2	7:34	3	20:39	
18	Fr	6:58	18:14	13:09	3:34*	2	10:26	S10	23:03	5	23:54	1	0:37*	4	9:49	5	23:03	
19	Sa	6:58	18:14	13:59	4:21*	3	24hr	S11	1:37*	6	2:54*	2	1:30*	6	12:20	7	1:37*	
20	Su	6:57	18:15	14:51	5:04*	3	23:09	S12	4:09*	7	5:52*	3	2:22*	1	14:54	2	4:09*	
21	Mo	6:56	18:16	15:44	5:43*	4	24hr	S13	6:31*	8	24hr	4	3:07*	3	17:21	4	6:31*	
22	Tu	6:55	18:16	16:38	6:19*	4	24hr	S14	24hr	8	8:41	5	3:41*	5	19:36			
23	We	6:54	18:17	17:33	6:53*	4	11:14	S14	8:37	9	11:14	6	4:01*	6	8:37	7	21:33	
24	Th	6:53	18:18	18:27	7:53	5	24hr	S15	10:24	10	13:29	7	4:06*	1	10:24	2	23:10	
25	Fr	6:52	18:18	19:22	7:25	5	21:49	K1	11:50	11	15:24	8	3:54*	3	11:50	4	0:25*	
26	Sa	6:51	18:19	20:17	7:57	6	24hr	K2	12:55	12	16:58	9	3:26*	5	12:55	6	1:18*	
27	Su	6:50	18:20	21:13	8:30	6	6:35*	K3	13:36	13	18:09	10	2:39*	7	13:36	1	1:47*	
28	Mo	6:49	18:20	22:11	9:04	7	24hr	K4	13:52	14	18:56	11	1:31*	2	13:52	3	1:50*	

### Notes:

1. D: Date; SR: Sunrise; SS: Sunset; MR: Moon rise; MS: Moonset: An asterisk following a time indicates that though the time is in the same Hindu civil day (sunrise to sunrise), it is in the next Gregorian date (midnight to midnight).

2. The Panchang has been prepared as per the Suklaanta Maasa used in Orissa, Punjab and North India: This will not make any difference to the Saura Maasa generally followed in Tamil Nadu and Kerala: For Amanta Maasa followed in Andhra, Maharashtra etc, the Phalguna month ends with the Krishna Paksha and the Chaitra Maasa begins from 14 April 2002. This is also considered the beginning of the calendar.

3. Ending times of rasis, tithes, nakshatras, yogas and karanas have been given in the Panchang. Example: On 1 April 2002, we see K4 under the column "Tithi" with a time of 11:08. It indicates that the Krishna Paksha Chaturthi Tithi ends at 11:08 am on 1 April 2002.

4. Nomenclature used in the Panchang: (a) PAKSHA: S- Sukla; K- Krishna; Example: Tithi mentioned as K2 will mean Krishna Paksha or waning moon or a Tithi mentioned as S4 will mean Sukla paksha or waxing Moon. (b) TITHI: 1. Vishkumbha, 2. Priti, 5. Ayushman etc. (c) KARANA: 1. Bava, 2. Balava etc. (d) RASI: 1. Mesha, 2. Vrishabha etc. (e) VARA: Days- Su: Sunday (Ravivara), Mo: Monday (Somvara) etc. Sunrise has been taken as the time when the upper limb of Sun's disk rises on the eastern horizon.

5. Time mentioned is in the standard international format. For example: 0:40' will mean 40 minutes past midnight on the date mentioned.

### Entry of planets into signs

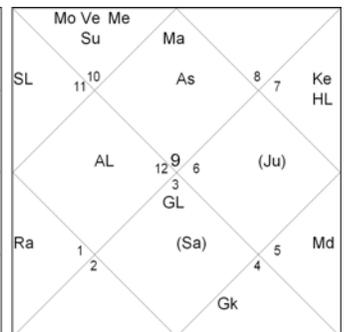
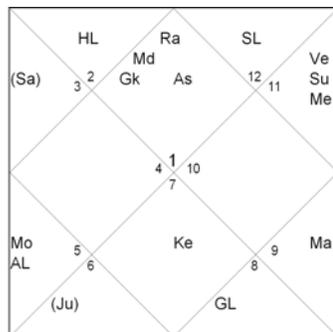
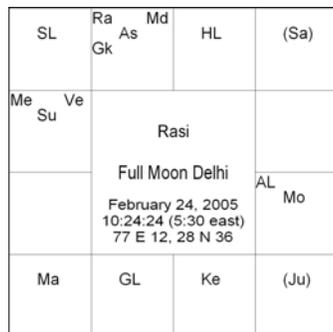
Sun	Aquarius	12	18:33:34
Mercury	Aquarius	13	14:23:26
Venus	Aquarius	21	23:45:29

### Entry of planets in nakshatras

Sun	Dhanishtha	6	4:33:10
Sun	Satabhishak	19	9:00:59
Mars	Poorvashadha	17	5:43:38
Mercury	Sravanam	1	21:08:26
Mercury	Dhanishtha	9	19:25:20
Mercury	Satabhishak	17	6:51:04
Mercury	Poorvabhadra	24	10:27:27
Venus	Sravanam	6	0:12:14
Venus	Dhanishtha	16	15:49:25
Venus	Satabhishak	27	7:47:13



Dt	Day	SidTime	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
1	Tu	20:46:19	288:18:06	182:21:46	242:00:48	278:56:19	174:56:06	274:00:49	088:30:33	002:45:19
2	We	20:50:16	289:18:59	195:28:56	242:43:01	280:34:09	174:56:12	275:15:59	088:26:05	002:42:08
3	Th	20:54:12	290:19:51	208:58:19	243:25:16	282:12:42	174:56:07	276:31:08	088:21:40	002:38:57
4	Fr	20:58:09	291:20:43	222:52:28	244:07:34	283:51:59	174:55:50	277:46:17	088:17:19	002:35:46
5	Sa	21:02:06	292:21:34	237:12:08	244:49:52	285:32:01	174:55:23	279:01:26	088:13:01	002:32:36
6	Su	21:06:02	293:22:24	251:55:20	245:32:13	287:12:48	174:54:43	280:16:35	088:08:47	002:29:25
7	Mo	21:09:59	294:23:13	266:56:46	246:14:35	288:54:21	174:53:52	281:31:44	088:04:36	002:26:15
8	Tu	21:13:55	295:24:01	282:07:60	246:56:59	290:36:41	174:52:50	282:46:52	088:00:29	002:23:04
9	We	21:17:52	296:24:47	297:18:30	247:39:24	292:19:48	174:51:36	284:02:00	087:56:26	002:19:53
10	Th	21:21:48	297:25:33	312:17:33	248:21:51	294:03:44	174:50:11	285:17:08	087:52:27	002:16:42
11	Fr	21:25:45	298:26:16	326:56:03	249:04:18	295:48:28	174:48:34	286:32:15	087:48:33	002:13:32
12	Sa	21:29:41	299:26:59	341:08:03	249:46:48	297:34:02	174:46:46	287:47:22	087:44:42	002:10:21
13	Su	21:33:38	300:27:39	354:50:58	250:29:18	299:20:23	174:44:46	289:02:28	087:40:57	002:07:10
14	Mo	21:37:35	301:28:18	008:05:24	251:11:51	301:07:34	174:42:36	290:17:33	087:37:15	002:03:59
15	Tu	21:41:31	302:28:56	020:54:12	251:54:24	302:55:32	174:40:14	291:32:38	087:33:39	002:00:48
16	We	21:45:28	303:29:32	033:21:40	252:36:59	304:44:18	174:37:41	292:47:43	087:30:08	001:57:37
17	Th	21:49:24	304:30:05	045:32:46	253:19:36	306:33:49	174:34:58	294:02:46	087:26:42	001:54:27
18	Fr	21:53:21	305:30:38	057:32:33	254:02:14	308:24:03	174:32:04	295:17:50	087:23:20	001:51:16
19	Sa	21:57:17	306:31:08	069:25:46	254:44:53	310:14:57	174:28:59	296:32:52	087:20:04	001:48:05
20	Su	22:01:14	307:31:37	081:16:38	255:27:34	312:06:28	174:25:43	297:47:54	087:16:53	001:44:54
21	Mo	22:05:10	308:32:04	093:08:38	256:10:17	313:58:30	174:22:17	299:02:56	087:13:48	001:41:44
22	Tu	22:09:07	309:32:29	105:04:32	256:53:01	315:50:58	174:18:40	300:17:57	087:10:48	001:38:33
23	We	22:13:04	310:32:52	117:06:20	257:35:46	317:43:45	174:14:53	301:32:57	087:07:53	001:35:22
24	Th	22:17:00	311:33:14	129:15:29	258:18:33	319:36:40	174:10:56	302:47:56	087:05:04	001:32:11
25	Fr	22:20:57	312:33:34	141:33:00	259:01:21	321:29:34	174:06:49	304:02:55	087:02:21	001:29:00
26	Sa	22:24:53	313:33:52	153:59:43	259:44:11	323:22:14	174:02:32	305:17:54	086:59:43	001:25:49
27	Su	22:28:50	314:34:08	166:36:31	260:27:03	325:14:25	173:58:05	306:32:51	086:57:12	001:22:38
28	Mo	22:32:46	315:34:24	179:24:34	261:09:56	327:05:50	173:53:28	307:47:49	086:54:46	001:19:28



As: 23 Ar 03    Su: 11 Aq 46 (GK)    Mo: 11 Le 46 (PK)    Ma: 18 Sg 27 (PIK)    As: 5 Sg 53    Su: 26 Cp 21 (MK)    Mo: 26 Cp 21 (BK)    Ma: 7 Sg 37 (DK)  
 Me: 19 Aq 60 (MK)    Ju (R): 24 Vi 10 (BK)    Ve: 3 Aq 03 (DK)    Sa (R): 27 Ge 05 (AmK)    Me: 22 Cp 13 (PK)    Ju (R): 24 Vi 52 (PIK)    Ve: 13 Cp 57 (GK)    Sa (R): 27 Ge 57 (AK)  
 Ra: 1 Ar 32 (AK)    Ke: 1 Li 32    HL: 27 Ta 22    GL: 5 Sc 59    Ra: 2 Ar 20 (AmK)    Ke: 2 Li 20    HL: 21 Li 36    GL: 0 Ge 47



# Jyotish aspects at a glance

February 2005

Jagannath Hora software V6.0

Mo [3] Ma 1 4:48:54	Sa [8] Su 1015:29:13	Ve [5] Mo 18 0:27:33	Mo [10] Sa 28 0:51:46
Mo [S] Ra 1 6:13:27	Ju [5] Me 1016:00:28	Mo [9] Ve 18 0:27:33	Me [5] Sa 28 3:09:20
Mo [C] Ke 1 6:13:27	Me [9] Ju 1016:00:28	Ke [9] Mo 1814:08:59	Sa [9] Me 28 3:09:20
Mo [4] Ve 1 8:52:49	Me [9] Ju 1016:00:28	Mo [5] Ke 1814:08:59	Sa [9] Me 28 3:09:20
Ve [10] Mo 1 8:52:49	Ju [5] Me 1016:00:28	Mo [5] Ke 1814:08:59	Me [5] Sa 28 3:09:20
Ve [10] Mo 1 8:52:49	Mo [8] Ju 11 1:58:53	Ke [9] Mo 1814:08:59	Mo [S] Ra 28 9:02:35
Mo [4] Ve 1 8:52:49	Mo [5] Sa 11 6:56:58	Ra [3] Mo 1814:08:59	Mo [C] Ke 28 9:02:35
Me [10] Mo 1 19:19:19	Sa [9] Mo 11 6:56:58	Su [5] Mo 1823:03:52	Ve [9] Mo 2822:39:33
Mo [4] Me 1 19:19:19	Sa [9] Mo 11 6:56:58	Mo [9] Su 1823:03:52	Mo [5] Ve 2822:39:33
Mo [4] Me 1 19:19:19	Mo [5] Sa 11 6:56:58	Mo [9] Su 1823:03:52	Mo [5] Ve 2822:39:33
Me [10] Mo 1 19:19:19	Mo [8] Ke 1114:19:02	Su [5] Mo 1823:03:52	Ve [9] Mo 2822:39:33
Ma [5] Ra 2 5:01:56	Mo [10] Ma 12 3:03:08	Mo [9] Me 19 7:28:02	
Ra [9] Ma 2 5:01:56	Ma [4] Mo 12 3:03:08	Me [5] Mo 19 7:28:02	
Ke [3] Ma 2 5:01:56	Ma [4] Mo 12 3:03:08	Me [5] Mo 19 7:28:02	
Ra [9] Ma 2 5:01:56	Mo [10] Ma 12 3:03:08	Mo [9] Me 19 7:28:02	
Ma [5] Ra 2 5:01:56	Sa [8] Me 12 7:50:03	Mo [S] Ma 1916:57:36	
Mo [4] Su 2 12:57:27	Ve [3] Mo 1218:11:54	Sa [8] Ve 1919:58:45	
Su [10] Mo 2 12:57:27	Mo [S] Ju 13 5:18:59	Mo [4] Ju 2011:51:06	
Su [10] Mo 2 12:57:27	Mo [4] Sa 1310:32:31	Ju [10] Mo 2011:51:06	
Mo [4] Su 2 12:57:27	Sa [10] Mo 1310:32:31	Ju [10] Mo 2011:51:06	
Mo [9] Sa 3 4:26:04	Sa [10] Mo 1310:32:31	Mo [4] Ju 2011:51:06	
Sa [5] Mo 3 4:26:04	Mo [4] Sa 1310:32:31	Mo [C] Sa 2017:36:07	
Sa [5] Mo 3 4:26:04	Me [3] Mo 1314:47:29	Mo [8] Ve 2020:15:17	
Mo [9] Sa 3 4:26:04	Su [3] Mo 1316:24:04	Ra [4] Mo 21 2:35:20	
Ra [8] Mo 3 11:53:44	Mo [C] Ra 1318:31:22	Mo [10] Ra 21 2:35:20	
Mo [3] Ve 3 19:54:55	Mo [S] Ke 1318:31:22	Mo [4] Ke 21 2:35:20	
Mo [3] Me 4 7:24:31	Mo [9] Ma 1411:35:10	Ke [10] Mo 21 2:35:20	
Mo [3] Su 4 20:51:23	Ma [5] Mo 1411:35:10	Mo [10] Ra 21 2:35:20	
Ju [3] Mo 5 1:43:49	Ma [5] Mo 1411:35:10	Ra [4] Mo 21 2:35:20	
Mo [8] Sa 5 7:09:57	Mo [9] Ma 1411:35:10	Ke [10] Mo 21 2:35:20	
Mo [5] Ra 5 14:14:43	Su [C] Me 1416:03:48	Mo [4] Ke 21 2:35:20	
Ra [9] Mo 5 14:14:43	Me [9] Ke 1417:42:08	Mo [8] Su 2117:21:55	
Ra [9] Mo 5 14:14:43	Ke [5] Me 1417:42:08	Mo [8] Me 22 7:20:20	
Mo [5] Ra 5 14:14:43	Me [3] Ra 1417:42:08	Ma [8] Mo 22 9:20:59	
Ke [3] Mo 5 14:14:43	Ke [5] Me 1417:42:08	Mo [3] Ju 2223:51:00	
Mo [C] Ma 5 18:38:26	Me [9] Ke 1417:42:08	Ma [3] Me 23 2:46:08	
Mo [10] Ju 7 2:15:09	Ke [5] Su 1418:55:04	Ve [9] Ke 23 6:14:37	
Ju [4] Mo 7 2:15:09	Su [9] Ke 1418:55:04	Ke [5] Ve 23 6:14:37	
Ju [4] Mo 7 2:15:09	Su [9] Ke 1418:55:04	Ve [3] Ra 23 6:14:37	
Mo [10] Ju 7 2:15:09	Ke [5] Su 1418:55:04	Ke [5] Ve 23 6:14:37	
Mo [S] Sa 7 7:17:03	Su [3] Ra 1418:55:04	Ve [9] Ke 23 6:14:37	
Mo [4] Ra 7 14:09:49	Ve [4] Mo 15 6:51:11	Mo [9] Ra 2314:20:48	
Ra [10] Mo 7 14:09:49	Mo [10] Ve 15 6:51:11	Ra [5] Mo 2314:20:48	
Mo [10] Ke 7 14:09:49	Mo [10] Ve 15 6:51:12	Mo [3] Ke 2314:20:48	
Ke [4] Mo 7 14:09:49	Ve [4] Mo 15 6:51:12	Ra [5] Mo 2314:20:48	
Ra [10] Mo 7 14:09:49	Ju [8] Mo 1512:40:08	Mo [9] Ra 2314:20:48	
Mo [4] Ra 7 14:09:49	Mo [3] Sa 1518:11:24	Mo [S] Ve 2315:18:59	
Ke [4] Mo 7 14:09:49	Ke [8] Mo 16 2:47:00	Su [S] Mo 2410:24:25	
Mo [10] Ke 7 14:09:49	Su [4] Mo 16 5:46:41	Mo [5] Ma 25 0:17:13	
Su [9] Ju 7 17:24:24	Mo [10] Su 16 5:46:41	Ma [9] Mo 25 0:17:13	
Ju [5] Su 7 17:24:24	Mo [10] Su 16 5:46:41	Ma [9] Mo 25 0:17:13	
Su [9] Ju 7 17:24:24	Su [4] Mo 16 5:46:41	Mo [5] Ma 25 0:17:13	
Mo [C] Ve 8 6:36:50	Me [4] Mo 16 8:39:25	Mo [S] Me 25 5:22:09	
Mo [C] Me 8 20:35:42	Mo [10] Me 16 8:39:25	Sa [3] Mo 2516:05:10	
Mo [9] Ju 9 1:37:12	Mo [10] Me 16 8:39:25	Mo [8] Ra 26 0:36:01	
Ju [5] Mo 9 1:37:12	Me [4] Mo 16 8:39:25	Ve [8] Mo 26 8:16:15	
Ju [5] Mo 9 1:37:12	Mo [8] Ma 17 0:49:17	Me [8] Ju 2613:46:53	
Mo [9] Ju 9 1:37:12	Ju [5] Ve 1715:25:01	Su [8] Mo 27 1:18:37	
Su [C] Mo 9 3:58:35	Ve [9] Ju 1715:25:01	Mo [4] Ma 2713:10:20	
Sa [8] Mo 9 6:30:00	Ve [9] Ju 1715:25:01	Ma [10] Mo 2713:10:20	
Mo [9] Ke 9 13:28:12	Ju [5] Ve 1715:25:01	Ma [10] Mo 2713:10:20	
Ke [5] Mo 9 13:28:12	Mo [5] Ju 1723:28:49	Mo [4] Ma 2713:10:20	
Mo [3] Ra 9 13:28:12	Ju [9] Mo 1723:28:49	Mo [C] Ju 2719:15:43	
Ke [5] Mo 9 13:28:12	Ju [9] Mo 1723:28:49	Me [8] Mo 28 0:28:08	
Mo [9] Ke 9 13:28:12	Mo [5] Ju 1723:28:49	Mo [10] Sa 28 0:51:46	
Ma [3] Mo 9 22:50:53	Mo [9] Ve 18 0:27:33	Sa [4] Mo 28 0:51:46	
	Ve [5] Mo 18 0:27:33	Sa [4] Mo 28 0:51:46	



## March, 2005 pañcāṅga

DT	DAY	SR	SS	MR	MS	RASI	ENDS	TITHI	ENDS	NAKSATRA	YOGA	KARANA 1		KARANA 2			
1	Tu	6:48	18:21	23:11	9:40	7	24hr	K5	13:41	15	19:16	12	0:03*	4	13:41	5	1:25*
2	We	6:47	18:22	0:13*	10:22	7	13:13	K6	13:02	16	19:08	13	22:11	6	13:02	7	0:31*
3	Th	6:46	18:22	1:16*	11:09	8	24hr	K7	11:52	17	18:31	14	19:56	1	11:52	2	23:07
4	Fr	6:45	18:23	2:18*	12:02	8	17:25	K8	10:13	18	17:25	15	17:17	3	10:13	4	21:13
5	Sa	6:44	18:24	3:17*	13:02	9	24hr	K9	8:06	19	15:51	16	14:16	5	8:06	6	18:52
5								K10	5:34*					7	5:34*		
6	Su	6:43	18:24	4:11*	14:08	9	19:23	K11	2:42*	20	13:55	17	10:56	1	16:10	2	2:42*
7	Mo	6:42	18:25	5:01*	15:16	10	24hr	K12	23:39	21	11:42	18	7:22	3	13:12	4	23:39
7												19	3:39*				
8	Tu	6:40	18:25	5:45*	16:24	10	20:10	K13	20:31	22	9:21	20	23:55	5	10:05	6	20:31
9	We	6:38	18:26	6:25*	17:31	11	24hr	K14	17:29	23	7:00	21	20:16	7	6:59	8	17:29
9										24	4:48*			9	4:02*		
10	Th	6:37	18:27	7:03*	18:37	11	21:22	K15	14:40	25	2:56*	22	16:49	10	14:40	11	1:25*
11	Fr	6:37	18:27	7:03	19:40	12	24hr	S1	12:16	26	1:33*	23	13:43	1	12:16	2	23:16
12	Sa	6:36	18:28	7:39	20:42	12	0:46*	S2	10:24	27	0:46*	24	11:04	3	10:24	4	21:43
13	Su	6:35	18:28	8:16	21:43	1	24hr	S3	9:12	1	0:42*	25	8:57	5	9:12	6	20:52
14	Mo	6:34	18:29	8:54	22:42	1	24hr	S4	8:44	2	1:22*	26	7:25	7	8:44	1	20:47
14												27	6:29*				
15	Tu	6:33	18:30	9:34	23:40	1	7:40	S5	9:03	3	2:47*	1	6:08*	2	9:03	3	21:29
16	We	6:31	18:30	10:17	0:35*	2	24hr	S6	10:06	4	4:51*	2	6:17*	4	10:06	5	22:52
17	Th	6:30	18:31	11:03	1:27*	2	18:05	S7	11:47	5	24hr	3	24hr	6	11:47	7	0:49*
18	Fr	6:29	18:31	11:51	2:16*	3	24hr	S8	13:57	5	7:25	3	6:50	1	13:57	2	3:09*
19	Sa	6:28	18:32	12:43	3:00*	3	24hr	S9	16:23	6	10:17	4	7:37	3	16:23	4	5:38*
20	Su	6:27	18:32	13:36	3:41*	3	6:31	S10	18:51	7	13:15	5	8:30	5	18:51		
21	Mo	6:26	18:33	14:30	4:18*	4	24hr	S11	21:11	8	16:06	6	9:19	6	8:03	7	21:11
22	Tu	6:23	18:34	15:24	4:53*	4	18:41	S12	23:11	9	18:41	7	9:57	1	10:14	2	23:11
23	We	6:22	18:34	16:19	5:25*	5	24hr	S13	0:46*	10	20:52	8	10:19	3	12:02	4	0:46*
24	Th	6:21	18:35	17:14	5:58*	5	4:59*	S14	1:52*	11	22:37	9	10:20	5	13:23	6	1:52*
25	Fr	6:20	18:35	18:09	6:30*	6	24hr	S15	2:29*	12	23:53	10	9:58	7	14:14	1	2:29*
26	Sa	6:20	18:36	19:06	6:30	6	24hr	K1	2:37*	13	0:41*	11	9:15	2	14:36	3	2:37*
27	Su	6:19	18:36	20:04	7:04	6	12:55	K2	2:18*	14	1:03*	12	8:09	4	14:31	5	2:18*
28	Mo	6:18	18:37	21:04	7:41	7	24hr	K3	1:35*	15	1:01*	13	6:43	6	13:59	7	1:35*
28												14	4:58*				
29	Tu	6:17	18:37	22:06	8:21	7	18:45	K4	0:30*	16	0:38*	15	2:55*	1	13:05	2	0:30*
30	We	6:16	18:38	23:09	9:07	8	24hr	K5	23:05	17	23:54	16	0:38*	3	11:49	4	23:05
31	Th	6:15	18:39	0:12*	9:58	8	22:54	K6	21:22	18	22:54	17	22:06	5	10:15	6	21:22

### Entry of planets into signs

Sun	Pisces	14	15:28:39
Mars	Capricorn	12	13:03:10
Mercury	Pisces	1	19:31:56
Venus	Pisces	18	0:36:25
Rahu	Pisces	25	5:12:26
Ketu	Virgo	25	5:12:26

### Entry of planets in nakshatras

Sun	Poorvabhadra	4	15:25:07
Sun	Uttarabhadra	17	23:47:51
Sun	Revati	31	10:44:04
Mars	Uttarashadha	7	21:44:36
Mars	Sravanam	26	9:46:59
Mercury	Uttarabhadra	3	16:26:19
Mercury	Revati	13	1:57:14
Jupiter	Hastha	6	16:38:14
Venus	Poorvabhadra	10	0:05:01
Venus	Uttarabhadra	20	16:51:24
Venus	Revati	31	10:14:56
Rahu	Revati	25	5:12:26

1. D: Date; SR: Sunrise; SS: Sunset; MR: Moon rise; MS: Moonset: An asterisk following a time indicates that though the time is in the same Hindu civil day (sunrise to sunrise), it is in the next Gregorian date (midnight to midnight).

2. The Panchang has been prepared as per the Suklaanta Maasa used in Orissa, Punjab and North India: This will not make any difference to the Saura Maasa generally followed in Tamil Nadu and Kerala: For Amanta Maasa followed in Andhra, Maharashtra etc, the Phalgun month ends with the Krishna Paksha and the Chaitra Maasa begins from 14 April 2002. This is also considered the beginning of the calendar.

3. Ending times of rasis, tithes, nakshatras, yogas and karanas have been given in the Panchang. Example: On 1 April 2002, we see K4 under the column "Tithi" with a time of 11:08. It indicates that the Krishna Paksha Chaturthi Tithi ends at 11:08 am on 1 April 2002.

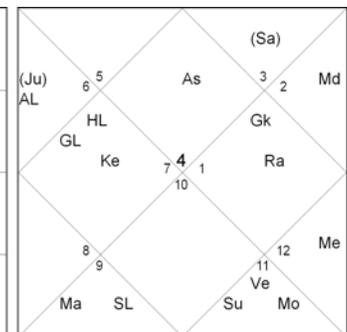
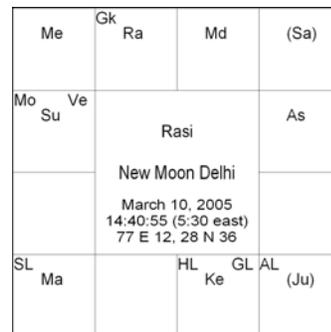
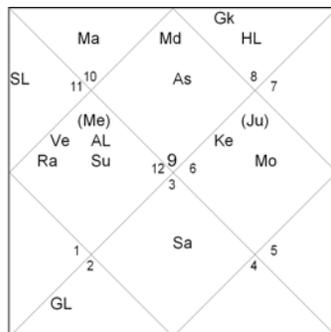
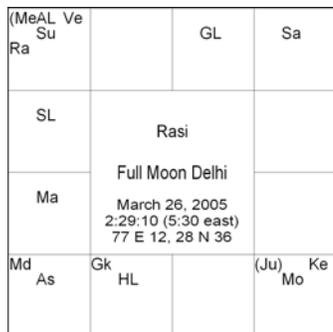
4. Nomenclature used in the Panchang: (a) PAKSHA: S- Sukla; K- Krishna; Example: Tithi mentioned as K2 will mean Krishna Paksha or waning moon or a Tithi mentioned as S4 will mean Sukla paksha or waxing Moon. (b) TITHI: 1. Vishkumbha, 2. Priti, 5. Ayushman etc. (c) KARANA: 1. Bava, 2. Balava etc. (f) RASI: 1. Mesha, 2. Vrishabha etc. (g) VARA: Days- Su: Sunday (Ravivara), Mo: Monday (Somvara) etc. Sunrise has been taken as the time when the upper limb of Sun's disk rises on the eastern horizon.

5. Time mentioned is in the standard international format. For example: 0:40' will mean 40 minutes past midnight on the date mentioned.



# March, 2005 Ephemeris

Dt	Day	SidTime	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
1	Tu	22:36:43	316:34:37	192:25:21	261:52:51	328:56:09	173:48:42	309:02:46	086:52:26	001:16:17
2	We	22:40:39	317:34:49	205:40:38	262:35:47	330:45:00	173:43:47	310:17:42	086:50:12	001:13:06
3	Th	22:44:36	318:34:60	219:12:12	263:18:45	332:31:59	173:38:43	311:32:38	086:48:04	001:09:55
4	Fr	22:48:33	319:35:09	233:01:27	264:01:44	334:16:38	173:33:29	312:47:33	086:46:02	001:06:44
5	Sa	22:52:29	320:35:16	247:08:48	264:44:45	335:58:29	173:28:07	314:02:28	086:44:07	001:03:34
6	Su	22:56:26	321:35:23	261:33:03	265:27:47	337:37:01	173:22:36	315:17:23	086:42:18	001:00:23
7	Mo	23:00:22	322:35:27	276:10:59	266:10:51	339:11:41	173:16:57	316:32:16	086:40:35	000:57:12
8	Tu	23:04:19	323:35:30	290:57:10	266:53:55	340:41:56	173:11:10	317:47:10	086:38:59	000:54:02
9	We	23:08:15	324:35:31	305:44:29	267:37:01	342:07:15	173:05:14	319:02:02	086:37:29	000:50:51
10	Th	23:12:12	325:35:30	320:24:59	268:20:08	343:27:03	172:59:11	320:16:53	086:36:05	000:47:40
11	Fr	23:16:08	326:35:28	334:51:15	269:03:16	344:40:51	172:52:60	321:31:44	086:34:48	000:44:29
12	Sa	23:20:05	327:35:23	348:57:23	269:46:25	345:48:08	172:46:42	322:46:34	086:33:38	000:41:18
13	Su	23:24:02	328:35:16	002:39:50	270:29:35	346:48:27	172:40:17	324:01:23	086:32:34	000:38:07
14	Mo	23:27:58	329:35:08	015:57:25	271:12:46	347:41:25	172:33:45	325:16:11	086:31:36	000:34:56
15	Tu	23:31:55	330:34:57	028:51:12	271:55:58	348:26:41	172:27:07	326:30:58	086:30:46	000:31:46
16	We	23:35:51	331:34:44	041:23:56	272:39:11	349:03:57	172:20:23	327:45:45	086:30:02	000:28:35
17	Th	23:39:48	332:34:28	053:39:31	273:22:25	349:33:02	172:13:33	329:00:30	086:29:25	000:25:24
18	Fr	23:43:44	333:34:11	065:42:31	274:05:40	349:53:49	172:06:38	330:15:14	086:28:54	000:22:13
19	Sa	23:47:41	334:33:51	077:37:43	274:48:56	350:06:14	171:59:37	331:29:57	086:28:30	000:19:03
20	Su	23:51:37	335:33:29	089:29:49	275:32:13	350:10:22	171:52:32	332:44:39	086:28:13	000:15:52
21	Mo	23:55:34	336:33:05	101:23:12	276:15:31	350:06:24	171:45:21	333:59:20	086:28:02	000:12:41
22	Tu	23:59:31	337:32:38	113:21:44	276:58:50	349:54:36	171:38:07	335:14:00	086:27:58	000:09:30
23	We	0:03:27	338:32:09	125:28:35	277:42:10	349:35:22	171:30:48	336:28:39	086:28:01	000:06:19
24	Th	0:07:24	339:31:38	137:46:12	278:25:31	349:09:15	171:23:25	337:43:17	086:28:10	000:03:08
25	Fr	0:11:20	340:31:05	150:16:15	279:08:53	348:36:54	171:15:59	338:57:54	086:28:26	359:59:58
26	Sa	0:15:17	341:30:30	162:59:39	279:52:15	347:59:03	171:08:30	340:12:30	086:28:49	359:56:47
27	Su	0:19:13	342:29:53	175:56:43	280:35:39	347:16:37	171:00:58	341:27:05	086:29:18	359:53:36
28	Mo	0:23:10	343:29:13	189:07:13	281:19:04	346:30:32	170:53:23	342:41:39	086:29:54	359:50:25
29	Tu	0:27:06	344:28:32	202:30:40	282:02:30	345:41:49	170:45:46	343:56:12	086:30:36	359:47:14
30	We	0:31:03	345:27:49	216:06:20	282:45:57	344:51:30	170:38:07	345:10:44	086:31:26	359:44:03
31	Th	0:34:59	346:27:05	229:53:25	283:29:25	344:00:38	170:30:27	346:25:15	086:32:21	359:40:52



As: 27 Sg 11    Su: 11 Pi 23 (PIK)    Mo: 11 Vi 23 (MK)    Ma: 9 Cp 47 (GK)    As: 8 Cn 09    Su: 25 Aq 58 (PIK)    Mo: 25 Aq 58 (MK)    Ma: 28 Sg 37 (AmK)  
 Me (R): 18 Pi 04 (BK)    Ju (R): 21 Vi 09 (AmK)    Ve: 10 Pi 03 (PK)    Sa: 26 Ge 29 (AK)    Me: 13 Pi 56 (DK)    Ju (R): 22 Vi 57 (PK)    Ve: 20 Aq 46 (GK)    Sa (R): 26 Ge 36 (BK)  
 Ra: 29 Pi 57 (DK)    Ke: 29 Vi 57    HL: 14 Sc 36    GL: 20 Ta 40    Ra: 0 Ar 46 (AK)    Ke: 0 Li 46    HL: 26 Li 59    GL: 28 Li 59



# Jyotish aspects at a glance

March 2005

Jagannath Hora software V6.0

Grh	Dr̥ṣṭi	Gr2	D	Time	Mo [3]	Ra	8	21:34:35	Mo [8]	Ma	18	2:03:35	Mo [9]	Sa	2912:36:12		
Su	[9]	Mo	1	13:41:41	Mo [C]	Ve	10	5:15:26	Ve [8]	Ke	18	7:39:09	Sa [5]	Mo	2912:36:12		
Mo	[5]	Su	1	13:41:41	Mo [8]	Ju	10	9:42:30	Mo [10]	Me	1910:33:17	Me [4]	Mo	1910:33:17	Sa [5]	Mo	2912:36:12
Mo	[5]	Su	1	13:41:41	Su [C]	Mo	1014:40:55	Me [4]	Mo	1910:33:17	Me [4]	Mo	1910:33:17	Mo [9]	Sa	2912:36:12	
Su	[9]	Mo	1	13:41:41	Mo [5]	Sa	1015:42:25	Me [4]	Mo	1910:33:17	Me [4]	Mo	1910:33:17	Ra [8]	Me	2918:20:19	
Mo	[3]	Ma	1	23:38:56	Sa [9]	Mo	1015:42:25	Sa [9]	Mo	1910:33:17	Mo [10]	Me	1910:33:17	Su [C]	Me	2921:34:07	
Mo	[9]	Sa	2	7:34:17	Sa [9]	Mo	1015:42:25	Sa [9]	Mo	1914:14:11	Ju [10]	Mo	1914:14:11	Me [C]	Ve	30 1:48:50	
Sa	[5]	Mo	2	7:34:17	Mo [5]	Sa	1015:42:25	Mo [4]	Ju	1914:14:11	Mo [4]	Ju	1914:14:11	Mo [3]	Ma	3017:46:51	
Sa	[5]	Mo	2	7:34:17	Ma [3]	Mo	1019:17:27	Mo [4]	Ju	1914:14:11	Mo [4]	Ju	1914:14:11	Mo [5]	Me	3019:53:32	
Mo	[9]	Sa	2	7:34:17	Mo [8]	Ke	1022:38:16	Ju [10]	Mo	1914:14:11	Ju [10]	Mo	1914:14:11	Me [9]	Mo	3019:53:32	
Me	[8]	Ke	2	11:34:42	Su [5]	Sa	11 5:14:31	Mo [C]	Sa	1923:22:49	Mo [C]	Sa	1923:22:49	Me [9]	Mo	3019:53:32	
Ra	[8]	Mo	2	15:21:15	Sa [9]	Su	11 5:14:31	Ma [3]	Su	20 3:38:29	Ma [3]	Su	20 3:38:29	Mo [5]	Me	3019:53:32	
Mo	[5]	Me	2	15:56:52	Sa [9]	Su	11 5:14:31	Mo [4]	Ke	20 7:02:42	Mo [4]	Ke	20 7:02:42	Mo [5]	Ve	3022:53:47	
Me	[9]	Mo	2	15:56:52	Su [5]	Sa	11 5:14:31	Ke [10]	Mo	20 7:02:42	Ke [10]	Mo	20 7:02:42	Ve [9]	Mo	3022:53:47	
Me	[9]	Mo	2	15:56:52	Mo [C]	Me	1123:37:22	Mo [10]	Ra	20 7:02:42	Mo [10]	Ra	20 7:02:42	Ve [9]	Mo	3022:53:47	
Mo	[5]	Me	2	15:56:52	Ve [8]	Ju	12 5:32:16	Ra [4]	Mo	20 7:02:42	Ra [4]	Mo	20 7:02:42	Mo [5]	Ve	3022:53:47	
Mo	[4]	Ve	3	10:00:42	Mo [S]	Ju	1212:04:09	Ra [4]	Mo	20 7:02:42	Ra [4]	Mo	20 7:02:42	Mo [5]	Su	3023:05:03	
Ve	[10]	Mo	3	10:00:42	Mo [4]	Sa	1218:42:25	Mo [10]	Ra	20 7:02:42	Mo [10]	Ra	20 7:02:42	Su [9]	Mo	3023:05:03	
Ve	[10]	Mo	3	10:00:42	Sa [10]	Mo	1218:42:25	Ke [10]	Mo	20 7:02:42	Ke [10]	Mo	20 7:02:42	Su [9]	Mo	3023:05:03	
Mo	[4]	Ve	3	10:00:42	Sa [10]	Mo	1218:42:25	Mo [4]	Ke	20 7:02:42	Mo [4]	Ke	20 7:02:42	Mo [5]	Su	3023:05:03	
Ma	[10]	Ju	3	15:26:55	Mo [4]	Sa	1218:42:25	Ve [5]	Mo	2012:50:01	Ve [5]	Mo	2012:50:01	Ju [3]	Mo	31 6:33:28	
Ju	[4]	Ma	3	15:26:55	Ma [4]	Mo	13 1:26:06	Mo [9]	Ve	2012:50:01	Mo [9]	Ve	2012:50:01	Su [C]	Ve	31 8:21:57	
Ju	[4]	Ma	3	15:26:55	Mo [10]	Ma	13 1:26:06	Mo [9]	Ve	2012:50:01	Mo [9]	Ve	2012:50:01	Ma [3]	Me	3113:27:36	
Ma	[10]	Ju	3	15:26:55	Mo [10]	Ma	13 1:26:06	Ve [5]	Mo	2012:50:01	Ve [5]	Mo	2012:50:01	Mo [8]	Sa	3116:58:55	
Su	[10]	Mo	3	23:07:03	Ma [4]	Mo	13 1:26:06	Mo [S]	Ma	2018:29:42	Mo [S]	Ma	2018:29:42	Mo [5]	Ra	3122:18:03	
Mo	[4]	Su	3	23:07:03	Mo [S]	Ke	13 1:54:58	Su [5]	Mo	2018:51:56	Su [5]	Mo	2018:51:56	Ra [9]	Mo	3122:18:03	
Mo	[4]	Su	3	23:07:03	Mo [C]	Ra	13 1:54:58	Mo [9]	Su	2018:51:56	Mo [9]	Su	2018:51:56	Ra [9]	Mo	3122:18:03	
Su	[10]	Mo	3	23:07:03	Ma [4]	Ra	13 9:55:11	Mo [9]	Su	2018:51:56	Mo [9]	Su	2018:51:56	Mo [5]	Ra	3122:18:03	
Ju	[3]	Mo	4	6:24:39	Ra [10]	Ma	13 9:55:11	Su [5]	Mo	2018:51:56	Su [5]	Mo	2018:51:56	Ke [3]	Mo	3122:18:03	
Mo	[8]	Sa	4	11:53:45	Ma [10]	Ke	13 9:55:11	Me [5]	Mo	2122:44:31	Me [5]	Mo	2122:44:31	Ke [3]	Mo	3122:18:03	
Mo	[5]	Ra	4	19:15:19	Ke [4]	Ma	13 9:55:11	Mo [9]	Me	2122:44:31	Mo [9]	Me	2122:44:31	Mo [9]	Me	2122:44:31	
Ra	[9]	Mo	4	19:15:19	Ra [10]	Ma	13 9:55:11	Mo [9]	Me	2122:44:31	Mo [9]	Me	2122:44:31	Me [5]	Mo	2122:44:31	
Ra	[9]	Mo	4	19:15:19	Ma [4]	Ra	13 9:55:11	Me [5]	Mo	2122:44:31	Me [5]	Mo	2122:44:31	Mo [3]	Ju	22 2:05:18	
Mo	[5]	Ra	4	19:15:19	Ke [4]	Ma	13 9:55:11	Mo [3]	Ju	22 2:05:18	Mo [3]	Ju	22 2:05:18	Mo [9]	Ra	2218:56:42	
Ke	[3]	Mo	4	19:15:19	Ma [10]	Ke	13 9:55:11	Mo [9]	Ra	2218:56:42	Mo [9]	Ra	2218:56:42	Ra [5]	Mo	2218:56:42	
Mo	[4]	Me	5	3:15:53	Ju [8]	Mo	1417:36:06	Mo [9]	Me	2122:44:31	Ra [5]	Mo	2218:56:42	Mo [3]	Ke	2218:56:42	
Me	[10]	Mo	5	3:15:53	Ve [3]	Mo	15 0:37:24	Mo [9]	Me	2122:44:31	Mo [3]	Ke	2218:56:42	Ra [5]	Mo	2218:56:42	
Me	[10]	Mo	5	3:15:53	Mo [3]	Sa	15 1:05:48	Mo [9]	Me	2122:44:31	Ra [5]	Mo	2218:56:42	Mo [9]	Ra	2218:56:42	
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Mo	[3]	Ve	5	18:08:13	Ve [5]	Sa	15 5:26:00	Ma [8]	Mo	2310:08:57	Mo [8]	Ve	23 7:41:31	Ma [8]	Mo	2310:08:57	
Mo	[3]	Su	6	5:34:07	Sa [9]	Ve	15 5:26:00	Su [5]	Mo	2018:51:56	Ma [8]	Mo	2310:08:57	Su [5]	Mo	2018:51:56	
Mo	[10]	Ju	6	8:29:37	Sa [9]	Ve	15 5:26:00	Mo [8]	Me	24 8:04:31	Su [5]	Mo	2018:51:56	Mo [8]	Me	24 8:04:31	
Ju	[4]	Mo	6	8:29:37	Ve [5]	Sa	15 5:26:00	Mo [8]	Me	24 8:04:31	Mo [8]	Me	24 8:04:31	Sa [3]	Mo	2422:15:06	
Ju	[4]	Mo	6	8:29:37	Ke [8]	Mo	15 8:39:25	Sa [3]	Mo	2422:15:06	Sa [3]	Mo	2422:15:06	Mo [8]	Ra	25 4:59:07	
Mo	[10]	Ju	6	8:29:37	Su [3]	Mo	15 9:03:01	Mo [8]	Ra	25 4:59:07	Mo [8]	Ra	25 4:59:07	Ma [3]	Ve	2513:56:09	
Mo	[C]	Ma	6	12:16:55	Mo [9]	Ma	1511:41:12	Ma [3]	Ve	2513:56:09	Ma [3]	Ve	2513:56:09	Mo [5]	Ma	2523:17:49	
Mo	[S]	Sa	6	13:58:24	Ma [5]	Mo	1511:41:12	Mo [5]	Ma	2523:17:49	Mo [5]	Ma	2523:17:49	Ma [9]	Mo	2523:17:49	
Mo	[4]	Ra	6	20:59:16	Ma [5]	Mo	1511:41:12	Ma [9]	Mo	2523:17:49	Ma [9]	Mo	2523:17:49	Ma [9]	Mo	2523:17:49	
Ra	[10]	Mo	6	20:59:16	Mo [9]	Ma	1511:41:12	Mo [5]	Ma	2523:17:49	Ma [9]	Mo	2523:17:49	Mo [5]	Ma	2523:17:49	
Mo	[10]	Ke	6	20:59:16	Me [3]	Mo	1621:06:08	Mo [S]	Ve	2523:43:09	Mo [5]	Ma	2523:17:49	Mo [S]	Ve	2523:43:09	
Ke	[4]	Mo	6	20:59:16	Mo [5]	Ju	17 2:41:50	Mo [S]	Ve	2523:43:09	Mo [S]	Ve	2523:43:09	Su [S]	Mo	26 2:29:10	
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Ke	[5]	Mo	8	21:34:35	Su [4]	Mo	18 0:49:45	Mo [4]	Ma	28 9:41:33	Ma [10]	Mo	28 9:41:33	Mo [4]	Ma	28 9:41:33	
Mo	[9]	Ke	8	21:34:35	Mo [10]	Su	18 0:49:45	Ve [8]	Mo	2812:36:14	Mo [4]	Ma	28 9:41:33	Ve [8]	Mo	2812:36:14	
Mo	[9]	Ke	8	21:34:35	Mo [10]	Su	18 0:49:45	Su [8]	Mo	2813:59:50	Ve [8]	Mo	2812:36:14	Su [8]	Mo	2813:59:50	
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